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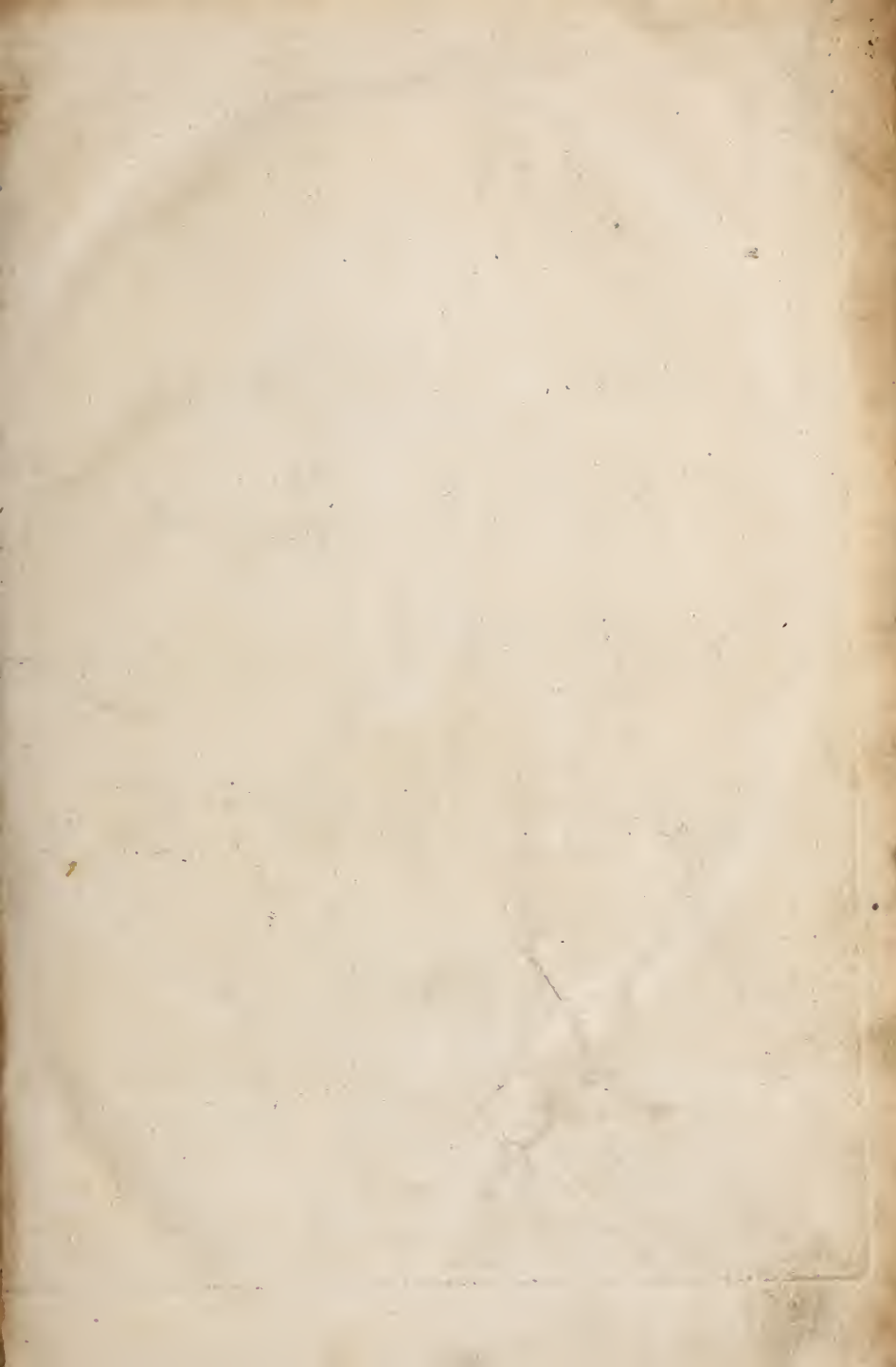


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SAMVEL MORLANDIVS. SER^M D^N
GALLIÆ DVCEM Q, SABAVDIAE
INTERNVNTIVS. ET DEINDE



PROTECTORIS. AD REGEM
DE REBVS VALLENSIVM
EXTRA ORDINE COMMISSARIVS

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

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

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

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

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

REVEL. 6.9.

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

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

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THE
Authors Epistle Dedicatory

To His most Serene Highness,

O L I V E R,

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

May it please **YOUR HIGHNESS,**



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

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

D E D I C A T O R Y .

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

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

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

D E D I C A T O R Y .

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

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

THE AUTHORS EPISTLE

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

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

DEDICATORY.

for Your Triumph and Trophees. You have with Your Naval Forces, in a manner held him shackled, and shut him up within his own Dominions for several years, In a word his treasures are almost exhausted, and the Veins which should supply him, are intercepted, besides in credit he is almost become bankrupt; so that if it please the Almighty to crown Your endeavours with a few more successes, a fair stroke will be given in a short time for excluding him from any considerable interest or influence in these North parts of the World. The fear of this, is that which made him of late betake himself to the same ignoble practises and attempts by Assassinations, and plotted Insurrections against the person and Government of Your Highness, as He practised of old against the person and Government of That Renowned Queen; But as God was graciously pleased to make Her fortunate in the discovering and apprehending such Assassins and Traitors from time to time, and to continue her in a long and prosperous Reign, so Your HIGHNESS having hitherto been no less remarkably happy in having always Your eyes as it were miraculously enlightened, by the God of Light and Truth, to foresee the mischief, and pass by, while the intended A-

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THE AUTHORS EPISTLE

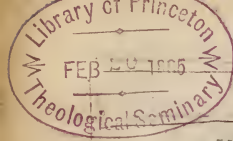
dors thereof have happily perished upon the points of their own swords, and *fallen headlong into that very pit of destruction which they had digged for others*, We are encouraged to hope, that the same *God* will vouchsafe to us this great blessing, that *You* likewise may long sway the Scepter of these Nations, and go in and out before us, for the perfecting of those blessed purposes, which he has put into *Your* heart for the good of his people, both here and in foreign parts; that so *You* may (as *You* have done upon all occasions) *deliver the poor that cry, and the fatherless, and him that hath none to help him; that You may continue to be eyes to the blinde, and feet to the lame; to break the javes of the wicked, and to pluck the prey out of his teeth; to loose the heavie burden, and to let the oppressed go free.* Though *Your Highness* delights more to do these things than to hear of them, yet give me leave to tell *You*, that these *Your actions of Mercy and Righteousness* are the true *Walls and Bulmarks* of these *Your Islands*! these are the very *Weapons* wherewith you have so oft *run through a Troop, and broken the gates of brass, and cut the barrs of iron in sunder!* Yea I am bold to add, that *the blessing of the poor Waldenses* which were ready to perish, together with *that of the Polonian*

DEDICATORY.

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

Your Highness most humble and
most faithfull Subject and
Servant,

SAMUEL MORLAND.



An Advertisement to the
READER

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

Printed and Sold by J. B. ...
No. 101 ...

THE

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The Authours
INTRODUCTION
To the following
HISTORY
By way of Apology for the
EVANGELICAL CHURCHES
in the Valleys of *Piémont*.

Against the bitter Calumnies and Reproaches of their
bloudy Persecutours.

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

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

Christian and courteous Reader,



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

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

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

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

the following History.

Saints of *Jesus*, are in no wise to be measured by any of my slender and short Expressions.

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

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

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

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

Interest both at home and abroad for their Deliverance.

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

Bloud,

the following History.

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

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

Gen. 31. 34.

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

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

Revel. 18. 4.

Lactant. Institut. l. 5. c. 20. pag. 418. Excus. Coloniae Allobrog. apud Joa. Torneſium 1710.

The

An Introduction to

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

Revel. 12. 6.

Revel. 12. 3.

the following History.

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

Valdenses liceat mihi veteris Christiane purioris Ecclesia semen vocare, utpote quos constat verè admirabili Dei Providentiâ, neque illis infinitis tempestatibus, quibus est per tot secula Christianus Orbis concussus, & occidens tandem a pseud-Episcono Romano miserè oppressus, neque adversus illos propriè excitatis horribilibus persecutionibus, eo potuisse adduci, ut Idolomania & Romana tyrannidi assentirentur;

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

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

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

Revel. 12. 3. 6.

Cant. 1. 7.

Cant. 2. 14.

Cant. 2. 15.

Icones Theod. Brz. de Vald. GENEVÆ apud Joan. Laonium An. Dom. 1580. Excus.

Revel. 9. 2.

tomless

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Rev. 9. 2.

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

Rev. 12. 9.

Rev. 20. 2.

Rev. 13. 7.

Rev. 13. 16.

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

Gen. 4. 8.

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

Gen. 4. 25.

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

—*Uno avulso hand deficit alter
Aureus*—

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

Jam. 5. 5.

Jam. 5. 6.

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

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

Hcb. 11. 37.
38.

Mar. 16. 4. 11.

Jonah 1. 3. 15.

Jon. 2. 10.

Hof. 6. 1. 2.

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

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

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

Let us first look back into the old World before the *Flood* (which yet we have sufficient ground to believe to be as well peopled as ever it has been since) and see how many more we can finde then *Abel*, *Seth*, and *Enoch*, who had the Characters of men of uprightness. Yea, on the contrary, we have God himself complaining (before whom all things are naked, and open, and who certainly had reason to know the number of his faithful ones) That *all flesh had corrupted his way upon the earth*, yea, there was only found *Noah* and his Family that were accepted by him ! which certainly was no more to the whole world, then a small dust to the Ballance, or the Grape-
 Gen. 6. 12. leaining to the Vintage.

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

2 Chron. 1 5. 3 Thou that boastest of the constant visibility of the Church,
Dic quibus in terris, & eris mihi magnus Apollo;

2 King. 16. 11 Tell me what was the external glory thereof, when *Uriah the Priest built an Altar according to all that King Ahaz had sent to Damascus*. And when the Children of Israel walked in the Statues of the Heathen, and built them high places in all their Cities, from the Tower of the Watchmen, to the fenced City, and set them up Images, and Groves in every high Hill, and under every green Tree, and made them Molten Images, and worshipped all the Host of Heaven, and served Baal, and caused their Sons and Daughters to pass through the fire, and used Divinations and Inchantments, and sold themselves to doe evil in the sight of the Lord, and to provoke him to anger. When they shut up the doors of the Porch, and burnt not Incense in the holy place ?

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

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

Isa. 1. 5. 6.

the following History.

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

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

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

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

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

Jer. 5.1.

Micah 7. 1, 20.

Ezek. 22. 30.

Psal. 14. 2, 3.

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

Psal. 80. 8, 12, 13.

Psal. 137. 1.

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

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

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

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

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

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

Again, when the *Arrian* persecution began, how sad a posture was the Church then in, when *St. Jerome* sticks not to say, that after the Council at *Rimini*, all the world groaned and wondered to see it self become *Arrian*. And *Athanasius* in his Epistle ad vitam solitariam agentes, gives but a mournfull description of the calamity of his time. *Πολα εὐκαρσία νῦν ἔχεισθαι μετ' ἐκκλησίας πνευματικῆς; ἔδωκε τοῖς ἡδυσσεύσι καὶ κινδυνεύει, &c. ἔδωκε τῷ σωτηρίῳ καὶ φοβέσθαι, &c.* What Church (saies he) is there now a dayes that worships *Christ* with Liberty? for if any make a profession of piety, he is thereby exposed to danger, &c.

And in another place of the same Epistle, *Ὁ τις ἀνθρώπου τέτον λογογεῖσθαι; τις ἀπαγγέλλει ταῦτα εἰς μετὰ ἑτέραν; τίς ἄρα πιστεύσων ἀκούων ἔτι παθόντων οἱ ἐκκλησίας μεγάλης πειρασμοῖς, ἔτοι νῦν ἡ εὐκαρσιῶν κατάρχουσι.* O who is able to write this History? or who is he that will undertake to declare these things to Posterity? Who can possibly believe that those *Eunuchs* who are not capable of the charge of a private Family, should come to be Governours of the Church!

St. Arn-

Psal. 132. 14.
Chron. 2. 33.
4.

Math. 2. 3.

2 *Macc.* 4 8.
Joseph. de
Bell. *Jud.* 4 5.
& 1. 5. 9.
Job. 9. 22.

Luk. 12. 32.
Math. 26. 56.

Athanas. ad
vit. fol. Ag.
Epist. Ex of-
ficina Com-
meliniana
c1210c. Cum
grat. & priv.
pag. 654. D.
Ibid pag. 646.
C.

It was a cu-
stom in those
dayes, as at
this day a-
mong the
Turks and
Persians, to
make *Eunuchs*
of the young
males to wait
upon their
women.

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

Baronius An.

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

Genebrard in his Chronicles.

Baron. An. 897.

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

Math. 25. 35. 36.

Math. 22. 9.

Luke 16. 19. 20. 21.

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Mark 8. 34.

Math. 24. 9.

John 16. 2.

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

1 Pet. 4. 12.

2 Tim. 3. 12.

1 Cor. 15. 19.

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

Athan Ep. ad
Vit. fol. agent.
ex Officin.
Commel.
15130 cum
gr & priv. P.
647. D.

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

Greg. lib. 6. ep.
30.

Ibid. ep 39.

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

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

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

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the following History.

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

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

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

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

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

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

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

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

Caton Instit. sur. Cath. l. 1. ch. 18.

Tertull. ad Scap. c. 2.

Bell. contr. Barc. c. 13.

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

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

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

*Oraculo vocis mundi moderaris habenas,
Et merito in terris diceris esse Deus,*

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

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

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

Jesh 9. 4, 5, 6.

The Adoration of the Pope, and kissing his foot.

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

The Canonization of Saints.

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

L. Vives Com. upon Aug. de C. D. l. 8. c. 27. Basil. 1522.

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

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

The Nuns or Religious Virgins. *Will. du Choul. pag. 236.*

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

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

Levit. 19. 28.

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

The building their Temples toward the East.

From whence have you received the Doctrine of *Purgatory*, if not from the same Source and Fountain? *Plato* in his Dialogue of the soul intituled *Phædon*, speaks plainly in this point, as also *Eusebius* observes in his last Chapter of his *11. Book, de præp. Evang.* οἱ μὲν ἂν διέξωσι μέγας βεβιωμένοι ὅτι τῶτον ἀρκεύονται εἰς λίμνην, καὶ ἐκεῖ οὐκ οἶσι τὴν καθαράσιν ἕως ἂν τὸ ἀδικημάτων διδούλης δικὰς ἀπολύονται. *Those who have lived indifferently well, come to this Pool and abide there, And after they have been purged, and suffered the penalties of their sins, they are dismissed; Virgil* likewise pursues this point in the *6. Book* of his *Æneads*.

Polyd. Virg. l. 5. c. 9. Purgatory.

Euseb. l. 2. de præp. Evang.

Virg. 6. Æn.

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

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

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

Their Prayers
for the Dead.

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

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

Their Feast of
Candles.

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

Baronius An.
Tom. 1. An. 56.

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

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

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

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

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

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

The *Rogations and Processions*, &c. have succeeded the *Ambanalia*.

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

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

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immediately think you had revived the *Mosaical* worship, or at the least counterfeited the same. And thus you will needs rake out of the grave the body of the *Synagogue*, that was so gloriously buried by *Christ* himself.

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

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

Venalia nobis

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

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

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

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

What the Papiſts have borrowed of the ancient Hereticks.

(a) Epiph. hæ. 46. 47. Par. 1622.

Aug. de hæ. c. 25.

Euseb. bist. l. 5. c. 16.

Aug. Ep. 74.

(b) Aug. de hæ. c. 40. & c. 63.

(c) Aug. de hæ. c. 39.

Epiph. hæ. 79. Niceph. l. 18. c. 54.

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

Epiph. hæ. 27.

(e) Epiph. hæ. 19.

(f) Aug. de bon. pers. l. 2. c. 5. & de hæ. 7. c. 88.

(g) Leo 1. ser. 4. de quadage.

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

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

(i) Epiph. hæ. 42.

(k) Damasc. de hæres. sol. 467. Parisiis apud Guil. Chaudiere 1777.

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

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

Εἰπάτωσ' ἡμῖν πόθεν ἔμαθον αὐτοὶ τὸ διώκῃν. Ἐπὶ ἡμῶν γὰρ ἦσ' ἅγιον ἐκ ἀνείσοιεν, Ἐπὶ δ' ἦσ' διαβόλιον ἥτο αὐλοῖεν περιέλιπται τῷ λέγοντι, Διόξας καταλύσεται; καὶ τὸ πρὸς θεῷ ἔκλυται ἡ πόλις, καὶ οἱ ἅγιοι ἔφυγον, τὸ δ' διακίεον διαβόλικόν ἐστιν ὄπλησίον. i. c.

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

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

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

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

ἡ μυσαιεῖ τῶτον ἀρεσις, ὅταν ᾧ αὐτῆς τῆ ἀληθείας ἀγαθηῖσα πείση, λοιπόν, ἔς μὴ δεδωρηται πείσαι λόγοις, τότε τῆ βία ἢ πλῆγῶς ἢ δεσμοτηρίοις ἕλκην ἐπι-
 χρίσει, γνωρίζουσα ἑαυτῶν, ἢ ἕτως, ὡς πάντα μᾶλλον ἐσιν ἢ θεοσεβῆς, θεοσεβείας μὲν γὰρ
 ἴδιον μὴ ἀναγκάζει ἀλλὰ πείθει, ἢ γὰρ ὁ κύριος αὐτὸς ἐβίαζέμενος ἀλλὰ τῆ πειθαι-
 σίας διδὸς ἔλεγε πᾶσι μὲν. Εἴ τις θέλει ὀπίσω μου ἰλθεῖν, αὐτῆ παλειῶς ἀλλοτρία τῆ
 θεοσεβείας ἐστίν, τί ποιεῖν αὐτῶν ἔχρω, ἢ ἐναντία τῆ ζωῆς, ὡς χειρῶν μαχον, ἢ γυ-
 μῶνα τῆ ἀσεβείας, ἀπηχεροῦν Κωνσταντιῶν ὡς αὐτὸν τὸν ἀντίχριστον. h. c.

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

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

μᾶλλον ἀπρεπέστερον τὸ βιάζεσθαι ἢ ἀναγκάζειν τοὺς μὴ βουλομένους, ἕτως ὁ μὲν διάβα-
 λος ἔπει μὲν ἀληθῆς ἔχει, ἐν πελίκῃ ἢ λαβῆται ὀρθοῦν καθεστῆσαι τὰς θύρας
 τῆς δευροῦσας αὐτὸν. Ὁ δὲ ζωτῆς ἕτως ἐστὶν πρὸς ὡς δεδῶκεν. Εἴ τις θέλει ὀπίσω μου
 ἰλθεῖν, ἐρχομένων δὲ πρὸς ἑκαστὸν μὴ βιάζεσθαι ἢ γὰρ ξίφεσιν ἢ βέλτεσιν ἰδέε, διὰ στρα-
 τῶν ἢ ἀλῆθῆς καταγγέλλεται, ἀλλὰ πειθοῖ ἢ συμβουλία ποία ἔν περὶ ἑνὸς
 βασιλέως φέρεται; ἢ ποία συμβουλία ἐν ἢ ὁ ἀντιλέγων τὸ τέλος ἐξοσιμῶν ἔχει ἢ
 θάνατον; i. c.

Pag. 643.

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

Again, τὸ μὴ τύπειν χριστιανῶν ἴδιον ἐστίν, τὸ δὲ μαρτυρεῖν χριστιανὸς Πιλά-
 του ἢ Καίφα τὸ τέλειμα. i. c.

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

And in the same place, That the Arrian Bishops, forasmuch as they
 persecuted the true Christians, to make them renounce their Religi-
 on, were not ἑπίσκοποι, Bishops, but κατάσκοποι Spies: And that such
 proceedings against the Church, were παροίμιον, ἢ παρασκευὴ τῆς ἀνιχέσεως
 the Proem and Preparation of Antichrist: And that Constantius the Per-
 secutor deserved not the name of a Christian, but was rather, εἰκὼν
 ἂντιχρίστου, the Image of Antichrist.

Pag. 629.

Pag. 663.

Pag. 665.

Du Haillan, an ancient Historian, and exceedingly renowned a-
 mong the Papists, describes the horrible butcheries executed by the

Du Haillan.

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

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

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

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

Gaguinus.
Rouyan.
Bellarmin. de
Notis Ecclesie.
pag. 285.

Ezek. 24 7.

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

Du Haillan.
Phi. ip. Aug. 2.
lib. 10. p. 824.
Tom. 1. Im-
prim. par. 5.
Andre. L'an.
1577.

Will. Brito
Philip. 18.

Paul. Emil.

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

the following History.

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

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

SONNET. 108.

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

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

SONETTO 109.

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

Sonetto 109.

SONETTO 110.

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

Sonetto 110.

Richezze

An Introduction to

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

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

Mantuan.

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

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

Most certain it is, though it be not a thing so commonly taken notice

tice

the following History.

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

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

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

Gen. 4. 8, 12.

Exod. 14. 27,
28.

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

1 Kin. 21. 21,
22, 23.
2 Kin. 9. 36.

2 Maccab. 9.

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

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

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

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

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

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

Joseph. Ant. l. 17. 19.
12 Acts 23.
Sueton. Dion.
and other Hi-
storians.

Nero.

Aug. De Civ. Dei. l. 18. c. 52.
Egyp. l. 3.
Eusch. Hist.
Eccl. l. 2. c. 25.

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

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

The judgment of God upon the Jews for persecuting Christ.
Matth. 27. 25.
Oros. l. 7. c. 9.
Joseph. Belli Jud. l. 7. c. 16, & 18.

Matth. 24. 2.

Domitian.
Oros. l. 7. c. 9.
Suet. in Dom. c. 17, & 23.
Europ. Aurclius.

Victor Trajan.

the following History.

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

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

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

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

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

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

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

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

Decius.
Oros. l. 7. c. 21.
Eutrop. l. 9.
Sæx. Aurel.
Oros. l. 7. c. 21.
Euseb.

Gallus.
Euseb.
Victor.

Cypr. de Mort.

Valerian.
Oros. l. 7. c. 22.

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Trebellius Pol-
lio in vit. Val.
Euseb.

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

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

Claudius.

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

Aurelian.
Euseb. l. 7. c. 30.
& in Chronic.
Oris. l. 7. c. 23,
& 27.
Vopiscus.
Europ.
Aurelius.

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

Antiochus.

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

Dioclesian and
Maximilian.
Euseb. Hist.
Ecc. l. 8. c. 12,
& 3.
Oros. l. 7. c. 25,
26, 27, 28.

Euseb. Hist.
Ecc. l. 8. c. 18.
Colonie Allobr.
excudebat Pcs.
de la Roviere
c10 10c 111.
Cum grat. &
priv. sacra Cas.
Majestatis.
Euseb. Hist.
Ecc. l. 8. c. 26.
& l. 9. c. 8, 9.
Oros. l. 7. c. 28.

the following History.

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

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

Flaccus *Pro-*
vost of *Spolet-*
te.

Dioscorus.

Galerius *Max-*
iminus.

Euseb. Hist.
Ecc. l. 8. c. 16,
Or. 17.
Oros. l. 7. c. 28.

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

Euseb. Hist.
Ecc. l. 9. c. 10.

Julian the *A-*
postat.

Oros. l. 7. c. 30.
Amm. Marcell.
l. 22.
Eutrop.
Aurel.

Galerius Maximinus that Horse-leech of the *Eastern* Churches, was at last smitten with an incurable disease, his guts being strangely swollen, and the Worms continually creeping out of all parts of his body, insomuch that he became no noysom, that his own very Physicians chose rather to suffer death (as by his special command several of them did) then to abide the stench of his rotten carcases.

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

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

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

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

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

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

Africa,

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

Oros. l. 7. c. 30.

Greg. Naz. Orat. cont. Jul.

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

Sozomene.

Elpidius. Theod. Sozom. Niceph.

Valens.

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

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

the following History.

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

Niceph. l. 17.
6. 11.
Basilica An.
Dom. 1533.

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

Eucherius.
Crinitus.
Volatranus.

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

Croesus.

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

Gunderic.
Chron. Sigeb.
Hunneric.
Greg. Turonensis.
Sigeb.
Victor.
Procopius.

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

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

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

Rhadagaisus.
Oros. l. 7. c. 37.
Aug. de Civ.
Dei, l. 5. c. 23.

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

Attila.

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

Paul. Diac. lib.
15.

Theodoric.

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

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

Amalarick.

Greg. de Tours.

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Judgements of
God upon the
Germans for
persecuting the
Church.

Lutarius and
Bultinus.

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

Mahomet.

Phocas.
Cedrenus.
Zonaras.

The Saracens.

Abdiram.

Athin.

Amorrhæus.

Paul. Fovius in
his History of
our times.

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

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

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

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

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

After-

the following History.

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

The Mamelucks.

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

The Popes of Rome.

Onuphrius Paninus.

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

Theodoricus.

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

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

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

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

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

Retire-

Lucius 2.

Lucius 3.

Adrian 4.

Platin. and others.

John 12.

John 21.
Boniface 8.

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

Philip 2. of Spain.

the following History.

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

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

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

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

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

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

It's said, that he had resolved a little before his death, to have banish'd

Francis 2.

Charls 9.

Thuanus l. 57.
pag. 990.

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out of his Council, all the Authors of the *Massacre*, together with his Mother, however some of them were met with as followeth.

Henry the 3d.

Henry the third, his Brother, received his death's wound by *James Clement*, a *Facobin*, in the very same house, chamber, and place of the chamber, as also the very same Month, that 17. years before he had treacherously plotted, violently sollicitated, and absolutely determined the above-said *Massacre* of *St. Bartholomew*.

Francis of Lorraine.

Francis of Lorraine, Duke of *Guise*, having executed the *Massacre* of *Vassy*, and afflicting *Orleans*, to the end he might exterminate the Protestants, was assassinated by one *Poltrot*.

Henry his son.

Henry, his son, one of the Authors of the *Massacre* of *St. Bartholomew*, together with the *Cardinal* his Brother, were both put to death at *Blois*, by the commandment of King *Henry the third*.

Du Haillan in the life of *Charls the 9th.*
De Serres in the life of *Charls the 9.*

Du Haillan reports in the life of *Charls the ninth*, that the King visibly declined in those days, and that in the very flower of his age. And after the departure of the King of *Polonia*, he was found to be as much altered in minde as body, being in an especiall manner provoked and incited against the Authours and contrivers of the *Massacres*, as he also plainly told some of his Court, who were enemies of injustice, and as appeared likewise by several Letters which he wrote into foreign parts, for which Authours of the *Massacres* he had prescribed a very strange Potion, if Divine Providence had not prevented him, who reserved them as instruments of those after-chastisements which he had appointed to bring upon the Kingdom.

The same Authour observeth a little after, that having languished during the Months of *February*, *March*, and *April*, he was so wasted in his body by such furious storms and tempests, that his bed became irksome to him, and the 30. of *May* he took his last sleep in his Castle *du Bois de Vincennes*, after a strange effusion of blood, which forced its way through several parts of his body, during the two last Weeks of his sickness, in all which time he endured all the most violent assaults and combats, that the vigour and force of his age could possibly furnish him with strength to undergo.

De Serres in the life of *Charls the 9.*

Du Serres relates of him, that raging and raving under the just judgements of God, he was seen to wallow in his own blood, (the just recompence and reward of one, who had wallowed all his life-time in the blood of his subjects throughout all his Dominions.)

Stanislaus of *Znoyme*.
The French Book of *Martyrs*, printed 1570.

Stanislaus of *Znoyme*, as he was going to *Constance* to bear false witness against *John Hus*, was remarkably smitten by the hand of God himself.

Count *Felix* of *Wartenberg*.
Illiricus cites this.

Count *Felix* of *Wartenberg* one of the Emperours Captains, as he was sitting at Supper with many of his companions and brethren in iniquity, in the year 1530. swore in the presence of all that were at Table, that before he died he would ride *aux esperons* up to the horsebelly in the blood of the Lutherans; But that very night, he was choaked with his own blood, and wallowed miserably in the same.

John Menier.
Fren. Book of *Martyrs* l. 3. p. 75, and 76.

John Menier, after a thousand mischiefs which he had done to the poor Protestants, was seized by a bloody flux, which did so afflict his

privy

the following History.

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

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

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

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

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

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

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

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

Du Prat.
Id. l. 6. p. 473.

John Morin.
Ibid.

Pag. 535.
A certain Counsellour.

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

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

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

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

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

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

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

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

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

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

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

Dr. Foxford,
962.

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

Morgan of St.
Davids, 1902.

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

Justice Mor-
gan, 1902.

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

John Fetty's
Wife, 1824.

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

Alexander

the following History.

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

Alexander the
Keeper of
Newgate,
1607.
Gardiner Bish.
of Winchester
1814.

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

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

Queen Mary.

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

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

God

An Introduction, &c.

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

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

(Christian and Courteous Readers)

OF

Your faithfull Servant in

CHRIST:


SAMUEL MORLAND.

The

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

The Contents of the First BOOK.

CHAPTER,

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

The Contents of the Second BOOK.

CHAPTER,

- 1 **T** *He several troubles and persecutions of the Evangelical Churches in the Valleys of Piemont, from time to time, because of their Religion.*

The Contents

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

The Contents of the Third BOOK.

CHAPTER,

- 1 **T**he Court of Savoy's **FACTUM**, or Narrative of the several Transactions in the Valleys of Piemont in the Year 1655. upon occasion of the Report that was spread abroad of a Massacre of the Protestants in those parts, printed and published in the Italian, Latin, and French Tongues.
- 2 *The Animadversions of some able and knowing friends of the poor Protestants of the Valleys of Piemont, upon the Court of Savoy's **FACTUM** and **REASONS**, set down at large in the fore-going Chapters.*
- 3 *A faithfull and most Authentick Narrative of the Continuation of the War in the Valleys of Piemont, between the Popish and Protestant party, upon the occasion of the Massacre.*

The Contents of the Fourth BOOK.

CHAPTER,

- 1 **T**he Mediation of the Evangelical Cantons of Switzerland with the Duke of Savoy, and their Letter to the States General, in favour of the poor distressed Protestants of the Valleys of Piemont.
- 2 *The Negotiation of Mr. Gabriel Weis, the Deputy of the Evangelical Cantons in the Court of Savoy, in the behalf of the poor distressed Protestants in the Valleys of Piemont.*
- 3 *The several Pathetick Letters of His Highness the Lord Protector of the Commonwealth of England, &c. to his Protestant Neighbours,*

of the following History.

- in favour of the poor distressed Protestants in the Valleys of Piemont.*
- 4 *Mr. Morlands Negotiation in quality of His Highnesss Envoy to the King of France, and Duke of Savoy, in the year 1655.*
 - 5 *A brief Accompt of the notable and famous Collection in England, Wales, and Ireland, for the relief of the poor distressed Protestants in the Valleys of Piemont, in the year 1655.*
 - 6 *The notable effects of the Intercession of His Highnesss, the Lord Protector of England, &c. for the poor distressed Protestants in the Valleys of Piemont, upon the spirits of the Neighbouring Princes and States of the Protestant Profession, with divers of their Letters upon that subject, as also the intended Negotiation of the Commissioners Extraordinary from His Highnesss, the Lord Protector, and the States General of the United Provinces.*
 - 7 *The Negotiation of the four Ambassadors of the Evangelical Cantons of Switzerland, in the Court of Savoy, and the Treaty concluded at Pignerol. Together with a Copy of that Relation which they themselves sent their Superiours at the same time.*
 - 8 *The many Grievances and sad effects of the Treaty concluded at Pignerol, with a true description of the present state and condition of those poor people.*

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

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

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

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

of the following History.

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

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

- 1 *Glosa Pater, or the Explication of the Lords Prayer.*
- 2 *Treceñas, or divers passages of the Evangelists, and Epistles.*
- 3 *Doctor, that is, divers Sentences and Testimontes of the Fathers, touching Repentance.*
- 4 *Penas, or a Treatise concerning the punishment of sin.*
- 5 *Li Goy de Paradis, a Treatise concerning the Foyes of Paradise.*
- 6 *An Epistle to all the Faithfull.*
- 7 *A Poeme entituled, Novel Confort.*
- 8 *A Poeme entituled, Novel Sermon, containing many wholesome Instructions to the People.*
- 9 *A Poeme entituled, La Noble Leyçon.*
- 10 *A Poeme entituled, Pair eternal.*
- 11 *A Poeme entituled, Barca, concerning the misery and shortness of mans life, and his arriving at the haven of Salvation.*
- 12 *An Explanation of the Ten Commandments.*
- 13 *An Explanation of the Articles of the Apostles Creed.*
- 14 *A Treatise concerning Vice, and Mortal Sins.*
- 15 *A Treatise concerning the seven Gifts of the Spirit, Iſai 11.*
- 16 *A Treatise concerning the three Theological, and the four Cardinal Virtues.*
- 17 *A Treatise concerning the Goods of Fortune, Nature, and Grace.*
- 18 *A Treatise concerning the six honorable things in this World.*
 - 1 *A Sermon upon the second of Matthew touching idle words.*
 - 2 *A Sermon upon Ephes. 4. touching the putting on of the New Man.*
 - 3 *A Sermon Del Fantin Jesus, or concerning the little Childe Jesus, during his abode in Jerusalem, Luk. 2.*
 - 4 *A Sermon touching Christs being tempted in the Desert, Matth. 4. and Luke 4.*
 - 5 *A Sermon upon Mat. 8. 25. Save us, or else we perish.*
 - 6 *A Sermon touching the Rich Man, Luke 16.*
 - 7 *A Sermon upon the sixth of John.*
 - 8 *A Sermon upon the Parable of the Sower, Matth. 13.*

19 Several Sermons upon several Texts of Scripture; Namely,

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

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

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

In the Volume marked *E.* are contained,

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

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

The Gospel of Matthew.

The first Chapter of Luke.

The Gospel of John.

The Acts of the Apostles.

The first Epistle to the Corinthians.

The Epistle to the Galatians.

The Epistle to the Ephesians.

The Epistle to the Philippians.

The first Epistle to the Thessalonians.

The second Epistle to Timothy.

The Epistle to Titus.

The eleventh Chapter of the Epistle to the Hebrews.

The first and second Epistle to Peter, but imperfect.

of the following History.

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

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

In the Volume H, are contained the following Manuscripts.

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

In the Volume F, are contained the following Manuscripts.

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

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

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

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

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

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

of the following History.

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

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

- 1 *Marchio a Sancto Thoma his Letter to Mr. Morland, during his abode at Turin, bearing date the tenth of July 1655.*
- 2 *The said Marquês his Letter to the said Mr. Morland, the 17 of July 1655.*
- 3 *A Letter from Major Weis to Mr. Morland from Pignerol to Geneva, the 11th of August, 1655.*
- 4 *A second Letter from the said Major Weis to the said Mr. Morland from Pignerol, the 13th of August 1655.*
- 5 *A Letter from the four Ambassadors of the Evangelical Cantons, to Mr. Morland, dated from Pignerol the 15th of August 1655.*
- 6 *A second Letter from the said Ambassadors to the said Mr. Morland, the 16th of August 1655.*
- 7 *A third Letter from the abovesaid Ambassadors to the abovesaid Mr. Morland, dated from Turin the 17th of August 1655.*
- 8 *The Attestation of Thomas Guiot and Fra. Pra. concerning the eating of the Protestants Brains, during the heat of the Massacre.*
- 9 *The Attestation of Mr. Tho. Tronchin of Geneva, concerning the Manuscripts mentioned in the History of Mr. Paul Perrin.*
- 10 *The Declaration of Mr. de Petit Bourg, first Captain of the Regiment of Grancey, touching the cruelties that were exercised upon persons of all ages and Sexes, among the poor Protestants of the Valleys of Piemont, subscribed with his own hand at Pignerol, the 27 of Novemb. 1655. in the presence of two other Commanders.*
- 11 *The Attestation of Mr. Andrew Schmidt Under Secretary of State at Zurich, touching Ambassador Stockar, and his dissenting from the other three Ambassadors in the bastning of the Treaty at Pignerol, made at Geneva the 27th of Sept. 1655.*

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

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

- 1 *Several Edicts of Charles Emanuel, Christina, and Emanuel Philiberto, some against, others by way of answer to the Petitions, and in favour of their poor Protestant Subjects:*
- 1 Emanuel Philiberto, given at Vercelli, 1561.
 2 Carlo Emanuel, given at Turin, 1582.
 3 *The Interimination*, at Turin, 30 May 1585.
 4 Carlo Emanuel, 3 Jan. 1584.
 5 Carlo Emanuel, at Turin, 2 July 1608.
 6 Carlo Emanuel, at Turin, 4 March 1623.
 Namely, of } 7 V. Amedeo, at Turin, 26 Feb. 1635.
 8 Christiana *Duchess* of Savoy, at Turin, 16 Jan. 1642.
 9 Christiana *Duchess* of Savoy at Fassano, 17 Feb. 1644.
 10 Carlo Eman. at Turin, 30 June 1649.
 11 Carlo Eman. 20 Feb. 1650.
 12 Carlo Eman. at Rivoli, 21 June 1653.
- 2 *The Court of Savoy's Factum in the year 1655. in the Latin, Italian, and French Languages.*
- 3 *The Court of Savoy's Reasons for the justice of the Order of Gastaldo, &c. in the year 1655. in the Latin, Italian, and French Languages.*
- 4 *The Duke of Savoy's Patent, granted to the Evangelical Churches of the Valleys, the 17 of August 1655.*

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

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

of the following History.

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

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

In the Volume 2, are contained the following Manuscripts.

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

The Contents

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

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

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

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

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

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

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

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

of the following History.

- 4 *A Letter from the Nicodemites of Art to the Canton of Switz, the 24 of Septemb. 1655.*
- 5 *A Letter from the Canton of Zurich to that of Switz the 24 of September, 1655.*
- 6 *The Answer of the Canton of Switz to that of Zurich, 27 Sept. 1655.*
- 7 *A Letter from Zurich to that of Switz and the other four Catholick Cantons, the 28 of Sept. 1655.*
- 8 *A brief description of those persons who were cruelly executed and put to death for the Truth at Switz, in Nov. in the year 1655.*
- 9 *A Letter from the Canton of Bern to those of Switz, the 13 of Octob. 1655.*
- 10 *The Proposition sent in writing to those of Switz, by the hands of the Deputies of the Evangelical Cantons.*
- 11 *The Answer of the Council of Switz, to the abovesaid Proposition of the Evangelical Cantons.*
- 12 *The Answer of those of Switz to Messieurs de Beon, the 27 of Octob. 1655.*
- 13 *A Deposition of Articles of those of Art touching their Confession of Faith.*
 - 1 *The Holy Scriptures.*
 - 2 *Divine Service and Invocation.*
 - 3 *The worship of Saints, and particularly of the Virg. Mary.*
 - 4 *Justification.*
 - 5 *Good Works.*
 - 6 *The Sacrifice of Reconciliation.*
 - 7 *The Mass.*
 - 8 *The Bread and Wine in the Lords Supper, and so of the Doctrine of Transubstantiation.*
 - 9 *Baptisme;*
 - 1 *Who ought to Baptize?*
 - 2 *Who ought to be Baptized?*
 - 10 *Salvation of Infants.*
 - 11 *Purgatory.*
 - 12 *Confession of sin.*
 - 13 *Peters Keys.*
 - 14 *Fasts.*
 - 15 *Pilgrimage.*
 - 16 *Marriage.*
 - 17 *Images.*
 - 18 *The Tenents of Anabaptists.*
 - 19 *Lawfull Oaths.*
 - 20 *The Office of the Magistrate.*
 - 21 *The Office of the Minister.*
 - 22 *The Lawfulness of War.*
- 14 *Copie of the Memorial of the Nicodemites of Switz, touching their coming out of Babylon, in the year 1655.*

Which are concerning,

The Contents

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

Namely,

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

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

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

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

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

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

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

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

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

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

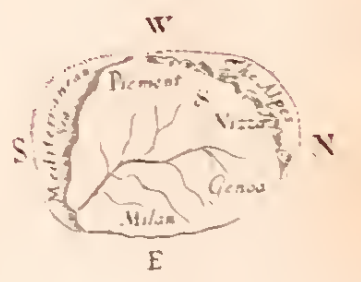
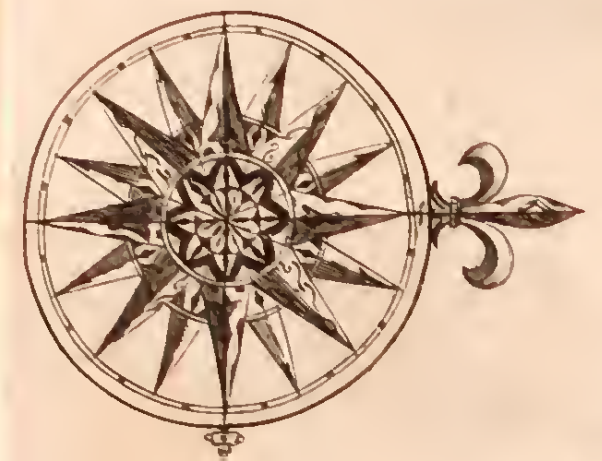
- 2 *A Commentary upon the three first Chapters of Genesis, by that Reve-
rend Divine Mr. John White, late Preacher of Gods Word, at Dor-
chaster, in Fol.*
- 3 *An Exposition upon the 6, 7, 8, 9, 10, 11, 12, and 13. Chapters of E-
zekiel, by Mr. Williams, being the second Volume, in Quarto.*
- 4 *An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

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

THE

CARTA DEL
LE TRE VALLI
DI PIEMONTE.

A new & most accurate map of that part of PIEMONTE
which was anciently inhabited by the WALDENSES



VALERIVS
CRASSVS FECIT
Anno Dni 1640
Mense Martij

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Handwritten text in the upper right quadrant, appearing to be a name or title, possibly "M. J. ...".

Main body of handwritten text, consisting of several lines of cursive script, which is largely illegible due to fading and bleed-through.



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

BOOK I.

CHAP. I.

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



Or as much as it is my purpose in the ensuing Discourse to make a faithfull and exact Relation of those many signal and remarkable Passages of Divine Providence, which have almost in all Ages accompanied the poor Protestants of *Piemont*, (otherwise known by the name of *Waldenses*;) and especially of that bloody and cruel

Massacre, in the Year of our Lord, 1655. (the

wofull cry whereof has been heard throughout all the Christian World) I shall intreat the courteous Reader to spend with me a few minutes in

B

viewing

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

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

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

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

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

The extent of the whole Province of *Piemont*.

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

The four great Rivers that travese *Piemont*, viz.

1. *Po*.
2. *Tanaro*.
3. *Stura*.
4. *Dora*.

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

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

The principal Valleys that enrich *Piemont*.

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

The situation of the Valley of *Clusone*.

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

lower

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

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

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

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

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

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

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

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

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

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

What Valleys have been heretofore inhabited by the Protestants.

A description of the Valley of *Lucerna*.

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

A description of the Communalty of *La Torre*.

Bricheras.

Perofa, *S. Martino*.

A description of the Valley of *Perofa*.

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

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

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



CHAP. II.

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

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

The first *Classis* comprising the 7 churches.

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

The other *Classis* comprising the seven Churches.

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

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

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

Those

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

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

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

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

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

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

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

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

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

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

1. *Villaro*, and *S. Germano*.
2. *Pinachia*.
3. *La Capella*.
4. *Pramoli*.
5. *Villa Secca*.
6. *Maneglia*.
7. *Prali*.

A deſcription of the Church of *S. Giovanni*.

The places annexed to the Church of *Lucerna*.

A deſcription of the Church of *La Torre*.

A deſcription of the Church of *Villaro*.

A deſcription of the Church of *Bobbio*.

A description
of the Church
of *Rorata*.

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

A description
of the Church
of *Angrogna*.

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

A description
of the Church
of *Roccapiatta*.

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

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

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

A description
of the Church
of *Pinachia*.

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

A description
of the Church
of *La Capella*.

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

A description
of the Church
of *Pramol*.

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

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

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

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

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

A description of the Church of *Maneglia*.

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

A description of the Church of *Prali*.

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

CHAP. III.

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

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

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

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

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

Gregor. 1.

fides

sides his detesting and rejecting the title of *Oecumenical Bishop*, which was the next year after his death, claimed by *Boniface* the third, consented to by *Phocas* the Emperor, and confirmed by a Council at *Rome A. D. 607* is ours in very many points against the present Church of *Rome*, some whereof *Illyriens* in his *Catalogus Testium* hath collected, and more might be gathered, had not the *Papists* so abominably corrupted him, as *Dr. Thomas James* in his *Bellum Gregorianum* hath made to appear in some hundreds of places. Also *Paulinus* Bishop of *Aquileia* in the year 790, held the truth in many of the controverted points, as appears out of the same *Illyricus*. In the year 794, the Synod of *Franckfort*, at which were present many *Italian* Bishops, condemned the second *Nicene Council* for decreeing *Image-worship* (though *Binius* and others would fain evade it) for confirmation whereof there are cited *Aventinus* l. 4. *Aimónius* l. 4. c. 85. *Hincmarus* in *Lugd. Episcop.* c. 20. *Abb. Urspergensis*, whose testimonies are related by *Hospinian de Origine Imaginum*, c. 107. printed *Tiguri* 1603, and partly by *Vignier* in his *Recuel de l' Histoire de l' Eglise*, ad *An. 794*.

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

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

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

Illyricus Cat. Testium p. 558
ex *Offic. Jac.*
Sloer. 1608.

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

The first Ground or Evidence of a notable Argument to prove the Antiquity of the Protestant Churches in the Valleys of Piemont from the days of Christ and his Apostles down to the present Age. The titles of three famous Manuscripts written by the ancient Inhabitants of the Valleys of Piemont in their own proper Language. *Paul Perrin des Vaudois, a Geneve pour Pierre & Jacques Chouet.* 169. 101. 112.

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

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

The illustration of the first Argument.

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

The second Ground of a notable Argument to prove the Antiquity of the *Waldensian* Churches in the *Valleys of Piemont*, from the days of *Christ* and his *Apostles* down to the present age.

Jo. Tilius Etilcopus Melderfi. in Praefat. in Lib. Caroli Magni de Imaginibus.

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

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

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

Rainerius Saccon his chief Objection against the *Waldenses*.

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

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

i. Corollary.

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

2. Corollary.

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

Stranchi Reip. Bohem.

D' Aubigné.
Mr. Perrin.

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

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

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

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

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

Cathares.

Arrians.

Manichai.

Gnostiques.
Cataphrygians.
Adamites.
Apostolicks.
Ribaux.
Bougres.The third Ground of a notable Argument to prove the Antiquity of the Protestant Churches in the Valleys of Piemont from the days of *Christ* and his Apostles down to the present Age.Marc. Aurelio Rorenco in his *Narratione del Introductione de gl' Heretici nelle Valle di Piemonte*, printed at *Turin* cum privilegio 1632. p. 16.

The continual Succession of the Reformed Religion through the several Centuries from our blessed Lord and Saviour down to the present Age.

1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16.

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

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

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

The

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

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

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

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

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

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

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

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

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

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

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

Mais

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

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

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

lequel de son gré l' à donné, que gracieusement sans guerdon on le donne, & si l' à doué d' une telle bien heuriance qu' il enrichit ceux aux quels il est donné, & n' a paupurit aucunement ceux qui le donnent, mais se tiennent pour avoir fait un grand gain, & bonne emplette, quand ils ont trouvé occasion de le te presenter & le mettre en ta possession. Ce pauvre peuple qui te fait le present fut deschasse & banny de ta compagnie plus de trois Cents ans y a, & espars aux quatre parties de la Gaule, tenu depuis & repulé (à tort & sans cause toutes fois pour le nom de Christ, & selon sa promesse) le plus meschant, execrable, & ignominieux que jamais fut, voire tant que le nom d' iceluy à esté comme en fable & proverbe aux autres nations & usurpé pour extreme injure & reproche. Toutes fois que depuis peu de temps quelque personnage de renom immortel, ayant cognu certainement les Sainctes meurs & la prend homie d' iceluy & experimenté le contraire de fausse & calomnieuse renommée: luy changea par edict publicq son laid nom, & luy en donna un beau & Royal tel qu' il le portoit. C' est le vray peuple de patience, lequel en silence & esperance à vaincu tous assaux & efforts que l' on à seu faire à l'encontre de luy, & sa juste querelle par quelque laps ou intervalle de temps, n' à seu perdre son bon droit, dont maintenant il t' invite à la fruition & jouissance de la certaine victoire conquestée par *Jesus Christ*. Ne le cognois tu point? C' est ton Frere, le-

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

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

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

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

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

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

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

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

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

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

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

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

God is all sufficient.

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

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

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

En Dieu tout.

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

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



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

That is to say by a ראשי תיבות
*Les Vaudois Peuple Evangelique,
Ont mis ce tresor en Publique.*

Englished thus;
*The Evangelical Waldensian Flock,
Have given this Treasure to the publick Stock.*

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

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

Rorenco p. 60.

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

Belvedere de propaganda fide, printed at Turin, 1638. Rainerius Saccon.

Gretser. Proleg. in Scrips. edit. cent. 11. ald. cap. 8. pag. 39.

Gretser. ibid. pag. 39.

Jacob. Usserius de Christianarum Ecclesiarum successione & statu cap. 8. pag. 211. ex u. debet Bonham Norton, Lond. 1613.

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

Gretserus
ibid pag 38.

CHAP. IV.

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

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

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

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

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

Article 1.

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

Article 2.

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

Article 3.

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

- Moyse autrament Genesi.
- Moyse dict Exodi.
- Moyse dict Levitic.
- Moyse dict Nombre.
- Moyse dict Deuteronome.
- Josue.
- Juges.
- Ruth.
- 1 Samuel.
- 2 Samuel.
- 1 De li Rey.
- 2 De li Rey.
- 1 De las Chroni.
- 2 De las Chroni.
- 1 Esdras.
- Nehemia.
- Esber.

Article 1.

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

Article 2.

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

Article 3.

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

- Genesis.
- Exodus.
- Leviticus.
- Numbers.
- Deuteronomy.
- Joshua.
- Judges.
- Ruth.
- 1 Samuel.
- 2 Samuel.
- 1 Kings.
- 2 Kings.
- 1 Chronicles.
- 2 Chronicles.
- 1 Ezra.
- Nehemia.
- Esther.

Job

Job.
Psalms.

The Proverbs of Solomon.
Ecclesiastes, or the Preacher.

The Song of Solomon.

The Propheſie of }
 } Isaiah.

The Lamentations of Jeremiah.

Ezekiel.

Daniel.

Hofea.

Joel.

Amos.

Obadiah.

Jonas.

Micah.

Nahum.

Habakkuk.

Zephaniah.

Haggai.

Zachariah.

Malachi.

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

3. *Eſdras*.

4. *Eſdras*.

Tobit.

Judith.

Wiſdom.

Eccleſiaſticus.

Baruch with the *Epistle of Jeremiah*,
Eſther from the tenth Chapter to the
end.

The Song of the three Children in
the Furnace.

The History of *Sufanna*.

The History of the Dragon.

1. *Maccabees*.

2. *Maccabees*.

3. *Maccabees*.

Job.

Lo libre de li Psalmes.

Proverbis Solomon.

Eccleſiaſtes, autrement lo predicator.

Cantic de Solomon.

Propheta d' Eſaia.

De Feremia.

Lamentation de Feremia.

Ezekiel.

Daniel.

Ozea.

Joel.

Amos.

Abdias.

Jonas.

Michea.

Nahum.

Abacuck.

Sophonia.

Aggea.

Zacharia.

Malachia.

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

Lo ters D' Eſdras.

Lo quatre D' Eſdras.

Tobias.

Judith.

Sapientia.

Eccleſiaſtic.

Baruch con la Epistola de Feremiah.

Eſther deſpois el 10. cap. daqui a la fin.

Le Cant de li trei Fantin en la Fornais.

L' Historia de Sufanna.

L' Historia del Dragon.

Lo premier de li Machabei.

Lo ſecond de li Machabei.

Lo ters de li Machabei.

Ara sensegon li libres del Novel Testament.

L' *Euangeli Sanct Matheo.*
 L' *Euangeli Sanct Marc.*
 L' *Euan. Sanct Luc.*
 L' *Euan. Sanct Fohan.*
Actes de li Apostols.
Epistola Sanct Paul à li Rom.
 1. *A los Corinthios.*
 2. *A los Corinthios.*
Ali Galatiens.
Ali Ephesiens.
Ali Philippiens.
Ali Colosiens.
 La 1. *Ali Thessaloniciens.*
 La 2. *Ali Thessaloniciens.*
 La 1. *A Timotheo.*
 La 2. *A Timotheo.*
A Tito.
A Philemon.
Ali Hebrios.
Epistola Sanct Jaco.
 La 1. *Epist. Sanct Peire.*
 La 2. *Epist. Sanct Peire.*
 La 1. *Epist. de Sanct Foañ.*
 La 2. *Epist. de Sanct Foañ.*
 La 3. *Epist. de Sanct Foañ.*
Epist. de Sanct Fuda.
Apocalis de Sanct Foañ.

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

Que Christ es istà promes à li paire, l'igual an recepù la ley, aizo que per la ley conoiscent lor peccàs,

Here follow the Books of the New Testament.

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

Article 4.

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

Article 5.

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

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

Article 6.

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

Article 7.

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

Article 8.

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

Article 9.

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

Article 10.

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

Et la non justitia, Et la lor non abastança desistresson l'advenement de Christ per satisfacer de li lor pecca Et accomplir la ley per luy meisme.

Que Christ es nà al temp ordonnà de Dio lo seo Païre soes à saber à l' hora que tota eniquità abondie, Et non pas per las bonas obras solament. Car tuit eran peccadours, ma açò qu'el nos fe gratia Et misericordia en aima veritader.

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

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

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

Item, nos haven totavia cresù esser abomination non parlirol devant Dio totàs las cosas atrobàs de li homes en

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

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

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

Nos non avèn conegù altre Sacrament que lo Baptisme, & la Eucharia.

Nos deven honor à la potestà secular, en subjection, en obediença, en prompteza & en pagament.

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

Article 11.

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

Article 12.

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

Article 13.

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

Article 14.

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

A very



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

Translated out of their own Language.

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

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

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

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



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

Article 1.

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

Article 2.

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

Article 3.

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

Article 4.

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

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

Article 5.

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

Article 6.

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

Article 7.

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

Article 8.

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

Article 9.

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

Article 10.

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

Article 11.

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

Article 12.

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



A brief Confession of Faith,

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

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

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

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

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

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

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

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

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

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

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

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

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

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

13. Whoſoever forbiddeth Mariage teacheth a Diabolical Doctrine.

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

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

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

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



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

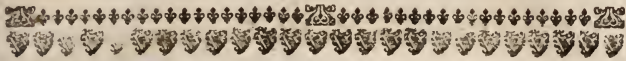
WHereas our Predeceſſours, from Father to Son, time out minde, have been taught and brought up in the Doctrine and Religion of which we from our childhood have made open profeſſion, and in the ſame have inſtructed our Families, as we learned it from our Fathers, yea and which, while the King of *France*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

G

againſt

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

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



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

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

The Preface.

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

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

ARTICLE I.

Concerning the holy Scriptures.

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

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

ARTICLE II.

Concerning Catechisms.

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

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

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

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

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

ARTICLE III.

Of Faith in the Holy Trinity.

Præterea fide nosci Deum Scripturis docent, &c.

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

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

ARTICLE IV.

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

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

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

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

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

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

ARTICLE V.

Of Repentance.

Hoc loco docent Pœnitentiam esse, quæ ex peccatorum & ira divine agnitione nascitur, &c.

In this place they teach Repentance to be that which cometh from the acknowledgment of sin and Gods anger, which through the Law of God first strikes the conscience with sorrow and terrour: for as much as by the Word of God they are inwardly convinced of sin, and the minde becomes affected with an evil conscience, unquiet, exceeding sorrowfull and despairing; the heart anxious, broken, and contrite, so that a man by himself can by no means be raised up, or get comfort, but is altogether afflicted, his spirit being dejected, trembling, shaken and shatter'd with exceeding great horreur through
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the fight of Gods wrath, (as *David* saith of himself) *There is no health in my flesh because of thine indignation, neither is there any rest in my bones by reason of my sin.* I am become miserable, and am bowed down, and go mourning all the day long. But yet notwithstanding they teach, that being thus affrighted, they ought nevertheless not to despair, but rather to return to God with the whole heart, by faith in *Christ*, which is also a part of Repentance, taking hold of Mercy, and grieving that they have sinned: for although they be void of Righteousness, yet ought they to implore Divine Grace and Mercy, that he would have mercy on them, and that he would pardon their sins for *Christ* and his merits sake, who for our sake was made sin, and a curse that he might satisfie the justice of God for our sins, &c.

ARTICLE VI.

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

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

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

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

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

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

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

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

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

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

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

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

ARTICLE VII.

ARTICLE VII.

Of good Works.

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

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

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

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

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

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

ARTICLE VIII.

Of the Holy Catholick Church.

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

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

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

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

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

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

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

ARTICLE IX.

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

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

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

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

ARTICLE X.

Of the Word of God.

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

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

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

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

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

ARTICLE XI.

Of the Sacraments.

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

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

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

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

ARTICLE XII.

[Of Baptism.

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

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

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

ARTICLE XIII.

Of the Lords Supper.

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

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

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

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

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

ARTICLE XIV.

Of Ecclesiastical Power, or the Keys.

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

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

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

ARTICLE XV.

Of humane Traditions.

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

They teach, that humane Traditions, Rites, and Customs, which
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are not against piety, are to be observed in publick Congregati-
ons, &c.

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

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

ARTICLE XVI.

Of the Secular Power.

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

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

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

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

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

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

ARTICLE XVII.

Of the Worshipping of Saints.

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

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

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

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

ARTICLE XVIII.

Of Fasts.

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

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

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

ART. XIX.

ARTICLE XIX.

Of Celibate, or, The Unmarried State.

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

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

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

ARTICLE XX.

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

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

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



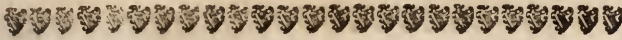
A Testimony taken out of Dr. *Martin Luther's* Preface
before the Confession of the *Waldenses*,
Anno Domini 1533.

Inter hos autem occurrebant & isti Fratres, quos Pighardos vocabant, Nam mihi non ita inuisi, &c.

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

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

The


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

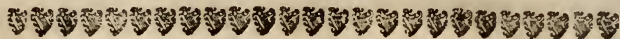
To the Reverend Brother in *Christ* Mr. *Benedict*, and
 the rest of the *Waldensian* Brethren
 in *Bohemia*.

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

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

Given at *Wittenberg*, in the year 1533.

Philip Melancthon.



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

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

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

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

A brief



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

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

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

Noi crediamo.

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

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

We believe.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

12. *Che Giesu Christo essendo stato da Dio ordinato nel suo eterno decreto, per esser il solo Salvator, e l' unico capo del suo corpo ch' è la Chiesa, egli l' hà riscattato col suo proprio sangue nel compimento de tempi, e le comunica tutti li suoi benefici coll' Euangelio.*

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

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

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

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

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

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

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

19. *Che Giesu Christo è il nostro ve-*

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

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

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

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

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

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

19. That *Jesus Christ* is our true
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and onely Mediatour, not onely re-
deeming us, but also interceding for
us, and that by virtue of his merits,
and intercession we have access unto
the Father, for to make our Supplica-
tions unto him, with a holy confi-
dence and assurance that he will grant
us our Requests, it being needles to
have recourse to any other Intercef-
four besides himself.

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

21. That good works are so neces-
sary to the faithfull, that they cannot
attain the Kingdom of Heaven with-
out the same, seeing that God hath
prepared them that we should walk
therein, and therefore we ought to
avoid vice and to apply our selves to
Christian virtues, making use of Fast-
ing, and all other means which may
conduce to so holy a thing.

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

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

*ro ed unico Mediatore, non solo di Re-
dentione, mà anche d'intercessione,
& che per li suoi meriti, e per la sua in-
tercessione noi habbiamo introductione
al Padre, per invocarlo con santa fi-
ducia d'esser esauditi, senza che sia ne-
cessario il ricorrere ad alcun altro inter-
cessore che lui.*

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

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

22. *Che quantunque le buone opere
nostre non possano meritare, il Signore
non lascierà di ricompensarle della vita
eterna, per una misericordiosa conti-
nuatione della sua gratia, ed in virtù
della constanza immutabile delle pro-
messe ch' egli cci hà fatte.*

23. *Che quelle che posseggono la vi-
ta eterna in conseguenza della fede, e
delle buone opere loro, deono esser consi-
derati come Santi e glorificati, lodati
per le loro virtù, immitati in tutte le bel-
le attioni della loro vita, mà non ado-
rati ne invocati, poi che non si deve
pregar se non un solo Iddio per Giesu
Christo.*

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

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

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

27. *Che ogn' uno a quella deve congiungersi, e tenersi nella sua comunione.*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

E però preghiamo humilmente tutte le Chiese Evangeliche, e Protestanti

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

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

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

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

Therefore we humbly intreat all the Evangelical and Protestant Churches

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

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

First, we are ordinarily accused:

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

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

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

Siamo ordinariamente accusati di credere.

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

9. Che

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

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

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

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

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

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

15. Perche non invociamo la Santa Vergine, & gli huomini già glorificati, siamo accusati di sprezzargli, la dove noi gli stimiamo Beati, degni de laude, & d' immitatione; & particolarmente teniamo la gloriosa Vergine, benedetta sopra tutte le donne.

Questi capi che ci sono imputati, sono tenuti dalle nostre Chiese per eretici dannabili: E con tutto l' cuore dinunciamo Anathema, à chiunque vorrà mantenergli.

9. That Fastings and other Mortifications ought to be rejected, and that we ought to live dissolutely.

10. That it is lawfull for every one to interpret the Scripture according to his own minde, and the motions of a private spirit.

11. That the Church may fall absolutely, and be reduced to nothing.

12. That Baptism is a thing not at all necessary.

13. That in the Sacrament of the Lords Supper we have no real communion with *Jesus Christ*, but onely in figure or type.

14. That we ought not to submit our selves to any Kings, Princes, or Magistrates whatsoever, nor yield obedience to them.

15. Because we do not pray to the Virgin *Mary* and the Saints, we are accused of despising them, whereas on the contrary, we account them happy, and also worthy of praise, and imitation; and do more especially esteem the glorious Virgin to be blessed above all other Women.

All these things being falsly imputed unto us, are held for heretical and damnable by our Churches: and we do with all our heart denounce *Anathema* against all those who maintain and hold the same.



C H A P. V.

*The ancient Discipline of the Evangelical Churches in
the Valleys of P I E M O N T.*

Extracted out of divers Authentick Manuscripts,
written in their own Language several
hundreds of Years before either
Calvin or Luther.

ARTICLE I.

Concerning Discipline.

Discipline contains in it self all moral Doctrine, according to the teaching of *Christ* and his *Apostles*, shewing after what manner each one ought to live in his Calling by Faith, and walk worthily in present righteousness.

The holy Scripture reciteth divers Doctrines touching this Discipline, and sheweth not onely how every one in particular ought to live, of what estate, age, or condition soever he be, but also what ought to be the union, consent, and bond of love in the Communion of the Faithfull. Now if so be any one desire to have a knowledg of these things, let him reade what the *Apostle* saith in his *Epistles*, and he shall finde it there

L *A Disciplina contenen si tota doctrina Moral segond l'enseignement de Christ, & de li Apostolat, en qual maniera un chascun del seo appellament vivent per se, possa anar degnament en la present justitia.*

Et d'aquesta Disciplina las Sacras Scripturas reciton abundant enseignemens, & non solament en qual modo un chascun deper si debia viore, d'un chascun stat, aita & condition: ma qual debia esser la unita, la unanimita, lo ligam d'amor en la communita de li fidel. Et daiisso si alcuno vol conoisser legissa l'Apostol en las Epistolas & on trobare pausa abundant & special-

ment en qual maniera un chascun entengu conservar si meſeime en unita, & anar degnament quel non ſia ſcandal, & occaſion de la ruina de li proyme, per mal dicto per mal fait ; & en qual modo non ſolament es entengu fugir lo mal, ma & la occaſion del mal & la ſpecie del mal : & ſi alcun aue erra en qual modo reforma, poiſſa eſſer eſmenda.

Per moti aitals univerſals enſeignemens de li qual lo poble domeſti de la fe debia eſſer enſeigna, afin quelli converſion degnament en la maiſon del Seigneur, & non faſan del temple del Seigneur balma de lairons, per mala & perversa converſation, & per ſuffrença de li mal.

amply ſet down, eſpecially in what manner every one is bound to keep himſelf in unity, and to walk in ſuch ſort, that he be not an occaſion of ſcandal and ruine to his neighbour, either by ſinfull words or actions; and in that ſort he is bound not onely to avoid evil, but the occaſion alſo and appearance thereof; and when any is fallen, to uſe his beſt endeavour to reſtore him, and to bring him to amendment of life.

By divers ſuch general Doctrines, thoſe who are of the houſhold of faith ought to be inſtructed, that ſo they may walk worthily in the houſe of the Lord, and not make it a *Den of Thieves* by their profane and perverſe converſation, and by their toleration of evil.

ARTICLE II.

Concerning Paſtors or Miniſters.

Tuit aquelli liqual devon eſſer recepu Pastor dentre de nos quant illi ſon encar cum lor gent, ille pregon, ſi plai a noſtra gent que li recipian al menestier, & lor plaça de pregar en apres Dio a ço quilli ſian fait digni de tant grand offici : ma li predictas requerent non fan las predictas cosas per outra fin, ſinon que per demonſtrar humilitat.

Nos lor enſeignan leçons & faſen empenre de cor tuit li capitol de Sanct Mattheo, & de Sanct Joan, & totas las Epistolas laſquels ſon dictas Canonicas : una bona part de Salomon, de David, & de li Prophetas.

Et poiſ ſilli auren bon testimoni, ſon recepu com l'impoſition

All thoſe which are to be received as Paſtors amongſt us, while they remain with their Brethren they are to intreat our People to receive them into the Miniſtery, as likewise that they would be pleaſed to pray to God for them, that they may be made worthy of ſo great a Charge; and this they are to do, to give a proof or evidence of their humility.

We alſo appoint them their Lectures, and ſet them their Tasks, that they may get by heart all the Chapters of *St. Matthew* and *St. John*, with all the *Epistles* which are called *Canonical*, and a good part of the Writings of *Solomon*, *David*, and the *Prophets*.

And afterwards having good Testimonials, and being well approved

of, they are received with Imposition (or *laying on*) of hands and preaching.

He that is received the last ought to do nothing without the permission of him that was received before him; and in like sort the former ought to do nothing without the consent of his Associate, that so all things may be done amongst us in good order.

Our daily food, and that rayment wherewith we are covered, we have ministred and given to us freely and by way of alms, sufficient for us, by the good People whom we teach and instruct.

Amongst other Privileges which God hath given to his Servants, he hath given them this, to chuse their Leaders and those who are to govern the People, and to constitute Elders in their Charges, according to the diversity of the work in the unity of *Christ*, which is clear by that saying of the *Apostle* in the Epistle to *Titus* chap 1. *For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain Elders in every City, as I had appointed thee.*

When any one of us the foresaid Pastours falls into any gross sin, he is both excommunicated and prohibited to preach.

de las mans, en l'offici de la predication.

Lo sequend non Deo far alcuna cosa senza la licentia del devants pausa: & semillament li devants pausa non devon far alcuna cosa senza la licentia de lor compaignon, afin que todas cosas sean feitas entre nos cum bon orde.

Lo nuriment & de la qual cosa sean cubert, son administra a nos, & dona de gra, & en luoc d'almostas, mor abastantament, del bon poble loqual nos en-seignan.

Entre las otras potestas Dio donné a li serf, competent quilli eslegissan Regidores del poble & Preires en li lors officis, segond la diversità de l'obrament en l'unita de Christ. Et l'Apostol ensemp prova aço, Tit. 1. Yo laissai a tu en Creta per la gratia d'aquestas cosas que defaillan, & ordonnes preyres per las Citas, enaimi yo ordonnei a tu.

Quand alcun de nos predict Pastor es tomba en pecca de la deshonestia, es degiotta fora de la nostra compaignia, & prohibi de l'offici de la predication.

ARTICLE III.

Of the Instructing of their Youth.

Those Children which are born of Carnal Parents, ought to be made Spiritual towards God by Discipline and Instruction, as it is said in *Ecclesiasticus*, *He that loveth his Son causeth him oft to feel the Rod, that so he may have joy of him in the end, and may not be ashamed before his Neighbour.* He

Li filli liqual naisson li pairons carnals, devon esser rendu de lor spirituals a Dio per disciplina, & per ama estrument, enaimi es dict en Ecclesiastico. Aquel loqual ama lo seo filli, souvendecia a luy la verga, quel s'alegre en la derrairia, & non palpe li hus del proyme.

Aquel

Aquel loqual ensaigna lo seo filli sere laurva en lui, & se gloriare en luy al mez de li domesti. Aquel loqual ensaigna lo seo filli, met en jelsia l'ennemic, & se gloriare en lei al mez de li amic. Lo paire de luy es mort, & quasi non es mort, & laissa apres si semblant a si. El vec & se alegre en luy en la soa vita: car el non es confus ni contrista en la soa mort devant la seo ennemic. Car el laissa defendedor de la maison contra li ennemic, & rendent gratias a li amic.

Enseigna lo teo filli en la temor del Seigneur, & en la via de las costumas, & de la fe.

Non teo desperar de luy si el non volré recevoir viacement lo teo corregiment, & si el non sere viacement bon: car lo cohotivador non recevilli viacement, li fruc da la terra pois quel aure semena, ma speita temp convenivol, &c.

Dereço: l'home deo corrigir & garder las fillas. Fillas son a tu guarda lo corps de lor que ellas non vaguejan. Car Dina filla de Jacob fo corrotta per mostrar se a li olli strang, &c.

that instructeth his Son, shall have praise in him, and shall gain commendation in the midst of his household. He that teacheth his Son maketh his Enemy jealous, and getteth honour among his Friends. Though his Father die, yet he is as though he were not dead, for he leaveth behinde him one like unto himself: while he lived, he saw and rejoiced in him, and when he died he was not confounded or sorrowfull before his Enemies: For he left behinde him such as shall uphold his house against his Enemies, and Children that shall requite kindness to his Friends.

Instruct thy Son in the fear of the Lord, and in the ways of the Customs, and of the Faith.

Despair not of thy Childe, when he will not receive willingly thy correction, and though he be not speedily good, for the Labourer gathereth not all the Fruit of the Earth so soon as he casts the seed into the ground, but waiteth the appointed time.

In like manner, a man ought to correct and keep in his Daughters. Hast thou Daughters? keep their Bodies that they wander not, for Dina the Daughter of Jacob was ravished by shewing her self abroad to strangers.

ARTICLE IV.

The Catechism of the ancient Waldenses for the Instructing of their Youth.

Lo Barba.

Si tu fosses demandà qui si es tu. Respond.

L' enfant. Creatura de Dio rational & mortal.

Lo Barba. Per que diote à creà?

Resp. Afin que yo conoissa lui mesei

The Minister.

If one should demand of you, who are you, what would you answer?

Childe. A Creature of God, reasonable, and mortal.

Min. Why has God created you?

Answ. To the end that I might know

know him and serve him, and be saved by his grace.

Min. Wherein consists your salvation?

Ans. In three substantial virtues, which necessarily belong to salvation.

Min. Which are they?

Ans. Faith, Hope, and Charity.

Min. How can you prove that?

Ans. The Apostle writes 1 Cor. 13. *Now abideth, Faith, Hope, and Charity, these three.*

Min. What is Faith?

Ans. According to the Apostle, Hebr. 11. *It is the substance of things hoped for, and the evidence of things not seen.*

Min. How many sorts of Faith are there?

Ans. There are two sorts, viz. a Living and a Dead Faith.

Min. What is a Living Faith?

Ans. It is that which works by charity.

Min. What is a Dead Faith?

Ans. According to St. James, It is that which without works is dead. Again, Faith is null without works. Or, a Dead Faith is, to believe that there is a God, to believe on God, and not to believe in him.

Min. What is your Faith?

Ans. The true Catholick and Apostolick Faith?

Min. What is that?

Ans. It is that which in the Result (or Symbole) of the Apostle, is divided into twelve Articles.

Min. What is that?

Ans. I believe in God the Father Almighty, &c.

Min. By what way can you know that you believe in God?

Ans. By this, that I know and I observe the Commandments of God.

Min. How many Commandments of God are there?

me, & cola, & avent la gratia de luy meseime sia salvà.

Lo Barb. *En que ista la toa salut?*

Resp. *En tres vertus substantials de necessitat pertinent à salù.*

Lo Barb. *Quals sont aquellas?*

Resp. *Fè Esperança & carità.*

Demanda. *Per que cosa proveràs aizo?*

Resp. *L' Apostol scri 1 Corinth. 13. Aquestas cosas permanon. Fè Esperança & Carità.*

Dem. *Qual cosa es Fè?*

Resp. *Second l' Apostol Heb. 11. Es una substantia de las cosas de esperar, & un argument de las non appareissent.*

Dem. *De quanta manera es la fe?*

Resp. *De duas maneras, zo es viva & morta.*

Dem. *Qual cosa es fe viva?*

Resp. *Lo es aquella que obra per carità.*

Dem. *Qual cosa es fe morta?*

Resp. *Second Sanct Jaques la fe s' illi non à obras es morta, & dereço, la fe es ociosa senza las obras, O Fè morta es creire esser Dio creire de Dio, & non crejre en Dio.*

Dem. *Dela qual fe sies tu?*

Resp. *Dela vera fe Catholica & Apostolica.*

Dem. *Qual es aquella?*

Resp. *La es aquella laqual al conseil de li Apostol es despartia en doze Articles.*

Dem. *Qual es aquella?*

Resp. *Yo creo en Dio la Paire tot Poissant, &c.*

Dem. *Per qual cosa poyes tu cognosser que tu crees en Dio?*

Resp. *Per aizo, car yo say & garde li commandament di Dio.*

Dem. *Quanti son li commandament de Dio?*

Resp.

Resp. *Dics coma es manifest en Exo-
de & Deuteronomio.*

Dem. *Quals son aquilli?*

Resp. *O Israel au lo teo Segnor non
aurès Dio strang devant mi, non farès à
tu entaillament ni alcuna semblança de
totas aquellus cosas que son al cel, &c.*

Dem. *En que pendon tuit aquisiti
commandament?*

Resp. *En dui grand commanda-
ment, ço es amar Dio sobre totas cosas,
& lo proyeme enaïma tu mescime.*

Dem. *Qual es lo fundament d'a-
questi commandament per loqual un
chascun deo intrar à vita, sença loqual
fondament non se po degnement far ni
complir li commandament?*

Resp. *Lo Segnor Jhesu Christ, del-
qual di l'Apostol 1 Corinth. alcun no
po pausar altre fundament stier aquel
qu'ès pausà loqual es Jhesu Christ.*

Dem. *Per qual cosa po venir l'home
à aquest fundament?*

Resp. *Per la fè disent Sanct Peire,
Ve vos yo pauseray en Sion sobrirana
peira cantonal eslegia & pretiosa, aquel
que creyrà en luy non serè confondu. Et
lo Segnor dis. Aqnel que cree en mi à
vita eterna.*

Dem. *En qual maniera postu conois-
ser que tu crees?*

Resp. *Ca yo conoïssu luy mescime ve-
ray Dio & veray home nà & passion-
na, &c. per la mia redemption, justifi-
cation, & amo luy mescime, & desiro
complir li commandament deluy.*

Dem. *Per qual cosa & se perven à
las vertus essentials, zo es à la Fè,
l'Esperança & la Carità?*

Resp. *Per li dondel Sanct Esperit.*

Dem. *Crees tu al Sanct Esperit?*

R. *Yo y creo. Car lo Sanct Esperit pro-*

*Ans. Ten, as is manifest in Exo-
dus and Deuteronomy.*

Min. Which be they?

*Ans. Hear O Israel, I am the Lord
thy God. Thou shalt have none other Gods
before me. Thou shalt not make any gra-
ven Image, or any likeness of any thing,
that is in Heaven, &c.*

*Min. What is the sum (or drift) of
these Commandments?*

*Ans. It consists in these two
great Commandments, viz. Thou
shalt love God above all things, and
thy Neighbour as thy self.*

*Min. What is that Foundation of
these Commandments, by the which
every one may enter into life, and
without the which Foundation none
can do any thing worthily, or fulfill
the Commandments?*

*Ans. The Lord Jhesu Christ, of
whom the Apostle speaks in the 1 Cor.
Other foundation can no man lay, than
that is laid, which is Jesus Christ.*

*Min. By what means may a man
come to this Foundation?*

*Ans. By Faith, as saith St. Peter,
1 Pet. 2. ch. 6. v. Behold, I lay in Sion a
chief corner stone, elect, precious, and
he that believeth on him shall not be con-
founded. And the Lord saith, He that
believeth, hath eternal life.*

*Min. Whereby canst thou know
that thou believest?*

*Ans. By this, that I know him to
be true God, and true Man, who was
born, and who hath suffered, &c. for
my Redemption, Justification, And
that I love him, and desire to fulfill
his Commandments.*

*Min. By what means may one at-
tain to those essential Virtues, Faith,
Hope, and Charity?*

*Ans. By the gifts of the Holy
Spirit.*

*Min. Do'st thou believe in the
Holy Spirit?*

*Ans. Yes, I do believe. For the
Holy*

Holy Spirit proceeds from the Father and the Son, and is one Person of the Trinity: and according to the Divinity, is equal to the Father and the Son.

Min. Thou believest God the Father, God the Son, and God the Holy Spirit, thou hast therefore three Gods.

Answ. I have not three.

Min. Yea, but thou hast named three.

Answ. That is by reason of the difference of the Persons, not by reason of the Essence of the Divinity. For, although there are three Persons, yet notwithstanding there is but one Essence.

Min. In what manner dost thou adore and worship that God on whom thou believest?

Answ. I adore him with the adoration of an inward and outward worship. Outwardly, by the bending of the knee, and lifting up the hands, by bowing the body, by hymns and spiritual songs, by fasting and prayer. But inwardly, by an holy affection: by a will conformable unto all things, that are well pleasing unto him. And I serve him by Faith, Hope, and Charity, according to his Commandments.

Min. Dost thou adore and worship any other thing as God?

Answ. No.

Min. Why?

Answ. Because of his Commandment, whereby it is strictly commanded, saying, *Thou shalt worship the Lord thy God, and him onely shalt thou serve.* And again, *I will not give my glory to another.* Again, *As I live, saith the Lord, every knee shall bow before me.* And *Jesus Christ* saith, *There shall come the true worshippers which shall worship the Father in spirit and in truth.* And the Angel would not be worshipped by *St. Fohn*, nor *St. Peter* by *Cornelius*.

cedent del Pare, & del filli, es una persona de la Trinità, & second la Divinità, es aigal al Pare & al filli.

Dem. Tu crees Dio Pare, Dio Filli, Dio Spirit Sanct esser tres en personnas. Donc tu as tres Dios?

Resp. Non ay tres.

Dem. Emperzò tu n'as nommà tres?

Resp. Aiçò es per rason de la differencia de las personnas: ma non per rason de la essentia de la Divinità. Car iasiacò que el es tres en personas emperzò el es un en Essentia.

Dem. Aquel Dio al qual tu crees en qual modo, l'adores tu & coles.

Resp. Yo l'adora per adoration de la tria exterior & interior, exterior per plegament de genovilli, elevacion de mans per enclinament, per hymnis, per cant spirituals, per Dejunis per Envocacions, ma interiorament per piatosa affection, per voluntà appareillà à totas cosas ben placent à sè, ma yo colo per Fe, per Esperança, & per Charità en li seo commandament.

Dem. Adores tu alcuna otra cosa & coles coma Dio?

Resp. Non.

Dem. Per que?

Resp. Per li seo commandament lo qual el mende destreitamente discent: Tu adoreràs lo teo Signor Dio & serveràs à luy sol, Encara la mia gloria non la donnarey à li autre. Et dereço yo vivo dis lo Signor, & tot genoil serè plegà à mi, & Jesu Christ dis, lo seren vrays adoradors liqual adorarèn lo Pare en Esperit & en la verità. Et l'Angel non vole esser adorà de Sanct Fohan, ni Peire de Cornelli.

Dem.

Dem. *En qual modo eras ?*

Resp. *To oro de la oration liorà per lo filli de Dio disent, Noistre Paire qui sies en li cel.*

Dem. *Qual es l' altra vertù substantial de necessità pertinent à salut ?*

Resp. *Lo es Charità.*

Dem. *Qual cosa es Charità ?*

Resp. *Lo es un don del Sanct Esprit, per loqual es Reformà l' arma en voluntà, enlumnà per Fè, per laqual creo totas cosas de creyre, spero totas cosas d' esperar.*

Dem. *Crees tu en la Sancta Gleisa ?*

Resp. *Non car illi es creatura ma yo creo de ley meseima.*

Dem. *Qual cosa crees tu dela Sancta Gleisa ?*

Resp. *To demando de ley meseima que la Gleisa es de doas manieras, l' una de la part de la substantia, l' altra de la part de li ministeri. De la part de la substantia Sancta Gleisa Catholica son tuit li esleit de Dio, del commencement entro à la fin, en la gratia de Dio : per lo merit de Christ, congregà per lo Sanct Spirit, & devant ordennà à vita eterna, li nombre & li nom de liqual aquel sol conec loqual eslegic lor. Et finalment en aquesta Gleisa non remanneon proscrit : ma la Gleisa second la verità ministerial son li ministres de Christ cum lo poble sojeet usant de li menestier par Fè, Esperanza, & Carità.*

Dem. *Per qual cosa debes conoisser la Gleisa de Christ ?*

Resp. *Per li ministres conveniols & lo poble participant en verità en li menestier.*

Min. *After what manner prayest thou ?*

Ans. *I pray, rehearsing the Prayer given me by the Son of God, saying, Our Father which art in Heaven, &c.*

Min. *What is the other substantial virtue appertaining to salvation ?*

Ans. *It is Charity.*

Min. *What is Charity ?*

Ans. *It is the gift of the Holy Spirit by which the soul is reformed in the will, being enlightened by faith, whereby I believe all that ought to be believed, and hope all that ought to be hoped.*

Min. *Do'st thou believe in the Holy Church ?*

Ans. *No, for it is a creature, but I believe that there is one.*

Min. *What is that which thou believest concerning the Holy Church ?*

Ans. *I say, that the Church is considered two manner of ways, the one Substantially, and the other Ministerially. As it is considered Substantially, by the Holy Catholick Church is meant all the Elect of God, from the beginning of the World to the end, by the grace of God through the merit of Christ, gathered together by the Holy Spirit, and fore-ordained to eternal life ; the number and names of whom are known to him alone who has elected them ; and in this Church remains none who is reprobate ; but the Church, as it is considered according to the truth of the Ministry, is the company of the Ministers of Christ, together with the People committed to their Charge, using the Ministry, by Faith, Hope, and Charity.*

Min. *Whereby dost thou know the Church of Christ ?*

Ans. *By the Ministers lawfully called, and by the People participating in truth of the Ministry.*

Min.

Min. But by what Marks knowest thou the Ministers?

Answ. By the true sense of Faith, by sound Doctrine, by a Life of good Example, by the preaching of the Gospel, and a due Administration of the Sacraments.

Min. By what Mark knowest thou the false Ministers?

Answ. By their fruits, by their blindness, by their evil works, by their perverse Doctrine, and by their undue administration of the Sacraments.

Min. Whereby knowest thou their blindness?

Answ. When, not knowing the truth, which necessarily appertains to salvation, they observe humane Inventions as Ordinances of God. Of whom is verified what *Isaiab* says, and which is alleged by our Lord *Jesus Christ*, *Matth. 15.* This People honour me with their lips, but their heart is far from me. But in vain they do worship me, teaching for Doctrines the commandments of men.

Min. By what Marks knowest thou evil works?

Answ. By those manifest sins of which the Apostle speaks, *Gal. 5.* saying, That they which do such things, shall not inherit the Kingdom of God.

Min. By what Mark knowest thou perverse Doctrine?

Answ. When it teacheth contrary to Faith and Hope; such is Idolatry of several sorts, *viz.* towards a reasonable, sensible, visible or invisible Creature. For, it is the Father alone with his Son and the Holy Spirit, who ought to be worshipped, and not any creature whatsoever. But when on the contrary they attribute to man and to the work of his hands, or to his words, or to his authority in such a manner, that men ignorantly believe that they have satisfied God by a false Religion, and by satisfying the covetous Simony of the Priests.

Dem. *Ma per qual cosa conoisses li ministres?*

Resp. *Per lo veray sen dela Fè & per la sana doctrina, & per vita de bon exemple, & per Evangelization, & per debita ministracion deli Sacrament.*

Dem. *Per qual cosa conoisses li fals ministres?*

Resp. *Per li fruc de lor, per l'encequetà, per mala operation, per perversa doctrina, per indebita administracion deli Sacrament.*

Dem. *Per qual cosa se conois l'encequetà?*

Resp. *Cum non sabent la verità de necessità pertinent à salù, gardan li atrobament human en aimi commendament de Dio, de liqual es verificà a quel dict de Esaià que Christ à dict Matth. 15. Aquest poble honra mi cum labias, ma locor de lor es long de mi, ma illi colon mi senza caison, enseignant las doctrinas & li commandament de li homes.*

Dem. *Per qual cosa es conoissua la mala operation?*

Resp. *Per li manifest peccà de liqual di l'Apostol Galat. 5. Aquilli que fan aital cosa non consegren lo regne de Dio.*

Dem. *Per qual cosa es conoissua la perversa doctrina?*

Resp. *Cum la enseigna contra la Fè, & l'esperança, en aimi idolatrie fait de mota maniera à la creature rational sensibla & vesibla, & non vesibla. Car lo sol Paire cum lo seo filli & lo Sanct Esperit, se deo coler, & non autre qual que qual se sia creatura. Ma contra aizo attribuisen à l'home, & a l'obra de las soas mans, ou à las parolas, ou à la soà authorità, enaimi que l'home crescent cequament estiman lor esse aïosto à Dio per falsa Religion, & per avara Simonia de li Sacerdot.*

Dem. Per qual cosa es conoissu a la non debita administration de li Sacrament.

Resp. Cum li Sacerdot non arven lo sen de Christ, ni conoissent l' entention de luy meseime en li Sacrament dison la gratia & la verità esser enclousa, per las solas ceremonias exteriors, & amenon li home senza la verità de la fè, de l' esperanza, & de la charità, à receber lor meseime Sacrament. Et lo Seigneur devant garda li seo d' aitals fals Sacerdors disent, garda vos deli fals Prophetas, Item guarda vos de li Pharisai, ço es del levam delor, zo es dela doctrina, Item non voill creire, non voilla anar en apres lor, Et David airè la Gleisa d' aitals disent, To ayen odi la Gleisa de la malignant. Et lo Seigneur commanda Saillir d' aitals, Nomb. 16. Departe vos de li tabernacle de li felon, & non voilla tocar à las cosas que pertenen à lor, que non sia enveloppà en li peccà de lor. Et Apostol 2 Corin. Non volla menar joug cum li non fidel: car qual participation de la justicia cum la iniquità, & qual compagnia de la lux à tenebras, qual convention de Christ al Diavolo, ò qual partia del fidel cum li non fidel, qual consentiment del Temple de Dio cum las Idolas? Per laqual cosa isse del mez de lor, & sia departi dis lo Seigneur. Non tocate lo non mond, et yo recebray vos. Item 2 Theff. O fraires nos annuncien à vos que vos vos gardes de tot fraire anant de sor dannament. Item Apocal. 18. Isse lo meo poble de ley, et non sia perçonnier de li peccà de ley, et non recebe de las plagas de lor.

Dem. Per qual cosa es conoissu lo poble, loqual non es en verità en la Gleisa?

Min. By what Marks is the undue Administration of the Sacrament known?

Ans. When the Preists not knowing the intention of Christ in the Sacraments, say, that the grace and the truth is included in the external Ceremonies, and perswade men to the participation of the Sacrament without the truth, and without faith. But the Lord chargeth those that are his to take heed of such false Prophets, saying, Beware of the Pharisees, that is to say, of the Leaven of their Doctrine. Again, Believe them not, neither go after them. And David hates the Church or the Congregation of such persons, saying, I hate the Church of evil men. And the Lord commands to come out from the midst of such people, Numb. 16 Depart from the tents of these wicked men, and touch nothing of theirs, lest you be consumed in their sins. And the Apostle 2 Cor. 6. 14. Be ye not unequally yoked with unbelievers. For what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness, and what concord hath Christ with Belial, or what part hath he that believeth with an Infidel. And what agreement hath the Temple of God with Idols? Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you. Again, 2 Theff. Now we command you, Brethren, that you withdraw your selves from every Brother that walketh disorderly. Again, Revel. 18. Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

Min. By what Marks are those People known who are not in truth within the Church?

Ans. By publick sins, and an erroneous faith. For, we ought to fly from such persons, lest we be defiled by them.

Min. By what ways oughtest thou to communicate with the Holy Church?

Ans. I ought to communicate with the Church in regard of its substance, by Faith and Charity, as also by observing the Commandments, and by a final perseverance in well doing.

Min. How many things are there which are ministerial?

Ans. Two. The Word and the Sacraments.

Min. How many Sacraments are there?

Ans. Two, namely, *Baptism* and the *Lords Supper*.

Min. What is the third virtue necessary to salvation?

Ans. Hope.

Min. What is Hope?

Ans. It a waiting for Grace and Glory to come.

Min. How does a man wait (or hope) for Grace?

Ans. By the Mediatour *Jesus Christ*, of whom *St. John* saith, *Grace comes by Jesus Christ*. Again, *We have seen his Glory, who is full of Grace and Truth*. And we all have received of his fulness.

Min. What is that Grace?

Ans. It is Redemption, Remission of sins, Justification, Adoption, and Sanctification.

Min. Upon what account is this Grace hoped for in *Christ*?

Ans. By a living Faith, and true Repentance, saying, *Repent ye, and believe the Gospel*.

Min. Whence proceedeth this Hope?

Ans. From the gift of God, and the promises of which the Apostle

Resp. *Per li public peccà et per la Fè erroneien, car la es de fugir d'aitals, que non vegna sozura de lor meseimes.*

Dem. *Per qual cosa debes comunicar a la Sancta Gleisa?*

Resp. *To devo comunicar à la Gleisa per rason de substantia per Fè, per Charità e per observanza de li commandament, et per final perseveranza en ben.*

Dem. *Quantas son las cosas ministerials?*

Resp. *Doas, la parola et li Sacrament.*

Dem. *Quanti son Sacrament?*

Resp. *Dui, ço es Baptisme et l'Encharistia.*

Dem. *Qual cosa es la terça vertù necessarià à salù?*

Resp. *Esperança.*

Dem. *Qual cosa es Esperança?*

Resp. *Lo es certa speranza de gratia; et de la gloria avenador.*

Dem. *Per qual cosa se spera la gratia?*

Resp. *Per lo Mediator Jesus Christ del qual di Sanct Joha 1. Gratia es feita per Jesus Christ. Et dereço, Nos veguen la gloria de luy plen de gratia et de verità, & nos tuit aven receopù de la plenerà de luy.*

Dem. *Qual cosa es aquella gratia?*

Resp. *Lo es Redemption, Remission de li peccà, Justification, Afillament, Sanctification.*

Dem. *Per qual cosa es sperà aquellà gratia en Christ?*

Resp. *Per se viva, & per vera penitentia disent Christ, Penetè vos & creé à l'Evangeli.*

Dem. *Dont procedis l'Esperança?*

Resp. *Del don de Dio & de las promissions dont dis l'Apostol, Et es poissant*

sant complir qual que qual cosa el promet, Car el meseime à promès. Si alcun aurè conoissu luy, & se serè penit, & aurà sperà, Car el vol aver misericordia perdonnar, justificar, &c.

Dem. Quas cosas dècian dū questa Esperança ?

Resp. La fè morta, la seduction de l' Anti Christ, creire en autre que à Christ, ço es en li Sancts & en la soa potestà, & authorità, parolas, en benedictions, en Sacraments, Reliquias, de li mort, en Purgatori soimà, & en feint, en enseigner aver questa sperança per li mez liqual van dreitament contra la verità, & contra li commandament de Dio, enaima ser idolatria de molta maniera, & per simoniaca pravità, &c. Abandonnant la fontanna de laiga viva, donà de gratia per corre à las cisternas devant dictas, adorant, honorant, colent la creatura enaima lo Creator, servent à lei per orations, per Dejunis, per Sacrificis, per donas, per offertas, per peleginations, per envocations, &c. confidant lor aquistar gratia, laqual neun non à de donar si non lo sol Dio en Christ, Enaima lavorant vanement, laisson la pecunia & la vita, & acerta non solament la vita present, ma el lavenador, per la qual cosa lo es dict, l'esperança de li felon perire.

Dem. Et qual cosa dis de la beata Vergena Maria? Car illi es plena de gratia, come testifica l' Angel, Yo te salve plena de gratia.

Resp. La beata Vergena, fo & es plena de gratia, enquant à la soa besongna, ma non enquant à la communication à li autre, car lo sol seo filli es plen de gratia, en quant à la participation, coma es dict de si meseime & nos tuit receopen gratia per gratia de la plenetà de luy.

mentioneth, He is powerfull to perform whatsoever he promiseth. For he hath promised himself, that whosoever shall know him, and repent, and shall hope in him, he will have mercy upon, pardon, and justifie, &c.

Min. What are the things that put us beside this hope ?

Ans. A dead faith, the seduction of Antichrist to believe in other things beside Christ, that is to say, in Saints, in the power of that Antichrist, in his authority, words, and benedictions, in Sacraments, Reliques of the Dead, in Purgatory, which is but forged and contrived, in teaching that faith is obtained by those ways which oppose themselves to the truth, and are against the Commandments of God. As is Idolatry in divers respects. As also by wickedness and Simony, &c. Forsaking the fountain of living water given by grace, and running to broken cisterns, worshipping, honouring, and serving the creature by Prayers, by Fastings, by Sacrifices, by Donations, by Offerings, by Pilgrimages, by Invocations, &c. Relying upon themselves for the acquiring of grace, which none can give save onely God in Christ. In vain do they labour, and lose their money and their lives, and the truth is, they do not onely lose their present life, but also that which is to come; wherefore it is said, that the hope of fools shall perish.

Min. And what dost thou say of the blessed Virgin Mary? For she is full of grace, as the Angel testifies, I salute thee full of grace.

Ans. The blessed Virgin was and is full of grace, as much as is necessary for her own particular, but not to communicate to others, for, her Son alone is full of grace, and can communicate the same as he pleaseth, and We have all received of his fulness, grace for grace.

Min. Believeſt thou not the Communion of Saints ?

Anſw. I believe that there are two ſorts of things wherein the Saints communicate, the firſt Subſtantial, the other Miniſterial. As to the Subſtantials, they communicate by the Holy Spirit, in God through the merit of *Jeſus Chriſt*; as to the Miniſterials or Eccleſiaſtiques, they communicate by the Miniſtery duly performed, namely, by the Word, by the Sacraments, and by Prayer: I believe both the one and the other of theſe Communions of Saints. The firſt onely in God, and in *Jeſus Chriſt*, and in the Holy Ghoſt by the Holy Spirit. The other in the Church of *Chriſt*.

Min. Wherein conſiſts eternal life ?

Anſw. In a living and operating faith, and in perfeverance in the ſame. Our Saviour ſays *Johu 17.* *This is life eternal to know thee the onely true God, and Jeſus Chriſt whom thou haſt ſent. And he that endures to the end ſhall be ſaved.*

Dem. Tu non crees la communion de li Sanct ?

Reſp. Yo creo que lo ſon duas cosas en lasquales comunicon li Sanct, algunas ſon ſubſtantials, algunas ſon Miniſterials. Illi comunicon à las Subſtantials per lo Sanct Esperit en Dio per lo merit de Jeſu Chriſt. Ma illi comunicon à las Miniſterials ò Eccleſiaſticas per li Miniſtier fait debitament, en aima ſont per las parolas, per li Sacrament, per las orations, yo creo l'una & l'autre d'aqueſtas communions de li Sanct. La primera ſolament en Dio, & en Jeſu Chriſt, & al Sanct Esperit per Sperit, l'aura en la Gleiſa de Chriſt.

Dem. En qual eſta vita eterna ?

Reſp. En la fe viva, & obrivol en perfeverança en luy meſeima, lo Salvador diſ Joan 17. Aqueſta es vita eterna quilli conoiſſan tu ſol veray Dio, & Jeſu Chriſt loqual tu trames, Et à quelque perfeverarè entro à la fin aqueſt jerè ſalvà.

ARTICLE V.

Concerning Elders, the Diſtribution of Alms, and Eccleſiaſtical Aſſemblies.

Rulers and Elders are choſen out of the People, according to the diverſity of the work, in the unity of *Chriſt*. And the *Apoſtle* proveth it in the *Epiſtle to Titus, ch. 1.* *For this cauſe I left thee in Crete, that thou ſhouldeſt ſet in order the things that are wanting, and ordain Elders in every City, as I had appointed thee.*

The Money which is given us by the People, is by us carried to the general Council, and there delivered publickly in the preſence of all; and

Regidors ſon eſlegi del poble & Preire ſegond la diverſita de l'obrament en l'unita de Chriſt. Et l'Apoſtol en ſemp pròva aiço. Tit. 1. Yo laiſſay a tu a Crete per la gratia d'aqueſtas cosas que defaillon, & ordonnes Preyres per las Citas, enaima yo ordonney a tu.

Las pecunias lasquales ſon donnas a nos del poble ſon porta de nos el prediçt Concili general, & lioras en commun

devont

devant tuit nos, lasquals son ceuillius de li nostre Major, & part de lor es despartia en aquilli que an a far camin en anima est vist esser besongnivol a lor, & part de la dicta pecunia es dona a li paure.

Nos Pastor nos aiosten tuit en semp una vez lan, azo que en semp tratten las nostras facendas per Concili general.

afterwards the same is taken and distributed by our Stewards, part thereof being given to such as are sent upon Journeys for occasion, and part thereof to the poor.

We that are Pastours, assemble once a year, to treat of our affairs in a general Council.

ARTICLE VI.

Of Ecclesiastical Correction or Discipline.

Semeillament devon esser fait correctiones per enduction de temors. Que li non fidel poissan esser puni, & despartti, o la sola vita del mal, o la doctrina del mal, o sia contra la Fe, o sia contra la Charita, o sia contra l'Esperanca, o d'un chascun modo de mal en temp. Et que aiço deo esser fait en correction, lo Seigneur Jesus o enseigna. Si lo teo fraire peccare, vay tu & corrigis luy entre tu & luy meseime sol: si el auviré, tuas gagna lo teo fraire. Aiço meseime confirma l'Apostol disent a li Galat. Si l'home seré devant pres en alcun forfait, o pecca vos liguale se spiritual enseigna luy d'aquesta maniera en sperit de sovrassa.

Ma car tuit non recebon charitativament la correction, lo Seigneur enseigna qual cosa li regidors spirituals debian far dizent. Si el non auviré tu, adioستا cun tu un o dui, que tota parola iste en bocha de duy & de trey testimoni.

Et lo Seigneur entent aiço aqui ont

In like manner, Correction (or Discipline) is to be used to retain the People under a reverence, that for those which are not faithfull, may be punished, and excommunicated, either for their ungodly conversation, or erroneous Doctrine, or transgressing the Rules of Charity, or for failing in point of Hope, or for being guilty of any of those the fore-mentioned evils, which may possibly be all found together in some one particular person. Now that the use of such Correction as this is necessary, the Lord Jesus Christ teacheth us, saying, *If thy Brother sin, go and rebuke him between thee and him alone, if he hearken to thee thou hast gained thy Brother.* The Apostle likewise in his Epistle to the Galatians confirmeth this, saying, *If a man be taken in a fault (or sin) you that are spiritual, instruct such an one in the spirit of meekness:*

But for as much as all receive not correction in love, the Lord teacheth what the spiritual guides ought to do in this case, saying, *But if he hearken not unto thee, then take with thee one or two, that so every word may be established in the mouth of two or three witnesses.*

And this is the Lords meaning in case

case the fault be not known to many; but it's to be understood otherwise, when the sin is manifest and known to every one, as a sin; for in such a case, the chastisement ought to be publick. And this the Apostle sheweth, saying, *Rebuke those that sin in the presence of all, that so others may fear.*

fossa la colpa non conoissua a molti. Ma mot majorment es autre aqui ont alcun pecca manifestament, & es manifesta tuit en pecca. Sobre aital deo esser faitt corregiment manifest. L' Apostol nostro aiso disent. Repren li peccant devant tuit que li autre ayan temor.

ARTICLE VII.

Of Excommunication.

But in case all these Chastisements produce no amendment of life, nor forbearance of evil, *Christ* himself teacheth us how we ought to proceed against such an one, *If he hear not those, tell it to the Church, (that is, to the Rulers by whom the Church is governed and conserved) that so he may be afflicted with punishment, especially because of his contumacy.* Which the Apostle also confirmeth, *For, I verily, as absent in body, but present in spirit, have judged already as though I were present, in the Name of our Lord Jesus Christ, when ye are gathered together, and my spirit with the power of our Lord Jesus Christ, to deliver such an one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus Christ. And if any man that is called a Brother amongst you be a Fornicator, or covetous, or an Idolater, or a Railer, or a Drunkard, or an Extortioner, with such an one you shall not eat, therefore put away from among your selves that wicked person. Also, if there be any that obeyeth not our word, mark such a one by Epistle, and have nothing to do with him, that he may be ashamed, (and yet count him not as an Enemy, but admonish him as a Brother.) And as the Lord saith, Let*

Ma car tuit en aital repreñament, non voloz avec assai esmendment ni abandonnar lo mal: Christ enseigna que debian far cum aitals, si el non auvire aquilli de la Gleisa, ço es li endrei. çador, de l'igual la Gleisa es regia & conserva, quel sia afflageli de pena, specialment per la contumacia. Et ço mesime conferm l' Apostol. Acer yo desistant per corps, ma present per Sperit, ja juzey enayma present luy loqual obra enayma, al nom del nostre Seigneur Jhesu Christ, vos aiosas & lo meo Sperit cum la vertu del Seigneur Jhesus liorar l' home d' aquesta maniera a Satanas en destruiement de la carn, & l' Esperit sia salf al dia de nostre Seigneur Jhesus Christ. Et dereço: Si aquel ques nomma fraire entre vos, & es fornicador, o avar, o servem a las Idolas, o mandicador, o ubriach, o robador, non peure maniat cum luy loqual es d' aquesta maniera: hosta lo mal del mey de vos. Et dereço. Si alcun non obedire a la nostra parola, nota aquest per Epistole, & non sia mescla cum luy, quel sia confundu, & non voilla estimar luy ennemic, ma corrige luy enayma frayere, & coma dis lo Seigneur,

quel

quel te sia enayma Publican et Pagan, ço es quaital sia priva de tot adjutori de la Gleisa, et del mencesier, et de la consortia de l' unia.

him be to thee as an heathen man, or a Publican, that is, let him be deprived of all benefit from the Church, or Ministry, and from the Assembly of the Church, and the Communion of Saints.

ARTICLE VIII.

Of Marriage.

Le Mariage se deo far second li gra liqua! Dio a permes non second li gra liqua! el a deffendu: ma la non se deo gis far de conscientia d' aquilli del Papa, ja cia ço que non ly aya gis donna d' oro d' argent per aver dispensation. Car ço que Dio non a deffendu se po far sen luy.

Marriage ought to be performed according to the Rules prescribed by God, and not within those degrees which he hath forbidden. And there need no scruple of conscience be made concerning what the Pope hath forbidden, although we give him no money for a Dispensation; for that which God hath not forbidden may very well be done without his permission.

La ligança maritivol del Sanct Mariage non se deo far senza lo consentiment de li parens de totas las doas parties: car li filli appartenon al paire, & a la maire.

The bond of holy Marriage ought not to be made without the consent of Friends on both sides, for as much as Children ought to be wholly at the disposal of their Parents.

ARTICLE IX.

Of Taverns.

La Taverna es fontana de pecca: Eschola del Diavol: fay soy miracols tal qual li taignon de far. En la Sancta Gleisa a Dio costuma de mostrar sas virtus, o seo miracle, enlumenar li cec, far anar li sop, parlar li mut, auvir li sord: ma lo Diavol fay en la Taverna tot lo contrari. Car quand lo gлот va a la Ta-

The Tavern is a Fountain of sin, and School of the Devil, which worketh his Miracles after his own manner. God useth to shew his power in the Church, and there to work his Miracles, viz. by opening the eys of the blinde, and making the lame to walk, and the dumb to speak, and the deaf to hear, but the Devil doth the clean contrary in the Tavern. For
when

when the Drunkard goeth to the Tavern, he goes upright, and when he returneth, he reels and staggers, and hath as it were lost his sight, hearing, and speech. Behold the Miracles which the Devil worketh in the Tavern. The Lessons which are learned in this School of the Devil are Drunkenness, Swearing, Lying, Perjury, Blasphemy, to deny God, and commit many other sins. This is the place where for the most part are raised all quarrels, flanders, contentions, and murders; and those which keep the Taverns, and suffer this, are partakers of all those sins and evils there committed. For certainly, if any should offer to speak so reproachfully of their Father and Mother in the presence of those men, as they suffer to be spoken of God, the glorious Virgin, and the Saints in Paradise, for to sell a Penny-worth of Wine, they would never suffer them so peaceably to abide in their houses. And therefore its said in *Ecclesiasticus*, that *he that keepeth a Tavern shall not be held guiltless.*

verna el y va dreit, & quand s' entorna souvent non se po sostenir, & a quasi perdu lo veser, l' auvir & lo parlar, lo sen, la rason, & la memoria. Aital son li miracle que lo Diable sap far en la Taverna. Las leçons que se legisson en aquesta eschola del Diabol son glotonias, jurar, perjurar, mentir, blestemar, & reniar Dio & de dir & far molti aultre pecca: car en la Taverna sappareillan breas, detractions, contentions, homicidis: & li tavernier que o suffren son parsonniers de tuit li pecca & li mal que si fan. Car qui lo diria tanti vituperier de paire o de maire, o de moller coma illi en suffren de Dio & de la gloriosa Vergena, & de li Sanct & Sanctas de Paradis per vendre un denier de vin, illi non o suffririan enaimi en paz. Dont es dict en Ecclesiastico que lo Tavernier non sere justifica de pecca.

ARTICLE X.

Of Dancings or Balls.

A Ball is the Devils Procession, and whosoever entreth in there, entereth into his Procession. The Devil is the Leader, the Middle, and the End of the Dance. So many Paces as a man maketh in a Ball, so many Leaps he maketh towards Hell. They sin in Dancing sundry ways, first, in walking, for all their Paces are numbered, they sin in touching, in their ornaments, in hearing, and seeing, in speaking, in singing, in lyes and vani-

Lo Bal es la procescion del Diabol, & qui intra al Bal intra en la soa procescion. Del Bal lo Diabol es la guia, lo mez & la fin. Tanti pas quant l' home fay al Bal, tanti saut way en enfer. Al Bal si pecca en moltras manieras. En anar, car tuit li pas son nombra; en tocar, en ornament, en auvir, en veser, en parlar, en cants, en mesconias, & en vanetas. Lo Bal non es autre que

miseria,

miseria, pecca & vaneta. Donc nos volen monstrar de li Bal. Premierament per testimonis de l'Escritura, & daquienant per motas razons quant si mal cosa balar. Lo premier testimoni loqual nos pausen aizi es zo que se legis en l'Evangelii que la sauteiris & Balleiris fay taillar la testa a Sanct Johan Baptista. Lo second es en Exodi cum Moyses se fo appropia a la compagnia, vic lo vedel, & gitté las taulas de las voas mans, & las rompé al pe des mont, daquienant pres li filli de Levi cum ci occiseron del poble vinguetrey millia. Dereço li ornament que portan las fennas al Bal son enaima coronas per plustors victorias que lo Diavol a agu de li filli de Dio per lor. Car lo Diavol non a solament un glai en li Bal, ma tanti quanti y a de personas bellas & orna. Car la parola de la fenna es glai fogueiant. Donc lo es forment de temer lo luoc alqual son vist tanti glai de lenemic, cum solament un de li glai de luy sia de esser forment temi. Encara fier aqui lo Diavol cum lo glai emola, car las fennas non venon legierament en li Bal, si ellas non se polisson premierament, & se ornan, loqual poliment & ornament, es coma aymolar lo glai del Diavol, & la roa que se fay al Bal, es enaima una mola del Diavol, cum laqual el agusa lo seo glai. Aquilli que ornan las lors fillas, son enaimi aquellis que metton la legnas seccas al fuoc azo quel arca meilli. Car aitals fennas abracon lo fuoc de luxuria en li cor de li home; coma las volps de Sampson embracon li bla de li Philistio, enaimi aquestas fennas an fuoc en las lors facias & en li lor act, zo es en regardar & vezer, & parlar cum loqual ellas brusan li ben de li

ties. A Ball is nothing but misery, sin, and vanity; and therefore we will shew as touching Balls; first by testimony of Scripture, and afterwards by Reasons, how wicked a thing it is thus to dance. The first testimony we produce is out of the Gospel, where the dancing Damosel caused John Baptist's head to be cut off. The second is in Exodus, when Moses drawing near to the Congregation saw the Calf, and the Dancing, Exod. 32. 19. He cast the Tables out of his hands, and brake them beneath the Mount, and afterwards were slain of the People about three thousand men. Besides the Ornaments which Women wear in Balls, are as so many Crowns, signifying the several Victories which the Devil hath obtained by them against the Children of God, for the Devil hath not onely a Sword in these Balls, but also comely persons, and well adorned; for the Tongue of a Woman is a glittering Sword; and therefore certainly that place is much to be feared where the Enemy hath so many Swords, seeing that any one of his Swords is exceedingly to be dreaded; moreover the Devil in this place smiteth with a very sharp Sword, for the Women come not willingly to Balls without painting and adorning themselves, which paint and ornaments are like the whetting of the Devils Sword, and the Rings which are made in Balls, as the round stones whereon he sharpens them. Those which thus attire and adorn their Daughters are as they which lay dry wood upon the fire, that it may burn the better; for such Women do kindle the fire of lust in the hearts of men: and as the Foxes of Sampson burn'd the Corn of the Philistims, so have these women fire in their faces, and in their actions, viz. it's in their looks, features, and words, by which they con-

sume mens Estates. The third Reason is, that the Devil maketh use in Balls of his best Armour of proof. Now the strongest Weapons the Devil hath, are Women; which is shewen in that the Devil made choice of the Woman to deceive the first Man by. And so *Balaam* made choice of Women to make the children of *Israel* to be rejected. By a Woman the Devil made *Sampson*, *David* and *Absalom* to sin. The Devil tempted the Man by a Woman three manner of ways, viz. by touching, fight, and hearing. By these three ways he tempts at Balls those men which are unwise, that is to say, by touching of the hands, by a beautifull look, and by the sweetness of the voice. The fourth Reason is, that they which thus dance break that agreement which they made with God at their Baptism, when their God-fathers & God-mothers promise for them, to renounce the Devil and all his pomp. Balls are the pomp and mafs of the Devil, & who so entreteth into Balls entreteth into the Devils pomp and Mafs. For the Woman that singeth at the Ball, is the Priores of the Devil, and they that answer are Clerks, and they which look on are the Parishioners. As likewise the Cimbals and the Flutes are the Bells, and the Musicians are the Ministers of the Devil. For as when the Swine are scattered abroad, and the Swineherd makes one cry, straitway the other flock together to him; so the Devil causeth one Woman to sing at the Ball, or play on the Musick, that so all the Swine, (that is, the Dancers) may straitway draw together into a knot.

Item, at the Balls they violate the ten Commandments of God, viz. the first, *Thou shalt have no other Gods but me*. But,

At the Ball they adore that person whom they study to serve, and there-

home. La terza razon es, car lo Diavol usa en li Bal de la plus fort armadura quel aya. Car la plus fort armadura que lo Diavol aya son las fennas, la qual cosa es demonstra, car lo Diavol eslegic la fenna a decebre lo premier home. Et Balaan acer eslegic aquestas a deguitar lo filli d' Israel. Cum la fenna sey peccar Samson, David, Absalom. Lo Diavol tenta l'home au las fennas per tres manieras, ço es per tocar, per veser, & per auoir. Cum aquisiti irey modi el tenta li home non savi en li Bal, ço es per lo tocament de las mans, per lo demostrament de la belleza, & per la soveffa de li cant & de li son. La quarta razon es, car aquilli que Balan rompon la convenenza laqual illi an faict cum Dio al Baptisme, cum li Parrin de lor ayan dict per lor yo renocio lo Diavol & totas las pompas de luy. Lo Bal es la pompa & la Messa del Diavol, & qui intra al Bal, intra en la soa pompa & en la soa Messa. Car la fenna cantant al Bal es Prioresa del Diavol, & aquilli que respondon son Clercs, & aquilli quis son a regardar son li perrochian, & li son & las calamelas son las campanas, & li joglar liqual sonan son Menistre del Diavol. Car enàima quand li porc son spars, & lo Pastor de lor en faygnialar un, aço que li autre auven sajoston. Enaimi lo Diavol faycantar una fenna al Bal, o quiallar la calamella aço que tuit li seo porc, ço es, Balador sajoston.

Dereço al Bal se trepassan li dies Commandaments de la Ley de Dio. Contra lo premier. Non aures autre Dio que mi.

Al Bal la se col la person laqual s'estudian de servir: dont di Sanct Hierosme,

Hierosme, que lo Dio d' un chascun es ço que ce col, & ama sobre todas cosas.

Contra lo second Commandament se pecca al Bal quand lo se fay idola del que chascun ama.

Contra lo ters. Non recibres lo nom del teo Seignor Dio en van. Al Bal se servis a la vanita de la càrn.

Contra lo quart. Per lo Bal la Diamengea es çoça en Ballar.

Contra lo quint. Honora lo teo paire, &c. En li Bal li pairon son souvent deshoonora: car moti pact son faict en li Bal sensa la conseilli de lor.

Contra lo sezen. Non occires. Lo es souvent occi al Bal: car tota persona que s' esstudia a plaçer a autruy, nauci tanti en l'ama quanti el en fay cucubitar.

Contra lo septen. Non avoortares, es pecca en li Bal: car la persona o sia mascle o sia fenna avootra cum tanti quanti illi en cubita. Disent lo Seignor. Tot aquel que veiray la fenna a cubitar ley a jay avootra ley al seo cor.

Lo huiçten. Non fores furt. Lo se pecca al Bal contra aquest Commandament, quand l' una persona sostray lo cor de l' altra, de Dio.

Lo noven. Non dices fals testimopi. Contra lo qual es pecca quand dison falsament contra la verita.

Lo desen. Non cubitares, &c. Lo es pecca contra aquest Commandment, quand las fennas cubiton l' ornament de las autras. Et quand li home cubiton la moller, las fillas, las serventas del seo proyme.

Dereço la se po monstrar quant mal sia Balar en la monterza de li pecca que commetton aquilli que. Balar. Car illi peccan en auar, car illi non fan pas

fore St. Hierome saith, that the God of every one is that which he serveth, and loveth above all things.

They sin in Balls against the second Commandment, when they make idols of that which each one loveth.

Against the third Commandment, *Thou shalt not take the Name of the Lord thy God in vain.* When at the Balls they serve the vanity of sin.

Against the fourth, for by Balls the Sabbath Day is profaned.

Against the fifth, *Honour thy Father and thy Mother.* For in Dancing the Parents are often dishonoured, while many contracts and agreements are there made without their knowledge or consent.

Against the sixth, *Thou shalt not kill.* For persons are often killed at Balls; since every person who studieth to please another killeth the soul in moving her to lust.

They sin in Balls against the seventh, *Thou shalt not commit Adultery.* For the person, Male or Female, commits Adultery so often as they lust; for *He that looketh upon a Woman to lust after her, hath already committed Adultery with her.*

Against the eighth, *Thou shalt not steal.* They sin at the Ball against this Commandment, when one steals the heart of another away from God.

Against the ninth, *Thou shalt not bear false witness.* When one speaketh falsely at the Ball, contrary to truth.

The tenth, *Thou shalt not covet.* They sin against this, when the Women covet the Ornaments of others; and when Men covet the Wives, Daughters, and Servants of their Neighbours.

Moreover it might be shewed how great an evil these Balls are by the multitude of sins which they that dance commit. For they do all by

measure and number. And therefore St. Augustine saith, *The miserable Dancer knoweth not that so many Paces as he maketh at a Ball, by so many leaps he draweth nearer to Hell.* They sin in their Ornaments in five respects; first, in being proud. In the second place, when they inveigle the hearts of those which look upon them in lust. In the third place, when they shame others which have not such Ornaments, giving them occasion to covet the like. Fourthly, when they make Women importunate in asking such Ornaments of their Husbands. In the fifth place, when not obtaining them of their Husbands, they procure them by other finfull ways.

They sin in Singing and Playing on Instruments; for their Songs charm and make drunk the hearts of those which hear them with temporal joy, forgetting God, and uttering nothing in their Songs but lyes and follies. Yea the very Gestures themselves which are made in Dancing, bear witness of evil.

Men ought to know that Balls are the Procession of the Devil, and that who so entrench into the Ball entrench into his Procession; the Devil is the Leader, the Middle, and the End, and many there are who enter good and wife into the Ball, which come out corrupted and wicked. *Sarah* that holy Woman was none of these.

que non sia mensura & nombra. Dont Augustin disia. Lo miser non sap que tanti pas quanti el fay al Bal, tanti sant s' approcha en l' infern. Illi peccan en l' ornament en cinq manieras. La prima car sensuperbisson. La seconda car abra son li cor de li regardant a luxuria. La terça car fan vergongna a las otras personas que non an aitals ornaments, donnant a lor causa de cubitar li semeillant. La quarta car fan lor esser demandosas, & greos a lor maris. La quinta si ellas non lo pon aver de li lor mari, ollas procuran d' aver li d' altra part per pecca.

Illi peccan en cantan, & en sonnar: car li cant de lor rompon & enubrian li cor de li auvent de goy temporal, & enaima enabria dementigan Dio & la lor pensa, & dison en li lor cant mesognias & folias. Dont meseime lo mouvament que se fay en Balar dona testimoni del mal.

Et sapion que lo Bal es la procession del Diavol, & qui intra al Bal intra en la soa procession. Del Bal lo Diavol es la guia, lo mez & la fin. Et tala intra al Bal bona & savia, que sen sal corrotta & cattiva. Daitals non era aquella Sancta fenna Sara.

ARTICLE XI.

After what manner Men ought to converse with those without.

Not to love the World.
To shun bad Company.
If it be possible, to have peace with
all.

*Non amar lo mond.
Fugir la mala consortia.
Si es possible aver paz cum tuit.*

Non contendre en judici.

Non veniar si meseime.

Amar li ennemic.

Voler sostenir trabails, calomnias, menaças, riprovanças, vergognas, enjurias, & totas generacions de torments per la verita.

Possesir las amas en patientia.

Non amenar joug cum li non fidel.

Non communicar a las malas obras, & totalment a las sabent idolatria, & del servici senent zo meseime, & enai-mi de las autras.

Not to sue at the Law.

Not to avenge ones self.

To love ones Enemies.

To be willing to undergo travels, calumnies, threatnings, rejection, shame, injuries, and all sorts of torments for the Truth.

To possess their Souls in patience.

Not to yoke themselves with Infidels.

Not to communicate at all with wicked works, and more especially with those which favour of Idolatry, or the service belonging to it, and to of other things.

After what manner the Faithfull ought to govern their Bodies.

Non servir a li desirier mortal de la carn.

Gardar li lor membres quilli non sian armas d' iniquitas.

Regir li lor sentiment.

Sotmettre lo corps a l' esprit.

Mortificar li membres.

Fugir la ociofeta.

Gardar sobrieta & mesura en maniar, & en beaure, & en parolas, & en las curas de la mond.

Far obras de misericordia.

Viore per se & per vita moral.

Combattre contra li desirier.

Mortificar las obras de la carn.

Istar an temp debit a Religion.

Ensemp recordar la divina volunta.

Examinar diligentament la consciencia.

Mundür & esmendar, & pacificar l' esprit.

Not to serve the carnal desires of the flesh.

To keep their Members that they be not weapons of iniquity.

To govern their thoughts.

To subject the Body to the Soul.

To mortifie their members.

To shun idleness.

To keep sobriety and moderation in eating and drinking, in speeches, and in the troubles of the world.

To work works of mercy.

To live by faith, and lead a moral life.

To fight against Lusts.

To mortifie the works of the flesh.

To observe times which are due to Exercises of Religion.

To confer together touching the will of God.

To examine diligently the Conscience.

To purifie, amend and quiet the spirit.

F I N.

The End.

CHAP.



C H A P. VI.

Extracts of several very authentick and rare Treatises, composed by the ancient Inhabitants of the Valleys of *Piemont*, a great part whereof were written about four hundred and twenty, others above five hundred and fifty Years ago, and the rest in all probability are of a far more ancient date.

The true Originals of all which were collected with no little pains and industry, by the Authour of this History, during his abode in those parts, and at his Return, by him presented to the publick Library of the famous Univerſity of *Cambridg*.

IT would now, without all question, be both nauseous, and injurious to ingenious Readers, for the Authour to presume to intermingle his own private Glosses or reflections upon the subject of the foregoing Chapters. It is sufficiently evident what a Conformity both the Doctrine and Discipline of the ancient Inhabitants of these Valleys, bear to the Doctrine and Discipline of all the Reformed Churches at this very day. I must needs confess, this is a point, wherein I chiefly laboured from the first beginning, to be clearly and fully informed of, partly for mine own private satisfaction, and partly to answer the earnest desire of that Pillar of Learning, and Pattern of Piety, the late Lord Primate of *Ireland*, who some few days before my setting out for *Savoy*, sent for me on purpose to his Chamber, and there gave me a very serious and strict charge, to use my utmost diligence, in the inquiry after, and to spare no cost in the purchase of all those Manuscripts and authentick Pieces which might give any light into the ancient Doctrine and Discipline of those Churches,

Churches; adding, that there was nothing in the World he was more curious and impatient to know, as being a Point of exceeding great weight and moment for stopping the Mouths of our Popish Adversaries, and discovering the foot-steps of our Religion in those dark Intervals of the eighth, ninth, and tenth Centuries. This serious Injunction of that Reverend and worthy Man, together with mine own real Inclinations, caused me to leave no stone unturned, nor to lose any opportunity during my abode in those parts, for the real effecting this thing; and though the Popes Emissaries had already gathered the more choice Clusters and first ripe Fruits, yet I met at least with the Grape-gleanings of the Vintage, I mean, divers Pieces of Antiquity, some whereof had been a long time buried under Dust and Rubbish, others had been scattered about in the Valleys, some here, some there, in desert and obscure places, and without a singular providence had never come to light. Now to insert them all at length, would make the Work in hand swell into too great a Volume, therefore I have onely thought fit to insert a bare Catalogue of the whole, and out of that to pick some few, to present the Reader with, that so he may the better judg of the rest.

A Catalogue of divers Manuscripts, written by the ancient Inhabitants of the Valleys (the greatest part of them in their own Language) collected by the Authour of this History during his abode in those parts; the true Originals of all which are to be seen in the publick Library of the famous University of *Cambridg*.

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

1. The History of the Creation and Deluge, written in their own Language.
2. An excellent Treatise of sundry profitable Instructions which a man ought to learn from the nature of divers Animals.
3. *Lo tratta de li pecca*, or a Treatise of Sin, which is an allegorical and moral Explanation of the *Beast* described, *Rev. 13*.
4. A Treatise of the Word of God, and the power and efficacy thereof; as also how it ought to be received; at the end whereof there is affixed the Date, either of the Work, or at least of the Copy of it, *viz. Anno Domini 1230*.
5. Several *Latin* Pieces, which are certain Rhapsodies concerning Priests and Friers.
6. A Treatise against *Tramettament*, or Traditions and Ordinances of Men, as not consonant to the holy Scriptures.
7. An

7. An Exhortation to *Herman*, to convert himself to God, and not to the Creatures.
8. Concerning Pharisical Plantations which the Father hath not planted, *viz.* the Orders and Sects, of *Monks, Franciscan Friars, Dominicans*, and the like, which are not ordained by God.
9. A *Latin* Treatise *De Officiis Conjugum, Viri & Uxoris.*
10. A *Latin* Treatise *De Symbolo Apostolico.*
11. A *Latin* Treatise *De Adificatione Urbium, Idololatriæ ortu & progressu, ejusque everfione per Evangelii predicationem.*
12. A *Latin* Treatise, *Quibus Modis peccatum fiat.*
13. A *Latin* Treatise *De verâ peccati purgatione.*
14. A *Latin* Treatise intituled, *Uni Deo placere studeamus.*
15. A *Latine* Treatise intituled, *Tres veritates 1. Doctrinæ. 2. Justitiæ. 3. Vitæ.*
16. A *Latin* Treatise intituled, *Solâ Dei Lege scriptâ definiri Fidei Controversias.*

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

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

18. A Treatise concerning the six honorable things in this World.
19. Several Sermons upon several Texts of Scripture; Namely,
 1. A Sermon upon the second of *Matthew* touching idle words.
 2. A Sermon upon *Ephes. 4.* touching the putting on of the New Man.
 3. A Sermon *Del Fantin Jesus*, or concerning the little Childe *Jesus*, during his abode in *Jerusalem*, *Luke 2.*
 4. A Sermon touching *Christ's* being tempted in the Desert, *Matth. 4. & Luke 4.*
 5. A Sermon upon *Matth. 8. 25. Save us, or else we perish.*
 6. A Sermon touching the Rich Man, *Luke 16.*
 7. A Sermon upon the sixth of *John.*
 8. A Sermon upon the Parable of the Sower, *Matth. 13.*

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

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

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

In the Volume marked *E.* are contained.

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

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

The *Gospel* of *Matthew*.

The first *Chapter* of *Luke*.

The *Gospel* of *John*.

The *Acts* of the *Apostles*.

The first *Epistle* to the *Corinthians*.

The *Epistle* to the *Galatians*.

The *Epistle* to the *Ephesians*.

The *Epistle* to the *Philippians*.

The first *Epistle* to the *Thessalonians*.

The second *Epistle* to *Timothy*.

The *Epistle* to *Titus*.

The eleventh *Chapter* of the *Epistle* to the *Hebrews*.

The first and second *Epistle* to *Peter*, but imperfect.

The

The noble Lesson written in the Language of the ancient Inhabitants of the Valleys, in the Year 1100. Extracted out of a most authentick Manuscript, the true Original whereof is to be seen in the publick Library of the famous University of Cambridg.

O frayre entendé una nobla Leyçon.

*Sovent deven velhar e istar en or-
son.*

*C. nos veen aquest mont esser presdel
chavon.*

*Mot curios deorian esser de bonas o-
bras far.*

*C. nos veen aquest mont de la fin apro-
piar.*

*Ben ha mil e cent an compli entiera-
ment.*

*Que fo scripta lora, C. son al derier
temp.*

*Poc deorian cubitar; C. sen al rema-
nent.*

*Totiorn veen las enseignas venir à
compliment.*

*En acreysament de mal e en amerma-
ment de ben.*

Ayço son li perilli que l' escriptura di.

*L' Avangeli ho recoynta e Sant Paul
aelli.*

*Que neun home que viva non po sa-
ber la fin.*

*Enperço deven maystemer; C. nos
non sen certan.*

Si la mort nos penré enehoy o deman.

Ma cant venré al jorn del jujament.

Un çascun recebre per entier payament.

*Aquilli qu' auren fayt mal e aquilli
qu' auren fayt ben.*

*Ma l' escriptura di e nos creyre ho de-
ven.*

O Brethren, give ear to a noble Lesson.

We ought always to watch and pray,

For we see the World nigh to a conclusion.

We ought to strive to do good works,

Seeing that the end of this World approacheth.

There are already a thousand and one hundred years fully accomplished,

Since it was written thus, For we are in the last time.

We ought to covet little, for we are at what remains, viz. at the later end.

We see daily the Signs to be accomplished,

And that in the increase of evil, and decrease of good.

These are the perils which the Scripture mentioneth,

In the Gospels and St. Paul's Writings:

As also, that no man living can know the end.

And therefore we ought the more to fear, as not being certain,

Whether we shall die to day or to morrow.

But when the Day of Judgment shall come,

Every one shall receive their full Reward.

Those that shall have done either well or ill.

Now the Scripture saith, and we ought to believe it,

That all men shall pass two ways.

The good to glory, and the wicked to torment.

But he that shall not believe this Departure,

Let him search the Scripture from the very beginning,

Since *Adam* was formed untill this present time,

There he shall finde, if he hath understanding,

That few are the saved in comparison of the rest.

Wherefore every one that will do good works,

The honour of God the Father ought to be his first moving Principle.

He ought likewise to implore the aid of his glorious Son, the dear Son of the Virgin *Mary*,

And the Holy Ghost which lightens us in the true way.

These three (the holy Trinity) as being but one God, ought to be called upon,

Full of all power, wisdom, and goodness.

This we ought often to beg and pray for,

That he would enable us to encounter our Enemies,

And overcome them before our end,

Which are the World, the Devil, and the Flesh:

And that he would give us wisdom accompanied with goodness,

That we may know the way of life,

And keep pure that Soul which God hath given us,
Yea both Soul and Body in way of Charity,

So as we love the holy Trinity,

And our Neighbour, for God hath commanded it.

Que suit li home del mont per dui chamin tenren.

Li bon yren en gloria, li fellon en torment.

Ma aquel que non creyré en aquel de partiment.

Regarde l' escriptura del fin començament.

Dos que Adam fo formà entro en aquest temp present.

Aqui poyré trobar si el aure entendent.

Que poc son li salva aver lo remanent.

M. çascuna persona que vol ben obrar.

Lonor de Dio lo payre deo esser al començar.

E apelar en aina lo fio glorios filli car filli de Santa Maria.

E lo Sanct Sprit que nos don bona via.

Aquisti 3. la Sancta Tremità, enayma un Dio, devon esser aurà.

Plen de tota possença, e de tota sapiença e de tota bontà.

Aquest deven sovrent aurar e requerir.

Que nos don fortaleça encontra li enemie.

Que nos li possian vencer devant la nostra fin.

ço es lo mont, e lo Diavol e la carn.

E nos done sapiença acompagnà au bontà.

Que nos possian conoysser la via de verità.

E gardar pura l' arma que Dio nos a donà.

L' arma e lo cors en via de carità.

En aysy que nos aman la Santa Tremità.

E lo proyme, car Dio ho ha comenda.

*Non solament aquilli que nos fan ben,
ma neys aquilli que nos fan mal.*

E haver ferma esperança al Rey celestial.

*Que à la fin nos alberge al fio glorios
ostal.*

*M. aquel que non farè ço que se conten
en aquesta leyçon.*

Non intraré en la Santa Mayson.

*M. aiço es de greo tenir à la caytiva
gent.*

Que aman l' or e l' argent.

*E las empromesjon de Dio han en des-
preciament.*

*Illí non gardan la ley ni li commanda-
ment,*

*Ní li lay san guardar à alcuna bona
gent,*

*M. segont lor poysança hy fan em-
pachement.*

*Perque es aquest mal entre l' umana
gent?*

*Perço que Adam peque del fin com-
mençament,*

*Cel maníe del pom otra defendement,
E à li antré germent lo gran del mal
semenç,*

*El aquisíté à sí mort e à li autre ense-
gador ;*

Ben poen dire que aquí hac mal boconz,

*M. Christ ha remps li bon per la soa
passion.*

M. nos troben en aquesta leyçon,

*Que Adam fo mescrefent de Dio lo
sio Creator,*

*D. ayçi poen ver que ara son fayt
pejor*

*Aquilli que habandonan Dio lo payre
onipotent,*

*E creon à las ydolas al lor destrui-
ment.*

*ço que defent la ley que fo del com-
mençament,*

Ley natural sapella cumuna à tota gent,

*Lacal Dio pausé al cor del fio premier
forma.*

Not onely those which do us good,
but those also which harm us.

Having hope in the King of Hea-
ven,

That at the end he may receive us
into his glorious habitation.

Now he who shall not do what is
contained in this Lesson,

Shall never enter into this house.

Though it be never so hard to be
received by the wicked,

Which love Gold and Silver,

Which have the promises of God
in contempt,

Who neither keep his Law and
Commandments,

Nor suffer those who would to
keep them,

But rather hinder them to the ut-
most of their power.

How came this evil to enter into
mankinde?

Because Adam sinned at the first
beginning,

By eating of the forbidden Apple.

And thus the Grain of the evil
Seed taking Root in others,

He brought Death to himself and
all his Posterity ;

Well may we say, this was an evil
Morsel ;

Howsoever Christ hath redeemed
the Good by his Death and Passion.

But alas, we finde in this Lesson,

That Adam believed not God his
Creatour,

Yea and we may see likewise, that
now adays

Men forsake God the Father Al-
mighty,

And believe in Idols to their own
Destruction.

That which the Law forbids, which
was from the beginning,

Called the Law of Nature, com-
mon to all sorts,

Which God put into the heart of
that man whom he first formed.

Giving

Giving him a power of doing good
or evil,

But commanding him to do the
good, and eschew the evil.

And this you may see was ill ob-
served,

For that we have left the good, and
done the evil,

As did *Cain* the eldest Son of
Adam, who killed his Brother *Abel*
without any cause,

Save onely for that he was good,
And had his hope in the Lord, and
not in any creature.

Here we may take an Example of
the Law of Nature,

Which we have broken and trans-
gressed,

We have sinned against the Crea-
tour, and offended the Creature.

It was a noble Law that was given
us by God,

And written in the heart of every
man,

That he might there reade it and
keep, and teach Righteousness,

And love God in his heart above
every Creature,

And that he might fear and serve
him without any Reserve,

There being none to be found in
the holy Scriptures.

That he might likewise keep firm
the Marriage-tie, that noble accord or
contract,

And have peace with his Brethren,
and love all other persons :

That he might hate Pride, and love
Humility,

And do to others as he would be
done by,

And if he did the contrary, that he
should be punished.

Now few they were which kept
well this Law,

And more were they who broke it,
Who forsook the Lord, not ho-
nouring him,

*De poer far ben o mal li doné fran-
quetà,*

*I o mal li a defendu, lo ben li ha com-
mandá.*

*Ayço poes vos ben veer ques es su mal
gardá,*

*Que haven lay sa lo ben e lo mal haven
obra,*

*En ayma sey Cayn lo premier filli
d' Adam, que ucis lo suo frayre Abel sença
neuna cayçon,*

*Mas car el era bon,
E havia sa fè al Signor e non en au-
tra creatura.*

*Ayçi poen penre esmple de la ley la
natura,*

*Lacal haven corrota, passà haven de
mesura,*

*Pecca haven al Creator, e offendu à la
creatura.*

*Nobla ley era aquela lacal Dio nos
doné,*

*El cor dun çascun home scrita la
pausé,*

*Quel legés e gardés, e ensegnessa
dreytura,*

*Amés Dio al suo cer sobre toia crea-
tura,*

*Templés e servés e non hy pausés me-
sura,*

C non es atroba en la santa Scriptura.

*E gardés ferm lo matremoni aquel
noble covenent,*

*E agues paç au li frayre, e amés tota
autra gent :*

Ayres argolli e amés humilitá,

*E façes à li autres en ayma el volia
que fos fay à li,*

*E si el façes per lo contrari quel en
fos a puni.*

*Poc foron aquilli que aquela ley ben
garderon,*

*Moti foron aquilli que la trapasseron,
E lo Signor abandoneron non donant
à lui honor,*

M. Crescon al demoni e à la soa temptacion,

Trop ameron lo mont e poc paradis,

E serviron al cors majorment que à l'esprit.

Enperço nos troben que moti en son peri.

Ayçi se po repenre tot home que di,

Que Dio non fe la gent per layzar li perir.

M. garde se un çascun quel non li endevenga en ayçi cant edevenc à lor.

C. ley duluvi venc e destrus li fellon,

M. Dio sey far una archa enque el enclaus li bon.

Tant fo cregu lo male e lo ben amerma,

Que en tot le mont non ac masque oyt salva,

Eysemple poen penre en aquela sentencia,

Gar dar nos de mal e tuit façam pene dença.

C. Yesu Christ o a dit, e en Sant Lucus Script,

Que trastuit periren aquilli que le non la faren.

Ma aquilli que scamperon, Dio lor sey empromession.

Que jamays en ayga non perire lo mont;

Aquilli cregon e foron multiplica.

Del ben que Dio lor sey poc se foron recorda.

M. agron tant poc de fe e tant grant la temor,

Quilli non crescon ben al dit del Segnor.

M. temian que las ayga neesan encara lo mont,

E disseron de far torre per reduyre se aqui,

E ben la commençeron segont çoques script,

But believed the Devil and his temptation,

Who loved too much the World,

and too little the things of Heaven,

And served the Body more than the Spirit.

Wherefore we finde that many have perished.

Here every one may be reprehended that faith,

That God created not Man to suffer him to perish,

But let every one take heed, that it happeneth to him, as it did to them.

For the Deluge came and destroyed the wicked,

But God caused an Ark to be made, in which he saved the good.

So were the bad increased, and the good diminished,

That in all the World there were saved but eight persons.

We may be instructed hereby

To keep our selves from evil, and that all ought to repent.

For *Jesus Christ* hath said it, and in *St. Luke* it is written,

That all those shall perish that shall not so do.

Now to those which escaped, God made a Promise,

That the World should never more perish by Water;

And they believing it were multiplied.

But that good which God did them they soon forgot,

Being men of little faith, and so great fear,

That they did not throughly believe the Words of the Lord.

But they believed that the Waters should again trouble the World,

And thought of building a Tower to retire into,

Yea and they began it (as it is written)

Intending

Intending to make it so large, so high, and so great,

That the top thereof might reach to Heaven, but alas they could not accomplish their Design.

For they displeas'd God thereby, the which also he then demonstrat'd.

This great City was call'd *Babylon*,

And now it is call'd *Confusion*, by reason of its ruinous condition.

There was then but one onely Language amongst men,

But that they might not understand each other, God made a division

That so they might not finish what they had begun.

The which Languages then spread through all the World.

After this they sinned grievously, renouncing the Law, viz. that of Nature.

For the Scripture saith, and it may be evidently proved,

That five Cities perished which did evil,

Being sentenced by God, to Fire and Brimstone.

He destroy'd the wicked, and the good he deliver'd,

Viz. *Lot* and his Family, which the Angel brought out,

They were four, but one was condemn'd,

For the Woman look'd back, breaking the Command.

Here's now an Example for all Mankind,

That they ought to take heed of that which God forbids.

In those days liv'd *Abraham* a Man well-pleasing God,

Who begat a Patriarch of whom came the *Jews*,

And these were a noble People in the fear of the Lord,

Who liv'd in *Egypt*, amongst other wicked People,

E diçian de farla larga, e tant hauta, e tant grant,

Quilli avengués entro al cel, ma illi non pogron far tant.

C. lo des'plac à Dio e sey lor osemblant,

Babelonia havia nom aquela grant ci'ptà,

E ara es dita confusio per la soa mal vestà.

Adon era un lengage entre tota la gent,

M. quilli non sentendes an hy sey Dio departimen,

Quilli non façesan quilli havian commençà.

Foron seti lengaje per tot lo mont scampà.

Poi pequeron greoment abandonant la ley (çoes ley de natura)

C. l' Escriptura di e ben se po provar,

Que cinc sciptas periron lascal façian lo mal,

En suoc e en solpre Dio li condemné.

El destrus li fellon e li bon delioré,

ço fo Loth e aquilli de son ostal que l' Angel engité,

Catre foron per nombre, ma l' un se condemné,

ço fo la mollire pur, C. se regarde otra defendement.

Ayçi ha grant ex'emple à tota humana gent,

Quilli se devan gardar de ço que Dio defent.

En aquel temp fo Abram baron plaçent à Dio,

E engenré un Patriarcha dont foron li Jusio,

Nobla gent foron aquilli en la temor de Dio,

En Agit heiteron entre outra mala gent,

Lay foron a permu e costreyt per lonc
temp,

E crideron al Segnor e el lor trames
Moysent,

E deliore son poble e destrus lautra
gent.

Per lo mar ros passeron coma per bel
cysuyt,

M. li eremic de lor lical li persequian,
y periron tr asfuit,

Moras auras ensegna Dio al sio poble
fey;

El li paç 40. an al desert e lor doné
la ley.

En doas taulas peyrienças la trames
per Moysent,

Troberon la scripta e ordena nobla-
ment.

Un Segnor demonstrava esser à tota
geri,

Aquel deguesan creyre, e amar de tot
lo cor, e temer e servir entro al dia de la
fin,

E un çascun amés lo sio proyme enay-
ma si:

Consellesan las vevas, e li orfe suste-
nir,

Alberguesan li paure, e li nu revestir,

Paguesan li fameiant, e li anant e-
dreycesan;

E la ley de lui mot deguesan gardar,

A li gardant empromes lo regne ce-
lestial;

Lo serviment de las ydolas mes en de-
fension,

Domecide, avoteri, e tota forniga-
cion,

Mentir & perjurar e falsa garentia,

Usura, e rapina, e mala cubiticia,

En apres avaritia, e tota felonìa,

A li bon empromé vita e li mal au-
çia;

Adera vistian en la soa segnorìa:

C. aquilli que peccavan ni façian ma-
lament

Where they were oppressed and
straitened a long time,

And but crying to the Lord he sent
unto them *Moses*,

And delivered his People, and de-
stroyed the other Nations.

They passed through the Red Sea,
as through a dry and pleasant place,

But their Enemies who persecuted
them, perished all in the waters,

Many other Signs did God then
give to his People;

Feeding them forty years in the
Wilderness, and giving them the Law,

In two Tables of Stone, which he
sent by *Moses*;

Which they found written, and
nobly ordained.

This demonstrated that there was a
Lord of all men,

Whom they ought to believe, and
love with all their heart, as likewise to
fear and serve him to the end,

And that every one should love his
Neighbour as himself:

That they should give counsel to
Widows, and defend the fatherless,

That they should receive the Poor
into their houses, & clothe the naked,

That they should feed the hungry,
and conduct the Traveller;

And in sum keep carefully this his
Law,

Promising to those that kept it, the
heavenly Kingdom.

He forbad service unto Idols,

Homicide, Adultery, and all sorts of
Whoredom,

Lying, Perjury, and false Witness,
Usury, Rapine, and evil Coveting,

As also Avarice, and ail wickedness,
To the good he promised Life, but
threatned Death to the wicked;

Then were they clothed in their
Principality:

But those which sinned and did
wickedly

They died and were destroyed
without remission:

For the Scripture says, and it is manifest enough,

That thirty thousand were left in
the Wilderness,

Thirty thousand and more (as the
Law saith)

Died by the Sword, by Fire, and
Serpents;

And many others were destroyed
in another manner,

The Earth opening, and Hell re-
ceiving them.

And here we may have matter of
reproving our selves very seasonably,

But those which did the will of
the Lord, inherited the Land of Pro-
mise;

Now there were in those days ma-
ny Worthies,

As *David*, and *Solomon* the King,
Isaiab, *Jeremy*, and many others,
Which fought for the Faith, and
defended the same.

There was one onely People chosen
by God out of all the World.

The Enemies were in great number
round about which persecuted them:

We have many things worth our
learning and imitation in this Lesson:

When they kept the Law and the
Commandments,

God fought for them against the
other Nations;

But when they sinned and did wic-
kedly,

They died, were destroyed, and
taken Captives by those other Na-
tions.

But so enlarged were these People,
and so abounding in Riches,

That they kicked against the Lord,

Wherefore we finde in this Lesson,

That the King of *Babylon* put them
into Prison,

*Illi eran mort e destruit sença perdo-
nament:*

M. l' escriptura di e mot es manifest,

*Que trenta milia foron li remas al
desert,*

*Trenta milia e prus segon que la ley
di*

*Illi foron mort de glay de fuoc e de
Serpent;*

*E moti autre periron del destermen-
ament,*

La terra se partic e receop li l' enfern.

*Aysi nos nos poen repenre del nostre
grant sopere,*

*M. aquilli que feron ben lo plaer del
Segnor creteron la terra de l' emprome-
sion;*

Mot fo de nobla gent en aquela saçon,

*En ayra fo Davi, e lo Rey Salamon,
Ysaya e Jeremia e moti autre Baron,
Que per la ley combatian e façian de-
fension.*

*Un poble era à Dio eyleyt de tot lo
mont.*

*Li enemic eran moti demora lical li
persequian:*

*Grant eysemplen poen penre en aquista
leyçon:*

*Cant illi gardivan la ley e li com-
mandament,*

*Dio combatia per lor encontra l' outra
gent;*

*M. cant illi peccavan ni façian mala-
ment,*

*Illi eran mort e destruit e pres de lau-
tra gent.*

*Tant fo alargà lo poble e plen de grant
ricor,*

*Quel way trayre li cauç en contra son
Segnor,*

*Enperço nos troben en aquesta Ley-
çon,*

*Que lo Rey de Babelonia li més en sa
preyson,*

Lay foron apermu e costreyt per loze
temp.

E crideron al Segnor au lo cor repen-
tent ;

Adera li retorné en Ferusalem poc
foron li obedient que garde san la ley,

Ni que aguesan temor d'offendre lo lor
Rey.

M. jac alcuna gent plen de tant grant
falsetà,

ço eran li farisio e li autre Scriptura,

Que illi garde san la ley motera demo-
strà,

Que la gent oveguessan per esser prus
honora.

M. poc val aquel honor que tost ven a
chavon.

Persequeran li Sant e li just e li bon ;

Au plor e au gayment auravam lo
Segnor,

Quel deysendés en terra per salvar
aquest mont :

C. tos l'uman lignaie anava à perdi-
cion.

Adonca Dio tramés l' Angel anan no-
bla pouçela de lignaje de Rey,

Doçament la salnte, C. separtenia à
ley,

En apres li vay dire, no temer Maria,

C. lo Sant Sprit serè en ta compagnia;

De tu naysseré filli que apellares
Yeshu,

El salvaré son poble de ço quel ha
esendu.

Neo mes lo porte al suo ventre ila Ver-
gena gloriosa,

M. quilli non fos represa fo de Jo-
seph sposa ;

Pura era nostra dona e Joseph atresi,

M. ayço deven creyre, C. l' Avangeli
o di,

Where they were oppressed and
straitened a long time ;

Then they cried to the Lord with
a repentant heart ;

And he restored them to *Ferusa-
lem*, but few there were that were
obedient and kept the Law,

And that feared to offend their
King.

Yea some there were, men full of
deceit and falshood,

viz. the Pharises and others who
were versed in Scripture,

These kept the Law, (as plainly
appears)

Onely that the World might see it,
and to be the more honoured.

But little worth is this honour
which soon vanisheth.

Then were the Saints persecuted,
and those that were just and good ;

Then they prayed unto the Lord
with cries and tears,

That he would come down on
earth and save this World :

For all mankind was in the way of
perdition.

Then sent God the Angel to the
noble Virgin of royal Descent,

Who sweetly saluted her according
to the command of him that sent him,

And after said unto her, Fear not
Marie,

For the Holy Ghost shall over-
shadow thee ;

Thou shalt bear a Son whom thou
shalt call *Jesus*,

He shall save his People from their
sins.

Nine Moneths the glorious Virgin
bare him in her womb,

But that she might not be made a
publick Example, she was espoused
by *Joseph* ;

Pure was this Virgin, and *Joseph*
also.

But this we ought to believe, for
the Scripture saith it,

That they put the Infant in the Manger when it was born,

They wrapt him in swadling cloaths, and lodg'd him but very meanly.

Here may be reprehended those covetous and avaricious men,

Which never cease to heap up Riches together.

Now there were many Miracles wrought when the Lord was born :

God sent the Angel to reveal this Mystery to the Shepherds :

In the East appeared a Star to the three Wise Men.

Glory was given to God on high, and on Earth Peace to the good.

Afterwards the little Childe suffered Persecution,

But the Infant increased in Grace and Age,

And in Divine Wisedom, in which he was instructed,

And called the twelve Apostles, which were rightly so named,

And would change the Law which he gave before ;

He changed it not, that it should be abandoned,

But renewed it that it might be better kept ;

He received Baptism for to give Salvation,

And commanded the Apostles to baptise the Nations,

(For then began the Renewing)

The ancient Law forbad Fornication and Adultery,

But the new reprehends looking and lusting after a Woman ;

The old Law had power to make null Mariage, and that Bills of Divorcement might be given,

But the new faith, Thou shalt not marry her that is put away,

And what God hath joyned let no man separate.

The old Law cursed the barren womb,

Que en la crepia lo pauseron cant fo nà lo fantin,

De pane l' envoleperon, paurament fo alberga.

Ayço se pon repenre li cubit e li avar,

Que damasar aver non se volon cosar.

Moti miracle foron cant fo nà lo Segnor :

Que Dio trames l' Angel anunciar à li pastor :

En Orient aparec una stella à li trei baron.

Gloria fo donà à Dio al cel, en terra paç a li bon.

M. en apres un petit susurc persecucion,

M. lo fantin creysia per gracia e per età,

E en sapiença devina en lacal el era enseгна,

E apelle xii. Apostol lical son ben nominà,

E volc mudar la ley que avant avia donà ;

El non la mude pas quilli fos abandonà,

M. la renouvelle quilli fos prus fort gardà ;

El receop lo Baptism per donar salvament,

E a li Apostol way dire que baptesan la gent,

C. adonca commençava lo renovellament

Ben desent la ley vellia fornigar e avoutrar,

M. la novella repren veser e cubitar ;

La ley antenia di partir lo matrimoni, e carta de refu se deguesan donar,

M. la novella di non penré la laysà,

E nenguen non departa ço que Dio ha aiostà.

La ley vellia maudi lo ventre que fruc non aporta,

M. la

*M. la novella cosellia gardar verge-
netà,*

*La ley vellia defent solament per-
jurar ;*

*M. la novella di al postò non jurar ;
E prus de si o de non non sia lo tio par-
lar.*

*La ley vella comanda combater con-
tra li enemich e rendre mal per mal,*

*M. la novella di non te vollias ven-
gier,*

*M. laysa la vangiança al Rey cele-
stial,*

*E laysa viore en paç aquilli que te
faren mal,*

E trobarés pardon del Rey celestial.

*La ley vellia dy, amarés lo tio amic,
e aures en odi lo tio enemich,*

*M. la novella di non farés prus en
ayssi,*

*M. amà li vostre enemich, e façé ben
aquilli que ayron vos,*

*Aurà per li persequent, e per li acay-
sonantà vos,*

*Que vos sia filli del vostre payre local
es en li cel.*

*La ley vellia comanda punir li mal-
façent,*

M. la novella di pardona à tota gent ;

*E trobarés pardon del payre onipo-
tent,*

*C. si tu non perdonarés tu non troba-
rés salvament.*

*Nengun non deo aucire ni ayrrar nen-
gana gent,*

*Manc ni simple ni paure non deven
scarnir,*

*Ni tenir vil lestrang que ven d' au-
truy pays.*

*C. en aquest mont nos sen tuit pelle-
grin.*

*C. nos tuit son frayre deven à Dio
servir.*

*çoes la novella ley que Tesu Xrist a
dit que nos deven tenir.*

But the new counfelleth to keep
virginity,

The old Law forbiddeth onely to
forswear ;

But the new faith, *Swear not at all,*
And that thy spech be no more
than *Yea* and *Nay*.

The old Law biddeth to fight a-
gainst Enemies, and render evil for
evil,

But the new one faith, *Avenge not
thy self,*

But leave thy vengeance to thy
heavenly King,

And let those live in peace which
do thee hurt,

And then shalt thou finde pardon
with the heavenly King.

The old Law faith, Thou shalt love
thy Friend, and hate thine Enemy,

But the new one faith, Thou shalt
do no more so,

But ye shall love your Enemies,
and do good to them that hate you,

And pray for them that persecute
you, and seek for occasion against you,

That ye may be the Children of
your Father which is in Heaven.

The old Law faith, Punish Male-
factours,

But the new faith, Pardon all sorts
of People,

And thou shalt finde pardon with
the Father Almighty,

For if thou dost not pardon, thou
shalt not be saved.

None ought to kill or hate any
person,

Much less ought we to mock ei-
ther simple or poor men,

Nor despise the stranger which
cometh from far.

For in this World we are all Pil-
grims.

Thus all we that are Brethren
ought to serve God.

And this is the new Law which *Je-
sus Christ* faith we ought to keep.

And

And he called the Apostles and commanded them

To go through the World, and teach all Nations,

To preach to *Jews* and *Greeks*, and all mankind,

And he gave them power over Serpents,

To drive away Devils, and heal the sick,

To raise the Dead, and cleanse the Lepers,

And to do to others as he had done to them;

To possess neither Gold nor Silver, But to be content with Food and Raiment.

To love one another, and to be at peace.

Then he promised them the heavenly Kingdom,

And to those which were spiritually poor:

But he that should know who they are, would quickly number those,

That would be poor of their own accord;

Then he told them what should happen,

How he ought to die, and afterward rise again.

And he told them the Signs and Wonders

Which ought to happen before the end.

Many excellent Parables he spoke to them and the People,

Which were written in the *New Testament*.

But if we will love *Christ*, and know his Doctrine,

We ought to watch, and read the Scripture,

Where we may finde when we shall reade,

That onely for doing well, *Christ* was persecuted;

E apellé sio *Apostol* e fey lor commandament

Que avisan per lo mont e ensegnesan la gent;

*F*usios e *Grees* prediquesan e tota humana gent,

E doné à lor poesià de sobre li serpent,

*G*itesan li demoni e sanesan li enferm,

*R*esuscitesan li mort e mondesan li le-bros,

E façesan à li autre enayma el havia fays à lor,

D' or ni d' argent non fossan possessent,

M. au vita e au vestimenta se tenguesan content.

E amesan se entre lor e agnesan bona paç.

*A*dera lor empromés lo regne celestial,

E aquilli que tenren pauretà spiritual.

M. qui sabrian cal son, illi sarian tost nombra,

Que vullian esser pauvo per propria voluntà;

De ço que era avenir el lor way anonciar,

*C*osi el devia murir e poyz resucitar.

E lor dis las ensegnas e li demonstrament

*L*ical devian venir devans lo feniment.

*M*otas bellas semblanças dis à lor e à la gent,

*L*ascals foron scriptas al novel testament.

M. se *Xrist* volen amar e saber sa doctrina,

*N*os coventa velliar e legir l'escritura.

*A*qui poyren trobar cant nos auren legi,

Que solament per far ben *Xrist* fo persegut;

*El resuscitava li mort per divina ver-
tu,*

*El feçia veser li cec que unca non ha-
vian vist,*

*El mondava li lebros e li sor feçia
auvir,*

*E gitava li demoni, façent motus
vertus;*

*E cant mays feçia de ben, mays era
persegu.*

ço eran li farisio lical lo perseguian;

*E aquilli del Rey Herode e lautra gent
clercgia:*

*C. illi havian envidia, C. la gent lo
seguian;*

*E car illi creyan en lui e en li sio com-
mandament,*

*Penseron lui aucire e far moti tor-
ment,*

*E parleron à Judas e feron li conve-
nent,*

*Que cel lo lor liorés, el agra 30. ar-
gent.*

E Judas fo cubit e sey lo tradiment,

E lioré son seignor entre la mala gent,

*Li fusio foron aquilli que lo crucifi-
queron,*

*Li pè e las mans forment li claveleron,
E corona de spinas en testa li pause-
ron,*

*Diçent li moti repropri illi lo blaste-
meron;*

*El dis quel havia sé, fel e açi li abeo-
reron.*

*Tant foron li torment amar e dolo-
ros,*

*Que larma partic del cors per salvar
li peccador.*

*Lo cors remas aqui pendu lobre en la
croç*

*El mey de dui laron 4. plagas li van
far sença li autre batement.*

He raised the Dead by Divine
Power,

He made the blinde to see, which
never had seen,

He cleansed the Lepers, and made
the Deaf to hear,

He cast out Devils, working many
Miracles;

And by how much the more he did
good, so much the more was he per-
secuted.

The Pharises were they which per-
secuted him;

And the People of *Herod*, and the
others, *viz.* them of the Clergy:

For they envied him, because he
was followed by the People;

Because they believed in him and
his Commandments,

They sought how they might tor-
ment him and put him to death,

And for this reason spoke to *Judas*
and made an agreement with him,

To deliver him for thirty Pieces of
Silver.

Now *Judas* being covetous
wrought the Treason,

And betrayed his Lord to those
wicked men,

The *Jews* were they which crucifi-
ed him,

Nailing fast his Feet and his Hands,
And putting a Crown of Thorns
on his Head,

And speaking many Reproaches,
they blasphemed him;

And when he said, he was thirsty,
they likewise gave him Gall and Vine-
ger to drink.

The Torments were so bitter and
painfull,

That the Soul parted from the Bo-
dy to save Sinners.

The Body having suffered this,
hung there upon the Cross

In the midst of two Thieves;
they gave him four Wounds, besides
other Blows.

And

And after that, the fifth, to accomplish the matter ;

For, one of the Souldiers came and opened his Side,

And immediately there issued out Water and Bloud mixed together, Whereupon all the Apostles fled, but one returned,

And was there with two Women near unto the Crofs,

All were very sorry, chiefly his Mother,

When she saw her Son dead and naked, fastened upon the Crofs,

He was buried by the good, and watched by the wicked.

He rose out of the Grave the third Day,

And appeared to his Disciples, as he had said unto them ;

Then were they possessed with great joy, when they saw the Lord,

And were confirmed, for before they feared greatly ;

And he conversed with them untill the Day of the Ascension ;

Then our Saviour ascended into Glory,

And said to his Disciples and other Followers,

That to the End of the World he would be with them.

But at the Feast of *Pentecost* he remembered them,

And sent them the Holy Ghost, which is the Comforter,

And taught the Apostles by Divine Doctrine,

And they understood the Languages and the holy Scripture,

And then they remembered what he had said.

They spoke without fear, of the Doctrine of *Christ*,

They preached to *Jews* and *Greeks*, working many Miracles ;

And baptized those who believed in the Name of *Jesus Christ*.

Poys li feron la cinquena per far lo compliment ;

C. un de Cavalier venc e li ubere la costa,

Adonc y sic sanc e ayga en semp mescla,

Tuit li Apostol fugiron, ma l' un i retorné,

E era aqui au doas monas istant josta la croç,

Grant dolor havian tuit---dona,

Cant illi veyá son filli mort e nu : naf asus en la croç,

De li bon fo sebeli e gardà de li fellon.

El tray li sio d' enfern e rescuíté alterç jorn,

E aparec à li sio enayma el havia dit à lor ;

Adonca agron grant goy cant vignon lo Segnor,

E foron conforta que anant havian grant paor ;

E conversé cun lor entro al dia de l' acenson ;

Ad. monte en gloria lo nostre Salvador,

E dis à la sio Apostol e à li autre ensegador,

Que entro à la fin del seglen forataravia au lor.

Mas cant à Pandecosta se recorde de lor,

Et lor tramés lo Sant Sprit local es consolador,

E ensegné li Apostol per divina doctrina,

E saupron li lengaje e la santa Scriptura,

Adonc lor sovenc de ço quel havia dit.

Sença temor parlavan la doctrina de Xrist,

Fusios e Grees predicavan façent mo-tas vertus ;

E li crescent baptejavan al nom de Yeshu Xrist.

Ad.

Ad. fo fayt un poble de novel converti;

Crestian foron nominà, C. illi creyan en Xrist.

M. ço troben que l' Escriptura di,

Mot fort li perseguian Fusios e Saracins.

M. tant foron fort li Apostol en la temor del Segnor,

E li home e las fenas lical eran cunlor.

Que per lor non laysavan ni lor fayt ni lor dit,

Tant que moti naucisseron enayma illi havian Yeshu Xrist.

Grant foron li torment segont quescript,

Solament, C. Monstravan la via de Yeshu Xrist.

M. aquilli que li perseguian non era tant a mal tenir;

C. illi non havian la fé del nostre Segnor Yeshu Xrist,

Coma d' aquilli que queron ara cayson e que persegon tant;

Que Crestian devon esser, ma mal ofan semblant.

M. enço sepon repenre aquilli lical persegon e confortar li bon;

C. non se troba en nezuna leyçon,

Que li sant perseguesan neun ne mesçisan en preson.

M. en apres li Apostol foron li doçtor alcun,

La via de Yeshu Xrist monstravan lo nostre Salvador.

M. encara se troba alcun en aquest temp present,

Lical son manifest à mot poc de gent,

La via de Yeshu Xrist mot fort volrian mostrar,

M. tant son persequ que poc o poyon far,

Tant son li fals e Crestian enceca per erro,

Then was there a People new converted;

They were called *Christians*, for they believed in *Christ*.

But we finde here that the Scripture saith,

That the *Jews* and *Saracins* persecuted them grievously.

But the Apostles were so fortified in the fear of the Lord,

And the Men and Women which were with them.

That for all that, they left neither speaking nor doing,

Whatsoever should come of it, so that they might have *Jesus Christ*.

The Torments were great, according to what is written,

Onely because they taught the way of *Jesus Christ*.

But as for the Persecutours we need not so much wonder,

For, they had not the Faith of our Lord *Jesus Christ*,

Like those who now seek occasion to persecute the Saints;

Which men ought to be *Christians*, but appear not to be such.

And in this they are to be blamed, for that they persecute and imprison the good;

For, it is not found any where,

That the Saints persecuted or imprisoned any.

Now after the Apostles, were certain Teachers,

Who taught the way of *Jesus Christ* our Saviour.

And these are found even at this present Day,

But they are known to very few,

Who have a great desire to teach the way of *Jesus Christ*,

But they are so persecuted, that they are able to do but little,

So much are the false *Christians* blinded with Errour,

And more than the rest they that
are Pastours,

For they persecute and hate those
who are better than themselves,

And let those live quietly who are
false Deceivers.

But by this we may know that
they are not good Pastours,

For they love not the Sheep, but
only for their Fleeces.

The Scripture saith, and it is evi-
dent,

That if any man love those who
are good, he must needs love God,
and *Jesus Christ*.

Such an one will neither curse,
swear, nor lye,

He will neither commit Adultery,
nor kill; he will neither defraud his
Neighbour,

Nor avenge himself of his Ene-
mies.

Now such an one is termed a *Wal-*
densian, and worthy to be punished,

And they finde occasion by Lyes
and by Deceit,

To take from him that which he
has gotten by his just labour.

However, he that's thus persecuted
for the fear of the Lord, strengthens
himself greatly,

By this consideration, that the
Kingdom of Heaven shall be given
him at the end of the World.

Then he shall have a weight of glo-
ry in recompence for all such disho-
nour.

But herein is clearly manifest the
malice of those men,

That they which will curse, lye,
and swear,

He that will frequently put his
Money to Usury, kill, and whore,

And avenge himself on those
which hurt him;

This they say is a good man, and
to be accounted faithfull.

But let him take heed he be not de-
ceived at the end,

*E majorment que li autre autre aquilli
que son Pastor,*

*Que illi persegon e aucion aquilli que
son mellior,*

*E layson viore en paç aquilli que son
fals enganador.*

*M. enço se po conoysser quilli non son
bon Pastor,*

*C. non son aman las feas si non per la
toyson.*

M. l' Escriptura di e nos o poen veyr,

*Que sel ama alcun bon quel volla
amar Dio e temer Yesu Xrist.*

*Que non volla mandire ni jurar ni
mentir,*

*Ni avoutrar ni ancire ni penre delau-
truy,*

Ni veniar se de li suo enemic.

*Illi diçon quel es vandés e degne de
punir,*

Ban cayson mençonias en engan,

*Cusi illi li poysan toler ço quel ha de
son just a fan.*

*M. forment se consorte aquel ques
persegu per la temor del Segnor,*

*C. lo regne de li cel li seré apavellia
à lisir d' aquest mont.*

*Ad. auré grant gloria sel aure agu de-
sonor.*

*M. en ço es mot manifesta la malicia
de lor,*

*Que aquel que vol mandire e mentir
e jurar,*

*E forment prestar à usura, e aucire, e
avoutrar,*

E veniar se d' aquilli que li fan mal;

*Illi diçon que es prodome e leal home
recoynta.*

*M. à la fin gardese quel non sia enga-
na,*

Cant

*Cant ven lo mal mortal, la mort lo
costeng e à pena po parlar,*

E demanda lo preverer se vol confessar:

*M. segon l' Escriptura el ha trop tarçà
l'alac commanda e di,*

*Sane vio te confessa, non attendra à la
fin ;*

*Lo preverli demanda si el ha nengun
peccà,*

*Dui mot o tre li respont e ha tost ena-
vança ;*

*Ben li di lo preverer que el non po esser
asot,*

*Sel non rent tot lautrue e esmende ben
sio tort :*

*M. cant el au ayço el ha grant pensa-
ment,*

E pensa entre si siel rent entierament,

*Que remanre à sio eyfant, ni que di-
ren la gent ?*

*A sio eyfant commanda quilli eymen-
don sio tort,*

*E fay pat o lo preverer quel poysa esser
asot ;*

*Si el ha cent lioras d' autrui e encara
ben dui,*

Car lo preverer lo quita per cent soç,

*E tal volta permens cant el non po
haver prus,*

*E fay li amones tanças e li promet
pardon,*

*Quel faça dire mesa per si e per li sio
payron ;*

*E lor empromet pardon sia à just o sia
à fellon,*

Ad. si pausa la man sus la testa,

*Cant el li luyfa prus li mena prus
grans festa,*

*E fay li entendement quel sia mot ben
asot.*

*M. mal son eymenda aquilli de qui el
ha agu li tort,*

When he has received the stroke of
Death, and when Death seizes on
him, and he becomes almost speech-
less,

Then he desires the Priest to con-
fess him :

But according to the Scriptures he
has delayed too long, for that com-
mands us

To repent while we have time, and
not to put it off till the last :

The Priest asketh him if he hath
any sin,

He answers two or three words,
and soon has done ;

The Priest tells him he cannot be
forgiven,

If he do not restore, and examine
well his Faults :

When he hears this, he's very much
troubled,

And thinks with himself, if he re-
store intirely,

What shall he leave his Children,
and what will the World say ?

Then he commandeth his Chil-
dren to examine their Faults,

And buyeth of the Priest his Ab-
solution ;

Though he hath a thousand Livres
of another and a better Penny, yet

The Priest acquits him for a hun-
dred Pence,

And sometimes for less when he
can get no more,

Telling him a large Story, and pro-
mising him Pardon,

That he'll say Mass for him, and for
his Ancestours ;

And thus he pardons them be they
righteous or wicked,

Laying his Hand upon their Heads,
(But when he leaves them, he ma-
keth the better cheer)

And telling him that he is very well
absolved.

But alas they are but sadly confes-
sed who are thus faulty,

And will certainly be deceived in such an Absolution,

And he that maketh him believe it sinneth mortally.

For, I dare say, and it is very true,

That all the Popes which have been from *Silvester* to this present,

And all *Cardinals, Bishops, Abbots,* and the like,

Have no power to absolve or pardon,

Any creature so much as one mortal sin;

'Tis God alone who pardons, and no other.

But this ought they to do who are Pastours,

They ought to preach to the People, and pray with them,

And feed them often with divine Doctrine;

And chastise the Sinners with Discipline,

Viz. by declaring that they ought to repent.

First, that they confess their sins freely and fully,

And that they repent in this present life,

That they fast and gives Alms, and pray with a fervent heart,

For, by these things the Soul findes Salvation:

Wherefore we *Christians* which have sinned

And forsaken the Law of *Jesus Christ*,

Having neither Fear, Faith, nor Love,

We must confess our sins without any delay,

We must amend with weeping and repentance,

The offences which we have committed, & for those three mortal sins,

To wit, for the Lust of the Eye, the Lusts of the Flesh, and the Pride of Life, through which we have done evil;

M. et seré engana en aytal absolvement,

E aquel que o fay creyre y pecca mortalment,

M. yo anso dire, C. se troba en ver,

Que tuit li papa que foron de Salvestre entro en aquest,

E tuit li Cardinal, e tuit li Vesque, e tuit li Aba, tuit aquesti en semp,

Non han tant de poesta de dever absolver quilli poysan perdonar

A nenguna creatura pur un pecca mortal;

Solament Dio perdona que autre non o posar.

M. ayço devon far aquilli que son Pastor,

Predicar devon lo poble e istar en oryson,

E passyer lo sovent de divina doctrina;

E castigar li peccant donant à lor disciplina.

çoes uraya amonestança quilli bayan pentiment.

Prumierament se confesson sença neun mancament,

E quilli façan penedonça en la vita present.

Fumare far almosnas e aurar auçor bullient,

C. per aquestas cosas troba larma salvament:

D. nos crestianaytios crestians lical haven peccà,

La ley de Yeshu Xrist haven abandonada,

C. non haven temor ni fé ni carità,

Confessar nos coventa non y deven tarçar,

Au plor e au pentiment nos coven smendar,

L' ofensa que haven fayta per 3. pecca mortal,

Per cubiticia doli e per de leyt de carn e per superbia de vita, perque haven fayt lo mal;

Aquesta

Aquesta via nos convient tenir.

Si nos volen amar ni segre Yeshu Xrist,

Paureta spiritual de cor deven tenir,

E amar la casteta, Dio humilment servir,

Adonca ensegrian la via de Yeshu Xrist,

E nayssi vencerian li nostre enemic.

Brecoment es recoynta en aquesta lèyçon

De las 3. leys que Dio donè al mont ;

La primiera ley demostra qui a sen ni raçon,

çoes à conoysser Dio e onrar lo sio Creator.

C. aquel que ha entendement po ben pensar entre si,

Que el non ses pas formà ni li autre atresi :

D. ayçi po conoysser aquel que ha sen ni raçon,

C. lo es un Segnor Dio que ha formà tot la mont,

E conoyssent lui mot lo deven honorar ;

C. agillilli foron dampnà que non o volgron far.

M. la 2. ley que Dio doné à Moysent,

Nos enseгна à temor Dio e à servir lui forment.

C. el condampnà e punis tot aquel home que ofent.

Ma la 3. ley lalac es ara al temp present,

Nos enseгна amar Dio del cor e servir purament :

C. atent lo peccador eli dona alongament,

Quel poysa far penedença en la vita present.

L' autre ley dequienant prus non deven haver,

We must keep this way.

If we will love and follow *Jesus Christ,*

We must have spiritual poverty of heart,

And love Chastity, and serve God humbly,

For, so we may follow the way of *Jesus Christ,*

And thus we may overcome our Enemies.

There is a brief Rehearfal in this Lesson,

Of three Laws which God gave to the World ;

The first Law directeth men who have judgment and reason,

Viz. to know God, and to pray to his Creatour.

For he that hath judgment, may well think with himself,

That he formed not himself, nor any thing else :

Then here he who hath judgment and reason may know,

That there's one Lord God who created all the World,

And knowing him, he ought much to honour him ;

For, they were damned that would not do it.

The second Law which God gave to *Moses,*

Teacheth us to fear God, and to serve him with all our strength ;

For he condemneth and punisheth every one that offends.

But the third Law which is at this present time,

Teacheth us to love God, and serve him purely :

For he waiteth for the Sinner, and giveth him time,

That he may repent in this present life.

As for any other Law to come after we shall have none.

Save onely to imitate *Jesus Christ*,
and to do his will,

And keep fast that which he com-
mands us,

And to be well forewarned when
Antichrist shall come.

That we may believe neither to his
words nor to his works,

Now according to the Scripture,
there are already many *Antichrists*.

For, all those which are contrary to
Christ, are *Antichrists*.

Many Signs and great Wonders

Shall be from this time forward un-
till the Day of Judgment,

The Heaven and the Earth shall
burn, and all the Living die.

After which all shall arise to ever-
lasting Life,

And all Buildings shall be laid flat.

Then shall be the last Judgment,

When God shall separate his Peo-
ple, according as its written,

To the wicked he shall say, *Depart
ye from me into Hell Fire, which never
shall be quenched;*

With grievous Punishments there
to be straitened;

By multitude of Pains, and sharp
torment:

For you shall be damned without
remedy.

From which God deliver us, if it
be his blessed will,

And give us to hear that which he
shall say to his Elect without delay;

*Come hither ye blessed of my Fa-
ther,*

*Inherit the Kingdom prepared for you
from the beginning of the World,*

Where you shall have Pleasure, Ri-
ches and Honour.

May it please the Lord which form-
ed the World,

That we may be of the number of
his Elect to dwell in his Court for
ever.

Praised be God. *Amen.*

*M. en segro Yeshu Xrist e far li sio pla-
cer,*

*E gardar fermament ço quel ha com-
mandá,*

*E esser moi avisá cant venré lente
Xrist.*

*Que nos non crean à son fayt ni à son
dit,*

*M. segont l' Escriptura ara son moto
Ante Xrist.*

*C. Ante Xrist son tuit aquilli que con-
trarian à Xrist.*

*Motas en segnas e grant demonstrament
Saren dos aquest temp entro al dia del
jujament,*

*Lo cel e la terra arden e murren tuit
li vivent.*

*Poys resucitaren tuit en vita perma-
nent,*

E seren aplana tuit li hodicament,

Ad. seré fayt lo derier jujament,

*Dio pardre lo sio poble segont que es
script,*

Ali mal diré departé vos demi,

*Ana el fuoc en fernal que mays non
auré fin;*

*Per 3. greos condicions seré costreyt
aqui;*

*Per moteça de renas e per aspre tor-
ment:*

E car seré dapná sença defalhimet.

*D' aqui nos garde Dio per lo sio place-
ment,*

*E nos done auvir ço quel dire à la soa
gent e nant quel tarçe gayre,*

*Cant el diré venerosfen au mi beneyt
del mio payre,*

*E possessire lo regne local es aparellia à
vos del commançament del mont,*

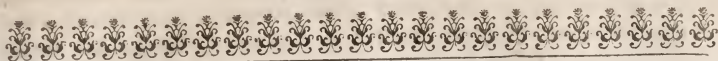
*Al cal luoc auré deleyt e riquesças e
honor.*

Praça aquel Segnor que formé lo mont,

*Que nos sian de si eyleyt per israr en sa
cort.*

Dio gracias. Amen.

A Trea-



A Treatise concerning the fear of the Lord.

De la temor del Señor.

LA temor del Señor degieta li pecca. Per la temor del Señor nayson moti ben. Dont di Salomon, la temor del Señor es commencement de sapiencia. E dereço di, l'ome es benaura local es totavia temeros. Car per la temor del Señor las armas son deilioras de las penas d'enfern. E per la temor del Señor son atroba li goy de paradis. Car l'amor de Dio & del proyme es carita. E aquel qu'a carita el a Dio. E aquel local ha Dio el se depart de las cosas mundanas, e aquel qu'ama Dio el tem las penas d'enfern, e desira li goy de paradis, en lieals el espera de parvenir, en licals el espera de permannir. En lical non es temor de la mort, ni temor de li enemic. Aquí es vita sença mort. Donca per l'amor de Dio & del proyme es aquista vita eterna. E S. Paul di, l'amor de Dio & del proyme non hobra mal. E aquel que fare aquestas cosas non di trecore en pecca. Ma aquel que s'enclina a las cosas temporals el se delogna de l'amor de Dio. Car las riqueças non pon esser aquistas sença pecca en aquest mont. Car se l'un non pert, l'autre non po ganhar, & aquel local gagna s'a legra, e aquel local pert se contrista. Ma moti son lical esperan de far almofna de la sudor de li autre. E despollian l'un, e vierton l'autre. Ma l'amosna feita con enequita es despreçia derant Dio. Dont di Sant Au-

Of the Fear of the Lord.

THe fear of the Lord drives away sin. By the fear of the Lord is procured much good. As Solomon saith, *The fear of the Lord is the beginning of wisdom.* And again, *Happy is the man that always thus fears.* For by the fear of the Lord his Soul is delivered from the pains of Hell, and by the fear of the Lord he findes the joys of Heaven. The Love of God and of our Neighbour, is Charity; and he that has Charity, is of God; and he that is of God, is weaned from the things of this World: and he which loves God, fears the Pains of Hell, and thirsts after the Joys of Heaven, of which he hopes to have the fruition, and wherein he hopes to live, where there is no fear of Death, or of Enemies, and where there is Life without Death; wherefore through the Love of God, and of our Neighbour is obtained eternal Life. And St. Paul saith, that the Love of God and of our Neighbour, works no evil. And he that shall do those things, shall never fall. Whereas he that lets his heart run after temporal things, departs from the Love of God. For Riches cannot be heaped up in this world without sin, because what one gaineth another loseth; and where the Gainer rejoiceth, the Loser is made sad. Now there are many who hope to give Alms out of the Sweat of other mens Brows, stripping one to cloath another, but such Alms-deeds are not at all acceptable before God, accord-

ing to that of St. *Augustin*, *Those Alms are well-pleasing to God, which are given out of a mans own Substance, and are not the Fruits of Rapine and Usury*: For, that Charity which proceeds from Rapine and Usury, is not a Work of Mercy, but a fomenting and cherishing of sin. O Brethren, what shall we say of these rich men that heap up Riches, and know not for whom they have gathered them? While they compass earthly things, they lose the heavenly: and in gaining the World, lose their own Souls. How many are there who think they are in the Light, and yet are compassed about with Darknes? O blinde Covetousness, which divides the Soul from *Christ*, and joynts it to the Devil! just as that Rich man, who fared deliciously every day! O miserable Rich men, why are ye not afraid and dismayed? ye that covet sublunary, and lose celestial Treasures: according to that of St. *James*, *Go to now ye Rich men! weep and howl for the Miseries that are coming upon you!* Wo be to such! for a Lover of Wealth shall finde no Mercy, and the covetous man who never says it is enough, is like unto Hell it self, which look how much the more it hath so much the more it still desires; Now wo be to them who shall thus be swallowed up by the infernal Pit! who while they have time and opportunity, will not repent and amend their Lives; therefore when Death shall come and seize on them, they shall leave all their Power and Riches behinde them in this World; and onely their miserable Souls shall depart into Hell Torments. Even as our Saviour says in the Gospel, that *It is* (not onely hard, but) *impossible for him that trusts in his Riches, to enter into the Kingdom of God.* And the Apostle saith, that *Covetousness* (or the Love of Money) *is the Root of all evil.* It was a Saying of St. *Gregory*,

aquesta almofna play à Dio lical es feita de la propria sostancia, e non de rapina, ni d'usura. Car far almofna de rapina bo d' usura non es hobra de misericordia. Ma es nutriment de peca. O frayre cal cosa diren nos da quilli ric lical trasorron, e mesconoyson a qui illi o aquistan, illi aquistan las cosas terrenals, e perdon las celestials, illi aquistan las riqueças, e perdon las lors armas. Car moti son lical pensan esser en lumena, e son en tenebras. O ceca cubiticia lical departes las armas de Christ, e las aiofias al diabol. En ayra aquel ric local maniaava per casenn dia respandiamment, ho miserios rics perque non vos espavanta vos, lical cubitan las cosas terrenals, e perdon las celestials. Dont di Sant Jaco, ho ric façe ara plora udola las vostrasmisérias las cals seren feitas à vos. Malaventura a quilli tal. Car l'avar non a misericordia. E lo cubitos es semblant à l'enfern. Car l'enfern entant cant el devora plus entant el cubita plus: en ayssi l'avar non es unca savia. E malaventura à quilli tal lical l'enfern tranqluire, lical dementre qu'illi an temp, e son en la lor poyssança illi non volun far penitença, e non se volon eymendar. Ma cant la mort venre adonca la lor poyssança, e las lors riqueças remanren al mont. E la sola arma misererosa anare a las penas d'enfern. En ayra di lo Segnor en l'avangeli, lo es greo cosa, e non poderosa li permanent en las riqueças intrar al regne de Dio. E l'Apostol di, cubiticia es reis de tuit li mal. Dont di Sant Gregory, lo superbios,

e l'avar

e l'avar non pon esser atroba sença superbia. Car alcuna cosa non val non aver las riqueças, si la voluntà es de possehir. Donca nos non deven desirar las cosas terrenals. Car aquelas cosas que son vistas perison, & aquellas que son desobre permanon en eterna. Car lo miserios peccador ha vergozna de confessar sio peca, e non tem de rendre rason denant la eternal juje al jorn del general giudici. Car adonca non sere solament en cerca de li greo peca. Ma neys de las cogitacions, e de las parollas auciosas. E adonca non sere luoc al cal li peccador se poy san rescondre. Adonca li peccador diren à las montagnas chaje sobre nos. Emperço nos nos deven guardar de la cubiticia, e de l'avaricia, e non tresornar en aquest mont. En ayma di lo Segnor en Sant Mathio, non volhi tresornar à vos trasor en terra al cal luoc ruilli, e camolas lo degastan. E dereço es dit, cal cosa profeita a l'ome si el gagna tot lo mont, e sufre destruyment à la soa arma. E Sant Ferome di, que si tuit li parent d'alcun home, local fo danna, dones an totas las cosas las cals son al mont illi non poyrian deiliorar luy. Car en enfern non a alcuna redension. E Sant Fohandi, non volia amar lo mont, ni aquellas cosas las cals son del mont, si algun ama lo mont la carità del paire non es en luy. Car tot ço qu' es al mont es cubiticia de olli, e cubiticia de carn, e soperbia de vita, lacal non es del paire, ma es del mont. Emperço regarden nos meseyme, e pensen en cal luoc son li Rey, en cal luoc son li Princy, en cal luoc son li Poderos. Anc illi vengron de tanta poy sança, e alegreça en

that the covetous and proud man were never found without pride and covetousness. The truth is, it matters not at all that a man is poor, if so be that his minde be carried out with a desire to possess. Wherefore we ought not so much as to desire worldly things, since those things which are seen, are but temporal, and those things which are not seen, are eternal. The miserable Sinner is ashamed to confess his sin, but is not afraid of giving an account before the eternal Judg at the great Day of Judgment, where they must not onely give an account of their more crying sins, but also of their very thoughts, and idle words: and then there will be no place found for Sinners where to hide themselves! Then shall they say to the Mountains, Fall on us. For this reason we ought to beware of Covetousness and Avarice, and of heaping up to our selves Treasures in this World; It is our Saviour's counsel in the Gospel of St. Matthew, Lay not up for your selves Treasures upon Earth, where the Moth and the Rust corrupt. And again he saith, What will it profit a man to gain the whole World, and lose his own Soul? And St. Ferome saith, that if all the friends or kindred of a damned Soul should give all that they have in the World, they could not possibly redeem his Soul. For in the infernal Pit there is no Redemption. And therefore St. Fohandi counselleth us not to love the World, nor the things of the World, and saith, that if any man do love the World, the Love of the Father is not in him: for, whatsoever is in the World consists either in the Lust of the Eye, the Lust of the Flesh, or the Pride of Life, which is not of the Father, but of the World. This should cause us to consider our selves, and to consider where the Kings, Princes, and Potentates of the Earth now are, how they have miserably fallen from so great a height of Power and jollity into such

an extremity of misery and anguish, from so great riches to so great poverty, from such fulness to so much want, from so sweet pleasures to such a degree of sadness, from so short a life to so long a death, from so little a measure of health to so continued a sickness, from so little enjoyment of light to so long a night of darkness and obscurity: thus all those who are acquainted with *the Riches of this world, fall into temptations, and the snares of the Devil, into many vain and hurtfull Lusts*, which draw the Soul unto destruction and perdition. And *St. Augustin* says, that *the Lust or Concupiscence of a Man cannot be satisfied, and that it hath no bounds nor measure*; wherefore it is said, *O thou covetous man, thou hast no spiritual eye to see Heaven, nor hast thou any heart to know God. And by the hardness of thy heart thou treasurest up wrath unto the day of judgment, (or wrath.)* Wherefore let us not covet after earthly, but after heavenly things, and let us set our Love upon *Christ*. For the Love of Man bringeth Sorrow, but the Love of *Christ* quenqueth the Fire of Hell, and expells the Love of the World. Let us not then do our own will, but the will of him who came down from Heaven, and said, *I am not come to do mine own will, but the will of him that sent me.* And again, *Thy will be done.* But there are many who are apt to say, I am yet young, and cannot break or bridle my will, but when I am older, then I will repent. Alas, this is to speak like a Fool, for the miserable wretch knows not whether he shall live till the morrow, and yet he thinks to live many years, yea till he reach old age. But what if the young man be constrained to depart this Life, for this Life is short, and this shortness is uncertain? When we rise in the Morning, we know not whether ever we

santa miseria, e angustia, de tantas riqueças en tanta pauvetà, de tanta saciata en tant grant fam, de tanti daleit en tant longa tristicia, de tant poc de vita tant longa morti, de tant poc de sanità tant longa enfermetià, de tant poc de lume tant longas tenebras. Emperço tuit li ome lical coneyson las riqueças d'aquest mont chayon en las tentacions, e en li las del diavol, en moti desirier non profeyivol, ma noysivol, lical tiran las armas à destruyment, e à perdicion. E Sant Augustin di, que la cubiticia de l'ome non po esser saçia, e non a alcuna mesura. Emperço es dit, O avar tu non as olli spiritual à veir lo cel, ni non as lo cor à conoiser Dio. E segont la dureça del tio cor tu trasornares à tu l'ira de Dio al jorn del judici. Emperço non cubitan las cosas terrenals, ma desiren las celestials, e pausan la nostra amor à Christ. Car l'amor de l'ome amena à dolor, ma l'amor de Christ amorta lo fuoc de l'enfern, e degieta l'amor terrenal. Donca non vullian far la nostra voluntà, ma la voluntà d'aquel que descende del cel. E dis, yo non vine far la mia voluntà, ma la voluntà de luy local trames my. E dereço di, la tua voluntà sia feita. Ma moti son lical dison, yo soy encara jove, e non pois rompre la mia voluntà, ma cant serey velli adonca farey penedença. Anc aquest es un fol parlar. Car lo paure miserios mesconois si el viore entro à landeman, e pensa si viore moti ans, e pensa si viore entro à la velliça. Fasta ço que lo jove sia costreyt de isir d'aquesta vita. Car aquesta vita es breo, e aquella brevetat es non certana. Car cant nos leven de matin nos mesconoisfen

si nos perveren entro al vespre. E de-
reço autre son lical dicon li nostre vis-
queron, e non feron penitencia, basta
a nos si nos façen en ayma illi feron.
Fo volli visitar las mias cosas dementre
que yo vivo. Car dura cosa es à my de
departir las mias cosas à i paure. O
home sol local diçes aquestas cosas,
perque non regardas tu, Car li tio pai-
ron lical visqueron ya non son. E cal
cosa profeita à lor las riqueças lascals
illi agron, o qual profreit fereon à la
lors armas aquelas cosas qu'illi gar-
deron à li lor aretiers. E si tu regardas
aquelas cosas lascals tu laisças, perque
non regardas tu aquelas cosas lascals
tu perdes. Car cal cosa es à tu plus
d'aver la toa arma, o lo tio filli, local
fere à tu estrag en apres la mort. Anc
aquel vio malament local se depart de
la misericordia de Dio, ya sia ço que el
meseyme sia piatos, e patient, e mise-
ricordios, e espera que nos nos smen-
dan. Car el non dona solament lo per-
don ey repentent, Ma neys empromet à
lor lo guardon, e ey perseveran el dona
la corona. Nos aven eysempre al leiron
local fo converti à la cros, e a qui aque-
ste d'arvir, yo dic verament à tu. Car
tu seres en coy cun my en paradys. Em-
perço aquel es benaura local es totavia
aparellia. Car lo Segnor venne en l'ora
lacial nos mesconoisfen. Donca auren de-
mentre que nos aven temp. E non nos
volliax deleitar en aquest mont qu'es
plen d'enequità, al cal la nostra vita
es plena de tentacions. Donca dementre
que nos aven temp façan penedença.
Car la nostra vita es breo. E fugen
l'enemic non vesible, e coren à la so-

shall live to see the Evening. Again,
there be others who say, Our fore-fa-
thers have lived and never repented,
it is sufficient to do as they have done
before us. For my part I am resolved
to enjoy what I have, as long as I live,
for 'tis too hard for me to part with
my Goods, and give them to the
Poor. O foolish man that thou art,
who pleadest thus! Wherefore dost
thou not better consider? Thy Fa-
thers indeed have lived, but now they
are no more; and what do those Ri-
ches profit them which they so gree-
dily heaped up together? or what doth
all their Substance which they left to
their Children, now avail them? And
if thou hast regard to those things
which thou leavest behinde thee, why
dost thou not regard those things
which thou lovest? Which hadst thou
rather preserve, thy Soul or thy Son,
who will become a stranger to thee
after Death? So then, he leads a wicked
Life, who thus departs from Gods
Mercy, although he be in his own per-
son never so meek, patient, and mer-
ciful, and hopes to repent and amend:
for, God doth not onely pardon those
who repent, but also promiseth them
to be their Guardian, and to those
who persevere, and hold on to the end,
a Crown of Life. We have an Exam-
ple in the *Thief*, who became convert-
ed even when he was upon the *Cross*,
and had his Petition granted him, with
a *Verily I say unto thee, This day shalt
thou be with me in Paradise*. Where-
fore happy is he that is always in rea-
diness, for *the Lord will come in an hour
that we are not aware of*. Let us pray
while we have time, and not delight
our selves in this World which is full
of iniquity, and wherein our Life is
full of temptations. I say, Let us re-
pent while we have time, for as much
as our Life is but short; as likewise
let us shun our visible Enemies, and

have recourse to the sovereign City of God which ought to be our Sanctu- ary. He it is *who hath redeemed us by his own Blood*, and whom we ought therefore to love above all things, and to keep his Commandments. But this thing ought not to be neglected by us, which the Lord *Jesus* hath shewed by the holy Scriptures. For, the End of this World draws nigh and I trust the coming of the Lord is at hand, when he shall come to judg all the World with Fire, and all things that are here before our Eys. For, we know that at the last Day, when the sins of men are come to their full height, then shall *Fire go forth from the Lord* and burn up all things which are found in the World; and then all the glory of this World shall vanish and turn to nothing by reason of the sin of man. Then our Lord *Jesus Christ*, and all the Angels of Heaven with him shall come to Judgment in the *Valley of Jehosaphat*; and all Nations shall be assembled before him, and they shall be separated the one from the other, as the Shepherd separates the Sheep from the Goats. Wherefore it is said in the *Revelation*, that *the days shall come, when the wicked shall call and cry for death, and shall desire to die and shall not be able, for, death shall fly from them.* And that golden mouth'd *St. John* says, that *the Lord has prepared a Kingdom for those who shall resist sin, and attain unto Grace, but for those which shall not repent, are prepared the Pains & Fire of Hell.*

beyrana cità de Dio, local deo esser lo nostre refugery. Car 'el rens nos del sio propi sanc. E nos lo deven amar sobre totas cosas, e deven guardar li commandament de luy. Ma aquesta cosa non deo esser rescoduo de nos, lacial lo nostre Segnor Jesu Christ a demonstra per las sayntas Scripturas. Car la fin d'aquest mont s'apropia, e yo spero que l'avenament del Segnor sia pres, qu'el vegna jujar tot lo mot per fuoc, e totas las cosas que son al regardament de li olli. Car nos saben que un dereiran jorn cant li pecca de li ome seren compli; Adonca fuoc isire del Segnor, e ardre totas las cosas que son al mont. E la gloria d'aquest mont retornare à nient per li pecca de li home. E adonca lo nostre Segnor Jesu Christ al judici en la val de Jusafat, e tuit li Angeli de Paradis cun luy, e totas las gent seren aïstadenant luy, e departire lor l'un de l'autre en ayma lo pastor depart las feas de li bouc. Dont lo es dit en l'Apocalis, qu'un jorn venne al cal li peccador apelaren la mort. Car illi volrian morir, ma illi non poiren, car la mort fugire de lor. E Sant Fohan boca d'ordi; que lo Segnor a aparellia lo sio regne à qu'illi que contrasteron à li pecca, e monteron à las virtus: ma à qu'illi que non volgron far penedença es aparellia la pena, e lo fuoc de l'inferr.

A Treatise



A Treatise of Tribulations.

De las Tribulacions.

MOtas son las tribulacions de li just. Ma lo Segnor deyliorare lor de totas. E Sant Paul di, per motas tribulacions coventa nos intrar al regne de Dio, e qui non aure part a las tribulacions non aure part à las consolacions. E lo Segnor di l'avangeli, ama li vostre enemig, e façe ben aquilli lical eyreron vos. E Augustinus di, entant cant lo tio enemig te noyre entant plus debes luy amar. C. per aytal amor tu poyres aver vita eterna. C. si lo mal home te volre noyre devant qu'el te aya fait lo mal el sere nafra al sio cor, e rot lo mal local el volla far à tu retornare sobre luy. E si lo fellon te tol ton aver per la soa felonìa, e al pert plus tu local perdes lo tio aver, O luy local pert la soa arma. Aquilli que veon cunli olli del cor conoyson la danacion de l'arma. Moti son lical anti olli à conoyser l'or, e l'argent. Ma illi non an olli à conoyssa la danacion de la lor arma. Lo Segnor conforta li bon-home dicent, Non volla temer aquilli lical auccion lo cors. Ma non pon auccir l'arma. Tuit aquilli lical contrastan à vos, forsenan, C. illi non veon ni se conoyson, Ma fan en ayma si alcun forsenã tenia lo glay en la man, e talliava la gonnella de l'autre, e en apres se feria

Of Tribulations.

MAny are the Afflictions of the Righteous, but the Lord will deliver them out of all; and St. Paul saith, that through many Tribulations we must enter into the Kingdom of God; and whosoever has not his share of Persecutions, shall not be Partaker of the Consolations. Our blessed Saviour saith in the Gospel, Love your Enemies, and do good to them that hate you; and St. Augustin saith, The more thine Enemy hurts thee, the more thou oughtest to love him, for, in so doing thou shalt inherit eternal Life. For, the wicked even when he seeks to do thee harm, his Conscience accuses him before the Action, so that all the evil and mischief he deviseth against thee, returns upon his own head. And if a Thief robs thee, and takes away thy Estate from thee, he hath the greater loss of the two, for, alas, he loseth his own Soul. Those which see with the Eys of the heart, they both know and fear the Damnation of their Souls. There are many men who are quick sighted enough to discern Gold and Silver, but have no Eys to discern the Damnation of their own Souls. The Lord comforts the Righteous when he bids them, not to fear those who can kill the Body onely, but cannot hurt the Soul. Our Adversaries are doubtless bereaved of sense, who neither see nor know themselves, but do just like a mad man, who having a naked Sword in his hand, first cuts off the Lap of his Neighbours Garment, and then

Heaths

sheaths it in his own bowels. For as the Coat is the Vesture of the Body, so is the Body properly the Vesture of the Soul. And if a just man endure Persecution in this World for the Love of God, his Reward shall be eternal in that which is to come. Consider what the Lord suffered for thee, and how loth thou wouldst be to suffer (wert thou able) for his sake, what he has sustained for thee. Thou wouldst be loth to hang on such a Cross, as that on which the Lord was hung and crucified for thy sins. Think not that thine Enemy has any power over thee, but what God gives him; do not therefore so much minde what power God gives to wicked men, as what Reward he has promised to give thee. *O Beloved, we now see that we are the Children of God, although it doth not yet appear what we shall be hereafter: we know that when he shall appear, we shall be like unto him, for, we shall behold him as he is. Christ is our Life, strive then to imitate Christ. Christ came into the World to suffer Martyrdom, and was afterwards exalted. Christ suffered Death for us, and rose again, as thou expectest to do; and if the work frighten thee, look upon the Recompence which God promises to give thee. How dost thou think to obtain the Joys of Heaven without labour and travel, seeing thou canst not have any earthly joy without some pain? All that will live godly in Jesus Christ must suffer Persecution, and shall be both despised and vilified, as if they were mad men, or fools. That Man or Woman hath no desire to be a Member of Christ's Body, that is not willing to suffer that which God himself hath endured. He that will not bear the Yoke in this World, shall never come where God is. Pray not then onely for thine Enemy who persecutes thee, but even*

al ventre. C. en ayma la gonella es vistimenta del cors en aysi lo cors es vistimenta de l' arma. E si l' ome just sufrira alguna cosa de mal en aquest segle per l' amor de Dio lo sio guardon durare sença fin. Regarda li mal lical lo Segnor a sostenga per tu. Tu non sufriras ya tanti mal per l' amor de Dio canti lo Segnor a sostenga per ta. Tu non sere ya pausa en eytal croç coma fo pausa lo Segnor. Non vollias creyre que lo tio enemich aya posta sobre tu, sinon aquela lical Dio antreya. D. non pensar la posta que Dio antreya à li mal home. Ma pensa lo guardon que Dio promet à tu. Auvias cal cosa di l' Escripura cal es lo guardon local Dio promet à tu. O carissime nos sen ara filli de Dio encara non apares à nos cal cosa seren, nos saben que cum el apparejire nos seren semblant à luy. C. nos veyren luy en ayma el es. Christ es la nostra vita. D. sforçate de far en ayma sey Christ. Christ vene en aquest mont sofrir martyrie en apres fo esyqueta. Christ fo passiona per nos, e rescucite en ayma tu devet far. E si l' obra t' espavanta regarda la macy que Dio te promet. En cal manera pensas aver li goy del paradís sença lavor. C. tu non poç aver lo goy d' aquest mont sença pena. Tuit aquilli que volren viore bonament en Jesus Christ sufriren persegecion, e seren desprecia, e vil tengu en ayma for senna, e sença sen. Aquel non vol esser membre del cors de Christ local non vole sostenir ço que Dio sostene. Aquel que non vol sofrir lo di d' aquest mont non anare lay ont es Dio. Non pregar tant solament per tio enemich local te fay mal. Ma per tuit aquilli que aman lo mont. C. em-

perço son mal. C. illi aman lo mont, e aqui ont illi pensan que sia lor vita es lor mort. E aqui ont illi se pensan que sia lor salu es lor perdicion. Emperço las obras de li bon son represas que ellas sian provas. C. si tu sias repres de las toas bonas obras la toa marcy non es amerma. Ma creis. Ma si tu laissas las toas bonas obras cant tu sies repres semblant es que tu las comencies per la lausor del segle. Aquel que comença bonas obras per la lausor d' aquest segle las laissa viaçament cant el es repres. En cal maniera pos tu tenir li commandament de Dio si tu non as enemic. C. lo Segnor di en l' avangeli, ama li vostra enemic. Ayçi se po entendre que la coventa que li mal sian cun li bon. C. en ayma lo fuoc prova l' or en ayçi li mal provan li bon. Ly bon home son en ayma l' or, e li mal home en ayma la pallia. Si tu seres mal tu seres mes al fuoc en ayma la pallia, e feres fum. Dont di lo propheta fuoc ardre las compaignias de li peccador. E Sant Paul di yo non penso que las passions d' aquest temps non sian en semp dignas à la gloria avenadoira local es à revelar à nos. E Sant Augustinus di, cal es aquesta gloria local sere revela à nos si non que li just son filli de Dio, e son eygal à li Angel. D. lo mont fermis ara, lo mont forsene ara, e detraya cun la lenga, ara persega nos cun glay, ara dia à nos tot

for all those which love the World, for, therefore are they wicked, because they love the World, and think to finde Life and Prosperity, whereas on the contrary Death and Destruction waits for them. Therefore are the Works of the Righteous reprehended; to the end they may be approved of, for, if thou suffereft for thy good Works, thy Reward is not at all thereby lessened, but rather augmented. But if when thou art rebuked for doing good, thou dost thereupon desist, thou thereby makeft it appear that thy doing good was meerly to have praise of the World. He that begins to do well that so he may get praise of the World, quickly gives it over when once Persecution comes. How canst thou keep Gods Commandments, if thou hast no Enemies, for, the Lord saith in the Gospel, *Love your Enemies*. By this it may be understood, that it is necessary there should be some wicked persons among the Righteous, for, as Fire is a means to try and refine Gold from the Dross, so likewise wicked men serve to try and prove the Righteous. Good Men are compared to pure Gold, and the Wicked to Stubble: therefore if thou art wicked, thou shalt surely be burnt like the Stubble, and shalt become as Smoak: as the Prophet speaks, *The fire shall devour the bands of wicked men*. St. Paul tells us that he accounts not all the sufferings of this present world, worthy to be compared with the glory which is to come, and which shall be revealed in us. And St. Augustin speaking of this glory which shall be revealed, says, that *the Righteous are the Children of God, and shall be like unto the Angels in glory*. Therefore let now the World be never so mad, and never so enraged against us, and defame us with their tongues, let the ungodly now pursue us with naked Swords in their

their

their hands; let them now breath out all the evil they can against us, since that all the hurt they can do us, is but little in comparison of the Reward which God has laid up for us. He that kills thy Body, is not able to kill thy Soul, but rather serves as an Instrument to greaten thy Reward: Pray therefore for him, that so thy Reward be not the less. We ought for the Love of God to despise whatsoever seems to delight us most, yea not onely that which affords us delight, but likewise that which may terrifie and affright us, as prison, bonds, poverty, hunger, cold, sword, and even death it self. Thou must (I say) despise and lightly esteem all these; and if thou art able to overcome all, then thou hast God to be thy Reward. Think how great would be thy fear, wert thou shut up close in Prison. Why then livest thou wickedly, knowing that for so doing thou must be one day a close Prisoner in Hell? He that can kill thy Body cannot kill thy Soul, but thou mayst soon kill thine own Soul with thy Tongue, for the Tongue that speaks Lies is said to kill the Soul. Let us consider then what things we ought, and what things we ought not to fear. He's worthy to be counted a Mad man that fears a Prison in this World, which soon hath an end, and in the mean time dreads not to go to Hell, where he must suffer perpetual Imprisonment. That man's void of Reason, that fears the Kings, Princes, and Prelates of this World, and yet dreads not to fall into the clutches of the Devils in Hell. I say, he's a very Mad man who fears the Death of this World, which is but transitory, and does not tremble at the very thoughts of Death infernal, which lasteth for ever; who would ever purchase so long a Death for so short a Life? so long a Mourning for so short a Mirth?

lo mal local el po dire per parolla. C. tot lo mal local el po far à nos es petit à comparacion dal guardon local Dio promet à nos. Aquel que auçi lo tio cors non po ancir la toa arma, Ma acoyta lo tio guardon, e tu prega per luy que lo tio guardon non defallia. Nos deven despreçiar per l' amor de Dio tot ço que nos deleyta en aquest segle. E non solament ço que deleyta. Ma encara ço que nos spavanta. En ayma es carcer, liam paureta, fam, frit, glay, mort. Tu debes despreçiar, e tenir vil totas aquestas cosas. E si tu poç vençer totas aquestas cosas tu as atroba Dio. Pensa cant grant psur tu aurias qui metria tu en una grant preison. D. perque viues malement que tu sies mes en la preison de l' enfern? Aquel que auçi lo tio cors non po ancir la toa arma, e tu poç ancir la toa arma cum la toa lenga. C. la boca que ment auçi l' arma. D. pensan cal cosa nos deven temir, e cal cosa non. Fol es aquel que tem la carcer d' aquest segle, lalcal trapassa viaçament, e non tem la carcer d' enfern lalcal durare eternalment. Fol es aquel que tem la carcer d' aquest segle lalcal trapassa viaçament e non tem la carcer d' enfern, lalcal durare eternalment. Fol es aquel que tem li rey, e li princi, e li prelat d' aquest mont, e non tem li demoni de l' enfern. Fol es aquel que tem la mort d' aquest segle lalcal trapassare viaçament. e non tem la mort infernal lalcal permanre perpetualment. Per tant petita vita tant longa mort, per tant petit joy tant longa iristicia, per tant petit lume,

tant grant tenebras, per tant petit ris tant grant plor, e tant amaras lagrimas lascals li peccador sufriren en l'autre segle, de lascals di lo Segnor. Malaventura à vos lical rye. C. vos plorare, e plaignire, per tant petita beleça tant grant soçura, per tant petita fortaleça tant grant frevoleça, per tant petita segurita tant grant paur, de lical di Sant Augustinus, vana paur es temer perdre las cosas temporals, e non temer perdre las celestials. Vana paur es qui tem perdre la compaignia del paire, e de la maire, e non tem perdre la compaignia de Dio, e de la vergena Maria. Vana paur es qui tem perdre la compaignia de li fraire, e de las serors, e non tem perdre la fraireça de li Angle. De lical di Sant Joha en l'Apocalis cant el volia arrar luy. Veias non fares. C. yo soy lo tio eygal serf, e de li tio fraire lical an lo testimoni de Jesus, aura Dio. Tu lical temes la toa mort, ama la toa vita, la toa vita es lo Sant Sperit, si tu peccas tu non plaçes à Dio. L'ome just es franc tant solament non l'autre. L'eyfant cant el nays derant plora qu'el non ry, las lacrimas las cals el gieta portant testimoni à luy qu'el ven en la miseria d'aquest mont. En ayy l'eyfant es propheta de li sio lavor. Si l'ome just viore el sufrire persequencion. Car li mal home persegon li bon, non totavia cun ferre, ni cun peiras ni cun baston. Ma cun la lor mala vita, e cun lor malas obras. Emperço Sant Peyre lauvela vita de Loth. C. el avia

so long and so great a Darknes, for so small and short a Light: for so short a Laughter, such bitter weepings and wailings as the wicked shall suffer in the World to come, (of which our Saviour speaks, when he sayeth, *Wo unto you that laugh, for ye shall weep and lament*) such ugly filthiness, for so poor and mean beauty: such great weaknes and infirmities, for so small a strength: such terrours and dreadfull affrightments, for so little security as the world affords: St. *Austin* says, it is but a vain fear to be afraid to lose temporal things, and not to fear to lose the heavenly; to be afraid to lose the company of Father and Mother, and not to fear losing the blessed presence of God the Father, and of *Jesus Christ*; to be fearfull to lose the company of Brothers and Sisters, and not to fear losing the blessed Fraternity of Angels; of which Brotherhood, St. *John* speaks in the *Revelations*, when he would have worshipped the Angel, who forbad him, saying, *Take heed thou do it not, for, I am thy fellow Servant, and of thy Brethren also which have the testimony of Jesus Christ, worship God.* Therefore thou that fearest Death, love thy Life, the Holy Spirit is thy Life. If thou sinnest, thou canst not please God. None but the righteous alone can be said to do so, not the wicked. A childe, when he is born into the world, weeps before he laughs, the tears that come from him, bearing witness that he enters into misery as soon as he begins to breathe; so that the childe may well be said to be a Prophet of his own misery. While a good man lives, he must suffer Persecution, for, the wicked do always persecute the just, if not always with the sword, stones, or other weapons, yet they do it with their bad Lives and wicked works. Wherefore St. *Peter* praiseth *Lor's* conversation,

because he *suffered tribulation among wicked men*: or, as *St. Paul* calls it, *Perils among false Brethren*. All other afflictions and persecutions in this world may possibly cease, but that wherewith the ungodly do persecute the Righteous will never cease, and if thou dost not believ this to be a truth, do but once begin to do well, and thou shalt quickly see how the wicked will persecute thee. The *Wise man* tells us, that the Friends of God ought to have three sorts of patience; the first whereof consists in suffering patiently all the evils that are both done, and said against them. The second, in the patient bearing their own infirmities, and what ever tribulations pleases God to inflict on them in this world. And the third in resisting the Devil, who always strives to turn them aside from doing good works. Now no man must expect to receive a Crown that hath not sought faithfully for it, and where the greatest Combate is, there's the greatest Reward, and the most noble Crown (as the *Wise man* speaks) I speak to you according to the patience of God. For he that is most patient in adversities and under the persecutions of wicked men, shall have the greater Recompence; as those Grapes yield the most Wine, which are the most pressed and bruised; or as the Olive, when 'tis most squeezed, the skins all slip aside and the Oyl remains pure and clear; or, as the Wheat when 'tis well threshed and beaten, is thereby separated from the Chaff. Therefore if thou wouldst be good, whilest thou livest in this world, patiently suffer the wicked to converse with thee. And *Solomon* says, *The true patient man hopes to converse with the Angels*. The true patient man is never in wrath. It is most certain, that God loves them that hate the world for his sake; therefore ought

sufert tribulacion entre li mal home. E Sant Paul di, perilli en fals frayre. Totas las outras tribulacions, e persecueccions pon defalliir. Ma la persecucion que li mal persegan li bon non defalliire. E si tu non o cres comença de ben viore, e veyres en cal maniera li mal home te persegren. Lo sauy di, Tres paciencias devon aver li amic de Dio. La primera es en tuit li mal lical son fait, o dit à lor. La segunda es en las lors enfermetas, e en tuit li traballi lical Dio autreia venir à lor en aquest segle. La terça paciencia es contra lo diavol local s'efforça de transtornar los de lors bonas obras. Ma alcun non sere corona si el non combatre lealment. E aqui ont a major battalia, a major sally, e plus nobla corona. Dont di lo sauy, Fo dic à vos segont la paciencia de Dio. C. aquel local es pacient en li flagel, e en las persecueccions de li mal home aure major reguardonança. En ayma lo raçin cant el es plus premu rent plus de vin. En ayma l'oliva cant illi es plus premua la morca vay d'una part, e l'oli reman clay. En ayma lo froment cant el es plus atrisa la pallin vay d'una part, e lo gran de l'autra. Ma si tu voles esser bon dementre que tu sias en aquesta vita, sufre li mal home josta tu en paciencia. E lo sauy di, lo veray patient spera de aver la fraternita de li Angel. Lo veray patient non s'eyra. C. lo es cosa certiana que Dio ama aquilli lical eyran lo mont per l'amor de luy.

Lobon home se deo alegrar en la pena, e al suo lavor, e en la soa paureta. C. Dio promet à lui vita eterna. E l'ome fellon deo plorar al suo goy, e al suo delect, e en las soas riqueças. C. per eytal goy, e per eytal delect, e per eytal riqueças Dio autreia à luy pena eterna. Aquel apaga Dio local porta en paciencia tuit li mal lical son fait à luy. E Sant Sift di, Non te aucias, ma si alcun te aucire non te displaça. E si l'ome fellon noyre à tu recorde te que Dices cun tu. E Sant Fohan boca d'ordi, si Christ es cun mi, cal temercy yo, si totas las undas dal mar venian à my, etuit li Princi d'aquest segle contrastava à mi, totas aquestas cosas son coma arena, e plus frevol d'arena, yo non dic ayço que yo aya fiança en my ni en las mias forças. Ma me confido al nostre Segnor Fesus Christ e en li suo commandament lical yo aya al mio cor, e en las mias mans, ço es en las mias obras, lascals fan mi fort. Si totas las undas dal mar venian à mi, e tuit li Princi d'aquest segle eran contra mi, tuit non pon vencer ni noyre à my. Tuit aquilli que son al mar, e en terra non pon noyre al bon home, si el meseyme non se noy. Li amic de Dio foron aslagely, e angustia en plus sors manieras. Alguns foron mort à glay. Enayma fo Sant Fohan Batista local fo degola en la carcer del Rey Erode. C. el reprenia lo peça de lusuria. Sant Laurenc fo rusti. Sant Fac de çebedio perde lo cap en Fopia.

the righteous man to rejoyce in his pains, labours, poverty, and sufferings, of what kinde soever they be, knowing that God has promised to give him eternal Life. But on the contrary, the wicked ought to weep and mourn, even in the midst of all his jollity, delights, and riches, as knowing that for all the joys, pleasures and wealth which he enjoys here below, God hath reserved for him the wrath to come. That man or woman appeaseth God's anger, who bears with patience all the wrongs that are done unto them. St. *Sixtus* says, Thou oughtest not to lay hands upon thine own Life, but if another seeks to kill thee, be not displeas'd at it, and if the wicked annoy thee, remember that God is with thee; and golden mouth'd St. *Fohn* saith, *If Christ be with me, who shall be against me?* Although all the waves of the Sea should rise, and all the Princes of this World were bent against me, they are but as the Sand, and weaker than the Dust. I do not say this, as having confidence in mine own strength; but I trust in our Lord *Fesus Christ*, and in his Commandments, which I bear in my heart, and in my hands, that is to say, 'in my works, the which make me strong. Suppose all the waves of the Sea should rise up against me, and all the Princes of the World were bent to ruine me, they were not all of them able to hurt or subdue me. Whatsoever is found on the Earth, or in the Sea, cannot hurt a good man, if he himself become not his own Executioner. God's Friends have sometime been beaten and oppress'd in several kindes; some of them have died by the Sword, as St. *Fohn* the *Baptist*, who was beheaded in a Prison by King *Herod*, because he reprehended him for the sin of Luxury. St. *Laurence* was roasted alive. St. *James* the Son of *Zebede* was beheaded in

Foppa. St. James the Son of Alphaeus as he was preaching in *Ferusalem*, the Son of a Bishop knockt him down dead with a Pole. St. Bartholomew was beaten with Rods, and was afterwards fleyed alive. St. Peter was crucified, his head downwards, and his feet upwards. St. Andrew was crucified on a Cross. St. Matthew was shot to death with Arrows. St. Paul was taken and cruelly beaten, and afterwards lost his head. Our blessed Saviour humbled himself so far for mans sake as to come down from Heaven, and enter into the Virgins womb; he who was God blessed for ever, and King over the Angels, became a mortal man for our sakes, was put into a Manger, and wrapt in swaddling cloaths, he was carried away into Egypt for fear of Herod that sought to kill him; he was wearied and tired with travelling, tempted of the Devil, suffered hunger & thirst for our sakes: he was called a mad man, and one possessed with the Devil by the Jews, and the Son of a Carpenter, he suffered for our sakes all that a man could possibly, sin onely excepted; and finally, he was betrayed by one of his Disciples, as a Murderer, and an excommunicated person; he was by them sold for our sakes, he was condemned, buffeted, and despised, he was crowned with Thorns, and thrust through with a Spear in his side; and this he did to redeem us from Death by the effusion of his own Blood, even he himself who was holy, pure, and without sin, was delivered, not by force, but of his own will and consent. St. Stephen was stoned to death, *Isaiab* the Prophet was fawn afunder, *Jeremy* was stoned to death, *Daniel* was cast into the Lions Den, the three Children *Shadrach*, *Meshech*, and *Abednego*, were thrown into the burning fiery Fornace; several other men and women lost their limbs, and obtained the victory, re-

Sant Jaco Also cum el fos en *Ferusalem*, e prediques, lo filli d'un vesco done à lui d'una pertia sobre lo cap, e cagic mort. *Sant Bartholome* fo batut cun vergas, e en apres fo scortiga. *Sant Peyre* fo pausa en la croç li pe de sobre, e lo cap de sot. *Sant Andrioli* fo mes de travers. *Sant Matio* fo sagieta. *Sant Paul* fo pres, e lia, e batut, e en apres perde lo cap. Lo nostre Segnor *Jesus Christ* se humilie tant il per ome qu'el degne desyendre dal cel al ventre de la vergena. El meseyme local era Dio, e Rey de li Angel fo ome mortal per nos. E fo pausa en la crepia, e envelopa de panç. El fo tra portà de Judea en Egit per Erode qu'el non fos mort de luy. El fo fatiga dal viage, e fo tenta del diavol. El famege per nos, e setege. El fo apela de li Judio endemonia, e filli de faure. El sostene per nos totas las cosas lascals home po sostenir stier qu'el non fey pecca. E à la fin el fo liora d'un fio deciple en ayma homecidier, e scuminiga. Per lor fo liora per nos, condana, e scarni, e fait vil, e corona d'espinas, e tra fora cun la lança al layrier, e deliore nos de mort per lo decorament de fio sanc. El meseyme local era sant, e mont, e sença peca fo liora non con streitament, Ma de gra, e de la soa voluntà. *Sant Steve* fo lapida. *Isaya* fo resca. *Feremia* fo lapida. *Daniel* fo pausa al lac de li leon. Li trey fantin *Sydrac*, e *Misac*, e *Abdenago* foron mes en la fornais del fuoc ardent. E motos autres homes, e fenas perderon li lor membres, e agron vitoria de la

batallia, e recepron la marci de li lor
 lavor, e son corona al cel. E lo savi di,
 Regarden la vita de li sant martre, de
 li ome, e de las fenas lical se layseron
 aucire, e liorar la lor carn à mort, e
 à martiri. Ma non pense en van
 qu'illi se laysefan aucir, e liorar la lor
 carn à mort, e à martiri s'illi non
 saupesfan fermament que d'aquesta vi-
 ta trapassivol venguesan à la perpet-
 ual. E Sant Augustinus di en las fe-
 sitivetas de li sant, nos non deven pre-
 gar Dio per lor. Ma per nos, que Dio
 done à nos segre las vias las cals illi an
 segu, e aver carita enayma illi an agu,
 e qu'el nos done sefer al regne de li cel
 en ayma illi seon. Emperço las vitas
 de li sant son scritas que nos liy prenan
 cyseuple.

ceiving the reward of their Travels,
 and are now crowned in Heaven. And
 as the *Wise man* says, Let us look up-
 on the Life of those holy Martyrs
 both Men and Women, which yielded
 themselves to be put to Death, giving
 up their Bodies to be martyred: and
 let's not think they would thus have
 suffered their Bodies to be put to
 death, and torments, if they had not
 been truly perswaded that from this
 momentany life, they were to pass to
 a life which is eternal. *St. Austin* says,
 that in celebrating the joyfull remem-
 berance of the Saints, we ought not to
 pray to God for them, but rather for
 our selves, to the end he would grant un-
 to us, that we may follow the same paths
 which they traced out to us, and that we
 may sit in the Kingdom of Heaven as
 they do. Therefore are the Lives of
 the Saints written, to the end that we
 may take example by them, and imi-
 tate the same.



Glosa Pater noster.

OTu lo nostre Payre local sies en li
 cel. Nos deven saber que entre
 todas las obras lascals pon esser faytas en
 aquesta vita, neuna obra non es prus
 honorivol, ni prus profeytivol, ni prus
 legiera que anrar Dio: Illi es prus ho-
 norivol, car grant honor es parlar so-
 vendierament e familiarment au lo Rey
 terrenal, ma mot major honor es parlar
 familiarment au lo Rey celestial e eter-
 nal au local nos parlen aurent; dont dis
 Isidori, Aquel que vol esser sovendiera-
 ment au Dio aure e legissa sovendiera-
 ment; car cant nos auren nos parlen au
 Dio, ma cant nos legen Dio parla au
 nos. Dreço profeytivol cosa es aurar, car

A Glos upon Our Father.

OThou our Father which art in Hea-
 ven. We ought to know that
 amongst all the Works which may
 be done in this Life, none is more ho-
 nourable, profitable, or easie, than to
 pray to God; it's most honourable,
 for, if it be a great honour to speak
 often and familiarly with an earthly
 King, it's then certainly a much great-
 er honour to talk familiarly with the
 heavenly and eternal King, with
 whom we discourse in Prayer; there-
 fore *Isidorus* saith, *He that will be often
 with God, let him pray and reade,* for
 when we pray we talk with God, and
 when we reade, God talketh unto us.
 Again, it's a profitable thing to pray,
 for

for as the Lord saith, *Verily I say unto you, whatsoever you shall ask in Prayer, believe that ye shall receive it, and it shall be given unto you.* It's the easiest thing in the World to pray, for a man may pray in all places, and at all times. Neither is it necessary to bring any thing of a mans self, seeing that to think onely and desire well, is to pray. Therefore David saith, *The Lord heareth the desire of the Poor, (i.e. the humble;)* now the poor are those infirm creatures who cannot speak or do any thing save onely pray with desire, and God is ready to hear the Prayer of their desire; so also saith David, *The Lord heareth the desire of the poor.* Again, seeing that Prayer is a work so honourable, so profitable, and so easie, and also seeing it is said in the Gospel, the Apostles asked of Christ (as good Disciples of a good Master) *that he would teach them to pray,* (for they knew that they could not learn a better Lesson) and said unto him, *O Lord teach us to pray,* who answering said, *When you pray, do not speak much, but pray thus, O thou our Father which art in Heaven.* In this Prayer he teacheth us, first, to get the good will of God, and to ask for our selves all things which are needfull, when he saith, *O thou our Father which art in Heaven,* it is as if he had said, *Thou art our Father by Creation;* To the same purpose also speaks Moses in Deuteronomy, *Is not he thy Father which hath possessed thee, made thee, and created thee?* But thou art our Father by Redemption, for thou hast *ransomed us with thine own Blood,* which thing is the greatest sign of love that any father can shew towards his children; therefore it's said in the Revelation, *Which loved us, and washed us from our sins in his own Blood.* Again, *Thou art our Father,* in respect of nourishment, government, and inheritance, and therefore the Lord said

enayma di lo Segnor; Fo diç nominament à vos, cal que cal cosa orant demander é en oraison, crese que vos la recebré e seré fayta à vos: Illi es prus legiera car loma po aurar en tot luoc e en tot temp, ni non conventa querre alcuna cosa de si, car solament ben pensar e ben desirar es aurar. Dont dis David, lo Segnor e sauciç lo desirier de li paure, çoes de li humil; oli paure son li enferm lical non pon parlar ni far alcuna cosa, ma tant solament pon aurar au desirier, e Dio es aparellia à esauçar l'oraison dal lor desirier, en ayma dis David lo Segnor esauçiç lo desirier de li paure, don car aurar es obra tant honorivol, tant profestivol & tant legiera. En perço en ayma es dit en l'Avangeli, Apostol demander on de Christ en ayma bon Deciple de bon Meystre quel ensegnessa lor aurar; car illi sabian que illi non poyan enpenre mellior leyçon, e disseron à luy: O Segnor enseгна nos aurar; local respondent dis; cant vos aura, non volla mot parlar, ma vos aurare en ayçi. O tu lo nostre payre, local sies en licel; en aquesta oraison enseгна nos premierament aquestar la benevolença de Dio e demandar de lui meyme totas las cosas besognivols à nos, cant el di, ô tu lo nostre payre local sies en licel; quasi diça, tu sies lo nostre payre per creation; en ayma dis Moysent Deuteronomi el meyme; non es lo tuo payre, local posesir, e fé, e créé tu? O tu sies lo nostre payre per redempcion; car tu reymies nos del tuo propi sanc: lalcal cosa fo major segnal d' amor que alcun payre poysa demonstrar à li suo filli; dont es dit en l' Apocalice, local amé nos, e lavé nos de li nostre pecca al suo sanc. Dereço tu sies lo nostre payre per nutriment e per gouvernement e per cretà: en perço lo Segnor diça à li suo deciple; non volla

vollia apellar à vos payre sopra la terra ; car mes lo vostre payre local es en li cel : Dereço el di ò tu lo nostre payre, quasi diça tu non debes refuda la nostra auracion, ma debes donar à nos aquelas cosas lascals nos demanden à tu : e tu sies lo nostre payre local creyès e remplés nos e local payses, e nos regisses e promesses la toa eretà : ma en ço que senses, local sies en li cel ; lo Signor ensegna nos esser tals que nos sian degne esser apellà cels : car enayma lo Signor heita en li cel material, en ayssi en li cel spiritual, çoes en li sant per istament de gracia, dont dis Ysidorus, local es à mi seti, del cal seti dis Salamon : l' arma del just es à mi seti. Dereço, si nos sen cel spiritual, çoes alumenà dentre per verayafé, e de fora per honesta conversacion. Dereço estendu e larc per carità à Dio e per pietà al proyme, e per misericordia à li enemis. Dereço aut e exlevà de la terra per contemplacion de las cosas celestials e per des presis de las terrenals, en ayssi que nos poyan dire au l' Apostol, la nostra conversacion es en li cel : en aquela via lo Signor reconoyse la vouç de la nostra oraison cant nos dicen, ò tu lo nostre payre local sies en li cel. Aquesta es la primera partia de l' oraison del Signor, en l'acal ensegna nos aquestar premierament la benevolença de Dio e demandar de luy meyme totas las cosas bisognivols à nos ; ma loes à saber que d' aquest luoc entro à la fin de l' oraison del Signor se contenen sept requerenças breoson parolas : ma geos e longas en sentancias. Dereço que aquesta oraison à pena po esser exponna compliament per tuit li Meystre lical son al mont. En aquestat set requerenças son demandas totas las cosas lascals son bisognivols à nos en la pre-

to his Disciples, *Call no man father on earth, for there is one your Father, which is in Heaven.* Again, he saith, *O thou our Father* ; as if he had said, *Thou shouldest not refuse our Prayer, but give us these things which we ask of thee, and thou art our Father* which hast created, redeemed, fed, and governed us, and hast promised us thine inheritance. But as for that which followeth, *Which art in Heaven*, the Lord teacheth us to be such, that we may be worthy to be called heavenly ; for, as the Lord dwelleth in material Heaven, so he dwells in spiritual Heaven, (*i. e.* in the Saints by the habitation of grace ;) therefore saith *Isidorus, The Heaven is my Throne*, of the which Throne saith *Solomon, The Soul of the Righteous is my Throne.* Again, if we be Heaven, *i. e.* we are enlightened within by true Faith, and without by honest Conversation. Again, it is extended and enlarged by Love towards God, and by Charity towards our Neighbour, and Mercy towards our Enemy. Again, it is high and elevated above the Earth, through contemplation of heavenly things and despising of earthly, so that we may say with the Apostle, *Our conversation is in Heaven* ; in this way the Lord acknowledgeth our Prayer when we say, *O thou our Father which art in Heaven.* This is the first part of our Lords Prayer in which he teacheth us to get first the good will of God, and then to ask of him all things which are necessary for us. But this is to be observed, that from this place to the end of the Lords Prayer are contained seven Petitions, brief in words, but weighty and large in their sense and meaning. Again, that this Prayer can scarce be sufficiently expounded by all the Doctours in the World. In these seven Petitions or Requests, are contained all things necessary for this present

present Life, or that which is to come. But let us take at present for our edification a plain and down-right Exposition.

The first Petition.

The first Request is *Hallowed be thy Name*. In this Request we desire the Sin of Lust may be removed, and that the Virtue of Chastity may be given us, for, we bear the Name of *Christ*, and are called *Christians*, which is nothing else but to be Disciples, Servants, and Children of *Christ*: but thy name is polluted, vilified, and blasphemed in us, when we live in pollution and luxury: and on the contrary, it is sanctified and purified when we abstain from all pollutions of heart, mouth, and body; and wash and purifie our sins past by true Repentance: for, so those *Christians* which do indeed bear the Name of *Christ*, are purified, that is, are made Saints, now a Saint is such a one, who is without stain, but the sin of Lust is rightly termed a stain, because as a stain taketh from cloath or wooll the natural colour, so the sin of Lust taketh from the Soul the benefit of Baptism, and all Graces. Again, as a stain passeth through the cloath, within and without, so Lust defileth a man within and without, and it first of all defileth a man at the heart by base and vile thoughts, and consenting to pleasures; as likewise the eyes by unchaste looks, the ears with filthy words that heat and inflame unto sin; the nose by the unfavoury smells of ointments, which serve for allurements unto whoredom, with which some women being possessed by the Devil, paint themselves to please their lovers; the mouth by unchaste words, kisses, and superfluous dainties, whereby Lust is nourish-

sent vita e en la venedoira; ma pernan al present à la nostra edificacion una ruda e grossa exposicion.

La primera Requerença.

La primera Requerença es lo tio nom sia sanctifica. En aquesta requerença nos demanden esser ostà de nos lo peccà de luxuria, e esser dona à nos la vertu de castità; car nos porten lo nom de Christ, e nos sen apella Chrestian, lacal cosa non es alcuna outra cosa sinon que esser deciple e serf, e filli de Christ: ma aquel nom es soçà & fayt vil e blastem en nos, cant nos viven soçament e luxuriosament, ma el es sanctifica e mondà cant nos nos stenen de totas las soçuras del cor e de la bocca, e del cors, e laven e purifiquen li pecca trapassa por uraya penedença, car en ayra li Chrestian lical portan lo nom de Christ son purifica, çoes son fayt sant, car sant es dit sensa tentura; ma lo pecca de luxuria es apella tentura; car en ayra la tentura osta al drap ò à la lana la color natural, en ayssi lo pecca de luxuria osta a larra la non noysença del Baptisme e totas las vertus, en ayra la tentura trapassa lo drap dedinç e de fora, en ayssi la luxuria soça tot lome dedinç e de fora. E illi soça lome premierament al cor per la soça e per la non munda cogitacion e deleytacion e consentiment. En apres li olli per lo regardament non cast, e en apres las aurellias per las parolas cuiosas e enflamman a pecca, en apres las nariç per li soç odorament de li onguent meretricienç de li cal las fenas dyablanças se pegnon à placer à li lor amador. En apres la bocca per las parolas non castas, e per li baysament, e per li delicà e soperchivool maniar per li cal la luxuria es nuria e embraçà.

Dereço

Dereço las mans per li toccament non cast. E derierament tot lo cors per li scumignivul repaus per lical lo Dyavol amena li misserios peccador duy e duy à l'enfern. Dereço loes entendement lo tio nom sia sanctifica, çoes ô Segnor dona à nos gracia que nos lical havem lo tio nom e sen nomina de tu crestian, que nos sian sant, çoes sensa tentura e soçura de carnal pecca, ô Segnor tu farès aquestas cosas si tu donarès à nos vertu e gracia de contenença que nos nos garden del pecca de luxuria. Daquesta santification di l' Apostol, monden nos de tot soçament de carn e despruit, perfacer la santification en la temor del Segnor. E dreço l' Apostol, aquesta es la volonta de Dio la vostra santification, que vos vos stegne de fornicacion; mar car nos non poen far ayço sinon per l' ajutori de Dio, & en ayra dis Salamon; alcun non po esser contenenent sinon que Dio lio done, e aquesta era sobeyrana sapiença sabè del cal fos aquest don. En perço nos havem besogna cridar per çascundia al Segnor, ô tu lo nostre payre local sies en li cel, lo tio nom sia santificà.

La seconda requerença.

Ara sensèc la seconda requerença; lo tio regne venga. En aquesta requerença nos demanden del payre celestial esser osta de nos lo pecca d'avaricia, e esser dona à nos la vertu de pauretà spiritual, e de pieta e de misericordia: car lo regne di cel es denega à li avar e à li ric d'aquest mont: dont dis l' Apostol, li avar non possesiè ren lo regne de Dio: & lo Segnor dis en l' Avangeli, lo ric enraré greoment al regne de li cel, car

ed and made much of; the hands by unchaste touches; and finally, all the body by the detestable act of uncleannels, by which means the Devil leades the miserable Sinners; two by two, to Hell. Again, the sense of *Hallowed be thy Name*, is as much as to say, O Lord do us the favour, that we which bear thy Name and are called *Christians*, may be holy; that is, without spot or defilement of carnality and sin: O Lord thou wilt do these things for us, if thou please to give us the virtue and grace of continency, so that we may keep our selves from the sin of lust; of this sanctification speaketh the Apostle, *Let us cleanse our selves from all filthiness of flesh and spirit, perfecting holiness in the fear of the Lord*. And again the Apostle, *This is the will of God, even your sanctification, that ye abstain from whoredom*. But as for that, we cannot do it without the assistance of God; according to that which Solomon saith, *None can be continent except God enable him*. And this is the chief wisdom, to know from what fountain this gift cometh; for this cause we have need to cry daily to the Lord, *Our Father which art in Heaven, Hallowed be thy Name*.

The second Petition.

Now followeth the second Petition or Request, *Thy Kingdom come*. In this Request we beg of our heavenly Father, that the sin of Covetousness may be removed, and that the grace of spiritual poverty, pity, and mercy, may be bestowed upon us; for, the Kingdom of Heaven is denied to the covetous and rich men of this world; therefore the Apostle saith, *The covetous shall not inherit the Kingdom of God*. And the Lord saith in the Gospel, *The rich shall hardly enter into the Kingdom*

of Heaven; and it is easier for a Camel to go through the eye of a needle, than for a rich man to enter into the Kingdom of Heaven. And again he saith, *Woe unto you rich men, which have your consolation in this life.* But on the contrary, the Kingdom of Heaven is given to the poor; therefore the Lord saith, *Blessed are the poor in spirit, for theirs is the Kingdom of Heaven.* They are fitly called *Poor in spirit*, that is, voluntarily, not constrained or from any necessity in this life, which is also conformable to what *St. Bernard* saith, that there are three sorts of poverty, viz. *feigned, constrained, and voluntary.* Again, we ought to shun the feigned poverty of which *David* speaketh; they will be poor in such sort that they notwithstanding suffer no necessity; we ought to endure patiently the constrained poverty, and embrace the voluntary with all the heart, and so we shall become *poor in spirit.* Of this poverty *St. James* speaketh, *Hath not God chosen the poor of this world, rich in faith, and inheritors of the Kingdom which God hath promised to them that love him.* And *Augustin* saith in the person of *Christ*, *I have to sell, but what? The Kingdom of God, Heaven, the Kingdom of Heaven.* After what fashion is it to be bought? by poverty, for labour and travel is to be purchased rest, and life, by death; and thus the Kingdom of Heaven belongs to the poor. Again, it must be gotten by poverty, for, such were the holy Apostles, and their Disciples that followed their steps, viz. those religious men, who forsaking all temporal things followed *Christ* in poverty, so that he is bought by the poor by works of mercy done to the poor, as *Zacheus* did, who gave the half of his goods to the poor, and if he had done wrong to any man he restored fourfold; so also

prus legiera cosa es tr apassar lo camel per lo pertus de lagullia que lo ric intrar al regne de li cel. E dreço di malaventura à vos rics lical avé açi la vostra consolacion; ma per lo contrari lo regne de li cel es dona à li paure; dont dis lo Segnor, li paure per sprit son benayra, car lo regne de li cel es de lor meyme. Ben di paure per sprit, çoes de voluntaria non for ça ni de besogna en la vita; & en ayra dis Sant Barnart, lo es paureta de trei manieras, çoes à saber ensegnariç, besognivol, e voluntariç. Dreço nos deven fugir l' ensegnariç; de laca dis David, Illi volon esser paure praytal pat qu' illi non sufran alcuna besogna. Nos deven sostenir pacientemente la besognivol e abraçar voluntariç de tot lo cor en ayssi sarian fayt paure per sprit. Daquesta paureta dis San Jacob, Dereço Dio non eylegic li paure en aquest mont ric en fe, heretier del regne, local Dio ha empromes à li amant si. Et Sant Augustin dis en persona de Christ, To hay à vendre, yo hay à vendre; e que? lo regne de Dio, li cel, lo regne de li cel. En cal maniera es compra? per paureta, lo repau per lo lavor; la vita per la mort; lo regne de li cel es de li paure. Dreço conventa luy esser aquestà per paureta, en ayra foron li sant Apostol e li ensagador de lor, çoes tuit li baron religios lical laysan todas las cosas temporals & segon Christ per paureta; si may que nos conventa luy esser compra de luy paure per las obras de misericordia donas à li paure; en ayra se Faquio, local doné à li paure la meyta de li suo ben, e si el havia franda alcun, el ho rendia à dobles; e enayma fan

tuit li bon ric à lical seré dit al dia del judici ; vené beneyt del mio payre possesé lo regne local es aparellia à vos del commençament del mont , ma nengun non se po scusar dal comprament d'aquest regne ; car en ayma di Gregori , lo regne de Dio valc tant cant tu lias , e el valc à li sant Apostol la nao à li req e valc à Faquio la meyta de li sio ben , e valc à una veva doas porysas lascals illi pausé en lautar de Dio , e valc à un autre un calici dayga froyda . En ayma dis Gregori ; Dreço alcuna cosa non es plus vil cant illi es compra , ni plus cara cant illi es possessia ; ma si tu dices que tu non poç hav er un calici dayga freyda à donar à li paure ; encara non te poç scusar del comprament del regne celestial , car tu si non has altra cosa la bona voluntà basta à tu lical Dio recoynta à tu per fayt . Car en ayma di l' Apostol , la voluntà es receopua segont ço quilli ha & non segont ço quilli non ha . E Gregori dis , la man non es unca voyda del don si larca del cor es plena de bona voluntà . Dreço lo es entendement , lo tio regne venga ; çoes ô Segnor dona à nos pauretà voluntayric per lical cose ven al tio regne e doan à nos pieta e misericordia , per lascals lo tio regne es compra de li paure e osta de nos cubiticia e avaricia , car lo regne de li cel seré teot de li avar e de li cubit .

La terça requerença.

Ara senséc la terça requerença , La toa voluntà sia fayta . En aquesta requerença nos demanden esser osta de nos

do all the rich which are good , to whom it shall be said at the Day of Judgment, *Come ye blessed of my Father, inherit the Kingdom prepared for you from the beginning of the world.* But none may excuse themselves from buying this Kingdom ; for as Gregory saith , *The Kingdom of God costeth as much of goods as thou hast.* It cost the holy Apostles the Ship and the Nets ; it cost *Zachens* the half of his goods ; it cost one Widow two Mites , which she put into Gods Treasury ; it cost another a Cup of cold Water , (so saith Gregory.) And again, *Nothing is more cheap to be bought, and nothing more dear, when one hath bought it.* Thou mayst perhaps say , that thou canst not get a Cup of cold Water to give to the poor , but yet thou canst never excuse thy self from the purchase of the heavenly Kingdom , for although thou hast nothing else , yet a good will sufficeth , which God accounteth for the deed ; for , as the Apostle saith , the will is accepted according to that a man hath , and not according to that which he hath not . And Gregory saith , *The hand is never empty of a gift, if the chest of the heart be full of good will.* Again , the sense of these words , *Thy Kingdom come* , is , O Lord , give us voluntary poverty , by which we may come to thy Kingdom , and give us bowels of that compassion and mercy through which thy Kingdom is purchased by the poor , and root out of our hearts concupiscence and avarice ; for , the Kingdom of God shall be taken away from the avaricious and covetous .

The third Petition.

Now followeth the third Petition , *Thy will be done.* In this Petition we request , that the sin of negligence may

may be taken from us, which is an enemy to all goodness, for, it begetteth lust, feeds the belly, soweth detractions, and causeth trouble for that which is good, that is, when we are troubled to do any thing, or to see others do well; or if we do any thing which is good, we do it idly, coldly, and unfavourably; and so instead of obtaining a blessing we get a curse, as *Jeremiah* saith, *Cursed is he that doth the work of God negligently*: wherefore heedlessness or idleness is, when we do not finish the good which we have begun; and therefore we receive not the wages; for it is the end that crowns & not the battel; Idleness is directly opposite to the Command of the Law, in which it was enjoined to offer up all the Sacrifice, (*the head with the tail.*) The Sacrifice is every good work which we sanctifie to God, as doing the same for his honour; the head is the beginning of the work, and the tail is the end. To God we offer the Sacrifice, (*the head with the tail*) when persevering, we continue good works to the end. Now the negligent and idle would fain not do any thing, but be always idle, which thing is exceeding dangerous both for body and soul. And so it is said in the *Book of Wisdom*, *Idleness begetteth much evil, for, the belly of man can scarce be idle, for, when it is not employed in good, it is employed in evil.* And *St. Bernard* saith, that *Idleness is the hold or storehouse of all evils.* The Hold is the lowest place in the Ship, and there are easily bred Serpents and creeping things; also it is often seen, that in the idle soul are bred evil thoughts, consenting to and delighting in sin. And *Gregory* saith, *The reason why the heart of Solomon forsook the wisdom of God so soon was, for that no Discipline outward kept him in.* Again, it is necessary for a man to be very watchfull

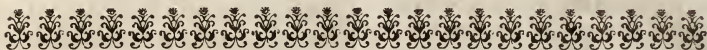
lo pecca d' acidia, lacal cosa, çoes encresament de ben; car aquesta aperturis la luxuria, nuris la gola, semena detractions, scomuntençons, çoes encresament de ben, çoes à saber cant lo nos nos encresen far ben, o nos encres veser li autre befaçent: ò si nos facen alcuna cosa de ben, nos la façen pigrament e tebiament e desprecivolment, e enays dont nos deven aquestar benedicion, nos aquesten maledicion; en ayma dis *Jeremia*. Aquel es maudit local fay lobra de Dio pare çosament. En perço accidia es cant nos non amenin à fin li ben lical nos commencen; Enperço nos non consequen lo guiardor, car la fin corona, non la batallia: & li pareços fan encontra lo commendament de la ley, en lacal es commanda usrir tota l'ostia, lo cap au la coa. Lostia es una çascuna bona obra lacal nos sanctifiquen à Dio, lacal nos facen per l'honor de Dio; lo cap es lo commencement de lobra; ma la coa es la fin. A Dio nos usren lostia, lo cap au la coa cant perseverant amenen la bona obra à la fin. Et li accidios e li pareços non volrian far alcuna cosa, ma esser totavia ocios: lacal cosa es grant perilli al cors e à larma; & en ayma es dit en sapiença loççiosita ensigna moti mal; car la pensa de lome à pena po esser oççiosa: car enço quilli non es empacha en ben, illi es empacha en mal. Et *San Bernart* dis que loççiosita es sentina de tuit li mal, La sentina es lo luoc prus bas en la nao, & nayson legierament aqui serpent & raptillas. En ayma sen deven sovendierament que en larma oççiosa nayson malas cogitacions, consentiment, deleyrations. E *Gregori* dis, Lo cor de Salomon abandone al postor la sapiença de Dio, enperço alcuna disciplina non gardé lui de fora. Dreço la comvienta lome velliar cnece que

over himself, and to look carefully unto the Castle of the Body and Soul, and to employ himself ever in some good thought, word, or work; as Hierom saith, *Be always doing some good thing, that so the Devil may finde thee employed.* Again, we pray that this dangerous sin of Idleness may be taken from us, when we say *Thy will be done.* And we request that the Grace of Devotion may be given to us, and of true love and good works, for, devout men, and such as are inflamed with divine love, will never be idle, but study always to occupy themselves in doing the will of God on earth, as the Saints in Heaven did, and do it. But for that we cannot do this without divine Grace, we ought to pray *Thy will be done in Earth as it is in Heaven.* For, the will of God is done in Heaven without intermission, sorrow, murmuring, or contradiction; and thus all good Christians labour to do it. Also Gregory saith, *The approbation of the work is the accomplishment of love, and the love of God is never idle; for, it doth great things, if it be active, but if it refuse to work, it is not love.* And St. Bernard saith, *O blessed Jesus, thy Love is never idle; those which love thee never cool; to speak of thee is perfect consolation; to think of thee is full satisfaction; to draw near to thee is eternal Life; to depart from thee is eternal Death.* O blessed Jesus, thou art *Honey in the Mouth, a sweet Song to the Ear, and Joy to the Heart.* So then, in this third Petition, *Thy will be done,* we pray, that the sin of Idleness may be taken from us; and the Grace of Devotion and of good Works be bestowed upon us.

la guarda de si, e guardar curiosament lo castel del cors e de larma, e empacharse totavia en alcuna bona cogitacion, o parlament, o obra; en ayra dis Feromi, say totavia alcuna cosa de ben que lo dyabol te trobe empacha. Dreço nos demanden esser o sta de nos aquest mot perillios peccadicia, cant nos diçen la toa voluntia sia fayta. E demanden ayçi esser dona la vertu de devocion e de uraya amor e de bona obra; ma li ome devot e enflama de la divina amor non volon unca esser: ma s'estudian totavia empacharse enfar la voluntia de Dio en la terra; en ayra feron e fan li sant lical son en li cel; ma car nos non poen far ayço sença la divina gracia, enperço deven demandar la toa voluntia sia fayta, en ayra illi es fayta al cel sia fayta en la terra; car la voluntia de Dio es fayta al cel sença entrelaysament, sença tristicia, sença murmuration, e contradicement: en ayssi s'estudian de far en terra tuit li bon Crestian; en ayra dis Gregori, Lo provament de lobra es compliment de lamor; & lamor de Dio non es unca ocçiosa, car illi obra grant cosas silli es; ma silli refuda dobrar non es amor. E San Bernart dis, ô bon Fesu la toa amor non es unca ocçiosa, aquilli lical aman tu non sempegrecisson; parlar de tu es parfeyta consolacion; parlar de tu es plen refaçament; acostarse à tu es vita eterna, departirse de tu es mort perpetual: ô bon Fesu tu sies mel en la boca, douç cant en laurèllia, alegreja al cor. Dreço aquesta es la terça requerença; la toa voluntia sia fayta, en la qual nos demanden esser o sta de nos lo peccadicia, e esser dona à nos la vertu de devocion e de bona obra.

These Glosses are continued throughout the several Branches of the Lord's Prayer, after which likewise follows an Exposition upon the Ten Commandments, &c. But that the Work may not seem

seem over tedious, I rather chuse to break off abruptly, and refer the Reader to the very original Manuscripts in the University Library of *Cambridge* for the perusal of all those Pieces which are not here inserted; assuring him, that I have no other Design, by the exclusion (or rather omission) of these, than to make place for some others of no less moment and consequence.



CHAP. VII.

An Extract of those famous Treatises which were written by the ancient Inhabitants of the Valleys, concerning Antichrist, Purgatory, Invocation of Saints, and the Sacraments.

ARTICLE I.

Of Antichrist.

This Book concerning the *Antichrist* is extant in an old Manuscript which containeth many Sermons of the *Bardes*, collected in the Year 1120. and therefore written before *Waldo*, and about the time of *Peter de Bruis*, who taught in *Languedoc*, where he was burnt, namely, at *St. Giles*, before *Waldo* came forth out of *Lions*, and since that time this Treatise hath been preserved among the *Waldenses* of the *Alpes*, of whom *Mr. Paul Perrin* procured the same, together with many other.

A *Ntichrist* is a Falshood worthy of eternal Damnation, covered over with a shew of Truth, and of the Righteousness of

A *Ntichristes falsetà de damnation eterna cuberta de specia de la verita, & de la justitia de Christ, & de la soa Sposa: contra-*
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passa a mesime la via de verita, de Justitia, de Fe, d' Esperanza, de Carita, & a la vita moral, & a la verita ministerial de la Gleisa ministra per li fals Apostols, & defendua opiniosament de l' un & de l' autre bras: o es engau rescandu de la verita de salu de cosas substantial, & ministerials: o es fraudulenta contrarieta de Christ & de la soa Sposa, & a un chascun membre fidel. Et enaymi non es alcuna special persona ordena en alcun gra, o uffici, o menestier, & aizo regardant universalment. Ma mesime la falseta pausa a contra a la verita quilli se cuebre & se orna de bellezza, & de pietà, de fora de la Gleisa de Christ, enaima de nom de officis, de Scripturas & de Sacramens, & de moras aurat cosas. La iniquita d' aquesta manera com li seo Menistre majors & menors, com li seguent ley de maluas cor & cer, aital congregation en semp presa es apella Antichrist, Babylonia, o quarta bestia, o meretrix, o home de pecca, filli de perdition.

Li seos Ministres son apella fals Prophetas, maistres mesongers, Ministres de tenebras. Spirit de error, meretrix Apocalyptic, maire de fornication, niolas senza aguia, arbres automnals morts & aurancas per doas vez, undas del crudel mar. Stellas errans, Balaamitiens, Gifsiptiens.

El es dit Antichrist, emperço ca cubert & orna sot specia de Christ, & de la Gleisa, & de li seo fidel membre, contraria a la salu faita per Christ, & ministra verament en la Gleisa de Christ, & participa de la fidel per Fe, per Esperança, & per Charita: en liqual modo

Christ, and his Spouse, contrary to the way of Truth, Righteousness, Faith, Hope, and Charity, as likewise to moral Life, and to the ministerial Truth of the Church, administered by the false Apostles, and resolutely upheld by the one and the other Arm of Secular and Ecclesiastical Power; or else we may say, Antichrist is a Deceit which hides the Truth of Salvation in substantial and ministerial matters; or, that it is a disguised contrariety to Christ and his Spouse, and every faithful member thereof. And so it is not any one particular person, ordained to such a Degree, Office, or Ministry, it being considered universally; but it is Falshood it self, in opposition to the Truth, covering and adorning it self with a pretence of Beauty and Piety, not sutable to the Church of Christ, as by the Names, and Offices, the Scriptures, the Sacraments, and many other things may appear. Iniquity thus qualified with all the Ministers thereof great and small, together with all them that follow them, with an evil heart, and blindfold; such a Congregation comprised together, is that which is called Antichrist, or Babylon, or the fourth Beast, or the Whore, or the Man of Sin, the Son of perdition.

His Ministers are called false Prophets, Lying Teachers, Ministers of Darknes, a Spirit of Errour, the Whore in the Revelation, the Mother of Fornications, Clouds without Water, withered Trees twice dead and plucked up by the Roots, Waves of the raging Sea, wandring Planets, Balaamites, and Egyptians.

He is called Antichrist, because being decked and garnished with a shew of Christ, and of his Church, and faithful Members, he doth oppose himself to that Salvation which was wrought by Christ, and truly administered in the Church of Christ, whereof the Faithful do partake by Faith, Hope, & Charity;

Thus

Thus he opposeth himself, by the wisdom of the World, by false Religious, & by a counterfeit Piety, by Ecclesiastical Power, by Secular Tyranny, by Riches, Honours, & Dignities, & by the delights and pleasures of the World.

And therefore let every one take notice hereof, that *Antichrist* could not come in any wise, but all these forementioned things must needs meet together, to make up a complete hypocrisy and falshood, *viz.* the worldly wife men, the Religious Orders, the Pharisees, Ministers, Doctors, the Secular Power, with the worldly people joyntly together. And thus all of them together make up the Man of sin and error completely; for, although that *Antichrist* was conceived already in the Apostles time, yet being but in his infancy as it were, he wanted his inward and outward members; and therefore he might then have been more easily known, destroyed, and excommunicated, as being then more raw and rude, and as yet wanting utterance. For he was then destitute of rational, defensive, definitive, decretive, (or determinative) wisdom, he wanted yet those hypocritical Ministers, and humane Ordinances, and the outward shew of those Religious Orders. And therefore though fallen away into that sin and error, yet he had then wherewithall to cover his villany, or the shame of his errors, or of that sin, having none of those riches yet, nor of those endowments whereby to allure unto himself any Minister for his service, or to be enabled to multiply, preserve and defend his adherents: for he wanted the secular strength and power, and could not force nor compell any from the truth unto falshood. And because he wanted many things yet, therefore he could not defile or scandalize any by his deceits, and thus,

el contraria per sapientia del mond, per falsas Religions, & per enseinta bonta, per poesta spiriual, per tyrannita secular, per riquesas, honors de degnetas, per delicancas & per deleit del mond, & contraria per aquesti modi.

Per aizo sia manifest a un chascun que per neun modo l' Antechrist non po esser complir ni venir sinon quant aquestas cosas nommas foron conjuntas ensemble per far perfecta hypocrita & falseta, zo es cum li sani del mundi, Religios, Pharisos, Ministres, Doctores, la potesta secular cum lo poble del mond foron ensemble conjoint. Adonca feron l' home de pecca ensemble & d' error entier. Car al temp de li Apostol ja sia zo que l' Antechrist era ja concepu, ma car essent enfant mancava de li debit membre interiors & exteriors. Emperzo el se conosia & se destruia, & se excommunicava plus legierament enaima rostic & grosfier, el era fait mut: car el manqué de sapientia rational, scusativa, definitiva, sententiativa. Et car el manqué de li sols Menistres senza verita, & de li statut humans, manqué de li Religios de fora. Emperzo el era vengu en l' error & al pecca, ma non hac cum liqual el pogues cubrir la sozura o vergongna de las errors o del pecca, cum el manqué de riquesas & de dotations, non poc conduire alcun Ministre per si, ni non poc multiplicar, conservar, defendre lor: & car el manqué de poissanca o poesta secular, el non poc forçar o costreigner neun de la verita a la falseta. Et car el manqué de mor, el non poc scozar ni escandalizar neun per li seo soleniament. Et enaimi essent trop tenre & frevol

non poc obtenir luoc en la Gleisa, totalment en tota Gleisa. Ma creissent en li seo membres, zo es en li Menistre cec & hypocrit, & de li sojet del mond & el mesime creiesc entro a Baron parfait en en plenera daita zo es cum li spirituals & seculars, & li amadors del mond, cec en la fe, son multiplica en la Gleisa com tota poesta essent mals. Volent esser ora & honra en la cosas spirituals, & cubrir la soa propria magesta, malicia & peccas, & a huza desains & Pharisios, a aizo enaima esdit de sobre: Car maxima iniquita es cubrir & ornar la iniquita digna de excommunication, & voler esser per aizo que non es dona a l'home, ma conven al sol Dio & a Jesus Christ tanta coma Mediator. Ostar aquestas cosas a Dio fraudulentament per rapina, & traportar sobre si & las soas obras, es vist esser maxima felonía, enaimi regenerar, perdonnar li pecca, distribuir las gracias del Sanct Esperit, conseitar Christ, & enaimi de las otras. Et cubrir se en totas aquestas cosas de mantel d'authorita, & de forma de parolas, & enganar per aquestas cosas lo poble rostic seguent lo mond. En aquestas cosas que son del mond, & de partir de Dio & de la vera Fe, & de la reformation del Sanct Esperit, departir de la vera Penitencia, de la vertuosa operation, de la perseveranza al ben, departir de la Carita, de la patientia, de la paureta, de la humilita, & zo ques plus peissime de tot, departir de la vera Speranza, & pansar ley en tot mal, & en la vana Speranza del mond, servir a tuit li menesti-

being so weak and tender, he could obtain no place in the Church. But growing up in his Members, that is to say, in his blinde and dissembling Ministers, and in worldly Subjects, he at length became a complete man, grew up to his full age, to wit, then when the lovers of the world in Church and State, blinde in faith, did multiply in the Church, and get all the power into their hands. And so it came to that pass, that as evil as they were, they would be fought unto, and honoured in spiritual matters, covering their authority, malice, & sins, for which end they made use of the worldly wife, and of the Pharisees, in manner above said. For, it is a great wickedness to cover & colour iniquity worthy excommunication, and to go about establishing ones self by such a means as cannot be attributed to man, but belongs to God alone, and to Jesus Christ as Mediatour. And for man to deprive God of such and such things by fraud & usurpation, & to arrogate the same unto themselves & their works appears to be the greatest Felony, as when one doth attribute unto himself the power of regeneration, of pardoning sins, of dispensing the Gifts of the Holy Ghost, & to represent Christ, and such like matters. And in all these things to cover themselves with the cloak of authority and of the Word, thereby deceiving silly people, that follow the world, in such things as are of the world, separating themselves from God and the true Faith, and from the Reformation of the Holy Spirit, withdrawing themselves from true Repentance, pious practice, and perseverance in goodness; and turning their backs upon Charity, patience, poverty, humility, and that which is worst of all, they forsake the true Hope, and rely on all evil, and on the vain hope of the world, serving all those Ceremonies instrumental here-

unto, and deceitfully causing the people to commit Idolatry with all the Idols of the World under the Name of Saints and Relicks and their worship; in so much that the people perniciously erring from the way of truth, and being perswaded they serve God, and do well, are stirred up to hate and to be enraged against those that love the truth, even to murder so many of them, so that according to the Apostle we may truly say, This is that man of sin complete, that lifts up himself against all that is called God, or worshipped, and that fettereth himself in opposition against all truth, sitting down in the Temple of God, that is, in his Church, and shewing forth himself as if he were God, being come with all manner of deceivableness for those that perish. And since he is truly come, he must no longer be looked for; for he is grown old already by God's permission; nay, he begins even to decay, and his power and authority is abated: for the Lord doth already kill this wicked one by the spirit of his mouth; by divers persons of good dispositions, sending abroad a power contrary to his, and those that love him, and which disturbeth his place, and his possessions, and puts division into that City of *Babylon*, wherein the whole generation of Iniquity doth prevail and reign.

What are the Works of *Antichrist*?

The first Work of *Antichrist* is, to take away the Truth, and to change it into Falshood, Errour, and Heresie. The second Work of *Antichrist* is to cover Falshood over with a semblance of Truth, and to assert and maintain Lyes by the name of Faith and Graces, and to dispense Falshood

er a aquestas cosas, far idolatrar lo poble, servir fraudulentament a las idolas de tot lo mond sot li Sanct, & a las reliquias & a li menestier de lor, enaimi que lo poble errant peissament de la via de verita pense si servir a Dio & far ben, escommou a quel poble a odi, & a ira, & a malicia contra li fidel, & en contra li amant la verita, & say moti homecendi, & enaimi l' Apostol dis verita. Quel es home de pecca compli & que el se estava sobre tot zo ques dit Dio, o zo ques collu e quel contraria a tota verita, & quel see al temple de Dio, zo es en la Gleisa, demonstrant se enaima el fossa Dio, & quel ven en tota seduction a aquilli que perisson, & si aquel felon ja venc perfectament, & non es de querre, car el es fait de Dio ja veil, & que el descreis ja: car la soa potesta & autorita es amerma, & que lo Segnor Jesus occi aquest felon per lo Sperit de la soa bocca, en moti home de bona voluntat, & tramet potesta contraria a si & a li seo amador, & decipa li seo luoc & possessions, & depart aquesta cita de Babylonia e laqual tota generacion hac vigor de malicia.

Quas son las obras de l' Antechrist.

La prima obra de l' Antechrist es toller la verita & cambiar ley en falseta & en error & en heresia. La segunda obra de l' Antechrist es cubrir la falseta de la verita, & de las errors, & provar & confermar ley per la fe & per las virtus, & de intremenar la falseta en las

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spirituals al poble soget o sia en li Menistre o sia en li menestier, o sia en tota la Gleisa. Et aquestas doas obras contenen perfecta et complia malicia laqual non pogron far neun tyran, neun poissant del començament del mond entro en li temp de l' Antechrist. Ma Christ non hac alcuna vez aital enemic devant aqueste que pogues enaïma pervertir la via de verita non sensiblement, & convertir aquella meseïma verita en falseta, & la falseta en verita, non semeïllantament lo cootivador de l' un & de l' autre de la verita & de la falseta. Enaïmi que la Sancta Mayre Gleisa cum li seo veray filli es tota squalqueia en las veritas, specialment en las ministerials de li veray menistre en verita, & de li menestieri, & de li menestieri, & de l' usar de lor, et de li filli participant, illi plora plorilvoment per lo parlar, et per lo plaint de Feremia disent. En qual maniera se sola la cita del poble Pagan et non circumcis? illi es feita veusua zo es de verita del seo Spos. La dona de las gens per subjection de las errors, de li pecca, Princeffa de las Provincias per departiment del mond, et daquellas cosas que son al mond. Plora et veias plus enant, et atrobare ara totas cosas complias per lo temp: car la Sancta Gleisa se sia et es tengua per Synagoga. Et la Synagoga de li malignant, es predica per maire ben cresent en la Ley. La falseta es predica per la verita, la enequeta per la eygaleza, la non justitia es predica et tengua per la justitia, la error per la fe, lo pecca per la vertu, la messognia per la verita.

intermingled with spiritual things unto the People under his Subjection, either by means of his Ministers, or by the Ministry, or any otherwise in relation to the Church. Now it is certain that these two ways of proceeding do contain so perfect and complete a wickedness, the like no Tyrant and no Power in the World was ever able to compass since the Creation, until the time of *Antichrist*. And *Christ* had never any Enemy yet like this, so able to pervert the way of Truth into Falshood, and of Falshood into Truth, and who in like manner did pervert the Professours of the one or the other, *viz.* of Truth and of Falshood, in so much that the holy Mother the Church with her true Children, is altogether troden under foot, especially in the Truth, and in what concerneth the true worship in the Truth, and the Ministry, and the exercise thereof, and the Children partaking thereof; which causeth her to weep bitterly, in the language and complaints of *Feremy*, saying, *Ab how desolate art thou, O City of the heathen people and uncircumcised? she is become a Widow*; namely, being destitute of the Truth of her Bridegroom, Lady of People, by reason of the subjection to Errours and to sin; Princefs of Provinces, by partaking with the World, and the things that are in the World; Weep and look but abroad a little, and thou shalt finde those things now accomplished at this time: for, the holy Church is accounted a Synagogue of Miscreants, and the Congregation of the Wicked is esteemed the Mother of them, that rightly believe in the Word. Falshood is preached up for Truth, Iniquity for Righteousness, Injustice passeth for Justice, Error for Faith, Sin for Virtue, and Lyes for Verity.

What are the Works that proceed from these first Works ?

Ans. These, the first is, that it perverts the service of *Latria*, that is, the worship properly due to God alone, by giving it to *Antichrist* himself and to his Works, to the poor creature, reasonable or unreasonable, sensible or senseless; to the reasonable, as to man, male or female Saints deceased, and unto Images, Carcasses, or Relicks. His Works are the Sacraments, especially the Sacrament of the Eucharist, which he adoreth as God, and as *Jesus Christ*, together with the things blessed and consecrated by him, and prohibits the worshipping of God alone.

The second Work of the *Antichrist* is, that he robs and bereaves *Christ* of his Merits, together with all the sufficiency of Grace, of Justification, of Regeneration, Remission of Sins, Sanctification, Confirmation, and spiritual Nourishment, and imputes and attributes the same to his own authority, to a form of words, to his own Works; unto Saints and their Intercession, and unto the Fire of the Purgatory; and separates the People from *Christ*, and leads them away to the things aforesaid, that they may not seek those of *Christ*, nor by *Christ*, but only in the works of their own hands, and not by a lively Faith in God, nor in *Jesus Christ*, nor in the Holy Spirit, but by the will and pleasure, and by the works of *Antichrist*, according as he preacheth, that all Salvation consists in his Works.

The third Work of *Antichrist* consists in this, that he attributes the Regeneration of the Holy Spirit unto the dead outward work, baptizing Children in that Faith, and teaching,

Quals obras procedon de las primeras obras ?

Respond. Aquestas. La primera obra es que el convertis lo cootivament de *Latria*, propiament propi al sol Dio, a si, et ali seo fait, a la paura creatura rational et non rational, sensible o non sensible. Rational enaïma li home, Sanct o Sanctas trapassas d' aquest mond, et a las imagenas de lor, galas, reliquias. Li fait de luy son li Sacrament, specialment lo Sacrament de la Eucharistia que el col per Dio et per *Jesu Christ* simellantament, col las cosas benitas et consacras, e proibis adora lo sol Dio.

La segunda obra de l' Antechrist es quel oste et tol de *Christ* lo merit de *Christ* con tota la sufficiencia de la gratia, de la justitia, de la regeneration, remission de li pecca, de la sanctificacion, de la confirmacion et de l' Esperitual nuriment, et lo depusa et lo tribuis a la soa anthorita, a la forma de las parolas, a las soas obras, et a li Sanct, et a la lor entercesion, et al fuoc en Purgatori, et depart lo poble de *Christ*, et amena lo poble a aquestas cosas ja dictas, que el non quera aquellas de *Christ*, ni per *Christ*: ma solament en las obras de las lors mans, et non per la fe viva en Dio ni en *Jesu Christ*, Et el Sanct Sperit, ma per voluntat e obras de l' Antechrist, enaïmi que el predica tota la salu constar en las soas obras.

La terza obra de l' Antechrist es que el attribuis la reformation del Sanct Sperit a la fe morta de fora, et baptea li enfant en aquella fe, et enseignant esser a consagre

consegre per ley lo Baptisme et la regeneration, et presta et dona en lei meseima li orden, et li autre Sacrament, et fonda en ley tota la Christianita, que es contra lo Sanct Esperit.

La quarta obra de l' Antechrist es la qual ensemp bastic, et edifique tota Religion et sanctita del poble en la soa Messa, et ensemp ha teissut varias ceremonias en un Judaicas et de li Gentil, et de li Christian. A laqual conducent la congregation et lo poble a auvir ley, lo priva de l' espiritual et Sacramental maniamment, et lo depart de la vera Religion, et de li Commandament de Dio, et se osta de las obras de misericordia per li seo offertori, et per aital Messa alogué lo poble en vana speranza.

La quinta obra de l' Antechrist es quel fai totas las soas obras que el sia vist, et que el obre la soa non saziuol avaritia, enaimi quel aya totas cosas vendablas, et non faza alcuna cosa senza symonia.

La sexta obra de l' Antechrist es, quel dona luoc a li pecca manifest, senza sententia Ecclesiastica, et non excommunica li non penitent.

La septima obra de l' Antechrist es quel non regis ni defend la soa unita per lo Sanct Sperit, ma per potesta secular, et ensemp pren lei en adjutori de las spirituals cosas.

La octava obra de l' Antechrist es, que el eyra, et persec, et acaisonna, roba et mortifica li membre de Christ.

Aquestas cosas son quasi la plus principals de las obras de luy, lasqual el fai contra la verita, lasquals per neun modo non pon totas esser numbras ni scriptas. Ma baste al present d' aver dita d' a-

that thereby Baptism and Regeneration must be had, and therein he confers and bestows Orders and other Sacraments, and groundeth therein all his Christianity, which is against the Holy Spirit.

The fourth Work of *Antichrist* is; that he hath constituted and put all Religion and holiness of the People in going to Mass, and hath patcht together all manner of Ceremonies, some *Jewish*, some heathenish, and some *Christian*: and leading the Congregations thereunto, and the People to hear the same, doth thereby deprive them of the spiritual and sacramental manducation, and seduceth them from the true Religion, and from the Commandments of God, and withdraws them from the works of compassion, by his offerings; and by such a Mass hath he lodged the People in vain hopes.

The fifth Work of the *Antichrist* is, that he doth all his Works so that he may be seen, that he may glut himself with his insatiable avarice, that he may set all things to sale, and do nothing without Symony.

The sixth Work of the *Antichrist* is, that he allows of manifest Sins, without any Ecclesiastical Censure, and doth not excommunicate the Impenitent.

The seventh Work of *Antichrist* is, that he doth not govern nor maintain his Unity by the Holy Spirit, but by Secular Power, and maketh use thereof to effect spiritual matters.

The eighth Work of the *Antichrist* is, that he hates, and persecutes, and seareth after, dispoils and destroys the Members of *Christ*.

These things are in a manner the principal Works which he commits against the Truth, they being otherwise numberless, and past writing down. It sufficeth for the present, to have

have observed the most general, and those whereby this iniquity lies most covered and concealed.

First and chiefly, he makes use of an outward Confession of the Faith, and it is that whereof the Apostle speaketh, *For, they confess in words, that they have known God, but by their deeds they deny him.*

Secondly, he covers his Iniquity by the length or succession of time, and allegeth, that he is maintained by certain wise and learned men, and by religious Orders of certain Votaries of single Life, Men and Women, Virgins and Widows: and besides, by a numberless People, of whom it is said in the *Revelation, That power is given him over every Tribe, Language, and Nation, and all that dwell on Earth, shall worship him.*

In the third place, he covers his Iniquity by the spiritual authority of the Apostles, against which the Apostle speaketh expressly, *We are able to do nothing against the Truth, and there is no power given us for destruction.*

Fourthly, by many Miracles here and there, whereas the Apostle saith, The coming of them is according to the Work (or, operation) of Satan, by all manner of Miracles, and Signs, and Wonders of Lyes, and by all kinde of deceitfull Iniquity.

Fifthly, by an outward Holiness, by Prayers, Fastings, Watchings, and Alms-deeds, against which the Apostle testifies, saying, Having a shew of Godliness, but having denied the power thereof.

Sixthly, he covers his Iniquity by certain Sayings of *Christ*, and by the Writings of the Ancients, and by Councils, which they observe so far forth onely as they do not destroy (or, overthrow) their wicked Life and Pleasures.

Seventhly, by the Administration

questas quasi comma plus generals, per lasquals cosas es cuberta aquesta enequeta.

Premierament et maximament per la confesion de fora de la fe. De laqual cosa di l'Apostol: car illi confessan lor aver conegu Dio per parolas, ma illi lo denegan per fait.

Secundariament per la longueza de temp, et per manteza de li savi, de li Religios, de li vergeno, et vergenas de las vesuas, et de las honestas, etc. Et lo poble non numbrivol de loqual es dit en l'Apocalyps. Et poesta fo dona a lei en tot trib, et lenga, et gent, et tuit aquilli que habitan en la terra adoraren lei.

Terzament, per authorita spiritual de li Apostol, contra liqual di. Nos non poen alcuna cosa contra la verita, et poesta non dona en destruiement.

Quartament per moti miracli fait daqui entro aqui, de laqual cosa di l'Apostol. L'advenament del qual es second obra de Sathanas, en tota vertu et enseignas, et merevillas messongieras, et en tot engan d'enequita.

Quintament per Sanctita de fora, et orations, et dejunis, vigiliis et almonas: contra aizo di l'Apostol. Havent la semblanza de piete, ma denegant la vertu de ley.

Sextament per algunas parolas de Christ, et per li escrit de li Antic, et per li Concili, losquals illi gardan entant quant non destrnon la mala vita et volupta de lor.

Septimament, per l'administracion de

de l' Sacrament, per liqual illi women la uniuersita de las errors.

Octauament, per correptions, et predicacions verbals de li vici: car illi dion et non fan.

Nonament, de liqual alguns fan enfeintament, et alguns verayament et maximament per vita virtuosa. Car li esseit de Dio ben vellent et ben fazent, detengu aqui enaima en Babylonia, son enaima or per loqual lo felon Antechrist cuebre la soa vanitz, loqual non suffre far lo veray cootivament al sol Dio, ni tenir la speranza al sol Christ, ni entendre a la veraia Religion.

Aquestas cosas et motas otras son enaimi mantel et vestiment de l' Antechrist con lasquales el cuebre la soa mesongiera malicia, quel non sia reprova tant coma Pagan, et en lasqual el po proceder desonestament, & a las meretrix. Si lo Christian es entengu per commandament departir se de l' Antechrist, lo es dit, & es prova del Veilli & de Novel Testament: car lo Segnor dis, Esaia cinquautadous. Departé vous, Departé vous, isí d' aqui, non voilla tocar lo soza, isse del mez del, vous liqual porta li veissel del Seignor sia munda: car vous non isíre en la rumor, ni non vous apropiare a la fuzga, &c. Et Feremia cinquanta. Fugé del mez de Babylonia, saille de la terra de li Caldei, & sia enaima cabri devant lo grez. Et vevos yo amenarei grand congregation de gent de la terra d' Aquilon en Babylonia, & serren appareilla en contra & d' aquienant sere presa. Numbre 16. Departié vous del mez de la congregation azo que yo destrua & perda aquisiti viazament. Et dereço. Departés vos del tabernacle de l;

of the Sacraments, in which they lay open the uniuersality of their Errours.

Eighthly, by Corrections (or, Discipline) and meer verbal Preachings against Vices; for, they say, and do not.

Ninthly, by the virtuous Lives of some that live feignedly so, but especially, of such as live so indeed among them. For, the Elect of God, that desire and do that which is good, are detained there, as in *Babylon*; and are like unto Gold, wherewith the wicked *Antichrist* doth cover his Vanity, not suffering them to serue God alone, nor to put all their hope in *Christ* alone, nor to embrace the true Religion.

These things & many others; are as it were a Cloak and Garment, wherewith *Antichrist* doth cover his lying wickedness, that he may not be reiect-ed as a Pagan, (or, Infidel) and under which he can go on to act his villanies boldly, and like a Whore. Now it is evident, as well in the *Old*, as in the *New Testament*, that a *Christian* stands bound, by exprefs Command given him, to separate himself from *Antichrist*. For, the Lord saith, *Isai 52*. Withdraw, withdraw your selves, go forth thence, touch no unclean thing, go forth from the midst of her; cleanse your selves, ye that bear the Vessels of the Lord: for ye shall not go forth in haste, & march not flying, &c. And *Fer. ch. 50*. Flee out of *Babylon*, and come away out of the Land of the *Chaldeans*, and be like to the he-goats that go before the flock: for behold, I go to raise up against *Babylon* an Assembly of great Nations, from the North, who shall range themselves in battailarray against her, that she shall be taken. In the 16. Chapter of *Numbers*, Separate your selves from amidst this Assembly, and I will consume them in a moment. And again, withdraw from the Tabernacle of the wicked,

and

and touch nothing of what belongs unto them, lest you be involved in their sin. In *Leviticus*, I am the Lord your God, that have separated you from the rest of the Nations; and therefore shall ye separate the clean beast from the unclean, and shall not defile your souls in beasts, nor in fowls, nor in any things that move themselves on the earth, and which I shewed you that they are unclean. Again, in *Exodus*, chap. 34. Take heed you make no friendship (or, alliance) with the Inhabitants of that City, for, that would be thy ruine. And a little further, Make no agreement with the men of that Countrey, lest they having gone a whoring after other gods, and worshipped their Idols, they call thee and invite thee to eat things consecrated unto them. Nor shalt thou take thee a Wife from among their Daughters, lest they having plaid the harlot, that is to say, committed Idolatry, they cause thy children to go a whoring likewise after their gods, *Leviticus* 15. And therefore ye shall teach your children, and bid them beware of their uncleanneses, and that they may not die in them, having polluted my Sanctuary, *Ezech.* 2. But the heart that walks on offending, and in its offences, I will render their way upon their head, saith the Lord, *Deut.* 20. When thou shalt have entred into the Land, which the Lord thy God shall give thee, take heed thou do not according to the abominations of those people: for the Lord abhorreth all those things: and by reason of such sins, he will blot them out, when thou shalt enter their Land, thou shalt be clean and without spot with thy God. Those people whose Land thou goest to possess, hearken to the Soothsayer, and Diviner; but thy God hath disposed otherwise in thy behalf. Now it is manifest in the *New*

felon, & non voilla tocar aquillas cosas que apartenen a lor, que vos non sia envoloppa en li pecca de lor. Levitico. Yo soi lo vostre Seigneur Dio loqual departic vos de li autre poble. Donc & vos departire dereço lo jument mund del non mund, & loissel mund del non mund, & non sozare la vostre armas en las bestias en li oissel, & en totas aquellas cosas que son moguas en terra, & lasquals yo vostrei a vos sozas. Item Exodi 34. Garda que un qua non conjongnas amicitia cum li habitador d' aquella Cita, laqual sia a tu en ruina. Et dedines non far pact cum li home d' aquella Region, que cum illi auren forniga cum li lor Dios, et auren adora las simulacras de lor, alcun apelle tu que tu manges de las cosas sanctificas a lor. Ni non penres moiller de las fillas de lor a li teo filli que en apres cum ellas auren forniga zo es idolatra, non fazan fornigar li teo filli en li Dio de lor. Levit. 15. Donc vous enseigneré li filli disent que illi squirvon las non mundicias, & non moran en las lor sozuras que illi auren soza lo mio tabernacle. Ezechiel 2. Ma lo cor loqual way per offendament & per las soas offenses, yo pausarey la via d' aquisti a lor cap dis lo Seigneur. Deut. 20. Quand tu sere intra en la terra laqual lo teo Seigneur Dio donare a tu, garda que tu non volhes resmeillar las abominations d' aquellas gens: car lo Seigneur ha totas aquestas cosas en abomination. Et per li pecca d' aquesta manera el sfacare lor al teo intrament. Tu seres perfect & senza macula cum lo teo Dio. Aquestas gens de lasquals tu possessires las terras auvon li Argariador et li Devin, ma tu sies ordena autrament del teo Dio. Ma del No-

vel Testament es manifest. Joan. 12. Que lo Seignor venc et so passiona per zo quel aïstes en un li filli de Dio. Et car per aquesta verita de unita, et depart, et commandé esser departia dizen. Matth. 10. Car yo venc departir l' home contra lo sio paire, la filla encontra la soa maire, et la nora contra la soa sacra, et li domestic de l' home son ennemic de luy. Et commandé esser departi dizen. Si alcun non lassare lo sio paire et la maire, etc. Item, Garda vos de li fals Prophetas liqua venon a vos en vestimenta de feas, etc. Item, Garda vos del levam de li Pharisio. Item, Garda vos que alcun non vos engane: car moti venren al mio nom enganaren moti. Et adonca si alcun dire a vos. Venos Christ es aizi o aylai non o voilla creire, non voilla anar en apres lor. Et en l' Apocalyps: admonesta per propia vouz et commanda lo sio poble isir de Babylonia dizen. Et auvi vouz del cel dizen a mi. O lo mio poble isir de lei et non sia parzonnier de li pecca de lei, et non receba de las plagas de ley. Car li pecca de lei pervengron entro al cel, et lo Segnor se recorde de las enequitas de ley. Co meseime di l' Apostol. Non voilla amemar jouc cum li non fidel. Car qual participacion es de la justitia cum l' iniquita, o qual compaignia de la luz cum las tenebras, ma qual convention de Christ al Diavol; o qual part et deli fidel cum li non fidel, o qual consentiment del temple de Dio cum las idolas? Et dedines. Per la qual cosa isse del mez de lor, et sia departi dis lo Seignor, et non tocare lo non mund et yo recelarey vos et serey a vos en paire, et vos sere a mi en fillis et en fillas dis lo Seignor tot poderos. Item,

Testament, John 12. That the Lord is come and suffered death, that he might gather together the Children of God; and by reason of this Truth of Unity, and separation from others it is, that he saith in St. Matthew, chap. 10. For I am come to separate a Man from his Father, and set the Daughter against her Mother, and the Daughter in Law against her Mother in Law, and they of a mans Household shall be his Enemies. And he hath commanded this Separation, saying, *Whosoever doth not forsake his Father and his Mother, etc.* And again, *Beware of false Prophets, which come unto you in Sheeps cloathing.* Again, *Beware of the Leaven of the Pharisees: and Take heed lest any seduce you; for, many shall come in my Name, and seduce many.* And then, *If any tell you, Behold, Christ is here or there, believe him not, and walk not after them.* And in the Revelation he warneth by his own voice, and chargeth his, to go out of Babylon, saying, *And I heard a voice from Heaven, saying, O my people come forth out of her, and be not partakers of her sins, that ye receive none of her plagues: for, her sins are come up into Heaven, and the Lord remembereth her iniquities.* The Apostle saith the same, *Foin not your selves under one yolk with the unbelievers, for what participation hath Righteousness with Iniquity, or what fellowship is there between Light and Darknes, and what communion hath Christ with the Devil, or what part hath the Faithfull with the Infidel, or what agreement is there of the Temple of God with Idols? And therefore go forth from among the midst of them, and separate your selves, saith the Lord, and touch no unclean thing, and I will rescue you, and will be instead of a Father to you, and you shall be as Sons and Daughters*

to me, saith the Lord the Almighty. Again, Ephes. 5. Do not partake with them; for ye were in the way of darkness, but now ye are in the light of the Lord. Again, 1 Cor. 10. I would not have you become the companions of the Devil. Ye cannot participate of the Lords Table and of the Table of Devils. So 2 Thess. 3. O Brethren, we declare unto you in the Name of our Lord Jesus Christ, that you beware of every Brother walking dishonestly, and not according to the customs, which ye received from us. For, ye know after what manner ye ought to be followers of us. And again a little after he saith, If there be any that obeys not our word, set down in this Epistle, have ye nothing to do with him, that he may be ashamed. Again, Ephes. 5. Have no communion with the works of Darkness, which are unfruitfull. And 2 Tim. 3. Be it known unto you, that in the later times, there will be troublesome times. And afterwards, Having a shew of piety, but having denied the power thereof, turn thy self away from such. By what hath been said hitherto it appears clearly, what is the wickedness of Antichrist and his perverseness. Also the Lord commands our separating from him, and joyning our selves with the holy City of Jerusalem: therefore knowing such things, the Lord having revealed them unto us by his Servants, and believing this Revelation according to the holy Scriptures, and being admonished by the Commandments of the Lord, we do both inwardly and outwardly depart from Antichrist, because we know him to be the same; and we keep company and unity one with another, freely and uprightly, having no other intent and purpose but purely and singly to please the Lord, and to be saved: and by the Lords help, we joyne our selves to the Truth of Christ

Ephes. 5. Non voilla esser fait parzonnier de lor, car vos eras a la via de tenebras: ma ara sé luz al Seigneur. Item, 1 Corinth. 10. Yo non voil vos esser fait compagnons del Demoni. Vos non poe esser fait parzonnier de la taula del Seigneur & de la taula de li Demoni. Item, 2 Thess. 3. O fraires nos anuncien a vos al nom de nostre Seigneur Jhesus Christ que vos garde de tot fraire anant deshonestament, & non second las costumaz lasquels vos recepes de nos. Ca vos meseimes s'abe en qual maniera conveni a resmeillar nos. Et dedins. Si alcun non obediré a la nostra parola nota per aquest Evescoa, & non sia en semp mescla cum luy que el sia confondu. Item Ephes. 5. Nos voilla vos accompagnar a las obras non fructuosas de tenebras. Item 2 Tim. 3. Ma sapia aizo. Ca perillos temps istaren en li derreiran dia. Et dedins. A certa havent la semblança de pieta: ma denegant la vertu de ley, s'quirva aquisiti. De las cosas notas desobre se demonstra manifestament la malitia de l'Antichrist, & la soa perwerseta, &c. Et car lo es commanda del Seigneur departir se de luy meseime dedins & defora. Et conjoingner se a Hierusalem sancta Cita. Donc nos conoissent aquestas cosas, lo Seigneur revelant per li seo serf & crescent aquesta revelation iosta las sanctas Scripturas, & nos en semp admonesta de li Commandament del Seigneur, nos fazen departiment exterior & interior de luy, loqual nos cresen Antechrist, & aven uni compagnia, & unita de bona voluntat, et de dreita entention, de pur & simple perpousament de plaser al Seigneur, & asser salva: lo Seigneur ajudant, & la verita la Christ & de la soa Sposa enaima pechi-

nita de l' intellect po sostenir. Donc nos ordonnen notar quals sian las cosas del nostre departiment, & encara de la nostra congregacion, afin que si lo Seigneur aure dona aver aquesta meseima verita: Porte en semp cum nos l' amor en lei meseima. Et si per aventura non fossa ben enlumena, recepia ajutori per aquest menestier, lo Seigneur arrosant. Et si lo es dona plus a alcun, & plus autament; & nos desiren esser enseigna plus humilment, & saber meilli de luy, & esser corrigi en li nostre defect. Donc aquestas cosas que ensegon son causa del nostre departiment.

Sia manifest a tuit et a sengles la causa del nostre departiment esser ista, aital per la verita essential de la fe, & ministerial la verita essential de la fe, es la interior concouissance d' un verai Dio, & unita de Essencia en tres personas, laqual non dona carn ni sang. Coouitivamente convenivol al sol Dio, l' amor de luy meseime sobre totas cosas, la sanctification & l' honoration de luy sobre totas cosas et sobre tuit li nom: speranza viva per Christ en Dio, la regeneration et renovation interior per Fe, per Esperança, et per Charita; lo merit de Fesu Christ cum tota sufficiencia de gratia et justitia: la participation o la communion de tuit li esleit: la remission de li pecca: la sancta conversation, et lo fidel compliment de tuit li Commandament en la fe de Christ: la vera penitencia, et la final perseveranza, et vita eterna.

Las veritas ministerials son aquestas. La congregacion exterior de li Menistres, cum lo poble sujet, en luoc, et en temp,

and his Spouse, how small soever she appear, as far forth as our understanding is able to comprehend. And therefore we thought good to set down here for what causes we departed, and what kinde of Congregation we have, to the end that if the Lord be pleased to impart the knowledge of the same truth unto others, those that receive it, may love it together with us. And if peradventure they be not sufficiently enlightened, they may receive help by this Ministry, and be sprinkled by the Lord. If some one have more abundantly received, and in an higher measure, we desire the more humbly to be taught, and to learn better of him, and to amend our defects. Now then the causes of our Separation are these ensuing.

Be it known unto every one in general and in particular, that the cause of our Separation is this, namely, for the real Truths sake of the Faith, and by reason of our inward knowledge of the onely true God, and the Unity of the Divine Essence in three Persons, which knowledge Flesh and Bloud doth not afford; and for the besetting Service, due to that onely God; for the love of him above all things, for Sanctification, and for his Honour above all things, and above every Name: for the living hope through *Christ* in God; for Regeneration, and the inward renewing by Faith, Hope, and Charity; for the Merit of *Fesus Christ*, with all the sufficiency of his Grace and Righteousness: for the Communion of Saints; for the Remission of Sins; for an holy Conversation, and for the faithfull accomplishment of all the Commandments in the Faith of *Christ*: for true Repentance, for final perseverance, and Life everlasting.

The Ministerial Truths are these, the outward congregating of the Pastours with the People in convenient

place and time to instruct them in the Truth by the Ministry, & leading, establishing, & maintaining the Church in the Truth aforesaid. The said good Ministers press Faith and good Life, and are exemplary for manners and obedience, and watchfully follow the Example and Work of the Lord, toward the Flock.

The things which the Ministers are obliged to do for the Service of the People are these, the preaching of the Word of the Gospel: the Sacraments joynted to the Word, which do certify, what the intent and meaning thereof is, and confirm the hope in *Christ* unto the faithfull; the Ministerial Communion hath all things by the essential Truth. And all other Ministerial things may be reduced to the foresaid. But as to the particular Truths some of them are essentially necessary to Mans Salvation, other some conditionally. They are contained in the twelve Articles of the *Christian* Faith, and in divers passages of the Apostles. As for *Antichrist* he hath reigned a good while already in the Church by Gods permission.

The Errors and Impurities of *Antichrist* forbidden by the Lord are these, *viz.* a various and endless Idolatry, against the exprefs Command of God and *Christ*. Divine Worship offered, not to the Creatour, but to the Creature, visible and invisible, corporal and spiritual, rational and sensible, natural and artificial, under the name of *Christ* or Saints, Male or Female, and of Relicks, and Authorities; unto which Creatures they offer the Service or Worship of Faith and Hope, Works, Prayers, Pilgrimages, Alms, Oblations, and Sacrifices of great price. And those Creatures they serve, honour, and adore several ways, by Songs, and Hymns, Speeches, Solemnities, and Celebrations of Masses,

en la verita, per las ministerials, en la verita toca de sobre, amenant, establen, et conservant per fidella et sovendiera compaignia; li bon Menistre persen de la fe et de vita, essent en costuma et obedientia, et perfaçent esueillament la practiqua et uzança del Seigneur sobre lo grecs.

Las cosas lasquales li Menistre son entengu servir al poble son aquestas. La parola Evangelica, et la parola de reconciliacion, o la ley de gratia al sen o entencion de Christ. Cael deo notificar la parola Evangelica: lo Sacrament ajoinct a la parola certifica lo seo sen et entendament, et conserman l'esperança en Christ et en lo fidel. La communion ministerial a todas cosas per la verita essential. Et si algunas otras cosas sian ministerials todas se pon ja conclurre en aquest dir. Ma d'aquestas singulars veritas, algunas son necessarias essentialment a la salu humana, algunas condicionalment se contenen en 12. Articles, en l'aiostament de plusiors parolas de li Apostol. Ma car l'Antechrist per lo passa ja regnant en la Gleisa per la permissio Divina, etc.

Las errors et las non munditias entreditas per lo Seigneur de l'Antechrist son aquestas, varia et non nombriivol, idotries contra lo Commandament de Dio et de Christ, dona a la creatura, et non al Creator, vesibla et non vesibla, corporal o spiritual, entendivol, et sensibla natural o fabrica, per qual se sia art sot qualque qual nom de Christ, o de li Sancte o de las Sanctas, et de las reliquias & de las authoritas, a lasquales creaturas es servoi per se, per speranza, per effect, per oracions, per peregrinacions, per alimosnas, per offertas, per sacrificis de grand despensas. Laqual creatura illi colon, adoran, honran per plusiors manieras. Per cançons, proimis, per solemnizacions, et celebracions de Messas, de Vespras, de
Com-

Completas a lor meseime, per horas, per vigilijs, per festivitas, per aquisament de gratia, laqual de gratia ista al sol Dio essentialment, et en Jesu Christ meritoriament, et es aquisa per la sola fe, per lo Sanct Spirit.

Car la es non alcuna antra causa de idolatria sinon falsa opinion de gratia, de verita, de authorita, d'envocation, d'entrellation, laqual el meseime Antechrist departic de Dio et en li menestier, et en las autoritas, et en las obras de las soas mans, et a li Sanct, et al Purgatori. Et aquesta enequita de Antechrist es dreitament contra lo premier article de la fe, et contra lo premier Commandament de la Lei.

Semeillament lo desorden amor del mond, de l' Antechrist, es del qual germenan tuit li mal et li pecca en la Gleisa, de li guidor, de li regidor, de li officier, liqual pecca istan sença correctiion, illi son contra la verita de la fe, et contra la conoissença de Dio lo Paire. Testimoniant Joan. loqual dis. Aquel que pecca non conois ni non ve Dio. Car si alcun ama lo mond, lo Charita del Paire non es en luy. La seconda eniquita de l' Antechrist es d'esperanza de pardon, et de gratia, et de justitia, et de verita, et de vita eterna, non reposta en Christ, ni en Dio per Christ, ma en li home vivo et mort. et en autoritas, et en menestier Ecclesiastic, en benedictions, en sacrifications, en orations, et enaimi de las auras sobre nombras, ni per vera fe laqual obra penitencia per charita, et per departiment del mal et per aiostament al ben. Istablament et principalment l' Antechrist enseigna non sperar en aiço, la regeneration, la confirmacion, la spiritual refection, o communion, la

Vespers, fitted unto the same, by certain Hours, Vigils, Feast-days, thereby to obtain Grace, which is essentially in God alone, and meritoriously in Christ, and is to be obtained by Faith alone, through the Holy Spirit.

And indeed, there is nothing else that causeth Idolatry, but the false opinion of Grace, Truth, Authority, Invocation, Intercession, which this Antichrist hath deprived God of, to attribute the same to these Ceremonies, Authorities, the Works of a mans own hands, to Saints and to Purgatory. And this Iniquity of Antichrist is directly against the first Article of Faith, and against the first Commandment of the Law.

So also, the excessive Love of the World, that is in Antichrist, is that whence springs such a World of Sin and Mischief in the Church, as well in them that govern, as in them that officiate in the same, who sin without controul; they are against the Truth of Faith, and against the knowledge of God the Father. Witness St. John saying, *He that sinneth knoweth not, nor seeth God: for, if any love the World the Love of the Father is not in him.* The second Iniquity of Antichrist, lieth in the hope which he gives, of Pardon, Grace, Justification, Truth and Life everlasting, as things not to be fought and had in Christ, nor in God by Christ, but in men either living or already deceased, in humane Authorities, in Ecclesiastical Ceremonies, in Benedictions, Sacrifices, Prayers, and such other things, as were before mentioned, not by a true and lively Faith, which worketh Repentance by Love, and causeth one to depart from evil, and give himself up to God. Again, Antichrist teacheth not to setle a firm hope in those things, viz. Regeneration, spiritual Confirmation, or Communion,

munion, Remission of Sins, Sanctification of eternal Life; but to hope, through the Sacraments, or, by means of his wretched Simony, whereby the People are greatly abused; in so much that putting all things to sale, he invented a number of Ordinances, old and new, to get moneys; giving way, that if any do but such and such a thing, he shall get Grace and Life. And this twofold Iniquity is properly called in the Scriptures Adultery and Fornication. And therefore such Ministers, as lead the simple People into those Errors, are called the Whore of the Revelation. And this Iniquity is against the second Article, and again, against the second and third Commandment of the Law.

The third Iniquity of *Antichrist* consists in this, that he hath invented, besides the matters aforesaid, certain false Religious Orders, and Rules, of Monasteries, putting men in hope of acquiring Grace by building certain Churches, as also because they do therein often and devoutly hear Mass, receive the Sacraments, make confession to the Priest (though seldom with Contrition) observe his Fasts, and empty the Purse for him, and be a professed Member of the Church of *Rome*, or if one have dedicated or vowed himself to be of such an Order, Cap or Frock; all which he doth press as Duties, contrary to all Truth. And this Iniquity of *Antichrist* is directly against the eighth Article of the Creed, *I believe in the Holy Ghost*.

The fourth Iniquity of *Antichrist* is, that notwithstanding his being the *fourth Beast* formerly described by *Daniel*, and the *Whore of the Revelation*, he nevertheless adorns himself with the Authority, Power, Dignity, Ministry, Offices, and the Scriptures, and makes himself equal with the true and holy Mother the Church, where-

remission de li pecca, la sanctification de vita eterna: ma per li Sacrament, et per la soa simonica, pravita per laqual lo poble es scarni, et avent totas cosas vendablas, atrobe varias ordonnanzas anticas et novas sot obtènement de pecunias, permetten si alcun auré fait aizo o autre, dit o autre fait, vol qu' aital aquistare gratia et vita. Et aquesta dobla eniquita es appella propriament en las Scripturas, avorterit et fornication. Emperzo aitals Ministres regent lo poble bestial, en aquellas errors son appella meretrix Apocalyptica. Et aquesta eniquita es contra lo second Article, et dereço contra lo second et lo ters Commandament de la Ley.

La terza eniquita de l' Antechrist es quel atroba autrament que es dict, falsas Religions, et reglas, et Monastiers, en Gleisas per aquistament d'esperanza. Enaimi quasi alcun sovendeiant auvire devotament Messas, et autre usa de li Sacrament, o sere confes, (ma rarament contrit,) et satisfazent per dejunis et despoillament de borsa, o si sere ista, o sere membre en Gleisa Romana, o si el sere dona, o liora a la regla o a la cappa, illi afferman contra tota verita dever. Et aquesta enequita de l' Antechrist es dicitament contra loyen article del Symbolo. Yo creo al Sanct Spirit.

La quarta eniquita de l' Antechrist es car el mesme essent la quarta bestia devant scripta per Daniel, et meretrix Apocalyptica, se orna de nom de authorita, de potesta, dignetas, de menestiers, d'officis, de scripturas, et se aigala et comara a la vera et sancta Maire Gleisa,

en taqual menesterialment es salu, et non autrament, en laqual es la verita de la vita, et de la doctrina, et de li Sacrament, et de li soject. Car sinon quilli se cabres enaimi, e li seo Menistre erronic, et manifest peccadors, conoissua seria abandonna de tuit. Car li Emperador, & li Rey, & li Princi estimant ley esser semblant de la Sancta Maire Gleisa, ameron ley meseima, & la doteron contra lo Commandament de Dio. Et aquesta eniquita, de li Menistre, de li soject, de li ordenna en error & en pecca, es dreitament contra lo noven. Yo creo la Sancta Gleisa. Aquestas son de la prima part.

Secondament, car li participant a las solas cosas defora en las costumaz, ordenas & atrobaz humanament, creon o esperan lor participar a la verita de li officii pastoral, & de la cura, cum si quilli sian tondu enaimi aquel, & sian oinct a modo de las pares, & sian benaizi tocant lo libre & lo calici com la man, confessan la lor esser ordena dreitament Sacerdots. Semeillantament (enaima es dit de sobre) lo poble soject, communicant per parolas, per segnals, per exercitacions defora, & per li lor souvent divers fait pensan ja lor participar a la verita traita d'aqui meseime. Et aizo es contra l'autra part del noven Article. Yo creo la Communion de li Sanct. Lo ves de isir de la pefsima communion de li Monach, a la participation de laqual amenant li home carnal, pois fan lor sperar en cosas de nient per l'avaritia, sian quals se sian o luxurios o avars, solament quilli donan a lor meseimes, dizon lor participar a la lor paureta & castita.

in Salvation is to be had ministerially, and no where else; wherein is found the Truth of Life, and Doctrine, and of the Sacraments, and Subjects. For if he should not cover himself in this manner, his Ministers being such notorious Sinners, he would soon be abandoned by all: for Kings and Princes supposing him to be like or equal to the true and holy Mother the Church, they loved him, and endued him against the Commandment of God. And this Iniquity of the Ministers, Subjects, and ordained persons given up to Error and Sin, is directly against the ninth Article, *I believe an holy Church*. Thus much for the first part.

In the second place, those that being partakers of the outward Ceremonies onely, instituted by humane Inventions, do believe and hope to partake of the reality of pastoral Cures and Offices, if they be but shaved or shorn like Lambs, & anointed or daubed like Walls, and made holy by touching the (*Mas-*) Book, and the Chalice into their hand, they proclaim and publish, that they are ordained lawfull Priests to all intents. In like manner also the People (as is said before) subject unto them, communicating with them, by words, signs, and other outward exercises, they conceive they partake of the Truth thereon depending. And this is against the other part of the ninth Article, *I believe the Communion of Saints*. But it behoves us to depart from the wicked Communion of the Monks, by whom carnal men are easily drawn away, they through covetousness making them to trust in things of nought, be they never so riotous and wretched, provided onely they give liberally unto them, and then they say, Such men are made partakers of their poverty and chastity.

The fifth Iniquity of *Antichrist* consists in this, that he doth feign and promise Pardon and Remission of Sins unto Sinners, not the truly contrite, but such as are wilfully persevering in their evil practises: in the first place he doth promise them Forgiveness of their Sins, for their auricular Confessions sake, and humane Absolution, and for their Pilgrimages, and this he doth out of Covetousness. And this Iniquity is against the eleventh Article of the Faith, *I believe the Remission of Sins*. For the same is in God authoritatively, and in *Christ* ministerially, through Faith, Repentance, Charity, and Obedience to the Word, and in Man by participation.

The sixth Iniquity lies herein, that to the very end of their Lives they go on hoping and trusting thus in the fore-mentioned Iniquities and coverings, especially till they come to the *last Unction*, and their invented *Purgatory*; in so much that the ignorant and rude Multitude do persevere in their Error, they being taught and made to believe, that they are absolved of their Sins, though they never freely depart from them, for to hope Forgiveness of Sins and Life everlasting. And this Iniquity is directly against the eleventh and twelfth Articles of the Faith.

La quinta eniquita de l' Antechrist es quel promet enseintament perdonnanza & remission de li pecca a li peccador non contrit verament, & non cessant istablement de las malas obras: ma premierament remission de li pecca en la confessi-on auricular, & en l' absolution humana, en las pelegrinations per avaricia. Et aquesta eniquita es contra lonzen Article de la Fe. To creio la remission de li pecca. Car illi es en Dio authoritativament, & en Christ ministerialment, per Fe, per Speranza, per Penitentia, per Carita, per obedientia de parola, eu l' home participativament.

La sexta eniquita es, ca illi ser von a sperança entro a la fin de la vita per las devant ditas cubiertas enequitas, per li manifest peccador, & specialment per la extrema onction, & lo Purgatori soima, enaima que li home rustic de la verita perseveron en error, & sont absout de li pecca de liqual unqua non se departiron per libra volunta que illi spere ssan la remission avenador, & vita eterna. Et aquesta eniquita es dreitament contra lonzen & lo dozen Article de la Fe.

ARTICLE II.

Of the Purgatory Dream.

The Purgatory Dream which many Priests and Monks hold forth and teach as an Article of Faith, with many Lyes, asserting is this; that after

Lo Purgatori soima, loqual moti Preires & Fras promorvon & enseignan coma Article de Fe, & com motas messongnias disent. Quen apres aquesta vita, en apres

apres lo montament de Christ al cel, las armas specialment d' aquilli que devon esser salva, non satisfacent en aquesta vita per li lor pecca issen del corps, sostenren penas sensiblas, & son purga en aquel sobre dit Purgatori en apres aquesta vita, & saillon de luy en apres la purgation, algunas primeras, algunas en apres, algunas al dia del judici, & algunas ara devant lo dia del judici: per lasquals armas un chascun fidel devon & poon adjuar en apres aquesta vita per ligam de Charita, con orations, & Dejunis, et con almonas, & con Messas. Sobre lo qual Purgatori per compliment de la lor avaritia mori en enseint motas cosas en enseignant & predicant cosas non certas, disent que aitals armas sian tormentas al sobre dit Purgatori, algunas entro al col, otras entro a la çentura, la otras lo de, & diçor que algunas vez, seon et manian en taula, & fan convilli, & specialment quan es la festa de todas las armas, quand la gent ussron a li Preyre largament sobre las sepulturas de lor. Et dison que algunas vez coillon las brisas sot las taulas de li ric. Todas aquestas cosas et motas otras mesoingnas, l'avaricia & simonia es creisua & alarga encerquaizo, & las claustras son haulças, & li temple sumptuos son edifica, & alarga, & an multiplica autars outra modo, & non nombri vol monteça de Moynis, et de Canoinis, & an d' intremena otras cosas lasquals an donna caison dalargament & deligament, & donna la parola de Dio en desprezi. Et lo poble es mot deceopu & engana en las armas; et en la substantia liqua fan lor esperar en cosas non certas, et li fidel son rescondu: et quand illi

this Life, since the Ascension of Christ into Heaven, the Souls, especially of such as are to be saved, not having satisfied in this Life for their Sins, departing their Bodies, must endure very sensible Pains, and be thoroughly purged after this Life in Purgatory, and that being purged, they come forth thence, some sooner, some later, and other some not till Doomes Day, and others readily and long before it; in commiseration of which Souls, every faithfull man may and ought to help them, even after this Life, by the Bond of Charity, through Prayers, Fasts, Alms, Masses. And in this Purgatories behalf, many have, to glut their Avarice, invented abundance of uncertain things, which they taught and preached, saying, That those Souls are tormented in the said Purgatory, some up to the very Neck, others to their Middle, others by the Finger; and that sometimes they sit and eat together at Table, and make good Cheer, especially on the Day of All Souls, when the People do offer largely unto the Priests upon their Sepulchers. And sometime, say they, they are picking up Crums under the rich mens Tables. By means of all which & many other Lyes, their Avarice and Symony is grown and multiplied to a great height. There are Cloisters raised, Temples costly built and endowed, Altars reared up and multiplied above measure, and a world of Monks and Canons, who have invented many things more, whereby to relieve and release those poor Souls, making a meer Mockery of the Word of God. And the People are grievously cheated and abused about the matter of their Souls, and their substance, they being made to put their trust in such uncertain things, whiles the Faithfull must heal themselves; for, if once they refuse to

teach the said Purgatory as an Article of Faith, they are forthwith most cruelly condemned to death and martyred.

And therefore we stand engaged to speak of this Purgatory, and to hold forth what we conceive of it.

First then, we say, that the Souls of those which are to be saved, must finally be purged of all their uncleanness, according to Gods Ordinance, declared *Revel. 21*. No unclean thing giving up it self to abomination and Lying, shall enter into Heaven. Now we do hold, that Faith and the Scriptures do promise us many and sundry ways of purging or cleansing those that are in this present Life of all their Sins. But *St. Peter* shews *Acts 15*. that the Hearts are purged by Faith, and that Faith is sufficient to cleanse evil, without any other outward means. As it is made plain by the Thiefs case on the right hand of *Christ*, who believing, and sincerely acknowledging his Sins, became worthy of Paradise. The other way of purging the Spouse of *Christ*, is, by Repentance, spoken of *Isai 1*. the Lord commanding there, *Wash your selves, cleanse your selves, remove the evil out of your thoughts from before mine eyes, desist doing perverse things.* And afterwards, *Though your sins were like Scarlet, they shall be made as white as Snow; though they were as Crimson, they shall be as white Wooll.* In which place the Lord presents himself unto the truly penitent in manner aforesaid, and those that were guilty of sin, shall be made as white as Snow. There is another way yet of purging Sin, mentioned by *St. Matthew, ch. 3*. where it is said, *He hath his Fan in his hand, and will purge his threshing floor clean, and gather his Grain into his Barn.* Which passage *Chrysostom* applies to the Church present in this

non volon enseigner aquel dit Purgatori per se, son condamna a mort crudelment et martureia.

Donc nos sen a parlar d' aquest Purgatori, & notificar encerca lui lo nostre semblant.

Nos disen premierament, que las armas de li devent esser salva, son finalment de dever esser purgas de todas las lor non munditias second l' ordennament de Dio, enaïmi es manifest en l' Apocalyps 21. Alcuna cosa soza facent abomination in mesongna non intraré en lei. Nos sot porren que la fe & l' escriptura spon a nos moti & divers modi de purgar per liqual son purga li habitant en la vita present de tuit li lor pecca, &c. Ma Sanct Peire demonstra. Act. 15. que li cor son purifica per se, & que la fe es sufficient a purgar li mal sença antre aïostament de fora. Enaïma es manifest del lairon istant de la destra, loqual cresent, & reconissent li seo pecca viazament, fo degne de Paradis. Autre modo de purgar l' Esposa de Christ per penitencia, es toca en Esaia, alqual luoc lo Seignor dis. Lavaros estas munda, osta lo mal de las vostras cogitations, de li meo oilli repansa vos de far perversament. Et senséc. Li vostre pecca seren enaïma vermeillon, illi seren emblanquezi enaïma neo, seren enaïma verniz illi seren enaïma lana blanca. Alqual luoc lo Seignor demostra si meseime a li veray penitent, segond lo modo spon, aquilli liqual auren pecca seran emblanquezi coma neo. Autre modo de purgar li pecca, es toca en Sanct Matth. 3. Alqual luoc di. Lo ventuilli loqual en es la soa man, el mundare la soa aïra, & aïostaré lo froment al seo granier. Laqual parola Chrysostome spon de laïra de la Gleïsa present, & del
fuoc

fuoc de la tribulation. Et non solament lo Seignor munda la soa aïra per las tribulations, ma munda per si mesime la soa Sposa, aizi en aquesta vita. Enaimi dis Sanct Paul. Christ amé la Gleisa, et lioré si mesime per lei, quel sanctefiques lei mundant lei cum lavament daïga en parola de vita, que el mesime donnes a si gloriosa Gleisa, non avent macula ni ruga ni alcuna cosa d' aquesta manera, ma quilli sia sancta & non soza. Dont l' Apostol demostra que Christ amé tant grandament la Gleisa quel non vuolc mundar la con autre lavament, sinon con lo seo propi sang, & non enaima non sufficient que la remagna alcuna immundicia: ma donc lei a si enaimi gloriosa quilli non aja mailla ni ruga, ni alcuna cosa d' aquesta manera, ma quilli sia sancta & non soza. Et aquest testimoni non solament resonna en terra del sufficient mundament de l' Esposa de Christ al sang de luy: ma acer es testimoni al cel d' aquilli liqual an consegu ley meseima zo es aquella mundicia actualment, de liqual es dit en l' Apocalyps. Aquisti son liqual vengron de la grand tribulation, & laveron las lor vestimentas, & las emblanzieron al sang de l' Agnel, emperzo son devan lo seti de l' Agnel & sorvon a luy. Vevos quanti modi son cuilli de la fe de l' Escritura, per li qualli fazent viage en aquesta vita son purga al present de li lor pecca.

Nos supponen terzament, que lo es cosa segurissima que un chascun viva enaima en la vita present, quel non besongne en apres d' alcuna purgation. Car lo es meilli far ben en la vita present, que sperar en apres non certan ajutori. Et vita plus segura es que lo ben loqual alcun

Life, and the Tribulations thereof. And not onely by Tribulations, but by himself also doth the Lord here in this Life cleanse his Spouse and threshing floor, as St. Paul saith, Christ loved the Church, and gave up himself for it, to hallow it, cleansing it by the washing of Water, by the Word of Life, to make unto himself a glorious Church, having neither spot nor wrinkle, nor any such thing, but to be holy and unblameable. Where the Apostle shews, that Christ so loved his Church, that he would not cleanse it by any other Washing, but by his own Blood; and that doubtles not so, as that it should be any ways insufficient, but effectually, in such sort, that there remains no uncleanness at all; he having so glorified her, that she hath no spot nor wrinkle, nor any such thing remaining upon her, but is made holy, and undefiled. And this Testimony of the Washing of the Spouse of Christ in his Blood is not onely rendered here on Earth, but Testimony is given also from Heaven by those which obtained this effectual Washing, it being said of them in the Revelation, These are they, that came out of great Tribulation, and washed their Garments, and whitened them in the Blood of the Lamb, and therefore they are before the Seat of the Lamb, and serve him. And thus ye see, how many ways may be taken forth by Faith out of the Scriptures, to shew that those that sojourn in this Life, are purged of their Sins here before they leave it.

We hold in the third place, that it would be far safer for every one so to live in this present Life, that he should not need any Purging afterwards. For, it is much better to do well in this Life, than to hope for uncertain help after it. And it is the far surer way, instead of what good

others will do us after our death, to do the same our selves while we are yet alive, it being a happier thing for a man to depart hence in a free condition, than to seek for liberty after he shall be fettered.

Besides what hath been said, we maintain, that it cannot be made out by any exprefs passage of the holy Scriptures of the Law of God, nor any holy Teachers grounded upon the said Scriptures, without wresting them, that it hath been held by common consent, that the Faithfull ought to believe of necessity, and publickly to profess as an Article of Faith, that there should be such a place as Purgatory, after this Life to be entered into for sins after the Ascension of *Christ*, by such Souls especially, as being otherwise to be saved shall not have made satisfaction in this Life for their sins committed, where they should endure most sensible Pains, being once departed their Bodies, and to be cleansed, and that thence some should come forth again sooner, and some later, some at Dooms Day, and others before. And as to the first part, *viz.* Scripture proofs, there is none at all to be found throughout the *Bible* for it; let us peruse the whole Law of God, we shall not meet with any one passage obliging or binding a *Christian* necessarily to believe, as an Article of Faith, that after this Life there should be such a place as Purgatory, as some aver. There is not one place in all the holy Scriptures, to shew it, neither can there be any evidence produced that ever there entered any one Soul in such a Purgatory, and came out again from thence.

And therefore it is a thing not to be credited, nor believed: for proof whereof *St. Augustin* in the Book which he entituled *Mille verba*, writes thus, We believe by Faith universal,

spera esser fait per li autre en apres la soa mort, quel lo faça per si meseime aizi dementre quel vivo, cum la sia plus beneura cosa saillir libre qu' en apres li ligam cer-car liberta.

Aquestas cosas devant pausas nos di-zen, que la non se troba spressament per las sanctas Scripturas de la Ley de Dio ny de li sanct Doctor fondant en illa meseima, & non squivolment, que la non es vist amenar concordivol sententia, que li fidel dean esser costreit de necessita creyre ni tenir, ni confessar publicament coma per Article de Fe que la sia aital luoc de Purgatori en apres aquesta vita per li pecca, al qual en apres lo moment de Christ al cel, las armas, specialment d' aquilli liqual devon esse salva, non satisfacent en aquesta vita per li pecca, & softenent penas sensiblas eisent del corps, & sian purgas, del qual algunas saillon premieras, algunas en apres, & algunas al dia del judici, & algunas ara devant lo dia del judici. En quant a la primera part, zo es de l' Escripura, que non sia deducivol cosa segond ley meseima; daiso appareis manifestament, car transcorrent tota la Ley obligant li Christian, non es vist esser alcuna spressa Scriptura de la Ley per la qual a li fidel sia de necessita creyre coma Article de la Fe, que en apres aquesta vita sia aital luoc de Purgatori, enaima alguns dison. Ni a luy meseime non es dona la primera significacion d' alcuna part de la sancta Scriptura, ni non se po far fe d' alcuna arma que sia intra en aquel dit Purgatori & sia sailli de luy.

Donc non es de creire ni de tenir per fe. A confermation daizo, Augustin al libre loqual s' appella Mil Parlament, scri enaima. Car nos cresen per Fe Catholica,

tholica, & per Divina Authorita lo regne de li cel esser lo premier luoc alquel lo Baptisme es receopu. Lo segond la pena a laqual li scomminga strang de la Fe de Christ soostenren eternal torment. Lo ters nos mesconoissen al postot, ni acer trobe lui en la sancta Scriptura.

Aquel meseime sobre aquella meseima parola. Non possessiren lo regne de Dio scri enaيمي. O fraires alcun non s'engane: car la son dui luoc, & lo ters non es al postot. Car aquel que non merita de regnar cum Christ, perire cum al Diavol senza alcuna dubitation. A consideration d' aquestas cosas di Chrysostome sobre Math.20. Lo regne de li cel es semblant al home paire de familia: sobre laqual parola di. L' home Paire de familia es Christ, alqual lo cel & la terra es quasi coma una maison. Ma las familias son li celestial & li terrenal, loqual edifique maison de tres cambras. Co es l' enfern, lo cel, & la terra. Li combatent habitan sobre la terra, en l' enfern li venzu, al cel li vencedor. Que nos pausa al mez non voillan descendre a aquilli que son en l' enfern, mas montar a aquilli que son al cel desobre.

Ve vos aquestas autoritas sonan aizo, que la son tant solament dui cert luoc en apres lo montament de Christ al cel, en apres aquesta vita de las armas sallias del corps, & lo ters non es al postot, ni se troba quel sia en las Scripturas, &c.

Donc com en alcun luoc en la Ley non faza alcuna spreza mencion d' aital luoc de Purgatori, ni li Apostol an laissa a

and by Divine Authority, that the Kingdom of Heaven is the first place, whereinto Baptism is received. The second, is that where the Excommunicated and Stranger from the Faith of Christ, shall suffer everlasting Torments. As for a third, we know none such at all, and finde nothing certified of it in the holy Scriptures.

Again, in the same Book upon this passage, [*Shall not enter into the Kingdom of God*] he writes thus, O Brethren, let none deceive himself, for there are but two places, the third is not at all: for he that is not found worthy to reign with Christ, doubtless must perish with Satan. To this purpose St. Chrysostom on the twentieth Chapter of St. Matthew, where it is said, *That the Kingdom of Heaven is like unto a Housekeeper*: speaks in this manner, This Housekeeper is Christ, to whom Heaven and Earth is an House, as it were, and the Families are the Celestial and the Terrestrial Creatures: in this House he hath built three Chambers, Hell, Heaven, and Earth. The Militant or combating party are these which inhabit the Earth; those that are overcome go down to Hell; but they that have overcome, enter Heaven. Let us take heed (saith he) we that are in the middle Region, that we descend not after them which are in Hell, but rather that we may mount up to them which are above in Heaven.

Is it not plain by these Authorities, that there are but two certain places, after Christ's Ascension into Heaven, whither the Souls do go, departing from their Bodies, and that there is no third place at all, and none to be found any where in the holy Scriptures.

And therefore no express mention at all being made throughout the Law of God, of any such place as Purgatory,

tory, and the Apostles having not left us any instruction about the same; and the Primitive Church also, governed according to the Gospel, and by the Apostles themselves, having not left any Ordinance or Commandment behinde about it: and seeing Pope *Pelagius* first five hundred and eight years after *Christ*, began to make this Institution, that Remembrance should be made of the Dead in the Mass; it follows, there being no one expresse proof for it in the Law of God, that it is needless to believe the said Purgatory as an Article of Faith, and that there should be such a thing after this Life.

But whence is it then (one might wonder) that People now a days are so much taken with this opinion of assisting the Dead? seeing that in all the Scriptures there is nothing expressly taught concerning it, unless it be in the Book of *Maccabees*, which doth not belong to the *Old Testament*, nor is Canonical, and that neither *Christ*, nor any of his Apostles, nor any of the Saints, next succeeding and living after them, ever taught any to pray for the Dead; but were all of them very carefull to teach that the People that lived unblameably; should be holy: therefore answering his Quære, we say, that the first cause hereof is, the Deceit and Craft of the Priests, proceeding from their greedy Avarice, who did not teach and instruct the People as the Prophets and Apostles of *Christ*, well to live, but onely to offer roundly, and to put their trust and hope of Deliverance and Salvation upon Purgatory.

nos alcun spres enseignament. Ni la Gleisa primitiva conversant second l'Evangel de laqual li Apostols eran regidors, non an liora a nos alcuna cosa per ordenament ni per commandament: ma Pelagi Papa en apres li an del Seignor cinq cens & cinquanta huit, se legis luy aver ordena: que en la Messa se ayarecordanza de li mort. La resta que de l'Escritura amena spressament de la Ley de Dio, que la non es de necessita creire enaima Article de Fe, esser aital luoc de Purgatori en apres aquesta vita, &c.

Ma la corre dobi per que li home modern ayan tant d'afect a li adjutori de li mort, com en tota la sacra Scriptura lo Seignor non enseigne aizo spressament, estier lo libre de li Machabei, loqual non es del Veilli Testament, ni acer Canonico. Ni Christ, ni li Propheta com li seo Apostol, ni Sanct, prochan ensegador de lor, non euseigneror orar per li mort: ma enseigneror mot curiosament que lo poble vivent sença crim fora Sanct. Donc respondent al dubi d'avant dit sot jong; que la prima causa es lo decebament & engan de li Preire, procedent d'avaricia, liqual non enseigneror lo poble al modo de li Propheta de Christ, & de li Apostol curiosament a ben viore: ma enseigneror ussfrir mot, mettent a lor speranza de liberation & beatification del Purgatori.

ARTICLE III.

Of the Invocation of Saints.

Ara es a dire de l'envocation de li Sanct, laqual acer li Maistre com li aïssant se a lor predican & promonon con grand diligentia publican coma per Article de Fe, disem que li Sanct existent en la patria celestial son desfer prega de nos viant en aquel modo loqual solon usar communament li Preyre, & li autre popular per lo lor amostrament enjoignent a lor meseimes, & autras cosas per ajutori d'envocation. Per laqual envocation, autorisation, & magnification, lo poble es vist sentir d'aizo carnalment & arrirolment: cresent que enaima se fay devant lo Rey terrenal essent ira, li autre non enaymi ira intercedon per algun mitignant la soa ira devant luy meseime, enaimi lo poble estima esser fait devant Dio, que li Sanct eirant se al peccador mitigon l'ira de lei.

Et aizo non es vist esser de creyre, com enaimi non seria vist esser vera conformita de la volonta de li Sanct com la volonta de Dio: car a aquel alqual Dio sendegnaria non seria vist que illi meseime seiresan a Ley.

Secondament per aquesta magnification & envocation de li Sanct, lo poble encorre en idolatria, considant se plus a alcun de li Sanct que a Dio, & servent a luy plus affectuosament que al sol Dio. Et demostrant aizo perfait, & per ornament d'autras plus precios, & per sons

Now we shall speak also something of the Invocation of Saints, concerning which, some of our Masters and their Adherents preach and keep a stir, to publish it as an Article of Faith, saying, that the Saints departed, and being possessors of the heavenly Countrey, ought to be prayed unto by us, in such a manner as the Priests use to do, and other People by their Instruction, enjoying them many other things to further and facilitate their Invocation; by which Invocation, authorizing and magnifying of it, the People believe carnally and erre greatly; conceiving, that as it is practised in the Courts of earthly Kings, being provoked or wroth, that some about them, which are not in the like passion, do intercede for others, and mitigate their displeasure; so it must needs be also with God himself; that is to say, that the Saints deceased must assuage God's anger, when it is kindled against a Sinner.

But we ought to believe no such matter; for, if that were true, there would be no true conformity, between the will of the Saints, and that of God. For, it would have an appearance, as if the Saints were not moved with indignation against him, that provokes God to indignation.

And secondly, by this magnifying of, and praying to the Saints, the People falls away into Idolatry, putting more trust in the Saints, than in God himself, and serving them with more affection than the onely God; which they do effectually make appear by the adorning of their Altars

most

most preciously, their lowdest Peals (of Ringing and Singing) the multiplicity of Lights and Candles, and other Solemnities about them; by all which the simple People conceive no otherwise of them, than that the Saints are more mercifull than God himself, as being able to deliver from Damnation, by their Intercession to God, those whom God had already condemned. Besides to maintain this the better, the silly People are taught, that the said Saints love to have Gifts and Presents offered them, and that they are delighted to hear their Praises, and that they intercede most for those that offer, and praise, and honor them most; all which are things to be carefully shunned, and had in abomination.

This sort of Invocation it is, that we are now to treat of, and to make known what we do hold concerning this Invocation of Saints. And first and foremost we will say, what Invocation is, Invocation is an earnest Desire of all the Minde and Soul, adrest to the onely God, by Voice, in Praying. Secondly, we hold, that *Christ* Man is Mediatour between God and Man, and our Advocate towards God the Father, having paid for our Sins, *1 Tim. 2. 4.* approaching unto God of himself, ever-living to intercede for us: *No man comes to the Father, but by him.* And, *Whatsoever* (saith he himself) *ye shall ask of the Father in my Name, I will do it.* Who giveth abundantly to all that ask him, and upbraideth no man. He is our Advocate towards God the Father, and he forgives our Sins. The Truth is, he presents himself in some sort unto us, before we stir our selves. He standeth at the Gate, and knocketh, that we should open to him; and to obstruct all means and occasions of Idolatry, he sitteth at the right hand of the

plus resplendent, & multiplications de candelas, & per outras solemnitas. Per lasquales cosas appareis a li simples que illi meseime sian plus misericidios que Dio, & que aquel loqual el meseime aure condemna illi meseime desloran encara de la damnation per orations. Per laqual cosa, outra d' aizo li simple aprenon que li Sanct desfran dons uffertas & propias lausors, & qu' illi entercedon majorment aquilli liqual donaren a lor encens, uffertas, & outras lausors & honors, lasquales cosas son totas d' esquivar & abominar con grand diligentia.

*Donca nos sen a parlar d' aquesta invocacion de li Sanct, & notificar encerca Ley la nostra entencion. Premierament & devant totas cosas nos sotponen qual sia lo nom d' aquella invocacion. Envocar es meseime, lo desier de tota la ment & de tota l' arma manda la vouz en la oration al sol Dio. Nos sotponen secundament que l' home *Christ* es megencier de Dio de li home, & Advocat en apres lo Paire, & a pagador per li nostre pecca. Appropriant a Dio per si meseime vivent totavia prega per nos. Algun non ven al Paire sinon per luy. Et qualquequal cosa nos demandare al Paire al meo nom yo farey aizo. Loqual dona a inuit abondivolment & non la repropria. Et el es Advocat en apres lo Paire, & perdonador per li nostre pecca. Acer el sa presenta el alcuna manera a nos devant que nos nos movan. El ista a l' hus, & buta que la li sia hubent, loqual volent claure la via de tota idolatria existent al cel en la dextra del Paire, vol*

que

que tuit fidel aya luy en la ment, & atenda a Ley mescime: cum la cura de li fidel deo esser a Christ per cogitation & per affection, & resimillament en entendre a aquel qu' es desobre. Iosta zo qu' es dit. Si vos en semp resuscites cum Christ queré aquellas cosas lasquales son desobre, al qual luoc Christ es, se sent en la dextra de Dio. El es l' hus per loqual si alcun intrare sere salva. Alcen non ven al Paire sinon per mi. Nos sotponen terçament que li Sanct non son laisa a nos a cottivament, ma a resimillament. Sanct Paul dis. O fraires sia resimillador de mi enaimi yo de Christ, & garda a aquilli que van enaimi, vos avé la nostra forma. Sanct Peire non laisse si adorar a Corneilli, ni l' Angel de Fohan l' Evangelista. Et per aizo Augustin scrivent enaimi de la vera Religion. O Religios lo cootiva de li home mort non sia a vos: car silli visqueron sanctament, illi non se an enaimi quilli queran tal honor ma volon luy esser colu de nos, per loqual enlumena sategion nos esser consort con lor. Donc illi son desser honra per resimillament non desser adora per Religion. Aquestas cosas sobre pausas, nos dizen que alcun home issi del corps autre que Christ non es desser adora, ni non es cert ni veray Advocat ni meiercier de Dio & de li home, ni entrepellador per li peccador en apres lo Paire ni es necessari quilli sian invoca per aquella entrepellation de li vian. Loqual jurant receop lo proverage en aizo que demande & auré per l' humana generation, laqual el re-

Father in Heaven, and wills that every faithfull Soul shall minde him onely, and have an eye and recourse to him alone: for all the care and thought of the Faithfull should be bent to Christ, with all the heart & affections, imitating him that is above. In which regard it is said, *If ye be risen with Christ, then seek the things that are above, where Christ is, sitting at the right hand of God. He is the Gate, whosoever enters by him shall be saved. No man comes to the Father* (saith he) *but by me.* In the third place, we hold, that the Saints are not set before us to adore them, but to imitate their practice, as St. Paul saith, *Be ye followers of me, as I am of Christ, and take heed to them that walk, as ye have us for an Example.* St. Peter would not suffer himself to be worshipped by *Corneilius*, nor the Angel by St. *Fohn* the Evangelist. And therefore doth Saint *Augustin* write thus in his Book of true Religion. Do not (saith he there) O religious People, give your selves to worship the Dead, for if they lived holily, they were not such, as used to seek or desire those honours, to be worshipped by us; by him, that illuminates them, they rejoyce, that we are made partakers with them. And therefore we should honour them by imitation, not worship them by Religion. All this being set down for our Foundation, we say, That no man bodily born, whosoever, but *Christ*, ought to be adored, & none other is the certain and true Advocate or Mediator between God and Man, nor Intercessour for our Sins, towards God the Father, but he alone, and there is no need at all that any such religious Address should be made unto the Saints deceased by the Living. He (*viz. Christ*) alone hath that Prerogative, to obtain whatsoever he requests in behalf of Man-

kinde, whom he hath reconciled by his Death. He is the onely and sole Mediatour between God and Man, the Advocate and Intercessour towards God the Father for Sinners, and so sufficient that the Father denies nothing to any one, which he prays and sues for in his Name; but for his sake he heareth them still that pray unto and ask in his Name. For being near unto God, and living of himself, he prayeth continually for us. For it became us to have such an High Priest, as was holy, guiltless, blameless, separated from Sinners, and exalted above the Heavens, the first-born, who being above all men should have Power and Authority to sanctifie others, and to pray and intercede for them. *St. Austin* writes concerning *Christ* on *Psal. 64.* saying, Thou art the Sacrificer, thou art the Sacrifice, thou art he that offers, and the Offering it self. *Fesus* entred not into places made with hands, which were Figures of the true ones, but he is entred into Heaven, to appear there in our behalf, before the face of God.

And it is of him that *St. John* saith, We have an Advocate with the Father, viz. *Fesus Christ* the Righteous. And *St. Paul* saith, That *Fesus* who died for us, did also rise for us, and sitteth at the right hand of God, praying for us.

Therefore it were but a foolish part to seek for any other Intercessour; for *Christ* is always living and maketh continual Intercession for us to God the Father, and is ever ready to succour them that love him. And therefore keeping close to what he said, and is said of him, to what purpose should we address our selves to any other Saint for Mediator? seeing he is himself far more loving and far more ready to succour and relieve us, than any of them: considering with-

conclilié per la soa mort. Et es unial & sol megencier de Dio & de li home, & Advocat & Entrepellador al cel en apres lo Paire per li peccador, enaimi sufficient que lo Paire non refuda alcun loqual demande al seo nom, ma per la soa reverencia exaucis luy de zo per que el demanda & aura. Car apropiant a Dio, per si meseime vivent prega tota via per nos. Car aital vesovo convent avia que fos a nos Sanct, non noisent, non soza departi de li peccador fait plus haut de li cel, filli premier, engendra del Paire, loqual unial de tuit li home en isiment, a potesta et authorita de sanctificar li autre, et orar et entrepellar per lor. Augustin scriu al 64. Psalmo de Christ. Tu sies Preire, tu sies Sacrifici, tu sies l'offrador, tu sies l'ufferta, etc. Fesus non intré en las cosas feitas de man, exemplaria de las appareissent et veraias, ma emmeseime lo cel quel appareisa ara al vout de Dio per nos, etc.

Del dis Johan. Nos aven Advocat en apres lo Paire Fesu Christ lo just, entro per tuit aquilli del mond. Et Sanct Paul di, Fesu Christ loqual moric per nos acer resuscité, loqual es a la dextra de Dio, loqual acer prega per nos, etc.

Donc aquel seria sol loqual requerria autre intercessor. Car Christ es sempre vivent en apres lo Paire, et prega per nos, et es mot apparailla et alarga en la ment d' un chascun viador loqual ame luy. Donc a penre lo seo parlament, non besongna demandar autre Sanct per meienzier, com el sia plus benigne & plus prompt d' ajudar que alcun autre de lor. Et ostaria que la ment de li viant

*fia dispersa per la manteza de li Sanct
 liqua el aura, con l' affection se des-
 longna de Christ, & per consequent illi
 se remet com illi sia enaimi sparsa en plu-
 sors. Et es vist a moti que quand l' ora-
 tion fos singularment a un endreya, a
 aquella persona mezana per adjutori spi-
 ritual. Adonca la Gleisa profiteria et
 creisseria plus quilli non fay ara quand lo
 sen atrobas motas intercessions. Donc lo
 seria vist esser grand folia abandonnar la
 fontana plus appareilla, & apropiar se al
 rio trebol & plus lognan. Donc aquestas
 cosas son declairas, que alcuna cosa non
 es ni se po impetrar de Dio sinon per
 Christ meengier. 2. Que la seria plus
 spedient adorar Christ entre li home sim-
 plement: car el es optime & benignissi-
 me Mediatour & Intercessor, en quant a
 l' una & a l' outra extremita. 3. Que
 a peure lo parlament de luy non besongna
 entremezar li autre Sanct, com el sia
 plus prompt de ajudar que alcun autre
 Sanct, loqual es ordena de Dio a aizo, que
 la entrepellation o intercesson per luy lo-
 qual es plus misericordios que li autre: car
 el sapper liqua sia justa cosa de pregar
 per lor car el scampé lo seo sang per lor,
 del qual el non se dementiga unqua, avent
 lor scrit en las soas mans & al sco peict.
 4. Que aquel seria fol qui requer-
 ria autre intercessor. 5. Qu' en la pri-
 mitiva Gleisa l' oration fo singularment
 endreya en aquella per sonna mezana
 per adjutori spiritual. 6. Que adonca
 la Gleisa professe & creisse plus que non
 fay ara atrobas motas intercessions, liqua
 son enaimi ni volas senza aiga scurzent*

all, that the Spirit of him that prayeth
 must needs be distracted and straying,
 through the multitude of Saints to be
 prayed unto, so that the affection
 must needs abate and grow remiss to-
 wards Christ, it being divided among
 so many. And there are many that
 think the addressing of ones Prayer
 to one alone, making him his sole In-
 tercessour, proves more beneficial in
 spiritual matters; yet doubtless the
 Church would advance and improve
 much more, if she acknowledged no
 such multitude of Intercessours newly
 invented. It were great folly indeed
 to abandon the Fountain of Living
 Water, and go to the Rivolets that
 are nothing nigh so clear and ready at
 hand. Thus then it is evident, that
 there is nothing obtainable at God's
 hand, but by Christ the Mediatour.
 2. That it were far more expedient
 to adore Christ alone of all men, he
 being absolutely the best and kindest
 Mediatour and Intercessour, in all
 kinde of extremities. 3. That
 keeping to his Word, we need not
 make our Address to any other Saints
 for Intercessours, for as much as he is
 much more ready to help us, than any
 other Saint, as being ordained by God
 for that very purpose, viz. that our
 Address and Intercession should be
 made by him, that is more mercifull
 than any of the rest; for he knows
 for whom it is fittest to intercede, he
 having shed his Blood for them, which
 he can never forget; they are written
 on his hands and on his breast.
 4. That it would be folly to seek for
 another Intercessour. 5. That in the
 Primitive Church men address their
 Prayers to this singular person, as Me-
 diatour for spiritual help. 6. That
 the Church then did profit and in-
 crease more than now she doth, since
 they found so many Intercessours,
 which are but as so many Clouds

without Water, obscuring *Christ* the Sun of Righteousness, who is the true Intercessour: for many waiting for spiritual aid, found themselves forsaken, through their vain hope. For as God is just, and we unjust, and insufficient for our selves, he it is that pardons our sins, as well past as present: for he hath given himself for our Redemption, that is to say, he was the Oblation, whereby our Pardon was procured: God sent his Son to be the Forgiver of our Sins; he is the Remedy against Sin, to keep us from falling into Despair. We must have recourse to *Christ* the Advocate, who perpetually pleads our Cause, interceding to the Father in our behalf, being not onely our Advocate, but our Judg also: for the Father hath given up all Judgment unto the Son; and therefore the penitent have great hope, being sure to have him for their Judg, that is, their Advocate. This Faith is grounded in *Christ*, as upon a Corner-stone, whereon the Saints always safely reposed, and which was held always sufficient, untill the Man of Sin got power to introduce this new Intercession of Saints: which Faith all the Saints had, whiles they were here, and they confesse to this day, that they are not saved by the Oblation or Intercession of any other God, and that they arrived to the heavenly Kingdom, according to that of the *Revelation*, chap. 5. 9, &c. O Lord, thou art worthy to receive the Book, and to undo the Seal thereof, and to open the same. Thou that hast been slain, and hast redeemed us to God by thine own Blood, out of all Tribes and Languages, and hast made us Kings & Priests unto our God. Lo, how their humility and their acknowledgment refunds on earth still, they leaving such record behinde them, that they entred where now they are,

lo Soleil de justitia Christ, loqual es veray Intercessor. Car plusors speitant l'adjutori spiritual son a abandonna per vana speranza. Car com Dio sia just, & nos sian non just & non sufficient per nos, el meseime es perdonador per li nostre pecca, tant passas coma present. Car el done si meseime per la nostra redemption, zo es, fo ostia per laqual la perdonanza es fatta: Dio trames lo seo Filli perdonador per li nostre pecca, & es enaimi remedi encontra lo pecca, que nos non caian en desperation. Lo es de fugir a Christ patron, loqual guarda continuament la nostra caison, demandant al Paire per nos, loqual non solament aven luy per Advocat: ma per Fuge. Car lo Paire doné tot lo judici al filli, & per consequent a li penitent es grand esperança que lo nostre Advocat sia fait lo nostre Fuge. Aquesta Fe es son da en Christ enaima ferma peira, en laqual la compagnia de li Sanct isse totavia ferma, & dreita, entro que l'home de pecca receop poesta laqual d'intremené las novas intercessions de li Sanct: laqual Fe tuit li Sanct isse del corps attengu istant aizi, & entro encoi confessan quilli non son salva per las uffertas, ni per las entrepellations d'autre Dio, & lor meseime son salva & pervengu al regne celestial, segond zo qu' es dit en l' Apoc alyps 5. O Seigneur tu sies digne de recebre lo libre, & desliar li sagel de luy & ubrir luy, loqual sies ista aucis & remplis del teo sang propi a Dio, de tuit li trib & lengas, & feziez nos Regnes & Preires al nostre Dio. Vevos la humilita & la lor agradivoleza resonna encara en terra, quant illi reconnoissen esser inira aqui al sang del mesei-

me, et confessan aver agu per luy tot lo ben loqual illi an, et tenon de tuit li istament aizi. Quilli non recebon alcun ben sinon per lo bon Meiciencier et Intercessor Jhesus Christ.

by no other means, but his Blood, and confests to have received by him all their weal and welfare there, and whatsoever they enjoyed during their abode here. In a word, that they received no kinde of good at any time, but by our good Mediatour and Intercessour *Jhesus Christ*.

ARTICLE IV.

Of Baptism and the rest of the Sacraments in the Church of Rome.

Fora lo necessari encerca l'administration del Baptisme, son li exorcismi, lo sofflor, lo seng de la cros al peit et al front, lo mettre lo sal en la bocca, l'ognament de la saliva en las aureillas et al nas, l'ognament al peit, le scapuchin, l'ognament de la chresma vertis, et las semblant cosas consacras per lo Vesco, lo donar li ciri en las mans, l'empansement de la vestimenta blanca, lobenaisir l'aiga, lo pousar tres ves, lo requirament de li Pairin. Toias aquestas cosas encerco l'administration d'aquest Sacramen son fora besogna, aizo es non de necessita, ni de substantia requisit al Sacrament del Baptisme, de lasquals moti prenon occasion majorment d'error, et de sobrestition que edification de salu, et second alguns Doctores non son d'alcuna vertu ni profeit.

That which is of no necessity in the Administration of Baptism, is the Exorcism, the Breathing on, the Sign of the Crosse upon the Infants Breast and Fore-head, the Salt which they put into his Mouth, the Spittle put to his Ears and Nose, the Anointing of his Breast, the Capuchin, the Unction on the Crown of the Head, and all the rest of those things consecrated by the Bishop, putting Wax in their Hands, arraying them in white, blessing the Water, plunging the Infant three times, seeking for God-fathers: all these things commonly practised about the Administration of this Sacrament are needless, as being not at all of the substance of, nor requisite in the Sacrament of Baptism; these things giving but occasion to many that they rather fall into Error and Superstition, than that they should be edified by them to Salvation; which made some Doctors profess, that there was no virtue, nor benefit to be had by them.

Del Sacrament de la Sancta Cena.

Lo maniar del Pan Sacramental es maniar lo corps de Christ en figura;

Of the Sacrament of the Lords Supper.

The Manducation (or Eating) of the Sacramental Bread is the eating of Christ's

Christ's Body figuratively, *Christ* having said, Whensoever ye do this, do it in remembrance of me: for if it had not been a figurative Eating, *Christ* had hereby obliged himself, to be eaten continually; for we stand in a manner always in need of feeding on him spiritually, according as *Austin* saith, He truly eateth *Christ*, that believeth in him. And *Christ* saith, that to eat him is to abide in him. In the Administration of this Sacrament, these things are profitable, Prayer, Charity, the Preaching of the holy Scriptures in a known Tongue, for Edification, and whatsoever else is instituted as tending thereunto, according to the Law of the Gospel, for the increase of Peace and Charity among the People: but as for other things, besides the Consecration of the Eucharist, such as are those which the Priests act in the Mass, or the Clergy chants in the Quire, from the beginning to the end, and the Ornaments of the Priests, such as the *Roman* Church and her Adherents now makes use of, they are not of necessity to this holy Supper.

Of Mariages and Orders.

Concerning Mariage, it is behoof-ful to make use of Prayer, of Fasting, and due Admonitions, Instructions, and warnings about it; but the Coupling of the Hands, and Tying of the Robe, and such other Ceremonies as are in common use about it, and of humane custome, besides the express Scripture, are not of the substance of, nor at all requisite to Mariage.

As touching Orders, we ought to hold, that Order is called the Power which God gives to man, duely to administer or dispense unto the Church the Word and the Sacraments. But

dizent Christ. Per quanta via vos fare aizo, fase lo en la mia recordanza: car si aizo fossa maniar non en figura, Christ se serie obliga en aizo continuament: car lo spiritual es quasi besongnivol chel sia fait continuament: coma di Augustin. Aquel mania Christ en verita lo qual cre en luy. Et Christ di que maniar luy, es permaner en luy. Encerca la celebra d' aquest Sacrament es profetivol: l' oration, l' amour, la predication de las sanctas Scripturas en volgar & edificatorias: & outras quals que quals cosas son ordenas a aizo, second la ley Evangelica, que paz & charita creisse al poble. Ma las outras cosas iier la consecration de la Eucharistia, coma la cosas que fan li Preire en la Messa, o lo Clerc canta al coro, de l' introito entro a la fin: & li ornament de li Preire en aisi coma se usa al present de la Gleisa Romana com li adherent, a si non son de necessita pertinent a la Sancta Cena.

Del Mariage & de li orden.

Encerca la celebracion del matrimoni es profetivol l' oration, lo dejuni, & la debita admonestanza, enseignament & avizament encerca aizo. Ma lo compausament de las mans, & l' encerque ligament de l' estola, & las outras cosas que se observon encerca aizo communament, per costuma humana otra l' espressa Scriptura non es de substantia, ni de necessita requisit al Matrimoni.

De l' orde se deo tenir, que orde es appella poissança dono de Dio a l' home per administrar debitament a la Gleisa la parola & li Sacrament: Ma la non se a per

per fe d'Escritura ma per costum de la Gleisa de li tal Sacrament. Et las letras testimoniales, l'ognament de las mans, lo donament de la cintura, & de l'ampola en las mans, & las otras cosas que se observan encerca aizo communament fora l'expressa Scrittura non es de substantia ni necessita requisit al' Orde.

De la Cresima, o Confirmati on.

Ara es de desir de la Cresima, laqual al present es appella Sacrament de Confirmation, mancant de fundament d'Escritura en aizo; quel sia primerament consacra del Vesco, & confeita d'oli d'olivias, & de balsamo, viant a l'home bapteia, al front, & figura de cruz en aquesta forma de parolas. To segno tu del seng de la cruz, & confermo tu per seng de salu: In nomine Patris, & Filii, & Spiritus Sancti: loqual es fait com al-pisatation de mans, & encerca ligament de vestiment blanc al cap: loqual appellan ara Sacrament de Confermation, non est vist esser ordena de Christ, ni de li seo Apostol. Car Christ exemplari de tota la Gleisa non fo en sa persona tatement conferma, ni non requis a seo Bateime Chresima d'aquesta manera, ma aigu singular. Donc aital Sacrament non es vist esser de necessita de salu alqual lo se blessema en Dio, & sia d'entremena per movament Diabolic, afin que lo poble sia scarni en la fe de la Gleisa, & sia plus cresu a la salennita, o necessita de li Evsques.

we have nothing in the Scriptures touching such Orders as they pretend, but onely the Custome of the Church. And all those Testimonial Letters, the Anointing of the Hands, the giving of the Girdle, and putting the Lamp into the Hand, and the rest usually observed in this case, besides the exprefs Scripture, is not of the substance of, nor any necessary requisite unto Order.

Of the Chrisme, or Confirmation.

Now to speak of the Chrisme, which they also call a Sacrament, having no ground at all in Scripture, to this purpose; that first, it must be consecrated by a Bishop, and compounded of Oyl-Olive, and of Balm to be applied to the person baptizd, upon the Fore-head with the Sign of the Cross, and with these words, [I sign thee with the Sign of the Cross, and confirm thee by the Sign of Salvation, in the Name of the Father, of the Son, and of the Holy Ghost.] Which is performed by imposing of Hands, and with a white Attire fastened to the Head. This is that which they call the Sacrament of Confirmation, which we finde not instituted by either *Christ* or his Apostles. For *Christ* the Patern of all his Church, was not confirmed in his person, and he doth not require, that there should be any such Unction in Baptism, but onely pure Water. And therefore such a Sacrament is not found needfull for Salvation, whereby God is blasphemed, and which was introduced by the Devils instigation, to seduce the People, and to deprive them of the Faith of the Church, and that by such means they might be drawn the more to believe the Ceremonies and the necessity of the Bishops.

Of the Extreme Unction.

The seventh Sacrament of the Church of *Rome* is the Extreme Unction of the Sick, which they go about to prove by the saying of the Apostle *St. James*. There is no ground to shew, that *Christ* or his Apostles did institute any such thing. For, if this bodily Unction were a Sacrament, as they would make us believe, *Christ* or his Apostles would not have past over in silence the evidence of putting the same in ure: upon the deliberate consideration whereof, we dare not presume to hold or profess it as an Article of Faith, that this Sacrament was instituted by *Christ* or any of his Apostles.

Of Fasting.

It follows now to say something also of Fasting, which is twofold, *viz.* the bodily & the spiritual. The spiritual is, to abstain from sin; the bodily is, to abstain from meat. But the *Christian* is at liberty to eat at all times, as also to fast at any time, provided he do not observe the Fast superstitiously, as by a virtue of abstinence.

And observe, that there are some Fasts which ought not to be kept nor commended by the Faithfull, but rather to be abhorred and eschewed: such as are the Fasts of the Scribes and of the Pharisees, and those instituted by *Antichrist*, favouring of Idolatry; the Fasts of Hereticks and superstitious People, observed by Enchanters, Sorcerets, and Necromancers, and the Fasts dedicated unto Creatures; and not to the Creatour; which have no ground in the Law of God. Those Fasts are inordinate which are kept by feeding onely on rarer, costlier, and

De l'extrema Onction.

Lo septen Sacrament de la Gleisa Romana es l'extrema Onction de li enferm, laqual perforcan se fondar lei al dit de Sanct Jaco Apostol. Non es vist esser ordenna de Christ ni de li Apostol de luy. Car si aquesta Onction corporal fossa Sacrament, en aizi coma se feing; Christ o li Apostols non tairria la debita manifestation de l'execucion de lei. Li pensant ben aquestas cosas non deven ausar, tenir, ni confessar en aizi coma article de fe, aquest Sacrament esser ordenna de Christ & de li Apostol.

Del Fejuni.

Ara s'ensc del Dejuni, loqual es doble, aizo es spiritual & corporal. Lo spiritual es stenir se de li pecca, lo corporal es stenir se de li maniar. Maliberta es al Christian de maniar en tot temp, com tuit li jorn sian act de dejunar, non observant sobresticiosament coma per vertu de continenza.

Nota que lo son alguns Dejunis, liquals non son de tenir, ni de laudar a li fidel, ma majorment son de scommingar, & de fugir. Enaima son li Dejuni de li Scrib, Pharisio, & que son ordena de l'Antichrist sabent idolatria. Li Dejuni de li hereges & sobresticios liqual observan li encantador & feituriers, & nigromant, & li Dejuni limita's a las creaturas non al Creator, non fonda en la Ley de Dio. Li Dejuni desordena en maniar specialment plus rars, plus precios, & de-

lica; enaimi coma son bestias marinas, figas, passas, uvas, amandolas, de liqual li paures son desponilla, & li ric engorzela, & l'almona esoftrata al paure, al qual lude filli dejunesson en manians plus legers & communs, illi poirian ministrar plus legerament & plus facilament a li lar fanilla, & a li autres paures. Com la non es dejunar de neun maniar corporals, quasi coma mals o non mond. Car tot as cosas son mundas a li mond, & alcuna cosa non es de refudar laqual si a receopna con fazament de gratias: car es sanctifica per la parola de Dio, & per l'oration. Tuit aquilli determina Dejunis, son excommingas, & non promogu de li fidel. De lasquals cosas non deorian esser repres ni encolpa.

choicer Meats, such as all manner of Sea Fish, Figs, Raisins, and Almonds, of which the Poor are deprived, and with which the Rich abound, whiles Alms are withdrawn from the Poor; whereas if they fasted so, as to eat afterwards more common and less chargeable Meat, they would be able to provide the better both for their own Families, and for the Poor: So then, it being plain, that Fasting consists not in the abstaining from any bodily Meat, as unclean, because all things are clean to them that are clean; and nothing is to be refused, being taken with thanksgiving, or sanctified by the Word of God, and by Prayer. It followeth, that all these Fasts aforesaid are to be detested and rejected by the Faithfull; and of such things they ought to be guiltless, and remain unsupported.

A a

CHAP.



C H A P. VIII.

*A particular Discourse concerning the Barbes or
ancient Pastors of the Evangelical Churches
of the Valleys of Piemont.*

Whereto is added a Catalogue of the Names
of all those who have been renowned
amongst them, within the compass of
500. Years and upwards, so far as
they have come to the Au-
thours knowledg.

HAVING treated so largely in the foregoing Chapters concerning the ancient Doctrine and Discipline of the *Evangelical Churches* in the Valleys of *Piemont*, and presented to the Reader many rare Pieces of Antiquity, in order thereunto, it will not be amiss, now in the close of this Book to give him a brief account of the Authours and Pen-men of these, and the like Treatises, who were then known by the name of *Barbes*, that is to say, their Pastours or Ministers.

The Monk *Rainerius* in a Treatise of his, doth indeed give a strange Description of the Office and Customes of those *Barbes*, namely, that they had a *Chief Bishop* amongst them, who had always two attending him, the one whereof he called his Eldest, and the other his Youngest Son; and besides these two, he had also a third that followed him in the quality of a *Deacon*; he adds likewise, that this Bishop laid his hands on others, with a sovereign Authority, and sent them about, hither and thither, as he pleased, and that in as imperious a manner as the Pope himself.

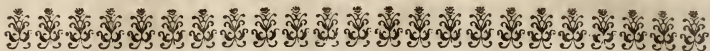
With these and the like fictitious Notions or *Chimera's* *Rainerius* would fain possess the mindes of men, but all in vain, for, it is manifest by what has been already inserted in the fifth Chapter of this Book, that both the Calling of those Ministers, and the Administration of their Office, was quite of another nature and strain; there we shall see, that *those who were to be received as Pastours among them*, were

Rainer, de forma heret. f. 8.

Book I. Ch. 5.
Art. 2.

to intreat the People to receive them, and to pray to God for them, that they might be made worthy of so great a Charge; and this principally, to give a proof or evidence of their humility. Again, there we shall finde that none of those Pastours were impowred to act the least matter without the consent and advice of their Brethren and Associates in the Ministry.

In the third place we shall there finde, that they had no other Food or Raiment, than what was bestowed on them by the free charity of the good People whom they instructed. All which are very far from being any Arguments to prove that absolute sovereignty, and worldly pomp, which the above-named *Rainerius* would willingly father upon those poor Shepherds of the little Flock of *Christ*, not so much (it may be) out of a Principle of Malice, as to make the World believe that those poor People were Lovers and Admirers of the *Romish* Ceremonies and Superstitions; however he intended, yet sure I am, that all the Histories, Records, and Works which they have left behind them, speak them to be quite otherwise, namely, a Generation of humble, holy and harmless men, of a meek, peaceable, and quiet spirit; exceeding painfull in their Calling, and carefully watching over the Flocks committed to their Charge; labouring faithfully in the Lords Vineyard, and imploying their whole time and Talents for turning many Souls unto Righteousness; and this they did by much Labour and Travel, by Watchings and Fastings, by suffering many buffetings, stripes, and Imprisonments, yea and many times even Death it self, they being for the most part constrained to seal the Truths they preached to others, with the last Drop of their own Blood; and by suffering the most exquisite Torments, their bloody Persecutors could possibly devise. In sum, these were men mortified to all the Pomp, Glory, and Riches, to all the Pleasures, Honours, and Preferments that this World could afford them; having their Conversation as Strangers, Pilgrims, and Sojourners here below; whose Hope was not in this Life, but who expected another City, to wit, the heavenly Jerusalem, and a House not made with Hands, eternal in the Heavens; that so, having fought the good Fight, and finished their course, they might inherit the Crown which God has laid up for all those who love him and his appearing. Now as for that which concerns the suffering part of their Life, I shall refer the Reader to the following Book; but if he desire further satisfaction, as to the Point of their Life, and to know with what zeal and holy affection they laboured to draw their People to Repentance, and to instruct them in the Faith, I shall recommend to him for brevities sake one onely Epistle of one of those ancient Barbes, written in their own Language to the Church of *Pragela*, whereby he may the better judg of their spirits and Principles.



An Epistle of the Barbe Bartholemi Tertian, written to the Evangelical Churches of Pragela.

Jesus be with us.

To all our faithfull and beloved Brethren in *Jesus Christ*. I salute you all. *Amen*.

This Epistle is to advertize your Fraternity, acquitting my self of that trust which is committed to me by God, concerning you, in order to the Salvation of your Souls, according to that Light of Truth which is given us by the Most High, that you would please, every one of you to maintain, increase, and cherish, to your utmost, and by no means weaken or diminish those good Principles, Forms, and Customes, which have been left us by our Ancestours, and of which we were unworthy. For it would be but a very small and poor advantage for us to have been renewed by the fatherly Perswasions of God himself, and that Light which he hath given us, if we should now give our selves up to a worldly, diabolical, and fleshly Conversation, forsaking the principal Good (which is God) and the Salvation of our own Souls, for a short and temporal Life. For the Lord has said in the Gospel, *What will it profit a man to gain the whole World, and lose his own Soul? And, It were better never to have known the way of Righteousness, than having once known it, to walk contrary to it.* Yea, we shall be altogether *inexcusable*, and our Condemnation will be more severe, for as much as there will be greater Punish-

Jesus sia con nos.

A tuit li nostres fidels & amantant cant coma fraires en Jesus Christ. Salva sia a tuit vos. Amen.

La present es per advertir la vostra fraternita, pagant lo meo debit de mi a vos de la part de Dio, maximament sobre la cura de la salu de las vostras armas en lo lume de verita, departi a nos de l'altissime, que la plaza a un chascun de lo mantenir, accreisser & favorir segond possibilita, & non venir a mens de tot bon principi, huzancas & costumaz donas de li nostras antecessors, & a nos non degnes. Car poc profitearia a nos esser muda de l' instantia paternal, & dal lume dona de Dio a nos, per donar nos a la mundana, & diabolica, & carnal conversacion, abandonant lo principal que es Dio, & la salu de las armas, per la breo-vita temporal. Car lo Seigneur di en l' Evangelii. Qual cosa proficita a l'home si el gagna tot lo mond, & s'uffre destruiement alla soa arma. Car meil seria a nos non aver conoissu la via de justitia que aver la conoissua far la contrari. Car al judici de Dio nos sarem non excusavols, & damna plus profondament. Car plus fort torment sere donna, a li plus

fort, & a li plus conoissent per laqual cosa yo prego vos per la carita de Dio, non voilla diminuir, ma accreïsser la carita, la temor, & l'obediencia degua a Dio, & a vos entre vos, & totas bonas costumaz apartenent & auccias & entendus de la part de Dio, & nostra & ostra, & purgar d'entre vos tot desseët & Mancament conturbant la paz, l' amor & la concordia; & tota causa de vos ostar la liberta del servici de Dio, & la vostra salu, & de l' administration de la verita, si vos desira que Dio vos prospere en li ben temporals & spirituals. Car vos non poe far alcuna cosa senza luy. Et si vos cubita esser heritiers de la soa gloria faca ço qu' el di. Si tu volez entrar a vita, garda li meo commandament. Item fazé que entre vos non se nurissa juoc ni gormanderias, ni ribauderias, ni bal, ni autras desordonnanças, ni questions, ni l' engan, ni barat, ni usura, ni malvolencças, ni discardias: ni voilla suportar entre vos, ni sostenir personas de mala vita, ni que done scandal & mal exemple entre vos. Mas carita & fidelita regne entre vos & tot bon exemple, tractant l'un l'autre enaïma un chascun volera esser fait per si meseïme. Car antrament non es possible alcun poer esser salva, ni haver la gratia di Dio, ni de home en aquest mond, ni en l'autre la gloria. Et tot aïço sapparten principalmens maintenir & favoriser a li Regidors & Gouvernadors. Car quant li cap son enferm tuit li membres en semp se dolon. Pertant si

ments inflicted upon those that have had the greatest measure of knowledge. Wherefore I beseech you for the Love of God, not to diminish but increase that Love, Fear, and Obedience which is due unto him, and to one another, as also to keep the good Customes which you have seen and heard of God, by our means. And that ye will take away and purge out from among you all those Faults and Failings which interrupt your Peace; Love, and Concord, with whatsoever obstructs your Liberty in the Service of God, and your own Salvation, and the Administration of Truth; and all this, in case you desire that God should be propitious to you, in regard either of your spiritual or temporal Estate, considering that you cannot do any thing without him. If then you desire to be Heirs of his Glory, do as he commands you: and if you would enter into Life, keep my Commandments. Moreover, beware that you entertain among you no vain Sports, Gluttony, Whoredom, Balls, or other Debaucheries, as likewise no Questions, Frauds, Ufury, Envies, or Discords. And lastly, take heed of supporting or upholding in the midst of you, any persons of an ill Life, who may become a Scandal, or an evil Example to others. But on the contrary, let Love, and Faithfulness, and all manner of good Examples reign amongst you, *doing one to another as every one would that it should be done to him*; for otherwise it is not possible that any can be saved, or finde grace and favour with God and Man in this World, or Glory in that which is to come. And it is necessary that the Leaders, and those who govern and bear Rule amongst you, see to the putting of these things into execution; for when the Head is sick, all the Members are distempered: wherefore

if ye hope and desire to inherit eternal Life, and to be in good esteem and credit, and to prosper in the World, both as to Temporal and Spiritual good things; Cleanse your selves from every disorderly way among you, so that God may be always with you, *Who never forsakes those, who put their trust in him.* But know for certain, that God does not dwell with Sinners, neither does he in his Soul cleave to evil doing, or to the Man that is a Slave sold under sin. Wherefore let every one rectifie the way of his own Heart, and shun Dangers, if he will not perish in them. I shall not add more for the present, but onely this, that ye see to the performance of these things, and *the God of Peace be with you all,* and accompany us, according to our truly devout and humble Prayers for, and Salutation of all the faithfull and beloved of *Christ.*
Amen.

I am wholly, yours *Bartholomeus Tertianus,* ready to serve you in all things in our power according to the will of God.

vos spera & desira possessir vita eterna, & bona voouz, & bona fama, & bon credit, & prosperar en aquest mond, en li ben spiritual & temporal: purga vos de tota vita desordonna entre vos, afin que Dio sia totavia con vos, loqual non abandonna unqua si sperant en si. Mas sapia aiço per cert que Dio non exaucis ni habita con li peccador, ni en l'arma malvolent, ni a l'home sotmes a li peccador. Pertant un chascun pause lo seo cor sobre la soa via, & fugia li peril, si el non vol perir en lor. Non autre per lo present, sinon que vos meta en effect aquestas cosas, & Dio de paz sia con tuit vos, & nos accompagne a las urayas, devotas & humils orations, en saludant tuit li fidel & ama de Christ. Amen.

Totus vester, Bartholomeus Tertianus, ad omnia secundum Deum possibilita paratus.

True

True it is, that as to the particular circumstances of the form of Discipline amongst those *Barbes* in those times, as namely their *Consistories* and *Synodical* Constitutions, those Remainers of their Antiquities which the *Popes* Emissaries have left us (or rather which have been miraculously preserved from the flames) are something dark, and imperfect; However what has come to my hands concerning this matter, I shall faithfully impart unto the Christian Reader. As to their *Synodical* Constitutions, the above-specified Manuscripts tell us, that the *Barbes* (or Pastors) assembled once a year, to treat of their affairs in a General Council; And the Italian Manuscript (the Original whereof is to be seen with the rest in the University Library of Cambridge, bearing date 1587.) tells us, that this Council was constantly held in the Month of *September*, and that some hundreds of years ago, there were seen assembled together in one *Synod* held at *Valone del Lauso* in *Val Clusone*, no less than an hundred and forty *Barbes*. The same Manuscript adds, that they had always their *Consistories*, and a form of Discipline amongst themselves, except it were in the time of Persecution, and then the *Barbes* had their *Consistories* in secret, and did also preach to their Congregations, during the Winter season, in their own private houses, and in the Summer time, upon the tops of Mountains, as the people were there feeding their flocks.

Of these *Barbes* some were married, to manifest thereby their approbation of the state of Matrimony; Others kept themselves single, for convenience sake, so far as they were oft-times obliged to remove and shift their habitations and abodes, and (as occasion required) to undertake long and tedious voyages for the propagating of the *Gospel* in remote Countries, with whom they then had a particular and constant correspondence, after the year 1160, namely, in *Bohemia*, *Germany*, *Gascogny*, *Provence*, *Dauphine*, *England*, *Calabria*, and *Lombardy*, whither the abovesaid *Barbes* went by turns, as Itineraries, to visit their Brethren there, and to preach the *Gospel* of *Christ* amongst them. Those *Barbes* who remained at home in the *Valleys*, (besides their officiating and labouring in the work of the Ministry) took upon them the disciplining and instructing of the youth (especially those who were appointed for the Ministry) in Grammer, Logick, Moral Philosophy, and Divinity. Moreover the greatest part of them gave themselves to the study and practise of Physick, and Chirurgery; and herein they excelled (as their Histories tell us) to admiration, thereby rendring themselves most able and skilfull Physicians both of soul and body. Others of them likewise dealt in divers Mechanick Arts, in imitation of *St. Paul*; who was a *Tent-maker*, and *Christ* himself, who until the time of his manifestation wrought with his putative father *Fo-seph*, as *Fustin Martyr* reports in a certain Dialogue of his with *Triph. contra Jud.*

Here I suppose it will not be unacceptable to insert the Names of all those *Barbes* or Pastors of the *Evangelical* Churches of *Piemont*, which are found scattered here and there, in their Writings, not knowing of what use it may be to any future discoveries of their Antiquities,

The Synodical Assemblies of the *Barbes*, or ancient Pastours of the Evangelical Churches of *Piemont*.
 Lib. 1. c. 5.
 Art. 4.
 Historia breve de P' affari de i Valdesi delli Valli. 1587.
 140. *Barbes* seen together at a General Council in *Val. Clusone*.
 pag. 15.

pag. 16.
 pag. 17.

pag. 17.

pag. 16.
Fustin Mart.
Dial. Triph.
 contr. *Jud.*

at least they may serve to let us see that God has never wholly removed his Candlesticks, nor his burning and shining Lights, out of these remote and dark Corners.

A Catalogue of the Names of all those Barbes or ancient Pastors of or belonging to the Evangelical Churches of the Valleys of Piemont, who have been eminent within the compass of 500 years last past, and upwards; so far as they have come to the Authours hands.

Mr. *Arnoldo*, who taught about the year 1150. from whom his Disciples were called *Arnoldists*.

Mr. *Esperone*, who taught about the year 1156. from whom his followers were named *Esperonists*.

Mr. *Fossepho*, who taught about the same time, and those who embraced his Doctrine, were in mockery called after his name *Fossephists*.

Pietro Valdo, who began to teach the people, who were called after him *Waldenses*, in the year 1160.

Pietro Bruis, from whom his hearers were called *Bruisens*.

Mr. *Henrico*, who together with *Pietro Bruis* taught in the Bishopricks of *Arles*, *Ambrun*, *Die*, and *Gap*, whither they were driven, and received at *Thoulouze*.

Bartholomew of Carcassone, who taught and was eminent in *Hungaria*, *Dalmatia*, &c. Inasmuch that he was nick-named (by *Matthew Paris*) their *Pope* and *Bishop*, alledging likewise to this purpose a Letter, which a certain Bishop (the *Popes Legat* in those parts) wrote to the Archbishop of *Rouan* to demand ayd and assistance against them, until at last they were constrained to retire into the *Desert*, according to that Prophecie in the *Revelation*, That the woman that brought forth the man-child, and is the true Church of God, should be so cruelly persecuted by the *Dragon*, which should cast water as a *River* out of his Mouth, to devour it, that she should be constrained to flye into the *Desert*, where she should be nourished a time, and times, and half a time, or for the space of forty two Months, or twelve hundred and sixty days.

Belazinzanza, of *Veronne*.

Giovanni, of *Lugro*.

These two were very famous (as *Rainerius* observes) about the year of our Lord, 1250.

Arnoldo Ilot, a famous *Barbe*, who held the grand dispute at *Mont Real*.

Lollardo, who was in great Reputation amongst the *Evangelical Churches of Piemont*, by reason of a Commentary that he made upon the *Revelation*: As also for having conveyed the knowledge of their Doctrine into *England*, where his Disciples were known by the name of *Lollards*.

Paolo Gignoso, of *Bobio*.

Pietro, of *Piemont*.

M. Antonio, of the Valley of *Susa*.

Giovanni Martino, of the Valley of *S. Martino*.

Matheo, of *Bobio*.

Philippo, of the Valley of *Lucerna*.

Georgio, of *Piemont*.

Stephano *Laurenzo*, of the Valley of *S. Martino*.

Martino, of *Meana*.

Giovanni, of the Valley of *Lucerna*, who for a certain default, was suspended from his Office by the other *Barbes* for the space of seven years, during which time he resided at *Genoa*, where the *Barbes* had a house, as they likewise had another house very large and beautifull at *Florence*.

Giovanni *Girardo* of *Meana*, who afterwards went to *Geneva*, and was their Printer.

Barba *Bartolomeo* *Tertiano*, of *Meana*, who lived about 230 years ago. This *Barbe* was surnamed *della-grossa-mano*, because of his great Hand and brawny Arm.

Tomasino *Bastia*, of *Angrognia*, who died in *Puglia*.

Bastiano *Bastia*, of *Angrognia*, who died in *Calabria*.

Giacomino *Bellonato*, of *Angrognia*.

Giacobo *Germano*, of the Valley of *Perosa*.

M. Benedetto *Goivanno*.

Giovanni *Romagnolo*, of *Sisena* in *Italy*.

Franceschino, of *Fraisciniera*.

Michael *Porta*, of the Valley *Puta*, which is called at present *Loisa*.

Peiron *Flotto*, of *Pragela*.

M. Angelino, della *Costa*.

Daniele, of *Valenza*.

Giovanni, of *Molines*.

These two were sent by the other *Barbes* into *Bohemia*, to preach to the *Waldensian* Churches that were gathered together in that Kingdom; but these men most shamefully betraying their trust, and those Churches, discovered to the Enemy whatsoever they knew of their flocks, which afterwards occasioned a very heavy and sore persecution; whereupon the Churches of *Bohemia* wrote Letters to the *Evangelical* Churches of the *Alpes*, to entreat them never to send any for the future in such employments, but those of whose fidelity they had had long experience and good assurance.

M. Pietro *Massone* of *Borgognia*, and *Georgio* *Morello*, of *Fraisciniera*, were sent into *Germany* in the year 1530, to treat with the chief Ministers of *Germany* (*viz.*) *Oecolampade*, *Bucer*, and others, touching the Reformation of their Churches. But *Pietro* *Massone* was taken prisoner at *Dijon*.

Stephano *Negrano*, and *Ludovico* *Paschale*, were sent into *Calabria* in the year 1560 to the Churches of *Montald*, *Saint* *Xist*, and other neighbouring places: but *Stephano* *Negrino* was carried to *Cosence*, where he was starved to death in prison. And *Ludovico* *Paschale* was carried to *Rome* where he was burned alive, in the presence of *Pope Pius* the fourth and his Cardinals, whom he then, even as he was in the midst of the flames, most courageously summoned to appear before

the Throne of the Lamb to give an account of their barbarous cruelties.

Giovanni of Mus, in *Provence*, who being sent to *Calabria*, died by the way, near to *Luca* in *Italy*, being taken prisoner in *Provence* upon the account of Religion, and afterwards delivered by a singular providence.

Tomaso Bermondo, of *Pragela*.

Pietro Bevilacqua, of the Valley of *S. Martino*.

Barba Gioannetto, of *Fraisciniera*.

Barba Paolo Bermondo, of *Pragela*.

Pietro Borrelo, of *Vilareto*, in the Valley of *Clusone*, who was detained prisoner in a certain place called *Poccapaglia* as he was going to *Calabria*; but was delivered, paying his ransom.

Mattheo Gautiero, of *Faeto*, in the Valley of *Clusone*.

Antonio Grenone, of *Angrognia*.

Martino Gonino of *Angrognia*, who suffered Martyrdom at *Grenoble*, as he was returning home from *Germany*.

Martino Arnollo, of *Angrognia*.

Laurenzo Pignatelo, in *Fenestrelle*.

M. Francesco Vallo della Comba, of the Valley of *Lucerna*.

M. Gilio de Gili, of the Valley of *Perosa*.

M. Francesco Laurenzo, of the Valley of *S. Martino*.

A Catalogue of the Names of some of the Disciples and kinred of those ancient Barbes, who lived about the Year 1587. And imployed their talents in the work of the Ministry.

M. Stephano Peroto di Uffeo, in the Valley of *Clusone*.

M. Philippo Pastore, of *Pragela*.

M. Ugbo Pastore, of *Pragela*.

M. Pietro Bernardello, of *Pragela*.

M. Daniele Bermondo, of *Pragela*.

M. Andrea Riperta, of *Fraisciniera*.

M. Giovanni Nicoletto del Villaro, of *Bobio*.

Besides the above-named there were several others who exercised in the Ministry in the Valleys at the same time, whose Names are as followeth.

M. Melchior di dio della Torre, in the Valley of *Lucerna*.

M. Paolo Garnero of *Dobio*.

M. Daniele Chanforano of *Angrognia*.

M. Antonio Bongiorno of *Bobio*.

M. Henrico Rostagno, of *Val. Perosa*.

M. Pietro Giordano, of the Valley of *Clusone*.

M. Daniele Monino, of *Villaro* in *Lucerna*.

M. Stephano Laurentio, of the Valley of *S. Martino*.

M. Pietro Gilio, of the Valley of Perosa.

M. Michael Appia, of St. Giovanni, in Lucerna.

These are the Names of the principal and most eminent of those *Barbes* which I could meet with in their Records; And though it's rationally to be supposed that they are but a very small number in comparison of those of whom there is no mention there made, yet these are abundantly sufficient to manifest that the Lord has had always *Labourers in that his Vine-yard*, maugre all the malicious practises of wicked men utterly to extirpate the memory of them from off the face of the earth; Which is the subject of the following Book, and to which I humbly refer the Reader for a more ample and satisfactory account.

The End of the First Book.

B b 2

<p>1781</p> <p>...</p>	<p>...</p>	<p>...</p>	<p>...</p>
<p>1782</p> <p>...</p>	<p>...</p>	<p>...</p>	<p>...</p>
<p>1783</p> <p>...</p>	<p>...</p>	<p>...</p>	<p>...</p>
<p>1784</p> <p>...</p>	<p>...</p>	<p>...</p>	<p>...</p>



THE
 SECOND BOOK
 OF THE
 HISTORY
 OF THE
 EVANGELICAL CHURCHES
 OF
 The Valleys of *PIEMONTE*.

CHAP. I.

The several Troubles and Persecutions of the Evangelical Churches in the Valleys of Piemont from time to time, because of their Religion.

ARTICLE I.



The Evangelical Churches of the Valleys of Piemont, as well as those of *Dauphine*, have indeed been sorely persecuted, from the very beginning, by the *Ecclesiasticks*, that is to say, ever since the Apostacy of the *Roman Church* hath taken place in the World; and all because they would by no means comply with their belief and customes. *Rai-*

nerius in his Treatise *de Valdensibus* tells us, that among all those that have

Rain. de Valdensibus.

have rebelled against the Church of Rome, there have been none so pernicious as the Waldenses. And truly, we may say on the other side, with as much justice and truth, that of all the Enemies that have opposed the true Evangelical Doctrine, and worship of those poor Christians, there have been none so cruel, and malicious, as the Popes of Rome and their Emiffaries be, for no other reason then this, That those poor people did, upon all occasions openly bear witness against the luxury, avarice, and errors of the said Popes, and their adherents, who had so subtilly and serpent-like wound and insinuated themselves (first the head, and then the whole body) into the true Church of Christ; And because they taught and maintained (as *Rainerius* himself confesses) that those were the true Successors of the Apostles, who imitated their life; and that the Pope, the Bishops, and that crue of other Clergy-men, who hunted after, and got into their possession the riches and treasures of this world, were not the true Shepherds, neither was it ever Christs intention, to commit the charge of his chaste, and dearly beloved Spouse to those, who should so shamefully prostitute her by evil examples and wicked works. The very truth is, This little flock of Christ in the Valleys of *Piemont*, by reason of the remoteness and obscurity of their Country, and habitations (adding thereto the natural genius of those plain and simple people, which was not at all to effect high things) did for many Centuries together, peaceably enjoy, or at least preserve amongst them the purity of that Doctrine which was left them by Christ and his Apostles; and therefore when once the seven horn'd beast rising out of the bottomless pit, began to shew it self in the world, and corruption to be foisted into the Church by the Roman Clergy, those true Nathaniels, could by no means drink down such abominations, but did with all their might resist and oppose the same, and that oft times, even unto blood; and upon this account, and this alone, was it, that they became first the objects of their enemies hatred, and afterwards the subjects of their Antichristian fury.

The first means they used, to exterminate and extirpate them, were their thunderbolts, and Anathema's; their Canons, Constitutions, and Decrees, with whatsoever might render them odious to the Kings, Princes, and people of the earth, prohibiting them all manner of communion, and society with any of their own tribe, sentencing them as men unworthy, and incapable of the least charge, honour, profit, or inheritance; (nay not so much as a burying place amongst other Christians!) confiscating their goods, dis-inheriting their children, and razing their houses down to the ground: And these very sentences are at this day to be seen, together with several Letters of *Pope Alexander* the third, and many others after him, with the formal instructions which were given by them to those Instruments whom they then employed for the effecting of that work; as also the strict commands they laid upon Kings, Princes, Magistrates, Coniuls, and People, to make an exact Inquisition, to shut the Gates of their Cities, to lay violent hands upon, and to slay without mercy those poor innocent Lambs; giving their Accusers a third or thereabouts of their goods

Rainer. cap. de studio pervertendi alios, & modo docendi, fol. 98.

Pope Alexander the third his endeavours to extirpate the Waldenses

Goods, and laying some Punishments upon all those, whoever they were, who should attempt to conceal any one of them.

But now in process of time, when as these means were judged too mild and gentle, for the effecting a business of so high a nature, and that notwithstanding all their industry, those People began to multiply exceedingly, and that their Ministers did not at all cease to teach and preach to their respective Congregations, that the *Pope* was *Antichrist*, the *Mass* an Abomination, the *Host* an Idol, and *Purgatory* a Fable; *Innocent* who succeeded *Pope Celestin* by name, about the Year 1198. took a more speedy and effectual course for the Extirpation of them, by giving some Inquisitors, appointed purposely for that Work, a plenipotentiary power, first to form their Processes, as they should see good, and then to deliver them to the Magistrate, and thence to hasten them to the Stake, or Gibbet; by which means, in a few years, they had filled the greatest part of *Christendom* with most formidable and lamentable Spectacles of their barbarous and *unchristian* Cruelties.

Now that this power of these Inquisitors was unlimited, and unbounded, is plain by their constant practices. For, they had power to assemble the People when ever they pleased, at the Sound of a Bell! they had power to proceed against the Bishops themselves, if they found occasion, and to make their Process themselves! Yea, they had power to imprison whom they would, and whom they would to release! All manner of accusation was valid with them! A Sorcerer, or a Whore, was a sufficient Witness to take away the Life of any *Waldensian* Heretick! And what was more, there was no necessity of confronting Parties with Parties, or examining the Business, but it was sufficient to exhibit a Bill before the Inquisitor, without either Witness or Law whatsoever! If any man were rich, his wealth was a sufficient proof, either to convict him of Heresie, or at least to be a Favourer of the same. No Advocate durst plead their Cause, nor any Notary receive any Act in their behalf: when any was caught in this Net of the Inquisition, he was sure never to escape; if happily he was let out, it was but in Mockery, to bring him in again, (as a Cat plays sometimes with a Mouse a while, and then crushes the Bones of it between her Teeth) and as if it were too small a Punishment to take away their Lives, there are yet to be seen many Sentences of those bloody Inquisitors against the very Bones of those poor *Waldenses*, to dig them up after they had been buried at the least thirty Years, and then to burn them in the open Streets, and other publick places. The Children of such Parents as were thus proceeded against, durst not inherit their Lands and Possessions, for fear of being condemned, as inheriting together with such Possessions their pretended Heresies.

And to keep the People more in aw, those holy Fathers were wont to lead about in triumph their Prisoners and Captives as oft as they went in Procession, forcing some to whip and lash themselves as they marched along in the Streets, and others to wear red Cassocks with yellow Crosses, under the Name of *Benedictin Converts*, to signify thereby, that

The unlimited power of the Inquisitors for the prosecution of the *Waldenses*.

The bones of some *Waldenses* dug up, and 30. years after they had been buried.

that they were convicted of some notorious Errours, and that the next Fault they should commit, they should be condemned as Hereticks, without Remission. Others they made to follow them in their Shirts, bare-footed and bare-head with a green With about their Necks, and a Wisp of Straw in their Hands, and in this miserable equipage did they force persons of all quality and sexes to go up and down publickly (to the great grief and terrour of all the Beholders) prohibiting them to enter into their Churches, during the time of their Service, or so much as to cast their Eys upon the *Host* when the Priest lifted up the same: and which is not much inferiour to any of the rest for cruelty, many were enjoyned by way of Penance, to take Voyages as far as the *Holy Land*, or other remote Corners of the World, (at their own Expence and Charges) for a set term of time, and that without once daring to make the least inquiry at their Return, either what was become of their Estates, or what familiarity those holy Fathers had with their Wives in their absence, lest thereby they should incur the Censure of relapsed and impenitent Persons, and consequently render themselves incapable of ever being pardoned.

Besides all these practises, they had a certain Form of cunning Devices, and subtil Stratagems, whereby they usually regulated all their Processess against those poor *Waldenses*, as may be seen in the following Maxims, or Rules of Caution, which Providence hath suffered to come to Light, how closely soever they were contrived by those Sons of Darknes, in secret Corners as were the rest of their Designs.

An Extract of certain Rules of Caution, whereby the Inquisitours formerly regulated their Prosecution of the *Waldenses*.

1. *It is not expedient to dispute concerning Matters of Faith before Laymen.*

2. *None ought to be reputed as true Repentants, but such as discover all those whom they knew to be of the same principles and profession with themselves.*

3. *He that accuses and discovers not those of the same profession with himself, ought to be cut off from the Church as a rotten and putrified Member, lest he should corrupt and infect the rest.*

4. *After any is delivered over to the Secular power, he must not be at all permitted to excuse himself, or to declare his innocence before the people; for, if such a one be put to death, it scandalizes the Lay-men; and if he escape, it becomes a prejudice to our Religion.*

5. *There must be great caution had of promising life to any man who is condemned, before the people; because there's no Heretick would ever be burnt, if he could escape by virtue of a promise. And in case he should promise Repentance before the people, and then be put to death, that would necessarily scandalize the people, and make them believe that such were wrongfully put to death.*

6. *The*

6. *The Inquisitour ought always to presuppose the Fact, and (waving that) onely to inquire concerning the Circumstances of the Fact, after this manner. How many times hast thou confest thy self to Hereticks? In what Chamber of thy House did they lie? And such like Questions.*

7. *The Inquisitour must hold some Book before the accused Party, during the Examination, as if he had there written the whole Life of him whom he examines.*

8. *He must threaten him with Death, in case he will not confest, and tell him that he is a dead man, that he ought to think upon his Soul, and wholly renounce his Heresie, since that he must die, he ought to take patiently whatever befalls him. And if he answer, Since I must die, I had rather die in this my Faith, than in that of the Roman Church, Then be sure there's no hope at all of such a one, and therefore he must be delivered forthwith to Justice.*

9. *There is no hope at all of convincing Hereticks by the knowledg of the Scriptures, and Learning, for as much as oft times it falls out, that very learned men are confounded by them, and by that means, the Hereticks fortifie themselves, when they thus finde that even learned men themselves are deceived by them.*

10. *Hereticks must never be suffered to answer directly to any thing. And when they are pressed by frequent Interrogatives, they have a Custome to make answer, that they are poor ignorant men, and not able to answer. And if they perceive that the Standers by are any whit moved with compassion towards them, as being poor harmless men, and wrongfully accused, then they take courage, and seem to cry and take on, like poor miserable Wretches, and so flustering and smoothing the Fudg, endeavour to escape the Inquisition; saying, Sir, if I have offended in any thing, I shall willingly do Penance, but I beseech you assist and deliver me from this Infamy, which has been cast upon me by pure malice and envy, and altogether undeservedly. But then must the couragious Inquisitour not at all bend, or be moved by these Flatteries, nor give the least ear or credence to any such Fables.*

11. *Lastly, the Inquisitour must prevent them, by assuring them, that they shall gain nothing by Swearing falsly, for as much as they have sufficient Proofs to convict them otherwise; and therefore that they should not at all think to escape the Sentence of Death thereby. But withall, he must promise them, that if they confest freely their Error, they shall finde Mercy. For, in such a perplexity as this, there are many that will confest their Error, in hopes to escape.*

These were the inhumane Practises of these Sons of Violence from the Year of our Lord 1206. to the Year 1228. during which time, there were so great a number of the *Waldenses* apprehended through out most of the parts of *Europe*, that the Arch-bishops of *Aix*, *Arles*, and *Narbonne*, being assembled at *Navignon*, in the said Year 1228. had compassion on so great a Multitude of miserable Wretches, and told the Inquisitours, that they had apprehended so many of the *Waldenses*, that it was not possible to get a sufficient quantity of Lime and Stone to build Prisons for them; and therefore desired them to for-

bear the imprisoning of them, till they heard further from the Pope. The truth is, we need no better poof for this, than what then came even from the Mouths of those Inquisitours themselves; for it being put to the Question among them, whether those that received the Sacrament with the *Waldenses* were excusable, or might pretend ignorance, that they knew not that they were *Waldenses*? It was answered, *That there had been so vigorous and open a Persecution of all Qualities and Sexes of the Waldenses, so many of them put to Death, and so many constantly standing in a most forlorn condition before the Doors of their Chapels and Churches, that it was not possible that any Man could pretend ignorance in such a case.*

Vignaux in his Memoires des Vaudois. Paul Perrin Histoire des Vaudois lib. 2. cap. 3. Pierre Gilles Histoire Ecclesiast. c. 4.

If I should here undertake to speak at large of all the Persecutions that ever betell those poor People, I should certainly too much straiten my self in the Relation of what is yet behinde; therefore I shall content my self to begin onely with the Year of our Lord 1400, wherein the Inhabitants of the Valley of *Pragela* were set upon by their Popish Neighbours about the time called *Christmas*, and that in so violent and furious a manner, that those poor Creatures were forced to fly in all haste with their Wives and little one in their arms, to one of the highest Mountains thereabouts, (which has been ever since called the *Albergean*, from the *Italian* word *Albergo*, because the poor People made it their Place of Refuge) In this their flight, a very great number of them were overtaken by their Pursuers, whose Feet were swifter to shed Blood, than the Feet of the others to fly, and so were most barbarously murdered. The residue being overtaken by the Night, wandered up & down in the Snow, till such time as their Joints were frozen and become stiff by the extremity of cold, in so much that there were found the next Morning, lying on the Snow, no less than fourscore small Children, and most of their Mothers by them, all frozen to Death, a most miserable Spectacle to behold.

At this time, and for many years after, the Arch-bishop and the Inquisitours of *Turin* imployed all their strength and power against the *Waldenses* of *Piemont*, yea they compelled some of those, who were fallen into their hands, to promise them, that they would change their Religion; but those their new Converts not being able to continue so with a good conscience; and on the other side, fearing to fall again into the Paws of the Lion and the Bear, quickly set in order their Affairs as well as the Circumstances of that Conjunction would permit, and retired themselves, some into *Provence*, and the rest into *Calabria*, and the adjacent places. Now when this was known to *Jean Compesio*, Arch-bishop of *Turin*, and to *Andrew d'Aqua-pendente* (Inquisitour) there were set forth several Bulls against them upon the 28. of *November* 1475. By virtue whereof, (though the most part of those poor Wretches found a way to escape, yet nevertheless many suffered Martyrdom in a most cruel and bloody manner, and that in most Towns and Cities of *Piemont*: *Jordan Tertian* was burnt at *Suse*! *Hippolite Rousier* at *Turin*; *Hugo Chiamp de Fenestrelles* having been brought to *Turin*, they pulled his Guts

out of his Belly, and so he died in a sad and wofull condition.

A while after, the Pope seeing that his Persecutions upon particular Men, had not effects according to his Minde, he resolv'd to come to a general violence, and to that effect, having appointed *Albertus de Capitaneis* Arch-deacon of *Cremona*, to be his Legate and Commissioner General for that Affair, he sent him with Bulls and Patents to all the Lords & Princes, in whose Dominions there were found any *Waldenses*, to incite them to assist the said Legate with sufficient Forces, to exterminate all the *Waldenses* or poor People of *Lyons*, who inhabited in their Dominions. And that the World may be satisfied concerning the Contents, I have here inserted a true Copy of that famous Bull of Pope *Innocent*, given to the said *Albertus de Capitaneis*, in the Year 1487. referring all that are curious in Matters of this Nature, to the Univerfity Library of *Cambridg*, where they may see and compare it with the very Original.

Albertus de Capitaneis sent with Bulls from Pope *Innocent* against the *Waldenses*, 1487.



ARTICLE II.

The Bull of Pope Innocent for the Extirpation of the *Waldenses*, given to *Albertus de Capitaneis* his Legate and Commissioner General for that Employment in the Year 1487.

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

Albertus de Capitaneis Furis utriusque Doctor, Archidiaconus Ecclesie Cremonensis, & Blaxius de Bena, Ordinis Predicatorum, Sacre Theologie Professor, hereticæ pravitatis Inquisitor, & in hac parte Nuncii & Commissarii a Sanctissimo in Christo Patre Domino nostro, Domino Innocentio Divinâ Providentiâ, Papa octavo specialiter Deputati, &c. Universis & singulis Dominis, Abbatibus, Prioribus; Præpositis, Plebanis, Vice-plebanis, Decanis, Archidiaconis, Scholasticis, Cantoribus, Custodibus, Theaurariis, Sacristis, tam Cathedralium quam Collegiarum, Canonicis, Parochialiumque Ecclesiarum Rectoribus seu horum locatorum Curatis, & non Curatis, Vicariis perpetuis, Altaristis, ceterisque Presbyteris, Clericis, Notariis, & Tabellionibus publicis ac secum Residentibus & Ministris Gradualibus, & quarumcunque Curiarum, tam spiritualium quam temporalium, Judicis Furatis per Civitates & Dioceses Ebrodunensem, Lugdunensem, Viennensem, aut alias ubilibet constitutis, & eorum cuilibet in solidum, illique vel illis ad quem vel ad quos nostræ præ-

Albertus de Capitaneis Doctour of both Laws, Arch-deacon of the Church of Cremona, and Blaxius de Bena of the Order Predicants, Professour of Divinity, Inquisitour against the perversness of Hereticks, and for this end Messengers and Commissioners in a special manner deputed by our most holy Father in Christ our Lord, the Lord Innocent the eighth by Divine Providence Pope, &c. To all and every one the Lords, Abbots, Priors, Overseers of the Vulgar, &c. their Vicegerents, Deans, Arch-deacons, Scholars, Singers, Keepers, Treasurers, Sacristis, Canons, as well of Cathedral as Collegiate Churches, and Rectors of Parochial, or their constituted Curates, and Parochial Vicars without Cure, Altarists, and all other Priests, Clerks, Notaries, and Publick Registers, and Residents with them, and Ministerial Graduates, and sworn Judges of all Courts as well Spiritual as Temporal throughout the Cities and Dioceses of *Eureux*, *Lions*, *Vienna*, and others constituted in any other place, each of them entirely, and to him or them, to whom severally or jointly

jointly these our presents (or in truth rather Apostolical Letters) shall come or be presented, greeting in the Lord. Our said Commissioner being straitly commanded to obey these our (or rather truly Apostolical) commands, hath signified to us with due Reverence as became him, that he had received Letters or Apostolical Bulls, signed duly with a Leaden Seal hanging by a Hempen String, after the manner of the *Romans*, as Bulls are usually made valid and entire, nor suspected of any falsification in any part thereof, but wholly free from all fault and suspicion, according to the tenour and form following;

Innocentius Bishop, a Servant of the Servants of God, to our beloved Son *Albertus de Capitaneis*, Arch-deacon of the Church of *Cremona*, Nuncio of the See Apostolick, and our Commissioner for the Dominions of our beloved Son, that noble person, *Charls* Duke of *Savoy*, on this and on the other side of the Mountains through the City and Diocese of *Delphinatè*, *Vienna*, and *Sedun*, and the places near adjoining thereunto, greeting and Apostolical Benediction. Our hearty Desires chiefly tend to this, that as touching those for the gaining of whom to the Church the supreme Maker of all things was pleased himself to undergo human infirmities, we, to whom he hath committed the Care and Government of his Flock may with all watchfull Industry endeavour to withdraw them from the precipices of Errors, that providing for their Salvation, as it shall please God to favour us with Grace, we may continually labour, that the Catholick Faith may in our times be propagated, and the evil of Heresie be rooted out from the borders of the Faithfull.

We have heard, and it is come to our knowledg, not without much dif-

sentè, imò verius Apostolica litera pervenerint, aut presentata fuerint salutem in Domino. Et nostris hujusmodi, imò verius Apostolicis, firmiter obedire mandatis, literas seu bullas Commissionis nostræ Apostolicas debite sigillo plumbeo cum cordulâ cannabis in pendencie more Romanæ Curie bullatas sanas & integras, nec in aliqua earum parte de vitio falsitatis suspectas sed omni prorsus vitio & suspitione carentes, Nos cum ea qua decuit reverentia monentes recepisse hujusmodi sub tenore;

Innocentius Episcopus Servus Servorum Dei, dilecto filio *Alberto de Capitaneis*, Archidiacono Ecclesia *Cremonensis*, ad *Dominia dilecti filii Nobilis viri Caroli Ducis Sabaudia citra & ultra montes per Delphinatum Viennensem & Sedunensem Civitatem & Diocesim ac illis adjacentia loca nostro & Apostolica Sedis Nuncio & Commissario salutem & Apostolicam benedictionem.*

Id nostri cordis vota precipue deposcunt ut pro quibus super eorum ascribendis cœtui ipse omnium summus rerum opifex humanos languores perpeti voluit, Nos quibus gregis sui curam regimenque commisit, illos ab errorum precipitiis vigilantiam curemus eripere studio, ut eorum saluti divina nobis propiciante gratia jugiter intendamus ad nostrum, qui desideranter in votis gerimus ut Fides Catholica nostris prosperetur temporibus, & pravitas hæretica de finibus fidelium extirpetur.

Non sine displicentia grandi pervenit auditumque quod nonnulli iniquitatis
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fili, Incola Provincia Elredumensis, sectatores illius perniciosissima & abominabilis secta hominum malignorum pauperum de Lugdano, seu Valdensium nuncupatorum, quae dudum in partibus Pedemontanis, & aliis circumvicinis, procurante satore malorum operum, per studiosa diverticula & praecipitia latebrosa, oves Deo dicatas illaqueare, & demum ad perditionem animarum perducere, mortifera sagacitate conatur, damnabiliter insurrexit, sub quadam simulata sanctitatis specie in reprobam sensum ducti a via veritatis vehementer abhorreat & superstitiosas ac hereticas ceremonias sectantes, quam plurima orthodoxae fidei contraria & oculos Divinae Majestatis offendentia, ac gravissimum in se animarum periculum continentia dicunt, faciunt & committunt. Et cum dilectus filius Blasius de Monte regali ordinis praedicatorum & Theologiae professor, Inquisitor generalis in partibus illis, per olim Generalem Magistrum dicti ordinis, & deinde per dilectum filium nostrum Dominicum in Sancti Clementis presbyterum Cardinalem, in partibus illis Apostolicae sedis Legatum, & demum per felicis recordationis Sixtum Papam IIII. immediatum praedecessorum nostrum ad hujusmodi & alios quoscunque errores extirpandos destinatus, ad Provinciam ipsam se contulisset, ut eos ad abjurandum errores praedictos, & veram Christi fidem profitendam induceret, more duri aspidis aures suas obturantes, nedum pessimos & perversos errores suos deposuerunt, maxima malis addentes, illas publice predicare, & praedicationibus alios Christi fideles

pleasure, that certain sons of iniquity; inhabitants of the Province of *Eureux*, followers of that abominable and pernicious Sect of malignant men, who are called the poor people of *Lions*, or the *Waldenses*, who have long ago endeavoured in *Piemont*, and other neighbouring parts, by the procurement of him who is the sower of evil works, through by-ways, purposely sought out, and hidden precipices, to insnare the sheep belonging unto God, and at last to bring them to the perdition of their souls by deadly cunning, are damnably risen up under a feigned pretence of Holiness, being led into a reprobate sense, and do greatly erre from the way of truth; and following superstitious and heretical Ceremonies, do say, act and commit very many things contrary to the Orthodox Faith, offensive to the eyes of the Divine Majesty, and which do occasion a very great hazard of souls. And whereas our beloved Son *Blasius de Monte regali*, of the Preachers Order, and Professour of Divinity, and General Inquisitor in those parts, was appointed heretofore by the General Master of the said Order, and afterward by our Beloved Son *Dominicus* in Priest of *St. Clement*, and Cardinal, and Legat of the Apostolical See in those parts; and lastly by our immediate Predecessor of blessed memory *Sixtus* the IIII. Pope, to extirpate such like and all other Errors whatsoever, having transported himself unto that Province, that he might induce them to abjure the Errors aforesaid, and to make profession of the true Christian Faith, they were so far from leaving their most wicked and perverse Errors, that stopping their ears like the deaf Adder, adding greatly evil to evil, they did preach publicly those Errors, and by their preaching did draw other Christian believers

believers thereinto; despising the Excommunications, and prohibitions, and other Censures of the same Inquisitor, overthrowing the house of his habitation, and the things that were therein, as also spoiling and robbing with the goods of some others, true believers, killing the servant of the same Inquisitor, and waging a War in a hostile manner resisting their temporal Lords, and making spoil of their goods, forcing them and their Families to fly from their Parishes, burning and demolishing their houses, depriving them of all their Revenues, and doing them all the harm they could; together with an infinite number of other detestable and horrible acts, which they were not afraid to commit.

We therefore having determined to use all our endeavours, and to employ all our care, as we are bound by the duty of our Pastoral charge, to root up and extirpate such a detestable Sect, and the foresaid execrable Errors, that they may not spread further, and that the hearts of believers may not be damnably perverted from the *Catholick Church*; and to repress such rash undertakings; & having special confidence in the Lord concerning your Learning, your ripeness in counsel, your zeal in the faith, and your experience in the management of affairs; and in like manner hoping that you will truly and faithfully execute the things which we shall think good to commit unto you for the extirpating of such errors; we have thought good to constitute you at this time, for this Cause of God and the Faith, the Nuntio Commissioner of us, and of the Apostolical See, within the Dominions of our beloved Son *Charles Duke of Savoy*, and the *Delphinat*, and the Cities and Diocess of *Vienna*, and *Sedun*, and the adjacent

in eisdem errores protrahere, ejusdem Inquisitoris excommunicationes & interdicta, aliasque censuras vilipendere, domum habitationis ejusdem subvertere, & quae in ea erant nonnullorumque aliorum fidelium bona diripere & derrobare, ejusdemque Inquisitoris famulum interficere, certamen hostili more inire; illorum Dominis temporalibus resistere, & illorum bona depradari, ipsosque & eorum familias a suis Parochiis praefugos facere, domus incendere seu evertere, & a redditibus privatos tenere, & quae poterint eis damna inferre, infinita quoque alia detestabilia ac abhorrenda facinora perpetrare veriti non fuerunt.

*Nos igitur hujusmodi sectam detestabilem & premissos ipsius execrandos errores ne propagentur ulterius, neve per eos corda fidelium damnabiliter corrumpantur ab Ecclesia catholica, prout ex debito Pastoralis officii tenemur evellere, & radicitus extirpare, ac hujusmodi temerarios ausus reprimere cupientes omnes conatus nostros adhibere, omnemque sollicitudinem impendere decrevimus, ac sumentes de tuis Literarum scientia, consilii maturitate, fidei zelo, & in agendis experientia in Domino fiduciam specialem, pariter & sperantes quod ea quae tibi pro hujusmodi extirpandis erroribus committenda duxerimus probe & laudabiliter exequeris, te nostrum & Apostolica sedis Nuncium & Commissarium, ad Dominia dilecti filii *Caroli Sabaudiae Ducis ac Delphinatum*, *Viennen civitatem & Diocesem Sedanensem*, & illis adjacentia*

Provincias, civitates, terras & loca quæcunque, pro hac Dei & fidei causa impresentiarum duximus destinandum, ut eundem Inquisitorem ad sui officii liberum exercitium recipi & admitti facias; & eorundem nefandissimos Waldensium sectæ sectatores, & alios hereticæ pravitatis cujuslibet labe pollutos ad abjurandum eorum errores, & parendum mandatis Inquisitoris ejusdem & tuis, opportunis remediis inducas; & ut id tanto facilius efficere valeas, quanto major fuerit tibi per nos data facultas, & autoritas attributa tibi, per te vel alium seu alios movendi & instantissimè requirendi Universos Archiepiscopos & Episcopos in Ducatu, Delphinatu, & adjacentibus locis prædictis constitutos, quos in partem sollicitudinis nobiscum evocavit altissimus, eisque in virtute sanctæ obedientiæ mandandi ut unâ cum venerabilibus fratribus nostris locorum Ordinariis vel eorum Vicariis, seu officialibus generalibus in quorum civitatibus & Diocesis duxeris ad præmissa procedendum & injunctum tibi officium exequendum, & cum Inquisitore præfato viro, utique literarum scientiæ prædito, & fervore fidei & zelo salutis animarum accenso, se tibi in præmissis assistere & unâ tecum ad eorum executionem procedere potuerint vel voluerint adversus Waldenses prædictos & alios quoscunque hereticos armis insurgant, eosque veluti aspides venenosos communicationis invicem processibus conculcent; & ut populi eorum curæ crediti in confessione veræ fidei persistant & roborentur, diligenter procurent, & ad eorundem hereticorum tam sanctam tamque pernecessarium exterminationem

Provinces, Cities, Lands and places whatsoever, to the end you should cause the same Inquisitor to be received and admitted to the free exercise of his Office, and that you should induce the followers of the most wicked Sect of the *Waldenses*, and all others polluted with any other Heretical pravity whatsoever, to abjure their Errors, and to obey the Commandments of the same Inquisitor, and give way to your seasonable remedies: And that you may do this so much the more easily, by how much the greater Power and Authority is given you by us; to wit, a Power, that by your self, or by some other person or persons, you may admonish and require most instantly all Archbishops and Bishops seated in the *Dutchy, Delphinat*, and other the forenamed adjacent places, whom the most High hath called to share with us in our cares, and command them by vertue of Holy obedience, that together with our Venerable Brethren the *Ordinaries* of the places, or their Vicars, or General Officials, in whose Cities and Dioceses you shall think fit to proceed in the premises, and to execute the Office which is enjoyned you with the forenamed Inquisitor, a man no doubt endued with Learning and fervent Zeal for the salvation of souls, they do assist you in the premises; and together with you be able and willing to proceed to the execution thereof against the forenamed *Waldenses*, and all other Hereticks whatsoever; to rise up in Arms against them, and by a joynt communication of processes, to tread them under foot, as venomous Adders, and to procure diligently that the people committed to their charge do persist in the confession of the true Faith, and be confirmed therein; and that they do with a ready mind, as they are bound, bend all their endeavours, and bestow

all their care towards so holy and so necessary an extermination and diffipation of the same Hereticks: And they are to be required to omit nothing which may contribute thereunto.

Moreover, that *Charls* our most beloved Son in Christ the illustrious King of *France*, and our beloved Sons the Noble *Charls* of *Savoy* and of the adjacent forenamed places, and the Dukes, Princes, Earls, and temporal Lords of the Cities, Territories, and Universities of places, and the Confederates of *High Germany*, and all others of those parts who are believers in Christ, do take up the Shield of the Orthodox Faith which they did profess when they were Baptized, and of the cause of our Lord *Jesus Christ*, by whom Kings Reign, and Lords bear Rule, and give assistance to the same Archbishops, Bishops, and to you and the foresaid Vicars and General Officials, and to the Inquisitor, with seasonable favours, and their secular power, as they shall see it expedient for the execution of this most necessary and wholesome Inquisition; and ardently oppose themselves against those most detestable Hereticks, for the defence of the Faith, for the safety of their native Countrey, and for the preservation of themselves, and of all that belong unto them, by procuring that they may be exterminated and destroyed. And if you shall think it expedient, to cause, exhort, and induce all the faithful in those parts, by fit Preachers of Gods word, preaching the Cross or the Croisado, to fight manfully against the same Hereticks, having taken the saving sign of the Cross upon their hearts and garments: And to grant, that such as are signed with the Cross, and fight against the said Hereticks, or such as contribute thereunto, may obtain according to

& dissipationem adhibeant omnes conatus, omnemque sollicitudinem impendant promptis animis ut tenentur, nilque ex his quæ ad id conferre possint obmistant requirendi.

Insuper iam carissimum in Christo filium nostrum Carolum Francorum Regem illustrem, & dilectos filios nobiles viros Carolum Sabaudie, & locorum adjacentium predictorum Duces, Principes, Comites & temporales Dominos civitatum, terrarum & locorum Universitates, & superioris Alemania confederatos, & alios quoscumque Christo fideles illorum partium, ut clypeum defensionis orthodoxæ fidei quam in susceptione sacri Baptismatis professi sunt, & causæ Domini nostri Jesu Christi per quam Reges regnant & Domini dominantur, assumant; & eisdem Archiepiscopis, Episcopis, & tibi ac Vicariis seu officialibus generalibus predictis ac Inquisitori, opportunis favoribus & seculari brachio eorum, prout expedire cognoverint, in executione tam pernecessariæ & salutaris Inquisitionis officii hujusmodi assistant, & adversus eosdem nefandissimos hæreticos pro defensione fidei, pro salute patriæ, pro tuitione propria & suorum omnium se ardentè opponant, & illos exterminare & delere procurent: Et, si expedire putaveris universos, fideles illarum partium, ut contra eosdem hæreticos, salutiferæ crucis signo in cordibus & vestibus assumpto, viriliter pugnent per idoneos verbi Dei prædicatores crucem sive cruciatam prædicantes exhortari & induci faciendi, ac cruce signatis ac contra eosdem hæreticos pugnantibus vel ad id contribuentibus, ut plenariam omnium peccatorum suorum indulgentiam & remissionem juxta tuam desuper

per ordinationem semel in vita, & etiam in mortis articulo assequantur concedendi; præcipiendi quoque in virtute sanctæ obedientiæ & sub excommunicationis lætæ sententiæ pœnas quibuscunq; idoneis verbi Dei prædicatoribus secularibus & cujuscunq; ordinis etiam mendicantium exempti & non exempti regularibus, ut eosdem fideles excitare & inflammare debeant ad hujusmodi labem vi & armis de medio exterminandam, & ut suis viribus & facultatibus occurrant ad commune periculum repellendum mandandi. Absolvendi insuper sic crucem assumentes, pugnantes, vel contribuentes & consentientes, ab omnibus & singulis Ecclesiasticis sententiis, censuris & pœnis quibus forsitan qualitercunq; ligati forent, præterquam ab hodie specialiter lætis, a quibus ligatos prævia satisfactione vel parte consentiente duntaxat absolvendi. Nec non cum eis dispensandi super irregularitate divinis se immiscendi, vel ex Apostasia qualibet contracta & super occulte vel male perceptis, ac bonis indebite acquisitis incertis, in expugnationem hereticorum duntaxat convertendi, concordandi & componendi; quæcunque etiam cum juramento peregrinationis & abstinentiæ ac alia emissa vota, castitatis & ingressus Religionis, ac ultra marino & visitationis liminum Apostolicorum, ac Ecclesiæ Sancti Jacobi in Compostella votis duntaxat exceptis, in defensionem Catholice fidei contra hereticos, venientibus & pugnantibus seu ad id contribuentibus vel tantum dantibus quantum verisimiliter exposi-

your appointment, once in their life, and also at the point of death, a plenary Indulgence and remission of all their sins; and also to command by vertue of Holy obedience, and under the penalty of the sentence of Excommunication, already given to all fit Preachers of Gods word, Seculars, and Regulars, of what Order soever aifo of the Mendicants, exempted and not exempted, that they stir up and inflame the same believers, to root out this kind of Pest by force of Arms, and to set themselves against the common danger with their best strength and faculties. And moreover, to absolve such as thus take up the Cross, fighting, or contributing and consenting thereunto, from all and every Ecclesiastical Sentences, Censures, and Penalties, wherewith happily they may in any wise be bound up; except from such as this day in a special manner are denounced, from which they that are bound therewith are to be absolved by a previous satisfaction, or alone by the consent of the party. And also to dispense with them, concerning the irregularity contracted by intrusion into holy things, or by reason of any kind of Apostacy; or concerning goods secretly and evilly gotten, or uncertain goods unduly purchased, to agree and compound that they may be converted onely to the war against Hereticks. Also to exchange all vows made with an Oath of Pilgrimage and Abstineny, and other the like Vows, except onely those of Chastity, and of entering into Religious Orders, and going beyond the Seas, and of visiting the thresholds of the Apostles, and the Church of *St. James* in *Compostella*, to them that go to fight for the defence of the Catholick Faith against the Hereticks, or to such as contribute thereunto, or do give so much as in all likelihood they would

would expend in passing to the due places, or as the due qualities of places and persons being considered, it shall seem good to you, or to fit Confessors by you to be deputed. In the mean time to chuse, depute and confirm one or more fit Generals of War, and Captains for the gathering of the *Croisado* Army, in our name, and in the name of the Church of *Rome*, and command them that they take this burthen upon them, and execute it faithfully for the praise and defence of the Faith, and that all others do endeavour joyntly to obey him or them: And to injoyne that all the moveable and immoveable goods of the Hereticks may be lawfully seized and given away by any body whatsoever, and to make a booty of all goods which the Hereticks bring, or cause to be brought unto the Territories of the Catholics, or carry, or cause to be carried out of the same; and to command, that all who are in the service of the same Hereticks any where, shall depart within the time by you prefixed unto them, under such penalties as you shall see good, and to admonish and require them, and all Ecclesiastical and Secular persons, of what Dignity, Age, Sex, or Order soever they may be, to yeeld obedience, and give attendance with reverence to the Apostolical commands, under the penalties of Excommunication, Suspension or Interdiction, and that they abstain from all commerce with the foresaid Hereticks: And to Declare, that neither they nor any others, who by any contract or otherwise are in any sort bound unto them to perform or pay any thing, are henceforth at all obliged, or by the same authority can be compelled thereunto: And to deprive all persons, whoever are not obedient to your admonitions and commands, of what Dignity, State,

uri essent in transitu ad loca debita, vel aliis debitis, pensatis locorum & personarum qualitatibus, prout tibi seu per te ad hoc deputandis confessoribus idoneis videbitur in hoc ipsum commutandi. Interea super ipsa cruciata & congregando exercitu in Ducem belli & Capitaneum unum vel plures, idoneos nostro & Ecclesie Romane nomine eligendi, deputandi & confirmandi, & ut onus hoc ad laudem & defensionem fidei suscipere, & fideliter gerere, & ut reliqui omnes ei vel eis obediant pariter & intendant, injungendi & mandandi, bona quaecunque mobilia & immobilia hereticorum quibuscunque licite occupandi & concedendi, ac ea quae heretici ad terras Catholicorum vel e contra ex terris Catholicorum ducerent aut duci facerent in praedam dandi, omnibus quoque in servitiis hereticorum eorundem existentibus ubicunque ut intra terminum per te eis praefigendum discedant sub paenis de quibus tibi videbitur mandandi, illosque ac Ecclesiasticos & Seculares quoscunque, cujuscunque dignitatis, aetatis, sexus vel ordinis existant, sub excommunicationis, suspensionis & interdicti paenis monendi & requirendi ut mandatis Apostolicis reverenter obediant & intendant, ac ab omni commercio hereticorum praedictorum abstineant: Ac eos & alios quoscunque qui eis ex quovis contractu vel aliter qualitercunque tenerentur vel obligarentur ad aliqua illis statuenda & solvenda nullatenus deinceps obligari & ad id posse compelli eadem auctoritate declarandi, ac quoscunque tuis monitionibus & mandatis non parentescujuscunque dignitatis,

status, gradus, ordinis vel præminentie fuerint Ecclesiasticos, dignitatibus, officiis & beneficiis, seculares vero honoribus, titulis, feudis, & privilegiis suis, exigente eorum inobedientia & rebellionem, privandi, & beneficia aliis idoneis de quibus tibi videbitur, etiam quacunque, quotcumque & qualiacunque beneficia Ecclesiastica obtinentibus & expectantibus conferendi, ac privatos huiusmodi ad similia & alia imposturam obtinendi, inhabiles perpetuò & infames decernendi, nec non censuras quascunque Justitiam, Rebellionem vel inobedientiam exigente, prout tibi videbitur fulminandi, & interdictum ponendi, ac postum ex bonis causis & respectibus, sicut expediat vel utile aut necessarium cognoveris, tollendi vel perpetuò seu ad tempus suspendendi, præcipue vero per eos dies in quibus forsitan publicandæ essent indulgentiæ aut cruciata prædicta, nec non contra victum omnis generis, arma & alia prohibita eisdem hæreticis, & complicibus suis afferentes, aliosve auxiliares, fautores & consultores ac receptatores eorum publicos vel occultos, & quovis modo impediens seu perturbantes salutis negotii executionem, simpliciter & de plano, sine strepitu & figurâ iudicii solâ veritate inspectâ procedendi, & omnes & singulos transgressores, censuras & pœnas tam spirituales quam temporales in talia facientes a jure inflicos incurrisse, etiam declarandi; penitentes & reverti volentes ad gremium Ecclesiæ, si id humiliter petierint in forma Ecclesiæ consuetæ, etiam si jura-

State, Degree, Order, or pre-eminency soever they be, the Ecclesiastical persons of their Dignities, Offices, and Benefices, and the Seculars of their Honours, Titles, Feuds, and priviledges, according to the nature of their disobedience and Rebellion; and to confer the Benefices upon other fit persons, as it shall seem good to you, also to such as have obtained, or are in expectation of any or any kind of Ecclesiastical Benefices whatsoever; and to decree those men who are deprived thereof, to be thenceforth incapable to obtain the like or others, and to be for ever infamous; and also to thunder out any kind of Censures, according as Justice, Rebellion, or disobedience shall seem to you to require it; and to establish and interdict, or to take it off, or to suspend it for ever, or for a season, as you shall think it expedient, useful, or necessary for good causes and respects, but chiefly upon those days in which perhaps Indulgences are to be published, or the foresaid *Crucifado*; and also against those that bring to the said Hereticks or their Complices, victuals of all sorts, Arms, and other things prohibited, or others their helpers, favourers, and counsellors and receivers of them, publickly or secretly, or any that in any kind shall hinder or trouble the execution of so wholesome a business; to proceed against them simply and plainly, without noise and form of Judicature, onely upon evidence of the truth, and to declare that all and every such transgressors have incurred the Censures and Penalties, as well spiritual as temporal, which the Law inflicts upon those that do such things; and to absolve the penitents, and such as will return to the bosome of the Church, if they humbly petition it in the usual form of the Church, although

though they should have bound themselves by Oath to favour the Hereticks, and had served them in the War, and had furnished them with Arms and Victuals, and other things necessary for livelihood, and other prohibited matters, upon condition that by taking another Oath they promise, or otherwise give fit caution, that thenceforth they will yield obedience to our Commands, to the Churches, and to yours, whether they be Corporations, Universities and particular persons of what state, order, or pre-eminency soever they may be, and what dignities soever they may be eminent for, whether Ecclesiastical or worldly; and to make them capable, and to restore and re-establish them into their Honours, Dignities, Offices, Benefices, Fewds, Goods, and all their Rights, as in former time; and also to grant, dispose, exercise, do, constitute, order, command and execute all other matters, and every thing which shall any ways be necessary or seasonable for this wholesome business, although they should be such things which require a special Command, and fall not under the general Commission; and to restrain all gainsayers whatsoever by Ecclesiastical Censures, or other remedies of Law, not regarding any appeal; and if need be, to implore the Secular powers help. And by the tenor of these presents we grant and give a full and free power, licence and authority; And we make void and of no effect, all priviledges, exemptions, Letters and Apostolical Indulgences whatsoever, general or particular, granted by us, or according to the forenamed, under any form of words and expressions, all which so far as they obstruct the effect of these presents, or can retard the same, our will is that they be as Letters not gi-

mentum præstitissent de favendo hereticis, & ad eorum stipendia militassent, ac arma, commeatum, & res ad victum necessarias, & alia prohibita hereticis eisdem subministrassent, dummodo per præstationem alterius juramenti promittant aut alias idoneè caveant, quod deinceps mandatis nostris & Ecclesiæ, ac tuis parebunt, etiam si communitates & universitates, ac particulares personæ fuerint, & cujuscunque status, ordinis, vel præ eminentia fuerint, & quacunque, Ecclesiastica vel mundana præfulgiant dignitate, absolvendi & habilitandi, acad honores, dignitates, officia, beneficia, feuda, bona, & jura sua omnia aliasque in pristinum statum restituendi & reponendi; necnon omnia alia & singula ad hoc salutare negocium necessaria seu quomodolibet opportuna, etiam si talia essent, que mandatum exigerent speciale & in generali Commissione non caderent concedendi, disponendi, exercendi, faciendi, statuendi, ordinandi, mandandi & exequendi, ac contradictores quoscunque per censuras Ecclesiasticas & alia oportuna juris remedia appellatione postposita compescendi, & si opus fuerit auxilium brachii secularis invocandi. Plenam & liberam tenore presentium facultatem, licentiam & autoritatem concedimus, & impartimus privilegiis, exemptionibus, literis & indultis Apostolicis quibuscunque in genere vel in specie, per nos, vel secundum præfatum sub quavis verborum forma & expressione concessis, que omnia in quantum effectui presentium obviare, vel retardare illum possent pro infectis & non concessis literis volumus &

viribus evacuamus. *Ceterisque contrariis quibuscunque, aut si aliquibus communiter vel divisim, a prædicta sit sede indultum, quod interdici, suspendi, vel excommunicari, aut suis dignitatibus & beneficiis privari seu alia quavis pœna multari non possint, per literas Apostolicas non facientes plenam & expressam ac de verbo ad verbum de indulto hujusmodi mentionem.*

Tu igitur dilecte fili onus tam meritorii negotii devota mente suscipiens, te in illius executione sic sollicitum ac verbo & opere studiosum & diligentem exhibeas, quod ex tuis laboribus divina tibi favente gratia fructus sperati adveniant, tuque per solitudinem tuam, eam qua pias causas gerentibus pro retributione impenditur palmam gloriæ, non solum consequi merearis, verum etiam apud nos & sedem prædictam non immerito valeas de exactissima diligentia & fidei integritate uberius commendari. Et quia difficile esset presentes literas ad singula ubi illæ essent necessaria loca transmittere, volumus & Apostolica autoritate decrevimus quod earum transumpto manu alicujus publici notarii subscripto & alicujus prælati Ecclesiastici munito, plena fides adhibeatur & illi stetur firmiter sicuti originalibus staretur literis si forent exhibitæ vel ostense. Datum Romæ apud Sanctum Petrum, anno incarnationis Dominicæ Millesimo quadringentesimo octuagesimo septimo, Quinto Kal. Maii, Pontificatus nostri anno tertio.

Hic Balbianus post quarum quidem literarum sive bullarum Apostolicarum presentationem & receptionem visas & per nos ut præmittitur factas, quia pro

ven nor granted. And in like manner all others that are contrary, or if it hath been granted by the See aforesaid unto any, joyntly or severally, that they may not be interdicted, suspended, or excommunicated, or be deprived of their Dignities and Benefices, or be punished by any other penalty by Apostolical Letters, which make not a full and express mention of this Indulgence word by word.

Thou therefore, beloved Son, taking upon thee with a devout minde the burthen of so meritorious a work, shew thy self in the execution thereof so carefull, in word and deed, and so studious and diligent, that the hoped for fruits by Gods grace may redound unto thee from thy labours; and that thou mayest by thy carefulness not onely obtain the Crown of Glory, which is given for a retribution to those that profecute Godly causes, but also mayest be deservedly further commended by us and the *Apostolical* See, for thy most exact diligence and faithfull integrity. And because it would be difficult to transmit these present Letters to all the particular places where they might be necessary, We will, and by *Apostolical* authority have decreed, That a transcript thereof subscribed with the hand of a public Notary, and confirmed by some Ecclesiastical Prelate, shall be fully credited, and that the same shall be of force as firmly as if the Original Letters themselves were exhibited and shewed. Given at *Rome* at *St. Peters*, in the year of our Lords incarnation One thousand four hundred eighty seven, the Twenty seventh of *April*, and in the Third year of our *Popedom*.

Here *Balbianus*, after the presentation and receiving of these Letters and *Apostolical Bulls*, by us seen and made as aforesaid; because on the behalf

half of the most Reverend Father in Christ, and Lord, the Lord Archbishop of *Evreux*, and of the Proctor of his Exchequer, it hath been made known to us, That the forenamed most Reverend Archbishop of *Evreux* hath manfully proceeded against some who are in his Diocess (to be named at the end of these presents) suspected to have communion with the Heretical pravity, and caused them to be cited before him to answer concerning their faith, under the sentence of Excommunication, and other censures and penalties, who nevertheless have with contumacy neglected to appear and answer before him, and have by contumacy incurred the penalties and censures, and therefore were bound up with the bonds of the sentence of Excommunication by the same Lord Archbishop of *Evreux*: And because nevertheless a certain Reverend Lord *Thomas Capitis Niga*, the pretended Judge of the pretended Primacy of *Vienna*, pretending that he hath a superiority and power to absolve those suspected in their Faith against whom the said Lord Archbishop hath proceeded, at the instance of the said suspected in the Faith, and of the Inquisitors, is said to have caused an inhibition to be made unto the said Lord Archbishop, & that he should not proceed further against them, and to proceed in the cause of the Appeal asserted on the behalf of the same suspected persons in general, by the same Lord Archbishop, interposing before the same on the xxviii day of this moneth, the said Lord Judge of the Primacy of *Vienna* hath (as is said) commanded the worthy Proctor of the Treasury of the forenamed most Reverend Lord Archbishop of *Evreux*, to be cited, that he might see the benefit of absolution to be bestowed upon the suspected persons

parte reverendissimi in Christo Patris & Domini, Domini Archiepiscopi Ebredunensis, & ejus Procuratoris fiscalis nobis extitit expositum, Qui prelibatus reverendissimus Archiepiscopus Ebredunensis contra nonnullos de communione heretica pravitatis suspectos in ejus Diocesi existentes, & in pede presentium nominandos viriliter processit, & de fide responsuros coram eo vocari fecit sub sententia excommunicationis, & aliis censuris & pœnis, qui tamen contumaciter coram eo comparere & respondere neglexerunt, pœnas & censuras ipsos contumaciter incurrerunt, propter quod ab eodem Domino Archiepiscopo Ebredunensi fuerunt vinculis sententiæ Excommunicationis & censurarum Ecclesiasticarum invadati: Et quia nihilominus quidam reverendus Dominus Thomas Capitis Niga, præsentis Fudex præsentis primatiæ Viennensis, prætendens se habere superioritatem & potestatem tales sic de fide suspectos contra quos per dictum Dominum Archiepiscopum extitit processum absolvendi ad instantiam prædictorum suspectorum de fide, & inquisitorum eidem Domino Archiepiscopo inhibere fecisse dicitur, ne contra eosdem ad ulteriora procederet, & ad procedendum in causa assertæ appellationis parte eorundem suspectorum in genere ab eodem Domino Archiepiscopo interponente coram eodem ad diem xxviii. mensis hujus, idem Dominus assertus Fudex primatiæ Viennensis citari mandasse dicitur egregium Procuratorem fiscalem prelibati reverendissimi Domini Archiepiscopi Ebredunensis ad videndum dictis suspectis beneficium

absolutionis impendi, & alias sic vel aliter prout in dictis assertis literis desuper confectis & processu apparere dicitur, ad quas quatenus expediat pro sufficienti in eis contentorum narratione, citra tamen illarum approbationem nisi in concernentibus favorem fidei, debita habeatur collatio dicitur contineri. Et quoniam predicta tangunt & concernunt officium Commissionis nostrae predictae, idcirco auctoritate Apostolica qua vigore praesertim Commissionis nostrae fungimur in hac parte & nobis commissam causam & causas predictam, & predictas cum dependentiis emergentibus, & quorumvis, de, & pro ac ex eisdem universim & toto principali negotio ad nos advocantes, vos omnes & singulos supradictos quibus praesentes nostrae imo verius Apostolicae litterae diriguntur tenore praesentium requirimus & moneamus primo, secundo, tertio & peremptorie; vobisque & vestrum cuilibet in solidum in virtute sanctae Dei obedientiae & sub excommunicationis sententiae poena quam in vos & vestrum quemlibet trina & canonica monitione praemissa sedentes pro tribunali ferimus in his scriptis, nisi feceritis quae vobis in hac parte praecipimus & committimus, districtè, praecipimus committimus & mandamus, quatenus infra trium dierum spatium post praesentationem seu notificationem praesentium vobis aut alteri vestrum fiendam, & postquam pro parte praefati Procuratoris fiscalis pralibati Domini Archi-

aforesaid, and so thus or otherwise, as it is said to be contained in the foresaid Letters made concerning this, and in the Proces is said to appear, unto which, so far as is expedient for a sufficient narrative of the contents, nevertheless without any approbation thereof, except in things concerning the favour of the Faith, a due conference be had. And because the aforesaid particulars do touch and concern the duty of our Commission before-named, therefore by the Apostolical authority, which by vertue of our before-inserted Commission we exercise in this behalf, and which is committed to us, taking into our own cognizance the cause and causes aforesaid, with the dependencies emergent, and relating to any persons whatsoever, concerning, for, and because of the same causes universally, and the whole principal business, We by the Tenor of these presents do a first, second, and third time, and peremptorily require and admonish you all and every one in particular before mentioned, to whom our present or rather Apostolical Letters are directed; and we strictly enjoyn, order, and command you and every one of you, by vertue of the holy obedience of God, and under penalty of the sentence of Excommunication, which we sitting before his Tribunal, do in these presents pronounce against you and every one of you, in case, after Canonical admonition three times pre-declared, ye shall not do what we command and enjoyn you in this particular, that is to say, within three days time after the presentation or notification of these presents shall be made unto you, or either of you, and after that on the behalf of the forenamed Procurator of the Exchequer of the aforesaid

said Lord Archbishop of *Evereux*, you or either of you shall by vertue of these presents, upon occasion of this business, be required immediatly to follow; and of those three days we assign one for the first, one for the second, and the remainder for the third and peremptory day, by Letters and *Canonical* admonition; yet so, that in the execution thereof, one of you should not wait for another, nor one excuse himself by another: That the forenamed suspected of their faith, to be named at the foot of these presents, and every other person intervening, or willing to intervene and defend, and all and every other who shall think themselves in common or severally concerned, be peremptorily cited, or caused to be cited in their own proper persons, if conveniently they can be apprehended, or otherwise in their dwelling places, if you can safely have access thereunto, or in the Parochial Church or Churches where their abode is, or in the Cathedral of the forenamed City of *Evereux*, or in the foresaid Parochial Church or Churches, or other Churches and publick places whatsoever, wheresoever, whensoever, and so oft as shall be expedient, at the time of *Mass*, or other solemnities of Divine service, while the multitude of the people is met and gathered together to hear Divine service, or otherwise, on our behalf, or rather on the behalf of the *Apostolical* See, with a loud and intelligible voice publicly; yet so, that such a citation may come to the knowledge of those that are cited, or in likelihood may come to their knowledge, that they may not be able to pretend any ignorance, or alledge any thing touching the promised or subjoynd writings; whom we also, and every one of them, by

episcopi Ebreduensis vigore presentium super hoc fueritis requisiti, seu alter vestrum fuerit requisitus immediate subsequentes; & quorum trium dierum unum pro primo, unum pro secundo, & reliquum pro tertio & peremptorio literis ac monitione canonica assignamus; ita tamen quod in his exequendis, unus vestrum alterum non expectet nec alius pro alio se excuset, prefatos de fide suspectos in pede presentium nominandos, & quamcunque aliam personam intervenientem seu intervenire & defendere volentem, ac omnes & singulos alios sua communiter vel divisim interesse putantes in eorum proprias personas, si commode apprehendi poterint, alias autem in hospitibus habitationum suarum si ad eam vel ad eas vobis pateat tutus accessus, vel in parochialibus Ecclesiis sub qua vel quibus degunt & morantur, sive in Cathedrali prefata civitatis Ebreduensis aut dictis parochiali seu parochialibus Ecclesiis aliisve Ecclesiis & locis publicis quibuscunque, ubi, quando & quoties expediens fuerit intra missarum & aliarum divinarum horarum solemnitas, dum ibidem populi multitudo ad divina audiendum convenerit, seu aliis congregata fuerit ex parte nostra, imo verius Apostolica, publice, alia & intelligibili voce peremptorie citetur & citare curetur; ita tamen quod citatio hujusmodi ad ipsorum citandorum notitiam indubitata perveniat seu verissimiliter valeat pervenire; Ne de premissis seu infra scriptis ignorantiam aliquam pretendere valeant seu quodlibet allegare; Quos nos etiam & eorum

quemlibet tenore presentium sic citamus, quaterus die post harum executionem, nisi sexta etiam hora vicesima horologii in conventu Sancti Laurentii, extra muros Pinerolii, ordinis humiliorum Thaurinensis Dioceseos coram nobis legitime compareant per se vel Procuratorem seu Procuratores suos idoneos ad causam & causas huiusmodi sufficienter instructos, cum omnibus & singulis actis, actitatis, literis, scripturis, privilegiis, instrumentis, monumentis & iuribus causam seu causas huiusmodi tangentes, seu quomodolibet concernentes, & quicquid contra dictas Bullas commissionis nobis facta, nosque & personam nostram dicere, opponere, seu allegare valuerint, dicturos, opposituros & allegaturos, & in dicta appellationis causa seu causis huiusmodi, ad omnesque & singulos actus earundem necessarios usque ad definitivam sententiam inclusivè, gradatim, & successivè debitis & consuetis terminis procedendi ut moris est processuros & procedi visuros, aliasque dicturos, opposituros, allegaturos, recepturos, audituros & facturos id quod iustitia suadebit & ordo dictaverit rationis: Certificantes nihilominus eosdem sic citandos qui sive citationis termino, ut præmissum est, comparuerint sive non, nos nihilominus ad partis comparentis & causam seu causas huiusmodi prosequi curantis instantiam ad præmissa omnia & singula & alios prout iustum fuerit procedemus; dictorum citatorum absentia seu contumacia in aliquo non obstante, causante difficultate & longitudine itineris & attenda natura cause & personarum, paratos nos efferentes in causa & causis huiusmodi reverendos Dominos dictorum

the tenor of these presents do thus cite, That on the day after the execution of these, if they appear not on the sixth, and also the twentieth hour of the Clock, in the Covent of *St. Laurence*, without the Walls of *Pignerol*, of the Order of *the Humbled*, in the Diocess of *Thurin*, before us legally, by themselves, or by their Attorney or Attorneys, fitted and sufficiently instructed for such cause and causes, with all and every the Acts and agitations, Letters, Writings, Priviledges, Instruments, Monuments, and Rights which in any wise touch or concern this cause or causes, and whatsoever they shall be willing to say, oppose, or alledge against the said *Bulls* of our Commission, and against our person, to say, oppose, and alledge, and to proceed and see the proceeding in the foresaid cause of Appellation, or causes of that kind, and to all and every of the Acts necessary thereunto, till the definitive sentence be given, inclusively, gradually, and successively proceeding in the due and usual terms, as the custome is; and otherwise to say, oppose, alledge, receive, hear, and do what Justice shall induce unto, and the order of Reason shall dictate: Certifying nevertheless those thus to be cited, whether they appear or appear not at the term of the citation premised, that we shall proceed nevertheless to all and every one of the premises, at the instance of the party appearing, who doth procure the prosecuting of such kind of cause or causes, notwithstanding the absence or contumacy of those that are cited as aforesaid, the difficulty or length of a journey which causeth it, and nature of the cause and of the persons being considered; shewing our selves ready to admit in such cause and causes the Reverend Lords the *Ordinaries*

of the foresaid places, and their Vicars in spiritual offices who are not suspected in the premises, if they think themselves concerned, and if they will be present, and also attending while the cause or causes so depending before us are undecided.

Therefore we charge and command all and every one of you, to whom these ours, or rather the *Apostolical* Letters are directed, by the forenamed authority, and under the penalty of the foresaid sentence of Excommunication, denounced by a three-fold and Canonical admonition, That after the legal execution of the foresaid citation, to the foresaid Lord *Thomas Capitii Niga*, the pretended Judge of the pretended Primacy of *Vienna*, and to the Ordinaries of certain places, and to each of them, and to their Vicars and Officials in spirituals and temporals, and to all and every Officials, Judges, ordinary and extraordinary Executioners and Commissioners, and to all others whoever they be, and what authority soever they administer in the said Cities and Dioceses of *Evereux*, *Lyons*, and *Vienna*, or elsewhere, in any place constituted, and to the said persons who are to be named at the foot of these presents, and to all others whom it doth concern, or whom in any wise hereafter it may concern, with what names soever they are called, and with what dignity soever they are eminent, that of the things whereof you or either of you shall be required on the behalf of the said *Proffor* of the Exchequer of the forementioned Lord Archbishop of *Evereux*, by vertue of these presents, on our behalf, or rather on the behalf of the foresaid *Apostolical* Authority, that you jointly and severally inhibit, -to whom also we

locorum Ordinarios, & eorum in spiritualibus Vicarios, in præmissis tamen non suspectos, admittere, si sua interesse putaverint, & interesse voluerint, & insuper attendentes quod causa seu causis hujusmodi sic coram nobis indecessis pendentibus.

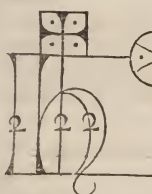
Idcirco vobis omnibus & singulis supradictis quibus presentes nostræ, imo verius. Apostolicæ literæ diriguntur, præfata autoritate Apostolica committimus, & mandamus & sub præfate excommunicationis lætæ sententiæ pœna trina & canonica monitione, Quatenus post legitimam dictæ citationis executionem, prælibatis Domino Thomæ Capitii Niga, prætenso Judici prætenste primatiæ Viennensis, ac quorundam locorum Ordinariis & eorum cuilibet, ipsorumque in spiritualibus & temporalibus Vicariis & Officialibus, ac universis & singulis Officialibus, Judicibus, Ordinariis & extraordinariis Exequutoriis & Commissariis, & aliis quibuscunque, quacunque autoritate fungentibus per dictas Civitates & Dioceses Ebreundensem, Lugdunensem, & Viennensem, aut alias ubilibet constitutis dictisque, in pede presentium nominandis, cæterisque aliis quorum interest intererit aut interesse poterit quomodolibet in futurum quibuscunque nominibus censeantur, & quacunque præfulgeant dignitate, de quibus pro parte dicti Procuratoris fiscalis prælibati Domini Archiepiscopi Ebreundenensis super hoc vigore presentium fueritis requisiti, seu alter vestrum fuerit requisitus ex parte nostra, imo verius Apostolica prædicta autoritate, conjunctim & divisim, inhibeatis, quibus & nos etiam tenore præ-

sentium inbibemus sub præfata Excommunicationis lata sententiæ pœna, trina & canonica monitione præmissa ut supra; Ne ipsi seu alter ipsorum in vilipendium litispœntiæ & jurisdictionis nostræ, imo verius Apostolica sedis contemptum, dictorumque Dominorum Archiepiscopi Ebredunensis, & ejus Procuratoris fiscalis, & jurium suorum præmonitorum in causa & causis hujusmodi coram nobis indecis pendentibus, quicquam per se vel alium seu alios, publicè vel occultè, directè vel indirectè, quovis quæsiti colore attentare vel innovare præsumant seu præsumat: Quod si secus factum fuerit id totum revocare, & in pristinum statum reducere curabimus, ad dictamque Excommunicationis sententiam publicatoriam, & alia Furis remedia fortiora procedemus Jusiticia mediante. Diem vero seu dies citationis & inhibitionis hujusmodi, adque formam & quicquid in præmissis feceritis, seu alter vestrum fecerit nobis per vestras patentes literas, aut instrumentum publicum in pede præsentium describendum, remissis præsentibus quam citius fideliter insinuare curetis. Absolutionem vero omnium & singulorum qui dictam nostram Excommunicationis sententiam incurrerunt seu incurrunt quovis modo nobis vel superiori nostro tantummodo reservamus. In quorum omnium & singulorum fidem, & testimonium præmissorum, præsentibus literas seu præsens publicum Instrumentum hujusmodi nostras Avocationis, Citationis, & Inhibitionis in se continentes seu continens exinde fieri & per Notarium nostrum publicum, & hujusmodi causæ coram nobis Scribam

by the tenor of these presents do inhibit, under the penalty of the foresaid sentence of Excommunication denounced, a three-fold and Canonical admonition being premised, as above mentioned; that neither they nor either of them do presume to attempt or innovate, by themselves or others, publickly or secretly, directly or indirectly, under any pretence whatsoever, any thing tending to the disparagement of the undecided process, and of our Jurisdiction, or rather to the contempt of the Apostolical See, and of the said Lords the Archbishop of *Evereux*, and of the *Proctor* of his Exchequer, and of his forementioned Rights in any cause or causes of this kind depending before us undecided: If any thing be done to the contrary, we shall cause it wholly to be revoked and reduced to the former state, and we shall proceed to the foresaid publication of the sentence of Excommunication, and to other stronger Remedies of Law, according to Justice. As concerning the day or days of this way of citation and inhibition, and the form thereof, whatever you or either of you shall do therein, cause the same to be intimated to us with speed and faithfully, by your Letters Patents, or a publick Instrument to be written at the foot of these sent back again. And we reserve the Absolution of all and every of them who have incurred or shall incur our said sentence of Excommunication in any wise, onely to our self or our superior. In witness of, and to give credit to all and every of these premises, we have commanded these presents our Letters, or present publick Instrument, containing this kind of Avocation, Citation, and Inhibition to be made, by our publick Notary, and to be subscribed by our Scribe of such Causes

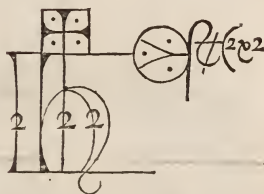
ses before us underwritten; and have caused and commanded them to be confirmed with the impressiō of our Seals. Given and Acted in the foresaid Covent of *St. Laurence*, without the Walls of *Pignerole*, in the year from the Nativity of our Lord, *One thousand four hundred eighty seven*, on the fifth Indiction, and on the Six and twentieth day of the moneth of *June*, and in the Third year of the *Popedome* of the forenamed our most Holy Lord *Pope Innocent*, there being in the same place present the eminent men, *Heustanus Nomelli* of *Otzapio*, *Bonifacius Bellini* of *Briceyratio*, Treasurers of the Diocess of *Ambelis*, the Notaries, as Witnesses to the premises, being called, desired and joynd to assist, to the end that nothing should be innovated by any body.

infra scriptum subscribi mandavimus, nostrorumque sigillorum fecimus & iussimus impressiōe communiri. Datum & Actum in dicto conventu Sancti Laurentii extra muros Pinerolii sub Anno a Nativitate Domini Millesimo quadringentesimo octuagesimo septimo, Indictione quinta, & die Vigesima sexta mensis Junii, Pontificatus pralibati sanctissimi Domini nostri Papa Innocentii Anno tertio, presentibus ibidem Egregiis viris Heustano Nomelli de Otzapio, Bonifacio Bellini de Briceyratio, Thesaurariis Dioceseos Ambelis Notariis testibus ad premissa assentire vocatis, rogatis & adhibitis, nihil sit per quempiam innovandum.



Heustanus Porporati of Velmaria, dwelling at Pignerol, Treasurer

of the Diocess, Publick Notary by Imperial appointment of *Savoy*, and of the two most Reverend *Apostolical* Commissioners, and of the forenamed Cause on this behalf Scribe, because I was present at the premised Avocation, Citation, Inhibition, and other things above-written, and received the foresaid Instrument; therefore according to the General Licence given unto me concerning this, by the forenamed most Illustrious Lord, our Lord the Duke of *Savoy*, I have caused it to be drawn in this form by another faithfull Publick



Heustanus Porporati de Velmaria habitator Pinerolii, Thesaurarius

Dioceseos, publicus Imperiali ordinat. Sabaud. auctor. Notarius & pralibatorum Reverendissimorum duorum Commissariorum Apostolicorum, & cause predictae in hac parte Scriba, quia premissis Avocationi, Citationi, Inhibitioni, & aliis superscriptis praesens fui, & Instrumentum dictum recepi, ideo in hanc formam publicam licentia generali mihi super hoc per pralibatum Illusterrimum Dom. Dom. nostrum Sabaudia Ducem concessa levare feci per alium fidelem Notarium

publicum

*Publicum meum Coadjutorem, nuncque
subscripsi manu mea propria, & sig-
num meum tabellionatus consuetum ap-
posui in testimonium veritatis.*

Notary, my Coadjutor, and now
have with my own hand subscribed
it; and to testify the truth, I have
put my ordinary Seal of my Notaries
Office thereunto.



Transcript



Translate of a *Latin Manuscript*, intituled, *Origo Waldensium, &c.* The Original of the *Waldenses*, and the Process against them.

The true Original whereof is to be seen, together with the rest, in the Publick Library of the famous University of *Cambridg.*

Vobis Reverendissimo in Christo Patre, & Domino, Domino Rotagno Ebredunensi Archi-episcopo, Vobisque Reverendis Patribus & Dominis, Fratri Laurentio Cistavicensi Episcopo, & Thomæ Paschali, &c.

To you the Right Reverend Father in Christ, and Lord, the Lord Rotagnus Arch-bishop of Evereux, and to you Reverend Fathers and Lords, Brother Laurence, Bishop of Cistow, and Thomas Paschal, Official of Orleance, the Apostolical Commissary, under the Authority of the King, and the Daulphinat, sendeth greeting. As concerning the Cause of those poor Men of Lyons, commonly called Waldenses, from Waldo, Citizen of the said chief City of Lyons, depending in the Town Val-grant, know that the said Waldo being rich, and the Prince of Heresie, was according to Writers, the first Authour of the Heresie of the Sect of the Waldenses, who renouncing temporal Goods, began with his Complices to lead an Apostolick life, with the Cross, and poverty, and despising Ecclesiastical Men, associated many Disciples to himself, who thereupon were called poor Men of Lyons, and pretending to live under Apostolical obedience, (yet separating themselves from it) did stubbornly answer, when reprov'd, that they ought rather to obey God than Man; for which they were at last, (and deservedly) condemn'd by the Church militant. But not being fully extirpated, flying from Lyons, they betook themselves to the utmost parts of Dauphine, in the Dioceses of Evereux and Turin, among the Alpes, and in the Caves of the Mountains, (places exceeding difficult to approach) where more than fifty thousand of them did inhabit. In these places through the great diligence of the Sower of Tares, they became so numerous in a short space of time, that they sent out thence their Colonies into Liguria, Italy, and beyond Rome, into Puglia. And as Christ our Redeemer sent his Disciples by two and two, to preach, so was the Master of that cursed and beastly Sect, wont to send other inferiour Pastours, created and approved by himself, (whom commonly we call Barbes) by two and two, to preach and teach the above said Doctrine. Now these Barbes were wont to be created by their great Master (or Chair-man) in the City of Aquila, in

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the Kingdom of Naples, and in the creation of them there was mozt to be great solemnity; they had their Names changed, when they were admitted to this Office, in derision to the Bishop of Rome, to whose Doctrin and Worship the Followers of this most damnable Heresie, namely, the Men and Women of the Valley of Clusone, in the Diocess of Turin, with all the Males and Females of the Valley of Fraissimere, Argenteria, and Loyfia, in the Diocess of Evereux, have time out minde, been contrary (as more than an hundred of them have confessed, and that of their own accord) in the following Articles which are contrary to the Faith which they confess to have held, and which they inviolably observe. And that this may be evident and more clearly appear, the Procurator of the place and places thereabouts in the parts of Briançon and Evereux, for the maintenance of the Christian Faith, and for the exalting of his native Countries honour, against all and every one of the said Valley of Fraissimere, gives in and exhibiteth the following Articles, which he desires may be admitted for proof (to avoid the burden of superfluous proof, to which he intends not totie himself;) in reference whereunto, by way of Charge, he solemnly protests against them all, and each particular person.

Inprimis, ponit & dicit, & probare intendit, quod ipsi homines Vallis Fraxinieræ fuerint a centum annis, citra & ultra, ac, &c.

Inprimis, he allegeth, and saith, and intends to prove, that the said men of the Valley of Fraissimere, have been there this hundred years, or thereabouts, for the said term, and beyond that, even time out of minde, have been, and for the present are, Hereticks, and have held, and do hold the following Points of Doctrin, contrary to the Catholick Faith. And this is a Truth, notorious, publick, and manifest.

2. Item, that at the present they are commonly held, esteemed, and reputed for Hereticks and Waldenses, and that by all who have knowledg of them, their Life, Manners, or Conversation. This also hath been, and is a Truth notorious, publick, and manifest.

3. Item, that this hath been, and is the common voice and fame, not onely among their Neighbours, but even among those that are more distant from the said Valley, for the space of an hundred Leagues round about, and upwards. This also is true, notorious, publick, and manifest.

4. Item, that they have been, and at present are infamous throughout the whole World, for the Heresie, and most damnable Sect of the Waldenses, contrary to the Christian Faith. And this hath been, and is true, notorious, and manifest.

5. Item, that for this cause their Neighbours of the adjacent parts, (though true Catholicks, and faithfull Christians) are every where slandered for this their Fault, yea and they suffer sometimes great Losses, and are barred from many Honours and Profits, meerly from a suspition and jealousie of their being tainted with the Heresie of the Men of Fraissimere. And this hath been and is true, notorious, publick, and manifest.

6. Item, that the said Hereticks of Fraissimere are called, and appear to
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be wicked, obstinate, corrupt, perverse, and contrary to the Catholick Faith; and are accounted, esteemed, and reputed, to hold the following Particulars in opposition to the Christian Faith. And this is true, notorious, publick, and manifest.

Their Accufations comprised in the following Particulars.

First, for that they call the Church of Rome, a Church of Malignants, defaming and reproaching the same; and this is their damnable Belief, contrary to the Catholick Faith. This also is true, publick, notorious, and manifest.

2. Item, *for that they believe, and have believed, that the Church of God is constituted in these onely, who live in poverty, believing in their Creed, the holy Church without spot or wrinkle. And this is true.*

3. Item, *for that they have damnably believed, and do believe, that their Masters the Barbes have power of Binding and Loosing, and that accordingly sins are to be confessed to them, and not to the Priests of the Roman Church, which is contrary to the Faith. This also is true.*

4. Item, *for that they have believed, and do believe, that it neither hath been, nor is lawfull for the Prelates of the Roman Church, to have Parimony or temporal Jurisdiction in this World, and that since St. Sylvester, there hath not been a true Pope. And this is true.*

5. Item, *for that they have believed, and do believe that none has a greater degree of Power and Authority in the Church, than he hath of Holiness, contrary to the Faith. And this is true.*

6. Item, *for that they have believed, and do believe, that the Sacraments administred by the Priests of the Roman Church, are of no efficacy or virtue, contrary to the Faith. And this is true.*

7. Item, *for that they have believed, and do believe, that Tithes are not to be paid to the said Priests of the Roman Church, neither are Offerings to be given them, contrary to the Faith. And this is true.*

8. Item, *for that they have believed, and do believe, that the Censures and Penances inflicted by the Prelates of the Roman Church, are to be slighted; for that they do not urge or binde for want of holiness, because they walk not in the footsteps of Christ, which is contrary to the Faith. And this is true.*

9. Item, *for that they have believed, and do believe, that the Roman Church is an House of Confusion, Babylon, the Whore, and the Synagogue of the Devil, contrary to the Faith. And this is true.*

10. Item, *for that they have believed, and do believe, that none ought to yield obedience to the said Roman Church, or the Prelates of the same; and that all that obey them are damned, contrary to the Faith. And this is true.*

11. Item, *for that they have believed, and do believe, that there's no Purgatory in another World, but that the Living are purged in this onely; and that when a Man dies, he either presently mounts up into Heaven, or is cast down into Hell: affirming that the Roman Church were moved by a*

Principle of Covetousness to invent Purgatory; and that upon this account, the Dead are not to be prayed for, which is contrary to the Faith. And this is true.

12. Item, for that they have believed, and do believe, that it is not lawfull to swear any thing, be it true, or be it false, contrary to the Faith. *And this is true.*

13. Item, for that they have believed, and do believe, that it is lawfull wantonly to meet, and accompany together, and that for any persons though joyned in never so near a degree of Consanguinity and Affinity, (provided they be all of one and the same Sect) during the time of their Preachings, and so likewise afterwards, when the Lights are put out, contrary to the Faith. *And this is true.*

14. Item, for that they have believed, and do believe it to be as profitable to pray to God in a Stable, as in a Church, which is against the Faith. *And this is true.*

15. Item, for that they have believed, &c. that onely God is to be prayed to, and not the Virgin Mary, nor the Saints, because being at so great a distance from us, they cannot hear our Prayers, which is contrary to the Faith. *And this is true.*

16. Item, for that they believe, and have believed, that Rain-water has as great a virtue as the Holy Water, which is in the Church, because all Waters were blessed by God, which is contrary to the Faith. *And this is true.*

17. Item, for that they have believed, and do believe, that temporal Lords are not to be obeyed, except they be such as are of their own Sect, contrary to the Faith. *And this is true.*

18. Item, for that they have believed, and do believe it to be an irremissible sin, for any man to detect another of the said Sect, contrary to the Faith. *And this is true.*

19. Item, for that they have believed, &c. that out of their Sect no man shall be saved, and that those of their own Sect are the true Saints, contrary to the Faith. *And this is true.*

20. Item, for that they have believed, &c. that no man ought to observe the Festival Days of Saints, which were brought in by the Roman Church; and that it is lawfull to do any servile work upon every of the six Days, contrary to the Faith. *And this is true.*

21. Item, for that they have believed, &c. that it is lawfull to eat Flesh every where, and at all times; and that the Fasts brought in by the Roman Church, are not to be kept, who begin their Lent on the second Day after the first Lords Day in Lent, contrary to the Faith. *And this is true.*

22. Item, for that they have believed, and do believe, that it is not lawfull for the Hereticks of their Sect to be given in Matrimony with Catholics, and many other enormous and wicked things they have held, believed, and preached, according to their own Confessions, and contrary to the Faith. *And this is true.*

The Endeavours used to extirpate the *Waldenses*.

1. Item, that for that cause both the most reverend Bishops and Prelates of *Evereux*, and the Inquistours of heretical pravity, have heretofore taken great pains for the rooting out of those parts the said heretical Sect, even to the Days of the Right Reverend Father in Christ, and Lord, the Lord John Arch-bishop of *Evereux*, lately deceased. And this is true.

2. Item, that the foresaid most reverend Lord John Arch-bishop of *Evereux* presently after his Assumption, and from the Year of our Lord 1461. (lest their Blood might be one day required at his hands) used his utmost Endeavours for the correcting of their Extravagancies, and the rooting out of that heretical Sect, beginning first with frequent Admonitions, Exhortations, and Threats; but through intervening Impediments, he could not effect his Desires. And this is true.

3. Item, for that cause, from the Year of our Lord 1473. Frier John Veyllet of the Order of the Minorits, Doctour of Divinity, and Inquistour, deputed by Apostolical Authority to proceed against those of the Valleys of *Fraissimere*, *Argenteria*, and *Loyfia*, formed a Process, by which he hath detected the said heretical Sect, they confessing themselves to believe the above-mentioned Articles. And this is true.

4. Item, that the forenamed the Right Reverend Lord John, late Arch-bishop, from the Year of our Lord 1483. (assisted by true Catholics, and others who were of their Complices,) of that Sect, took to the number of ninety and nine Informations, from all which it appears that all those of the Valley of *Fraissimere*, and many of the Valley of *Loyfia*, and *Argenteria*, are most infamous and suspected, for the said heretical Sect. And this is true.

5. Item, for that cause the foresaid most Reverend Lord John, Arch-Bishop, from the Year of our Lord 1486. and the eighteenth and nine and twentieth Days of June, in the same Year, and the third and ninth of July, caused them to be admonished generally within a certain term prefixed in the Letters, and by Letters Patents duly executed, the which they neglected to obey. And this is true.

6. Item, that for that cause both successively, and from the Moneth of August, the Right Reverend Lord John, sometimes Arch-bishop, commanded all those that were suspected, to be cited by Name, to make answer concerning the Faith, offering them favour, if they would return into the bosom of the Church, but they contumaciously neglected to appear. And this is true.

7. Item, that successively from the said Year, and the nineteenth Day of September, the said Right Reverend Lord John, sometimes Arch-bishop, published his Letters Patents, and Excommunications also against them for their perfidious and obstinate contumacy, the seventeenth of the said September, and this Excommunication they underwent even to the sixth Day of February, in the Year of our Lord 1487. and long beyond that time have they lain under Excommunication, amongst whom was named Ange-

gelinus Palloni, who at this very day labours so earnestly to palliate the Truth by his Impostures. And this is true.

8. Item, and that successively, the Reverend Father Albertus de Capitaneis, Ach-deacon of Cremona, a Man not meanly learned in both Faculties, being deputed by Apostolical Authority, proceeded against them, and took Informations, from the Year 1488. and the sixth Day of February, and informed himself by four of their Complices, agreeing in effect with others whom the foresaid Right Reverend the late Lord John, Arch-bishop, examined upon these Matters; hereupon Process being made, he was moved by certain Reasons to obtain from the Apostolical See to proceed without calling the Ordinary; by virtue whereof he at length commanded them to be cited by Name, to answer concerning the Matters of Faith, offering grace and favour to such as would return to the unity of the Church. Now to these Citations those obstinate Hereticks refused to appear; since when on the eleventh of February successively, he caused them to be cited the second time by Letters duly published: but they again contumaciously neglecting to appear, he deservedly sent out Excommunicatory Letters against them, which likewise were duly published; but they always sustained the Excommunication, and made the aggravation the greater by their obstinacy; whereupon they were cited to come to certain places, where they might happily have been put under an Ecclesiastical Interdiction, but still they refused to appear. And this is true.

9. Item, and that successively, the foresaid Commissary sent often to them many persons fearing God, and seeking the good of the Souls of those Hereticks, to reduce them (if possible) to the way of Light and Grace; but they then were not in any wise to be perswaded, being obstinate as to the point of begging any Pardon. And this is true.

10. Item, and that successively, for this cause, the said Commissary commanded them to be cited by Name, that they might appear before him to hear his definitive Sentence, which was to be recorded, and that by Letters duly published the second day of March in the said Year; but they always most stubbornly and contumaciously neglected to appear; whereupon the said Lord Commissary, seeing their heart to be hardened, and no signs of Repentance to appear, nor any good effects of the counsels and admonitions of those experient men, whom he had sent to them, all things aforesaid being now duly published and seen, he proceeded to his definitive Sentence, whereby he delivered them up as stubborn and rebellious Hereticks to the Secular Power. And this is true.

11. Item, that therefore by Commission of the last Parliament of Dauphine, for the Secular Power there was employed the valiant Soldier the Lord Hugo de Palide, Count of Vavax, and Lieutenant of Dauphine, and that magnificent Doctour of the Laws, and Counsellour of Dauphine, John Raboli, who observing what ought to be observed, proceeded against them, they leaving their Houses, betook themselves to the Holes and secret places of the Mountains, and the Clefts of the Rocks for their Fortresses. A while after, the said Apostolical Commissioners again offered them Grace, and the Bosom of the Church, provided they would return with a pure heart, and Faith unfeigned. Whereupon they all in a manner descended

from

from the Rocks of their own accord, not forced or questioned, and those of them that would come (both Men and Women) were boumiffully received to Grace by the said Apostolical Commifioner, who likewise confessed themselves freely, and without fear of Torture, to have been and to be Waldenfes, or poor Men of Lyons, and to have held the Herefie or Sect above-mentioned, and to have believed the Articles thereof before specified; amongst the rest there was one Angelinus Palloni who purfues the buifness to this present, witnessing and juftifying the Procefs in approved form. And this is true.

12. Item, that either twelve or fifteen in number being in the company of those that were content with Grace and Pardon, being possessed with a Diabolical Spirit, fled from the rest, and as Men out of measure obstinate, were outlawed. And this is true, notorious, and manifest.

13. Item, they that were admitted to Grace, confessing of their own accord, did after Sermon solemnly abjure the said most damned Sect of the Waldenfes, and all those heretical Tenents above mentioned, in which their Abjurations they did expressly promise, amongst other things, never to receive or conceal the foresaid Outlaws, but to repell them when they came, revealing the same to the Church, as likewise efficaciously to fulfill all satisfactory Decrees, enjoined them in a constant order, for their sins, under the penalty of Relapse contained in the Procefs. And this is true.

14. Item, for their Penance it was especially enjoined them, after the aforesaid Abjuration, that such Men as had defended themselves in the Holes of the Rocks for five years, others for two, should wear two Crosses in their upper Garment sewed on before and behinde, the which was strictly and in a more especial manner enjoined them to wear as oft as they came before the Doors of the great Church at Evereux. And this is true.

15. Item, and that successively, the said abjured persons, not long after their Abjurations, did obstinately refuse to obey the Commands, Admonitions, and Abjurations of the Church, or keep the Promises which they had so solemnly made: and therefore they were cited by Name, to see the Witnesses examined and swear against them, which were to be produced by the Procuratours of the Faith; who not appearing, and the Witnesses of their contumacy being examined, they were again cited to see the Attestations published, but they notwithstanding refused to appear. From the Depositions of those Witnesses, as well Priests as other good Catholicks, worthy of credit, being clearer than the noon-light, it appeared that the said Inhabitants of Fraiffimere have been, and are relapsed, and but feignedly converted, for as much as they have harboured Hereticks, and have not fulfilled the Penances enjoined them, yea, being called they refused to come, and not onely so, but they also immediately received the Barbes, and Masters of the Waldenfes, and after their wonted manner and fashion were confessed by them. And this is true.

16. Item, and that successively, Frier Francis Plirery of the Order of the Minorits, Professour of Divinity, was deputed as Inquisitour in the said Valleys, who from the Year of our Lord 1489. and the first day of January, understanding that they of Fraiffimere were defamed, as Men relapsed; and being signally informed by the Curats of the place, and many others of

Fraiffimere

Fraissimere, true Catholics, yea and by several of their own Complices, to the number of threescore and six, by whose Sayings it appeared that the aforesaid Inhabitants of Fraissimere had not fulfilled the Penance imposed on them, neither had worn Crosses in their upper Garments, but on the contrary had received the outlawed Hereticks, not revealing them to the Church, contrary to their former Abjurations, (amongst whom was Angelinus Paloni, who now prosecutes the business, found noted) proceeded with the Ordinary (because he could not alone) and issued out Letters Patents, commanding them all to be cited by Name, to answer concerning Matters of Faith, and for their Relapse; but they refusing to appear, there were other Letters duly published, whereby they were cited the second time in the same Year, upon the eight and twentieth day of May, however they neglected to appear, (two onely excepted) and therefore were the third time cited by Letters of the seventh of June, duly published, and not appearing, were excommunicated and aggravated by reason of their contumacy, which daily increased, which Sentence they underwent with an obstinate hard heart, (yea and even to this very day do they bear it) wherefore by other Letters issued out in the usual manner upon the 28. day of June in the same Year, they were once more cited to hear and see themselves (as pertinacious and relapsed Hereticks) sentenced to be delivered over to the Secular Power, and their Goods to be declared confiscate from the Day of the Crime committed. Moreover they were again cited the same Year upon the fifth day of July, and after that upon the sixth day of September to hear the Sentence pronounced against them: after all this, they were yet as obstinate as ever, utterly refusing to appear. Now when as there was no hopes, they were justly and equitably condemned, and are not now at all further to be heard, being excommunicate, and interdicted persons, and declared for pertinacious Hereticks, and that by Sentences passed into Aet, and to be suspended by no Appellation, and against which they are not to be admitted to speak any thing, except first impowered by the Admonitions, Judgments, Mandates, and Solutions of the Church. For all which the aforesaid Procuratour, as upon a fore-judged Article requesteth Judgment to be pronounced, and that by humbly imploring your Justice and the Execution of your Office.

Debaud pubick Notary.

This Popish Commissary being assisted by the Forces of those Princes and Potentates, whose help he desired, did not a little mischief to the *Waldenses* in all Nations and Countries, but above all to those of *Piemont*, who without doubt were recommended unto him in a more especial manner, as being within the Bounds of *Italy*: he went against them with an Army of eighteen thousand men, besides a great multitude of Voluntiers of *Piemont*, who willingly joyned with them, to obtain thereby the Pardons offered by the Pope, and also to have a share of the plundered Goods of the poor *Waldenses*. This Army being divided into several Squadrons, that so they might the better assault them in several places, was contrary to all mens expectations,

strangely

strangely shattered and broken in pieces, and Divine Providence did so assist his People in every place, that the Remainder of that Army having wandered up and down, in and about the Valleys, for the space of almost a year, to the great prejudice of the whole Countrey, *Philippe 7. Duke of Savoy, and Prince of Piemont*, put an end to that War, which he perceived to be so disadvantageous to all his Subjects; yea the Story tells us, that it pleased God so to touch his heart with compassion for that poor People, that he spoke it openly, that for as much as he had always found them to be most faithfull and obedient Subjects, he would not suffer them to be so dealt with by force of Arms for the future; onely for what was past, he ordered for formality sake, that twelve of them should come to *Pignerol*, where he then was, there to beg his Pardon for having taken up Arms in their own Defence, the which they accordingly did, and his Highness receiving them courteously, forgave them freely all that had passed during the time of the War, giving them to understand, that he had been misinformed, both as to their persons, and their Principles; and withall he desired to see some of their little ones, because there were some who had made him believe, that they were strange and monstrous Creatures, having but one Eye in their Fore head, with four Sets of black Teeth, with many other such like Fictions; whereupon some were brought before him, and he finding them on the contrary, handsomly shapen and well favoured, did openly profess, how ill satisfied he was with the Calumnies and Slanders of their malicious Adversaries, and thereupon did not onely confirm their Privileges and Liberties, but withall made them a gracious Promise, to settle and establish the same for the time to come. And this was undoubtedly the real intention and resolution of that Prince at that time, however afterwards wrought upon (or at least deluded) by the subtil Devices of the Inquisitours, who took the boldness, notwithstanding all the gracious Promises of their Prince, to continue to prosecute those poor *Waldenses*, laying violent hands on them, and delivering them up to the Secular Powers, who also in most places were not at all backward to lend them their helping hands.

Amongst others *Marguerite de Foix, Lady Marquize of Saluces*, at the solicitation and request of the *Roman Clergy*, did most cruelly persecute the faithfull *Waldenses* of *Pravillesta*, who were all forced to abandon their own & Countrey, to retire into *Val Lucerna*, where after they had petitioned during the space of five years the restitution of their Estates usurped by their Popish Enemies, and found that all their Intreaties were fruitless, they resolved at length to take courage in the Lord, and by that means regained their Lands by Force of Arms; which they accordingly enjoyed for the space of an hundred years after.

In the Year 1534. *Charls Duke of Savoy* was so importuned by the Arch-bishop, and by the Inquisitour of *Turin*, to persecute his Protestant Subjects, and to deliver them over to the Secular Power, that he appointed a certain Gentleman, by name *Sieur Pantaleon Berfour* of

Phil. 7. Duke of Savoy and Prince of Piemont.

Roccapiana near *Pignerolio* as his Commissioner for the Execution of that Design. This Gentleman very zealous to acquit himself honourably of so great a Trust reposed in him, so ordered his Affairs, and laid his Designs, that the year following he secretly conveyed into the Valleys, about five hundred Men, Horse and Foot, and there spoiled, plundered, and destroyed all that came in his way; and the truth is, the News of this suddain and furious Onset did at the first not a little surprize those poor People, but when they had somewhat recollected their spirits, they took courage, and every Man leaving his Plough and all other work, went in haste to stop the Enemy in their Retreat, and with Slings and other Weapons which came next to hand, plied them so close, that they were forced to fly, leaving their Booty behinde them, besides many of their Men dead upon the place.

When his Highness saw that one Skin of a Protestant was like to cost him a dozen of his other Subjects, he would not suffer them to be molested any longer thus openly by force of Arms, but thought fit rather to waste and consume them by little and little, in a more secret and obscure manner, and to this purpose he set certain Souldiers to lay in Ambush for them as they came down from the Mountains into *Piemont*, (two or three in a company) about their ordinary occasions. And although it's true that those whom they thus intrapped, seldom or never escaped with their Lives, yet notwithstanding, this did not at all hinder them from persevering in the Faith, both in Life and Death, witness *Catelan Girard* of *St. Giovanni* in *Lucerna*, who being condemned to be burnt at *Revel*, as he was upon the Pile of Wood, called for two Pebble-stones, and holding them in his hands, told his Persecutors, You think (says he) to abolish and bring to nought our Churches by these your Persecutions; but it will be no more possible for you to do it than for me to crush into Powder these stones with my hands, or else to swallow down and digest the same. And indeed, notwithstanding so many Persecutions in general, and particular, against the *Waldenses*, *George Morel* in his *Memoires* written in the year 1530. confesses, that at that very time there were above eight hundred thousand persons professing the Religion of the *Waldenses*.

In the Year 1536. *Francis* the first, King of *France*, having conquered *Piemont*, *Pope Paul* the third, intreated and perswaded the Parliament of *Turin*, to proceed against the *Waldenses*, as being most pernicious Hereticks, accordingly that Parliament burnt many of those poor People, imitating therein the other Parliaments of *France*; hereupon the poor People having made their humble Addresses to the King by way of Petition, their condition grew much worse, for the King joyined them to live after the Laws of the *Roman Church*, giving them to understand that otherwise he would have them to be punished as Hereticks, adding that he did not burn the Lutherans in all parts of *France*, to suffer a Reserve of Hereticks in the *Alpes*. The Parliament also commanded them upon pain of Death to send away their Ministers, and to receive in their rooms certain Priests to sing Masses, whereunto the *Waldenses* answered, that they could by no means obey
any

G. Morel his
Memoires
written 1550.

any Commands that were contrary to the Laws of God, to whom they had much rather be obedient in every thing that concerns his Service, than to follow the mindes and fancies of Men.

The King having at this time many Irons in the Fire, the Parliament did onely pursue them by the Inquisition, committing to the Fire such as were delivered them by the Monks. Amongst others they burnt one *Barilemy Hector*, a Book-seller, which poor man died (as it is recorded) very constant, and much to the edification of the Beholders, from whose Eys he drew many Tears, and compassionate Expressions from their Mouths; and this was done at *Turin*, the 20. of *June 1555.* in the place of the Castle.

However, not long after, this very same Parliament sent a certain President called *De St. Julien*, with a *Collateral*, termed *De Ecclesia*, with power and instructions to exterminate the *Waldenses*: in prosecution whereof they went to *Perosa*, and there caused Proclamation to be made in the Kings name, whereby the Inhabitants were commanded to go to *Mafs*, upon pain of Death; afterwards they went to *Pignerol*, where many were summoned to appear before them, amongst whom there came a poor Plough-man, whom the President commanded to have his Childe rebaptized; the poor Man begged first some little time to seek God in Prayer, and having made an end of Prayer, he told the President, that he was contented to have his Childe rebaptized, provided that the President would discharge him, by a Note under his Hand, of the sin he should commit in so doing, by taking it upon Himself and his Posterity to answer for the same another day before God, and likewise to suffer all such Pains and Punishments, as should be inflicted for the same. The President hearing this, thought he had sins enough of his own to answer for, without taking upon him other mens, and so sent him away with injurious words, without urging the poor Man any further.

This President, having made many Processes against several persons inhabiting the said Valleys, and finding not the Fruits of his Labours answerable to his Expectations, thought to have allured them by the Preaching of the Monks, whom he brought along with him into the Valley of *Angrognia* for that purpose, but finding this means also as little effectual as the former, he returned to *Turin*, where he made his Report of the great Danger there was in attempting to reduce that People to Extremities, adding, that it was an Enterprize, fitter for the King, in whose power alone it was to exterminate them, and that the best expedient was to send his Majesty all the Informations and Writings, and so wholly to remit to his prudence and pleasure the management of so dangerous and difficult an Enterprize.

Now for as much as usually all Courts advance but slowly in weighty Affairs, it was a whole Year and upwards, before the poor People received their Allarm, however at length there came from the Court, an exprefs Order, by the Hands of the abovesaid President, who coming to *Angrognia*, commanded them in the Kings name, to go to *Mafs*, upon pain of Confiscation of Body and Goods. To this it was

answered, by the Deputies and Elders of those Evangelical Churches, that they were not bound to obey such Commands, for as much as they proceeded from Man, and not from God; and that it should be considered, that they worshipped all one and the same God and Saviour *Jesus Christ*, and had the same Law, and the same Hopes with them, and that seeing the *Jews* and *Mahometans* who are Blasphemers, and Enemies to the Name of *Christ*, were notwithstanding permitted to live amongst them in peace, and in the quiet enjoyment each of their own Religion apart, it was much more reasonable that those who worship the true God in *Christ*, should be suffered to live in peace amongst their Hills and Mountains, especially considering that they were ready to embrace any thing, that should be proved to be suitable to the Word and Will of God, as likewise to yield all due obedience to their Superiours and sovereign Magistrates, protesting they would live and dy in this Resolution.

This Answer did so incense the Parliament of *Turin* against them, that they burnt as many of them, as they could catch in *Piemont*, and upon the Frontiers of the Valleys, amongst others *Mr. Jefferrey Vavaille* Minister of *Angrognia* was burnt in the Year 1557. whose Death was of much edification to the Beholders: he was executed in the place of the Castle, there being a great number of People who saw him persevere in calling on the Name of God, to the very last gasp. *Nicholas Sartoris* of *Quiers* in *Piemont*, a Student in Divinity, and entertained by the Lords of *Berne*, was burnt for the same Cause at *Val d' Oste*, the fourth of *May*, 1557. having valiantly overcome all the Temptations which they could devise to lay before him.

During these Troubles, Duke *Philibert Emanuel* was again restored to his Estate by the general Peace of 1559. and perswaded by the Monks of *Pignerol* to condemn all the *Waldenses* of the Valleys to the Fire and Fagor, as likewise to bestow the Plunder of them upon the Neighbour Garisons. But the *Waldenses*, to avoid this Storm, made their Addresses to their Prince, as follows.

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An Extract of the humble Supplication of the
poor *Waldenses*.

To the most Serene and most High Prince *Philibert Emanuel*, Duke of Savoy, Prince of Piemont, our most gracious Lord.

Festus Governour of Judea, being required by the chief Priests and Elders of the People, to put to Death the Apostle Paul, answered no less wisely than justly, that the Romans were not wont to put any to Death, before they had brought his Accusers face to face, and given him time to answer for himself. We are not ignorant, Most Gracious Prince, that many Accusations are laid against us, and that many Calumnies are cast upon us, to make us stink in the Nostrils of all the Princes and Monarchs in the Christian World. But if the Roman People (though Pagans) were so equitable, as not to condemn any man before they had known and understood his Reasons, and if the Law condemns no man (as it is testified by Nicodemus, John 7.) before he hath been heard, and before it is known what he hath done, the matter now in question being of so great concernment, (namely, the Glory of the most high God, and the Salvation of so many Souls) we do implore your clemency (most Gracious Prince) that you will be pleased to lend a willing ear to your poor Subjects, in so just and righteous a Cause.

First, we do protest before the Almighty, and All-just God, before whose Tribunal we must all one day appear, that we intend to live and die in the holy Faith, Piety, and Religion of our Lord Jesus Christ, and that we do abhor all Heresies that have been and are condemned by the Word of God.

We do embrace the most holy Doctrine of the Prophets and Apostles; as likewise the Nicene and Achanasian Creed; we subscribe to the four Councils, and to all the ancient Fathers, in all such things as are not repugnant to the Analogy of Faith.

We do most willingly yield obedience to our Superiours; we ever endeavoured to live peaceably with our Neighbours, we have wronged no man, though provoked, neither do we fear that any can, with reason, complain against us.

Finally, we never were obstinate in our opinions, but rather tractable and always ready to receive all holy and pious Admonitions, as appears by our Confession of Faith.

And we are so far from refusing a Dispute, or rather a free Council,

wherein all things may be established by the Word of God, that we rather desire the same with all our hearts, &c.

We likewise beseech your Highness to consider, that this Religion we profess, is not onely ours, nor hath it been invented by Men of late years, as it is falsely reported, but it is the Religion of our Fathers, Grand-fathers, and Great-grand-fathers, and other yet more ancient Predecessours of ours, and of the blessed Martyrs, Confessours, Prophets, and Apostles, and if any can prove the contrary, we are ready to subscribe and yield thereunto, &c. The Word of God shall not perish, but remain for ever; wherefore, if our Religion be the true Word of God, (as we are persuaded) and not the Invention of Men, no humane force shall be able to extinguish the same, &c.

Your Highness knows, that this very same Religion hath for many Ages past been most grievously persecuted in all places, but so far from being abolished or rooted out thereby, that it hath rather increased daily, which is a certain Argument, that this Work and Counsel is not the Work and Counsel of Men, but of God, and therefore cannot be destroyed by any violence. Besides, it is not a small sin to fight against God; witness all those who have untill now persecuted the People of God and his holy Word. Therefore we beseech your most Serene Highness (most Illustrious Prince) to consider what it is to undertake any thing against God, that so you may not imbrue your Hands in innocent Blood! Jesus is our Saviour, we will religiously obey all your Highness Edicts, as far as Conscience will permit; but when Conscience says Nay, your Highness knows we must rather obey God than Man. We unfeignedly confess, that we ought to give Cæsar that which belongs unto Cæsar, provided we give also to God what is due to him.

There want not those (it maybe) who will endeavour to incite the generous minde and courage of your Highness, to persecute our Religion by force of Arms. But, O magnanimous Prince! you may easily conjecture to what end they do it, that it is not out of zeal to Gods glory, but rather to preserve their own worldly Dignities, Pomp, and Riches; wherefore we beseech your Highness not to regard or countenance their Sayings.

The Turks, Jews, Saracens, and other Nations, though never so barbarous, are suffered to enjoy their own Religion, and are constrained by no Man to change their manner of Living or Worship; and we who serve and worship in Faith the true and Almighty God, and our true and onely Sovereign, the Lord Jesus Christ, confessing one God, and one Baptism, shall not we be suffered to enjoy the same Privileges?

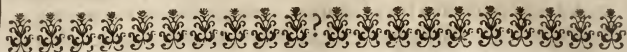
We humbly implore your Highness goodness, and that for our onely Lord and Saviour Jesus Christ his sake, to allow unto us (your most humble Subjects) the most holy Gospel of the Lord our God, in its purity, and that we may not be forced to do things against our Consciences, for which we shall with all our hearts beseech our Almighty and All-good God, to preserve your Highness in prosperity.

In the mean time the Souldiers of the neighbouring Garisons, to the number of four hundred, advancing by night, surprized the Village

lage of *St. Germano*, whereupon many of the poor People receiving the Allarm, recovered the Mountain, amongst these there were about five and twenty, who after they had sought God in Prayer, assaulted the Enemy so couragiously, that their hearts began to fail them; above all, for that they had observed them to fall down upon their Knees before they came to fight, yea this their Fear grew to such an height, that many as they were flying for fear, were drowned in a small Brook which they were to pass over in their Retreat.

Soon after, the Duke sent against them a complete Army under the Command of the Lord *de la Trinité*, who seeing his Men discouraged, and beaten in several Encounters, began to flatter the poor *Waldenses* with smooth words, and having perswaded them to lay down their Arms, and to send away their Ministers, they secretly garisoned many places, and afterwards dealt most unmercifully with them: however this barbarous and shamefull Cruelty did not so much astonish the People, so as to cause their hearts to fail, but on the contrary it did so much the more increase their Constancy, and made them resolve to take Arms again, in hope of new Victories, as may be seen in a following Letter written by a certain Minister of the Valleys named *Scipio Lentulus*, Anno Domini 1561.

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ARTICLE III.

Copy of a Letter of *Scipio Lentulus*, a *Neapolitan*; Containing a brief Relation touching the Faithfull Professors in the Valley of *Angrogne*.

An Authentick Transcript of the Original whereof, is to be seen in the publick Library of the famous University of *CAMBRIDG*.

Cum mihi significaveris te cupere, quæ apud nos in Pedemontio contigerunt nosse, ut commodius hac in re tibi morem gererem, volui Epistola potius, quam Sermone ea referre: Id quod, &c.

MOST HONOURED SIR,

“ Seeing you have given me to understand, that it is your desire to know what things have fallen out among us in *Piemont*, to the end that I might the more conveniently answer your expectation in this particular, I have determined to give an Account of those things by Letter, rather than by word of mouth: Forasmuch as it will be of some use also to serve the purpose of those men who desire to have the same things committed to writing, and are able to set them forth much more exactly.

“ There is a certain Valley in the Country of *Piemont* within five or six miles of Mount *Vesulo*, which from the Town *Lucerna*, is called the Valley of *Lucerna*; And in it there is a little Valley, which from *Angrogna*, a small River running through it, is called the Valley of *Angrogna*. Next adjoining to this there are two other Valleys, that is to say, the Valley of *Perosa*, so called from the Town of that name, and the Valley of *S. Martino*. In these there lie divers little Towns and Villages, whose Inhabitants, assisted by the Ministers of Gods Word, do make open profession of the Gospel.

“ Moreover, I suppose that there are near eight thousand faithfull souls (as I may call them) inhabiting in this place. But among the men, who are bred up to endure labour, seeing they have from their childhood been inured to Husbandry, you will finde very few that know how to engage in combate with any. From hence it comes to

“ passe,

“ passe, that very few of them are ready, upon any urgent occasion, to
 “ defend themselves against publick injuries. Yea and the Valleys
 “ themselves lie so remote from each other, that they cannot help one
 “ another till it be too late. And although these Towns and Villages
 “ have their Counts or Lords (as they call them) yet the Duke of *Sa-*
 “ *voy* is Lord over them all.

“ This Duke before he came from *Nice* into *Piemont*, diligently took
 “ order with those Counts and Lords of Places that they should admo-
 “ nish the Inhabitants of the Valleys to submit to him and the Pope ;
 “ that is, that casting off their Ministers, they should admit Popish
 “ Preachers, and the abominable Mass. Whereupon, our people sent
 “ a certain Messenger to *Nice*, together with the Confession of Faith,
 “ and Petitions unto the Prince, beseeching him that he would take it
 “ in good part, if they were resolved rather to die than lose the true
 “ Religion of Jesus Christ, forasmuch as they had received it, through
 “ a very ancient Tract of Time, as it were by hand from their Ance-
 “ stors ; and that he would not doubt but they shall be ready to amend
 “ their errors, if any were, in case it could be manifested to them out-
 “ of the word of God, to which alone they are to submit in this business ;
 “ And as to what concerneth them in matters of behaviour, & Tributes,
 “ and other things due both to him and to their other Lords, that
 “ he would send persons to make diligent enquiry whether they have
 “ at any time committed any offence, that so due punishment may be
 “ inflicted on them, because he should assuredly know they will endea-
 “ vour, that he may understand they are willing to approve themselves,
 “ with due reverence, most obedient to him in all these things.

“ These Petitions came to the hand of the Prince, but availed no-
 “ thing with him, who was become a sworn Enemy with Antichrist a-
 “ gainst Christ. Thereupon, he sent forth Edicts, declaring that those
 “ who should be present at the Sermons of the Ministers of the Valleys,
 “ if but once, they should be fined at one hundred Crowns, and if a
 “ second time, then they should be condemned to the Gallies for ever.
 “ Order also was given to a certain Judge, to ride circuit up and down
 “ to put the penalties in execution, and to binde Christians and impris-
 “ on them. The Lords also and Magistrates of Places had the same
 “ power given them, and at length the godly were by this most im-
 “ pious Prince utterly given up to be plundered by all sorts of Villains,
 “ and afflicted with most grievous calamities.

“ He sent also a certain Collateral Judge of his own, first to *Ca-*
 “ *rignan*, there to act inhumane Butchery upon the Faithfull ones of
 “ Christ ; whereupon he caused one *Marcellinus* and *Joan* his Wife, he
 “ being a Frenchman, but she a woman of *Carignan*, to be burnt alive
 “ with fire four days after they had been apprehended. But in this wo-
 “ man God was pleased to manifest an admirable example of constan-
 “ cy : For, as she was led to execution, she exhorted her husband, say-
 “ ing, *Well done my Brother, be of good courage, this day doubtleſs we shall*
 “ *enter together into the joys of Heaven.* Some few days after this, there
 “ was apprehended also one *John Carthignan*, an honest plain man and
 “ truly

" truly Religious, who after three days imprisonment, endured the
 " torments of fire with very great constancy. Who is able to reckon
 " up the several Incurfions, Slaughters, Plunders, and innumerable
 " miseries wherewith this most savage generation of men did daily af-
 " flict all pious men, because being exhorted by their Ministers to pa-
 " tience, they took no course to defend themselves against injuries.
 " Not long after also they apprehended one *John*, a Frenchman and a
 " Minister, at a Town called *St. Germano*, and carrying him to a certain
 " Abbey near *Pignerol*, they burnt him alive, who left behinde him a
 " notable example of Christian constancy. The like was done also to
 " the Minister of the Town of *Meane*, who was put to death at *Susa*
 " by a slow fire, while he in the mean time stood as it were immove-
 " able, and not being touched with any sence of so incredible a cruelty,
 " having his eyes fixed upon heaven, he breathed out his happy
 " soul.

" Therefore when things were come to this pass, and these miseries
 " were encreased every day more and more, and seeing that the pati-
 " ence and extream misery of our people, could not in any measure
 " allay the fury and rage of these most merciless Brutes, they at length
 " resolved by force, as well as they could, to free themselves and their
 " Wives and Children from that barbarous usage. And although some
 " of our Ministers declared it was not well done, yet no admonitions
 " could keep the people from resolving to defend themselves by Arms.
 " Hereupon it came to pass, that several encounters falling out, within
 " few days, there fell about sixty of the Plunderers. When news here-
 " of was brought to the Tyrant, he commanded his men to forbear,
 " and sent two of his Noblemen, principal persons, to wit the Lord *Ra-*
 " *conysi*, and the Lord *de la Trinitie* (whom I shall for discourse sake
 " more aptly call the Lord *de la Tyrannitie*) that so they might bring
 " matters to an accommodation with our people: But when it was
 " perceived, that all their drift was, that our Ministers might be cast
 " out and the Pope received, the people would by no means yeild to it;
 " and so they departed *re infectâ*.

" Wherefore when the Prince came into *Piemont*, and resided at *Ver-*
 " *sello*, about the Kalends of *November*, in the year 1540; with intent
 " to destroy all in the Valleys by Fire and Sword, he sent an Army
 " of above Four thousand Foot and Two hundred Horse, under the
 " command of the Duke *de la Tyrannitie*. And the next day in the
 " morning they fall into *Angrogna*, which lay first in their way. But
 " there being in a steep place of a Mountain some men of ours which
 " kept Guard there (who were not above fifty in number) they with
 " slings, wherewith most of them were armed; sustained the first as-
 " fault made by One thousand two hundred men: But afterwards, o-
 " thers coming in several ways to the assistance of ours (though the
 " whole number hardly amounted to Two hundred) they not onely
 " put the Enemy to flight, but slew seventy of them, with the loss of
 " no more but Three of our own: And the next day, when they at-
 " tempted to come up to us out of another part of the Valley hard by

" *Villaro*

“Villaro and Taillaretto, a small number of ours put a very great Body
 “of the Enemies to flight, and slew of them about Thirty. For these
 “causes then, that most crafty Fox, the Lord *de la Tyrannitie*, under-
 “standeth that to be a very difficult business, which he conceived o-
 “therwise most easie, forasmuch as our men, who, he supposed, would
 “have been frighted with the bare name of an Army, fought stoutly
 “and most valiantly, although they were but ill armed, a small num-
 “ber, and without experience of Military affairs; Wherefore he
 “thought it requisite to have recourse (as his manner is) unto de-
 “ceitfull practises. To this end, he employed persons to give hopes
 “of Peace, if they would lay down Arms; whereupon certain false
 “Brethren, in designe to serve their own private ends* (as experience
 “hath made manifest) perswaded the people, though almost all the Mi-
 “nisters cried out against it, that too easily giving credit to the most
 “false promises of their Enemies, laying down Arms, and sending De-
 “puties to the Prince to promise obedience, and beg pardon in the
 “name of all the people, they might for 16000 Crowns redeem both
 “themselves and their Religion. As soon as all these things were yield-
 “ed to, & promised by the too credulous people (with whom some men
 “consented that ought not to have done it) through a vain hope of ob-
 “taining Peace & Religion, and when our Deputies arrived at *Versello*,
 “they were from thence carried by the Lord *de la Tyrannitie* to a certain
 “Cloyster, there to abide for two Months space (to the end there might
 “be time for collecting the moneys) and at length casting themselves
 “down at the feet of the Prince, and of the Pope’s Legat (who were
 “both there, attended by a great number of the Nobility and men of
 “inferiour Rank) they were constrained to supplicate the Prince
 “first, then the Pope’s Legat, that they would take pitty on the people
 “from whom they were sent, and to promise them by an Oath, that they
 “would be ready to do all things that should be commanded by them.
 “The Prince therefore growing confident upon this solemn pro-
 “mise, immediately sent persons to command our people to re-
 “ceive and imbrace that horrid Idol of the Mass: Whereupon confi-
 “dering the inconstancy of their Deputies, and the deceit, or rather
 “extream perfidiousness of the Tyrants being discovered, they plain-
 “ly refused to yield that those things should be ratified which their
 “Deputies had unadvisedly transacted, through their own levity, not
 “with the consent of the people; for, they had been sent upon such
 “terms, that they should do all those things in the name of the whole
 “people, which might conduce to Peace, with the safety of Religion.
 “Then the Tyrant, as soon as he came to understand this, was much
 “more inflamed than ever before with anger, or rather outrageous
 “fury against our people; and recollecting a rabble of an Army, he
 “gave command to the Lord *De la Tyrannitie* to waste and destroy all
 “by fire and Sword, without any regard either of Sex or Age.
 “Hereupon houses were every where set on fire, goods plundered, nor
 “is there any kind of mischief so great which was not acted by those
 “most wretched Villains: By which means they forced our people

“with their Wives and Children, to have recourse to the more craggy
 “places of the Mountains: A thing indeed very lamentable to be
 “seen! For, at the very first assault they were in a manner astonished,
 “because being spoiled both of their Arms and Goods, living in ex-
 “tream want of all things, they did not see by what means they might
 “be able to undergo so great and troublesome a War.

“But at length taking heart, and trusting in the mercy and help of
 “God, and the goodness of their Cause, and being confident because
 “of the impiety and treachery of their Adversaries, they resolved
 “once again to defend themselves. To this end they appointed their
 “Guards and Garisons, fortified several places, blocked up passages,
 “and were wholly resolute upon this point, to die, rather than they
 “would in any measure obey a perfidious and wicked Prince in so
 “abominable a matter. But what need many words? Things were
 “come to such a pass, that in several Fights above 900 of the Ene-
 “mies were slain, whereas on our side hardly Fifteen were wanting.

“But I must not omit also to inform you, that at that time there
 “fell Eight of those Leaders whom the Prince held in highest esteem,
 “because of their extraordinary Valour and skill in Military Affairs,
 “whereof he had had experience, chiefly in his War against the King
 “of France. Of that number was *Charls Trusset*, Lord of a certain
 “Town called *Runclaret*, a man of great strength, most daring, and
 “not onely exercised in Arms from his very Childhood, but one
 “generally reputed most stout in Action. This man leading two Re-
 “giments, consisting of about Six hundred men, on that side where
 “ours little imagined any Enemy would come, advanced with his
 “men to the top of a Mountain, where he over-looked our Party:
 “Which as soon as ours beheld, then pouring out prayers before the
 “Lord (for they always have a Minister with them) although they
 “were scarce Thirty in number, they couragiously proceeded against
 “the Enemy; who being very jocund, as if they had already gained
 “the Victory, came down. They were no sooner engaged, but six
 “Slingers of ours, by a passage unknown to the Enemy, immediately
 “possessed themselves of the top of the Mountain, which the other
 “fearing nothing had quitted; and crying out aloud from thence, *Let*
 “*Jesus Christ be glorified*, they issued down upon them with so great
 “a force, that the Enemy utterly failed both in strength and courage,
 “while ours in the mean time became the more active and couragi-
 “ous. And as soon as the Enemies perceived about Eighty men
 “advancing from the next Town for the succour of our friends, they
 “all presently betook themselves to their heels: Whereupon the snow
 “being then above a Cubit deep, and those that fled finding the
 “passages very straight and cumbersome, they part of them threw
 “themselves headlong from broken Rocks, and part were slaughtered
 “at pleasure by the pursuers. As for *Trusset*, he being led betwixt
 “two Souldiers (because his Leg had been broken by a blow with a
 “stone) was with his own Sword most miserably slain by a certain
 “plough-boy, after he had levelled another stone at his Back from a
 “Sling

“ Sling with such a force, that being left by the Souldiers, he fell
 “ down upon the ground half-dead: And in that Fight there fell
 “ about Two hundred of the Enemies, without any loss of our own,
 “ Many more such passages might be related of several Encounters,
 “ wherein a few of our friends have always worsted a great number of
 “ the Enemies; of the truth whereof this is a very ample evidence,
 “ that so great store of Arms came to the hands of ours, that they
 “ were not at all troubled for the loss of their own formerly through
 “ treachery, seeing a return made of them in so great abundance.

“ These are the Occurrences which at this time I could communi-
 “ cate to you concerning this business; and if so be that you think
 “ them too few, I promise you I will very diligently take care that
 “ within these few days you may receive a more large account: For,
 “ I am every day in expectation of a person who was not onely pre-
 “ sent, but a principal man also in all these actions. In the mean
 “ time, you will (I hope) entertain these which I have by snatches
 “ rudely written, to the end that I might (how meanly soever) testify
 “ my singular love and respect towards you, who are so worthy a per-
 “ son. *Farewel.*

Signed, *Tui studiosissimus,*
 Scipio Lentulus, Neapolitanus.

Or,
Tours most affectionately devoted,
 Scipio Lentulus, *Native of Naples.*

The same Prince (as it is reported by *D' Aubigné* in his Universal History) borrowed of the King one *Maugiron*, a Commander, with ten Companies of Foot, and Monsieur *La Motheondrin* with some Trained Bands.

But the *Waldenses* not wanting courage when there was occasion, did before the very face of the *French* besiege the Fortrefs of *Villaro*, which had been built against them, which after eight days was accordingly yielded up to them upon Articles of Composition..

The next day Mr. *De la Trinité* was stopt from morning to night with his whole Army, by those Peasants. Afterwards the *Pré de la Torre* was assaulted by 7000 men four days together, but with the loss of 400 Souldiers, some whereof were Colonels, and some Captains, whereupon Mr. *de la Trinité* sent for some Artillery, and for several *Spanish* Troops to assist him; but all in vain, for those poor Shepherds fell so hot upon the Army, that they wholly put them to the rout, killing many upon the place; and not content with that, fell afterwards upon the Rear, and pursued the Victory as far as *Angrogna*.

These wonderfull successes, together with the Dutcheß intercession for that poor people (whose Doctrine she was suspected to favour) moved the *Duke* to come to a Treaty. Their Deputies being arrived

D' Aubigné,
 2 Books, 9
 Chap.

at Turin, one Chassincourt, who was then Gentleman-Usher to the Dutchess (as D' Aubigné relates it) began to question them, How they ever durst be so impudent (poor wretches as they were) to appear before their Sovereign Prince, to treat with him, after they had made War against him; and with what confidence they durst contradict him as touching that Religion which was countenanced by the whole world, or contest against so great a Prince, who had the counsel of so many Doctors, whereas they were but poor shepherds, and ignorant of all things. In sum he told them, that since they were so ill advised, they could expect no other fruit of all their fooleries and sottishnes, then to come to the Gallows. To this one of the abovesaid Deputies made him answer thus; Sir, That which gives us the boldness to appear before our Prince, is, because his goodness encourages and calls us thereunto: Our defending our selves has been just, because we have been forced so to do, and God has justified it by his wonders: As for our goods, we have suffered the loss of them without resistance; but when we saw that the design was to oppress our Consciences, and utterly to abolish the true service and worship of God amongst us; and when we saw our Prince unwillingly executing (as we charitably believe) the Popes commands, and acting by the will of others, contrary to his own natural inclination, and therefore exercising the power of Judicature, not as a Sovereign, but as an inferiour Lord, who hath another Sovereign over himself, we thought, that to defend our selves, was onely to oppose that Supream power and tyranny, which the enemies of God have usurped over our Sovereign Lord and Saviour Jesus Christ. This is the Supream Power that ought to be preferred before all the Powers of the world; and being once engaged to him by an Oath, we are thereby disobliged from all other that are contrary to it. As to that simplicity you are pleased to upbraid us with, God himself hath blessed it, to shew thereby, that he needs not the greatness of the world to act great things; the most abject and vile instruments have been often the most pleasing to him. As for counsels, those we receive from his Spirit are wise enough, and those hearts are sufficiently couragious whom he animates, those Arms also that are strengthened by him cannot want any strength: We are ignorant, 'tis true, and aim at no other Eloquence, then to pray in faith. As to death, wherewith we are threatened, the Word and Honour of our Prince is a thing more precious then our Lives; however, even death it self is not in the least able to dismay those who have the fear of God deeply ingraven in their hearts.

These and the like expressions did so neatly touch the heart of Chassincourt, that it made him turn Protestant: As also these and the like expressions and comportments of these Deputies of those poor people, obtained the following Edict, in the year 1561.

ARTICLE IV.

An Edict of the Duke of Savoy, bearing Date the 5th. of June, 1561. in favour of the Evangelical Churches of the Valleys of Piemont.

An Authentique Copy of the true Original whereof is to be seen in the publick Library of the famous University of Cambridge.

Al nome di Dio.

Si spediranno Lettere Patente di sua Altezza, per le quali costara qualmente S. A. fa remissione a gli huomini della Valle d' Angrogna, Bobio, Villaro, Valguicchiardo, &c.

In the Name of God.

His Highness issueth out his Letters Patents, by which it may appear, in what manner his Highness grants an Indempnity to the people of the Valleys of Angrogna, Bobio, Villaro, Valguicchiardo, Rora, Tagliaretto, and La Rica di Boneti at the end of La Torre, S. Martino, Perosa, Roccapiatta, and S. Bartholemo, and every of these, as also to all such as shall be found to have assisted them, for all offences by them committed, whether they be damages, deaths, ruines, or fines; as well in particular, as in general, eithier against his Highness, their mediate Lords, or other particular persons within his Highness Dominions, restoring them into his favour as if they had never acted any thing against his Highness; and upon this account, receiving them into his safeguard and protection.

I. Sara permessi a quelli d' Angrogna, Bobio, Villaro, &c.

I. It shall be permitted to those of Angrogna, Bobio, Villaro, Valguicchiardo, and Rora, being members of the Valley of Lucerna, and likewise to those of Pralibece, Roderet, Masel, Maneglia, and Salea, Members of the Valley of S. Martino, to have preaching Assemblies, and other Ministerial Offices, according to their Religion, in their wonted places.

2. Sara

2. Sara permesso al Villaro membro della Valle di Lucerna, &c.

2 It shall be permitted them to have the same at Villaro, which is a member of the Valley of Lucerna; And this shall be until such time as his Highness shall make a Fort in the said place; for after that such a Fort is erected, it shall not be permitted to the people of the said place to have preaching, or Congregations within the bounds of the said place: But it shall be lawfull for them to erect a place convenient for such like services, in some adjacent place towards Bobio, as they shall find most convenient. Nevertheless it shall be permitted to the Ministers to come within the said bounds, to visit the sick, and perform other necessary duties of their Religion, provided that they neither preach, nor gather together any suspected Congregation. At Togliaretto and Rua de Boneti, which are the Confines of their Lands, it shall be permitted them to have preaching, and Congregations in the worsted places; provided, that they do not enter into the other confines of their Lands, to do the like.

3. Non fara permesso a quello prementionati delle, &c.

3. It shall not be permitted to the above mentioned members of the Valley of Lucerna, and S. Martino above-said, to come within the other bounds of the said Valley, or the rest of his Highness Dominions, passing the bounds of their prescribed limits there, to have preaching Congregations, or Disputations, having onely permission to do this within their own bounds. And if by chance they shall be demanded any thing as touching their faith, it shall be lawfull for them to make answer, without incurring thereby any punishment, either real, or personal.

4. Sara permesso a quelli della Parochia di, &c.

4. It shall be permitted to those of the Parish which is on the other side of Perosa, who are at present Fugitives for the sake of the said Religion, and were wont to have preaching, and Congregations, as also other Ministerial Offices, according to their said Religion, onely in the place nominated, and not in any other place within the bounds of the said Parish.

5. Sara permesso a quelli della Parochia di Pinachia, &c.

5. It shall be permitted to those of the Parish of Pinachia, in the Valley of Perosa, and to those of Roccapiatto, who are at present Fugitives for the cause of their said Religion, and do adhere to it, to have one Minister onely, which shall have liberty one day to administer and preach in the place of S. Germano called Adurmiglioso, and the other day at Roccapiatto, onely in the place of the said Goadini, and not in any part else of the said place, to perform all other Offices of their Religion.

6. Sara permesso a tutti quelli di tutte le terre di, &c.

6. It shall be permitted to all persons of the Lands of the said Valley, who are at present Fugitives, and do adhere to their said Religion (notwithstanding any promise or abjuration made against their Religion before this War) to return and live in their houses with their families, according to their Religion; and to go to, and return from the Sermons and Congregations which shall be made in the said places, and other administrations of their Religion; provided, that they observe all which the above-mentioned promise to observe. And forasmuch as many of the abovesaid will be found in the Lands of the said Valley at a great distance from such places, and will thereby necessarily stand in need of visitations, and other Ministerial functions, according to their Religion; it shall be permitted to their Ministers (such as dwell within their limits, without any prejudice to such limits) to visit and perform other Ministerial duties, according as they shall have occasion; onely they shall not have publick preaching, or such as may give the least suspicion.

7. A tutti li predetti delle dette Valli, & a tutti, &c.

7. To all the Inhabitants of the said Valleys abovementioned, and to all the forenamed Fugitives, and those who persist in their Religion, as well those of the Territories of the said Valleys, as those of Roccapiatta, S. Bartolomeo, and Miana, their goods that have been confiscate shall be restored to them; provided, they be not confiscate for any other cause then that of Religion, and the present or past War.

8. Sara permesso a tutti i predetti poter per via, &c.

8. It shall be permitted to all the forenamed, to recover by course of Justice, their moveables and their cattel, whereof they have been robbed, and which shall be found to have been sold by their neighbours, provided they be not Souldiers; and the like is permitted to their neighbours against the abovementioned.

9. Saranno alli predetti confermate tutte le, &c.

9. All the Freedomes, Immunities, and Priviledges, (as well general as particular) which have been granted either by his Highness most illustrious Predecessors, his Highness himself, or other mediate Lords, shall be confirmed to the forenamed; provided, they evidence the truth thereof by Authentick Acts, and Instruments.

10. Saranno li predetti di dette Valli tenuti, &c.

10. Those of the said Valleys shall be obliged to write down the names
and

and surnames of all such as belong to the Territories of the foresaid Valleys, who are fled by reason of the persecution of their Religion, as well such as have abjured, as others who have remained with their goods and families, that so they may enjoy the favours and benefits that their Prince and Lord shall please to bestow upon them.

11. Perche si fa, ch' il Principe ne li suoi paesi, &c.

11. Because it is lawfull for a Prince in his own Countrey to cause Forts to be made, according to his pleasure, without being controlled or opposed by any of his Vassals, or Subjects, To remove any cause of suspicion which might be entertained in the minds of the forenamed of the said Valleys, it is declared, That from this time forward within some few days, his Highness may peradventure cause a Fort to be made in the place of Villaro; nevertheless it shall be without any cost of those of the Valley, except in what it shall seem good to them to contribute lovingly to their Prince: Which being done, by Gods permission, it shall be provided with a Governour, and a Captain, such as shall attend onely for the service of his Highness: Nevertheless, this shall be without the least prejudice to any mans Conscience, or his Goods.

12. Sara lecito a predetti, prima che, &c.

12. It shall be lawfull for the forenamed, before the Ministers be dismissed (whom it shall please his Highness to order to be sent away) to have others in their places; provided, they do not retain Master Martino of Pragella; nor may they change or shift their abodes from one place to another of the said Valleys, otherwise then it shall be permitted to them.

13. In tutte le parocchie di dette Valli, dove, &c.

13. In the Parishes of the said Valleys, where preaching is used, and Congregations are instituted, or the Ministeries of the said Valley exercised, Mass shall be celebrated, and other offices according to the custome of Rome; but the forenamed shall not be constrained to go thereunto, or to give any help or assistance to any that officiate in that kind; and if any shall be pleased to go thither, no disturbance shall be given him by the forenamed.

14. Sara da S. A. a i predetti, fatto dono, e remissione, &c.

14. His Highness shall make a free gift, and irrevocable remission of all the expences which he hath been at in this War, and of the 8000 Crowns which the forenamed did owe unto his Highness, upon account of 16000 Crowns accorded in the former Warr, commanding that they be as non-subscribed in reference to this Account.

15. Saranno rimessi tutti li prigioni, che si truoveranno, &c.

15. *All the prisoners which are found in the Souldiers hands, shall be restored and set at liberty, provided they pay a reasonable tax, according to their faculties, leaving the judgement and tax to discretion of the Lord de Raconisi, and to the Lord della Trinite: And all those whom the said Lords shall judge to be no lawfull prisoners, shall be released without any tax, causing in like manner to be released without any payment, all those of the said Valleys who shall be found in the Gallies for cause of their Religion, and not for any other offence.*

16. Finalmente tutti li predetti di dette Valli, &c.

16. *Finally, His Highness shall permit all the foresaid of the said Valleys, and the aforesaid of Miana, Roccapiatta, and S. Bartelmeo, of what state and condition soever they be (provided they be not Ministers) to be included in the common society and conversation with his other subjects, to stay, go, and come, in all places and Countreys of his Highness Territories; as likewise to buy, sell, and traffique in all sorts of Merchandizes, provided they refrain from preaching, from drawing together Assemblies, or to raise disputings, as is abovesaid: And those that are in the limits, who have not a settled residence without their own limits, nor any within the Territory of the said Valleys, without their own Territory, and the confines thereof, and those of Miana, Roccapiatta, S. Bartelmeo, shall not usurp beyond their own confines: And these things being punctually observed on their parts, no disturbance or molestation (whether real, or personal) shall be offered unto them, but they shall remain under the protection and safeguard of his Highness.*

17. Oltra di questo si mandaranno fuori ordini, &c.

17. *Moreover, Orders shall be issued out by his Highness, wherein there shall be sufficient provisions made against all disturbances, inconveniences, or plots of malignant spirits, to the end that the abovenamed may peaceably and quietly enjoy their own Religion.*

18. Per osservanza di tutte le predette cose, &c.

18. *For the observance of all the premisses, and that no inconvenience may arise about the performance and execution of the abovementioned Articles, Georgio Monestieri of Angrogna, sent by the said Valleys, and Sindic of S. Constance, and of Ateszani; and Rambaudo Sindic of Bobio; Michele Remondett, sent by the Communalty of Tagliarar, and a Rua di Bonetti unto La Torre; Giovanni Ma la-notte, sent particularly by those of S. Jovanni; Pietro Pasquale, sent by the Communalty of the Valley of S. Martino; Thomaffo Romano, of S. Germano,*

sent by the said Commonalty, and by the whole Valley of Perosa, do promise for their Commonalties respectively, that the contents of the above-said Articles shall be inviolably observed; and in case of non-observance, they do submit to such punishment as it shall please his Highness to inflict on them; promising in like manner to cause this their Engagement to be approved and confirmed (per capita Domorum) by their said Commonalties.

L' Illustriss. Monfig. di Raconigi, promette, &c.

The most Illustrious Lord of Raconigi doth promise that his Highness shall ratify and approve the abovesaid Articles to the undersigned, in particular, and in general, granted by the intercession of the most serene Madama, as a pure act of her special grace: In witness whereof the foresaid Lord hath subscribed these presents with his own hand; and the Ministers, in the name of all the aforesaid Commonalties, have underwritten their names in quor. fid. this Fifth of June, 1561.

Phillippo di Savoya.

Francisco Valle, Minister of Villaro in Lucerna.

Claudius Bergio, Minister of Tagliaretto.

Georgio Moneftierii of Angrogna.

Michele Raymondetti of Tagliaretto.

But in the year 1565, another Edict, bearing date the Tenth of June, was published, at the importunate request of the Popish party, whereby all men who lived within the Duke of Savoy's Dominions, and would not conform to the Romish Religion, were enjoined to come and declare the same to the respective Magistrates of their several habitations, within ten days after the publication thereof, and two moneths after to leave the Countrey, having one years time given them to dispose of their goods moveable and unmoveable; during which time they should enjoy the revenue thereof: And as for the Magistrates, they were commanded to watch and observe diligently, who they were that were stubborn and refractory, and having so done, to send up their informations to his Highness, that so they might be proceeded against according to his will and pleasure.

Now the news and tidings of this cruelty so wrought upon the hearts of the Protestant Princes of Germany, that they sent an Embassie to his Highness of Savoy, to intercede in their behalf. Among whom, the Prince Elector Palatine was exceeding zealous; and, at the return of one John Junius, one of his ancient Councillours of State, and a person of singular worth, whom he had sent in the quality of his Ambassador to the Duke of Savoy meerly upon that account, having heard the said Junius his report of the most unworthy and unhandsome dealings of that Court, and finding, notwithstanding all their fair and golden promises which they had made to his Ambassador, that they did not at all cease to persecute and molest the poor people, he wrote a very smart and significant Letter to the said Duke, which indeed is fit to be communicated to posterity.

Article 5.

ARTICLE V.

A Copy of a Notable Letter, Written by the Prince
 Elector Palatine to the Duke of Savoy, in favour
 of the Evangelical Churches of the Val-
 leys of Piemont. 1566.

I Received with great contentment and satisfaction, (my most dear Cousin) the report which my Junius had made me of your good affection towards me, and your great civility towards him, which you had likewise given an ample testimony of, by your promise to deliver and set at large for my sake, and the sake of the other Protestant Princes, those that were imprisoned, and in the Gallies, upon the account of their Religion. But this my contentment has been somewhat intermingled with grief and trouble, by that Act of the Senate of Savoy, who have taken the boldness to diminish that benefit, which you had granted to me and to the other Protestant Princes, by condemning to perpetual exile those nine poor innocent souls, who were detained prisoners at Cambery, as guilty of Sedition, and Treason: For, I myself am not such a one, as had I once granted T. H. any kindness, would ever have permitted any of mine to have made the least diminution of my Liberality, but would much rather have enlarged the same (as is both usual and ought to be in the Acts of Princes.) But now I do not onely esteem the above-mentioned persons to be altogether innocent of the crimes laid to their charge, but its a thing whereof I am fully perswaded. For, by the Letters signed by T. H. own hands, and the hands of your Chancellour and Secretary, and sealed with the Seals both of the one and the other, I perceive that it is undoubtedly so. For by the said Letters, they are so far from being accused, that they are excused, and justified from having in the least conspired against our Highness, That if they would but have received those Letters, they had long since been set at liberty. But they could not consent thereto with a good conscience, forasmuch as your Highness required of them such conditions as would have obliged them to have followed for the time to come, the Customes, and Superstitions of the Church of Rome, which truly is a matter no less grievous either to them, or any other of Gods faithfull ones, then if you should press them to renource Jesus Christ himself! Whereupon I easily judge, that it is by the persuasion of the Pope and his Counsellors, that your Highness accuses them of Sedition, having sufficient ground to believe that they are so transported with hatred, and furious passion against our Religion, that they invent and search out all occasions imaginable, right or wrong, to add affliction to the Misery of those poor creatures, who notwithstanding desire nothing more, then to yeeld all manner of obedience and fidelity to your Highness, provided, they be not constrained in matters of Religion, to make a breach upon their consciences. And this I easily perceived (though to my great trouble) by your Highness

last Letters, which, the very truth is, I could not read without sadness, and I profess to you seriously and sincerely, that this manner of proceeding against those poor creatures, doth exceedingly grieve me. For, to whom is it (I beseech you) that they should have delivered up those Fortresses which your Highness writes they would have betrayed? was it to the King of France? He's your Kinsman and Ally, who would never have undertaken any such enterprize against your Highness, but on the contrary severely chastized the Authors of such a suggestion. I dare affirm the like of Spain. To whom was it then they should have delivered them? was it to them of Geneva? I cannot persuade my self that they ever had such a thought or imagination. Would they have kept it for themselves? every man sees that a meer impossibility. Wherefore if your Highness consider and weigh well this matter, you will easily see, that these are impudent calumnies forged by their adversaries. And I easily see whither the designs of your Highness Councillors and Officers tend, namely, to drag those poor people to prison, and there to constrain them by torments to confess some treason, that so they may have at least a colour and pretext to destroy all the Churches of the Valleys as seditious, and to condemn them as disturbers of the publick Peace. But let your Highness know, that there is a God in Heaven, who not onely beholds and sees the actions, but also tries the hearts and the reins of men, and to whom all things are naked and open. Let your Highness beware of a wilfull fighting against God, and of persecuting Christ in his members; for although he may bear it for a while, to try the patience of his Saints, he will notwithstanding in the end chastise the Persecutors of his Church and People with horrible punishments. Let not your Highness suffer your self to be abused by the persuasions of the Papists, who possibly may promise you the Kingdome of Heaven, and eternal life, as a reward, in case you banish, imprison, and exterminate those Hugonots (so they stile the good Christians) be it by what means or instruments soever. For certainly, cruelties, inhumane actions, and calumnies are not the High-way to the Kingdome of Heaven; no, there must some other way be found out: Nay, your Highness may easily see what success the last Forty years of Persecution have had! You may see what the fires, swords, gibbets, prisons, tortures, and banishments have advantaged those who call themselves Catholiques, either in Germany, England, France, or Scotland! No, there's no need in matters of Religion, of the power, or authority, or severity of Men, as the Histories both of the Jews and Primitive Church, sufficiently witness; where we find that those who have afflicted, banished, and delivered up to death the Christians, have been so far from having gained any thing thereby, that on the contrary, they have encreased their number, insomuch that it hath begotten a Proverb among the Christians, that The ashes of the Martyrs are the seed of the Christian Church. The Church resembles in this the Palm-tree, which raiseth it self up the more it is depressed; which your Highness may easily observe, if you please but to open your eyes; yea, I intreat you to understand, and consider, that Christian Religion may be perswaded, but not forced. And that it is a real truth, that Religion is no other then a firm, and settled persuasion of God, and of his will, revealed in his word, and imprinted in the spirits

of men by the Holy Spirit, which having once taken root, cannot easily be loosened or plucked up by any torments, or tortures; and such men will sooner endure the worst that can befall them, then receive or embrace any thing, which they apprehend contrary to Religion and Godliness. Wherefore it were very good and wholesome counsel, that every one would endeavour to deliver that Religion, which they call *Ancient* (but indeed is but of yesterday, in comparison of that of Christ and his Apostles) from so much Idolatry, abuse, and superstitions introduced and foisted into the Church, by the ambition, avarice, and negligence of the Roman Bishops and Clergy; As likewise to lend their helping hand, for the restoring of Religion to its primitive estate and lustre, rather then to persecute with fire and sword, with tortures and banishments, those who will not defile themselves with such Idolatries and superstitions; and to grant the liberty of serving God in truth, according to his word, and to call upon his name in sincerity, rather then constrain men to observe humane Inventions and Decrees, obtruding the same upon their fancies, instead of the true word and worship of God. For, by the grace of God, the Evangelical truth is now in such splendour, that the errors and deceits of the Bishop of Rome, and all his Clergy, are sufficiently known in a manner by all men; neither must the Pope think henceforth to abuse the world, as he hath done in former Ages. Wherefore I intreat your Highness, whom I understand to be of a sweet and gentle nature and disposition, that you would consider and lay to heart these things, and not further molest those poor people for the sake of their Religion, nor refuse them the free exercise thereof, but rather that you would please to grant them the liberty of assembling in publick for the service and worship of God, whereby you will easily discover the falsity of their Enemies Accusations, and have an evident proof of their loyalty and obedience. And this will be the true way and means to establish the peace and tranquillity of your Highness Dominions. Peradventure your Highness fears to draw upon your self some damage or inconvenience thereby, but you must also have a due regard to a greater and more considerable danger, which now hangs over your head, and rather apply the remedy to the present evil, then purpose to apply preventing Physick against future Distempers; for those are uncertain, and in the hands of God, but these are certain, and near at the door. Your Highness hath seen and known, what evils and mischiefs have been brought upon France, through those their violences, banishments, and cruel persecutions, what combustions and flames, which have in a manner consumed the whole Kingdome, and what ruines have followed thereupon, which notwithstanding have all been appeased by one onely Edict, granting Liberty of Conscience, and that now they live in peace and tranquillity amongst themselves, although they profess divers Religions. And out of that singular love which we have for your Highness, we are afraid on your behalf, lest the like evils and mischiefs should befall your Dominions. And the plain truth is, if your Highness out of compliance with the Bishop of Rome, the Cardinals, the Prelates, and others who are interested in the Roman Religion, be resolved still to continue to persecute those poor people, there is no question, but you must find and feel the same evils and mischiefs which other Nations

have found and felt, to their great damage, and disadvantage. For, no violent thing is of long continuance, and we must not always follow the Wolf into the Wood; and its justly to be feared, lest Patience being so oft vexed and provoked, become Fury, and that the evil and mischief thereof redound to the Publick. Poverty and Hunger are no small torments, nor is't an easie thing to lead so long and miserable a life in exile, being rob'd of all our Goods and Estates. 'Tis the highest of injustice and misery, to be constrained to submit to the yoke and tyranny of the Bishop of Rome, and be prohibited from worshipping God according to his Word. Yea, 'tis altogether insupportable for good and faithfull Subjects, to be accused as Rebels and seditious persons.

Your Highness ought much rather to consider these things, than lend an ear to those who are byassed by their passions, and who are sworn enemies of the truth, and true Evangelical doctrine, compassing their own ends under the pretext and covert of the Roman Religion: Neither ought your Highness to consent to those passions and furies which are so implacably bent against the Gospel-worship.

Now for the better applying a speedy remedy to all these evils, your Highness cannot think ever to find out one more proper (without offering violence to your own natural clemency and gentleness) than to promise your poor Subjects (which is the onely thing they request at your hands) the free exercise of their Religion, forasmuch as this is esteemed the onely true way to avoid those dangers and miseries which have befallen France, and other parts, upon this account, and may well befall your Country, if they proceed as they have begun, forasmuch as this is the true means to retain your Subjects in their due obedience, and ready execution of your commands.

But it may be your Highness will tell me, That there's no enduring two Religions under the same Prince, and in the same Country, objecting to me that common Proverb, One Law, one Faith, one King. This truly were a thing very desirable, but since that the true Religion and Faith is the gift of God, infused and engraven in the hearts of men, which (as I have already said) no man can extinguish but God alone, those men are extremely inconsiderate, who think it a business of necessity, that every individual of a Country (or that the whole Christian world) should be brought to be of the same Religion, by force of Arms, or persecutions: Possibly it might be so, if Religion were founded upon the Authority and good will of men; yet that would not be a Religion, but rather Hypocrisie and dissimulation: For the true Religion having God for its Author, it cannot be effected by any force or reason, that those who have received this persuasion of God, should ever suffer themselves in the least to be drawn aside from it. Nay, it hath never been seen since the beginning of the world, that all were of the same Religion, exactly agreeing in their Customs and Ceremonies, as it appears in the Family of our First Father. And so before the coming of Christ, in the Kingdomes of the Egyptians, Assyrians, Chaldeans, Medes, and Persians, in the administrations whereof, those Kings and Lords were constrained to countenance the Jews in their Kingdomes, with the exercise of their Religion, although they abominated the same in their

their hearts. After the coming of Christ, the Roman Emperours, after they had in divers manners persecuted the Christians, and charged them with all sorts of Calumnies, nevertheless seeing that their number always increased, and that they could not finde Hangmen enough to torment them, were faine to permit them in the Empire (as Histories bear witness) granting them the free exercise of their Religion, and (which was more) allowing them their Temples, as is reported of Alexander Severus, who permitted the same at Rome; yea, and the same was done by divers others, who prohibited their Subjects to injure or calumniate the Christians, although they did in no wise approve their Religion, but detested from their very hearts the Name of Christ. In like manner, among the Pagans, how great must needs be the diversity of their Religion, in that some knew not the Names of the Gods of others? Was not the Roman Empire thereby troubled and divided? Are there not at this day under the Turks Dominions Jews, Persians, Mahometans, and Christians, which are all of divers Religions, and exceeding contrary one to another? and yet notwithstanding we see how it is grown up and increased. Now if Diversity of Religion be the Cause of Seditions and Tumults, surely the Empire of the Turks would not be so much greatned, to the mischief and detriment of the Christian World. Your Highness sees the Estate of Germany, France, Polonia, Scotland, Switzerland, and other Countreys, where are found both the one and the other Religion, yet notwithstanding they live in sweet peace and tranquillity. Wherefore your Highness ought not to fear, that the suffering or permitting the Profession of the Reformed Religion in your Countrey will beget Seditions and Tumults. Nay, you ought rather to fear the event of a contrary proceeding! And this I say, as one that is desirous your Highness should follow good counsel, and who should be very sorry that any Inconvenience should befall you upon this account. But I intreat your Highness not to resist God, who hath decreed to plant his Gospel in your Countrey, and that you would please to set before your Eys the Examples of those who strove to hinder the course of the Gospel in its infancie, and the Evils they brought upon their Heads thereby, and to follow the counsel of Gamaliel. Let your Highness see and consider what has been done for the Faithfull and those that fear God, for if this Counsel were of Men, it would not stand, it would certainly have been dissolved of it self, and been extinguisht long ago: but God being the Authour, it cannot be abolished or dissolved by any Torments or Persecutions whatsoever. Let not your Highness think it a fit thing to resist or fight against God, for, he will be Conquerour, however it be. Let me intreat this one thing of your Highness, (for as much as your Magistrates cannot dissemble, or hide the hatred they bear to the Faithfull, upon the account of their Religion, in oppressing those poor People by all ways imaginable, loading them with Crimes of Rebellion, and Sedition, meerly for assembling themselves with no other intention than to pray to God in sincerity, and to hear or read his Word, or if they hear Sermons out of your Highness Territories, and so provoke your Highness against them) that you would not permit them to take cognizance of matters of Religion, but reserve the same rather to your self alone. For,

by this means you would easily know, that those men are not such as they are represented to your Highness. For, this is a perpetual occasion of all Tumults, (if we consider well both sacred and profane Histories) when the Governours of Provinces, and their Officers give themselves Libertie (though contrary to the Decrees of Princes) to handle poor People at their pleasure, meerly to satisfie private mens passions, to the great prejudice of the publick peace and tranquillitie. Let it then please your Highness to repress the passions and perverse zeal of such kinde of people.

As to what remains, I understand, (and not without grief) that there is in a manner nothing observed, that your Highness promised my Junius with your own Mouth, and that those poor Wretches, who were kept in the Gallies, upon the account of their Religion, (whose Names he had delivered in to your Highness) are yet detained, which makes me easily see, that these are the actions of your Highness Counsellours, who are transported with a deadly hatred against our Religion; which I have not onely by hear-say, but have experienced the same in the Example of two, who have been driven away by Banishment. But this severity (to say no more) is well pleasing neither to God nor Man, neither is it the way to bring Men to the true knowledg of God, but it must be done by Perswasions and Scripture-proofs, not by Persecutions. Your Highness will (it may be) reply, that our Religion hath been a long time condemned; but by whom? and how? by him who hath violated and corrupted all as well divine as humane Rights, making himself both Party and Judg, and hath lately confirmed at the Council of Trent all his Idolatries, Superstitions, and Abuses introduced into the Church. But let your Highness reade and examine the holy Scriptures, and search the Truth, and you shall find it to be so. Never suffer your self to be deluded by those Deceivers, which do not uphold their Idolatries and Superstitions upon any other account, than to serve their Bellies, and that they may lead the Lives of Epicures. Let your Highness consider, that you must one day appear before the Tribunal of *Christ*, to give an account of the Souls of your Subjects, where, I thought so, or I esteemed it to be so, will not serve the turn. For, God hath revealed his will in his Word, and willet that we follow the same without turning either to the right hand or to the left. Now the Word of God is clear and plain; let but your Highness hear and embrace it, and you will easily finde out the whole Truth. I say all this, as one desirous of the good of your Highness Soul, to whom I heartily wish as well as to mine own self, and beg of the Lord incessantly, that he will please to enlighten your understanding, and to call you home to his true Light, that you may discern Truth from Falshood; and so having a knowledg of the horrible Abuses of the Church of Rome, you may serve God in truth and sincerity. Wherefore I pray your Highness, that you will give us a Token and Evidence of that Esteem which you have for us, by delivering those poor People who are now in the Gallies, and by recalling those who have been lately banished by the Senate of Savoy, as you promised my Junius, and my self, by your Letters. Have compassion upon so many poor wandring Exiles, deprived of all their Goods and Estates! Call them home

home, and restore them to their Houses and Habitations, and grant both them and the other Inhabitants of your Highness Countreys the publick exercise of their Religion, which they account to be more necessary than their daily Food! Absolve those poor People of the Valleys falsely accused, that so all of them may live in peace and tranquillity under your Highness Government! Make such Articles of Peace with them, as may be conserved without alteration! Preserve them in peace and quiet in the exercise of that Religion which you have permitted unto them, and be their Defence, bridling and restraining the bitter hatred, which their Governour Castrocero exerciseth against them, warning him to molest them no more for the future, as he hath done hitherto, and enjoyning him to refrain from imposing on them false Crimes and Accusations, whereby he pretends to colour his Tyrannie, for, such things are not at all convenient for a Magistrate and Governour, who ought to be a Father unto those who are committed to his Charge. If your Highness please to grant me those things which I now desire of you with so much affection and earnestness, I doubt not but you will experimentally finde the favour and blessing of God, and you shall have us ready to oblige you in all things; if not, you will both provoke God to lift up his Hand against you, and also estrange from you the affection and courage of all those who desire to do you pleasure and service. Let then your Highness more esteem the favour of God, and the good will of Princes, than the Promises of the Pope and his Creatures. Do not render your self as an Instrument of their insatiable Desires, to spill the Bloud of *Christians*! Countenance not their Cruelty and Inhumanity against those who are in no wise perverse, but real *Christians*; who desire nothing more than to serve God purely and sincerely under your Highness Government, and to pay all manner of obedience and fidelity which is due unto you, and to employ and lay out themselves wholly (their Goods, Bodies, and Lives, if need require) for your service. Let it please you then to have compassion on them, and you will always finde them the more faithfull and obedient; and in so doing you will do that which will be most acceptable to God, and oblige to your self for ever those poor Creatures, and finde us always more ready, with all that we have to do you any pleasure upon all occasions. Wherefore I intreat your Highness, that you would please to lend an Ear to these our Requests, and in the end you will abundantly know, that we have sought after nothing so much as your own advantage, and the tranquillity of your Dominions. *The great and All-powerfull God, guide and govern by his Holy Spirit your Highness, and keep and defend you long in health and safetie.*

Dated and signed thus in the Original,

Augustæ Vindelicorum 1566. V. D. Confanguineus Palatinus
Electoꝝ.

ARTICLE VI.

Now for a more particular knowledg of the Reason why the *Elektor Palatine* made such heavy Complaints in this his Letter, as touching the *non-observance* of what his Ambassadour had been promised, it is to be observed, that *Castrocaro* being extremely troubled that the said Ambassadour had obtained several Promises at Court, for the poor Peoples advantage, did immediately after his Departure cause to be published throughout the Valley of *Lucerna* two Ordinances, one of which bare Date the one and twentieth of *April*, 1566. whereby he commanded all the Inhabitants throughout his Government that were not Natives, to depart within a Day after the publication thereof, upon pain of Death, and Confiscation of their Goods. By the other Ordinance, he prohibited upon the same penalty those of the Reformed Religion, inhabiting *Lucerna*, *Bubbiana*, *Campiglione*, and *Fenile*, to hear Sermons at *St. Giovanni*. And for as much as the poor People, having been permitted to have their publick Meetings there, by a formal Capitulation with his Highness in the Year 1561. were not thereby discouraged from continuing their wonted Exercises, *Castrocaro* imprisoned and tormented a great number of them in the Castle of *La Torre*; hereupon the poor People made their Address to the Dutcheſs, who had pity on them, and wrote a Letter to the said *Castrocaro* in their behalf, commanding him in the Duke's Name, to *set at Liberty the Imprisoned, and to cease to molest them in the enjoyment of their ancient Habitations and Privileges.*

This Letter of the Dutcheſs did indeed for that time put a Bridle to the Fury of that *Castrocaro*, though it was far from working any change in his Spirit or Principles, as is too evident by his after-actions and rude behaviour towards them, especially in the Year 1571. at which time he did so incense the Governour of *Bobio* against the poor Inhabitants of the Valley, that he did not onely grievously molest them upon all occasions as they came under his Clutches, but likewise wrote bitter Letters to his Highness against them, and improved the best of his parts and power to ruine & extirpate them. And certainly *Castrocaro* had brought his Designs to their desired Issue, had not the Dutcheſs then upon the joint Supplications and Requests of all the Evangelical Churches, very effectually interposed for them, and procured the continuation of their just and undoubted Rights and Privileges.

Here, by the way the *Christian* Reader may be pleased to take notice of the great Blessing from Heaven upon that sweet Harmony and Unity that was at that time amongst those Evangelical Churches, which always (but now more especially) appeared by their constant fellow feeling of one anothers Miseries and Sufferings, and their marvellous readines to minister to each others Necessities, even to the hazard oft times of both their Estates and Lives. The truth is, besides many

Leagues

An Extract of a League or Agreement made between the
Evangelical Churches of the Valleys of Piemont, in
the Year 1571. for the mutual assistance of each
other in Times of Trouble and
Persecution.

1. We promise by an Oath, to persist inviolably in that ancient Union, that hath been continued from Father to Son, amongst the Faithfull of the Evangelical Churches of the Valleys, unto our Times; and not to depart from it upon any condition whatsoever, according to the following Conditions and Promises.

2. To continue all in the Profession of the true Christian Reformed Religion, which we have to this day embraced, which Religion consisteth in the believing in, and worshipping one onely true God, and one onely Head of the Church, and Mediatour between God and Man, Christ Jesus; and in the onely Rule of believing and living well, which is contained in the Canonical Books of the Old and New Testament, together with the two Sacraments instituted by our Lord and Saviour Jesus Christ, namely, Baptism and the Lords Supper. Promising according to the Word, to yield obedience to all exterior Order and Discipline, already established, and heretofore observed among us. And detesting all Heresies, and false Doctrines which are contrary to this Word of God contained in the Books of the Old and New Testament.

3. Item, we promise to be faithfull and obedient to his S. Highness, and to those Magistrates, who shall by him be constituted to govern, and bear rule over us, in all that either humane or divine Laws shall oblige us to, according to the Word of God.

4. Item, for as much as there is always some or other who, contrary to the Capitulations and Concessions granted them by the clemency of his Highness through the Intercession of Madam the Dutchesse, endeavour to trouble the Peace of their Churches, and the Members thereof, and to infringe their Concessions, we all promise to use our utmost power and interest upon all occasions, as it shall be judged necessary, for the maintaining all the said Churches in general, and each Member in particular, in the enjoyment of the said Concessions, as well by having constant recourse to his Highness for so long a time as shall be thought requisite; as by all other lawfull ways and means, justifiable by the Word of God upon such occasions, and all the Churches in general shall undertake all the lawfull Protection and Defence (so far as it may concern them) of each Church, and every particular person and member of the same, who shall be molested for the Cause of Religion, by contributing their counsel, goods, and persons, if there be occasion.

5. Item,

5. Item, that as in those Requests which are made in matters of Religion and their Dependencies, or may be made by the Churches in general, all the said Churches shall unanimously answer, and give Consent as it were with one Mouth; so, if any Church in particular chance to be molested concerning any matter of Religion, or their Concessions, no particular Church shall undertake to give any Answer, without having taken a sufficient term of time to communicate with all the rest of the Churches, and Members of this Union, to take counsel as concerning a common Interest, to answer and act by common consent and advice, with all modesty, candour, and sincerity, suitable to good Christians, according to the Dictates of a good conscience, and for mutual edification.

6. Finally, we do all and every one voluntarily submit, in case any one come to fail in any one of these premises (which God forbid) against the Declaration of this Union, to a Censure, nay Correction and Ecclesiastical Discipline, and to be accounted by the rest of the Body of the Union for Schismatics, and perjured persons, if the Fault require so severe a Punishment, and that without any exception of persons; and so we all promise with our Hands lifted up to the Almighty God, Father, Son, and Holy Spirit.

Made and ratified the 11. day of Novemb. 1571.

In this very Year many of the poor Protestants of the Valleys were grievously molested, under pretext, that in the former War of France against those of the Religion, they joyned themselves to the Protestant Troops. But *Charls* the ninth being moved with compassion towards them, wrote a Letter to the Duke of *Savoy* in their behalf, as followeth.

A Letter of *Charls* the ninth to the Duke of *Savoy*, in the behalf of the poor Protestants, *Anno Dom.* 1571.

Mon Oncle, Je m'assure que la severite dont vous avez use, &c.

My Uncle,

I assure my self, the severity you have used towards your Subjects, who are of the Reformed Religion, and have followed those People of mine, who (as was pretended) took up Arms against me, during the late Troubles, was onely through the regret and displeasure you had, to see them undertake a thing, which you judged offensive to me, and not at all any offence they had committed against you; wherein I cannot but commend your good Intentions on my behalf, but since that you know that I have on my part cleared my self of all manner of discontent, and accommodated their affairs; one a-

mergest

mongst another, and established every one in his Right, whereof he might have been deprived upon the occasion of those Troubles, (during the which, passion did as much distemper the Patient as the Disease it self) I shall now make one Request to you, not an ordinary one, but one as affectionate as I am able to make you, which is, that as out of love to me, you have treated your Subjects in an extraordinary manner upon this occasion, you would also upon my account, entreaty, and especial recommendation, receive them with gentleness into your grace and favour, and re-establish them in their Estates, which have been confiscated upon this occasion; and give me this contentment, that I may let mine own Subjects understand, that I shall not onely accomplish and observe what I have promised and sworn to them in an Edict of mine, but also out of the same love wherewith I have embraced them, I desire to do for those which have been the occasion of affliction to my Friends on their behalf, that so they may resent that favour, grace, and protection which I shall shew unto them. This Cause is so just in it self, and so full of affection on my part, that from the assurance you will willingly grant the effects, I shall not make more pressing instances, but pray God, my Uncle, that he would have you in his protection.

Given at Blois the 28. of Septemb. 1572.

Your good Nephew

C H A R L S.

The subject and expressions of this Letter were not onely satisfactory to those, for whom it interceded, but also to all other faithfull ones of the Valleys, and neighbouring parts, out of the great hopes they had of a future tranquillity; but this dured no longer than till their Enemies had an opportunity of molesting them, which they very greedily embraced, upon the News of the horrible Massacres in *France*; for *Castrocaro* did thereupon so threaten the poor Protestants, under his Jurisdiction, that they retired themselves, with their Families and Moveables to the tops of the neighbouring Mountains, and all other places where they hoped to be most secure. But the Duke of *Savoy* seeming not at all to approve of the Cruelties exercised against the Protestants in *France*, sent to those his Subjects who were thus withdrawn, to command them to return to their Houses and Habitations, resting upon his word, that they should suffer no prejudice, or incur the least Danger thereby: neither indeed were their Sufferings very great from that time forward, so long as Madam the Dutchess was living, (whom all Historians have recommended to posterity, for one of the most prudent, moderate, and charitable Princesses of her Age) for as much as she was always the Sanctuary and Refuge of those poor Evangelical Churches, when ever they found themselves oppressed by their Adversaries.

After the Death of this Princess (which happened the nineteenth of *October*, 1574.) the Popish party came forth like Lions out of their Dens, and were not wanting in their Endeavours to devour and destroy

stroy the poor People upon all occasions, but the goodness of God was so great towards them that they constantly found very considerable Friends to stand in the Gap, and to incline the heart of the Duke who then reigned, to much gentleness and moderation. However, after the Death of *Philibert Emanuel*, which happened upon the thirtieth of *August*, 1580. *Charls Emanuel* his Son having invaded the Marquisate of *Saluses*, and *Monseur de l'Esdiquieres* seized by way of Retaliation, upon the Valleys of *Piemont*, the *French Army* was no sooner gone home, but there was a great Rumour spread throughout the Valleys, that the Duke was resolved to take this occasion to extirpate all the Protestants Churches, because they had taken an Oath of Fidelity to the King of *France*; neither was it altogether without ground, for the thing was really proposed in the Dukes Council, but it pleased God so to order Affairs, that the chief leading Men amongst them did not at all approve the Business, yea, the Duke himself did extremely dislike it, and after he had retaken *Mirebouc*, did not a little revive the spirits of the Representatives of the Protestants of *Lucerna*, who met him at *Villaro*, on purpose to assure his Highness of their Loyalty and Fidelity, and to beg the continuance of his Grace and Favour; (and that in the presence of a great number of Lords and Courtiers) in the following terms, *Be but faithfull to me, and I shall be sure to be a good Prince, nay a Father unto you; and as to the Liberty of your Consciences and the Exercises of your Religion, I shall be so far from innovating any thing against those Liberties in which you have lived unto this present, that if any offer to molest you, have your recourse to me, and I shall effectually relieve and protect you.*

These words being spoken in the presence of so many considerable persons, and in so obliging a manner, were exceeding advantageous to the poor Peoples Interest, not onely for the present, but also for some time after, they often serving to counterbalance the Threats of their fiercest Enemies. However, neither did their remembrance of this last always, for, there were those among the Popish party there, who thought it an unpardonable sin, to suffer them to have one years respite, and on the contrary a considerable service, to disturb and molest them, sometimes by secret stratagems, other times by open force and violence.

This was now the condition of these poor People from the Year 1595. to the Year 1602. at which time all the Masters of Families in the Valley of *Lucerna*, professing the Protestant Religion, were cited to appear before the *Seigneur Comte Charles de Lucerna*, the Governour *Ponte*, the Arch-bishop *Brogli*, and several others, and by them commanded in the Dukes Name, either to go to *Mafs*, or to quit *Lucerna*, and all their pretensions there, without the least hopes in the world of ever obtaining leave to return, as likewise (in case of disobedience to the said Order) to prepare themselves for inevitable Mischiefs and Calamities. And these their Threats were by them pressed so home, that it caused many of the poor Creatures to submit to (at least) a seeming change of their Religion, though many others of them did rather take
the

the deeper rooting by being thus shaken. From *Lucerna*, the Lords above mentioned, soon after removed their Seat to *Bubiana*, where they found the Reformed so stiff in their Principles, that they were not able to move them an hairs breadth, wherefore they caused the chief of them to be summoned to appear at *Turin* before his Highness, thinking that the Dukes presence might better prevail upon them than all their threatenng Speeches. Those who were thus summoned were Mr. *Valantine*, and *Matthew Boules* his Brother, with one *Pietro Mirese*, and *Samuel Falc*, who were brought in distinctly, one after another before his Highness; the first was Mr. *Valantine*, to whom the Duke spake after this manner, *That his desire being to see all his Subjects profess the same Religion with him, and knowing also how much the said Valantine was able to contribute thereunto, because of his great reputation amongst those of his party, he had sent for him to exhort him to embrace the Catholick and Apostolick Roman Religion, which he (who was his Prince) did follow, and afterwards to induce his Protestant Neighbours by his Exhortations and Example, to do the same; and in so doing, besides the spiritual profit he should reap thereby, he should also receive such Rewards, that he should know and perceive he had done his Prince no small or inconsiderable service.* To this Mr. *Valantine* answered, *That he did intreat his Highness to assure himself, that next to the Service of God, he had no greater desire than to obey and please his Highness, in whose service he would willingly imploy and venture his person and his Goods (according to his duty) when ever there should be any occasion. But as for his Religion, which he knew to be true, and established by the Word of God himself, he could not abandon it, without disobeying God, and wounding his Conscience in such sort, that he could never enjoy any comfort in his soul afterwards. And therefore he humbly intreated his Highness to be satisfied with such things as he could do with a good Conscience, and so leave him in the libertie of his Religion, which he did value above his own Life.* Whereupon the Duke replied, *That he also was carefull for his own Soul, and that he was likewise perswaded, that his Religion was the true Religion, otherwise he would neither follow it, nor induce any other to embrace the same. And withall he added this, that he would indeed shew them, who should embrace it, that they had much gratified him in so doing, but would notwithstanding force the Conscience of no man, and thereupon gave him leave to depart, but he was not suffered to speak, or have any discourse with the other three, lest he should spoil the Design, yea and to colour the Business the better, it was given out, that the said *Valantine Boule* had engaged to turn Papist, which was altogether untrue.*

During the Reign of *Charls* Emperour, there passed not one year wherein the Monks attempted not, both secretly and openly, to undermine the Protestant Religion in the Valleys. And although the said Prince, together with *Victor Amedeo* his Son, did always give smooth and promising words to the Deputies of the Valleys, assuring them that they should be maintained in their ancient Privileges and Concessions, yet notwithstanding the Church-men, being set on by the Pope, never gave them rest, but employed all along, both force
and

and cunning to ruine and destroy them; and certainly it can be interpreted no other than a singular and a wonderfull providence that has always preserved those poor and tender Lambs, in the midst of so many ravenous Wolves and Beasts of Prey. I leave it to the thought and judgment of the courteous and *Christian* Reader, if any Design could be more bloody, or usage more barbarous, than the late Massacre; and yet God suffered not those Wretches altogether to obtain their ends, but hath to this very day continued a Remnant that call upon his Name, as shall be shewn more at large in the sequel of this Discourse, after I have given him a brief Account of some of the most remarkable Troubles that have befallen the poor *Waldenses* in the Marquisate of *Saluces*, upon the account of their Religion, which is not at all beside our purpose.

LI

CHAP.



CHAP. II.

A Description of the Marquisate of Saluces, with its several Troubles and Persecutions.

WHat and how great the miseries of the poor *Protestants* have been, not only in the Valley of *Piemont* properly so called, but also in all the Dominions of the Duke of *Savoy*, where there were any of that profession, We need look no further for a lively proof, then in the neighbouring Country called the *Marquisate of Saluces*; who so soon as ever they were under the *Dukes* Jurisdiction, had nothing but the *bread of sorrow* given them to eat, and the *Waters of affliction* to drink. True it is, they were divers times molested under the King of *France*, which lasted until the year 1588, but never in the manner as afterwards, and they found by wofull experience that the first did onely *chastise them with whips*, but the last, *with scorpions*.

The *Marquisate of Saluces*, is on the South side of the Valleys of *Piemont*, containing in it several Cities, and considerable Valleys, and plain Countries, extreme fertile in all sorts of fruits: Its most Northern Valley is that of *Po* (so called becauë that famous River *Po* hath its rise and source from thence) one onely Mountain separating it from the Valley of *Lucerna*, on the North side. In this Valley of *Po*, were those ancient Churches of the *Waldenses*, namely *Pravillelm*, *Biolets*, and *Bietoné*, who there retained the purity of the Christian Religion for several hundreds of years, and lived in great union and Communion with their neighbouring Churches of the same Profession: The truth is, the Reformed Religion was received in divers parts of this *Marquisate of Saluces*, so soon as the same was published and tolerated in other Countries. As for example; In the year 1561. the Church of *Dronier*, which was always one of the most flourishing, understanding that the publick exercise of the *Reformed Religion* was permitted in *France*, by an Ediët of January, Obtained Letters of the Kings Council to *Sieur Lovis of Birague*, Governour of that Country, in the absence of the Duke of *Nevers*, whereby he was ordered to provide for the Petitioners a convenient place for the publick Exercises of their Religion; But not long after, their Adversaries by their importunity prevailed so far, that the said Letters were revoked. Whereupon they

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The Situation of the Marquisate of Saluces.
The Valley of Po.

The Churches of Pravillelm, Biolets, and Bietone.

The Church of Dronier.

sent Deputy into *France*, *Sieur Francois Galatée*, one of their Ministers, together with some others, to recover (if possible) their former Privileges; But this voyage being made in the time of the first troubles of *France*, (although they had procured the favourable mediations of divers persons of high rank and quality) all that they were able to obtain, was onely bare promises: In the mean time, they received not a few exhortatory and consolatory Letters from many of the chief Ministers of the Churches of *France*, among others from those of *Grenoble* and *Lions*, by name *Mr. Viret* of *Nismes*, and others, who endeavoured by all means to perswade them to patience and perseverance in that truth which they had embraced; The which also the Lord enabled them to do, notwithstanding all the malice and subtilty of their adversaries, who procured the reiteration of former Edicts. And thus their Churches were continued and upheld, therebeing convenient order had for the preaching of the Word, the Administration of the Sacraments, and the exercise of their Discipline, with other sacred Offices; Onely there wanted in several places a liberty of having General Assemblies and publick Sermons.

Now for the better safety and security of their Ministers in the places that were most dangerous, one Pastor had the charge of the faithfull in several Cities and Communalities, which rendered their Residence, and their exercises, less visible to their adversaries, Which also appears by the Acts of their Synodes, which they held at *Pravillelm*, the second of *June* 1567; and at *Dronier* in the Palace of the Lords of *Montauraux* the 14 of *October* in the year abovesaid. The aforesaid *Sieur Galatée* was Pastour of the faithfull of *Saluces*, *Savillan*, *Carmagnole*, *Levaldis*, and *Villefalet*; *Monsieur Second Masseran*, of those of *Verzol*, *Alpease*, and *Costilloles*; *Monsieur Francois Truchi*, Pastour of the Church of *Drodier*; *André Lancianois* of those of *Saint Damian*, *Palliar*, and *Cartignan*; *Peter Gelido* of *Aceil*; *Sieur Jaques Iloard*, of *St. Michel*, *Pras*, and *Channes*; *Sieur Francis Soulf*, of *Pravillelm*; *Mr. Bertrand Jordan*, of *Biolets*, and *Bietoné*; and *N. N.* Pastour of the Churches of *Demont*, and *Festeone*.

Now the Gospel at this time made a very considerable progress, at *Dronier*, *Verzo*, and some other places that were of more note, and a great part of the others likewise had embraced the Religion. The Church of *Aceil*, the highest of the *Val de Mairi*, was extraordinarily peopled, and enjoyed more liberty then the others, by reason of the situation of the place; But notwithstanding, *Sathan* the Enemy of the Church, and Kingdom of *Jesus*, perceiving such a growth and increase of the Reformed Religion in those places, did not cease to employ all his force and subtilty, to hinder the same: He made use of two instruments especially, namely a number of *Anticodemites*, the Ring-leader whereof was *Baronius*, who always bestowed himself at *Valgrane*, and thereabouts, accommodating himself to the time, so that when ever the Church had but the least ease, then he set himself to write strange things, and cry out against the abuse of *Popery*. But in time of persecution, then he usually plaid the hypocrite, and laboured to per-

Sieur Francis Galatée.

Synods held at *Pravillelm* and at *Dronier* 1567.

Sieur Galatée his charge.

M. Second his charge.

M. Fr. Truchi his charge.

Andrew Lancianois his charge.

Peter Gelido, *Sieur Jaques Iloard*, & *Mr. Bertrand* their several charges.

The progress of the Gospel at *Dronier*, and other places. The Church of *Aceil*.

The *Anticodemite Baronius*, and his Profelytes, in those places.

The Lord of *Valgrane* a favourer of *Baronius*.

swade and draw others to do the same, by which means he had a multitude of followers; amongst others, a certain Lord of *Valgrane* and *Cervignale*, called *Maximilian de Saluces*, who lent his name to *Baronius* to add more lustre to his Writings against the Ministers, reproaching them and casting in their teeth, that because they would not give way to any dissimulation in their Disciples, they exposed them thereby to great extremities, and to this purpose cited the dissipation of the neighbouring Church of *Carail*. This Lord had some kind of learning and knowledge of the truth, but to avoid the bearing of the Cross, he thought it convenient (with *Baronius*) to play the Hypocrite, and condemn those who any ways gain-sayed the Papists. However the *Sieur Gelido*, Minister of *Aceil*, opposed them both very learnedly, and in lively termes, by several Letters that he wrote unto them; as likewise did the *Sieur Truchi*, Minister of the Church of *Dronier*, together with other Pastors of the neighbouring places, demonstrating by testimony of the Holy Scriptures, and by the doctrine and practise of the *Primitive* Church, That they ought to do what they did, and had done but what every faithfull soul ought to do; and that consequently the opinion of *Baronius*, and his Disciples, was very pernicious to the Church in the time of Persecution.

The 2. sort of Instruments the Devil used to hinder the progress of the Gospel in the Marquisate of *Saluces*.

The other instruments which that Arch-enemy of souls made use of in those days, to hinder the progress of the Church of *Christ* in this place, were the *Roman* Clergy, with their cholerick and passionate Profelytes, which would fain have done to these people (if it had been in their power) as their *Brethren in iniquity* had done to their Neighbours in the Dominions of the Duke of *Savoy*; That is to say, banish, imprison, put them to death, and confiscate the goods of the Protestants; Forasmuch as the *King* by his Edicts, confirmed to those his Subjects of *Saluces* professing the *Reformed* Religion, a peaceable habitation, without being molested for Conscience or Religion-sake, or questioned for any thing that they did in their private houses; (provided that they abstained from the publick exercise of their Religion) by which means the Ministers had their opportunities of assembling in small Companies, their Baptizing, Marrying, comforting the sick, and instructing every one in particular; which was the reason why their adversaries bent their designs chiefly against the Ministers, thinking if they could finde any means to extirpate them, they should easily prevail upon the ignorant people, especially when they should have none to animate or instruct them.

Their designs were chiefly against the Ministry.

Their edict of the 19. *October* 1567.

Accordingly they caused to be published an Edict the 19 of *October* 1567, in the name of the Duke of *Nevers*, Lieutenant General of the *King* on this side of the Mountains, by which it was enjoyned to all of the Religion there inhabiting, or otherwise abiding within his Jurisdiction (that were not the Kings natural Subjects) to depart together with their families, three days after the publication of the said Edict, and never to return thither to inhabit, pass, or otherwise to abide, without special safe conduct, upon pain of life and confiscation of goods.

But now, forasmuch as the greatest part of the above-named Ministers were not natural Subjects of the *King*, and consequently it was necessary that either they should quit the *Marquisate* according to the Edict, or else obtain a safe Conduct, or in the last place forfeit the penalty specified as aforesaid, they found themselves in an unhappy *pramunire*; for on the one side they could by no means obtain a safe conduct, because of their Charge, and on the other side they thought themselves obliged in conscience not to abandon their People and Congregations; wherefore striving to abide in their Charges, two of them were imprisoned, namely *Sieur Francois Truchi*, native of *Cental*, and *Sieur Francois Soulf* native of *Cuni*, and were detained in prison at *Salutres* for the space of four years, four months, and some odd days; the poor people not being able by any means to procure their deliverance, notwithstanding their continual solicitations of the *Sieur Ludovic de Birague* their Governour, and others who had undertaken the management of these affairs. However, the Lord always manifested his fatherly care towards these his faithfull Servants, not permitting their Enemies to touch the life of any of them (a thing which was much pressed by their passionate and engaged enemies!) yea by little and little there was obtained for them a more spacious and convenient Prison, than that to which they were at first confined.

Sieur Francis Truchi and Sieur Fr. Soulf imprisoned four years and four months, and odd days.

At length, to procure their full and absolute deliverance, the Churches of the *Marquisate* sent their supplications to the *King*, by the hands of the above-named Minister *Galatee*, with another to accompany him. Who set out the 27 of *July* 1571, and went as far as *Rochel*, to implore the Intercession of the *Queen of Navarre*, as also to intreat the assistance of divers others in several places. Moreover the Great Patrons of the Reformed Religion disputed their cause before the *King*, And in the end they obtained Letters signed by his own hand, and the hands of his Secretaries *Neufville*, and *Lomenie*, by which was granted to the aforesaid Prisoners their enlargement the 14 of *October* 1571. But the Chancellour *René Birago*, Cousin to the Governour of the *Marquisate*, made such difficulty to signe the same, that they were forced to stay several Months before they could have their expedition, the Chancellour alledging always for a pretext, that before the business could be signed, it was necessary to have a verbal conference with the *King*, who had then made a Voyage into *Bretagne*; Although the Admiral never ceased soliciting, and assisting continually the said *Sieur Galatee* by his Secretary, or some other of his domestiques. Also, perceiving that he was fain to trot up and down on foot, and so spend and wast himself, he gave him 50 Franks to accommodate himself in his journeys.

At length, the *King* being returned from *Bretagne*, the Chancellour spake with him, and afterwards signed the said Letters, and would needs send them himself to the *Marquisate*, to his Cousin *Birague*, who by vertue of the same, caused the said Prisoners at last to be enlarged and delivered.

A little after the *Sieur Galatee* arrived, being over-joyed, as well for the

The Massacre
in France,
1572.

the prosperous success, and issue of his Negotiations and Voyage (although otherwise very long and tedious) as for the great hopes that he promised himself of a profound peace, founded upon the smooth words and treatments of his Majesty, and upon the Alliance which he had made by the Marriage of his sister with the King of *Navar*, professing the Reformed Religion, touching the particulars whereof he made an ample discourse. But this joy for the Peace, and Marriage, dured not in the Valleys, and *Marquisate*, any longer then from the Month of *May* 1572. to the beginning of *September*, at which time there arrived the horrible and lamentable news of I know not how many great personages, and others of the Reformed Religion, that were cruelly massacred in divers places of *France*, to the great astonishment of all the faithfull in those parts.

At the same time there arrived Letters from the *King* to the Governour *Birague*, by which he was ordered to have an eye, that at the arrival of the news of what had happened at *Paris*, those of the Reformed Religion should make no combustion; remitting the rest of his pleasure, to those Instructions which he had sent him by the Bearer thereof; the contents whereof were, that he was to put to death all the chief of the *Protestants*, within the limits of his jurisdiction, whose names he should finde in the Role that should be presented him.

This *Birague* having received this command, together with the said Role or Catalogue, was not a little troubled, and immediatly called his Council together, whom he acquainted with the Kings Orders. Whereupon some were of opinion that they ought to be executed without any delay; But others, among whom was the Arch Deacon of *Salutres*, forasmuch as the King in His late Patents, not many Months before, had enlarged the Ministers who were imprisoned, and had likewise Ordered that those of the *Reformed* Religion should not any ways be molested for their Conscience sake, but treated as his other Subjects; as likewise, upon consideration that there had nothing occurred since that time worthy of such a change, and that it was probable that the ground of all this was occasioned by some false report, were of the judgement that it would be sufficient onely to secure the persons of such as were enrolled, and defer the execution for a while; And in the mean time to inform the King, That they were persons of honour, faithfull to His Majesty, living peaceably with their Neighbours, and in sum, such as (except the matter of their Religion) were altogether without reproach or blemish; Adding this, that in case His Majesty were resolved to have them put to death, there would be yet time enough to execute his pleasure and commandment.

This advice was therefore approved of by *Birague*, and accordingly some were apprehended, and others escaped, and retired themselves under Covert; And in the mean time he dispatched a Messenger to the *King*, to inform him as abovesaid, and to know his pleasure concerning the same: This Messenger met another at *Lions*, whom the *King* had sent to *Birague* to advertize him, That in case his former Order were not already put into execution, he should wholly desist from the

the same, and onely have a special care, that those of the *Religion*, did not make any insurrection within his Government, nor presume to have any publick exercises or meetings.

In the mean time those of the *Reformed Religion*, were not a little terrified, throughout the whole *Marquisate*, having understood how cruelly their Brethren had been massacred in *France*, without distinction of Age, Sex, or quality, whatsoever. Infomuch, that divers of them fled, many Papiests likewise, had secretly caused to retire the families of their kinred, and neighbours of the *Reformed Religion*, until such time as *Birague* had published the Kings pleasure, after which notwithstanding they returned by little and little: And although their publick exercises were prohibited, yet they very much prized the assurance of their lives, and their goods, besides that they had the liberty of exercising in their private families, as before that time they were often wont to do.

This was now the condition of the *Protestant Churches* of the *Marquisate of Saluces*, during the time that it was under the Dominions of the King of *France*, which continued until the Year 1588, as above-said, at which time His Highness of *Savoy* took the possession, who for a certain season suffered them to enjoy their priviledges in general, But in particular, a certain number of the chief Members of the Church of *Dronier* (one of the most considerable Churches of the whole Province) being cited to *Turin*, were so smoothed by subtil artifices, that one part of them promised to go to *Mafs*. And the truth is, this gave a considerable blow to the said Church, which notwithstanding lost not its courage in general, although the great failing of the first abovementioned, occasioned and encouraged their Adversaries the more to attempt them in the same manner, as well by words, as by Letters, among which the following was the most remarkable.

1588.

The Duke of *Savoy's* Letter to the said People, Translated out of the *Italian*.

Turin 27. March. 1597.

Well-beloved Friends, &c.

IT being our desire that all our Subjects in the *Marquisate of Saluces* should live under the obedience of our Mother the *Catholique Apostolique Roman Church*; And knowing how much our Exhortations have prevailed upon others, and hoping that they will have the same effect upon you, and that you are willing to adhere to the truth; We thought fit upon these grounds to write you this Letter, to the end that laying aside that Heretical obstinacy, you may embrace the true Religion, both out of respect to Gods glory, and love to your own selves; In which Religion we for our parts are resolved to live

live and die; which action of yours will, upon the account of so good an example, undoubtedly lead you to eternal life. Dispose your selves onely to do this, and we shall conserve the memory thereof for your advantage, As the Lord de la Mente will more particularly certifie you on Our part, to whom We refer our selves in this regard, praying the Lord to assist you by his Holy grace.

Carolo Emmanuel

RIPPA.

The Churches of the *Marquisate* having received this Letter, returned an Answer to the Duke, in a large Letter in form of a Request, which contained two branches;

In the first, they returned His Highness thanks, for that he had until then suffered them peaceably to enjoy their Religion; and that in the same manner as he had found them in the Year 1588, when he took possession of the Marquisate.

In the second place, they most humbly entreated him, to continue to them the said benefit, as also to grant them his Protection, forasmuch as they knew that their Religion was founded upon the Holy Scriptures, According to which they did order their life and conversation, in such a manner that none could have any just occasion to be offended at them. And considering that the very Jews, and other enemies of Christ, were suffered to live in peace, and the enjoyment of their Religion, they had that confidence, that those who were found Christians, and faithfull to God and their Prince, should not be denied the same priviledge.

After this their Answer, they were left a while in quiet, in the mean time happened an occasion for the Dukes taking a voyage into France, which was followed with a War in Savoy, during which time they continued as before: But after that the Exchange of the *Marquisate* was established, together with *la Bress*, the smooth and soft Letters were turned into sharp Edicts, commanding expressly all those of the Religion of the said *Marquisate*,

That they should every one go and declare to his ordinary Magistrate, within 15 days following, whether he would renounce his Religion, and go to Mass, or no; in which case they were promised not onely to be suffered to abide and remain peaceably in their houses, but likewise favoured many other ways: But if on the other side, they were resolved to persist in their Religion, they were enjoyned to retire, and depart out of His Highness Dominions within the space of two months, after the publication of this Edict, and never to return without expresse permission; And that upon pain of death, and confiscation of all their goods: the which goods of theirs they were notwithstanding permitted within the said term of two months, to transport as they should think meet, provided that they transgressed not the limits of the said obedience, but upon no other terms.

This unexpected Edict being published throughout the *Marquisate*, in the end of the Month of July 1601, much troubled those of the

Reformed

A sharp and severe Edict against all those of the *Marquisate* in July 1601.

Reformed Religion in that Country, who immediatly sent Deputies to His Highness to obtain either a Revocation (or at least a Moderation) of the same: And of this they had so much hopes given them by divers persons of quality, that many of the poor people resting upon this broken Reed, let slip a great part of the said prefixed time, without setting their Affairs in order for their departure, whereby they were so much the more surpris'd and amaz'd, when they understood not many days before the time was expired, that all hope of remedy was now wholly taken away. However, the greatest part of them dispos'd themselves for their departure, some recommending their goods to their kinred and friends, who remained in the Country, others leaving all they had at random, except what they could carry along with them, to serve for their present necessities.

But now during these two Months, those who were resolv'd to depart, (in case there were no other remedy) were perpetually set upon by their friends and kinsfolk, by all persuasions and motives imaginable, to divert them (if possible) from this their resolution, especially then when they presented themselves before the Magistrate to give in their Answer in writing: To this purpose they were oblig'd to make it in a certain Pew in publick view, where the Magistrates had either the Monks, or other *Roman Ecclesiasticks*, and men of note, who ceas'd not to propound and urge all that they could possibly imagine probable to shake the faith and constancy of these poor people. Amongst others, a certain *Capucin* Frier, by name *Philip Ribot*, who a little before had exercis'd his gifts in the very same manner in the Valley of *Perosa*, being now employ'd in the *Marquisate*, was very diligent therein, running up and down from place to place, to make as many Profelytes as he could possibly, using all the subtilties imaginable, especially among those whom either the feebleness of age, the weakness of sexe, or the want of estates and riches, might in any probability render them more ductile, and easie to be wrought upon; besides all this, they caus'd them to be brought before the Magistrate one by one, to the end that the constancy of some might not encourage others. Yea very hardly were the husbands permitted to declare for their Wives or Children, and they did so first the tender ones, That it was very hard to escape without making shipwrack of their Faith and Religion; And further, to accomplish their designes, they prohibited all upon pain of death, any ways to dissuade any one from revolting.

However, it pleas'd the Lord so to fortifie those people, that a great number of them departed unshaken, who went forth as Providence guided them, *not knowing whither they went*: Some steer'd their course beyond the *Alpes*, to *France*, *Geneva*, and other places; Others retir'd themselves into the Valleys of *Piemont*, where yet was continu'd the liberty of the reformed Religion, and where they remain'd without trouble, notwithstanding the Edict import'd, that they should depart out of the Dominions of His Highness.

Now in the beginning of this General persecution, their Adversaries

ries fearing some bold and resolute union of these poor persecuted people, to prevent any combustion or disturbance, gave it out among the Churches of the mountains, that though the terms of the Edict were general, yet the intention thereof was onely to unlodge all those who inhabited in the lower plain, and in the great villages, and other publick places; And that all those who inhabited among the Mountains might be assured of living in peace and quiet.

This Cautelous dealing caused, That at the first, there was not such an universal union of those of the Reformed Religion in all the quarters destined for slaughter, as they could have desired. However in the end, the discovery of their fraud occasioned a more close union among them; For the truth is, at last they spared those of the Mountains, no more then those of the Plains, except that they made no shew of inquiry after the Church of *Pravillelm*, and the quarters thereabouts, which the people of those places perceiving, as likewise trusting to the Ancientness of their possessions, never troubled themselves to make any declaration before the Magistrate, or to prepare themselves at all for their departure, as if the Edict had not at all concerned them. Neither indeed were they at all disturbed, until all the rest who persevered in their Religion, were departed out of the Province, and scattered abroad here and there in several places. At length, they were given seriously to understand, that forasmuch as they had not yeilded obedience to the Edict, they were thereby become obnoxious to the punishment therein contained and specified. Whereupon there were some who warned them to have a care of themselves, both in general and particular; Inasmuch that when they had bethought themselves, they as members of the Communalty besought the Syndicks, of the said communalty, to intercede for them, alledging the reasons for which they conceived themselves not to have been comprized in the Edict, and by consequence that they had not offended out of any malicious intention.

These Syndicks accordingly (whether seriously or perfunctorily, the Lord knowes) made many journeys about this business, but always returned with sad and uncomfortable messages, and such orders, that they found themselves forced in the end to follow. One part of them (the men having given Order to their Families which they left in their houses) retired themselves into the Western Mountains; Those who were capable to bear Arms (which were about two hundred in number) with their Arms, retired themselves into the *Chastellenie de Chasteau Dauphin*, which was not far distant; But those of *Dauphinè*, and who were less disposed, retired themselves into their highest Forrefts.

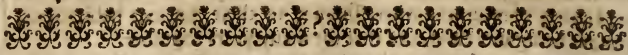
Now before their departure they had given their Neighbouring Papists to understand, that being forced to retire themselves by the threats which were made them for the cause of their Religion, and not being able to take along with them their Families, they intreated them to have them in recommendation, promising suddenly to make a return either of the good or evil that should be done to those their relations either by them, or any ways by their permission: Upon this, the Papists either out of fear, or for some other reasons, did so far sollicite, that

Those of the church of *Pravillelm* Persecuted and Bannished.

that in the end, they obtained so far of their Superiours, that the others had Liberty of returning with assurance to their Ancient habitations; without being molested, and that for many years together.

During this persecution, the *Sieur Dominique Vigneaux* Pastor of the Church of *Villaro*, of the *Val Lucerna*, & one of the most ancient & grave persons that were in those days in the Churches of the Valleys, being likewise adorned with excellent qualities, wrote many Considerable Letters, both to their poor persecuted Brethren, to exhort them to perseverance and patience, by encouraging them with lively consolations, as also to certain Lords of quality, to entreat them to intercede in their behalf; as namely, to the Lord *De la Mente* Governour of the *Marquisate*, with whom he had some intimacy, and unto whom he most amply propounded the justice of the cause of the poor persecuted people, with many notable motives and reasons, thereby endeavouring to induce the said Lord, to undertake their protection.

Sieur Dominique Vigneaux
a famous Minister of *Villaro*.



CHAP. III.

The cunning Artifices, and wicked Practises both formerly and at present used, to consume and destroy the remainder of the Faithfull in the Valleys of Piemont.

IN the foregoing Chapters, we have the Enemy of our salvation represented unto us, as a *Roaring Lion*; In this, as a *Cunning Serpent*, subtilly intruding himself, and secretly wounding the Faithfull. And indeed, though it be extreme difficult (as the wise man observes) to find out *the way of a Serpent upon a Rock*, yet the poor *Evangelical Churches*, have from time to time had sufficient experience of, and tasted the wofull and bitter fruits of his deadly malice and hatred, wherein he has not onely improved the wickedness of several private men, but found out a way also to make the publick Authority subservient thereunto, often transforming himself into an *Angel of Light*.

His instruments that he made use of for the compassing of his Designs upon those poor people, were for the most part the Priests and Monks, who continually loaded them with black aspersions, thereby to render them odious and abominable in the sight of all men; nay, they did not onely represent them as Hereticks, but also as *Monstri Infernali* ('tis Prior Rorencò's own expression in the *Italian language*) that is, *Infernal Monsters*, or the most cursed creatures, that Hell it self affords.

The treacheries, lies and impostures suggested by those, who were under-hand employed by the *Popish* Clergy-men, insensibly to exterminate those poor people, are innumerable; yea there is nothing more sure then that they both had in those days, and at this very day have under pay several persons, whose business it is, to kindle strifes and quarrels amongst the *Protestants*, and to engage them in suits of Law one against another; And when they see them reduced to poverty and despair, then they come and offer secretly, to each of them separately, all the favours imaginable, and an absolute victory over their Enemies. Provided they will either openly revolt, or remain as spies amongst their Brethren to betray them. And the better to prepare and dispose them hereunto by degrees, they assure them, that in case they will imploy some Church-men to recommend their affairs to the Judges, they may undoubtedly obtain their desires. But if they cannot perswade either the one, or the other, to revolt or to betray their

own

own party, they then foment their quarrels, embittering and inflaming their spirits more and more by means of their usual and ordinary incendiaries (that is to say the Gentlemen, the Lawyers, the Attorneys and the *Popish* Notaries, the most part whereof receive Pensions from *Rome* for this very purpose, who at length endeavour to make them fight it out, promising help to each, that so they may, under a pretence of friendship, bring all their persons and estates to ruine; flattering still both the one and the other by the assistance of some third person, with a good opinion of their pretended right, and perswading them, that in case they should come to a friendly agreement, (as they are exhorted by their Ministers) they should do themselves infinite wrong and injury. And by this course they do oft times oppose and hinder the good endeavours of the Ministers and Elders, whose desires are, to preserve peace and Christian unity amongst their Brethren. Yea, those kindlers of discord, disguising, and making an ill construction, of the Ministers exhortations taken out of the Word of God, do what they can, to perswade the Magistrates and Judges themselves, that it strikes at their Authority, and spoils their Practice. And which is more then all the rest, the Priests and Friars do not cease to enquire and wind themselves more particularly into all the discontents and divisions that at any time happen or arise between man, and wife; master, and Servant; father, and child; and having incensed them what they can one against another, they endeavour to perswade the weaker party to revolt; and that he may be in a better capacity to revenge himself, the said Monks and their Associates offer then all the assistance imaginable, from the Authority of the *Popish* Magistrates, who in all publick employments are to that very end preferred before the *Protestants*, and made their Superiours in power, that so they may sway and over-rule them as they list.

The *Popish* Clergie-men likewise knowing (by experience) that Young men are apt to be in Love, which usually binds and Captivates reason, do frequently propound unto them, by their Emissaries, to match with some *Roman Catholick*, whose portion and other advantages they accordingly Amplifie by officious lies; And so inveigle many innocent Souls, sometimes unknown to their Parents and Friends, and sometimes by open force, and against their wills. And when there is any so Wicked and Rebellious amongst the said *Protestants*, as not to regard admonitions and exhortations, So that the Ministers are forced to proceed to more severe Censures, or Excommunications, then these Monks and Priests ordinarily Censure the *Consistories*, and do what they can to perswade the *Young man void of understanding*, to abandon that party, by whom he is (as they pretend) so ill used, and to embrace the *Popish* Religion, where he shall not onely finde a sure shelter against those who pursue him for his crime, and offences, But shall also be set over them in all politick offices, and employments, that so by that means he may have power in his hands to be revenged of them. This hath been certainly practised by the Monks in the years 1640, 1641, 1642, &c. Even towards some who were manifestly convinced

convinced of Witchcraft, who having revolted at the persuasion of the Monks, had their lives given them, and were set at liberty. And, (because the Monks could not deny but that those miserable creatures were actually Witches, especially in the valleys where they were known by the name of *Maschi*) whensoever they were upbraided with countenancing such Wretches, They answered in a jeering (and as they thought a Witty) manner, *Sapiamo dismascarli*, that is to say, *we have a device to make Witches, to become no Witches*, which was the secret of those men, whereof the Prophet *Isaiah* speaks, saying, *They call Darkness Light, and Evil Good, &c.* and even as *Bellarmin* boasts that the Pope hath power to make *de peccato non peccatum*, *That which is sin, to become no sin*. And thus those Sorcerers and Witches, have frequently enjoyed the very same Exemption from all charges and accusations, which is granted by H. R. H. to all others that revolt, or change their Religion, and not onely so, but oft times also they have been rewarded for their Wickedness, by presents of Money, Merchandizes, and other things, according to their several capacities and occupations: And where any such Apostates were owners of Lands, they were exempted from all manner of Taxes, that so they might thereby enrich themselves, and to this purpose the Gentlemen and other rich Papists, are wont to make them counterfeit sales of their Farms and Tenements, and accordingly send them in their conveyances & Rent-Roles, and afterwards secretly and under hand part stakes with them for the profits arising from such emptions, from Taxes and other such like payments. And when the *Protestants* have complained thereof (as they had good reason, the burden laying just so much the heavier on their Shoulders, by how much the others were eased) His *Royal Highness* gave them indeed a favourable answer, by an *Edict* bearing Date the thirtieth of *June* 1649. but they could never obtain the putting thereof in execution.

The truth is, of all the ways and means, wherein the publick Authority, both Ecclesiastical, and Political, hath usually concurred for these last 60. years, for the rooting out, and utterly ruining the poor *Protestant* Churches in the Valleys of *Piemont*, there hath been none like unto that of the *Missionaries*, established by *Clement* the 8th. in the year 1596. as *Rorenc* mentioneth in His *Memoires*, Chapter 29. p. 135. and Chapter 30, and 31, &c. And indeed, the Monasteries of those Firebrands (as the said *Rorenc* observes page 142.) have always been as so many Citadels in the Valleys, wherein have been harboured many Legions of evil Spirits, who have never ceased to plot and contrive mischief, by their officious Lies, Calumnies, and false Reports, wherewith they have filled the Ears of their Magistrates and Princes, who also for the most part have given more credit to their Counterfeit protestations, then to the real and better grounds and Complaints of those of the poor *Reformed* Churches in their own just defence, and accordingly have either themselves made bloody *Edicts* against them, or at least, have subscribed unto such as were suggested & Contrived by the Priests, the *Missionary* Monks, or the Congregation

Rorenc Mem.
c. 29. p. 135. &
c. 31. 32. &c.
Rorenc 142.

De extripandis hæreticis. And although the *Protestants* have reiterated their humble supplications, and laid the same at the feet of His R. H. yet the Innocency, and boldness of those *Missionary Beasts* hath from that time to this, so increased and is come to such a height, that it is altogether insufferable. And that which makes them more confident and insolent, is, that they know they are to be punished by any Magistrate, whatsoever they say or do to the said *Protestants*: No, not when they steal away their very Children! Whereas the *Protestants* are put to death by the Magistrates, if they speak but the least word against the *Missionary Priests*, or attempt to dissuade so much as any of their own *Domesticks* from turning *Papists*. As may be seen in the *Dukes Edict* (whereof *Rorencio* in His *Memoires* makes mention p. 136, and 137.) which doubtless was extorted by the said *Missioners*. For contrary to all right and equity: Yea, against the express words of the Law of God, *Deut. 19. 15.* It is said in that same *Edict*, *That one witness shall be sufficient to prove any thing of that Nature against a Protestant*: And there is a *Reward of an hundred Crowns ordained for that man, who will come and witness against them.* Besides, that such an informer is by no means to be discovered or made known. And all this to encourage those, who either out of *Revenge, Envy, or Covetousness,* should witness and report false things, as they should be desired and directed by the *Romish Fryers,* see the express words of the very *Edict* as follows.

Rorencio page
1636. 137.

Per le presenti, di nostra certa scienza, suprema auctorità, & assoluta possanza, proibiamo, & espressamente inhibiamo à tutti gl' huomini, & habitatori rispettivamente in dette Valli, di qual qualità, e conditione siano, che sotto pena della vita, & confiscatione de loro beni, non habbino ardire, ne presumino di dissuadere, &c. andare alle Prediche delle Reverendi Padri Gesuiti, &c. ne presumino di fare alcuno insulto, e offesa in fatti, ne in parole, à detti Predicatori, &c. Nella qual pena dichiariamo incorrer quelle, che à relatione d' uno ò due, che si saranno ritrovati, alla contraventione sudetta, &c. Promettendo a qual onque avisarà ò denuncierà à trasgressori che sarà tenuto secreto, e di più quadragnerà scudi cento, &c.

Edict.

By these Presents, upon Our certain knowledge, by vertue of our supreme Authority, and absolute Power, We do prohibit, and expressly inhibit all persons, inhabiting the said Valleys respectively, of what quality or condition soever they be, that upon pain of death, and confiscation of their goods, they do not presume or dare to dissuade, &c. to go and hear the Sermons of the Reverend Fathers the Jesuits, &c. nor presume to make any disturbance, or otherwise injure the said Preachers, either in word or deed upon this account, &c. Declaring that all those who shall be found present at such turbulent meetings, shall by the mouth of one, or two witnesses incur the abovesaid punishment, &c. promising, that whosoever shall discover the Offenders, shall not onely have his name concealed, but likewise shall for his encouragement, receive a reward of an hundred Crowns, &c.

By vertue of the aforesaid *Edict*, the *Monks* being not a little zealous in the *Devil their Masters cause,* made bold upon all occasions,

both

both in the streets, and publick places, yea in the very Temples (and that during Sermon-time) to assault the *Protestant* Ministers, with all the most base, vile, unworthy, and unsufferable speeches they could possibly devise to vomit out against them, knowing that no man durst censure their *Catholick* zeal, much less witness any thing against their *Fatherhoods*, in the behalf of the *Protestants*, for fear of incurring thereby Excommunication, and other Penalties, ordained against the Favourers of Hereticks: Nay, on the contrary, if by such bravadoes they could at any time draw any word, out of the Ministers, or any other mans Mouth, that did not please their Worship, they had their Hired Witness in a readines, to bring the poor Minister or other *Protestant* to the stake, and that without remission.

There can be no other reasonable interpretation made of that Edict, which they got cunningly of Mad. R. the 16. of *January* 1642. and had it Printed at *Turin*, by *John Sinibaldo*, Printer to the *Duke*, having made His R. H. believe, That the *Papists* were compelled to contribute towards the Maintenance of the *Protestant* Ministers, with some such other fictions and false tales, upon which they obtained an Order of His R. H. for the officers, called *Castellani*, to give the *Missioners* all the writings they should desire or demand of them. *Comandato alli castellani di dover spedir senza difficultà tutte le scritture che dalli Padri Missionari gli fossero richieste.* By means whereof, the *Missioners* usurping the supreme power of the Prince over the said *Castellani*, and consequently over the poor *Protestants*, compelled the said *Castellani* to make the most unjust ordinances that can be imagined against those poor people, and dictate unto them as many officious lies as they pleased, I leave it to others to consider, whether a Prince may justly lay his *Protestant* Subjects under the power of their profest Adversaries, to whom he gives Authority over the Magistrates themselves? And whether the *Protestants* are bound in Conscience to obey such Magistrates, as are onely the Notaries, or rather the Servants of those who are yet slaves to the *Pope*, and who are sold, to serve the desires of those *Missioners*, without any scruple in, or in the least manner questioning the justice of such proceedings, and by this means expose his poor harmless Subjects to all manner of Wrongs and Oppressions.

What actions so base and injurious to humane Society, may not private men invested with this power put into execution? But to speak more home to the *Missionary* Priests, it is too well known that they did frequently hereby hinder the *Papists* from bearing witness to the truth, when they came to attain any thing in the behalf of their *Protestant* neighbours, no though the matter were never so palpable, and evident on their sides. As for example, when the question is concerning their Habitation, The *Missioners* do perswade those that come to Witness the truth, that so to do were to favour the *Hereticks*, and so to fall irrevocably under the Penalty of Excommunication, whereas it is a meritorious work to bear Witness against them by such officious lies as are dictated unto them by the *Papish* Clergie-men: Nay, they will

will not give leave so much as to the Judges, to prosecute the *Cause that is right, or to judg righteous Judgment*, when it reflects in the least upon the Catholick party; neither are they suffered at all to make any Executions upon such *Roture-Lands* as are given to the *Roman Clergy*, making those Lands free of Charges, and laying the same upon the Necks of the poor Protestants. And that they may have the better opportunity and pretext to negotiate with those of the Reformed Religion, all the Monks and Friars of the neighbouring Cloisters, usually procure of his Royal Highness every year, the Assignations of Grain, and other Impositions, all that they possibly can, that so those of the Reformed Religion, being obliged to make their Payments into the hands of these Publicans, they may have the better advantage of shewing favour, and giving ample Rewards to such as will comply with their Idolatry and Superstitions, and lay heavie Loads upon the Backs of those who stand fast to their Principles: by which means the one party grows great insensibly, and the other is proportionably weakened and impoverished. And this has been their practice for many years together at *La Torre, St. Martino*, and divers other places.

I might here mention their frequent falling into the said Valleys with Troops of Armed men, under pretence of quartering there, (as they did in the Years 1560, 1561, 1624, and 1655) thereby miserably to surprize, and make a prey of them. As likewise the crafty Wiles and cunning stratagems which they have always used in their Treaties, which have been still as full of deceits and Jesuitical Equivocations, as of Lines and Sentences, (witness the last unhappy Agreement made at *Pignerolio*) following therein the Maxime of *Rome*; That is, *Never to keep Faith with Hereticks.*

To this I may add their diligent Search and strict Inquiry after all Protestant Books and Writings, committing them with much devotion to the flames, lest they should discover the rottenness of their Principles, and the wickedness of their Actions to the World, and consequently those *Craftsmen's* Ware and Trade in danger to be set at nought, and the magnificence of their great Goddess *Diana* despised, and those *Demetrii* not have so quick a vent for their *Silver Shrines.*

But I cannot here pass over one of their most notorious Stratagems to allure and induce to revolt such as regard their Bodies more than their Souls, and *love the world above God*, which indeed is nothing else, but in imitation of the Devil, when he tempted our blessed Saviour; for, as soon as they see a Protestant reduced to poverty, and very hungry, they immediately *carry and set him upon the Pinnacle of the Temple, and shew him all the Riches, Glory, and Preferments of this world*, proffering to give him all those, in case he will but fall down and worship their *Idol*. And to give the business a better lustre, as it was the Prince of this world that tempted our Saviour, so are most commonly proffers of this nature (through the great subtilty of *Jesuitical* heads) made and published in the Princes name, and under the notion of his bounty and beneficence; and to this purpose dexterously wrest Orders out of

Rorenco Hist.
pag. 138.

their Princes hands, or at least force and counterfeit the same; a lively proof whereof may be seen in the Dukes own Letter of the twentieth of Feb. 1596. as it is related by Rorenco himself, 138. As also by that Edict published Jan. the 16, 1642. where it is expressly said,

Extract of the
Edict publi-
shed 16. Jan.
1642.

Per dar animo à tutti li sudetti heretici di Catholizarci, vogliamo, & espressamente comandiamo, che tutti quelli che sono venuti nel passato anno, e che veranno à l'auvenire à la santa fede, godano dell' essentione, & immunità d'ogni & qualunque carico reale, & personale da imporsi durante cinq' anni dal giorno di loro conversione; Inhibendo alli, esattori & ad ogni altro che Spettarà di molestargli per detti carichi sotto pena di scudi cento d'oro.

To encourage all the abovesaid Hereticks to turn Catholics, it is our pleasure, and we do hereby command expressly, that all those who either did the last year, or shall for the future embrace the holy Faith, shall enjoy an Exemption and Immunity from all and every Tax, (whether real or personal) to be imposed on them, and this for the space of five years, commencing from the day of their Conversion. And we do hereby inhibit the Collectors, and all other Officers whom these presents shall concern, to molest them by virtue of their said Offices, upon pain of an hundred crowns in Gold.

Now it is remarkable, that notwithstanding by the Order abovesaid, his Royal Highness promises them Exemption but for the space of five years, yet he has upon occasion, redoubled and extended these five years to ten, nay some times to fifteen. Although the Mystery of all this is (as hath been above specified) that those Burdens which are taken off the Shoulders of the Revolters, should be laid upon the Backs of those who persevere in the true Religion, the better to break and destroy them.

Belu. p. 286.

But as if all this were too little to compass their ends upon the poor Protestants, they found out an admirable and complete Invention, for the more speedy effecting thereof, as may be gathered from Belvedere's own relation, pag. 286. where he saith,

S. A. R. determina ad intercessione di Monsignor Illustrissimo Gio. Battista Vercellino homo vescovo di Aosta, Prelato benemerito della nostra santa fede, e benignissimo alle missioni, instituire una Congregazione sopra l'affari dell'erisie, sotto la Presidenza del serenissimo Principe Cardinal di Savoia, & in essenza di Monsignor Illustrissimo Arcivescovo, col l'intervento di Primi Presidenti, e Signori del stato, e di alcuni Ecclesiastici Teologi.

His Royal Highness hath determined at the Intercession of the most Illustrious Lord Gio. Battista Vercellino, now Bishop of Aosta, a Prelate deserving much of the Holy Faith, and most favourable to the Missions, to institute a Congregation for the Affairs of Heresie, under the Presidency of the most serene Prince Cardinal di Savoia, and in his absence, of the most Illustrious Lord Arch-bishop, together with the chief Presidents, Lords of State, and some Ecclesiastical Divines.

It

It was this same Congregation *de extirpandis Hereticis*, which in the Year 1655. undertook to judg concerning the Rights of the Protestants; their Meeting-place was in the Arch-bishop's own House, the Bishop himself being President, and with him the Confessour of his Royal Highness; the Abbat *de la Monta*, the Prior *Rorengo*, Marquess *Pianessa*, the great Chancellour, the chief President of the Chamber, by name *Philippa Ferraris*, the chief President of the Senate, together with the Presidents *Beletis* and *Nomis*, every one of them hired by the Court of *Rome*, to undermine the Liberty of the Protestant Churches, by robbing them of their ancient Privileges, under several Pretences, and upon false and wicked Informations, sometimes in one respect, and sometimes in another: and the better to palliate and disguise these their Actions, they usually surprize the Duke with heavy and grievous Accusations, and so upon the sudden obtain several Edicts against the poor Protestants, before they can be heard in their own Justification, as you may see in *Rorengo's* Book intituled, *Narratione dell' introduzione de gl' heretici nelle valli del Piemonte*, which was printed at *Turin*, in the Year 1632. where he expressly says, that *the intention of his Royal Highness is rather to restrain, than to enlarge the Limits prescribed to the Protestants*, boldly charging his own Design upon the Prince. It was to this Council likewise that were sent all those who might have any pretension of preserving their Goods, upon the account of revolting, in the Year 1650. as it plainly appears by those Orders, at that time published against those, who pretended to inhabit out of their prefixed Limits, which Orders are in a manner the very same with those of the Year 1655. For after the Narrative of the Declaration of the Confiscation of Goods, and out of spleen to those who should not yield obedience thereto, there are these Expressions,

Rorengo Narratione dell' introduzione de gl' heretici nelle valli di Piemonte.

Con Dichiaratione, che tal riduzione restarà circonscritta, e così di nissun pregiudicio, in quanto à quelli, che faranno fede inanzi l' Eccellentissimo Consiglio da S. A. R. eretto in Torino, per l' aumentatione, e conservatione della fede Catholica d' essersi catolizzati, &c. fra giorni quindeci.

That is, *That such a Reduction shall rest circumscribed, and so become no prejudice at all to those who shall engage the most Excellent Council of his Royal Highness, erected in Turin, for the augmentation and conservation of the Catholick Faith, to turn Catholick, &c. within fifteen days.*

It was at the earnest Suit and Request of such like men as these, that *Emanuel Philibert* in the Year 1565. June the tenth, commanded all such, as would not go to *Mas*, to depart within two Moneths out of his Territories, and as for the Inhabitants of the Valley of *Barcelona*, to depart within one Moneth, as it is related by *Rorengo* in his *Historical Memoires*, pag. 74, 76, & 107. But the said Duke perceiving soon after, that the thing was very unjust, he gave them leave to stay, and to enjoy those their ancient Liberties, which he himself hath confirmed unto

Ror. Hist. p. 74, 76, & 107. *Belvedere.*

them in the Year 1560. as the Adversaries themselves, namely, Prior *Rorenc*, and *Belvedere* the Frier, do mention in their Historical Relations.

Edict against
the Protestants
of the Valleys
1602.

In the very same Shop, and by the same hands, were fabricated the following Edicts, described at large by the said *Rorenc* in his *Narrative*, whereof one bare date in the Year 1602. February 25. wherein they make *Charles Emannel* speak and say, that he will utterly destroy the said Religion (pretended to be) heretical. And to that purpose, he enjoyns the Protestants, upon pain of Death, to banish from amongst them, all manner of Schools, either private or publick (even as *Fulian* the Apostate did formerly, to extirpate the Christian Religion; witness *Amianus Marceller*. in his two and twentieth Book) forbidding them also to receive any strangers amongst them, that should be either Ministers or School-masters. And in another Edict of the eighteenth of December 1622. He forbids them all manner of sending their Youth into any foreign Schools suspected to be infected with the pretended Heresie, witness *Rorenc*, pag. 233. whereby it manifestly appears, that the Design was indeed to have destroyed the Protestant Religion.

Amian. Marc.
l. 22. p. 259.

Another Edict
of 18. Decemb.
1622.
Rorenc. p. 233.

In the foresaid Edict of February 25. 1602. He debars (for the same end) all manner of Protestants from publick Offices, either great or small. I shall insert his own very words,

Prohibiamo che alcuno eretico della detta pretenduta Religione, possi haver officii publici in alcuna communita, ò terra, ò luogo del dominio nostro, e quelli che li hanno debbino lasciarli, ne esser ammessi all' officio di notaro, &c.

Rorenc. p. 192,
193.

And from this very cause, proceed all other Edicts which have been issued against the Protestants of *Saluces*, whereby they are forced and compelled to go to *Mafs*, whether they will or no, which thing *P. Fohn de Moncalier* Missionary Monk, maintains to be lawfull, witness *Rorenc* in his fore-mentioned Book, pag. 192. & 193. where we must observe by the way, that both the said Missioner, together with Prior *Rorenc*, and all the Doctours of the *Romish* Church, who have perused and approved the said Book, have not well observed in what Epistle *Paul* relates the Institution of the Holy Supper, saying, *Ego enim accepi à Domino, quod & tradidi vobis, &c.* For the same Book says in pag. 194. that it is in the Epistle to the *Hebrews*. It's a pity those Seraphick Doctours are no better versed in the Scriptures.

Rorenc. p. 152.

To the same effect, that is to say, to smother and extinguish the true Religion, came out an Edict in the Year 1601. whereby all Protestants were commanded, either to go to *Mafs*, or to depart the Land two Moneths after the publication thereof. And by another Edict of the Year 1602. the same is commanded, and but fifteen days time given to depart: and in the very same Year, *Monsieur Ponte*, Governour of *Pignerol*, enjoyed in the name of his Royal Highness, the Protestants of *Lucerna*, *Fenile*, *Bubiana*, and *Campiglione*, to quit their Habitations

and

and Country within five days upon pain of death. The same order was given to those of *Val Perosa* some few days after. To this we may (not unfitly) joyn *Prefect Rellan's* Order, given out the eighteenth of *November, 1634.* enjoying the Protestants of *Campiglione*, to leave that place within four and twenty hours, upon pain of Death, which was executed without mercy. The same was done the last Year 1655. by *Gastaldo*, who gave no longer term than four and twenty hours for those of *Val St. Martino* and *Perosa*, to depart upon pain of Death, and three days to those who lived beyond *Pelice*.

Rorenc. p.153.

Rorenc. p.260.

The Order of *Gastaldo.*

Now there is nothing more clear, than that the Monks and Priests were the Framers of those Edicts against the Protestants, and that they suggested them to the Duke, for his Royal Highness has many times revoked the same, perceiving that he had been abused by the said Informers, (as he himself declares in his Concessions of the twentieth of *June 1620.* saying, that he would have the same to be observed, *Nonostante ogni altro ordine in contrario, i. e. Notwithstanding any other Order to the contrary.* It will be again more than evident, if we consider, that before the publication of those Edicts, some Projects or Draughts thereof, have been seen in the Great Chancellour *Piscina's* House, written by Priour *Rorenc* his own Hand; the same is likewise clear by Duke *Charls Emanuel* his Letter, written the eighth of *March 1602.* to *Philippe Ribotti* Missioner and Jesuite, and registered in *Rorenc's Memoires, pag.159.* wherein his Sacred Highness speaks in the following terms, *Faremo li ordini particolari che V. P. ci accenna esser necessari. i. e. We will make those particular Orders which your Fatherhood esteems to be necessary.* & *pag.180. Padri Missionari ne diedero parte a S. A. la quale fece Editto come segue. i. e. The Missionary Fathers communicated to his Highness who made an Edict as follows.* We may see this also by the Edict of the said Prince of the three and twentieth of *December, 1622.* against the Protestants, the which (says he) were made according to the Popes Brief of the second of *July* in the same Year.

Concessions of 20. of *June 1620.*

Rorenc. p.159.

p.180.

An Edict of 23. *Dec. 1622.*

But now many times on the other side, when these Missionary Fathers saw that they could not possibly perswade his Royal Highness to an open Persecution against the generality of the Protestants, then they usually tormented them one by one, upon several calumnious pretences, whom they delivered up to the Inquisitours, who contrary to all Forms of Justice, forthwith condemn them, without so much as hearing, or letting them know their Accusers. They took (amongst others) one Mr. *Sebastian Bajan*, in the Year 1622. and after the Inquisitours had cruelly tempted and tormented him for the space of fifteen Monechs, they turned him alive at *Turin*, in the *Palace yard* on the three and twentieth of *November, 1623.* where he died, singing the praises of God in the midst of the flames.

Seb. Bajan first tormented, then burnt.

One of the most diabolical and unsufferable Cruelties committed by the Priests, and Missionary Monks, against the Protestants, is that of stealing away their Children, which was the Trade of *Bonaventure de Palazzolo*, and of Priour *Rorenc*, who doth not stick to boast of it

in

in his *Memoires*, pag. 235. They stole away very many in the Year 1655. in the time of the Massacre, whom they would not afterwards restore, notwithstanding that his Highness had promised it by his Patent, and for to continue that Trade with licence, those wicked men have caused that Article of the Patent to run thus,

Non potra alcuno di detta Religione pret. Rifor. esser sforzato d'abbracciar la Religione Catholica Apostolica Romana, n'ei figliuoli potranno esser tolti alli loro parenti, mentre che sono in età minore, cioè li maschi di dodeci, & le femine di dieci anni.

That no person whatsoever of the said pretended Reformed Religion, be in any wise compelled (or forced) to embrace the Catholick, Apostolical, Roman Religion. Neither shall their Children be stollen or taken away from their Parents, during their minority, that is to say, the Males twelve years of age, and Female ten.

The truth is, this is the most execrable of all the *Turkish* Tyrannies, for the *Turks*, in some of their Provinces, do steal away the *Christians* Children, and infect those tender Infants with the Impieties of *Mahomet*, thereby to root out by degrees the *Christian* Religion; but there is this difference, namely, that the *Turks* do so to their own Subjects onely, whereas the Popes Ministers do it to those over whom they have no right at all.

In sum, the cunning Wiles and Stratagems to exterminate the poor *Waldenses*, are too numerous to be comprehended in a short Discourse; neither is it indeed at all needfull to dwell upon this point any longer, for as much as the sequel of this History consists of almost nothing else; and though the Court of *Savoy* will by no means acknowledg the matter of Religion to be the true fundamental cause of the late Troubles in those Valleys, yet the effects plainly shew it to be so, there being very few either of those that were slain, or those that were Prisoners, who were not tempted to the utmost to renounce their Religion. I shall onely content my self to instance in two very sad Examples, where certainly (if ever) the subtil windings and insinuating Arguments of Jesuitical Spirits, with all manner of deceivableness of unrighteousness, sufficiently evidenced their great power and influence. I must needs confess, I should be very tender in bringing upon the Stage other mens Infirmities, but for as much as the following Declaration was by the parties themselves penned for that very end and purpose, besides that there are many Lessons therein contained, from which the *Christian* Reader cannot but reap much satisfaction and advantage, I have inserted the same in its native and original Expressions, as followeth.

La Declaration reparative que les Sieurs Pierre Gros, & François Aguit cy devant Pasteurs en la Vallée de *Luserne* en *Piemont*, ont faite en pleine assemblee le 25. & 29. du mois d' Aoust 1655. au lieu de *Pinache* en la Vallée de *Perouse*, pour témoigner l' extreme déplaisir qu' ilz ont eu de leur precedente revolte, à laquelle ils s' étoient portés par infirmité, durant le temps qu' ils ont été detenus es prisons à *Thurin* avec un abjuration du *Papisme*.

Messieurs & tres Honorés Peres & Freres au Seigneur,

Nous eussions souhaité, qu'un suiet moins fâcheux nous eût obligés de parétre en public, & qu' une occasion plus favorable nous eut appellés à nous faire conoitre au monde par quelque action signalée, dont la memoire fut in benediction dans l' Eglise: Mais puis qu' il faut que nôtre nom ne soit rendu celebre que par les extremes malheurs, qui nous ont accablés, & par l' horrible scandale, que nous venons de donner à l' Eglise de Dieu nous sortons des cachots de nôtre confusion, & nous presentons devant les hommes, pour faire parétre à tout le monde nôtre conversion & repentance, & donner des preuves indubitables du déplaisir qui nous reste d' avoir été si lasches, que d' avoir abandonné nôtre premiere profession.

A Declaration reparative

made in a full Congregation the 28 and 29 of August 1655 at Pinache in the Valley of Perouse, by Mr. Peter Gros, and Mr. Francis Aguit formerly Ministers, in the Valley of Lucerna, in Piemont; to testify their extreme sorrow, for their defection through infirmity, from the true Religion, during the time of their imprisonment at Turin, together with their abjuration of Popery.

Most Honoured Fathers and Brethren in the Lord.

WE could have wished that a less sad Subject had caused this our appearance in public, and a more favourable occasion had made us known to the World by some notable action, the Memory whereof might have been as a blessing in the Church: But since our names cannot be famous, but by the extreame misfortunes which have overwhelmed us, and by the horrible scandal which we have given to the Church of God, we now come forth out of the Dark Dungeons of our own shame and confusion, and present our selves before men, to Testifie to all the World our Conversion and Repentance, and to give indubitable proofs of our griefs, for that we have been so base, as to forsake our former profession.

When

When we make reflexion upon those advantages, wherewith the Lord hath gratified us, above an infinite number of others, such as to have been born in his Church, to have sucked in piety together with our Milk, to have received the Grace of his saving knowledge, and been taught the true happiness; And finally to have been called to the highest employment that men can have in this World, viz, to be the Heralds of Gods Justice, and Preachers of his Truth, we cannot speak of our offence without horrout, and must needs confels, that it is a sin so much the more odious, and that, having known our Masters will, we have yet withdrawn our shoulder from his Service, to go act quite contrary to his commandements.

It was in these last Calamities which have over-run our Countrey, we thus made shipwrack, after we had lost our liberty, with all our goods, when the Enemies of the truth, having resolved wholly to extirpate the Reformed Religion in the Valleys of *Piemont*, did exercise most Barbarous cruelties upon our Countrey-men; And we being fallen into their hands, after they had shewed us how far their Inhumanity could reach, to give us a proof of the utmost degree thereof, they caused us to be thrown into Prison, where they proceeded against us, and Sentenced us to Death, as guilty of Treason, and Ring-leaders of Rebellion, and ceased not to set before our Eyes the torments and punishments to which we were condemned, to render us more flexible to the inticements of the Jesuits who did incessantly sollicite us, to accept of a pardon which they should obtain for us, provided we could but

Quand nous faisons reflexion sur les avantages, dont le Seigneur nous avoit gratifiés, par dessus une infinité d'autres personnes, nous ayant fait naître dans son Eglise, & succer la pieté avec le lait. Nous ayant encore honorés de sa salutaire conoissance & enseigné le chemin de la vraye felicité, & finalement nous ayant appellés à la plus haute des charges, dont il honore les hommes en ce monde, pour nous faire des Herauts de sa justice & des Anunciateurs de sa verité, nous, ne pouvons parler qu'avec horreur de nôtre faute, & avouer franchement que c'est un peché d'autant plus enorme & detestable, qu'ayant sceu la volonté de nôtre maître, nous avons tiré, le paulte arriere de son service, pour faire tout le contraire de ce qu'il nous commande.

C'est en ces dernieres calamitiés qui ont Inondé nôtre pays, que nous fimes naufrage, apres avoir perdu la liberté, avec tous nos biens, lors que les ennemis de la verité, s'étant proposé d'exterminer entierement la Religion Reformée es Vallées du Piemont, exercèrent leurs barbaries & cruautés sur nos compatriotes, estant tombés entre leurs mains, a pres nous avoir fait experimenter jûsques où peut aller leur inhumanité, pour nous en faire tirer les dernieres preuves, ils nous firent traduire dans les prisons, où on nous a formé un procès, & sententiés à la mort comme Criminels de leze Majesté & chefs de rebellion & on n'a cessé de nous proposer les tourmens & le supplice ausquels on nous destinoit, pour nous rendre d'autant plus ployables aux sermons des Jesuites & autres qui ne se laissoient jamais de nous solliciter à recevoir la grace qu'ils promettoient nous faire obtenir, moyennant que nous embrassions

faisons le Papisme en abjurant nôtre Religion.

Aux premieres attaques il sembloit que bien loin de succomber nous avoins assez de force & de vigueur, pour mépriser, tout ce que la superstition pouvoit mettre d'esfroyable, devant nos yeux, & que ces ombres funestes de mort desquelles on nous menaçoit en n'avoient pas assez depouvoir pour éteindre cette lumiere celeste, qui rayonoit dans nos ames. Mais nous avons appris à nôtre extreme regret quelle est la fragilité humaine, & reconnu combien fallacieuse est la prudence de la chair, qui pour nous faire jouir d'une vie Caduques & passagere, nous à fait renoncer aux biens innerrables, qui sont préparés aux enfans de Dieu, & à la joye Eternelle de la quelle sont participans ceux qui perseverent jusques à la fin. C'est elle qui par un desir de conserver cette maison d'argille & cet habitacle terrestre, & de nous soustraire d'une mort honteuse, & d'un supplice infame aux yeux du monde, nous à portés à une honteuse revclté, & à tourner le dos à celui, qui est la source de vie, Nous avons presté l'oreille à cette trompeuse Dalila, & incore qu'il n'y ait eu aucun raisonnement si puissant qui ayt peu en quelque façon obscurcir la verité que nous professions, nous confessons librement, que la crainte de la mort, & l'horreur du supplice ont ébranlé nos courages & abbatu nos forces, & que nous sommes écoulés, comme de léau, pour ne resister pas jusques au sang, ainsi que la profession non seulement de Chrétiens, mais qui plus est de Pasteurs de l'Eglise nous y obligoit.

Persuadés par un raisonnement trompeur, que nôtre vie étoit meilleure

imbrace Popery, and abjure our Religion.

At their first onsets, we were confident, that being far from yielding unto them, we had strength and constancy enough, to despise whatsoever Superstition could present as dreadful or terrible before our eys, and that the dark and mournfull shadows of Death it self, wherewith they threatned us, were not powerfull enough to extinguish that Heavenly light which then shined in our Souls. But we have learned to our extreamest grief, how frail our nature is, and how deceitfull the Wisdome of the flesh, which for the injoyment of a frail and transitory life, made us forgo those inexpressible good things which God hath prepared for his Children, and that everlasting joy, whereof those that persevere to the end, are made partakers. It was this carnal wisdome, which out of a desire to preserve this House of Clay, and this earthly tabernacle, and to avoid a shamefull death, and a punishment ignominious in the eyes of the world, induced us to a shamefull falling away, and to a turning our backs upon him who is the fountain of life; We have lent our Ears to this deceitfull *Dalilah*, and although there were not offered us any reasons so strong as in the least measure to obscure the truth that we did profess, yet we freely confes, that the fear of death, and the horrou of torments, did shake our courage, and beat down our strength, and we have decayed, and dried up like water, not resisting to bloud, as the profession, not onely of *Christians*, but (what is more) of Ministers of the Church did oblige us to do.

Having been perswaded by deceitfull reasoning; *That life was better*

then Death; That we might be further profitable to the Church, to our Country, and to our poor families, that there was no glory to die as Rebels; And that one day we might get out of Captivity to manifest unto the World, that if the Confession had been wanting in our mouths, yet the faith was not wanting in our hearts.

Thus we accepted of pardon, under these miserable conditions, and have not stuck to enter into the Temple of Idols, and give up our mouths and tongues, to utter Blasphemies against the Heavenly truth, in denying and abjuring of the same, and our Sacrilegious hands likewise, to subscribe the Acts and Events of this infamous Apostasie, which have drawn many others into the same perdition: Our light is become darkness, and our salt hath lost its savor, we have fallen from Heaven to the Earth, from the Spirit to the flesh, and from life unto death! We have been made the Object of the curse of the Lord, who pronounceth wo to those, by whom Scandal cometh; And having made light of the threatenings of the Son of God against those, who shall deny him before men, we have deserved to be denied by him, before his Heavenly Father! Finally, we have rendred our selves unworthy of Divine favours and mercy, and have drawn upon our guilty heads, whatsoever is most dreadful in the Wrath of God, and his indignations! and have deserved to be rejected of the Church, as Stumbling blocks or stones of offence, and that the Faithfull should even abhor our company.

But as we have learned in the School of the Prophets, that the mercies of God are infinite, and that the Lord taketh no pleasure in the Destruction of his poor Creatures, but cal-

que la mort, que nous pourrions encore être utiles à l'Eglise, à la Patrie, à nos pauvres familles, qu'il n'y avoit point de gloire de mourir comme rebelles, & qu'un jour nous pourrions sortir de captivité, pour faire parèter à tout le monde, que si la confession nous manquoit à la bouche, la foy ne defailliroit pas dans le cœur.

Nous avons accepté la grace sous ces funestes conditions, & n'avons pas fait difficulté de nous porter au Temple de l'Idole & d'employer nôtre bouche & nôtre langue pour prononcer des blasphemes contre la verité celeste, en l'abjurant & renorçant, & nôtre main sacrilege pour signer les actes de cette infame apostasie, qui en a attiré plusieurs en la mesme perdition, nôtre lumiere est devenue tenebres, & nôtre sel à perdu sa saveur, nous sommes tombés du ciel en la terre, de l'esprit en la chair, & de la vie en la mort! nous avons été faits l'object de la malediction du Seigneur qui prononce malheur contre ceux par qui scandale àvient, & ayant meprisé la menace, que le filz de Dieu fait contre ceux qui le renieront devant les hommes, avons merité d'être reniez devant son pere celeste: En fin nous nous sommes rendus indignes de la faveur divine, & avons attiré sur nos testes criminelles, tout ce qu'il y a de plus épouvantable dans la colere de l'Eternel & en ses indignations, & avans merité que l'Eglise nous rejette comme pierres d'achoppement & de scandale, & que les fideles ayent horreur de nôtre rencontre.

Mais comme nous avons appris en l'école des Prophetes, que les misericordes de Dieu sont infinies, & que l'Eternel ne prend point de plaisir en la destruction de sa pauvre creature, ains appelle

pelle le pecheur a repentance pour luy donner la vie, nous prenons la hardiesse, de nous presenter devant sa face, & de nous humilier en sa sainte presence, pour deplorer la grandeur de nostre forfait, & pour luy faire une libre confession de nostre iniquité: pleint à Dieu, que nostre teste se fonde en eaux d'amertume & que nos yeux fussent changés en vives fontaines de pleurs pour représenter la douleur, dont nos ames sont angoissées Nostre peché qui n'est pas ordinaire et du commun demande une repentance extraordinaire, & comme nous le reconnoissons comme l'un des plus grands qui se commettent dans le monde, aussi souhaiterions nous que nostre repentance peut atteindre le dernier degré d'humiliation, afin que les actes de nostre contrition fussent connus à toute la terre. Si David pour de plus legeres fautes a voulu que ses doléances, Et la profonde repentance fussent perpetuelles dans l'Eglise, nous n'aurons point de honte de publier aux hommes l'inconsolable regret, qui nous reste d'avoir offensé Dieu, scandalisé l'assemblée des Saints & imprimé sur nostre front la marque d'un Eternel opprobre, par une miserable revolte pour en faire vivre la memoire a perpetuité, si seulement nous pouvons faire conster de l'extreme deplaisir que nous en avons conceu, pour desavouer tout ce que la crainte nous a fait faire par force contre les sentimens de nostre conscience. Nous esperons que celuy qui a pardonné à St. Pierre ses reniements dans la Cour de Caiphe, nous fera les mesmes graces, puisque nous venons luy en demander un tres humble pardon la l'arme à l'oeil, la confession à la bouche, & la contrition au coeur, & que comme il y a joye au ciel pour un pecheur qui vient a repentance il y aura aussi joye en l'assemblée des fideles, quand ilz verront nostre conversion au Seigneur.

leth the Sinner to Repentance to give him life, we are bold to appear before his Face, & to humble our selves in his holy presence, to bewail the greatness of our Sin and make unto him a free Confession of our Iniquity: O that our heads might melt into waters of bitterness, and our Eys were turned into Fountains of Tears, to express the grief wherewith our Souls are pressed down. Our Sin as it is not ordinary, so it requireth of us an extraordinary Repentance; and as we acknowledg it to be one of the greatest that may be committed, so do we wish, that our Repentance may attain to the highest degree of Humiliation, that so the acts of our Contrition may be known to the whole World. If David, for lighter faults was willing, that his Complaints, and his deep Sorrow, and Repentance should be left as it were for a Memorial in the Church, well may we not be ashamed to publish amongst men the inconsolable regret which we have for having offended God, and given occasion of Scandal to the Assembly of the Saints, and we deserve to have imprinted upon our Foreheads the mark of a perpetual Infamy, by our miserable Fall, to make the Memory thereof continue for ever. And if we can make it appear, that the Sorrow it hath begotten in us is extreme, and that we disclaim now whatever fear formerly forced us to do against the Dictates of our Consciences; we hope, that he who forgave Peter his Denying of Christ in Caiaphas his Court, will grant us the same Grace, since we are come to beg Pardon in all Humility with Tears in our Eys, Confession in our Mouths, and a Contrition in our Hearts; and that as there is Joy in Heaven for one Sinner that repenteth, so there may be Joy in the Congregation of the Faithfull, when they shall see our Conversion to the Lord.

Great God! Almighty Father! dreadful in thine anger, in whose presence no Sinner can subsist a moment, we prostrate our selves at the feet of thy Greatness, as poor miserable Offenders, acknowledging, and confessing, that we have justly provoked thee to anger, by our Transgressions and Iniquities, and drawn upon our selves thy righteous Judgments, in that we have forsaken thy heavenly Truth, and bowed the Knee before the Idol! But how shall we now appear before thee, O thou Judge of the Quick and the Dead, since we have by so doing, deserved to feel not only in this Life thy most severe Rod, and Punishments, but that thou shouldst also cut us off from the number of the Living, and cast us headlong into the Lake of Fire and Brimstone, where there is weeping and gnashing of teeth. O God! rich in Compassions, and infinite in Mercies! which thou multipliest even in Judgment, do thou convert us, that we may be converted! be merciful to us, forgive us our offence! blot out our Iniquity! impute not unto us our sin! open unto us the Door of thy Grace, that we may be Partakers of thy Salvation! O Lord *Jesus*, Redeemer of our Souls, who camest into the World for the sakes of poor penitent Sinners, look upon our affliction! receive us to mercy! and grant that our sins being washed away in thy most precious Blood, we may draw near the Throne of thy Grace, with confidence to obtain mercy: raise us up from our Fall! strengthen us in our weakness! and although Satan hath sought to sift us, suffer not our Faith to fail! work in us effectually both to will and to do according to thy good pleasure. It is thou that hast stretched out thine arm towards us! It is thy strong hand which hath helped us! Thou hast ta-

*Grand Dieu & pere tout puissant redoutable en ton ire, & devant qui nul pecheur ne peut subsister un moment, nous nous prosternons aux pieds de ta grandeur, comme des pauvres Criminels, reconnoissans & confessans que nous avons irrité ta juste colere par nos iniquités & transgressions, & attiré tes justes jugemens sur nous, lors que nous avons abandonné ta verité celeste et ployé le genouil devant l'Idole, mais comment comparoitrons nous devant ta face irritée, Fuge des vivans & des morts, puis que par cela nous avons meritè non seulement d'exercer en ceste vie ce que tu exerces de plus horrible en tes verges & chatiments, mais mesmes que tu nous retranches du nombre des vivans, & nous precipites dans les abysses de mort & dans l'estang de fen & de de soulfre ou il y a pleur & grince ment de dents? O Dieu tu abondes en compassions, & es infiny en tes misericordes, tu les multiplies à l'encontre du jugement, Converty nous afin que nous soyons convertys, fay nous misericorde, pardonne nous nôtre peché, efface nôtre iniquité, ne nous impute point nôtre faute, ouvre nous la porte de ta grace, afin que nous participions à ton salut. O Seigneur *Jesus* redempteur de nos ames, qui es venu au monde pour les pauvres pecheurs repentans, regarde à nôtre douleur reçois nous à mercy, & fay que nos pechés sètant lavés en ton precieus sang, nous nous puissons approcher en confiance du throne de ta grace pour obtenir misericorde, Releve nous de nôtre cheute, fortifie nous en nos foiblesses, & encore que Satan ait demandé à nous Cribler, ne permets point que nôtre foy vienne à defaillir, produis en nous avec efficace & le vouloir & le parfaire selon ton bon plaisir. C'est toy qui nous as tendu le bras. C'est ta main forte qui nous a secourus, tu nous as tiré de capti-*

vié corporelle & spirituelle dans laquelle nous Croupissons pour nous mettre en liberté de te pouvoit invoquer, tu nous as exaucés des lieux profonds, & nous as donné nouvelle matiere de nous ézayer en tes bontés, & benir ton saint nom, Gloire Eternelle t'en soit rendu en tout temps, & en tout age. Ainsi soit il.

Ames fidelles qui voies comme nous portons un coeur contrit et une ame brisée devant l' Eternel, pour nous humilier devant sa face. Ayez commiseration de nôtre lamentable Etat, Aprenés par nôtre exemple à reconnoitre quelle est la foiblesse humaine & en quel precipice nous trébuchons, lors que Dieu retire sa grace arriere de nous. Considerés que comme ce nous a eslé un malheur extreme d'esire tombés dans un si grand peché, vous avés matiere de vous ejovir en Dieu de la grace qu' il vous fait d'esire encore debout, Veillés & priés afin que vous n'entriez pas en tentation. Tenez ferme ce que vous avez, que nul ne vous ravisse vôtre Couronne. Soyez fidelles au Seigneur Jesus j' usques a la mort, pour obtenir la Couronne de vie, & soyés persuadés que hors de la profession de sa verité, dont vous possedés l' avantage exclusivement à toute autre religion, il ny a qu' ombre de mort, horreur & épouvantement. C' est dequoy nous vous pouvons asseurer par nôtre propre experience, puisque des le moment que nous eumes donné nôtre consentement à cette malheureuse Apostasie nôtre conscience ne nous a donné aucun repos, & par ses bourvellemens & continuelles agitations, ne nous a laissé joiir d' aucune des consolations, dont une ame Chretienne est participante en la tribulation j' usques à ce qu' il à pleu à Dieu de nous tirer du bourbier infame de Babylon, pour nous faire rentrer dans son Eglise.

ken us out of captivity both of Body and Soul, in which we lay languishing, to afford us the liberty to call upon thee! Thou hast heard our cries out of the deep, and hast given us new cause to rejoyce in thy goodness, and to blefs thy holy Name, to whom be everlasting glory ascribed at all times, and in all Ages. Amen.

You faithfull Souls, who see how we bring a contrite heart, and a broken spirit before the Lord, to humble our selves in his presence, O commiserate our lamentable condition! Learn by our Example to know how great humane frailty is, and what a precipice we fall into, whensoever God with-draweth his grace from us! Consider, that as it hath been unto us an extreme unhappines to have fallen into so great a sin, so have you an argument to rejoyce in God, in regard of that grace which he affordeth you as yet to stand! Watch and pray, that ye enter not into temptation! Hold fast what you have, that so no man take away your Crown from you! Be faithfull to the Lord Jesus even unto death, that so ye may obtain the Crown of Life! and be assured, that out of the profession of his Truth, which you profess exclusively from all other sorts of Religion whatsoever, there is nothing but death, horreur, and astonishment. This is a thing which we are able to assure you by our own experience, seeing from the very first moment, that we gave our consent to this unhappy Apostacy, our Consciences have given us no rest at all, and through their continual combustions and agitations have they not suffered us to enjoy any other comfort whatsoever which a Christian Soul at any time enjoyeth in tribulation, untill it pleased God to draw us out of the filthy Quagmire of Babylon, and caused us to return into his Church. You

Christians

Christians, who see us return into the bosom of the Church, lend us your helping hand, and let your arms be opened to embrace us, seeing we beg your pardon for the Scandal which we have given you. Do not think us unworthy of your holy Communion, although we have been an occasion of offence! Suffer us to pour into your bosoms a torrent of tears, to deplore our condition, and to assure you in the anguish of our Souls, that our grief is greater than we can express! Help us by your holy Prayers to the Lord, and publish our Repentance in all places where you conceive our sin hath been, or shall be known, that so it may be evident to all the World, that from the very bottom of our Souls, we grieve & sorrow for it, and that in the presence of God, and of his holy Angels, and in the sight of those who are Witnesses of our Conversion, that we do abjure, and detest the pretended Sacrifice of the Mass, the Authority of the Pope, and in general, all sorts of Beliefs, and Worships dependent upon them. We recant whatsoever we may have pronounced to the prejudice of the Evangelical Truth, and promise for the future, through the grace of God, to persevere in the Profession of the Reformed Religion, to the last moment of our Life, and rather to suffer Death and Torments, than to renounce that holy Doctrine which is taught in our Church, according to the Word of God, even as we swear and promise, with our bended Knees upon the Earth, and our Hands lifted up to the Eternal, our Almighty God and Father, Son, and Holy Spirit. As we desire his Assistance to do this, even so help us God. *Amen.*

Chrestiens qui nous voyés retourner au giron de l'Eglise tendés nous la main, et nous recevés a bras ouverts, puis que nous vous demandons pardon du scandale que nous vous avons donné, Ne nous dedaignez pas en votre sainte Communion, en core que nous ayons été en achoppement, Permettés nous de verser dans vos seins un torrent de larmes, pour deplorer notre condition, & de vous dire dans la tristesse de notre ame, ce que notre douleur ne peut exprimer. Aidez nous par vos saintes prieres au Seigneur, & publiés notre repentance par tout, ou notre peché aura été connu, afin qu'il soit notoire à tout le monde que nous en gemissons du plus profond de notre ame, & qu'en la presence de Dieu & de ses Saints Anges, & à la veüe de ceux qui sont témoins de notre conversion, Nous abjurons & detestons le Sacrifice pretendu de la Messe, l'autorité du Pape, et generalement toutes les creances & les cultes qui en dependent, Nous nous retractons de tout ce que nous pouvons avoir prononcé au prejudice de la verité Evangelique, & promettons à l'avenir moyennant la grace de Dieu de perseverer en la profession de la Religion Reformée j'usques au dernier soupir de notre vie, & de vouloir plutôt souffrir la mort & le supplice, que d'abandonner cette sainte doctrine qui est enseignée dans notre Eglise selon la parole de Dieu, comme nous le jurons et promettons les genoux à terre et mains levées à l'Eternel notre Dieu tout puissant Pere, Fils et Saint Esprit, Ainsy nous fasse s'il et ainsy nous ajoute. Amen.

CHAP. IV.

The Grounds or Motives of the late Persecution, in the Year 1655. with the publication of that bloody Order of Gastaldo, and the Flight of the Protestants in the midst of Winter.

I Have often mused in my more retired thoughts (because such an effect cannot be without its moving cause) what might be the Ground or Reason, why the Devil should be always so extremely malicious against the Sons and Daughters of Men, who are his poor fellow Creatures, and originally of an inferiour Rank and Degree, yea, who in all probability, were never in a capacity of giving him a proportionable provocation. And its possible that the *Christian* Reader may be as curious and inquisitive in his private Reflections, what may be the Grounds or Motives that should provoke the Court of *Savoy*, to persecute and prosecute with such rancour and violence, their own poor Natives and Countrymen, and that of the meanest Rank and Quality amongst them, whose poverty and indigency could never give occasion for Envy, nor their Parts and Education, in any Age, threaten very deep Designs, and who (in a word) have never been otherwise guilty of disquieting their Popish adversaries, than the Lamb in the Fable of troubling the Waters, where the Wolf was drinking.

The Naturalists observe of the Monkey, that when he once begins to gnaw and feed upon his Tail, it is a certain sign, not onely, that he is distempered, but that his Disease is incurable. And truly for my part, I could never yet learn any satisfactory Reason, why some particular Jesuitical spirits of that Court, whom I may (without straining the Metaphor) fitly stile the Popes Monkeys, should thus continually gnaw and devour their own flesh (I mean their Protestant Brethren and Countrevmen) yea, and that they should chuse the leanest and the poorest part thereof, besides that incurable disease of Malice and Envy, wherewith the Devil hath infected them. However, what the opinion of others is upon this subject, who are more intimately acquainted with their affairs, I shall here faithfully relate in their own expressions, (the Originals whereof I have in my custody) and so leave the probability or improbability thereof to the judicious Reader. Now according to their descriptions and representations of this matter, the Reasons are of two sorts, the first more general, and the other more particular.

The general Grounds are :

The first general ground why the Court of Savoy persecutes the poor Protestants.

2. General Ground.

The particular Motives of the late Persecution in the year 1655.

1 Particular Motive.

2 Motive.

3 Motive.

4 Motive.

5 Motive.

1 Their pretended Zeal for the Religion of the Church of *Rome*; for these Men believing that to be the true Church, and consequently that which we profess to be a most detestable Heresie, they look upon themselves as obliged in Conscience to use all Endeavours for the extirpation of the same. As *Christ* himself forewarneth his Disciples, *John* 16. 2. *The time cometh, that whosoever killeth you, will think he doth God service.*

2 The belief which they have, that in matters of Heresie, all Princes ought to conform themselves to the judgement of the Pope and the Clergy; although in the mean while they well know, that the *Reformed Churches*, accuse the *Pope* himself of many notorious Heresies, Idolatries, and Impieties. And the Question is, whether the *Pope* should herein be his own Judge, or whether any Prince ought so far to lean upon, or comply with anothers conscience, as to condemn his Subjects thereupon; yea, and that before he be assured whether it be good or evil, for which he condemns them, especially when the condemned parties offer to make good both their principles and practises.

But to come more closely to our purpose; the more particular Grounds which (say the Authors of them) do move and incline some of the chief Officers and Gentry of *Savoy*, to endeavour to extirpate the *Reformed party*, are,

1 To the end that by evil treating the *Reformed Churches*, they may conserve the *Papal Authority*, of which they have oft times so much need, namely, to cover and cloak their incestuous Mariages, contracted by Dispensations from the *Pope*. And thus they become engaged to defend and maintain Popery, for fear of being declared guilty of Incest, although for ought I know, the first may be the worst of the two.

2 By persecuting the *Reformed party*, those Courtiers receive (as a *Reward of Iniquity*) divers Prebendaries, Bishopricks, Abbeys, and Priories, especially those who are Members of the Council, *De propaganda fide & extirpandis hereticis.*

3 Under this pretext, the poor people of the Valleys, become a continual prey to the abovesaid Courtiers, who daily rob and spoil them, by extorting from them the best part of their Livelihood, by all sorts of stratagems and subtil devices.

4 The Gentry of *Lucerna*, (being otherwise very poor) do what they can, to promote this work, by perpetual calumnies against the *Reformed party*, either in general or particular, rendering themselves by such good offices, capable of meriting and receiving those Pensions, which are assigned them by the Court of *Rome*, for the same purpose.

5 Upon this account of late years, (that they might leave no means unattempted for the absolute ruining and extirpation of those Protestant Churches) they have made the Gentlemen of the respective Valleys

Valleys subordinate to the Monks and Mafs-priests, who usually prescribe them what they ought to do, that is to say, as to the bearing false witness against their Brethren, the sowing discord amongst them, the murdering of some or other of them, the procuring of Assassins, the assisting in stealing and carrying away their Children, or any such like ill offices; without the ready performance whereof, they refuse to pay them their annual Pensions.

6. But in the sixth and last place, the chief and main Ground of all why the Court of *Savoy* do so much strive to extirpate those poor People, is the Design that they have to wrest *Pignerolio* out of the hands of the King of *France*, to which the Habitation and Liberty of those People is a very great Obstacle. For because they inhabit in the neighbouring parts of *Pignerolio*, both in the Plain and in the Mountains, and cannot upon the account of their Consciences, be brought to tamper in any sort, or make any agreement with the *Spanish* party, for the assaulting and surprizing of that place; I say, therefore it is, that the Court of *Savoy* seeketh all manner of occasions and pretexts possible, to root them out, especially those of *Lucerne*, *Fenile*, *Bobio*, *Campiglione*, *Bricheras*, and *St. Secondo*, which are near *Pignerolio*. And for this very Reason was that Citadel of *La Torre* formerly built in the very centre of the Valleys of *Lucerna* and *Angrogna*, near the confluence of the two great Rivers, by that means the better to block up *Pignerolio* on that side, and to deprive it of all manner of Commodities which it receiveth from that Valley, which alone does usually furnish it with more than all the neighbouring Valleys belonging to the Duke. Now the Court of *Savoy*, by exterminating the said People, and putting in their places, men forward to execute their Designs, might very easily seize on *Malange* a narrow passage above *Pignerolio*, on that side which looks towards *France*, where a very few persons would be able to hinder the *French* Army from relieving *Pignerolio*. And upon this account many sober persons believe, that *France* is on the contrary very much concerned to preserve the Interest of those poor People in all the places of their ancient Habitations in the Valleys, for, say they,

The Interest of *France* in preserving the Interest of the poor Protestants.

1. The Inhabitants of the Valleys, being a good part of them native *French* men, which came thither, about five hundred years ago, have a natural obligation upon them to be faithfull to the Crown of *France*, and are certainly much fitter in that regard, to inhabit there, than those of the *Spanish* Faction, which would undoubtedly supply the others room in case they were extirpated.

The first Reason why *France* is thus concerned to preserve the Interest of the poor Protestants.

2. The Valleys being naturally very strong, it would be almost impossible ever to remove the Enemy when once got into possession.

2. Reason.

3. The places of the Valleys being possessed by persons well affected to the Interest of *France*, do not onely serve as Centinels and Bulwarks, (which cost nothing) to guard it on that side, but also constantly furnish the same with Victuals, Hay, Oats, and Wood.

3. Reason.

4. Again, this is a most convenient passage for the *French* into *Italy*, it-being the very same which *Hannibal* heretofore made use

4. Reason.

5. Reason.

of, and since that time, divers Kings of *France*, especially *Charls 8.*

5. The Duke of *Savoy* having remitted all into the hands of the King of *France*, and indeed the King of *France* being bound thereunto by a formal Treaty, made *Anno Domini 1535.* it is to be presumed, that his Most *Christian* Majesty, will look upon himself as interessed and obliged to make good the Acts and Edicts of his Predecessours, taking into his consideration, that the Promises of Kings and Princes are sacred things, and ought to be as inviolable as the Laws of the *Medes* and *Persians.*

Upon these and the like Grounds (say many knowing persons) the Court of *Savoy*, and their Creatures, have from time to time sought the destruction of those poor Protestant Churches, although it's true that in all the Persecutions which they have raised against them, (and more especially in this last of 1655.) those *ravening Wolves* have always approacht in *Sheeps cloathing*, the better to disguise their bloody actions, and to fall upon those *innocent Lambs* at unawares. It is evident, that the Evangelical Churches of the Valleys had now long before this fatal Year of Five and fifty cleared themselves of those *Calumnies* which the Council *De extirpandis hereticis*, (an Assembly made up of the Pensioners of *Rome*) to the end that they might enjoy their promised Pensions, had endeavoured to asperse them with; and thereby to render them odious in the eyes of their sovereign Prince; yea, his Royal Highness had now given an ample testimony of his being fully satisfied in this point, having accorded unto them by an authentick Decree, printed and published in the Year 1649. the confirmation of their Concessions; the which were also again confirmed and enlarged by his Royal Highness the second and fourth of *June*, and the nine and twentieth of *December 1653.* establishing them in the enjoyment of the Concessions, granted them in 1603. and 1620. without either addition or diminution, amplification or restriction, as may be seen by the following Copies of their Requests, and the Decrees of his Royal Highness thereupon, an authentick Copy of the true Original whereof is to be seen in the publick Library of the famous Univerfity of *Cambridg.*

R.H.

R. A.

Li fidelissimi & humillimi sudditi di V. A. R. professanti la Religione Riformata nella Valli di Lucerna, Perosa, Martino, Roccapiatta, S. Bartolomeo, Prarustino, & luoghi anessi, prostrati alli piedi di quella, &c.

THe most faithfull and most humble subjects of your Royal Highness, professors of the Reformed Religion in the Valley of Lucerna, Perosa, S. Martino, Roccapiatta, S. Bartholomeo, Parostino, and the annexed places, being prostrate at your feet, do in all humility make their obeisance to you, beseeching his Divine Majesty to give you a happy and prosperous Reign, under which we desire quietly and peaceably to live, and to render you all manner of obedience, due from true Subjects unto their lawfull and natural Prince, as they have always done under the happy Dominions of your most serene Predecessors, of famous memory. And now renewing our address to your Royal Highness, we most humbly request, that according to your wonted bountie and clemencie, you would be pleased to grant unto us the following Articles: And we shall continue to pray to God, for the prosperitie of your Royal Highness, and your whole Royal Family, and for the increase and enlargement of your Dominions.

The First Article.

Si compiacchia confirmar luoro le gratie & privilegii a luoro concessi, & piu volte confirmati & interinati da serenissimi suoi Predecessori di gloriosa memoria, &c.

That you will be pleased to confirm unto us, the Immunities and privileges, before granted, and often confirmed and interinated by your most serene Predecessors of glorious memory, and more particularly those of the late deceased most serene Duke, Charls Emanuel, your Grandfather, bearing Date the 9th. of April, 14 May, and 29 September, 1603. interinated the 20 June, 1620. and confirmed by your Royal Highness, by your answers made in the Memorial to the seven Articles, June the 30th. 1649. that so they may peaceably reap the fruits of the same, together with all the Priviledges, which the rest of your subjects do enjoy indifferently, according as they have done under the happy Reign of your most serene Predecessors abovesaid, without let, or molestation of any kind whatsoever, and this notwithstanding any Orders made, or to be made to the contrary.

The Dukes Answer to the Second Article.

S. A. R. conferma tutti li privilegii gratiosamente concessi alli
 P p 2 suppe-

suppeti, secondo luoro forma & tenore si e come sono interinati & sono senza abuso, in uso del beneficio de quali, e mente sua, che goldino senza, &c.

His Royal Highness graciously confirms to the Petitioners, all their Priviledges, according to the form and tenor of them, and as they are interinated, and that without the least alteration: And for the benefit of the Petitioners, his meaning is, that they shall enjoy the same without any disturbance, upon the conditions therein contained and comprehended: And wishal, that they shall not make use of any Foreign Ministers, nor accept of any strangers of the Reformed Religion to dwell, or so much as sojourn amongst them, for the space of above ten daies together, without the special leave of his said Royal Highness; as likewise that they shall not exercise any manner of Functions relating to the exercise of their Religion, be it Preaching, or of any other kind, without the limits graciously tolerated unto them: Neither shall they hinder, or any way disquiet the M. R. Fathers Missioners, in their Functions, nor give them or their attendants the least disturbance, either in their Churches, Missions, or elsewhere; And above all, that they punctually observe the contents of the Tolerations graciously indulged to them, as well by his said Royal Highness, as by his most famous Predecessors; which, or any of which Conditions being broken or violated on their part, all such Grants, Graces, and Tolerations are declared to be void, and of no effect.

The Second Article.

Che siano amessi ad ogni sorte d' officii publice, in dette tre Valli indifferentamente, come gl' altri suoi Judditi, &c.

That we may be admitted indifferently with the rest of your Subjects to all sorts of publick Offices or Employments in the three Valleys aforesaid, as was granted in the abovementioned Priviledges of the year 1603. Art.4.

The Dukes Answer to the Second Article,

S. A. R. tolera, che nelli luoghi esistenti fra li limiti gratiosamente tolarati, dove sono tutti della Religione pret. Rif. possino li suppeti deputare Sindici Consegn. &c.

His Royal Highness grants, that in the places within the limits graciously tolerated, where all the Inhabitants are of the pretended Reformed Religion, the Petitioners may depnte Syndicks, Councillors, Procurators, and other Comissioners, of the same pretended reformed Religion, as hath been tolerated by the most serene Predecessors of his Royal Highness, in their
graciously

gracious Grants. And as touching Notaries, they shall be tolerated onely in the foresaid places of the pretended Religion; provided they abstain from receiving any Instruments, Acts, or Writings, of what sort soever, in the which is either directly or indirectly contained matter prejudicial and contrary to the Precepts, Rules, Institutions, or Rights of the Catholick, Apostolick, and Roman Church, or against the sense of the Edicts of the most serene Predecessors of his Royal Highness. And they shall be bound to come hither to obtain their Patents in their due form; his Royal Highness strictly prohibiting and forbidding them to preach, or have Lectures, upon pain of incurring the punishments contained in the said Edicts, and particularly in that of 25 Febr. 1602.

The Third Article.

Liberarli dalle pene, nelle quali potrebbano esser incorsti, si in generale che in particolare, per contravenire a glordini di V. A. R. concernenti fatto di Riligione, &c.

To free us of all penalties, the which we may have incurred, as well in general, as in particular, for not observing, or yielding obedience to the Orders of your Royal Highness, in matters relating to our Religion, as also of all other transgressions and excesses made and committed in that case, as the taking up of Arms, with all Acts thst followed thereupon; and in a word, all molestations, either real or personal; and likewise to have leave to till our grounds, and to use Traffick, &c. according to the Concessions.

The Dukes Answer to the Third Article.

S. A. R. abolisse le processure e condanne si corporali che pecuniarie & confische sequite in odio de suppeti per contravenire in fatto di Religione, &c.

His Royal Highness abolisheth all Processes and Judgements, against either bodie or goods, all Sequestrations procured out of hatred against the Petitioners, for not yielding obedience in matters of Religion; and particularly those that follow, which were made against the Commonaltie and Parishioners of Bobbio, for demolishing a meeting place, set out and appointed for a Church in the said place, by Order of his Royal Highness, signified and published by his Auditor Gualdo; or against the Parishioners of Angrogna, and Villaro, for the demolishing and plundering of the Church and House of the F. Missioners. Yet however it is always to be understood, that in this Grant we in no wise include the afternamed Ministers, A. Leggiero, Gatino, Mangietto, and his Wife, with the five particular Delinquents who had a hand in the firing and sack-
ing

ing of the Church of Villaro, to wit, John Baylo of Pragela, Guglielmino Peyrinello of Giglestra, Inhabitants of Villaro, Giacomo d'Ufino, Pietro, Ricca, and Giovanni Viglino, all of the said place of Villaro, concerning whom the Commons of Villaro are to use all diligence, that they may be apprehended and punished according to the submission signed the 26 April, of this present year, subscribed by Conte Todeasco, the Prior Marco Antonio Rorengo, Conte Christophero di Lucerna. And the Petitioners shall be bound, not to occasion the least trouble or molestation to the right reverend F. F. Missioners, in their Houses and Churches, which either at present are, or for the future shall be built in the places of such as have been demolished. And as to the house of Angrogna, the R. F. F. Missioners shall not be hindered in the practise and proceedings already made by them, nor in any other that shall hereafter be made, in case of a new election; And all this with a Declaration, that if the Petitioners incur any delicts of disobedience against the Edicts of his Royal Highness, and his most serene Predecessors in such case, all the Graces at this present granted to them, shall be void, null, and of none effect. Furthermore, it is permitted them, and they shall be suffered to pass through any part of the Country as they shall have occasion, in order to their tillage and harvest, and they shall have the libertie and freedom to converse and traffick, provided it be but by way of intercourse, without contracting for dwelling places, and in case they abstain from teaching or preaching, and in all other particulars observe our Orders.

The Fourth Article.

Che attesta la estrema miseria & poverta alla quale sono ridotti li suppeti, si degni mandar gli siano li sudetti cappi concessi, confirmati & interinati gratis, &c.

That considering the extream miserie and povertie to which the Petitioners are reduced, your Royal Highness will vouchsafe to command that the abovesaid Article may be granted, confirmed and interinated them gratis, with leave to print them, and that such printed Copies may be accounted as valid as the very Original it self.

The Dukes Answer to the Fourth Article.

S. A. R. manda al Senato & Camera d'interinare le presenti risposte & concessioni senza veruna difficulta ne limitatione & dichiara alla Copia stampata, &c.

His Royal Highness gives Order to the Senate and Chamber, to have the present Answers and Concessions interinated, without the least difficultie

cultie or limitation, and Declareth, that the printed Copies shall have the same credit and validitie as the Original it self. Given at Turin, the 2d. of Jan. 1653.

Signed,

Carolo Emanuel.

Va. Morozzo.

Va. Trabucho per il Presidente d' Ordine di S. A.

Contrafirmatura.

Morozzo.

Ferrari.

Filippa.

Fauzzone.

Pe. Binelli.

Sottote Menyeri.

Attesto quod solverint alibi arbitranti pensiones & emolumenta ad libras ducentum.

Morofius.

St. Cancellaria r. 82.

Vaudagna.

Per l' Arbergo r. 40.

Ferraris.

St. Libras 200.

Vaudagna.

Registratto

lib. 3. fol. 252.

Gratia per il Q.

Filippa.

Royal H.

Li fedelissimi & obedientissimi sudditi di V. A. R. professanti la Relig. riformata nelle Valli di Lucerna, Perosa, S. Martino, Roccapiatta, S. Bartholomeo, Prarustino, & luoghi annessi, prostrati a piedi, &c.

The most faithfull and most obedient Subjects of your Royal Highness, professing the reformed Religion, in the Valley of Lucerna, Perosa, St. Martino, Roccapiatta, St. Bartholomeo, Prarustino, and the places annexed, being prostrate at your feet, return you their most humble thanks, for the favourable Answers, which it hath pleased you to give to their Memorial and Articles of the second of June last past, somewhat amplified, and declared the fourth of the same. But forasmuch as there are certain conditions, never before inserted in their Concessions, the which if preposterously interpreted by those that are disaffected to us, might occasion strange troubles to your Petitioners, to the prejudice of their Consciences, and against the true meaning and intention of your Royal Highness; and forasmuch as we desire nothing more than that we may live quietly under your happie Dominions, and render you all that obedience and fidelitie which is due from true and faithfull Subjects, to their lawfull and natural Prince. Upon this ground we renew our address to you.

Humilmente

Humilmente supplicano verti servita confirmargli le gratie et privilegi luoro concessi da serenissimi Predecessori di V. A. R., &c.

Humbly requesting, that it may please your Royal Highness, to confirm to us the Graces and Priviledges granted us by Your most Serene Predecessors; especially those of the Most Serene Duke Charles Emanuel, of famous memory, Apr. 9. May 14. and Septemb. 29. 1603. interinated June 20. 1620. which were confirmed by your Royal Highness, June 30. 1649. without any restriction or alteration, notwithstanding any other Order what soever made, or to be made to the contrarie.

At the bottome of the Petition is written as followeth.

Dichiaro S. A. R. non esser di mente sua, che per le risposte date al Memoriale a Capi delli 2 Giugno 1653. S' intendino ampliate, &c

His Royal Highness declares, That it is not his intent, that by the Answer made to the Memorial and Articles of the second of June, 1653. it should be at all understood, that the Concessions, being duly expedited, which the Petitioners formerly obtained of the deceased Duke Charles Emanuel his Grandfather, and of others his most serene Predecessors, should suffer the least addition or diminution.

Torino, 29 Dec. 1653.

Upon the leaf annexed to the Petition with the seal, was written.

Carlo Emanuel per gratia di Dio, Duca di Savoya, Principe di Piemont, Re di Cypro veduta nelle udienze nostre l'alligata supplica, el suo tenore considerato, &c.

Charls Emanuel by the Grace of God, Duke of Savoy, Prince of Piemont, King of Cyprus; having viewed the annexed Petition, and considered the contents thereof, and understood the whole case: We do by these presents, from our certain Knowledge, and by our full Power, absolute Authority, and with the advice of our Council, declare, That it is not our meaning, that by our Answers given to the Memorial of the second of June last past, the Concessions which the Petitioners have obtained of the deceased Duke Ch. Emanuel my Grandfather of Glorious Memory, and others our most famous Predecessors, should admit of the least addition or diminution. For so is our will and pleasure. Given at Turin, Decemb. 29. 1653.

Signed,

Ch. Emanuel, Morosso, di St. Thomas, Chirolo Ultino Vaudagna.

Underneath

Christiene of France, Morosso, Vaudagna, Binelli.

Under-

Underneath the Seal was written,

Per li professanti la Religione riformata nelle valli di Lucerna, Peroſa, S. Martino, Roccapiatta, S. Bartholomeo, Praruſtina, & luoghi annessi V. A. R. dichiara non eſſer di mente, &c.

His Royal Highneſs declares, That as for the Professors of the reformed Religion in the Valley of Lucerna, Peroſa, St. Martino, Roccapiatta, St. Bartholomeo, Praruſtino, and the places annexed, it is not his intent, that by his Answers given to their Memorial of the second of June last past, it should be understood, that the Concessions, which they have obtained of the deceased Duke Ch. Emanuel, Grandfather of his Royal Highneſs, and of other his most serene Predecessors are diminished or augmented.

Royal H.

Li Deputati delle Valli di Lucerna, Peroſa, S. Martino, & altri venuti per ritirare le Concessioni che benignamente ha compiaciuto a V. A. R. di confirmare, &c.

The Commissioners of the Valley of Lucerna, Peroſa, St. Martino, and others, being come to take out those Grants which your Royal Highneſs hath been graciously pleased to confirm, find, that over and above the charge there given them, of not following Innovations contrary to the ancient Concessions, there are some additions made, and other passages which may admit of a double construction, some whereof we have here specified; humbly requesting that your Royal Highneſs will be pleased, for our future peace and tranquillitie, to make the following alteration.

First Particular.

Si compiacia levare le parole che in caso d' inobedienza restino nulle le concessioni, &c.

That it will please you to strike out the words, In case of Disobedience, all the Grants shall become null and of no effect: And to declare, That it shall onely reach such particular persons onely as shall offend, and that others shall not be obliged further, then to assist Justice, as is contained in the Concessions of 1603. 29 Sept. Article 3.

The Dukes Answer to the First Particular.

S. A. R. dichiara eſſer di mente sua che la pena e la privatione del beneficio delle concessione e toleranze, &c.

His Royal Highness declareth, that it is his mind that the penaltie, and privation of the benefit of the said Concessions and Tolerations, shall not be inflicted or extended upon such persons and places as are not partakers or guilty of the offence; provided, that such as are not guilty, do put the Delinquents in the hands of Justice. And when it happens not to be in their power, then, that they do lend their helping hand, and be assisting to the Officers of Justice of his Royal Highness, that so the place or places, and particular Delinquents may be punished, and the offence purged.

The Second Particular.

Nel medesimo capo ove viene prohibito di fare fontioni fuori delli limiti, &c.

In the same Article where Ministerial Functions are prohibited without the Limits, that it would please your Royal Highness to declare, that this is not to be understood so as thereby to hinder the visiting of the sick, and the like; as is specified in the Grant of 1561. Art. 8. and confirmed 1628. Art. 5.

The Dukes Answer to the Second Particular.

Quando il caso porti che nelle Valli di S. Martino, Perofa, & Lucerna, si ritrovasse alcuno della pretesa Religione riformata che fosse infermo fuori de luoghi & limiti tolerati, &c.

When it so falls out, that in the Valleys of St. Martino, Perofa, and Lucerna, any of the pretended reformed Religion fall sick, without the said places and Limits which are tolerated, which by the present Concessions must not be thought any wise enlarged; upon this account, his Royal Highness is willing (in case of instant danger of death, through some sharp fit of sickness) that a Minister, accompanied with another that is not a Minister, may repair to the place where the sick partie is, to visit and comfort him: Provided, that he make no longer abode in any such place without the Limits than one day, or two at the most; as also that he do not catechize, or use any other Function (either publick or private) relating to the pretended reformed Religion; but that he confine himself to, and intend the said visit onely.

The Third Particular.

Che V. A. R. li concedi l' essercitio de gl' officii publici in de tre Valli indifferentemente, &c.

That your Royal Highness will be pleased to permit the exercise of publick Offices in the said three Valleys, without distinction, as it is specified in the Concessions of the 9th. of April, 1603. Article 4. and confirmed in the year 1620.

The Dukes Answer to the Third Particular.

S. A. R. dichiara che nonostante la risposta data al capo secondo del Memoriale delli due Giugno, fara permesso, &c.

His Royal Highness declareth, that notwithstanding the Answer made to the second Article of the Memorial of June 2. it shall be permitted to Notaries (lawfully created) of the pretended Reformed Religion, and dwellers in the places tolerated, to receive Instruments of Agreement, and Acts indifferently between the Inhabitants living within the three Valleys: Provided, they do observe in the said Instrument, the form and stile of Catholick Notaries, and that they receive no Wills, or other sort of Testament, of any Catholick. Given in Rivoli, June 4. 1653.

Under-written.

Charls Emanuel.

Morozzo.

Fabruco; and for the 52 President by Order of
his R. H.

paid Twelve pound.

Morossus.

Answers to the Memorial, and its several Articles, presented to your Royal Highness by the Commissioners of the Valleys of Lucerna, Perosa, and St. Martino.

R. 30. fol. 252.

paid Twelve pound.

Vaudagna.

Morozzo.

Ferraris.

President Binelli.

Now as the poor people sought for an *Interination* of the same, His Royal Highness knowing right well that the delay thereof proceeded not from any fault or negligence on their part, but was rather occasioned by the multitude of Troops that were then quartered upon them, by which means they could not possibly have the convenience of assembling, &c. out of his great goodness towards them, declared by an Edict, printed and published May 19, 1654. That his intention was, that they should enjoy the Concessions effectually as if they had been again confirmed and *interinated*, upon condition they did procure the *Interination* thereof within three moneths following: The tenor of which Edict is as followeth.



HAVING accorded by the Concessions of the second and fourth of *June*, and the 29 *December*, 1653. to the Inhabitants of the Valleys of *Lucerna*, *Perosa*, and *St. Martino*, *Roccapiatta*, *St. Bartholomeo*, *Peruslin*, and the places annexed, professing the pretended Reformed Religion, the continuation of the same Privileges and Concessions which they had obtained of the late deceased Dukes, *Charls Emanuel*, and *Victor Amedea*, my Grandfather and Father of glorious memory, which they could not to this present obtain the Interination of, because of the French Troops which were quartered in the said Valleys, and the neighbouring places, during the last Winter, and do yet continue there, as likewise by reason of the ruine and damages which they have made: And forasmuch as it is our intention that they should hence forward entirely enjoy the same, and that without any trouble or molestation (provided that they cause the same to be interinated within three months following.) We do by these presents from our certain knowledge, and by our absolute Authority, with the advice of our Council, command and order, That the said Concessions be observed in all things and throughout, according to their form and tenour. And for the due observation of the same, we permit those of the said Reformed Religion, to make their harvest and thresh their Corn in the other places of our Dominions, as also to have free exercise of commerce and traffick as passengers (yet

HAVENDO noi per Concessioni delli 2, & 4 di *Giugno*, & 29 *Decembre*, 1653. accordato à gl' habitanti nelle valli di *Lucerna*, *Perosa*, *S. Martino*, *Roccapiatta*, *S. Bartholomeo*, *Prarustino*, & luoghi annessi professanti la preteza Religion riformata, la continuazione de medessimi Privileggi, e Concessioni, che dalli furono *Duchi Carlo Emanuel*, & *Vittorio Amedeo* mei Avo & Padre di gloriosa memoria havevano ottenuto, che per causa de gl' alloggiamenti della Soldatesca Francese sequiti in dette Valli, & luoghi nell' hor scorso inverno, i quali per anco continuano al presente, & delle ruine, e danni apportatigli, non hanno ancora potuto far interinare. E volendo pure che di essi habbino agioire intieramente, e senza verun impedimento fin d' adesso mentre, che quelli faccino interinare, sia trè mesi. Per le presenti di nostra certa scienza, assoluta authority, & col parer del nostro Consiglio mandiamo, & ordiniamo doverse observar le souva designate Concessioni in tutto, e per tutto secondo loro forma, e tenore, & in loro osservanza permettiamo alli detti huomini della preteza Religion riformata di poter andar à messonare, e far ayature nel rimanerite delli stati nostri, & insieme di poter commerciare è trafficare per modo però di passaggio,

e senza che vi possino contrahere habitatione e domicilio, il tutto senza molestia alcuna per fatto di Religione, & conche però s' astenghino di dogmatizare, ne diano causa di scandale, & nel resto osservino gl' ordini nostri, & de serenissimi nostri Antecessori. Dichiarando la publicatione delle presenti da farsi per voce di crida, & afficione di copia all' luoghi soliti tanto valer, come se a ciascuna fossero personalmente, intimate & alla copia stampata dal stampatore nostro, e Camerale Sinibaldo darfi tanta fede come al proprio Originale, che tal e nostra mente. Dat in Torino li diecenove di Maggio, 1654.

C. Emanuel.

V. MoroZZo.

In Torino, per Gio Sinibaldo, Stampatore di S. A. R. & Illustrissima Camera. 1654.

not establishing there any habitations or dwelling place) and all this without receiving the least trouble for the cause of their Religion; provided that they abstain from Preaching, and give no occasion of scandal, and in all other particulars observe Our Ordinances, together with those made by our Predecessors. Declaring the publication of these presents, which shal (being read by the publick Crier, and affixed in the places accustomed) be as authentick as if they were notified to every one in particular. And they are to give as much credence to the Copy Printed by *Sinibaldo*, Printer to Us, and to the Chamber, as to the proper and very Original, forasmuch as this is our intention. Given at *Turin*, the 19 of *May*, 1654.

C. Emanuel.

V. MoroZZo.

At Turin, by John Sinibaldo, Printer to His Royal Highness, and the most Illustrious Chamber. 1654.

So that until this time, namely *May 19. 1654.* no man can say that those of the Reformed Religion, had committed any thing whereby to be deprived of the benefit of their concessions. It is not here worth the while, to mention some Monks and Fryers, or the Childish toys of some Young Children of *La Torre*, partly *Papists*, and partly *Protestants*, concerning which some of their Adversaries endeavored to form an accusation, forasmuch as it was soon afterwards sufficiently known to be a business so impertinent, false and Malignantly wrested to the disadvantage of those poor people, That the said Legat *Gastaldo*, having at their request taken particular cognizance thereof, declared plainly and openly, that it was a thing not worth the taking notice of, and that he would neither speak, nor hear any more concerning it. And the truth is, neither he nor the *Marquess Pianassa*, in all their Orders, and Letters, wherein they notwithstanding scraped together whatsoever they could any way imagine prejudicial to them, thereby to render them odious, and so have some colourable pretext for the late massacre, did never make the least mention of those Childish stories. Wherefore all that *Gastaldo*, and the said *Marquess* accused those poor *Protestants* of, being things whereof they had before cleared themselves, and which had been terminated a long time before the said confirmation in the Year 1654. And the principal point, namely their habitation, being an undoubted Right which they had enjoyed time out of mind. I say, all this plainly argues, that there was nothing happened on the *Protestants* part, which could alter the intention and good pleasure of His Royal Highness, or hinder and retarde the interination of their concessions: Yea, besides all this, the poor people (notwithstanding the great expences of that affair) did not cease to solicit the Court, with all possible diligence and instances, representing the Original of the said decrees. They agreed to pay all the Emoluments or *Regales* (they call it) to 800. referring livers, it to the good pleasure of the *Chamber*, and in one word, they satisfied all their demands whatsoever. Also, the said *Chamber* distributed the papers, and remitted the decrees to the *Advocate Patrimonial*, who ought to have signified the Conclusions, and from day to day have reported them to the *Chamber* for the perfecting of the same. But the adverse party, who think they do a great service in contradicting and controlling whatsoever concerns the interest of those poor people, suggested, that they could not be interinated because they had never been passed in the *Chamber*, nor in the *Senat*, and by consequence they could not give credence to them. But very the truth is, they really thought that the *Protestants*, had absolutely lost the Originals of the *Interination*, made 1620. and that the Copies which they had at that present, were not authentique; and therefore said, if those of the *Reformed Religion* could produce the same, there should remain no further difficulty. The poor people yet surmounted this difficulty also, and produced their Authentique papers. But yet notwithstanding, after all this, having been a long time amused with vain hopes, and almost consumed with expences, contrary to all expectation, some days after, namely 25 of *Jan. 1655.* the following Order was published, which I have set down word for word in its Original language.

Here



Here follows the famous Order of GASTALDO.

Andrea Gastaldo Dottor
di Leggi consigliere, Maestro Auditore Ordinario, sedente nell' Illustriissima Camera de Conti di S. A. R. & Conservatore Generale della Santa Fede, per osservanza de gli' Ordini contro la pretesa Religione Ritornata della Valle di *Luserna, Perosa, S. Martino*, publicati, & in questa parte specialmente da detta S. A. R. Delegato.

INseguendo noi l'autorità che da S. A. R. teniamo, delli tredici del corrente in debita forma spedita, sigillata & sottoscritta *Violetta*, & l'istruzione à parte dataci con l'istanza fattata da *M. Bartholomeo Gastaldo* interveniente per il Fisco Regio, commettiamo & mandiamo al primo messo di Corte giurato di far comandamento & ingiunzione, come con questa si comanda & ingiunge ad ogni capo di casa particolare della pretesa Religione Riformata, di qual si voglia stato, grado & conditione, niuna eccettuato abitanti & possidenti beni nelli luoghi & finaggi di *Luserna, Lusernetta, S. Giovanni, la Torre, Bubbiana, & Fenile, Campiglione, Bricherassio, & San Secondo*, di dover fra giorni trepostimi dopo la publicatione & executione di queste, ritirarsi, abbandonare, & essersi con le famiglie loro ritirati da detti luoghi, & portati nelli luoghi & limiti di S. A. R. & sino à suo beneplacito tollerati, che sono *Bobbio, Villaro, Angrogna, Rorata, & contrada de Bo-*

Andrew Gastaldo, Doctor
of the Civil Law, Master Auditor Ordinary, sitting in the most Illustrious Chamber of Accompts of His Royal Highness, and Conservator General of the Holy Faith, for the observation of the Orders published against the pretended Reformed Religion, of the Valley of *Lucerna, and S. Martino*, and upon this Account particularly deputed by his said Royal Highness.

WHERE, by vertue of the Authority which we hold of His Royal Highness, of the 13th. instant, issued out in due form and manner, sealed, and subscribed *Violetta*, the Instructions given to us apart, together with the address made unto us by *Mr. Bartholomeo Gastaldo* appearing for the Royal Treasury, do command and charge the chief sworn Messengers of the Court, to give commandment and injunction, even as by these presents we command and enjoyn every head of a family with its Members of the pretended Reformed Religion, of what rank, degtee, or condition soever, none excepted, inhabiting and possessing estates, in the places of *Lucerna, Lucernetta, S. Giovanni, La Torre, Bubbiana, and Fenile, Campiglione, Bricherassio, and S. Secondo*, within 3. days after the publication and execution of these presents, to withdraw and depart, and to be with their families withdrawn out of the said places, and transported into the places and limits tolerated by his royal Highness, during his good pleasure, as namely, *Bobbio, Villaro, Angrogna, Rorata, and the Country of Bo-*

netti, under pain of death and confiscation of houses and goods, situated or being out of the said limits; *Provided always, in case they do not make it appear to us within twenty dayes following, that they are become Catholicks, or that they have sold their goods to the Catholicks.* His R. H. declaring, that it never was (much less is) either his own, or his Ancestors mind, by any Act whatsoever, either made, or to be made, to consent, much less actually to intend, to enlarge the said limits. But on the contrary, he has commanded us to declare, as we do declare by these presents, That the said Acts are meer usurpations, contrary to the intention as well of his Orders, as of his Magistrates, published to such an end, as is clearly manifest, and therefore the transgressours have incurred the punishments therein contained. Furthermore, in the abovesaid places favourably tolerated, His R. H. intends, and willeth, that in every one of them shall be celebrated the Holy Mass, inhibiting those of the said pretended Reformed Religion, any wayes to molest, either in deed, or word, the Missionary Fathers, and those that attend them, much less divert or dissuade any whoever he bee of the said Religion, that would turn Catholick, under the same pain of death, giving it in charge particularly to the Ministers of the said pretended Religion, inviolably to observe the abovesaid, upon pain of answering the same in their proper names. Declaring the execution of these Presents, which shall be made by Copies fixed in the usual places, to be as valid, as if they were executed, or intimated to every one in particular. Given in Lucerna, the 25 Jan. 1655.

ANDREA GASTAIDO,
Auditor and Deputy.

netti, sotto pena della vita, & confisca di loro case & beni esistenti fuori di essi limiti, qualunque volta che fra giorni vinti indi seguenti non facciano constar avanti noi d'essersi Cattolizzati, o venduto loro beni à Cattolici. Dichiarando S. A. R. non essersi mai stata, meno esser sua mente, ne de Reali suoi antecessori, che per qualunque atto fatto, & da farsi, non haver voluto meno essersi inteso ampliar detti limiti. Anzi ei ha ordinato di dichiarare, come per le presenti dichiaramo esser stati detti atti mere usurpationi contra la disposizione si delli ordini suoi, che de Magistrati in tal fatto publicati, come chiaramente ne consta. Perco li transgressori esser incorsi nelle pene in essi contenute. In oltre nelli predetti luoghi che vengono benignamente tolerati da S. A. R. intende & vuole che in caduno di essi si celebri il sacrificio della Santa Messa, inhibendo alli sudetti della pretesa Religione di far alcuna sorte di molestia tanto in fatti che in parole à Padri Missionari & lore servienti, meno divertire ne diversare chi sù di tal pretesa Religione si volesse Cattolizzare sotto la suddetta pena della vita, Incaricando particolarmente li Ministri di detta pretesa Religione di farne inviolabilmente osservare quanto sopra à pena d'esser risponsali del proprio. Dichiarando l'esecuzione delle presenti di farsi per affissione di copia valere come se adog'nun fosse personalmente eseguita. Dato in Luserne li 25. Genaro Mille sei cento cinquante cinque.

ANDREA GASTOLDO,
Auditore & Delegato.

It is easie for every man to conjecture the great Evils and inconveniences in the midst of a flight in the midst of Winter, especially to such a People, a great part whereof were aged and decrepit, a great part sick and diseased, besides a multitude of Women big with Child, or newly brought to Bed, together with a number of tender infants; And yet all forced to fly, none being in a capacity to succour or assist another.

This is the reason why our Saviour *Jesus Christ* taught his Disciples to pray, that their flight might not be in the Winter, *Matth.* 24. that so, in that general Calamity, they might at least have the benefit of a favourable season, thus teaching them to pray for a moderation of so violent a persecution. But the counsel *de Propaganda fide*, moved by a principle quite contrary and repugnant to that Spirit of meekness, and sweetness in *Jesus Christ*, have thereby manifested to the World the inhumanity of this persecution in choosing on set purpose, and out of design, the most violent and rigorous Winter season to chase and drive out of their houses, all on a sudden, those poor People, who had scarce cloaths to cover their nakedness, much less provided to resist the extremities of cold and hunger, thinking by this means, either to force them to change their Religion, or else to cause them to perish and die among the craggy Rocks and snowy Mountains. Yea they were so maliciously subtil, or rather so subtilly malicious, as to choose those very days, and that very nick of time, when by reason of the multitude of violent Waters in the plain, and of Snow upon the Mountains, they judged it absolutely impossible for those poor silly sheep, ever to escape.

Now the poor people considering with themselves that the Apostasie which was propounded unto them by their Enemies, on the other side, was a precipice which would lead them to eternal damnation, chose rather to follow *Jesus Christs*, bearing his Cross, though in a way never so full of thorns and briers, and to hazard their temporary lives, then to lose their souls for ever. Yet nevertheless, to the end that they might leave no lawful and just means unattempted for the avoiding the sad effects of this cruelty, immediately after the issuing forth of the barbarous Edict, they sent their Deputies to the Deputy, to represent to him, what a strange command this was, to force them, with their whole Families, to abandon their habitations, As also that it was absolutely impossible for so many Souls as they were in number to subsist in the said places, where they were confined by the Edict, they being hardly sufficient to supply in any sort those that already inhabited the same. As likewise that this command was expressly contrary to all their Concessions, upon which account, they made their *Protestations*, and appeal to *His Royal Highness*, their Sovereign Prince. But the said Delegat, or Deputy, knowing well the intention and design of the Council, *de Extirpandis hereticis* would by no means admit either the one, or the other. Hereupon, the poor People, seeing they could obtain nothing which they sought, for (though never so just and equitable) intreated him to grant them

at the least some space of time, to have recourse to *His Royal Highness*, by humble supplications. But even this was also refused them, unless they would consent to draw up their petition after such a model as should be prescribed them, which was prejudicial both to their just rights, and consciences (neither of which they thought it their duty by any means to consent unto!) I say these poor people, seeing that they could really obtain nothing, to the end that they might remove all manner of pretext for accusing them of Rebellion, under such a covert to ruine and destroy them, hoping likewise that in the end they might find some means or other to convey their griefs to the feet of *His Royal Highness*, and that his clemency and justice would in the end re-establish them in the just possession of their goods and habitations, out of which the said Delegat had driven them, they chose rather to suffer this violence, and therefore recalling their Protestation, thereby to testify their most profound respect to their Prince, quitting their houses and goods, they retired with their Families, their Wives, and Children, great and small, Young and Old, whole and sick, yea, in many places, the Halt, the Lame, and the Blind, together with several Innocents, dragging all those that were infirm either by sickness, or age, through the Rain, Snow, Ice, and a thousand difficulties.

Here I leave all compassionate Souls, that are any way touched with the afflictions of *Joseph*, to imagine the bitter tears, and wringing of hands, the smitings upon the Breast, the Mournings, Sighs, and lamentations in the Families of those miserable and distressed Creatures, who were now reduced to the greatest extremity, that is well imaginable. Before them, though not a Red Sea, yet a multitude of violent and Roaring Waters, on either side most barbarous and Snowy Mountains! Behind them, men seven-fold worse than the Egyptians, to butcher and destroy them! Yet nevertheless, recommending themselves, their Souls, Bodies and all to the protection of the *God of their Souls and lives*, they were resolved to undergo the worst of temporary miseries, rather than by quitting their Religion, to incur the pains of eternal fire.

This constancy and resolution of these poor Saints, was no small consolation to the other Churches, and on the other side a matter of great astonishment to their Persecutors; And that so much the more, considering the great advantages which are to be purchased in those parts, by quitting the *Reformed Religion*, and embracing the other, as namely if they be criminals, they have their pardons (as has been already specified) if Prisoners they have their liberty, exemption from Taxes and imposts, as also of all charges real, and personal, for the space of 5. years after the day of their abjuration, according to the Order of *Madame Royal Guardian of His Royal Highness*, bearing Date the 26. of *January 1642.* which in the execution, extended even to the Lands, which were made over to them by false and counterfeit contracts, and by such artifices the poor people who remained constant in their profession of the true Religion, were laden with the Burdens
which

which they took off from the backs of others, infomuch that they were even quite ruined and undone by it.

In ſum, they were no ſooner departed out of their houſes, but a very great number of Theeves and Robbers (the Lord knows by whoſe inſtigation) entred their Houſes, ſpoiling and pillaging what ever thoſe poor Wretches had left behind them (a far worle condition then that of the Iſraelites, who inſtead of loſing any thing at their departure, rather ſpoiled the Ægyptians) pulling down their Houſes, cutting down all their Trees, and turning the places of their ancient habitations into a confuſed and deſolate Wilderneſs. And all this, wiouth the leaſt prohibition or Order to hinder this violence, from the ſaid Deſegat, who on the contrary, kept the ſaid goods under the protection of *His Royal Highneſs*, which plainly ſhews the deſign of their Adverſaries in this enterprize.

Yea, upon the complaints which the poor people made of this violence, the answer given them from *His Royal Highneſs*, was onely this, That they muſt name the particular Authours of theſe actions, which any man may at the firſt view perceive to have been impoſſible for thoſe poor people, which were thus driven from their habitations at 2, 3, or 4. leagues diſtance.

Now upon this Answer, the poor people at leaſt conjectured that the intention of *His Royal Highneſs* was not, that they ſhould be driven from their Houſes, but on the contrary that they ſhould remain there, till ſuch time as their cauſe might be heard and judged. And in this confidence they ſometimes returned to their Houſes by little and little, to guard them from theſe Robbers, and cultivate their Lands, to the end that they might have wherewith to pay their Taxes. And for this, they were branded with Rebellion, although they had not given the leaſt cauſe of ſuſpicion by their actions, having neither taken up arms, nor exerciſed any act of hoſtility, every one living in his Houſe peaceably without giving the leaſt offence to any.



C H A P. V.

*The most humble, and earnest supplications of
the Evangelical Churches, in the Val-
leys of Piemont, to their Prince,
for justice against the inhumanity
of the Order of
Gastaldo.*

G*astaldo* having thus driven those poor people out of their ancient Inheritances, without either citing them in a formal and legal way, or hearing them plead in their own defence (and which is more) without admitting the least time to provide themselves for so sad a voyage, their last refuge was, to have their recourse to the *Lord*, by fervent prayers, and to their *Prince*, by humble supplications; Wherein, as well those which the said *Gastaldo* had driven out of their Houses, as the rest of the *Reformed Religion* (the cause being common to them all) joyned together, and drew up their Adresses, and Requests, in the following terms.

The humble supplication of the poor *Evangelical Churches* of the Valleys of *Piemont*, to His Royal Highness.

An Authentick Transcript of the true Original whereof, is to be seen in the publick Library of the famous University of *Cambridge*.

Altezza Reale,

Esponeno li fidelissimi et obedientissimi sudditi di V. A. R. professanti la Religione Riformate nelle Valli di Luserna, Perosa, Saint Martino, Rocapiatta, San. Bartholomeo, Parustino & luoghi annessi, &c.

May

May it please your Royal Highness,

THe most faithfull and obedient Subjects of your Royal Highness, professing the Reformed Religion, in the Valleys of Lucerna, Perosa, S. Martino, Roccapiatta, S. Bartholomeo, Parustino, and the places thereunto annexed, declare, That in the very instant, that they thought to have obtained the Interination of their Ancient Concessions, confirmed unto them by your Royal Highness, they were summoned unexpectedly (that is to say, those of Lucerna, S. Giovanni, Fenile, Bubbiana, S. Secundo, Torre, Bricheraggio, and the Confines, unto the Country of Bonetti) by an Order published by the direction of the most Illustrious Lord Auditor, Master of the Chamber and Deputy of your Royal Highness, Andrew Gastaldo, to quit houses and estates within three days, upon pain of Death, in case they did not make it appear that they were become Catholicks within twenty days: So that being all dislodged, without prejudice notwithstanding to the said Concessions, and upon this account only, that so they might not have the least failing, or default laid to their charge: There now remain several hundreds of Families, miserably reduced to the extremities of hunger and cold, among the Mountains and Snow, where they find no manner of shelter, or succour, which, after so many ruines, both at present and heretofore suffered, forceth them almost to a total desperation, which things they cannot possibly beleive to proceed from your Royal Highness natural inclination or intention, but rather from some sinister Information; And therefore, being prostrate at your feet, do most humbly beseech you to be pleased, to grant unto them the underwritten Articles, and they shall continue to pray God for the prosperity of your Royal Highness with all your Royal Family, and for the enlargement of your Dominions.

1. That you will be pleased to recal, as well the abovesaid Order, as every other Order whatsoever, either made, or to be made, whereby the Petitioners have been molested upon the account of their Religion, together with all manner of Confiscations, Processes, or declarations of punishments thereupon, restoring all things to their ancient and peaceable state.

2. To give commandment to those of the most Illustrious Chamber of Accompts, to make an Interination of their said Ancient Concessions (which indeed were formerly Interinated the 17. of August, 1620. and your Royal Highness confirmed them likewise on the 29. of September, 1653. with an express Declaration, not to adde to, or take from the same) that so they may peaceably enjoy the Fruits thereof, according as they did enjoy them in the happy Reign of his Highness Charles Emanuel, Your Royal Highness Uncle, of Glorious memory, who made a formal promise to the underwritten Deputies, in the name of the Natives, and Inhabitants, of the respective Valleys, and Communalities, and confirmed the same unto them, without any innovation, or alteration whatsoever.

3. That upon the account of their strange Desolations past and present, your Royal Highness would be pleased so far to have compassion on them, as to grant them the Interination of these their requests, gratis.

Thus

Thus did those poor distressed Churches use all the lawful means imaginable, for their preservation; having recourse to their Sovereign Prince, who certainly ought to have shown himself their *Nursing-father*, in this their great misery and oppression, and to have preserved them under his Wings, *from the blast of the terrible ones, which was now as a storm against the wall.* But alas, they found both his, and all mens Ears stopt to their wofull cries, and no possibility of so much as entring into his *Royal Highness* presence.

Amongst many other devices, and subtil Artifices of their malicious Adversaries to this purpose, Five days after the publication of the Order of *Gastaldo*, bearing Date the 30. of *January 1655.* the more to exasperate and embitter the spirits both of his *Royal Highness* and the *Dutchess* his mother, against their poor *Protestant* Subjects, and consequently to disgust them from giving ear to their Requests, *Fean Ange Resnan*, President of the Province of *Pignerolio*, (a most pestilent persecutor of the *Protestants*, and a Pensioner of *Rome*) found out a stratagem, not unlike that which *Nero* of old used against the *Christians*, to render them odious in the sight of all men, and to destroy them from off the face of the earth. For, as that wicked *Nero* caused first the City of *Rome* to be set on fire, and then a report to run, that the *Christians* were the Authors thereof; just so this wicked *Resnan*, having for many years together, born a most deadly spleen against the Priest of *Fenile*, (as was well known to all the neighbours round about) took this opportunity to kill two Birds at a shot, causing one that he had hired for that purpose, to assassinate the Priest; and his Secretary at the same time, to spread the report all the Country over, both by Letters, and by word of mouth, that the *Protestants* (who about five days before that time had been driven out of *Fenile*) were the Authors of that murder. This report (though nothing more false) coming from the mouth and pen of the *Roman* Catholicks, was received with so general an applause among the *Papists* dwelling in the remoter parts, that it was reputed to be as authentick as the *Sybils Oracles*, and soon after, it was represented to the world through the magnifying and multiplying Glasses of the *Parisian Gazette*. But however, upon the place, the *Causa causati* or chief Author of this assassination and murder, was so well known, that whatsoever reports were raised about it, they were not able to fasten any belief in the mindes of the dead Priests friends and kindred, nor hinder them from apprehending both the Secretary and his Master: By which means, the innocency of the *Reformed* party was made manifest to the world, inso much that the *Marquess* of *Pionessa* in those very Letters, wherein he sought all pretexts that he could possibly devise, to lay something to their charge, was too politick to mention this in the least, for fear of marring and blemishing the credit of all the rest.

After this it happened, that one *Berru* most inhumanely assassinated *Pietro Revoir*, Consul of *Mean*, (which adjoyns to *La Capella*, belonging to the *King*) and afterwards fled to *Pignerolio*, where he

was met with by this *Reissan*, who was now returned from *Turin*, where he had been a long time detained prisoner, and had his liberty no otherwise then upon a very good security, forasmuch as the said *Berru*, and others, had not long before taken their Oathes against his Secretary *D'Agot*, and himself, as guilty of the abovesaid assassination. But after some private meetings and discourses had together, *Reissan* so wrought upon the miserable wretch *Berru*, with gifts and promises, that in fine, he perswaded him to return back with him to *Turin*, and there, not onely to retract and recant his former deposition, but also to swear that he had been solicited thereto by the two Pastors, *Leger*, and *Michelin*, as also by *Antonio* and *Franciso Danna*, chief Elders of the Church of *S. Giovanni*: In sum, by the means of this *Diabolical* Retraction and calumny, both *Reissan* and his Secretary were discharged and cleared in the moneth of *July*, 1655. which was in the very heat of the War between the *Catholicks* and the *Protestants*; so that they had liberty of forging what impostures they pleased against the *Protestants*, both at *Lucerna*, and *Turin*, without the least contradiction; which accordingly they did purpose. For, at *Lucerna*, were published at the same time, two personal Citations against the said *Leger*, *Michelin*, and *Danna*: And as for *Berru*, he was likewise at the same time (as a recompence for his perjury procured for him by *Reissan*) discharged and set at liberty, notwithstanding he had been convicted of two assassinations, the one whereof we have already mentioned, and the other at *S. Giovanni*, where he murdered one *Giovanni Bertot*, a *Protestant*. After this trayterous and base action, he came (like *Sinon* to the *Trojans* in *Virgils Aeneads*) to the said *Leger*, and a great number of the Pastors, and chief of the Valleys, and leaning upon his staff, and bemoaning his condition, he protested, *That he was hardly able to stand upright, by reason of the many blows and knocks that he had received by the Papiests, to make him forswear himself against the said Leger and the rest; but that, as he could not in Conscience do so wicked a thing, so he had withstood them to the utmost, telling plainly those that so urged him, that he would rather endure to be torn in pieces with wilde horses; who thereupon seeing his constancy, had beaten him most unmercifully, and then cast him out into the midst of the open street, where he had miserably died, had not a certain few had compassion on him, and took him up as he was groveling on the ground, and ready to give up the ghost.* In the mean time, the *Treaty of Peace* being finished at *Pigneroglio*, namely, in the moneth of *August*, 1655. Mr. *Leger* and the rest, against whom the proces had been made, as against Criminals, (a thing that they never in the least dreamt of!) making some abode at *Pigneroglio*, came to hear the news thereof; and immediately addressing themselves to the *Prefect Reissan*, who was the chief Minister of Justice (or rather Injustice) in that Province, earnestly intreated him to tell them, if it were true that *Berru* had thus accused them; who made them answer in such dubious terms, that they began to have a very great jealousy of the thing, inasmuch that they thought it high time to have immediate recourse to the *Senator*

Prerashino, who had been a little before deputed by his Royal Highness, to give him an Information concerning the assassination of the Priest, beseeching him with all possible importunity, to declare unto them the truth of the whole matter, and to appoint them a set time and place for to make their Justification. Whereupon, this Senator told them plainly, that *Berru* had really accused them of suborning him to swear falsely against *D'Agot* and his Master, and therewithal shewed them a Copy of the Citation against the said *Leger*, and the rest of his Complices; the sum and substance whereof was, *To banish them out of his Royal Highness Dominions, in case they did not appear personally at Turin, to answer to such Interrogatories as should be made to them about that business.* Upon this the *Sieur Leger*, by the assistance of *David Leger* Minister, handled the matter so, that they immediately after caused *Berru* to be apprehended in the plain of *Angrognia*, where he was newly arrived, and lurking in the Highways, where the said *Leger* was wont to pass to and fro, on set purpose, and with full design to assassinate him with the very first opportunity. This wretch, finding himself thus surprized, used all the devices he could possibly, to get out of their hands, although they assured him, that they intended nothing more against him, then to make him verifie what he had formerly confessed before a full Assembly of their Ministers and others. Now when the *Sieur Leger* was assured that *Berru* was apprehended and in fast hold and custody, he went and declared openly the whole story to the *Senator Perrichini*, to the *Referendano Tarquine*, yea and to *Reissan* himself, who was on the sudden not a little surprized at it. And after that, to the *French Ambassador*, and the *Ambassadors of the Evangelical Cantons*, and in the end (though with much difficulty) he got leave to bring the perjured person to *Pigneroglio*, whither he hoped to obtain leave of coming face to face against him in open Justice, and to that end extremly solicited, as well all the Ministers of his Royal Highness, as the *French*, and *Switzar Ambassadors* for their Intercession; the last whereof openly protested, that in case of a refusal, they would complain *De denegatâ justitiâ*, &c. But the plain truth is, all the satisfaction that the persons injured then received, was onely this, that *there should be a Letter written to Turin about it*, and a while after, *that the Answer from Turin was, that there could be nothing done in it.* And so the said *Leger* was constrained to content himself with the honour of apprehending a perjured person, and to be declared (as indeed they were, both he and the others who had been accused by His Royal Ministers, in the presence of the *Ambassadors*, and all the Deputies of the *Valleys*) by the mouth of *Monsieur Balcet* Notary of *Pragela*, as persons altogether innocent, and clearly and thoroughly justified from the accusation which *Berru* had made against them: But as for any other formal nulling thereof, they were made to believe, that the third Citation having not yet been published, the Accusation of *Berru* was not at all valid, and therefore they ought to sit down and be quiet. After this, *Berru* was brought to *Turin*, from whence he was said to be sent to the *Venetian Gallies*, although he had been convicted (as hath been already

already noted) to have been the very man who assassinated the Priest in the company of *Daniel* the son of *Bartholomeo Belin*, a young man newly turned Papist. And in effect, there needs no better proof for it than *Reissan's* own Attestation, who did divers times give it to *Mr. Leger*, and the others, yea, and which is more, he wrote to one *Bartholomeo Genolat*, Syndick of *S. Giovanni*, a distinct Narrative of the whole Transaction in the following terms; namely, that a certain young man by name *Giovanni*, son to the deceased *Laurentio Benech* of *Fenile*, Brother in Law of *Berru*, had suffered himself to be prevailed upon, and perswaded to stand Centinel, whilst *Berru* and *Belin* committed the Murther before-mentioned; and moreover, that he had intreated the said *Genolat* to order the matter so, that the said *Benech* might appear before the open *Justices*, according to the usual form, to make an *Authentick* Deposition, assuring him, that upon the account of his Non-age, as also that he had been deceived by his Brother in Law, he could suffer no prejudice in the world: Yet notwithstanding all this, through the great distrust and fear that seized upon the spirit of this young man, they were not able with all their Rhetorick to perswade him to it; onely so far they wrought upon him, as to appear before the *Sieurs Leger*, and *Genolat*, in the presence of *Sr. Jacopo Bastie*, and *Giovanni Prin* his Kinsman, to whom he confessed and affirmed, That it was really true that *Berru* and *Belin* had committed this assassination, and that they had, unwittingly, and before he was aware, engaged him to stand Centinel. And indeed, the young man represented all the circumstances the reof so nakedly and plainly, that he left not the left not the least doubt or scruple in their minds about the truth of them. Besides all this, the Mother in Law and Wife of this *Berru* assured them, that the matter was just so as it was represented. And certainly, though it be a matter of no small difficulty to penetrate into the Depths of *Satan*, yet this business looks with a very suspicious countenance; for if *Berru* had deposed justly and righteously against those Ministers, why should he have refused to be confronted with them, and so have brought those Impostors and suborners to Justice? And on the contrary, if the Ministers were innocent, why should a man charged with no less then two assassinations, and as many perjuries, be suffered to escape? No, though there had been no more pressing arguments than those sad complaints, and those bitter tears alone, which that poor Widow of *Meau* poured out at *Pigneroglio*, demanding Justice of *Monf. de Servient*, in terms that were sufficient (one would have thought) to have moved the very stones in the Walls to have pity and compassion on her? To conclude, it's too too evident, that some more mighty and potent adversary of the *Reformed party*, lying in *Ambush*, was the contriver of this murder, to have the better pretext for all their cruel dealings, however perhaps it might be immediatly acted by inferiour hands; who certainly, in case they had not been protected by such means, had received no better a reward for their pains, than *Giovanni Odin* of *Angrogna* did not long before; who for a fact of the very same nature was banished the Dominions of *His Royal Highness*, and so closely

pursued by Justice, that he looked not upon himself to be secure, no not within the Territories of *France* it self, until such time as he had renounced his Religion.

Upon these and the like frivolous and feigned Accusations, were the Deputies of those poor Creatures, and their Supplications unhappily and miserably rejected by the Court of *Savoy*: For, having been at *Turin* to present this their Request, as also instantly to beseech the chief Ministers of State to favour them with admittance into His Royal Highness presence, there to cast themselves at his feet; the Council *De propaganda fide & extirpandis hereticis*, (which was composed of the Archbishop of *Turin*, His Royal Highness Confessor, the *Abbey of La Monta*, the Prior *Rorengo*, the Lords of *Luccerna*, together with the *Marquess of Pionesse*, the great *Chancellor*, The chief *President* of the *Chamber*, the chief of the Senate *Ferrais*, and the other *Presidents*, *Beletis* and *Nomis*) hindred the said Deputies from having audience of their prince, and contrary to all justice and equity, usurped the cognizance of this *Affair*, which no way belonged to them, being of the adverse party. And thus were they constrained to seek Justice of their Oppressours ! And although possibly something might have been done even with that Council, if they could but have obtained audience of them, (it being not impossible, nor altogether improbable, that some of their Consciences might have rebuked them, and that misery with importunity might have wrought upon them) yet neither was this granted to the poor Deputies, no not so much as to come personally before the said Council *De extirpandis Hereticis*, but they were forced to send in their *Procurator Gibellino* a *Papist*; who knowing right well, that *Excommunication* was the certain punishment of all those who any ways favoured the *Heretical Protestant* party, durst not speak a word, before he had fallen down upon his knees, and begg'd leave of the *Archbishop*, who was *President* of the said Council. And the Conclusion was, *That those of the Valleys were commanded to make no more requests to His Royal Highness touching this business, unless they would send Deputies with Procuracion, and power to accept and promise* (a poor recompence for so long a delay) *all that which should be ordered them*. This Answer made the poor people almost for ever despair of ever making another Address: However, like the *importunate Widow* in the *Gospel*, they sent again their Deputies to *Turin* with their Request, and with Order to endeavour to get audience of His Royal Highness. And to this end, besides other Intercessions, they instantly requested *Madam Royal* to have pity on them, and to procure the same for them, writing Her a Letter, as followeth.

A Supplicatory Letter of the poor *Evangelical Churches* of the *V alleys of Piemont*, to *Madame Royale*.

An Authentick Copy of the true Original whereof is to be seen in the *publick Library* of the famous *University of Cambridge*.

Dal 1638. si compiaque l'equita & clemenza di V. A. R. confirmare l' antiche Concessioni del tu Signor Duca Carolo Emanuel suocero di Gloriosa Memoria, e Serenissimi Predecessori, & hacci di gratia speciale, tutto il tempo della sua felice regenza conservati nel pacifico & quieto goldimento, &c.

IN the year 1638. your Royal Highness was pleased, according to your Justice and Clemencie, to confirm those Ancient Grants of the deceased Lord, Duke Ch. Emanuel; your Father in Law, of glorious memory, and your most serene Predecessors: And by your especial grace you have kept us, all the time of your most happie Reign, without the least innovation or alteration, in a peaceable condition, and quiet enjoyment of the same; for the which we render you our most humble acknowledgements. Now, may it please your Royal Highness, our most gracious Princess and Ladie, notwithstanding the same confirmation made unto us of the said grants, by the sinister and malicious Information of such as bear us hatred and ill will, as if we had transgressed the bounds allotted us by those Concessions, and our most ancient Customes (the quite contrary whereof we both have and shall sufficiently make appear in due time and place) the Auditor Gastaldo hath published an Order the 25 of January past, by which all the Inhabitants of Lucerna, Lucernette, Fenile, Bubiana, Campiglione, S. Giovanni, La Torre, Bricherasio, and S. Secundo, who would not turn Catholicks, were commanded to forsake their Houses and Estates within three days, upon pain of death; and not onely so, but constrained to betake themselves, some to the tops of the Mountains amidst the Snow and Ice, and many into Caves for want of shelter. And when they sought for a redress, with most humble Requests to your H. R. they were rejected by their Excellencies, the principal and chief Ministers of State, by whom they were appointed to depute Commissioners with sufficient Procuracion and Authority to make and accept of new Propositions and Conditions, without which we were never to return; or appear in their presence more. But we, not able to undergo such Conditions, for several considerable Reasons, which the experience of past evils hath taught us, and judging them not at all necessary, because we demand nothing but a confirmation of those Grants that have been already confirmed in the year 1620. by Your Royal Highness, and to enjoy the same as we have done for many Ages, and time out of mind, under the happie Reign of your most famous Predecessors; and refusing to act against our Consciences, according to the true intent and purpose of our Concessions, though in all things else we have constantly behaved our selves as becometh faithfull Servants and most ob-

dient Subjects of your Royal Highness, are now, upon this very account, reduced to great exigencies and desolations; and therefore it is, that we have recourse to the Clemencie, and the exemplary Pity of your Royal Highness, most earnestly beseeching you, to extend the bowels of your compassions towards so many hundreds of poor Families, Women and small innocent Babes, who being ready to perish with hunger and cold, do with Rivers of bloudie tears implore your mercifull assistance, and to vouchsafe, in imitation of so many most serene Princesses of your Royal Family, of famous memorie, to become an instrument of our Tranquillity with his Royal Highness: That so being restored to our former peaceable condition, and all Orders to the contrary being revoked, we may continue both in life and death that faithfull obedience which we ow to your Royal Highness. And we will pray, &c.

From the Valleys, Febr. 20. 1655.

They wrote also other Letters to several of the Princes of the blood, touching the same subject, in the following terms: An Authentick Transcript of the true Original whereof is to be seen in the publick Library of the famous University of Cambridge.

Serenissimo Signore,

Il Signor Duca Emanuel Filiberto Avo di V. A. Serenissima per accordo a capi del 1561. havendoci stabiliti certi limiti per gl' essercitii publici di nostra Religione limito parimente l' habitatore all' luoghi & terre delle Valli di Lucerna, Perosa, S. Martino, fuori delli quali ci fu interdetto, salvo, &c.

Most Serene Lord,

EManuel Philibert, Duke, and Grandfather to your most serene Highness, having by an agreement to several Articles in the year 1561. established certain bounds for the exercise of our Religion, did confine also our habitations within the places and Lands of the Valleys of Lucerna, Perosa, and S. Martino, which we were forbidden to exceed (such onely excepted as were expressly nominated) And the benefit of these Articles we have still peaceably enjoyed until the end of the year 1602. at which time an Order was surreptitiously obtained by such as hated us, from the most serene Duke Ch. Emanuel, Father to your most serene Highness of glorious memorie; by vertue whereof, those of Fenile, Bubiana, Bourgh, and Lucerna, came to be molested: Although upon better Information of the truth of those Affairs, His most serene Highness of his Clemencie expressly commanded, by a Grant of the 9 Apr. and another of the 14 May, 1603. that they should be restored to their ancient possessions; which was likewise

likewise confirmed by a third Edict, in the year 1620. the same being duly interinated. Yea, His Royal Highness, who by the grace of God at this day reigns, after a long and chargeable debate, hath confirmed unto us the very same Concessions, with a formal Declaration, not to adde to, or diminish the same, as appears by his Decree of the 29 of December, 1653. But yet notwithstanding all this, having without intermission solicited for the Interination thereof, and satisfied all the demands of the most Illustrious Chamber of Accompts in order thereunto; at the very instant and nick of time, when according to the intention of the abovesaid Acts we hoped to obtain those our Requests, came the Auditor Gastaldo with Orders to constrain us to quit our habitations in Fenile, Bubiana, S. Secundo, Lucerna, Lucernetta, Bricherasio, S. Giovanni, and La Torre, where, by vertue of the abovesaid Concessions, and long before, time out of mind, we have peaceably remained: By which means, more than a thousand Families, and those very numerous, who never committed any thing contrarie to the Orders of your Royal Highness, being already ruined by various calamities which they have undergone, must now perish in a sad and miserable manner among the snovie Mountains, where they have onely the Canopie of Heaven for their shelter and covert. Now being thus pressed with so many calamities, and all from a pure hatred to that Religion which we profess, we had resolved to address our most humble Supplications, and to flie for refuge to the Clemencie of his Royal Highness, our most serene Prince and Lord, had we not been rejected by their Excellencies the chief and principal Ministers, and by them threatned never to admit of one more Petition for the future, in case we did not first submit to certain conditions which were never before practised under the happie Reign of your most serene Predecessors; and particularly, in case we did not forthwith send Commissioners with a plenipotentiarie power to conclude and accept of new Conditions, which we are in no sort able to perform, forasmuch as we demand nothing, save onely, that his Royal Highness will be pleased, according to his gracious promises often made us, to suffer us to enjoy the abovesaid Concessions, as we before enjoyed the same under the reign of his most serene Predecessors, and especially seeing there hath not happened since the deace of the father of your most serene Highness, any change or alteration, excepting onely what hath been to our prejudice. In these Exigencies and Calamities, being destitue of all other Counsel in the world, but such as Despair usually suggests to Men driven from their homes and habitations; and seeing themselves in the mean while plundered by their malicious neighbours, whose aim is, by that means to induce them to some act of revenge, to the end his Royal Highness may have an occasion to be yet more exasperated against them (who has indeed already been too falsely informed against us, to the advance and promoting of our final banishment:) And having no freedome of access to his Royal Highness, we cast our selves at the feet of your most serene Highness, to whom, as to a Sanctuarie, we have our recourse, humbly beseeching, that you would suffer your self to be moved with compassion towards so many hundreds of small and innocent Christian Babes, according to that influence which your interposition and endeavours cannot but have upon the heart of His Royal Highness, and his most excellent

cellent Ministers of State; And that you will be pleased to procure us the revoking of such severe Orders, to the end that we may enjoy the use of the forementioned Concessions onely, which we have formerly enjoyed under the happie Government of the most serene Predecessors of his Royal Highness. These graces and favours we hope for at the hands of your most serene Highness, in the mean while most humbly intreating you to vouchsafe to pardon that boldness and importunitie which necessitie puts us upon: And we shall continue to pray to God for the prosperitie of his Royal Highness, and all the Royal Family; and in particular of your most serene Highness, remaining

Your most Serene Highness

In *Angrogna*,

Febr. 20. 1655.

most humble and obedient

Servants, the men professing

the Reformed Religion in the

Valleys of *Lucerna*, *Persa*,
and *St. Martino*.

Besides all this, they reiterated their supplicatory Letters to the *Great Chancellor*, and to the *Marquess of Pionessa*; but all in vain: For neither the *Princes*, nor the *Great Chancellor* vouchsafed to answer them a word. But *Madame Royale* she sent them to the *Marquess of Pionessa*, and the *Marquess of Pionessa* he sent them to make good the *Procuration* which the *Council De extirpandis Hæreticis* had formerly enjoyed them, without which he refused to give them any Audience; which indeed was a secret and subtil Design of his, to tempt the poor people by this means obliquely to yeeld up the Right of their former Concessions, and purely submit to *His Royal Highness* pleasure: In which case, the *Council De extirpandis Hæreticis* would have undoubtedly taken the advantage of perswading *His Royal Highness*, that since they had foregone their Concessions, *His Royal Highness* was altogether disingaged of all former promises and Concessions, and ought to exterminate them out of his Dominions. Which stratagem the poor people perceiving, wrote another supplicatory Letter to *Madame Royale*, as likewise one of the same nature to the *Marquess Pionessa*, as follows.



A Supplicatory Letter of the Evangelical Churches of the Valleys of Piemont.

An Authentick Transcript of the true Original whereof is to be seen in the publick Library of the famous Univerſity of Cambridge.

Altezza Reale,

Dalla ſingular gratia & benigno favore, che moſſe ultimamente la clementia di V. A. R. a far Riſponder quella che ſ'inardiffimo preſentarle ſotto li 20 Feb. ſperiamo, come humiliffimamente la ſupplichiamo, che ſi degnara porger l'orechio alla preſente replica che a ſuoi piedi proſtratti, &c.

Royal Highneſs,

From the experience of that ſingular Grace, and bountifull Favour which lately moved your Royal Highneſs clemencie, to cauſe answer to be made to one of our Letters (bearing Date the 20th. of Febr.) which we took the boldneſs to preſent you ; we hope (as with all humiliie we requeſt) that you will vouchſafe to give ear to the preſent Replie which we your poor ſubjects, being proſtrate at your feet, do here humbly tender unto you, with no other intent then to inform your Royal Highneſs touching ſome Articles, whereby it will manifeſtly appear, that your Royal Highneſs hath been greatly miſ-informed. As for example. Firſt, whereas it is alledged, That the places prohibited in the Order publiſhed by the Auditor Gaſtaldo, have always been oppoſed and excepted, it cannot be proved as to the places of S. Giovanni, La Torre, S. Secondo, and the others : And much leſs, that any of the moſt ſerene Predeceſſors of your Royal Highneſs had ever any intention to limit our dwellings to thoſe four Places which are now deſigned for their precise bounds ; but on the contrarie, they have alwaies granted and permitted us that libertie in all the wonted places of the three Valleys ; and onely Roccapiatte, S. Bartholomeo, and Praruſtino are nominated as Towns not appertaining to the three Valleys, as in the firſt Article of that Grant which bears Date the 14th. of May, 1603. may be plainly ſeen. And although by that of 1602. Fenile, Bubiana, and Lucerna

came

came to be disquieted, His Royal Highness Charls Emanuel of glorious memorie, did yet by another Grant, bearing Date the 9th. of Apr. 1605. in the third and sixth Articles, permit them to re-inhabite those places. Yea, and in another of the 29th. of Septemb. in the same year, it is expressed in formal terms, in the very first Article, That such as had Goods without the prescribed Limits (that is to say, the Limits apointed for Preaching, according to the Grants of 1561.) should be permitted to return to their dwellings. In the which said Grants, the Limits of Preaching are often found to differ from those of habitation; which Limits of habitation are extended to all the Towns and places appertaining to the three Valleys, with their places adjacent, as is to be seen in the eighth, ninth, eleventh, and twentieth Articles, which to avoid tediousness we shall not here repeat. These things being represented unto his said Royal Highness (Charls Emanuel of glorious memorie) made him incline to revoke the Orders published against those of Fenile, Lucerna, Bubbiana, and to restore all to a peaceable condition, and to confirm the same with an irrevocable Edict, bearing Date Aug. the 17th. 1602. upon which Account they paid 6000. Ducatons; as appears by the Decree made and interinated at that time by the most Illustrious Chamber, and most serene Senate. By all which it is evident, that we are so far from having justly deserved the imputation of transgressing the Limits, or abusively usurping the least Priviledge, that on the contrarie, we have strictly kept our selves within our just measure and compass, as the Catastri of the Commonalties may sufficiently witness for us. In the second place, we are accused of many extravagancies and excesses; but we are not conscious to the least (after the clearing up that of Villaro, at the coming of Conte Todesco) save onely, that forged one of La Torre, so ridiculously invented and interpreted, that the Auditor Gastaldo himself having discovered the absurditie thereof, promised no more words should be made of it. Yea, put the case any Crime had been involved in it, it could not be any ways imputed to those of Lucerna, Fenile, Bubbiana, Campiglione, Bicherassio, S. Secundo, and the rest, forasmuch as by the Grant of the 29th. of Septemb. 1603. Art. 3. as also by that of his Royal Highness, by the Grace of God now reigning, bearing Date the 4th. of June, 1653. it is plainly declared, That the innocent are not to suffer with the guilty, but that Justice shall be upheld with a strong hand for the suppression of the refractory. As to the escape of Berruto, we might with truth alledge, that having upon the first demand of Mr. Collateral Perrachione, caused him to be secured in that very place where we were required, we ought not to be questioned, or demanded any further account of him, as being no waies accessory to his escaping, especially seeing that immediately after that accident happened, we spared no endeavours to retake him; and it manifestly appears by divers and sundrie Examinations, That he broke Prison for no other cause then to escape the great inconveniencies and tortures which in some manner he was threatned with; the great noise and rumour whereof, together with the imprisonment of Berruto, might well be the cause why others would say little, as not daring to bear witness to the Truth, for fear of the like danger. By all these passages, your Royal Highness may easily

see,

see, how the Truth is prejudiced and sophisticated, and how just the Title is which we claim of dwelling in those places which are at present so much disquieted and molested, and consequently the innocencie of us poor Fugitives, who upon these grounds of truth and uprightness, are imboldned to cast themselves once more at your Royal Highnesses feet, humbly begging, that they may, out of your great clemencie, be re-established, being turned over to the Council De propaganda Fide, which is expressly erected against us, who next after God, acknowledge no other Patron but His Royal Highness, and their Excellencies his Ministers of State, (as we believe that we ought in Conscience to do:) And that the most faithfull and most obedient Subjects of the Crown may not be forced to wander and stray into other Countries, since that all the other places of the Valleys scarce suffice to contain their own native Inhabitants. This is the singular Grace and Favour that we hope from the Clemency and Compassions of your Royal Highness, that His Royal Highness would vouchsafe to behold and grant these our most humble Requests. And in the mean time, we shall not cease to continue our most ardent prayers to Almighty God, for the prosperity of your Royal Highness, with the peace and enlargement of His Royal Highness Dominions, as being

Your Royal Highness

In Angrogna,
March 16th
1655.

most humble and most obedient
Servants, the Commissioners of
the Valleys of Lucerna, Perosa,
S. Martino, for the places adja-
cent, and for themselves,

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A

A supplicatory Letter of the poor distressed Churches of
the Valleys of *Piemont*, to the Marquess of
Pionessa, 16. March 1655.

Excellentissimo Segnor,

La benignita & pazienza con laquale V. Eccellenza si e degnata risponder alle lettere che s' inardissimo addrizzarle sotto li. 8. cadutto Feb. ci fa sperare che anche adochiera la presente replica, che con la debita riverenza veniamo a presentarle, &c.

THe benignity and patience wherewith your Excellency vouchsafed to answer the Letters, which we were emboldened to write to you, bearing date the eighth of February last, gives us some ground to hope, that you will accordingly cast your Eys upon this present Reply, which with all due reverence we present unto you, to the end onely, that we may better inform you, touching certain Heads or Articles, humbly begging your pardon for this our slowness, which the distance of places, and the difficulty in assembling our People, hath against our wills, occasioned. First, your Excellency accuseth us, as guilty of many excesses and exorbitances committed, and that we have given just cause, for the publication of the Order, published by the Auditour *Gastaldo*. Although after the clearing our selves of the *Fact* at *Villaro*, (which was sufficiently done at the coming of *Conte Todefco*) we have not heard of the least Mis carriage laid to our charge, unless your Excellency would urge against us that foolish business of *La Torre*, which was acted by a company of *Youths*, (a great part whereof were the Children of *Catholicks*) not at all reflecting upon the *Catholick Church*, or having the least appearance of any affront either to the *Mass*, or those that said it, as the Auditour *Gastaldo* was very well informed, and to that end made us a promise, that nothing more should be spoke of it, (though should there have been any *Delinquents*, who had had a hand in such a business, yet his Royal Highness declares in the first Article of that Act of *June the fourth 1633*. in order to the Explanation of the Concessions of the nine and twentieth of *September 1603*. in the third Article, That it is not at all his meaning, that the innocent should be punished with the guilty, provided always, that we make severe Inquisition after the later, which we have never refused to do) And whereas, touching the Limits of Habitation, your Excellency is informed, That we pretend this ground for our defence, namely, that they were set out, after the Concessions made by *Raconigi*; which not being true, our dwelling places remain usurped and abusive. We intreat your Excellency with all humility, and for the love of God, to vouchsafe to believe that our Reasons do manifest quite another thing; as also, that on the contrary, we alleged our Limits in some places have been straitened. We will not say, by reason of their banishment out of the *Marquisate of Saluzzo*, *Praviglielmo*, *Felsteone*, and many other Cities and Towns of *Piemont*, which are not specified

or

or expressed in the said Grants (however, that even all those places have in times past been tolerated) but particularly upon the account of the Valley of Meane in them expressed, together also with Campiglione and Borgo of Bubiana, which were comprehended in them, as under the Towns of the three Valleys, which were at that time usually tolerated, in which the reverend Raconigi after the Wars, d'd again settle us, as also his Royal Highness by his Grants 1603, confirmed the same, causing it to be interinated in the Year 1620. And it's evident, that in the Answers to the third and sixth Articles of the first Memorial, of the ninth of April 1603. given to those of Fenile, Bubiana, and Lucerna, whose dwelling onely found opposition, and none others till that time, it was permitted them to be re-established, because that those Towns and places were common and tolerated in the three Valleys appointed for the Limits of Habitation. And in the first Article of the Grant of the nine and twentieth of September, in the year above said, it may be clearly seen, that without any Reserve, in the said three Valleys, all such might return to their respective Habitations, who had their Estates without the Limits for Preaching, which was confirmed the seventeenth of August 1620. and interinated 1620. with an express Act for the Payment of six thousand Ducatoons upon that very Account. And so was the Habitation of those beyond Pelice rendred peaceable, firm, and perpetual; although not altogether free from divers Vexations that were brought upon them, by their ill-affected Neighbours. To this may be added, that Roccapiatto, St. Barcholomeo, Prastutino, were not named distinctly and apart, in the third Article of the Concessions of the fourteenth of May 1603. and the first Article of those of 1620. for any other reason, than this, namely, because those Towns did not belong to the three Valleys, as may be there found; which is a manifest proof, that touching our Dwelling or Habitation, no Town belonging to the three Valleys frequented and tolerated before, suffered the least opposition: besides all this, the Agreement made by the Lord Raconigi which onely doth establish the Limits of Preaching, the same which now are appointed for Habitation, doth permit also their Habitation without and beyond the bounds of Preaching, in all the other Towns of the three Valleys and their adjacent parts. When the great and the serious Affairs of your Excellency shall permit you to reade the 8, 9, 10, 11, 12, 13, 14, 20, and 21. Articles, (which we do not here specific, to avoid trouble and tediousness) we are fully perswaded, that the Limits for Preaching, having been so often distinguished from the other of Habitation, which have no other bounds, but those of the three Valleys and their adjacent parts, your Excellency will not blame us for endeavouring, to make good the just Title of our Habitations, against any sophistical Interpretations and Distinctions. For, really, so far are we from being our own Judges in the Interpretation of such Grants, (which belongs onely to the Sovereign himself, who makes them) that we wholly refer our selves to the Intentions of the same Sovereigns, who granted those Acts, with the express terms of such their Concessions, as likewise to the use, practise, and observation of the same under their happy Government. Nor can it be objected to us with truth, That we have any ways in after-times encroached, or enlarged our said Limits. For, on the contrary, they have been every

may lessened, and contracted. And if any of the Reformed Churches have at any time bought any Lands of Catholicks (as is notwithstanding permitted by the twentieth Article of the Concessions of 1561.) your Excellency may assure your self; that they have also sold four for one, to the very same Catholicks. All which being really true, we intreat your Excellency, to improve your Interest, for the re-establishment of such poor distressed People, and the annulling of all Orders what soever to the contrary, to the end, that so many faithfull Subjects of his R. H. be not deprived of the graces and favours granted to and enjoyed by them, under so many of his Predecessours, and by him, (as also by his most serene Grand-father, of glorious memory) so often confirmed, with so strict a Charge, and by so express Acts. And that they may not be forced to quit and abandon their Estates, (as otherways they must be forced to do) especially considering, that all the other Towns of the Valleys, have not wherewithall to imploy and maintain their own inbred Inhabitants. All which we hope to obtain by means of the powerfull Influence and Authority of your Excellency, who is so full of Pity, Clemency, and Justice; which shall cause us to continue to offer up our Prayers to God, for the increase of his Royal Highness Dominions, and the prosperity of his Person, and Royal Family, and in particular of your Excellency, as being

In Angrogna

Your Excellencies

16. March, Most humble and most obedient Servants, the Comissioners
1655. for the Valleys of Lucerna, Peroſa, St. Martin, and the places adjacent, and for themselves.

These and such like were the reiterated Supplications of the Deputies of those poor distressed Churches, who notwithstanding did all the while but *Surdo canere*, for they could not possibly obtain Audience of the Dukes Court, unless they would yield to give their Deputies a plenipotentiary power as abovesaid; which to do without any limitation, and according as the Marqueſs had prescribed them, they knew right well could have no other effect or issue than this, namely, to yield tacitly to the quitting and renouncing their former Concessions, and other Privileges. In sum, when they saw themselves constrained to it, they chose their Deputies, and gave them Instructions as ample as they could possibly, which were signed by all the Pastours and Deputies of their Churches, who were likewise authorized by the power of *Lucerna*. The substance of those Instructions, after their due Protestation of fidelity and obedience, was, that they sent those their Deputies to Turin, to accept of, and promise all that it should please his Royal Highness to appoint them, according to their ancient Concessions, and the Rules of a good Conscience. But as there's no charming a Lion that is greedy of his Prey, so were all the Intreaties and Solicitations in the world to little purpose, as to the softening of *Pionessa's* stony heart, who thirsted so violently after the Bloud of those poor Creatures. And accordingly he slighted this last Supplication of theirs

The Declaration of M. du Petit Bourg, first Captain of the Regiment of *Grancey*, touching the Cruelties that were exercited upon persons of all ages and sexes, among the poor *Protestants* of the *Valleys* of *Piemont*, subscribed with his own hand at *Pignerol*. 27. *Novemb.* 1655. in the presence of two other Commanders.

The true Original whereof is to be seen, together with the rest, in the Publick Library of the famous University of *Cambridg.*

JE Sieur du Petit Bourg, premier Capitaine au Regiment de *Grancey*, le commandant, & ayant eu ordre de Monsieur le Prince Thomas d'aller joindre le Marquis de *Pianesse*, & prendre ordre de luy, (lequel Marquis estoit à la Tour,) sur mon depart je fus envoyé querir par Monsieur L' Ambassadeur, lequel me pria de parler à Monsieur de *Pianesse*, & m'employer à accommoder les troubles qui estoient arrivez parmi ceux de la Religion des Vallées de *Piemont*, en suite dequoy, je me suis adressé au dit Marquis, le priant avec beaucoup, d'instance qu'il agréast, que j'entreprins le dit accommodement, & que je me promettois d'en venir à bouc, ce qu'il me refusa à diverses fois, qu'instance que j'en aye sçeu faire; & au lieu

ISieur du Petit Bourg, first Captain of the Regiment of *Grancey*, who also commanded the same, having received direction from *Prince Thomas* to go and joyn with the *Marquess* of *Pionesse*, and to receive his Orders, (which *Marquess* was then at *La Torre*) when I was just upon my Departure, the *Ambassadour* sent for me, and desired me to speak to *Mons. de Pionesse*, and to use my endeavour to accommodate the Troubles which were happened amongst those of the Religion in the *Valleys* of *Piemont*: in order whereunto I then addressed my self to the said *Marquess*, intreating him with much earnestness, that he would give way, that I might undertake the said Accommodation, which I supposed I might have been able to effect: But he refused this my Request, and that divers times, notwithstanding all the Endeavours I could possibly use to perswade him thereunto. And instead of the least mitigation

mitigation of Affairs, that this or any other consideration which I could lay before him, did then produce, on the contrary, I was witness to many great Violences and extreme Cruelties exercised by the *Bandets* and Souldiers of *Piemont*, upon all sorts of every age, sex, and condition whatsoever, whom my self saw massacred, dismembred, hanged up, burned, and ravished, together with many horrid contusions. And so far is it from truth, that the whole was done by virtue of those Orders which were given out by me (as is falsely alleged in a certain Relation printed in *French* and *Italian*) that I beheld the same with horror and regret. And whereas it is said in the same Relation, that the Marquess of *Pionessa* commanded me to treat them peaceably, without hostility, and in the best manner I could possibly, the event clearly demonstrated, that the Orders he gave were altogether contrary, for as much as it is most certain, that without any distinction of those who resisted, from those who made no resistance, they were used with all sort of inhumanity, their houses burnt, their goods plundered, and when Prisoners were brought before the Marquess of *Pionessa*, I saw him give order to give them no quarter at all, because (said he) his Highness is resolved to have none of the *Religion* in any of his Dominions.

And as for what he protests in the same *Declaration*, as namely, that there was no hurt done to any, except during the Fight, nor the least Outrage committed upon any persons not fit to bear Arms. I do assert and will maintain, that it is not so, as having seen with my eyes several men kill'd in cold blood; as also women, aged persons, and young children, miserably murdered.

que cela ni aucune autre consideration que je luy aye donnée, aye en rien adoucies affaires, au contraire j'ay esté tesmoin de plusieurs grandes violences & extremes cruautés exercées par les *Bandits* du *Piemont*, & *Soldats* sur toute sorte d'age, de sexe, & condition, que j'ay veu Massacrer, desmembrer, pendre, brusler & violer, & de plusieurs effroyables incendies. Tant s'en faut, comme porte fausement une certaine relation imprimée en *François* & *Italian*, que le tout à esté fait en suite des ordres que j'ay donnez, que je l'ay veu avec regret & horreur. Est aussi faux ce que porte la dite *Declaration* que le *Marquis* de *Pianesse*, m'ait commandé de les traiter paisiblement, sans hostilité, & le mieux qu'il me seroit possible; & l'evenement a bien monstré que les ordres estoient du tout contraires, veu qu'il est constant que sans distinction de ceux qui faisoient resistance ou qui n'en faisoient point, l'on les à traité avec toute sorte d'inhumanité, bruslé leurs Maisons, & saccagé leurs biens: quand l'on amenoit des prisonniers au *Marquis* de *Pianesse* j'ay veu ordre qu'il falloit tout tuer, pource que *S. A.* ne vouloit point de gens de la *Religion* dans toutes ses terres.

Quant à tout ce qu'il proteste en la mesme *Declaration* qu'on n'a jamais touché à aucun sinon dans le combat, ni fait le moindre outrage aux personnes inhabiles aux armes, je soustiens que ce la n'est point, puis que j'ay veu de mes yeux meurtir des hommes de sang froid, & tuer miserablement des femmes, des vicillards & petits enfans.

Pour ce qui est de la forme, en laquelle ils se sont mis en possession de toute la Vallée d'Angrogne, pour la piller & brusler entièrement, ils n'ont pas eu beaucoup de peine, car excepté six, on sept qui firent quelque mine de résistance, voyant qu'il n'y avoit point de mercy pour eux, il envoya tout le reste sans aucune résistance, car les paysans pensoyent plustost à fuir qu'à combattre, tellement que je nie formellement & le proteste devant Dieu que rien des cruautés que dessus, n'a esté executé par mon ordre, au contraire voyant, que je ne pouvois y apporter de remède, je fus contraint de me retirer & abandonner la conduite du Regiment, de peur d'assister à de si mauvais es actions. Fait à Pinerol ce 27. Novembre 1655.

DU PETIT BOURG.

Nous subsignez Capitaines aux Regiments d'Infanterie de Sault, & d'Auvergne, attestons avoir veu faire la presente Declaration dans ceste Ville de Pinerol, au Sieur du Petit Bourge, Capitaine au Regiment d'Infanterie de Grancey, & là ascrite & signée de sa propre main, en nôtre presence, en foy de quoy nous avons signé le present à Pinerol ce 25. Novemb. 1655.

S. HILAIRE Capitaine
d'Auvergne.
Du FAURE Capitaine
du Sault.

As for the manner how they put themselves in possession of all the Valley of *Angrognia*, to pillage, and burn the same entirely, they did it with ease enough, for (excepting six or seven, who seeing there would be no Mercy shown them, made some shew of opposition) he sent them away without the least resistance, the Peasants thinking rather how to flee, then to fight the Enemy: In sum, I deny absolutely, and protest, as in the presence of God, that none of those cruelties above mentioned, were executed by my Order, but on the contrary, seeing that I could not procure a remedy, I was constrained to retire, and quit the Conduct of the Regiment, for fear of being present at such wicked actions. Done at *Pignerol* the 27. *Novemb. 1655.*

DU PETIT BOURG.

We whose Names are here subscribed, Captains of the Regiments of the Infantry of *Sault* and *Auvergne*, do attest that we have seen the present Declaration made by the *Sieur du Petit Bourge*, Captain of the Regiment of Infantry of *Grancey*, in the City of *Pignerol*, and by him written, and signed with his own hand, in our presence. In witness whereof, we have signed this present Attestation at *Pignerol*, this 25 of *Novemb. 1655.*

S. HILAIRE Captain
of *Auvergne*.
Du FAURE Captain.
of *Sault*.

The Attestation of *Thomas Guiot* (Chirurgion) and *Francis Pras*, touching the boiling and eating of the Brains of some of the poor protestants during the heat of the Massacre in the Year 1655. Made the 7. Octob. 1655.

The true Original whereof is to be seen, together with the rest, in the publick Library of the famous University of
CAMBRIDG.

WE whose Names are underwritten do certifie, that we being at *Pignerol*, upon the three and twentieth of April, in the Year 1655. (it being a Feast day and the Fair of *St. George*) heard a certain young man of *Cumiane*, who was lately come from the Valley of *Lucerna*, and from the War that had been in those parts, (where he had al-

Nous soussignez, certifions que nous estans trouvés à *Pinerol*, le vingtroizieme d' *Auril*, de l'année 1655, jour de la feste, & foire de *St. George*, nous avons ovy un jeune homme de *Cumiane*, n' agueres venu de la *Val-lée de Luzerne*, & de la guerre qu' on y faisoit, qui mesme etoit un peu blessé à la



theirs with as much disdain as he had the former : however, that he might not too openly discover the black Design of the Council, *De propaganda fide & extirpandis Hæreticis*, before the hour of its Execution, he strove to disguise all his Answers to the poor People, in such ænigmatical terms, (not unlike the Devil heretofore in the Oracles) that though he gave them but cold comfort, yet he left them not without some glimmering hopes at least of a Day of Audience, for the hearing of their Grievances and Complaints, that so during this pause and intervall of time, all things might be in a better readiness for the Day of Slaughter ; which is the subject of the following Chapter.

CHAP.



CHAP. VI.

A brief and most authentick Narrative of some part of those extraordinary Cruelties which were exercised against the poor Protestants of the Valleys of Piemont, during the heat of the late Massacre, in the Year of our Lord 1655. in the Moneth of April.

Every particular Circumstance whereof was abundantly verified to the Authour, during his abode in those parts, both by Word of Mouth, and by the formal Attestations and Subscriptions of those very persons who were both Eye and Ear Witnesses of those inhumane Cruelties, the true Originals of some whereof he hath exposed to publick view in the Library of the University of *Cambridg*, and for several weighty Reasons hath reserved the rest in his own custody, ready to give any ingenuous person full and clear satisfaction.

IN the former Chapter the *Christian* Reader hath had a large Account of the Popish Design upon the poor Evangelical Churches of the Valleys, this gives him a distinct and faithfull Narrative of the Execution thereof, which verily was as adequate to the contrivance, (as to matter of Cruelty) as an Impression to the Seal.

Upon *Saturday* the seventeenth of *April* 1655. while the poor Deputies of the Protestants were, by the artifice of *Pionessa*, detained at *Turin* for an Answer to their Requests, (where the fifth and last Chapter leaves them) there arrived a great Army at *St. Giovanni*, which was now, together with *La Torre*, and all the lower parts, disinhabited, and in a most desolate and lamentable condition. This Army encamped, for the space of some hours together, in a place called *St. Georgio*, and in the Dusk of the Evening, fell into the Burgh of *La Torre*, where they met with not so much as one soul of the Protestants,

save

save onely a little company of eight or ten persons, who not at all thinking that the Enemy was there, were seeking up and down for something to satisfie their hunger: but so soon as ever they approached the Covent, they were immediately descried by the Monks, and the Troopers who had lien there concealed several days before, for that very purpose, who, to shew the kindness they had for them, saluted them with a great Volley of Shot, whereby they slew upon the place one *Giovanni Combe of Villaro*, and hurt *Pietro Rostain of La Torre*; thereupon the rest, who saw themselves thus encompassed on every side, immediately fled for their Lives.

Upon the Lords Day following, which was the eighteenth of the same Moneth, the Enemy ranged up and down throughout the Communalities of *La Torre*, and *St. Giovanni*, plundering and pillaging at pleasure. And upon the nineteenth (being now, like a Snowball, become the bigger by rowling, and their number increased to about fifteen thousand) they set upon the Protestants in several Quarters among the little Hills of *St. Giovanni*, and *La Torre*, but the poor People having for a long time foreseen their Design, and being prompted, by the Law of Nature to self-preservation, took courage, and stood upon their own defence, and the Enemy was vigorously opposed on every side, in one place, by Captain *Fahier*, and in other places, by the Officers of *St. Giovanni*, *Angrogna*, *Roccapiatta*, and their Troops. The next day, which was *Tuesday*, the Popish Army made three several Attempts to take away the Bell of *St. Giovanni*, and to burn the Church, (although situated in the Confines of *Angrogna*, to which the Marquess of *Pionessa* had always assured his Protection, as being a place excepted in the Order of *Gastaldo* for that purpose, and named for the Retreat of the rest that he banished and drove out of their Habitations) nevertheless for a diversion, they set upon those of *St. Giovanni*, who had their Rendezvouz about a Mile off, in a certain place called *Castelus*, on the side of the Mountain of *Briqueras*, as also at *La Torre*, towards *Taliaret*: but those of the poor People, who were then in Arms, did so courageously resist them, that they were constrained to a shamefull Retreat, with the loss of about fifty of their Men, and had not their Cavalry defended the Plain, they had been utterly defeated. In the mean while, there were none of the Protestants slain, except one of *Roccapiatta*, (upon whose dead Carcase they sufficiently revenged themselves) and another, *viz. Giovanni Brocher of St. Giovanni*. Upon the one and twentieth of the same Moneth, which was the terrible fatal day to the poor Protestants, the Marquess of *Pionessa*, by a hellish Stratagem held in Parley the Deputies of the Valley of *Lucerna* till Noon, and then treated them with a large Dinner, after which, they went their ways with much satisfaction and cheerfulness, their mindes being as well filled with good hopes, as their bellies with meat; for indeed, the Marquess of *Pionessa* by his smooth language and solemn asseveration had fully perswaded them, that there should not be the least hurt done to any, except those of *St. Giovanni* and *La Torre*, as being the places specified in the Order of *Gastaldo* to

be

be prohibited to those of the Reformed party; but as for all the rest, in case they should but receive and quarter some few Troops, as a token of their obedience, and that but for a short time, they might set their hearts at rest without fear or jealousie of the least inconvenience. Hereupon, the Agents of *Angrogna* went up to the head of those who it was pretended should onely go and quarter in those places, and there bestirred themselves with all the Perswasions imaginable, to keep the Men of their own party from making the least resistance; the same did those of *Villaro* and *Bobio*, never dreaming the sad consequence of so great unadvisedness; but the Enemies Men had no sooner entred in, but they found (when it was too late) how far the Catholicks keep Faith with those that they call Hereticks: for having used all possible artifices to draw the rest within their reach, they presently clapt to their Nets, and divided the Prey, putting all to Fire and Sword, slaying all they met with, that had but the likeness of Mankinde, and that in the most barbarous manner they could possibly devise; for a general description whereof, I shall refer the Reader to an Extract of one of their own Letters, before I come to a more particular description of those horrid and unheard of Cruelties.

A faith-

" they hanged some, and nailed the feet of others to trees, with their
 " heads hanging towards the ground, all which they endured constant-
 " ly. It's reported that they carried some of note, prisoners to *Turin*,
 " as namely our poor Brother Mr. *Gros Pastour*, and some part of his
 " family. In sum, there's neither Cattle nor any other provision left
 " in the Valley of *Lucerna*; what was saved was inconsiderable, and all
 " the rest our Enemies carried and sold to several Towns in *Piemont*.
 " 'Tis too evident, that all is lost, since there are some whole Com-
 " munalities, especially *S. Giovanni*, and *La Torre*, where the business
 " of setting fire to our Houses and Churches, was so dexterously ma-
 " naged by a *Franciscan Frier* and a certain *Priest*, that they left not
 " so much as one of either unburnt. In these desolations the Mother
 " has been bereft of her sweet Childe! the Husband of his dear Wife!
 " Those who were the richest among us, are forced to beg their bread,
 " yea which is worse, they are weltring in their own blood, and depriv-
 " ed of all the comforts of this life. And whereas there were some
 " Churches in *S. Martino* and other places, who have always been
 " heretofore as a Sanctuary to the persecuted, they have now them-
 " selves been summoned to quit their dwellings, and to depart every
 " soul of them, and that upon a suddain, without the least respite, un-
 " der pain of life. Neither is there any mercy for any of them, who
 " are found within his Royal Highness's Dominions. The pretext of
 " these strange Massacres, are, that we are Rebels to the Orders of his
 " Royal Highness, for not having brought the whole City of *Geneva*
 " within the Walls of *Mary Magdalene Church*; or in plainer terms,
 " for not having performed a pure impossibility, in departing in a mo-
 " ment from our houses and habitations in *Bubbiana*, *Lucerna*, *Fenile*,
 " *Bricheras*, *La Torre*, *S. Giovanni*, and *S. Secondo*; And also, for hav-
 " ing had our recourse to his Royal Highness by uncessant supplicati-
 " ons to take pity on us; who on the one side, told us, that he would
 " make no innovation; and on the other side, refused to give us leave
 " to depart out his Dominions peaceably, as we oft times beseeched
 " him, in case he would not suffer us to abide and enjoy the liberty of
 " our consciences, as had always done his Predecessours. True it is,
 " that the Marquess of *Pionessa*, did produce us another excuse, by the
 " hand of our *Procurator*, (and we have in our hands the very original!)
 " which was, that it was his Royal Highness's pleasure to abase and take
 " down our pride, for endeavouring to shroud our selves and take
 " Sanctuary under the protection of Foreign Princes and States.
 " To conclude, our beautifull and flourishing Churches are utterly
 " lost, and that without remedy, unless God Almighty work mira-
 " cles for us! Their time is come, and our measure is full! *O have*
 " *pity upon the desolations of Ferusalem!* and, *Be grieved for the af-*
 " *fections of poor Joseph!* Shew the real effects of your compassions!
 " and let your bowels yearn upon so many thousands of poor
 " souls who are reduced to a morsel of bread, for following the
 " *Lamb whither ever he goes.* We recommend our poor Shepherds,
 " together

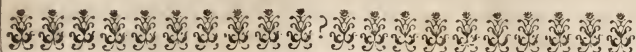
“ together with their scattered and dispersed flocks, to your fervent
 “ Christian prayes, and rest in haste

27. April, 1655.

Your most humble, and most obliged
 Servants and Brethren in
 the LORD.

I presume the Christian Reader is now somewhat prepared, by what has been already hinted, with the greater constancy, to behold those doleful spectacles which he shall have here presented before his eyes. The truth is, the cruelties which are here related, would abundantly exceed the belief of any man (save onely the Authors and Actors of them) were they not accompanied with such Authentick proofs, that he who denies the truth of them, must, at the same time deny his own reason and understanding: For if the formal Attestations of those that were eye witnesses and by-standers, may be of any force with us; if the strong and wofull cries of so many desolate and poor wretches, who have been miserably rob'd and bereft of their relations, houses, lands, and all other comforts, may in any manner gain our belief; In a word, if the formall deposition of one of the chief Commanders of that very Army who were the Actors of those cruelties, signed with his own hand, and that in the presence of two sufficient Witnesses, may persuade us to give any credit to such a Relation; Or (which is yet one degree nearer) if the voluntary confession of one of the Souldiers themselves, and one who had his own hands embrewed in the blood of those poor creatures, to some of his Comrades, in a boasting way, that he had many times during the heat of the *Massacre*, surfatted with eating the boyled Brains of those † *Barbets* (or *Protestants*). I say, if the Voluntary confession of such *Canibals* as these, may be accepted as Authentick proofs, then I doubt not but to give ample satisfaction to all, as well to those that fain would not, as those that as yet cannot easily believe such Monstrous cruelties, having inserted here, as followes, the true Copies of the said Depositions and Attestations, (which are indeed worthy of being communicated to posterity) and presented the very Original Subscriptions to the publike Library of the famous University of *Cambridge*.

Note here
 that in *Pi-
 mont* they call
Barbets those
 whom they
 in *France* call
Hugonots.



A
FAITHFUL TRANSLATE

O F

A sad, and mournful Letter, written (as is
 supposed) by some of the poor distressed Pro-
 testants of the Valleys of *PIEMONTE*.

CONTAINING,

A Summary, or brief Narrative of those hor-
 rible Cruelties, which were exercised against them,
 in the late Massacre, in *April*
 1655.

Peres & Freres,

*Nos l'armés n'ont plus d'eau, mais de sang, qui n'offusquent pas seu-
 lement, &c.*

Brethren and Fathers,

“ Our tears are no more tears of water, but of blood, which do
 “ not onely drown and obscure our sight, but even oppress our
 “ very hearts! Our pen is guided by a trembling hand! our brains
 “ are made dry by the many knocks we have received! and our minde
 “ so exceedingly troubled by such unexpected and suddain alarms,
 “ that we are not able to form a Letter, answerable to the intent of our
 “ mindes, or to the strangeness of our desolations. Wherefore we en-
 “ treat your pardon herein, and that you would be pleased among
 “ so many clods of blood, to gather up, and pick out the sense of
 “ our conceptions, and what we would (at least) impart unto you
 “ Whatsoever reports have been spread abroad of our stubbornness in
 “ refusing to have recourse to his Royal Highness, for the redres-
 “ sing of those our heavy grievances and molestations, you cannot
 “ but know that we have never at all desisted, from writing suppli-
 “ catory Letters, or presenting our humble Requests, by the hands
 “ of our Deputies, and that, they were sent, and referred, sometimes
 “ to the Council *de propaganda fide*, other times to the *Marquess of*
 “ *Pionessa*. And the last 3. times they were plainly rejected, and denied
 “ so much as an audience, under pretext that they had no Credenti-

"als, or Instructions sufficient to empower them, to promise and ac-
 "cept, in the name, and on the behalf of their respective Churches,
 "whatsoever it should please his Royal Highness to grant to, or be-
 "stow upon them. And by the instigation, and contrivance of the
 "Roman Clergy, there was secretly set in ambush an Army of six
 "Thousand men, who upon a suddain (being animated and encour-
 "aged thereto by the presence and utmost activity of the *Marquess*
 "of *Pionessa*) fell most violently upon those of *S. Giovanni* and *La*
 "*Torre*.

" This Army being once entred, and having gotten footing, was
 "soon increased, and became exceeding numerous by the addition
 "of a multitude of the neighbouring Inhabitants throughout all *Pie-*
 "*mont*, who hearing that we were given for a prey to the Plunderers,
 "fell upon the poor people with an impetuous fury. To these were
 "added a numberless number of Out-laws, prisoners, and other Of-
 "fendours, who thought hereby to have both saved their souls, and
 "filled their purses. And for the better opportunity to put their de-
 "signe in execution, they were forced to receive five or six Regiments
 "of the *French* Army, besides some *Irish*, to whom (as it is repor-
 "ted,) our Country was promised, and several other Troops of
 "Highway men, and Vagabond persons, under pretext of coming
 "into the Valleys for a *Rinfresco* (as they term it) or fresh Quarter.

" This great multitude, by vertue of a License from the *Marquess*
 "of *Pionessa*, being animated by the Monks, and conducted and en-
 "ticed to the work by our wicked and unnatural neighbours, fell up-
 "on us with such violence on every side, and in so horridly treache-
 "rous a manner, (especially in *Angrognia*, *Villaro*, and *Bobio*, to whom
 "the *Marquess* had engaged himself, that in case they would but con-
 "descend to the lodging and quartering of one onely Regiment in
 "each place, or Communalty, they should be secured from all harm
 "or violence) that in one moment of time all was turned into a con-
 "fused heap, and the Inhabitants constrained, after some skirmishes,
 "which they endured in their way for their own defence, to fly for
 "their lives, together with their wives and little children; and that
 "not onely those of the Plain, who had betaken themselves to the
 "Mountains, but likewise those of the Mountains themselves, who
 "had otherwise been certainly betrayed, and surpris'd. However, all
 "the diligence they could possibly use for their preservation, was not
 "sufficient to prevent the destruction of a very considerable number
 "of them: For in many places, (as in *Villaro*, and *Bobio*) they were fo-
 "hem'd in on every side, the Enemy having seized on the Fort of
 "*Mirzburg*, and by that means stopt the passage, that there was no
 "way left to flye or save themselves, but were most fearfully massacred
 "and put to death. In one place they cruelly tormented no less then
 "an hundred and fifty women and small children, and afterwards
 "chopt off the heads of some, and dasht the brains of others against
 "the Rocks. As for a great part of the Prisoners which they took,
 "from fifteen years of age and upwards, who refused to go to *Mafs*,
 "they

The Declaration of M. du Petit Bourg, first Captain of the Regiment of *Grancey*, touching the Cruelties that were exercised upon persons of all ages and sexes, among the poor *Protestants* of the *Valleys* of *Piemont*, subscribed with his own hand at *Pignerol*. 27. *Novemb.* 1655. in the presence of two other Commanders.

The true Original whereof is to be seen, together with the rest, in the Publick Library of the famous University of *Cambridge*.

JE *Sieur du Petit Bourg*, premier Capitaine au Regiment de *Grancey*, le commandant, & ayant eu ordre de Monsieur le Prince Thomas d'aller joindre le Marquis de *Pianesse*, & prendre ordre de luy, (lequel Marquis estoit à la *Tour*;) sur mon depart je fus envoyé querir par Monsieur L' Ambassadeur, lequel me pria de parler à Monsieur de *Pianesse*, & m'employer à accommoder les troubles qui estoient arrivez parmi ceux de la Religion des Vallées de *Piemont*, en suite dequoy je me suis adressé au dit Marquis, le priant avec beaucoup, d'instance qu'il aggreast, que j'entreprins le dit accommodement, & que je me promettois d'en venir à bouc, ce qu'il me refusa à diverses fois, qu'instance que j'en aye sçeu faire; & au lieu

I *Sieur du Petit Bourg*, first Captain of the Regiment of *Grancey*, who also commanded the same, having received direction from *Prince Thomas* to go and joyn with the Marquess of *Pianesse*, and to receive his Orders, (which Marquess was then at *La Torre*) when I was just upon my Departure, the Ambassadour sent for me, and desired me to speak to *Monsieur de Pianesse*, and to use my endeavour to accommodate the Troubles which were happened amongst those of the Religion in the *Valleys* of *Piemont*: in order whereunto I then addressed my self to the said Marquess, intreating him with much earnestness, that he would give way, that I might undertake the said Accommodation, which I supposed I might have been able to effect: But he refused this my Request, and that divers times, notwithstanding all the Endeavours I could possibly use to perswade him thereunto. And instead of the least mitigation

mitigation of Affairs, that this or any other consideration which I could lay before him, did then produce, on the contrary, I was witness to many great Violences and extreme Cruelties exercised by the *Bandets* and Souldiers of *Piemont*, upon all sorts of every age, sex, and condition whatsoever, whom my self saw massacred, dismembred, hanged up, burned, and ravished, together with many horrid confusions. And so far is it from truth, that the whole was done by virtue of those Orders which were given out by me (as is falsely alleged in a certain Relation printed in *French* and *Italian*) that I beheld the same with horrour and regret. And whereas it is said in the same Relation, that the Marquess of *Pionessa* commanded me to treat them peaceably, without hostility, and in the best manner I could possibly, the event clearly demonstrated, that the Orders he gave were altogether contrary, for as much as it is most certain, that without any distinction of those who resisted, from those who made no resistance, they were used with all sort of inhumanity, their houses burnt, their goods plundered, and when Prisoners were brought before the Marquess of *Pionessa*, I saw him give order to give them no quarter at all, because (said he) his Highness is resolved to have none of the *Religion* in any of his Dominions.

And as for what he protests in the same Declaration, as namely, that there was no hurt done to any, except during the Fight, nor the least Outrage committed upon any persons not fit to bear Arms. I do assert and will maintain, that it is not so, as having seen with my eyes several men kill'd in cold blood; as also women, aged persons, and young children, miserably murdered.

que cela ni aucune autre consideration que je luy aye donnée, aye en rien adoucies affaires, au contraire j'ay esté tesmoin de plusieurs grandes violences & extremes cruautés exercées par les Bandits du Piemont, & Soldats sur toute sorte d' aage, de sexe, & condition, que j'ay veu Massacrer, desmembrer, pendre, brusler & violer, & de plusieurs effroyables incendies. Tant s'en faut, comme porte fausement une certaine relation imprimée en François & Italien, que le tout à esté fait en suite des ordres que j'ay donnez, que je l'ay veu avec regret & horreur. Est aussi faux ce que porte la dite Declaration que le Marquis de Pianesse, n'ait commandé de les traiter paisiblement, sans hostilité, & le mieux qu'il me seroit possible; & l'evenement a bien monstré que les ordres estoient du tout contraires, ven qu'il est constant que sans distinction de ceux qui faisoient resistance ou qui n'en faisoient point, l'on les à traité avec toute sorte d'inhumanité, bruslé leurs Maisons, & saccagé leurs biens: quand l'on amenoit des prisonniers au Marquis de Pianesse j'ay veu ordre qu'il falloir tout tuer, pource que S. A. ne vouloit point de gens de la Religion dans toutes ses terres.

Quant à tout ce qu'il proteste en la mesme Declaration qu'on n'a jamais touché à aucun sinon dans le combat, ni fait le moindre outrage aux personnes inhabiles aux armes, je soustiens que ce la n'est point, puis que j'ay veu de mes yeux meurtrir des hommes de sang froid, & tuer miserablement des femmes, des vieillards & petits enfants.

Pour ce qui est de la forme, en laquelle ils se sont mis en possession de toute la Vallée d'Angrogne, pour la piller & brusler entierement, ils n'ont pas eu beaucoup de peine, car excepté six, ou sept qui firent quelque mine de résistance, voyant qu'il n'y avoit point de mercy pour eux, il envoya tout le reste sans aucune résistance, car les paysans pensoyent, plustost a fuir qu' a combattre, tellement que je nie formellement & le proteste devant Dieu que rien des cruantez que dessus, n'a esté executé par mon ordre, au contraire voyant, que je ne pouvois y apporter de remede, j'eus contrainct de me retirer & abandonner la conduite du Regiment, de peur d'assister à de si mauvais es actions. Fait à Pinerol ce 27. Novembre 1655.

DU PETIT BOURG.

Nous subscrivez Capitaines aux Regiments d'Infanterie de Saulx, & d'Auvergne, attestons avoir veu faire la presente Declaration dans ceste Ville de Pinerol, au Sieur du Petit Bourge, Capitaine au Regiment d'Infanterie de Grancey, & là ascrite & signée de sa propre main, en nôtre presence, en foy de quoy nous avons signé le present à Pinerol ce 25. Novemb. 1655.

S. HILAIRE Capitaine
d'Auvergne.
DU FAURE Capitaine
du Saulx.

As for the manner how they put themselves in possession of all the Valley of *Angrogna*, to pillage, and burn the saue entirely, they did it with ease enough, for (excepting six or seven, who seeing there would be no Mercy shown them, made some shew of opposition) he feat them away without the least resistance, the Peasants thinking rather how to flee, then to fight the Enemy: In sum, I deny absolutely, and protest, as in the presence of God, that none of those cruelties above mentioned, were executed by my Order, but on the contrary, seeing that I could not procure a remedy, I was constrained to retire, and quit the Conduct of the Regiment, for fear of being present at such wicked actions. Done at *Pignerol* the 27. Novemb. 1655.

DU PETIT BOURG.

We whose Names are here subscribed, Captains of the Regiments of the Infantry of *Sault* and *Auverne*, do attest that we have seen the present Declaration made by the *Sieur du Petit Bourg*, Captain of the Regiment of Infantry of *Grancey*, in the City of *Pignerol*, and by him written, and signed with his own hand, in our presence. In witness whereof, we have signed this present Attestation at *Pignerol*, this 25 of Novemb. 1655.

S. HILAIRE Captain
of Auvergne.
DU FAURE Captain.
of Saul.

The Attestation of *Thomas Guiot* (Chirurgion) and *Francis Piaz* touching the boiling and eating of the Brains of some of the poor protestants during the heat of the Massacre in the Year 1655. Made the 7. *Octob.* 1655.

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

VVE whose Names are underwritten do certifie, that we being at *Pignerol*, upon the three and twentieth of April, in the Year 1655. (it being a Feast day and the Fair of *St. George*) heard a certain young man of *Cumiane*, who was lately come from the Valley of *Lucerna*, and from the War that had been in those parts, (where he had al-

Nous soubsignez, certifions que nous estans trouvés à *Pincrol*, le vingtroizieme d' *Auril*, de l'année 1655, jour de la feste, & foire de *St. George*, nous avons ovy un jeune homme de *Cumiane*, n'aguere venu de la *Vallee de Luzerne*, & de la guerre qu'on y faisoit, qui mesme estoit un peu blessé à la



main; se vantant qu' avec six autres ses compagnons, ilz avoient communement fait cuire la teste d' un barbet, & Mangé la cervelle, mais qu' elle luy faisoit mal au coeur, ce qu' il disoit à un autre Piemontois, qui vendoit des pales, & autres outils de fer, & en la presence d' un François, qui neantmoins tous nous estoyent incognus, ce que nous asseurons en parole de verité comme l' ayant oüy de nos propres Oreilles, en testimonage de quoy nous avons icy apposé nos seings, ce septieme Octobre 1655.

*Thomas Guiot Chirurgien.
François Pra.*

so received a Wound in his Hand) boasting, that he, together with six other of his Comrades, had frequently boiled the Heads, and eaten the Brains of several *Barbets*, which (by the same token) had made him sick at heart. This he likewise related to an Ironmonger, where was present also a French man, who notwithstanding was unknown to any of us. All which we assure in words of truth, as having heard the same with our ears: in witness whereof we have hereto put our Marks the seventh of *October 1655.*

*Thomas Guiot, Chirurgion.
Francis Pra.*



The Attestation of divers Persons of known Honour and Integrity, who were for the most part both eye and ear Witnesses of the following barbarous and horrid Cruelties which were exercised against some particular Members of the Evangelical Churches in the Valleys of *Piemont*, during the heat of the late Massacre in the Year 1655.

The true original Subscriptions whereof the Authour has in his custody, ready to be produced, as occasion shall require, for the better satisfaction of the *Christian* and curious Reader.

Nous sous signes attestons, que le contenu, &c.

WE whose Names are here underwritten, do attest and declare in words of truth and soberness, that the following Narrative or Relation of several horrid Cruelties exercised against the poor Protestants in the Valleys of *Piemont*, contains nothing but the pure and naked truth, having here omitted many Relations of divers other Cruelties, exercised against those poor People, because not so substantially and abundantly verified; in faith whereof, we have here subscribed.

SARA

Sara Rastignole des Vignes.

Sara Rastignole des Vignes, about sixty years of age, being overtaken in a certain place called *Eyrals*, by divers Souldiers, was by them commanded to say her Prayers, which she having done, they urged her to repeat *Jesus Maria*, but the poor Woman refusing to do it, one of the Souldiers thrust a Sickle into



the lower part of her Belly, and ript her up to the Navel, and afterwards dragg'd the poor miserable Creature upon the ground, being half dead, till another of them came and severed her Head from her Body. The Daughter in Law to this poor Woman, who was constrained to hide her self in the Snow for the space of two days after, without any succour or nourishment, was an Ey-witness of this horrible Butchery.

Martha Constantine of St. Giovanni.

A certain Woman of *St. Giovanni*, whose name (as is credibly believed) was *Martha Constantin*, the Wife of *Jacopo Barral*, after she had seen several others before her most cruelly put to death, was her self first ravish'd, and then had her Breasts cut off, and likewise part of her Privities, by some of the Souldiers, who also carried the same to *Macel* in *Piemont*, where they fried them, and set them before some other of their Comrades, whom they there met accidentally, making them believe that they were Tripes, but having eaten a good part thereof, they told them plainly, that they were no other than Womens Dugs, &c. This



was taken so extremely ill by those that had been thus beguiled, that immediately a Quarrel arose thereupon, and indeed not without sufficient reason; for, all those that had eaten thereof found it to be of so ill a digestion, and it lay so heavy in their Stomacks, that they straightway fell grievously sick upon it, and some of them died soon after. This is certified by one of *Dauphine*, a Roman Catholic, (whom it were easie to name, if need required) and he related the same to one *Andrea Favel* of *Pinachia*.

Jacopo

Jacopo Michalino of Bobio his Servant.

A certain man of *Trafsiniere*, servant of *Jacopo Michalino of Bobio*, being taken prisoner the 8th. of *May*, received divers stabs with a Dagger in the sole of his feet, and in his Ears, by the hands of one *Gulielmo Roche* a famous Massacrer of *Lucerna*, and another called *Mandolin*, who afterwards cut off his privy Members, and then applied a burning candle to the wound, frying it with the flame thereof, that so the blood might be stoppt, and the torments of that mise-



erable creature prolonged; This being done to their mindes, they tore off his Naysls with hot pincers, to try if they could by any means force him to renounce his Religion. But when nothing would do, they tied one of his Legs to the Marquess of *Lucerna's* Mule, and so dragg'd him along the streets, till such time as he had almost ended his painfull life, and then binding his head about with a Cord, they strained and twisted the same with a staff so hard, that it made his Eys and Brains drop out of his Head; In the end, when they had sufficiently satiated their appetites with all the variety of cruelties they could well devise, they cast the dead Carcass into the River, that so both one and the other Element might be the better enabled one day to bear witness against their barbarous and inhumane actions.

Pietro Simond of Angrogna.

Pietro Simond of *Angrogna*, about fourscore years of age, was tied Neck and Heels together, and violently hurl'd down vast and formidable Precipices, but as he was falling down, he by the way met with a cragged branch of a Tree, and



there hung fast, in a most languishing condition for several dayes together (a most lamentable spectacle to behold!) not being able to help himself in the least, nor indeed capable of the help of any other, by reason it was a Precipice altogether in-accessible: I leave the Reader to make out the rest of this Tragedy, confessing my self not able to express it.

Esaia Garcino of Angrogna,

and

Daniel Armands Wife of La Torre.

Esaia Garcino of *Angrogna*, an old man of ninety years of Age, had first his body cut and hack'd in small pieces, and then his head chopt off: The like also was in a manner done to *Daniel Armands Wife of La Torre*, the gibblets and mammocks of whose torn Carkafs were strawed along the High-way, and hung upon the Hedges.



Two poor Women of La Torre.

Upon the 22th. of *April 1655.* in a certain place called *La Sarsena,* One Captain *Pola of Pancalier,* took two poor women of *La Torre,* and with a Fas-



chion ript up their Bellies, and left them groveling upon the Snow in this lamentable condition. And this was seen by Monsieur *Gros* Minister of *Villaro*.

Four poor Women, one of Villaro, and the other three of La Torre, with divers small children.

In the same place the Souldiers of *Bagnols* of *Pravillerm*, cut off first the Nose, then the fingers, and last of all the hands of a very ancient and decrepit woman, then left her to languish and die in this deplorable condition, without having so much as a hand to guide a morsel of bread to her mouth. They



also took many small children and tender Infants, and flung them down the Precipices, as the abovesaid Captain *Pola* confessed to Monsieur *Aghuit*, and Monsieur *Gros*, during the time of their imprisonment at *Turin*. Another woman of *La Torre*, by name *Magdalena*, Widow to *Giovanni Bertino*, being stript naked, had her Head tied between her Legs, and was thrown down a Precipice fearfull to behold. Another lame woman of *La Torre*, by name *Maria Reymondet*, Widow of the deceased *Jacopo Coing*, was found in a Cave, the flesh all flic'd from off the bones, and chopt as small as herbs to the pot; so that her body appeared no other then a meer Skeleton, or Anatomy. Another woman of *Villaro* whose name was *Magdalena*, Widow of the deceased *Pietro Pilot*, being exceeding decrepit, and blind with old age, was cut in pieces in a certain Cave near *Chastelus*.

Anna Daughter to Giovanni Charboniere

Anna, Daughter to *Giovanni Charboniere* of *La Torre*, had a long Stake thrust into her Privities, by some of the Souldiers, who in a barbarous way carried her upon their shoulders in manner of an Ensign, till they had wearied them-



selves, each man in his turn, and then they stuck the other end down into the ground, and so left her hanging in the ayr upon the Stakes end, as a most formidable and horrid spectacle to all that passed by that way.

Giovanni Andrea Michialin.

Giovanni Andrea Michialin of *La Torre*, being taken prisoner, escaped miraculously, after he had beheld with his eyes three of his Children torn in pieces limb-meal, and the fourth that was not above six Weeks old, snatcht out of



the arms of the Mother, it's swadling clothes taken off, and stript naked, and then its brains dash't out against the Rocks.

Jacopo Perrin, and David his Brother, of Villaro.

Jacopo Perrin, an Elder of the Church of *Villaro*, and *David* his Brother, were taken prisoners in their Beds, in a certain Village called *La Baudine*, and carried from thence to *Lucerna*, where they were clapt up in the *Marquess*'s prison, where they were most barbarously and inhumanely used; amongst other things, the bloody Butchers of that place stript off the skin off their Arms and Legs by long slices, in the form of Leathern points, till such time as they had left the flesh quite bare, and at length they were miserably starved to death in the same prison, where their Carcasses were likewise suffered to lye and putrifie.



Giovanni Pelanchion of Villaro.

Giovanni Pelanchion, a young man about 25. years of age, having been taken prisoner, and made his escape, was afterwards retaken by the souldiers, who



tyed one of his Legs to the tail of a Mule, and so dragg'd him violently through all the streets and corners of *Lucerna*; and because the poor wretch sometimes lifted up his head and hands through the great pain and anguish that he suffered by the grating of his body against the ragged flints in the streets, the hard-hearted Villains battered and bruised his Body with Stones and Brick-bats as he passed along, crying that he was possessed with a Devil which kept him from dying. After this they cut off his privy Members, and violently cramb'd them into the poor creatures mouth, and down his throat to stop his breath: At last they chopt off his head, and dragging him to the Rivers brink, there left him unburied. This cruelty hath been divers times verified in publike (with great regret) even by several of the Catholicks, as likewise by many of the poor Protestants themselves who were then prisoners, and were made to look on this dolefull spectacle.

Magdalena, Daughter of Pietro Fontano.

Magdalena, Daughter to *Pietro Fontano*, a beautifull and well-favoured Girl, about ten years of age, was taken by some of those Lecherous brut beasts, and because her age and stature was uncapable of the ordinary course of



Nature, they forced her Body (I leave the Reader to make up the rest) in so inhumane manner, that she was found afterwards half dead, and wallowing in her own blood.

A poor Woman of Villaro, with her young Infant.

Giovanni Tolafano, a Mercer of *Villaro*, as he was passing by the Hill of *S. Juliano*, saw a poor woman flying from the souldiers with a Cradle upon her head, wherein was a young sucking Childe, but seeing she was like to be overtaken by them, she left her Cradle in the middle of the way, as verily believing those Butchers could not possibly have such hearts of Adamant, as



to lay violent hands upon the poor innocent Babe, and so hid her self not far from the place in the cleft of a Rock. But those bloud-hounds having found the Infant in the Cradle, in a most Salvage manner took it out, and pull'd it into four pieces or quarters, and afterwards finding the Mother, ravisht her, then cut off her head, and left her dead body upon the snow.

The Daughter of Moyses Long, of Bobio.

The Daughter of *Moyfes Long* of *Bobio*, about ten years of age, was taken by the Souldiers of *Piemont*, as she was flying upon the Snow, who broaching her upon a Pike or Halberd, roasted her alive upon a broad stone not far off from the place: when they had thus done, they cut off a slice of



her fleih, intending to have made a meals meat on her, but not finding it thoroughly roasted, their stomachs would not serve them to eat it. This happened at *Villa Nuova*, hard by *Mireboe*, and the Authors of this barbarous Act, were heard by divers to tell the story to their Comerades, in a vaunting and boasting manner.

Jacopo Michelino of Bobio.

Jacopo Michelino, one of the chief Elders of the Church of *Bobio*, being taken prisoner, had his two hands tied to his privy Members, and afterwards hung upon a certain Gate in a most ignominious posture; but alas the shame was nothing to the torments, for, the whole weight of his body hanging upon so tender a part, the pain was most exquisite and almost incredible. And all this they did to make him (if possible) renounce his Religion; but seeing they could not prevail, they caried him away, together with other prisoners, where,



after having with incredible constancy endured a world of other cruelties, he exchanged the sufferings of this miserable life, for the joys of a better. In like manner, *Pietro Gras*, during the time he was prisoner, saw two of the poor Protestants a little above *La Sarcena*, hanging in a most hideous manner meerly by their privy members, and their hands tied behinde them, till at last their very bowels were almost torn out, and thus they died with horrible pain and anguish.

Giovanni Rostagnol of Bobio.

Giovanni Rostagnol, being full fourscore years of age, had his Nose, his Ears, and other parts of his Body cut off, and left in this languishing and forlorn con-



dition upon the Snow, where having laid a long time, at last he gave up the ghost.

Daniel Salvagiol, and his Wife, with Giovanni, Ludovico, and Bartholemo Durant, and Daniel Revel, all of Roras, and Paolo Reynaud of Bobio.

Daniel Salvagiol, with his Wife, as likewise Giovanni Durant, Daniel Revel, Ludovico and Bartholemo Durant, Brothers, all of Roras, and Paolo Reynaud of Valguichiard in Bobio, were taken by the Souldiers, who cramming Gun-powdet



into their Mouths, and down their Throats, set Fire to the same, and so tore their Heads in flitters. I leave the *Christian* Reader to make what Reflections he please upon this devilish and prodigious usage of the poor Saints of *Jesus*.

Jacopo di Ronc.

Jacopo di Ronc, a School-master of *Roras*, being stript stark naked, after that they had tore off his Nails with Pincers, and made a thousand Holes in his Hands with a Daggers point, was dragged by a Cord that was fastened about his Middle, through the Bourg of *Lucerna*, and every step as he marched along, one of the Souldiers on one side cut off a Piece of his Flesh with a Fauchion, and another on the other side gave him a great Blow with a Staff, crying in the following words *E ben Barbet andares tu à la Messa?* that is, *Well! what sayest thou now Barber, wilt thou yet go to Mass?* To which the poor Creature with an incredible constancy, as long as he was able to speak, made answer, *Piu prest la Mort, que la*



Messa! amasseme prest per amour di Dio! that is, *Much rather Death, than the Mass!* Dispatch me quickly for the love of God! By and by came one *Villemin Roche*, a famous Persecutour, who as soon as ever he saw him, cried out, *Lo, here's the Minister of Roras*, giving him a deadly Blow athwart the Head with a Back-sword, after which he caused him to be brought to the Bridg *L' ayal*, and cutting off his Head, threw him into the River of *Pelis*, which rolled the dead Body down as far as *Bubliana*, where it was found and buried.

Paolo Garnier.

Paolo Garnier of *Roras* being taken by those Murderers, they first violently pull'd out his Eys, and cut off his privy Members, thrusting his Yard into his Mouth: and in this posture expos'd him to publick view for several days toge-



ther. But being not content with this, they afterwards in a most butcher-like manner stript this poor Creature alive, and then cutting the Skin into four parts, hung the same up, in four Windows of four of the principal Houses of *Lucerna*.

Daniel Cardon of Roccapiatto.

Daniel Cardon of Roccapiatto, being taken by some of the Souldiers a little above the Temple of S. Giovanni, they cut off his Head, and then took out his



Brains, and frying the same, eat them up, they also cut open his Stomack, and were taking out his Heart to fry that and eat it, but they were affrighted by some of the poor Peoples Troops that were coming that way.

Margarita

Margarita Revel of *La Cartere*, and *Maria de Pravillerin* in *S. Giovanni*; as likewise *Madona Lena* and *Jeanna Batzan* of *La Torre*, the third eighty, the first fourscore and five, and the other two ninety years of age, of whom the second and the third were blinde.

Margerita Revel of *La Cartere* of the age of fourscore and five years, the Mother in Law of Captain *Paolo Genoulat*, and *Maria di Pravillerin* of the age of ninety years and blinde, both of *S. Giovanni*, were taken, and in a most barbarous manner burned alive in the place called *Les Vignes*, on the one side of *An-*



grogna, which was seen and hath been attested by *Judith Grand*, and by the Wife of *Matthieu Jordan* of *La Torre*, as also by *Maria* Daughter of *Jacobo Davide*. In like manner were handled *Madona Lena*, and *Jeanna Batzan*, both of *La Torre*, the last ninety, and the first eighty years of age, and blinde.

The Widow of the deceased *Giovanni Ugon* of *La Torre*.

A certain Widow of the deceased *Giovanni Ugon* of *La Torre*, who had lain extreme sick for three years together, was taken by the Souldiers, and together wth one of her Daughters, drawn upon a kinde of a Car, through the Streets of *La Torre*, where, as they passed along, some of those Sons of Bloud, stab'd their Bodies with Prongs, Pitch-forks, and other such like Instruments, others



bruised their Bodies, with Flints, and afterwards flung them into the River of *Angogna*, where they soon dispatcht them with Flints and Bats: the truth of which is attested by several of the Papiſts themſelves, and that with an abhorrency of ſo abominable a Cruelty.

Paolo Giles of La Torre.

Paolo Giles of La Torre, as he was flying from the Murderers, received a Shot on the Neck, in a certain place called *La Combe di Macanail*, after which they slit



all his Face through the Chin and Nose, and then having dispatcht him, left his Carcase to be eaten by the Dogs.

Eleven Men forced to throw one another into the Fire.

Mr. Gros's Pastour of *Villaro* in *Bobio*, told the Authour, during his abode at *Geneva*, that being at *Pignerolio*, he heard several persons affirm in the presence of *Monsieur de la Simone Major* of *Pignerolio*, that some of the Murderers having



taken eleven Men at *Garcigliana*, heated a great Oven or Furnace red hot, and caused those poor Creatures to throw one another into the said burning fiery Furnace successively; and when it came to the last Man, they themselves threw him in also.

It is a thing most certain likewise, that very frequently those Bloud-hounds pursued and hunted out Multitudes of those poor Protestants among the Rocks and Mountains, by the very traces of their bleeding Feet and Legs, which had



been sorely cut and mangled by the Ice and Flints which they met with by the way, in their Flight.

The foregoing Relations are some choice Stories pick'd and cull'd out of the Heap, to present the Reader with in their lively Idea's. These that follow, are a Mels of Cruelties, which may very well serve for the second Course, many of them being notoriously cruel and barbarous, and every syllable of them verified by most authentick Attestations, which the Authour reserves by him for several weighty Reasons, being ready to give any ingenious person all possible satisfaction therein.



In S. Giovanni.

Michel Gonet.

Michel Gonet of *Lucernetta*, a man of ninety years of age at the least, was burnt alive in a place called *Sarcena*, towards the Mountains of *Bobio*, where he had fled and hid himself.

Bartholomeo Frasche.

Bartholomeo Frasche, of *Fenile*, was taken by the Souldiers, who after they had all slashed and sliced his Legs, thrust a poysoned Knife through his heels, and in this wofull plight dragg'd him to the common prison at *Turin*, where he died soon after.

Giovanni Baptista Oudri.

Giovanni Baptista Oudri, an old man of *S. Giovanni*, was cruelly murdered at a place called *La Sarcena*, after he had been very barbarously used.

Magdalena la Peine.

Magdalena la Peine, a woman of about thirty five years of age, being pursued close by the Enemies, and knowing what measure she should receive from them, chose rather to cast her self down a Precipice very formidable to behold, then to fall into the hands of such bloody Butchers.

Marguerita Revella.

Marguerita Revella, a woman of about fourscore and five years of age, together with another woman of ninety, and blinde with very age, by name *Maria di Pravillerm*, were burnt to death.

Maria Davi.

Maria, the Daughter of *Jacopo Davi*, was murdered by the Souldiers.

Michele Bellino.

Michele Bellino, with one *Anna di Pol Bochiardino*, and *Giovanni Pietro Marguet*, their servant, were beheaded by the hands of *Cattalino*, and *Francisco Lemna* of *Briqueras*.

Daniele Pellene.

Daniele Pellene was massacred in *Angrognia*.

Michele

Michele Parise.

Michele Parise was beheaded at *Cavor*.

Giovanni Danna.

Giovanni Danna, was burnt alive in a Barn, at a certain place called *La Maria*, in *Angrognia*.

Daniele Gonin, and David Chianforan.

Daniele Gonin, and *David Chianforan*, of *La Piente* were cruelly massacred.

Pietro Mallanots Daughter.

The Daughter of *Pietro Mallanot*, a Counsellor of *S. Giovanni*, was rolled from the top of a Precipice, to the bottome, with her Brother, a little infant of eight moneths old, in her Arms, and two days after they were found by their Father quite dead, upon the Snow, both the Girl, and the little infant her brother in her arms.

Giovanni, Son of Pol Parise.

Giovanni, Son of *Pol Parise*, with his Wife and childe, as also the Daughter of *Giovanni Prin*, were all fearfully murdered; especially the Wife of *Pol Parise*, who was hurled down a mighty Rock, with a little infant in her arms, and three days after, was found dead with the little childe alive, but fast clasped between the Arms of the dead Mother, which were cold and stiff, insomuch that those that thus found them, had much ado to get the young childe out.

Paolo Chiairet's Wife.

The Wife of *Paolo Chiairet*, together with two small Infants, was inhumanely put to death.

Fosepho Chiairet, and Paolo Garniero.

Fosepho Chiairet, who had received a wound in the fight a little before, was slay'd at *Lucerna*, and had the Grease taken out of his body. The same likewise done to *Paolo Garniero*.

Maria Peul.

Maria Peul was massacred.

Mattheo Turin.

Mattheo Turin being taken at *Angrognia*, was carried from thence and massacred at *Lucernetta*, close by the Bridge of *Lucerna*, and his Carcass was afterwards eaten by the Dogs.

Marguerita Saretta.

Marguerita Saretta, was stoned to death, and her dead body cast into the River from off the Bridge of *Balsye* in *Angrognia*.

Joshua Albarino.

Joshua Albarino, was made Prisoner, and afterwards privily made away, so that he was never more to be found, nor was it at all known what became of him.

Laurentio Pont.

Laurentio Pont, was murdered at *Bubbiana*.

Cypriano Bastia.

Cypriano Bastia was inhumanely starved to death at *Luserna*, and his dead body afterwards cast to the Dogs.

In Angrognia.

Jacopo Simond, and Catharina Coiffone.

C*atharina Coiffone* a poor lame woman, and fourscore years old, was dragged bare-foot, to a certain place called *Chiodes*, where they cut off her head, and left her body unburied upon the Snow. The like was also done to *Jacopo Simond*.

Isaiab Ricca, and Catharina Simond.

Isaiab Ricca, and *Catharina* the Wife of *Pietro Simond*, a decrepit old woman, were taken by the feet, and hurled down the Precipices of the ragged Rocks, in a manner dreadfull to behold. The last of these, *viz. Catharina*, had first her brains dash't out against the Rocks, before she was thus thrown down the Precipices.

Feanna Praessuch.

Feanna a poor innocent, the sister of *Antonio Praessuch*, had her head cut off in a certain place called *Gachet*, and her body cast into the cleft of a Rock, whence it was with very much difficulty taken out some days after.

Bartholomeo Odin.

Bartholomeo Odin, a poor man of at least fourscore years of age, was first thrown down some part of the Rocks, and it happening that he was not quite dead with the fall, he was afterwards in a barbarous manner dispatch't by the Souldiers, who left his dead body naked and unburied.

Davide Fenovil, and the two Daughters of Stephano Chiauvia.

Davide Fenovil, who had been lame for above twenty years before, as also the two Daughters of *Stephano Chiauvia*, had first their heads chop't

chopt off, and afterwards their bodies thrown down the Precipices.

David Ricca.

David Ricca, was murdered in a Barn, and afterwards the Barn was thrown down upon his dead body (a better grave then the rest of his fellowes had.)

<p><i>Laurentio Odino,</i> <i>Pietro Coga,</i> <i>Thomas Benech,</i> The Mother and a Sister of <i>Paolo</i> <i>Giouvio,</i></p>	}	all cruelly murdered.
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Antonio Bertino.

Antonio Bertino, flying for his life to the higher part of *Angrognia*, had first his Nose, Paps, and Privities cut off, and then his head cleft in twain.

Two Children of Giovanni Pont.

Two Children of *Giovanni Pont* were murdered, and then their bodies burnt and consumed to ashes.

<p><i>Daniel Bonet</i> a Reverend Elder, and <i>Davide Fraschia,</i></p>	}	massacred.
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Giovanni Revel.

Giovanni Revel was first used in a horrible and barbarous manner, and then had his head cut off by *Gulielmo Roche*, for answering him upon his Interrogates, that he would live and dye in the *Protestant* Religion.

Jeanna Bonetta.

Jeanna Bonetta, above fourscore years of age, was cruelly put to death.

Maria Genolat.

Maria, the Wife of *Giovanni Genolat*, although a very aged woman, was first abused by the Souldiers, and then to the ground.

Fosepho Pont.

Fosepho Pont, had first a wound in the Reins of the back, and then his body cut off in the middle, which was found in this lamentable condition a while after at *La Roche Manced* unburied, and not to be approached by reason of its noysom smell.

At La Torre.

Mattheo Peloux.

Mattheo Peloux, of *Pravillerm*, inhabiting formerly at *Chabriols*, was taken at *La Comba of Villaro*, and having received first a wound in his body, by a Musquet-shot, was burnt alive in the Church of *De Combe*.

Daniele de Maria.

Daniele de Maria, being fled into a certain place called *Clotigas*, and lying there sick, after he had seen two of his own children murdered before his eyes, was himself barbarously dispatched in his bed.

Maria Remondet.

Maria Remondet, Widow of the deceased *Facopo Coing*, a lame woman, after she had lain five Weeks in a Cave, her body was found cut in pieces, and minced (as the Proverb is) *as small as herbs to the Pot*.

Juditha.

Juditha, Widow of the deceased *Daniele de Rosignol*, being four-score years old, was a long time dragg'd up and down upon the ground, and at length they cut off her head.

Magdalena Grand.

Magdalena Grand, the Wife of *Giovanni Grand*, as she was flying for her life, fell into a deep River, and was drowned.

Magdalena the Mother of *Daniele Reymond*,
Daniele Martino,
Mattheo Bertino, and *Marguerita* his Wife, } massacred.

Philippo Viton.

Philippo Viton was massacred in a certain place called *Pertusel*.

Magdalena Armand.

Magdalena, Widow to the deceased *Facopo Armand*, was murdered at the mouth of a Cave at *La Sarcena*.

Three Infants of *Pietro Fine* were stifled in the Snow.

Paolo Belin, together with his Mother and Daughter, were massacred.

Giovanni Charboniere.

Giovanni Charboniere, Son of the deceased *Antonio*, was massacred, and his Daughter (who was an innocent) was first stript stark naked and then had a long Stake driven through her belly, whereof she died.

Lucia

Lucia Besson.

Lucia the Wife of *Pietro Besson*, a woman very great with childe, and not far from the time of lying down, as she was flying for her life, was so affrighted with the dismal cries and screechings of some that were murdered not far from the place where she was, that she was brought a bed upon the Mountain *Julian*, where she was afterwards found dead, with the Infant that was newly born, and two other sucking children lying by her.

Francisco Gros.

Francisco, son of the deceased *Valerio Gros*, a Minister, was taken, and while he was yet alive, had his body cut in small Gibblets, in the presence of his own wife (to add to the misery) and afterwards the same men took two of their small children, and most cruelly murdered them.

Thomas Margher.

The Sieur *Thomas Margher*, an Elder of *La Torre*, being hunted from his House and habitation to a place called *Mirobocas*, was there miserably starved to death with hunger and cold.

Three infants of *Stephano Millan*, massacred.

Juditha Revelin, with seven Children.

Juditha Revelin, and her seven Children, great and small, were all barbarously murdered in their beds.

Josepho Michialino, and his three Children.

Josepho Michialino, was murdered, and three of his Children were stifled in the Snow.

Daniel Revelino, massacred.

Anna Armand.

Anna the Widow of *Daniel Armand*, a woman about 75. years old, was taken at a place called *Tagliaretto*, and there cut in pieces by the Souldiers of *Cavor*.

Anna Armand,

Faci Magnet,

Daniel Coin and his Mother,

Giovanni Cynard,

Anna Mallanot, an innocent, inhumanely butchered.

Magdalena Crespin, cruelly beaten to death.

Giovanni Rossset, together with his Wife, and three of his children, massacred.

Paolo Giaquino died in prison at *La Torre*, through hard and cruel usage.

Jacopo

Facopo Pecols Wife and Son,
Marguerita Fontana,
Magdalena Ugon,
Laurentio Malano's Wife,
Marguerita Boncts,

} were all thrown down the Rocks
 at *Tagliaresto*, and so died
 miserably.

Gaspar Fayol's Wife.

The Wife of *Gaspar Fayol* was first taken Prisoner, and after they had forced her to labour hard for them about cutting of Corn, and other Harvest work, at last came behinde her and cut off her Head as she was thus labouring with much diligence.

Facopo Rosseno.

Facopo Rosseno refusing to say *Jesus Maria*, being first most cruelly beaten with Sticks and Clubs, and having received several Shots in his Body, had at last his Head cloven in two by the Souldiers.

Anna Giaymet.

Anna the Wife of *Giovanni Giaymet* of *La Torre*, had her Head cut off between *Bagnoli* and *Cavor*, and her Body exposed to wilde Beasts.

Three Children of *Giovanni Dominico*, and *Marguerita* his Wife.

Three Children of *Giovanni Dominico*, with one who belonged to him, by name *Filastre*, were burned alive together in a House, at *Bruneto* in *Tagliaresto*.

Two Children of *Stephano Milano Francesquino*, (both of them dumb Creatures) were most unmercifully and savagely murdered.

Bartholemi Bertinet.

Bartholemi Bertinet, the Son of *Facopo Bertinet*, was murdered at *Famolase*, because he would not put off his Hat, and worship a certain Temple in that place, as he was passing by it, and had his dead body exposed to the wilde Beasts.

Bartholemi Giamet.

Bartholemi Son of *Bartholemi Giamet*, as he was flying for his life, was smothered in the Snow at the Hill of *St. Juliano*.

Susanna Giacquin.

Susanna the Daughter of *Paolo Giacquin*, as she was making resistance against a certain Souldier that would have abused her, and by chance had pusht him down a Rock, was cut in pieces by some other Souldiers that came that way just at the same time.

Maria Bellin, and *Maria Paglias*.

Maria Widow of the before deceased *Facopo Bellin*, and *Maria* Widow

dow of the before deceased *Giovanni Paglias*, were both massacred, and their dead Bodies afterwards devoured by wilde Beasts.

Marguerita Chialmis, and *Marguerita Bonetta* were both murdered.

Pietro Richiardon, together with the Wife of *Giovanni Allora*, alias *Ben*, and *Marguerita Copin*, were all massacred.

Giovanni Pallias.

Giovanni Pallias, a poor Peasant of the Commualty of *La Torre*; being taken Prisoner by the Souldiers, after all manner of Reproaches and Scorns which those of the Convent and Town cast upon him, both in Words and Actions, was by special Order of the Marquefs of *Pionessa*, dragged by the Hangman to a certain place not far from the Convent, where the said Marquefs was himself in person; when he came thither, the Marquefs plaid the Under-Sheriff, (a worthy Imployment for a Gentleman of his quality) and commanded the Hangman to place the poor Peasant at the foot of a Ladder, which was set up against a Tree, and to prepare all things for Execution; at which time the Monks and Mafs-priests who had conducted the condemned Innocent from his Prison to the Gallows, (and who indeed ought to have shewn him the way up the Ladder also) did not cease to use all the Arguments which either the Devil, or their own Invention could possibly furnish them with, to shake the Faith and the constancy of this poor Creature: but all in vain; for, so far was he from being affrighted with the pale face or terrours of Death, that all his Expressions or outward Gestures plainly demonstrated the inward Extasies and Joys of his Heart, to see himself accounted worthy to suffer for the Cross of *Christ*: and notwithstanding they often pressed him to remember the sad Estate that he must leave his Children and Family behinde him in, he always answered them, that it was his hearty Prayer to Almighty God, that his Children might follow their Fathers steps, and die like himself: whereupon the Mafs Priests seeing all their Persuasions and Temptings were but as sounding Brass and tinkling Cymbals, they lent the Hangman their helping hands to end the poor man's miserable days; and because they could not shake him from his Principles, they hastened to turn him off the Ladder.

Paolo Clement.

This *Sieur Paolo Clement*, an Elder of the Church of *Rossana*, not many days after the Execution of the abovesaid *Pallias*, was brought by the Monks and Mafs Priests to the very same place, where they shewed him the dead Body of the other, thinking thereby to scare him out of his Principles and Profession; but the good man answered them with undaunted courage, that *they might be able to kill the Body, they could never be able to prejudice the Soul of a true Believer*. However, he assured them, that God would be the Avenger of all the innocent Bloud that they had spilt, (*Iddio sarà la Vendetta di tanto sangue inno-*

cente che si spande) and thereupon, having first used some spiritual Ejaculations, and prepared himself to yield up his Soul to God that gave it, he desired the Hangman to dispatch him. Now three or four days after the death of this holy and devout Man, the Marquefs of *Pionessa* happening to pass that way, one of his Souldiers discharged a Musquet against the dead Corps, whereupon there gushed out a Stream of fresh coloured Bloud, which the said Marquefs observing, told some that were near him, *Questo sangue crida vendetta. i. e. This Bloud cries for vengeance.* After this, both their dead Bodies were hanged up, each of them by one foot, upon a Tree, near to the Gate of *La Torre*; and when any Prisoner of the Reformed party passed by that way, they were compelled to go and kiss those dead mens privy members, that so they might put a like ignominy upon the Living and the Dead together. But by reason of the multitude of Bullets that were shot against them by the Souldiers passing that way, it was not long before they fell all in pieces.

Andrea Gillio, Son of *Pietro Gillio* Pastour of *La Torre*, and *Bartolomei Copin*, were both cruelly massacred.

Magdalena Juliano.

Magdalena, the Wife of *Stephano Juliano*, was first wounded with a Shot which she had received, and then had her Body cut all in pieces.

In Villaro.

Daniele Rambaut.

D*aniele Rambaut* of *Villaro*, a Man charged with a numerous Family, was taken Prisoner and carried to *Paysana*, with several others his Neighbours, where after he had been a while imprisoned, and by no means to be wrought upon by the Monks & Mass Priests to pronounce the words *Jesus Maria*, (although pressed to it with many Threats and Artifices) the Tormentours first cut off his Fingers, one after another, and then his two Hands, and last of all with a Shot in his Stomack gave him his deadly Wound: but (as their usual custome was) not contenting themselves without exercising their malice upon the dead Bodies of the Protestants, they dragged his Carcase to the Rivers side, where it was eaten up and devoured by Dogs and wilde Beasts.

Pietro Chabriolo.

Pietro Chabriolo the Son of *Josepho Chabriolo* of *Villaro*, being taken by the Souldiers near the Houle of one *Laurentio Durant*, they placed a great

a great quantity of Gun-powder about his Body, and putting Fire to the same, tore him to pieces.

Pietro Bertino Maghit.

Pietro Bertino Maghit, of *Villaro*, was massacred in the Village of *Pertusel*, having been first sorely wounded with those many Slashes and Cuts that he had received in most parts of his Body.

Pietro Mondon.

Pietro Mondon of *Villaro*, (whither he had formerly fled for Refuge) was overtaken by the Enemies as he was flying from his own House towards the Mountains of *Chiapelet*, and there was cruelly murdered by them.

Giuditha Rostagnol.

Giuditha the Widow of the afore deceased *Daniele Rostagnol* of *Villaro*, had first her Head chopt off in a certain Cave of *Chastelus*, and afterwards her Body thrown down the Rocks.

David Geimet and his Mother.

David Geimet of *Villaro*, together with his Mother who was exceeding aged and decrepit, was barbarously murdered by the Souldiers among the Villages of *Moussa*.

Daniele Fellipone.

Daniele Fellipone had his Head hackt off from his Body as he was lying in his Bed in the House of one *Giovanni Fiantino*, at *Villaro*.

Antonio Calieris.

Antonio the Son of the afore deceased *Samuele Calieris*, (a dumb and innocent Creature) was most inhumanely butchered, as he was sitting by the fires side, at a place called *Clotillart*.

Peiron Minan.

Peiron Minan was caught by the Souldiers as he was making his Escape out of his own House, and in a very cruel manner by them killed upon the place where they caught him.

Pietro Moninat.

Pietro Moninat and his Wife lying both of them extreme sick and weak, were butchered at the Alpe of *La Roussa* by the Souldiers; who also finding in the same House one of their Children, being a poor Infant, lame and impotent, cut off its Legs, and so left it in that miserable plight. There was also in the same House a poor Girl, another of their Children, who had been dumb from its Cradle, found by some of the Neighbours not long after, starved to death for want of sustenance.

Susanna Fantino.

Susanna, Widow of the afore deceased *David Fantino*, was cruelly murdered in the Village of *Liuzza*.

Davide Fontano.

Davide Fontano of *Villermimo*, a man exceeding aged and feeble, was massacred in the Village of *Bezza*, and afterwards had his Body dragged up and down by the Souldiers in a most unseemly manner.

Giovanni Gaio.

Giovanni Gaio, Son of the afore deceased *Antonio Gaio* of *Pyavillerm*, who had formerly fled to *Villaro* for Refuge, was massacred in his Flight towards the Mountains of *Balmedaut*.

Daniele Benech with his two small Children.

Daniele Benech, an Inhabitant of *Villaro*, was taken by the Souldiers in one of the Villages of *La Cercena*, who first cut off his Nose, his Ears, and other parts of his Body, till such time as they had dispatched him; and afterwards left the mangled pieces upon the Hedges and Bushes of the said place. There were also two small Children of the abovesaid *Daniele Benech* stifled in the Snow at the same time, for want of a Father to lead and conduct them.

Daniele Garre.

Daniele Garre, Son in Law to the Sieur *Mondonis*, was most unmercifully murdered by the same Souldiers, who had dispatched the abovesaid *Benech*, in the Village of *La Cercena*.

Maria Gril.

Maria Widow of the afore deceased *Daniele Gril Bourgoin* of *Villaro*, was horribly murdered by the Souldiers at *Macanail* near *La Cercena*, whose Body was afterwards eaten up and devoured by wilde Beasts.

Pietro Berardo.

Pietro Berardo of *Villaro*, being pursued hard by the Souldiers towards the Mountains of *Balmedaut*, his Foot unhappily slipt in a narrow passage as he was flying, and so he fell down the side of an high Rock, where he was afterwards found dead.

Maria Pelanchion.

Maria the Widow of the afore deceased *Daniele Pelanchion* of *Villaro*, being taken by the Souldiers at *La Combe delli Carbonieri*, after they had abused her, they shot her almost to death, and then flung her into the River of *Valguichiart*: this poor Woman being not quite dead, with much pains and many shifts, (very pitifull to behold) got out of the River again, and laid her self down in the Sun, hoping by the heat thereof to be somewhat revived and refreshed; but the Souldiers

diers perceiving that, took her again, and fastening a Rope to her Feet, dragged her to the Bridg, and there they hung her up by the Feet, in which posture they shot her to death, and afterwards left her stark naked upon a Rock.

Maria Monino.

Maria the Wife of *Daniele Monino*, was taken by the Souldiers in the Village of *Liuzza*, who having broken her Jaws in pieces, and given her a very deep Cut in the Neck, so that her Head was half on and half off, left her in this languishing condition, where, after enduring unpeakable Torments for divers days together, she departed this miserable life.

Maria Negrino and her Daughter.

Maria Widow of the afore deceased *Davide Nigrino* (a poor Begger of *Villaro*) together with a Daughter of hers who was an Innocent, were both of them inhumanely massacred in the Village of *Bozza*, and their dead Bodies afterwards thrown into the adjoining Woods.

Anna Arduino.

Anna Widow of the afore deceased *Arduino*, was massacred in the Mountains of *Chiapetet*, where also her Body was left unburied.

Susanna Bals.

Susanna Widow of the afore deceased *Samuele Bals* of *Villaro*, was taken by the Souldiers in the Village of *Balmedant*, who after they had abused her at their pleasure, shut her up between two Stone Walls where she was miserably starved and pined to death.

Daniele Bert.

Daniele Bert of *Villaro*, endeavouring to defend his Wife from the Rage of the Souldiers, was by them massacred in the Village of *Liuzza*.

Susanna Calvio.

Susanna the Wife of *Facopo Calvio* of *Villaro*, being sorely wounded by the Souldiers at *Cercena*, got into a Barn that was there close by; which the Souldiers perceiving, they set fire to the Barn, and so burnt her Body to Ashes.

Faci Magnet.

Faci Magnet was murdered in the Village of *Pertusel*, at a certain place called *La Maisonetta*.

Daniele Pelanchion.

Daniele Pelanchion of *Villaro*, was massacred in a certain Village called *Meinet*, close by *Brezza*.

Catharina Fontano.

Catharina, Widow of the afore deceased *Daniele Fontano*, was massacred among the Villages of *Bezza*, where she was found afterwards with the very Sword wherewith she was killed, sticking in her bowels. It may be those that were so bloody to thrust it in, had not the heart to pluck it out again.

Magdalena Roussa.

Magdalena Roussa, a poor Innocent, had her Head chopt off by the Souldiers upon the Mountains of *Chiapelct*.

Micheli Bertino.

Micheli Bertino, was cruelly murdered by the Souldiers upon the Mountains of *La Cercena*.

Stephano Perino.

Stephano Perino, a very aged man of *Villaro*, was massacred close by his own House, which in a manner adjoynd to the Town.

Daniele Bertino, his Childe.

A Childe of *Daniele Bertino*, who had been from the Womb both Dumb and an Innocent, was by the Enemy burnt in a Barn at *Balme-daur*.

A Woman and a young Childe whose Names are unknown.

A certain person who was living in the Year 1656. and an Inhabitant of *La Torre*, assured the Authour during his abode at *Geneva*, that being upon the Mountains of *Villaro*, he himself saw a young Infant not above three Moneths old, together with a Woman who was unknown to him, taken by those Murderers, and hurled down the Precipices of the Rocks, in a manner most barbarous and fearfull to behold.

<p><i>Stephano Monino,</i> <i>Giovanni Albareo,</i> <i>Pietro Albareo,</i> <i>Giovanni Calve,</i> <i>Pietro Bert.</i></p>	}	all massacred.
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Of Bobio.

Giovanni di Savetto.

G*iovanni di Savetto della Combe, della Feriera*, in the Communalty of *Bobio*, was found dead upon the Snow, where he had been massacred, with a little Infant (whom the Murderers, as it's probable, had spared) sleeping in it's Fathers arms: and thus though the Father was murdered, yet the young Infant by a special Providence was preserved.

Paolo Armand.

Paolo Armand, being extreme sick and weak, was taken by the Souldiers at a place called *La Vota di Crosoana*, and by them hackt in pieces.

Andrea Bertono and Josepho Catalino.

Andrea Bertono, a very ancient and lame Man, was taken at a certain place called *Serre de Cruel*, where he had first his Breasts cut off, and then he was cruelly murdered by those bloody Butchers: and to testifie their hatred against him for his perseverance in his Religion, they cut out his Bowels after his Death, and with their Halberds hacked his dead Body in pieces. And not far off from the place where this was done, *Josepho Catalino* was also massacred.

Daniele Michialino.

Daniele, the Son of *Davide Michialino*, in the very same place where *Catalino* was massacred, was taken by the Souldiers, and besides other ill and cruel usage, had his Tongue plucked out with great violence and torments.

Martha Giraudina.

Martha Giraudina, an old Woman of about fourscore years of age, had her Head chopt off by some of the Massacrers.

Constantia Bellione.

Constantia Bellione de Sibaud, after having had her Body hacked and mangled in most parts thereof, was dispatched with several Bullets that were shot into her Bowels; and after she was dead, they cleft her Head with a Hanger.

Juditha Mondon.

Juditha Mondon was beaten to death in a most savage manner with Clubs and Staves.

Daniele Bertinat.

Daniele Bertinate, (alias *Maxiet*) was cut in pieces at *Villa Nuova*.

A Childe of *Francisco Charboniero* massacred.

Davide Paglias, and *Paolo Genre*, with two Infants.

Davide Paglias and *Paolo Genre* endeavouring to escape each of them with a little Infant in their arms, were at last tired, and by that means overtaken by their Pursuers, and so both Men and Infants cruelly put to death.

Stephano Billior.

Stephano Billior, a poor old man of at least fourscore years of age was most barbarously killed in his Bed.

Giovanni Rovetto.

Giovanni Rovetto was massacred near the Fort of *Mireboc*, whose Corps lay a long time naked upon the Rock, and was afterwards thrown into the River.

Davide Pecole, Son of *Jacopo Pecole*,
Giovanni, Son of *Josepho Favatiero*,
Jacopo, and *Pietro Biglior*, Brothers,
Francisco Brother to *Paolo Genre*,

} shot to death by the Soldiers, and left upon the Snow.

Micheli Genre.

Micheli Genre, a young man of *Bobio*, was thrown off the Bridg of *La Torre*, down into the River of *Angrognia*, where, as he was praying with his Hands lift up to Heaven, he was partly stoned and partly drowned.

Francisco Genre.

Francisco Genre, having first received a Wound by a Shot in his Body, was thrown down the Rocks at a place called *Valguichiart*.

Stephano Baridono,
Moyses Bongiorno,
Daniele Gras Son of *Pietro Gras*,
Catharina Gonetta,
Susanna Vy, alias *Ruffit*,

} all cruelly and barbarously massacred.

Davide Armand.

Davide Armand, had his Head knocked and beaten with a Hammer till he died, with most sensible pains and torments.

Jacopo Baridono.

Jacopo Baridono, was taken Prisoner at *Villaro*, and from thence carried

ried to *La Torre*, where after the Tormenters had to their mindes sufficiently afflicted him with burning Matches between his Fingers, his Lips, and other parts of his Body, till he died with meer pain and anguish, they caused his dead Corps to be carried out by two of his fellow prisoners, and by them to be thrown into the River of *Pelice*; but afterwards, better bethinking themselves how they might be revenged against the dead Corps, and supposing the River too honourable a Burying place for an Heretick, they compelled those that cast it in, to fetch it out again, and lay it at the Brink of the River, where, after they had exposed the same to all manner of Ignominies, it was at last eaten up by the Dogs.

In Roras.

The Wives of *Josepbo Garniero*, *Josepbo Pellenc*, and
Stephano Revellio.

THE Wife of *Josepbo Garniero*, the Wife of *Josepbo Pellenc*, and the Wife of *Stephano Revellio*, were all most prodigiously assassinated and murdered at the time when the Army fell upon the Borders of *Roras*; where, among other passages, there was one very remarkable concerning *Marguerita* the Wife of *Josepbo Garniero*, and Sister to Captain *Fosua Gianavel*; for she having received a Shot in one of her Breasts, as she was giving Suck to a little Childe with the other, was yet so hearty and couragious, that she exhorted her Husband with many patheticall expressions, to *endure the Cross with patience*, and to *hold out to the end*; neither did she at all desire any favour of the Massacrers, save onely to spare the Life of her innocent Babe; which accordingly they did, but immediately gave the Mother another Shot into her Body, whereof she died, and afterwards the Infant was found alive in the dead Mothers arms, and so miraculously preserved.

Isaiah Mordon.

Isaiah Mordon, having a long time hid himself in the cleft of a Rock, where for many days together he had nothing but a few leaves of unwholsom hearbs to feed upon, was at last found out by the Souldiers, and near to the Bridge of the River called *La Lucerna*, was most unmercifully handled by them. From thence they dragg'd him (being no better then half dead) towards the Town of *Lucerna*, but the poor man when he was able to march no further, fell down upon his Knees, beseeching his Executioners to dispatch him speedily, who accordingly were so civil as to gratifie him in his request, and thereupon what with their Swords, and what with their Pistols, they soon ended his miserable dayes, crying out in a scoffing and deriding manner, *Kill this Barbet! Kill this Barbet*, who refuses to become a Christian. All this was done near to the *Rocca di Lucerna*.

Ludovico Pellenco and his Wife,

Paolo Richardo,

Ludovico Torno and his Mother,

Maria, the Wife of *Facopo Durando*, an old woman of fourscore years and upwards,

Micheli Salvagiot,

} all of them horribly
massacred, and some
of their bodies cut
and torn in pieces.

Giovanni Barrolino, and his Wife.

Giovanni Barrolino and his Wife, were cast alive into a Pond or Pool, where they were several times plunged and thrust under the water with Prongs and Pitch-forks, and at last dispatched with Stones and Brick-batts.

Maria Revel.

Maria Revel, having received a shor in her body, fell down in a manner dead, but afterwards recovering so much strength as to get upon her Knees to pray unto God, the Enemy dispatched her.

Giovanni Salvagiot.

Giovanni Salvagiot, as he was returning from *Bagnol*, after the Peace was concluded, and passing by a Chappel without pulling off his Hat, and making obeysance thereto, was murdered, and his body left unburied.

Giovanni Gajo, and two of his children, *Daniele Garniero* and his Son, a Daughter of *Giovanni Morglio*, *Giovanni Feliero*, *Giovanni Miroto*, *Bartholemi Morglio*, and *Giovanni Salvagiot*, another of the same name with the above-said.

Giovanni Gajo, and all the rest above-named, were cruelly massacred in a certain *Cave*, where they had hid themselves, thinking to be more secure in that place than any other. These poor creatures finding themselves discovered, fell upon their Knees and begg'd their lives of their Massacrers, of the most of whom they had a long time before had a particular and personal knowledge, and who had always made profession to be their very good friends, for indeed they were no other than their neighbours of *Lucerna*, *Bubbiana*, *Barges*, *Bagnolo*, *Cavor*, and the adjacent parts. But the mercy of those men being altogether cruelty, the kindest salute they could then afford their old acquaintance, was with Musquets, Swords, and Pistols: which the poor people perceiving, and being not desirous to behold the lamentable spectacle of each others misery, kneeled down in a ring, and thrust all their heads (with their faces towards the ground) into certain Fearn-brakes and other such stuff, which they had got into the *Cave*, thinking to have lain thereupon instead of beds, in which posture they were all miserably shot to death, and their dead bodies afterwards horribly mangled and cut to pieces.

In

In Roccapiatta.

Jacopo Barral, and his Wife.

J*acopo Barral* and his Wife, having been taken prisoners by the Earl of *San Secondo*, were three or four dayes after carried out of the Prison to a certain place about a quarter of a *Piemont*-mile distant, and there were shot to death: The very same Executioners did also cut off the womans breasts.

Giovanni Bonino.

Giovanni Bonino (alias *Grangior*) was taken in his flight by the French Troops, near *Val Perosa*, and there miserably hackt to pieces with their Hangers.

Antonio Guigou.

Antonio Guigou, being come to *Periero* with a designe to change his Religion at the instigation of *Conte Borichard*, it pleased God so to touch his heart that he repented him of his resolution, and thereupon endeavoured to make his escape. But being caught again by the Troops of the *Marquess of Galeas*, and handled with exceeding great cruelty because he would not yeeld to go to Mass, as they were carrying him prisoner towards *Prali*, and in their way passing by a Precipice, the poor man, to avoid the hands of his tormentors, leapt down the side of a Rock, and so was dasht to pieces.

Besides the above-named cruelties, there were brought to the Authors hands a multitude of other Relations, which, because he had them not sufficiently verified, he thought fit rather to omit, then to insert them among those whom he found to be undoubtedly true. Besides this, the ingenuous Reader can never expect that all those cruelties which were exercised upon those poor creatures in so many dark corners and by-places, should be brought to light. The truth is, these which are here set down may abundantly suffice to demonstrate the cursed and hellish cruelties of their Popish and bloody Enemies. All therefore which I shall here add, shall be onely a Catalogue of the Names of some of those poor *Protestants*, who miserably perished in Prison, or in their own defence, together with the rest who were detained Prisoners; And all these in their order as follows.

A Catalogue or List of the Names of those poor *Protestants* in the Valleys of *Piemont*, who died in Prison at *Turin*, and other places, so far as they have come to the Authors hands.

Of *S. Giovanni*.

David Reymont, servant to the
Marquess of *Lucerna*.
Giovanni Rosel, in the Prison of
Lucerna.

Of *Angrogna*.

Giovanni Arnoul.
Giovanni Pietro Raggio.
Sidrac Buffa.
Giovanni Benech.
Magdalena Wife of *Stephano* *O-*
din.
Stephano Mondon, with his Wife
and three children.

Of *Pramol*.

Facopo Colalino.
Captain *Bartholemi Fabiere*.
Giovanni his Son.
Facopo Long.
Bertino Long.
Facopo Faquet.
Giovanni Bondrano.
Pietro Andrion.
Giovanni Collatino.
Giovanni Beus.
Giovanni Son of *Paolo Bormons*.
Michele Granget.

*Of Angrogna.**Giovanni Arnold.**Giovanni Pietro Raggio.**Sidrac Buffa.*Two of the same Name, viz. *Giovanni Benech.**Magdalena the Wife of Stephano Odin.*

A Catalogue or List of the Names of those poor Protestants in the Valleys of Piemont who died in fight.

*Of S. Giovanni.**Daniel Arnoul.**Bartholemi Mallanot.**Daniel Bouvier.**Giovanni Faime.**Paolo Garniero.**Pietro Ollivet.**Bartholemi Mahet.**Facopo Gayot.**Pietro Sibille.**Antonio Lantaré.**Giovanni Danna.**Giovanni Brocher.**Fosepho Chiauret.**Fosepho Lantaré.**Giovanni Gonino.**Of Angrogna.**Captain Michele Bertino.**Giovanni Musseton, son of David.**Antonio Bertino.**Pietro Coiffone.**Giovanni Bertot.**Battista Forniero.**Daniele Fraschia.**Bartholemi Mallan son of Daniel.**Stephano Funon.**A son of Elias Gygnow.*

Of La Torre.

Pietro Chabriolo.
 Jacopo Bonnetto.
 Pietro Fine.
 Giovanni Charbonnier.
 Jacopo son of Giovanni of Glodo.
 Pietro Richiardon.
 Stephano Meglie.
 Bartholemi Grigl.
 Giovanni Pilone.
 Jacopo Rossane son of the deceased
 Elias.
 Giovanni son of Pol Rostagn.
 Giovanni Morglie.
 Mattheo Eynard.
 Jacopo Ugon.
 Fosepha Chiarret.
 David Copin.
 Bartholomi Martina.
 Paolo Belin.
 Pol Bonetto son of Jacopo an Elder.

Of Villaro.

Giovanni Brunerol Balls.
 Giovanni Albareo.
 Pietro Albareo.
 Pietro Bert.
 Stephano Monino.
 Giovanni Calue.

Of Bobio.

Jacopo, and Pietro, the sons of
 Giovanni Biglior.
 Two who went by the name of
 Giovanni the son of Samuel Genre.
 Giovanni Gras.
 Jacopo Balma or Caffarel.
 Stephano Gras.
 Pol Pontet, and his son Giovanni.
 David Pecoul.
 Giovanni Faratier of di Fosepho.
 Pietro Giaymonat.
 Fosepho Arduino.
 Stephano Gras, alias Biglior.
 Giovanni Roet.

*Of Roras.**Fannet Morgle.**Daniele Salvagiol* and his son.*Bartholomi Morglie.**Ludovico Tourn.**Bartholomi Durand*, and *Ludovico* his Brother.*Daniel Revel.**Giovanni Parise.**Of Roccapiatta.**Daniele Cardon.*Two whose names were *Augustino Rostaino*, whereof one was the most considerable member of that Church.*Daniele Martinat* and his two sons.*Daniele Biegnaz.**Philippo Romans.**Giovanni Pasquet* son of *Peyret.**Giovanni Giouve.*

A Catalogue or List of the Names of those poor *Protestants* in the Valleys of *Piemont*, who were detained Prisoners and refused to be restored, or set at liberty, notwithstanding all supplications or intercessions to that purpose.

*Of S. Giovanni.**Maria* daughter of *Daniele Filipet* at *Paisana.*A son of *Stephano Meli* an Elder.*Of Piemont.**Bartholomeo* son of *Daniele Besson*, detained at *Fossan*, at Captain *Leuron's* house.*Maria* daughter of *Laurentio Odin*, at *Turin.**Maria* daughter of *Facopo Ricca*, at *Coni.**Feanna* daughter of *Catherina Riqua*, at *Cavor.*Two infants of *Giovanni Arnold* detained, one at *Turin*, and then ransomed at *Lucerna* for a French-crown, by a soldier, who was a *Bavarian.*

of

Of La Torre.

Two daughters of the deceased Mr. Gilles,
 With one daughter of the deceased Daniel Pellin.
 One daughter of Giovanni Chianforan, detained at Turin.
 Two daughters de Baptiste Giovel.
 A son of Bartholcme Arnoul, detained at Turin.

Of Villaro.

Giovanni, son of the deceased Daniele Marinet, detained at
 Scarnafix.
 Paolo Pelanchion, son of the deceased Daniele, detained by the
 Priests.
 Susanne, daughter of the deceased Giovanni Bruñerol, detained
 at Villa France.
 Paolo, son of the deceased Daniel Geimonat, detained at Raconis.
 David Combe Magne, detained at Pignerolio.
 Maria, daughter of the deceased David Fantino.
 Pietro Pelanchion, detained at Queyras.

Of Bobio.

Two male children of David Charbonier, alias Féé, detained
 at S. Front.
 Catherina, daughter of Stephano Barridon, detained at the
 house of Giovanni Caimus.

Of Roras.

Anna, daughter of Giovanni Aghit.

The End of the Second Book.



THE
THIRD BOOK
 OF THE
HISTORY
 OF THE
EVANGELICAL CHURCHES
 in the Valleys of *Piemont*.

CHAP. I.

The Court of Savoy's Factum, or Narrative of the several Transactions in the Valleys of Piemont in the Year 1655. upon occasion of the Report that was spread abroad of a Massacre of the Protestants in those parts, printed and published in the Italian, Latin, and French Tongues.

The true Originals whereof, are to be seen, together with the other original Pieces of this present History, in the publick Library of the famous University of *Cambridge*.

Inasmuch as on the one side it is the part of a true and faithfull Historian, to make a naked Relation of whatsoever he pretends to give the World a satisfactory Account of, and where ever there is matter of contest, or where several contrary parties and interests fall under the subject of his Discourse, to give every one (yea though it were the De-

vil himself) his due: and on the other side, that the Reader may not have one eye open, and the other shut, and that he may the better be enabled to make a right judgment of all things, after a serious hearing and weighing the Reasons of both sides, according to that of the Tragedian,

*Qui statuit aliquid, parte inauditâ alterâ,
Æquum licet statuerit, haud æquus est iudex.*

I say, upon this ground, and for this Reason, I thought it might be very acceptable, and indeed necessary, after I have given an ample Narrative of the late Massacre, (though backt and propt with never so evident, and authentick proofs) to insert also what the Court of Savoy plead in their own vindication, for such horrid and barbarous Cruelties.

Me thinks I hear the ingenuous and Christian Reader, thus controverting the matter, and divining the Reasons thereof in his own private thoughts. *Fain would I know what the behaviours of those of the Court of Savoy was in this affair; and how they could ever think to carry the matter so, as to satisfy the World! Did they plainly and openly deny the Fact? that were to deny a noon-day truth, and to abuse the World in too gross a manner! or did they openly avow the same? certainly they would be more tender of their own Reputation, than by a voluntary confession, to expose themselves and their Prince to the hatred of the whole World!*

The plain truth is, this could not but be a very critical time with those of that Court, who knew right well, that the cry of the poor Peoples Blood was already gone abroad into all the Quarters and Corners of the World, and that it was now high time to be thinking of some way to prepossess the mindes of men, at least with some plausible pretexs, for the justification of their proceedings! and where the business was too foul, there to palliate and disguise it! A minute of which Apology was drawn to the life by a Jesuitical Pen, (the which the Reader may as easily discern in this Writing, as *Daniel* did the print of the feet in the House of *Bel*) and afterwards published both in *Italian, Latin, and French*; and had not the Authour had some peculiar Advantages of diving into, and in some measure sounding the bottome of those Designs, and to evidence the contradiction and falsity thereof, by such undeniable Arguments, as will better appear in the sequel of this Discourse; possibly it might have gained some credit and belief in the World, at least it could have done no less than exceedingly have abated the Reputation of the foregoing Chapter. Now to the end that the Authour may not hereafter be censured for having either added, diminished, or any way adulterated or sophisticated the genuine sense of this their Relation, he hath inserted the same in its original Expressions, as followeth.

Relatione de' Successi fe-
guiti nella Valle di Luser-
na, nell' anno 1655.

*S*Va Altezza Reale li. 25. di Gennaio 1625. comando a' suoi Sudditi della Religione pretesa riformata, mediante un'Ordine dell' Auditore Gastaldo di ritirarsi frà tré giorni, sotto pena della Vita nella Valle, e finaggi d' Angrogna, e nelle Terre di Rorata, Villaro, e Bobbio con suoi borghi, abandonando l'habitatione, e beni nelle altre Terre della detta Valle, con facultà però di vendergli, tutto che fossero detti beni confiscati per essersi acquistati contro l'espressa disposizione de gl'Ordini. Della giustizia di questo comando, che è il fondamento di tutto, si da una scrittura à parte, per non render questa soverchiamente prolissa.

*U*bbidirono li predetti della Religione pretesa riformata à detto Ordine ritirandosi, e nel medemo tempo mandarano à ricorrere à S. A. R. rimostrandole. esser detto Ordine contrario alle loro concessioni, e supplicandola di volerlo rivocare.

*F*ù loro per parte di S. A. R. risposto esser l'Ordine, conforme alla giustizia, & alla disposizione de precedenti, con tutto ciò si contentava sentir quello, & havefsero potuto allegar contro d'esso, e far loro anche qualche gratia, ogni qual vol-

A Narrative of the sever-
al Transactions in the
Valley of Lucerna, in the
year 1655.

*H*IS Royal Highness upon the 25. of January 1655. commanded his subjects of the pretended Reformed Religion, by vertue of an order of his Auditour Gastaldo, to transport themselves, within three days, upon pain of death, into the Valley and confines of Angrogna, the Lands of Rorata, Villaro, Bobbio, and the Villages thereunto belonging, as likewise to quit their habitations, and the goods which they possessed in other parts of the said Valley; nevertheless they had liberty to sell those goods, although they were confiscated, (as having been purchased contrary to exprefs order.) The justice of which command, which is indeed the ground of all the rest, we have made appear by another writing apart, to avoid prolixity in this.

In obedience to this command, those of the pretended Reformed Religion, did accordingly retire within the limits prescribed, notwithstanding at the same time they sent Deputies to his Royal Highness, declaring this command to be contrary to their ancient Concessions, and therefore petitioned that it might be revoked.

His Royal Highness's answer to them was, that this Order was conformable both to justice and the intent of their former Concessions. Yet nevertheless, That he was contented graciously to hear what they could alledge to the contrary, yea moreover

that he would be yet favourable to them in case they would send Deputies to *Turin*, furnished with full Commission, drawn up in a due and legal form, with whom the Concessions might be examined, and afterwards whatsoever should be found equitable, might be concluded and ratified. But withall, in receiving these favours from his Royal Highness, they should promise inviolably to observe the conditions annexed thereunto; And in the mean time they were warned not to be disobedient, or return to the places which they had then relinquished.

This admonition was reiterated by divers Ministers of state, and members of a Committee constituted for that very end and purpose, consisting of the chief Counsellors of State, and of Justice, as also by the Marquess of Pionezza, partly by word of mouth, and partly by a long Letter, wherein he exhorted them not to omit sending Deputies with such Letters of procuration; And besides all this Christophoro, Earl of Lucerna, (as he was commanded) expressly mentioned to them the favours that his Royal Highness would be inclined to accord unto them.

Notwithstanding, they always refused to send Letters of Procuration in a due form, yea on the contrary, they often sent Deputies with Letters, that never so much as passed through the hands of a Notary, and invalid, having given up themselves to the advice of certain seditious persons, who were ring-leaders in the Rebellion, which was, not to suffer themselves to be wrought upon so far as to come up to an accommodation in any thing, though they knew the same to be never so just and necessary according to the true meaning and interpretation of the Concessions

ta havessero mandati à Torino Deputati provisti di Procura in buona forma, e legale, coi quali doppo l'esame delle concessioni potesse stabilirsi ciò, che si haveva à fare, e ricevendo essi gratie da S. A. R. promettesseo validamente l'osservanza delle condizioni apposte ad esse gratie; avvertendogli però di non disobbidir intanto, e di non retornar ne' luoghi già abandonati.

L'istesso fu loro replicato da diversi Ministri, dal corpo d'una iniera Congregazione composta de principali Consiglieri de Stato, e di giustizia, e dal Marchese di Pianezza in voce, & in iscritto con una longa lettera, nella quale gli esortava à non lasciar dimandar i loro Deputati con tal Procura, e di più il Conte Christoforo di Luserna esprese loro (come ne teneva ordine) le gratie, che S. A. R. voleva loro accordare.

Ricuserono però essi sempre di mandar dette Procure in buona forma, e diverse volte mandarono Deputati, ma con Procure non ricevute da Notaio, & invalidi; essendo persuasi de alcuni seditiosi e capi della rebellion di non metterli à segno d'aggiustar cosa nessuna, che secondo la disposizione delle

concessioni di loro A. A. R. fosse ad essi fatta conoscer necessaria, e di non disputar del punto dell'habitatione in modo che se si fosse fatto conoscer esser ingiusta la loro pretensione potessero restar impegnati a dipartirsene.

Nell' istesso tempo scrissero ad alcuni Stati stranieri, chiamando loro Consiglio di ciò, che doveessero fare in questo caso, e trà gli altri scrissero a Ministri di Geneva, & acclusero nelle loro lettere altre indirizzate a' Direttori di quella Città sopra l'istesso soggetto.

Risposero i Ministri di Geneva, il loro parere esser, che ricorressero più, e più volte à S. A. R. per ottener la revocatione di detti Ordine, e quando ben fossero ributtati, non lassassero di novamente ricorrere, ma alla fine se non potevano ottenere cos' alcuna, ubbidissero al loro Sovrano.

Azzionsero, che per non mettergli in colpa, non havevano recapitate le lettere loro a' Direttori di quella Città, con queste formali parole, ne vobis vitio vertatur. Un solo de' Ministri di Geneva, rispondendo al Ministro della Perosa, fu di contrario parere; e disse, che bisognava mostrar i denti al Lupo.

Di tutto questo costa per l'autentico processo formato, e per le depositioni de' prigionieri esaminati giuridicamente, che S. A. R. si offerisce di far vedere ovunque sio bisogno.

Da che si può raccogliere quanto sia falso il supposto, che l'Ordine de' 25, di Gennaio predetto, riguardasse la Re-

of their Royal Highnesses: As likewise not to bring in question the Point of Habitation, lest they should be compelled to quit their pretensions, in case they should be convinced, that what they demanded, was unjust.

At the very same time, they writ Letters to Forreign States, desiring their counsel, and how they ought to behave themselves in this business. Amongst others, they wrote to the Ministers of Geneva, in which they inclosed also other Letters to the Governours of that City, to the same purpose.

The Answer of the Ministers of Geneva was, That if they would be guided by them, they should continue their Requests to his Royal Highness, for the obtaining of a revocation of the said Orders; and though they suffered a repulse, yet they should not desist to renew their instances. Yea, if after all, they could obtain nothing, they should nevertheless obey their Sovereign.

They added moreover this, That they had not delivered their Letters directed to the Governours of that City, lest it should redound to their prejudice, (this was their own very expressions, *Ne vobis vitio vertatur*) And of these Ministers, there was but one of the contrary judgement; who indeed in a Letter of his, told the Minister of Perosa, that this was the time to shew their teeth to the Wolf.

All which appears by the Authentick Process made, and by the Depositions of the Prisoners, who were legally examined, which also his Royal Highness offers to make evident, when ever there shall be occasion.

From whence it may be gathered, how falsely it is supposed, that the Orders of the 25 of January aforesaid, had respect either to their Religion

or Consciences, since that even the Ministers of Geneva themselves advised them to yield obedience to the same.

In Order to this Affair, the Inhabitants of the said Valleys appointed and held a General Assembly, in which were present the Inhabitants of St. Martino, and Perosa, who with the rest consulted about the business, (and the Letters were openly read.) And the truth is, that whole Assembly, but especially those of St. Martino, and Perosa, with some of the chief Incendiaries of this Rebellion, did give a sufficient proof, that their respect towards their own natural Prince, was much inferiour to that of the Ministers of Geneva towards the Duke of Savoy.

In sum, their Conclusion was, never to yield obedience to any such Order, and that Arms were to be taken up whensoever they should be forbidden to return to their houses, (which now they had quitted) That the Estates by them unlawfully purchased, beyond the prefixed limits, should not be sold to any Catholick whatsoever, and that those should be severely punished, who should open their lips to the contrary, or should shew the least inclination to turn Catholicks. For the performance of all which, they all took a solemn Oath, the Ministers thereto adjoining an Act of Excommunication, against all those who should sell their Estates to Catholicks.

This being done, they returned by their own Authority into the places prohibited (notwithstanding they still acted their business by way of Deputations, as if they had had no intention at all to break out into an open Rebellion) And that with such, and so great contempt of his Royal Highness Authority, as cannot sufficiently be expressed.

ligione, e coscienza loro, mentre gli stessi Ministri di Geneva gli consigliavano d'osservarlo.

Fecero indi un' Assemblea generale gli abitanti delle predette Valli, nella quale intervennero quelle di S. Martino, e della Perosa: si mise il negotio in consulta, li lessero le lettere, mostrarono tutti in essa, massime però quelli di S. Martino, e della Perosa, che furono con alcuni particolari i principali istigatori à questa ribellione, d'haver molto minor rispetto per il suo Principe naturale, che i Ministri di Geneva per il Duca di Savoia.

Conclusero pertanto di non ubbidir mai à tal Ordine, di prender le armi sempre, che si pretendesse d'obligargli à non ritornar nelle Case abbandonate, di non vendere ad alcun Cattolico verun fondo degli acquistati illecitamente fuori de' limiti, e di maltrattare chiunque parlasse in contrario, ò trattasse di farsi Cattolico; sopra di ciò prestarono un giuramento universale, & i Ministri vi aggiunsero una Scommunica per chi vendesse beni à Cattolici.

Ciò fatto continuando essi sempre le negotiationi per il particolare delle Procure, come se la loro risoluzione non fosse stata di dare in una aperta ribellione, se ne ritornarono di propria autorità ne' posti proibiti con tanto sprezzo dell'autorità di S. A. R. quanto non si può bastantemente esprimere.

Non

Non lasciò però l'A. S. R. di patientare ancor qualche giorni, e di far loro rimostrare da alcuni de' Conte di Luserna l'errore, che facevano, e la necessità di ripararlo, ma fù il tutto in vano, onde risolse la medema Altezza di mandare il Marchese di Pianezza con circa 500. fanti d'Ordinanza, e qualche Militia, e 200. Cavalli, non tanto per mortificarli con tal alloggio (benche non eccessivo) quanto per vedere se si potevano ridurre, negoziando per mancanza di Procure con i medemi Agenti delle Communità, à qualche stabilimento, e sodisfazione del giusto, e del Principe.

Nel medesimo tempo, che partì da Torino il Marchese vennero i Deputati delle Valli in detta Città con una nuova Procura, ma non differente essenzialmente dalle già rifiutate come invalide a ricorre non istra ordinario ardire, come se non fossero già stati costituiti colla disubbidienza in reato, e come se non havessero fatta la risoluzione ch'havevano fatta, e non volessero far altro, che burlarsi.

Tuttociò non ostante, non furono ritenuti à Torino (benche si fosse potuto senza mancare à Passaporti dati loro, che non erano validi, dal tempo, che essi havevano formalmente disubbidito) ma furono rimandati in pace à Luserna, e rimessi al Marchese de Pianezza, che s'incaminava, à quella volta, il quale etiendo nella giornata, che fece da Lombriasco alla Torre, si offerì

His Royal Highness did indeed suffer their manners for several days together, and ordered certain persons of the County of *Lucerna*, to lay open before them their error, and the necessity of amending the same. But finding all in vain, he resolved to send the Marquess of Pianezza thither with 500. foot belonging to his Train of Artillery, besides some other of the Militia forces, and 200. horse, not onely to punish them by quartering upon them the said Army, (who were not however very many) but also to see whether in lieu of the Letters of Procuration which were wanting, those affairs might yet be immediately transacted with the very same Agents of the Communtalties, in such sort that they might be brought to yeild to such an Accommodation as might satisfie both Justice, and their Sovereign.

Now at the same time that the Marquess of Pianezza set out from Turin, there came to the said City, the Deputies of the Valleys with new Letters of Procuration, but not essentially differing from those that had been already rejected as invalid, and that as boldly, as if they had been far from having been already convicted of any disobedience, and as if they had made no such resolution as is above specified, and in a word, intended to make no other then a sport of the business.

Notwithstanding all which, they were not detained at Turin (which truly might have been done without any infringement of the Passport given them, as being of no force from the time of so formal a disobedience) but they were sent back in peace to *Lucerna*, their Negotiation being referred to the Marquess Pianezza, who as he was yet upon his journey thither, between *Lombriasco* and *La Torre*, signified

by the Earl and Prior Rorengo of the said Valley, that he would favourably hear them, and encline to all reasonable expedients for accommodating these affairs, as appears by several reciprocal Letters; but yet there was not one man that appeared before the said Marqueſs, in order hereunto, nay, on the contrary their Miniſters cauſed papers to be diſperſed throughout the whole Valley, That it was now high time for all to take up arms, according to their former engagement.

The Marqueſs of Pianezza being now come within two miles of S. Giovanni, (and not much farther from La Torre) he ſent onely a ſingle perſon, who was accompanied with a Peaſant with Orders from his Royal Highneſs to the places aboveſaid, to prepare Quarters, each of them for about 300. footmen, and ſome horſe.

The Houſes in S. Giovanni were at this time all diſinhabited, all thoſe who were fit to carry arms, with many others of all the other Villages, particularly thoſe of San Martino and Perofa, having already transported themſelves to La Torre, where they had a very conſiderable number of Muſqueteers.

This Order being preſented them at La Torre, their anſwer was, That the Marqueſs of Pianezza knew well enough that they were now at La Torre, contrary to the command of his Royal Highneſs, and that therefore it was ſuperfluous to ſend them his ſaid Highneſs Orders for the quartering of ſouldiers, and with this they threw the ſaid Order in a contemptuous manner at the Meſſenger who brought it; After which, the Marqueſs of Pianezza drawing up towards them with his Troops, they ſaluted him with a volley of Muſquet ſhot, which cauſed him to give forthwith

ancora loro per mezzo del Conte, e Prior Rorengo de Signori di detta Valle di ſentirgli, e portarſi ad ogni ragionevol ripiego, come coſta dalle lettere ſcritte ſcambievolmente ſopra queſto negotio, ma non comparue alcuno da lui, anzi i Miniſtri fecero ſparger biglietti per tutta la Valle, che dicevano, ch'era tempo all'hora di prender tutti le armi, è far ciò che havevano promeſſo.

Giunto il Marcheſe de Pianezza à due miglia di lontananza del Borgo di S. Gio. e poco più dalla Torre inviò un huomo ſolo accompagnato da un Paſano con un'Ordine in ſcritto per parte di S. A. R. à detti due luoghi d'allogiar ciaſcuno 300. circa fanti, e qualche Cavalli.

S. Gio. ſi trovò diſhabitato, e li habili al porto d'armi con molti di tutte le altre Terre, & etiandio di S. Martino, e della Perofa ſi erano portati alla Torre, ove ſi trovò buon numero di moſchettieri.

Preſentato dunque l'Ordine alla Torre fù riſpoſto, che ben ſapeva il Marcheſe di Pianezza, ch'eſi ſtavano alla Torre contro gli Ordini di S. A. R. e che però era ſuperfluo mandar loro Ordini d'alloggio, per parte della medema Altezza, e coſi gettarono con diſpregievole modo verſo il mandato il detto Ordine, & accoſtandoſi dopo qualche tempo il Marcheſe di Pianezza colle Truppe, lo ſalutarono con buone moſchettate, onde egli

facendo

faciendo dare le medesme Truppe, s'impadronì per forza del luogo con pochissimo sangue, e se ne fuggirono i ribelli al favor della notte, e della montagna, senza esser ne anche seguitati.

Loggiarono indi tutte le Truppe in detta Terra, alla quale però non si fece maggior male di quello sogliono fare, et andio gli amici, quando in corpo grosso si mettono in un Villaggio, che si trova di habitatato, che è servirsi delle cose, che vi sono: i suoi Borghi però, che continuarono le ostilità sino à mandar per molti giorni moschettieri per la Montagna ad attaccare il quartiere maggiore della Terra, furono conquistati colla forza, e saccheggiati. Onde fù il Marchese necessitato di rinforzarsi, come fece con alcuni Reggimenti giunti in Piemonte dell' Armata Francese.

Questa sì insolente, & inaspettata resistenza, benchè obligasse il Marchese à rigori, volle nondimeno far preceder la dolcezza, & insinuar, come fece con una scrittura, che si rimise à quelli indurati, che non sepevano prender partito, o strada di sottrarsi dal meritato castigo, col dar à S. A. R. qualche sodisfattione.

Comparvero in seguito di detta scrittura i Deputati di quelle Terre, ma non seppero mai proporre alcun partito di sodisfattione, onde disse loro il Mar-

command to those very Troops, who falling on with violence, rendered themselves Masters of the place in a very short time, and with the effusion of little or almost no Bloud; and the Rebels by the advantage of the Night, and the Mountains, fled without being at all pursued.

This done, the Souldiers took up their Quarters in the said La Torre, to which they did no other hurt or damage, than an Army of Friends are wont to do, when they come in a great Body into a Village forsaken by the Inhabitants, which was, to make use of what they there found. True it is, that the neighbouring Villages, who continued Acts of Hostility, and who for several days together sent their Musketiers by the way of the Mountains to assault the Head Quarters of the Army in La Torre were vanquished by force, and sacked. And thereupon the Marquess of Pionezza was also necessitated to increase his Army, by the addition of some of the French Regiments, which were then in Piemont.

This insolent, and unexpected stubbornness of the Rebels, although it afterwards constrained the Marquess of Pianezza to take a stricter course, yet it hindered him not from trying first by all milde ways to soften their spirits, and to this end he sent a Letter, which was accordingly delivered unto them, wherein he admonished those stiff-necked People, to take some course, whereby they might avoid the punishment due unto them, and give his Royal Highness some kinde of satisfaction.

Upon the subject of this Letter, the Deputies of some places did indeed assemble, but could never finde in their hearts to propound any Expedient for satisfiing their Prince: wherefore the Marquess told them,

that as their Brethren had committed a most grievous crime by refusing to quarter Souldiers (to which Rebellion they also had been assisting) so now they ought to endeavour yet to repair that fault, by receiving and quartering those Troops which should be sent them by Order ; and that if they yielded to this, they might with more honour to His Royal Highness, treat of the means to give him satisfaction. At which time it was likewise declared unto them, that the Towns of St. Giovanni and La Torre, with the Villages depending, could not possibly be comprehended in such a Treaty, as being uncapable now of either receiving Souldiers to quarter with them, or their Princes pardon ; and left any controversie should arise from thence, the Marques confirmed it to the Deputies by a clear and distinct writing.

At first, the Inhabitants of Angrogna refused to accept of what was propounded, because their neighbours of La Torre and St. Giovanni were not included : Whereupon the Marques was compelled to put his Souldiers in battel-array, for the assaulting of those Rebels ; but at length they submitted, and did receive without resistance, in the lower part of the Valley, a Regiment, and the Currafiars of Livorno : But forasmuch as all the Inhabitants of those places had forsaken their dwellings, and would not furnish the said Troops with any thing for their subsistence, being themselves retired to the higher part of the Valley, the Marques was compelled to send the Regiment of Grasse with an Order to quarter in that higher part.

He who commanded the said Regiment, was Mr. De Petitbourg, a professor of the pretended Reformed Religion, and he whom they call

chese, che come havevano i loro confratelli cominciato il gravissimo loro delitto, rifiutano l'alloggio, & essi assistitogli in questa ribellione, così cominciassero àncora à ripararlo, ricevendo in alloggio le Truppe, che sarebbero loro inviate, con un'Ordine: che ciò fatto si sarebbe trattato con dignità di S. A. R. delle sodisfattioni da drasele: fù loro nel medesimo tempo dichiarato che in questo trattato non potevano entrar S. Gio. e La Torre con suoi Borghi, come che non erano in tempo di ricever, ne alloggio, ne gratia: e perche non nascesse controversia attorno à tutto questo, ne remise il Marchese à Deputati una scrittura ben chiara, e distinta.

Risutarono da principio quelli d'Angrogna d'accettar questo partito, se non s'includevano La Torre, S. Gio. & obligarono il Marchese à metter le Truppe in battaglia per andargli ad attaccare, ma finalmente piegarono, & ricevertero senza resistenza nella parte inferiore il Reggimento, e Corazze di Livorno, ma dishabitando tutti, e non somministrando loro cosa veruna per il mantenimento per essersi ritirati all'alto, fù necessitato il Marchese dimandare (pur con un'Ordine) il Reggimento di Grasse, perche si alloggiasse nella parte superiore.

Comandava à detto Reggimento il Signor di Petitbourg, professante la Religione pretesa riformata, della quale pur anco era l'Ajutante, che si gli diede

diù: Al primo, mentre si marciava, & era in testa delle Truppe, disse il Marchese di Pianezza che gli raccomandava sopra il tutto di trattar il meglio ch'haverebbero potuto quelli d'Angrogna, di procurare l'alloggio nella parte superiore, e la sussistenza sì, ma pacificamente, e di non far alcuna hostilità, se il Paese non resisteva. Dette Signor Pettibourg, si stima huomo tanto d'onore, che non si dubita sia per controvertire tal verità, ne allegare, c'habbia mai havuto alcun'Ordine contrario à questo, e l'Aiutante, ch'è dell'istessa Religione, può dire, se mai è stato comandato di dar ordine alcuno hostile contro quegli abitanti, mentre essi colle renitenze loro, si fossero astenuti dal provocar la Soldatesca à maltrattargli, il che anche quanto alle persone, non si fece mai, se non nell'atto del combattere, e senza toccar alcun inhabile al porte d'Armi.

Volendosi dunque loggiar il Reggimento di Gransé, conforme alli Ordini havuti, trovò, i Paeseani in arme, se li mandò loro tre, ò quattro persone avanti per acquietargli, e per dir loro, che si veniva conforme al concerto per alloggiar pacificamente, e con esse s'accompagnò anche certo d'Angrogna, chiamato il Giacone, il quale volse andar solo per parlar à suoi (dicevo

Ayde de Major, who caused all the Orders which were given him to be put in execution. Now the Marquess of Pianezza gave command to him who was the chief and marched in the head of every Troop, recommending the same above all, to the special care of the said M. de P. B. to treat those of Angrogna in the mildest manner they could possibly, as also to take up their Quarters, and provision for subsistence in the higher part of the Valley, but peaceably, and without the least act of hostility, in case the Peasants made no resistance. This Sieur de Petitbourg hath the reputation of a person of so much honour, that there's no question to be made, but he will readily attest the truth hereof, and that he will never say he ever received any Order to the contrary. As likewise his Assistant, who is a Professor of the same Religion, is able to say, whether ever he was commanded to give Order for the committing any act of hostility upon the Inhabitants, while they behaved themselves with moderation, and abstained from provoking the Souldiery evilly to intreat them; which notwithstanding was never done, but in the very heat of the Dispute, and without laying violent hands upon any person uncapable of bearing Arms.

Now the Regiment of Gransé coming for quarter, in conformity to the Order they had received, they found the Peasants up in Arms; whereupon they sent three or four persons before to appease them, and to signify unto them, that they were come according to Order to quarter in a peaceable manner: With these four was joynd a certain person of Angrogna, by name Giacone, who would needs have undertaken to have gone alone, to speak to those, (his

own Countreymen, as he said) and to persuade them to reason. But the said Giacone was no sooner arrived amongst them, but they let fly a great volley of Musquet-shot at those who came along with him, continuing all sorts of hostility as before. Upon this, all the said Troops were constrained to go with their swords in their hands, to make themselves Masters of all the Habitations of Angrogna, as likewise of the Post which is called Il pra del Torno, and afterwards, to seize upon the cattel, and other things which the Peasants had conveyed thither; the greatest part of the men being fled, and not a soul either then or afterwards being there to be found, whether women, old men, or children, having all of them timely withdrawn themselves from those parts.

All these things above-mentioned were put in execution by the Regiment of Gransé, under the command of Mr. de Petitbourg; who seeing that those of Angrogna were yet dissatisfied, and returned to their habitations which they had before quitted, to renew their skirmishes, and to bring upon themselves fresh ruines, forsook his said Regiment, who notwithstanding remained there for the space of two or three days after. However, there was no occasion at that time, either for them, or any other Troops, of further action, save onely some Disputes they had with certain Peasants, who endeavoured to regain the Posts which they had lost, as likewise to seize upon some more cattel which they had discovered, and to demolish some few houses which the Peasants made use of, for the continuing and repeating their acts of hostility. Neither can it ever be justly proved, that there was any other thing there acted, or any persons be-

egli) e persuadergli all'istesso: ma subito, che fu giunto da loro fecero essi una gran salve alle persone, colle quali il Giacone era venuto, & indi cotinuarono ogni sorte d'hostilita si che furono necessitate tutte le Truppe colla spada alla mano d'impadronirsi di tutte le habitationi d'Angrogna, e del Posto, chiamato il Prà del Torno, & inseguito si resero patroni de' bestiami, & altre cose, che vi trovarono, fuggendo la maggior parte de' gli huomini, e non essendosi, ne all' hora, nemai incontrato da quella parte, ne donne, ne vecchi, ne figliuoli, che più da buon' hora havevano preso partito.

Furono le suddete cose eseguite, comandando al Regimento di Gransé il Signor di Petitbourg, il quale vedendo, che gli Angrognini ancor non contenti, ritornavano à ripigliar i lasciati alloggiamenti, à rinovar le scaramucce, tirandosi sopra nuove rovine, si parti dal suo Corpo il quale però fermatosi ivi due, ò trè giorni doppo, non hebbe occasione di far altra cosa (come neanche le altre Truppe) che qualche scaramuccia coli Paesani, mentre tentavano ripigliar i posti perduti qualche nuova preda di bestiame più nascosto, e la demolitione di quelle case, che servivano di ritirata per rinovar sempre più le loro hostilita, ne con verità si troverà, che vi sia stata altro, ne che manchino, se non pochis-

simi huomini, etiandio portanti le armi d'Angrognia.

Dall' altro lato, ove è la Valle del Pelice, e vi sono i Villaggi del Villaro, e Bobbio li mandarono alcune Truppe comandate dal Marchese Galeazzo Villa, il Reggimento di Villa, e quello di Chamblay, il maggiore del quale chiamasi Monsù di Montafon, come alcuni altri Ufficiali, che sono della Religione pretesa riformata, e possono attestar se si sono, ò commesse, ò comandate da alcuno azioni crudeli. Le Terre del Villaro, e Bobbio non fecero resistenza nell' alloggiare ma dishabitano quasi intieramente, e si ritirano gli huomini ne' Borghi, e populationi superiori con tutte le vestovaglie, onde conveniva al soldato, ò morir di fame, ò andarsi à cercar il vitto, col moschetto in detti Borghi, ove non fù mai possibile per pazienza, che si avesse, ne per rimonstranze, che si mandassero à far loro d'ottenere accesso amicabilmente, ò in difetto d'esso qualche vivere, ma volsero i predetti Borghi farsi forzare, saccheggiare, e bruggiare uno ad uno, mentre avevano l'esempio delle Terre del Villaro, e di Bobbio rimaste intatte, & ove quietamente vivevano quei pochi Paesani; che vi erano rimasti, a' quali anche agiungendosi etiandio altri, che prima ritirati nella Valle de Queiras, poscia si

findes a very few men of Angrognia, and those bearing arms, found dead upon the place.

On the other side, where lieth the Valley of Pelice, together with the Villages of Villaro, and Bobbio, there were some Troops who were commanded by the Marquis Galeazzo Villa, Now the Regiment of Villa, and that of Chamblay, whose Majors name is Monfu di Montafon, as likewise several other Officers, who make profession of the pretended Reformed Religion, are able to attest, whether ever there were committed, or commanded any action of cruelty in those places. Those of Villaro and Bobbio made no resistance at all in the quartering of them, But yet they did in a manner all of them quit their habitations, retiring with all their provisions into the Villages, and Cantons of the upper parts of the Valley, by which means, the souldiers were put to this strait, either to die with hunger, or else to go and seek for victuals with their musquets in the said Villages; neither was it ever possible, notwithstanding all the patience they could devise to use towards them, and the Remonstrances they could make to them, to obtain an amicable access, much less to persuade them to part with any provisions of Victuals; Those people chusing rather to suffer themselves to be sacked, and burnt, one after another, although they had as a precedent before their eyes, the inhabitants of Villaro and Bobbio, who remained yet untoucht, and who lived in peace, (that little handfull of them that was left behinde) to whom were joynd also some others, who had at the first withdrawn themselves into the Valley of Queiras, and afterwards returned back into their own Countrey, to whom likewise was given

given a portion of his Royal Highness's Ammunition bread. At this time, it rained extraordinarily in the Plain, and proportionably the tops of the Mountains were covered with deep snow, whereby many, who seeing the above-said Villages thus lost, thought to have saved themselves in the Valley of Queiras, but by the way, and in their flight, were overtaken by the snow, and so miserably perished. Others thinking to escape with their whole families, many of their little ones being quite riced out, what with heavy burdens, and what with the badness of the way, were left behinde in the same snow, where some of them were afterwards found dead, together with several men and women, who had been stifled and buried in the great Balls or Sheets of snow that fell from the Mountains. As for those young children, who were found alive, they were taken up in that wofull plight almost dead with cold, and used with all the care, and charity imaginable, being afterwards distributed throughout all Piemont, and a Register was kept, of their names, and of the places where, and the persons to whom they were thus disposed, which may be produced, if occasion require. In like manner, those women who were made prisoners, were with all the care imaginable taken out of the hands of the souldiers, to whom there was given a reward in lieu thereof, and set at liberty, or (if they desired it) were placed out at service in Piemont, and of those also there was a Roll or Register kept. This was now the greatest mortality that happened, which notwithstanding exceeded not the number of 200. adding together both those who perished in the snow, those who died with cold, and those who were slain with the sword. By all

riducevano à ritornar alla Patria, si fece dalla monitione di S. A. R. dar il Paine. In questo tempo piovette straordinariamente alla pianura, e fiocò smisuratamente nell' alto della Montagna, onde molti, che perduti i predetti Borghi pensavano salvarsi nella Valle de Queiras, restorano miserabilmente presi nella neve, altri pensando di salvarle famiglie, & i figliuoli piccoli, sopraffatti del peso, ò dalla fatica della mala strada gli abandonavano nell' istessa neve, ove alcuni se ne sono trovati estinti, e molti huomini, e donne etiamdio oppresse dalle valanche della neve. Quanto à figliuoli, però quelli, che si sono trovati vivi si sono presi così maltrattati dal freddo, come erano, & si è fatto loro ogni possibil carita, e si sono distribuiti per il Piemonte con lista, & registro, che s'ha alla mano per ogni bisogno; onde si può sapere, chi ne ha tolti à nudrire, & in che luogo. Le Donne fatte prigioni, con ogni cura si sono tolte à i soldati, dando loro, etiamdio mercedi, e si sono, ò mese in libertà, ò collocate (se l'hanno desiderato) à servire in Piemonte, e di ciò si ha anche una lista alla mano, e quà s'ha la maggior mortalità, che non eccedette però il numero di circa 200. se mettiamo insieme i morti nella neve dal freddo con li uccisi dal ferro. Dalche

tutto si può vedere quanto siano false le calunnie de' ribelli, che per eccitar commiserationi per se, & odio contro ch'egli hà castigati, spargono, che si sia adoperata ogni crudeltà contro ogni sesso, & età di persone (che mai ritroverà vero) A particolari di Bobbio, e dell' Villaro accordò anche il Marchese di Pianezza, conforme alla promessa fatta loro di trovar temperamenti per il loro perdono, se si disponevano d'allogiar pacificamente; una capitulatione, la quale si legge sottoscritta da alcuni Capi di Casa, nella quale aggiunsero loro l'escritto della Religione pretesa riformata, e le conditioni del loro perdono colla riserva solo dell'approvazione di S. A. R. la quale non volle darla, perche si conveniva solo con pochi particolari, e così senza sicurezza alcuna dell'osservanza per parte loro. Col progresso poi d'alcuni giorni molti dishabitarono, e molti si offerirono volontariamente alle Cattolizatione, à quali si fece un salvocondotto di due anni per star nelle Case loro con promessa della gratia al fine d'essi, se non facevano cosa contraria, e non incorrevano in nuove disubbidienze à S. A. R. il che si praticò anche con diversi altri particolari d'altre Terre venuti spontaneamente ad offerirsi alla Cattolizatione, e con altri anche detenuti, che fecero istanza d'esser vi ammessi, e non si potè loro rifiutare.

which it will easily appear, how false the calumnies of the Rebels are, who to render themselves the objects of pity, and those who chastised them, of hatred, publish to the world, that there was exercised all manner of cruelty upon all sorts of persons, of all ages or sexes whatsoever; which can never be evidenced or made good. The Marquess of Pianezza having promised to some particular persons of Villaro and Bobbio, to finde some expedient for the obtaining their pardon, conformable to the promise he had formerly made them, they were enclined to receive and quarter the souldiers in a peaceable manner, as is to be seen in a capitulation subscribed by the heads of several houses, wherein was granted to them the exercise of the pretended Reformed Religion, and wherein were specified the conditions of their pardon, with a reserve onely of his Royal Highness approbation, which indeed he would not give them, because the accord was made onely with a few particulars, and consequently without any security or assurance, for the due observing the same on their part. Within a few days after, many quitted their habitations, and many offered themselves to become Catholicks, to whom were given a *Salvo condotto* or Protection, to abide in their houses for the space of two years, with a promise of pardon at the end thereof, in case they acted nothing against his Royal Highness, and did not renew their rebellion. The same course was taken with divers others, who came thither, from other particular Villages, who voluntarily embraced the Catholick Religion, as also with some who being detained prisoners, made their requests to be admitted as members of the same, and that in so earnest a manner, there was no saying them nay.

The

The Land of Rorata, consisting of about 25. families or thereabouts, was not at all medled with before that time. And the Marquess of Pianezza believed that they would not behave themselves worse then those of Villaro and Bobio had done, and thereupon granted them likewise a *Salva guardia*. But Giosuè Ginavello resolving that his rebellion should surpass that of all the rest, came with a Squadron of souldiers that were the inhabitants of that place, whom he himself commanded, and assaulted several Catholicks not far from Lucerna, and set men in Ambuscado in several Posts near Rorata, although that place had never received any other but graces and favours, of which the Marquess finding them so altogether infensible, resolved to attain and break (as he did) the said Squadron of Giosuè, whereof some were kill'd upon the place, and others made their escape among the Precipices of the Mountains, and after that to destroy the nest of such like assassins, by the demolishing of this place of Rorata, which was notwithstanding before this time, disinhabited.

As to the Valleys of San Martino and Perosa, which were the subjects of his Royal Highness, the Marquess of Pianezza could do no less then make them feel some part of the chastisement due to that their temerity, as having taken up Arms against their Sovereign, without having been grieved in the least by him, or molested about any matter whatsoever, meerly to foment and maintain the Rebellion of those of Lucerna.

However, he desired them that they would by some kinde of satisfaction have avoided the necessity of a chastisement, and to this end invited them by Letters, which were sent through the hands of Sieur de la Ber-

La Terra di Rorata, che solo di 25. Case in circa, non si era toccata, pensava il Marchese di Pianezza, che non dovesse far peggio, che Villaro, e Bobbio, e così le accordò una Salva-guardia. Ma Giosuè Ginavello volse, che la sua ribellione s'avanzasse sopra tutte le altre, e perciò venne con una squadra di qu'ella Patria, di cui egli si fe capo, ad attaccar alcuni Cattolici non molto discosto da Luserna, e si mise egli in armi in certi posti poco distanti di Rorata, senza haver mai ricevuto quel luogo, altro che gratie, e favori. Onde vedendosi così malvagia corrispondenza si risolse d'attaccar, e rompere (come si fece) detta squadra del Giosuè, della quale restarono nel campo alcuni, e altri colla fuga per quelle balze si salvarono, indi di disfar il nido di simili assassini colla della demolitione della già dishabitata Rorata.

Nella Valle di S. Martino poi, e nella Perosa soggetta à S. A. R. non poteva dimeno il Marchese di Pianezza di far sentire qualche parte del castigo dovuto alla temerità loro, mentre senza esser, ne offesi, ne ricercati di cosa veruna per parte di S. A. R. havevano prese le armi contro d'essa, per sostener la ribellione di quelli di Luserna.

Desiderava però egli, che qualche soddisfazione loro facesse cessar la necessità del castigo, e perciò gl'inuitò per lettere, che passarono per mano del Signor della

Bertoniere, Commandante per Sua Maestà Christianissima in Pinerolo, & mandar à trattar de' suoi interessi, ma non vollero mai rispondere, Indi inviò il Conte Bochiardo uno de' Signori della Valle di S. Martino in esse Valle à rimonstrar loro il proprio errore, e la convenienza di ripararlo, che chiò mediante si sarebbe evitato un'alloggio, & un gran danno per il Paese: fu ben presto disposto l'universale, e fece al medemo Conte una scrittura, per la quale promettevano quei particolari di partire, e far le sue discolpe, quali non essendo accettate, haverebbero venduti i suoi beni, e preso volontariamente l'esilio: ma trattandosi poi della sicurezza dell'esecuzione di detta scrittura, e di dar per essa alcuni ostaggi, furono talmente minacciati da alcuni pochi capi de' fattiosi, che non lo fecero. Onde fu necessario, e nella Valle di Perosa, & in quella di S. Martino mandar alloggio di Truppe, come si fece nella prima senza trovarvi altro che le mura, e nella seconda mandandosi solo 250. huomini più tosto per fargli veder, che provar il meritato castigo.

Appena comparuero quelle Truppe, che quelli di Prahale vennero incontro al Marchese Galeazzo Villa, che le comandava, dicendogli che tutti volevano Cattolizzarsi, cosa che molto avanti vi giongessero alcuni soldati,

toniere, then commanding for his most Christian Majesty in Pinerolo, to send some one to treat concerning their affairs and interests, but they would never return an answer. After this, he sent to them the Count. Bochiardo, one of the Lords of the Valley of San Martino, to declare and lay open before them their error, and the convenience of making reparation for the same; by which means (he told them) they might prevent the Armies quartering upon them, and a great damage, which otherwise would be brought upon the Countrey: this his persuasion soon disposed the mindes of the people in general, who accordingly gave a certain writing into the hands of the same Count, whereby the particular inhabitants of the said Valley promised either to depart, or to make their justification, and in case their justifications were not accepted, that then they would sell their estates, and voluntarily become Exiles: But afterwards, the question being put for security, in order to the putting of the said writing in Execution, and certain hostages being thereupon required of them, they were so threatned by some few ring-leaders of the Rebellion, that they refused to do the same. And hereupon it was necessary to send (as the Marquess did) several Troops to quarter both in the Valley Perosa, and also that of San Martino, in the first whereof, they found nothing but bare Walls, and into the last were sent onely 250. men, rather to let the people see, then feel their deserved punishment.

These Troops no sooner appeared in the said Valley, but the inhabitants of Prahale came to meet the Marquess Galeazzo Villa, who commanded them, and told him that they would all turn Catholicks, of which also very many of that Valley had assured

the Missionary Father a long time before the said Troops ever came to that place; yea and the greatest part of the other Lands did the same thing. But in the mean while, as the Marquis Galeazzo returned with his Troops from the Village of Manestia to that of Prahale, and before that the souldiers had offered the least abuse to the inhabitants of San Martino or Perosa, one Giaiero came to the Village of Perero, and there burnt the Prevostura, set fire to the Church of the Missionary Fathers, and took prisoners the Capucin Friars, treating them with all sorts of cruelty, as also he did a Count of the said place, spoiling the Church of the said Missionary Fathers, and committing infolencies against other sacred things, not fit to be reported. Not to mention the imprisonment of one Captain di Villa whom they found alone, meerly upon this pretext, that he being a souldier, might possibly be exposed to the like accident.

These troops took up their abode in the foresaid Valleys for the space of two or three days, without offering any offence to any person whatsoever (all the hurt they did was to the houses of the Rebels!) and they were no sooner departed, but immediately came Giaiero from Perero, and made an end of burning what he had begun, sparing not any thing which belonged to the Catholics, but committed all to the flames, and put to death many poor innocents, who had never the least thought of troubling them, and who had moreover suffered great prejudice by the souldiery that was quartered in those parts. And as many of them as did not fly, or were overtaken in their flight, lost their lives, with which notwithstanding they were not satisfied, without the addition of extraor-

havevano moltissimi di quella Valle detto al Padre Missionario, l'istesso fecero anche la maggior parte delle altre Terre, ma mentre il Marchese Galeazzo da Manestia ritornò colle sue Truppe à Prahale, e prima, che nelle Valli di S. Martino, e Perosa havessero i soldati fatto alcun affronto alli abitanti, si portò Giaiero al Perero, ivi abbruggiò la Prevostura, diede il fuoco alla missione, e Chiesa, prese prigioni i Padri Cappucini, e li trattò con ogni crudeltà, & uno de' Conti d'esso luogo sualiggò la Chiesa di detta Missione, & in essa altre cose Sacre, fece insolenze da non riferirsi, per non parlar della prigione d'un Capitano di Villa trovato solo, perche come soldato poteva restar esposto à simile accidente.

Due, ò trè giorni si fermarono ancor le Truppe nelle predette Valli, senza offesa d'alcuna persona humana, ma col solo danno di molte habitazioni de' ribelli, indi partirono, & subito il Giaiero ritornato al Perero finì di bruggiar ciò, che prima haveva cominciato; non lasciò cos'alcuna de' Cattolici, che non desse alle fiamme, e si mise à far morir quei poveri innocenti, che mai havevano ne anche pensato di dargli dispiacere, e che anzi havevano ricevuto essi molto incommodo della soldatesca ivi alloggiata, e quanti non fuggirono, ò fuggendosi lasciarono cogliere, non camparono la vita, la quale non si contentarono di toglierli, se non vi aggiungevano

crudeltà

*crudeltà straordinaria, continuate eci-
andio contro i cadaveri: listesso fecero
contro le case, beni, e persone de' Cat-
tolici delle Valle predetta di S. Martino,
e Perosa, si che non ven'è restato ult'r'a-
vanzo, che alcuni pochi, che scampati
miracolosamente, e facendo il giro ne-
gli stati di S. Maesta Christianis. so-
no poi venuti à ricorrere alla pietà di
S. A. R.*

*Ciò fatto si portò il Giaiero à S. Se-
condo, lo bruggiò in gran parte, trun-
cadorono barbaramente i due PP. Mis-
sionarii con alcune donne e figliuoli, si
saccheggiò, e bruggiò la Missione, il
giorno seguente bruggiò la Chiesa e Cas-
sina di Miradolo. Poco dopo il Giosué
Grimaldo venne, doppo haver saccheg-
giato in quei contorni, à bruggiar Lu-
cernetta, passò al Villaro, & ivi fece
alcuni prigionii de Cattolizzati: Altre
volte vi è stato, & hà fatto archibug-
giar alcuni perche si erano Cattolizzati.
Finalmente dopò l'incendio, e saccheg-
gio di moltissime Cassine di Garzigliana,
S. Secondo, e Brigherasco, e la secondo
volta venuto à S. Secondo il Giaiero,
& ivi hà tagliato a pezzi tutociò, che
vi hà trovato d'Ufficiali, e Soldati,
senza dar quartiere, neanche ad una di
Paesani, hà preso prigionie il P. Missio-
nario, & anche in crudelito della più,
strana maniera del Mondo contro i ca-
daveri de' defonti, e si dice per certo, che
ciò è stato contro la parola, e la Capi-
tulatione fatta di rendersi: benchè il*

extraordinary cruelties even against
their dead bodies. They did the ve-
ry same thing against the persons,
houses, and estates of all the Catho-
licks of the Valleys of San Martino,
and Perosa abovesaid, insomuch that
there were none left, except some
few, who having miraculously escaped
the rage of those people, took their
flight through the Dominions of his
Majesty, and came and cast them-
selves at the feet of His Royal High-
ness, to implore his pity and compas-
sion.

This done, the said Giaiero went to
San Secondo, and burnt a great part
thereof down to the ground, and
barbarously murdered two Missionary
Fathers, together with several wo-
men and children, sackt and burnt all
things belonging to the Mass, and
the day after they burnt the Church
and Vestry of Miradolo. And Gio-
sua Grimaldo, after he had sackt and
ruined the places thereabouts, went
to burn Lucernetta, and so passed to
Villaro, and took prisoners several of
those who had but lately turned Catho-
licks: Yea, he came there yet a
second time, and shot to death some
who had turned Catholicks as afore-
said. Finally, this Giaiero, after the
firing and sackng of very many Ves-
tries in Garzigliana, S. Secondo, and
Brigherasco, came the second time to
S. Secondo, and there cut in pieces
all those Officers and Souldiers he
found, not giving quarter to any, no,
not so much as to any one of the Pe-
sants! He also took prisoner the Mis-
sionary Father, and exercised the
strangest cruelties in the World a-
gainst the dead bodies of those whom
he had slain; and it is reported for a
certain truth, that all this was against
his word given, and capitulation made
with him in the rendring themselves
up prisoners; although the truth is,

we find not this otherwise justified, then by the report of one or two which were there left alone, who had been grievously wounded.

This is a true Relation of what passed in the Valley of Lucerna, whereby every man may see, with what impudence those Rebels, who have forcibly brought destruction upon themselves, do now think to spread abroad such strange Reports as they do, thinking thereby not onely to excite the compassions of the World towards them for their so deserved chastisement, but also to give a sinister impression against those, who have with much moderation inflicted the same upon them, who so barbarously and inhumanely behaved themselves (thinking themselves not inferiour to their own Prince) against those persons over whom they had no authority at all, and by the most extravagant, and most unheard of manner of revenge that ever was practised, against the most innocent people in the world, their nearest Countrey-men and Kin-men, and such as had not any knowledge or part in those troubles which had happened.

non esser scampato, che uno, o due malamente feriti, non permetta che ne possa constare.

Questo è il vero racconto de' successi della Valle di Lucerna, ne quali può ogn'uno scorgere conchefrante i Rebelli, che à viva forza si sono tirati la rovina adosso, pensino di disseminare quei strani racconti, che vanno facendo per eccitar, non solo comiseratione del loro tanto meritato castigo, ma sinistro concetto contro chi l'hà loro giustamente, e moderatamente stabilito, mentre essi con tanto barbarie & inumanità si sono portati, quasi à gara del suo Principe contro persone, contro le quali non avevano autorità veruna, e per lo più colla più stravagante, & inudita forma di vendetta, che mai si sia praticata contro i più innocenti, & i più congiunti à loro di Patria e Sangue, e quelli, che non hanno havuto cognitione, non che parte de' travagli, che si sono addossati.

Somma delle ragioni & fondamenti con quali S. A. R. s'è mossa a proibire alli Heretici della Valle di Luserna l'habitatione fuori de limiti tolerati.

I.

L'Ordine delli 25. Gennaio 1655. publicato dall' Auditore Gastaldo per commando di S. A. R. contro quelli della Religione pretesa Riformata è talmente fondato nella giustizia, nella ragione, e nella forma delle Concessioni gratiose de serenissimi Predecessori dell' A. S. R. che da alcuno non può esser messo in controversia se ne vuole considerar i fondamenti.

II.

La prima Scrittura che si produce sopra questa materia è in data delli 5 Luglio 1561. sottoscritta come si suppone da Monsiù di Raconigi Filippo di Savoia con promessa di far la ratificar da S. A. regnante in quel tempo ch'era il Serenissimo Duca Em. Filiberto. In questa sono stabiliti i limiti per l'esercizio della Religione pretesa Riformata, cioè per le Valli di Luserna (lasciate à parte le altre Valli, delle quali hora non si disputa) Angrogna, Bobbio, Villaro, Valguichiara, e Rorata con il Tagliarè & Rua de Bonetti finaggio della Torre.

A Summary of the Reasons and Grounds which moved his Royal Highness to prohibit the Hereticks of the Valley of Lucerna to inhabit beyond their prescribed Limits.

I.

THe Order of the 25. of January, published by the Auditour Gastaldo, according to his Royal Highness command, against those of the pretended Reformed Religion, is so well grounded upon Justice and Reason, and so conformable to the gracious Concessions of the most serene Predecessours of his Royal Highness, that it cannot be called in question by any who will but duly weigh and consider the grounds of the same.

II.

The first Writing which is produced upon this matter bears date the 5th. of July 1561. subscribed (as is supposed) by M. de Raconigi, Philippo di Savoia, with a promise to see it ratified by his Highness then reigning, viz. the most serene Duke Emanuel Philiberto. In this Writing the limits are prefixt within which the pretended Reformed Religion was to be exercised, which were the Valleys of Lucerna (not to mention the other Valleys, about which at this present there is no dispute) Angrogna, Bobbio, Villaro, Valguichiara, and Rorata, together with Taglieretto, and Rua de Bonetti in the Territory of La Toire.

III.

But now the Limits of Habitation of those of the abovesaid Religion, are not restrained to the forementioned places.

IV.

However, this Writing was never accepted nor approved of by the Duke Emanuel Philiberto, as by the tenour thereof appears it should have been: Neither is there any Original thereof to be found, much less any Authentick Copy: From whence it may be easily gathered what credit is to be given to it.

V.

In the same Writing, Art. 17. it is said, That where-ever there shall be the exercise of the pretended Reformed Religion, there also the Mass and other Services shall be performed after the manner and custome of the Church of Rome; at which Services, as those of the said Religion shall not be bound to be present, or give any assistance, so likewise it shall not be lawful any ways to trouble or molest any who shall be willing to assist therein: But this Article hath been always broken by the most pertinacious obstinacy in the world, as will by and by appear out of the 18 Article, numb. 5. Then let every one judge with what face those of the Valleys can pretend, that the Concession of Habitation granted to them by their Prince, should be made good to them, and that they should not be obliged to observe towards the Prince what he hath so expressly agreed upon with them. But this (though irrefragable) argument is not necessary to be insisted upon at this present, since the Writing it self is of no credit or weight.

III.

I limiti poi dell'habitatione dei predetti della sudetta Religione non sono ristretti à i sopra mentionati luoghi.

IV.

Questa scrittura non fù mai accettata ne approvata dal Duca Emanuel Filiberto come per suo tenore si vede, che doveva esser, ne se ne trova alcun Originale, meno alcun autentico estratta onde può redere ogn'uno, che fede se le deve dare.

V.

In essa medema vi è all' Articolo 17. che per tutto, ove si farà l'essercitio della Religione pret. riformata, si debba anche celebrar la Messa, & altri Ufficii al modo Romano ai quali si come non saranno astretti quelli della detta Religione d'andar, ò prestar aiuto, così non potranno dar molestia a chi vi vuoglia intervenire, ma questo capo con la maggiore e più ostinata pertinacia del mondi, come si vedrà al Capo 18. num. 5. e statto sempre rotto. Consideri dunque ogn'uno con che fronte si può da quelli delle Valli pretendere che per loro stia ferma la Concessione dell'habitatione fatto loro dal Principe, e che al Principe non si esservi quanto egli ha si espressamente bon eslo loro stabilito. Ma non e necessaria per hora questa ancorche irrefragabile ragione per non esser la scrittura di nissuno sorte di fede, ò di peso.

VI.

Anzi per esser annullata dall'ordine generale, e Editto irrevocabile del medesimo Duca Emanuel Filiberto dato in Torino li 10 di Giugno, 1565. sottoscritto Emanuel Filiberto, e più basso Vista, Stroppiana, Calasio, nel quale viene senza eccezione veruna ordinato ad ogni suddito di S. A. che non voglia professar la Religione Catholica Romana di partir frà due mesi da tutti gli stati con licenza di vender i suoi beni. Siche chi può metter in controversia che non habba questo sì solemne Editto distrutto la predetto scrittara non accettata ne approvata se pure è mai stata in essere? Ma anco più chiaramente consta dell'invalidità sua dalle chiare disposizioni delli 28 Dicembre 1632. dell' A. R. di Vittorio Amedeo & di S. A. R. hoggi di regnante del 1649. & del 1653. che portano che non debba valere alcun privilegio, gratia, o tolleranza alli della Valli di Lucerna, se non, sì, e come si troveranno interinate. E la predetta scrittura non solamente non fù mai interinata, ma neanche su mai posta in termine, che si potessi presentari per l'interinazione per che mai fù (come doveva essere per esser valida) confermata ne sotto scritta dal serenissimo Duca Emanuel Philiberto, anzi non consta che sia neanche mai stata sotto scritta da Monsù di Raconigi, Filippo di Savoia, non essendosene mai visto da alcuno, ne l'originale, ne alcun estratto autentico. Di più le due ultime disposizioni di S. A. R.

VI.

Yea, on the contrary, it was made void by a general Order and irrevocable Edict of the same Duke Emanuel Philiberto, published at Turin the tenth of June, 1565. subscribed, Emanuel Philiberto, and underneath, Vista, Stroppiana, Calasio; in which, command is given to every one of H. H. subjects, without any exception, who will not profess the Catholick Religion, to depart within two moneths out of all his Dominions, with liberty to sell his Estate: So that who can doubt in the least, but that this so solemn an Edict hath made void and null the aforesaid Writing, which was neither accepted nor approved (if so be that any such hath ever been in being?) But the invalidity thereof appeareth far more clearly by the express Edict of His Highness Victor Amedeo, bearing Date the 28 of December, 1632. and in the years 1649. and 1653. of His Highness now reigning, which say, that no privilege, grace, or toleration granted to the inhabitants of the Valley of Lucerna, are of any value, but so far, and according as they shall be found interinated. Now the aforementioned Writing was so far from being ever interinated, that it was not so much as ever put in any way to be presented for an Interination, forasmuch as it was never confirmed (as it was necessary it should have been, to render it of any value) nor subscribed by the most serene Duke Emanuel Philiberto, nay, not so much as ever subscribed by Monsieur de Raconigi, Philippo di Savoia, the Original thereof having never been seen by any; no, nor any authentical Copy or Extract thereof. Moreover, the two last Edicts or Concessions of His Royal Highness,

Highness, of 1649. and 1653. which say, that those of the Reformed Religion cannot challenge any privilege or grace, but so far, and according as they shall be found interinated, have been formally accepted by those of the said Valleys: From whence it may be gathered, with how great imprudence they pretend (contrary to their own acceptation) to make use of that Writing of the year 1561. which, besides its many other notorious nullities, was never, nor could ever have been interinated.

VII.

Although, for the reasons above specified, this Writing be of no value, yet by what appeareth even out of the subsequent Authentick Writings, there cannot be justly any question made, whether the foresaid places were the limits of Habitation and Preaching, or no. However, it is likewise manifest by the same following Writings, that in the other parts or places of the Valley of Lucerna, they might not in any wise be permitted either to preach, or indeed so much as to inhabit, except in that form and manner as was specified in the said Concessions.

VIII.

For indubitable proof whereof, the Answers of the 29 of March, 1602. are to be seen, which were made by the most serene Duke Carolo Emanuel, signed, Carolo Emanuel, and underneath, Achiardi, to the Papers of those of the said Valleys, in which they demanded, Chap. 5. that the Vineyards of Lucerna, and the opposite Hills, might be inhabited for the time to come, as they had been for the time past, by those of the said Religion, and that notwithstanding His Highness Order;

del 1649. & 1653. che portano non poterli quelli della Religione valer de privilegi o gratie se non, si, e come si ritrovano interinate sono state in ispecie accettate da quelli delle dette Valli: Da che si puo raccogliere con quanta imprudenza contravenendo, alla propria accettazione pretendano di valersi della scrittura del 1561. che oltre all'altre sue notorie nullita, non sù ne pote mai esser interinata.

VII.

Benche pero sia questa di niun valore, non si mette ad ogni modo in contro-sua per quello, che si vede dalle susseguenti autentiche, che i predetti luoghi non fossero i limiti dell'habitatione e predicatione: Ma si vede chiarissimamente dalle medeme susseguenti, che negli altri della Valle di Lucerna non potevano i predetti in modo alcuno, non solo predicare, ma neanche habitare, se non nella forma, che loro restava specialmente Concessa.

VIII.

Per indubitata prova, del che si vedono risposte delli 29 Marzo, 1602. fatte dal serenissimo Duca Carolo Emanuel, sottoscritte Carlo Emanuel, e più basso, Achiardi, al Memoriale di quelli della detta Valle nel quale essi dimandano al Capo 5. che le vigne & gl'inversi di Lucerna possano esser habitati all'avenire, come per il passato da quelli della detta Religione non ostante l'ordine di S. A.

laquale

laquale nella risposta glielo permette, ma solo fin che sia fatta la raccolta di grano, e dopo d'essa gli obliga à vendere fra quatro mesi i beni sotto pena della confisca.

IX.

Chi dunque puo metter, in contro-versia che sia stata approvata & anzi che non sia stata rievocata la Scrittura del 1561. e che non sia proibita, non solo la predicatione ma l'habitatione, fuori de limiti alla detta Religione, se essi lo confessano? & allegando ragioni della lontananza, incommodità e sterilità, dimandano permissione di poter habitar non ostante all'Ordine (notinsi queste parole) e S. A. non la concede loro senon a tempo con obbligo, e penalità di vender, e dishabitare.

X.

Ma non si ferma qui la chiarezza del negotio perche nell'Articolo nono dimandano i medemi che gli huomini di Bubbiana, Campiglione, Fenile, e Bricherasio, che si sono ritirati, oltre al Pelice (e questo era ritirarsi ne limiti della toleranza) possano vender, cambiar e far qual si voglia contratto de suoi beni posseduti ne predetti luoghi. S. A. risponde che li possidenti beni di quà dal Pelice, cioè in detti luoghi di Bubbiana, &c. debbano vendergli fra il termine di quatò mesi altrimenti siano

who accordingly in his Answer granted it, with this Proviso, That this should be onely till the harvest should be gotten in, and after that, it bound them to sell within four moneths space, their goods, upon pain of confiscation.

IX.

Who then can in the least call in question, whether that Writing of 1561. were approved or no, when it is evident that it was recalled, and that not onely Preaching, but also Habitation beyond the limits prefixed, was thereby prohibited to those of the said Religion, since they themselves confess so much, while they alledged for Reasons, the remote distance, incommodity, and barrenness, and petitioned for permission to inhabit NOTWITHSTANDING THE ORDER, (let these words be observed) and His Highness doth not grant them that neither, but for a certain time; obliging them withal, and that under a penalty, to sell off their Estates, and quit the place.

X.

But the truth of this business is yet more evident in the Ninth Article, where the very same people demand, that the inhabitants of Bubbiana, Campiglione, Fenile, & Bricherasio, who were retired beyond the River Pelice (and this could be no other then to retire into the limits of toleration) might sell, exchange, or make any contract whatsoever for those Goods which they possessed in the places aforesaid: To which His Highness answered, That those who possessed Estates on this side Pelice, namely, in the said places of Bubbiana, &c. should be obliged to sell them within the term of four months, or that otherwise the same should be

confiscate. Wherefore it is most evident, that by vertue of such Orders they were retired into those places, which places, as they are considered from Lucerna, are on this side Pelice, and so went beyond Pelice, namely, to Villaro, Bobbio, &c. Neither did they demand any further privilege, then a liberty to sell and contract for what they had left on this side Pelice; the sale whereof His Highness also granted them within a prefixed term, and that under the penalty of confiscation. Who then can maintain, that the liberty of Habitation, and that indifferently throughout all the Valleys, as well without as within the prescribed Limits, was not prohibited to those of the pretended Reformed Religion, as they would fain make the World believe? And here it will be convenient to advertise the Reader, that the said Memorial was made in Lucerna, and in conformity to that situation, speaks of (*on this side, and beyond Pelice*) as the Answers thereto follow the same form and nature; so that it cannot but be most perspicuous to any who hath but the least knowledge of that Countrey.

X I.

Possibly they may alledge on their side, the Fourth Article, which saith, That those of S. Giovanni and the confines of Lucerna may be sent as Deputies of the Commualty to negotiate beyond Pelice; whereunto His Highness Answer was, That onely two men of S. Giovanni (and not more, except they turned Catholics) might be elected in the Council of Lucerna.

XII.

But this Article doth conclude nothing more than, That in S. Gio-

confiscati: dunque è chiarissimo che in virtu de gl' Ordini si erano ritirati dalle parti che considerate da Lucerna sono di qua del Pelice, oltre il detto Pelice, cioè Villaro, Bobbio, &c. Ne altro dimandavano se non di poter vendere & contrattar di cio che hanno lasciato di qua dal Pelice, e S. A. concede loro la vendita sotto il termine prefisso e colla pena della confisca. Chi sosterra per tanto che non fosse proibita sola l'habitatione indifferentamente per tutta la Valle e fuori de limiti come vorrebbero dar adintendere quelli della detta Valle? Convieni in questo luog avertire che il Memoriale è formato in Lucerna, e parla in questa conformita del di qua & di la del Pelice, e le risposte seguono la stessa forma, come è chiarissimo à chi ha la minima cognitione del paè.

X I.

Potriano forse allegare à loro favore il Capo quarto che dice possano li di Giovanni, che è finaggio di Lucerna, oltre Pelice esser Deputati per negoziatori della Comunità; al che S. A. risponde, che due soli huomini di S. Giovanni possano esser eletti nel Consiglio di Lucerna e non più salvo che si facessero Cattolici.

XII.

Ma questo Capo non conclude altro, se non che in S. Gio. come che nel

nel modo sopra espresso sia di là dal Pelice, vi fosse la tolleranza d'habitatione per quelli della Religione sudetta, il che non si niega.

XIII.

Potriano anche allegare il Capo 6. nel quale dimandano essi che nel luogho della Torre li della Religione possano haver parte nel Consiglio; à che S. A. risponde, come sopra, che due, e non più possano esser eletti nel Consiglio della Torre.

XIV.

Ma questo non prova, ne anche altro, se non ciò, che è già stato ammesso, cioè che il Tagliaretto, e la Rua di Bonetti, che sono anco nel modo sopra detto di là dal Pelice, fossero permessi per habitare à quelli della detta Religione.

XV.

Resta però fermo, che Lucerna, che nel sudetto modo, e di quà dal Peles, sue vigne & inverfi, Bubbiana, Campiglione, & Fenile, e generalmente, come dispone l' Articolo 5. tuttociò, che è di quà dal Peles, & Bricherasio, che però non appartiene alla Valle di Lucerna, fosse proibito non solo per l'esercitio, ma anche per l'habitatione à quelli della Religione.

XVI.

Ne possono valersi i medemi delle risposte delli 26 Giugno, 1620. fatte al suo memoriale, delle quali fanno tanto ostentatione supponendole in forza di Contratto, mediante il pagamento

vanni (though in the manner above expressed, it be beyond Pelice) should be a toleration of habitation for those of the pretended Reformed Religion; which is not denied.

XIII.

We might again alledge the Sixth Article, in which they demand, that in the place of La Torre, those of the Religion may have their part in the Council: To which His Highness answereth as before, That two, and no more, may be choiten in to the Council of La Torre.

XIV.

But neither doth this prove any thing more than what hath been already admitted, *viz.* That those of the said Religion were permitted to inhabite Tagliaretto, and Rua di Bonetti, which are also beyond Pelice, as hath been already specified.

XV.

In the mean time it is certain, that Lucerna, which according to the manner abovesaid, is on this side Pelice, together with its Vineyards, and the opposite Hills, Bubbiana, Campiglione, and Fenile, and generally all that which lies on this side Pelice, as in the Fifth Article, and also Bricherasio, which notwithstanding doth not belong to the Valley of Lucerna, have been prohibited to those of the said Religion, not onely as to the exercise thereof, but also as to their habitation.

XVI.

They cannot any ways make advantage of the Answers given the 26 of June, 1620. to their Papers of Requests, whereof they so vainly boast, as if they had the vertue and force of a formal Contract, in con-

sideration whereof 6000. Ducatons were paid (which notwithstanding is very far from truth, that being merely a sum of Money paid for the obtaining pardon for their Crimes, whereby they were excluded from the general Pardon which had been published, and his Royal Highness upon consideration of the payment of this sum of Money, granted an Act of Grace to them all;) forasmuch as in the said Paper there is not one word mentioned of habitations; but they onely desire this, that they may have the Exercise of the said Religion in the places tolerated, which his Highness accordingly grants in these words, *Onely within the Limits graciously tolerated*: Wherefore those Answers cannot be referred to any thing but to the exercise of Religion, about which there was no controversie, within the Limits, namely, Angrogna, Villaro, Bobbio, &c. already mentioned, when the Edict was published by Gastaldo the Auditor.

XVII.

The prohibition of Habitations without the Limits, doth yet more plainly appear by the Order of His Highness dated 23 December, 1622. signed Carolo Emanuel, and underneath Crotti, which takes away all manner of scruple in this business: Moreover, this is as clear by the Edict of his Royal Highness the Duke Vittorio Amedeo, bearing Date the 10 April, 1633. signed underneath, Vista Pissina, Vaudagna; in which it is expressly set down in the following words. *In the Territories of Lucerna, Bubiana, Campiglione, Fenile, Bricherasio, which are places excluded out of the Limits tolerated, to those of the pretended Reformed Religion, many of them, contrary to the Tenour and intention of both our Orders, and the Or-*

di scimmilla Ducatoni (il che però non è vero, ma fu finanza aggiustata per haver la gratia de delitti, & eccessi commessi, è dalla quale furono esclusi nell'indulto generale, è S. A. mediante detta finanza li fa entrar nell'indulto;) essi dunque in detto Memoriale, non dicono ne anche una parola dell'habitatione semplice, ma solo supplicano per l'esercizio della Religione ne' luoghi tolerati, è S. A. lo concede loro conquesse parole, Fra i limiti gratiosamente tolerati solamente: si che non si possono queste risspostetar ad altro, che all'esercizio, di che non si disputava fra limiti sopra detti, che sono Angrogna, Villaro, Bobbio, &c. quando publicò l'Ordine l'Auditor Gastaldo.

XVII.

Maggiormente costa della proibitione d'habitar fuori de' limiti dall'Ordine di S. A. delli 23 Decembre, 1622. sotto scritta Carlo Emanuel, è più abasso, Crotti, quale toglie attorno di ciò ogni sospensione, e chiaramente dall'Ordine dell'A. R. del Duca Vittorio Amedeo, delli 10 Aprile, 1633, sottoscritto V. Amedeo, è più abasso, Vista Pissina, Vaudagna; nel quale si leggono espressissimamente le formale parole. Che negli Territorii di Lucerna, Bubbiana, Campiglione, Fenile, & Bricherasio; luoghi esclusi da i limiti tolerati, a quelli della Religione pretesa riformata, molti dessi contro la dispositione. degli Ordini suoi, e de suoi

suoi predecessori vi possedono beni. E poco più abasso dichiarando, come possono i Cattolici comprargli, sicche nissuno della Religione pretesa riformata possa mai più aspirarvi, dice, che in virtù degli Ordini sono essi beni affetti al fisco, & al fine facendone in certo caso dono alla Communita Cattolica, esprime, che sono devoluti al fisco. Ecco una luce più chiara di mezzo giorno, che non può lasciar di vedersi, se non da chi vorrà chiuder gli occhi. Ecco dunque, come Angrogna, Villaro, Bobbio, Valguicchiard, & Rorata, sono i limiti tolerati per la predicatione, è per l'habitatione, insieme con due ruate de finaggio della Torre, cioè Tagliarè, & Ruata de' Bonetti solamente, è niente altro, poiche per altro la detta Torre, era luogo, come confessa alla pagina 118. l'Historico delle Valli Giglio, per la maggior parte Cattolico, cioè alla riserva delle sudette Ruate, e S. Gio. finaggio di Lucerna, nominato di là dal Peles tolerato per parte d'habitatione, ma sempre proibito per la predicatione, & tutto il resto, che si dice di quà dal Peles proibito, non solo per la predicatione, ma anche per l'habitatione.

XVIII.

Ma avanti, che veniamo alle dichiarazioni di S. A. R. hoggidi regnante, vediamo come hanno quelli della pretesa Religione osservate quelle cose colla condizione, delle quali sono state loro concesse le gratie, che non solo vorrebbero godere, ma sino all'infinito ampliare

ders of our Predecessors, possessed Estates there. And a little after were words declaring the manner by which the Catholicks might purchase the same Estates. So that none of the pretended Reformed Religion have so much as the left pretensions left for the recovering of the said Estates; as also it plainly appears by vertue of the Orders published, that those Estates were all confiscated; and at length graciously assigning the said Estates to the Commonalty of the Catholicks, declareth them confiscated. Behold then, here are Arguments clearer than Noon-day, which cannot but be seen by all but those who wilfully shut their eyes, lest they should behold the truth! Behold then, and observe how Angrogna, Villaro, Bobbio, Valguichard, and Rorata, are the Limits tolerated for Preaching, and Habitation, together with two Streets of La Torre, namely, Tailleretto, and Rua de Bonetti onely, and no other, because the Inhabitants of La Torre (as Gillius a Protestant confesseth in the History of the Valleys, in the 118 page) were for the most part Catholicks, excepting the said Streets, and S. Giovanni, in the confines of Lucerna, beyond Pelice, which alone was tolerated for Habitation, but always excluded as to the exercise of Preaching; and the other places on this side Pelice, have never been tolerated either for Preaching, or Habitation.

XVIII.

But before we come to the Declaration of his Royal Highness now reigning, let us see how the Professors of the pretended Reformed Religion have observed those things in consideration whereof those Priviledges were granted, which they desire not onely to enjoy, but would enlarge

enlarge *in infinitum*, and especially those which concern their Inhabitation.

1. Contrary to Orders, they have purchased Lands and Houses of the Catholicks, and by consequence have forfeited the same, yea and deserved other punishments, as may be seen by an Edict of the five and twentieth of February 1602. and another of the second of July 1618. Now to shew, that they have purchased the said Estates, it will appear by this (not to mention other Towns) that La Torre which consisted then almost all of Catholicks is now possessed almost throughout by those of the pretended Reformed Religion. And the same alteration there is in divers other Lands, from whence appears the necessity of a Remedy.

2. They have exercised Preaching and other Functions of the said Religion, contrary to express Orders prohibiting the same, and particularly those which were published the 15th. of February 1602. as appears in the first Article. And consequently they are all guilty of Death, and ought to have their Estates confiscated, who have exercised the same, or been present at them, *viz.* all the Inhabitants of *La Torre* and *S. Giovanni*, and other places.

3. They have built eleven Churches without the Limits, and contrary to former Concessions, especially those which they themselves suppose of the Year 1561. as is manifest, by the judicial Relation made by the President Fauzone then Referendario to the Duke Vittorio Amedeo the last of July 1633. justified by due Information. Not contenting themselves with this Rior, those of *St. Giovanni*

massime dell' habitatione.

1. *Contro gl' Ordini prohibitivi hanno acquistati son di da Cattolici e per conseguenza sono incorsi nella confisca de beni acquistati & altre pene come per l'Ordine delli 25 Febbraro 1602. e delli 2 Luglio, 1618. che habbiano poi acquistato gran quantita de beni, consta, e per lasciar li altri luoghi La Torre solo, ch'era quasi tutta Cattolica, hora era quasi tutta posseduta da quelli della Religione pretesa riformata, e cosi molte altre terre, da che si vede la necessita che vi è stata del remedio.*

2. *Hanno predicato e fatto fontioni della Religione loro ne luoghi prohibitivi contro l'espressissime dichiarazioni de gl' Ordini & in specie di quello delli 15 Febbraro, 1602. al Cap. 1. come à La Torre a S. Giovanni? & altrove & sono perciò incorsi nella pena della vita e confiscatione de beni tutti quelli che le hanno fatte & vi hanno assistito cioè tutti gli habitanti.*

3. *Hanno construtto undeci tempii fuori de limiti, e contro tutte le loro Concessioni, etiandio contro quelli che suppongono essi del 1561. come costa della relatione giudiciale fatto dal Presidente all'hora Referendario Fauzone, al Duca Vittorio Amedeo l'ultima Giugno, 1633. giustificata colle debite informazioni non contentandosi non questa rottura quelli di S. Gio. e della Torre*

hanno

hanno insolentemente preso à Cattolici le campane come dalle medeme informazioni: Ne negano in esse li della Religione pretesa riformata che il tempio di S. Gio. in specie non sia fuori de limiti tolerati.

4. Havendo il Duca Vittorio Amedeo commandato la demolitione de detti tempj, e particolarmente di quello di S. Gio. come per la risposta data al loro Memoriale sotto li 27 Decembre, 1632. sottoscritta V. Amedeo, e più abasso, Claret, e permolti altri precetti mai hanno voluto ubbidire, contravenendo etianadio alle loro giurate sotto missioni come per Biglietto di M. R. delli 4. Aprile 1640.

5. Ne di questo si sono contentati mai, ma con barbara protervia hanno demolite molte Chiese de Cattolici come si vede da loro medemi. Memoriali delli 9 Aprile, 1603. e per ultimo Settembre di detto anno, ove al Capo 8. vengono obligati à ristorar dette Chiese. Dell' anno 1629. hanno demolito la chiesa del Villaro. In ogni tempo hanno maltrattati i P. P. Missionarii, abbrugiate loro case, impedito la celebratione della santa Messa, & de Divini Ufficii, contro la disposizione delle loro Concessioni, e pure per tutto dovevano celebrarsi. Li Religiosi mandati in Angrogna, Bobbio, Villaro, e Rorata, scacciati a furia di popolo. Indi nel 1646. havendo M. R. comprate case

and La Torre did most insolently take away the Bells of the Catholicks, as it appears by the same Informations; and those of the pretended Reformed Religion do not at all deny but that the Temple of S. Giovanni, amongst others, is out of the Limits tolerated.

4. Moreover, the Duke Vittorio Amedeo gave commandment for the demolishing of the said Churches, and particularly that of S. Giovanni, as appears by the Answer given to their Memorial of the seven and twentieth of December 1632. subscribed V. Amedeo, and underneath Claret; as likewise by many other Orders; but they would never obey the same, contradicting their own very Oaths and Promises of Submission, as may be seen by the Paper of M. R. bearing date the four of April 1640.

5. But neither were they satisfied with all this, for, they proceeded in their barbarous obstinacy, and demolished many Churches of the Catholicks, as is clear by their own very Paper, bearing date the ninth of April 1603. and that of the last of September in the same year, where, in the eighth Article they were obliged to rebuild and re-establish the said Churches. In the year 1629. they demolished the Church of Villaro: yea they have in all ages evilly treated the Missionary Fathers, burnt their Houses, hindered the Celebration of the holy Mass, and other divine Functions, contrary to the intent of their Concessions, which permitted the same to be celebrated in all the said places. Those of *Religious* Houses, who were sent into Angrogna, Bobbio, Villaro, and Rorata, were chased from thence by the fury of the People. After that, in the year 1646. Madame Royale having purchased several Houses

for the re-establishment of the said Churches, they were burnt by those of Angrogna and Bobio: as for those of Villaro, the truth is, they did not at first burn the Religious Houses, but yet they would not suffer any to sell them Wood, or any other necessaries whatsoever, no not so much as the free use of their Well for Water; and in the end, they burnt both the House and Church of the other. At another time they usurped the Estates of the Brotherhood of the H. Spirit, set up publick Schools, contrary to the abovesaid Edicts, hindered those who had a desire to turn Catholicks, made conjurations against those who obeyed his Royal Highness in selling the Goods they had purchased against the intent of the Edicts; and this they practised against Gioseppe Godiero, to whom the Minister Leger refused the Reformed H. Supper, because he had sold a piece of Land to a certain Catholick, and so constrained him to buy it back again. In sum, they have done all that stubborn, enraged, or rebellious Subjects could ever possibly do.

XIX.

This was the true posture and state of those Affairs till the Year 1653. At which time, having need of a new Pardon from his Royal Highness now reigning, for the excess they had committed in the burning of the House and Church of Villaro, and accordingly petitioning for a Confirmation of their Graces, and Concessions, his Royal Highness did accord unto them the same, but in much clearer terms than in that Edict of 1639. The Contents whereof was, That his Royal Highness confirmed the said Graces and Concessions, according to their form and tenour, that is, as they were interinated, and as they were in use;

per ristorar le Chiese, furono bruggiate da quelli d' Angrogna, e di Bobio. Quelli del Villaro non bruggiarono da principio le Case de Religiosi, ma prohibirono loro la vendita sin delle legna, e d' ogni cosa non permettendo loro, ne anche il libero accesso alla fontana, & alla fine bruggiarono la Casa, e Chiesa. In altro tempo usurparono i beni della Confraternità di S. Spirito, tenute Scuolo contro gli Editti, impedito chi si voleva cattolizzare, fatto congiure contro chi voleva ubbidir à S. A. R. nel vender i beni accomprati contro la mente delle Editti, come contro Gioseppe Godiero, à cui fu dal Ministro Leggiere negata la Cena riformata, perche haveva venduto un suo campo ad un Cattolico, onde fu egli astretto à ricuperarlo, & in somma fatto tutto ciò che Sudditi contumaci, infuriati, e rebelli possono fare.

XIX.

Con questi termini giunsero le cose sin nel 1653. nel qual tempo doppo haver commesso l' eccesso dell' abbruggiamento della Casa, e Chiesa del Villaro, essendo loro convenuto havere un nuovo perdono da S. A. R. hoggi di regnante, & havendo chiamato la confermatione delle loro gratie, l' accordò ad essi l' A. S. R. con molto più chiara espressione, che quello del 1639. qual però dice, che si confermarano secondo loro forma, e tenore, sì, e come sono in uso, mentre non

vi sia abuso, con le conditioni però espresse ne' suddetti Privilegi, & che dal canto loro prestino l'ubbidienza, che de veri, e fedelissimi sudditi è dovuta al suo Principe, sicche mancando alcuna di questa, sia per terra la confermatione.

X X.

Nel presente caso, però mancano poco meno, che tutte le conditioni, primo la forma, è tenore de' gratiosi Privilegi non concede loro alcuna habitatione ne' luoghi, che pretendono, salvo in S. Gio. è La Torre, de' quali si parlerà al num. 23. 2. Pochissimi di questi Privilegi sono interinati, è così quelli, che non sono, non restano più di valore. 3. Non hanno li della detta Religione alcun uso d'habitatione di quà dal Peles nel modo sopra espresso, fuori de' limiti, che non si sia mostrato abusivo. 4. Le conditioni espresse ne' Privilegi, sono state quasi tutte con temerario ardore, è con gravissimi delitti rotte, e d'ubbidienza agli Ordini del sourano, non vengiate alcuna: Ma come si è detto l'ultima confermatione del 1653. sotto li 2 Giugno, è molto più espresa, poiche vi si leggono queste parole, S. A. R. confermatutti i Privilegi gratiosamente concessi alli supplicanti secondo loro forma, è tenore, si, e come sono interinati, e sono senza abuso, in uso del beneficio, del quale è mente sua, che godano senza inquietu-

provided, that there were no abuse therein, and that all this were under the Conditions specified in the said Concessions, and that they would continue their ancient obedience, and such as was due from true and faithfull Subjects to their Prince, and that their failing in any of the Conditions there specified, should render the said Confirmation void, and of none effect.

X X.

Now as to the matter in hand, there are very few of the abovesaid Conditions which they have not broken. First of all, it is not found in the form and tenor of those gracious Privileges, that they were permitted to inhabit in any of the places which they pretend, save onely in St. Giovanni and La Torre, whereof we shall speak more in the three and twentieth Article. Secondly, there are very few of those Privileges which are interinated, and those which are not, are of no force or validity at all. Thirdly, those of the said Religion, have not any pretension of inhabiting on the other side of Pelice, in the manner above expressed, but what is sufficiently demonstrated to be abusive. Fourthly, the Conditions expressed in those Concessions are almost all broken and forfeited by their rashness, audacity, and notorious Crimes, having not made good any one point relating to their obedience. But the last Confirmation abovementioned, bearing Date June 2. 1653. is yet much more clearly expressed, as may appear by the following words, *His Royal Highness graciously confirms all the Privileges which have been granted to the Petitioners, according to the form and tenour of the same, as they are interinated, and as they are in usage, without abuse, the benefit whereof it is his intention they should enjoy without any molestation; never-*
H h *theless*

theless this is to be understood under the Conditions which are therein specified, and particularly, that they shall not make use of foreign Ministers, neither shall they for the future receive any Strangers to inhabit amongst them who profess the pretended Reformed Religion, no not so much as to sojourn as they pass by that way, without the permission of his Royal Highness; That they shall not perform any Function relating to the Exercise of that Religion, whether it be Preaching or otherwise, beyond those Limits which have been graciously tolerated them; as likewise, that they shall not molest the Missionary Fathers in their Functions, nor give them any sort of disturbance, either in their Churches and Missions, or without in other places, to them or their Servants. As also that they punctually observe the Contents of those Concessions which have been graciously accorded unto them either by his Royal Highness, or his most serene Predecessors: And that upon the violation thereof, all the said Concessions, Graces, and Tolerations shall be declared null. What can be more clear than this? And what Conclusion can there be drawn from hence, but onely, That this very Confirmation plainly declares a formal Abrogation of all their Privileges, in case of non-observance of all the Conditions therein contained, which was the true state of the Case when the Order of Gastaldo was published.

XXI.

Neither doth it at all make to their purpose, which they allege, namely, That his Royal Highness in those his Answers, declared that it was not his intention, either to enlarge or infringe their ancient Concessions: For whatsoever is contained in the said Answers, is also found in the form and

dine; Veruna, con le condizioni però in essi contenute, e specialmente che non si servano de' Ministri forastieri, ne accettino in auverire forastieri della pretesa Religione per habitarvi, meno per soggiornarvi di passaggio senza beneplacito di detta A. R. ne meno facciano fontione alcuna nel concernente gli esercizio, si di prediche, che altri fuori de' limiti gratiosamente tolerati loro, ne impediscano, & in qual si sia modo inquietino i Reverendi Padri Missionarii nelle loro fontioni, ne diano loro disturbo alcuno, tanto nelle loro Chiese, Missioni, che fuori, meno à loro servi-enti, è concio che osservino puntualmente il contenuto nelle toleranze benignamente accordate loro si da detta Altezza Reale, che da' suoi Serenissimi Antecessori, è contravenendo si dichiarano nulle dette concessioni, gratie, è toleranze. Che cosa si può vedere de più chiaro? On de concludo, pur chi vuole, che non potrà, se non dire che questa confermatione gli dichiara una formal abrogatione de' loro Privilegi, mentre essi stavano nell' inosservanza, come lo erano, quando publico l' Ordine l' Auditore Gastaldo.

XXI.

Ne vale l'allegar la dichiaratione di S. A. R. che con queste risposte non ha voluto, ne restringere, ne ampliar le antiche Concessioni, perche tutto ciò, che si contiene in dette risposte si trova nella dispositione, e

vigore delle dette antiche concessioni.

XXII.

Non potendosi dunque, come non si possono negare le sopra stabilite cose, chi potrà mai sostenere, che l'Ordine dell'Auditore Gastaldo tanto conforme a sì gran numero di disposizioni de Serenissimi Duchi di Savoia, circa il punto del dishabitare quelli della Religione dai luoghi non permessi, non sia stato fondatissimo in ogni equità, e giustizia anzi accompagnato anche da molta clemenza? mentre ha concesso di vender quei beni, che in virtù, & per disposizione di detti Ordini erano devoluti al fisco di S. A. R.

XXIII.

E se si oppone, che vi sono compresi i luoghi di S. Gio. è de della Torre, nè quali era in parte tollerata l'habitatione, si risponde esser ciò vero, ma havendo i particolari della Religione di detti luoghi (il primo de quali è finaggio, è membro di Luserna) si sfacciatamente trasgredito, è col introdurdoppo l'habitatione permessa anca la predicatione, espressamente proibita. Il che in conformità del Capo 1. dell'Ordine delli 25. Febbraro 1602. ha fatto cadere nella pena della vita, & confisca de beni, non solo chi ha esercitato le loro funzioni, e predicato, ma chiunque vi ha assistito, & così tutti gli habitanti,

tenour of their ancient Concessions.

XXII.

Being not therefore able, as in truth they are not, to deny the establishment of all things as is above mentioned, who can ever maintain, that the Order of the Auditour Gastaldo, which is so conformable to so great a number of Concessions of the most serene Dukes of Savoy, about the point of Habitation prohibited to those of the pretended Reformed Religion, in all places without the Limits of Toleration, is not perfectly well founded according to all manner of equity and justice? yea, and which is more, that it is not accompanied with very much clemency? since he hath permitted them to sell those Goods, which by virtue of, and according to the said Orders were become confiscate.

XXIII.

If they oppose here, and say, that the places of St. Giovanni, and La Torre are therein comprized, in a part whereof they are permitted to inhabit; It is answered, that the thing is true, but the particular persons of the said Religion, inhabiting the places above mentioned, (the first whereof adjoyns, and is a member of Lucerna) have with so much impudence, and contempt, transgressed those Orders, by introducing publick Preaching, which is so expressly prohibited, according to the first Article of the Order of the five and twentieth of February 1602. whereby they have incurred the pain of Death, and Confiscation of Goods, not onely those who have exercised their Functions, but even all those who have assisted, or been present at the same. And of this crime all the Inhabitants of the said places are found guilty, as also of

making use of a Church, which was most of all prohibited; also of taking away the Bells of the Catholics, and not demolishing those Churches which were to be demolished in conformity to so many Commands issued out for that purpose; of having driven out all the Catholics inhabiting the first of the places above mentioned, and almost all that were in the second, and that notwithstanding express Order to the contrary, and the peril of Confiscation of their Goods, that they incurred thereby. After all this, how can any make the least question or doubt, but that their chastisement was most just, and that simply to transport themselves out of one place into another, between which there is so exceeding little distance, was the mildest punishment that could be inflicted upon them for so great a stubbornness?

XXIV.

Not to mention those onely of La Torre, and S. Giovanni, but all of them in general, who received Orders to disinhabit, who ever offered to dispute, or call the matter into question, whether a Prince had not sufficient power to command one or more of his Subjects to transport and transplant themselves from one Countrey to another under his Dominions, (when he shall judg it convenient for his Service) and to sell their Goods which they have in the place where they inhabit? But who then can scruple the lawfulness of such a Command, when it's matter onely of transporting themselves to a place two Leagues distant, or something more? especially where the Order is directed to persons who are Offenders, and who might upon another account be most severely punished; but their Sovereign contents himself with one-

e col uso del Tempio pur proibitissimo, e con haver prese le Campane a' Cattolici, e col non haver aboliti i tempii, conforme à tanti commandi havuti, e con haver scacciati tutti i Cattolici dal primo luogo, e quasi tutti dal secondo, comprando contro gli Ordini, e non ostante le pene della confisca i loro beni, chi può metter in dubbio, che non fosse molto giusto di castigar anche costoro, e che il castigo di tramutar semplicemente l' habitazione da un luogo ad un altro in pochissima distanza non fosse il più soave, che si potesse applicare ad una tanta pertinacia?

XXIV.

Ma per parlare, non solo di quelli della Torre, e S. Gio. ma di tutti quelli, ch'ebbero Ordine di dishabitare, chi hà mai ardito di metter in dubbio, che un Principe non possa comandar ad uno, ò molti de suoi sudditi di trasportar la sua habitazione da una Terra ad un'altra de suoi Stati, se così giudica compiere al suo servizio, e di vender i suoi beni nel luogo, dal quale dishabita? ma chi potrà dubitare, che non sia lecito il farlo, ove si tratta di trasportarci solo in distanza d' uno, due, ò poco più miglia, & ove l' Ordine s' in dirizza à persona Criminale, che potrebbe per altro esser severissimamente castigata, e di questo solo li contenta la bontà del Sourano? è chi final-

mente potrà sostener, che un simil comando offenda la Religione pretesa riformata, rispetto à chi comanda, ò la coscienza, rispetto à chi ubbidisce, è debba commover quelli della medema Religione à prenderne la protezione, comme se si trattasse di far torto, è non castigar con una gran moderatione di pena i delitti de' Sudditi?

XXV.

Giustissimo dunque, e pieno di clemenza frà l'Ordine delli 25. Gennaio dell' Auditore Gastaldo, e piena d'ingiustizia, e di rebellione l' inosservanza, & inubbidienza dessa. Delitto, che tanto più si rende grave, quanto per parte di S. A. R. sempre si è premuto in che si mandassero solo persone, che potessero nel medemo tempo esser rese capaci di questa verità, & havessero autorità di obligargli della Religione à dar poi negli altri capi, sodisfattione à S. A. R. per le disubbidienze, & inosservanze loro, con protesta reiterata le molte volte, che mentre ciò s'eseguisca, se si faceva costare del Privilegio dell' habitatione si contentava S. A. R. di concederlo loro, e quando anche non ne costasse, non haverebbe l' A. S. lasciato di moderar in qualche capo l'istesso Ordine dell' Auditore Gastaldo, al quale benchè tanto soave ripiego, mai si sono voluti acquietare, e mandar perciò persone con Procure valide, e

ly this? To conclude, who can say, that such a Command as this either strikes at the pretended Reformed Religion, in regard of him who commands; or offends the Conscience, in respect of those who obey? Or that it should move those of the pretended Reformed Religion, to seek protection, as if there were question of doing them an injury, and not of chastizing with great moderation his disobedient Subjects?

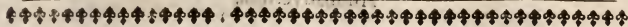
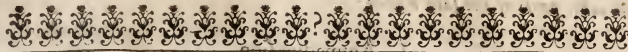
XXV.

Most just therefore, and full of clemency is the Order of the five and twentieth of January published by the Auditour Gastaldo, and full of injustice and rebellion the non observance and disobeying thereof. A Crime which is so much the more aggravated, by how much the more they have been always pressed on his Royal Highness part, to depute and send to him persons qualified, to inquire into the ground of this truth, and with sufficient power to oblige those of the said Religion to give his Royal Highness satisfaction as to some other points, upon the occasion of their disobedience, and inobservance of his Edicts, with a Protestation often reiterated, that in case they would herein perform that which was their Duty, and withall could make appear that Privilege of Habitation which they pretended, his Royal Highness would be inclined to accord the same unto them; yea, though they were not able to make it out clearly, his Royal Highness would notwithstanding in some Particulars apply some moderation to the Order of the Auditour Gastaldo. To which (so sweet and milde) expedient, they would never yield or acquiesce, nor send their Deputies with any sufficient Procurations; and when the Ministers

nisters of his Royal Highness were sent into the said Valleys, not so much to impose upon them a Burden of Quartering Souldiers, and that such a one as was not any ways insupportable, as some kind of punishment for that their obstinacy; as also to be upon the place, where, without any further trouble, they might confer with their Syndicks and Counsellours in La Torre, to adjust (if possible) those Differences then? These men most unadvisedly took up Arms against his Royal Highness in so brutish, raging, and strangely rebellious a manner, that it merited as much, on the one side a most severe and exemplary punishment, as on the other it was altogether unworthy the favour of any State or Sovereign Prince, who ought to consider of how dangerous a consequence it is, to suffer Crimes of such a nature to go unpunished.

quando i Ministri di S. A. R. si sono portati nelle Valli, non tanto per dar loro il peso d'un alloggio supportabile in qualche pena di questa loro durezza, quanto per esser sul luogo, dove senza altra prova parlando coi medemi Sindici, e Consiglieri nella Torre potessero aggiustarsi queste differenze, hanno prese imprudentissimamente le armi contro S. A. R. con un furore, con una brutalità, e con una specie di Ribellione altrettanto degna dogni più esemplare, e severo castigo, quanto più indegne d'ogni assistenza, e protezione d'alcun Saurano, e d'alcun Stato, che deve senza considerare con quanto pernicioso conseguenza, mirino sempre i Popoli le sceleragini di questa sorte impunita.

CHAP.



CHAP. II.

The Animadversions of some able and knowing Friends of the poor Protestants of the Valleys of Piemont, upon the Court of Savoy's Factum and Reasons, set down at large in the foregoing Chapters.

IN the foregoing Chapter, the *Christian Reader* hath a faithfull Account of what the adverse party is able to allege, either for the justification of their own proceedings, or the aggravation of the others offence and pretended Rebellion; which (the truth is) they have handled in so dexterous a Methode, and couched in so smooth expressions, that ordinary capacities in the reading thereof, without a comment, would certainly run a great hazard of having their judgments perverted, and of drinking down the most notorious Impostures in the World, for wel-grounded and undoubted Truths. And therefore as on the one side I thought it convenient for avoiding the censure of Partiality, to insert the Narrative & Reasons of the Court of Savoy, word for word in their own native Language, wherein they themselves published the same to the World, so on the other side, I thought it the part of a faithfull Historian, not to omit any thing which might enlighten the understanding of those who shall peruse this Work, and give them an advantage of comprehending fully the very pith and marrow of these subtil Pieces which are composed on fet purpose to darken and sophisticate the truth by Jesuitical Distinctions and Equivocations. There needs no further Preamble to this matter.

Court of Savoy in their Narrative of the several Transactions, &c.

His Royal Highness upon the five and twentieth of January 1655. commanded his Subjects of the pretended Reformed Religion, by virtue of an Order of his Auditour Gastaldo, to transport themselves within three Days upon pain of Death into the Valley and Confines of Angrogna, the Lands of Rorata, Villaro, and Bobio, and the Villages thereunto belonging

ing, as likewise to quit their habitations, and the goods which they possessed in other parts of the said Valley.

Animadversion.

Christian Reader, take heed and beware whom you deal with at this your first entrance; 'tis the Devil appears to you in the shape of a Man, though he hides his cloven foot! the Author of the Writing tells you, that the poor Protestants were commanded to *transport themselves within three days, quitting their habitations and goods*; and so far it's truth: But he leaves out the principal part of the Sentence, and that wicked Leaven which seasons the whole Lump, *viz. In case they make it not appear to us within twenty days after, that they are become Catholicks*, as may be seen in that famous Order of *Gastaldo*, which is inserted in the Second Book of this History, and 4th. Chapter.

Court of Savoy.

In obedience to this command, those of the pretended Reformed Religion did accordingly retire within the Limits prescribed.

Animadversion.

A very great Argument of their profound obedience and respect to their Prince, and of his severity towards his poor Subjects.

Court of Savoy.

Notwithstanding, at the same time they sent Deputies to His Royal Highness, declaring this command to be contrary to their Ancient Concessions, and therefore petitioned that it might be revoked.

Animadversion.

And whether they had just reason so to do, or not, the Christian Reader is left to judge, after he hath called to remembrance the Concessions of the year 1621. inserted in the 3^d. Chapter of the Second Book, and diligently compared them with the following Authentick pieces, which have been preserved by a miraculous providence, the true Originals whereof are to be seen by the Curious in the publick Library of the famous University of Cambridge.

The truth is, this point of *Concessions* is the chief, and most essential point of all, and consequently, the clearing thereof in the beginning of this Discourse, will be of exceeding great use for the better elucidation and deciding the whole controverſie.

An Extract of the Duke of *Savoys* Edict, bearing
Date the 5th. of *June*, 1561. in favour of the
Evangelical Churches of the Valleys of
Piemont.

Which is inserted at length in the 2d. Book, and 4th. Article.

Al nome di Dio.

Si spediranno Lettere Patente di sua Altezza, per lequali costara
qualmente S. A. fa remissione a gli huomini della Valle d'Angrogna,
Bobio, Villaro, Valguicchiardo, &c.

In the Name of God.

His Highness issueth out his Letters Patents, by which it may appear,
in what manner his Highness grants an Indempnity to the people of
the Valleys of Angrogna, Bobio, Villaro, Valguicchiardo, Rora, Taglia-
retto, and La Rica di Boneti at the end of La Torre, S. Martino, Perosa,
Roccapiatta, and S. Bartholemo, and every of these, as also to all such as
shall be found to have assisted them, for all offences by them committed, whe-
ther they be damages, deaths, ruines, or fines; as well in particular, as in
general, either against his Highness, their mediate Lords, or other particular
persons within his Highness Dominions, restoring them into his favour as if
they had never acted any thing against his Highness; and upon this account,
receiving them into his safeguard and protection.

1. Sara permessi a quelli d'Angrogna, Bobio, Villaro, &c.

1. *It shall be permitted to those of Angrogna, Bobio, Villaro, Valguicchiardo, and Rora, being members of the Valley of Lucerna, and likewise to those of Pralibece, Roderet, Masel, Maneglia, and Salea, Members of the Valley of S. Martino, to have preaching Assemblies, and other Ministerial Offices, according to their Religion, in their wonted places.*

2. Sara permesso al Villaro membro della Valle di Lucerna, &c.

2. *It shall be permitted them to have the same at Villaro, which is a member of the Valley of Lucerna; And this shall be until such time as his Highness shall make a Fort in the said place; for after that such a Fort is erected, it shall not be permitted to the people of the said place to have preaching, or Congregations within the bounds of the said place: But it shall be lawfull for them to erect a place convenient for such like services, in some adjacent*

place towards Bobio, as they shall find most convenient. Nevertheless it shall be permitted to the Ministers to come within the said bounds, to visit the sick, and perform other necessary duties of their Religion, provided that they neither preach, nor gather together any suspected Congregation. At Togliaretto and Rua de Boneti, which are the Confines of their Lands, it shall be permitted them to have preaching, and Congregations in the wonted places; provided, that they do not enter into the other Confines of their Lands, to do the like.

4. Sara permesso a quelli della Parochia di, &c.

4. It shall be permitted to those of the Parish which is on the other side of Perofa, who are at present Fugitives for the sake of the said Religion, and were wont to have preaching, and Congregations, as also other Ministerial Offices, according to their said Religion, onely in the place nominated, and not in any other place within the bounds of the said Parish.

6. Sara permesso a tutti quelli di tutte le terre di, &c.

6. It shall be permitted to all persons of the Lands of the said Valley, who are at present Fugitives, and do adhere to their said Religion (notwithstanding any promise or abjuration made against their Religion before this War) to return and live in their houses with their families, according to their Religion; and to go to, and return from the Sermons and Congregations which shall be made in the said places, and other administrations of their Religion; provided, that they observe all which the above-mentioned promise to observe. And forasmuch as many of the abovesaid will be found in the Lands of the said Valley at a great distance from such places, and will thereby necessarily stand in need of visitations, and other Ministerial functions, according to their Religion; it shall be permitted to their Ministers (such as dwell within their limits, without any prejudice to such limits) to visit and perform other Ministerial duties, according as they shall have occasion; onely they shall not have publick preaching, or such as may give the least suspicion.

7. A tutti li predetti delle dette Valli, & a tutti, &c.

7. To all the Inhabitants of the said Valleys above-mentioned, and to all the forenamed Fugitives, and those who persist in their Religion, as well those of the Territories of the said Valleys, as those of Roccapiatta, S. Bartolomeo, and Miana, their goods that have been confiscated shall be restored to them; provided, they be not confiscate for any other cause then that of Religion, and the present or past War.

9. Saranno alli predetti confermate tutte le, &c.

9. All the Freedomes, Immunities, and Priviledges, (as well general

as particular) which have been granted either by his Highness, most Illustrious Predecessors, his Highness himself, or other mediate Lords, shall be confirmed to the forenamed; provided, they evidence the truth thereof by Authentick Acts, and Instruments.

14. Sara da S. A. a i predetti, fatto dono, e remissione, &c.

14. His Highness shall make a free gift, and irrevocable remission of all the expences which he hath been at in this War, and of the 8000 Crowns which the forenamed did owe unto his Highness, upon account of 16000 Crowns accorded in the former War, commanding that they be as non-subscribed in reference to this Accompt.

16. Finalmente tutti li predetti di dette Valli, &c.

16. Finally His Highness shall permit all the foresaid of the said Valleys, and the foresaid of Miana, Roccapiatto, and S. Bartelmeo, of what state and condition soever they be (provided they be not Ministers) to be included in the common society and conversation with his other subjects, to stay, go, and come, in all places and Countreys of his Highness Territories, as likewise to buy, sell, and traffique in all sorts of Merchandizes, provided they refrain from preaching, from drawing together Assemblies, or to raise disputings, as is abovesaid: And those that are in the limits, who have not a settled residence without their own limits, nor any within the Territory of the said Valleys, without their own Territory, and the confines thereof, and those of Miana, Roccapiatto, S. Bartelmeo, shall not usurp beyond their own confines: And these things being punctually observed on their parts, no disturbance or molestation (whether the real, or personal) shall be offered unto them, but they shall remain under the protection and safeguard of his Highness.

17. Oltre di questo si mandaranno fuori ordini, &c.

17. Moreover, Orders shall be issued out by his Highness, wherein there shall be sufficient provisions made against all disturbances, inconveniences, or plots of malignant spirits, to the end that the abovenamed may peaceably and quietly enjoy their own Religion.

18. Per osservanza di tutte le predette cose, &c.

18. For the observance of all the premisses, and that no inconvenience may arise about the performance and execution of the abovementioned Articles, Georgio Monestieri of Angrogna, sent by the said Valleys, and Syndicus of S. Constance, and of Ateszani, and Rambaudo Syndicus of Bobio; Michele Remondett, sent by the Communality of Tagliaret, and a Rua di Bonetti unto La Torre; Giovanni Ma la-notte, sent particularly by those of S. Jovanni; Pietro Pasquale, sent by the Communality

nalty of the Valley of S. Martino; Thomasso Romano, of S. Germano, sent by the said Communality, and by the whole Valley of Perosa, do promise for their Communalities respectively, that the Contents of the abovesaid Articles shall be inviolably observed; and in case of non-observance, they do submit to such punishment as it shall please his Highness to inflict on them, promising in like manner to cause this their Engagement to be approved and confirmed (per capita Domorum) by their said Communalities.

L' Illustriff. Monfig. di Raconigi, promette, &c.

The most Illustrious Lord of Raconigi doth promise that his Highness shall ratifie and approve the abovementioned Articles to the underwritten, in particular, and in general, granted by the intercession of the most serene Madama, as a pure Act of her special Grace: In witness whereof the foresaid Lord hath subscribed these presents with his own Hand; and the Ministers, in the Name of all the abovesaid Communalities, have underwritten their Names in quor. fid. this fifth of June, 1561.

Phillippo di Savoya.

Francisco Valle, *Minister of Villaro in Lucerna.*

Claudius Bergio, *Minister of Tagliaretto.*

Georgio Monesterii of Angrogna.

Michele Raymondetti of Tagliaretto.

Now that this very Treaty has been not onely acknowledged, but also most authentically confirmed (with all the Privileges, Liberties, and Rights, therein specified) by the Kings of *France*, who have expressly bound themselves and Successours inviolably to observe the same, as likewise to cause them to be acknowledged, confirmed, and observed by other Princes, in case they should be put by them under their jurisdiction; The *Christian* Reader is desired to have the patience to peruse the following Agreements, and Letters Patents, of the true Originals of all and every whereof, there are most authentick Copies to be seen by all the curious in the publick Library of the famous University of *Cambridg*.

An Agreement of Henry the 4th. King of France, with the Evangelical Churches of the Valleys of *Piemont*, who yielded themselves under his obedience *Novemb. 1. 1592.*

A most Authentick Copy of the true Original whereof, is to be seen in the Publick Library of the famous University of *Cambridge.*

Comme ainsy soit que les ennemis de Treshaut, Trespuissant, & tres Victorieux Prince, Henry quatriesme de ce nom, par la grace de Dieu Roy de France, & de Navarre, Ayant depuis quelques années en çà, par force d'armes, & sans juste titre, occupé son pays & Marquisat de Saluces, & autres terres & places appartenantes à sa Majesté, deçà les monts, anciens membres de la Couronne de France, pour le recouvrement desquelles, & ensemble pour redwire sous son obeissance & subjection les Provinces, & pais du Piedmont, Savoie & autres, possedés à present par les ennemis & usurpateurs du dit Marquisat de Saluces, sa Majesté tres Chrestienne auroit envoyé par deçà une bonne & suffisante Armée, sous la charge & conduite D'Illustre Seigneur François de Bonne, Seigneur de L'esdiguieres, Conseiller en son conseil privé d'Estat, Capitaine de cent hommes d'armes des ordonnances de sa Majesté & commandant generalement en la dite Armée, & pays de Savoie & deçà les monts, pour le service d'icelle, lequel Seigneur de L'esdiguieres s'estant avec la dite Armée transporté dans le Piedmont, prins & reduit sous l'obeissance de sa Ma-

Forasmuch as the enemies of the most High, Mighty, and most Victorious Prince, Henry the fourth of that name, by the grace of God King of France and Navarre, have of late years, by force of arms, and without just title, usurped his Countrey and Marquisate of Saluces, with other lands and places belonging to his Majesty, on this side the Mountains, which were ancient members of the Crown of France, for the recovery whereof, as also to bring under his obedience and subjection the Provinces, and Countreys of Piemont, Savoy, and others at present possessed by the said enemies, and usurpers of the said Marquisat of Saluces, His most Christian Majesty did send on this side the Mountains, a good and sufficient Army, under the conduct of the Illustrious Lord Francis de Bonne, Lord of Lefdiguieres, Councillour in his Privy Council of State, Captain of a hundred Men of Arms of His Majesties trained Bands, and Commander General in the said Army, and Countrey of Savoy, and on this side the Mountains, for the service of his said Majesty; the which Lord of Lefdiguieres, having transported himself with his said Army into Piemont, took and brought under the obedience

ence of His Majesty, the Towns and Castles of Perouse, Briqueras, la Tour of Luserne, Mirabouc, Olase, Massel, and Pradellene, and at the same time caused to be summoned the Ministers and Officers of the Churches, Syndicks, and Inhabitants of the Valleys of Angrogna, Bobio, Villaro, Tagliaret, and La Tour, and of another place named La Tour, St. John of Luserne, Macel, Rora, Bubiana, Campillon, and Fenil, all comprehended and contained under the name of the Valley of Angrogna, As also of the places of Rocheplatte, St. Barthelemy, and Perustin, comprized under the name of the command of St. Sioud, Item, of the places of Perouse, St. Germain des Portes, Pinache, Villaro of Pinache, Pramol, le Talluc, all comprized under the name of the Valley of Perouse; Item of the places of Frusasc, as also of the places of Prals, of Rodoret, le Perrier, le Fayet, Macel, St. Martin, la Manielle, Rioclalet, all comprized under the name of the Valley of St. Martin. Item, of the places of Meana, and Mathias, situated in the Valley of Suse: To this end, the said Lord of Lesdiguieres, deputed and sent to them at several times Mr. Claude Perron, Minister of the Word of God in Pragela, to treat of the means, and conditions whereby the said people and Valleys, and their Inhabitants, might be brought from under the obedience and subjection of Charles Emanuel, possessor at present of the Dukedom of Savoy, under whose power and Sovereignty they pretend to have been until this present, nay even from the beginning of the wars raised in France, in the year 1585. and before, And render and yeild themselves under the obedience of his Majesty, taking the Oath of Allegiance to his said Majesty, in such

jeffé, les Villes & chasteaux de la Perouse, Briqueras, la Tour de Luserne, Mirabouc, Olac, Macel & Pradelene, & en mesme temps faits sommer les Ministres & Eglises Syndiquiz, manans & habitans des Vallées d'Angrogne, Boby, le Villar, le Tagliaret, de la Tour, d'un autre lieu nommé la Tour, St. Jean de Luserne, Macel, Rora, Bubiana, Campignon & Fenil, tous lieux comprins & contenus subs le nom & appellation de la dite Vallée d'Angrogne. Item des lieux de Rocheplatte, St. Barthelemi, & Prarustin subs le nom du mandement de de St. Sioud, Item des lieux de la Perouse, St. Germain des portes, Pinafche, Villar de Pinafche, Pramol de Taluc, le tout comprins sous le nom de la Vallée de Perouse. Item du lieu de Frusasc, comme aussi des lieux des Pralz, Rodoret, le Perrier, le Fayet, Macel, St. Martin, la Maneille, Rioclalet, tous comprins sous le nom de la Vallée de St. Martin. Item des lieux de Meana & Mathias, situez en la Vallée de Suse: Ayant a ses fins le dit Seigneur de l'Esdiguieres, député par devers eux à diverses fois Mr. Claude Perron, Ministre de la parole de Dieu en Pragela, pour traiter des moyens & conditions, sous les quelles les dites peuples & Vallées, manans & habitans d'icelles purroyent estre induits à se de départir de l'obeissance & subjection de Charles Emanuel possesseur à present de la Duchè de Savoye, sous la puissance & Souveraineté duquel, ilz pretendent avoir été jusques à maintenant, mesmes au commencement des guerres eslevées en France, en l'année mille cinq cent quatre vingt cinq, & au paravant, & de se reduire & remettre sous l'obeissance de sa dite Majesté, luy prestant le serment de fidelité en tel cas requis &

& accoustomé entre les mains du dit Seigneur de Lesdignieres. A quoy les ditz Ministres, Syndiqz manans & habitans des dites Vallées avroient formé des grandes oppositions & difficultés, alleguans ne leur, être loisible par la parole de Dieu, de se soustraire & departir de l'obeissance & fidelité de leur Prince naturel & legiime, attendu mesme, qu'ils n'avoient été tronblés par iceluy en l'exercice libre, public, & general de la Religion Chrestienne Reformée, ains maintenus & conservés, jusques à present, tant par le feu Duc de Savoye, que par son Successeur aux traittés, & Capitulations, par eux faitz avec le dit Seigneur Duc, pour le fait de la dite Religion, apres la guerre soustenuë par eux contre iceluy, en l'année 1561. Surquoy le dit Mr. Perron leur auroit remonstré que ceste guerre presente n'est point une guerre particuliere du dit Charles Emanuel contre le Roy Treschrestien, ains une guerre generale de plusieurs Princes de la Chrestienté, liguez & bandez à l'usurpation du Royaume de France, & particulièrement à l'extirpation & ruine totale des Eglises Reformées de France, Angleterre, Allemagne, & autres étatz de la Chrestienté; en laquelle ligue & conspiration le dit Charles Emanuel est compris; & sous ce nom & pretexte, à usurpé l'estat du Marquisat de Saluces, & envahy par force & à main armée plusieurs villes, & Chasteaux de la Compié de Provence, abolissant, & chassant par tout, l'exercice de la dite Religion Reformée comme il à fait n'agueres aux bailliages de Gex, Tonon, & autres que les Bernois avoyent rendus à feu son pere, ou ses gens de guerre ont exercé toute sorte de pilleries, meurtres & impieté,

case required and accustomed, before the said Lord of Lesdignieres: To which the said Minister, Syndicks, and Inhabitants of the said Valleys did make great opposition and difficulties, alledging that by the Word of God it was not lawfull for them to withdraw themselves, or depart from the obedience and fidelity of their natural and lawfull Prince, as also in regard they had not been molested by him in the publick, free, and general exercise of the Christian, and reformed Religion, but maintained and preserved in the same unto this present, as well by the late Duke of Savoy, as by his Successor, in the Treaties and Capitulations made with them by the said late Duke, for the Religion, after the War maintained by them against him in the year 1561. Whereupon the said Mr. Peron did remonstrate unto them, that this present War was not a particular War of the said Charles Emanuel against the most Christian King, but on the contrary, a general War of many Princes of Christendom, combined together to usurp the Kingdome of France, and particularly to extirpate and wholly ruine the reformed Churches of France, England, Germany, and other States of Christendome; in which combination and conspiracy, the said Charles Emanuel is comprehended, and under this pretence and name, hath usurped the State and Marquisat of Saluces, and invaded by force of Arms many Towns and Castles of the County of Provence, abolishing and driving out from every place the exercise of the Reformed Religion, as he hath done lately in the Balliages of Gey, Thonon, and other places which those of Bernè had restored to his late Father, where his Souldiers have committed all manner of Plunders, Murthers, and wickednesses, defaced

defaced, and exterminated both the remembrance and exercise of the Reformed Religion; and that the said Ministers and Inhabitants of the said Valleys, who time out of mind, even before the time of Luther, John Hus, and Wickliff, have been of the said Reformed Religion, finding themselves (as ancient members of the Church) greatly concerned in this business, on which depends their utter ruine and overthrow, if God by his mercy doth not uphold the other Churches, even those also of the Kingdom of France did likewise remonstrate unto them the ancient alliance that was between them and the Valley of Pragela and others, under the obedience of his said Majesty, joynd and allied together time out of mind, by the maintenance of their Religion, which Alliance was not made void by the Treaty made with the said Duke of Savoy, But on the contrary the said Treaty was made, saving, and without prejudice to the said Alliance, by virtue whereof this warre being undertaken on the behalf of the said Religion, they cannot without rendering themselves perfidious, forsake them of Pragela, who are now in war with the said Charles Emanuel, for the preservation of the said Religion; Whereupon the said Ministers and Inhabitants of the said Valleys, who had taken up Arms, and put themselves in defence against the said Lord of Lesdiguières, and to that end had possessed themselves of many places, and narrow passages of their Valleys; being at length perswaded by the reasons above mentioned, as also upon other reasons alledged and proposed by the said Mr. Claude Perron, and seeing the said Lord of Lesdiguières in Arms, ready to fall on them as the Enemies of his Majesty, in case they had persevered, and would

effacé & exterminé toute marque & exercice de la dite Religion Reformée: Et que les ditz Ministres & habitans des dites Vallées qui de toute ancienneté & de temps imémoré, voire mesme avant le siècle de Luther, Jean Hus, and Huicléf, ont esté de la dite Religion, se trouvant, comme membres anciens de l'Eglise, avoit tres grand, & tres notable interêt en cest affaire, duquel depend leur ruine & subversion entiere, si Dieu par sa grande misericorde ne fait subsister les autres Eglises, mesmes celles du Royaume de France, leur auroient autre remonstré l'ancienne alliance qui est entre eux & la Vallée de Pragella, & autres de l'obeissance de la dit Majesty, conjointtes & confederées de tout temps par la manutention de leur Religion, a laquelle n'auroit été renoncé par le traité fait avec le feu Duc de Savoie, ains auroit été passé le dit traité sauf & sans prejudice de la dite alliance, En vertu de laquelle s'agissant en ceste guerre du fait de la dite Religion, ils ne peuvent, sans perfidie abandonner les ditz de Pragella, qui sont maintenant en guerre avec le Duc Charles Emanuel, pour la conservation de la dite Religion. Surquoy lez ditz Ministres manans, & habitans des dites Vallées, s'estoient mis en armes, & sur la deffensive, contre le dit Seigneur de l'Esdiguières, Et à ces fins occupé plusieurs places, passages et destroits, de leurs Vallées; estants finalement persuadés par les raisons sus mentionnées, & autres alleguées & proposées par le dit Mr. Claude Perron, Et voyant le dit Seigneur de l'Esdiguières en armes & prest a les assailler, & traiter comme ennemis de sa Majesty; en cas qu'ils perseverassent a ne le vouloir reconnoistre,

recognoitre, se sont en fin résolus de venir au present traité de paix, & accord fait & convenu, entre le dit Seigneur de l'Esduiguières, traitant au nom de sa dite Majesté, par l'entremise & diligence du dit Mr. Claude Perron, & les Deputez des dites Vallées cy apres nommés : assavoir, Michael Burretin, & Guiglermino Chanforanno, Syndiqz & Deputez d'Angrogne; Giacomo Moninato, Syndiq de Villar; Sebastiano Tecia, & Perrone Dalmatio, Deputez du dit Villar; Pietro Reymondo, Syndic, & Guiglermino Rostagnolo, Syndicqz & Deputés de Bobio; Giamore Mondone, Conseiller & Syndic du dit Bobio; Gioanni Morglia, & Ludovico Durando, Syndiqz de Roras; Gioanni Chanforanno, & Gioanni Rostagno, Deputez de Rocheplate; Bartholomé Rollo, Deputé de la Ville de Peroufa; Thomas Martinato, & Luigi Bernardo, Deputés de Pinasche; Gioanni Allemanno, Deputé du Villar de Peroufa; Leorezo Riberto, Deputé de Pramol; Giacomo Galleano, Deputé de St. Germain; Bartholomeo Trono, Pietro Trono, Mallano Martinato, Gaspardo Bonoso, Deputés de la Vallée de St. Martin; Girardo Mageto, & Michaele Bellonato, Deputés de St. Jean de Lucerne; Valentino Bolla, Deputé de Bubiana; Stefano Bodoira, & Constanzo Reymondeto, Deputés de Campignon; Pietro Gyardo pour Meana & Mathias; lesquels Syndicqz & Deputez, & plusieurs autres non nommés au present traité, tant en leurs noms, que de leurs Communautés manans & habitans d'ielles, & tant pour eux que pour leurs hoirs & successeurs quelconques, ont accordé et convenu, promis et juré les Articles et Coventions qui sensuiuent : lesquels Articles et Conventi-

not have acknowledged him, resolved at length to come to this present Treaty of Peace and Accord, made and agreed upon between the said Lord of Lesdiguières treating in the name of his Majesty, by the interposition and diligence of the said Claude Perron, and the Deputies of the said Valleys hereafter named; That is to say, Michael Buretin, and Guiglermino Chanforano Syndicks and Deputies of Angrogna; Giacomo Moninato, Syndick of Villar; Sebastiano Tecia and Perrone Dalmatio, Deputies of the said Villar; Pietro Ramond, Syndick, and Guiglermino Rostagnolo, Syndick and Deputies of Bobio; Giamone Mondone, Counsellour and Syndick of the said Bobio; Gioanni Morglia, and Ludovico Durando, Syndicks of Roras; Gioanni Chanforano, and Gioanni Rostagno, Deputies of Rocheplatte; Bartholome Rollo, Deputy of the Town of Peroufe; Thomas Martinato, and Luygi Bernardo, Deputies of Pinasche; Gioanni Allemanno, Deputy of Villar of Peroufe; Leoreto Riberto, Deputy of Pramol; Giacomo Galleano, Deputy of St. Germain; Bartholomeo Trono, Pietro Trono, Mallano Martinato, Gaspardo Bonoso, Deputies of the Valley of S. Martin; Gerardo Mageto, and Michaele Bellonato of St. John of Lucern; Valentino Bolla, Deputy of Bubiana; Stefano Bordoira, and Constanzo Reymondeto, Deputies of Campillon; Pietro Girardo of Meana and Mathias, which Syndicks and Deputies, and many others not named in the present Treaty, as well in their own names, as in the names of their Commonalties, and Inhabitants thereof, and for their Heirs and Successors, have agreed, concluded, promised, and sworn to the Articles and Coventions following; which Articles and

Conventions the said Lord of Lesdiguières, because of the desire he had to reduce the said Countrey to his Majesties obedience, and because that he saw, if this were not done, the said people were resolved to make a War that would have been very long, difficult, and prejudicial to the service of his said Majesty, considering the situation and natural strength of the said Countrey, composed of Mountains and narrow Passes, by reason of the roughness whereof, the late Duke of Savoy could never bring them under, nor reduce them by force, although he was assisted with Men and Money by the Pope, hath at length granted to them in the name of his said Majesty, and with his good pleasure ordained, accorded, sworn, promised, and concluded under the General Heads, these following Conditions.

First, That the Inhabitants of the said Valleys, shall no longer remain in the obedience and fidelity that they have heretofore sworn, and at present pretend to owe to the said Charles Emanuel of Savoy; but shall render themselves under the obedience and subjection of King Henry the Fourth of that name, by the grace of God King of France and Navarre, to whom they shall make Oath of Fidelity before the said Lord of Lesdiguières, as is requisite in such case, and as good and loyal Subjects ought to do to their Sovereign Prince, according to that form which shall be prepared for the same purpose, which Oath of Fidelity shall be sworn by the said Syndicks and Deputies above-mentioned, and others, if occasion shall require. That the said People and their Pastors shall be maintained and preserved in the free, publick, and general exercise of the Christian Religion, and Reformed

ons, le dit Seigneur de l'EsdiGUIERES, pour le desir qu'il a eü de reduire les ditz pays soubz l'obéissance de sa Majesté, et pour l'esperance qu'il y avoit qu'à faulse de ce, les ditz peuples se resoudroient a une guerre, qui ne pourroit être que longue et difficile, et prejudiciable au service de sa dite Majesté, vëu que l'assiete et fortresse naturelle du dit Pays, composé de montagnes et destroits, pour l'asperité desquels le feu Duc de Savoye ne les pëut onques subjuguier, ny reduire par la force, encores-qu'il fut aidé des forces et deniers du Pape, leur a finalement au nom de su dite Majesté et soubz, le bon plaisir d'icelle ottroyé et accordé, juré, promis, et convenu soubz les generalités ces conditions suivantes.

Premierement que les manans et habitans des dites Vallées se despartiront de l'obéissance et fidelité qu'ilz ont cy devant jurée et presentent devoir naturellement au dit Charles Emanuel de Savoye, et se remettront soubz l'obeissance et subjection du Roy Henry quatriésme de ce nom, par la grace de Dieu Roy de France et de Navarre, auquel ilz presseront, en la personne du dit Seigneur de l'EsdiGUIERES, le serment de fidelité en tel cas requis, et comme bons et loyaux suiets doivent faire à l'endroit de leur Prince Souverain, selon la forme qui a ces fins en sera dressée, lequel serment de fidelité sera juré par les Syndicqz et Deputés susmentionnés, et autres sy besoing est, que les ditz peuples et leurs Pasteurs seront maintenus et conservés en l'exercice libre public et general de la Religion Chrestienne et Reformée

Discipline Ecclesiastique & ce qui depend d'icelle par tous les lieux des dites Vallées ou elle est a present, & sans restriction & modification quelconque, que tout ainsi que par cy devant & de temps immemorial, leurs Eglises se sont estendues, & amplifiées de lieu en autre, dans les dites Vallées a mesure que les peuples en ont eu la cognoissance, & ce par le Zele & affection que ces peuples y ont apporté, & la tollerance & permission de leurs Princes & Magistrats; ausy il leur sera loisible d'estendre la predication de la parole de Dieu, & administration des Sacremens, en tous les lieux & endroits des dites Vallées, ou il y aura des gens faisans profession de la dite Religion Reformée, & qui en corps d'Eglise appelleront les Ministres & Pasteurs sans distinction, ou difference des lieux, leur sera permis & loisible de s'assembler pour tenir leurs Consistoires, Colloques, & Synodes, manier & conduire leurs affaires Ecclesiastiques, toutes les fois que la necessité le requerra sans estre molestés ny empeschés par personne. Sera tres humblement suppliée sa Majesté qu'il luy plaise fonder, dresser, & entretenir un College pour l'instruction de la jeunesse des dites Vallées en tel lieu d'icelles qu'il sera advisé par les Commissaires, qui a ces fins seront establis par sa dite Majesté; A esté convenu que sa dite Majesté fera jouyr les dites Eglises & Pasteurs d'icelles des mesmes gages états, pensions, & privileges qu'elle à accordé ou accordera cy apres aux Eglises Pasteurs & Ministres de La France, mesme de Guienne, Languedoc & Dauphiné. Et d'autant que les dix peuples sont presque tous de la Religion Reformée ne faisans les Catholiques Romains

Church-Discipline, and that which depends thereon, in all places of the said Valleys where it is at present, without any restriction or modification whatsoever. That even as heretofore, and time out of minde, their Churches have been extended & enlarged from place to place, in the said Valleys, according as the People increased, and got the knowledge of the said Religion, which was effected by the zeal and affection that these People had thereto, and also by the toleration and permission of their Princes & Magistrates; so now it shall be lawfull for them to extend the preaching of the Word of God, and the Administration of the Sacraments into all places of the said Valleys, where there shall be any People making profession of the Reformed Religion, and who in body of a Church shall call their Ministers and Pastours without distinction or difference of places, and it shall be permitted to them to assemble themselves, to hold their Consistories, Colloquies and Synods, to treat and order their Church affairs at any time as occasion shall require, without being troubled or molested by any body; and his Majesty shall be most humbly prayed, that he will be pleased to found, erect, and maintain a College for the instruction of theyouth of the said Valleys, in such place as shall be advised by the Commissioners that shall be established by his Majesty for that purpose; and it is concluded, that his said Majesty shall permit, that the Churches and Pastors of the Valleys shall enjoy the same Wages, Estates, Pensions, and Privileges that he hath granted or shall grant hereafter to the Churches and Pastors of France, even of Guienne, Languedoc and Dauphine; And becaule that the People are almost all of the Reformed Religion, the Roman Catholicks not making

the hundredth part amongst them, it is agreed at their earnest and instant request, and without which they would neither treat nor conclude, That for to keep them in a greater union, and to give them occasion of having so much the greater affection for his Majesties service, and of remaining his good and loyal Subjects, that his Majesty and the Kings his Successours, shall allow them now and hereafter Officers of Justice in the first Rank; men of the said Reformed Religion, and no other, considering that by their Privileges, they have right of electing the said Judges and Officers; that is to say, they shall chuse three, out of whom the Prince shall chuse one; All their Franchises, Liberties, Immunities and Privileges, both ancient and modern, shall be maintained and confirmed to them in Piemont, Dauphine, the Marquisate of Saluces, and Territories of France, in the same manner as of right they have used and enjoyed them heretofore. That the Italians, and others, of what condition soever they be, making profession of the Reformed Religion, shall have power to retire themselves into the said Valleys, if they think fit, to live there according to the Reformation of the said Religion, without being troubled, vexed, or molested by any whatsoever. And that the said Valleys shall be and remain joynd and incorporated in the State and Crown of France for ever, without ever being separated, alienated, or carried away by any occasion whatsoever. And if at any time it should happen, that his Majesty and his Successours shall be constrained to surrender them to the Jurisdiction of any other, they shall be translated with the same Conditions, Privileges, and Qualities that shall be granted to them by the present Treaty, to-

la centiesme partie d'entre eux: A été convenu a leur tresgrande & instante requisition & sans lequel ottroy ils n'ont voulu traiter ny convenir que pour les entretenir en plus grande union & leur donner occasion d'affectionner d'autant plus le service de sa Majesté, & luy demeurer bons & loyaux sujetz, sa dite Majesté & les Roys ses successeurs leur donneront maintenant & par cy apres des Officiers de Justice en premiere instance, de la dite Religion Reformée, & non autre, attendu mesme que par leur privileges ils ont droit des ditz Juges & Officiers au nombre de trois sur lesquels le Prince choisit: Toutes leurs franchises, libertés, immunités, & privileges anciens & modernes leur seront confirmés, & inviolablement observés & entretenus, tant en Piemont, que dans le Dauphiné, Marquisat de Saluces, & terres de France selon qu'ils en ont bien & deüement usé par cy devant. Que les Italiens & autres de quelle nation que ce soit faisant profession de la dite Religion Reformée, se pourront retirer dans les dites Vallées, si bon leur semble, pour y vivre selon la Reformation d'icelle, sans y être molestés, inquiétés, ni recerchés par qui que ce soit. Seront & demeureront les ditz peuples & Vallées a perpessité, annexés & incorporés à l'état & Couronne de France, sans en pouvoir estre desmembés, aliénés ny transportés, pour quelque cause ou occasion que ce soit. Et si par quelques evenemens forcés, sa Majesté & ses successeurs seroient contraintz de les remettre ou transférer en autre main, ilz seront transportés avec les mesmes conditions, privileges, & qualitez, qui leur seront accordées par le present Traité, &
avec

avec leurs anciens privilèges et immunités, lesquels par la dite translation ne pourront être innovés, changés ny alterés en sorte que ce soit, lesquels articles et conventions sus écrites le dit Seigneur de l'Esdaiguières au nom de sa Majesté et sous le bon plaisir, d'icelle moyennant le serment de fidelité par eux ce jourd huy presté a sa dite Majesté entre les mains du dit Seigneur, leur a accordé octroyé et concédé leur promettant, en outre de rapporter, et leur mettre en main la declaration du bon plaisir de sa Majesté sur iceux, dans le terme de trois mois, En tesmoin dequoy il a signé ces presentes, et fait opposer a icelles le seel de ses armes, fait a Briqueras ce premier jour de Novembre 1592. Lesdaiguières.

L'an mil cinq cens quatre vingt & douze, & le premier de Novembre jour de Dimanche & feste de tous Saints apres midy, au lieu de Briqueras & dans la grand' sale de la maison d'habitation des hoirs de feu Noble Michel Signorio Notaire, au dit lieu par devant Illustrissime Seigneur François de Bonne, Seigneur de l'Esdaiguières Conseiller du Roy en son Conseil d'Etat & privé, Capitaine de cent hommes d'Armes de ses ordonnances, & commandant en le Armée dressée pour le service de sa Majesté en Piemont, Marquisat de Saluces, & pays deçà les monts seant en une chaire & siege d'honneur, a ces fins préparé, assisté des sieurs de Callignon, Conseiller de sa Majesté, & President en sa Cour de Parlement de Dauphiné, & Pierre de Granet Conseigneur de Costigloles Conseiller d'Etat, & Vice-Seneschal au Marquisat de Saluces, du Sieur du port, Capitaine de cinquante hommes d'Armes des ordonnances de sa

gether with their ancient Priviledges and Immunities which by the said translation shall be neither changed, renewed, nor altered in any sort whatsoever, which Articles and Conventions abovewritten, the said Lord of Lesdaiguières in the name of his said Majesty, and with his good pleasure, by reason of the Oath of Fidelity made by them this day to his Majesty before the said Lord, hath agreed, and granted to them; moreover promising them to bring back, and put into their hands a Declaration of the good pleasure of his Majesty concerning this Treaty, within the term of 3. Moneths. In witness whereof he hath signed these presents, and caused the Seal of his Arms to be put to it. Done at Briqueras, the first of Novemb. 1592. Lesdaiguières.

In the year 1592. the first of November, being Sunday, and the Feast of All-Saints, in the Afternoon, in the place and Town of Briqueras, and in the great Hall of the dwelling-house of the Heirs of the late Mr. Michel Signorio, Notary of the said place, before the Illustrious Lord Francis de Bonne, Lord of Lesdaiguières, Counsellor of the King, in his Privy Council and Council of State, Captain of an hundred Men of Arms of his Majesties Train of Artillery, and Commander in the Army raised for the Service of his Majesty in Piemont, the Marquisate of Saluces, and Countrey on this side the Mountains, sitting on a Chair and Seat of State prepared for that purpose, attended on by Mr. de Callignon, his Majesties Counsellour and President of his Court of Parliament of Dauphine, and Peter de Granet Lord associate of Costigloles, Counsellour of State, and Vice-Seneschal in the said Marquisate of Saluces, Mr. du Port Captain of fifty Men of Arms of his Majesties

jesties Artillery, Field-Marshal of the Light-Horse on this side the Mountains, Governour of Montelimard, and of its Jurisdiction, as also of the Sieurs du Villar, D'auriac, D'Hercules, de Prabané, and other Gentlemen and Officers of his said Majesty, there present personally appointed; Likewise the Sieurs John Frances Luserne, Christopher Luierne, and Fabrice Luserne, Fellow Lords and Consorts in the Communality of Luserne, and its Valleys, and the said Mr. Fabrice, acting as well in his own proper Name, as being the Proxy of Mr. Christopher Billon his Father in Law, Geffry his Brother, and John James Menfre his Uncle, they being absent and sick, hath promised, that the said Mr. Christopher Billon, &c. shall ratifie the whole in good form upon the penalty required by the Law in such case; moreover Christopher and John Mig-nol Rorengues, and John Galli, all of his said Gentlemen and Earls, Mr. George Cageran, as well in his own name as in the name of Mr. Philbirt Cocqueran his Cousin being sick, Gaspar de Chasteau Vieux one of the Lords of the said Briqueras, Anthonio Signorio for his part of the Fief Rural of Briqueras, Joseph Calie, and Bernard Rica, Syndicks and Deputies for the said Communalties of Briqueras, Girard Maye, Michel Bellonat, Deputies of St. John of Luserne, as well in their own names as in the names of Bernard Laurens and Lovys de Ludovicis Deputies of Luserne being sick, Anthony Maresque, and Peter de Nicolai, Syndicks and Deputies of Bubiane, Stephen Bodoire and Constans Remondet, Deputies of Campillon, Michel Baretin Syndick, and William Chanforano Deputy of Angrogne, John Bastie Syndick, and Claud Ferrand Counsellour of Fenil, James Molinato Syndicks, Battiste

Majesté, Maître de camp de la Cavalerie Legere deçà les monts, Gouverneur de Montelimar, & son resort, ensemble des sieurs d'Auriac, du Villar, d'Hercules, de Prabant, & autres Gentile hommes & officiers de sa dite Majesté illec presens personnellement, Constitués, les sieurs Jean François Luserne, Christofle Luserne, et Fabrice Luserne Conseigneurs & consorts en la comié de Luserne, & sa Vallée, faisant le dit sieur Fabrice tant en son nom propre, que comme procureur & conjointe personne des sieurs Christofle Billon son beau pere, Geofroy son frere, & Jean Jacques Memfré son Oncle absens & malades, pour lesquels à promis de faire le tout ratifier en bonne forme a la peine que de droict, Christofle & Jean Michel Rorengues, & Jean Caly, tous de ses ditz sieurs & comtes, sieurs George Caqueran, tant à son nom que du sieur Filibert Caqueran on cousin malade; Gaspard de Chasteau vieux, Conseigneur du dit Briqueras, Anthonio Signorio pour sa part du fief rural de Briqueras, Joseph Calie & Bernard Ricca, syndics & députés de la Communauté de Briqueras, Gyrard Maye, Michel Bellonat, député de S. Jean de Luserne, tant en leur nom, que de Bernard Laurens & Lovys de Ludovicis député de Luserne malade, Anthonio Moresque & Pierre de Nicolai, Syndiqz & deputez de Bubiane, Estienne Bodoire, et Constans Remondet députés de Campillon, Michel Barretin syndiq & Viglermino Chanforano député d'Angrogne; Jean Bastie syndiq, & Claude Ferran conseiller de Fenil, Jaques Molinato, syndiq Battiste

niste Tecia, & Perron d'Almas députés du Villar, Pierre Reymond syndic, Guiglermin Rostagnol syndiq Estienne Mondon conseiller & député de Boby, Fean Morglia, Louys Durand, syndiqz de Rora, Fean Chanforan & Fean Rostaing députés de Rocheplate, Fean Faques bon temps & Barthelemy Rollo, députés de la Paroisse de Perouse: Thomas Martinat, Louys Bernard, députés de Pinache, Fean Allemand, député du Villar de Perouse, Louis Robert, député de Pramol, Faques Galian député de St. Germain, Fean Bernardin Gabier député du lieu des portes de la Perouse, Barthelemy Tron Pierre Tron, Mallan Martinat, Gaspard Boyno députés de la Vallée St. Martin, lesquels suivant l'assignation a eux donnée & resolution par les susdits Seigneurs comtes & députés de Luserne en l'assemblée generale de la dite Vallée tenuë a St. Fean, le vingt huitiesme du passé par acte d'eux signé, et remis au sieur Claude Perron a Ces fins député, par mon dit Seigneur & par luy rapporté à moy dit Notaire & Secretaire; de leurs bons grés pures & franchises volontés, tant en leurs noms propres, que comme procureurs et faisans pour leurs consorts susnommés, et communautés de Briqueiras, lieux des Vallées de Luserne Bubiane & Campignon, Fenil, la Tour, Angrogne, Villar, Boby, Roras, Rocheplate, Monbron, Carciglane, Val Perouse, St. Martin, Taluc, comme ils en ont fait apparoir par Instrument de procurations, a ces fins produites & remises a moy, susdit Secretaire sousigné, étant a genoux pour eux, les leurs, & successeurs a l'advenir quelconques, sieurs & comtes des susditz fiefs, manans & habitans des susdites commu-

Tacia, and Perron Dalmas Deputies of Villar, Peter Reymond Syndick, Willam Rostagnol Syndick, and Stephen Mondon Counsellour Deputy of Boby, John Morglia, Lovis Durand Syndicks of Rorat, John Chanforan and John Rostaing Deputies of Rocheplatte, John James Bontemps and Bartholomew Rollo Deputies of Perouse, Thomas Martinat, Lovis Bernard Deputies of Pinasche, John Alleman Deputy of Villar of Perouse, Lovis Robert Deputy of Pramol, James Galian Deputy of St. Germain, John Bernarden Jayer Deputy of the Gates of Peroufè, Bartholomew Tron, Peter Tron, Malan Martinat, Gaspar Boyno Deputies of the Valley of St. Martin, who according to the deputed power to them given, and the resolution taken by the Counts, Gentlemen and Deputies of Luserne at the general Assembly of the said Valleys held at St. John the eight and twentieth of the last Moneth, by an Act signed by them, and put into the hands of Mr. Claude Perron, deputed for that purpose by my said Lord, and by him brought to me, the Notary and Secretary, of their own free will and common consent, as well in their own names, as being Proxies, and undertaking for their Consorts abovenamed, and for the Communalities of Briqueras, places of the Valleys of Luterne, Bubiane, Campilon, Fenil, La Tour, Angrogne, Villar, Boby, Roras, Rocheplatte, Monbron, Carciglane, Val Perouse, St. Martin, and Taluc, as they have made to appear by a Letter of Attourney to that end produced, and delivered to me the Notary underwritten, being upon their knees, as well for themselves, as for their Heirs, and their Successours whatsoever for the time to come, and for the Gentlemen and Counts of the said Fiefs, and for the Inhabitants of the

the said Communalities in general and particular, as far as it doth now, or may at any time hereafter concern any of them respectively have confessed and acknowledged and do confess and acknowledge themselves to be Vassals and Liege Subjects of the most Christian & most serene Henry the fourth, by the grace of God King of France and Navar, Dauphin of Viennois, Marquess of Saluces, their true and Sovereign Lord, of whom they are willing to hold in Homage Liege the said Fiefs & Jurisdictions, Lordships & Estates, with their Appurtenances and Dependances according to the Lists or Rolls which they shall respectively give in; swearing and promising by their Faith, and Oath taken upon the holy Bible, lifting up their right hands to Heaven, according to the manner accustomed, and according to the Ordinances of the King, both hereafter and at present to be and remain perpetually Vassals and Liege Subjects to his said Majesty, and to yield to him for ever all obedience, fidelity, submission, and service, as they were wont heretofore to render to their Sovereign Prince, and in a word to do, say, and fulfill all that is contained in the new and ancient form of fidelity, and particularly not to assist or counsel any who will or may hurt either in word or deed his said Majesty, his Ministers, Officers, or Subjects, but on the contrary knowing it, hinder them with all their power, or not being able to hinder it, to give notice of it as soon as they can to his Majesty, or his Officers; and if it so happen, that there be any usurpation or wrong done them in their persons and estates, to help and aid them as well in recovering of what they have lost, as in defending & maintaining of them in what they have: and knowing that his said Majesty will justly resent

nautes en general & particulier entant que le chascun d'iceux touche de present ou peut toucher à l'advenir respectivement, ont confessé et reconnu, confessent et reconnoissent estre hommes Vassaux, et sujets ligs du tres Chrestien et serenissime, Henry quatriesme par la grace de Dieu Roy de France et de Navarre, Dauphin de Viennois, Marquis de Saluces, etc. comme leur uray et Souverain Seigneur du quel ils tiennent, et veul ent tenir en foy et hommage lige, les susditz fiefs, terres, jurisdictions, seigneuries, et biens, leurs appartenances et dependances, suivant leurs denombrements qu' ils bailleront respectivement : jurans et promettans, par leur foy et sermens qu' ils ont prestés, touché les Saincts Evangiles de Dieu, et levans leurs mains droites au eiel, a la maniere accoustumée; suivant les ordonnances du Roy, de par cy apres, et presentement de venir, être, et demeurer perpetuellement, hommes vassaux et sujets ligs de sa dite Majesté; luy prester et rendre à jamais toute obeissance, fidelité, soumission et service, qu' ils auroient par cy devans accoustumé de rendre a leur Prince Souverain, et en somme, faire, dire, exploiter tout ce qui est contenu en la neuve et vielle forme de fidelité, et par special, de n' estre jamais au conseil ni en aide d' aucun, qui veuille ou puisse nuire de fait ou de parole, a sa dite Majesté, ses Ministres, officiers & sujetz, ains le sçachant, l'empêcher de tout leur pouvoir, ou n'y pouvant obvier, en advertir aussy tost qu' ils pourront sa dite Majesté, on ses officiers, et advenant qu' il leur fût fait aucun tort ou usurpation en leurs personnes & biens, les aider & secourir tant au recourement, qu' à la manutention perpetuelle d' iceux; & sçachans que sa dite Majesté vueille justement se resentir,
venger

venger ou offenser aucun, promettent de l'aider, servir & secourir, de tant que requis en seront, ou sera de leur pouvoir. Outre plus que leur étant communiqué aucun secret de sa dite Majesté, qu'ils ne le reveleront a aucun, ne feront ou permettront, qu'il soit revelé, ains que ou ils seront requis de conseil pour le service de sa dite Majesté, ils luy donneront fidele, & honneste, selon leur sçavoir & consciences, et jamais de leurs biens & personnes, ne feront, diront, ou machineront chose aucune, contre les personnes, vie honneur & biens de sa dite Majesté, de Messieurs les Princes de son sang & ses officiers, et en somme, de coeur paroles, & effects, observeront tout ce que doivent bons & fideles hommes, vasseaux & sujets liges, envers leur souverain Seigneur et Prince absolu, comme ilz recognoissent sa dite Majesté, seul envers tous, et contre tous sans exception quelcoque : supplians et requerans tres humblement, d'estre retenus, conservés, protégés, & deffendus par sa dite Majesté, en la suseinsie & possession, lieu de tous les ditz fiefs, Comtés, Jurisdicions, Seigneuries, biens et propriétés, avec leurs droitz, appartenances & dependances, conformes a leur precedentes Investitures, et que par aucun acte de fidelité a prester presentement, par les ditz sujets de la Comté de Luserne, sa Vallée de Briqueras & autres lieux, ne soit fait aucun prejudice aux droitz d'hommage & de fidelité, deüis par les ditz sujets a leurs Seigneurs particuliers, ains qu'iceux droitz leur soient maintenus, conservés & confirmés aux ditz sieurs, cy presens & supplians : à ce presens & non dissentans les ditz sujets respectivement.

any wrong, revenge, or offend any, they have promised to aid, seive and assist him according to their power, & as much as shall be required of them: furthermore, that any secret of his Majesty, being communicated to them, they shall not reveal it to any, neither shall they promise to reveal it, or caule it to be revealed, but on the contrary when it shall be required of them for the service of his said Majesty, they shall give faithfull, profitable, and honest counsel, according to their understandings and consciences, and shall never do, say, or plot any thing against the persons, lives, honour and estates of his said Majesty, the Princes of his B'oud, or his Officers; but in heart, word and deed, shall observe in all things what faithfull men, Vassals and Liege Subjects, ow to their Sovereign and absolute Lord and Prince, as they acknowlegd his said Majesty alone, before all and against all without any exceptions whatsoever, beseeching and requiring him most humbly, that they may be kept, protected, preserved and defended by his said Majesty, in the possession of all their said Fiefs, Counties, Jurisdicions, Lordships, Estates, and Properties, with their Rights, Appurtenances and Dependances, conformable to their former establishments. And to the end that there may be no prejudice by any act of fidelity which the said Inhabitants of the Communalty of Luserne, of the Valley of Briqueras, and other places, are to swear to at present, to the Rights, Homage, and Fidelity, due by the said Subjects to their respective Lords, but that those Rights may be maintained, preserved, and confirmed to the said Lords here present, and requesting the same, the said respective Subjects being here present, and not dissenting.

Thereupon the said Lord of Lesdiguières, representing the person of his Majesty in this place, hath first declared, that the present act of fidelity shall be held and taken as being done and sworn unto according to the ancient forms in this case used in mutations and changes of Sovereign Lords, and without any prejudice to the particular Rights of Homage and Fidelity, due by the said Subjects to their respective Lords, and furthermore proceeding according to the power which his Majesty hath given him on this side the Mountains, hath received and admitted the said Gentlemen and Counts of Luferne, with its Valley, St. Martin, with its Valley called Briqueras, they appearing under the Faith, Homage, and Liege Vassallage of his said Majesty, and likewise all those Gentlemen, Counts, Lords, and Subjects of the said places abovenamed under the subjection, fidelity, and obedience of his said Majesty for their said Fiefs and Estates every one for himself, or in part concerning them, ordaining as to the other Consorts of the said Fiefs summoned and not appearing at the present day, place, hour, and Act, that there shall be a proceeding against them by way of Reduction, as also the rest contained in the said Letters Patents: and as touching the Statutes, and Privileges of the said Earls, Lords, and Subjects of the said places, he hath commanded that they shall speedily be put into the hands of the said President Mr. Calignon, that they may be read; and for as much as the Petitioners have well and duly enjoyed them, that they may be confirmed as shall be thought fit and reasonable; and in the mean time all things shall proceed according to the forms of the ancient Constitutions, and acts of fidelity of the said Lords and Gentle-

Surquoy mon dit Seigneur de l' Esdiguières, representant la personne de sa Majesté en c' est endroit, & en premier lieu à déclaré, que le present acte de fidelité, sera tenu & censé, pour fait & presté, suivant les Anciennes formes, pour ce regard usés aux mutations et changements des souverains Seigneurs, & sans aucun prejudice des particuliers droits d' homage, & fidelité, deüis par les ditz sujets, à leurs Seigneurs, Et en outre procedant suivant le pouvoir, que sa Majesté luy à donné deçà les monts, a receu et admis, les ditz sieurs comtes de Luferne, sa Vallée, St. Martin, sa Vallée, dit Briquieras, comparans en foy, hommage, vasselage lige de sa dite Majesté, et pareillement tous iceux sieurs comtes, & autres Seigneurs & sujets des ditz lieux sus-nommés, en la subjection, fidelité et obeissance lige de sa dite Majesté, pour leurs ditz fiefs & biens, chascun endroit foy, & pour la part les concernans, ordonnant quant aux autres consortz des ditz fiefs assignés, & non comparans au present lieu, jour, heure, & acte, qu' il sera procedé par les voyes de reduction, & autres portées par les dites lettres patentes: et quant aux statutz & privileges des ditz comtes, sieurs, & sujets des ditz lieux, a commandé qu' ilz seront promptement remis entre les mains du dit Seigneur president de Calignon, pour être veüs, et entant que les ditz supplians en auront bien et deüment jouÿ, estre confirmés, comme sera de raison. Et cependant, le tout procedera, suivant les formes des vieilles Investitures, & Actes de fidelité, des ditz sieurs gentilhommes, comme

il à esté fait tant par les sermens prestés sur les Sainctes Evangiles de Dieu, que par le bail de l' Espée, pour Investiture, qui leur à été pour ce regard faite par mon dit Seigneur; et quant aux susditz habitans de tous, & un chacun des lieux cy dessus mentionnez, par leurs foyz, & sermens prestés, par atouchement des sainctes Escriptions, & levement de la main droite au ciel, conforme aux susdites ordonnances Royaux, dequoy mon dit Seigneur à commandé a moy dit Notaire & Secretaire, de recevoir, & faire le present Acte publicq. Le tout, fait au dit lieu de Briqueiras, & comme dessus, es presences des sieurs Pierre Cilliers, Pierre Goffrey, Cheolier, & Samuel Truc, Docteurs des droitz, Extraict & collationné à son propre Original, par moy susdit Notaire & Secretaire de mon dit Seigneur soubsigné,

GYRARD.

men, as it hath been concluded, as well by the Oaths taken upon the holy Bible, as by the giving of the Sword for an Investiture, which ceremony hath been done to them for this cause by the said Lord; and as to what concerns the abovefaid Inhabitants of all, and every of the places above mentioned, by their Faith and Oath taken, by holding of the holy Bible, and lifting up their Right Hand to Heaven, according to the abovefaid Royal Ordinances, thereupon the said Lord hath commanded me the said Notary and Secretary to receive and make this present Act publick. The whole business being done at Briqueiras, and (as abovefaid) in presence of Mr. Peter Gilliers, Peter Geffrey, Cheolier and Samuel Truc, Doctours at Law, it being copied out of and compared with its proper Original by me, the abovefaid Notary and Secretary of my said Lord, underwritten.

GIRARD.

Letters Patents of *Henry* the Fourth, King of *France*, upon Homage done to His Majesty by the Evangelical Churches of the Valleys of *Piemont*, who yielded themselves under His Obedience; Issued out the 25 of
March 1593.

A most Authentick Copy of the true Original whereof, is to be seen in the publike Library of the famous University of *Cambridge*.

HENRY by the Grace of God King of France and Navar, Dauphin of Viennois, Earl of Valentinois, and of Dyois, To all those that are or shall be present hereafter, Greeting. Having some while since, sent an Army into Piemont and Savoy, and given the command and general Government of it to our trusty, and welbeloved Counsellour in Our privy Council and our Council of State, and Captain of a hundred men of Arms of our Artillery, Francis of Bonne Lord of L'efdiguieres, to recover with our Forces the Marquisate of Saluces, invaded and usurped by the Duke of Savoy from Us, and to bring it under our obedience, as also the said Countries of Piemont and Savoy; and the said Mr. de L'efdiguieres having accordingly passed with the said Army into Piemont, and brought under Our obedience the Towns and Castles of Perouse, Briquieras, la Tour of Luserne, Mirabouc, Ofasc, Macel, and Pradellens, and at the same time having sent summons to the Churches, Syndicks, and Inhabitants of the Valleys of Angrogne, Bobby, Villar, le Tallaire,

HENRY par la grace de Dieu, Roy de France, & de Navarre, D'Auphin de Viennois, Conte de Valentinois & Dyois: A tous presens & avenir, salut. Ayant depuis quelque temps envoye une Armee en Piedmont & Savoie, & donne le commandement, & conduite generale d'icelle, à nostre Amé & feal Conseiller en nostre Conseil d'Etat & privé, & Capitaine de cent hommes d'armes de nos ordonnances, François de Bonne Seigneur de l'Esdi-guieres, pour avec nos forces, recouvrer le Marquisat de Saluces, usurpé & envahy sur nous, par le Duc de Savoie, le remettre en nostre obeissance, & reduire sous icelle le dit pays de Piemont & Savoie; le dit Seigneur de l'Esdi-guieres auroit avec la dite Armée, passé jusques au dit Piemont & reduit sous nostre obeissance les Villes & Chasteaux de la Perouse, Briquieras, la Tour de Luserne, Mirabouc, Ofasc, Macel and Bradellens, Et en mesme temps fait sommer les Eglises, Sindics, manans, & habitans des Vallées d'Angrogne, Bobby, le Villar, le Tagliure, de
 la

la Tour, d'un autre lieu nommé la Tour, Saint Jean de Luferne, Macel, Rora, Bubiiana, Campignon, Fenil, tous lieux comprins, & contenus sous le nom & appellation de la Vallée d'Angrogne, des lieux de Roccaplate Saint Barthelemy & Prarustin, sous le nom & mandement de Saint Syond, des lieux de la Perouse, Saint Germain des Portes, Pinafche, Villar de Pinafche, Pramol, le Taluc, comprins sous le nom de la Vallée de Perosa, du lieu de Frusasc, comme aussi des lieux de Prals, Rodoret, le Perier, le Fajé, Macel, S. Martin de Manielle, Rioclare, tous comprins sous le nom de la Vallée de S. Martin, des lieux de Meana & Matthias, situés en la Vallée de Suse, pour se remettre en nôtre obeissance. Et à cette fin deputer personnage capable & d'autorité par devers eux, & a diverses fois, pour traiter des moyens & conditions, sous lesquelles les ditz peuples & Vallées, manans & habitans d'icelles pourroient estre induits a ce faire: Surquoy apres des grandes oppositions & difficultés de leur part, remonstrances, raisons, & justes causes & considerations de la part du dit Seigneur de l'Esdiquieres, apres aussi avoir été sur le tout, meurement delliberé d'une part et d'autre, auroit fait le traité de paix, accord et conventions entre le dit Seigneur de l'Esdiquieres, pour et en nôtre nom, et les Syndiqz, Deputés des dites Vallées, tant en leur noms, que de leurs communautés, manans & habitans d'icelles, leurs hoirs, et successeurs, pour la reduction des ditz lieux, y spécifiés a nôtre obeissance, et demeurer par les ditz peuples, et Vallées a perpetuité annexées, et incorporees à l'Etat et Couronne de France, sans en pouvoir

la Tour, and of another place named la Tour, St. Jean of Luferne, Macel, Roras, Bubiiane, Campignon, Fenil, which places are all comprehended under the name of the Valley of Angrogne, also of the places of Roachplatte, St. Barthelemy and Prarustin, under the name and command of St. Syond, and of the places of Peroufè, St. Germain des Portes, Pinache, Villar de Pinache, Pramol, le-Talluc, all comprehended under the name of the Valley of Perouse, and of Frussac, as also of the places of Prals, Rodoret, le Perier, le Faye, Macel, St. Martin of Manielle, Rioclare, all comprehended under the name of St. Martin, and of the places of Meanne, and Matthias, situated in the Valley of Suse, to come and yield themselves under our obedience, and to that end, to depute at several times some person of ability and authority to be sent on their behalf, to treat of the means and conditions, by which the said people and Valleys and their inhabitants, might be perswaded so to do; Whereupon after great difficulties and oppositions on their part, remonstrances, reasons, just causes, and considerations being made on the part of the said Mr. L'Esdiquieres, and after that the whole business had been seriously considered and resolved on both sides, the Treaty of Peace, accord, and convention, was made between the said Mr. de L'esdiquieres, for and in our name, and the Syndicks and Deputies of the said Valleys, as well in their own names, as in the name of their Commonalties and the Inhabitants thereof, their heires and successors, for the reducing of the said places, therein specified, under Our obedience, and to remain with the said people and Valleys for ever annexed and incorporated to the state and Crown of France, and never

to be alienated from it, or separated upon any cause or occasion whatsoever, and for the other charges and conditions declared at large in the Act of the said Treaty, done and passed at Briqueiras the First of November last; all notwithstanding being submitted to our good pleasure, and in regard of the Oath of fidelity, which the said Syndicks were to make to us in the said names before the said Mr. de Lefdiguieres, as they did upon the said day. Be it known to all men, that having produced in our Council, held in the Assembly of the Princes of the Bloud, and other great and notable persons of our said Council, the said Treaty, Accord and Convention, together with the Act of the Oath made to us, before the said Mr. de Lefdiguieres, and of the fidelity, faith and homage done to us the First of November, by the Earls, and Lords of Fiefs, Counties, Jurisdictions, and Lordships, as well in their own proper names, as being Deputies and undertaking for their Consorts therein mentioned, and by the Syndicks, Communalties of Briqueiras, places and Valleys above-said, We have commended the whole Act, approved, and ratified it, and we do approve, ratifie, and confirm the same by these presents; as if it had been made by us in our said Council, to the end that those Articles, agreed on and concluded, be kept, and maintained by us, and by the Kings our successors, without going against them, or suffering any to go against them, in any sort or manner whatsoever. And we have received the said Earls and Lords in the said Names, Syndicks and Communalties, to the said Faith and homage: And in so doing, we have maintained them in the possession of all the said Fiefs and Counties,

être alienés, ou transportés pour quelque cause ou occasion que ce soit, & autres charges et conditions amplement declarées en l'acte du dit traité, fait et passé à Briqueiras le premier jour de Novembre dernier; Et toutesfois sous notre bon plaisir, et moyennant le serment de fidelité que les ditz Syndiqz, es ditz noms nous feroient entre les mains du dit Seigneur de L'efdiguieres, comme ils auroient fait le dit jour. Sçavoir faisons que nous ayant fait voir, en notre Conseil tenu en l'assemblée des Princes de nôtre Sang, et autres grands et notables personnages de nôtre dit Conseil, le dit traité, accord et convention, ensemble l'acte de serment de fidelité, foy et hommage, a nous faits et pressés, entre les mains du dit Seigneur de l'Esdiguieres, le premier jour de Novembre, par les Comtes, Seigneurs, et Conseigneurs des Fiefs, Comtés, Seigneuries, et Jurisdictions, tant en leurs noms propres comme procureurs, et faisans pour les Consorts y denommés, et par les Syndiqz, Communautés de Briqueiras, lieux et Vallées susdites; Avons le tout loüé approuvé et ratifié, et confirmé, Loüons, approuvons, et ratifions, et confirmons, par ces presentes comme s'il avoit esté par nous fait en nôtre dit Conseil, pour être iceux articles accordés, et conventions inviolablement gardées, et entretenues par nous, et nos successeurs, Rois sans y contrevenir, ny souffrir y estre contrevenu en quelque sorte ou maniere que ce soit. Et avons receu et recevons les ditz Comtes, Seigneurs et Conseigneurs, és ditz noms, Syndiqz et Communautés, au dit foy et hommage, Et ce faisant, les avons maintenus, et maintenons, en la possession de tous les ditz Fiefs, Comtés, Juris-

Jurisdiction, Seigneurie, biens & proprieté, avec leurs droitz, appartenances & dependances, conformément à leurs Anciens, & precedens privileges, & Investitures, & dont ils ont cy devant bien & deüement jouïs, & jouïssent encore, sans prejudicier toutesfois aucunement aux droits d'hommage & de fidelité, deüs par les sujets des dits lieux, à leurs Seigneurs particuliers ausquelz nous voulons aussy qu'ils soyent conservés, & maintenus en la mesme forme, & maniere, qu'ilz les ont eus, & en ont jouï & jouïssent. Si donnons en mandement a nos Amés & feaux les gens tenant nôtre cour de Parlement, & Chambre de nos Comptes, en nôtre dit Poÿs de d'Auphiné, Tresoriers Generaux de France, & de nos Finances en iceluy, & autres nos justiciers & officiers qu'il appartiendra, que les presentes, ensemble les ditz articles & Actes cy attachés, sous le contre seel de nôtre Chancelerie, ils facent lire, publier & enregistrer entretenir, garder, & observer inviolablement, & a toujours: Cessant & faissant cesser, tous troubles & empeschemens au contraire, & à nos ditz gens des Comptes de faire enregistrer es archives de nôtre dite Chambre des Comptes, le dit serment de fidelité, foy & hommage, à nous faitz & prestés, ainsi que dit est par les ditz susditz, sans aucune difficulté, pour y avoir recours, quand besoing sera, car tel est nôtre plaisir. Et affin que ce soit chose ferme et stable a toujours, nous avons fait mettre notre seel a ces dites presentes, sausen autres choses nôtre droit, & l'autruy en toutes. Donné a Crest au mois de Januier, l'an de grace mille cinq

Jurisdiction and Lordships, Estates and properties, with other Rights and appurtenances conformable to their ancient and former Priviledges and Investitures, which they have heretofore well and duely enjoyed, and do yet enjoy, nevertheless, without any prejudice to the Rights, homage and fidelity, due by the subjects of the said places to their respective Lords, in which also, our will is, that they be preserved and maintained, in the same form and manner as they have enjoyed, and do enjoy them, to which end we charge and command our Trusty and welbeloved, Those who keep our Court of Parliament and Chamber of Accompts in our said Country of Dauphine, Treasurers General of France, and of our Exchequer in the said Country, and our Judges and other Officers, whom it may concern, to cause these presents, together with the said Articles hereto annexed, under the Counter-seal of our Chancery, to be read, published and enregistred, maintained, kept and observed inviolably, and for ever, ceasing, and causing to cease, all troubles and hinderances to the contrary; We have also commanded those Officers of our Accompts above said, to cause to be Registred in the Archives of our said Chamber of Accompts, the said Oath of fidelity, Faith and homage to us made and yielded as aforesaid, without any difficulty, that recourse may be had unto them when occasion shall require, for such is our pleasure; and to the end that it be a thing firm and stable for ever, We have caused our seal to be put to these presents, without prejudice to our Right in other things, and to that of others, in all things. Given at Crest in the Month of January One thousand five hundred ninety three, and in the fourth
year

year of our Reign. Henry. And upon the fold, By the King Dolphin.
FORSET.

Read, published and enregistred; The Kings Attorney General so requiring: Done at Grenoble in Parliament, the five and twentieth of March, One thousand five hundred, fourscore and thirteen. *Boyn Visa Contentor. de Verton*; Sealed with great Red and Green silk strings, and Green Wax.

This Copy was taken out of the Originals, by me James Balcet Scrivener, Record-Keeper, and Royal Notary hereditary of the Valley of Prajella, in Briançon, it having been shewed unto me, by the Sieur Favel in the Valley of Perouse, and delivered back unto him at the same instant, and duely compared: I have subscribed it my self, together with him, this last day of May 1656. though it be written with an other hand, which I attest.

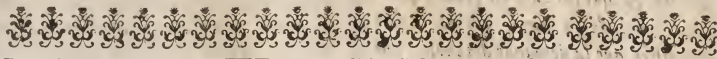
Balcet.
A. Javel.

quatre vingt & treize. De nostre Regne le quatriesme. Henry. Et sur le reply, par le Roy d'Auphin. Forset.

Leues, publiées, & enregistrées. Ouy, ainsi le requerant le procureur General du Roy: Fait a Grenoble en Parlement le vingt cinquiesme de Mars, mille cinq centz quatre vingt & treize. Boyn Visa Contentor. de Verton. Seclé en grand lacqs de soye rouge & verde, Et cire verde.

Extraict a leurs originaux par moy Jacques Balcet, Notaire, gardennotte, & Tabellion Royal Hereditaire de la Vallée de Prajella en Briançon, m'ayant été exhibés par le Sieur Javel, en Val Perouse, & à l'instant par luy retirés, & deüe colation faicte, me suis soubsigné avec luy ce dernier May mil six centz cinquante six, bien que dautre main soit escript que je preuve.

Balcet.
A. Favel.



A Confirmation of the Privileges above-mentioned, made by the King, 6. June, 1630.

*Au Roy,
Et a nos Seigneurs de son
Conseil.*

*Responce au
Cahyer pre-
senté au Roy
par les habi-
tants de la
Vallée de Pe-
rouse.*

To the King,
And to our Lords of his
Council.

An Answer
to the Paper
presented to
the King by
the Inhabi-
tants of the
Valley of
Perosa.

SIRE,

Vostres humbles & tres-obeissants Sujets, faisant profession de la Religion Reformée, es Vallées de Lucerne, Angrogne, Perouse, St. Martin, Rocheplate, St. Barthelemy, Taluc, & autres lieux du Piemont, assuiettis a vôtre Couronne, se viennent jeter aux pieds de votre Majesté, pour luy rendre leur foy & hommage & toutes les assurances de sincere fidelité, & parfaite obeissance, que doivent les sujets a leur Souverain, ainsi qu'ilz ont desia fait en la personne de Monseigneur le Cardinal de Richelieu, General de vôtre Majesté en Italie, & d'autant que dans une si heureuse domination, ils ne peuvent que se promettre de sentir les effects de la justice & bonté de sa

SIR,

Your most humble and most obedient Subjects, professing the Reformed Religion in the Valleys of Luserne, Angrogne, Perouse, S. Martin, Rocheplate, Bartholomew, Taluc, and other places of Piemont, subjected unto your Crown, are come to cast themselves at the feet of your Majesty, to yield their Faith and Homage unto your Majesty, with all the Assurances of a sincere fidelity, and perfect obedience which Subjects owe unto their Sovereign, as they have already done in the person of my Lord the Cardinal of Richelieu, General of your Majesty in Italy. And forasmuch as they cannot, under so happy a Government, but promise unto themselves, that they shall taste his Majesties justice and good-

M m m

Majesté, & que suivant les paroles qu'ils ont reçues de sa part, elle leur a fait connoître que la demande des choses, qui concernent la conservation des susditz supplians, que tant en la justice que police, qu'en la liberté de leur Religion lui seroit agreable.

I.

Ils supplient treshumblement vôtre Majesté qu'il luy plaise ottrier à tous ceux qui es ditz lieux sont, ou seront profession de la dite Religion, la confirmation de tous les privileges, concessions, & usages qu'ils ont obtenu par cy devant, des Rois de France, par le Lieutenant Generaux, et autres Officiers, et des Ducs de Savoye, tant pour la Religion, que pour la police et justice avec jouissance aussi à pur et a plein benefice des Edicts ottroyés à ceux de la Relig. de France, avec liberté d'appeller, en cas de besoing, à la plus prochaine chambre de l'Edit, et de pouvoir, en quelq; sorte que soit trafiquer, se retirer, et habiter en tout le pays de l'obeissance de vôtre Majesté, avec la mesme jouissance des susditz editz, et de tous autres usages, libertés, et privileges, quilz ont, et dont jouissent les originaries François, sans avoir besoin d'autres lettres de naturalité.

2.

Que l'article onzième de la Capitulation de Monseigneur le Cardinal de Richelieu, soit mise en effect, et que suivant icelle, le sel leur sera baillé au Magazin qu'il plaira à vôtre Majesté d'establi dans le dit pays, au mesme prix,

I.

Les supplians rapporteront les privileges, mentionnés au present article, pour iceux veüs y estre pourveu, sur leur demande, ainsy que de raison. Et cependant sa Majesté entend qu'ils jouissent des mesmes libertés, que les autres subjects de son Royaume, faisant profession de la dite Religion pretendüe Reformée.

II.

Accordé suivant le dit Article onzième de la Capitulation.

qu'ils

ness, and this according to the words which they received of him, whereby he gave them to understand, that the demanding of those things which concern the preservation of the aforesaid Petitioners, as well in respect of Justice and Civil Government, as of the Liberty of their Religion, should be acceptable unto him.

I.

They humbly intreat that your Majesty will be pleased to grant unto all those, which do or hereafter shall make profession of the said Religion in the said places, the confirmation of all the Privileges, Grants, and Customes, which they have obtained heretofore of the Kings of France, by their Lieutenants Generals, and other Officers, and of the Dukes of Savoy, as well in behalf of the Religion, as of the Courts of Justice and Civil Government, together with a full and intire enjoyment of the Edicts granted unto those of the Religion in France, with liberty to appeal, if need require, to the nearest Chamber of the Edict, and with power to traffick in any manner whatsoever, to depart, & inhabit in any part of the Countrey under the obedience of your Majesty, with the same enjoyment of the aforesaid Edicts, and other Customes, Liberties, and Privileges, which they have, and which the French Natives do enjoy without having need of any other Letters of Naturalization.

2.

That the eleventh Article of the Capitulation of my Lord the Cardinal of Richelieu, may be put in execution; and that according thereunto, they may have their Salt out of the Magazine, which your Majesty will be pleased to establish within the said Countrey, and at the same price,

I.

The Petitioners are to represent the Privileges mentioned in the present Article, that upon the viewing of them, their Demand may be taken into consideration, according to reason. And in the mean time, it is his Majesties will that they enjoy the same Liberties, which the other Subjects of his Kingdom, professing the said pretended Reformed Religion do enjoy.

II.

Agreed according to the said eleventh Article of the Capitulation.

qu' ils avoient accoustumè d' en payer à S. A. Et cas advenant, qu' il n'y ent point de sel dans le dit Magazin, il leur soit permis d' en aller querir ou bon leur semblera.

3.

Advenant quelque traitté avec le Duc de Savoÿe, par lequel les supplians demeurcront, comme ils esperent, sous la domination de vôtre Majestè, elle procurera s' il luy plaist qu' ils ayent la mesme liberté de converser, et trafiquer par les terres et Pays de S. A. sans que pour respect de leur Religion ils leur soit fait aucun empeschement ny d' plaisir, ny qu' on les contraigne en rien contre leur conscience.

4.

Qu' il plaise à vostre Majestè ordonner, que les deniers, et represailles, qui ont esté arrestès, ès mains des Communautés des dites Vallées, appartenantz aux sujetz de S. demeurent ès mains des dites Communautés, jusques a ce que vos sujetz des dites Vallées, en ayant fait à vôtre Majesté, leurs treshumbles supplications sur ce sujet.

5.

De toutes lesquelles concessions, que les dits supplians attendent, avec celles de Monseigneur le Cardinal de Richelieu, de la bonté, & justice de vôtre Majesté, elle leur fera s' il luy plaist expedier Lettres patentes en forme, & ordonner quelles soient publiées, & enregistrées ou besoing sera, & ils continueront de prier Dieu, pour la conservation de sa sacrée personne, longueur & felicité de son Regne, & prosperité de ses armes, Ainsy signés Joseph Chanforan, Joseph Gros,

III.

Le Roy faira consideration en temps & lieu sur le contenu au present article.

IV.

Accordé, a la charge que les dites communautés représenteront dans trois mois, un estat au vray de tous & chascuns les deniers, qu'elles ont entre les mains, appartenans aux sujetz du sieur Duc de Savoÿe.

V.

Le Roy accorde aux supplians, que les lettres patentes necessaires leur soyent expedies pour l' effect de ce que dessus.

Fait au Camp de Moustier le 6. jour de Favrin, mille six cents trente.

Louÿs. Boutillier.

which they were wont to pay to his Highness. And if it shall happen that there should be no Salt in the said Magazine, it shall be lawfull for them, to go and seek for some whereever they shall think good.

3.

If any Treaty shall be made with the Duke of Savoy, by which the Petitioners shall remain, as they hope, under the Government of your Majesty, that then you will be pleased to procure unto them the same Liberty to converse, and traffick in the Lands and Countreys of his Highness, without any let, hinderance, or molestation whatsoever, by reason of their Religion, and without being forced to do any thing against their Conscience.

4.

That it would please your Majesty to order, that the Moneys and Reprisals that have been seized in the hands of the Communalities of the said Valleys, belonging to his Highness Subjects may remain in the hands of the said Communalities, till your Subjects of the said Valleys have made their humble Addresses to your Majesty in that behalf.

5.

All which Grants and Concessions, together with those of my Lord the Card. of Richelieu, the Petitioners do expect from your Majesties bounty and justice, and that your Majesty will be pleased to grant them your Letters Patents in due form, and to cause them to be published and inregistred, where need shall require. And they will continue their Prayers to God for the preservation of your sacred person, for your long and happy Reign, and the prosperity of your Arms.
Signed by Jos. Chanforan, Jos. Gros,

III.

The King will take into his consideration, in due time and place, the Contents of the present Article.

IV.

Granted upon Condition, that the said Communalities shall bring in within three Moneths a true Account of all the Moneys which they have in their hands, belonging to the Subjects of the said Lord Duke of Savoy.

V.

The King hath granted unto the Petitioners, that they shall have such Letters Patents, as shall be thought necessary for the purpose aforesaid.

Done in the Camp of Moustier, the sixth of June in the year 1630.

Louys. Boutiller.

*Faques Arduin, Jean Berton députés
des susdites Vallées.*

Extrait à son original, par moy Faques Balcet notaire, gardenotte, & Tabellion Royal hereditaire de Pragela, en Briançon, m'ayant été exhibé par le sieur André Favel, du Val Perouse, & à l'instant par luy retiré, & deüe colation faite, me suis soubssigné bien que d'autre main soit écrit que je preuve, ce dernier May mil six cents cinquante six.

Balcet. A. Favel.

Articles

Jaques Ardivin, Jean Berton, Deputies
of the aforefaid Valleys.

A Copy drawn out of the Original
by me James Balcet, Notary, Record-
keeper, and Register Royal, Heredi-
tary of Pragela in Briançon, it having
been shewed unto me by Mr. Andrew
Javel, of Val Perouse, and I having
delivered the same unto him again,
and with him duly compared it. I
have subscribed my name, though it
be written with another hand, which I
confirm. This last day of May 1656.

BALCET. A. JAVEL.

N n n

Now

Now to make it evident to the World, that the abovementioned Treaty between Henry the fourth and the Inhabitants of the Valleys, together with the Ratification, and after-confirmation thereof is a real thing, and not at all forged by the poor People, (as is usually objected against them in such cases) that very Treaty, word for word, without any other alteration, than the transplacings the parts thereof, with some few literal differences, which destroy nothing at all, as to the substance and contents of it, was registred in the Parliament of Dauphine, as a thing established for ever by the King and his Successors, and as unalterable as the Laws of the Medes and Persians. And for this end, to give full and ample satisfaction to all the curious, they have here following a most authentick Extract and Copy of the same, by the hand of Maximin, one of the Secretaries of the Parliament, a person so well known, that there can be no Record in the World of greater credit or belief.

The true Original whereof is to be seen together with the rest in the publick Library of the famous University of Cambridg.

Lettres

Lettres Patentes du Roy, sur l'homage fait a sa Majeſte,
par ceux qui ſe ſont remis ſoubs l'obeiſſance d'iceluy
en Piemont.

Henry par la grace de Dieu, Roy de France & de Navare, Dauphin de Viennois, Comte de Valentinois & Diois, A tous preſents & advenir ſalut, ayant depuis quelque temps envoye une armee en Piemont, & Savoie, & donne le commandement & conduite generale d'icelle a noſtre ame, & ſeal Conſeiller en noſtre conſeil prive & d'Eſtat, & Capitaine de cent hommes d'armes de nos ordonnances Francois de Bonne, Sieur de Leſdiguieres, pour avec nos forces recouvrer le Marquiſat de Saluces, uſurpe & envahy ſur nous par le Duc de Savoie, le remettre en noſtre obeiſſance & reduire, ſoubs icelle les dits pays de Piemont & Savoie, le dit Sieur de Leſdiguieres auroit avec la dite armee paſſe juſqu'au dit Piemont, & redait ſoubs noſtre dite obeiſſance les Villes & Chateaux, de la Perouſe, Briqueras, la Tour, de Luſerne, Mirebouc, (a) Ofaſe, (b) Maſel, & Bradelens, Et en meſme temps fait ſommer les Eglifez, Scindiqz, Manans & habitans, les Vallées de Angrognes, Bobie, le Villar, le Tailleret de la Tour, d'un autre lieu nomme la Tour Sainct Jean, de Luſerno, Maſſel, Boras, Bubiaſne, Campillon, Fenil, tous lieux Comprins ſoubs le nom & appellation de la Vallée, d'Angrogne, des lieux de Rocheplatte, Sainct Bartholemy & Peruſtin, ſoubs le nom du mandement de Sainct Pion, des lieux de la Perouſe, Sainct Germain, (c) Deſpattes, Pinache, Villart de Pinache, (d) Praviolle Talluc, le tout comprins ſoubs le nom de la Vallée del Perouſe, du lieu de (e) Pruffac, comme auſy des lieux de Pralz, (f) Lodoret, le Perier, le Fajet, (g) Maſſal, St. Martin, de Mancille, (h) Riocharet, tous comprins ſoubs le nom de la Vallée de Sainct Martin, des lieux de Meanne & Mathis ſituez en la Vallée de Suſe, pour ſe remettre en noſtre dite obeiſſance, & a ceſte fin deputer perſonnages capables, & d'authorité par devers eux, a diverſes fois, pour traiter des moyens & conditions, ſous leſquelles les dits peuples & Vallées, manans & habitans d'icelles, pourroient eſtre induits a ce faire, Surquoy apres des grandes oppoſitions & difficultez de leur part, remonſtrances, raiſons, juſtes cauſes & conſiderations, dela part du dit Sieur d'Ediguieres, apres auſy avoir eſté ſurce mouvement delibere d'une part & d'autre, auroient fait le traite de paix accord & convention entre le dit Sieur de Leſdiguieres, pour & en noſtre nom, & les Syndiqz & deputez deſdites Vallées, tant en leurs nom que de leurs Communautez, manantz & habitans d'icelles, leurs hoirs & ſucceſſeurs pour la reduction des ditz lieux y ſpecificiez, a noſtre obeiſſance & peuples & Vallées a perpetuité annexez & Incorporez a l'Eſtat & Couronne de France, ſans en pouvoir eſtre alienez & transportez par quelque cauſe & occaſion que ce ſoit, & autres charges & conditions amplement declarees

(a) Ofaſe.
(b) Maſcel.

(c) Des Portes.
(d) Pramol.
(e) Fruffac.
(f) Rodoret.
(g) Maſcel, or Maſcel.
(h) Rioclaret.

en l'acte du dit traité fait & paſſé à Briqueras, le premier jour de Novembre dernier, le tout toutesfois ſoubs noſtre bon plaisir, & moyennant le ſerment & fidelité que les ditz Syndiqz eſditz noms nous feroient entre les mains du dit Sieur de Leſdignieres comme ilz avoient fait le dit jour : ſçavoir faiſons que nous aiant fait voir en noſtre conſeil tenu en l'assemblée des Princes du ſang, & autres grands & notables perſonnages de noſtre dit Conſeil, le dit traité, accord, et convention, enſemble l'acte de ſerment et fidelité foy et hommage à nous fait et preſtez entre les mains du dit Sieur de Leſdignieres, le dit premier jour de Novembre par les Comtes, Seigneurs et Conſeigneurs des Fiefsz, Comtez, Jurisdicitions et Seigneuries, tant en leurs noms propres que comme procureurs et faiſans pour leurs conſorts y deſnoncez, Et par les Scindiqz Communautes de Briqueras, lieux et Vallées ſuſdittes, avons le tout loué, approuvé et conſirmé, Louions, approuvons, ratiffions et conſirmons par ces preſentes, comme s'il avoit eſlé par nous fait, en noſtre dit Conſeil pour eſtre iceux articles accordez et conventions inviolablement, gardés et entretenus par nous et nos ſucceſſeurs Rois, ſans y contrevenir y ſouffrir, y eſtre contrevenu en quelque ſorte et maniere que ce ſoit, Et avons recen les ditz Comtes, Seigneurs et Conſeigneurs eſditz noms Syndiqz et Communautes eſditz foy et hommage, Et en ce faiſant les avons maintenus en la poſſeſſion de tous les ditz Fiefsz et Comtes, Jurisdicitions et Seigneuries biens et propriettez, avec leurs droits appartenances et dependances, conformemens a leurs anciens et precedens privileges et inveſtitures, dont ilz ont ci devant bien et deüement jouy et joiüſſent, encores ſans prejudicier toutesfois aucunement aux droitz hommage et fidelité deübs par les ſujets deſditz lieux à leurs Seigneurs particuliers auſquelz nous voulons auſſy qu'ils ſoient conſervés et maintenus en la meſme forme et maniere qu'ils ont eu et en ont jouy et joiüſſent, ſy Donnons en mandement à nos an.és et feaux les gens tenans noſtre Cour de Parlement et Chambre des Comptes en noſtre dit pais de Dauphiné threſoriers generaux de France, et de nos finances en icelluy, et autres nos Juſticiers et Officiers qu'il appartiendra que ces preſentes enſemble les ditz articles et actes cy attachez ſonbz le contre ſeel de noſtre Chancellerie ils faſſent lire publier et enreſgistrer, entretenir, garder et obſerver inviolablement et à tousjours ceſſant et faiſant ceſſer tous troubles et empeſchements au contraire et à nos dittes gens des Comptes de faire enreſgistrer és archifz de noſtre dite Chambre des Comptes le dit ſerment de fidelité foy et homage, à nous faitz et preſtés ainſy que dit eſt par les deſſus ditz ſans aucune diſſiculté pour y avoir recours quand beſoin ſera, car tel eſt noſtre plaisir et affin que ce ſoit choſe ferme et ſtable à tousjours nous avons fait mettre noſtre ſeel à ceſdittes preſentes, ſauf en aucunes choſes noſtre droit et l'autruy en toutes donné, a (*) au mois de Janvier l'an mil cinq centz quatre vingt treize, et de noſtre Reigne le quatrieſme, par le Roy Dauphin, forgés Viſa Contentor deberton et ſeelées ſur laqs de ſoye Verte et Rouge.

Leües publiées et Enreſgistrées ouy et ainſy le requerant le procureur general du Roy, fait à Grenoble, En parlement le vingt cinq de Mars, mil cinq cents nonante trois, ſigné Borin.

Roroco in his Memoires Hiſtoriques pag. 131. reports, that theſe Letters were given at Creſt, & indeed there is in that place a Copy of them viliſimated by the Original, which is in the Valleys.

Comme ainsi soit que les Ennemis de tres haut, tres puissant & tr'es victorieux Prince Henry quatriesme de ce nom par la grace de Dieu Roy de France & de Navarre ayent depuis quelques années en ça par forces d'armes & sans juste titre & occasion occupé son pays & Marquisat de Saluces & autres terres & places appartenans à sa Majesté deça les monts anciens membres de la Couronne de France pour le recourement de lesquelles, ensemble pour reduire sous son obeissance & subjection les Provinces & pays de Piedmont, Savoye & autres possédés à present par les ditz Ennemis & usurpateurs dudit Marquisat de Saluces, sa Majesté treschrestienne auroit envoyé par deça une bonne & suffisante armée sous la conduite de Illustre Seigneur François de Bonne Seigneur de Lesdiguières, Conseiller en son Conseil privé & d'Etat Cappitaine de cent hommes d'armes de ses ordonnances & commandant generalement en la dite armée, & pays de Savoye & deça les monts pour le service d'Icelle lequel Seigneur de lesdiguières s'estant avec sa dite armée transporté dans le Piedmont prins & reduis sous l'obeissance de sa Majesté les Villes & Chasteaux, de la Perouse, Briqueras, la Tour de Luserne, Mirebouc, Osase, Massel & Pradelene, & en mesme temps fait sommer les Ministres & Officiers & Eglises Syndyqz, Manans & habitans des Vallées d'Engrogne, Bobio, le Villard, le Taillare & de la Tour, d'un autre lieu nommé la Tour, Sainct Jean de Luserne, Massel, Rorat, Bubiianne, Campillon, Fenil tous lieux compris & contenus souz le nom & appellation de la Vallée d'Angrogne. Item des lieux de Rocheplatte, Sainct Barthelemi, & Perustin sous le nom du mandement de Sainct Sion. Item des lieux de la Perouse, Sainct Germain des Portes, Pinafche, Villar de Pinafche, Pramol, le Talluc le tout compris souz le nom de la Vallée de Perouse. Item du lieu de Früssase, comme aussi des lieux des Prals Rodour, le Fajet, Massal, Sainct Martin, la Mancille Rioclarer tous comprins sous le nom de la Vallée de Sainct Martin. Item des lieux de Meanne & Mathis situés au Val de Sufe. Acés fins le dit Seigneur de lesdiguières a député par devers eux à diverses fois, M. Claude Perron Ministre de la parole de Dieu en Prajalla pour traiter des moyens & conditions sous lesquelles les ditz peuples & Vallées manans & habitans d'Icelle pourroient estre Induitz à se despartir de l'obeissance & subjection de Charles Emanuel possesseur à present de la Duché de Savoye sous la puissance & Souveraineté duquel Ils pretendent d'avoir esté Jusques à maintenant mesmes au commencement des guerres Eslevées en France, en l'année mil cinq centz quatre vingz & cinq, & au paravant, & de se reduire & remettre sous l'obeissance de sa Majesté luy prestant le serment de fidelité en tel cas requis & accoustumé entre les mains dudit Seigneur de lesdiguières. A quoy lesdits Ministres Syndyqz & habitans des dites Vallées auroyent formé des grandes oppositions & difficultez, alleguans ne leur estre loisible par la parole de Dieu de se soustraire & despartir, de l'obeissance & fidelité de leur Prince naturel & legitime attendu mesmes qu'ils n'avoient esté troublés par luy en l'exercice publicqz libre & general de la Religion Chrestienne & Reformée ains maintenues & conservées jusques à present tant par le feu Duc de Savoye que par son successeur aux traités & Capitulations par eux faitz par le dit feu Seigneur Duc pour la Religion apres la guerre susdite par eux contre

Taillare.

Roras.

Talluc.

Rodoret.

Massel.

Iceluy

Iceluy en l'année mil cinq centz soizante un, surquoy le dit Maistre Perron leur auroit remonstré que ceste guerre presente n'estoit point une guerre particuliere du dit Charles Emanuel & le Roy tres Chrestien, ains une guerre generale de plusieurs Princes de la Chrestienté ligués & bandés à l'usurpation du Royaume de France & particulièrement à l'extirpation et ruïne totale des Eglises Reformées de France, Angleterre, Allemagne, & autres estats de la Chrestienté en laquelle ligue & conspiration le dit Charles Emanuel est comprins et soubz ce nom et pretexte à usurpé l'Estat du Marquisat de Saluce, et envahy par force et à main armée plusieurs Villes et Chasteaux de la Comté de Provence abolissant, et chassant par tout l'exercice de la Religion Reformée, comme il a fait nagueres aux Baliages de Gey Thonon & autres que les Bernois avoient rendus a feu son pere ou ses gens de guerre ont Exercé toutes sortes de pilleries meutres et impietés, effacé et exterminé toute marque et exercice de la Religion Reformée, et que les ditz Ministres et habitans des dites Vallées qui de toute ancienneité et de temps immémoré voire mesmes advant le siecle de Luter, Jean Hus, Vjéslef ont esté de la Religion se trouvent, comme membres anciens de l'Eglise, avoir tres grand et notable interest en cet affaire duquel depend leur ruïne et subversion entiere, sy Dieu par sa misericorde ne fait subsister les autres Eglises mesmes celles du Royaume de France, leur auroit outre ce remonstré l'ancienne alliance qu'estoit ent reux et la Vallée de Pragella et autres de l'obeissance de sa Majesté conjointes et confederées de tout temps par la manutenson de leur Religion à laquelle n'auroit esté renoncée par le traité, fait avec le Duc de Savoïe, ains auroit esté passé le dit traité sauf et sans prejudice de la dite Alliance, en vertu de laquelle s'agissant en ceste guerre du fait de la dite Religion, ils ne peuvent sans perfidie abandonner le dit Pragella, qui sont maintenant en guerre avec le dit Charles Emanuel pour la conservation de la dite Religion. Surquoy les ditz Ministres, manans et habitans des dites Vallées qui s'estoient mis en armes, et sur la deffence contre le dit Seigneur de Lesdiguières, et à ces fins occupé plusieurs places, passages et destroits de leur Vallée, estants finalement persuadés par les raisons sus mentionnées, et autres proposées par le dit Mr. Claude Perron, Et veïjants le dit Seigneur de Lesdiguières en armes, et prest à les assaillir comme Ennemis de sa Majesté, en cas qu'ilz perseverassent, et ne la vouloit reconnoistre: Se sont en fin résolus de venir au present traité de paix, et accord fait, et commencé entre le dit Seigneur de Lesdiguières, traittant au nom de sa dite Majesté par l'entremise et diligence du dit Claude Perron et les deputés des dites Vallées cy appres nommés. Assavoir Michael Vuretini et Guillielmino Chanforano, Syndiqz et depuiez d'Angrogne, Giacomo Moninato, Syndiq du Villar, Sebastiano Tessa, & Perone Dalmatio, depuiez du dit Villard, Pietro Ramond Syndiq & deputé, Guilielmo Rostagnaolo, Syndiq et deputé de Bobio, Groanno Moulla, & Ludovico Durando Syndiq de Roras, Groanno Ceanforeno, Fianne Rostagie depuiez de Rocheplatte, Bartholomy Rolo deputé de la Ville de Perouse, Thoma Martinato, & Luggi Bernardo deputés de Pinasche, Fianne Allemane, deputé du Villard de Perouse, Loreto Ribetti deputé de Pramol, Fiacconno Galeanno, deputé de Sainct Germain, Bartholomeo Trogno, Pietro Trogno, Mallanno Mortinor, et Gasparde Borneso, deputés de la Vallée de Sainct Martin,

cin, Girardo Masette, & Michaella Veloveſto de Sainct Jean de Luſerne,
 Vallentico Valla deputé de Bubanna Stephaño Bordoira, & Conſtanze ^{Eubi na.}
 Ramondeto deputés de Campillon, Pietro Girardo, pour Micamia & Ma- ^{Meana.}
 theas, lesquels ſyndiqz & deputez & pluſieurs autres non nommés au preſent
 traité tant a leur nom, que de leur communauté, manans & habitans
 d'icelle tant pour eux, que pour leurs hoirs, & ſucceſſeurs quelconques, ont
 accordé & convenu, promis & juré, les articles et conventions qui ſ'enſui-
 vent, lesquels articles et conventions le dit Seigneur de Leſdiguières, pour le
 deſir qu'il a eü, de reduire les dits païs, ſoubs l'obeiſſance de ſa Majeſtè, et pour
 l'eſperance qu'il y avoit, qu'a faute de ce, les ditz peuples ſe reſoudroient à
 une guerre, qui ne pouvoit eſtre que longue difficile, et fort prejudiciable au
 ſervice de ſa dite Majeſtè, veu que l'aſſiette, et fortereffe naturelle du dit païs,
 compoſé de Montagnes et deſtroitz, pour l'aſperité deſquels le feu Duc de
 Savoïe ne les peut ouques ſubjuguer, ne reduire par la force, encores qu'il
 fut aide des forces et deniers du Pape, leur a finalement au nom de ſa dite
 Majeſtè, et ſoubs le bon plaiſir d'icelle, octroyé et accordé juré promis et
 convenu toutes les qualitiés et conditions ſuivantes. Premièrement que les
 habitans des dites Vallées ſe deſpartiront de l'obeiſſance & fidelité qu'ils
 ont cy devant jurée, & prétendent devoir naturellement au dit Charles E-
 manuel de Savoïe, & ſe remettront ſoubs l'obeiſſance & ſubjection du Roy
 de France & de Navarre, auquel ils preferont en la preſence du dit Sei-
 gneur de Leſdiguières, le ſerment de fidelité, en tel cas requis & comme bons
 & loïaux ſubjectz doivent faire à l'endroit de leur Prince Souverain ſelon
 la forme qui a ces fins en ſera dreſſée, lequel ſerment de fidelité, ſ'ra juré
 par les ditz ſyndiqz et deputez ſus mentionnés et autres ſi beſoin eſt, que les
 ditz peuples et leurs Paſteurs ſeront maintenus et conſervés en l'exercice
 libre public et general de la Religion Chreſtienne et Reformée diſcipline
 Eccleſiaſtique et ce qui deſpend d'icelle par tous les lieux des dites Vallées ou
 elle eſt à preſent et ſans reſtriction et modification quelconque que tout ainſy
 que par cy devant et de tout temps Immemoré leurs Eglises ſe ſont eſtendües
 et amplifiées de lieu en autre dans les dites Vallées à meſure que les peuples
 en ont eü la cognoiſſance et ce par le Zele et affection que ces peuples j'ont
 apporté, et la tollerance et permiſſion de leurs Princes et Magiſtrats, auſſy
 qu'il leur ſera loïſible d'eſtendre par tous les lieux et endroitz des dites
 Vallées ou il y aura des gens faiſans profeſſion de la Religion Reformée, et
 qui en corps d'Egliſe appelleront les Miniſtres et Paſteurs ſans diſtinction
 ou difference des lieux, leur ſera permis et loïſible de ſ'aſſembler pour tenir
 leurs Conſiſtoires, Colloques et Synodes, manier et conduire leurs affaires
 Eccleſiaſtiques toutes les fois que la neceſſité le requerra, ſans eſtre em-
 peſchez, ni moleſtès par perſonne, ſera treſhumblement ſuppliée ſa Majeſtè,
 qu'il luy plaiſe fonder, dreſſer et entretenir un College pour l'inſtruction de
 la jeunefſe des dites Vallées. En tel lieu qu'il ſera adviſé par les Commiſ-
 ſaires qui à ces fins ſeront eſtablis par ſa Majeſtè, a eſté convenu que ſa
 dite Majeſtè ſaira joür les Eglises et Paſteurs d'icelles des meſmes gages,
 eſtatz, penſions privileges qu'elle à accordé ou accordera cy appres aux
 Eglises, Paſteurs, de la France, meſme de Guienne, Languedoc et Dau-
 phiné: et d'autant que les peuples ſont preſque tous de la Religion Reformée,
 ne faiſant les Catholiques Romains la centieſme partie d'entre eux à eſtè
 con-

convenu à leur tres grande & instante requisition, & sans lequel octroy ilz n'ont voulu traiter ni convenir, que pour les entretenir en plus grand union, & leur donner occasion d'affectionner d'autant plus le service de sa dite Majesté et luy demeurer bons & loyaux sujets, sa dite Majesté, et les Rois ses successeurs, leur donneront maintenant & par ci apres des Officiers de Justice en premiere instance, de la dite Religion pretendüe Reformée et non autres, attendu mesmes que pour leurs privileges, ils ont droit d' Election desditz Juges & Officiers au nombre de trois, sur lesquels le Prince choisit : Toutes leurs franchises, libertés, immunités & privileges anciens et modernes, leur seront confirmés et entretenus, tant en Piedmont, Dauphiné, Marquisat de Saluces et terre de France, selon qu'ils ont ou bien et d'üement usé par cy devant, que les Italiens et autres de quelque nation et condition qu'ils soient faisant profession de la Religion pretendüe Reformée, se pourront retirer dans les dites Vallées, sans y estre recchés ni molestés par qui que ce soit, Et seront et demeureront les dites Vallées à perpetüité annexées & incorporées à l' Estat et Couronne de France sans en pouvoir estre separées, Aliénées ou transportées, pour quelque occasion que ce soit, Et ou par quelques advenemens forcés sa Majesté et ses successeurs seroient contrainis de les remettre ou transferer à autre main y seront transportés avec les mesmes conditions privileges & qualitez qui leur seront accordez par leur present traité & avec leurs anciens privileges et immunités lesquels par la dite transaction ne pourront estre changés innovez ni alterés en sorte que ce soit lesquels articles & convention sus escripts, le dit Seigneur de Lesdigüieres au nom de sa dite Majesté & sous le bon plaisir d' icelle Moyennant le serment de fidelité par ceux ce jourdhuy presté à sa dite Majesté entre les mains du dit Seigneur, leur à otrojé accordé et concedé, leur promettant en outre de rapporter et mettre en main declaration du bon plaisir de sa Majesté sur iceluy dans le terme de trois mois, En tesmoing dequoy il a signé le presente et fait apposer à icelles le seel de ses armes, fait à Briqueras le premier Novembre mil cinq centz nonante deux, Desdigüieres.

L'an Mil cinq cents quatre vingt douze, et le premier de Novembre jour de Dimanche et feste de Toussainz apres midy, au lieu & ville de Briqueras, & dans la grand salle de la maison d'habitation des heritiers de feu Mr. Miguel Signona, Notaire du dit lieu, par devant illustre Seigneur François de Bonne, Seigneur Desdigüieres Conseiller du Roy en son conseil d' Estat et privé, Capitaine de cent hommes d'armes de ses ordonnances & commandant en l'armée dressée pour le service de sa Majesté en Piedmont, Marquisat de Saluces, et päjs deça les Monts, seant en une chere et siege d'honneur, à ces fins preparées, assisté des Sieurs de Calignon, Conseiller de sa Majesté, & President en sa Cour de Parlement de Dauphiné, et Pierre de Grans Conseigneur de Costilloles, Conseiller d' Estat et Visenechal audit Marquisat de Saluces, du Sieur du Poet, Capitaine de cent hommes d'armes des ordonnances de sa Majesté, Maistre de Camp dela Cavalerie Legere, deça les Monts, Gouverneur du Montelimard et son ressort, Ensemble des Sieurs du Villard, D'auriac D'hercules de Praband, et autres Gentilhommes et Officiers de sa dite Majesté, illec pürsonnellement constitués, les Sieurs Jean François Lusérne, Christofle Lusérne, et Fabris Lusérne

Conseigneurs et Consorts, En la Communauté de Luserne et sa Vallée, faisant le dit Sieur Fabris tant à son nom propre, que comme procureur et conjointe personne des Sieurs Christofle Billon son beau Pere, Foffrey son Frere et Jean Jacques Maufré son Oncle absent et mallade, pour lesquels à promis faire le tout rattifier en bonne forme, à la peyne que de droit, Christofle et Jean Mignol, Rorengues et Jean Galli, tous les dits Sieurs et Comtes, Sieurs George Sagneran tant à son nom que de Sieur Philibert Cocqueran son cousin malade, Gaspar de Chasteau Vieux, Conseigneur du dit Briqueras, Antonio Signiori pour sa part du Fief rural de Briqueras, Joseph Sollier, et Bernard Rica, Syndiqz et deputez pour la dite Communauté de Briqueras, Girard Majer, Michel Bellonnard, deputez de Sainct Jean de Luserne, tant à leur nom que de Bernard Laurent, et Lôiis de la Dourvej, deputez de Luserne mallades, Anthoine Maresque, et Pierre de Nicolai, Syndiqz et deputez de Bubiante, Estienne Vendoira et Constans Remondel, deputez de Campillon Miguel Baretin Syndiq, et Guillaume Chauforand deputez d'Angrogne, Jean Bastia Syndiq, et Glaude Ferrand Conseiller, Jacques Molinato, Syndiq, Bastian Tescia, & Peron Dalmas deputez du Villard, Pierre Remond Syndiq, Guillermin Rostagnol Syndiq, et Estienne Mondon, Conseiller député de Bobie, Jean Morel, Lôiis Durand, Syndiqz de Rorat, Jean Chanforan, et Jean Rostaing deputez de Rocheplatte, Jean Jacques Bontemps, et Barthelemi Rol deputez de la Perouse, Thomas Martinat, Lôiis Bernard deputez de Pinache, Jean Alleman député du Villard de Perouse, Lôiis Roubert député de Pramol, Jacques Galleaz député de Sainct Germain, Jean Bernardin Fajer, député des Portes de la Perouse, Barthelemi Tion, Pierre Tion, Malan Martinot, Gaspar Boynol deputez de la Vallée Sainct Martin, lesquels suivant l'assignation à eux donnée, et resolution prinse par les Sieurs Comtes, et deputez de Luserne, à l'assemblée generale de la dite Vallée, tenue à Sainct Jean, le vint huit du passé par acte d'eux signé, et remis au Sieur Claude Peron, a ces fins député par mon dit Seigneur, et par luy raporté à moy Notaire et Secretaire, de leurs bons grès, pures et franchises volonties, tant en leurs noms propres que leurs procureurs, et faisant pour leurs consorts sus nommez, et Commune de Briqueras, lieux et Vallée de Luserne, Bubiante, (a) Campillon, Fenil, la Tour, Angrogne, Villard, Bobie, (b) Rorac, Rocheplatte, Monbron, Garallanne, Val Perouse, Sainct Martin, Vallier comme ils ont ont fait apparoir par instrument de procuration à ces fins produite, et remise à moy Notaire sousigné, estans à geroux, pour eux, les leurs, et successeurs à l'advenir quelconques, Sieurs et Comies desdits Fiefs, manans et habitans des dites Communautés, en general et particulier, en tant que le chacun d'eux touche de present, ou peut toucher à l'advenir, respectivement ont confessé et recogneu, confessent et recognoissent, estre hommes Vassaux et sujets liges, de tres Chrestien et Serenissime Henry quatriesme par la grace de Dieu, Roy de France et de Navarre, Dauphin de Viennois, Marquis de Salluces, et Urai et Souverain Seigneur, duquel ils veulent tenir en hommage lige les dite Fiefs, Terres, Jurisdicctions, et Seigneuries, et biens, leur appartenances et dependances suivants le desnombrement qu'ils bailleront respectivement, jurants et promettans, par leur foy et serment, qu'ils ont presté, touché les Sainctes Evangilles de Dieu,

(a) Campillon.

(b) Roras.

et levans leurs mains droites au ciel à la maniere acoustumée, suivant les ordonnances du Roy, et par cy après, & presentement estre, et demeurer perpetuellement, hommes Vassaux, liges à sa dite Majesté, luy prestent à jamais toute oëissance, fidelité, & soumission & service, qu'ilz avoient par cy devant acoustumé rendre à leur Prince Souverain, Et en somme faire, dire, exploiter tout ce qui est contenu en la neufue & vielle forme de fidelité, & par special, de n'estre jamais en ayde, ny au Conseil d'aucun qui venille, ou puisse nuire de fait ou de parler, à sa dite Majesté, ses Ministres Officiers & sujets, ains le schachant, l'empescher de tout leur pouvoir, ou n'y pouvant obvier, en advertir aussi tost qu'ils pourront, sa dite Majesté ou ses dits Officiers, et advedant qu'il leur fut fait aucun tort, ou Usurpation en leurs personnes et biens, les aider & secourir, tant au recouvrement, qu'à la manutention perpetuelle. Et sçachans que sa dite Majesté venille justement se ressentir, venger, & offencer aucun, promettre l'aider et secourir, de tout ce que requis en seront, ou sera de leur pouvoir. Outre plus, que leur estant communiqué aucun secret de sa Majesté, qu'ils ne le reveleront à aucun, ne feront, ou permettront qu'il soit revellé, ains que ou ilz seront requis de conseil pour le service de sa dite Majesté, ils luy donneront fidelle, utile et honneste, selon leur sçavoir & conscience; & jamais de leurs personnes ou biens, ne feront, diront, ou Machineront chose aucune, contre la personne, vie, honneur & biens, de sa dite Majesté, de Messeigneurs les Princes de son sang, et ses Officiers. Et en somme de cœur, parole, effects, observeront tout ce que doivent bons, & fidelles hommes, Vassaux & sujets liges, envers leur Souverain Seigneur & Prince absolu, comme ils reconnoissent sa dite Majesté seul envers tous, & contre tous, sans exception quelconque, supplians & requerans treshumblement, d'estre entretenus, protegés, conservés et defendus, par sa dite Majesté, en saisine et possession, de tous les ditz Fiefz, Comtés, Jurisdiccions, Seigneuries, biens & propriétés, avec leurs droits, appartenances & dependances, conformément à leurs precedentes investitures; et que par aucun acte de fidelité à prestent presentement, par les ditz sujets de la Communauté de Luserne, la Vallée de Briqueras, & autres lieux, ne soit fait aucun prejudice aux droits d'hommage & de fidelité, deubz par les ditz sujets à leurs Seigneurs particuliers, ains qu'iceux droits leur soient maintenus confirmés et conservez audits Sieurs cy presens, & supplians à ce present, & non dissentans les ditz sujets respectivement.

Surquoy mon dit Seigneur de Lesdiguières, representant la personne de sa Majesté en cest endroit, & en premier lieu declare, que le present acte de fidelité sera tenu et censé pour fait & presté, suivant les anciennes formes, pour ce regard usées aux mutations & changemens des Souverains Seigneurs, & sans aucun prejudice des particuliers droits d'hommage et fidelité, deubz par les ditz sujets, à leurs Seigneurs Utiles, & en ordre procedant suivant le pouvoir que sa Majesté luy à donné de ça les Monts à recceu & admis les dits Sieurs Comptes & Luserne sa Vallée, Saint Martin sa Vallée, & Briqueras comparans en foy, hommage, Vassillage lige de sa dite Majesté, & pareillement tous iceux Sieurs Comtes, & autres Seigneurs, & sujets des ditz lieux susnommez, à la subjection fidelité & oëissance lige de sa dite Majesté, pour leurs ditz Fiefz & biens chacun endroit soy, Et pour

la part les concernantz, Ordonnant quant aux Consors des Fiefz assignés, & non comparants au present jour, lieu & heure & acte, qu'il sera procedé par les voyes de reduccion, & autres qui seront portées par les dites Lettres Patentes, Et quant aux statutz & privileges des ditz Comies, Sieurs & Subjets des ditz lieux, à commandé qu'ils seront promptement remis es mains du dit Sieur President Callignon, pour estre leüs, & entant que les ditz supplians en auroyent bien et deuëment jouy confirmés comme sera de raison. Et cependant le tout procedera suivant les formes des Vieilles investitures, & actes de fidelité, comme il à esté fait, tant par les serments prestés sur les Saincts Evangiles de Dieu, que par le bail de l'espée pour investiture, qui leur en à esté pour ce regard faite par mon dit Seigneur: Et quant aux susditz habitans & tous et un chacuns les lieux cy dessus mentionnés, par leur foy & serment presté, par l'atouchement des Sainctes Escriptions, & le uement de la main droite au ciel, conforme aux susdites Ordonnances Royaux, dequoy mon dit Seigneur à commandé à moy dit Notaire, & Secretaire, de recevoir & faire le present Acte publicq. Le tout fait au lieu de Briqueras, & comme cy dessus, en presence des Sieurs Pierre Gienner, Pierre Foffrey Chollier & Samuel Teng, Docteur en droit. Extraict & Collationné à son propre Original par moy susdit Notaire et Secretaire de mon dit Seigneur sous signé.

Extraict de Registres du Parlement de Dauphiné

MAXIMIN.

To all these may be added those formal and irrevocable acts of the Duke of Savoy himself, whereby the priviledge and Right of habitation is so clearly specified, that all ingenuous and candid spirits must needs receive full satisfaction therein.

The Concessions of the Duke of Savoy, granted to his Protestant Subjects of the Valleys of *Piemont*, Anno Dom. 1603. & 1620.

A most authentick Copy of the true Original whereof is to be seen in the publick Library of the famous Univerfity of *Cambridy*.

The Copy of the Petition.

Most Serene Lord,
THe most faithfull Subjects and Servants of your most serene Highness, who make profession of the Reformed Religion, according to the Gospel of Jesus Christ, in the Valleys of *Luferna*, *Perosa*, and *San Martino*, *Roccapiata*, *San Bartholomeo*, *Talluco*, *Meana*, *Matis*, and the *Marquifate* of *Saluzzo*, making up one Body in Christ, declare and represent to your most serene Highness their natural and lawfull Prince, that being troubled, questioned, and molested, upon the account of their aforesaid Religion, after they have frequently presented their Petitions to your Highness for the freeing of them from such troubles, molestations, and inquisitions, without having obtained any thing, but rather continuing from bad to worse, even to an inclination to execute the Penalties contained in the Edicts, and considering that this would bring upon them a total and deplorable ruine, they therefore thought it convenient to declare to you the extreme grief of heart which they are possessed with, and to implore your bounty, that they may enjoy that gracious tranquillity which they have enjoyed by the mercy of

Copia di Supplica.

Serenissimo Signore,
ESponeno con ogni humilita li fidelissimi sudditi e servidori di V. A. S. li huomini che fanno professione della Relligione Riformata secondo l'Evangelio di Giesu Christo nelle Valli de *Luferna*, *Perosa* e *San Martino*, *Roccapiata*, *San Bartholomeo*, *Talluco*, *Meana*, *Matis*, e *Marchezatto* di *Saluzzo*, facendo un medemo Corpo in Christo, rappresentano a V. A. Serenissima luoro natural e legitimo Principe che essendo turbati, inquisiti e molestati, per causa della suddetta Relligione; Doppo haver mandato spesse volte supplicationi per presentar ad essa sua Altezza, & esser liberati da tali perturbationi, molestie & inquisitioni, senza haver ottenuto cos' alcuna, anzi perseverando di mal in peggio fino a voler eseguire le pene contenute nelli edditti considerando che questo sarebbe per apportar luoro una totale e deplorabile ruina, perciò gl'è parso bene esponeli l'estremo Cordoglio ch'essi sentono nell'animo luoro, & implorar sua benignità acciò che possino gioir della gratiosa tranquillità, laquale essi hanno golduta per la gratia di

Dio sotto il beneplacito de luoro buoni Prncipi di felice memoria, & da essa sua Altezza serenissima. Qual tranquillità desiderando essi esser stabilita & resa perpetua, di novo si giettano à piedi di quella humilite supplicandola si degni alli suddetti supplicanti conceder l' infra scritti cappi, accio possino viver quietamente, & spenderanno vita e beni per servizio di vostra Altezza serenissima.

God, under the good pleasure of their good Princes of happy memory, and of your most serene Highness, which tranquillity your abovesaid Petitioners desire may be established and made perpetual, and therefore they cast themselves once more in all humility, at your Highness feet, beseeching you that you would vouchsafe to grant unto them the particulars underwritten, to the end they may live in quiet, and they shall spend both their Lives and Estates for the service of your most serene Highness.

Primo

Primo s'ij servita far cessar ogni molestia per conto di Relligione, dichiarar tutte nulle le procedure e confiscationi fatte, & specialmente la pretesa confiscatione d' beni della Signora Beatrice Solara & suoi figliuoli, habitante in detta Valle di Luserna gia anni trenta passati & più, & suoi figliuoli natti in essa Valle & restituire tutto in stato pacifico.

Più conceder la libera predicazione & esercizio di Relligione in tutte le Valli di Luserna, Perosa, San Martino, Roccapiata, San Bartholomeo, Talluco, Meana, Matis, & Marchesati di Saluzzo nelli luoghi soliti & usitati sin al presente.

Più che tutti li d'essa Relligione d'esse Valli possino ritornar, & star in case luoro viver in liberta di conscientia far esercizio di Relligione nelli luoghi soliti & usitati.

Più che li di detta Relligione possano esercitare & siano admessi ad ogni officio publico nelle Valli sudette, e che possino trafficare per tutto il stato di sua Altezza serenissima, & tener ayre, messonare, senza molestia ne inquisitione per causa di detta Relligione, com' anche quelli che gl' alloggeranno, & tenerano per coadjutori non siano molestati, & parimente quelli che habitano in esse Valli, confirmando luoro ogni privileggio & concessioni usate sin al presente.

Al primo, sua Altezza non intende, siano molestati per la pretesa luoro Relligione, mentre s' astenghino d' esercitarla fuori delli luoghi delle Valli di Luserna, San Martino, e Perosa.

2. Facendolo solamente nelle limite tolerate in dette tre Valli non le sara data molestia.

3. Inquanto alli di dette tre Valli potranno rehabitare, sospendendo quanto à essi l' ordine che s' è fatto, per quelli che hanno beni fuori delle limite designate.

4. S. Altezza per conto dell' esercizio d' officii publici, lo concede in dette tre Valli solamente, dichiarando che possino andare & messonare, & far ayature, con che però s' astenghino di dogmatizare.

The first.

First, that your Highness would be pleased to vacate and declare null all Molestations whatsoever upon the account of Religion, together with all the proceedings and confiscations which have been made, and especially the pretended confiscation of the Goods of Signora Beatrice Solara and her Children, (she having dwelt in the said Valley of Luserna now above thirty years, and her Children being born in the said Valley) and that they may be restored all into a peaceable condition.

The second.

Moreover to grant them the free preaching and exercise of their Religion in all the Valleys of Luserna, Perofa, San Martino, Roccapiata, San Bartholomeo, Talluco, Meana, Matis, and the Marquisate of Saluzzo, in the places accustomed, and usual, untill this present time.

Moreover, that all those of this Religion of these Valleys may return and abide in their houses, live in liberty of conscience, use the exercise of their Religion in the places accustomed.

Moreover, that those of the said Religion may exercise and may be admitted to all kinde of publick offices in the abovesaid Valleys, and that they may traffick through all the State of his most serene Highness, and make their Harvest, and thresh their Corn, without molestation or inquisition because of the said Religion, as also that those who shall lodg and entertain them for assistants, may not be molested, and in like manner those who dwell in the said Valleys shall have confirmed to them all the Privileges and Concessions usual until this present time.

To the first.

His Highness doth not intend that they should be molested for their pretended Religion, so that they abstain from exercising it, out of the places of the Valleys of Luserna, San Martino, and Perofa.

To the second.

Provided, they do it onely in the Limits tolerated in the said three Valleys, they shall not be molested.

As to those of the said three Valleys, they may re-inhabit, his Highness suspending, as to them, the Order which hath been made for those who have Goods without the Limits designed.

His Highness for what concerns the exercise of publick Offices, doth grant it in the said three Valleys, onely declaring that they may go and make their Harvest, and thresh their Corn, upon condition notwithstanding that they abstain from publishing their Doctrine.

Più rimetter in libertà tutti quelli hanno renonciato à luoro Religione.

Più che nessuno per causa di Relligione sia scacciato ne prohibito d' habitare nelle Valli e luoghi supplicati n' ancò impedito d' esercitar officii publici.

Più che il povero Cupini detenuto in Asti già più di due anni passati solo per detta Religione sia liberato.

Più si supplica sua Altezza serenissime humilissimamente resti servita per sua solita buonità e clemenza, acciò li huomini da bene possino viver quietamente in dette Valli, & la quiete publica, conceder gratia, O sia indulto alli descritti & nominati banditi nelle publicatione fatta nelle Valli dell' editto per parte dell' Illustre Signor Capitano di giustitia d' ordine di sua Altezza serenissima fatto, & tutti luoro fautori, instigatorì, adjutori, consiglieri, & aderenti per li misfatti, eccessi & delitti per luoro commessi, & perpetrati nelli tumulti occorsi sin al presente per fatto di Relligione & altramente con inhibitione d' ogni molestia reale & personale.

Pietro Bruno per la Communità di Bubbiana e Campiglione.

Chiaberto Bodetti per Villaro, Bobbio & la Torre.

Girardo Malano per Angrogna.

Al 5. non è cosa che spetta a sua Altezza.

Al 6. Resta provisto per la risposta fatta al terzo & quarto Capo.

7. Sua Altezza ne scriverà al Vescovo d' Asti acciò sia rimesso.

8. S. Altezza à richiesta dil Conte di Luserna Cavagliere d' il suo ordine si contenta di far gratia alli banditi supplicati, eccetunato però li descritti & notati nel bando fatto ultimamente dal luogho tenente di Giustitia Bergera, &c. — dettenuto hora in Pengerollo & del — d' Angrogna con che però — & restaurino le chiese & danni adesse datti con che anche venendo li detti banditi, ò altri che si venessero a bandire per giustitia li debbano far captivi vivi ò morti, & tener le dette Valli purgate da simili huomini facinorosi, sotto pena di refarcire ogni danno, che venessero à dare, & d' altra arbitraria. Datto in Cunio li nove Aprile mille sci cento è tre, signato

Carlo Emanuel.

*V. F. Milliet pro Domino Cancellario
sottoscritte Roncaso manualmente.*

Moreover, To restore to liberty all those who have renounced their Religion.

Moreover, That none upon account of Religion may be chased away, or prohibited to dwell in the Valleys and places petitioned for, nor hindred from exercising publike Offices.

Moreover, That poor Cupini detained in Asti now above two years by-past, onely for the said Religion, may be released.

Moreover, His most Serene Highness is most humbly beseeched, That he will be pleased according to his wonted goodness and clemency, that those men which are honest may live quietly in the said Valleys, and for publike quietness sake to grant pardon or favour to those who were described or named Bandetti, in the publication made in the Valleys of that Edict published by the illustrious Lord the Chief Justice, by order of his most Serene Highness, and to all their fautors, inciters, abettors, counsellors, and adherents, for the faults, excesses, and crimes by them committed and perpetrated in the tumults passed hitherto, for matters of Religion or otherwise, together with a prohibition of all real or personal molestation of them.

Pietro Bruno for the Commonalty of Bubiana and Champiglione.

Chiaberto Bodetti for Villaro, Bobbio, and La Torre.

Gerardo Malana for Angrogna.

To the fifth.

It is not a thing which belongs to his Highness to meddle with.

To the sixth.

Provision is made in the answer given to the third and fourth head.

To the seventh.

His Highness will write about him to the Bishop of Asti that he may be set free.

His Highness at the request of the Count of Luferna, Knight of his own Order, is contented to pardon the Bandetti petitioned for. Except notwithstanding those that are written down and noted in the Edict made last by the Lieutenant of Justice Bergera, &c. detained now in Penerollo, and of Angrogna, upon this condition, notwithstanding And that they restore the Churches, and repair the damages done to them. Provided, that the said Outlaws coming, or others who may hereafter be banished by Justice, they do then take them prisoners living or dead, and keep the said Valleys purged from such heinous malefactors, under the penalty of making good all damages which shall be sustained from such persons, and of other punishment at pleasure.

Given in Cunio the ninth of April, One thousand six hundred and three.

Signed,

Carolo Emanuel.

V. F. Millet.

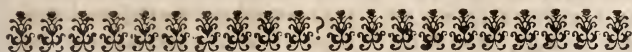


Serenissima Principessa,

Dovendo le Valli di Luserna, Perosa, San Martino, li della Religione, far risposta à sua Altezza Serenissima sopra le Concessioni da quella ottenute in Cunio, li nove d' Aprile proxime passato, sopra il contenuto nella supplica sportagli, non havendo potuto à debito tempo per diversi impedimenti & cause radunarsi per tal risposta, si sia partita detta sua Altezza dal Mondovi prima potessero juigiunger, & gl' abbi per questo rimessi, che raccorendo da quella provedesse à quanto le parerebbe conveniente, perciò gl' infra scritti, eletti & mandati da detta Valle di Luserna, al nome di dette Valle & altre sudette, rendono prima con ogni humilita gratie infinite à sua Altezza Serenissima delle sudette Concessioni et gratie fattegli sopra il contenuto in detta supplica, à quali s' offeriscono di sodisfare et obedire alla mente di sua Altezza. Ma perche vi sono alcuni cappi di dette Concessioni quali parono al quanto ambigui.

La supplicano humilmente resti servita dechiarar dette Concessioni & cappi come sopra al quanto ambigui, & pregor anno continuamente il signore Iddio per la Conservatione di Vestra Altezza.

Most



Most Serene Princess,

WHereas those of the Religion of the Valleys of Luferna, Perofa, and S. Martino, ought to make answer to his most Serene Highness concerning the Grants obtained from him in Cunico the 9. of April last, upon the Petition presented to him, they not having been able in due time, by reason of divers impediments and causes, to assemble themselves for such answer, his Highness being departed from Mondovi before they could get thither, & he having therefore remitted them, that they resorting to him, he might provide as far as appeared convenient to him, therefore the persons underwritten, elected and sent by the said Valley of Luferna, in the name of the said Valley, and the others abovenamed, Do render first of all with all humility, infinite thanks to his most Serene Highness, for the said grants and favours to them upon the contents of the said Petition; Unto which they offer themselves to satisfy and conform thereunto, according to the intention of his Highness. But because there are some heads of the said grants which appear somewhat ambiguous,

They humbly beseech him, that he would be pleased to declare the said Grants and heads which are ambiguous as above-said, and they shall pray continually to the Lord God for the conservation of his Highness.

Al secondo Capo se Roccapiata, San Bartholomeo, Prarustino e Talluco, per non esser delle tre Valli, Siano inclusi in dette Concessioni, & secondo luoro solito.

Nel quarto Capo che l'accretatori de' messoneri et ayratore della Relligione non incorrino pena alcuna in reiarli, et caso fossero demandati di luoro fede in che modo sia permesso luoro risponder.

Nell ottavo s'ij servità dichiarare à quali si fa gratia, & non siano tenuti, salvo conforme alli ordini generali di sua Altezza Serenissima publicati nel suo stato per il fatto de Banditi.

Chaberto Bodetti, per Bobbio.

Giacomo Fontana, per Villaro.

Chiaberto Chialmitio, per la Torre.

Giovanni Oddino, per Angrogna.

Giovanni Appia, per San Giovanni.

Antonieto Mallanoto, per San Giovanni.

Sua Altezza dichiara che Roccapiata sia compresa nelle tre Valli per l'effetto supplicato, & che nelli luoghi di Sav Bartholomeo, & Prarustino possino habitare conforme alla risposta fatta al terzo capo dell' alligato memoriali.

Al Capo quarto sua Altezza dichiara che li recetatori delli messonerii non incorrino in pena alcuna, inhibendo alli uni & alli altri d'interrogarsi ne responder della 'preteza Religione, sotto pena di cinquanta scudi, per og'uno che contrafarà.

Sopra l'ottavo Capo sua Altezza dichiara esseri fatto gratia & indulto à tutti li supplicati per l'alligato memoriale, & non alli riservati per la risposta fatta da sua Altezza sopra quel capo, mentre però ch'osservino & eseguiscono il contenuto in detta risposta, & ch'a quest'effetto ne riportino obligo di tutte le Communità fra dieci giorni prossimi, & che fra il termine di tre mesi resercirano li danni fatti alle chiese quali prontamente faranno accomodare delle cose necessarie per poterli far celebrar messa & di divini ufficii.

Torino li 14 Maggio 1603. Signata,

Margarita.

*V. F. Millet pro Domino Cancellario
Sottoscritto manualmente Borsier.*

As to the second Head, Whether Roccapiata, San Bartholomeo, Prarustino and Talluco, because they are not of the three Valleys, be included in the said grants and according as it hath been usual.

In the fourth Article, that those who receive and lodge the Harvestmen of the Religion, and that those that thresh their Corn, may incur no penalty at all for so receiving them; and if by chance they should be so interrogated concerning their Faith, they desire to know, in what manner they are permitted to answer such Questions.

In the eighth, that he would be pleased to declare to whom he gives pardon, and that they may not be obliged, as to the matter of Outlaws, except according to the general Orders published by his most Serene Highness in his Dominions.

Chaberto Bodetti, for Bobbio.
 Giachomo Fontana, for Villaro:
 Chiaberto Chialmitio, for La Torre.
 Giovanni Oddino, for Angrogna.
 Giovanni Appia, for San Giovanni.
 Antonieto Mallanoto, for San Giovanni.

His Highness declares, that Roccapiata shall be comprehended in the three Valleys, for the end desired in the Petition, and that in the places of San Bartholomeo, and Prarustino, they may inhabite according to the answer given to the third Head of the memorial alledged.

To the fourth Article, His Highness declares, That those who receive and lodge the Harvest men of the Religion, and Threshers, shall incur no penalty, and he forbids both the one and the other, to question or answer concerning the pretended Religion, under penalty of fifty Crowns for every one who shall do to the contrary.

Upon the eighth Article his Highness declares, That he hath granted grace and pardon to all those that are petitioned for, by the alledged memorial, and not to those who are excepted in the Answer made by his Highness to that Head: Provided, that they observe and excuse that which is contained in the said answer, and that for this end they bring back an obligation from all the Communalities within ten dayes next, and that within the term of three moneths, they shall make up all the damages done to Churches, which they shall speedily see accommodated with things necessary for saying of Mass and Divine Service to be celebrated therein.

Turin 14 May 1603, Signed,

Margarita:

V. F. Millet.

Copia d'altra Supplica.

Serenissimo Signore,

E Sponeno humilmente à V. A. Serenissima li suoi humili et fidelissimi sudditi li Popoli delle Valli di Luserna, Angrogna, Perosa, San Martino, Meana, Matis, Talluco, Roccapia, Bartholameo, Prarustino, che fanno professione della Relligione riformata, che piacque à V. A. Serenissima sotto li nove d'Aprile prosime passato concedergli alcuni cappi concernente la libertà di luoro relligione, essercito et deportamenti: quali capitoli furono dichiarati et ampliati sotto li 14 Maggio della Serenissima Principessa Margarita, et perche per la forma d'essi capitoli si doveva far obligo da tutte le Communità fra dieci giorni all' hora prosimi, il che non potero essequire per la difficultà di ritrouarsi insieme li di dette Valli, et anche perche li popolari ricusavano d'essequire il capo della refectiione delle chiese, quali si presupponevano dannificate, alleguando essi popolari non esser luoro causa di tal danno, et perciò non esser tenuti secondo la luoro Relligione, à qu'al effetto intendono raccorrer da V. A. Serenissima accio li fesse levato detto Cappel, il che

The Copy of another Petition.

Most Serene Lord,

THe most humble and most faithfull subjects of your most Serene Highness, the people of the Valleys of Luserna, Angrogna, Perosa, San Martino, Meana, Matis, Talluco, Roccapia, San Bartholomeo, Prarustino, represent humbly to your most Serene Highness, being those who make profession of the Reformed Religion, That whereas it pleased your most Serene Highness, upon the ninth of April last past, to grant them some heads concerning the liberty of their Religion, exercise, and deportments, Which heads were declared and enlarged upon the 14. of May, by the most Serene Princess Margarita, and by the form of the said heads there ought obligation to be given from all the Commonalties within ten dayes then next coming, the which they could not execute by reason of the difficulties of the said Valleys assembling themselves together, and also because the people refused to execute the Article concerning the making up again of the Churches, which were presuppofed to be damnified, those of the people alledging that they were not the cause of the said damages, and therefore that they, according to their religion, ought not to repair them; but said, they intend to have recourse to your most Serene Highness, to the end that Article might be taken from

off

non se potuto fare per l'absenza di V. A. per Nizza, et doppo essendo occorso che il Capitano Gallina & sua compagnia, è venuto alla sproveduta con furia sopra d'essi contro la mente di V. A. Serenissima perpetrando molti eccessi, ch' hanno costretto si suoi sudditi à pigliar l'armi & diffender se stessi & luoro figliuoli dalla violenza, come l'istessa legge di natura lo comanda, vadedosi imminente un crudel, massacro s'essi non si riparavano cò me statto fatto anche altre volte ne' nostri tempi, Il tutto considerato desiderando li poveri supplicanti ritrovare qu'al ch'opportuno alleggerimento à i luoro mali, stimando in la persona dil Villaro & Bobbio, esser stati tutti assaliti, & anche minacciati di maggior rouina, desiderosi di viver in buono pace sotto la protezione & fedel salvaguardia di V. A. Serenissima raccorrendo humilmente à piedi di quella supplicano resti servita accordargli l'infra scritti cappi.

off them, the which they were not able to do by reason of the abience of your Highness at Nizza; and since it having faln out that the Captain Gallina and his Company came unexpectedly with fury upon them, against the intention of your most Serene Highness, committing many excesses which have constrained your subjects to take Arms and defend themselves and their children from violence, as the very law of nature commands, seeing a cruel massacre imminent over them, if they defended not themselves, as hath been done also otherwhiles in our times; The whole being considered, the poor Petitioners desiring to finde some seasonable ease of their sufferings, esteeming themselves to have been all assailed in the person of Villaro and Bobbio, and threatned also with greater ruine, being desirous to live in good peace under the protection and faithfull safeguard of your most Serene Highness; and prostrating themselves humbly at your feet, they pray you will be pleased to grant them the Articles underwritten.

I.

Primar confirmar a detti supplicanti li capitoli sin' al giorno presente concessi, non ostante il trascorso di detta dilatione datta gli, atresi datti impedimenti rimet tendosi intti sinativi ch' habitanti in liberta di star, habitar, andar, venir negociar & marciandar per ogni luogo di dette Valli, & nei stati di V. A. senza esser molestati per causa di detta Relligione, & dove non è lecito di dogmatizare, sia al meno lecito responder à chi interrogarà, che sono di detta Relligione.

II.

Secondo, Liberar detti huomini, e Valli dal cappo della refettione delle dette Chiese a luoro in commune non aspettante per non esser stati auttori, ne causa di tal danno.

III.

Terzo, Nel cappo de' banditi dichiarar che non siano tenuti, salvo à dar braccio forte alla giustizia per captura de malfattori quando ne saranno richiesti ogni Communità al suo ordinario Magistrato, servati li privilegi soliti di ciascheduni luoghi.

IV.

Quarto, Per quiete publica delle Valli, far perdonanza d'ogni porto d'armi prohibite, & d'ogni eccesso commesso per fatto di Relligione di sudetti, e

Primo S. A. non intende siano molestati per le pretesa luoro Relligione mentre s'astenghino, d'essercitarla fuori delli luoghi delle Valli di Luserna, San Martino e Perosa, & facendolo solamente nelle limiti tollerati in dette tre Valli, nelle quali puotranno rehabitare, sospendendo quanto ad esse l'ordine fatto per quelli ch'hanno beni fuori delle limite designate, confirmandoli le risposte datte alli capitoli delli nove d' Aprile, & quattordecì di Maggio passato non ostante il trascorso dil tempo.

Il Secondo, S. A. libera li huomini & Valli in commune.

Il Terzo, S. A. lo concede.

Il Quarto, S. A. concede la gratia & abolitione generale, e particolare supplicata, eccetuatati solamente Giovanni Fraschetto, & Danielle Rollo, d' Angrogna,

I.

First, to confirm to the said Petitioners the Articles granted till this present day, notwithstanding the elapsing of the said time given them, in consideration of the said impediments, allowing all, as well Natives as Inhabitants, full liberty to stay, inhabit, go, come, traffick, and merchandise through all places of the said Valleys, and in the Estates of your Highness, without being molested by reason of their said Religion; and that in such places where they are not permitted to publish their doctrines, it may at least be lawfull for them to answer such as shall ask them whether they be of the said Religion.

II.

Secondly, To free the said men and Valleys from the Article of repairing the Churches again, it not belonging to them in common, because they were not the Authors nor cause of such damage.

III.

Thirdly, In the Article of the Outlaws to declare, that they are not obliged, except to assist the taking of malefactors when they shall be required thereto, every Commonalty to its ordinary Magistrate, preserving the usual priviledges of every particular place.

IV.

Fourthly, for the publike quiet of the Valleys, to give pardon to the above-said, for all carrying of prohibited Arms, and for all excesses committed for matter of Religion; and as to the

First his Highness doth not understand that they should be molested for their pretended Religion; Provided they abstain from exercising it out of the places of the Valleys of Luferna, San Martino, and Perosa, and perform it onely in the limits tolerated in the said 3. Valleys in which they may re-inhabit, suspending, as to them, the Order made for those who have goods out of the appointed limits, confirming to them the answers given to the Articles of the ninth of April and the fourteenth of May past, notwithstanding the lapse of time.

As to the second, his Highness freeth the men and Valleys in general.

The third his Highness granteth.

The fourth his Highness grants, as to the pardon and general abolition, and the particular petitioned for, excepting onely Giovanni Fidschetto, and Danielle Rollo of Angrogna,
Qq q Danielle

quanto al fatto di Villar e Bobbio, siano liberati d'ogni molestia per le sudite ragioni mettendo il tutto in buona tranquillità & nel pristino stato, & in particolare far la gratia promessa à Giovanni Capello di San Giovanni, Danielle e Michele de Chabrioli della Torre, à Giovanni Baggio, Giovanni Artero, Giacomo Artero, Giacomo Blanco, Davide Graglio, Giovanni Ticolo, Giovanni Lorenzoto d'Arbona Parochia della Perosa, & à Bertino Avandeto, dell'Anverso delle Porte, & à Cesare Bastero del Dopione soldato nel forte di Pralviggio, & anche conceder abolitione generale d'ogni delitto & pena tanto alli Catholici di dette Valli, che della Relligione, per quiete di dette Valli & luoro communi particolari alli nodari della Relligione dall'inquisitione generale contra Nodari sino al presente.

V.

Sia servita in somma di rimettere & conservar detti Popoli et huomini in quel stato et liberta, circa la Relligione et esercizio di quella, ch'hanno goduta sotto il beneplacito di V. A. Serenissima dal principio di suo Domino sin al principio delle passate et presenti perturbationi, non ostante ogni ordine, et decreto fatto publicato in contrario.

VI.

In essequione dell'accordo fatto alla Torre della Valle di Luserna, per rescritto della S. Prencipeffa Margarita sotto li

na, Danielle Corsero di Luserna, Filippo Rosso del Villar, Danielle Charbonero di Bobbio, et Giovanni Gaffeto della Torre, atteza la gravetza de luoro de litti, & riservate le pene pecuniarie spettanti alli Vassali, et mediante due millia Ducatoni, oliro le spese da pagarsi, secondo la corizatione del Senatore Guidetto Delegato, fatta sotto li cinque del presente, con li deputati delle Valli di Luserna, Perosa, e San Martino.

Il quinto resta provisto per la risposta fatta al primo capo, mandando offervarsi, non ostante ogni ordine in contrario.

Il sesto S. A. lo concede inhibendo al Tesoriere di molestarli oltre, et contro la del forma rescritto supplicato ordinando al

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business of Villar and Bobbio, that they may be freed from all molestation for the said reasons, restoring all into a good tranquillity and to the former condition. And in particular, to give the pardon promised to Giovanni Capello of San Giovanni, Danielle and Michele Chabrioli of La Torre, to Giovanni Baggio, Giovanni Artero, Giacomo Bianco, Davide Graglio, Giovanni Ticolo, Giovanni Lorenzoto of Arbona a Parish of Perosa, and to Bertino Avandeto of Anverso delle Porte, and to Cesare Borstero of Dapione, souldier in the Fort of Praluigi, and also to grant a general abolition of all crimes and penalties, aswel to the Catholicks of the said Valleys, as to those of the Religion, for the quiet of the said Valleys, and for the common good; in particular to the Notaries of the Religion, that they may be freed from the General Inquisition that hath been hitherto made against Notaries.

V.

That your Highness would be pleased in full to remit and conserve the said people and men, in that state and liberty, as to Religion and the exercise thereof, which they have enjoyed under the good pleasure of your most Serene Highness, from the beginning of his government, until the beginning of the past and present troubles, notwithstanding any Order and Decree made and published to the contrary.

VI.

That in execution of the Agreement made at La Torre in the Valley of Luferna, by an Act of the most Serene Princess Margarita, upon the

Daniele Corsero of Luferna, Filippo Rosso of Villar, Daniele Charbone-rotto of Bobbio, and Giovanni Gassetto of La Torre, considering the hainousness of their crimes, and reserving the pecuniary penalties belonging to his Vassals, and upon payment of two thousand Ducatoons, besides charges to be paid, according to the assessment of the Senator Guidetto Delegate, made upon the fifth of this present, with the Deputies of the Valleys of Luferna, Perosa, and San Martino.

The fifth remains provided for in the Answer to the first Article, his Highness commanding that it should be observed, notwithstanding any order to the contrary.

The sixt his Highness grants it, prohibiting his Treasurer to molest them further and contrary to the form of the thing petitioned for, ordering

14 del Maggio proxime passato, & ordine dato da V. A. à Monsignor di Luserna sotto li 20 del Mese di proxime passato far buono sopra il tasso della Valle li pagamenti fatti alla compagnia del Capitano Gallina, tenuta da V. A. nel luogo di Luserna per servizio publico, & mandar al Comadore di far il conto sommario del pagamento fatto ad esso Capitano, secondo la tassa fattagli d'ordine di V. A. del fù Signor Governatore di Pinerolo, & accordato del numero de' soldati con esso Capitano, come ne sono informati detto Monsignor di Luserna, et il Signore Senatore Guidetto, mandato ivi da V. A. & fatti li conti sopra essi pagamenti, & accordo mandar al Thesoriere & Camera de Conti far buono il pagamento sopra il tasso presente, e quartieri d'avenire alla forma d'essi rescritti sopra i quali s'è fatto il pagamento, non ostante ogni ordine contrariante, atteso detto accordo & rescritto.

VII.

Mandar che le presenti le siano spediti gratis de Sigillo, Signatura & ogn' emolumento, il che speranno ottenere dalla clemenza di V. A. Serenissima per la conservazione, e prosperità, della quale pregaranno il Signore Iddio.

Comator Robbio di prender nota delli pagamenti fatti al Capitano Gallina, & suoi soldati per dargline debito nelli luoro conti.

Il Settimo, S. A. lo rimette all' arbitrio del Gran Cancelliere, Dat. in Torino il penultimo di Septembre, Mille sei cento tre. Sinate,

Carlo Emanuel.

V. Provana. V. Solaro. V. per Siscardo Monte Oliveto, debitamente signate & sottoscrisse,

Borfier, Secretara.

14 of May last past, and the order given by your Highness to my Lord of Luserna, upon the Twentieth of the Moneth of last past, you will make good upon the Tax of the Valleys, the payments made to the Company of Captain Gallina, kept by your Highness in the place of Luserna for the publick Service, and command the Auditor to make a Summary account of the payment made to the said Captain, according to the Tax made by your Highness Order, by the late Lord Governour of Pinerolo, and agreed on concerning the number of the Souldiers with the said Captain, as the said Lord of Luserna & the Lord Senator Guidetto, sent thither by your Highness, have been informed therein; And that according to the accounts upon those payments, and that agreement, you will command the Treasurer and Chamber of Accounts, to adjust the payment upon the present Tax and Quarters hereafter, according to the form of those Acts upon which the payment hath been made, notwithstanding any Order to the contrary, in reference to the said Agreement and Acts.

VII.

That you will command, that the present things may be dispatched without paying for the Seal, Signature, or any other payment, which they hope to obtain of the clemency of your most Serene Highness, for whose preservation and prosperity they shall pray unto the Lord God.

the Auditor Robbio to take a note of the payments made to the Captain Gallina and his Souldiers, for to allow it them as a debt upon their Accompts.

As to the seventh, His Highness remits it to the disposal of the Great Chancellour. Given in Turin the 29 of September, One thousand six hundred, and three. Signed,

Carlo Emanuel.

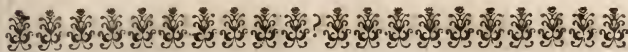
Seen, Provana. Seen, Solaro. Seen, by Sicardo Monte Oliveto; duly signed and subscribed,

Borsier, Secretary.

Nome e cognome di quelli ch' hanno sotto scritto l' originale del memoriale Suditto.

Giovanni Bonetto Sindaco d' Angrogna, Giovanni Oddino console d' Angrogne, Giovanni Appia deputato per San Giovanni, Daniele Peyroto console di San Giovanni, Stefano Mondone Nodaro & Secretaro & eletto dalla Communita di Bobbio, Stefano Mausà del Villaro console, Giacomo Fontana eletto del Villaro, Giuseppe Pelenco del Villaro, Samuel Falco di Bubiana, Bartholomeo Griglion di San Bartholomeo deputato, Giacomo Gaio eletto per Prarostino, Questo è il Segno di Giacomo Giaretto deputato di Prarostino, Paulo Danna di Roccapiatte Console, Pietro Tersiano eletto per Miano, Pietro Longo habitante al Talluco a nome di tutti gl' altri habitanti della religione che non si sono ritrovati, Fo. Antonio Bonio di Matteo eletto, Tomaso Bellardo, Giovanni Giacomo Bontempo, Stefano Botto, Ugo Poeto, Pietro Botto, Gaspardo Calvo, Giovanni Forengo, Antonio Massetto, Giovanni Lorenzoto, Antonio Botto, Giovanni Bolleardo, Martino Bertino, Michelle Baudò consuli & elleti della Perosa, Fo Sudetto Giacomo Bontempo al nome delli souranominati della Parrocchia della Perosa, & da luoro richiesto ho la presente sotto scrittione fatta, Fo Antonio Martinato deputato per Perosa, e Dobione, Antonio Grangetto del Villaro della Perosa eletto, Giovanni Giabero di Pramollo à nome di ditta Communita, Giovanni Colombato di San Germano, Fo David Laurentio nodaro & di Commissione delli Consuli di tutta la Valle di San Martino, & altri particolari cappi di casa congregati inanti il molto Illustrè Signore serenissimo & Dellegado S. A. serenissima il Signore Antonio Guidetto mi sono sottoscritto à nome d' essa Valle, & parimente à nome proprio, & parimente io Giovanni Laurentio mi sono sotto scritto à nome proprio & di tutta la Valle predetta & di commissione come sopra, & parimente io Giacobò Trono de Antonio à nome proprio, & come soura mi sono sotto scritto.

The



The Names and Sirnames of those who subscribed the Original of the Memorial above said.

Giovanni Bonetto Syndick of Angrogna, Giovanni Oddino Consul of Angrogna, Giovanni Appia Deputy for San Giovanni, Danielle Peyroto Consul of San Giovanni, Steffano Mondone Notary and Secretary elected by the Communalty of Bobbio, Steffano Mauza of Villaro Con-consul, Giacomo Fontana chosen by those of Villaro, Giuseppe Pelenco of Villaro, Samuel Falco of Bubiana, Bartholomeo Griglio Deputy of San Bartholomeo, Giacomo Gaio for Prarostino, this is the Mark of Giacomo Giarretto Deputy of Prarostino, Paulo Danna Consul of Roccapiatra, Pietro Tersiano chosen for Miano, Pietro Longo Inhabitant of Talluco, in the name of all the other Inhabitants of the Religion which are not present, Jo. Antonio Bonio chosen for Matteo, Tomaso Ballard, Giovanni Giacomo Bontempo, Steffano Botto, Ugo Poeto, Pietro Botto, Gaspardo Calvo, Giovanni Forengo, Antonio Massetto, Giovanni Lorenzoto, Antonio Botto, Giovanni Bolleardo, Martino Bertolino, Michelle Baudo Consuls, and elected for Perosa. I the above said Jacomo Bontempo, in the name of the above said which were nominated for the Parish of Perosa, and at their Request, have made the present Subscription. I Antonio Martinato, Deputy for Perosa, and Dobione Antonio Grangetto of Villaro chosen for Perosa, Giovanni Giahero of Pramollo, in the name of the said Communalty, Giovanni Colombato of San Germano; I Davide Laurentio Notary and Commissioner of the Consuls of the whole Valley of San Martino, and other particular Heads of Families gathered together before the most illustrious Lord Senator and Delegate of his most serene Highness the Lord Antonio Guidetto, have subscribed in the name of that Valley, and likewise in mine own name; as also I Giovanni Laurentio have subscribed in mine own name, and in the name of the whole Valley aforesaid, and by Commission as before; and I Giacobbo Trono d' Antonio in mine own name, and as above, have subscribed in the same manner.

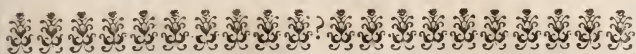
Sere-



Serenissimo Signore,

L*I fedelissimi, & humilissimi sudditi di V. A. serenissima della Religione delle Valli di Luserna, Perosa & San Martino & d' altri luoghi aquele congionti, havendo ne i tempi passati ottenuto dalla clemenza di V. A. & ancho dalla gloriosa memoria del serenissimo Padre di quella alcune benigne Concessioni circa l' esercizio di detta luoro religione si sono sempre adoperati di viver conforme à quelle Christianamente sotto la protectione & obbedienza di V. A. nel che desiderano poter sempre quietamente continuare. Hora ritrovandosi inquietati all' occasione d'editti contrarianti alle sudette luoro concessioni quali si dicano publicati in alcuni luoghi di detta Valle di Luserna, & procedendosi all' esegutione delle pene in detti editti contenute, con minacie di maggior danno, assicurandosi questo non procedere dalla mente di V. A. dalla quale sola appresso l' ajuto divino aspettano, come dal luoro naturale clementissimo Prencipe la necessaria liberatione, hanno pensato di raccorrey à piedi di quella humilmente supplica che resti servita secondo la sua solita benignita inhibire à detti supplicanti ogni molestia per il fatto di religione rimettendoli in pacifico stato, & à quest' effetto confirmar & conceder luoro le humili richieste sequenti.*

Most



Most serene Lord,

THe most faithfull and most humble Subjects of your most serene Highness of the Religion of the Valleys of Luserna, Perosa, and San Martino, and of the other places conjoynd with them, having in times past obtained of the clemency of your Highness, and also of your most serene Father of glorious memory, certain favourable Grants concerning the exercise of their said Religion, have always endeavoured to live conformably to them in a Christian manner under the protection and obedience of your Highness, in which they desire they may always quietly continue; but now finding themselves disquieted upon occasion of the Edicts, contrary to their Grants aforesaid, which are said to be published in certain places of the said Valley of Luserna, and proceedings being made to the execution of the Penalties contained in the said Edicts, with threatnings of greater damage, they assuring themselves that this doth not proceed from the intention of your Highness, from whom alone, next under God, they expect as from their natural and most gracious Prince a deliverance so necessary, they have thought fit to cast themselves at your feet, humbly beseeching that you would be pleased, according to your wonted goodness, to forbid all molestation of your said Petitioners for matters of Religion, restoring them into a peaceable condition, and for this purpose to confirm and grant them the humble Requests following.

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Al

Al primo S. A. a conferma & manda osservarsi le concessioni fatte alli supplicanti sotto li 9. d' Aprile 14. Maggio, & penultimo di Settembre 1603. in quanto alle Valli di Luserna, San Martino & Perosa, insieme Roccapiatta, San Bartholomeo, Prarostino & altri luoghi nelle concessioni come si supplica, & frà li limiti gratiosamente tollerati solamente, nonostante ogni altro ordine in contrario, & insieme luoro fa gratia & remissione di tutte le pene incorsi per contraventioni alli suoi ordini, & per altri delitti, & eccessi commessi inanzi l' indulto generale, non ostante le sentenze del capitano di giustizia & del Senato, derogando in questa parte à quello che dispone detto indulto, & cio tutto S. A. ha fatto, & fà di gratia speciale, & mediante anche finanza di Ducatoni sei milla da pagarsi a ratta & secondo il solito delle tre Valli sudette con questo però che quelli di San Giovanni debbano murare la porta della Chiesa novamente fatta & non altramente ne in altro modo.

Al secondo et ultimo S. A. lor concede. Datti in Torino li 20. di Giugno 1620. signato

*Carlo Emanuel,
V. Argentero, V. Cernusco, Carron,
Arnaldo Magalli Secretario.*

Primo resti servita di confirmare tutte le benigne concessioni tanto di V. A. serenissima che serenissimo suo Padre felice memoria à luoro fatte, si che possino continuare nel libero esercizio di religione delli luoghi sin' al presente tollerati et usati non ostante ogni ordine publicato et tanto fatto che da farsi in contrario disponente, annullando tutte le processure, confisiche, dichiarazioni di pene, finanze, et inquisitioni fatte all' occasione di detti ordini, rimettendo tutti l' inquietati et molestati per tal fatto in pacifico stato, si che possino per l' avvenire vivere sottil' il Dominio di V. A. et mandar gli siano le suddette richieste concesse et interinate gratis, liberandoli dal Quos, decime, Albergo, sigillo, signatura, et emolumento, il che speranno ottenere et pregaranno il Signore per la felicità di quella, et de serenissima Principi. Registrate 3. 170. Registro primo 245. dico 245. Registrato in Camera.

As to the first, his Highness confirms it, and commands that the Grants made unto the Petitioners upon the 9. April, 14. May, and last but one of September 1603. shall be observed as to the Valleys of Luserna, San Martino, and Perosa, together with Roccapiatta, San Bartholomeo, Prarostino, and the other places in the Grants, as is petitioned, and within the Limits graciously tolerated onely, notwithstanding any other Order unto the contrary, and also he gives unto them pardon and remission of all the Penalties incurred for breaking his Orders, and for other faults and excesses committed before the general pardon, notwithstanding the Sentences of the Captain of Justice and the Senate, derogating in this part from that which the said Pardon disposeth, and all this his Highness hath done and doth of special favour, and also upon payment of six thousand Ducatoons, to be paid at the rate and according as usual, by the said three Valleys upon this condition; moreover that those of San Giovanni shall stop up the Gate of the Church newly made, and not otherwise, nor in other manner.

To the second and last his Highness grants them. Given in Turin the 20. of June 1620. signed

Carlo Emanuel,

Seen Argentero, Seen Cernusco,
Carron.

Arnaldo Magalli, Secretary.

First, that you would be pleased to confirm all the gracious Grants made to them, as well by your most serene Highness, as by your most serene Father of happy memory, so that they may continue in the free exercise of their Religion in the places hitherto tolerated and used, notwithstanding any Order published, and as well made as to be made to the contrary, and that you will annull all the proceedings, confiscations, declarations of penalties, fines and inquisitions made upon occasion of the said Orders, restoring all those who have been disquieted or molested for such occasion into a peaceable condition, so that they may hereafter live under the Dominion of your Highness, and that you will command that the said Requests may be granted and interinated for them gratis, freeing them from the payment of the Quos, Decima, Albergo, Sigillo, Signatura, and other charges whatsoever, which they hope to obtain, and they shall pray to the Lord for the happiness of your self, and of the most serene Princes. Registred 3. 170. Register. First 245. I say 245. Registred in the Chamber.



The Ducal Chamber.

BE it known to all men, that upon the Petition presented here on the behalf of the Men of the Religion of the Valleys of Luserna, Perosa, San Martino, and the other places adjoining thereto, praying that it would please us to interinate, admit, and approve the answers which his most Serene Highness hath been pleased to give, to the Memorial which they presented to him the Twentieth of June last past, signed with his Highness hand, by which he confirms to the said Petitioners the Grants made them the Ninth of April, the Fourteenth of May, and the Nine and twentieth of September, one thousand six hundred and three, which he commands to be observed as to the Valleys of Luserna, Perosa, and San Martino, together with Roccapciata, San Bartholomeo, Prarostino, and other places of which mention is made in the said Grants, and onely within the limits graciously tolerated, notwithstanding any other order to the contrary; pardoning to them also, and remitting all the penalties incurred for breaking the Orders of His Highness, and other faults and excesses committed before the general Pardon, notwithstanding the sentences of the Chief Justice, and of the Senate, Derogating in this point from that which the said pardon disposeth, as well of special favour, as upon the payment of Six thousand Ducatoons to be paid rateably according to what is usual in the three Valleys above said, and also upon condition that those of San Giovanni be

La Camera Ducale.

AD ogniuno sia manifesto che sovra la supplica presentaci per parte dell'huomini della Relligione delle Valli di Luserna, Perosa, San Martino, & d'altri luoghi à quelli congiunti, accio ci pia cesse interinare, ametter & approvare le risposte che S. A. Serenissima s'è compiaciuta di dar al memoriale che quelli l'hanno sporto li vinti de Giugno prosime passato, di mano del stessa Altezza firmata, per laquale conferma alli stessi supplicanti le concessioni fatte gli sotto li nove d'Aprile, 14. Maggio, & penultimo di Settembre mille seicento tre, quali manda osservarsi, in quanto alle Valli di Luserna, San Martino, Perosa, insieme Roccapciata, San Bartholomeo, Prarostino, & altri luoghi de quali nelle dette Concessioni, & fra li limiti gratiosamente tollerati solamente, non ostante ogni altro ordine in contrario, facendoli insieme gratia & remissione di tutte le pene incorse per contraventione alli ordini di S. A. et per altri delitti & eccessi commessi inanti l'indulto generale, non ostante le sentenze del Capitano de giustitia, & del Senato. Derogando in questa parte à quelle che dispone detto indulto, tanto di gratia speciale, che mediante finanza di Ducatoni sei milla da pagarsi a ratta secondo il solito delle tre Valli sudette & conche quelli di San Giovanni

debbano

debbano murare la porta della Chiesa novamente fatta, & non altrimenti n'in altro modo. Et per la seconda risposta al detto memoriale l'istessa Altezza concede luoro che l'espeditiione gli sia interinata gratis esimendoli similmente del pagamento del quos, decima, albergo, sigillo, signatura, et d'ogn' altro emolumento, e più à pieno, come in dette risposte si legge, et che le fosse opportunamente provveduto, Hora veduta la supplica sopra presentatoci con il predetto memoriale sporto à S. A. continente due cappi di mano dell'istessa A. firmate, debitamente spedite, sigillate, et sottoscritte Caron. Datt. in questa città li vinti di Giugno prosime passato com' ancho le conclusioni del Signore Antonio Ghigliotti Avvocato Patrimoniale, et il tutto ben considerato, Abbiamo interinato, ammesso, et approvato, et per le presenti interiniamo, ammettemo et approviamo, per quanto à noi spetta le risposte sopra designate per goder l'impetranti dell' utile et beneficio d'esse secondo luoro forma et tenore, mandando che quelle col sudetto memoriale siano registrate nelli registri nostri per haverli raccorso al bisogno, in fede habbiamo concedute le presenti. Datt. in Torino li diece sette d'Agosto, mille sei cento vinti, Per l'illustrissima Camera Ducale de Conti sudetta, debitamente sigillate, et sottoscritte, Fassiotti.

be obliged to stop up the gate of the Church newly made, and not otherwise, nor in other manner: And for a second answer to the said Memorial, his Highness grants them that the dispatch thereof be interinated for them gratis, exempting them likewise from the payment of the Quos, Decima, Albergo, Sigillo, Signatura, and all other fees and charges whatsoever, as is more fully to be read in the said answers, and that they shall be seasonably provided for; Now having seen the Petition above presented here, together with the aforesaid Memorial presented to his Highness containing two Articles, signed with his Highnesses hand, duly expedited, sealed, and subscribed, *Caron*. Dated in this City the twentieth of June last past, as also concluding with Signor *Antonio Ghigliotti* Patrimonial Advocate, and having well considered the whole, We have interinated, admitted and approved, and do by these presents interinate, admit and approve, as far as to us belongs, the answers above-mentioned, that the Petitioners may enjoy the profit and benefit of them according to their form and tenor, commanding that they, together with the above-said Memorial, be registred in our Registers, that recourse may be had thereto upon occasion. In witness whereof we have granted these presents; Given at Turin, the 17 of August, One thousand six hundred and twenty, by the most Illustrious Ducal Chamber of Accounts before mentioned, Duly sealed and subscribed, *Fassiotti*.

Copy of a Petition.

Most Excellent Lords,

THe Commonalties and men of the Valleys of Luferna, Perofa, San Martino, and other places of the Reformed Religion, have obtained of his most Serene Highness, the here-recited Heads and Answers, confirming to them their ancient Grants and abolitions of some criminal Proceses, which were formed against them at the instance of your Highness Exchequer, upon payment of six thousand Ducatoons. The which particulars and abolitions having been admitted by the most Illustrious Chamber of Accounts without any difficulty, as appears by the Patents duly sealed, and subscribed *Fassioti*, of the seventeenth of this August of the present year, desiring to obtain the same Interination from the most Excellent Ducal Senate, they have thought fit to have recourse to, your Excellencies;

Humbly beseeching you that you would be pleased to admit, approve, and interinate the said Heads, Answers, Grants, and abolitions petitioned for, fully and wholly, according to the form, intention, and tenor of the said Heads, and things petition'd. This was underwritten; *Reggis*, Advocate.

A Copy of the Decree.

Let it be communicated to one of the Lords Advocates of the Exchequer, that he may conclude it. At Turin, 30 August 1620. V. Comes.

Copia di Supplica.

Excellentissimi Signori,

LE Communità & huomini delle Valli di Luferna, Perofa, San Martino, & altri luoghi della Riformata Relligione, hanno ottenuto de S. A. Serenissima li quivi alligati capitoli & risposte, confirmando de luoro antiche concessioni & abolitioni d'alcune inquisitioni criminali, che le venevano formate instante il fisco di V. S. A. mediante finanza di Ducatoni sei millia, Quali Capitoli & abolitioni essende state ammesse dall' Illustrissima Camera de Conti senza difficoltà alcuna, come ne consta per patenti debitamente sigillati, & sottoscritte *Fassioti*, delli diece sette dil corrente Agosto del presente Anno, desiderando ottener la meda interinatione dall' Excellentissimo Ducal Senato, hanno pensato da luoro EE. racorrer.

Humilmente supplicandole restar servite, voler ammetter, approvar, & interinar detti capitoli, risposte Concessioni & abolitioni supplicate in tutto & per tutto alla forma, mente & tenore di detti Capitoli & cose supplicate, il che, sottoscritto Reggis, Avvocato.

Copia di Decreto.

Communicetur uni ex Dominis Advocatis fisci, ut concludat, Taurini 30. Augusti 1630. V. Comes.

Copia di Conclusioni.

Vidi, & non dissentio approbari supplicata concessione, modo non quoad condemnatos in pœnam pecuniariam, sit saluum jus officialibus, maxime prohibetur fiscalibus pro eorum juribus maxima decima fiscali, & quoad condemnatos in pœnam corporalem teneantur sese constituere pro interinatione, Pastoris, Memoriale.

Memoriale Dictim.

L' Anno del Signore mille sei cento vinti & alli quatro di Settembre in Torino giudicialmente avanti l' Eccellentissimo Senato.

Sono comparso Monsignore Horatio Ballayra procuratore delli particolari delle Valli di Luserna, Perosa, San Martino & altri luoghi a quelle congiunti come di già ha fatto altre volte fede, produce la supplica à S. A. Serenissima con le lettere di gratia, & abolitione da quella ottenute per la processura instante il fisco Ducale contro detti particolari formata, Concessioni d'altri cappi, come per le risposte al margine d'essa supplica è sy memoriale appare, instando che detta abolitione, Concessioni & risposte siano interinate, ammesse & approvate secondo luoro forma, mente & tenore senza alcuna restritione, conditione ne qualifikatione, & come sono anche dall' Illu-

A Copy of the Conclusions.

I have seen, and do not dissent, that the Things Petitioned for should be approved by a Concession, provided it do not extend to such as are condemned to a penalty of money. As likewise that the right of the Officers be preferred, But especially that the Fiscals be prohibited to claim their Fiscals Fee of decimation, and that those who are condemned to corporal punishment, be bound to undertake that these things shall be interinated by their pastor.

A Memorial from day to day.

In the year of our Lord One thousand six hundred and twenty, and upon the 4th of September judicially before the most excellent senate.

There hath appeared Mr. Horatio Ballayra, Procurator of the particular Members of the Valleys of Lucerna, Perosa, San Martino, and the other places conjoynd with them, as already at other times he hath given testimony, producing a petition to his most serene Highness with letters of pardon and abolition obtained from him for the process which was formed at the instance of the Ducal Exchequer, contrary to the said particular grants of other heads, as appears by the answers on the margine of that petition or memorial, making request that the said abolition, grants and answers may be interinated, admitted, and approved, according to their form, intention, and tenor, without any restriction, condition, or qualification whatsoever, even as the said Concessions and Abolitions of the twentieth of June last past, were ratified by the most Illu-

strious

strious Court, as appears from the ratification of the said Court, which he produced on the seventeenth of August last past, expedited in due form, and in observance of the said Abolition, all particular Inquisitions are thereby prohibited, with all other molestation, whether real or personal, according to the form and meaning of the said Letters, for the observation whereof he makes request, otherwise protests against the non observance, and that he will have a new recourse to his most Serene Highness to obtain justice, on the one part. And the noble Fiscal General Darmello, on the behalf of the Exchequer, opposeth the asserted Letters, as also the Memorandum of the particular Professors of the Reformed Religion in opposition thereto, concerning the ereption and subreption, as being a thing whereof the matter of fact was not truly related, to which purpose he produced the Acts of Inquisition formed against them, begun under the

and ended by the sentence of

with all things contained in those Acts on the behalf of the Exchequer, the product thereof being mentioned and designed onely for profit, and did insist that the asserted interination petitioned for should be recalled; Or that however before all other things it should be ordered, that the particulars enquired into, and the persons condemned to corporal punishment, should personally appear in the persons of the Senate, in conformity to the new Orders, causing the same to be observed, and all Acts made or to be made in prejudice of the Exchequer, to be made void, and that he may obtain justice to be done on the other part.

Which the most Excellent Senate

strissima Camera state interinate della data esse, Concessioni & abolitione delli vinti del proximo passato Giugno, & dall' interinatione d'essa Camera qual anche produce delli diece-sette dell' scorso Agosto, il tutto in debita forma speditto, & in osservanza d'essa abolitione sij inhibita à tutti li particolari inquisiti & altri ogni real & personal molestia alla forma e mente di dette lettere, de qual osservanza implora, altramente protesta dell' inosservanza & d' haver nuovo racorso à S. A. Serenissima & farseglì giustizia per una parte: Et il nobile Fiscal General Monsignor Darmello, per le ragioni & interessi del Fisco oppone contro l'asserte lettere & memoriale delli particolari della pretesa Relligione avversanti prod. dall' ereptione & surreptione, come non narrata la verità del fatto, al cui effetto prod. gl'atti dell' inquisitione contro quelli formati, cominciati sotto li

& finiti per sentenza, delli

con ogni cosa in essi atti per parte del fisco detta producta mentionata & designata nell' utili solamente & insta repellersi l'asserta domandata interinatione, ò in ogni caso ordinarsi avanti ogni cosa che li particolari inquisiti, & condannati in pena corporale, si debbino personalmente costituire nelle carceri Senatorie conforme à novi ordini, facci osservanza d'esse & della nullità d'ogni atto fatto et da farsi in pregiudicio del fisco, et farseglì giustizia per l'altra parte.

Il che udito il prefatto Eccellentissimo Senato

Senato hà assignate le parti à comparer avanti esso alli cinque di Settembre, per sentir sua sommaria ordinatione qual in questa causa proferir intende, come sarà di ragione, e giustizia. Datt. per desso Eccellentissimo Senato.

Ordinanza.

L' Anno del Signore mille sei cento vinti, & alli cinque di Settembre in Torino giudicialmente avanti il prefatto Eccellentissimo Senato.

Sono comparsi il nobil Fiscal Generale Mr. Darmello per le ragioni & interessi del Fisco, & Mr. Ballajra Procuratore, & al nome delli particolari della Relligione delle Valli di Luserna, Perosa, San Martino, Prarostino, Roccapiatra, San Bartholomeo, & altri luoghi, come ne gl'atti, a costandosi alli luoro precedenti richiesti, & senza da quelli in modo alcuno receder, instano conforme ad essi farsi, pronuntiarli & ordinarli in luoro rispettivamente favore con le spese per ambi le parti.

Il che udito il prefatto Eccellentissimo Senato hà ordinar o doverli interinar come interina le Concessioni fatte da Sua Altezza sopra il memoriale d'elli vinti di Giugno sporto delli particolari della pretesa Relligione delle Valli di Luserna, Perosa, San Martino, & altri luoghi secondo sua forma, mente, & tenore, escluse però d'esse il Capit. Capello

above-said having heard; they have cited the parties to make their personal appearance before them upon the Fifth of September, then and there to hear their final determination, which they intend to give concerning this affair, according to reason and justice. Given by the said most Excellent Senate.

The Ordinance.

In the Year of Our Lord, One thousand six hundred and twenty, and the Fifth day of September, in Turin, judicially, before the above-said most Excellent Senate.

There have appeared before us Mr. Darmello, the Noble Fiscal General, upon the Account of the Confiscation, together with Mr. Ballajra the Procurator, in the name of all the particular Professors of the Religion, in the Valleys of Lucerna, Perosa, San Martino, Prarostino, Roccapiatra, San Bartholomeo, and the other places specified in the Acts, according to their former requests, and they insist that all should be done, pronounced, and ordered in conformity thereunto, without any manner of receding or going back from the same, a favourable respect being had to the expences of each party.

All which being heard, the most Excellent Senate above-said hath ordained, that the Concessions made by his Highness, upon the Memorial of the Twentieth of June, concerning the particular Members and Professors of the Reformed Religion of the Valleys of Lucerna, Perosa, San Martino, should according to their form, meaning, and tenour, be ratified, as they are ratified, excluding nevertheless Captain Capello, especially

cially in regard of the murder by him committed upon the person of the deceased *Tomaso Bertone*; Provided, that they pay to the Officers and Fiscals their respective Fees, and defray the charges of the Process, with whatsoever payments relate to this Article. The which Ordinance as aforesaid *Mr. Ballajra* the Procurator of those of the Religion, hath accepted, and doth accept, as in the Acts are expressed, onely so far forth as it shall be profitable, and favourable to his Principes.

And the Fiscal General *Mr. Darmelli*, on the behalf of the Exchequer, hath not consented, nor yet doth consent thereunto, but doth protest the nullity thereof, and doth demand that with good supportance, &c. and that reparation be made, with good satisfaction. Signed, and subscribed, *Fassanino*, Secretary.

Extracted out of its true Original by me the Notary, subscribed in testimony hereof,

Mulazani, Notary.

massime l'homicidio da lui commesso nella persona del fu Tomaso Bertone, pagate però alli Ufficiali & Fiscali luoro dritti & spese del processo, & quelle diquest' articolo compensate, laqual Ordinanza come sopra datta Mr. Ballajra procuratore delli particolari della religione, come ne gl'atti hà accettate & accetta nelle parti à detti suoi principali utili, & favore voli solamente.

Et il Fiscal Generale Mr. Darmelli, par le raggioni & interessi del Fisco à quella non hà consentito ne consente, ma protesta della nullità, & chiede che con buona supportatione, &c. reparata. Datt. debbitamente sigillata, & sottoscritta, Fassanino, Secretor.

Estratta dal proprio Originale per me Nodaro, sottoscritto in fede,

Mulazani, Nodaro.

These

These very Concessions were confirmed by Madame Royale, in the Year 1638. And again by his Royal Highness now reigning, upon the 30 of June 1649, and the Second of June, and the 29th of December, in the Year 1653. Upon which very day those of the Reformed Religion having re-iterated their supplications to his Royal Highness, to the end that the above-said Confirmation of the said Concessions might be *Senza alcuna restrittione, ne alteratione, non ostante qual si voglia ordine fatto, ò da farsi, ò qual si voglia altra cosa in contrario.* i. e. *Without any restriction or alteration, notwithstanding any Order made or to be made, or other thing whatsoever to the contrary.* His Royal Highness made them answer at the lower end of their Supplications, in the following termes. *Dichiara Sua Altezza Royale non esser di mente sua, che per le risposte date al memoriale a capi delli 2 Gino 1653. s'intendino ampliate ne diminuite le Concessione debitamente spedite, le quali hanno li supplicanti rapportate del fu Duca Carlo Emanuel avo suo, & de altri suoi serenissimi Predecessori. In Torino li 29 Decembre, 1653. i. e.* His Royal Highness declares, that it is not his intention that the Concessions which have been expedited in due form, which the Petitioners have obtained of the deceased Duke Charles Emanuel his Uncle, and of others his most Serene Predecessors, should be altered, enlarged, or diminished. *In Turin the 29 of September, 1653.*



Court of Savoy.

His Royal Highness's Answer to them was, that this Order was conformable both to justice, and the intent of their former Concessions, yet nevertheless, that he was contented graciously to hear what they could allege to the contrary; yea moreover, that he would be yet favourable to them, in case they would send Deputies to Turin, furnished with full Commission, drawn up in a due and legal form, with whom, etc.

This Admonition was reiterated by divers Ministers of State, and Members of a Committee constituted for that very end and purpose, consisting of the chief Counsellours of State and Justice, as also by the Marquess of Pianezza, etc.

Notwithstanding they always refused to send Letters of Procuration in a due form, etc.

Animadversion.

1. Alas! what justice was there, or indeed could there be, in driving so many thousands of Souls out of their ancient Possessions & Inheritances, & that within three days, in the very midst of Winter, and upon pain of death, in case they would not damn their Souls by turning Catholicks against their Consciences? And to make amends, promised them for their encouragement, to hear their Reasons and Requests afterwards? If they had had the least inclination to hear what they could say in their own defence, why did they first issue out so severe a Decree against them? The truth is, this proceeding is,

1. Against the Example of God himself, who though he be the supreme and absolute Judge of the whole World, (and *who can say unto him what dost thou?*) yet we finde that he first cited Adam, and gave him a fair Trial, before ever he turned him out of Paradise, or passed that heavy Sentence against him and his Posterity.

Gen. 3. 9.

2. Against the disposition of common Right. For as Festus told King Agrippa, *The Law condemns no man before he which is accused have the Accusers face to face, and have licence to answer for himself concerning the Crime laid against him.* Yea, and which is more, *Restitutio possessionis datur quando Judex processit contra non citatum.* And all Civilians agree in this, namely, *Citationem requiri, ut quis se defendere possit, & ideo*

Acts 25. 16.

Balw. in Conf.
327. 2. Vol.

ideo negans citationem dicitur negare defensionem, quæ cum in re naturali concedatur, nomini aufferri debet. And to shew that a Prince himself cannot dispense with it, they confess it to be *Fare divino, Nec à Principe potest aufferri citatio, adeo ut si non præcessit citatio, actus reddatur nullus.* Therefore the Order of Gastaldo must needs be void, as being repugnant and contrary both to all humane and divine Institutions.

Clem. Pastor.
de re jud.

Port. in Conf.
2. n. 7.

3. To whom were the poor people to adress themselves in such a case? Was it not to the Council *de extirpandis hæreticis*, from whom good Lord deliver us! and let all honest Protestants say, Amen! *O præclaros ovium custodes, ut aiunt, lupos!* What encouragement have the poor Larks to send their Deputies to the hungry Kites? or the Lambs to make their humble Adresses to the ravenous evening Wolves, who are hunting greedily after their prey? If it be replied, that there never was such a Council erected at *Turin*; We answer, 'tis true, there is but one great Council that bears that glorious Title *καὶ Ἐκκλησίᾳ* and that's at *Rome*, which *Petrarcha* righteously calls *Fuscina d'ingannai, et tempio d'heresia, &c.* But it's as true, that under that great Council there is a great number of other great Councils, in the Metropolitan and chief Cities of those Kings and States who depend on the See of *Rome*, and which are subordinate unto it. Yea, the Auditour *Gastaldo*, while he stiles himself, *Conservatore generale della sanza fede per osservanza de gli' Ordini controla pretesa Religione Riformata, &c.* Does he not declare plainly that he himself is a Member of this Congregation? The Marquess *Pianezza* likewise has been constrained to confess, that the Assembly which had judged all those Affairs, sat in the House of the Arch-bishop of *Turin*, the said Arch-bishop being President; and if so, what could this be but an Ecclesiastical Assembly?

3. What were the *Letters of Procuration* which they refused to bring before this Assembly? Alas! they were such as must have been drawn by Popish Notaries, whereby they must have accepted of all that his royal Highness would have been pleased to ordain concerning them, renouncing and disclaiming all their ancient Rights, Privileges and Estates. There is no man can deny, but that the poor people used their utmost diligence to present their Requests to his Royal Highness, and indeed they longed for nothing more, than for such an opportunity as this to inform their sovereign Prince of the truth of all things, and if possible to remove those hard thoughts and sinister impressions, which their malicious Adversaries had so long laboured to possess his minde withall: but they could never obtain Audience, although all their Deputies made three distinct Voyages to *Turin* on set purpose, and were always sent back to the Council *de extirpandis hæreticis*, being thus banded between one and the other, as Balls between the Rackets, merely to amuse them, and spin out the time till all things were ready for the slaughter of their Brethren in the Valleys. If it be objected that these Requests were not authentick, we affirm the contrary,
and

and say, that they were both signed by the Hands of the Principal of the Valleys, and made authentick by the Judge of *Lucerna* himself, as the Adversaries well know: neither is there any other reason why they will not allow them authentick, but this, because they were not of their own penning and framing, and because the people were not so unwise and unwary, as to yield to accept of all that his Royal Highness should ordain concerning them, without this Restriction, *Salvis conscientiis, & antiquis concessionibus.*

Court of Savoy.

At the very same time they writ Letters to Foreign States, desiring their counsel, &c. amongst others, to the Ministers of Geneva, &c.

The Answer of the Ministers of Geneva was that they should have recourse to his Royal Highness, &c. yea, if after all they could obtain nothing, they should nevertheless obey their Sovereign.

They added, that they had not delivered their Letters to the Governours, Ne vobis vitio vertatur, &c.

Animadversion.

1. That the poor people had such recourse to other States and Princes, as is above specified, is by them denied, and by the other not at all proved.

2. Although the Ministers of *Geneva* might counsel them to yield obedience to his Royal Highness, yet surely they did never counsel them to enslave themselves to the Council *de extirpandis hæreticis*, or, to suffer their throats to be cut like Beasts, and to be thrown out of their Houses and ancient Habitations, without either knowing the Cause or Reason thereof. Certainly, the Ministers of *Geneva* never counselled them to accept of the Order of *Gastaldo*, but on the contrary, exhorted them (if they did any thing) to have recourse to his Highness, and there to complain of the cruelty and injustice of the same. And thus must these mens Text be read like the Hebrew, that is, backward, for the right understanding of the same.

3. The *Latin* words *Ne vobis vitio vertatur*, which are said to be taken out of the pretended Letter, is a great Argument that it was none of theirs, for the Assembly of Ministers at *Geneva* (as is well known)

known) write ordinarily in *French*, to those Pastours of other Churches who speak that Language. And therefore if any such Letter was written, it was rather by some private person than that Assembly in general, and so the Adversaries deceive both the world and themselves by imputing the same unto them.

Court of Savoy.

All which appears by the authentick Process made, and by the Depositions of the Prisoners, &c.

Animadversion.

A poor proof indeed! After they have sifted and shaken the weak Faith of some silly Souls, by setting before their eyes, and inflicting upon their bodies all the torments they can possibly devise, and so at last extorted out of their mouths what was never in their hearts, they then produce their testimonies as valid and authentical, whereas what those poor creatures have confessed at such times, was onely what their Tormentors pleased, as several of them, who have since that time by the good hand of Providence escaped their hands, have openly protested before God and Men, that the extremity and horreur of pain and torments extorted from them then many things, which they now detest and abhor from the bottom of their Souls. For this the Reader need seek no further proof than the Declaration Reparative of the two Ministers, *Agnit* and *Gros*, above specified.

Book 2. chs. 3.
p. 279.

Court of Savoy.

From whence it may be gathered, how falsely it is supposed, that the Orders of the 25. of January aforesaid had respect either to their Religion or Consciences, &c.

Animadversion.

A very strange Paradox indeed! that there should be a condition so plainly inserted in the Order, to oblige them to turn Catholics,
and

and yet the Order not respect at all either Religion or Conscience? The truth is, the words will very well admit of another construction, *The said Order respects neither Religion nor Conscience*, that is to say, there is not so much as any trace of Religion or Conscience in that Order; so cruel, barbarous, and inhumane is it! What else was the end and drift of this Order, than to force those poor people to apostatize? Either they must quit their Houses and Habitations in the very midst of Winter, and be confined to a Countrey where it was impossible for them to subsist, with a thousand other cruel circumstances, or else they must, against the perswasions of their mindes, and the enlightenings of their Consciences, become Catholicks, and to hazzard their immortal Souls; What was this but the very same artifice the Heathen used of old to make the Christians revolt? What shall we say of the *Croisada* spread at that time over all *Piemont*? The infinite number of Thieves and Outlaws who were lodg'd in *La Torre*, and in all the neighbouring Monasteries round about? the Plunder and Pardons promised to all who would engage and joyn for the destruction of the Hereticks, with the printed Tickets that were given to the Souldiers for this very purpose? The Order that was sent before to six Regiments of the *French Army* to come speedily from *Dauphine*, as likewise the Letter of the *French Ambassadour Servient* to the Lords *Castellains* and Consuls of *Pragela*, bearing date 14. *April*, 1655. (which was three days before the Marquess of *Pianezza's* Army came) wherein he forbids those of *Pragela* to assist the others? All these circumstances and that bloody Massacre following immediately after, plainly shew that the Design was to destroy them as Protestants, Root and Branch, and to cut off their Remembrance from the face of the earth.

It all this be not yet sufficient, yet Count *Boucharde* in his Letter to Mr. *Laurens* and Mr. *Malarot*, bearing date 5. *May* 1655. will certainly give so much light into this business, that it will not leave the least foundation for a scruple.

An authentick Transcript of Count Bouchard's Letter to Mr. Laurentio and Mr. Malarot, bearing date 5. May 1655.

Most honourable and dear Friends,

I Have thought good once more to give you warning of the extreme danger w^{ch} hangs over your heads, and how easily you may prevent the same; and then if you will not apply a Remedy to the same, but will satisfie your giddy fancy, to behold the utter desolation of our Canton, and will needs appear the onely Ranters in all the Valleys, I do protest, as well in the name of all the Lords, the Earls Vagnone and Verdina, as in mine own, that we shall revenge our selves even unto blood, and ye shall have no manner of trading or commerce, either in *Pignerol*, or in our confines. And that sooner or later you shall repent you of this error, and damage. Wherefore see what course you will steer, and whether you will govern your selves according to the example of *Prali*, *Rodoretto*, *Salsa*, *Macello*, and *Maneglia*, who have turned Catholicicks, and have promised for those who are absent, otherwise I swear unto you by the holy Baptism, that the Lord Marquess *Galeazza* hath order to burn, root out, and to demolish every House, as likewise to cut up the Vines and Trees, in the Possessions not onely of those who are now in being, but also their Children who are to come. But if God doth not by his holy grace enlighten you, and if you will not become Catholicicks, ne-

Molto magnifici miei carissimi,

A Ncor questa volta gli voglio avvertire del supremo male che li soprasta, & della facilità di evitarlo, & poi quando non vogliono rimediarvi, & veder per bel capritto l'esterminio de i nostri quartieri che solamente essi soli in tutta la Valle fanno del bel humore io gli protesto tanto per parte de sacri Conti Vagnone, Verdina che mia che se ne vendicaremo col sangue ne voi alteri negoziarete in Pinarolo è nostri Confini che tosto ò tardo vi pentiate di questo errore, e danno che si apportate per tanto à l'esempio de Prali, di Rodoretto, di Salsa, di Macello, & Maneglia vi dovete regolare questi si sono catholicisati tutti & promesso per quei che erano absent, hora vedete ciò che volete fare Io vi giuro sul santo Baptesimo che il Signor Marchese Galeazzo ha ordine d'abbrucciare, eradicare, e d'estirpare ogni casa tagliar le vitti & li arbori delle possessioni di quelli che non meno per tanti figlioli che havete, è sette per havere, & se pure Iddio non vi illuminasse con sua santa gratia, e che non vi catholicisate perche

vertheless I advise you to give at least some Hostages that you will not re-enter into the Dominions of his Royal Highness, or do any hurt to the Catholics. And if you do this, I believe they will leave you in peace, and not destroy your Houses, and by this means in time all things may be accommodated. I beseech you think well upon what I have said, and to-morrow morning let me have your positive Answer, and what you resolve to do, for the Lord Marquis Galeazzo will lodge to-morrow in our Quarters, and if you be but resolved, I do believe I shall avoid the stroke, and cause him to go forth of the Valley of *M. Malanotto*. Ye have now an opportunity in your hands, communicate this Letter to your Friends, onely see that they be your true Friends. And I beseech God Almighty to assist you. *Rovero* the fifth of *May* 1655.

Your most affectionate Friend
to serve you,

Emanuel Bochiardo.

diate qualche ostaggio di non rientrar li stati di S. A. R. ne da far danno à Catholicici, Io credo che vi lasciaranno in pace e non estimeranno le case, & poi col tempo tutto s'accommodarà, di gratia pensateli bene, & fatemi domani mattina risposta affirmativa di ciò che volete fare per che il Signor Marchese Galeazzo domani vol alloggiar ne i nostri quartieri & se si resolve credo che l'evitarò & le farò sortir della Valle M. Malanotto, hora è tempo fatte veder questa Lettera à vostri amici, purchè sianni veri amici e Dio vi agjuti come lo prego di fare Rovero. li 5. Maggio 1655.

*Vostro affectionato per
servirsi.*

Emanuel Bochiardo.

Merolles

Merolles likewise who commanded some Forces against those of the Valleys speaks very plain in a Letter of his that he writes from *Turin* the seventeenth of *July* 1655.

An authentick Extract of *Merolles* Letter from *Turin*,
17. *July* 1655.

You have understood by my former the state of the Valleys in *Piemon*t, and what is befallen the Hereticks. By this you will know that his Royal Highness having done me the Honour to confer upon me the Command of one part of the Forces, we pursue those who are come to re-inhabit; those who are yet in the Countrey stand upon their own defence, but are for the most part put to the rout. They expect indeed some assistance, but though there should come any, it would come so late, that I shall have time enough to destroy the Remnant of those Hereticks, &c.

To all this we may add an authentick Copy of a printed Order of the Marquess *Pianezza*, translated out of the *Italian*, containing the Privileges granted to those who should revolt.

The Marquess of *Pianezza*, Knight of the Order, General
of the Infantry of his Royal Highness.

BT virtue of the Authority we hold under his Royal Highness, we permit and grant to N. upon the account of the Testimony of Catholization, given us by the R. F. the chief Missionary, to inhabit in the place of N. and in the very same house where he inhabited before the Troubles, as also to enjoy that Estate which he possessed in the said place, with security to his person, notwithstanding the Crime of Rebellion which he stands guilty of, and consequently the pain of Death and Confiscation of Goods, the which pains both real and personal his Royal Highness graciously suspends, upon the account of his Catholization, and with an intention to spare his life, and to take off the Confiscation of his Estate, for the space of two years next ensuing, provided he live a good Catholick during that time, and do not dis-

obey his Royal Highness Orders. But in case he return to the said Heresie, and renew acts of disobedience against his Royal Highness Orders, then he shall not onely be deprived of the benefits now accorded to him, but shall lose his life, as a Rebell both to divine and humane Authority, and immediately hereupon the abovesaid Confiscation of Houses, Lands, and Fruits, of whatsoever sort or substance they be, shall be in full force. Given at La Torre of Lucerna the 4. of May 1655.

P. Claudio di Simiane.

Berton.

The Certificate of the Monk, the true Original whereof was delivered into the Authours hands, and is to be seen in the publick Library of the famous Univerfity of Cambridg.

I Whose Name is here under-written, do attest, that N. of———having abjured the Heresie of Calvin, has submitted to the faith and obedience of the Church of Rome, promising to live and dy in the same. Given at La Torre the tenth of May 1655.

Fra Prospero da Tarano
Praef. Apostolico.

and underneath R.

Court of Savoy.

In order to this Affair the Inhabitants of the said Valleys appointed and held a general Assembly, &c.

In sum, their Conclusion was, never to yield obedience to any such Order, and that Arms were to be taken up, &c.

That the Estates by them unlawfully purchased, &c. should not be sold to any Catholick, &c. For the performance of all which they all took a solemn Oath, &c.

This being done, they returned by their own Authority into the places prohibited,

hibited (notwithstanding they still acted by way of Deputation, as if they had had no intention at all to a Rebellion, &c.)

Animadversion.

1. And was it not high time for the poor people to hold a *General Assembly*, when their sworn Adversary had fully and absolutely determined their destruction?

2. Again, Is it not high time for men to *take up Arms*, in their own defence, who never had the least thought of disobeying their natural Prince, and who had always been liberal of their lives and fortunes for his service, when once they shall see themselves set upon by a barbarous generation of men, who, contrary to all Law and Equity, attempt to cut their throats like Beasts? Do's not the very Law of Nature teach all men self-preservation in such a juncture of time?

3. What though they did oblige themselves by an Oath to preserve those small Estates they had left them by their Ancestors, or what they had lawfully purchased according to their concessions in the Year, 1561. where that very thing is expressed to them? Who is there that knows any thing of those affairs, who knows not that it has been an ancient stratagem of their Popish Adversaries, to buy out and purchase at any rate, the Lands and Inheritances of the Protestants, and in the mean time to prohibit them to purchase, upon the strictest penalties imaginable, one foot of the Catholics, that so by little and little they might utterly root them out of the Valleys? Surely the History of *Naboth*, who would not sell his Vineyard to King *Achab*, sufficiently justifies the poor peoples behaviours in this case, and shews plainly, that it was not lawfull for Magistrates, no! not for the King himself, to compel *Naboth* to sell his Vineyard. And that all the specious preferences and formalities of Law, with the false witness that was made use of to overthrow him, were not able to hinder the *Dogs* from licking the bloud of *Achab* and *Jezebel*, for shedding the bloud of *Naboth*.

4. What likelihood in the world was there, or what ground to believe, that those poor people should consume themselves, and exhaust their small estates by the continuing their Deputies at Court at excessive charges to sollicite their Affairs, and not only so, but also expose the lives of their Deputies themselves, who were their chief Leaders, and principal men, to the fury of their adversaries (which would have been in such a case altogether unavoydable) if they had any such Designe as here they are accused of, namely of acting an open and plain Rebellion? Was it not much rather on the contrary, an evident argument of their profound obedience and fidelity, accompanied with the greatest innocency? who, though never so harshly used, and never so often repulsed, would by no means desist from presenting their supplications at the feet of their Sovereign, but still contain themselves within the bounds of that humility and respect which faithfull and obedient subjects give to their Prince.

5. How

5. How was that to return upon their own Authority, when as they were invited and allured thereto, as Birds to the snare? For,

1 The greatest part of those who returned, were Tenants to some Catholicks, who commanded them to return and Till their grounds, promising them faithfully, that all things should be composed and accommodated, and that not the least wrong in the world should be done unto them; and more particularly, that they should not in so doing become liable to the Penalties specified in the Order of *Gastaldo*.

2 Upon the complaints which they made of the wrongs and robberies as aforesaid, they had this Answer returned them by the mouth of *Cristofero Rorencio* a Gentleman of *Luferna*, and Member of the Council *de Propaganda fide*, That they should watch those Thieves, and declare who they were to the President of the Province of *Pignerol*, who was appointed to do them justice. And that in the mean time, they might also till their grounds, provided they brought not their Families along with them, and that the men should go back from time to time to lodge in those other places whither they were retired by Order. Whereupon those honest-meaning people, thinking their adversaries proceeded with the same simplicity of heart as they themselves did, and that it was not his Royal Highness's intention to drive them out of their ancient Inheritances, did return back upon the said *Rorencio's* word and promise. And yet forsooth, this must be imputed to them for Rebellion: *Facile est invenire baculum quo cedas canem!* When once he that has it in his power, is resolved to do a mischief to his inferiour, how easie is it for such a one to finde or forge a golden and specious pretext for every the most cruel and unhandsome action?

Court of Savoy.

His Royal Highness did indeed suffer their manners for several dayes together, &c.

*But seeing all in vain, he resolved to send the Marques of *Pianezza*, &c. to punish them by quartering upon them the said Army, &c.*

Animadversion.

If they were sent to quarter upon the poor people, they did surely execute their Commission to the full, for, instead of contenting themselves

felves with ordinary provisions, ate and devoured the poor people themselves. Yea many of those bloody wretches had such curious palates, that nothing but the *boyled brains*, and *broiled breasts* of *Barbets* would serve their turns.

Court of Savoy.

Their Ministers caused Papers to be dispersed throughout the whole Valleys, that it was now high time for all to take up Arms, &c.

Animadversion.

On the contrary, they were the *Monks* and *Mass-Priests* who dispersed papers about the *Valleys*, promising plenary indulgences to all that would go and serve in that War, and in that Massacre; and although in that hurrey and confusion, almost all things of that nature were lost and concealed, yet there were some of those very papers accidentally found in the pockets of some of the *Popish Army*, who were slain and taken prisoners in the War.

The Copies of several printed Tickets and other Papers and Pictures which were found in the Pockets of some of the Souldiers in *Piemont*, who had before Massacred the Protestants.

The very Originals of all which were delivered to the Author of this History, and are to be seen in the publick Library of the famous University of Cambridge.

In the Paper A.

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

Potentia Dei & Patris, Sapientia Dei & Fili; Virtus Spiritus & Sancti, per intercessionem Sanctissimae Virginis Dei genitricis Mariae, Sancti Francisci, & Beatorum Didaci, & Salvatoris liberet

*te Dominus ab omni Febre, Peste, & improvise
morte. Amen.*

Facite homines discumbere, ex
Cathed. Casalens. 1649.

Est puer unus hic, ex Cathed.
Casalens. 1648.

In the Paper B.

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

In the Papers C, D, E, F, G, H, I, K.

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

- C, *Sancti Jusline Vierge Martyre.*
- D, *Sancti Lucii Eremita.*
- E, *Sancti Dindari Martyris.*
- F, *Sancti Blasii Episcopi Martyris.*
- G, *Sancti Antonii Abbaris.*
- H, *Sancti Antonni M.*
- I, *Sancti Pancratii.*
- K, *De la Sancta Sepulcra.*

In the Paper L.

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

We leave the *Christian* Readers to make their reflexion upon all these idle fopperies, which are in truth no better then sorceries and witch-

Witchcrafts, and an apt Comment up on the first of the Romans. *When they knew God they glorified him not as God, neither were they thankful, but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools. And changed the glory of the incorruptible God into an image made like to corruptible man, and changed the Truth of God into a Lye, &c.*

Rom. 1. 21,
22, 23, 25.

Court of Savoy.

Now at the same time, &c. there came to the said City the Deputies of the said Valleys with new Letters of Procuration, but not essentially differing from those that had been already rejected as invalid, &c.

Animadversion.

But how can this agree with that which the said Marquess confesseth in his Letter to the Communalities of *Angrogna, Bobio, and Villaro*, that he knew not what those Letters were, or what they could be. And if so, the World may easily judg with what conscience, and for what end they were rejected. That is to say, whatever posture those poor people put themselves into, and how submissively soever they behaved themselves, yet their ruine was absolutely decreed.

Court of Savoy.

The Houses in S. Giovanni were at this time disinhabited, &c.

Animadversion.

And was it not time, when there was *Hannibal ad portas*? This shews plainly that those of *San Giovanni* had certain intelligence of what was designed against them, for his Highness had many times before that sent Troops to quarter among them, and yet they never removed their Habitations for fear of a Massacre.

Court of Savoy.

This done, the Souldiers took up their Quarters in the said La Torre, so which they did no other hurt, than Friends are wont to do, when they come in a great Body into a Village forsaken by the Inhabitants, &c.

Animadversion.

Whether this have in it any thing of truth or no, the poor people make their Appeal to God, Angels, and Men. And if all the Attestations which have been produced, be not sufficient to gain belief or credit in the World, they are content to refer it to him who is *the Judge of both the quick and the dead*, and who will certainly one day do them right, and *avenge the Blood of those which have been so miserably slain for the Name and testimony of Jesus.*

Court of Savoy.

This insolent and unexpected stubbornness of the Rebels, although it afterwards constrained the Marquess to take a stricter course, yet it hindered him not from trying first by all milde ways to soften their spirits, and to this end he sent them a Letter, &c.

At which time it was likewise declared unto them, that those of S. Giovanni and La Torre with the Villages depending, could not possibly be comprehended in such a Treaty, &c.

At first the Inhabitants of Angrognia refused, &c. But at length they submitted, &c. But for as much as the Inhabitants refused to furnish the said Troops, &c. the Marquess was compelled to send the Regiment of Grancey, &c. Now they found the Peasants up in Arms, &c.

Animadversion.

The eighteenth, nineteenth, and twentieth of *April* were spent by the Marquess of *Pianezza* in burning and destroying what was left of the Valleys of *San Giovanni* and *La Torre*, before which time it was not possible for the poor people to obtain the favour to have the least audience of him. But when all was done, he sent one of his Officers to them

them, who was accompanied with Mr. *Antonio Bastia* of *Lucerna*, who made them a long Narration of what he shewed them afterwards in a Paper not signed, to acquaint them, that *as for those of San Giovanni and La Torre there was no mercy for them, but as for the others, they should receive no harm or damage, provided they would each of them, to manifest their obedience, quarter a Regiment of Foot, and two Troops of Horse.* To this they forthwith made answer by a Letter signed, that *considering how their Brethren had been used, they could not but suspect very much (such a kinde of Quartering imposed on them) But if his Royal Highness be pleased to suffer them to inhabit still in his Dominions, they would continue that inviolable fidelity and obedience, which they had always yielded to their sovereign Prince. But if his Royal Highness had an intent (as it seemed to them) not to permit them longer in his Territories, they humbly beseeched him onely to give them time to depart with their Wives and Children, and to seek some other place of habitation, where God should direct them.* To this Letter he returned no Answer, but this, that they should have their Deputies ready, as having determined to send a Trumpet for them, which accordingly he did the next morning about two hours before day. When they came there, the Marquels of *Pianezza* refused to hear any of them save onely one, *David Bianquis* of *San Giovanni*, who had been their last Deputy at *Turin*, whom the popish party had so far wrought upon, that he was not onely himself fully perswaded that there was no danger at all for those places, which were excepted in the Order, but likewise was made use of to lull the rest of his Brethren asleep by all the Arguments he could possibly devise, which he also accompanied with many Oaths and Protestations. In sum, the Marquels began to reprove them for having made themselves guilty (as he said) and complices with those of *S. Giovanni* and *La Torre*; but in the end he made them a great Dinner, and gave them very noble entertainment, and afterwards a Banquet of such fair words and tempting expressions, that at length his Orders were received, and his Forces admitted into *Angrogna*, *Villaro*, and *Bobio*, without any opposition. The truth is, this was contrary to the intention of the wiser sort, who would not consent to have let them in without resistance, save onely into the lower part of the Communalty, which would (as they thought) have been sufficient to have received them. But some others who were more credulous, did so oppose this advice, and so prevail upon the rest, that there was not the least resistance made in any place; whereupon they came as far as the *Alp* of *Soirian*, and *La Vacheres*, on that side of *Angrogna*, and into the *Alps* on the side of *Villaro* and *Bobio*, and all this without so much as one Shot made at them by those of the Reformed Religion.

Now these Forces knowing well what Commands they had received, and seeing that the greatest part of the Husbandmen had quitted their Habitations, and that at the day appointed for the Massacre, they were like to have but a few Throats to cut, and fearing that those who were fled, might probably afterwards come to trouble them, they used all possible endeavours for the space of two days together,

by very civil and fair usage of those who staid behinde, to entice the others to return back. And on the third day they put all to Fire and Sword, without any resistance of any except some few Countrey-men, who being pursued even unto those places where they thought to have been out of all danger, which they had made choice of for a Sanctuary, did what they could to withstand the fury of those Men of Blood, whilest their poor Wives and Children made their Escape through the Snow, in many places fighting sometimes one against an hundred, sometimes more, and that with wonderfull and marvellous success, which plainly shewed, that the hand of God was in it for the preservation of the remnant of his poor Servants. And although it be true that Captain *Fanavel* his Lieutenant, and their small Company, had far better success against those who would have most cruelly murdered them, yet these their Brethren knew nothing at all thereof, and were so small a handfull, that it's a Miracle of Providence, that a Soul of them did ever escape.

Court of Savoy.

He who commanded the said Regiment was Mr. de Petit Bourg, a Professor of the pretended Reformed Religion, and he whom they call Ayde de Major, who caused all the Orders which were given him to be put in execution. Now the Marquess of Pianezza gave command to him who was then chief and marched in the head of every Troop, recommending the same above all to the special care of the said Mr. de Petit Bourg to treat those of Angrogna in the mildest manner they could possibly, &c. This Sieur de Petit Bourg hath the Reputation of a person of so much Honour, that there's no question to be made, but he will readily attest the truth hereof, and that he will never say he ever received any Order to the contrary, &c.

Animadversion.

Now then one word for all. The Christian Reader is desired to take very serious notice of, and to weigh every word that goes before, in relation to *Mr. de Petit Bourg*, (which indeed is more to the point than any thing which has been yet alleged on our behalf) and to compare it with the said *Mr. de Petit Bourg's* own Attestation, whereof we produce the true Original, subscribed with his own very hand, and that in the presence of two persons of Honour and credit, which certainly cannot but for ever stop the mouths of all the Adversaries of the poor Reformed Churches.

The Declaration of *Mr. de Petit Bourg*, first Captain of the Regiment of *Grancey*, touching the Cruelties that were exercised upon persons of all ages and sexes, among the poor Protestants of the Valleys of *Piemont*, subscribed with his own hand at *Pignerol*, 27 Novemb. 1655. in the presence of two other Commanders.

The true Original whereof is to be seen together with the rest in the publick Library of the famous University of *Cambridg*.

Je Sieur du *Petit Bourg*, premier Capitane au Regiment de *Grancey*, le commandant, & ayant en ordre de Monsieur le Prince *Thomas* d'aller joindre, &c.

I Sieur du *Petit Bourg*, first Captain of the Regiment of *Grancey*, who also commanded the same, having received direction from Prince *Thomas* to go and joyn with the Marquess of *Pianezza*, and to receive his Orders, (which Marquess was then at *La Torre*) when I was just upon my departure, the Ambassadour sent for me, and desired me to speak to Monsieur de *Pianezza*, and to use my endeavour to accommodate the Troubles which were happened amongst those of the Religion in the Valleys of *Piemont*; in order whereunto I then addressed my self to the said Marquess: intreating him with much earnestness, that he would give way, that I might undertake the said Accommodation, which I supposed I might have been able to effect. But he refused this my Request, and that divers times, notwithstanding all the Endeavours I could possibly use to perswade him thereunto; and instead of the least mitigation of Affairs that this or any other consideration which I could lay before him did then produce on the contrary, I was witness to many great violences and extreme cruelties exercised by the Banditi and Soldiers of *Piemont*, upon all sorts of every age, sex, and condition whatsoever, whom I my self saw massacred, dismembred, hanged up, and ravished, together with many horrid confusions. And so far is it from truth, that the whole was done by virtue of those Orders which were given out by me, (as is falsely alleged in a certain Relation printed in French and Italian) that I beheld the same with horror and regret. And whereas it is said in the same Relation, that the Marquess of *Pianezza* commanded me to treat them peaceably, without hostility, and in the best manner I could possibly, the event clearly demonstrated, that the Orders he gave were altogether contrary, for as much as it is most certain, that without any distinction of those who resisted, from those who made no resistance, they were used with all sort of inhumanity, their Houses burnt, their Goods plundered, and when Prisoners were brought before the Marquess of *Pianezza*, I saw him give Order to give them no quarter at all, Because (said he) his Highness is resolved

to have none of the Religion in any of his Dominions.

And as for what he protests in the same Declaration, as namely, that there was no hurt done to any, except during the Fight, nor the least outrage committed upon any distracted persons, or Idiots; I do assert and will maintain that it is not so, as having seen with mine eyes several men killed in cold blood. as also women, aged persons and young children, miserably murdered. As for the manner how they put themselves in possession of all the Valley of Angrogna, to pillage, and burn the same intirely, they did it with ease enough, for (excepting six or seven, who seeing there would be no mercy shewn them, made some shew of opposition) he sent them away without the least resistance, the Peasants thinking rather how to fly than to fight the Enemy. In sum, I deny absolutely, and protest as in the presence of God, that none of those cruelties abovementioned, were executed by my Order, but on the contrary, seeing that I could not procure a Remedy, I was constrained to retire and quit the Conduct of the Regiment, for fear of being present at such wicked actions.

Done at Pignerol the 27. Novemb. 1655.

Du Petit Bourg.

The Attestation of the two Commanders.

W*E whose Names are here subscribed, Captains of the Regiments of the Infantry of Sult and Averne, do under our Hands consent to have seen the present Declaration made by the Sieur du Petit Bourg Captain of the Regiment of Infantry of Grancey, in the City of Pignerol, and by him written, and signed with his own Hand, in our presence; in witness whereof we have signed this present Attestation at Pignerol this 25. Novemb. 1655.*

S. Hilaire Captain of Auvergne.

Du Faure Captain.

If after all that has been alleged for the poor peoples justification, and the others cruelty, there were the least foundation for a just scruple, we might produce very many other Attestations of persons of known probity and integrity; but not conceiving the same to be at all necessary,

fary, we shall only content our selves with inserting an expression of another of the Officers of the Regiment of *Grancey* by name *Mr. de Bevil*, (although a Papist) who was heard to say, and that with Tears in his Eyes, by several persons of credit who were then in his company, as the Prisoners were brought in to *Turin*, that *there was never any War among the Heathens so cruel or barbarous*. Yea, several of the common Souldiers did at that time in a boasting way tell some of their Acquaintance, that several of the chief Officers had before the first Assault bound themselves with an Oath, not to spare man, woman, nor childe of the Protestants.

Court of Savoy.

The Land of Rorata consisting of five and twenty Families or thereabouts, was not at all medled with before the time. And the Marquess of Pianezza believed that they would not behave themselves worse than those of Villaro and Bobio had done, and thereupon granted them a Salva Guardia. But Josue Gianavello, resolving that his Rebellion should surpass that of all the rest, came with a Squadron of Souldiers, that were the Inhabitants of that place, whom he himself commanded, and assaulted several Catholicicks not far from Lucerna, and set men in Ambuscado, &c.

Animadversion.

When once the mischief is done, and the cruelties are executed, and the World like to take notice thereof, to the everlasting shame (it may be prejudice) of the Actors, then it's high time for them to endeavour to dawb over such their Actions with the untempered Morter of specious pretexts. And this the Authour of the said *Factum* (being a Master of his art) most dexterously performs, in all the parts and members thereof, although there is nothing more certain, than that the poor people were in a most fearfull and horrid manner provoked to take up Arms in their own defence, as plainly seeing themselves otherwise given up to the spoil, and their poor Wives and little ones exposed to all the cruelties and tortures which either the Devil or his wicked Instruments were able to invent. However, since the adverse party has laboured to disguise those murderous Actions; and to persuade the World that they are altogether innocent, and in order hereunto so framed the method of their Discourse as to make all circumstances speak for their own advantage, we have judged it necessary to insert the following Narrative of the whole business, which contains
the

the naked truth of all things, as they have been verified both by Papists and Protestants, who were ey-witneses of all those Proceedings, and whose very original Subscriptions we have delivered into the hands of the Authour of this present History.

CHAP.



C H A P. III.

A Faithfull and most Authentick Narrative, of the Continuation of the War in the Valleys of Piemont, between the Popish and Protestant party, upon the occasion of the Massacre.

ARTICLE I.

IN the fore-going discourse, the Reader has abundantly verified all the remarkable passages that happened in the *Valleys* between the *Popish* and the *Reformed* party, from the first arrival of the *Marquels of Pianezza's* forces, at *San Giovanni*, which was about the Seventeenth of *April 1655*, to the fatal and bloody day of the *Massacre*, which was upon the One and twentieth of the same Month. By which time they had made such a havock of the poor people, and such a desolation throughout the said *Valleys*, that there was now onely the little Community of *Roras*, that might be truly said to be left entire and untouched. But that those of *Roras* might be in all things made like unto their suffering brethren of the other Churches, and to let the world see that the destruction was design'd to be Universal, the Earl of *Christophle* upon this very day sent Three hundred souldiers secretly by the way of *Villaro* to surprize them suddainly, and so to put all to the sword. This party being got upon a certain little Hill called *Rumer*, belonging to *Roras*, were happily met with by some Souldiers belonging to Captain *Joshua Gianavel*, (whom God raised up in those days, as a choise instrument of his own, for the preservation of the poor scattered remnant of his people.) These souldiers though but seven or 8. in number, yet having been before placed in Ambuscado in a convenient Post, for the preventing any inroad of the Enemy, accordingly took their opportunity of firing upon them, and the truth is, plied them so hard, that many of them were killed upon the place, and the rest, guessing by the great number of bullets that flew about their ears, that the men in Ambuscado were six times more then indeed they were, fled back the same way that they came in very great disorder and confusion: Which the others perceiving, improved that their miraculous conquest, by falling upon the Enemies Rear, and

chasing them for at least three quarters of a League, among the Rocks and Woods, doing notable execution upon them as they were flying. And thus were Three hundred of those murderers constrained by seven or eight poor Peasants, to quit the Countrey to their great shame and confarnation, as well as the loss of many of their lives.

Now forasmuch as the common report at that time was, that the souldiers sent, as abovesaid, by the Marquess of *Pianezza*, had acted quite contrary to their Orders in all their insolencies, murders, massacres, and Robberies; the members of this poor little Church, presented soon after their complaints to the said *Marquess*, who that he might have the better advantage to deceive and surprize them a second time, made them this Answer, that *those of his Souldiers who went to Roras were no other than Thieves, Robbers, and Out-laws, and that they had in this wholly disobeyed his Orders, and consequently that they had done him a singular kindness in driving them out of their Country.* As likewise, that *he would take a course to prevent their disturbance for the future, and thereupon publisht an Order whereby he straitly charged his souldiers not to give them the least causes of future complaints, or molest them in any kinde whatsoever.*

But as *promises made to Hereticks are not at all Obligatory* with the men of the Marquess of *Pianezza's* profession, he sent the very next day a party of Five hundred chosen men, to put in execution his first bloody design; But these men as they were passing over a little Hill of *Roras*, called *Cassuler*, were so saluted by Eleven Musquetiers, of the *Protestants*, and six men with slings, all under the conduct of Captain *Gianavel*, who had divided them into three squadrons, and placed them conveniently in the Woods, that the Enemy was soon put to flight: And afterwards, this poor handfull of despicable men, pursued them for the space of a whole League, slaying a very great number of them, and all without the loss, or indeed hurt, of so much as one man of their own party. By all which the Reader may take notice of the admirable Providence of the great *Lord of Hosts*, in preserving and prospering those who fight his Battels.

The Marquess of *Pianezza*, notwithstanding he had failed in his enterprize the second time, was resolved to try his fortune yet a third time, and to this end he made new promises and protestations, that there should be no manner of injury in the world offered them, assuring them withall, that the consideration of the Earl of *Christophle* of *Lucerna* their Lord and Patron, who had interceded for them, should have its real effects for their preservation and protection. But whether the *Marquess's* his memory were so short, as to make him forget what he had promised, or whether his conscience and honour were troubled with a *looseness*, the morrow after he sent a party of Seven hundred souldiers, who first seized and made good all passages, that so none might escape their bloody hands, and then most inhumanely burnt and destroyed whatsoever they met with, throughout all the Commualty of *Roras*.

Hereupon about Seventeen Masters of Families in the said Commualty

munalty of *Roras*, whose hearts God had in a very signal manner strengthened to the battle for their poor Brethrens preservation, seeing what usage they must expect, and that nothing but death and destruction waited for them, unless some admirable providence prevented it, as likewise calling to minde those many eminent and glorious deliverances God had vouchsafed to his people *Israel* in their greatest straits and exigences, They were unanimously resolved to cast themselves, with their lives and fortunes, into the hands of the same God and Saviour, resting upon his gracious promises, and freely submitting to his good will and pleasure, for the success of all their undertakings.

The chief Captain and Commander of this valiant party, was that above-named Captain *Gianavel*, who marching up with his little Troop near the Enemies quarters, took prisoners and carried away, in a most dexterous manner, their Court of Guard, with their Centinel, from off a little Hill belonging to a certain place called *Ramasiero*, at which bold exploit, the Enemies being not a little amazed, withdrew from the place where they were, resolving to take their march through a little Meadow lying at the lower part of *Roras* called *Piampra*, and so to gain *Villaro* or *La Torre*, But being not nimble-footed enough, for the compassing this their desire, the others met with them at *Piampra*, and there slew a great number of them, without the loss of one man of their own, and also took from them all their booty of Cattle and other things which they had before plundered and taken from the Inhabitants of the neighbouring places.

Now the Marquess of *Pianezza* being not a little troubled that all his designs should thus be frustrated, and that all the fair words and specious promises he could now give the poor people, were but *surdo fabulam narrare*, or rather so many warning-pieces, to bid them stand upon their guard, he sent with all possible speed to all those of *Lucerna*, *Bubbiana*, *Barges*, *Bagnol*, *Famolias*, *Cavours*, and the adjacent places, who were able to carry arms, to come and joyn with a good part of his own Army, to environ those poor people on every side, namely on the side of *Villaro*, the Mountains of *Bagnol*, and the side of *Lucerna*.

But as its usual for men to decree, and for God to disappoint, and frustrate their Councils as he pleases, notwithstanding the Rendezvous that was punctually assign'd them, they came at least two hours too late, except onely the Troop of *Bagnol*, which was conducted by one Captain *Mario* a famous Persecutor, and notorious enemy of the Reformed Churches; This *Mario* being accompanied by a ragged Regiment of Outlaws, Thieves, and Robbers, as also a great number of *Irish* Rebels, assaulted the poor people both on the upper and lower part of the Canton of *Rumer*, who, the truth is, were but Seventeen in number, but it pleased God to put so much courage into their hearts, that they straightway got up to the top of the Mountain, and there, after a long skirmish, forced their Enemies, though never so full of fury and malice, to give back, and to flye before them as far as the Cliff, called *Payro Capello*. In this fight and pursuit the adversaries

themselves confessed, that they had lost sixty five men, besides a great number that were wounded. And indeed it could not be otherwise, for, many of them were so heavy laden with plunder, that the very weight thereof, as they were flying among the precipices of the Rocks, caused them to tumble down headlong, and so dash themselves in pieces.

Now those of them, who by reason of their lighter burdens, and nimble heels, had got safe to the said *Payro Capello*, when they came there, found much greater difficulties to contest with them before, for, finding themselves close pursued by the Reformed party, and environed and compassed in on every side, they were forced to take the very cords and ropes wherewith they had bound up their spoils, and fastning the same to some shrubs that grew on the side of the Rock, to slide down at least an hundred (or as some say, an hundred and fifty) at a time, and from the end of the cord, which reach'd not within a good Pikes length of the River, to cast themselves into the water, and so swim for their lives. But partly through the violence of the Torrent, and partly through the great confusion there was amongst them, one falling upon the neck of another, and those that could not swim, catching hold of all those that came near them, the greatest part of them were drowned. Their Captain *Mario* likewise, when it came to his turn, threw himself into the River, and had not several of the souldiers, who were excellent good swimmers, ventured their lives to fetch him out, he had himself marched, with the greatest part of his Troop, into the other world, there to receive together their full pay, for the eminent service they had done to the Prince of Darknes.

This Captain *Mario* was afterwards brought into *Lucerna* in his shirt, without either hat or shooes, as a man astonisht and at his wits end; And soon after he fell into a desperate disease, whereof he died. Before his death he oft cried out in a most despairing manner, that he felt a burning within his bowels, as a just judgement of God upon him, for having burnt so many houses, and so many innocent souls in them.

After this Heroick and gallant action, the *Reformed* party being something tired with their hard service, and going to refresh themselves, they perceived, as they were marching along, another Company coming from *Villaro*, whereupon they immediately put themselves in Ambuscado; Their Enemies drawing nigh the place, perceived some of them, but not being able to distinguish by any colours or marks who they were, call'd out to them for the Word; the *Reformed* made them no answer, but beckned to them to come on, which they doing in a most careless manner, as being confident they had been of their own party, the others discharged at them on a suddain, & slew a very great number of them upon the place, and pursued the rest as far as the descent of *La Torre*, and *Villaro*. After which remarkable deliverance, Captain *Gianavel* rallied his men together upon a certain high ground not far off, and there in the sight of his Enemies caused them all to kneel down, and with a loud voice to give thanks to the Lord for that wonderfull preservation which he had vouchsafed them.

About three days after, the Marquess of *Pianezza* being highly incensed by this resistance of the Protestant party, sent the people of *Roras* a Letter by an Express, whereby he straitly charged them to change their Religion within four and twenty hours after the intimation of that his Order, upon pain of Death, and of having their Houses burnt to the ground. To this Letter the poor people make Answer, that they would much rather chuse Death, than obey any such Order. The Marquess seeing their constancy, dispatcht away immediately no less than eight thousand Men, besides the *Militia* Forces of the neighbouring Communalities. These, according to his Orders, were divided into three Squadrons, the one to set upon the poor people on the side of *Villaro*, the other upon the Mountains of *Bagnol*, and the third on that part which looks toward *Lucerna*, which accordingly they effected, not onely putting to the Sword Man, Woman, and Childe, but also exercising all manner of Cruelties upon as many as they pleased, those bloody Wretches taking much pleasure and delight in torturing those poor creatures, and in taking their young Infants (whose wofull Cries made such a lamentable Echo among the Rocks, as they were hurled through the air from off the Enemies Pikes and Halberds, that it would have melted the Heart of any Christian Soul to have heard it) and dashing their Brains against the Rocks. The number of those that were slain, wounded and taken Prisoners in this Encounter, were in all about an hundred twenty and six, the rest by a Miracle of Providence, escaping the Enemies hands.

After this great Victory of eight thousand over nineteen or twenty Men, with some few old Men and Women, accompanied with poor young Infants, and after they had sufficiently glutted themselves with the Prey they had found in the Countrey, and turned to Ashes all their Houses and Habitations, and sent their Prisoners in triumph to *Turin*, (among whom was the Wife and Children of Captain *Gianavel*) the Popish party marched back to *Lucerna* with great joy and acclamations.

Not long after the Marquess of *Pianezza* wrote a very large and ample Letter to Captain *Gianavel*, promising him on the one side very great advantages in case he would but change his Religion: and on the other side threatening him, that his Wife and Children should be burnt, and a great sum of money likewise given to whomsoever should bring in him the said *Gianavel* either dead or alive, and that in case he should ever be taken Prisoner, he might easily conjecture how he should be used. To this Captain *Gianavel* forthwith answered, That there was no Torment so violent, nor Death so cruel, that he did not much prefer before the Abjuration of his Religion, and that all the Marquesses Promises and Threats did but the more fortifie and strengthen his Faith. And lastly, that although the said Marquess had got his Wife and Children in his power and custody, yet he could do no more than kill their Bodies, and as for their Souls, he recommended them, with his own, into the hands of God, if he should ever chance to fall under his power. And this was the true & naked Answer of the said Capt. *Gianavel*, whose heroick Actions ought certainly to be recommended to posterity, and whose

whose name ought to be recorded among the most famous Worthies that ever drew Sword for the Cause of *Christ*, and his poor distressed Members.

This Captain *Gianavel* having gotten together a small handfull of Men upon a part of the Alps called *La Pella des Faimess*, went out upon the two and twentieth of *May* in the evening, and marched about three Leagues from the place, not far from *Bubiana*, which is a little Town a little below *Lucerna*; where he first sought God in Prayer with all his little Troop, and afterwards informing himself of the number and strength of the Enemy, and finding that they were too numerous and powerfull to be attack'd by such a poor handfull of Men as he had with him, he steered his Course towards *Lucernetta*, which is a Village belonging to *Bubiana*, where he was set upon very furiously by those of the Garison of *Lucerna*, but he resisted them most courageously without loss of a Man, onely he himself received a Shot in one of his Legs by a Souldier who had hid himself behinde a Tree for that purpose, but lost his life for his pains, for the Captain quickly perceiving from whence that Shot came, lame as he was, made quickly to him, and kill'd him upon the place.

In the mean time, while these things were acting, it's worth the observing, that the *Irish* Rebels attempting to render themselves Masters of *Bubbiana*, under pretext of guarding the same against the *Barbets*, the Peasants of the place took occasion to quarrel with them, and afterwards to drive them out, killing a great number of them.

ARTICLE II.

The Battels at *Garcigliana*, *San Secondo*, and *Briqueras*.

Upon the six and twentieth of *May* 1655. Captain *Fosue Gianavel* wrote some Letters to Capt. *Bartholemi Fabier*, and to those who were retired into *Val Lucerna*, to have a general Rendezvouz at *Angrogna*, which accordingly happened very succesfully, and the day after, being the seven and twentieth of the same Moneth, they marched away all together to a certain place in the Plain called *Garcigliana*, but thinking to have entered into the Town, they were met with by a great party of Horse and Foot; this little handfull disputed it with them a long time, but in the end were forced to retreat, though not without a Booty of about six Yoak of Oxen, and a great number of other smaller Cattle, yea and some Prisoners also, one whereof offered them immediately fifty Pistols for his Ransom; and all this with the loss of one onely Man in their Retreat.

Upon the eight and twentieth of *May*, all the Troops of the Reformed

formed party marched towards *San Secondo*, where having first kneeled down and prayed for a blessing upon their undertakings, they rose up, and encouraging one another in a wonderfull manner, attacqued the place with incredible courage and valour: and that they might the better approach the Houses where the Enemies had lodg'd and fortified themselves, they got some Planks, Barrels, and such other things as they could meet with, to defend themselves from the Bullets, which werewithout intermission shot out of the Houses against them, and so they quickly rendered themselves Masters of the Doors of those Houses, to which they immediately set fire, and got in by force, where they put all the Souldiers they found to the Sword. The truth is, they had been extremely provoked to this rigour and severity by the others cruel usage of their Wives and little ones, which made them in some measure seek a Revenge, (besides almost every Room in those very Houses where they entred was stuffed and fill'd with the Goods of the Protestants) however their Fury and Revenge did not so far prevail upon them, as to cause them to lay violent hands upon any Women or Children, looking upon them as not guilty of the others misdeeds and cruelties.

After this, they set fire to all the Town, plundering the Churches which they found full of their own Goods and Cattle, which the other had brought thither some days before, carrying away about seven of their Mafs-Bells.

In this great Encounter there perished of the Popish party that very day no less than four hundred and fifty Men, as was attested by one who helped to bury them; amongst others, a whole Company of *Irish* Rebels, who would rather suffer themselves to be burnt alive than take Quarter, (a just Judgment from Heaven upon them for all their Cruelties.) Of the Protestants there were slain but seven eminent Souldiers, two whereof were of the Valley of *San Martino*, one of *La Torre*, one of *Roccapiatta*, two of *Angrognia*, and one of *San Giovanni*, with about six or seven who were slightly wounded, whereof they likewise afterwards soon recovered.

Upon Monday the fourth of *June*, the Captains *Fahier*, *Laurentio*, *Gianavel*, *Genolat*, *Benet*, and other Officers of the Reformed party went to *Angrognia*, and having called a Council of War, they concluded to allarm the Enemy the morrow after at *Briqueras* and *San Giovanni*: after they had so done, the Captains *Laurentio* and *Fahier* marched by the way of *Roccapiatta*, that so they might come more conveniently to approach *Briqueras*, by the help of the thick Woods in that place, amongst which they shrowded themselves; now having gotten upon a little Hill above the Vineyards of *Briqueras*, Captain *Laurentio* kept his station, that so he might hinder any Relief that might have been probably sent from *San Secondo*, and Captain *Fahier* went down something lower, and set fire to several Houses and Barns, and the neighbouring places.

At the sight of this Fire, those of *Briqueras* gave notice to those of *Cavors*, *Fenile*, *Bubiana*, and *Campiglione*, with all neighbouring parts, that

that they might take the Allarm, whereupon the Enemy quickly advanced, but were as quickly repelled and driven back.

In the mean time, there came a party of Horse, about twenty in number, and took up their station at *San Secondo*, for fear lest the Reformed party should make a Sally out that way, really believing that they had a Design to set upon *Briqueras*. Upon this, Captain *Fabier* marched with his Company by the way of *San Giovanni*, and Captain *Laurentio* took another way something higher, but yet they both met at the place appointed, where Captain *Fabier* finding Captain *Gianavel* engaged with the Souldiers of *Lucerna* and *La Torre*, (against whom he had defended himself exceeding couragiously) charged them in the Flank, Captain *Laurentio* at the same time advancing against their Front, and seasonably interposing his Company in the very same place where the Enemies thought to have surrounded Captain *Gianavel*, the Popish party were put to flight in great disorder, with the loss of an hundred Men, besides many that were wounded, whereas there was but one Man of the Reformed party slain upon the place.

Upon the second of *June*, three hundred Souldiers of the Enemies went from *La Torre* to bring a Convoy into the Fort of *Mirebouc* situated between the Frontiers of *Dauphine* and *Piemont*. But Captain *Gianavel* being then at the place of *Malbec*, although he had but nine Souldiers with him, fell upon them and fought with them a great while together, to the astonishment of their Enemies, but in the end he was forced to retreat towards *Ville Neuve*, though with the loss of not one of his party, onely four were slightly wounded.

After this Captain *Gianavel* with some small parties marched unto a place called *La Pela des Gainets*, from whence he sent word unto those of *Bobio*, *Villaro*, *La Torre*, and other places, who had retired themselves into *Villaro*, That all those of the Reformed Religion, should wishin four and twenty hours come out of the said place, where Mass was celebrated, upon pain of being dealt with as Enemies, and that those who through weakness had abjured, and would persist in their Abjurations should depart thence upon the same penalties. Hereupon all the Papists forthwith went out of *Villaro*, and the Reformed came in to Captain *Gianavel*, all those who were able to bear Arms following him chearfully, and the other contributing according to their power, towards the maintenance of him and his Troops: as for those who through infirmity had abjured their Religion, they went over the Mountain, and so into the Valley of *Queires*, but however, not long after, they returned like so many wandring Sheep to the true Shepherd of their Souls, and accordingly were received again into the bosom of the Church.

ARTICLE III.

The Battels of *Lucerna*, *La Torre*, *Crusol*, *Angrogna*, and *Ofac*, with several other Passages and Encounters.

After that those of *Lucerna* were retreated, the very same day the Captains *Fabier* and *Gianavel*, together with some other Officers, held a Council of War, wherein it was concluded, and resolved to make a Sally out, and to surprize, if possible, those of *La Torre*, a great part of whom were *Irish*; but the Enemy having timely notice thereof, killed the first and stoutest of those who had passed over the Bridg at *Angrogna*, which good success of theirs did so animate the rest of their party, that nothing less would content them, than the attempting to surround the whole Body of the Protestant party, and so to cut them off inevitably, but having made many Assaults to no purpose, they were forced at last to retreat into *La Torre*, with the loss of a great number of their Souldiers, besides many others who received very sore and dangerous Wounds.

The next day the Captains *Fabier* and *Gianavel* went before *La Torre*, and at their arrival many of the Souldiers there came out to fight them, but not having a conveniency of sallying forth in a full Body, they were all slain upon the place as fast as they came out, which being seen by their Captains and Commanders, who likewise came out at the noise of their shooting, they considered how great the danger was, & so thought it their prudence rather to call in their Souldiers, than to let them pass over the Bridg of *Angrogna*; whereupon, the Reformed party retreated towards *Angrogna*, to a place called *La Verné*, where there were yet left some few houses unburned.

The next day was employed in a review of their Army, and in holding a Council of War, where it was resolved to send a party against the Commualty of *Crusol*, in regard the Inhabitants thereof had made some Incurfions upon them, and committed many Outrages in the beginning of the Massacre. In order hereunto they march'd all night, (being four hundred ninety and five in number) and passed above *La Torre*, without being at all discovered by them of the place, and a little after mid-night they arrived safe at *Crusol*, where they took four hundred Head of Cattle, six hundred Sheep and Goats, with great store of other Booty, and all this without the least resistance, for as much as most of the Inhabitants of *Crusol* being terribly scared at this sudden Surprisal, cast themselves into the mouth of a most fearfull Rock, whence it was altogether impossible ever to get them out. This done, they returned back to one of the Alps of *Villaro*, where they arrived the next day towards evening, and divided the Spoils among the Souldiers.

Now a few hours after their departure, came those of *Lucerna*, *Cavors*, *Briqueras*, *Barges*, *Bagnol*, *Famolase*, and other neighbouring places,

places, to the number of 800. who had notice of the Design abovesaid against *Crusol*, and accordingly intended to relieve them: but finding the others were too far gone ever to overtake them, they resolved not wholly to lose their labours, and forthwith fell to plundering the poor people in ten times a more cruel manner than the Reformed had done before, and not onely so, but fell out also among themselves about dividing the Spoil, and so destroyed one another instead of doing the least hurt to those of the Reformed party.

It is very remarkable, that upon the very same day that this Enterprize was against *Crusol*, those of *San Secondo* having had notice thereof, came to burn the rest of the houses of *Roccapiatta*, being already advanced as far as the little Hill of *Angrognia*, with intent to have surprized the rest of the Forces that were left in the Camp under the Command of Captain *Laurentio*, and the Brother and Lieutenant of Captain *Fahier*; but these having timely notice thereof, march'd up without any delay to the top of the Mountain with one half of the Souldiery, leaving the other half under the prudent Conduct of Captain *Benet* of *San Germano*, who likewise with all possible expedition took his Post upon the said little Hill with seventeen of his Men, and placed the rest in Ambuscado; but the Enemies hearts misgiving them, they retreated in a most shamefull and cowardly manner, neither did they any valiant Act that day save onely one, which was upon the person of *Giovanni Pietro Ragio*, whom they took as he was coming from *Pinachia*, and binding his Head with a Cord, they strained the same with such violence, that they made it sink into his Brains, and having done this, they sent him to *Turin* to be cured, as he indeed was within a few days after, by a languishing and miserable Death.

About eight days after this, Captain *Gianavel*, having waited in vain at *Angrognia* three whole days for the coming of Capt. *Fahier*, to joyn with him in assaulting the Town of *Lucerna*, resolved to undertake the Onset himself, and to this end began his March from *Angrognia* about the beginning of the night; and arrived at *Lucerna*, by break of day. Being arrived, he first cut off the Pipes that conveighed the Water into the Town, and brake down the Bridg, that no Relief might come to them from *Bubbiana*, *Barges*, and *Bagnol*; this done, he assaulted the Town, and quickly defeated two of the Out-guards; but the Regiment of *Monsieur de Merolles*, together with several other considerable parties, being got into the Town the night before, he was to his great grief constrained to retreat, and give over storming the Town, whereas if Captain *Fahier* had come in in time, they had in all probability carried the place in a very short space.

The Friday following, being the eighth of *June*, Captain *Gianavel* having been left alone in *Angrognia* onely with his own Company, and some few of *Villaro*, *Bobbio*, *La Torre*, *S. Giovanni*, and *Angrognia*, was assaulted by break of day by the Souldiers of *La Torre*, and others, who having part of them got up to the top of the Mountain, and part of them gone the lower passage to possess themselves of the Gate of *Angrognia* by the way of *San Bartholomeo*, and so thinking to fall suddenly

denly upon Captain *Gianavel* and his Forces, as an high flying Hawk doth upon her Prey. It pleased God so to order Affairs, that at the Sound of the Trumpet, when all should have fallen on, Captain *Gianavel* quickly awaked, and having first sought to God in Prayer, fell upon the Enemy, and got the advantage of the place from them, and after a short Dispute forced them to turn their backs, although there were at least Two thousand five hundred, and all his Company not exceeding three hundred; and not onely so, but he pursued them likewise as far as the descent of *Angrognia*, into the Woods and steep places among the Rocks, where he slew a very great number of them.

This Fight lasted without any intermission till about two of the clock in the Afternoon, at which time came in from *Pramol*, Captain *Fahier* with his Men, and that very seasonably for the Relief of Captain *Gianavel* and his Troops; for, these two joyning their Forces together, (though the one had fought for at least eight hours together) and with an incredible courage drave the Enemy before them as far as the Temple of *Chabas* in the Communalty of *San Giovanni*; and totally routed them, some of the Foot flying towards *La Torre*, and some into *Lucerna*, many of the Horse likewise were forced into precipices and other dangerous places, as they were flying for their lives. In this Combat there were slain very many considerable Officers and Commanders of the Popish party, and on the other side likewise Captain *Gianavel* their chief Commander was sore wounded: in so much that his own Souldiers, who loved him very intirely, carried him back, (though by force, and full sore against his will) that so his Wound might not be festered, or putrified, which would have proved exceeding dangerous to himself, and consequently to his whole Company, whose lives and safety were, next under God, bound up in his.

Now Captain *Gianavel* seeing that there was no possibility for him to think of any further undertaking at that present, intreated Captain *Fahier* to give over for that day, and take some time for refreshment of himself and his Souldiers: but Captain *Fahier* being at that season much more passionate than prudent, refused the solid and seasonable Counsel of Captain *Gianavel*, and taking with him about an hundred and fifty chosen Men, whom he had picked out of all the Army, sweetly took his leave of Captain *Gianavel*, (it may be not thinking it should be his last) and forthwith departed and marcht down into the Plain, where he burnt several of the Houses of those who had before burned and destroyed so many of the Protestants, and brought away likewise a considerable Booty of their Cattel and other Moveables.

ARTICLE IV.

The sad and much lamented Death of Captain *Fabier* and his Company.

Thus far was this Captain *Fabier* exceeding successfull in all his Attempts and Enterprizes, even to the admiration and astonishment of his very Enemies themselves: but as *all our days are numbered, and the number of our months determined by the Almighty, beyond which we cannot pass one little moment, neither is any device or power of man able to decline his immutable will.* This valiant Captain thinking now in the close of the day to crown all his other eminent Enterprizes with some high undertaking, as he was now very near the execution of his Design, lo a Squadron of Horsemen surround him and his five and forty Men, (for there were no more with him at that time) at a country House not far from the Town of *Ossac*, which is about a League distant from *San Giovanni*; and though he and his company did all for their defence that could possibly be expected from the most valiant Champions under the cope of Heaven, killing three Captains with the Commander in chief of the said Squadron, besides a great number of others, yet at last he and five and thirty of his Followers all lost their lives, and as a token of everlasting triumph, the Enemies afterwards cut off the Head of this Captain *Fabier*, and the Heads of his Sons, and carried them to *Turin*, and presented them to the Duke and *Madam Royale*, who gave them as a Reward six hundred Ducatoons.

A description
of Capt. *Fa-*
bier's person.

This man was certainly most worthy of remembrance, and his fame to be renowned to all posterity, especially for his great piety, and zeal for the service of God, and the preservation of his poor afflicted Church and Members; a man whom all the Terroures of Death and ten thousand Torments could never affright, or make him deny his Master; bold as a Lion in all his Enterprizes! and for his valour another *Achilles*! but meek and humble as a Lamb in the midst of his Victories, always lifting up his hands towards Heaven, from whence deliverance came, and reciting sweet and comfortable passages of the Scripture (wherein he was versed to admiration) to the great encouragement of all his Followers, and the strengthening of their faith upon all occasions. Besides all this, he was as to his outward parts and accomplishments, a man of a good understanding and sound judgment, but above all of a marvellous active spirit, which activity had he but used with moderation, he had certainly been hardly to be paralleld.

The death of this brave Commander, together with the wound of Captain *Gianavel*, did in that conjuncture of time (as the Reader may easily conjecture) not a little startle the Reformed party; But, as necessity many times puts very inconsiderable men upon bold adventures, those

poor

poor people did not so much lose their courage, as to give up all for lost, but on the contrary took heart, and assembled themselves shortly after at *La Vachere*, a Mountain of *Angrognia*. From thence they descended into the Plain, where they were twice forely assaulted, the last of which assaults, was by a dangerous *Ambuscado* of the Enemy, who were at the least Six thousand in number, and they not above an hundred. But Providence so disposed all things, and so guided their hands, and strengthened their hearts, that they slew a very great number of them, amongst whom were several considerable Officers, by name a certain *Bavarian*, who was a Lieutenant Colonel of Foot, and a man exceedingly lamented by all his Souldiers, whereas all that were lost of the *Reformed* party, were onely *Michele Bertino* a Serjeant of *Angrognia*, and onely a common souldier of *Val Martino* wounded.

It's remarkable, that the son of the said *Bertino*, seeing his father fall dead at his feet, was so far from being dismayed at it (as many would have been,) that he immediately stept into his fathers place, with this expression, *Though my father be dead, yet be of good courage fellow-souldiers, for God is a father to us all.*

The Monday following, they had a very sharp dispute at *La Torre*, and about *Tagliaretto*, where they killed and wounded a great number of the Enemy, without the loss of any of their own men. It's true that the Enemies during this time, did reap their corn in the Plains of *S. Giovanni*, and *La Torre*, but they were not able to carry it away without a considerable loss of their men.

There came at the same time, and stayed with them till the Peace at *Pignerol*, one Mr. *Andrion* a Major of a Regiment of Horse, with two other Gentlemen who were strangers, and followed by some Volunteers, whose charitable visit of their poor afflicted brethren, and their good counsel and advice in such a conjuncture of time, was exceeding kindly taken, as indeed it deserved no less, it being a singular means to fortifie and uphold the feeble and fainting spirits of many a weak brother, who seeing others come in to the help of the Lord against the Mighty, went on with much more cheerfulness and alacrity, as the sequel of this discourse will better evidence.

ARTICLE V.

The Battel of *La Vachere*.

Upon the Eleventh of *July 1655*. *Sieur John Leger* Pastor of the Church of *San Giovanni*, a person worthy to be remembered for his great paines, and the many eminent services by him performed for the
poor

poor Churches of the Valleys, having notice that the Enemies were of opinion that he was come back from his journey with Arms, Money, and Ammunition, and thereby conceiving that they would not fail of making shortly some notable Attempt, to prevent that which they so much feared, went to Colonel *Andrion*, an exceeding valiant Captain, and pressed him to put his design in execution.

The poor people had as yet no standing Army, but the Squadrons of each Communality quartered at a great distance one from the other, and certainly there had very few dayes passed over their heads before they had been cut off every man of them, had not their Centinels been very watchfull, but above all, had not Captain *Chanforan* on the one side timely discovered the Enemy, and the poor people on the other side been extremely heartened on to the Battel, by the great valour and singular conduct of the Sieurs *Andrion Michelin*, and *Leger*.

The Enemy was at this time very numerous, having been re-inforced with a great number of fresh Troops, which came in to their assistance. These had encamped themselves in the night, within half a League of the *Reformed* party, and in the morning about break of day, they divided their Army into four Squadrons, three whereof fell on with a marvellous resolution, in three several places at once, one below on the South side, another on the East side and in the Front, and a third on the Northside; the fourth standing still, ready to receive the Assailants in case of need. This fight lasted at the least four hours without intermission, and was the sharpest that ever was fought in open field: But that which made them the more fierce, was their hopes to have beaten back the *Reformed* but one Pistol-shot from a Post which they kept, namely the *Chastelas*, or *Bastion des Classes*; which if they could have once done, they would infallibly have rendred themselves Masters of the Valleys *Perosa*, *San Martino*, and *Lucerna*. But the poor people having lifted up their hearts and voice to the Lord of Hosts, by earnest prayers and supplications (as it was their wonted course upon all such occasions) Major *Andrion*, and the two other Captains which he had brought with him to assist those of the Valleys, gave such Orders as were necessary, encouraging the souldiers exceedingly, infomuch that they kept their ground, and gave not back a foot, except some few who had been partly tired out with hard service, and partly grown faint for want of food: some there were likewise, who had no powder left, and others who had no flints in their fire-locks; But these the Sieurs *Leger* and *Mechelin* employed in rolling down great stones upon the Enemies heads, as they came to attacque them, which indeed proved very successfull, and did such execution upon the Enemy, that it made them abate much of their fury, and whereas in the beginning of the Combat their cry was always *Advance, Advance, You Relicks of Fahier!* the *Reformed* party began now to cry as fast, *Advance, Advance, you Relicks of S. Secondo!* And herewith they ran upon those Maffracers like so many Lions, who turned their backs, and fled towards *La Torre*, and *Lucerna*, with all possible speed, leaving behinde them Five and fifty, who were slain upon the place, and

and about Forty who were kild in the flight, besides many others who were carried either dead or sorely wounded to *Lucerna*. The Enemies themselves confessed, that they lost in this encounter at least Three hundred men, among which were many Officers of a *Bavarian* Regiment, Two souldiers of which Regiment assured Captain *Laurenso* of *Val San Martino*, and many others of the *Reformed* Religion, that out of their Regiment alone, there died that day no less then an Hundred and fourscore.

It's very remarkable at this time, when there were such multitudes of dead, wounded, and dying men, brought into *Lucerna*, the Syndick of the place (by name *Baptista Bianco*) an honest Roman Catholick, but less superstitious then many others, chanced to let slip the following words, *Altre volte li lupi mangiarano li Barbetti, ma hora li Barbetti mangiano li lupi*. Heretofore the Wolves devoured the (a) Barbets, but now the Barbets devour the Wolves. Which words being soon after reported to Mr. *Marolles* the chief Commander at that time in *Lucerna*, he threatned him sorely to put him in prison, and to give him the *strappado*, which did so terrifie the poor man, that he fell sick and died within a short time after.

Two days after this fight at *La Vascere*, the Enemies being much enraged at their great loss, spread themselves all over *Angrognia*, and began to set the corn on fire, which being perceived by those of the Company of *La Torre*, who were at that time on the top of the Mountain of *Tagliaretto*, they gave speedy notice thereof to those of *S. Giovanni*, and *Angrognia*, who immediately made towards them, and charged them so fiercely, that they were forced to flye, leaving the greatest part of their Ammunition behinde them.

In the mean time, Captain *Belin* assaulted the Town of *La Torre*, kill'd the Centinel, and some of the Souldiers upon the Works, and gave the Town such a hot alarm, that they fled out almost all of them towards the River *Pelice*; and it's really believed, by some who were eye-witnesses of that action, that had he then had but a few more men with him, he had certainly made himself Master of *La Torre*, that very day.

ARTICLE VI.

The Battel of *La Torre*:

Upon the Eighteenth of *July*, the General of the *Reformed* party gave Order to fall upon the Town of *La Torre*, which was accordingly put in execution: The first that made the onset was Captain *Belin*, who being followed by many other Officers and souldiers, they quickly made a considerable breach in the Garden wall next to the *Convent*, which

(a) i. e. Protestants; for as they are called *Hugonots* in France, so they are called *Barbets* in those Valleys.

which good success did so animate the rest of the Troops, that they fell on with incredible courage, and in a short space burnt both the *Convent*, and the greatest part of the Town down to the ground. Those in the Fort finding themselves so hardly beset, began to parly about the surrendering it up to the besiegers upon honourable terms; But there coming some horse from *Lucerna* very seasonably for their relief, and the others being not so provident as to prevent their coming (which they might very easily have done) they were frustrated in their designe.

ARTICLE VII.

Besides the above-mentioned Battels, there were several other skirmishes in divers places, where the *Reformed* party had considerable advantages against their Enemies, all which for brevities sake, we shall here omit, and onely content our selves with a List of the names of those among the poor people of the *Valleys*, whose memorable actions deserve to be preserved to all posterity, and they are as followeth.

- 1 Captain *Bartholemi Fabier*, of *Pramol*.
- 2 Captain *Fosue Gianavel*, of *Roras*.
- 3 Captain *Belin*, of *La Torre*.
- 4 *Stephano Revel* of *Roras*, Lieutenant to Captain *Gianavel*.
- 5 Lieutenant *Peyronnet*, (alias *Gonnet*) of *Villa Secca*.
- 6 Captain *Jacopo Fabier* of *Pramol*; brother to *Bartholemi*, before named.
- 7 Captain *Giovanni Albarea*, of *Villaro*.
- 8 Lieutenant *Giovanni Pellene*, of *Villaro*.
- 9 Captain *Giovanni dal Podio* (alias *dal Sarret*) of *Bobio*.
- 10 Captain *Bennet*, of *San Germano*.
- 11 Lieutenant *Michele Rufin*, of *San Germano*.
- 12 Captain *Funin Peyrot*, of *Prali*.
- 13, 14. Captain *Berton*, and *Funon* of *Angrogna*.



C H A P. IV.

General Animadversions of some able and knowing Friends of the poor Protestants of the Valleys of Piemont, upon the Court of Savoy's Grounds and Reasons, for justification of the Order of Gastaldo.

IF it were not altogether needless, and we were sure it would not be lookt upon as a work of meer super-erogation, after so clear a Refutation of each particular Article of moment in the Court of *Savoy's Factum*, and the recital of so many Authentick proofs and Attestations, part whereof were signed and subscribed by considerable persons of their own party, who were eye-witnesses of those horrid cruelties, and, which is more, by those whom they themselves call to bear witness for them (as being persons of honour and reputation) whose Attestations do most palpably contradict what ever they affirm, and confirm whatever they contradict; We say, if we thought it necessary to make any additional animadversions upon the sequel of their discourse, there were nothing more easie in the world, then to discover the same fallshoods and equivocations in this, as in the former part of their writings: But we are really perswaded that whosoever seriously peruseth, and throughly digests the Refutation of that first piece of theirs, will never have the patience so much as to cast his eye upon the second; And we should in repeating and refuting the same, but rake up a noysome Dunghil to offend the ingenuous Readers: wherefore all we will add, shall be briefly thus.

I.

If the poor people had been obnoxious (as is pretended) to their Princes displeasure, and consequently merited so severe a punishment, why were they not first legally cited, as is before mentioned? We know that *Adam* had offended, and God might immediately have rooted him out of *Paradice*, as being the absolute Judge of all the World, yet we finde that he gave him a fair and a Legal trial before he pronounced

nounced the sentence of his banishment. From whence Civilians conclude, that, *Citatio* is *jure Divino*; *Nec à principe, posse auferri citationem*; and, *si non processit citatio actus redditur nullus*.

II.

Their Popish adversaries hired (as is strongly presumed, and generally believed) a company of Thieves to rob the poor people of their Original Writings and Instruments, as they were returning from *Cavors* where the Treaty was concluded, and now they demand of them where they are. May not the poor people with a much better countenance demand of them what they have done with them?

III.

The Capitulations of *Hen. 4.* with those of the *Valleys* in the year 1592. which we have already inserted, and which were registred in the Parliament of *Dauphine*, shew plainly that there were such Concessions accorded to those of the *Valleys*, in the year 1561. Besides that the very same Concessions are mentioned by a famous Writer of their own, by Name *Thuanus*, (whom the adversaries themselves make use of in their Apology for the House of *Savoy*, printed at *Chambery* 1631.) wherefore observe his following words.

Thuanus lib.
27. pag. 24.

Tandem conventum, & Tabulis pacta hæc comprehensa, ut præteritorum oblivio sanciretur, eorumque omnium que eo bello gesta essent, Princeps pro Clementiâ suâ Conwallensibus subditis suis gratiam faceret, conscientiarum libertate iis permissa, atq; ut conciones locis designatis, & inter præscriptos limites, quos transgredi fas non sit, haberent ac cætus celebrarent, EXTRA QUOS NIHILO MINUS Pastores agrotos invisere, ac consolari, aliaque Religionis sue munia obire, non autem concionari possent: iis si forte de doctrina sua interrogentur, absque bonorum & capitis pænâ respondere liberum sit. Universis præterea qui domo absunt propter Religionem, nihil obstantibus promissis quibuscunque aut abjurazione aliena à sua Religione, ante hoc bellum præstita, larem repetere, & Religionem à majoribus traditam amplecti, concionibus ac cætib; interesse, modo & locis permissis liceat, &c.

And after in the same page at the end —

*Hæc Cavortii acta,
Non. Junii, subscriptère*

*Philippus Subandus
Raconii Comes Principis
nomine.*

To this may be added that of *Johannes Tonsus* of *Milan*, who in the Life of *Emanuel Philibert*, Duke of *Savoy*, printed at *Turin* in the year 1596. speaking of this Negotiation, says in express terms, that this Duke *per Philippum Subandum eos clementer in fidem recepit*, and how could this have been truly said, if those Concessions had been disavowed by his Highness? In the next place, *Rorenco* in his History recites an Edict, (where, by the way, the Prince himself *Charles Emanuel* (speaks) wherein it is plainly said, that those Concessions of 1561. had been granted to those of the Protestant Religion. Moreover, the said Prior *Rorenco*, in the same History, confesses that he received the said Capitulations of the year 1561. from the hand of the great Chancellour. *Il detto Gran Cancellario mi insegno copia delle Concessioni del 1561. committendomi d'informarlo come erano offerstate.* Now, who can who is so void of reason and understanding, as ever to believe that the great Chancellour knew not what were the true Concessions which *Emanuel Philibert* had granted to his Protestant Subjects? And though the said *Rorenco* would fain have recanted what he had so premeditatedly written, yet the many Contradictions he ensnareth himself in thereby, clearly evidence, that what he did, was out of a slavish fear of a severe Censure from the Church of *Rome*, rather than any new discovery of the truth of those Transactions. We shall add one proof more, and that shall be out of *Theodore Belvedere*, Prefect of the *Missionary Friars* in the Valley of *Lucerna*, who in his Relation, dedicated to the Congregation *de propaganda fide*, and printed at *Turin* with licence of Superiours in the year 1636. says expressly, that his Highness of *Savoy* did grant to those of the said Religion the abovesaid Concessions. What proofs can we have better than from their own Writers? *Confessione partis nulla melior & efficacior probatio haberi potest: ipsa enim superat omnes alias probationes, & recipitur etiam contra rem judicatam.* What shall we say of the Popes great Complaint in the *Conclave* (as is related in the History of the Council of *Trent*) that the Duke of *Savoy* had granted the said Concessions to those of the Reformed Religion? which Capitulations the Duke did not at all deny, as the story tells us, but rather sent to the Pope to excuse himself, by letting him know the Reasons why he had so done.

4. What if the poor people had no better proof for their Right of Habitation than their long possession of those places? Do not the *Civilians* tell us, that *Possessio presumitur habere justitiam permanentem.* And that Possession hath *Effectum publici Instrumenti.* As also, *Per possessionem tanti temporis cujus initii memoria non est, in contrarium prescribuntur etiam ea quae de sui natura aliàs sunt imprescriptibilia.* Now it clearly appears by the *Catastri*, or Registers of the Communalities, and by a great number of authentical Deeds and Instruments made by sworn Notaries, that the Ancestours of the Protestants of the Valleys have inhabited time out of minde, (yea and professing the same Religion) in those very places out of which they are now driven; and if all this were insufficient, yet this truth hath been abundantly verified

Joh. Tonsus in the life of *Em. Philibert* 1596. by *Turin.*

Rorenco Hist. Mem.

Pag. 244.

Belved. Hist. Pag. 269.

History of the Council of *Trent.*

Bal. Innocent. *Bal. 1. Cap. de prescript. Nor.* *Fison* in *Conf.* 206.

by the formal Attestations and Depositions of the very *Roman Catholics* themselves, who are their near Neighbours; and that before the Magistrates of the respective places, *that from their childhood they have always known the Protestants to inhabit there.*

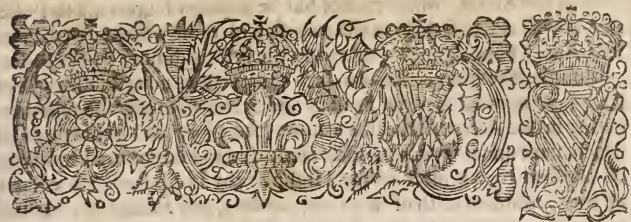
5. Why should then the Court of *Savoy*, (since it's manifest that there were such Concessions) so (against their own consciences) upbraid the poor people about the Originals? and make the World believe they cannot be found? if there were any thing that made as much against the poor people, as it makes for them, they should quickly be brought to light. It's like when they say they cannot be found, they mean, that they cannot be found so as to let the poor people know so much, according to that Principle which the Jesuit *Emmanuel* teaches concerning the Confessor, *viz. Potest jurare se nihil scire, subintelligendo, sic ut dicere teneatur.* And indeed in the Court of *Savoy* the undoubted truth of these Concessions is so well known to all the chief Ministers of State, that they never before this called it into question.

6. What if the formality of Ratification had unhappily (as it was not) been omitted, why should extremity be used by their Prince who ought to be the common Father of all his Subjects? Why was not his bare promise enough for the preservation of their ancient Rights and Privileges? Let the Adversaries consider a little that Saying of witty *Seneca*, (it's no disgrace for them to learn of a Heathen) concerning Conventions both verbal and written, *Utinam nulla stipulatio emptorem venditori obligaret, nec pacta, conventaque impressis signis custodirentur, fides potius illa servaret, & equum colens animus: sed necessaria optimis pratulerunt, & cogere fidem quam spectare malunt. O turpem humano generi fraudis ac nequitia publica confessionem, annulis plusquam animis creditur!*

7. As for all those Accusations which are in the sequel of that Writing laid to the charge of the poor Protestants, the pale and black faces of hatred and malice may be so clearly perceived through their painted vizards, that the best way of refuting them, is to slight them, and instead of putting our selves to the trouble of an Answer, desire them to call to minde the bitter Curses that are mentioned in the holy Scriptures against those who *remove the ancient Land-marks, and who take away the garment of the fatherless, and oppress the widow in the gate.* But above all, that dreadfull place in the 23. of *Isaiah*, *Wo to thee that spoilest, and wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee: when thou shalt cease to spoil, thou shalt be spoiled, and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.*

The end of the third Book.

THE



THE
 FOURTH BOOK
 OF THE
 HISTORY
 OF THE
 EVANGELICAL CHURCHES
 in the Valleys of *Piemont*.

CHAP. I.

The mediation of the Evangelical Cantons of Switzerland with the Duke of Savoy, and their Letter to the States General of the United Provinces, in favour of the poor distressed Protestants of the Valleys of Piemont.



Hus far the *Christian* Reader hath a faithfull Account of all the warlick Proceedings between the *Catholick* and the *Reformed* Party in the Valleys of *Piemont*, upon the occasion of the *Masacre* in the Year 1655. and that both as to the matter of Fact, and also the Grounds and Reasons alleged on either side for the justifying of their Actions, (the Author hath now put the weights into the Readers hands, and leaves it to him to put both into the Ballance, and try whether weighs the heavier!) it remains, that you

you know, how all these things were resented by the neighbouring Princes and States, which cannot but be a thing of great use to Posterity, as well as satisfaction to the curiosity of those who live in the present Age. For certain it is, that from the first beginning of the Reformation, there was never known such a marvellous unity in the cause of Religion, nor that so many Princes and States were ever interess'd together in one Affair of the like nature, the glory and renown of all which, next under God, is most certainly due, and ought in all equity to be ascribed to his most serene Highness the Lord PROTECTOR of the Commonwealth of *England, Scotland, and Ireland, &c.* as will evidently appear by the sequel of this History.

Upon the first publication of that most severe Order of *Gastaldo*, which was a fore-runner of the following Massacre, the Evangelical Cantons of *Switzerland* (whose proximity gave them an advantage of receiving the news of those parts before most of the other Protestant Princes and States) wrote a Letter to the Duke of *Savoy* in the poor peoples behalf, as follows.

Copy of a Letter written by the Evangelical Cantons of *Switzerland* to his Royal Highness the Duke of *Savoy*, in favour of the Evangelical Churches of the Valleys of *Piemont*. Translated out of the *High Dutch*.

An authentick Copy of the true Original whereof, signed by Mr. *Andrew Schmidt* Under-Secretary of State of the City of *Zuric*, is to be seen in the publick Library of the famous University of *Cambridg*.

• Durchleuchtigster,

Uns ist gewisser Bericht ingelangenet was gestalten Hr. Kon. Durchl. angehörige Underthanen, so der Reformirten Religion anhängig, die Zeit anhero in der demütigen Hoffnung gelebt, Es werde auch von Derohelben, wie von Ihrem hochloblichen Vorfahren, Ihnen, &c.

Most Serene Prince,

WE have been informed that the Subjects of your Royal Highness professing the Reformed Religion, have both heretofore, and of late, untill this present, remained in hopes, that your Royal Highness would follow the Example of your most glorious Predecessours, in confirming graciously to them the liberty of their consciences, but contrary to all such hopes,

it has been signified to some amongst them, that they must quit their Habitations, and retire themselves elsewhere; whereupon they have both in general and particular, been exposed to very great terrours, perplexities and troubles: and for as much as that communion of Religion which we have with these poor afflicted ones, hath moved us to a cordial compassion of their miserable condition, we have thought fit to apply our selves to your Royal Highness, with all due respect, by our instant intercession for them, nothing doubting, but that as you have been pleased in a neighbourly manner to assure us of your unfeigned affection, and good correspondence, and that, as we, on our parts, have endeavour'd to answer the same by all ways possible, and this in truth, and by real effects, as occasion hath required; so also, that you will graciously accept this our Intercession, and let your Subjects sweetly finde and feel the benefit of it, as our Brethren in the Faith. Wherefore we beseech your Royal Highness graciously to look upon your said Subjects with an eye of compassion, and to suffer them hereafter to remain peaceably in their Habitations, and favourably to confirm to them the liberty of their belief; especially considering that as all faithfull Subjects ought, and our Christian Religion teaches, they have always demeaned themselves peaceably and quietly, with submission and obedience in all things that touches not their conscience, (which is in the power and government of God alone) upon which account they are worthy of the continuation of that favour. In this gracious Concession by us hoped for, the Almighty God will certainly take pleasure, and will in a fatherly manner recompense your Royal Highness for the same. As likewise it cannot but tend to the joy and consolation of your greatly afflicted Subjects, and oblige them to pray so much the more ardently and heartily, that God the Governour of the World will be pleas'd from henceforth to bless your Royal Highness with all prosperity; and we likewise shall with joy entertain this gracious Grant, and acknowledge it as a singular testimony of your favourable affection towards us; and shall not fail, according to our power, to reciprocate all kindes of friendly and acceptable services; in the mean time most heartily wishing your Royal Highness all increase of happiness, We remain,

Your most affectionate Servants, the Burgmasters, Advoyers, Landamans and Councils of the confederate Protestant Towns of Zurich, Berne, Glaris, Basle, Schaffhouse, and Appenzil.

To this Letter of the *Evangelical Cantons*, the Duke of Savoy not long after returned a Complementary, but cold Answer, which indeed was little better than a plain Denial of their Request and Mediation. The said Answer was as follows.

The

The Duke of Savoy's Letter to the Protestant Cantons
the sixth of April, 1655.

Translated out of the French Copy, which was communicated to the Authour by Mr. Schmidt Under-Secretary of State at Zurich.

Magnificent Lords, most dear and special Friends, Allies, and Confederates,

Our Subjects of the pretended Reformed Religion, have for many years together committed an infinite number of excesses and transgressions, both against Our Orders and the Orders of Our most Serene Predecessors, yea even against those conditions which are expressed in those very Concessions and Priviledges that we have granted them. The last of these Riots hapening upon the day of the Nativity of our Lord, in the year 1654. hath constrained us to take notice of so high an insolence, and to administer a convenient remedy to the same; which notwithstanding hath been accompanied with so much mildness and moderation, That instead of chastising them according to the merit of their crimes, and disobedience, We were contented onely to command them to retire themselves into those parts of our Dominions, where they were permitted to dwell by the orders and Concessions aforesaid, and to quit those places where they were not permitted to inhabit; so that their punishment consists in no corporal pain (although they deserved a heavy one) but simply in a new Order which we have made for the reducing of them to the punctual observation of the foregoing Edicts to which they were before obliged, although they had committed no crime. The truth is, at the beginning they yeilded obedience to this Order, which yet continued for but for very few dayes, for, soon after, not acknowledging at all the great bounty that we had used towards them, they returned to their former transgressions and disobedience; And not content therewith, they have under false pretexts had recourse to you, for the obtaining that Letter of Recommendation which you writ to Us of the 17. of the last Moneth; As if we had out of designe, or of Our own accord, begun to trouble and molest them; and as if we had not on our parts used such sweetness and benignity as we ought to have used towards them; Whereas on the contrary, being very far from having the least designe of forcing their consciences as they have pretended (a thing whereof we had never the least thought) Our intention was onely to oblige them to observe the Orders established by Us, and our most Serene Predecessors, upon which terms we would never in the least have diminished those favours, priviledges and concessions,

concessions which have been granted to them. We have been now the more desirous to let you understand all these things particularly, that so you might better know the esteem that we have of your Amity and good neighbourhood, and how much we consider your Recommendations, which had certainly produced the effect that you wish, if things had been of that nature and in such a condition, as that they would have permitted us to condescend to what you desire, And upon this occasion, We judge it Our duty to desire you to remember, that the disobedience of Subjects towards their Sovereigns, together with the boldness that they take to make their addresses to forraign States, under feigned and false pretexts, thereby to maintain and uphold themselves in such disobedience, is a thing extremely pernicious, and of a very dangerous consequence: And as in the last revolt of your own Subjects, the horror that We had of their Rebellicus attempt, moved us not to afford them any help, or favour, either directly or indirectly; so likewise We hope, that your prudence will move you to testify the same affection and deportment towards Us, in abstaining from giving any countenance or encouragement to Persons who have not on their side any foundation or appearance of reason, to uphold their vain and insolent temerity.

This is that which We promise Our selves, from the good correspondence which is betwixt us, and from the ancient Union and Confederacy you have had with Us, whose hearty prayers to God are, That he would vouchsafe you a long and happy life, under his blessed and holy protection.

From Turin the 6. of April, 1655.

Magnificent Lords, Most dear and special Friends, Allies, and Confederates, your very good Friend, Ally, and Confederate.

The Duke of Savoy, King of Cyprus.

C. EMANUEL.

Upon the 29th of April, being the *Lords Day*, was the news of that horrid Massacre brought to the Council of Zurich, who immediately assembled, and gave orders for a publick day of Humiliation throughout all their Territories, as likewise for the making a Collection for their relief, and for the communicating the dolefull news of the said Massacre, to their *Protestant* Neighbours.

Amongst others, they sent a Letter to the *States General*, bearing date the 30th. of April, wherein they represented to their *High and Mighty Lordships*, the sad condition of the poor people, requesting them to consult about some expedient of accommodating those affairs.



Copy of a Letter from the *Protestant Cantons of Switzer-
land* to the *States General of the United Provinces*,
30. *April*, 1655.

Communicated to the Author by Mr. *Andrew Smidt* Un-
der-Secretary of State at *Zurich*.

Illustrissimi & Præpotentes Domini, Domini nostri plurimum ob-
servandi.

Triste jamjam nuntium accipientes de luctuosissimo statu fidei soci-
orum Pedemontanorum, ut ex copia literarum, &c.

Most illustrious, most mighty and our very much honoured Lords,

HAVING at the instant received sad News concerning the most la-
mentable estate of our Brethren of the Faith in Piemont, as you
may see by the Copy of a Letter, &c. We thought our selves obliged by the
sacred Rights of Faith, Union, and Communion, to acquaint your most
illustrious and most mighty Lordships therewith, being very much assured
you will be pleased according to your wonted piety and Christian charity,
thoroughly to consider and lay to heart this affliction of Joseph. This perse-
cution is smoothed over with a very fair pretext by the contrary party, but
in the mean time there is not any who loveth the Church of Christ, that will
not easily be perswaded of the Subtilties and Treacheries which the Adver-
saries use both on the one side and the other.

Being grieved, and moved by a true cordial and most ardent Sympathy,
We beseech you again and again, most Mighty and most Illustrious Lords,
that you would so favour, consider, and lay to heart the cause of those af-
flicted ones, as that you will be pleased to administer those means, which, ac-
cording to your prudence and power, you shall judg conducive for relieving
and saving of those miserable and afflicted ones, not onely by Prayers to the
Father of Mercies for them, and by Alms which their miseries earnestly
cry for, but also by pacifying their Prince towards them, or at least by ob-
taining for them a liberty of transmiration, which We also shall endea-
vour to do as much as lies in our power. The soveraign Lord of all
things have mercy upon his Church in all places, own their Cause,
and his most mighty arm divert all their miseries and adversities.

To whose divine protection We heartily recommend your Lordships. Given in haste the thirtieth of April, 1655. sealed with the private Seal of the City of Zurich.

Your most illustrious and most mighty Lordships very affectionate Servants,

The Consuls and Senatours of the Protestant Cantons of *Switzerland*, to wit, *Zurich, Berne, Glaris, Basle, Schaffhouse, and Appenzel.*

Aaaa 2

CHAP.II.

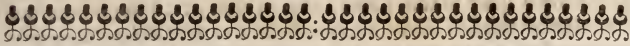
C H A P. II.

The Negotiation of Mr. Gabriel Weis, The Deputy of the Evangelical Cantons, in the Court of Savoy, in the behalf of the poor distressed Protestants in the Valleys of Piemont.

UPon the Fifth of *May* following, they sent *Monsieur Gabriel Weis* the Captain General of *Bern*, in quality of their Deputy, with a Letter to the Duke of *Savoy*, in the behalf of those his poor afflicted and persecuted subjects.

Upon the Eighteenth day of the same Moneth, *Monsieur Weis* arrived at *Rivol*, where then His Royal Highness resided with all his Court. Who having audience, requested in very respective terms, the Re-establishment of those who had survived the Massacre, the enjoyment of their Ancient Priviledges, the free Exercise of their Religion, and the enlargement of their Prisoners. This done, he delivered the following Letter into the hands of the *Duke*.

A Letter



A Letter of the Six Protestant Cantons of Switzerland, to His Royal Highness of Savoy, $\frac{6}{16}$ of May 1655. Translated out of the High Dutch.

An Authentick Copy of the true Original whereof, signed by Mr. Andrew Smidt the Under-Secretary of State of Zurich, is to be seen in the publick Library of the famous Univerfity of Cambridge.

Durchleuchtigster Fürst und Herr. Ur. Kon. Durchl. füegen unter ganz gutwillige Dienst mit erbietunaller Ehren Zuvoꝛ: Gnedigster Herr und Bundsgnoss.

Ihr. Kon. Durchl. Antwort Schreiben, uber was Unserige habend wie mit gebührenden Respect empfangen und inhaltlich verstanden, mochtens hier uber nicht unterlassen, Ur. Kon. Durchl. Zu unserer und sonderlich derohelben Evangelischer Unterthanen, &c.

Most Serene Prince, &c.

WE have with due respect received the Letter which your Royal Highness was pleased to write to us in answer to Ours, and have likewise understood the Contents thereof, whereby we look upon our selves as obliged both for our own discharge, and the discharge of your Royal Highnesses Subjects, who profess the Reformed Religion, to tell you, and to beseech your Royal Highness, that you will take and interpret in good part, as well our former, as this present Letter of Intercession, both which have proceeded from an honest and good intention, and that you would firmly believe, that we have not at all been informed, nor sought after, by your Royal Highness said Subjects to intercede in their behalf, but that we have received the news from other hands, and that the Communion of Faith, and Christian pity, together with our own natural inclinations, have moved us to intercede for them, having as Neighbours and Confederates, an ancient and singular confidence in your Royal Highness, and that we should be very sensible and much troubled, if those poor People should come to suffer, not having committed any offence, or given the least occasion: Wherefore, as we shall not at all believe you will permit it, so we once more most earnestly and instantly beseech your Royal Highness, to be pleased to continue graciously to those your Subjects, the Concessions obtained from your Predecessors of glorious memory, That so they may find, to their great comfort and consolation, the effects of our Intercession.

The

The answer of
Madame Roy-
ale to Mr
Weys.

The Answer which the Duke of Savoy (or rather *Madame Royale* his Mother) gave to this Letter, and to that which *Major Weis* had delivered by word of mouth, was in effect this; *That although they were not obliged to give an Account of their Actions to any Prince in the world, yet nevertheless, out of the respect they bare to that amity which they had contracted with his Masters the Cantons, they had given order to the Marquess of Pianezza, to acquaint him with the truth of all those affairs.*

Not long after, the said *Major Weis* came to the speech of the *Marquess of Pianezza*, who made him a long Narrative, wherein he endeavoured to justify all his proceedings, with whatsoever had been acted by the forces under his command, and to lay the load and blame of all upon the backs of the poor people, Protesting again and again, *That he had never the least Design in the world to impose upon their Consciences or their Religion, and that whatsoever reports had been spread abroad in the world concerning a Massacre, and strange cruelties exercised against them, were mere forgeries, and had no foundation at all of truth in them.*

Discourse be-
tween the
Marquess of
Pianezza and
Mr. Weis.

To this *Major Weis* replied, *That First, as to the Massacre, it was a thing so publickly known and evident, that it could not possibly be concealed or denied; And secondly, as for the poor peoples right of habitation, in the places questioned and contested, he conceived it was founded upon justice and equity, forasmuch as it was not onely accorded to them in the Concessions of Charles Emanuel Duke of Savoy, but also purchased of his Royal Highness for six thousand Ducatoons, which were actually paid by them upon that very account.*

The *Marquess* told him, that he did not at all deny their Instruments and Authentick Writings, but that they were all conditional, *As for example, that the Catholick Religion ought to have been freely exercised in all those places, which they notwithstanding would never permit. In sum, that their continual habitation in the places contested, for the space of ninety years together, could be truly called no other then a ninety years Rebellion and disobedience.*

Mr. Weis still pressing the sad and miserable condition of those who had escaped the Massacre, and the necessity of finding some expedient for accommodation, both as to the releasing of the prisoners, and the re-establishment of all, for the future, in peace and quietness. The *Marq.* advised him to treat with the poor people, and to cause them to desist from hostile Acts, assuring him that they would finde his *Royal Highness* disposed to embrace all propositions of that nature.

Monsieur Weis accepting this offer, transported himself, in order thereunto, into the Valley of *Perosa*, which is in the Dominions of the *King of France*.

Here, by the way, it is to be observed, that at this time by the wonder-working Providence of God, and his blessing upon the poor Peoples endeavours for the preservation of the remnant of their Wives and little Ones, they had faced about upon the Enemy, and began to dispute the matter with so prosperous a success, that their Enemies began to fear whereto this business might tend, and what effects

fects it might produce. And therefore the *Marquess* had no better game to play, then to get their swords out of their hands by such a stratagem as this.

Upon *Mr. Weis* his arrival at the place abovesaid, he propounded to the poor people what the *Marquess* had advised him, (though out of an honest end then the *Marquess* intended it;) But the poor people having learned by long and wofull experience the *Marquesses* devices, gave him this Answer, *That in case the Six Evangelical Cantons would pass their words that the Treaty proponded should be carried on upon honourable termes, and in Order thereunto would advise them to a cessation, they were most ready to hearken thereunto, (as they returned them most hearty thanks for what they had already done on their behalf) Otherwise, they were resolved never to confide in those who had so often deceived and betrayed them, and whose principle was, not to keep faith with those whom they account Hereticks.*

Hereupon, *Mr. Weis*, having no Instructions to enter upon a Treaty, nor to give a Categorick Answer to the poor Peoples demands, returned back to the *Marquess* of *Pianezza* to obtain, if possible, the enlargement of the Prisoners, or at least permission to go and visit them, and discourse with them; But both the one and the other being refused him, he demanded his second Audience, which was granted him upon the Twenty fourth of *May*, and so returned home to his superiours, with the following Letter, which the *Duke of Savoy* sent by him, in answer to theirs of the 22 of *May*, 1655.

The

The Duke of Savoy's Letter to the Protestant Cantons of
Switzerland, ^{23 May}_{3 June} in answer to theirs of ⁶₁₆ May 1655.

Translated out of the French Copy, which was communicated to the Authour by Mr. Andrew Schmidt Under-Secretary of State at Zurich.

Magnifiques Seigneurs, Treschers & speciaux Amis Alliés & Confederés.

Encore que les Princes ne foyent pas accoustumés de donner Compte des resolutions qu'ils prenent à l'esgard de leurs Subjects, qu'à Dieu seul, toutesfois l'estime que nous faisons de vostre amitié nous à conviés à faire représenter au Sr. Gabriel Weis, &c.

Magnificent Lords, most dear and special Friends, Allies, and Confederates.

Although it be not a Custome for Princes to give an Account of the Resolutions they take concerning their Subjects, to any but God alone, nevertheless the esteem that We have of your Friendship hath invited Us to represent to Mr. Gabriel Weis, by a sincere and true Relation, the ground of Our proceedings against our Subjects of the Valley of Luserna, S. Martino, and Perola, as likewise by what Falsities they thought to have covered under the cloak of Religion, their ancient Rebellion, so long time endured by Us; and the moderation that We have used towards them, in inflicting upon them but one part of that punishment which they have so justly deserved. And although your Deputy came in such a time when they suffered themselves to be transported by so strange and sottish an obstinacy and blindnes, & consequently in a time, when we were least of all obliged to lend an ear to any thing in their favour, or on their behalf, yet we have assured him, (to the end that we might manifest how much efficacy your intercession hath with Us) that We would be inclined to hearken to any such terms of moderation, as might evidence the marks of our piety and clemency even towards those people who have least deserved it; provided in the mean time, that this no way infringe or lessen our Authority, and that obedience and service which is due to Us, and that there be left to justice, and to the necessity of an exemplary Demonstration thereof, that part which the Rules of a good Government do require. But for as much as Mr. Weis your Deputy appeared unwilling to meddle with that affair, but would rather leave

it to be decided by others, We told him, that We could not consent to treat with our rebellious Subjects, while they continued to act rebelliously, and abuse our obedient Subjects; and that if they had really any such intentions, they ought first to put a stop to those violences and attempts, as we for our parts intended to suspend the just punishment that was due to them, until there were some Agreement concluded, as is usual and necessary in all long Treaties and Negotiations. Now because the said Mr. Weis conferred with them by word of mouth, and yet (as he says) could get no certain Resolution from them in this matter, there could be nothing more done therein. And we have onely this satisfaction left Us of having shewn upon this occasion the inclination that we have to clemency, and the singular desire of gratifying, as much as in us lies, such good Friends and Confederates as you are, according as we have always given good and sufficient proofs of that esteem which we have had of your good correspondence and affection towards us, by the expressions of a reciprocal affection towards you upon all occasions. So we beseech God Almighty to have you in his protection.

Most Magnificent, &c.

From Rivole, 3. June 55.

*Your good Friend and Confederate, the
Duke of Savoy, King of
Cyprus.*

C. E M A N U E L.

Bbbb

CHAP.

C H A P. III.

The several pathetick Letters of his Highness the Lord PROTECTOR of the Common-wealth of England, &c. to his Protestant Neighbours, in favour of the poor distressed Protestants in the Valleys of Piemont.

MR. *Weis*, upon his return home, gave an Account of his whole Negotiation to his Superiours, whose Deputy he was, who seeing that their Intercession had no better effects, were discouraged from proceeding any further in the business, but resolv'd rather to expect and see what would be done by other Princes and States. And the plain truth is, this Affair had thus in all probability fallen asleep, and come to nothing, had it not been awakened, and that in a most lively and vigorous manner, by his Highness the Lord *Protector* of *England*, who, so soon as ever the News thereof was brought him, was so deeply affected with the poor peoples calamities, that he was often heard to say, *That it lay as near or rather nearer his heart than if it had concerned his nearest and dearest Relations in the World.* Neither indeed were the effects of his charity and Christian compassion at all inferiour to those his zealous, earnest, and pathetick expressions.

The first Letters of advise that were brought his Highness the Lord PROTECTOR of *England, &c.* about this business, were in the Moneth of *May*, in the Year 1655. at which time he did not onely seriously invite the good People of the Nation to seek the Lord by Prayer and Humiliation in reference to their sad condition, and stir them up by his own Example, and by a publick Declaration to a free and liberal Contribution towards their succour and support, (as shall be hereafter more particularly specified) but he awakened all his Protestant Neighbours professing the same Faith and Religion with himself to joyn with him in this work. And that there might be nothing wanting on his part for the poor peoples comfort and re-establishment, he sent a person expressly in quality of his *Envoy* both to the

the King of *France* and the Duke of *Savoy* to mediate on their behalf. A particular Account of all which the Reader shall have in their order as followeth.

That which we will insert in the first place shall be his Highness Letters to his Neighbours of the Reformed Religion, which certainly deserve to be recorded to posterity, as a Christian Example to all Princes and States in future Ages, as also that the Generations to come may speak of his famous Acts, and bless God for having raised up so mighty and powerfull an Instrument for the preservation of his poor afflicted Church and People.

Bbbb 2

A Letter

A Letter of His Highness the Lord Protector of *England, &c.* To the King of *Swedeland*, in the behalf of the poor *Evangelical Churches* in the Valleys of *Piemont*.

An Authentick Copy of the true Original whereof, was communicated to the Author, by the Right Honorable Mr. Secretary *Thurloe*.

Most Serene King,

WE are fully perswaded, that the report of that most cruel Edict is lately come into your Dominions, whereby the Duke of *Savoy* hath utterly ruin'd his Subjects of the Alps, professing the reformed Religion, having given Command that they should be driven out of the places of their inheritance, unless they would within Twenty days relinquish their own and embrace the Roman Religion, by which means many having been slain, the rest being plundered and exposed to certain destruction, do at this present wander up and down with their Wives and little Ones, through desolate Mountains where Snow lies continually, being even ready to starve with hunger and cold; and We verily believe that your Majesty is much troubled at these things. For, that the Protestant Name and Cause, although in the lesser matters they differ among themselves, is common and in a manner one and the same, the hatred of Our adversaries alike to all doth easily demonstrate; And that the Kings of *Swedeland* your Royal progenitors have always joyned their Cause with those of the Reformed Profession, bringing also into Germany their Armes to defend without distinction the Protestant Religion, no man is ignorant: We have therefore thought it necessary to represent unto your Maj: what hath come to Our knowledge of the sad and miserable condition of these poor

Serenissime Rex,

Pervenisse nuper in regna vestra illius Edicti acerbissimi famam, quo Dux Sabaudia Subjectos sibi Alpinos incolas, Reformatam Religionem profitentes, funditus afflixit, & nisi Religione Romana suam mutare fidem intra dies viginti velint, patriis sedibus exterminari jussit, unde multis interfectis, ceteri spoliati, & ad interitum certissimum expositi, per incultissimos montes, hiememque perpetuam, fame & frigore confecti, cum conjugibus ac parvulis jam nunc oberrant, & haec graviter tulisse Majestatem vestram nobis persuasissimum est. Nam Protestantium nomen atque causam, tametsi inter se de rebus non maximis dissentiunt, communem tamen & penè unam esse, Adversariorum par in omnes odium facile demonstrat. Et Suecorum Reges, Majores vestros, suam cum Reformatis conjunxisse semper causam, illatis etiam in Germaniam armis ad Protestantium religionem sine discrimine tuendam, nemo est qui ignoret. Necessarium itaque duximus, de miseris atque cladibus istorum hominum afflictissimorum, quid at notitiam nostram

nostram pervenerit Majestatem vestram non celare, & quanto eorum causa maiore afficiamur, certiore facere, sicut & alios ejusdem Religionis amicos atque socios nostros certiores fecimus; Nostriasque literas, quanta potuimus cum instantia, ad Sabaudia Ducem horum causa miserorum jam scripsimus. Nec dubitamus quin Majestas vestra pro suo tam inhumana ac barbara crudelitatis odio, proque suo in Religionem studio spectatissimo, suam jam interposuerit auctoritatem, aut interpositura quamprimum sit, & cum Sabaudia Duce agat, uti Edictum illud crudelissimum revocet, & istorum reliquias miserimorum hominum, quos ferrum atque flamma nondum consumpsit, ad sedes suas, & siquid fortunarum reliquum est, redire jubeat. Et sane siquod vinculum, siqua Religionis caritas aut communio credenda atque colenda est, tanta innocentissimorum fratrum nostrorum multitudo, pars corporis Christi, haec tam immania perpeti non potest, quin idem patiatur totum ejus corpus, parique sensu afficiatur: Haec vero tam seva iniuria unde oriuntur, quo spectent, quid nobis omnibus minuentur, admonere vestram Majestatem supervacuum esse arbitramur; cujus prudentia ac pietas se sua sponte ad ea consilia ducet, quae accommodata maxime erunt ad hos inopes & calamitosos consolandos quamprimum & sublevandos. Quandoquidem haec scripsimus non admonendae Majestatis vestrae gratia, verum ut nos quae illi mala perpetiuntur, quam graviter feramus, intelligatis; quamque simus parati ea vobiscum consilia communicare, quae ad illorum opem atque solatium, remque Protestantium toto orbe terrarum sustinendam, atque firmandam maxime pertinerint. Interea Majestatem vestram Deo Opt. Max. commendatam ex animo volumus. Dab. ex Aula nostra Westmonasterii 25. Maii. 1655.

Majestatis Vestrae bonus Amicus,

OLIVER P.

distressed people, and to let you understand the grief and sorrow We are afflicted with on their behalf, as We have also done the same to Our other friends and Allies of the same Profession, and that We have already written Our Letters in the most effectual manner We could unto the Duke of Savoy on the behalf of these poor innocent men: And We do not doubt but your Majesty, detesting such humane and barbarous Massacres, and out of your known zeal and love to Religion, hath already, or will also interpose your Mediation, and apply your self to the Duke of Savoy, for the revoking that cruel Edict, and for recalling back to their habitation and estates that small remainder of those poor men which are yet left unbutchered. And certainly, if there be any bond, if any Charity and Communion of Religion be either to be believed or observed, such a multitude of Our guiltless Brethren, members of the same body of Christ, cannot suffer, but that the whole body should suffer, and have a fellow-feeling with them, & indeed what principles these cruelties and Massacres proceed from, and what they threaten to Us all, We count it needless to advise your Majesty, whose wisdom and zeal will lead you to such Counsels as shall be most proper for the relief and comfort of these miserable and disconsolate men, We having writ this not to admonish your Majesty, but to let you know Our sense of their sufferings, and Our readiness to communicate with you in what may tend to their succour and for the support of the Protestant interest in the world. In the mean time, We heartily recommend your Maj: unto God Almighty. Given at Our Palace at Westminster, the 25. of May 1655.

Your Majesties good Friend,

OLIVER P.

A



A Letter from his Highness the Lord Protector of England, To
the King of Denmark, in favour of the poor Evangelical
Churches of the Valleys of Piemont, bearing Date
the 25 of May, 1655.

An authentick Copy of the true Original whereof was communi-
cated to the Authour by the Right Honourable
Mr. Secretary Thurloe.

Most Serene King,

WE suppose your Majesty hath heard ere now, by how severe and merciless an Edict, Emanuel Duke of Savoy, hath for the cause of Religion, driven out of their Native Country his Subjects which inhabited the Valleys of the Alps, men harmless, and such as for many Ages have been famous for their retaining of the more pure Religion, and that very many being slain, he hath exposed the rest destitute and naked, to all kinds of mischiefs and miseries in desolate places, and We believe you have thereupon been affected with sorrow, as it became so great a Defender and Prince of the Reformed Profession. For indeed, according to the Rule of Christian Religion, if any number of our Brethren do suffer calamities and miseries, we all ought to be touched with the same sense of them; and truly, if we be rightly informed of your Piety and Prudence, no man apprehends better then your Majesty, what danger the event and example of this fact doth portend to the whole Protestant Profession. We have therefore been willing to write unto you,

Serenissime Rex,

Quam severo nuper & inclementi edicto Allobrogum Dux Immanuel suos ipse subditos, Alpinarum vallium incolas, innoxios homines, & religionis cultu purioris jam multis ab seculis notos ac celebres, religionis causa finibus patriis exegerit, & occisis permultis, reliquos per illa desertissima loca malis omnibus & miseriis inopes ac nudos exposuerit, & audisse jam dudum arbitramur Majestatem vestram, & gravissimum ex ea re, prout tantum Reformatae fidei defensorem ac Principem decuit, dolorem percepisse. Siquidem pro institutis Christianae religionis quae mala atque miseriae pars aliqua nostrorum patitur, earum sensu penitus eodem tangi omnes debemus; & sanè, universo Protestantium nomini hujus facti eventus atque exemplum, quid periculi ostendat, nemo vestra Majestate, si nos ejus pietatem atque prudentiam rectè novimus; melius videt. Scripsimus itaque libenter,

ut quem dolorem ob hanc fratrum innocentissimorum calamitatem, quam sententiam, quod iudicium de re tota vestrum esse speramus, idem planè & nostrum esse significemus. Itaque ad Ducem Sabaudie literas dedimus, in quibus, uti miseris atque supplicibus parcat, illud atrox edictum porro esse ratum ne sinat, magnopere ab eo petivimus. Quod si Majestas vestra ceterique Reformatorum principes fecerint, ut jam fecisse credimus, spes est leniri posse Serenissimi Ducis animum, & hanc iram suam tot saltem vicinorum Principum intercessioni atque instantia condonaturum: sin perseverare in instituto suo maluerit, paratos nos esse testamur cum Majestate vestra, ceterisque religionis Reformatae sociis, eam in iure rationem qua tot miserorum hominum subvenire quamprimum inopia, providere saluti ac libertati pro virili parte nostra possimus. Vestra interea Majestati bona omnia atque fausta à Deo. Opt. Max. precamur. Westmonasterio ex Aula nostra Maii die—Anno Dom. 1655.

Majestatis vestrae bonus Amicus,
Oliver P.

plainly to signifie, that We have the same grief for this calamity of Our most innocent Brethren, with the same Opinion and Judgement concerning the whole matter, which We hope to be in you. For this cause, We have sent Letters to the Duke of Savoy, wherein We have earnestly desired of him, that he would pity those miserable people, by giving ear to their Petitions, and not suffer that cruel Edict to continue in force. And if your Majesty and other Princes of the Reformed Religion, will do the same (as We believe you have already done) there is hope that the mind of the most serene Duke may be mollified, and that he will at least lay aside this his displeasure, to satisfy the intercessions and instances of so many Neighbour-Princes: But if he shall resolve rather to persist in his purpose, We do declare, that We are ready to take such a course, together with your Majesty, and the rest of Our Allies of the Reformed Religion, whereby We may, as much as in us lieth, speedily relieve the Wants, and provide for the safety and liberty of so many poor distressed people. In the meantime We pray God to bless and prosper your Majesty. Given at Our Palace at Westminster the — day of May. Anno Dom. 1655.

Your Majesties good Friend,
Oliver P.



A Letter of his Highness the Lord Protector of England, &c.

To the High and Mighty Lords, the States General of the United Provinces, in favour of the poor Protestants of the Valleys of Piemont.

An authentick Copy of the true Original whereof was communicated to the Authour by the Right Honourable Mr. Secretary Thurloe.

High and Mighty Lords,

WE suppose that ere this time, by sundry Advertisements and Expresses from the neighbouring parts, you have heard of the late Edict of the Duke of Savoy against his Subjects dwelling in the Valleys of *Lucerna*, *Angrogna*, and other places of his Dominion, who have been ancient Professours of the orthodox Religion, by which Edict they were enjoyned to quit their Habitations, stript and turn'd out of all, in case they would not within twenty days embrace the Roman Religion, as also with what rigour they have proceeded by virtue of that Edict against Men both innocent and helpless, and (which most nearly touches Us) such, who are our Brethren in *Christ*, very many of them having been slain by a party of Souldiers sent against them, the rest plundered and driven out of their Houses, in so much that they are forced with their Wives and Children to wander about in desolate Mountains, exposed to the miseries of continual hunger and cold. Now what trouble of minde and sense of

Celsi ac præpotentes Domini,

EDictum Ducis Subaudie nuperimum in Subjectos sibi *Lucerna*, *Angrogna*, aliarumque ejus diuisionis Vallium, & locorum incolas, &c. orthodoxam Religionem antiquius profitentes, quo illi edicto, ni infra dies 20. fidem Romanam amplectantur, exuti fortunis omnibus patrias quoq; sedes relinquere iubentur, & quanta crudelitate in homines innoxios atq; inopes, nostrosq; (quod maxime refert) in *Christo* fratres, illius edicti auctoritas grassata sit, occisis per multis ab exercitus parte contra eos missa, direptis reliquis atque domo expulsi, unde illi cum conjugibus ac liberis fame & frigore constictari inter asperri-mos montes, nivésque perpetuas, jamdiu coacti sunt, rumore & vicinis undiq; ex locis creberrimis literis ac nuntiis cognovisse vos jamdudum existimamus. *Qua autem animi commotione, quo sensu fra-*

terna calamitatis hæc vos affecerint, facile ex dolore nostro, qui certè est gravissimus, intelligere videmur. Qui enim eodem Religionis vinculo conjuncti sumus, quidni iisdem planè affectibus in tam gravi atque indigna fratrum nostrorum calamitate commoveremur. Et vestra quidem in orthodoxos ubicunque locorum disiectos atque oppressos spectata pietas, atque in multis Ecclesiarum difficultatibus & adversis rebus jam sæpe cognita est, nos certè quavis in re potiùs, quam studio & caritate erga fratres, religionis causa violatos atque afflictos, vinci sustineamus; quandoquidem Ecclesiarum salutem atque pacem incolumitati etiam propria libens prætulimus. Quapropter ad Sabaudia Ducem scripsimus, magnopere rogantes ut in hos homines innocentissimos & subditos & supplices suos, placatiorem animum ac voluntatem suscipiat, suas sedes atque fortunas miseris reddat, pristinam etiam in religione libertatem concedat, nec non ad serenissimum Gallorum Regem, uti pro iis Ducem Sabaudia deprecari velit, scripsimus. Præterea, quemadmodum ad vos ipsos, ita ad alios quoque protestantium principes, & magistratus, ad quos hæc maximè pertinere iudicavimus, ut in Sabaudia Duce exorando suam conferre operam nobiscum una velint: nam exemplum hoc tam periculosum, si auctoribus benè cedat, quantum in discrimen adducta religio sit, vestram commonescere prudentiam nihil attinet. Et is quidem si flecti nostris omnium precibus, & exorari se passus erit, præclarum nos atque uberrimè suscepti huius laboris fructum ac

our Brethrens calamity those things have wrought in you, We cannot but collect from our own sad apprehension. For, seeing that we are united by the same bond of Religion, it cannot otherwise be, but that we must be moved with the same affections in so heavy an oppression of our Brethren. Your Lordships for your parts have given ample testimony of your piety towards the Professours of the true Reformed Religion, wheresoever scattered and oppressed in the most difficult and adverse times of the Churches; and we for our part, had rather be found to fall short in any thing, than in our zeal and affection towards our Brethren, which suffer for the Cause of Religion, being ready to prefer the peace and prosperity of the Churches, before our own ease and safety. For this cause we have written to the Duke of Savoy, intreating him to bear a more favourable minde and inclination towards those harmless men, his Suppliants and Subjects, and that he would restore to them their Houses and Estates, and grant them their ancient liberty in Religion, as also to the King of France to mediate with the said Duke on their behalf; and we have likewise written as to your selves, so to other Princes and States of the Protestant Religion, whom we conceive this case doth principally concern, that they would joyn their endeavours with ours in this Intercession. For, if an Example of so evil a consequence should take effect, according to the intentions of those who contrived it, we need not instruct your wisdoms into what danger Religion will be reduced thereby. And if so be the Duke may be perswaded and prevailed with by our joynt Intreaties, it will be a good and satisfactory return of the labours and

endeavours employed therein. But on the other side, if he shall continue in this resolution utterly to destroy, and even drive to utmost desperation those men, among whom our Religion was either planted by the first Preachers of the Gospel, and so delivered down pure and uncorrupt from time to time, or else reformed and restored to its primitive purity more early there than among many other Nations; We hereby declare our self ready to advise in common with you and the rest of our Brethren and Allies of the Reformed Religion, by what means we may most conveniently provide for the preservation and comfort of those distressed people. Given at our Palace at Westminster the 25. of May 1655.

Your high and mighty Lordships
good Friend,

OLIVER P.

pramium reportabimus. Sin ea in sententia perstiterit, ut apud quos nostra Religio, vel ab ipsis Evangelii primis Doctoribus tradita, per manus & incorrupte servata, vel multo ante, quam apud ceteras gentes sinceritati pristina restituta est, eos ad summam desperationem redactos, deletos funditus ac perditos velit, paratos nos esse testamur commune aliquod vobiscum ceterisque Reformatis fratribus ac sociis consilium capere, qua maximè ratione saluti atque solatio tot hominum afflictorum consulere commodissimè queamus. Dab. ex Aula nostra Westminsterii 25. die Maii, Anno 1655.

Celsarum ac prepotentium Dominatorum vestrarum bonus Amicus,

OLIVER P.

A Letter

A Letter of His Highness the Lord Protector of *England, &c.* To the Cantons of the *Swisses* professing the *Reformed Religion*, in favour of the poor *Protestants* of the *Valleys of Piemont*.

An Authentick Copy of the true Original whereof, was communicated to the Author, by the Right Honorable
Mr. *Secretary Thurloe*.

Illustrissimi Domini,

Non dubitamus quin ad aures vestras aliquanto citius quam ad nostras, illa nuper calamitas pervenerit Alpinorum hominum Religionem nostram profitentium, qui Sabaudie Ducis in fide ac ditione cum sint, sui principis Edicto patriis sedibus emigrare jussi, ni intra triduum satisdissent se Romanam Religionem suscepturos, mox armis petiti & ab exercitu Ducis sui, occisis etiam permultis, in exilium ejecti, nunc sine lare, sine tecto, nudi, spoliati, afflicti, fame & frigore moribundi, per montes desertos atque nives, cum conjugibus & liberis miserrime vagantur. Multo est minus cur dubitemus quin hac, ut primum vobis nunciati sunt, pari atque nos tantarum miseriarum sensu, eoque forsasse graviore, quod illorum finibus proprios estis, dolore affecerint, vestrum enim in primis orthodoxae fidei studium egregium, summamque in ea, cum retinenda constantiam, tum defendenda fortitudinem, abunde novimus. Cum

Most noble Lords,

AS We doubt not, but the late Calamity of those People in the Alps who are of the same Profession in Religion with our selves, is come sooner to your knowledg than to ours, who being under the Dominion of the Duke of *Savoy*, were required by an Edict of his, to forsake their native Countrey, in case they would not within three days give assurance of their embracing the *Roman* Religion. And soon after were assaulted by force of Arms, many slain, and others driven into banishment, and do now miserably wander with their Wives and Children over desert and snowy Mountains without house or shelter, in want and nakedness, ready to die of cold and hunger: so we have far less cause to doubt but that you, so soon as the report of these things came to your ears, were affected with the same sense that we are, of so great calamity; and perhaps with so much the more sad apprehension of their misery, by how much you are nearer to them than we are; for, we very well know your singular zeal to the orthodox faith, together with your great constancy in retaining, and your fortitude in defending the profession thereof. Seeing therefore by

the most intimate communion of Religion, you, together with us, are Brethren or rather one Body with these afflicted men. Of which Body no member can suffer without the sense, pain, detriment, and danger of the rest of the fellow-members. We thought good to write unto you, and to signifie how much we judged it the concernment of us all to help and comfort our exiled and disconsolate Brethren, by such means as shall be thought proper and convenient; and thereby to provide, not onely for the removal of their present evils, but also to prevent their further growth, or any danger which may happen to us all by the example and consequence of this action. Hereupon we have written Letters to the Duke of Savoy, wherein we have intreated him, that of his clemency he would deal more gently with his faithfull Subjects, and restore them (being now almost undone) to their Estates and native countreys. We hope that he will be intreated by our, or rather by the joynt intreaties of us all, and that he will readily grant what we so earnestly desire. But if he shall appear otherwise minded, we are ready to advise with you about such means as may be most conducing to the redress and relief of these poor innocent men, and our dear Brethren in Christ, who groan under so many injuries and oppressions, and which may preserve them from a most certain and causeless destruction, whose safety and preservation, according to your wonted piety, doth (we are confident) ly very near upon your hearts. Given at our Palace at Westminster the 25. of May, 1655.

Your Lordships good Friend

OLIVER P.

itaque Religionis ætiffima commurione fratres, vel potius unum corpus, cum his miseris, vos pariter nobiscum sitis, cujus membrum nullum affigi sine sensu, sine dolore, sine detrimento atque periculo reliquorum potest, scribendum ad vos hac de re & significandum censuimus, quanti nostrum omnium interesse arbitremur, ut fratres nostros ejetos atque inopes communi ope atque auxilio, eaque ratione qua commodissima & maximè idonea reperietur, juvemus & consolemur; nec eorum tantummodo malis & miseriis removendis, verùm etiam nequid serpat latius, nequid periculi ex improbaq; eventu, vel nobis omnibus creari possit, maturè prospiciamus. Literas nos quidem ad Sabaudia Ducem scripsimus, quibus, uti cum subditis suis fidelissimis pro clementia sua lenius agat, eosque jam propè perditos suis sedibus ac bonis restituat vehementer petivimus. Et his quidem nostris, vel nostrum potius omnium conjunctis precibus exoratum iri Principem serenissimum, quodque ob eo tanto opere petivimus, facile concessurum speramus, sin illi in mentem secus venerit communicare vobiscum consilia parati sumus, qua potissimum ratione oppressos tot injuriis atque vexatos innocuos homines, nobisque dilectos in Christo fratres sublevare atque erigere, & ab interitu certissimo atque indignissimo conservare possimus. Quorum salutem atq; incolumitatem pro vestra pietate vobis quam maximè cordi esse confido. Dab. ex Anla nostra Westmonasterii 25. die Maii Anno 1655.

*Illustrissimarum Dominationum
vestrarum bonus Amicus.*

OLIVER P.

CHAP.

C H A P. IV.

Mr. Morland's Negotiation in quality of his Highness Envoy to the King of France, and Duke of Savoy, in the year 1655.

UPon the three and twentieth of *May*, in the year 1655. *Samuel Morland* Esq; received Orders to prepare himself, in order to the carrying a Message from his Highness to the Duke of *Savoy*, to intreat him to recall that merciless Edict or Order of *Gastaldo*, and to restore the remnant of his poor distressed Subjects to their ancient Liberties and Habitations; as likewise in his way to deliver a Letter from his Highness to the King of *France*, to sollicite his Majesty to employ his power and interest with the Duke for the same end and purpose.

In obedience to this Command, the said *Mr. Morland* set out from *London* upon the six and twentieth of *May*, 1655. and on the first of *June* he arrived at *La Fere*, where the King and the Court of *France* were then residing; immediately upon his arrival, he according to his Instructions delivered the following Letter from his Highness the Lord *Protector* to the King of *France*.

Translate

Translate of a Letter from his Highness the *Lord Protector* of *England, &c.* To the King of *France*, in favour of the poor distressed *Protestants* in the Valleys of *Piemont*.

An authentick Copy of the true Original whereof was communicated to the Authour by the Right Honourable *Mr. Secretary Thurloe*.

Most Serene King,
THe lamentable Complaints which have been brought unto us from those poor distressed people, which inhabit, and who profess the Reformed Religion in *Lucerna, Angrogna*, and other Valleys, within the Dominions of the Duke of *Savoy*, who have of late been most cruelly massacred, as also the frequent sad tidings that we have received concerning the plundering and exiling of others, have drawn these Letters from us unto your Majesty, especially seeing we have also been informed (but how truly, as yet we know not) that this Massacre has been acted partly by some Troops of yours, which had joyned themselves with other Forces belonging to the Duke of *Savoy*. But we have been very loth to give any belief to these things, seeing it cannot be thought agreeable to the purposes and proceedings either of good Princes, or of your Majesties most prudent Ancestours, who conceived it to be chiefly both their own interest, and also very much conducing to the peace of their Kingdom, and of all *Christendom*, that their Subjects professing that Religion, should be permitted to live in

Serenissime Rex,
PErлатi ad nos gemitus miserrimorum hominum *Lucernam, Angrognam, nec non alias in ditione Ducis Sabaudia valles incolentium, & Reformatam Religionem profitentium, quorum facta cades cruentissima nuper sunt, deque caterorum direptione atque exilio tristissimi crebro Nuntii, has ad Majestatem vestram Literas à nobis expresserunt, præsertim cum nunciatum quoque nobis sit (quàm verè nondum satis cognovimus) partim à cohortibus quibusdam vestris quæ cum aliis Allobrogum Ducis copiis se conjunxerant, stragem hanc esse editam. Quod tamen haud temerè crediderimus, cum neque bonorum Principum, nec prudentissimorum Majestatis vestre Majorum institutis consentaneum esse videatur, qui & sua in primis interesse, & ad pacem Regni sui, Reique totius Christiane, quàm maxime conducere arbitrati sum, uti subditos suos eam Religionem colentes sub imperio suo ac patrocinio inviolatos, atque incolumes esse sinerent, quæ illi clemen-*

tia Regum suorum permoti præclaram sæpe operam, & pace & bello suis Regibus navarunt. Quod idem Allobrogum quoque ducibus persuasit, uti subiectos sibi Alpinarum Vallium in celas eadem benignitate tractarent, qui & vicissim sui Principis ad obsequium promptissimi, neque vitæ, neque fortunis propriis unquam pepercere. Nobis autem dubium non est, quin Majestati vestra ea necessitudo cum Sabaudie Duce intercedat, eaque auctoritas apud eum sit, ut intercessione vestra, ac propensa voluntatis significatione, pax istis miseris, reditusque in patriam, & libertas pristina impetrari facillimè possit. Quod factum & Majestati vestra dignum erit, & à prudentia atque exemplo serenissimorum Majorum vestrorum non alienum, neque solum animos vestrorum subditorum, nequid sibi unquam ejusmodi metuant, magnopere confirmaverit, sed federatos etiam vestros atque socios, qui eandem Religionem sequuntur, observantia longè majore ac benevolentia Majestati vestra devinxerit. Ad nos quod attinet, quicquid in hoc genere, vel vestris concedetur, vel aliorum subditis vestra causa impetrabitur, id nobis non minus gratum, imo gratius profectè & antiquius erit emolumento quovis alio atque commodo, ex iis quæ ab amicitia Majestatis vestræ haud pauca nobis pollicemur. Dab. ex Aula nostra Westmonasterii 25. Maii 1655.

OLIVER. P.

safety, and free from injury under their government and protection; who being obliged by this clemency of their Kings, have often times performed eminent service for their Sovereigns both in Peace and War. Upon the same consideration also, the Dukes of Savoy have been induced to treat their Subjects, which inhabit the Valleys of the Alps, with the same favour; who also being very ready upon occasion for the service of their Prince, have not at any time spared either their lives or fortunes. Now we do not doubt but that your Majesty hath such an Interest and Authority with the Duke of Savoy, that by your Intercession and signification of your good will, a Peace may very easily be procured for those poor people, with a return into their native countrey, and to their former liberty. The performance whereof will be an action worthy of your Majesty, and answerable to the prudence and example of your most serene Predecessours; and will not onely very much confirm the mindes of your Subjects, that they need not fear the like mischief any time hereafter, but also engage your Confederates and Allies, which profess the same Religion, in a far greater respect and good affection to your Majesty. As to what concerns us, what favour soever in this kinde shall be granted, either to your own Subjects, or shall, by your means, be obtained for the Subjects of others, it shall be no less acceptable to us, yea truly it will be more acceptable, and valuable, than any other profit and advantage, among those many which we promise unto our self from the friendship of your Majesty. Given at our Palace at Westminster 25. May 1655.

OLIVER. P.

Mr. *Morland* about three days after his Arrival at *La Fere*, received the King's Answer to his Highness Letter in relation to the Affairs of the Valleys, as follows.

The King of *France* to his Highness the Lord *Protector*, in Answer of his the 25. of *May* 1655.

An authentick Copy of the true Original whereof was communicated to the Authour by the Right Honourable Mr. Secretary *Thurloe*.

Monseigneur le *Protecteur*,

Dez que se fus adverty que le Duc de *Savoye* avoit pris l'occasion du passage dez troupes que s'envoyois en *Italie* pour assister le Duc de *Modene* dans l'invasion, &c.

Monseigneur le *Protecteur*,

Since I was advertised that the Duke of *Savoy* had taken an occasion, from the passage of those Troops I sent into *Italy*, for the assistance of the Duke of *Modena*, against the Invasion which the Spaniards had made upon his Countrey, to chastise (as he hath since given me to understand) the Rebellion and disobedience of some of his Subjects professing the pretended Reformed Religion, and that those People had desired me that I would permit them to put themselves under Covert from that Persecution, which they say was made against them out of hatred to the Religion they profess, I immediately dispatched away (as a testimony that I approved in no sort the Conduct or Course that was steered in the employing my Forces in a business of this nature without my Command, although it was done under pretence of making them lodg in the Valley of *Lulerna*) and sent several of my Officers towards the Duke of *Savoy* to put a stop to the Chastisement or ill usage which was said to be continued against some of them that still remained in his Countrey, and sent to the Duke of *Lediguieres*, Governour of my Province of *Dauphine*, to gather them together, and by treating them gently, to give them a sense of the effects of my protection. And now that by your Letter dated the five and twentieth of the last Moneth, I am informed that you are touched with the calamity of these poor People, I am very glad I have already prevented you in your desire, and I shall still continue my Instances with that Prince for their relief and comfort, and that he would consent to their establishment in their dwellings in the respective

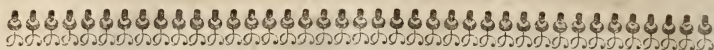
places of his Dominions, which they enjoyed by Concession from the Dukes of Savoy his Predecessours; yea, I have advanced so far, as in that case, even to be answerable for their fidelity and obedience in such sort, that I have grounds to hope, that my Mediation will not be unprofitable. As to what remains, you have well judged in this affair, not to believe that I had given any order to my Troops to do such an Execution as this was; and the truth is, there was not any appearance such a Suspition could possess the spirit of any person well informed, that I should contribute to the chastisement of any Subjects of the Duke of Savoy, Professours of the pretended Reformed Religion, and yet in the meantime give so many Marks of my good will to those of mine own Subjects who are of the same Profession, having also cause to applaud their fidelity and zeal for my service, they on their parts not omitting any occasion to give me proof thereof, even beyond all that can be imagined, and contributing in all things to the welfare and advantage of my Affairs. This is all I can say in Answer to the Letter: but yet I shall not conclude without a Request to you, that you would be assured, that upon all occasions you shall finde the esteem I have of your person, and that from the bottom of my heart, I beg of the Divine Majesty, that he would have you in his holy and divine safeguard.

LOUIS.

And underneath *D' Aumencie.*

Mr. *Morland* having received this Letter of his Majesty, and dispatcht the business for which he was sent to that Court, advanced his Journey towards *Savoy*, and upon the one and twentieth of *June* he arrived at *Rivole*, which is about eight or ten Miles on this side *Turin*, where the Duke was then with *Madame Royale*, and all the Court.

Upon his arrival at *Rivole*, he demanded Audience of his Royal Highness, according to his Orders, in quality of his Highness the Lord Protector's Envoy: the Duke accepting thereof, appointed him to repair to *Turin*, where he should be met by the Master of Ceremonies, and by him be conducted within a day or two to *Rivole*, to have his Audience. According to this Answer Mr. *Morland* went on to *Turin*. A few hours after he arrived there, the Master of Ceremonies came to his Lodging, and after a very civil Salute in the Duke his Masters name, conducted him to a certain Lodging appointed him by especial order of the Duke, where he was very nobly entertained, from whence about two days after, the said Master of Ceremonies accompanied him in the Dukes own Coach to *Rivole*, where he had his audience and spake to the Duke in the presence of *Madame Royale* his Mother, in the following terms.



Copy of Mr. Morlands Speech to the Duke of Savoy, at his first Audience, in quality of Envoy from His Highness the Lord Protector of England, in the behalf of the poor distressed Protestants in the Vallies of Piemont.

May it please your most Serene and Royal Highness,

S. R. C.

I Am sent by the most serene Prince *Oliver*, Lord Protector of the Commonwealth of England, Scotland, and Ireland, unto your Royal Highness, whom he heartily saluteth, and with a very high and singular affection of minde toward the person of your Serene Highness, wisheth you life, a long reign, and prosperous successes in all your affairs, together with the love and affections of your people: And this respect doubtless is due to your merit, whether a man consider the most noble inclination and royal extraction of your Highness, together with the High expectation which the world hath from so many most eminent vertues, or whether by perusing the Monuments of Time past, he call to minde the ancient Alliance of our Kings with the Royal family of Savoy. As for my self, though I be a young man, I confesse, and have not much experience in affairs, yet it pleased my most Serene and most gracious Master to send me, being one that is very much devoted to your Royal Highness, and a great lover of all the people of Italy, to negotiate even Matters of grand importance,

Misit me Serenissimus Dominus Oliverius Reipublicæ Angliæ, Scotiae, & Hiberniæ Protector, ad Regalem Celsitudinem vestram, cui & salutem plurimam dicit, vitamque & principatum diuturnum, prosperosque rerum omnium successus, inter plausus & vota populorum suorum, summo cum affectu animi, & singulari erga Serenitatem vestram studio, exoptat. Atque id merito quidem vestro, siue quis præclaram indolem Celsitudinis vestræ, regiamque stirpem, summam denique de tot celsissimis virtutibus expectationem omnium intueatur, siue antiquam Regum nostrorum cum familia Regia Sabaudiensî necessitudinem, evoluis rerum monumentis, memoria recolerit. Me verò, quanquam adolescentem, fateor, nec rerum satis maturum, tamen & Regiæ vestræ Celsitudini addictissimum, & totius nominis Italici studiosissimum, visum est meo Domino Serenissimo ac benignissimo, etiam magnis de rebus

mittere; siquidem res magna dicende sunt, quibus multorum salus miserorum ac spes omnis continetur; Quae in hoc tota est posita, si Regalis Vestra Celsitudinis irritatum erga se animum, omni sua fide, obedientia, humillimisque precibus lenire atque placare poterunt. Quorum inopum ad causam, quam quidem vel ipsa commiseratio meliore in facere videatur, etiam Serenissimus Protector Anglia deprecator accedit, vestramque Celsitudinem Regiam summo opere rogat atque obsecrat, uti misericordiam suam hisce pauperrimis & ejetissimis subditis suis imperire dignetur; Illis nimirum, qui radices Alpium & Valles quasdam in ditione vestra incolentes, Protestantium Religioni sua nomina dedere. Audivit enim (quod nemo Celsitudinis vestrae Regalis voluntate factum esse dixerit) miserimos illos, partim ab vestris copiis esse crudeliter occisos, partim vi expulsos, domoque Patria exturbatos, adeoque sine lare, sine tecto, inopes, omnique ope destitutos, per asperissima loca atque inhospita, montesque nivibus coopertos, cum suis conjugibus ac liberis vagari. Quid enim per hosce dies, quod genus crudelitatis inausum illis militibus, aut prae teritum fuit? summantia passim tecta, et laceri artus, & cruenta humus! Virgines post supra differt lapillis ac ruderibus utero, miserè efflarunt animas. Centenarii nonnulli senes effata aetate ac morbo clinici, in lectulis combusti! Infantum alii

for so those affairs are to be called, wherein the safety of many poor distressed people, and all their hope, is comprehended; which indeed consisteth wholly in this, if so be that by all their loyalty, obedience, and most humble Petitions, they may be able to mollifie and appease the minde of your Royal Highness, which hath been provoked against them. In the behalf of these poor people, whose Cause truly, even commiseration it self may seem to make the more excusable, the most Serene Protector of England is also become an Intercessor, and he most earnestly entreateth and beseecheth your R. H. that you would be pleased to extend your mercy to these your very poor subjects & most disconsolate Out-casts; I mean those, who inhabiting beneath the Alps, and certain Valleys under your Dominion, are Professors of the Protestant Religion. For, he hath been informed (which no man can say was done by the will of your H.) that part of those most miserable people, have been cruelly massacred by your forces, part driven out by violence, and forced to leave their native habitations, and so without house or shelter, poor, and destitute of all relief, do wander up and down with their wives and children, in craggy and uninhabited places, and Mountains covered with snow. Now what, or what manner of cruelty have not those soldiers of late dared to act, or hath been omitted by them? Oh the fired houses which are yet smoking, the torn limbs, and ground defiled with blood! Virgins being ravished, have afterwards had their wombs stuffed up with gravel and Rubbish, and in that miserable manner breathed out their last. Some men an hundred years old, decrepit with age, and bed-ridden, have been burnt in their beds. Some

infants have been dashed against the Rocks, others their throats cut, whose brains have with more than Cyclopean cruelty, being boiled and eaten by the Murderers! What need I mention more? although I could reckon up very many cruelties of the like kinde, if I were not astonished at the very thought of them. If all the Tyrants of all Times and Ages were alive again (which I would have spoken without any offence to your Highness, seeing we believe none of these things were done through any default of yours) certainly they would be ashamed when they should finde, that they had contrived nothing (in comparison of these actings) that might be reputed barbarous and inhumane. In the mean time, the Angels are surpris'd with horror! men are amazed! Heaven it self seems to be astonished with the cries of dying men, and the very earth to blush, being discoloured with the gore-bloud of so many innocent persons! Do not, O thou most high God, do not thou take that revenge which is due to so great wickednesses and horrible villainies! Let thy bloud, O Christ, wash away this bloud!

But it is not my business to make a Narrative of these things in order as they were done, or to insist any longer upon them; and that which my most Serene Master desireth of your Royal Highness, you will better understand by his Own Letters, which Letters I am commanded with all observance and due respect, to deliver to your Royal Highness; to which if your Royal Highness shall (as we very much hope) be pleased to vouchsafe a speedy answer, you will thereby very highly oblige my Lord Protector, who hath laid this thing deeply to heart, and the whole Commonwealth of England; you

saxis allisi, alii jugalati, quorum cerebrum ab intersectoribus, immanitate plusquam Cyclopea, coctum ac devoratum. Quid plura? quanquam vel plurima hujusmodi commemorare possem, nisi horreret plane animus. Si reviviscant omnes omnium temporum & aetatum Neronēs (quod sine ulla Celsitudinis Vestrae offensione dictum velim, quemadmodum & nulla ejus culpa quicquam factum esse credimus) puderet profecto eos; ut qui nihil non mire ac humanum, (ad haec facinora si spectas) excogitasse se reperirent. Interim exhorrescunt Angeli! mortales obstupescunt! Ipsum caelum morientium clamoribus attonitum esse videtur, ipsaque terra diffuso tot hominum innocuorum cruore erubescere! Noli, summe Deus, noli vindictam sumere tantis sceleribus et parricidiis debitam! Taus, Christe, sanguis eluat hunc sanguinem!

Verum haec ordine ut gesta sunt, narrare, aut iisdem diutius inhaerere, nec meum est; & quid Serenissimus meus Dominus à Celsitudine vestra Regali petat, ex ipsius Literis melius intelliges; Quas Literas Regia Vestra Celsitudini, omni cum observantia, debitoque cultu dare sum jussus; quibus si Celsitudo vestra Regalis, (id quod magnopere speramus) primo quoque tempore responsum indulgebit, & rem gratissimam Domino Protectori, qui rem alta mente reposuit, totique Reipublica Angliae fe-

cerit, & multis milibus afflictissimorum hominum, qui suo ex nutu pendent, vitam, salutem, spiritum, patriam, atque fortunas, miseratione sua, Regali sua Celsitudine dignissima, restituerit, & me tam egregie sue Clementie nuntium felicissimum summo cum gaudio, & celsissimarum virtutum suarum predicatione, devotissimum etiam in omne tempus Celsitudini sue Regali reducem in Patriam demiserit.

will also by an act of compassion most worthy of your Royal Highness, restore life, safety, spirit, Country, and estates, to many thousands of poor afflicted people, who depend upon your pleasure; and me you will dismiss back to my Native Country, with exceeding joy, and with a report of your eminent vertues, the most happy Proclaimer of your Princely Clemency, and one for ever most obliged to your Royal Highness.

When Mr. Morland had thus exprest himself to the Duke in the presence of Madame Royale, and all the Court, he presented him with His Highness the Lord Protectors Letter, a Copy whereof here follows.

A Letter

A Letter from His Highness the *Lord Protector* of the Commonwealth of *England, &c.* To the *Duke of Savoy*, in the behalf of his poor distressed Subjects professing the *Reformed Religion* in the *Valleys of Piemont.*

An Authentick Copy of the true Original whereof, was communicated to the Author, by the Right Honourable
Mr. Secretary Thurloe.

Most Serene Prince,

WE have received Letters from several places near your Dominions, whereby We are certified, That the Subjects of your Royal Highness professing the Reformed Religion, have of late, by your express Order and Command, been required, under pain of death, and confiscation of their Estates, within three dayes after the publication of that Order, to depart from and abandon their houses, dwellings, and possessions, except they would give assurance to relinquish their Religion and become Catholics within twenty days; And that when they in all humility addressed themselves to your Royal Highness, petitioning a revocation of that Edict, and that being received to former favour, they might be restored to the liberty granted them by your most Serene Predecessors, yet part of your Army fell upon them, most cruelly massacred many, imprisoned others, expelled the rest into desert places, and Mountains covered with snow, where some hundreds of Families are reduced to such extremity, that its to be feared

Serenissime Princeps,

Redita sunt nobis multis ex locis ditioni vestra finitimis litera, quibus certiores facti sumus, Regalis vestra Celsitudinis subditis reformatam Religionem profitentibus, vestro Edicto atque auctoritate Imperatum nuper esse, uti triduo quam hoc edictum promulgatum erit, suis sedibus atque agris excedant, pœna capitis & fortunarum omnium amissione proposita, nisi fidem fecerint, se derelicta Religione sua intra dies viginti Catholicam Religionem complexuros: Cumque se supplices ad Celsitudinem vestram contulissent, petentes uti Edictum illud revocetur, utque ipsi pristinam in gratiam recepti, concessa a Serenissimis majoribus vestris libertati restituantur, partem tamen exercitus vestri in eos impetum fecisse, multos crudelissimè trucidasse, alios vinculis mandasse, reliquos in deserta loca, montesque nivibus coopertos expulisse, ubi familiarum aliquot centuriæ eo loci rediguntur, ut sit metuendum ne frigore,

they will all miserably perish in a short time with hunger and cold. When an Account of these things was brought to Us, truly We could not but be moved with extreme sorrow & compassion, upon the news of so great a calamity befall this most miserable people. And seeing We acknowledge that We are not onely in respect of humanity, but through communion of the same Religion, and so by a brotherly relation wholly conjoynd and concerned with them, We conceived that We could not either satisfie Our self, or answer Our duty towards God, or the bond of brotherly Love and Charity, or the Profession of the same Religion, if being touched with a sence of sorrow in this calamity and misery of Our Brethren, We should not also use all Our endeavour, so far as in us lieth, to remove their so many unexpected miseries; Therefore, We in the first place, most earnestly desire and entreat of your Highness, that you would be pleased to call to minde and consider the Acts and Ordinances of your most serene Predecessors, and the Liberty by them granted time out of minde, and confirmed to their Subjects of the Valleys; In the granting and confirming whereof, as they did that which questionless is of it self most pleasing to God, who intended, that the Law and Liberty of Conscience should remain onely in his own power, so it is not to be doubted, but that they had also a respect to the merits of their Subjects, whom they had found valiant and most faithfull in War, and always obedient in time of Peace: And as your serene Highness hath exactly followed the steps of your Ancestors, in all other things that have been both graciously and gloriously performed by them, so We beseech you again and again, that you

& fame brevi sunt misere omnes periturae. Hæc cum ad nos perlata essent, haud sanè potuimus, quin hujus afflictissimi Populi tanta calamitate audita, summo dolore ac miseratione commoveremur. Cùm autem non humanitatis medo sed ejusdem Religionis communiõne, adeoque fraterna penitus necessitudine cum iis conjunctos nos esse fateamur, satisfieri à nobis, neque nostro erga Deum officio, neque fraterni caritati, neque religionis ejusdem Professioni posse existimavimus, si in hac fratrum nostrorum calamitate ac miseria, sub sensu doloris afficeremur, nisi etiam ad sublevanda eorum tot mala inopinata, quantum in nobis est situm, omnem operam nostram conferamus; Itaq; a vestra imprimis Celsitudine majorem in modum enixè petimus & obtestamur, ut ad instituta serenissimorum majorum suorum, concessamque ab iis omni tempore & confirmatam subditis suis Vallensibus libertatem velit animimum referre; In qua concedenda atque confirmanda, quemadmodum id præstituerunt, quòd Deo per se gratissimum procul dubio est, qui conscientia jus inviolabile, ac potestatem penes se unum esse voluit, ita dubium non est quin subditorum etiam suorum meritam rationem habuerint, quos & in bello strenuos ac fidelissimos, & in pace dicto semper audientes experti fuissent; Utique serenitas vestra in cæteris omnibus & benignè & gloriosè factis Avorum suorum vestigiis optimè insistit, ita in hoc nolit ab iisdem discedere, etiam atque etiam obsecramus; sed & hoc edictum,

would not depart from them in this, but that you would abrogate this Edict, or any other that hath been made for the disquieting of your Subjects, upon the account of the Reformed Religion; that you would restore them to their Native habitations and estates; that you would confirm to them their ancient Rights and former Liberty, cause reparation to be made of damages, and take such order that an end may be put to their vexations. Which if your Royal Highness shall grant, you will do a thing acceptable to God, comfort and revive those miserable and distressed people, and give satisfaction and content to all your Neighbours professing the Reformed Religion, especially to Our self, who shall esteem your favour and clemency towards them, as the effect and fruit of Our mediation; which will oblige Us to make all returns of good Offices, and be a means not only to lay a foundation of a good correspondency and friendship, but also to encrease it, between this Commonwealth and your Dominions. And this We promise Our self from your justice and clemency: Whereunto We desire God to encline your heart and minde; and so we heartily pray, that he would confer on you and your people Peace and Truth, and prosperous successes in all your affairs. Given at our Palace of Westminster 25. May, 1655.

Oliver P.

Et si quod aliud in quietandis reformatæ Religionis causa subditis suis rogatum sit, uti abroget; ipsos patriis sedibus atque bonis restituat, concessa jura, ac libertatem pristinam ratam iis faciat, accepta damna sarciri, & eorum vexationibus finem imponi jubeat; Quod si fecerit Regalis Celsitudo vestra, & rem Deo acceptissimam fecerit; miseros illos & calamitosos erexerit & recreaverit, & a suis omnibus vicinis, quotquot reformatam Religionem colunt, maximam gratiam inierit, nobisque potissimum, qui vestram in illos benignitatem atque clementiam obtestationis nostræ fructum arbitrabimur. Quod & ad omnes Officiorum reddendas vices nos obligaverit, nec stabiliendæ solùm, verùm etiam augendæ inter hanc Rempublicam vestramque ditionem necessitudinis & Amicitia fundamenta firmissima jecerit, neque verò hoc minus ab justitia vestra & moderatione animi nobis pollicemur. Quam in partem Deum Opt. Max. Oramus uti mentem vestram & cogitationes flectat, vobisque aded vestroque Populo pacem ac veritatem, & successus rerum omnium felices ex animo precamur. Dab. ex Aula Nostra Westmonasterii 25 Maii, Anno 1655.

Oliver P.

After

After Mr. *Morland* had made an end of speaking, and delivered this Letter into the hands of the Duke, his Mother *Madame Royale* told him, that *as on the one side she could not but extremely applaud the singular charity and goodness of his Highness the Lord Protector towards their Subjects, whose condition had been represented to him so exceeding sad and lamentable, as she perceived by that Discourse of his, so on the other side she could not but extremely admire, that the malice of men should ever proceed so far, as to cloath such fatherlike and tender chastisements of their most rebellious and insolent Subjects, with so black and ugly a Character, to render them thereby odious to all neighbouring Princes and States, with whom they so much desired to keep a good understanding and freindship, especially with so great and powerfull a Prince as his Highness the Lord Protector; and withall, she did not doubt, but that when he should be particularly and clearly informed of the truth of all passages, he would be so fully satisfied with the Dukes proceedings, that he would not give the least countenance to those his disobedient Subjects. But however, for his Highness sake, they would not onely freely pardon their rebellious Subjects for those so hainous crimes which they had committed, but also would accord to them such Privileges and graces, as could not but give the Lord Protector a sufficient evidence how great a respect they bare both to his Person and Mediation.*

After this, Mr. *Morland* was accompanied back to *Turin* by the Master of Ceremonies, according to the special Order of the Duke, where he was entertained with all the outward demonstrations of civility and respect imaginable during the time of his abode in that place.

Within a few days after his first Audience, he was visited by *Marchio a Santo Thoma* the chief Secretary of State, who communicated to him some *Latin Papers*, which were the very same with the Duke of *Savoy's Factum and Reasons*, which are inserted in the third Book of this History in the *Italian Tongue*, excepting some few Additions and Alterations, and that those first Pieces were not couched in altogether so exact a method, as these last are. These Papers the said Secretary took the pains to reade over himself to Mr. *Morland*, making large Comments upon each Article as he went, and at the end a long Exhortation to Mr. *Morland*, to give a favourable Relation of all the Duke his Master's proceedings.

When Mr. *Morland* had heard all that the Secretary would say, he told him, that notwithstanding all that he had either seen in those Papers, or heard from his mouth, there were very many difficulties which appeared to him not easie to be answered; and though he had no Instructions to enter into any Treaty concerning this Affair, yet if the *Marques* were pleased to leave the Papers in his hands for a few days, he should make such Animadversions upon several of the Articles therein contained as those Informations he had received from others would enable him, to the end that *Contraria juxta se posita magis elucescerent.*

To this the *Marques* replied, that he would take the Papers with him at that present, because they were not fairly written, and within two or three days he would send them in a more legible character; which accordingly he did, inclosing them in the following Letter.

A Copy of a Letter from the Marquess a Sancto Thoma
chief Secretary of State, to Samuel Morland Esq;
his Highness Envoy to the Duke of Savoy.

The true Original whereof is to be seen in the publick
Library of the famous Univerfity of Cambridg.

Illuftriffime Domine,

TRanfmitto Dominationi veftra duas fcripturas, unam fcilicet quæ
continet veram, & exactam rerum geftarum in Vallibus Lucernen-
fibus relationem, & alteram quæ Edicti nuper à Domino Auditore Gafialdo
promulgati demonftrat equitatem, & iuftitiam. Superelt alia tertia Scri-
ptura brevior, quæ quasdam annotationes generales continet fuper præmi-
ffis duabus, quam hodie Illuftriffima Dominatio veftra habebit. Interea eam
rogatum velim, ut dilationem miffionis excufet, ficut & characterem, for-
fitan non fatis concinnum, fi quid verò in iftis fcripturis repererit F. D. V.
quod egeat majori interpretatione, id pro fua humanitate mihi fignificabit,
& refponfo meo omnem enucleabo difficultatem. Eidem interim facilita-
tem omnem toto cordis affectu auguror. Ex caftro Ripularum die 10.
Julii 1655.

Illuftriffima Dominationis veftra

Addictiffimus Servus.

Marchio à Sancto Thoma.

Mr. Morland upon the receipt of this Letter and the inclofed Papers
(which were, as is abovefaid, no other than the firft and rude draught
of the Court of Savoy's *Faétum* and Reafons, &c. which are inferted
in the third Book of this Hiftory) immediately drew up fhort Animad-
verfions upon all the Articles of moment by the help of thofe Papers
of Intelligence which he had received before and foon after his arrival
at Turin. Thefe Animadverfions (which it's altogether needlefs to re-
peat, they being virtually comprised in thofe general Animadverfions
of fome knowing Friends of the Proteftants, which are at large fet
down by way of Answer to the Court of Savoy's *Faétum* and Reafons)
Mr. Morland fent to the faid Secretary of State inclofed in the
following Letter. Copy

Copy of a Letter from *Samuel Morland* Esq; his Highness
 Envoy, &c. to *Marchio a Sancto Thoma* the chief Se-
 cretary of State. Turin, July 16 55.

Illustrissime Domine,

IN evolvendis revolvendisque Chartis aliquot in causa Protestantium scri-
 ptis occurrebant nonnulla, quæ mihi videbantur, modò in Ordinem di-
 gesta, ad unumquemque pene articulum, in chartis Illustrissimæ Domina-
 tionis vestræ comprehensum responsionis accommodari posse. Quamobrem me-
 cum statui, quo melius elucescat veritas, atque etiam serenissimo Protectori
 Angliæ satisfactum sit in omnibus, summa tamen cum observantia, debi-
 tique cultu Celsitudinis suæ Regalis, eadem Illustrissimo Domino examinan-
 da exhibere. Quæ quidem quandoquidem Gallicè scripta sunt, nollem Latine
 vertere, ni forsan aut eadem excogitasse me suspitio sit, aut proprium &
 genuinum alicujus vocabuli sensum videar immutasse, aut denique, quod
 magis iniquum judicetur, adversis partibus plus nimio favere. Verum nec
 meum est his de rebus disceptare, nec argumentis pugnare, hoc unicum hu-
 millimis precibus etiam atque etiam exoratum venio Celsitudinem suam re-
 galem, uti quid & quantum hisce miserrimis & afflictissimis subditis suis in
 gratiam serenissimi Protectoris, concessura sit, mihi prævio quoque tempore
 communicatum veliit

Ex hospitio meo Taurini

Illustrissimæ Dominationis vestræ

Julii 1655.

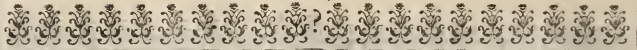
Servo obsequentissimo,

SAM. MORLAND.

About four days after this, the said Marquês sent me his Reply to
 those Annotations I had before sent him, inclosed in the following
 Letter.

Eeee 2.

Copy



Copy of a second Letter from the Marquess a Sancto Thoma,
chief Secretary of State to Samuel Morland Esq; his
Highness Envoy to the Duke of Savoy.

The true Original whereof is to be seen in the publick
Library of the famous University of Cambridg.

Illustrissime Domine,

Hoc prodeuntis in hostes exercitus tempore, multiplicatis ut assolet nego-
gotiis, responsum ad annotationes suas ex libellis seu chartis Reformatorum que passim circumferuntur collectas, missionem per aliquot dies differre coactus sum. Quae quidem annotationes sicut nulla rationis & veritatis firmitate fulciuntur, ex se corrunt, & ideo mihi facilius fuit respondere quam si novum aliquod argumentum, ab ingenii acumine & perspicacitate Illustrissimae Dominationis vestrae in hac re prodisset. Unde illam de eorum que adduco fide & veritate persuasam iri omnino crediderim: quem admodum & letam de summâ Regiarum Celsitudinum clementiâ, que ad subditos Rebelles benignos oculos vertere non dedignatur, serenissimi Protectoris Angliæ gratiâ. Quarum indulgentiam quanto citius probatûri sunt in Tractatu Christianissimæ Majestatis nomine ab Excellentissimo Domino de Servien ejus Oratore, inito, & jamjam perficiendo. Et hoc Illustrissimæ Dominationi vestrae significandum duxi, que parum gaudii non habebit, præstata à se apud regias Celsitudines, nomine serenissimi Protectoris, officia, non sine optato eventu extitisse. Eidem interim confirmatum velim Regias Celsitudines majorem indes de suis meritis æstimationem facere, meque in primis ei omni observantia & obsequii genere devinctum. Dat. in Castro Ripularum, die 17. Julii 1655.

Illustrissimæ Dominationi vestrae

Addictissimus,

Marchio à Sancto Thoma.

Now for as much as the Answer or Reply to Mr. Morland's Annotations, specified in this second Letter of the Marquess à Sancto Thoma is virtually included and comprehended in the Court of Savoy's Factum

Tum and Reasons inserted in the third Book of this History, except some sharp and angry expressions, it will be an ease to the Reader, and a civility to the Authour of them, not to insert them.

During the time of Mr. *Morland's* abode at *Turin*, he had several serious Conferences with the *French* Ambassadour Mr. *Servient*, upon the subject of the Massacre, and also that of the poor peoples ancient privileges. In one of which Conferences *M de Servient* told Mr. *Morland*, who pressed him very hard to intercede in their behalf, that he did verily believe that Emanuel Philibert had made such Concessions as were insisted on by the People, namely, in the year 1561. And that he did verily believe his Royal Highness, and Madame Royal his Mother might easily be pacified towards them, and be inclined to accord to them the same and greater Privileges than his Royal Ancestours had done, were there not some powerfull Persons in the Court, whose zeal for the Catholick Religion prompted them to make the worst Constructions and Representations of all things to their Prince. However he advised Mr. *Morland* by all means not to add fuel to the fire, but rather to endeavour to satisfie and appease his Highness the Lord Protector, by a sweet and moderate Relation of all those Proceedings.

He was also frequently visited, and very civilly used by the Jesuits and others of the Ecclesiasticks, who spared no pains to perswade him, and to make him believe, that all the Reports that had gone abroad in the World in favour of the poor People were pure Fictions and *Chimeras*, and had no foundation or colour of truth.

When Mr. *Morland* had remained in *Turin* his time appointed, he pressed for his Dispatch, which was accordingly granted him; and having taken his leave of the Duke in a second Audience, and received his Answer to his Highness the Lord Protector's Letter, he set out of *Turin* upon the 19. of July 1655. towards *Geneva*, whither he was commanded to repair by his Highness Order. The Dukes Answer to his Highness Letter is as followeth.

A Letter

A Letter of the Duke of Savoy to his Highness the Lord Protector of *England*, ^{to} July 1655. in answer to his of the 25. May, 1655. old Style.

An Authentick Copy of the true Original whereof, was communicated to the Author, during his abode at *Turin*, by *Marchio a Sancto Thoma* chief Secretary of State.

Most Serene, &c.

WE have received a Letter from your most serene Highness of the 23. of *May*, sent to me by Mr. *Morland*, touching the Rebellion of our Subjects that profess the pretended Reformed Religion, by which we have not without admiration understood, that many things have been brought to your Highness ear, which are no less contrary to truth than to that great justice and clemency which we have always used to those Rebels, and directly opposite to that singular benignity, whereby, not as a Prince justly stirred up by the rebellious contumacy of his Subjects, and provoked by their petulant and audacious behaviour, but like a loving Father we have chastised them more mildly than they deserved, that so we might recall those who are gone astray, into the straight path of obedience, and reduce this stubborn People unto that fidelity & duty, which they owe to us their Sovereign, by the Laws both of God and Man. Wherefore we have thought it necessary, both by word of mouth, and by writing to give a good account of all things to the said Mr. *Morland*, who with utmost care and diligence (as his manner is) hath endeavoured to finde out the causes of

Serenissime Domine,

Accepi literas à serenissima Celsitudine vestra per D. Morlandum ad me transmissas 7. Kal. Junii super suscitata meorum subditorum prætensam reformatam Religionem profitentium rebellionem, conscriptas; ex quibus non sine admiratione cognovi, vestrae Celsitudini delata fuisse gesta quamplurima, non minus veritati, quam summae equitati & clementiae, quae rebellibus semper indulsit contraria, singularique benignitati per opposita, qua non ut Princeps rebelante subditorum contumacia justè commotus, ac eorundem in omne facinus projecta protervia petulantissimè lacesitus, sed amantis instar parentis in eos mitius quàm par fuerat animadvertere satégi, ut devios & aberrantes animos ad rectum obedientiae tramitem revocarem, ac ex divinarum & humanarum legum praescripto refractarios ad eam quam debent Principi suo fidelitatem, et obsequium perducerem. Quapropter operae pretium duxi & verbo & scripto praesatum D. Morlandum jam omni cura, diligentia, & sedulitate ad investigandas rerum causas & successuum veritatem inten-

tum, ut assolet, de omnibus certiozem facere, ut per eum facilius ac sincerius vestra Celsitudini cuncta innotescant, quibus sine fuco ab ea cognitis, ac prudenter equitate gestorum expensa, futurum iri non dubito quin vestra Celsitudini plane non probentur, & altissimus pariter oboriatur stupor, dum in vallibus istis subditos extitisse deprehendet qui deterrima rebellantis vecordia, contumacisque immanitatis monstra videri potuerint, eo presertim nomine, quod continuatis benevolentia argumentis, non modo Majores meos, sed etiam Regiam Parentem olim Producem, & me in presenti regnantem experti fuerint erga se unice clementes, prodigique munificos; & quamvis erga eos utpotè de me, de conterraneis ac Pedemontana Regione pessime meritis, nulla omnino clementia jure optimo exercenda foret, maxime cum in dies pervicaciores effecti, parvisque ducentes que pro eis fiebant à D. Morlando officia, etiam post ejus adventum omnem in modum in obediens subditos servierunt, attamen ut omnibus clarissime patefcat quanti apud me ponderis, ac virtutis fuerint exposita mihi vestra Celsitudinis pro Rebellibus officia, meam eò redigi patiar clementiam, ut satis ipsius factum votis, subditis rebellibus vallis Lucerna, S. Martini & Perosa veniam hujus ultimæ rebellionis indulgeam, sine ulla delictorum & personarum exceptione, quamvis sint proscriptæ, & ad Catalogum majorem redactæ. Quæ quidem venia omnino insolita est, dum viget ubique Terrarum consuetudo contraria, quæ rebellionis auctores, & fautores ab omni gratia excludit. Iisdem subditis liberum Religionis exercitium intra con-

things and the truth of what hath happened, that by him your Highness may be informed of all things the more readily and sincerely, which being really made known unto you, and the equity of things done being prudently considered, we are persuaded your Highness will not in any wise approve of them, but be much astonished, when you shall finde that our Subjects in those Va'leys ought justly to be esteemed highly guilty of Rebellion, contumacy, and inhumanity, especially because they have particularly and largely received so many favours and fruits of clemency, not onely from our Ancestours, and my late Father, but also from us who at present reign. And although no clemency at all ought to be shewn them, they having disoblighd us, their Neighbours, and all Piemont, and chiefly because they grow rebellious every day more and more, and make light of the good offices that have been done for them by Mr. Morland, yea moreover have since his residence here dealt most cruelly with our obedient Subjects; nevertheless that all the World may see how much power and force your Highness Intercession for those Rebels hath upon us, we are content to suffer our clemency to extend so far as to satisfie you in what you desire, and shall pardon those our rebellious Subjects of *Luserna, S. Martin, and Perouse*, for their late Rebellion, without any exception of crimes or persons, although they have been already prescribed, and put into the grand Catalogue, which Pardon truly is altogether without Precedent, seeing that throughout the whole World there is a contrary custome, whereby the Authours and Fomenters of Rebellion are excluded from all grace. We shall likewise permit to our said Subjects a
free

free exercise of Religion within the usual Limits, confirming unto them all the Privileges, Favours, and Concessions which they enjoyed in the times of our most serene Father and Grand-father of happy memory; and we will remit all the Goods and Estates that are confiscated within the said Limits, and which are fallen to us for high Treason, and many other Crimes committed; neither will we impose any Burden, or demand the Expences of the War, although in times past, in like cases and for much lesser Crimes our most serene Predecessours have done otherwise; and as for those estates that lie in prohibited places, which are confiscated upon a double account, as well because of the acquisition and retention of them contrary to our Edicts, as in regard of this Rebellion, we have not thought fit to take the Forfeiture of them, but have been willing for your Highness sake to let them be converted to the profit of the said Subjects, and have permitted them to sell them or change them for other, provided they contain themselves within the Limits tolerated, according to the form of the said Concessions. And truly we conceive, that greater favour could not have been shewn our said Subjects, if they had presently repented of their Fault, and begged pardon, thereby deserving it, and had not studied to add wickedness to wickedness, and stirred up the indignation of their Prince by their rash and heady behaviour, and by multiplying their Crimes as they have done ever since your Highness interceded for them. But this is our hope, that by how much greater the Pardon is which we grant, so much the greater will be the love, obedience, and fidelity of the Rebels repenting of the Faults they have committed against us; and that

suctos limites permittam, omnia privilegia, gratias, & concessiones quibus usi fuerunt serenissimorum Patris, & Avii mei felicissima recordationis temporibus confirmans. Intra eosdem limites bona omnia fisco addicta meo, & ad patrimonium ob perduellionis reatum, multaque alia crimina, devoluta, cum omni multa clementer remittam, nullum imponens onus, nec repetens belli expensas, quamvis aliis aliter prateritis temporibus in simili eventu, & ob levius multo delictum serenissimi Majores mei constituerunt. Quod verò bona spectat in locis prohibitis sita, duplici titulo fisco meo addicta, tum per acquisitionem & retentionem eorum contra dispositionem edictorum, quam ex capite hujusce rebellionis, ea minime duxi fisco applicanda, sed in gratiam Celsitudinis vestrae eorundem subditorum commodo verti volui, quibus ea vendere aut permutare permisi, dummodo se intra toleratos limites continent juxta formam concessionum praedictarum. Nec putem majori gratia affici potuisse subditos eosdem, quando illicò sui pœnitivisset criminis, veniamque supplices promerereri, non verò addere sceleri scelus studivissent, nec temerario ausu indignationem sui Principis multiplicatis facinoribus provocassent, sicut ab eis etiam peractum est ab tempore intercessionis Celsitudinis vestrae. Verum enim verò ea spe ducor, ut quò major ac spectabilior fuerit venia, eò major futurus sit amor in me, obsequium ac fides rebellium patrata flagitia detrectantium. Usque

vestra Celsitudo benevolentiam suis in literis erga me luculenter expressam in posterum inde magis foveat, nec non arctiora indies amicitia vincula reddat, quibus retroactis temporibus Angliæ Regnum, Sabaudiaque status mutuò colligata fuerunt. Dum denique in eam faciliè sententiam adducor, futurum videlicet ut insignis veneratio quæ mirificas ipsius animi dotes, singularem prudentiam, & heroicam virtutem toto jam orbe celeberrimam prosequor, mutua mihi honoris argumenta pro sua generositate plane conciliet. Vestra Celsitudini summam auspicio felicitatem. Ex Castro meo Ripularum, die 20. Julii 1655.

C. EMANUEL.

your Highness will for the future preserve and maintain that good will which you have largely expressed in your Letter towards us; and that you will daily more and more strengthen those Bonds of Amity by which in times past the Kingdom of England, and the State of Savoy have been nearly allied to each other. Lastly, we are easily induced to believe, that the high esteem which we have of your admirable endowments of minde, singular prudence, and heroick virtues, most celebrated throughout the whole World, will, according to your generosity, procure a return of reciprocal Arguments of Respect and Honour. We wish your Highness all happiness. From our Castle of Rivola 20. July 1655.

C. EMANUEL.

Ffff

CHAP.



C H A P. V.

A brief Account of the notable and famous Collection in England, Wales, and Ireland, for the Relief of the poor distressed Protestants in the Valleys of Piemont, in the Year 1655.

Soon after the Departure of the said Mr. *Morland* out of *England* towards the Duke of *Savoy*, his Highness the Lord *Protector* being not satisfied with saying to those that were naked and destitute of daily Food, *Be ye warm, and be ye filled, without the actual giving, them those things which were needfull to the Body*, did forthwith publish a Declaration, expressing his earnest desire, that the good People under his Dominions might be grieved with the *Afflictions* of *Joseph*, and might be stirred up to a free and liberal *Contribution* towards the succour and support of their poor distressed Brethren; to which also he encouraged them by his own princely Example, casting into the Treasury no less than two thousand pounds *Sterling* upon his own private Account.

Now that the *Christian* Reader may be fully satisfied that all these pious Inclinations of his Highness had their blessed effects, both upon the hearts and spirits of his Subjects, and likewise that the Money thus collected had its real extent to the poor People, for whom it was intended, in feeding the hungry, clothing the naked, and relieving the sick amongst them, he is desired to peruse the following Extract of a large and distinct Account, which was not long since printed and published by special Order of his Highness and the *Council*.



A Narrative published by the special Order of his Highness the Lord *Protector*, and his *Council*, for the better Satisfaction of all those who have already contributed towards the Relief of the poor Protestants of the Valleys of *Piemont*, and for the Encouragement of those who are yet behinde, to the performance of so good and charitable a Work.

HIS Highness the Lord *Protector* having received Intelligence about the Moneth of May, in the Year of our Lord 1655. that many hundreds of the poor Protestants in the Valleys of *Piemont* (otherwise known by the name of *Waldenses*) within the Territories of the Duke of *Savoy*, were most cruelly massacred by a *Popish* party; and having upon his spirit a deep sense of their Calamities, which were occasioned by the faithfull Adherence to the Profession of the Reformed Religion, was pleased, not onely to mediate by most pathetick Letters in their behalf, to the King of *France*, and Duke of *Savoy*, but did also seriously invite the People of this Nation to seek the Lord by Prayer and Humiliation in reference to their then sad condition, and future Relief: and from a confidence that the good People of this Nation would be sensibly touched with the Afflictions of *Joseph*, and in that day of their Brethrens trouble, manifest a suitable Resentment of, and sympathizing with the Sufferings of their fellow members, professing the same Faith and Religion with themselves, did forthwith publish a Declaration, expressing his earnest desire, that the People might be stirred up to a free and liberal Contribution towards their Succour and Support: For the Management of which Collection, certain Instructions were also agreed upon, and annexed to the said Declaration: And for the more effectual promoting of the Work, his Highness appointed a Committee, consisting of persons of known Honour, Fidelity and Integrity, to consider and advise from time to time how the Moneys that should be thereupon raised, might be employed with most advantage and certainty for the Supply of those poor distressed Members of *Christ*, according to the true Intention of the Givers; amongst whom likewise there were two select Persons of very considerable Estate and Reputation, appointed to be Treasurers for the receiving in the said Moneys, whose names, together with the number and names of the Committee aforesaid, for the better satisfaction of the Reader are here inserted, viz.

Lords of his Highness most Honourable Privy Council.

Lord Commissioner Fiennes.	General Montagu.
Earl of Mulgrave.	Colonel Sydenham.
Lord Fleetwood.	Lord Strickland.
Lord Viscount Lisle.	Major General Skippon.
Sir Gilbert Pickering.	Colonel Philip Jones.
Sir Charls Wolfley.	Mr. Rouse.
General Disbrow.	Mr. Secretary Thurloe.

Other Lords and Gentlemen.

Lord Richard Cromwel.	Sir Gilbert Gerrard Baronet.
Lord Lambert.	Sir John Trevor Knight.
Lord Chief Justice Glynn.	John Crew Esq;
Lord Chief Justice St. John.	Major William Packer.
Lord Whitlock.	Colonel John Bright.
William Steel Lord Chancellour of Ireland.	Colonel William Purefoy.
Lord Widdrington.	Colonel Tobias Bridge.
William Pierpoint Esq;	Colonel John Bridges.
	Edward Cresset Esq;

Ministers.

Mr. Philip Nye.	Mr. William Jenkins.
M. Edmund Calamy.	Mr. Peter Sterry.
Mr. Joseph Caryl.	Mr. Daniel Dike.
Mr. Nicholas Lockier.	Mr. Thomas Harrison.

Treasurers } Sir Thomas Vyner. } Knights and Aldermen of
 } Sir Christopher Pack. } London.

Neither was this his Highness Christian care and tenderness left unanswered by the open hearts and hands of many charitable and compassionate (suls, both of this Nation and Ireland, who upon the publishing of the above said Declaration and Instructions, did most freely and chearsfully contribute towards the seasonable refreshing the bowels of their poor afflicted Brethren.

True it is, some Parishes and particular Persons of note there were, amongst whom there was at that time observed some kinde of backwardness to this good Work; (yea many there are to this very day, who do not appear within the Returns to have contributed any thing towards it) however means were also used for supplying that defect, and that by a subsequent Proclamation, which was afterwards reinforced by his Highness punctual Orders to the Justices of Peace in the severall Counties, to examine in their respective Divisions at what places no Collections had been made; and in case of Collections made, where the Money had not been sent up, and to cause a speedy Return to be made thereof; by which means, through the great goodness of God and blessing upon his Highness endeavours (though it may be justly feared that there were Defaults in some places, & the Money not to this day delivered in to the Treasurers) there were considerable Sums in a short space of time brought in, & carefully lodged in the Treasury, ready to be issued out & distributed, as there should be ways & means found for the safe conveyance thereof into the respective places, where those poor wretches had then their abode,

which

which was in the clefts of ragged rocks, and in the caves of snowy mountains.

For this very end and purpose his Highness (continuing his care for carrying on this Work) did at the same time constitute and appoint Mr. Pell (his Resident with the Protestant Cantons of Switzerland) and Mr. Morland (whom he had not long before sent as his Envoy to the King of France and Duke of Savoy, in their behalf) as his Joint-Commissioners Extraordinary for the management of this Affair beyond Sea, who were likewise furnished with suitable Instructions and Commands, to the end that by their special inspection and care, the collected Moneys might not onely be remitted from England into the Valleys, with expedition, security, and at the easiest rates; but likewise, that being thus conveyed, they might be actually distributed and laid out for the clothing of the Naked, the feeding of the Hungry, and relieving the Sick, and that with all possible equity and just proportion, having a due respect to the greatest Sufferers, and most necessitous amongst them; the which was accordingly performed by the abovesaid Mr. Pell and Mr. Morland; and the way and method which they then propounded to his Highness and the Council, being approved, things were immediately put in execution; and his Highness, upon advice from time to time with the said Committee, did order the remitting of several Sums of Money into the Valleys, through the hands first of Mr. Pell and Mr. Morland jointly, and afterwards through the hands of Mr. Morland singly (who by his Highness Order resided at Geneva for the space of one whole year, commencing from the twentieth of November 1655. for that very end) according to the several Conjunctions, and pressing Seasons of the poor Peoples necessities, as they were by him from time to time represented to his Highness and the Council.

Upon Mr. Morland's Return into England, an Account was by him tendered to the said Committee in January last, for the Moneys so remitted beyond Sea, and then a Sub-Committee was appointed to receive and examine the same (viz. Sir Thomas Vyner, Sir Christopher Pack, and Mr. Cresset) who had also power to call to their assistance any such person as they should think fit as an Auditor, for the punctual Examination and Adjusting of the said Account; which Sub-Committee did on the 21. of January last past, make Report to the said Committee, That they had perused and examined the Account, both as to the Moneys sent from hence, and that which was by him taken up there, and that upon the whole, they found it to be justly stated in the Book delivered by Mr. Morland.

Now to the end that publick notice may be given what Moneys have been received upon the said Collections, what Sums have been issued out and transmitted beyond Sea, and what yet remains in stock; And to the end that all the good People of this Common-wealth may receive full satisfaction, and be well assured that no part of the said collected Moneys either hath been, or shall hereafter be diverted from the charitable intention of the Donors, but solely employed and disposed to those very Uses to which they were originally designed, his Highness hath thought fit to appoint the publishing of the following Account.

An Abbreviate of that Accompt which was delivered in to the Right Honourable the Commissioners appointed by His Highness and the Council, for the management of the Affairs of the poor Protestants in the Valleys of Piemont, in the Moneth of November, 1657. By Sir Thomas Viner, and Sir Christopher Pack, Knights, Treasurers for receiving and issuing forth the moneys collected in England, Wales and Ireland, for their relief.

	l.	s.	d.
G iven by His Highness in particular, _____	2000	00	00
Within the Cities of London and Westminster, } _____	9384	06	11
and the Weekly Bill of Mortality, _____			
County of Middlesex 62 Parishes, _____	0950	06	01
Berkshire 127 Parishes, _____	0555	09	09
Bedfordshire 124 Parishes, _____	0282	09	07
Buckinghamshire 180 P. _____	0498	02	03
Cambridgeshire 158 P. _____	0497	02	00
Cheshire 68 P. _____	0224	02	11
Cornwal 171 Parishes, _____	0527	03	10
Cumberland 80 Parishes, _____	0145	16	03
Derbyshire 129 Parishes, _____	0236	07	10
Devonshire 417 Parishes, _____	1965	00	03
Dorsetshire 235 Parishes, _____	0901	00	07
Durham 68 Parishes, _____	0291	07	00
Essex 379 Parishes, _____	1512	17	07
Gloucestershire 144 Parishes, _____	0325	05	01
Hampshire 244 Parishes, _____	0740	09	05
Herefordshire 157 Parishes, _____	0185	11	07
Hertfordshire 127 Parishes, _____	0737	03	00
Huntingtonshire 76 Parishes, _____	0143	17	10
Kent 363 Parishes, _____	1346	18	03
Lancashire 86 Parishes, _____	0472	19	03
Leicestershire 224 Parishes, _____	0383	19	06
Lincolnshire 552 Parishes, _____	0797	09	08
Monmouthshire 101 Parishes, _____	0162	00	00
Norfolk 586 Parishes, _____	1014	01	05
Northamptonshire 280 Parishes, _____	0676	12	04
Nottinghamshire 176 Parishes, _____	0311	02	09
Northumberland 19 Parishes, _____	0317	11	06
Oxfordshire 244 Parishes, _____	0923	05	06

Rutland.

	l.	s.	d.
Rutlandshire 50 Parishes, —————	0068	00	06
Shropshire 108 Parishes, —————	0234	16	11
Somersetshire 413 Parishes, —————	1080	01	10
Staffordshire 125 Parishes, —————	0320	08	03
Suffolk 401 Parishes, —————	1184	08	00
Sussex 220 Parishes, —————	0650	10	01
Surrey 103 Parishes, —————	0723	17	05
Warwickshire 184 Parishes, —————	0495	11	03
Westmerland 37 Parishes, —————	0063	18	05
Wiltshire 276 Parishes, —————	0580	19	06
Worcestershire 103 Parishes, —————	0262	09	00
Torkshire 484 Parishes, —————	1786	14	05

WALES.

Anglesey 39 Parishes, —————	0019	06	11
Brecknock 7 Parishes, —————	0006	03	08
Cardigan 10 Parishes, —————	0010	05	09
Carmarthenshire 54 Parishes, —————	0025	16	11
Carnarvanshire 40 Parishes, —————	0022	05	05
Denbighshire 9 Parishes, —————	0027	04	08
Flinthshire 25 Parishes, —————	0058	08	08
Glamorganshire 106 Parishes, —————	0160	07	03
Merionethshire 8 Parishes, —————	0003	00	01
Montgomeryshire 16 Parishes, —————	0027	19	03
Pembrookshire 95 Parishes, —————	0057	16	01
Radnorshire 7 Parishes, —————	0001	14	04
The particular Gift of several persons, —————	1735	02	00

The total Sum of the collected Moneys, as well what
 was given by His Highness in particular, as what
 was received by the Treasurers, } 38097—07—03

Whereof paid for and towards the Relief of the said
 poor in the Valleys of Piemont.

	l.	s.	d.
BY His Highness the LORD PROTECTOR, being His free Gift, —————	02000	00	00
By Warrants upon several Bills of Exchange, —————	17700	00	00
To Mr. Morland to be paid according to Order, —————	00200	00	00
To Christiana Uldrick, —————	00100	00	00
To John Benthouse, —————	00020	00	00
To Captain Raymond, —————	00150	00	00
To Petty Charges disbursed about the same, —————	00063	17	00
Summa —————	20233	17	00
So resteth in ready money, —————	17863	10	03

Paid

Paid since this Account was made up, upon several Bills } l. s. d.
of Exchange, by Order, } 01530—00—00

So resteth in ready money but — 16333—10—03

By Sir Thomas Viner, and Sir Christopher Pack,
Treasurers.



An Extract, or Abbreviate of the Accompt delivered in to the hands of the Right Honourable Commissioners for the Valleys of Piemont, by Samuel Morland Esq; as well of the moneys that were remitted from England, to the poor Protestants of the said Valleys, before, and during the time of his residing in Geneva, in Quality of His Highness Commissioner Extraordinary, for the management of those Affairs, as of the Moneys which he remitted since his Return, by the Order of His Highness and the Council.

The Accompt of the Collected moneys for the poor Protestants of Piemont is Debtor.

P. Sterl. Shil. Pence. Liv. Turnois. Sol. Den.

Anno 1655	Ent by His Highness upon His private Account, to the poor people at the beginning of their Troubles, and remitted by Mr. Lucas Luce, at 56. d. sterl. for every French Crown of 3 Livres,	2000	00	00	025486	12	06
June 7	Gained in the remission by the Exchange upon the said 2000. l. as in fol. 98.	0001	16	03	000023	07	06
Aug. 6	Remitted by Major Chamberlain at 56. d. per Fr. Crown, fol. ib.	7500	00	00	096428	11	00
		9501	16	03	121938	11	00

Received

Received by *Samuel Morland Esq;* during his abode at *Geneva*, as His Highness Commissioner Extraordinary, for the management of those Affairs.

P. Sterl. Shil. Pence. Liv. Turnoh. Sols. Den.

1656
Feb. 27 Received of J. N. by Contract, as in fol 101. made good by the Treasurers in England at 54½ l. per Crown in the following Species, viz. 2614 Fr. gold Louises at 10 Liv. 10 Sols the Louis, and the rest in silver Louises, at 3 Liv. the Louis, which amount in all to 92054 Liv. 16 Sols.

7000 00 00 092054 16 00

Part of the abovesaid 92054 Liv. 16 Sols, viz. 85607 Liv. 17 Sols, 9 Den. was put out to Interest by Mr. Morland in the interval, between his receipt thereof, and his Orders to distribute the same, as fol. 102.

Mar. 13 21000 Fr. Liv. in gold Louises, from 13 March to 21 April, at ½ per 100 ———

Liv. Sols. Den. 137 00 00

5 11517-17-00 in silver, from 5 March to 23 Apr. at the same price, ———

105 05 00

14 35704-15-09 in silver, from 14 March, to 25 April, at the same price, ———

267 15 00

April 1 17385-05-00 in silver, from 1 Apr. to 17 April, at the same price, ———

055 00 00

Cash up at 5 4 pence per French Crown.

142 07 00 001872 00 00

85607 17 09

Gggg

Gained

Gained by the Species, upon
the 2614 gold *Louises* a-
bove said.

Received 2614
gold *Louises*, at
10 *Liv.* 10 *Sols*
the *Louis*, and
delivered out at
11 *Livres* the
Louis, ————

Liv. Sols. Den.

1307 00 00

1872 00 00

P. Sterl. Shil. Pence. Liv. Turnois. Sols. Den.

7142 07 00 093296 16 00

Received by Mr. Morland since his return into *England*, by
Order of His Highness and the Council, with some
other Additional *Accompts.*

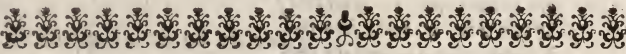
1657 ⁶	Received of the <i>Treasurers</i> ,	}	2000 00 00	026422 00 00
Jan. 27	and remitted into the Val-			
1657	leys at 54 d.;	}	1000 00 00	013089 00 00
July 28	Item, received of the <i>Treasu-</i> <i>rers</i> , and remitted upon the same <i>Accompt.</i> at 55 d. ————			
Nov. 25	Item, received of the <i>Treasu-</i> <i>rers</i> , and remitted upon the same <i>Accompt</i> at 55 d. ————	}	1500 00 00	019635 00 00
	Item, received of the <i>Treasu-</i> <i>rers</i> by Mr. Morland, 2 per 100 for the remission of the last four Sums, viz. the 7000l. the 2000l. the 1000l. and the 1500l. which be remitted. ————			
	Item, received of the <i>Treasu-</i> <i>rers</i> by Mr. Morland, for seve- ral persons who have been very active for the poor people from the very beginning of their trou- bles, by the special Order of His Highness, the Council, and <i>Commissioners</i> , ————	}	0230 00 00	
	Received of the <i>Treasurers</i> by Christian Ulrick, as in fol. 96.			
	Item, received by John Bent- house, fol. <i>ibid.</i> ————	}	0020 00 00	

Item,

Item, by Captain Raymond,	}	P. Sterl. Shil. Pence.
fol. ibid. —————		0150 00 00
Received by several other persons of the Treasurers, for petty charges, fol. ibid. —————	}	0063 17 00
		5263 17 00
The total Sum of all the Receipts, —————	}	21908 00 03

The Accompt in General.

Given by His Highness in particular, for the Relief of the poor Protestants of the Valleys upon the first News of their Troubles, as in Folio 4. —————	}	P. Sterl. Shil. Pence.
		2000 00 00
By the good people in England and Ireland, as in fol. 95-36097	}	07 03
Gained and advanced in the Remission of part thereof as above said, That is to say, 142 l. — 7 s. — 0 d. by Mr. Morland, and 1 l. — 16 s. — 3 d. by Mr. Luc. Luce, upon the first 2000. l. —————		}
Summa totalis —————		



The Accompt of the Collected moneys for the poor Protestants of Piemont is Cre= ditor.

		P. Sterl. Shil. Pence.	Liv. Turnou.	Sols. Den.
Anno 1655	} Paid into the hands of the poor People in the beginning of their Troubles, as by their Acquittance, fol. 100. —————	0000 00 00	025510	00 00
		} Item, Money disposed by Order, as in fol. 99. and paid by Acquittance for Bedding, Linnen, Corn, Cloth, &c. as in fol. 100. —————	0000 00 00	094672
	} Deducted by Mr. Calandrine for transportation, provision, &c. as in fol. 99. —————		0000 00 00	000830
			G g g g 2	

P. Sterl. Shil. Pence. Liv. Turnoh. Sols. Den.

Disbursed by Mr. Pell and
 Mr. Morland for conveyance of
 95598. Liv. from Geneva to
 the Valleys. fol. *ibid.*

9501 16 03. 121938 11 00

Disbursed by Samuel Morland Esq; during his abode
 at Geneva, as His Highness Commissioner Ex-
 traordinary, for the management of
 those Affairs.

1656 **P**aid into the hands of the
 May 29 poor Protestants, as by Or-
 der in fol. 102. and Acquittance,
 fol. 103.

Allowed J. N. ; per cent. by
 Agreement, for his care and
 trouble in securing 85607 Fr.
 Liv. 17 Sols, 9 Den.

Paid Commission and Char-
 ges of Conveying the aforesaid
 27506 Liv. 10 Sols, into the
 Valleys, that is to say, at ; per
 cent. upon 27690 Livres, 10
 Sols.

1657 **P**aid into the hands of the
 Jan. 14 poor Protestants of the Valleys,
 as by Order fol. 106. and Acquit-
 tance, fol. *ibid.*

Allowed J. N. for changing
 part of the 65340 Liv. into
 gold.

Paid Commission for remis-
 sion of the 65340 Liv. from
 Geneva into the Valleys, that
 is to say, ; per cent. upon 65894
 Liv. 6 Sols, as in fol. 104.

07142 07 00093926 16 00

Paid

Paid by Mr. Morland since his return, with some other additional Accompts.

P. Sterl. Shil. Pence. Liu. Turnoſ. Sols. Den.

1657	} Into the hands of the poor Protestants, as by Order fol. 107. and Acquaintance, fol. <u>ibid.</u>	2000	00	00	026126	00	00
April 5		Item, paid Commission & for charges in Transportation, —	0000	00	00	000296	00
Oct. 24	} Paid into the hands of the poor Protestants, as by Order fol. 108. and Acquittance, fol. <u>ibid.</u>	1000	00	00	013003	13	00
		Item, paid Commission for Charges in Transportation, —	0000	00	00	000078	07
Januar.	} Remitted to the poor Protestants by Order, fol. 109. Acquit. <u>ibid.</u>	1500	00	00	019505	09	00
		Item, paid Commission for Charges in Transportation, —	0000	00	00	0000136	11
	} Paid by Mr. Morland to them who undertook to remit the three sums last mentioned, viz. 7000 l. 2000 l. and 1000 l. in all 10000 l. at 2. per cent. for advancing the moneys beyond seas, and provision; besides what hath been allowed them for transportation, &c. as above said,	0230	00	00	059164	00	00
		Item, paid to, and distributed among several persons, who have been very active for the poor people from the beginning of their Troubles, by Mr. Morland, according to the special order of His Highness and the Council,	0200	00	00		
	} Paid by the Treasurers to Christ. Ulrick by Order, as in fol. 96.	0100	00	00			
		Item, to John Benthouse, fol. <u>ibid.</u> ,	0020	00	00		
	} Item, to Captain Raymond, fol. <u>ibid.</u>	0150	00	00			

Item,

P. Sterl. Shil. Pence. Liv. Turnois. Sols. Den.

Item, to several other persons } 0063 17 00
 for petty Charges, fol. *ibid.* ————

—————
 5263 17 00

The total sum of all the Dis- } 21908 00 03
 bursements, ————

The Account in General.

	P. Sterl. Shil. Pence
P aid out by the Treasurers as by the fore-going Ac- cept, in sundry Sums, as fol. 96. ————	} 21763—17—00
Gained in the Remission of part thereof, and received by the Protestants of Piemont, as abovesaid, ————	} 00144—03—03
Remains in the Treasurers hands, ready to be distri- buted as there shall be occasion, as fol. 96. ————	} 16333—10—03
Summa totalis, ————	38241—10—06

S. MORLAND.

As for the moneys that yet remain in the hands of the Treasurers, the good People of this Nation are desired to believe and be assured, that it hath hitherto been His Highness exceeding great Care, that no part of the Collected Moneys might be distributed or delivered out, but by the advice, and through the hands of persons of known Honor and approved Fidelity; so likewise it shall be His constant endeavour, that what yet remains, or shall hereafter be collected and laid up in the hands of the Treasurers (who are as ready now as ever, to receive what shall be further collected) shall be improved for the best advantage of those for whom it was (or shall be) solely intended: For which end and purpose his Highness, after mature Consultation had both with his Commissioners at home, and his publick Ministers abroad, hath already caused some part thereof to be put out to Interest in sure hands (but so, that it may be called in upon urgent occasion) and for the future will take such resolutions, as the Necessities of those poor people, and the circumstances of their condition shall require, which (the Lord knowes) is now as sad as ever in many respects, and without the same miraculous hand of Providence that hath hitherto preserved them, must in a short time inevitably perish. Wherefore if there be any charitable Souls who have yet contributed nothing to the relief of their poor distressed Brethren, let them please to peruse the following Discourse, and it may be they may finde there such Arguments as may awaken them, and quicken their hearts to the performance of so good and Christian a Work.

CHAP.



C H A P. VI.

The Notable effects of the Intercession of His Highness The Lord Protector of England, &c. for the poor distressed Protestants in the Valleys of Piemont, upon the spirits of the Neighbouring Princes and States of the Protestant Profession, with divers of their Letters upon that subject, with the intended Negotiation of the Commissioners Extraordinary from His Highness the Lord Protector, and the States General of the United Provinces.

HAVING in the fore-going Chapters given an Account not onely of *His Highness* Mediation and Intercession with the King of *France* and *Duke of Savoy*, in the behalf of the poor distressed Churches in the *Valleys of Piemont*, but also His many serious and pathetick Letters to His *Protestant* Neighbours, to joyn with him for the obtaining of their re-establishment, it will not now be unacceptable to acquaint the world with the blessed fruits and effects of those his Christian and Princely endeavours, and how far they influenced the spirits of those of the same belief and profession with himself.

It would be almost an endless (at least too voluminous) a work to recite here all the particular Letters which were written in those dayes from one Prince to another upon this occasion, I shall therefore content my self with some of those which more immediately concern the carrying on of the present discourse, and which more naturally lead us to the after transactions.

Those I shall begin with, are the Letters of the *King of Sweden*, the
States

States General, and the Evangelical Cantons, in Answer to those of His Highness the Lord Protector of England, &c. bearing date the 25. of May 1655. which are inserted in the fore-going Chapter; In which Letters they express a very deep sense of the poor peoples miseries, and as great a readines to joyn with him in whatsoever wayes and means he should think most proper and conducible for the restoring them to their ancient priviledges and habitations. And for the greater satisfaction of the curious and knowing Reader, I have here inserted the said Letters in their own native and original expressions.

IV. A. B. C.

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A Letter

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A Letter from the King of Sweden, to His Highness the
Lord Protector of England, &c. bearing date the
 23 of June, 1655.

An Authentick Copy of the true Original whereof was
 communicated to the Authour by the Right Ho-
 nourable Mr. Secretary *Thurloe*.

NOS CAROLUS GUSTAVUS, Dei Gratia Suecorum, Gothorum,
 Vandalorumque Rex, Magnus Princeps Finlandiæ, Dux Estho-
 niæ, Careliæ, Bremæ, Verdæ, Stetini, Pomeraniæ, Cassubiæ
 & Vandalicæ, Princeps Rugiæ, Dominus Ingridiæ & Westmariæ;
 Nec non Comes Palatinus Rheni, Baviariæ, Juliaci, Cliviæ &
 Montium Dux, &c. Serenissimo & Celsissimo Nostro bono Ami-
 co, OLIVARIO Domino Protectori Reipublicæ Angliæ, Scotiæ,
 & Hyberniæ suarumque ditionum salutem, & omnia prospera.

Serenissime & Celsissime Domine Protector,
 Bone Amice;

*Quæ partim literis Celsitudinis Vestræ, partim fama de Protestantium
 in Sabaudia cæde & exitio accepimus, ea nos hæud levisèr percussère.
 Nam præterquam quod iniquam insontium & innoxioram sortem miserari
 humanitatis est: Commune insuper Protestantium nomen atque causa;
 & alterius partis par in omnes odium, lata & tristia communia nobis faci-
 unt. Etænim quam dederint operam Suecorum Reges Majores Nostri ut
 Protestantibus sua jura vigorque consent, tot annorum bellum in Germa-
 nia sine ullo causarum discrimine gestum, & sancita cum Serenissimo &
 Potentissimo Fratre, Consanguineo & Amico Nostro Charissimo Impera-
 tore, & Imperio Romano Osnaburgis pax, documento esse potest. No-
 bis non minor cura erit, etiam hac laude cum inclutis antecessoribus Nostris
 certare. Eoque cordi nobis futurum spondemus pro nostro, tam inhumana
 crudelitatis odio, ut literis nostris apud Sabaudicæ Ducem intercedamus, id-
 que, quantum in nobis est, evitamus, quo edictum illud atrox & rigidum
 revocet vel mitiget, ejectosque sedibus suis & palantes, ferroque ac flammis
 adhuc superstites, ad sua reverti jubeat. Hoc pacto Celsitudini Vestræ liqui-
 do constare posse confidimus, quantus apud nos illius calamitatis sensus sit,
 quantumque infortanio afflictissimorum hominum religionem Evangelici-*

H h h h

cam

cam profitemur afficiamur: Prout etiam nec dubitamus quin Celsitudo Vestra apud Imperatorem Romanum pari Nobiscum studio id agat & contendat, ne Evangelicæ Religionis addicti in Bohemia, Moravia & Silesia, contra pacta Osnabruggensia ac libertatem conscientiarum, persecutorum odio expositi obnoxiique perpetuo maneamus. Quod nobis utrinque hoc magis incumbit, quo certius argumentum habemus, tam seva alterius partis iniuria, ad Evangelicorum perniciem spectare; parati ea cum Celsitudine Vestra consilia conferre, quæ ad mitiganda hæc mala, remque Evangelicorum concordie ope sustinendam facere possunt. Interea Celsitudinem vestram optime valere cupimus, eandemque Divinæ tuitioni amice commendamus. Dabamus in Regia Nostra Stockholmensi, die 23 Junii, 1655.

Vester bonus Amicus,

CAROLUS GUSTAVUS.

Cantherstenus.

A Letter

A Letter from the *States General* of the *United Provinces*, to
His Highness the *Lord Protector* of *England*, &c. Bear-
ing date *June 12, 1655.*

An authentick Copy of the true Original whereof
was communicated to the *Author*, by the Right
Honourable *Mr. Secretary Thurloe.*

Serenissime & Celsissime Domine Protector,

Litteras Vestras exaratas Westmonasterii 25 Mensis Maii, proxime
præteriti, paucos ante dies accepimus: in quibus certe magno cum ani-
mi gaudio ingentes pietatis Vestrae, & Christianæ dilectionis ac charitatis
notas perspeximus: neque parvo nobis in tam afflictis, ac prope profligatis
fratrum nostrorum Taurinalpinorum rebus solatio fuit, quòd Celsitudo Ve-
stra tanto ardore ac zelo causæ illorum patrocinium susceperit: ut verò tam
atrox innocentissimorum Hominum cædes atque carnificina animos quoque
nostros quàm acerbissimè percussit, sic & eodem zelo moti paratissimi su-
mus, communicatis cum Celsitudine Vestrà consiliis providere, quâ ope,
quibusve auxiliis miserrimis ejusdem nobiscum Orthodoxæ fidei sociis, imò ipsius
Domini nostri Jesu Christi sparsò, ac crudelissimè disjecto gre-
gi junctis operis subveniri, & infelix palantium atque exultantium multi-
tudo in possessiones suas sedesque ac statum pristinum reduci possit: in quam
rem & qua dedimus, atque ampliora, prout res poscet, mandata dare parati
sumus, simulque quid in hoc negotio a nobis etiam præstitum sit, amplissi-
mus atque prudentissimus vir Neportius, Legatus noster, Celsitudini Ve-
stræ latius exponet, quibus finientes,

Serenissime, & Celsissime, Domine Protector, *DEUM* Opt. Max.
precamur, ut Celsitudinem Vestram promovendo communi Re-
ligionis Orthodoxæ bono diu serveat incolumem. Dabantur Ha-
gæ 12, Junii 1655.

G. Hooelck.

Celsitudini Vestræ additissimi boni Amici,

Ordines Generales Fæderati Belgii.

Ad mandatum eorum,

MUY SSE.

A Letter of the *Evangelical Cantons of Switzerland* to his
Highness the *Lord Protector of England, &c.*

17. June 1655.

An Authentick Copy of the true Original whereof, was
communicated to the Author by the Right Honour-
able Mr. Secretary *Thurloe*.

*Serenissime ac Celsissime Domine Protector, Domine summo honore
prosequende.*

Quam pio ac intimo sensu luctuosissime Fratrum Taurinalpinorum af-
flictioni, atque necessitati Celsitudo vestra indoluerit, gemisusque
eorum atque lachrymas exceperit affectu, quanti oppere etiam facti plusquam
humani atrocitate commota fuerit, de eo abunde nobis fidem fecerunt, tam
Celsitudinis vestrae ad Nos exarata Litera, quam significatio etiam aliarum
ad quosdam Reges & Status transmissarum, necnon ad ipsum Sabaudiae
Ducem. Quae eximia Celsitudinis vestrae Pietas, summusque Religionis
Orthodoxae Zelus, sicuti apud omnes fidei consortes singularem meretur
laudem & gloriam, ita in nobis desiderium atque ardorem excitavit petendi
ab ipso Duce Sabaudae per Legationem solennem, qua haecenus pro miseris
afflictis, neque Literis, neque missione simplici impetrare potuimus. In
quem finem praecursor hodierno die profectus est, qui praefato Duci conatus
nostros notificabit, & simul celsionem armorum petet. Quem postea Legati
die undecimo proxime Mensis Julii styli veteris, qua fieri poterit celeritate,
subsequentur, Celsitudinem vestram impense ac summo quo possimus effectu
rogantes, ut pro suo piissimo ac tenero in hosce fidei nostrae socios amore, atque
eos iuvandos studio propensissimo, vel aliqua etiam Ablegatione nobis ex-
optatissima, vel saltem iteratis Literis nostra consilia sociare dignetur, quae
tanto facilius expulsos pristinis sedibus reddere, deque constanti eorum in-
columitate tuo cavere possint. Idem animi nostri institutum aperimus
quoque Ordinibus Generalibus Uniti Belgii, qui Christianam ac poten-
tem opem, atque operam suam, scimus non denegabunt fratribus innocuis
& indignissime vexatis: in qua felici spe atque omine finimus, Deum
Ter Opt. Max. venerati animitus, ut Celsitudinis vestrae molimina & re-
gimina ad Nominis sui gloriam, Ecclesiae militantis consolationem, & ad
omnium bonorum gaudium perpetuo felicia esse jubeat. Dabamus ad diem
decimum septimum Mensis Junii Anno 1655. Sigillo perdilecto-
rum Fæderatorum nostrorum Civitatis Tigurinae nomine omnium no-
stro munitas.

Celsitudinis vestrae Studiosissimi

Consules, Sculteri, Landamanni ac Senatores Cantonum Helve-
ticae Evangelicorum, nempe Tigurini, Bernensis, Glaronensis,
Basiliensis, Schaffusensis & Abbatiscellani, nec non ejusdem
Religionis Confæderatorum in Rhætia Geneva, Sanctogalli,
Mullhufi & Biennæ.

By

By the three foregoing Letters may easily be discerned how much his Highness Intercession had quickened and warmed the spirits of the King of *Sweden*, and the two other States; if it were not a Work over-tedious, the like effects of this Intercession might as easily be instanced in the King of *Denmark*, the *Prince Elector Palatine*, the *Electer* of *Brandenberg*, the Duke of *Virtemberg*, and all the other *Protestant* Princes and States, of those parts of the World, all which did either by their Letters to the Duke of *Savoy*, or otherwise sufficiently declare their deep resentment of that bloody Massacre, especially the *Landgrave* of *Hessen*, whose Letter to the said Duke is so full of zealous and pathetick expressions, that I cannot but recommend the same to the *Christian* Reader, in a particular manner.

Translate

Translate of a Letter from the Landgrave of Hessen
to the Duk of Savoy, 23. July 1655.

An Authentick Copie of the true Original whereof
was communicated to the Author, du-
ring his abode at Geneva.

Monsieur,

Ayant appris n'a gueres le cruel Massacre commis sur ceux de la Religi-
on nommez Vaudois, habitants de vos Vallees d' Angrogne et Pragela
en Piemont, je n'ay pu, &c.

SIR,

HAVING lately received the news of that cruel Massacre committed upon
the Protestants, who are commonly known by the name of Waldenses,
inhabiting your Valleys of Angrogna & Pragela in Piemont, it could not easily
be brought at the first to give credit to such a dolefull story, as not being able
onse to imagine that ever their Adversaries had been so audacious, as to
exercise such barbarous cruelties upon poor innocent people, who lived peace-
ably under the Government of your Highness, and in a perfect obedience, with-
out giving the least offence to any, and who for so long a time together, have
had protection and security both from you and from your ancestors; And in-
deed I so much the less imagined this, out of the persuasion I had that their
Enemies had learned by the experience of so many ages, That Persecutions
and Butcheries are not the means to suppress our Religion, but rather
to preserve and spread abroad the same. But this news having been writ-
ten and confirmed to me from so many places, and that with circumstances
altogether deplorable, so that I could no longer remain in doubt thereof, it
hath seized me with horror, and consequently being moved with compassion,
and pity towards so many thousands of souls in such extreme distress, who have
been most cruelly robbed and spoiled of their lives and estates, by the cruelty
of their furious and sworn Enemies, and that without distinction either of
sex or age; I have thought it my duty as a Christian Prince interested in
the preservation of those of my Religion, to write this present Letter to your
Highness, and to beseech you not onely to command and suffer, that the Re-
mainder of those poor innocent people who have escaped the violence of their
Persecutors, be established in their Lands, Goods, and possessions which are
yet left them after this great desolation, but also that they may finde the effects
of this powerful protection; and that you would be pleased for this end, to
favour them hereafter by hearing their complaints, and by taking cognizance
of them your self as a good and a righteous Prince, from whom they ought

to expect all the effects of Justice, Clemency, and Bounty, Whereas those who term themselves of the Congregation for the propagation of the Faith, and for the extirpation of hereticks are their declared Enemies, and instead of turning souls to righteousness by the sword of the word, have employed the temporal sword, the Fire, the Rope, and all the barbarous cruelties that outrageous-men could possibly invent for the Bodies of those poor creatures, and to destroy them from off the face of the Earth. I most earnestly beseech your Highness, to grant the requests aforesaid, and to be assured of my inviolable affection for your interests and service, and that I shall account it a happiness to have an opportunity of giving you Real testimonies of the same; as being &c.

Cassel 23. July 1655.

William Landgrave of
Hessen.

To all this might be added divers consolatory and *Christian* Letters written from several particular Churches in very many places and parts of *Europe*, to their poor distressed Brethren in the *Valleys* of *Piemont*; To wit, from *Franckfort*, *Zurich*, *Hanaw*, *Flushing*, *Middleburgh*, *Clairac*, *Bergerac*, and the like, together with large contributions according to their respective proportions and abilities, The Authentick copies of many of which Letters are to be seen, together with the rest of the Original papers and manuscripts, in the publick Library of the famous University of *Cambridge*.

These were the first Fruits of *His Highness* Intercession, and Meditation for those poor afflicted Churches, and the good effects of that near Union and Communion of all the Churches of *Christ*, and his members; throughout the *Protestant* world. Which is so much the more worthy our serious observation, in as much as it would possibly be very hard, out of all the Histories of former Ages, to furnish us with the like example of a sweet harmony and mutual consent of so many different Nations & States, in any one thing whatsoever relating to *Religion*. And certainly had not these beginnings been stifled in the birth, by that unhappy *Treaty* concluded at *Pignerol* in the year 1655, God alone knows to how great a flame these little sparks might in time have been blown, and what remarkable changes and alterations might hereby have been produced throughout all *Christendome* for the advantage of the *Church Militant*.

The expectations of all men were indeed at this time raised to a very high pitch, and their eyes fixed upon all the *Protestant* Princes of *Europe*, to see whether they would put up such an open affront to their cause in general, as this was, or whether they would with an unanimous and joynt consent, improve their power and interest for the preservation and re-establishment of their poor distressed Brethren in *Christ*.

Neither was this expectation of the World at all lessened or diminished

minished for several Moneths together; but on the contrary, every day more and more heightened and enlarged. His Highness *The Lord Protector of England* had already sent his *Envoy* to the *King of France* and the *Duke of Savoy* on the poor peoples behalf, and likewise openly declared, that he would further own their business by a more considerable deputation, if the necessity of their Affairs should require: And accordingly, so soon as ever he had received Mr. *Morland's* report from *Geneva* of his Negotiation at *Turin*, and fully understood the whole matter of Fact, he constituted no less then three *Commissioners extraordinary*, to whom he gave most ample Instruction for the undertaking a formal Treaty with the *Duke*, and the effectual re-establishment of his persecuted Subjects, to all which may be added his frequent and most pathetick Letters, whereby he had invited all his *Protestant* Neighbours (as has been already shown) to joyn with him in so good and charitable a work.

The States General seeing how heartily their cause was owned from the first beginning by his Highness, had not onely written a Letter to the *Duke of Savoy*, to entreat him to be favourable to them, but had also deputed their *Commissioners extraordinary* to joyn with those of *His Highness* for the better effecting the ends aforesaid.

And the *Evangelical Cantons of Switzerland*, that so a *threefold cord might not be easily broken*, being countenanced & encouraged by the two other States, had resumed their courage, and chosen Four *Ambassadors* to be assisting to their *Commissioners* in the putting an happy issue to this Affair.

These four *Ambassadors* (the proximity of their Countrey to that of the *Duke* giving them that advantage) were the first that set out in this expedition. They began their journey about the beginning of *July 1655*. and the plain truth is, as matters fell out, *they made much more hast then good speed* in this their Negotiation, as will more particularly appear in the following Chapter.

About the middle of *July 1655*. the *Lord Radulph D. Ommeren* Ordinary Commissioner at the Assembly of their High and Mighty Lordships from the Province of *Gelderland*, received Orders to repair to the Court of *Savoy*, in quality of their *Commissioner Extraordinary*, as also in his way to visit the *Evangelical Cantons*, and after a serious representation in a publick Audience, of their High and Mighty Lordships deep resentment of those barbarous cruelties which had been committed upon the poor *Protestants*, and an assurance of their readiness to joyn with the *Lord Protector* and them in any Councils tending to their settlement and re-establishment, to deliver their Lordships the following Letter.

A Letter

A Letter from the High and mighty Lords, the
States General of the *United Provinces*, to the
Evangelical Cantons of Switzer-
land. July 14. 1655.

An Authentick Copie of the true Original whereof was
communicated to the Author by Mr. Andrew
Shmidt Under-Secretary of State
at Zurich.

Amplissimi, &c.

Literas vestras Civitatis Tigurinæ sigillo munitas, exaratasque decimo septimo mensis tum proxime præteriti, ante paucos admodum dies accepimus, quibus nos pro singulari et vere fraterno in afflictos fratres Taurinalpinos affectu, &c.

Most Excellent Lords,

WE have within these few days received your Letters sealed and dated at the City of Zurich, on the 17th. day of the foregoing Month, wherein according to your singular and indeed Brotherly affection towards our afflicted Brethren beyond the Alps, ye do exhort us that we would relieve them with some supply of Moneys, but especially endeavour by an Embassie of ours also, that those poor Exiles may be restored to their former dwellings, and that such provision as is requisite may be made for their safety in time to come; in which business as your piety is most commendable and to be praised by all, and your most Christian zeal hath affected us with no small joy, so we would not have your Lordships unacquainted, that we have some days past chosen one of our Senate, a Person eminent for piety, Prudence, and Quality, who is with all speed preparing himself for his journey very suddenly to declare unto your Lordships the most intimate thoughts of our minde, and our purpose concerning this whole Affair, and to joyn Counsels, whereby that most miserable multitude of poor exiled people may through the mercy of God be brought back again to their Native Country. So concluding with this good hope and confidence of success, we beseech God Almighty that he will be pleased to crown your Lordships Counsels with prosperous Successes in your Affairs, and particularly for the benefit of our Brethren living beyond the Alps, who are so cruelly persecuted.

Given at the Hague,
July 14th. 1655.

Mr. *D' Ommeren* having finished his Negotiation with the *E-vangelical Cantons* in *Switzerland*, passed on towards *Geneva*, where Mr. *Morland*, the *Lord Protector's Envoy* then resided after his Negotiation at *Turin*, that so, according to his instructions, he might the more conveniently communicate and correspond with him, in order to his future management of those Affairs.

About the latter end of the Moneth of *July 1655*, *George Downing* Esquire received Orders from his Highness the *Lord Protector*, to hasten his journey to *Geneva*, and there to joyn with Mr. *Pell* (his Highness *Resident* at *Zurick*) who was likewise commanded to be there ready, and with Mr. *Morland*, who had resided there some Weeks before in his return from *Turin*, and from thence to repair to the Duke of *Savoy* in qualitie of *His Highness Commissioners Extraordinary*, there to joyn with the Ministers of other *Protestant* states, for the composing and accommodating those unhappy Affairs.

In his way to *Geneva*, he had Orders to make some little stop for a few days at the Court of *France*, and to deliver (as he did) the following Letter from *his Highness* to the *King*, for the better promoting that his expedition.

A Letter



A Letter from His Highness the *Lord Protector of England*, to the King of *France*, 31 July, 1655.

An Authentick Copy whereof was communicated to the Author, by the Right Honourable *Mr. Secretary Thurloe*.

Serenissime Potentissimeque
Rex;

Most Serene, and most Potent
King;

EX *Literis Majestatis Vestrae, quibus illa ad meas quinto & vigesimo Maii proximi datas rescribit, facile intelligo nequaquam fefellisse me eam opinionem, quæ mihi quidem persuasum erat, cades illas immanissimas, barbaramque eorum hominum stragem, qui Religionem Reformatam in Sabaudia profitentur, à cohortibus quibusdam vestris factam, neque jussu vestro neque mandato accidisse. Quæ quantum Majestati vestrae displicuerit, id vos, & vestris militum Tribunis, qui hac tam inhumana suo solo impetu injussi perpetraverant, ita mature significasse, deque tanta crudelitate Ducem ipsum Sabaudie monuisse, pro reducendis denique istis miseris exulibus unde pulsati sunt, vestram omnem gratiam, necessitudinẽ, auctoritatem tanta cum fide atque humanitate interposuisse, majorem equidem in modum sum lætatus. Ea nempe spes erat, illum Principem voluntati ac precibus Majestatis vestrae aliquid saltem hac in re fuisse concessurum. Verùm cum neque vestro, neque aliorum Principum*

I Am apt to believe by the Letter which your Majesty was pleased to write to me, in answer to mine of the twenty fifth of May last, that I was not deceived in the confidence I had, that the inhumane and barbarous slaughters which were acted by your Troops, upon the professors of the Reformed Religion in Savoy, were without your Orders: and was very glad to understand that your Majesty had so timely signified your dislike of this Action to your own Officers, as done without your command, as also that you had taken notice of this so great cruelty, to the Duke of Savoy, with so much goodness and humanity, interposing your favour, interest and Authority with him for the re-establishment of those poor exiled people in their dwellings and possessions, from which they had been driven. Our hope truly was, that the Duke would in some measure at least, have given ear to your Mediation, But being informed that these instances of your Majesty on their behalf, have been without any real fruit, as those also have been which were made unto him by other States and Princes

upon the same subject, I thought my self concerned to send this Gentleman our Commissioner Extraordinary to the Duke of *Savoy*, to let him more fully know my sense and apprehension concerning the inhumane cruelty acted upon those of the same faith with us, and this out of hatred to the Religion that they profess. And truly, I shall hope for the better success in this Affair, in case your Majesty shall please to second your former endeavours in this kinde, with some more effectual meanes for their relief; and that as your Majesty hath already undertaken for the fidelity and obedience of those poor people to their Prince, so you will be pleased also to undertake for their security and protection, that the like unreasonable calamities and injuries be not inflicted upon them in time to come, which being a thing just and noble in it self, and agreeable to that protection and freedome, which with all candor and clemency you continue every where to your own Subjects of that Religion, We cannot but expect it from your Majesty. Besides, you will gratifie the professors of the same faith in your own Dominions, who have given so great proof of their fidelity and zeal to your Majesty, and the welfare of your affairs; And lastly, you will satisfie the world, that the Counsels of *France* were not in this action, although some of their Ministers and Commanders were; Especially if your Majestie shall duly punish such Ministers and Officers, who have presumed upon their own Authority, and at their own pleasure, to commit such horrible cruelties upon innocent and blameless persons. In the mean time, seeing your Majesty doth declare how justly you detest this most barbarous Massacre, We doubt not but you will give shelter

rogatu atque instantia in miserorum causa quicquam esse impetratum perspiciam, haud alienum ab officio meo duxi, ut hunc nobilem virum Extraordinarii nostri Commissarii munere instructum ad Allobrogum Ducem mitterem; qui tanta crudelitatis in eisdem nobiscum Religionis cultores, idque ipsius Religionis odio adhibita quo sensu afficiar, uberiorius eidem exponat. Atque hujus quidem Legationis eo feliciorum exitum speravero, si adhibere denud & adhuc majore cum instantia suam auctoritatem atque operam Majestati vestra placuerit, & quemadmodum fideles fore illos inopes dictoque audientes Principi suo ipsa in se recepit, ita velit eorundem incolumitati atque saluti cavere, ne quid iis hujusmodi injuria & calamitatis atrocissimae innocentibus & pacatis deinceps inferatur. Hoc, cum in se justum ac verè Regium sit, nec non benignitati vestrae atque clementiae, qua tot subditos vestros eandem illam Religionem sequentes ubique salvos & incolumes praestat, summè consentaneum, à Majestate vestra, ut par est, non possumus quin expectemus. Qua hac simul operâ, cum universos per sua Regna Protestantes, quorum studium erga vos summaque fides maximis in rebus perspecta jam saepe & cognita est, arctius sibi devinxerit, tum exteris etiam omnibus persuasum reddiderit, nihil ad hoc facinus contulisse Regis consilium, quicquid Ministri Regii atque Praefecti contulerunt. Praesertim si Majestas vestra penas ab iis Ducibus ac Ministris debitas repetiverit, qui auctoritate propria, suaque pro libidine tam immania patrare scelera sunt ausi. Interea cum Majestas vestra factum hoc inhumanissimum, quo dignum est odio, aversari se testetur, non dubito

dubito quin miseris illis atque arumnoſis ad vos confugientibus, iuſtiſſimum in regno ſuo receptum atque perſugium ſit præbūra; nec ſubditorum ſuorum cuiquam, ut contra eos Duci Allobrogum auxilio adſit, permiſſura. Extremum illud eſt, ut Majeſtatem veſtram, quanti apud me ſua amicitia ſit, certioſam faciam: cujus rei. neque fidem neque fructum ullo tempore deſuturum confirmo.

Dab. ex Aula Noſtra Weſtmo-
naſterii 31 Julii, 1655.

and protection to ſuch of thoſe afflicted and diſtreſſed people as ſhall ſlie for refuge into any of your Dominions, and not ſuffer any of your Subjects to give any aid or aſſiſtance to the Duke againſt them. It remains onely, that We do aſſure your Majeſtie of the great eſteem and value We have of your friendſhip and Amitie, the real effects whereof We ſhall not be wanting to make good upon any occaſion.

Given at Our Palace of Weſtmiſter,
July 31. 1655.

Mr.

Mr. *Downing* had hardly dispatch his Message at the *French Court*, but he received Intelligence from *Turin* and other parts, that the *Switzer* Ambassador had concluded (or at least had consented to) a Treaty which the *French* Ambassador *Servient* had huddled up between the *Duke* and the poor people his Subjects, which made him the more hasten his journey to *Geneva*, there to confer with Mr. *Pell* and Mr. *Morland*, and to inform himself fully of the truth of all things.

Upon his arrival at *Geneva*, which was in the beginning of *September* 1655, he met with Mr. *Pell* and Mr. *Morland*, and upon conference had with them, he soon found that that report whereof he had had some hint upon the way, concerning the unhappy Treaty concluded at *Pignerol*, was no other then a real truth, and that now the state of those affairs was quite altered, and all things set upon a new Basis, and consequently upon the perusal of their joynt Instructions, that that their Negotiation was at an end. Thus oftentimes,

Desinit in piscem mulier formosa superne.

And when mens hopes and expectations are raised to the highest pitch, then are they all frustrated and blasted in a moment. 'Tis in the power of man to appoint, but its God alone who disposeth of the events of all things as he pleaseth.

About 8 dayes after Mr. *Downings* arrival at *Geneva*, he received Orders for his speedy return into *England*, and Mr. *Pell* and Mr. *Morland* their Instructions to continue their abode in that City, for the management of the moneys collected in *England*, *Wales*, and *Ireland*, for the relief of the poor *Protestants*, of which the Reader has already had a distinct account in the fore-going Chapter.

Not many dayes after Mr. *Downings* departure (which was about the 12 of *September* 1655.) arrived Mr. *D'Ommeren*, Commissioner Extraordinary of the *States General*, thinking to have there met with His Highnesss Commissioners, and accompanied them from thence to *Savoy*; but alas, 'twas all in vain, and he came too late for any thing, unless it were to hear and see the sad countenances and mournfull speeches of many honest and understanding persons, upon the occasion of the late Treaty. Which was indeed a business of no small consequence, and therefore it will not be amiss that the Reader have a distinct and particular account thereof in the following Chapter.

CHAP. VII.

The Negotiation of the four Ambassadors of the Evangelical Cantons of Switzerland, in the Court of Savoy, and the Treaty concluded at Pignerol. Together with a Copy of that Relation which they themselves sent their Superiours the same time.

An authentick Copy of the true Original of which Relation, signed with Mr. *Andrew Smidt* (the Under Secretary of State at *Zutic*) his own hand, is to be seen in the publick Library of the famous Univerfity of *Cambridge*.

HAVING thus far conducted the courteous and patient Reader, and through a multitude of crooked paths and difficult passages, brought him safe to that famous and lovely City of *Geneva*, where he has for a while reposed and recreated himself, and there also given him the acquaintance of the publick Ministers of the two powerful States of *England*, and the *United Provinces*, I must now entreat him, (though I fear he will be very loth to leave that his good company behinde him) to take yet one voyage more over the *Alps*, where it may be he may see that which will abundantly satisfy his curiosity, though not his expectation.

It was in the Moneth of *June* in the year 1655, that the *Evangelical Cantons* being now assured to have their Addresses to the Court of *Savoy*, seconded by the other *Protestant* States, at least by those of *England* and the *United Provinces*, resolv'd upon an *Embassie* to the *Duke*, and in Order thereunto deputed Major *Weis* to take a second journey to *Turin*, to desire both of the people and of their Prince a Cessation of Arms and all hostile Acts, that so those affairs might be in a better readines for the coming of their Ambassadors; And this they also signified in a Letter of theirs to the *Duke*, which they sent at the same time by the hands of Major *Weis*.

A Letter

A Letter of the Evangelical Cantons of Switzerland, to His Royal Highness of Savoy, the 17 of June, 1655.

An Authentick Copy of the true Original whereof, and that signed by the hand of Mr. Andrew Smidt Under-Secretary of State at Zurich, is to be seen, together with the rest, in the publick Library of the famous University of Cambridge.

Durchleuchtigster, &c.

Nachdem Uns Anserere Konigliche Durchleuchtigkeit, urch Anseren Deputirten, Herrn Major Weissen, Uns uberliferen Antwort-schreiben, so woll, als auch desselben mundlicher Relation Wir erfreulich vernommen das Anserere Konigliche Durchleuchtigkeit desselben abtendung wohl aufgenommen, Ihme alle favoꝛ be wiesen, auch Uns, &c.

Most Serene, &c.

Having understood with great joy, as well by the Answer your Royal Highness sent us by the hands of Major Weis our Deputy, as also by the verbal Relation he has given us since his return, that that his Deputation was not unacceptable to your Royal Highness, which was sufficiently evident by the favours he then received; As likewise, that for our satisfaction, and to give us a mark of that respect you bear us, you have been pleased to give us an ample information of the state of those Affairs, which affordeth us sufficient ground to think that your Royal Highness would not be displeas'd that he should be employ'd and use his endeavours for an amicable Accommodation of all things; We thought our selves oblig'd to return your Royal Highness our humble thanks, both by this our Letter, and also by the mouth of our said Deputy, for the singular affection you have testified towards us; and at the same time instantly and earnestly to entreat you, that you would vouchsafe graciously to hearken to, fully to credit, and favourably to answer what he shall further represent unto you in our name, touching your poor Subjects: Whereby your Royal Highness will more and more oblige us to improve our utmost interest for a requital of this your favour, and to seek all occasions possible to give you some real demonstration thereof by our friendly and neighbourly service, and by the true Offices of Confederates. In the mean time we beseech the Almighty from the

bottom

bottom of our hearts, that he will be graciously pleased to preserve your *Royal Highness* in prosperity, and to give you all things according to your hearts desire. *Given and sealed in our name with the seal of our most dear and ancient Allies of the City of Zurich the 17 of June 1655.*

(Your Royal Highness)

*Most affectionate Servants, true friends, and Confederates,
The Burgo-Masters, Advocates, Landamars, and
Councillours of the Evangelical Cantons Allies,
namely Zurich, Berne, Glaris, Basle, Schaffhousen,
and Appenzel.*

Major *Weis* having received this Letter, with his Instructions, repaired the second time to the Court of *Savoy*. He arrived about the beginning of *July 1655*. where having demanded Audience, and represented the occasion and ground of his second coming, he delivered the Letter of his Superiours into the hands of the Duke.

The Answer that *Madame Royale* (the Dukes Mother) then gave to Major *Weis*, was in effect the same with the following Letter, which the *Duke* wrote to his Superiours not many dayes after, upon the news he had received that the four Ambassadors of the *Evangelical Cantons* above said, were already upon their way for *Turin*.

Kkkk

A Letter



A Letter of his Royal Highness the Duke of Savoy, in answer to that of the Evangelical Cantons, of the 17th. of June 1655. delivered by the hands of their Deputy, Major Weis. Received by the Ambassadors at Aigle the $\frac{19}{19}$ of July, 1655.

An Authentick Copie of the true Original whereof, signed by Mr. Andrew Schmidt (Under-Secretary of State at Zurich) his own hand, is to be seen, together with the rest, in the publick Library of the famous University of Cambridge.

Most noble Lords ; Our most dear and special friends, Allies, and Confederates,

WE have received your Letter of the 17th. day of the last Month, by the hands of Major Weis, your Deputy, who having declared unto us his Commission, and the good Inclinations of your Lordships, as to all that concerns us and Our Interest, we could not but return you our thanks, with the same demonstration of that good Correspondence which we have always maintained and evidenced on our parts. In the mean time we are glad, that we have given your Lordships an infallible proof hereof upon the first Voyage of Major Weis into these parts, from this place, and that without being able at all to prevail with those Rebels in any thing that might make way for a Treaty on their behalf, (so great was their obstinacy and hardness of heart) The King of France signifying his intentions to intercede for the pardon of those Rebels, and the respect we bear to his Majesty, not permitting us to refuse his Mediation, we have remitted the management of this business wholly and entirely into his hands: Wherefore his said Majesty being engaged therein, we can by no means, without abating that respect we owe to him, admit of any competitors in an Affair which he hath alone undertaken. Notwithstanding, we shall be very glad if the Rebels will give us an opportunity of doing any thing for them upon this occasion, which may be for your satisfaction, which shall be always much in our hearts to do, and whereof we should readily give you an assured testimony in the granting that truce which Major Weis has propounded

ed to us, if it would consist with our Dignity to accept such a thing of our Rebellious Subjects after their refusal of that our first offer to them of the very same thing. Besides, that that truce which your Deputy propounds in Order to the Coming of your Ambassadors, seeming now altogether needless as to any mediation for the reasons above specified (which we have acquainted him with more particularly by word of mouth) as it would be acceptable to us in any other thing, so the said truce would be of no use in this Conjunction, inasmuch as the cause of that demand is now become void, to which we shall add this, That his most Christian Majesty having absolutely charged himself with this Affair, we cannot accept either the truce or any other thing of that nature, without offering an injury to that respect which is due from us to him: You are, so Judicious, that without all question, you will be of the same judgement with us, and will acknowledge that we cannot otherwise behave our selves towards so great a King who has the management of this business in his hands, and that all we have to do in it, is onely to expect the issue and success thereof, as we expect of those our just complaints which we have made by our former Letter, and which we now reiterate by this concerning the ill treatment which has been used towards our Subjects in your Dominions, since the insurrection of our Rebels, yea and ever since the return of your Deputy, without the least foundation of equity or reason, hoping that you will give us due and just reparations, and likewise severely punish the injurious proceedings of the Physician Guerin, whom we have sent you back as a testimony of the esteem we have of that Amity and good Correspondence, which we have strictly kept with you, and therefore may reasonably expect a reciprocation from you in this Conjunction, for the Conservation of that good Union, the interruption whereof would be of a very dangerous consequence, as you may in your prudence foresee;

And upon this ground we pray,

Most noble Lords, most dear and special Friends, Allies, and Confederates, that God will take you into his safeguard and Divine Protection.

Given at Rivole.

Your good Friend Allie and Confederate,
The Duke of Savoy, King of Cyprus, &c.
Emanuel.

By this Letter of the *Duke*, it is very easie to divine, that it was his great desire, and design that the said Ambassadors should be discouraged from advancing their journey towards *Turin*, and if they had not been already upon their journey, we will not question what other counsels might have been taken, but the said Ambassadors being already at *Aigle* before this Letter came to their hands, they resolved to hold on their way towards *Turin*, where they also arrived upon the 4th of *July*, 1655.

Upon their arrival, they found very small or rather no preparations at all made for their Mediation, or entering upon a Treaty with the *Duke* (as they had hoped to find) neither could *Major Weis* in all that intervall of time procure liberty to have the least Correspondence in the World with the poor people of the Valleys. All that they could learn was from the Secretary of the *French* Ambassador *Servient*, who was then newly come from the Valleys, and brought word that he found the People in general much inclined to peace and an Accommodation.

The truth is, that Secretary (by whose Orders I leave the Reader to guess) had taken a very effectual course to bring them to an accommodation of this nature, for at that very time he summoned the chief conductors of the poor people who were then in the Valley of *Perosa*, in the name of the Ambassador his master to give him a meeting, in order to the propounding something (as he pretended) to the people in general; But while he was amusing them with such like discourse, the Enemy with their whole Army of Horse and Foot, furiously assaulted those of the poor peoples companies which were left behinde upon the side of *Angrognia*, without their commanders, and had execution answered the design they had been all of them miserably cut in pieces.

These Ambassadors about three days after their arrival at *Turin* (having been in the mean time very nobly treated by the special Order of the *Duke* and *Madam Royale*) were, with their Train conducted by Count *Miradour* the Master of Ceremonies in two of the *Dukes* Coaches to *Rivole*, where they had their Audience, and where after a short speech they presented his *Royal Highness* with the following proposition in writing in the *French* tongue.

The Proposition of the Four Ambassadors of the *Evangelical Cantons of Switzerland* to the Duke of Savoy at their Audience the $\frac{17}{17}$ of July, 1655.

An Authentick Copie of the true Original whereof was Communicated to the Author by Mr. *Andrew Schmidt*, Under-Secretary of State at *Zurick*.

Serenissime Prince,

AVant toutes choses Nous sommes instruits au nom de Nos Seigneurs et Superieurs tous les Cantons Evangeliques en Suisse, de saluer avec toute sorte de respect et reverence Vostre Altesse Royale a svec offredel urstres affectionnes Services, vraye amity, et bonne correspondence. Et en apres de lui représenter deüement l'estat de ses pauvres gens, &c.

Most Serene Prince,

WE are commanded in the first place, and before all things, to salute your Royal Highness with all sort of respect and reverence, in the name and on the part of all the Evangelical Cantons of Switzerland, Our Lords and Superiours, with an offer of their most affectionate services, true Amity, and good Correspondence: And in the next place, to represent in a due manner the condition of your poor Subjects professing the Reformed Religion in the Valleys of Lucerna, Angrogna, Saint Martino, and the Neighbouring parts. The said Evangelical Cantons having been informed by Letters from France in the Moneth of February last, concerning that severe Order which the Auditor Gastaldo caused to be published against the professors of the said Religion, whereby they were commanded upon pain of death, either to quit their houses and Estates, or at least to sell their said Estates to the Catholiques, within the term of three days, upon pain of confiscation, have been moved by the Communion of Faith to a very great commiseration of their condition, even so far as to write to your Royal Highness a Letter of Intercession in the behalf of those your Subjects, with all sort of respect, promising themselves, that undoubtedly, upon the consideration of that ancient good amity; and understanding that has passed between the

most

most Serene House of Savoy, and the Commonwealth of Switzerland, your Royal Highness would be pleased favorably to accept of their Mediation, according as you have expressed in your answer to our Superiours; and forasmuch as in that Letter of yours, you seemed to give them in part to understand that you had some cause of jealousy and suspicion that your said Subjects of the Valleys had to them given informations of their condition, and had otherwise had recourse to forraign states, and consequently rendered themselves guilty of Treason and Rebellion against their own natural Prince. The said Evangelical Cantons have judged it convenient, yea very necessary, to acquit those your poor suspected Subjects before your Royal Highness, and at the same time to reiterate their Intercession for their re-establishment and restauration, together with their free enjoyment of those rights and concessions which your Ancestors of glorious memory have accorded to them, and which likewise your Royal Highness has confirmed unto them. In the mean time, it is notoriously evident, with how much rigour and violence some have proceeded against those poor people, which notwithstanding we impute not to your Royal Highness, (as being a thing so contrary to your Vertue, Glory, and Clemency,) but rather to those ill affected persons, who hunt after the ruine and extirpation of that little flock. This extreame misery and affliction has so stirred up the hearts of our people, that our Superiours have had very much difficulty to restrain several thousands of their Subjects from running in to the help and succour of those their distressed and oppressed Brethren; And we are informed, that the said readiness has been observed in the subjects of other states. For which reason, and for the preventing so dangerous an inconvenience, they resolved to send us in quality of their Ambassadors towards his Royal Highness most earnestly and instantly to intreat you (as we do with all sort of respect and reverence) that you would be pleased graciously to consider the cause of those poor afflicted Christians, that so they may have their goods restored them, and receive satisfaction for their losses, and that in such sort, that for the time to come they may enjoy the same with security and liberty of conscience: As also, that it would please your Royal Highness to cause to be released those poor prisoners which are detained either at Turin, or else where, and to set at liberty as wel the persons, as the consciences, of those who have been carried away into several places of Piemont, and there made to abjure and renounce their Religion since the beginning of the late troubles, and that without the incurring any punishment. And as your Royal Highness will in this do an action becoming your Greatness, (which will exalt the glorie of your Clemencie) so we are assured that your Subjects will make no other use of this your grace and clemencie, then to continue a perfect acknowledgement thereof, and by a constant humilitie and obedience to your commandments, as to the commandments of their natural Prince and Sovereign. Yea, in case they should fail of their dutie towards you, we have already charged them, & we shall employ our utmost indeavours for the disposing of them thereunto, and we shall herein do all good offices and applie all possible remedies for an accommodation; And for this end and purpose, we intreat your Royal Highness to permit us to send some to visit those poor people on our behalf, and to know of them their present state and condition. And being fully perswaded
that

that you will favourably accept of this our Intercession and offer, which we make you, especially considering that it proceeds from a most sincere affection, and from a state that is extream desirous continually to preserve and cherish that perfect amitie and good Correspondence which for so many years has been maintained between your Royal Highness and the Helvetian Commonwealth, we shal joyn our prayers to those of the poor afflicted people for the preservation of your Sacred person, the prosperity of all your Royal Family, and of your Armes, the destruction of your real Enemies, and the enlargement of your Dominions. And forasmuch as it is very convenient to put a stop to so great disorders which daily fall out, we most affectionately beseech your Royal Highness to give us our speedy and favourable resolution in this business, and an assurance of that gentle and milde Treatment, which (we hope) you will please to accord to your poor Subjects: For which we shall be perpetually obliged upon all occasions to testify our acknowledgements, as being,

your Royal Highness most humble,
and affectionate Servants;

Solomon Hirtzel,

Charles von Bon-

stetten Naumarien,

Benoist Socin,

John Jacob Stockar Von Aufern.

The proposition was this, which the said *Ambassadors* then made to the *Duke*, and some days after *viz.* upon the 30 of *July* 1655 they were visited by the *Baron* of *Greisfe*, one of the Counsellours of State, who was likewise impowered with a Letter of credence from his *R. Highness*, to treat with them. This *Baron* of *Greisfe* brought with him in writing the *Dukes* answer to the abovesaid Proposition, the sum and substance whereof, was partly to lay heavy accusations and charges of *Rebellion*, and obstinacy upon his Subjects, and consequently a justification of all the Court of *Savoy's* proceedings against them, and partly to shew them, that notwithstanding all this, his *Royal Highness*, upon the account of the *King* of *France* his interposition (into whose hands he had wholly remitted that *Affair*) had already offered those his Subjects an ample pardon and *Amnesty* of all the crimes and offences they had committed, together with the free exercise of their Religion in all their ancient bounds and limits. Withal the said *Ambassadors* had the liberty of transporting themselves into the *Valleys*, and of speaking with the people there face to face: Whereupon the morrow after, they went to *Pignerol* and there concluded (or rather were witnesses to the concluding of) a *Treaty*, which shall be inserted in the close of this chapter, in its own Native Language.

Now because the management and transaction of this affair was somewhat intricate, and by very many much censured, the Author hath no way so safe for the acquitting himself (as to matter of impartiality and integritie) to the Judicious Reader, then here to insert that very Relation which those four *Ambassadors* sent their Superiours while they were yet residing in those parts.



Extract of the first Relation, which the Ambassadors of the *Evangelical Cantons* sent their Superiors from *Pignerol* $\frac{1}{11}$ of *August*, 1655.

An Authentick Copy of the true Original whereof, signed by *Mr. Andrew Schmidt* Under-Secretary of State at *Zurich*, is to be seen in the publick Library of the famous University of *Cambridge*.

Hochgeachte, &c.

U 22 ten July, sammt den Bylagen, detsglichen was die Herren Ehrengesandten der 6. Evangelischen Dytzen zu Baden underem dato 7 ten July, zegonsten gewisser Kauff und Handels leuthen zu St. Gallen an uns gelangt lassen, habend wir wol empfangen, und wewident nit ermanglen, dem einen und anderen nach muglichstem styls und threwen nach zekommen. Als underem letzten vom 30 ten ejusdem werdent uwer Gnaden albereit verstanden haben, was gestaltet wir by Ihr Kon. Durchl. zu Rivoli audienz gehabt, und wozuff die uns zuegestelte Schriftliche Antwortt substantzlich beruwet, auch das wir entschlossen gewesen, den 21 duff allhara zereisen. Wyl wir aber erst am Sambstag abendts by dem Prince Maurice zu Valentim audienz gehabt, habend wir nach empfangung von den Cassuthen bysigen den von Herrn Ambassadoren selbst besigleten Schrybens, uns am Sonntag duff, den 22 ten allhara gen Pignerolle so 6 stund wpt von Turin ligt, begeben von Herrn Baron de Greisy, als des Fursten befehl begleetet. So bald wir angelangt, ist der Lieutenant du Roy.

Most Honoured Lords and Superiours;

WE have received your Lordships Letter of the 22th of July, with the inclosed, as also that of the Deputies of the 6 Evangelical Cantons assembled at Baden, bearing date the 7th of the said Month, in favour of some Merchants of St. Gall. By our last of the 30 of the same Month, your Lordships have already understood that we have had Audience of his Royal Highness at Rivole, as also the substance of that Answer which was given us in writing, and that at length we concluded to take a journey to this place. But for as much as it was Saturday in the Evening before we had Audience of Prince Maurice, after which we received the Letter of those of the Valleys, sealed by the Ambassador himself; we arrived not till Sunday the 22th day here at Pignerol (about six hours riding from Turin) whither we were accompanied by the Baron of Greisy, according to the special commandment of the Duke. As soon as ever we were arrived, Monsieur de la Be-tonnieraer Lieutenant to the King,

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and

and Commander here in the absence of Monsieur de Pienne, came to give us a visit, together with some Lords of the City, who saluted us, and proffered us all manner of Amity and Kindness. We likewise sent immediately to the French Ambassador to give him notice of our Arrival, whereat he testified much joy, and offered us all good offices in this Affair which we had undertaken. But in a more particular manner, those poor people of the Valleys who visited us the same evening, were overjoyed at our arrival, as firmly hoping that this our Mediation would put a happy end to their troubles.

Upon Monday the 23th. of August, we called before us those of the Valleys, among whom were the Sieurs Leger, and Le Preux, and also Captain Giairo, and having conferred with them as much as was necessary, and informed our selves of all that had passed hitherto, together with their present state and condition, we declared unto them at large your Christian compassion, and cordial inclinations towards them, as likewise we freely communicated unto them our proposition, and his Royal Highness answer thereunto, and shewed them by what way and means they might best proceed, which they received of us with great thankfulness. As to what remains, we have understood by those informations which have been given us, that the cruelties exercised against them (notwithstanding those of the Court of Savoy endeavour either to extenuate or utterly to deny the same) are to our great grief too true, and such as would

Monsieur de la Betonniere der in abwesen des Hrn. Gouverneure de Pieme Alhie commandiert, sammt etlichen Herren von der Statt zue uns kommen, uns salutiert und alle Freundschaft und dienst anerbotten. So schickend wir auch also bald zum Frantzosischen Hrn. Ambasadozen, unsere ankunft anzemelden: wozab derselbe sich erfreuwt, und sich gegen uns in diesem vorhabenden geschafft alles guten anerbotten. Sonderlich aber sind de guten Armen Calluth, so auch noch selbigen Abendts uns besucht, ab unser ankunft erquickt worden, inn gantzlicher getrosser hoffnung durch unser vermittlung in ihrer sachen einen glucklichen usstrag zue erlangen.

Montags, den 23ten habend wir die Calluth under wellichen H. Leger, H. Le Preux, Hauptman zayer; sich auch befunden, fur unskommen lassen, und uns nach nothdurfft met ihnen ersprachet, und nach benennung ihrer sachen bissharigen verlossenheit und dilmahligen Zustands, ihnen mit mehrerem, uwer Gnaden Chyristenliches mitlyden und hertzliche zue neigung eroffnet, auch unsere proposition, und wafs uns daruber von ihz Kon. Durchl. fur ein antword worden, verthoulich communiciert; mit sehznerem anduthen, wie uns bedunde sy verfahren mochten. Welliches sy zue grossen danck von uns ussgenommen. Sonstend habend wir uss ihnen die Zyt har uns ertheilten berichten so vil verstehen konnen, das die mit ihnen veruebte grusamkeiten, ungeacht sy von Saphoyischer sythen verkleineret, ja gar verlaugnet werden wollen, sich leider

nur zu wahr syn befunden, also das
 ses einen herten stein zue erbermd
 bewegen koste, wann man die spe-
 cialiteten hirt erzellen: Biszar ist
 ihnen waren durch ein Fürstlich
 Patent gnaad anerbotten worden;
 die erlaubrussaber zu wohnen hat
 man wyters nit, als wo ihnen auch
 zue predigen bewilliget, erstrecken
 wollen. So ist der stillstand der
 waffen bisuff Donstag den 26ten
 verlengeret worden. Eben des mor-
 gens haben wir den Hn. Ambala-
 dozen und nach mittag Er uns sa-
 lutiert und complementiert, der
 sich in diesem geschafft, als von sy-
 nem König dar zu befehlt, syn uf-
 serstes ze gutem ze contribuiren.
 Ze abend ist der H. Conte Cruc-
 chi, Advocato Patrimoniale di S.
 A. R. Zue uns kommen, und sich
 erbotten, ihr Kon. Durchlt. wieder
 die armen Calluth procedierens be-
 fuglamme uns zue erscheinen; so
 moznedsbeseheben; Da Er dann
 uff Italienisch einen wyklauffigen
 Discours gefueht, und wie unrecht
 die Calluth habind zue bewyssen
 understanden. H. Ambalador de
 Servient hat eben dissen abend die
 Calluth uff morgens fur sich be-
 ruefft, und als sy synen Secretario
 eroffnet, das sy uns auch gern da-
 by hetend, hat Er uns Zinslags am
 morgen durch ermelten Secreta-
 rium auch berueffen lassen. Da wir
 nun zu ihme kommen, haben wir
 vorgedachten Monsieur de la Ver-
 tonniere Conte Crucchi, Baron
 de Geley, desglichen il Padre D-
 renco, Priore et Conte di Lucerna,
 il Collaterale Perogn, nebet H.
 Leger, und noch 8 oder 10 Cal-
 luthen angetroffen. Da dan dem
 H. Leger zu gelassen worden,
 syn nothurfft der wyklauffigkeit
 nach mundtlich und mit ablesung
 ihzer documenten nach begehren
 darzethun; welliches zwahren in
 aller bescheidenheit, sanftmuth,

even move a heart of Adamant, to
 hear the particulars related. True it
 is, that hitherto they have been
 offered the favour of a Patent of
 Grace from his Royal Highness,
 but, they could not by any
 means get their permission of habi-
 tation to be extended beyond those
 places where they were permitted
 to have preaching. The truce was
 prolonged upon the 26. This morn-
 ing we saluted the Lord Amba-
 sador, and after Dinner we were
 also visited by him, who offered
 us to contribute whatsoever lay in
 his power for the good of that af-
 fair, according to that special com-
 mand which he had received from the
 King. In the evening, there came to us
 the Count *Truchi* Advocate Patri-
 monial of his Royal Highness, who
 proffered to justify the proceedings
 of his Royal Highness against those
 poor people of the Valleys, and to
 this purpose made a long and am-
 ple discourse in *Italian*, wherein he
 endeavoured to demonstrate how
 much those of the Valleys had trans-
 gressed. The very same evening the
 Ambassador Servient summoned
 the poor people to come before
 him the next morning, and upon
 their desire that we should also be
 there present, he likewise sent for
 us at the same time by his Secre-
 tary. Accordingly on Tuesday mor-
 ning, we went to his Lodging,
 where we found Monsieur de la
 Bourtonniere, Count *Truchi*, the
 Baron of Greisy, as also the Fa-
 ther *Rorenc*, Prior, and Count
 of *Lucerna*, and the Collateral
Perroyn. As also the *Sieur Leger*,
 and with him eight or ten more of
 those of the Valleys. In this mee-
 ting the said *Sieur Leger* had permissi-
 on to Represent in an ample manner
 both by word of mouth and also by

Reading of several Papers and writings, their privileges and interest, which he performed with that Discretion, Meekness, and strength of Reason, that the Ambassadors and the other Lords wondered at, and were pretty well pleased with it. But Count Truchi notwithstanding endeavoured in His Highness name, to refute whatsoever the said Sieur Leger had said, the scope and drift of whose Discourse was this, That the poor people of the Valleys ought to prostrate themselves before their Prince, with Halts about their Necks, and in this posture to beg their pardon; Whereupon matters were further remonstrated to him until this conference, which lasted four hours, ended in a friendly manner, with a purpose to consider more seriously and throughly of this matter. Of all the discourse of this said Count Truchi, this was principally remarkable, that he would undertake to maintain, that notwithstanding these poor people of the Valleys had formerly obtained concessions, yet the same could not extend further then the life of him who granted them, and that it was lawfull for the Successor to revoke them, as not being at all obliged thereby.

This Afternoon we conferred further with those of the Valleys concerning the Forenoons action, and advised them to address themselves to the Ambassador, and to know his sence upon their exhibited righteous cause, as also to intreat him to maintain them in the same. In the mean time we gave a visit to Count Truchi, and were invited next day to Dine with the Ambassador. The same Evening the said Ambassador sent again to us, and gave us to

und mit sollichen guten grunden beschehen, Das H. Ambalador und auch andere Herren sich verwunderet, und zimliches contentment darab empfangen. Hr. Conte Truchi aber hat in nammen ihz Kon: Durchl. inne H. Leger alles zewiderlegen understanden und syn meinung dahin eroffnet, Das sy die guten Calluth mit stricken am Hals für ihzen Fursten thretten und umb begnadigung anhalten soltend. Wozuber ihme die nothurfft auch wyters insinuert worden: und hat darmit disse 4 stund lang Conferenz freundtlich geendet, inn meinung den sachen wyters ryfflich nach zue dencken. By des Conte Truchi discoursen ist sonderlich auch das zuegewahren, das Er behaubten wollen, oh glich die guten Calluth mit Concessionen versehen, so thuegend doch dieselben sich wyters nit, als uff des Fursten, der solliche ertheile, lebenslang erstrecken, und habe desselben Fursten nachsahz gut fug und macht, solliche zue Revocieren, als der sy zue halten keines wegs gebunden seye.

Diesen nach mittag habend wir uns wyters mit den Calluthen uber die hutige Action esprachet und ihnen gerathen, zum Hn. Ambaladoren sich zue verfuengen, und syn ercklehung uber ihze erscheinete gerachte sach zue vernemmen, auch ihne zebitten, das Er sie daby manutiniieren wolle. Im zwolshent habend wir dem Conte Truchi die visite gegeben. Sind auch uff mozn zum Herren Ambaladoren zum unttagessen geladen worden. Am Abend aber hat widerumb der H. Ambalador zue uns geschickt und uns an-

ziegen

ziegen lassen, das Er von namhafter pressierender geschafften wagen nit mehr lang allhie blyben konne, batte derowegen, wie die sach befurderen helfen wollind, Darzue wir uns dann anerbotten, so sehz man denen guten Luthen auch gebuhrend begegnen werde. Anderdessen werdent wir aller orten har berichtet, wie gern maniglich den Friden hete, und das von sythen ih Kon: Durchl. man wunschte das die Calluth sich einfaltig in die gnad ihres Fursten ergebind, mit Schopfendez Hoffnung, sy uff sollichen sacht gewuiss alles nach begehren erhalten wirdend. Es hat dis aber weder sy nach uns rathsam beduncken wollen, ohne mehrere versicherung.

Freitag den 21 ten, sin wir by Hr. Ambassadozen zue gast gewesen, und vor dem essen 1; stund nit ihme conferiert, Dadann syne vorsehleg gewesen, Wann solte eintweders die Land die ihnen benommen werdent, als Compiglion, Fensl, gegen anderen guetteren vertuschen (Darby es aber wegen unglycheit der guetteren, und auch wegen der Besitzeren, die Solliche nit gern fahzen liessend, grose difficultet geben wurde) oder es soltend die Calluth absolute sich in die gnad der Madame Royale ergeben, nit Zwyskende, Dieselbe ihnen by dem Hertzogen alles was sy begehren usshyngen wurde, oder sy soltend einfaltig ihre glegenheit in denen orten, die man ihnen nach zu last, ussert S. Jean, la Cour, Lucerne, Campiglione, Fensl, So gut miglich suchen, oder sy soltend sich dem Rachten zue Chambery underwerfen. Befande bynebets auch, Das

understand that by reason of certain urgent affairs he could tarry no longer in this place, and therefore intreated us to assist him in dispatching the business, whereunto we offered our indeavours, on condition that there might be a due care had of those poor peoples just reliefs. Mean while we received advice from all parts, how much peace was desired on all hands, and that on his Royal Highness part it was wished, that those of the Valleys would absolutely yield themselves up to the mercy of their Prince, entertaining hopes that in so doing they should certainly obtain whatsoever they desired. But neither they nor we could hold it advisable to adventure without further security.

Upon Wednesday the 21. we Dined with the Ambassador, where before Dinner we had an hour and an halfs Conference with him: His project was, that either the Lands and Countrey which were taken from them, namely, Campiglione, and Fenile, should be exchanged, (notwithstanding the many great difficulties because of the inequality of the same, and that the possessors would be loth to part with them) or else the people of the Valleys should wholly and intirely refer themselves to the grace and favour of Madam Royale, nothing doubting but that she would procure for them of their Prince all that they desired; or that they should even without more adoe make the best of, and improve the places yet left them, excepting St. Giovanni, La Torre, Lucerne, Campiglione, and Fenile, as well as they could. Or lastly, that they should submit themselves to the Laws of Chambery. He also held fit, that

that those of the Valleys should not be any more molested by forraign Missionaries. Again, that so soon as ever the peace should be finished, the souldiers on both sides should go joyn with the Army in Italy. Upon all this we likewise declared our mindes, and plainly stuck to, and insisted on an absolute pardon, a restitution of their goods, and restoring of their liberties both spiritual and temporal. The cessation of Arms is prolonged again to the 3 of the next Month, and the said Ambassadour, notwithstanding other important affairs which call'd him to Turin, resolved to stay in this place, and not to move until the Treaty be perfected.

This Evening came those of the Valleys to us, complaining greatly, that the Sieurs Leger and Michelin were (without their knowledge) cited to Turin by reason of a murder which they should have committed upon the person of a certain Clergyman of the other Religion, by the report of a certain Villanous person named Bartholomew Berru, undoubtedly instigated thereunto by the contrary party, and upon that very account lately pardon'd and absolved of divers hainous offences by him committed, while both of them were forthwith condemned without being heard. Hereupon there was order given that the said Berru should be taken out of their Army, whither he was presumptuously returned, and brought prisoner to this place, that so he might be examined, and the innocence of the others made manifest: how he will be further proceeded against time will shew.

On Thursday the 26. we consulted among our selves, as also with those of the Valleys, how to proceed in this business, and with common consent it was then conclu-

sy de Calluth mit Missionarys, die mit ihm Land erbahzen, mit mehr molestieren sollte; Item sollte man so bald der frieden beschloffen, die volcker beyderseits, der Armees in Italia zue fuhzen. Auf welliches alles wir ihmme unsere bedencken auch eroffnet, und einfaltig uff Collekommer begnadigung, restitution iher gueteren und restauration iher Geist- und Lyblichen freyheiten verblieben. Soist der stillstand der waffen abermahlen Bits uff den 3 verlengetet worden, und hat sich der H. Ambalador erbotten, ungeachtet wichtiger anderer geschafften die ihne naher Turin forderthen, wolle Er doch hie verblieben, und nit Aufsetzen, bis dise Tractaten iher volkomme Richtigkeit habind.

Diesem Abend kamend die Calluth zue uns, und beklagend sich, was gestalten H. Leger und Michelin, ihnen untauffend naher Turin citiert, wegen eins Mordts, so sy an einem Geistlichen der Andern Religion begangen haben soltend, welliches ein Bosswicht Bartholome Berreu us der wederpart unzweyfenlichen antrieb uber sy usgeben, und der eben Deswegen syner sonst begangen Schwere fehleren, halber pardoniert, sy beide aber hieruff unverhört condemnirt worden. Darumbe sy dann anordnung gethan das angeregter Berru von iher Armees, dahin Er sich freestentlich wieder begeben dorffen, gefenglich angenommen unde allhar gebracht werde, Damit Er konne examinirt werden, und iher unschuld an tag kommen: wie es nur mit ihmme wyters ablaufen, steht zue erwarthen.

Donstags den 26ten habend wir under uns selbst und mit den Calluthen gerathschlaget, wie den sachen wyters zethun, und gemeinlich befunden, syff uff unseren Bischharigen

harigen resolutionen zue verbleiben, und das derowegen die Calluth nach mahlen zum H. Ambassadozen gabu, und by ihmme anglegentlich anhalten sollend, ihze sach uffs bestest und best muglich zue befurderen. Nach dem man nun uber vorstehende des H. Ambassadoren gethane vorschleg sich wytlaufsig ersprachet, und befunden das die abtuschung der gueteren, uss vorangerogten ursachen, nit erheblich, auch sonsten sehr langsam vergehen wurde, item das es sehr gefahrlich, sich absolute uff der Hertzogin gnad und vermittlung zuertlassen; Desgylchen nur nit von demne zefagen, das man einem frembden Richter die sach usszsprachen ubergibend solte. Habend die Calluth nach genommen verdanck und ihzer beschrechnen absonderlichen underred ihze erkleyhung uns dahim eroffnet. Sy wollind Campiglione, Bubiante und Fenil, und des desto ehender ehaltenden Lieben Fridens willen verlassen, als an welchen orten sy immerdar in grossen sorgen und gefahr leben müssen, und der freyhit der Religion doch nit geniessen können; Was aber Lucerne betreffe, woltend sy gern behalten, sonderlich wegen des Marckts under Kauff- und Handtwercks Luthen Daseibst, Doch woltend sy auch dis ort eher ubergeben, als den Friden verhindern; Item woltend sy uffs usserste auch noch Bzigueras quitieren, Hingegen aber begehrend sy la Cour und St. Jean zue behalten, und das ihnen daseibst liberum religionis exercitium concediert werde.

ded, that we ought to stick to our former resolutions, and that therefore those of the Valleys should make another address to the Lord Ambassador and bee very importunate with him, that their business might be advanced the speediest and the best way that might be possible. Now after a large conference about the proposals which the Lord Ambassador had made, having found that the exchanging of the Lands, would not be expedient for the reasons heretofore alleged, and would but prolong the business, as likewise that it was very dangerous to cast themselves absolutely upon the mercy and mediation of the Dutchess, And not so much as mentioning the reference of that affair to any forraign Judges Decision and those of the Valleys having returned thanks, and conferred apart among themselves, declared to us, that forthe speedier obtaining of precious peace they were ready to quit Campiglione, Bubbiana, and Fenile, as places where they must ever live in great fear and apprehension, without being able to enjoy the liberty of their Religion. But as to Lucerna, that they would gladly keep indeed, especially because of the Market, and the Trade and Manufacture of that place. Nevertheless that they were ready to surrender even that place also, rather then obstruct the peace: Yea in case of extremity they would quit Briqueras to boot, but on the other side they desired to keep St. Giovanni and La Torre, and there to have likewise granted them the free exercise of their Religion.

In the Afternoon the Valley-men came to us again, to acquaint us, that the Lord Truchi had been with the Ambassador, and that their business was not better'd thereby, because the said Lord Ambassador, would by no means grant them Lucerna, and would onely permit the one half of the Lands in question to be exchanged for others, but as for the other half, they should be paid for the same, or else the business should be referred to the Judge at Chambery, and so the poor people feared that all this is but a design to disappoint them by delays.

The Lords Truchi and Greisy came the second time to us, and would needs persuade us by a long discourse, that his Royal Highness had sufficient cause to take from them La Torre and St. Giovanni according to the grounds and reasons delivered by them in writing, which we afterwards communicated to the people, and were refuted by them.

On Friday the 27. the Baron of Greisy brought us news, that his Royal Highness would never freely yield the concernment of St. Giovanni, and La Torre, but rather suffer the business to be decided by forraign Judges without Savoy. But this we could not advise the people to yield to, who declared themselves thereupon, that they would chuse rather to quit Lucerna also, provided that La Torre and San Giovanni might remain intire to them.

Soon after this we were visited by the Lord Ambassador, who also propos'd unto us the same thing that the Baron de Greisy had before done, representing that he had done hitherto what lay in his pow-

Nach Mittag Kommend die Calluth wieder zu uns, vermeldende das H. Crucchi bin H. Ambassadors gewesen, und daruber ihz sacht nit besser worden, dann der H. Ambassador ihnen Lucerne Keines wegs bewilligen, auch nur den halben theil der verlassenden guttoren an andere vertuschen, den ubrigen halben theil aber bezahlen lassen wollen, oder man solts dem Richter zue Chambery uber geben. Sorgind also man werde die sacht uff den langen banck spielen wollen.

H. Crucchi und Greisy kommend aber mahlen, und wollend durch einen Wytlauffigen Discours behaupten, das man von syten S. A. R. gnug samme ursach habe, ihnen auch la Cour und St. Giovanni zenenmen, vermog der Schriftlich ubergebenen grunden, welche hernach den Calluthen von us communiciert, und von ihnen refutiert worden.

Frextags den 27tz bringt uns H. Baron de Greisy die zytung, das ihz Kon. Durchst. einmahlen St. Jean et la Cour betreffende, in guetigkeit nutzit cedieren wolte, sonder die sacht eher durch frembde Richter Wert Saphoy ussprachen lassen; Darzue wir aber den Calluthen nit Rathen konnen; welche hieruber sich nachmahlen erklehzt, auch Lucerne, fahzen zefassen; wann ihnen nur la Cour und St. Jean rein blybe.

Glych her nach werden wir von Hm. Ambassadors visitiert, welche eben dis was H. Greisy auch proponiert, nit vermelden, Er habe zwahz bis hat sy bestes gethan,

man meine aber Saphoyſcher Syts, man muesse die Calluth von ihret schweren fehleren wegen, mit abnam St. Jean und la Cour zuchtigen, und wolle man ihnen hingegen was sy verlassend ander-werts halb vertuschen und halb zahlen. Lucerne seige gar nit zue erhalten, meinte nachmahlen das beste syn, sy sich der Madame Royale ergebund und ihre Furbit begehrtind, oder ussert Saphoy und Piemont beider Syts anderstwohar Richter suchend, doch wolte Er uff unfer fehrner ernst pferiges anhalten operieren, das auch St. Jean und la Cour ihnen blyben mogind, doch ohne Religions exercice, welsches ihnen nit werde konnen bewilliget werden. Hassen sy Anno 1620 die Kirchen zue St. Jean vernutzen muessen, und die zythar an dwederein orth predigen dorffen, hemit ihnen von dem exercitio Religionis der enden gar nit abgehe.

Sambstags deh 28tz, brichtend Hr. Leger und 8 Calluth, Hr. Ambador habe sich vohz ihnen zornig erzeigt, das Hr. Pianezza synen vorschlag ihret halb nit annemmen wolle, werde nit muglich syn die abthuschung der guetteren zethun, man wolle ihnen eher alles wie es sy anligt bezahlen. St. Jean und la Cour werde ihnen auch dahinden blyben. Wylen aber Er Hr. Ambador sehe, das sy begehren nit urbillich, wolle Er wuyters arbeiten und eher synen Konig zuschryben,

power; But on the Dukes part it was held needfull that those of the Valleys should be chastised for the grievous enormities they had committed, by depriving them of San Giovanni and La Torre; as for the rest, that the one moitie of their Lands should be exchanged, and the other paid for; That Lucerna was not to be obtained upon any terms, and that he judged it their best course to yield up themselves wholly to Madam Royale, and to beg her intercession, or else to seek Judges on both sides, somewhere without Savoy and Piemont: Nevertheless by reason of our further serious and earnest instances, he would labour that San Giovanni and La Torre may remain to them, without the exercise of their Religion, which could not be granted unto them, forasmuch as in the Year 1620. they were forced to Wall up the Church at San Giovanni, and since liberty themselves to preach in either of those places, so that hereby they are not at all abridged as to the exercise of their Religion, in those parts.

On Saturday the 28. Mr Leger and 8. more of the Valleys came and informed us, that the Ambassador had before them declared himself much displeas'd; that the Lord Pianezza would not admit of his proposal on their behalf, and had withal acquainted them that it was not possible to make the exchange of their Lands. The Duke would rather buy them out altogether, and that San Giovanni and La Torre must likewise be abandoned by them. But nevertheless since he the said Ambassador did apprehend their request to be reasonable, he promised to make further instances, and rather to write

to the King his Master, and expect more effectual Orders. He proposed also, that the matter might be brought before impartial Judges of both the one and the other Religion; to which he added, that it was no small condescension of a Prince to subject himself to forrain Judicatures.

On the Lords day in the Morning, being the 29. we were accompanied by some of the Valleys, to hear a Sermon Preached at Pinachia, where we found a great multitude of the poor banished people of the Valleys, to the number of about 1600. young and old; there met us about 60. Musquetiers, who also conducted us back again, together with several Gentlemen strangers, who out of a zeal to Religion had joyned themselves to those of the Valleys, and did then and since apply themselves unto us, highly commending the valour & resolute courage of those of the Valleys, whereof there were about 1000. in arms, and 5 or 600 others. Those poor people were exceedingly joyced at our arrival, and we were treated at the forenamed Pinachia.

On Monday the 30. of July, the Lord Truchi proposed another expedient, namely that at S. Giovanni and La Torre, those of both Religions should separate themselves as to their habitations and Lands, & that each party by way of exchange one with another should keep their dwellings and Lands separately, that so all occasion of future strife, which for the most part did proceed from the cohabitation of those that were of different Religions, might be prevented, yet notwithstanding they should not onely permit, but they themselves should also contribute thereunto, namely that the Fort of La Torre

und mehreren befehl erwarteten. Schluge auch fur, die sach fur unpartheigische Richter von beiden Religionen kommen zelassen, mit vermelden, es seige vil das ein Furst gegen synen undethanen so wylt gange, und sich fromden urtheil underwerffe.

Sontags morgens den 29tz sind wir in begleitung etlicher Calluthen gen Pinache zur predig geritten, allwo wir vil vertribne Calluth, (sollend in 1600 syn, junge und Alte) angetroffen, inn 60 Fuseliers Kamend uns entgegen, und begleiteten uns wieder, unterschiedenliche wackere Cavaliers, die sich us pfer der Religion zue denen luthen geschlagen, habend sich damals und siederhato by uns angemeldet, Ruchmend die dapperkeit und Heldenmuth der Calluthen, dero ungefahr inn 1000 in waffen, und in 5 oder 600 andere. Die guten Luth habend sich ab unser ankunfft sehr erkraut, und sind wir zue bemeltem Pinache gastiert worden.

Montags den 30tz July, schlagt Hr. Trucchi ein ander mittel fur, namlich das zue St. Jean und la Cour die von beiden Religionen iher wohnungen und gueteren haben sich sollend sonderen und jeder theil durch abthuschung gegen ein anderen iher wohnungen und gueter absonderlich bysamen behalten, damit allso allem anfaas kunftiger kryptigkeiten, die meisten theils us der by wohnung beider Religions verwantthen hargestossen, gewehrt werden moze, doch sollend sy nit allein zuelassen, sonder selbstn darzue contribuieren, das die bestung zue La Cour repariert

partiert werde, wo das by ihnen den Calluthen nit erheblich, solle man es fur 3 unpartheigische Richter, usserhalb des Fursten gebieth, dero 2 Catholisch und einer Evangelisch, kommen und durch sy entscheiden lassen.

Dis was H. Crucchi uns proponiert, habend wir den Calluthen also bald communiciert, und sy selbstn Zue demselben gewissen, syn meinung mehrers Zubernemen, sind daruber wider Zue uns kommen und uns eroffnet, das sy dis nit ussert dem weg syn befunden, es erzeige sich aber ein neutwe difficultet, in deme man ihnen, ein antheil Landts, genant les Aignes, by Lucerne, gegen Rozata, in welchen 30 in 40 Evangelische Puffhaltungen seigend, auch mit Lucerne abschrantzen wolle, darzu sy aber keines wegs verstehen konind, wann schon solliche Puffer und gueter ihnen auch glich den ubrigen bezalt werden soltend, Dann sy sonstn mit den jenigen ungefahr 80 Puffhaltungen, so us Lucerne, Campiglione, Fenil und Bubbiane vertriben, nitgenhtin wussind, sitenmahlen den Papisen nit erlaubt, ihnen ichtwas Feuerkauffen. Zue deme seige von disen Aignes biszar nutzit disputiert, sonder sy von ihnen ruelwig besessen worden. Die forteresse betressent, seigen selbige ihnen auch sehr beschwerlich, hoffind aber Franckrich selbstent werde selbige wehren, wegen Pignerolle, wir versprachend ihnen hieby nachmahlen unser bests Zecombuitren helfen.

Herr Rozland schrybt durch einen eigenen Courier dem Hn. Major Wylsen, man solle nit den Tractaten nit vleit, hoffe bald dieser sachen halber ordre von ihre Hochheit Zebekommen, und wann die tractaten nit racht abgehen wol-

should be repared, and if that should not be satisfaction to thoe of the Valleys, that it should be referred to three impartial Judges without the Princes Dominions, two of them Catholicks, and the third a Protestant, by whom the matter may be decided.

The proposition of Truchi we immediately communicated unto those of the Valleys, and directed them to himselfe, that so they might more fully comprehend his meaning, and this being done, they came back to us again, and declared that this proposition was not disliked by them, were it not for a new difficulty, arising from a design (as they conceived) to deprive them, together with Lucerna, of a parcel of Land called *Les Vignes*, close by Lucerna, over against Rozata, inhabited by about thirty or forty Evangelical Families, which they could by no means yield unto, although the full values of all the said Habitations and Lands should be paid unto them in like manner with the rest, because they knew not where else to bestow about 80. Families driven out of Lucerna, Campiglione, Fenile, and Bubbiana, the Papisns not being permitted to sell them ought. Whereunto they added, that hitherto there had been no dispute concerning *Les Vignes*, but that they had enjoyed a peaceable possession thereof. And as touching the Forts, they were a great greivance to them, & they hop'd that France it self would be a means to hinder the same by reason of Pignerolle, whereupon we promised them again to contribute our best assistance.

Mr. Morland his writen by an expres to Major Weis, and in his Letter desires that we would not overhasten the Treaty, for that he hoped shortly to receive Orders from his Highness concerning this business; And if the Treaty should not suc-

ceed well, and that wee thought fit to send for him, he would willingly cooperate in all ways possible, all which being communicated to Mr. Leger and Mr. Preux, it was thought expedient to defer the answer till we should see what would become of the Treaty.

Now when those of the Valleys had again been with the Lord Ambassador, they acquainted us, that he made great difficulty, not onely concerning Les Vignes, which he reckoned among the places on this side the River Pelice, which were judged to be forfeited, but also that they must gratifie their Prince in repairing the Fort of La Torre, both which propositions were exceeding grievous unto them. Hereupon we went our selves to the Lord Ambassador, and did most earnestly desire redress in this behalf, who likewise promised herein his utmost assistance. As for the rest of the points of the people of the Valleys, wee have in like manner examined them, and not finding them unreasonable, have given way to present the same to the Lord Ambassador.

On Tuesday the 31. those of the Valleys were both Forenoon and Afternoon till Night with the Lord Ambassador, where they set before him the rest of the difficulties, most of which are already known to your Lordships, and to almost all of them they received a favourable answer, so that they were tolerably well satisfied.

This day the Deputies of the people of the Valleys had further conference with the Lord Ambassador, and the Lord Truchi, concerning the points yet in debate, and have obtained an indifferent good resolution about them. As to the remaining obstacles, we shall interpose our selves further, and that effectually, hoping

und, könne man ihne beschicken, wolle Er gern nach möglichkeit cooperieren, dis wird auch Hrn. Leger et Leppeur communiciert und gut befinden, mit der Antwort imzeshalten, bis man sehe wie die tractaten ablauffen wollind.

Als die Calluth abermahlen by Hrn. Ambasadozen gewesen, habend sy uns referiert, Er difficultire nach so wol les dignes betreffende, die er under den ortzen ennert. dem fluss der Pellice die ihnen abgesprochen, wolle verstanden haben, als auch das man dem Fürsten werde muelen zue geben le fort a la Cour zue reparieren, welsche beide ding aber ihnen sehr beschwerlich. Wir sind daruber selbstem zum Hrn. Ambasadozen gangen, und die remedierung mit pfer und ernst an ihne begehrt, so Er uns nach möglichkeit zugesagt. Der Calluthen ubrige puncten, habend wir auch durchgangen, und nit unbillich befunded, also ihnen zugelassen, dem Hrn. Andozen solliche zuebergeben.

Zinstag den 31. t3 sind die Calluth vor und nach Mittag bis uff den Abend by dem Hrn. Ambasadozen gewesen, demselben auch ubrige ihre puncten (die uwer Gnaden meisten theils schon bekanth) fur gelegt, und vast in allen guten bescheid erlangt, also das sy zimlich wol zue friden gewesen.

Putigen tags habend die usschuls der Calluthen wyters mit dem Hrn. Ambasadozen und Hrn. Trucchi der nach streytigen puncten halber conferiert, und abermahlen zimlich guten bescheid funden; woran es aber nach erwinden thut, werdent wir uns sehnens krefftiglich interponieren, hoffend also die sachen

sachen endtlich mit Gottes hilf ein guten usstrag gewinnen werdint, den wir mit gedult und frawiden erwarthen und nit ussetzen nach us dem Land rufen werdent, bis die sach vollents ihre verhoffende Richtigkeit gehoben wirt; wollend auch nit ermanglen, was woyters surfalt uwer Gn. Zehertlichen, deren wir inn zwuschent gluckelliche Regierung unde alle wollt ahzt von Hertzen an wunschend, und sy samttlich Gottes gnedigster ohhut, uns aber zue beharlichen ihret Gn. wol empfehlend, verblibende:

Wir Gn.

Dienst gehorsam Willigste,

Gn. Hirtzel,
Carolus von Bonnsteten,
Benedict Socin,
Joh. Jac. Stockar.

Datz Pignero Rolle und mit unfers Hochgeehrten Hrn. Mitgesandten Hrn. Statthalter Hirtzels, insigel verschlossen den 17. Augusten, An. 1655. abends spath.

An die vier Evangelischen Stett, der Stadtgnosschafft, Zurich, Bern, Basfel und Schaffhusen abgangen.

Das deser Copey dem Original gleichlutend lyge, bezuget

Andreas Schmidt, der Statt Zurich udder Statthepbet.

that the business (through Gods assistance) will come to a good issue, which we expect with patience and comfort, being resolved not to remove, nor to depart the Countrey, until this affair attain its hopeful determination, and we shall not be wanting to inform your Lordships of all further occurrences: In the mean time we heartily wish your Lordships all happiness and prosperity in your Government, and recommending you wholly to Gods gracious protection, and our selves to your Lordships constant favour, we remain

Your Lordships most obedient willing Servants,

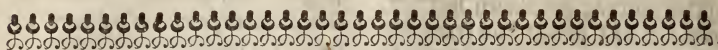
Solomon Hirtzel,
Carolus von Bonnsteten,
Benedict Socin,
Jo. Jac. Stockar.

Given at Pignerolio, and sealed with the Seal of our much honored fellow Ambassador, the Governour Hirtzel, the 17 of August 1655. late at night.

To the 4 Evangelical Cities of the Cantons Zurich, Berne, Basil, and Shaffhusen, this was sent.

That this Copy is fully agreeing with the Original, is attested by

Andrew Schmidt Under-Secretary in the City of Zurich.



Extract of the second Relation, which the Ambassadors of the
Evangelical Cantons sent their Superiors from *Pignerol*
 the 19 of August, 1655.

An Authentick Copy of the true Original whereof, signed by
 Mr. *Andrew Schmidt* Under-Secretary of State of *Zuric*, is to be
 seen in the publick Library of the famous Univeristy
 of *Cambridge*.

Right Honourable, &c.

BY ours, dated August 1. Your honours (we suppose) understood what pass till that time in the affair concerning the Evangelical professors in the Valleys of Piemont, and how far it was then advanced, not doubting but by that and what hath since fallen out, your Honours will discern thus much, that according to our instructions and the Letters sent unto us from your honours (the last whereof with the papers mentioned bearing date July 28. was delivered unto us last Sunday night over *Aigle*) we have contributed our best endeavours, according to what we conceived, upon the consideration of the case, might prove advantagious to those good people.

As an addition to which Relation, your Honours may be pleased to take notice, that on Thursday the second of this instant, Mr. *Leger*, and Mr. *Lepreux*, together with some other people of the Valleys, came to us, informing us, that they had received news, viz that their men were in a good posture, and more came daily

Hochgeachte, &c.

US dem jenigen umbkündtlichen bericht, so uwer Gnaden wir sub dato 1. Augusti Zugethan, werden dieselben Zweifel ohne allbereit verstanden haben, was bis dahin in dem Geschafft die Evangelische Calluth in Piemont betreffende surgeloffen, und wozuf dasselbe damahls beruehwet. Wolend daby nit Zwyslen, dann das uwer Gnaden us demselben und nachvolden, so sich siederharo Zutragen, so viel ersehen werdint, das wir hierum nach mugligkeit, vermog unserer instruction, und deroselben uns Zugethanen schryben (dero letzters vom 28 July sampt den Bylagen wir verwichenen Sonntags abents uber *Aigle* Zurecht empfangen) unser bestes contribuïret, was wir vermeint, nach befindender der sachen beschaffenheit, denen gutten Luthen werde erspziesslich syn können.

Haben hieruf uwer Gnaden Zevolg angefangener relation ferneres zevernehmen, das Donstages den 2 bis die Herren *Leger* et *Lepreux*, sambt etlichen andern Calluthen, zu uns kommen, und uns die ihnen yncelantge advillen communiciret, inhaltende, das ihre volcker

ker

ker in guter postur sich befindint, und us benachtbarten orten taglich meh zu ihnen stollind, auch uf erforderende nothdurfft sy mehre hufft danachen ohne fehle gewertig werend, mit bit, etliche sonderbare puncten dem Herren Frantzosischen Ambafadozen zu recommendiren. Cloz wir nit ermanglet, ehzenge dachten Herren Ambafadozen deis wegen zebesuchen und ihme angedutye der Calluthen puncten in besser form zerecommendiren. By wellichem wir zwahen ziemlich guten bescheid funden, massen er dann vast in allen puncten nach muglichkeit syn bestes zethun sich erbotten. Wider verleschen aber ist glych daruff Herr Conte Crucchi zu uns kommen, sich abe ihnen unferen lieben glaubens gnossen erklagende, das dieselben inunerdar etwas newwes uf die bahn hyn giind und wider alle gebuhz ihre sachen nach ihrem wunsch und willen von dem Fursten erzwingen wollind; welliches sich aber nit also thun lasse, sonder man musse eins und das anders ihz Konigl. Durchlauchtigkeit clementz heimgeden. Und ob glych ihnen noch mehre gnaden widerfahren werdint, konind doch dieselben nit per modum conditionis, ihz Konigl. Durchl. darmit zeverobligeren, dem instrument pverlybt werden. Doch was ihz Konigl. Durchl. uf unsere intercession, die sy nit wenig achte, thun konind; werde auch ussert dem usrichtenden instrument beschehen, &c.

Hieruber wir ihme, Herren Conte Crucchi, nit allein selbst die nothwendigkeit insinuiret, sonder auch Her Leger und Lepreux sampt ihren Hithafften dasselbe communiciret, und ihnen gerahen, auch selkten ihne Herren Crucchi, uber dis besser ze informiren.

Frytags den 3 dis sind Herr Leger und Lepreux, mit den ubzigen usschutzen der Calluthen, so wol by Herren Conte Crucchi als auch dem Herren Frantzosischen Ambafadozen gewesen, und zwahen ihz

in to them out of the neighbouring parts, as also, that in case of necessity they were sure of more supplies to follow; entreating us, to recommend certain proposals in their behalf unto the French Ambassador. Whereupon we failed not to visit the said Lord Ambassador, and to recommend the foresaid proposals of these people unto him, to the utmost, whom indeed we found pretty well disposed, so that he engaged almost upon every point, to do the best he possibly could in their behalf: But most unexpectedly, there arrived in the instant the Lord Count Truchi, making great complaints unto us against our dear friends of the same profession, they were ever finding new devices, and most unduely went about to force their business from the Prince according to their own wills; which was not to be obtained in this manner, but they must refer themselves in the particulars unto his Royal Highness Clemency. And that though more favours may be shewed them, yet the same could not be inserted in the Instrument, by way of conditions, to binde his Royal Highness thereby. Nevertheless, that which his Royal Highness should be able to do upon our Intercession, (of no small esteem with him) the same should be performed as well, though not inserted in the Instrument, &c.

Hereupon we not onely shewed the necessity thereof unto the said Lord Count Truchi, but also imparted it to Mr. Leger and Lepreux with their Associates, and advised them better to inform the said Lord themselves.

On Friday, the 3. instant, Mr. Leger, and Lepreux, with the rest of the Valley-peoples Deputies, were with the Lord Count Truchi, as also with the French Ambassador, making their Remonstrance, and receiving thereupon

thereupon a project in writing of what was intended towards them, which did not at all content them. In regard whereof, upon their address to us for advice, and having pondered the business and circumstances thereof, we advised them, that our opinion was, they should sit down together, and having weighed every article well, put it in due form in writing, and if then they would communicate it with us, we should be ready to advise them further. After Supper they returned to us, relating how they had exhibited those their explained articles unto the L. Ambassador, & had most earnestly solicited, that they might be granted them, which nevertheless he refused to take at their hands, and was not a little moved against them; when immediately after in came the Baron de Gresy, confirming the same, and saying, That the Lord Ambassador, and Count Truchi stood almost resolved to abandon that Treaty altogether, & to be gone, intimating so much, as if we had inticed the people of the Valleys to such innovations, as he termed them. Hereupon we not onely our selves remonstrated what was needful unto him, but caused also the people of the Valleys to clear themselves before him at large, in such sort, that at last he was satisfied, and entreated us next morning early (by his Secretary) that we would further assist the revising thereof, together with the Lords Truchi and Gresy, and contribute our best Offices to the business.

Having thereupon sent for the said Deputies of the Valleys, and remonstrated unto them the Exigencie of the several points or articles, as also understood their opinions jointly and severally, we repaired to the Lord Ambassador, where, in the presence of the Lords, de la Bertonnieren, Tru-

nothdurfft dargethan und ein schriftlichen uppsatz, wie man ihnen begegnen wolle, empfangen, der aber ihnen gar nit annemlich gewesen; Delswegen wir uf ihz ratshbegehren und nach erwogung besunderer der sachen und dero umbrachten beschaffenheit, unser guttachten ihnen dahin ertheilet, sy sollind zusammen sitzen, alle articul wol erwegen, uf gebuchzende form ufs papp bringen, und so sy dann uns solche communicirind, wollind wir ihnen gern mit ferneren rath begegnen. Erst nach dem Nachtessen kommend sy wider zu uns, vermeldende, was gestalten sy solche ihze von ihnen erlutherten articul dem Herren Ambassadoren gewiesen, und, das ihnen solche concedirt werdint, angelegentlich angehalten, die Er aber ihnen nit abnehmen wollen, sonder sich uber sy nit wenig erzurnet; glich daruff kombt auch Herr Baron de Gresy und bestet es, mit vermelden, das sich Herr Ambasadour und Conte Crucchi schier resolvirt hetten, die handlung gantzlich ze abandonieren und hinweg zereisen, druf duthende, sam wir de Calluth zu solchen newerungen (wie Er sy genennet) verandassind; Wir haben ihm aber nit allein die nothdurfft dergestalten zu genuht gefuhrt, sonder auch die Calluth sich vor ihme wiltauffig selbs verantworten lassen, das Er endtlich zu frieden gewesen, und mozndes Sambstages am mozgen Herr Ambassadour uns durch synen Secretarium erbitten lassen, das wir drr revision, nebens Hm. Crucchi und Gresy, wyters bywohnen und daby unser bestes contribuiren bestien wollind.

Nach dem wir nun die Herren Aschtutzen der Calluthen fur uns bescheiden, und uber dem ein und andern punden, was die nothwendigkeit erforderet, ihnen zugemitht gefuhret, auch ihze meinungen sambt und absonderlich verstanden, habend wir uns zu dem Hm. Ambassadoren verfuget; da dann in beywesen der Herren de la Bertonnieren,

ten, Crucchi, Orenco, Gresy, Berroquin, und noch etlich anderer ansehnlicher Herren und personen, nebst den Aschussen der Calluthen, in drey stund lang, ein puncten nach dem andern ventiliret und uffs pappz gesetzt, auch allsobald von dem, wessen man sich verglichen, 4 Copeyen gemacht, und eine dabon noch selbigen tages zur ratification gen Hofe geschicket worden.

Gegen den Abend sind die Aschussen der Calluthen zu uns kommen, haben uns für unsere huttige muhewaltung freundlich gedanket, mit bit, was by obiger handlung nit vollkommen erluthert werden mögen, betreffend die vestung zu la Cour, die bestimmung anzahl jahren, darinnen sy aller beschwerden erlassen werden sollind, die versicherung, das ihnen ihre abtretende mutter innert dem fluss pellice, ihm fall sy solche nit selbst verkaufen konten, uff ein gewisse zyt mit bahrem geldt bezahlt werdind in besser recommentation zehalten, so wir ihnen zethun versprochen.

Sonntags den 15 Augusti, habend wir abermahlen zu Pinache dem Gottes dienst abgewartet.

Montags Abents ist das patent von Hoff yugelaget, und den Aschussen der Calluthen, mozndes aber Funftages mozgens von denselben uns communiciret worden, mit wytlauffiger anduthung, welche puncten ihnen darinn beschwerlich sygen, unlers muttachtens daruber begehrende, welliches dahin gangen, das sy nemlich Herren Conte Crucchi allsobald gebührendts angelegentliches kysles ihre beschwerden eroffnen und der remedierung und verbesserung in unterthenigkeit begehren sollind. Das nun ist zwahzen beschehen; sy habend aber nit alles erhalten mögen, wesswegen der Frantzosische Herr Ambasador uns abermahlen durch sinen Secretarium bitten lassen, nachmittag zu ihm zekommen, dise sach vollends richtig zemachen helfen.

chi, Orenco, Gresy, Berroquin, and some other Gentlemen and persons of worth and quality, besides the Deputies of the Valleys. We debated the matter point after point, and put it in writing, and of that which was agreed upon, we caused four Copies to be made, and one of them we sent that very day to the Court for a Ratification.

Towards the evening the Deputies of the Valleys came to us, and kindly thanked us for our pains taken this day, praying us that we would be mindful of those things, which could not be fully cleared, in the foresaid transaction concerning the Fort at La Torre, the set term of years wherein they should be exempt from all burdens for the securing of it that the value of those estates which they are to part with, within the River of Pellice, shall, in case they cannot sell off themselves, be paid then in ready money, at a certain time, &c. all which we promised to transact for them.

Sunday the 15. of August, we again attended the worship of God at Pinache.

Monday in the evening, the Patent arrived from the Court, and was communicated to the Deputies of the Valleys, and by them the next morning, being Tuesday, unto us, together with an ample deduction of what points therein they finde themselves aggrieved with, desiring our advice about it, which was, that they should forthwith duely and diligently remonstrate their grievances to the Lord Count Truchi, and humbly pray for redress and amendment. This also they did accordingly; But could obtain nothing, by reason whereof the French Ambassador entreated us again by his Secretary, to come to him that Afternoon, and to help the perfecting of the accommoda-

tion. Whereupon being fully informed first, what was yet defective, and having imparted our advice therein to them of the Valleys, we repaired at the appointed hour unto the Lord Ambassador, before whom and most of the above-named Gentlemen the Instrument was read all over again; and the Deputies of the Valleys, of whom a considerable number was present, were heard what they had to object, Matters being debated for 3 hours together *pro* and *con*, till the whole was in a manner corrected and amended at last to their content; save onely, That after we were withdrawn, when nothing wanted but the subscription of the people of the Valleys, they refus'd the same, upō this ground, that there was not the least mention made in the Instruments of either our mediation or intercession; Inſomuch, that after Supper the Baron de Grefy came to us, to acquaint us therewith, and how much the French were offended by it, praying us to induce the said people, to subscribe, offering himself, in regard the Lord Ambassador would suffer none at all in any wise to be put into the said instrument of peace besides himself in his kings behalf, to help to advise how this business may be transacted both to our and the Valley-peoples content; to whom we were not wanting to answer what was requisite.

On Wednesday, yesterday morning, the Deputies of the Valleys came to inform us at large of the same thing, representing unto us, That since not onely your Honours from the beginning, but we also hitherto had so faithfully ingaged and undertaken for them, they were ready, rather not to accept of the peace at all, if honourable mention were not made in the Instrument of your Honour, or us, according to desert.

Sind auch nach yngenommenen umbständtlichen bericht, woran es noch erwunde, auch ihnen den Calluteen darüber ertheiltem unserem guttachten, uff die bestimfte stunde zu dem Herren Ambafadozen gekehret: Wor wellechem un mehrtheils obvermeldten Herren dann das instrument von neuwen dingen abgelesen, die Herren Gschutz der Calluthen, so in zmllicher anzahl vorhanden gewesen, in ihrer angelegenheit verhozet, drey stunden lang einandern *pro* & *contra* gehalten, und endtlich zu ihrem benügen vast alles corrigiret und verbessert worden; usfert deme, das nach unserem abtritt, da es noch umb die unterschrifft der Calluthen zethun gewesen, sy sich derselben geweigert, wyl in dem instrumento weder unser mediation noch intercession mit keinem worzte gedacht werde. Ist also erst nach dem Nachtesten Herr Baron de Grefy zu uns kommen, dasselbe, und wie seh sich der Herr Ambafador darüber erzurnet, eroffnet, mit bit, sy die Calluth zum unterschryben zeverleiten, sich anbietende, sittemahlen der Herr Ambafador von synes Koniges wegen nebens ihme niemand in eintichen wyls noch wege in dem Friedens patent syden wolte, dahin zugegedencken helffen, wie deser säch zu unserem und der Calluthen benügen begegnet werden moge. Darüber wir ihme die nothdurfft ze antworten nit underlassen.

Mittwuchs, als gessert morgens, sind wir von den Herren Gschulden der Calluthen dessen der lenge nach auch berichtet worden, mit fernere andutem, wyl nit allein uwer Gnaden vom Anfang, sonder auch wir die Zythar uns ihret so treuwlich beladen und angenommen, das sy derowegen eh den Frieden gar nit amemen wollind, wann uwer Gnaden, oder unser, in dem instrumento nit auch nach ehren wolverdienter massen ermelddung beschrehe.

Denen

Denen wir darüber geantwoztet, dis were zwahzen ja billich, und wollnd wir noch selbsten sechen, ob es uff gewisse form zuerheben syn werde, wa aber nit, wollnd wir doch von deswegen den Frieden gar nit hinderen, sonder erwartet syn, wie man uns verluteter massen anderwerds begegnen werde. Sind darüber zum Herren Ambadadozen gekehzt, und mit ihme die nothdurfft hierus geredt; und wyl nun derselbige von ihz Konigl. Mt. wegen, als welliche allein uff des Herren Protectoris in Engeland, der Herren General Staden in Holland und iwer Gnaden anhalten sich des Geschaffts beladen habe, sich eben hochlich beschwerdt, nebst detselben, in was grad es glych were, jemand andern in dieser Friedens handlung by zusetzen: Darneben aber sich erbotten, unsere treuwe officia durch ein Schyben an iwer Gnaden als Attestation bester massen zubezugen, ein glyches auch von uns begehende, und wir bynebens auch von ihz Konigl. Durchl. ein glyches zuerwarten ze haben vertroftung empfangen: Habend wir uns viel eher dessen settigen, als aber den erwunachten Frieden dardurch lenger uffzuhalten und den Calluthen mehzen uncossen verursachen wollen. Habend auch by dieser visite des Herren Ambadadozen demselben ihz der Calluthen sach ins gemein, und sonderlich das das Fort a la Tour ehelt geschliffen werde, recommendiret, daby Er syn bestes zethun sich erklehert.

Hieruff wir die Ausschuffe der Calluthen fur uns bescheiden, und sy zum underschyben dessen, was gestert beschliffen worden, disponiret, welliche darüber mit unseren Secretario zu Herren Conte Trucchi sich verfuget, und was an sic begehzt worden underschyben. Ist auch alsobald die patent (mit etlichen Copeyen, darvon wir eine

To whom we replied, that indeed the thing was just, and we would endeavour our selves, to get it obtained in a certain way. But that in case we should not prevail, yet we would by no means hinder the peace, but attend how we shall be otherwise considered, according to the intimation given. Hereupon we repaired to the Lord Ambassador, and had conference with him about this matter. He resented it very highly in his Majesties behalf, who alone, upon the application of the Lord Protector of England, the Lords States General of the Netherlands, and of your Honours, had charged himself wholly with the business, and took it ill that any other in any kind whatsoever should be mentioned in this Treaty of peace; Nevertheless, he offered us his Letters to your Honours, to give ample testimony of our faithful endeavours in this Negotiation, desiring the like of us; Besides, hopes were given that we should receive the like attestation on our behalf from his Royal Highness. For this cause we were content to acquiesce, rather then the happy peace should be delayed any longer, and more charge and trouble be brought upon the people of the Valleys. In the time of this visit of the Lord Ambassador, we likewise recommended the cause of the people of the Valleys in general, and especially desired that the Fort at La Tour might speedily be slighted, wherein he promised his best endeavours.

Hereupon we caused the Deputies of the Valleys to come before us, and disposed them to subscribe the yesterdays agreement, who then together with our Secretary, repaired to the Lord Conte Truchi, and subscribed it, as was desired; and immediately after the Patents, and several Copies of them (one whereof we keep in our

hand, for informations, and till all things shall be performed) by our great trouble, care and painfulness, and to the good satisfaction of the people of the Valleys, were at last compleated, which the Lord Conte Trucchi took along with him to Rivoli, to get the same confirmed and recorded, which we expect will be done. And whereas the truce was to end to morrow, the same is now prolonged to Tuesday next, and we doubt not but in the Interim the peace will be accomplished.

Yesterday we had Letters from his Highness the Lord Protector's Deputy, Mr. Morland, and this day we answered the same, as your Honours may see by the Copies here annexed.

Thus your Honours see again the state of affairs, and we question not your being favourably satisfied with our performances hitherto, considering the present condition of things, we having not been wanting to contribute the utmost of our care and zeal in the business, we pray God to vouchsafe his gracious blessing to the whole, that this transaction of peace may not onely be confirmed, but speedily executed, and stedfastly maintained, and that our dear fellow Brethren of the same profession may effectually enjoy the fruit thereof.

Commending your Honours to the most High for to blefs and prosper your Government, and our selves to your favours, We rest,

Your Honours,
most obedient;

Salomon Hirtzel,
Carolus von Bonnsteten,
Benedict Socin,
Jo. Jac. Stockar,
a Nuseren.

Zur nachricht und bis alles syn richtigkeit hat, by unseren handen behaltend) Zu ihz der Catholischen guttem benügen, und mit unserer grossen muhe, soz und arbeit endtlich ufgericht worden. Welliche Herr Conte Trucchi nacher Rivoli genommen, dieselbe confirmiren und auch interimieren zelassen, dessen man jetzt Zuerwarten. And wyl mozn die trefues widerumb uslaufend, sind sy bis uff nechstkunfftigen Zinsag morgens pzolongirt worden, nit zwysfende, in zwischens der vollige Frieden erfolgen werde.

Gesterigen abents hat ihz Hochheit des Herren Protectoris in Engeland Deputirter Herr Hozerland uns Zugelichzyben, und wir demselben hut wieder geantwortet, wie die Bysagen sub literis A. & B. vermogend.

Sechend also Uwer Gnaden abermahlen, wozuff die sachen beruhwend. Wir wallend auch nit Zwysfen, dan das by solcher der sachen bewandnuß dieselben mit unseren bisfarigen verrichten ein Gnadiges vernügen haben werdint; wie wir dann an unserem ussersten slyß und pfer nutzit erwinden lassen, Gott bittende, das Er wolle, das dieser Friedens verglych nit allein confirmiret, sonder eheist executiret und slyß gehalten werde, auch oft ermelte unsere liebe glaubens gnossen dessen rechttschaffen gefrenwet werden mogind.

Thund hieruff Uwer Gnaden dem Allerhochsten zu gluckseliger Regierung und aller prosperitat, und uns zu ihzen Gnaden wol empfehlen, verblybende,

Uwz Gn.
Dienst gehorsam Willigste,

Salomon Hirtzel,
Carolus von Bonnsteten,
Benedict Socin,
Joh. Jac. Stockar,
a Nuseren.

Datum

Datum Pignerolle und mit unserg
Hochgeehrten Hn. Mitgesand-
ten Hn. Statthalter Hirtzels,
pitschafft in unfer aller nahmen
verschlossen den 23 Aug. 1655.

An die vier Evangelischen Stadt
der Loblichen Eidtgnoschafft ab-
gangen.

Das vorstehende Copia mit dem
Original collatinando demselben
glychlutend bestanden worden, be-
zeugt

Andreas Schmidt, Under-
Statt-schryber der Stadt
Zurich.

Given at Pignerole, and in the name
of us all, Sealed with the Seal of
our Honoured Fellow Ambassador
Governour Hirtzel this 23 of Au-
gust, 1655.

To the four Evangelical Cities of the
Honourable Confederacie.

The foregoing Copy being compared
with the Original doth agree there-
with. Testified by

Andrew Schmidt, Under-
Secretary of the City
of Zurich.

The



The Extract of the third and last Relation, which the Ambassadors of the Evangelical Cantons sent their Superiours from Pignerol $\frac{11}{21}$ of August. 1655.

An Authentick Copie of the true Original whereof, signed by Mr. *Andrew Schmidt* under Secretary of State at *Zurich*, is to be seen in the publick Library of the famous University of *Cambridge*.

Honourable, &c.

BY our former, dated two days ago, Your Honours have already understood what hath past in our Embassie from the first, till that time. Yesterday we received another Letter of Mr. Morland from Geneva, which your Honours may peruse numero 1, 2, 3, 4. and you may understand by the last, after what manner, by means of the journey taken by the Lord Conte Trucchi, and his removing (as he told us) of all remaining difficulties, the instrument of peace was ratified, sealed and subscribed by their Royal Highnesses, and in the best manner entred and recorded, as well by the Counsel, as by the Exchequer: Accordingly the instrument made in this behalf was shewed us this morning by him the said Lord Conte Trucchi, and will bee delivered likewise to the Deputies of the Valleys, whom we do hourly expect here; The execution

Hochgeachte, wol Edle, Gestrenge, Fromme, Aeste Furnemme, Fursichtige, Wylse Insonders Hogeehrte, gnedige liebe Herren und Obern.

USS unserm vorgestrihen werdent uw? Gnaden nunmehr verstanden haben, was sidt dem i. dis bis dahin, sich by und mit unferer Gesandtschaft zu getragen, Gestert ist uns aber ein schyben von Herren Nozenland us Genf zu kommen, sampt 2 bylagen us Engellandt, welche sampt unser antwort ihme daruber ertheilt uw? Genaden us den by lagen sub numeris, 1, 2, 3, 4. Zu ersehen, und aus dem lesteren zu glich zevernemen, was gestalten vermittelst Herren Conte Trucchi nacher Rivoille und Turin furgenommer Reiss, und us dem weg rummung (wie Er uns gesagt) aller nach ubzigen gewessenen difficulteten das Friedens instrument von ih? Kon. Kon. Durchl. Durchl. ratificiert, besiglet und under schyben, des glichen von dem Senat, so wol als der Chambrze des Comtes in besser form interiniert worden, Hassen dann die hierumbuff gerichtete instrument uns disen Morgen von ihme Hm. Conte Trucchi furgewissen, dieselben auch den Usch. der Calluthen dero wie stundlich gewertig, werdent ubergeben werden, und die daruber execution

cution unfehlbarlich auch erfolgen, von dero wegen wir uns noch ein parre tag alhier uff halten, und so bald die sachen richtig, uns widerumb nach Turin und Rivoli hegeben, und zu unser Heimbreits, gleiches Gott, fertig machen werden, so uwz Gnaden wir by dieser klagenheit unangeuegt nit lassen sollen, Gott pittende, Er selbst zu der Execution, und bestendiger obseruation dis friedens unsern lieben glaubens gnossen zu trost syn krefftiges gedeeyen und sagen verlyhen wolle, auch uwz Gnaden bis zu unser glucklichen heimkunft, und fir bals jeder wylen unbeharrlichem floz und wolstand erhalten, zu dero Gnaden wir uns darmit zu gleich auch wol Empfehlend und verblyhend

Uwer Gnaden
Dienst geho: sam willigste

Salomon Hirtzel,
Carolus von Bonnsteten,
Benedict Socin,
Joh. Jacob Stocker von
Nuehozen.

Datum Pignerole und in unser aller nammen mit unders Hoghgechzten Hrn. Nitgesandten Hrn. Statthalter Hirtzels von Zurich ynfigel verschlossen den :: August. Ann. 1655.

Abgangen an Zurich, Bern, Bassel und Schaffhufen.

Das dise Copia dem Original gantz gleichlutend sygen bezeiget

Andreas Schmidt, der
Stadt Zurich, Under-
Stattschyber.

hereof will follow without fail, by reason whereof we shall be constrained to stay yet a day or two, and, as soon as things are cleared, return to Turin and Rivoli, and prepare, God willing, for our journey homewards; which we could not but intimate unto your Honours by this opportunity, praying God, that he himself will be pleased effectually to prosper and bleis the execution and constant observation of this peace, to the comfort of our dear fellow Brethren, and to keep your Honours, &c.

Your Honours most obedient
willing Servants,

Salomon Hirtzel,
Carolus von Bonnsteten,
Benedict Socin,
Johan Jacob Stocker von
Nuehoren.

Given at Pignerole, and in the name of us all, Sealed with the Seal of our Fellow Ambassador, Governour Hirtzel, this :: of August, 1655.

Directed to Zurich, Bern, Basil, and Schaffhufen.

This Copy agreeth with the Original, attested by

Andreas Schmidt, Under-
Secretary of the City
of Zurich.



An Extract of the fourth and last Relation, of the four Ambassadors of the *Evangelical Cantons*, which they sent their Superiors, dated from *Turin* ²¹ *August*, 1655.

An Authentick Copy of the true Original whereof, signed by *Mr. Andrew Schmidt* Under-Secretary of State at *Zuric*, is to be seen, together with the rest of the Original Papers and Manuscripts in the publick Library of the famous University of *Cambridge*.

Right Honourable, &c.

WE doubt not but your Lordships have by our two last of ²⁰ and ²¹ of this Moneth, and the inclosed Papers sufficiently understood by this time, how the instrument of Peace was approved of by their Royal Highnesses, and ratified by their seals and subscriptions, as also entred or recorded both by the Council and the Checquer, and shewed unto us. Thereupon the said Instrument, and the Certificate of it being recorded, was on the same eleventh day delivered into the hands of the people of the Valleys, and it was agreed, that in pursuance thereof, they of the Valleys should withdraw their forces the Sunday, Munday, and Tuesday following, and the Duke his on Munday, Tuesday, and Wednesday; Which also was performed accor-

Hochachte, Wohl Edle Gekrenge, Fromme, Aelte, Furchtliche, Wohlwylle, Insonders Hochgeehree gnedige liebe Herren und Oberen, Uwz Gnaden seygen unfer gehorsamm willigiste dienst und freundliche salutation ungespartes kleydes bevor.

ES werden uwz Gnaden uss unferen beiden letzteren vom ²⁰ und ²¹ hujus, und den bylagen nun mehr verhoffentlich zu benuegen vernommen haben, was massen das Fridens Instrument, von ihren Kon. Kon. Durchl. Durchl. guet geheissen, mit sigel und handunderschiffen bekrastiget, und so wol vom Senat, als der Chambze des Contes interiniert, auch uns gezeigt worden. Daruber ist nun gedachtes instrument und die interinations-schyn nach den ²⁰ und ²¹ dis den Calluthen in die hend geliefert, und verglichen worden, das daruber sy die Calluth, am Sonntag, Montag, und Zinstag, die Hertzogischen volcker aber, am Montag, Zinstag, und Wittwuchen descampieren sollind, welches auch beschehen

hen, und von etlich der unstringen, die wiß zu dem Ende an selbige ohrt geschickt, also befunden worden. In Hoffnung nun, das solliches wie angeduth, beschehen werde, habend wiß verschinen Sontags 8 tag nach der predig, von den in der kirchen zu Pinache in zimmlicher anzahl sich befundenen Calluthen schrifft und Mundtlich den Abschied genommen, und was die nuthurfft erfoderet, ihnen zu genueth gefuhrt, daruber sy uns niet allein domalen, sondern auch mozt und ubermozndes durch ihre Abschuss zu Pignerole mundtlich des gleichen mit einem von den Furnembsten unterschribenen Danckschryben fur unsere innamen und Gnaden gehabte muengewaltung, und ihnen bewisne treffentliche Officia und beneficia Hochlich gedancket.

Montags und Zinstags den 13 et 14 habend wir uns inzwulshent und erwartung, wie alles ablauffen werde, zur wegreiß alharo fertig gemacht, und zu dem ende, nebent anderen Herren auch den Franzosischen Herren Ambassadors, und er uns Hinwiderumb complementirt. So sind die gefangene Munchen und andere, von des Hertzogen Wolfkeren am Montag, die inn Turin gelegne uber 60 gefangne Calluth aber von Hammeren, wyberen Tochteren und Kinderen (darunder in 40 ufs Schwachheit schon abgetreten waren, siederhar aber mit grossem reuwen sich wieder zu unser kirchen bekhendt) Zinstags morgens, Zubor mit etwas spys und tranckh uber die gewonheit, auch mit einem stuckl gelts versehen, uf wegen nacher Pignerole gebzacht, und anch uns zugefuhrt worden, die wiß nachfreundlichem zu sprechen, und mit einem

dingly, and effectually found to be so by some of ours, whom for that very end we had sent to those parts. So not doubting, but touch will be kept, as was signified, we thereupon last Sunday was sevensnight, in the Church at Pinache, after Sermon, both by word of mouth and writing; took our leave of the people of the Valleys in a considerable number there assembled, reminding them of what was requisite; upon which they not onely then and there, but the next and following days likewise at Pignerolio, both by word of mouth and by a solemn writing, drawn and signed by some of their principal Leaders, returned us all possible thanks for our Offices and benefits undertaken and performed on their behalf, in the names of your Lordships.

Munday and Tuesday the 13 and 14 we were making our selves ready for our return hither, expecting in the interim all things should proceed; And to that end we made several visits, and among other also to the French Ambassador, and were also revisited by him. And for the Friars and others belonging to the Duke, in hold among those of the Valleys, being set at liberty on Munday, above three-score also of the said people imprisoned at Turin, Men, Women, Maids, and Children, (forty whereof had already fallen from the faith, out of frailty, but since returned again to our Churches, with a great deal of sorrow) were set free on Tuesday morning, and after some refreshment with meat & drink, beyond the ordinary Treatment, being furnished with a small piece of Money they were brought on their way toward Pignerolio, and there presented to us, and we having friendly spoken to, and dismissed them again

with some Moneys for their journey, they gave us many thanks with tears in their Eyes, and after they had been entertained with a Dinner by the Deputes at Pignerolio, they repaired joyfully homewards. Since therefore we saw, that the peace was really executing without further impediment, we departed in Gods name on Wednesday morning the 2^d of this Moneth, from Pignerolio back to Turin, in company of the Baron de Gessy, and were by the way at Orbazan, nobly entertained by Order of his R. Highness, as also since our return hither we are still defraied by his appointment.

As soon as we arrived here, that day there came also an exprels from Geneva, with your Lordships 2. Letters, of the 9th and 10th of this Moneth, together with a Copie of Mr Morland's Letter, whereunto we answered according to the Copy here inclosed. Wherein your Lordships shall see, how gladly we would have entertained the Cooperation of the English and Holland Commissioners, and what the reasons are which disabled us, on our parts, to protract the execution of the peace according to Mr. Morland's desire. And indeed, our suffering the Treaty to proceed thus far, was (among other things) even because the time of the English and Holland Commissioners could not be precisely known, nor was there any certain notice as yet given concerning it: Besides, it was much to be feared, the business might have been delayed till Winter, when it would have been impossible for the poor people of the Valleys to have subsisted any longer in those Mountains. And though those Commissioners had come, yet it is a questi-

zeshypfening auch wider von uns gelassen, darumben sy uns mit weinenden augen Hochlicker gedancket, und nach zu Pignerol von den Deputierten empfangen mittag mahl sich mit freuwden zu den irigen begeben. Nach dem sich nun gesehen, das der Friden ohne hinderung syn execution erlangen thuet, sind wirz Dittwuchs morgens den 2^d dis inn Gottes nammen von Pignerol uff Turin zu, inn begleitung Herrn Barons de Gessly widerum verreis, und wider zuwischend Orbazan uff Jr. Kon. Durch. an-er-mag, statlich tractiert worden. Wie dan die Gattfrehaltung sidt unser inderkhunft alhie auch noch continuiren thuet.

So bald wirz am Abent bemelts tags alhie ankommen, ist zu glych ein Postilion von Genf, mit unzer Gnaden 2 Schyben, von 9^{tz} und 10^{tz} dis, des glychen mit copyllich byligendem schyben Herrn Morlands, auch angelangt, deme wirz geantwortet, wie die bylag vermag. Da dann unzer Gnaden darus ersehen werden, wie lieb uns die mit-wurckung inn dissem geschafft, Der Herren Engel-und Hollendischen gesandten gewesen were, und us was ursachen wirz unser sydts die execution des Fridens, syn Herren Morlands begehren nach nit, uffhalten konnd. Das wir aber den tractaten umb so vil eher den fortgang gelassen, hat under anderen auch, das uns darzu ver ursachet, wyl man die 3^{yth} der Engel-und Hollendischen Herren gesandten ankunft nit eigentlich mogen wussen, auch irthalber nach dis nachn kein gewisse nachrichtung verhanden, inzwischendt zu besorgen gewesen, es mochte sich die sache gar bis gegen dem winter verzuchen, Da dan ihnen Calluthen uff solchen gebirgen gehalten nit mehr muoslich gewesen were; Auch wann sy glych kommen, zu bedencken gewesen, Ob nit grad auch ihnen, glych wie uns beschehen solche

solche Cooperation inn der Friedens Handlung hette disputiert, und durch des wegen vil wechslende schryben die sach wyt us hin prolongiert werden, oder sonst zu einer wytleufftigkeit gerathen mogen, wyl ihzer Majest. die Mediation von ihz Kon. Durchl. übergeben, und sy zu derselben auch von andern Stenden ersucht worden; Neben dem die Frantzösische Herr Ambassador sich verluthen lassen, ihm sach die Calluth sich in solch usserlichen dingen zur bittlichkeit bequemen wollind, werde syn Konig ihnen die protection und ussenhalt inn synem Land uskunden, und sy darinn mit meh gedulden und syden; Anderen motiven meh, die syner zyt besser mundtlich erschnet werden können, zu gescwygen. Sidt unfer wider ankunfft alhie habend wir nit ermanglet, uff die vollzuhung des a parte gemachten articuls, die demolition des forts a la Cour betreffend, bestermassen zu tringen, und zwahzen das solche erfolgen werde, guethe versicherung empfangen, Es ist aber die selbe durch das ungesallne Leid der verwitibten Hertzogin zu Mantua, gewesner Subernatozin zu Portugal ihz. Kon. Durchl. Herren Vaters Sel. Schwester, so uff ihzer Reits us Hispanien an dem alhieigen Hoff todts verscheiden, wie auch der M. Royale unpasligkeit, so wyl verhindert worden, das wihz by Hoff selbstn des wegen kein wythete instantz machen können, wie wihz aber by erster wider offnung der audienzen mit ernst thun werden. Wissen also wir On. unfers uffbuchs von hier noch nit eigentlich zeberrichten, hoffend aber das die sachen uff unser instendigst anhalten in kurtzen ihz vollige Richtigkeit werdind erlangen, und wihz also in Gottes namen unfer Heimzeiss furnehmen

on whether this their Cooperation in the Treaty of peace might not have been disputed, even as our own was, and so by reciprocal manifold returns of writing and contesting, the business might have been protracted too far, or incumbred with other inconveniences, seeing his R. Highness had given the point of Mediation, wholly to his Majesty, whom other states also themselves had entreated to take the same upon him: Besides, that the French Ambassador had, plainly declared, That in case the people of the Valleys did not in such outward concernments accommodate themselves to reason, His King would renounce them all protection and refuge in his Country, and not suffer or endure them therein any longer. We pass by other Motives which are fitter to be declared in due time by word of mouth. Since our return hither, we have not been wanting to press and urge the performance of the article made apart, touching the flighting of the Fort at La Torre, and have likewise received good assurance, that it shall be effected, onely the same hath been retarded, through the Courts mourning for the Dutchess Dowager of Mantua, sometimes Governels in Portugal, sister to the Father of his R.H. who in her journey out of Spain departed this life at this Court. Besides, the Dutchess Royal her own indisposition hindred, that we could not press the business further at Court; Nevertheless, we are resolved to press in good earnest, as soon as Audience shall be admitted in Court again. For this cause also we are not able as yet punctually to advise your Lordships of the time of our departure hence, but rest confident that the business, by means of our instant soliciting, will shortly obtain its full accomplishment, and we thereby be enabled to speed our return in Gods name. So record.

mending your Lordships together with us to the Divine Protection, and our selves to your Lordships grace and favour, Weremain,

Your Lordships
most obedient ;

Salomon Hirtzel,
Carolus Bonnsteten,
Benedict Socin,
Johan Jacob Stockar.

Turin the 22 Augusti, 1655.

To the four Evangelical Cities of the
Helvetian Confederacie, Zurich,
Bern, Basil, and Schaffusen.

The Copy attested by

Andrew Schmidt, Under-
Secretary of Zurich.

können. Thuend hieruff uwz Gnaden sampt uns Gottlicher bewahrung und uns zu dero Gnad. wolempfellen, verblybende

Uwz Gnad.
Dienst gehorsam Willigste,

Salomon Hirtzel,
Carolus von Bonnsteten,
Benedict Socin,
Joh. Jac. Stockar.

Turin den 22 Augusti, An. 1655.

An die vier Evangelischen Stet
der Eidgenosschaft, Zurich, Bern,
Bassel, Schaffussen abgangen.

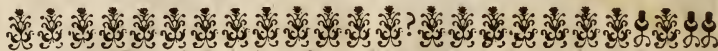
Das disere Copia dem Original
gyltend syge, bezugt

Andreas Schmidt, Under-
Statt-schryber Zurich.

These

These are the true Relations which the four Ambassadors of the Evangelical Cantons aforesaid sent their Superiours from Pignerol, and Turin, the Latter whereof were accompanied with Copies of the Patent, or Articles accorded by His Royal Highness to His Evangelical Subjects of the said Valleys. The which said Patent and Articles were at the same time printed at Turin, and published by the special Order of his Royal Highness.

Copy



Copy of a Patent of Grace and Pardon, accorded by His Royal Highness to His Subjects professing the Reformed Religion in the Valleys of Piemont.

Faithfully translated out of the printed Copy published at Turin according to Special Order, by Gio. Sinibaldo, Printer to His Royal Highness and of the most Honourable Chamber, 1655. Which is to be seen in the publick Library of the famous University of Cambridge.

A Patent of Grace and Pardon
by his R. H.

Granted to the men professing the pretended Reformed Religion in the three Valleys of Lucerna, San Martino, and Perosa, with the places of San Bartolomeo, Roccapiata, and Prarustino, they quitting in the mean time the places beyond Pelice, observing the conditions specified in the said patent of Grace, and not departing from that obedience which they owe to his Royal Highness.

CHARLES EMANUEL, By the Grace of God Duke of Savoy, Prince of Piemont, and King of Cyprus, &c.

IT is the part of a good and generous Prince, not onely on the one side to vanquish and suppress by force of Arms his Enemies that violently oppose him, and by severe chastisements to restrain the disobedience of the people and keep them within due

Patente Di Gratia e Perdono da
S. A. R.

Accordata à gl'huomini professanti la pretesa Religione Riformata nelle tre Valli di Lucerna, San Martino, & Perosa, & ne luoghi di San Bartolomeo, Roccapiata, & Prarustino, mentre abbandonino i luoghi essistenti oltre il Pelice, offervino le condizioni apposte in detta Gratia, & non s'allontanino dall'ubbedienza dovuta all'Altezza sua Reale.

CARLO EMANUEL, Per gratia di Dio Duca di Savoia, Principe di Piemonte, Rè di Cipro, &c.

È Parte, di buono, e generoso Principe non meno di comprimere, è debellare col valor dell'armi la violenza de'nemici, e con la severità de castighi contenere la disubbedienza de Popoli nel

dover

dovere, che con la soavità della benignità verso chi prostrato sommestamente à suoi piedi riconosciuto i falli commessi con ogni humiltà l'implora.

Quindi è che havendo gl'huomini della presa Religione Riformata dell'tre Valli, di Luferna, S. Martino, e Perosa, & de'luoghi di Roccapiata. S. Bartolomeo, & Praustino preso l'armi contro le nostre, & hostilmente resistendo all'esecuzione de nostri comandi fossero stati rei della nostra indignatione, Et havendo hora (mentre à loro danni era arrivata la nostra d'stra) con sensi, & espressioni del loro cordoglio rappresentato l'infinito d'lore ch'hanno havuto, & hanno d'haver contravenuti à gl'Ordini nostri colla presa dell' armi, & perciò ricorsi alla nostra bontà, & supplicatici di volerli perdonare gl'errori commessi col restituirgli nella nostra buona, & intiera gratia, & anche concedergli ad essemplio de' nostri Predecessori alcuni capi concernenti l'uso della loro Religione; Et essendosi parimente compiaciuta la maestà Christianissima dell'invittissimo Rè de Francia per mezzo del Signor di Servient suo Consigliere ordinario ne' suoi Consigli di Stato, & suo Ambascadore ordinario appresso di noi residente, di passare diversi officii acciò si degnassimo di ricevere i sudetti in nostra buona gratia: Volendo far noto al mondo con quanta tenerezza d'affetto amiamo i nostri Popoli quando non s'allontanano dalla dovuta ubbidienza, & quanto deferiamo all'interposizione della Maestà sua, & l'osservanza singolare, che le professiamo. Per le presenti di nostra certa scienza, piena possanza, & suprema au-

limits. But also on the other side, with Mildness and Clemency to exercise acts of mercy towards those, who lying prostrate at his feet, do with the greatest submission and acknowledgement of their offences, in all humility implore the same.

Wherefore, forasmuch as the people of the pretended Reformed Religion of the three Valleys of Lucerna, San Martino, and Perosa, and of the places of Roccapiata, S. Bartholomeo, and Praustino, having taken armes against our Forces, and in an hostile manner resisted the execution of our commands, and so rendered themselves obnoxious to our indignation, And having now with tokens, and expressions of their regret, represented the exceeding sorrow for opposing our orders by taking up arms, and accordingly had recourse to our goodness, & most earnestly intreated of us pardon for these offences by them committed and that we would be pleased to re-establish them intewly in our grace and favour, and according to the example of our Predecessors to grant unto them certain articles concerning the exercise of their Religion; And forasmuch as it hath pleased his most Christian Majesty the King of France, by Monsieur de Servient his ordinary Commissioner in his Councils of State, and his Ambassador Ordinary here residing with us, to do several offices, to the end that we would vouchsafe to receive the said people into our grace and favour, we being willing to manifest to the World that tenderness and affection which we bear to our people, when they depart not from their due obedience, And how much the interposition of his Majesty, and that singular respect which we bear to him prevails with us. By these presents of our certain knowledge, full power and Sovereign

Autho-

Authority, being moved by the intreaties and Counsels of Madam Royale, our Lady and Mother, unto whom we have always born so great a respect, as also together with the advice of our Council, exercising the greatest Clemency towards them.

I. First, We do confirm to the said people of the pretended Reformed Religion the favour which we granted unto them in our writings of the 2. and 4. of June, and the 29. of Decemb. 1653 according to the form and tenor of the same. Besides, we do grant them a perfect oblivion, and do freely remit unto them all their oppositions of our Orders, and all manner of excesses that they have committed from the beginning even to the end of these present troubles; Annulling all confiscations, prosecutions, condemnations, and declarations, both of real and personal punishments, and all other actions by them committed, which either in the general or in particular, might be a ground for molesting them, as well those which are listed in this last conjuncture, as Giovanni, Legero, Isaac, Lepreux, Giovanni, Michelino, Ministers, and all others whomsoever, who either have been troubled for the time past, or may be for the time to come, for what has been acted; As also all strangers of what condition or Countrey soever, who have afforded any Aid, Favour, or Counsel, to those of the said Religion; prohibiting by these presents all those of our Senate of Piemont, all Judges, Ministers, Officers, Magistrates, and Bayliffs, and all others whom it may concern, to give them any manner of molestation for the said fact; or the dependents of it, restoring them all into the same state of peace, that they formerly enjoyed, and also receiving them into

torità, messi d'alle preghiere, e dal Consilio di Madama Reale mia Signora, & Madre, alla quale habbiamo sempre tanto deferito & col parere del nostro Consiglio usando della somma nostra clemenza.

I. Primieramente confermiamo alli predetti della pretesa Religione Riformata la Gratia, che gli concessimo ne' Rescritti delli due, & quattro Giugno, & ventinove Decembre mille seicento cinquante trè, secondo loro forma, & tenore. Et in oltre le concediamo ampia Amnistia, & le facciamo gratia, & remissioni dogni contraventione à nostri Ordini, e di tutti gl'ecceffi commessi dal principio, & sino duranti i presenti moti. Annullando ogni confisca, processura, condanne, & dichiarazione di pene reali, & ogn' altr' atto fatto, per il quale in generale, od' in particolare potessero venire inquietati, tanto quelli, che sono catalogati in queste ultime congiunture, quanto Gio. Leggero, Isaac Lepreux, & Giovanni Michiellino Ministri, & qual s'invaglia altro processato & che potrebbe esserlo all' avvenire per dette cose occorse, compresi si li sudditi nostri, che li Forastieri di qualunque conditione, & paese c'haveranno prestato ajuto, favore, e consiglio alli di detta Religione; Inhibendo Noi à tutti dal Senato nostro di Piemonte, da tutti li Giudici, Ministri, Ufficiali, Magistrati, Fiscali nostri, e da chi s'aspediente ogni, & qualunque molestia per detto fatto, & dependenti, rimettendogli tutti nel pristino grado pacifico stato, & nella buona gratia nostra & quelli

ripigliamo

ripigliamo sotto la Regia nostra Protezione, & salvaguardia come erano di prima.

2. Dovranno però gl'huomini della pretesa Religione Riformata abbandonate l'habitatione, & beni, quali havevano ne' luoghi esistenti dilà dal Pellice, & ne' loro rispettivamente finaggi, & così Bubbiana compresa Lusernetta, et Fenile, & anche Campiglione, & Garzigliana, quando ivi haveessero. O per il passato haveessero havuto beni, ò habitatione, ne potranno più all' auvenire in detti luoghi, e finaggi havere habitatione, ne beni, come ne iam poco al Borgo, & luogo di Luserna, Compiacendoci però noi di permettere, come permettiamo alli sudetti ch'abbandonano come sopra li beni al dilà dal Pellice, di poter quelli vendere à particolari Catholici da qui alla festa di tutti i Santi, che cade al primo di Novembre hor prossimo; & per quelli beni, che non saranno in quel tempo venduti gli saremo pagare in contanti il prezzo, che risulterà da' loro rispettivi instrumenti, & quando quelli non si ritrovino si prenderà il prezzo, havuto riguardo al titolo de' fondi vicini colla distimione della maggiore, ò minor buontà, che sarà fatta da esperti communemente eligendi. Et trà tanto, che non saranno fatti i contratti di dette vendite goderanno i medemi di detti beni, & raccoglieranno i frutti, haveranno però dilà dal Pellice quelli di detta pretesa Religione Riformata la goldita & habitatione alle vigne di Luserna verso Rorata, conforme saranno con certi termini limitate, cioè comprehenderà quello ch'avanti i pre-

our favour, and under our Royal safeguard and Protection, as they were before.

2. Those of the pretended Reformed Religion are nevertheless obliged to quit those habitations and Estates which they had in the places beyond Pelice, and their confines finages, respectively, (*viz.*) Bubbiana, adding thereto Lusernetta, Fenile, with Campiglione, and Gregigliana: And although they have, or have had in times past, any estates or habitations, they shall not be permitted for the time to come to inhabit in the said places, nor within their confines, nor to inhabit, or possess there any estates, no more then in the Bourg and place of Lucerna; Not prohibiting in the mean time but permitting, as by these presents we do permit, the said people, who are to quit, as above said, their estates beyond Pelice, to sell their said estates to particular Catholicks, between this and the Feast of All Saints, which falls on the 1. of November next ensuing; And as for the estates which shall not be sold within the said term of time, according to the price which shall arise from their respective Instruments, in case they are not to be found, we shall regulate the price, by having respect to the Titles of the Neighbouring Lands, distinguishing between the better and the worse, which shall be made by knowing Men, who shall be chosen by both parties; and until such time as such contracts for sale shall be made, the same persons shall enjoy the said estates, & gather the fruits thereof. Nevertheless, those of the said pretended Reformed Religion shall enjoy and inhabit the Vignes of Lucerna that are towards Rorata, as they shall be limited by certain confines, that is to say, comprehending all which they

posselt before these present troubles, save onely that they may not be permitted to preach in the said Vignes. They shal in like manner be permitted to inhabit and exercise their Religion in the place and confine of Rorata, as is declared and comprised in all the foregoing concessions, and according to the tenor of the same.

3. In like manner, those of the pretended Reformed Religion shall be permitted to live together with the Catholicks in S. Giovanni, but yet are not to have any Church, or preaching, living in all other circumstances as they were formerly wont, and according to the intent of the precedent concessions. And for the better satisfaction, as well of the Catholicks, as those of the pretended Reformed Religion, which have their habitation in the said places of S. Giovanni, they shall proceed to the dividing of the Territory and Register of the said place, leaving that part which shall belong to the Catholicks United to the Communalty of Lucerna. So that the remainder which shall appertain to those of the pretended Reformed Religion may make a community distinct from the other, provided nevertheless, that both parties shall consent thereto, as it is here supposed they do consent thereto, and also that our Patrimony shall receive no damage thereby, and to this end we shall always depute a Delegate when ever we shall be desired.

4. As to La Torre, they shall be permitted as above said, to re-inhabit that place, and in their liberties to have the exercise of their Religion accordingly as in time past.

5. As to S. Secondo, they shall have no habitation, save onely in their ac-

semi moti possedevano senza poter haver in dette Vigne la predicatione. Haveranno parimente l'habitatione, & essercitio della loro Religione nel luogo, & fini di Rorata, dichiarati, & compresi in tutte le precedenti concessioni, & alla mente d'esse.

3. *Douranno parimente i medemi della pretesa Religione Riformata rihabitare unitamente con i Catolici à S. Giovanni però senza che vi possino haver il Tempio, ne la predicatione, vivendo nel resto al solito, & come dispongono le precedenti Concessioni, & per maggior quiete si de' Catolici, che di quelli di detta Religione in detto luogo habitanti, Ordiniamo che si debba procedere alla divisione del Territorio, e Registro d'esso luogo di S. Giovanni, lasciando la parte de' Catolici unita alla Communità di Luserna, e del restante, che spettarà à quelli di detta Religione constituirne una Communità separata concorrendovi però il consenso de' gl'uni, & de' gl'altri, come si presuppone, che concorra, & senza che vi sia danno del nostro Patrimonio; al qual effetto deputaremo un Delegato sempre che ne saremo supplicati.*

4. *Quanto alla Torre Potranno come sopra rihabitare, & nel suo sinaggio havere l'essercitio della loro Religione conforme per il passato.*

5. *Quanto à S. Secondo non haveranno l'habitatione salvo ne' luoghi soliti*

liti di Prarustino, S. Bartolomeo, & Roccapiata, ove permettiamo che facciano l'esercizio della loro Religione come avanti i presenti moti era loro concesso, & che si proseguisca alla separazione di detti due luoghi de Prarustino, & S. Bartolomeo dal restante luogo di S. Secondo nella maniera che s'è detto nel capo terzo concernente il luogo di S. Giovanni, Per Bricherasio non avranno li della Religione l'habitatione nel luogo, ne nel sinaggio, mediante però il pagamento della migliorazione fatta à beni, che si trovano haver in detti fini, e del prezzo di quei beni, de' quali sono padroni, da farsi nel tempo sopra prescritto, riservandoci di provvedere sopra la continuatione della retentione di detti beni, & etianodio sopra la maggior remissione à nostro beneplacito quando ne saremo tanto dalli sudetti, quanto da Catolici supplicati, & conosceremo essere di servizio nostro.

6. *Et perche siamo informati, che i danni sofferti in occasione de' moti sudetti sono tali, che difficilmente per qualche tempo saranno in istato di poterci pagare le generali impositioni, che si fanno sopra il restante paese, perciò gli facciamo Gratia, et remissione di tutte le debiture, che in cinque anni prossimi ci dovranno, comprese le restanti debiture dell'anno corrente, con dichiarazione, che per i trè primi anni 1656, 1657, 1658. Saranno essenti non solo dal quartier d'Inverno, sussistenze, Cas'erme, Comparto de Grani, ma anco dal Tasso medemo, et d'ogn'altra debitura, et nelli duo susseguenti 1659, et 1660. gioiranno dell'istessa Gratia del tutto,*

customed places of Prarustino and Bartholomeo, where we permit them to exercise their Religion, as we did permit them before these presents, And they shall proceed to the separation of the said two places of Prarustino and S. Bartholomeo, from the remainder of S. Secondo after the same manner as is prescribed in the 3. Article concerning the place of S. Giovanni. As for Bricherasio, those of the Religion shall have no habitation either in the place or liberty, provided that payment be made in lieu of the improvement of those estates which shall be found belonging to them in those Liberties, and of the Price which shall be made of those estates of which they are possessors, within the time above-mentioned; with this reserve, that there be provision made for a continuation of the retention of the said goods, and also for a larger concession according to our good pleasure, when we shall be intreated, as well by the said people of the pretended Reformed Religion, as by the Catholics, and when we shall find it commodious so to do.

6. Forasmuch as we are informed that the losses suffered upon the occasion of the above-said troubles are such, as they cannot for some time be in a capacity to pay those general impositions that are made upon the rest of the Countrey, we therefore favourably remit unto them all those charges which otherwise are due for the space of five years following, (*viz*) comprising the remainder of the present year, together with a Declaration, that for the first three years, 56, 57, and 58. they shall be Exempted, not onely from Winter-quarters, subsistences, utensels, and distribution of Corn, but also from the very tax, and all other charges. And the two following years 59, and 60. they shall obtain the said favour for all aforesaid, except the tax

which they shall pay the said two years. Which time being expired, they shall pay all charges due, according to the proportion of the rest of the Country. We do likewise favourably remit unto them, for the remainder of the years past, that which has not yet been assigned. And as for the parts assigned and due to the particular Creditors, we offer them a prolongation of the payment thereof until the year following, provided that they pay the interest every 6 Months, and in the mean time we do prohibit all to whomsoever this may appertain, to give them any trouble or molestation.

7. We do permit to the said people the free exercise of their Religion, and Liberty of Conscience in all the places comprized in the abovesaid concessions, which shall neither be enlarged nor diminished.

8. We do grant and shall see it performed, that they be permitted to have free-trade and commerce, for buying and selling any Commodities whatsoever, save onely Lands; And to negotiate and gather in their harvest, and have their threshing-flours, and traffique with the same freedom as our own subjects; without being in danger to be troubled about their Religion, yea not by the Magistrates themselves, whether Ecclesiastick, or Secular; provided; that in those places they neither buy any house or habitation, to reside there.

9. As we have declared and established, that throughout all our Dominions the Mass shall be celebrated, and also all other functions of the Church performed after the manner of Rome, and the same to be in all places granted to the said people of the

eccetto che del Tasso, qual in detti due anni douranno pagare, et esli spirati pagaranno tutte le debiture, che à rata di tutto il restante paese douranno. Li facciamo Gratia de' reliquati de gl'anni passati, quali non saranno ancora assignati, et per le partite assignate, et altre dovute à particolari creditori li concediamo prolongo di pagarli frà un'anno prossimo, mediante però il pagamento de gl'interessi di sei in sei mesi maturatamente quali durante gl'inhibiamo da chi si sia spediente ogni molestia.

7. Permettiamo alli medesimi il libero essercitio della loro Religione & libertà di coscienza in tutti i luoghi, nelle precedenti concessioni compresi, quali non s'intenderanno ne ristretti, ne ampliati.

8. Concediamo, & faremo tener mano, che in tutti gl'altri nostri stati sia loro concesso il libero Commercio, con facoltà di comprare, & vender qual si voglia cosa eccetto stabili, et di negoziar, mestonar, tener Ayre, et trafficar indifferentemente come gl'altri nostri sudditi, senza che possino esser ricercati per la loro Religione, etianodio da qualunque Magistrato, tanto Ecclesiastico, che secolare, con che in esli luoghi non contrahino domicilio, ne habbino resistente mente habitatione.

9. Havendo noi dicchiarato, et stabilito di voler, che in tutti i nostri stati si celebri la santa messa, et si faccino le altre fontioni della Chiesa secondo il Rito Romano, et anco nelli luoghi con-

cessi alli sudetti della pretesa Religione riformata, tanta per la sola habitazione, quanto per l'habitatione, et essercitio, et essendo supplicati di valersi, et deputar sudditi, siano secolari, ò Regolari, senza valersi de' Padri Missionarii Forastieri, qualli essendo grandemente odiati dal minuto Populo potrebbe arrivar accidente, che turbasse la publica tranquillità, dichiariamo di voler porre Religiosi nostri Sudditi, ò Seculari, ò Regolari, come meglio ci parerà, et teneremo mano, che si stabiliscano sogetti, da' quali ragionevolmente alcuno non si possa dolere, et quando si celebrerà la santa Messa, non potranno li sudetti esser astretti d' assistergli, meno contribuirgli cos' alcuna, mà non potranno diretta, ò indirettamente causargli alcun disturbo, od impedimento.

10. *Non sarà da noi, ne da' nostri Ufficiali data molestia ad alcuno di quelli di dette tre Valli, et luoghi sudetti, quali dal Principio di questi moti sino all' effettuatione dell' aggiustamento habessero abjurgata la loro Religione, et andio, che usino della libertà di loro coscienza, et nonostante la loro abjuratione, et promessa, non li tratteremo da relapsi.*

11. *Li prigioneri dell' una, et dell' altra parte comprese le Donne, et Fanciulli dovunque siano ne stati nostri saranno messi in libertà senza ranzone, ne spesa subito che saranno indicati.*

12. *Haveranno parimente li sudetti l'essercitio d' ufficii publici nella maniera che sono stati concessi nel memoriale delli 9. Aprile 1603. et*

the pretended Reformed Religion, as well for habitation, as for habitation & exercise; and being requested to employ and depute other of our Subjects, either Secular or Regular, and not employ the Fathers, and Missioners that are strangers, and hated by the people, and hereupon there may some accident fall out which may disturb the publick peace. We do therefore declare, that our pleasure is to place Religious men of our Subjects either secular or Regular, as it shall seem best unto us, and we shal be careful that such persons shall be established against whom there may be no just exception. And as to the celebration of the Mass, our Subjects of the pretended Reformed Religion shall not be obliged any way to contribute unto it. But on the other side, they shall neither directly or indirectly cause any disturbance or impediment to the other.

10. There shall not any molestation be given by us, or our Officers, to any of those of the three Valleys and places abovesaid, which from the beginning of these troubles even to the execution of this compofure, have abjured their Religion, although they should use the Liberty of their Conscience; Notwithstanding their abjuration and promise, they shall not be treated as guilty of a Relapse.

11. The prisoners of each side, comprizing both Women and children, in what place soever they be within our Dominions, shall be set at liberty without any ranfome, so soon as ever they shall be known.

12 The people abovesaid shall exercise publick Offices in the form that was granted unto them in the Memorial of the 9th. of April

1603. and the third Article of the Memorial of the 3. of June 1653.

13. We confirm the concession already made to the Communalty of La Torre, to have a Market-Town, and we shall give necessary Orders; to the end, that it may be enter'd by our Chamber.

14. As for the places above tolerated, we do declare, that Legal successions shall not be at all hindred under any pretext of Religion.

15. None of the said pretended Reformed Religion shall be forced to imbrace the Catholick Apostolick Roman Religion, neither shall their children be taken from their Parents in their Childhood (*viz.*) the Males while they are but 12. and the Females but 10. years old.

16. To the end that all manner of impediment to the truth may be removed, we do Order, that in case any of the Catholicks be informed of any matter which concerns any of the pretended Reformed Religion, he shall not be hindred from speaking it openly in the place of Judicature, or the Market place. We do likewise prohibit that any of the pretended Reformed Religion be abused or mocked by any ignominious or opprobrious names.

17. We confirm the freedoms, Prerogatives, and Priviledges, heretofore granted in the places of the said three Valleys, and the other above-said places, as they have been hereto-

al capo terzo del memoriale delli 4. Giugno, 1653.

13. *Confermiamo la Concessione già fatta alla comunità della Torre d'haber ivi un Mercato, & daremo gl'Ordini opportuni acciò venghi dalla Camera nostra interinata.*

14. *Ne' luoghi sopra tolerati dichiaro, che la successione legale sotto protodi Religione non venghi interrotta, ne impedita.*

15. *Non potrà alcuno di detta Religione pretesa Riformata essere sforzato d'abbracciar la Religione Catolica, Apostolica Romana, ne i figliuoli potranno esser tolti à loro parenti, mentre che sono in età minore, cioè li maschi di dodeci, & le femine di dieci anni.*

16. *Acciò si toglia, ogni impedimento alla testimonianza della verità, Ordiniamo ch'essendo qualche Catolico informato di cosa appartenente à qucheduno di detta pretesa Religione riformata non sia impedito di dirla, tanto in giuditio, che fuori, Prohibiamo parimente, che alcuno di detta pretesa Religione riformata sia schernito, ne con nomi obbrobriosi ingiuriato.*

17. *Confermiamo le Franchiggie, Prerogative, & Privilegii già altre volte concessi alli luoghi di dette, trè Valli, & altri sudetti, sì, & come si vedono rispettivamente concesse, & altre*

tre volte interinate, & ordiniamo, che ne venghi fatta nuova interinazione alla forma delle interinazioni precedenti.

18. *Caso che i Ministri, ò Pastori venissero inquisiti per cause criminali, vogliamo che siano sotto posti alla prima, & seconda cognitione come gl'altri particolari di dette Valli, & che non possino esser citati avanti i nostri Supremi Magistrati à drittura, salvo ne' casi, che si può procedere contro gl'altri particolari à drittura.*

19. *Sarà eccettuato dalla Gratia souadetta della confisca quel sito, & quella parte di case demolite in ogn' una delle predette Torri, che saranno necessarie, & come tali da noi elette per la costruzione d'una chiesa & casa, nella quale si faccia l'esercizio Catolico, i quali siti saranno per nostra parte dichiarati frà quindeci giorni doppo le presenti publicate, & l'aggiustamento essequito, ove essi non eleghino più tosto ne' predetti luoghi di rimettere gl'antichi siti delle chiese Catoliche distrutte.*

20. *Ordiniamo pertanto à tutti i nostri Magistrati, Ministri, & Ufficiali d'osservare, et far osservar le presenti secondo loro forma, e tenere et specialmente, à Magistrati nostri, Senato, et Camera di doverli interinare senza pagamento di dritto alcuno acciò siano perpetuamente et inviolabilmente osservate, purchè li sudetti della pretesa Religione riformata dalla parte loro osservino ciò, che nelle presenti è stato*

fore granted respectively, and enter'd; And we do ordain, that they be again enter'd anew, according to the form of the foregoing concessions.

18. In case the Ministers or Pastors be troubled upon occasion of Criminal causes, our pleasure is, that they shall be summoned to the first and second appearance, as other particular persons of the said Valleys: And that they shall not be cited before our Sovereign Magistrates, except in case there be proof made, against other particulars a drittura.

19. There shall be excepted out of this our favour concerning confiscation, such place and part of those ruined houses in all the aforesaid Lands, as shall be found necessary and chosen by us for the building of a Church and house, for the exercise of the Catholick Religion, which places shall on our part be declared fifteen days after the publication of these presents and interination made of the same; If so be that the said people do not chuse rather to rebuild those Catholick Churches which are now ruined.

20. For this purpose we do command all our Magistrates, Ministers, and Officers to observe, and cause to be observed these presents, according to their form and tenor; And particularly our Magistrates, Senat, and Chamber, to cause them to be enter'd without the payment of any Customary Fee, that so they may be perpetually and inviolably observed: Provided that those of the pretended Reformed Religion do observe ou their part that which is declared

and established by these presents, and that they depart not from their due obedience. For such is our will and pleasure, as likewise that the same Faith be given to the Copy of this present Act, Printed by our own printer Sinibaldo, as to the very Original it self.

Given in Rivoli the 18. of August, 1655.

C. EMANUEL.

V. Morozzo,

De S. Thomas.

Interinated in the Senate and Chamber the 19. of the Moneth above said.

dichiarato, & stabilito, & non s'allontanino dalla dovuta ubbidienza, che tal' è nostra mente, Et che si dia tanta fede alla copia stampata delle presenti dal stampatore nostro Sinibaldo, come al proprio Originale.

Dat. in Rivoli li diece otte Agosto, mille seicento cinquante cinque.

C. EMANUEL.

V. Morozzo,

De S. Thomas.

Interinate dal Senato, e Camera li 19. di detto mese.

Oltre



Oltre il contenuto in dette Patenti per il particolare della Torre mentionata sopra nel quarto Capo, è stato accordato il seguente, del quale in esse Patenti non se ne doveva far mentione, mà à piena notizia di tutto il seguito s'è anche qui disposto.

ANcorche nella Patente d'Amnistia concessa da S. A. R. à gl'huomini professanti la pretesa Religione riformata nelle trè Valli, di Luserna, S. Martino, e Perosa, & nelli luoghi di S. Bartolomeo, Roccapiata, e Prarustino, per mezzo dell' Illustrissimo, et Eccellentissimo Signor di Servient, Consigliere ordinario ne' Consigli di stato di S. M. Christianissima, et suo Ambasciadore ordinario appresso la predetta Real Altezza non si sia fatta mentione alcuna, ne della demotione, ne della retentione del Forte della Torre, la verita però è, che circa detto Forte è stato aggiustato et (per mezzo dell' Eccellenza sua, la quale à nome della predetta Maesta Christianissima hà mediato, et concluso l'aggiustamento) concertato, et stabilito il capo seguente, del quale acciò non se ne possa dubitare, ne hà fatto sua Eccellenza la presente dichiarazione da lei sottoscritta. Pignarolo li dieceotto Agosto, 1655.

Besides what is contained in the said Patent, as to their particular clause concerning La Torre, mentioned in the fourth Article, the following Article is accorded, whereof there indeed ought not to be any mention made in the said patent. But upon a full consideration of the whole matter, that which followeth is nevertheless here disposed.

ALthough in the Patent of Amnestie accorded by his R. Highness to the men professing the pretended Reformed Religion in the three Valleys of Lucerna, S. Martino, and Perosa, as also in the places of S. Bartolomeo, Roccapiata, and Prarustino, by the Mediation of the most Illustrious, and most excellent Lord of Servient, Counsellor Ordinary in the Council of State of his most Christian Majesty, and his Ambassador in ordinary with his Royal Highness above said, there be no mention at all made, either of the demolition or retention of the Fort of La Torre, yet notwithstanding the truth is, that concerning the said Fort is (by the Mediation of his Excellency, who in the name of his said most Christian Majesty has interposed and concluded the agreement) adjusted, debated, and ordained the following Article, whereof his Excellency, to the end that there might be no doubt made about it, hath made this present declaration, which he accordingly subscribed. At Pignerolio the 17th. of August, 1655.



Here follows a Transcript of the fourth Article of the above-said Agreement.

IIII.

AS to La Torre, they may inhabit there as abovesaid, and in the Borders thereof have their exercifes conformably as in times past, his R. Highness retaining notwithstanding the Fortification, concerning which, it is said, that in the patent of pardon there ought not to be any mention thereof, but that it be reserved to those of the Pretended Reformed Religion to have recourse to the feet of his Royal Highness, to beseech him, that according to the testimonies which they shall manifest of their obedience and faithfulness, so it will please him to demolish the same, or at least transfer it to the place of the old Fortrefs; and in order thereunto they shall declare, that they they will interpose the requests of the Lords Ambassadors of Switzerland, whom his excellency promiseth to assist with his good offices. But yet with this Declaration, that whether his Royal Highness be consenting or not to the demolition, or translation, the said Agreement shall always have its effects, and this although his Royal Highness should think fit to refuse the said requests.

E. SERVIENT.

By my Lord,

C. F. Canon.

Segue il tenor del Capo quarto del sudetto aggiustamento.

IIII.

Quanto alla Torre potranno come sopra rihabitare, et nel suo finaggio haver l'essercitio conforme per il passato, retinendo pero S. A. R. la Fortificatione, circa della quale se detto, che nelle Patenti del perdono non se ne debba far mentione, mà che sia riservato alli detti della pretesa Religione riformata di ricorrer à piedi di S. A. R. per supplicarla, che si come restarà certificata della loro ubbidienza, e fidelità, così le piaccia di demolirla, ò almeno transferirla al sito della vecchia Fortezza, et circa di ciò dichiarano voler interporre le preghiere de' Signori Ambasciadori Suizzeri, alle quali sua Eccellenza promette di congiungere i suoi Ufficii, con dichiarazione però, che consentendo, ò nò S. A. R. alla demolitione, ò translatione, sempre habbi effetto l'aggiustamento, et anche in caso, che stimasse l' A. S. R. di dare repulsa alle dette preghiere.

E. SERVIENT.

Par Monseigneur,

C. F. Canon.

La

La sudetta Patente e stata concertata in Pinarolo, & avanti, che fesse da S. A. R. signata gl'huomini professanti la pretesa Religione riformata hanno fatto il seguente atto di sottomissione avanti l'Illustrissimo Signor Gio. Giacomo Truchi Conte di Paglieres, Consiglier di stato, Senatore, & Avvocato Patrimoniale generale di detta A. R. & della medesima in ciò deputato.

L Anno del Signore mille sei cento cinquanta cinque, & alli dieceotto d'Agosto personalmente costituiti gl'infra scritti Particolari deputati per gl'huomini professanti la pretesa Religione riformata nelle tre Valli di Luserna, S. Martino, & Perosa, & nelli luoghi di S. Bartolomeo, Roccapiata, & Prarustino, i quali inseguendo l'autorità, che tengono per Procura contenuta in Instrumento delli otto Agosto corrente, ricevuto per il Nodaro, & Secretario nell'Ufficio di Perosa Gio Tomaso Bernardi, tanto à nome loro proprio, che delli sudetti da quali tengono l'autorità dichiarano, promettono, & si sottomettono, che compiacendosi S. A. R. d'accordargli la Patente nella forma avanti scritta, la riconosceranno per effetto, della sua infinita clemenza, & come gratia particolare la riceveranno con humilissimo rispetto, & essequiranno, & ubbidiranno in tutto, & per tutto

The abovesaid Patent was adjusted in Pinarolo, and before his Royal Highness had signed it, The Men professing the Pretended Reformed Religion made the following act of submission before the most Illustrious Lord Gio. Giacomo Truchi, Count of Paglieres, Counsellor of State, Senator, and Advocate Patrimonial General of his said Royal Highness, and by him particularly deputed for this Affair.

IN the Year of our Lord 1655, upon the 18. of August, the particular persons underwritten, being personally constituted Deputies for the men professing the pretended Reformed Religion in the three Valleys of Luserna, S. Martino, and Perosa, and in the places of S Bartholomeo, Roccapiata, and Prarustino, by virtue of the Authority which they hold by their Letters of procuracion contained in an instrument bearing date the 8th. of this present August, which was received by the Notary, and Secretary in the Office of Perosa, Gio. Thomas Bernardi, as well in their own names, as in the names of the abovesaid, from whom they derive their Authority, do declare, promise, and submit themselves, that forasmuch as it hath pleased his Royal Highness to accord unto them the Patent in the form abovesaid they will acknowledge the same as the effect of his extraordinary Clemencie, and receive it as a particular grace, with most humble respect, and that they will

execute, and yield obedience to the commands & orders of his Royal Highness in all things, and for all things, as his most obedient & faithful Subjects: In testimony whereof, they have subscribed their names. Given in Pignerolo the day and year above said, and witnessed by

Giovanni Legero, Minister in General.

David Legero, Minister.

Gio Michellino.

Paolo Imberti.

Stefano Revello.

Gulielmo Malanotti.

Giovanni del Podio.

Bartolomeo Genolato.

Giacomo Giaiero.

Benedetto Roberto.

Giovannino Peirotto.

Francesco Laurenti.

Bartolomeo Bellino.

Michele Berruto.

Gianon de Gianoni.

Giovanni Pelenco.

Francesco Saretto.

Filippo Fornarone.

Subscribed MARTA.

In Turin by Gio. Sinibald, Printer to his Royal Highness, and of the most Honourable Chamber, 1655.

come suoi ubbidientissimi, & fedelissimi sudditi agli commandi, & ordini dell' A. S. R. in fede di che si sono sottoscritti. Dat. in Pinarolo li giorno & anno come sopra, & testimoniali

Giovanni Legero, Ministro per il Generale.

David Legero, Minist.

Gio Michellino, Minist.

Paolo Imberti.

Stefano Revello.

Gulielmo Malanotti.

Giovanni del Podio.

Bartolomeo Genolato.

Giacomo Giaiero.

Benedetto Roberto.

Giovannino Peirotto.

Francesco Laurenti.

Bartolomeo Bellino.

Michele Berruto.

Gianon de Gianoni.

Giovanni Pelenco.

Francesco Saretto.

Filippo Fornarone.

Sottoscritte MARTA.

In Torino per Gio. Sinibaldo Stampatore di S. A. R. e dell' Illustrissimo Camera, 1655.

At the very same time that the abovesaid Treaty was concluded and ratified by both parties, Ambassador *Servient* did himself dictate to his Secretary the forms of several Letters of thanks (as it was attested to the Author by several who had seen the very hand writing) in the poor peoples name, to the *Lord Protector of England*, the *King of France*, the *States General of the United Provinces*, and others who had appeared in their behalf; which Letters the Deputies of the said Valleys, were afterwards made Copy out, and sign with their own hands, and so they were dispatcht away with all possible speed according to their several addresses.

Now what the said Ambassador *Servient*s end was in this, whether it were to ingratiate himself with the *Duke of Savoy*, or (being a great zelot in his profession) to gratifie all the *Catholick* party by so signal and meritorious a service as this was, Namely, first, to prevent the further Interposition of those two powerful States of *England* and the *United Provinces*, in so ominous a conjuncture of time as that was, or secondly, to put the poor people into an incapacity of ever recanting what they had done, I leave the prudent Reader to Judge, by scanning and comparing all circumstances. Sure it is that he intended at the same time not onely to have satisfied the *King* his Master, (who had given him very strict commands, to use his best endeavours for the procuring good and honourable conditions for the poor people) but also to have satisfied his Highness the *Lord Protector of England*, as it should seem by the following Letter, which was written by the four Ambassadors of the *Evangelical Cantons* to his Highness at his earnest request.

A Letter

A Letter of the Four Ambassadors of the *Evangelical Cantons* of *Switzerland* to his Highness the *Lord Protector* of *England*, at the request of *Ambassador Servient*.
Dated from *Turin*, ¹⁵, *September*, 1655.

An Authentick Copie of the true Original whereof,
was Communicated to the Author by the Right Honourable *Mr. Secretary Thurloe*.

Serenissime ac Celsissime
Principes.

Most Serene and most Potent
Prince.

POSTQUAM negotium pacificationis inter
celsissimum Sabaudia ducem, et sub-
ditos ejus nostram proficientes Religionem,
gratiâ divinâ confectum est feliciter, ita
ut illi non tantum pristinis suis sedibus,
sed omnibus quæ unquam habuerunt, juri-
bus restituti, alta ac perpetua pace frui
valeant, adque illam consequendam, om-
nia meliora officia contulerit Christianis-
simi Regis hic orator, Dominus de Servi-
ent: Nostrarum partium esse duximus, te-
stimonium veritatis QUOD A NOBIS
PETIERAT, ei perhibere, sicuti vigore
presentium perhibemus; Illum officio
Mediatoris summa cum dexteritate esse
defunctum, beneque meruisse de prefatis
Vallium incolis. Cætera sua pietate atque
gloria dignum faciet Celsitudo Vestra,
si favorem atque patrocinium, quo semel
hunc populum completi dignata est,

FORASMUCH as the business of a
pacification betwixt his Royal
Highness the Duke of *Savoy*, and his
Subjects professing our Religion, is
through the goodness of God happily
effected, so that being restored not
onely to their ancient habitations, but
to all those rights which they enjoyed
at any time heretofore, they may enjoy
a secure and lasting peace; and where-
as the Lord of *Servient* Ambassador
here of the most Christian King, hath
performed all manner of good offices
for the attaining thereof, we conceive
that it concerneth us, to give him this
testimony of the truth, WHICH HA
DESIRED OF US, as we do give and de-
clare, by vertue of these presents;
That he hath performed the office of
a Mediatour with very great dexteri-
ty, and deserved well of the afore-
said Inhabitants of the Valleys. As to
what concerns other matters, your
Highness will do an action becoming
your piety and renown, if you shall
be pleased to continue to those people
that favour and protection which you
have once already vouchsafed to ex-
tend

tend unto them, and with your wonted munificence supply those contributions that have been made for their relief by our selves and others, which are now wholly spent; even as we hope you will, beseeching Almighty God from our hearts, that it may please him to heap all manner of Blessings upon your Highness, and alwayes preserve you in peace and safety.

Given at Turin, the 15 of the Moneth of September 1655. And Sealed in the name of us all, with the Seal of our well beloved Collegue, the Lord *Solomon Hirtzel*, Proconsul of the City of Zurich.

Your Highness's most ready
for all Services.

The Ambassadors of the Reformed Cantons of *Switzerland* with the Duke of *Savoy*.

Solomon Hirtzel, Ambassador of
Zurick.

Charls a Bonstettenn, Baron of
Vanmarck, &c. Ambassador of
Berne.

Benedict Socinus, Ambassador of
Basil.

John Jacob Stockar, Ambassador
of *Schaff-husen*.

porro illi servabit, noſtraque & aliorum ſubſidia jam penitus exauſta, ſolita ſua munificentia ſupplebit: ſicuti fore omnino ſperamus Deum T. O. M. ex animo venerati, ut celſitudinem veſtram omni benedictionum genere cumulata perpetuo ſalvā atque teſtam ſervare dignetur.

Dabamus Taurini die 15 menſis Septembris 1655. Sigillo perdilecti Collegæ noſtri Domini Solomonis Hirtzelis, Proconſulis Civitatis Tigurinae, nomine omnium noſtro munitas.

Celſitudinis veſtræ ad quævis officia paratiſſimi,

Reformata Helvetia ad Celſiſſimum Sabaudia Ducem Legati.

Solomon Hirtzelius, Legatus Thuricensis.

Carolus à Bonstettenn, Baro de Vanmarca, &c, Legatus Bernensis.

Benedictus Socinus, Legatus Baſileenſis.

Johannes Jacobus Stockarus, Legatus Schaphuſinus.

CHAP. VIII.

The many Grievances and sad effects of the Treaty concluded at Pignerol, with a true Description of the present state and condition of those poor People.

THese and such like were the *glorious* appearances of the Treaty made at *Pignerol*. The poor people were made believe that they had obtained a most happy Peace, and that they should enjoy the blessed fruits and effects thereof themselves, they, and their Childrens Children, so long as the Sun and Moon should indure. As for the *Switzer Ambassadors* (as it appears by all their Narratives and Letters) they looked upon themselves, as having been instrumental in the bringing about and perfecting a work of such importance, that the whole Protestant World would have been extremely satisfied therewith. And Ambassador *Servient* doubted not, but that his Negotiation (as he had now handled the matter) would most certainly prove a very acceptable service to all persons.

In the mean time this Treaty coming to be published to the world, and more througly examined by wise and sober men, was found to be no other then a *Leoper arrayed in rich clothing, and gay attire!* A Treaty as full of *grievances*, as poor *Lazarus* of sores. The greatest part of the Articles directly clashing with the peoples interest and ancient priviledges, and the remainder made up of expressions, that look as many ways, as there are points in the Mariners Compass. In sum it cannot be more fitly compared to any thing, then to *Ezekiels Role*, which though it were as *sweet as Honey* in the poor peoples *Mouths*, yet there was *written within* nothing but *Lamentation, and Mourning, and Woe*: And indeed, the *Switzer Ambassadors* had no sooner turned their backs, and departed towards their own Country, but a numberless number of *grievances* and *difficulties*, almost *inexpressible*, came crawling out of the said Treaty, like so many *hornets* out of a rotten or hollow Tree, and from that very day to this have never ceased


ceased stinging the poor people to Death, as will more particularly be shown in the sequel of this chapter.

The Author will not here undertake to determine where the failing was in the management of this affair, neither indeed is it a subject so pleasing to him as to enlarge much thereupon. He will onely say this in the general, that it was a great unhappines that the Ambassadors of the *Evangelical Cantons* suffered themselves so far to be wrought upon by the importunity of Ambassador *Servient*, and the Court of *Savoy*, as not to prolong the concluding of that Treaty till the coming of the *English* and *Holland* Commissioners, especially having been so earnestly entreated and requested so to do, by Mr. *Morland*, his Highness *Envoy*, who was then at *Geneva*, and had sent no less then three several expresses with Letters, in his Highness the *Lord Protector*, his Masters name, to that purpose (as they themselves acknowledge in their own *relation*) some whereof came time enough to their hands, and before any thing was concluded. Besides that one of those very *Ambassadors*, by name Mr. *John Jacob Stockar*, had declared himself so much against it, as appears by the following attestation of Mr. *Andrew Schmidt*, who was then Secretary of the Embassie, which attestation the said Ambassador *Stockar* delivered to Mr. *Morland* with his own hands at *Geneva*, in his return home from *Turin*, desiring him with very much earnestness to communicate the same to his Highness the *Lord Protector* of *England*, with all possible expedition.

The Attestation of Mr. *Andrew Schmidt*, Secretary of the Embassie of the *Evangelical Cantons of Switzerland*, to the Duke of *Savoy*, in the year 1655. Delivered into the hands of Mr. *Morland* by Ambassador *Stocker*, the 16. of September, 1655.

The true Original whereof, both signed and sealed by the said Mr. *Andrew Schmidt*, is to be seen in the publick Library of the famous University of *Cambridge*.

Who have here subscribed, do attest by these presents, that Mr. *Stocker*, Ambassador from the Town and Canton of *Schaffhausen* to his Royal Highness of *Savoy*, during the Treaty at *Pignerolio*, did make many instances to the Ambassadors his Collegues, not to hasten the said Treaty, but rather to defer the conclusion thereof until the arrival of the Ambassadors from *England* and *Holland*, shewing them by all sorts of reasons how dangerous and prejudicial this proceeding would be, not onely to the Inhabitants of the *Valleys*, but also to the common cause of all the Protestants: And when, notwithstanding all this, he could not be heard by them, he protested that he would not be responsible for that which might follow. Made at *Geneva* this present 27 of September, in the year, 1655.

locus  sigilli.

Andrew Schmidt,
Secretary of the
Embassie.

Je soubsigné fais foy par la presente, que Monsieur *Stocker*, Ambassadeur de la Ville & Canton de *Schaffhausen*, vers S. A. R. de *Savoie*, durant le Traité de *Pignerolle*, a fait beaucoup d'instances aupres Messieurs les Ambassadeurs ses Collegues de ne hastier pas le dit Traité, mais plustost d'en differer la conclusion jusques à l'arrivée des Messieurs les Ambassadeurs d'Angleterre et d'Hollande, leur ayant par toute sorte des raisons remonstré combien daingereuse et prejudiciable cette procedure seroit, non seulement aux habitans des Vallées, mais aussy a la cause commune de tous les Protestans, & quand non obstant tout cela, il ne vouloit pas estre esconté, il fit une proteste de ne vouloir pas estre responsable de ce qui pourroit ensuivre. Fait à *Geneve* ce 27^{me} September l'an, 1655.

locus  sigilli.

André Schmidt, Se-
cretaire de la d.
Ambassade.

The day before Ambassador *Stockar* delivered the foregoing attestation into the hands of Mr. *Morland*, he had a conference with the said Mr. *Morland* and Mr. *D' Ommeren* (Commissioner extraordinary of the states General) where he told them, that he and his Collegues, having finished their Negotiation at the Court of *Savoy*, and being now upon their journey home into their own Countrey, he had a great desire, for his own particular, to take *Geneva* in his way, that so he might have thereby an opportunity of acquainting the Commissioners Extraordinary of his Highness the Lord Protector of England and the States General with what had passed in their whole Negotiation, And the rather because he had heard, that the late Treaty which they had concluded had given great distaste to many honest people. In sum, he assured them that, *as his Collegues had solemnly promised him, that as to the business of hastning or precipitating the Treaty, they would take the Blame of all upon themselves, and also give him under their hands an Attestation that he never consented to any of their Actions, so he would at the next General Assembly of the Cantons by a publick remonstrance, clear himself before all the World, and wash his hands of all the evil consequences of that Affair, desiring the two Commissioners above said, and that with all earnestness, to communicate what he had then told them to their Masters, and to assure them of his Innocency in this thing, as also that in case his service might be accepted of, he would employ and hazzard both life and all that he had for the redressing this Affair.*

The morrow morning after, at a conference he repeated the same words, adding, *that he had to the utmost withstood the other three Ambassadors, insomuch, that many times they had almost come to blowes, and that when time served, he would declare what he thought not then convenient to speak or write.*

These expressions of Ambassador *Stockar* to the said Commissioners, and several other of his friends, raised the expectations of very many to hope for great matters at the next Assembly of the Evangelical Cantons, which was to be held at *Payerne*, in the beginning of the following Moneth *October*, when, and where their Ambassador were ordered to give in an account of their whole Negotiation.

At this meeting assisted *John Pell* Esquire, his Highness Resident at *Zurick*, and Mr. *D' Ommeren* above said, in the name of their Masters, to see what further resolution the Evangelical Cantons would take in relation either to the nulling or redressing of the late Treaty of *Pignerol*, which was now so universally declaimed against by all the Protestant party: And in conclusion, after hearing the report of their Ambassadors (where it is to be noted that Ambassador *Stockar* never so much as appeared, notwithstanding all he had a little before protested) they delivered the following resolution to Mr. *Pell*, and Mr. *D' Ommeren* before-mentioned.

A true Copy of the Resolution of the *Evangelical Cantons*, at their Assembly at *Payerne*, Octob. $\frac{3}{13}$. 1655.

As it was there delivered in writing to Mr. *Pell*, and M. H. *van Ommeren*, as Extraordinary Commissioners from *England* and the *United Provinces* for the affairs of *Piemont*.

IT having been deliberated by the Deputies of the laudable Evangelical Cantons of Switzerland, upon the report made by the Ambassadors deputed by the said Evangelick Cantons to his Royal Highness the Duke of Savoy, touching the Massacre of those of the Reformed Religion in the Valleys of Piemont, and consideration being had on the one side of the vigilancy, care, and good endeavours of the said Ambassadors for the obtaining and procuring from his said Royal Highness a good and sure peace for those of the Valleys abovesaid, and on the other side, that notwithstanding all they could do, his said Royal Highness would not accord unto them any other Patent, but such a one whose preface and several of the articles are judged prejudicial. And principally, that neither the Ministers of his Highness the Lord Protector, nor of the states General of the United Provinces had either interposed in, or been present at the transacting of that affair: And upon a mature deliberation, as touching the whole matter, it has been resolved upon the first point, that thanks be given to the said Ambassadors, as hereby we do return them our thanks, for that care and diligence which they have

Estant delibéré par Messieurs les Deputéz des louables Cantons Evangeliques en Suisse sur le rapport fait par leur S. Ambassadeurs envoyés de la part des dictz Cantons Evangeliques a S. A. R. le Duc de Savoye sur le sujet du Massacre de ceux de la Religion reformée aux Vallées du Piemont; & considéré d'un costé la vigilance, solns & bons devoirs des dictz Srs. Ambassadeurs pour moyener et procurer apres sa dite A. R. une bonne & seure paix aux susdictz Vallées, & del'autre costé, que non obstant tout cela, sa dite A. R. n'a voulu donner, qu'une Patente, dont la preface & quelques uns des articles sont jugéz prejudiciables: Et principalement, que les ministres tant de S. A. le Seigneur Protecteur, que des Seigneurs les Estats Generaux des Provinces Unies n'y sont pas intervenus, ni esté presens: Tout meurement delibéré, a esté resolu sur le premier point de remercier lesdictz Ambassadeurs, comme on les remercie icy de la diligence & soing, qu'ils ont testmoig-

nez, pour se bien acquitter de leur charge; & sur l'autre a este trouvé bon d'adviser avec S. A. le Seigneur Protecteur & les Seigneurs Estats Generaux susdits (au cœur des quels le bon Dieu a inspiré un zele tresardant pour le bien de la Religion Reformée, & particulièrement pour cest affaire cy) sur les moyens pour faire meliorer & esclaircir les susdits Articles; Et particulièrement de joindre les offices de cest Estat avec ceux de leur dites A. A. en cas, qu'elles le trouvent bon, aupres de sa Majesté Tres Christienne, afin qu'elle veuillemp loyer son credit aupres S. A. R. le Duc de Savoye pour la dit melioration & esclarcissement; ou bien de faire en apres telles reflexions, que le bien de la cause & la conjoncture du temps permettront: Et seront priés les Ministres tant de S. A. le Seigneur Protecteur, que des Seigneurs les Estats Generaux cy-presens de vouloir faire part au plus tost, de ceste sincere & bonne intention des Cantons Evangeliques, aux Seigneurs leurs Superieurs.

Fait à Payerne ce 13^e d'Octobre,
l'an 1655.

Collationné avec le Registre par André Schmidt, Secretaire de l'Assemblée.

shown, for the well acquitting themselves of their charge; and upon the other point, it has been thought convenient to advise with his Highness the Lord Protector, and the Lords the States General aforesaid (whose hearts the good God hath inspired with a most ardent zeal for the good of the Reformed Religion, and particularly for this present affair) touching the ways and means of meliorating, and further elucidating the said Articles, and particularly to joyn the Offices of this State, with those of their said Highnesses, in case they see it convenient, for the engaging of His most Christian Majesty to employ His interest with his Royal Highness the Duke of Savoy, for the said Melioration and Elucidation. Or otherwise, to make such further reflections as the good of the Cause, and the conjuncture of time shall permit. And the Ministers both of His Highness the Lord Protector, and the Lords the States General, who are here present, shall be entreated to communicate with all expedition this sincere and good intention of the Evangelical Cantons, to the Lords their Superiours.

Done at Payerne the 13th Octob.
1655.

Compared with the Register, by Andrew Schmidt Secretary of the Assembly.

How this resolution of the *Evangelical Cantons* was privately represented by the two other states, the Author will not take upon him here to determine, however sure it is, that here the matter rested and fell to the ground, neither did there follow any such conjunction of Councils, for a melioration and elucidation of the Treaty above-said, as is hinted in the said Resolution.

In the mean while the poor people began to taste more and more the bitter fruits of that unhappy Agreement, and ever and anon were ready to despair under their grievous and intolerable oppressions, as shall be hereafter specified more at large. They were the poor *Labouring Heyfers*, the *Patent* was the cruel *Yok* that so sorely pincht their *Galled Necks*, the *Articles* were the *heavy burdens* that were laid upon their backs, and *Andrea Gastaldo* was the *driver*, who with his orders and injunctions, like so many sharp goads, always *prickt* and *pusht* them forward, to accept by force those sad conditions which were offered them.

About the latter end of *December* in the Year 1655. Ambassador *Servient* began to write very sharp Letters to the poor people of the *Valleys*, (which his private zeal, as is supposed, did prompt him to, rather than any command from his Master;) The contents whereof were to threaten them with many ill consequences, in case they refused to sit down and be contented with the Treaty made at *Pignerol*.

About the 12th. of *March* in the same Year 1655. came *Monsieur de Bois*, Lieutenant Colonel of the Regiment of *Lyons*, as *Envoye* from his Majesty of *France* into the *Valleys*: upon his arrival there, he called some of the Leaders of the poor people to him at a place called *Cassina*, which lies between *S. Giovanni* and *Pelice*, where, after he had delivered them a Letter from the *Duke de Lesdiguieres*, wherein he much exhorted them to accept of the Treaty, he told them the King had received information, that they had a design to make an *Insurrection* against their Sovereign Prince, That they were prompted to this by forrainers with whom they held correspondence, and who furnished them with vast supplies of Moneys: And that thereupon his Majesty had given him a command to assemble the Deputies of the *Valleys* to understand their grievances, and let them know that his intentions were, that the Treaty which had been made at *Pignerol*, should be punctually executed, both on the one and the other part. And that he would maintain the poor people in peace according to the tenor thereof.

In obedience to this command, the poor people had a general assembly some days after, where, after they had made an ample justification

cation by word of Mouth of all their proceedings, from the first beginning of their late troubles, delivered into Mr *de Bai's* hands, a Paper of their grievances, accompanied with two pathetic Letters, one to the King, and the other to the Duke *de L'Esquières*, bearing date the 29. of *March* 1656. which Letters and grievances, because they contain in them matters of great consequence, and in a manner the marrow of the whole business which we now Treat of, the Reader will find them all here inserted in Order.

A Letter

A Letter of the Evangelical Churches of the *Valleys*
of *Piemont* to the Duke of *L'Esdaignieres*, 29 of
March, 1656.

An Authentick Copie of the true Original whereof,
was Communicated to the Author, during his
abode at *Geneva*.

Monseigneur,

Nous avons receu avec tout le respect qui nous à esté possible
Monfieur de Bais, &c.

MY LORD,

WE have received with all the respect we could Monsieur de Bais, Marechal de Camp, and Commander of the Lyons Regiment, sent hither by you, according to his most Christian Majesties order. This is not the first time we have experimented the clemency of that great Monarch, which is such and so great, that it moves him to stoop to take notice of Us who are the most inconsiderable persons in the whole world; neither is it the first time that we have observed tokens of your Lordships good will towards us, in testifying a fellow-feeling of our miseries and desolations: And we should be the most ingratefull of all men, if we had not a particular care of evidencing to the world our desires not to walk unworthy of the same, as we certainly should do, if we should have but the least thought of that crime of Rebellion and Insurrection, of which some ill affected men have not onely accused us before His Royal Highness, but also before his most Christian Majesty, which is the cause that we have taken the boldness to write to him, and to protest, as in the presence of God, whose lively Image his Majesty is, that our conscience is clear, and that in all our actions, as to this particular, we are wholly innocent, and that we had rather suffer (as we have done) all sorts of outrages, then to make the least breach of that respect and obedience, which good subjects owe to their Sovereign Prince; And as we hope, that our Protestations will finde more credit before His Majesty, then the calumnies of our Enemies, so we shall continue to acquit our selves of our duty towards his Royal Highness with so much zeal and sincerity, that He shall not give the least credit to the false reports which have been spread abroad to the prejudice of our innocence. We know right well that we cannot justly merit the indignation of Our Prince, without incurring

incurring Gods displeasure. You see by this what are our Principles, and what are our intentions, from which we have been so farre from being turned aside by the solicitations and persuasions of any Forraigners, that on the contrary, all those who have any wayes espoused our interests, have by their constant and powerfull exhortations much strengthened us in this our designe.

My Lord, as to the pretext which is grounded upon those Almes which we have received out of other Countries, it has no foundation; For, divers good people of France, of our Communion, whom his Majestie owns as his faithfull Subjects, and who hold his Authority as inviolable, as we do that of our Prince, have bestowed upon us their charitable benevolence, in the sight and with the knowledge of the whole Court, and the approbation of His Majestie: And in effect, there's no man was ever known to take exceptions, that poor miserable men, after the losing of their whole estates, after the burning their houses, and plundering their goods, should receive the charity of those who have taken pity on them, to prevent their perishing by hunger, to which condition we were reduced, and that in such extremity, that without such a supply, the want of all things had made an end of what the sword and fire had left behinde them. All persons who are not swayed with passion, may judge from hence, my Lord, what it could advantage us to rip up a wound afresh, that was not yet perfectly healed. Our desires tend to no other then to Peace, and we uncessantly beseech the God of Peace, that he would bestow upon us, and preserve unto us that rich treasure. And we adore his Divine Providence, who has inspired His most Christian Majestie with so much goodness and bounty, as to be inclined by his Interposition for the reparation of the Grievances of the late Treaty, to procure our re-establishment: And to testifie how much this advantage is laid to heart by us, we have together with the Letter we wrote to His said Majestie, sent a Memorial, which represents the said Grievances. We also entreat your Lordship to put life into the said Letter, by the testimony which you are able to give of our innocence, and lamentable estate, as also of the profound respect and reverence we bear to His Majestie. This charitable act which we hope from your Lordship, will oblige us to continue our prayers for your prosperity, and to remain inviolably so long as we live,

My Lord,

Your most humble and obedient Servants, the
Inhabitants of the Valleys of Lucerna, Angrogna, Perosa, and S. Martino, professing
the Reformed Religion, and for all in general,

FELIX LEGER, &c.

A Letter of the Evangelical Churches of the *Valleys*
of *Piemont* to the King of *France*, the 29 of
March, 1656.

An Authentick Copie whereof, was Communicated
to the Author, during his abode at
Geneva.

Sire,

Les plus grands Monarques, & ceux que les vertus heroïques ont relevés par dessus tous les autres, comme des soleils entre les étoiles ont tousjours fait gloire de communiquer leurs benignes influences aux personnes les plus miserables, à l'imitation du Roy des Roys, &c.

Sir,

The greatest Monarchs, and those whom their Heroick virtues have exalted above all others, as so many Suns among the lesser Stars, have alwayes counted it their glory to communicate their benigne influences to the most miserable sort of men, in imitation of the King of Kings, who has his Throne in the highest Heavens, and yet dwelleth also in the lowest hearts. This is that, Sir, which your Majesty, who is the lively Image of the living God, has practised towards us, and which shall oblige us to continual thankfulness to your Majesty, as also to most ardent and more then ordinary prayers to the Almighty for your prosperity, hoping that since he has put into your heart thoughts of Peace and Charity for us, you will cause us experimentally to taste the good fruits thereof. And that you will not be diverted from such intentions, by those sinister impressions which either ignorant or ill-affected men have endeavoured to possess you with against us, (as we have understood by that Letter which my Lord the Duke of Lefdiguieres did us the honour to write us, and by the discourse made by Monsieur de Bais, his Envoye by your Majesties Order,) For so far have we been from ever having the least thought of taking up Arms against our Sovereign (as we are accused,) that we have rather alwayes hindered our people from having the least impressions upon their spirits of these violences and extortions, which have been and are alwayes offered against us, without any contradiction, even against the intentions of His Royal Highness, to force our patience (if possible) to make some disorder.

We

We shall alwayes persist in the same course, and shall search a remedy to our evils by wayes of respect, which are just and conformable to those Instructions which we sucked in together with our milk, and which are suitable to that duty which true Subjects owe to their Prince. Neither has it ever happened that any forraign Countries who have been touch'd with our desolations, and powred oyl into our wounds, and espoused our interest, did ever incite us to a Mutiny: And as for those Alms which they have bestowed upon us, it has been for no other end then to prevent hunger, cold, nakedness, and other necessities from dispatching those who had escaped the sword amongst us: Neither did they ever make any remonstrances, which tended to any other then the exhorting us to repentance towards God, patience towards those who evilly treat us, and humility, fidelity, and obedience towards our Sovereign, all which are duties to the performance whereof by Gods assistance we shall never be wanting. In the mean time, Sir, we are confident that since the Treaty made at Pignerol by the interposition of my Lord de Servient, your Majesties Ambassador, has not answered those good intentions which you have alwayes had for the procuring for us a firm and sure peace, whereby we may be restored to the same state and condition, that the most Serene Predecessors of His R. Highness alwayes maintained us in, according to our ancient Concessions, you will please to continue your powerful and gracious interposition with His Royal Highness, for the meliorating our conditions, and for the procuring the amendment of such Articles wherein we are really injured, the Elucidation of such as are obscure and ambiguous, and the addition of such as are known to be equitable and necessary for the publike tranquillity, according to that minutewhich we have drawn up, and delivered to M. de Bais at his demand, to be by him presented on our behalf to your Majesty. Especially considering, that those two particulars which are the most prejudicial (namely the Preface, and the Article concerning the Fort,) were never signed by our Deputies, who on the contrary opposed the same; And what they did signe, they did without Authority, contrary to our intentions, and without communicating the matter with us. And therefore we cannot be justly deprived of that which Nature, and the Law of Nations, the possession of so many Ages, Our Concessions, and justice it self gives us. Which is also that we desire, and hope so much from the clemency and equity of His Royal Highness, by the powerful and gracious interposition of your Majesty.

Sir, in hope thereof, we shall inviolably continue that fidelity and obedience which we owe to His Royal Highness (our natural Prince and Sovereign) and shall pour out our souls before the Divine Majesty, for the prosperity of your Royal Majestie, being with all manner of respects,

S I R,

Your most humble and most obedient servants, the
Inhabitants of the Valleys of Lucerna, Angrog-
nia, Perosa, and S. Martino in Piemont, Professors
of the Christian Reformed Religion.

And for all,

FELIX LEGER, &c.

S s s s 2

The

The Grievances of the Treaty made at *Pignerol*, Delivered into the hands of *Monsieur de Bais* to be sent to the King.

Translated out of the French Copy.

P*remierement en la Preface il y a ceci de prejudiciable, qu'elle parle de nous comme de Rebelles, &c.*

“ **F**irst, in the Preface there is this point prejudicial, that it speaks of us, as of *Rebells* and disobedient, who have taken Arms against his Royal Highness our natural Prince and Sovereign, and thereby, as guilty persons and worthy of his indignation, we are made to ask pardon for those outrages which they pretend we have committed, and so we are plainly involved in the crime of *Rebellion*, against which we do now and have always protested, having never done any action that may come within that compass, no, not when the whole State was in an uproar, nor even when they came to destroy us, as they did the last year; for, though we had very great cause of suspicion, as it is but too manifest by the event, and had payed for the most part to the Squadron of Savoy their Winter quarter, yet my Lord Marquess de Pianesse, had no sooner charged us in the name of his Royal Highness to receive his forces, but without making the least resistance, we let them come in and do whatsoever they would, and our Deputies never consented to such expressions.

“ In the second place, we finde our selves aggrieved in this, That His Royal Highness doth grant us nothing but under the name of *Grace and Toleration*, that so he may repeal it whensoever he please, according to the maximes of some of his Ministers, especially of the Count *Truchi* his Agent, who maintained stily, that *the Prince, without any other cause whatsoever but onely of his own pleasure, may repeal what he hath granted in a way of grace*; whereas to speak truly, touching the Right of habitation and the liberty of *Religion* in the Valleys, we have neither received it from the most *Serene Dukes of Savoy*, nor from any other Prince in the world, but we have it from God, and enjoyed it as our Birth-right from father to sonne, before ever the most *Serene Dukes of Savoy* did possess *Piemont*; And the truth is, we cannot finde that any one of them did ever make a Grant for the first Introduction thereof,

“ tenour

"tenour of the most ancient Concessions were any other, then to
 "leave to our Fore-fathers the enjoyment of the Exercise of that *Re-*
 "*ligion* which they had received of their Ancestors. Moreover, in
 "the same Patent, we are sent back to the Grace granted upon the
 "second, and the fourth of *June*, and the 29 of *December* 1653.
 "which is all full of uncertainty, and was never confirmed, and hath
 "also a relation to other Concessions, the Clauses whereof being both
 "doubtfull and harsh, have served to colour a multitude of troubles.
 "Wherefore we have always intreated and do still intreat, that all
 "may be expressed in plain termes, and that it may please his Royal
 "Highness to admit of the term of *Amnesty*, instead of that of
 "Grace.

3 "But above all its most observable, how they have proceeded
 "with our Deputies in the said Treaty: For, whereas the Count *Tru-*
 "*chi* had delivered unto them a *Patent* duly signed and sealed, which
 "contains but 20 *Articles* (as we have made appear by the Original)
 "there was an other printed that contains one and twenty, drawn
 "doubtless out of such an other Copy, which had been confirmed in
 "the Chamber of the *Exchequer* and in the *Senate*, on purpose for
 "the fostering of an ill designe which the said Lord knew very well
 "how to shift off, when we found fault with this unequality, by his
 "laying the fault upon the Secretary, saying, it was easie to be cor-
 "rected: But it was sufficiently apparent afterwards, that though he
 "did set down an Article which saith, that we consented to the build-
 "ing of a Fort at *la Torre*, yet it never entred into the thoughts of a-
 "ny one of our Deputies, who were very far from signing it, not
 "withstanding all the violent and earnest applications that were made
 "unto them about it: And although, for the perswading them there-
 "unto, it was cunningly insinuated unto them, that it was but a For-
 "mality required for the honour of his Royal Highness, and but for a
 "few dayes, *he desiring no stronger Fort then the heart of his Subjects*,
 "They were nevertheless too much afraid of the sad Consequences of
 "a Garison, the fruits whereof we reap now at this very time, they
 "breaking into the very houses of our Peasants, and murdering them,
 "and are not punished for it. And if we come to lay hold upon such
 "Offenders, and deliver them safe to their Officers, or into the hands
 "of Justice, we get nothing but vain promises of Chastisement; the
 "Prison doors are opened unto them, and the Spanish Monks, who
 "swarm here among us, undertake for them all. Therefore, after so
 "many surprisals, and having seen by experience that instead of a *Fort*,
 "they have secretly filled up the neighbouring *Covents* with Arms
 "and men to fall upon us unawares, it is impossible for us to inhabit
 "betwixt two Forts that cut off all relief from us whensoever they
 "shall be moved by the instigation of our adversaries to destroy us.

4 "The violation of the second is fully manifest, since they have
 "driven all those of the *Religion* almost out of all *Piemont*, where they
 "were dispersed, and at last, out of the Marquisat of *Saluces*, *Nal de*
 "*Sture*, *Contat* of *Barcelonne*, *Prauzglierm*, *Festeonne*, *Biolet*, *Bietonnet*,
 "and

“ and also from *Meanne*, and *Mapis*, though they were comprehended in the old concessions, and had the Valley of *Lucerna* given them on purpose for a place of refuge; and now they are driven out of the best part of the same, being compelled to sell their Estates which they have possessed time out of mind, and where we have (and shall at all times make it appear that we have) right to inhabit, not onely by birth, but also by all the concessions of the most Serene Predecessors of his Royal Highness, and particularly, by those that are confirmed even in the first article of the *Patent*, whereof the order published by the Auditor *Gastaldo* is a manifest Breach.

5. “ In the third article they have taken away from us the liberty of preaching in all the Territories of *Giovanni*, which we have also always enjoyed in the sight and knowledge of the whole World; And likewise in the year 1620. when his Highness Royal by the instigation of some ill affected people, commanded the Gate of the Church to be shut up, which was built there, he did not then forbid, nor at any time since, the publick exercise that hath been always performed in all the other places of the said *Communitiy*; Nay himself hath always fed this people with hope that he would restore the use of it unto them again, which is a thing that they now expect from his justice and Clemency.

6 “ In the 6th. The exemption from taxes for six years is not a means sufficient to put those people into any condition of living, who are destitute of Houses, Goods, Cattel, Linnen, and that live but upon Alms; Therefore we humbly pray, that a full exemption may be yet continued unto us for ten years at least, & that after that time we may be no more charged with Taxes and Imposts over and above what is laid upon the *Roman Catholicks*, and this, in regard that in the six years the year last past is comprehended, and of the next following years there are but two that are fully exempted.

7 “ The 7th. Also hath great need of explanation, concerning (*li Luoghi nelle precedenti Concessioni, compresi per l' esercizio della Religione*) Those places comprehended in the former Concessions for the exercise of Religion; For, the ancient concessions do not name them, but refer them to the custome and toleration, from whence many difficulties do often arise, whereas this ought to be added, That we may have Preaching in all the places where it was commonly used at the beginning of the troubles. And it would be requisite also that those places were particularly named, to prevent all occasion of controversy for the time to come.

8. “ In the 8th. Although, if it be taken according to its true sence and meaning, it doth not deprive us of the liberty of buying and selling, or of contracting for Lands and inheritances with the *Roman Catholicks*, in the said Valleys, seeing these things are comprized in the old Concessions, whereof mention is made in the seventh and the foregoing Article, but rather confirms that that liberty, in regard it forbids it onely (*nelli altri Stati*) *Another Dominions of his*
“ Royal

“ *Royal Highness*. Nevertheless, seeing that contrary to the said Con-
 “ cessions, and the practise of all times, our Adversaries have some-
 “ times endeavoured to extort contrary Orders, and might do so a-
 “ gain for the future, it were just, that this liberty of buying and sel-
 “ ling all things one from another (at least in the said Valleys and
 “ those places that are annexed) should be more clearly specified;
 “ For seeing the *Roman Catholicks* buy of us freely, we being indebted
 “ in great sums both to private men and to some *Communalities*, they
 “ would soon purchase all our best Lands and inheritances, and so by
 “ degrees root us out of the Countrey without recovery.

9 “ In the 9th. There should be added this, That if his *Royal High-*
 “ *ness* will have *Mass* to be said in the places where those of the *Reli-*
 “ *gion* do inhabit, then that it be not exercised within their Lands,
 “ seeing all the concessions and the *Patent* itself doth free them from
 “ contributing any thing towards the *Mass*, or those that shall say it;
 “ which particular hath not been observed, seeing they seize upon
 “ the houses of private men against their will, to celebrate the *Mass*
 “ in them, though they oppose themselves never so much.

10 “ The eleventh Article, which declares no more but that *our pri-*
 “ *soners which are within the Dominions of his Royal Highness shall be set*
 “ *at Liberty when it is known where they are*, is also made void, and of
 “ no effect, because our Adversaries have transported many of our
 “ Captives, young Children especially, out of his *Royal Highness*
 “ *Dominions*, or else have hidden or removed them into several pla-
 “ ces, even within this Land, Insomuch that no certain notice can
 “ be had of them; and some others there are whom they refuse flatly
 “ to give us. Therefore we most humbly petition, that it will please
 “ his Royal Highness to cause a Proclamation to be made through all
 “ his Dominions, *enjoyning all those that have any prisoners, or who do de-*
 “ *tain any of those of the Valleys, forthwith to deliver them, without any*
 “ *excuse, or demand of charges, and to bring back and restore those that*
 “ *have been transported into other places, within such a time as his Royal*
 “ *Highness shall be pleased to appoint, and that upon pain of Death, or*
 “ *otherwise, according to his pleasure.*

11. “ In the 12th. Article, That his Royal Highness would be plea-
 “ sed, to admit the same expressions which are found in the old con-
 “ cessions, especially in those of 1603. to be duely confirmed with-
 “ out altering or restraining them, by which expressions it is decla-
 “ red absolutely, that those of the *Religion* in the said *Valleys* shall be
 “ admitted *ad ogni sorte d' officio publico indifferentemente come li Ca-*
 “ *tholicks Romans, to all sorts of offices indifferently, as the Roman Catho-*
 “ *licks*, and not be bound to any act contrary to their *Religion*, as it
 “ appears by the *Patents*, and the Oaths taken by the Attorneys and
 “ notaries, &c. whereas in the tenor of the late *Treaty* they have in-
 “ troduced some modification upon the Offices of the notaries,
 “ and tacitly deprive us of the other.

12. “ In the 13th. Where the Agreement made formerly at *La*
 “ *Torre* is confirmed, it were requisite to express therein, *that there*
 “ *may*

“ may be also one Fair at least in the year, And an impost of salt, since
 “ we see that for want of having exprest it, though it be understood
 “ and granted in all the other places of the Land that have desired it,
 “ as being no way prejudicial for the service of his Royal Highness,
 “ yet they have endeavoured to exclude it through the perswasions
 “ of some private men who are interessed, and to make the said a-
 “ greement, void and of no effect.

13. As for the 15th. Article, That none may take our Children
 “ from us before they be ten or twelve years old, it gives licence to
 “ the *Plagiaries* or *Men-stealers*, to take away our Children after the
 “ said term: But to speak plainly and put all out of doubt, it is requi-
 “ site to have it exprest, that none may take them from us at any time
 “ whatsoever.

14. In the eighteenth, It ought to have been expressed, That *the*
 “ *Ministers shall not be bound to appear where there is any inquisition*, see-
 “ ing they cannot do it without apparent danger, as the maximes and
 “ common practice of the Roman Clergy have sufficiently taught us;
 “ And that those who have been banished for not appearing, may be restored
 “ to their former Estates, and that henceforward if any one of them be ac-
 “ cused, his Royal Highness would be pleased to act onely by the ordinary
 “ Judges of the places where they dwell, or else by Commissioners.

15 “ The nineteenth Article, Exempting some places from confisca-
 “ tion, doth imply, that all our Estates are Confiscated, and by con-
 “ sequence doth Condemn us as guilty of Treason; which reflects also
 “ upon his most Christian Majesty, who hath had so much Clemency as
 “ to mediate for us.

“ Besides the aforesaid defects in the Articles that have been quoted,
 “ there remain these following particulars, which would not be
 “ granted to our Deputies, and upon which we humbly pray,
 “ that a due Reflexion may be made.

1 “ That having been always very faithfull to the service of his
 “ Royal Highness our Sovereign, and yet cruelly Massacred, Burn-
 “ ed, and Pillaged, contrary to his intention, he would be pleased to
 “ give order that justice may be done upon those that have been the
 “ chief Authors, and the Actors.

2 “ That his Royal Highness would be pleased to repeal the Order
 “ published by the Auditor *Gastaldo*, as being contrary to all our ancient
 “ concessions, and likewise all those Orders that my Lord Marquis *de*
 “ *Piannesse* hath caused to be published during the troubles, and
 “ to command that every one may be restored to the possession of that
 “ estate, which appertained unto him before the War in the usual
 “ places, according to the said Concessions, making void all contracts
 “ made, or to be made to the contrary, provided that the Money
 “ which may have been disbursed be repaid.

3 “ That we may be no more subject to the actual Quartering of
 “ Souldiers, for this is the pretence which they took the last Year, as
 well

“well as since the year 1624. and at other times to destroy us, But
 “let it suffice that we contribute proportionably with the rest of the
 “State, as soon as the time of the exemption shall be accompli-
 “shed.

4 “That no more Missionaries may be sent into the Valleys, but
 “that there may be onely some secular Priests, forasmuch as those
 “Missionaries, partly by their Rapes, partly by seditions and false
 “reports, have always been fomenters of all the disorders that came
 “to pass.

5 “That all things may be re-established in the same condition as
 “they were before the troubles, with liberty of Conscience, and a
 “free exercise of Religion, and the dependances thereof, in all the
 “usual places, and licence to the Ministers to go and visit the sick
 “wheresoever they live. Besides the liberty of Preaching, especi-
 “ally in those places where we are not mingled with the Roman Ca-
 “tholicks.

6 “That we may not be subjected unto the Council *de pro-*
paganda de, nor to any of its members, nor to the Inquisiti-
 “on.

7 “That if his Royal Highness do free from Taxes those Estates
 “that are given to the Roman Clergy, and the estates of those that
 “shall abjure the Reformed Religion, it may be in such a manner, as
 “we be neither directly nor indirectly the more taxed for them,
 “even as his Royal Highness hath put us in hope by his decree of
 “1649.

8 That our Churches may be annexed to the Synod of *Dauphine*,
 “as well as the principality of *Orange*, seeing they equally help to
 “make up one and the same body with the Subjects of his Majesty,
 “the inhabitants of *Val Perouse*, and seeing there are also in the said
 “Valley some Churches and Pastors who depend on the aforesaid Sy-
 “nod, as well as on that of the Valleys.

9 “That by an express Declaration, all marks of Infamie may be
 “taken off from the memory of those that have been executed, and
 “who died during our troubles.

10 “That no Castelain, Podesta, or Officer of Justice, being per-
 “sons of the said Valleys, may be established among us, nor in those
 “places where their friends are living, or where their interest lieth,
 “and where they are suspected, or are likely to be partial.

11 “Likewise, That no Roman Catholick of the Valleys may
 “buy any action against the Communalities, or against any men a-
 “mong them, seeing the great abuses and inconveniences that hap-
 “pen thereby, even to the prejudice of the Service of his Royal High-
 “ness.

12 “That to keep the Commerce from being interrupted, all
 “sorts of people of what condition and quality soever they be, that
 “pretend to be, or are indeed, Creditors either to the Commonal-
 “ties, or to private men, may be prohibited from seizing upon their
 “Persons, Cattel, Merchandizes, Wares, and other Goods, but that
 “they

“ they be obliged to sue for the paiment of such debts upon the place,
 “ by the ordinary forms of Law.

13 “ That the Legal succession which in the 14th. Article of the
 “ Patent is restrained to the three Valleys may be extended to all the
 “ Dominions of his Royal Highness, and that it may not be diver-
 “ ted for the cause of Religion, and that all forfeitures that are, or shall
 “ be made on the contrary, may be declared void.

“ We hope from the Equity and Clemency of his Royal Highness,
 “ that he will so much the sooner grant us the things aforesaid, for that
 “ there is nothing in them but what we have quietly enjoyed under
 “ the happy Government of his most Serene Predecessors of Glor-
 “ ious Memory, according to their Concessions, and nothing but
 “ what may tend to satisfie us in the clearing of those points which (as
 “ experience hath shewed us) have been wrested to a wrong sense, and
 “ to represent the true meaning and the Equity of the particulars
 “ therein contained, that so we may once for all take away from the
 “ Disturbers of our Peace all occasion of troubling the publick tran-
 “ quillity, and be able in peace and security to give unto God that
 “ which belongs to God, and to *Cæsar* what is *Cæsars*; As we do
 “ protest before God and his Holy Angels that we ever have had,
 “ and will ever have the same for our end. And to the end that those
 “ things before-mentioned, when they shall be ratified in the form
 “ as aforesaid, may stand firm, and inviolable, we humbly supplicate
 “ his most Christian Majesty, that he will be pleased to procure unto
 “ us this favour from our Prince, that all may be put into the form of
 “ a Transaction, and confirmed not onely in the Chamber of *Turin*,
 “ but also in that of *Chambery*; and that many Original Copies may
 “ be drawn, and delivered into the hands of those to whom it shall
 “ appertain.

The King of *France*, upon the receipt of the abovesaid Letter and Grievances, was much affected with their sad condition, and had not some malignant spirits endeavoured by all means imaginable to beget sinister impressions in his minde against them, such is the natural sweetness and candour of *that Princes* disposition, and so prone upon all occasions to Acts of Mercy, (among his many other *Princely* and *Heroick* qualities) that without all question he would have improved his power and interest with the *Duke of Savoy*, for their relief and re-establishment. And therefore all the instances that were in those days made by his Ambassador *Servient*, and his Envoye *Monsieur de Bais*, for the ratification of the Treaty concluded at *Pignerol*, must be interpreted either as actions proceeding from the private zeal of two persons, or else as Acts and Ordinances meerly wherein *His Majesty* was surpris'd, contrary to his own personal and Princely inclination.

But however it was, so it happened, that from that time forward to this very day, some leading men in the *Court of Savoy*, have used their best endeavours to lay yet more heavie loads upon their backs then ever they did before.

In their Orders of the 20 of *April*, and 6 of *October*, 1656. and 24 of *August*, 1657. they summoned the poor people to pay their Taxe for the year, 1655. (which is contrary to the above-said Treaty) in the mean time exempting all the *Catholick* Cohabitants from the same Taxe; In the *Dukes* Answer to their humble supplication of the 6 of *October* 1657. among other things, they were absolutely prohibited the exercises of their *Religion* in *San Giovanni*, as appears by the following Extract of the said poor peoples supplication, and the *Dukes* Answer.



Estratto di Supplica & Risposta.

NEl Territorio di San Giovanni fu sempre proibita la predicatione, & à piú forte raggione instruttione della Gioventù nella Religione pretesa Riformata che è un Mero dogmatizare, per le ragioni che molte volte si sono esposte dipendenti dalle Patenti del 1655. & precedenti in essi confirmati. Intende però S. A. R. che i supplicanti reparamo prontamente la transgressione, della introduzione della predetta instruttione, & d'ogni altro essercitio delle luoro Religione nel luogho di San Giovanni.

Dat. in Torino à 6 Octob. 1657.

Carlo Emanuel.

V. Morozzo.

SI servita S. A. R. lasciargli l'uso della luoro instruttione non mai piú sin hora contraversato, che stimano etiamdio essergli chiaramente concesso in d. Patenti, &c.

Ibidem.

Ne mai durante tutto il felice Dominio di C. Emanuel di Gloriosa memoria, ni de suoi Serenissimi Predecessori è stato luoro fatto suscitato disturbo alcuno per il fatto della d. Instruttione, ò dottrina, &c. Come si solo ne faranno fede tutti li piú attempati Cath. Romani vicini, ma an che tutti li piú antichi atti di Consigli dell' Università di S. Giovanni, &c.

By an Order of *Gastaldo* bearing date the 14 of *December* 1657. those persons who appeared not at the time and place appointed, to receive the price of their goods and possessions which they were not permitted to keep, were summoned at another time and place, for the same purpose, or else to be proceeded against and severely punished as contumacious persons.

By an Order of *Gastaldo* bearing date the 20th of *December*, 1657. those of the *Communnalty* of *S. Giovanni* are summoned to *Turin* in the persons of their *Syndicks* and *Councillours*, for their exercising of Ministerial functions and instructions of youth in the said *Communnalty*, and great provision was made for a double penalty in case of failing.

In the *Dukes* Answer to an humble supplication of the poor *People*, bearing date the 25 of *January* 1658. they are again (amongst other things) strictly prohibited the exercise of their *Religion* at *S. Giovanni*, in the following termes. *Per ciò si vuole S. A. R. che i sup^{ti}. s'astenghino dalla instructione, & altri essercitii come sopra, altrimenti farà proseguire la processura già comunicata.*

It would be almost endless to repeat all the *Edicts*, *Orders*, and *Injunctions* made against those poor *People*, since that cruel *Patent* in the year 1655. with all the depending grievances. And therefore I shall onely present the Reader with the following *Letters*, wherein he will have most *Authentick* Narratives of their present state and condition, and so I shall close up this discourse, which I fear will be judged by some to be too prolix and tedious.

Copy of a Letter from the four Ambassadors of the Evangelical Cantons of Switzerland, to Monsieur de Servient Ambassadors of the French King, with the Duke of Savoy: Bearing date the 30 of November, 1657.

Most Illustrious Lord,

“ HAVING heard with extreme grief, concerning our most dear
 “ friends of the Religion in the Valleys of *Piemont*, not so much
 “ from themselves as from the mouth of others, that contrary to the
 “ Patent granted by His Royal Highness two years since, they still in
 “ divers particulars suffer many great troubles and injuries, and this
 “ without doubt by the suggestion and persuasion of their Adversaries,
 “ and calling to minde that your Excellency was not onely present
 “ at the Treaty of *Pignerol*, and did advance the Conclusion thereof,
 “ and therefore is rightly informed of all the particulars that were
 “ transacted in it, but hath alwayes promised us to do your utmost
 “ endeavour to see the said Treaty punctually observed, to the end
 “ that these poor afflicted People may be wholly re-established in
 “ Peace; Therefore according to the good affection that we have
 “ conceived of your Excellency, we have thought it more fit to importune
 “ your Excellency, by these presents, than to suffer our Lords and
 “ Superiours to send directly to his Royal Highness the Intercession
 “ which they had intended, being in great hopes that your Excellency
 “ hath not onely the power, but an inclination also to do good to those
 “ poor People; and thereupon we most humbly beseech your Excellency,
 “ not onely to help them in general, by causing the said Treatie to be
 “ better observed, That so these people may by this means come to
 “ enjoy Peace, & that according to the express tenor of the Patent they
 “ may be re-established in their former condition, in the good will of
 “ their Prince, and in his Regal protection and safeguard, as they were
 “ heretofore, But also to recommend most earnestly unto him these
 “ points that follow. Your Excellencie may remember, with what
 “ humility, submission, care and supplication, these people have
 “ desired, from time to time, that they might be freely exempted
 “ from the building of the new Fort; and that His Royal Highness
 “ would rest confident of this, that they would approve themselves
 “ so obedient and submissive, that it should plainly appear there
 “ was no need to bridle them by such a Fort, and that there might
 “ remain no ground for any troublesome jealousy, which otherwise
 “ might be conceived of them; and that they might be also delivered
 “ from

“ from those many troubles which they stood in fear of: Therefore
“ seeing his Royal Highness and his Ministers did make so little recko-
“ ning of this Fort, that it was expressly declared it should not stand
“ longer then till the Winter was past, it being then insisted on
“ (as they said) onely because the reputation of the Prince was con-
“ cerned in it for the present, and that they had no minde to keep up
“ that Fort any longer, much less to trouble these People with it. Now
“ (my Lord) put case that the demolishing thereof could not be so
“ soon obtained (as was promised) yet those souldiers that lye in it
“ ought to be kept in so good order, that none should have cause to
“ complain of them justly, no not so much as in the least thing; But
“ truly we see the contrary by Experience, and that fruits of all kinds
“ whatsoever, belonging to the neighbours which are of our Religi-
“ on, are spoiled and carried away by that Garrison; That many rob-
“ beries are committed in houses; that the goods of divers are carried
“ away by force; In a word, the Inhabitants are laden with reproa-
“ ches and injuries, are beaten, are wounded, and which is more, the
“ honesty of chaste women is attempted, and many other outrages
“ altogether inexcusable are committed, and though all these things
“ are faithfully represented in their proper place, nevertheless they re-
“ main unpunished. Therefore our greater hope is, that your Excel-
“ lencie will graciously consider these things, and will finde out means
“ to remedie them. Furthermore, your Excellencie is not ignorant,
“ that according to the Patent, those who make profession of our Re-
“ ligion in *St. John*, were to have their habitation, together with the
“ Roman Catholicks, and that in all other places likewise, none ought
“ to be contemned, abused, or called by ill and odious names because
“ of their professing the Reformed Religion, much less to be hurt ei-
“ ther in their bodies or goods; Now if you will see how this hath
“ been fulfilled, you shall know it by this, that some of ours in *St.*
“ *John*, who were constrained by reason of their Commerce and Cal-
“ ling to go and traffick in *Piemont*, have been in the mean time dis-
“ possesed of their Estates, and to the end their Adversaries might get
“ in with more ease, they have laid wait for their bodies and lives.

“ Your Excellencie may remember also, how after this same manner
“ in the third Article of the Treaty made at *Pignerol*, they, from the
“ beginning, on the behalf of His Royal Highness, would have for-
“ bidden wholly the Exercise of Religion in *St. John*; but after a
“ long dispute they would needs take away the Temple, and exercise
“ of preaching from the Reformed; and for the rest, they should have
“ leave to do according to their custome, as the former Concessions
“ did permit them; But let your Excellencie consider with what equi-
“ tie they can deny them (as they do most severly) the Gatechisms
“ and Instructions, which have been exercised there since the Reign
“ of Duke *Philibert Emanuel* of glorious memory, till now, the
“ Magistrate both seeing and knowing the same, who also at the co-
“ ming out of the People caused them to be stopt, and held a Council
“ of the Universtie of *St. John*.

" Forasmuch also as the 4th. Article of the aforesaid Patent doth
 " grant in plain terms, together with the free exercise of the Religion
 " in general without any limitation, liberty of Conscience within all
 " the places that are comprehended in the former Concessions, which
 " ought not to be restrained nor extended further, we leave it to your
 " Excellency to consider, whether contrary to this Article & the conti-
 " nual exercise of Religion, they can deny in the said places (as they
 " do) Liberty of Conscience to strangers and others that would im-
 " brace our Religion; and whether they can, contrary to all custome,
 " give a new interpretation to the Patents (viz) that they are one-
 " ly to be understood of those that are born Reformed? But let your
 " Excellency chiefly consider, that although according to that which
 " hath been granted unto them, concerning the free exercise of their
 " Religion in all the Concessions, they could without contradiction or
 " opposition supply the want of the Ministers born in the Countrey,
 " by receiving others from the neighbouring places, in such sort that
 " they have had no need to ask any such permission either of his Roy-
 " al Highness, or of his Ministers; and although the said Patent did
 " no way speak against it, yet nevertheless this priviledge was of late
 " not onely questioned and called an Usurpation and Abuse, but al-
 " so some Moneths since, several Ministers that were sent unto them
 " from the Synod of *Dauphine*, have been taken away from them and
 " banished out of the Countrey: As also a Minister of the next Val-
 " ley of *Cluson*, who had exercised the Holy Ministry there among
 " them, for the space of about thirty years, and within the Domini-
 " ons of his *Royal Highness*, together with one Mr. *Armand* a Phyfi-
 " cian, hath been turned out and Banished, so that by this means
 " many Churches and Congregations are deprived both of the Food
 " of their Soul, and of comfort for their Bodies, although they were
 " promised also, that if they humbly required such a permission, as they
 " have done by five several petitions (wherein they used the
 " most submissive and earnest expressions and most conformable to
 " what was desired) it should be graciously granted unto them;
 " Nevertheless we hear, that after many Repulses, they have onely
 " given them leave for one year to enjoy the Ministry of some of those
 " strangers; And among the rest they named one Mr. *Saurin*, who
 " had retired himself into *France* a long time before, so that these
 " poor people are still in new troubles, and consume themselves in
 " charges greater then they can bear.

" We must confess also, that we thought as the inhabitants of the
 " Valleys also did, considering the 6th. Article, that the rest of the
 " debts that had been remitted unto them from the year 1655. ought
 " to be understood of all that was left unpaid, and not onely of the
 " time that was remaining, but seeing that on the contrary, they have
 " been compelled to pay the rest of the debts till the very time of the
 " Treaties made at *Pignerol*, notwithstanding many humble addressses
 " made to the Court in that behalf, which were not considered, we
 " hope together with them, that through the Intercession of your
 Excellency

“Excellency they shall receive a Reciprocal promise for the year
 “1659. of a consideration, or re-imbursment, for what may have been
 “paid. And although those that dwell on the other side of the Ri-
 “ver *Pelice*, excepting some few, have at last condescended unto that,
 “*viz.*, to receive according to the Patents the Tax and the price of
 “their estate, nevertheless they have almost been all forced to lose
 “a considerable part, and are deprived thereby of all hopes and
 “means of buying other estates within the places allowed unto them.

“In the mean time, the *Roman Catholicks* are forbidden to sell to
 “the Reformed, either Lands, or Houses, or to farm them unto them,
 “even within the limits where they are allowed to dwell, which is
 “both contrary to the custome which hath been practised hitherto,
 “and to the Patent, which doth not deny them the buying of any
 “Lands or Inheritances out of the places permitted.

“We forbear the mentioning of many other grievances and trou-
 “bles which they suffer, without being able to get any relief by law
 “or otherwise, as the taking away of their Church-yards in some
 “places, and the cunning devices which have been used to deprive
 “them of their unmoveable goods, now of this house, now of that
 “piece of ground, anon of another, and the like, especially in St.
 “*John* and *La Tour*, besides many Revilings and Ignominious Re-
 “proaches which are cast upon them, which would be too long and
 “too tedious to relate, but are without question already well known
 “to your Excellency; all which things seem to be done to no other
 “end, but by little and little wholly to deprive those poor people at
 “last of the freedom both of their Souls and Bodies, because they
 “cannot remedy themselves by any Court of Justice, in the admini-
 “stration whereof they have so little hope that things shall be carri-
 “ed without favouring of parties, that on the contrary they have
 “cause to bemoan themselves, that under colour of Justice they are
 “too often exposed to many intolerable injuries.

“Now forasmuch as the above-mentioned things have so palpably,
 “contrary to our expectation, hapned to our friends and associates
 “of the Religion, they touch our hearts so much the more, in regard
 “we were present in the name of our Lords and Superiors, at the a-
 “foresaid Treaty, and because we are also in some measure Interes-
 “sed therein: nevertheless we neither will nor can imagine that his
 “Royal Highness, or his Ministers, would seek the ruine of their
 “most faithfull and most obedient Subjects, but that they intend ra-
 “ther, that with the foresaid Patent, the Royal word shall be ob-
 “served exactly, and that by vertue thereof, those poor oppressed
 “people shall be maintained under the Protection and Royal assu-
 “rance, as they have been formerly, and shall be hereafter effectual-
 “ly defended thereby, against all their adversaries (who maliciously
 “endeavour to wrest the true meaning of the Patents) that so they
 “may at last feel the true effects of his natural Clemency.

“Wherefore we are so much the rather encouraged humbly and
 “affectionately to supplicate (as we do at this time) your Excellency,

" That in consideration of what hath been transacted and concluded
 " at *Pignerol*, by your efficacious mediation, for the good of those
 " people, our associates in the Religion, and that for your own In-
 " terest and Honours sake, and because of the praise and glory that
 " will redound thereby, and in answer to the great hopes that you
 " have so often given us on that behalf, and in consideration of our
 " affection and private friendship, your Excellency will be pleased to
 " take once more upon you the care of those poor people of the Val-
 " leys, and to procure unto them from his Royal Highness that which
 " is indeed true, sincere and unquestionable sense and meaning
 " of the Patent for the time to come, and a more full and absolute
 " observation of the same for the future, and to recommend them un-
 " to him effectually, not doubting but by your Excellencies efficaci-
 " ous interposition, some good may be obtained for the relief of
 " those people; for which favour, your Excellency will greatly ob-
 " lige, not onely the aforesaid people of the Valleys, but our selves al-
 " so, who will repute it as done to our own selves; assuring you,
 " that if we can requite the good Offices received of your Excellency,
 " we shall shew our selves always very ready and prone unto it, Besee-
 " ching the most High, that he will be pleased to preserve your Excel-
 " lency and us in continual prosperity.

" Given in the name of us all, and signed with the Seal of the
 " most noble, and most prudent Mr. *Solomon Hirtzel*, Senator and Pro-
 " consul of *Zurick*, our most Honoured *Colleague* in the Ambassie, the
 " 30. Day of *November*, 1657.

" To his Excellency the Lord de
 " Servient.

" Item

" To his Excellency, the Lord
 " Count Truchi.

As also

To his Excellency the Lord Ba-
 ron de Greisy.

" Your most humble and most affecti-
 " onate Servants, the Ambassa-
 " dors of all the Evangelical
 " Cantons of Switzerland, viz,
 " of *Zurick*, *Berne*, *Glaris*, *Basse*,
 " *Schaffhusen*, *Appenzel*, who
 " were sent in the year 1655; to
 " his Royal Highness of *Savoy*.

" Some Moneths after this, his Highness the Lord Protector of
 " *England*, having received Intelligence of all proceedings,
 " wrote to the *King of France* and his Ambassador there, as
 " also to the *Evangelical Cantons* on the poor peoples behalf,
 " and that in very pathetick terms, as followeth.

Copy of a Letter from His Highness the Lord Protector of England, &c. to the Lord Lockhart His Ambassadors Ordinary, at the French Court, in favour of the poor Protestants of the Valleys of Piemont,
26 of May, 1658.

An Authentick Copy of the true Original whereof, was communicated to the Author by the right Honourable Mr. Secretary *Thuloe*.

THe continual troubles and vexations of the poor People of Piemont professing the Reformed Religion, and that after so many serious instances of yours in the Court of France on their behalf, and after such hearty recommendations of their most deplorable condition to His Majesty in Our name, who also has been pleased upon all such occasions to express very deep resentments of their miseries, and to give Us no small hopes of interposing his power and interest with the Duke of Savoy, for the accommodating of those affairs, and for the restoring those poor distressed creatures to their ancient priviledges and habitations, are matter of so much grief to Us, and lye so near Our heart, that notwithstanding we are abundantly satisfied with those many signal marks you have always hitherto given of your truly Christian zeal and tenderness on their regard, yet the present conjuncture of their affairs, and the misery that is daily added to their affliction, begetting in Us fresh arguments of pitie towards them, not onely as men, but as the poor distressed members of Christ, do really move Us at present to recommend their sad condition to your special care, desiring you to redouble your instances with the King, in such pathetic and affectionate expressions, as may be in some measure suitable to the greatness of their present sufferings and grievances, which (the truth is) are almost inexpressible. For, so restless and un placable is the malice and fury of their Popish adversaries, that, as though they esteemed it but a light matter to have formerly shed the innocent blood of so many hundreds of souls, to have burned their houses, to have razed their Churches, to have plundered their goods, and to have driven out the inhabitants beyond the River Pelice, out of those their ancient possessions which they had quietly enjoyed for so many ages and generations together, they are now resolved to fill their cup of Affliction up to the brim, and to heat the Furnace yet seven times hotter then before. Amongst other things,

1 First, they forcibly prohibit all manner of publick Exercises at San Giovanni, which notwithstanding the Inhabitants have enjoyed time out

of minde, and in case they yeild not ready obedience to such most unrighteous Orders, they are immediately summoned before their Courts of Justice, and there proceeded against in a most severe and rigorous manner, and in sum, threatened to be wholly destroyed and exterminated.

2 And forasmuch as in the said Valleys, there are not found among the Natives men fully qualified, and of abilities for Ministerial functions, to supply so much as one half of their Churches, and upon this account they are necessitated to entertain some out of France and Geneva, which are the Duke of Savoy's Friends and Allies; Their Popish Enemies take hold of this advantage, and make use of this stratagem, namely to banish and drive out the Shepherds of the flocks, that so the Wolves may the better come in, and devour the Sheep.

3 To this We may add their strict prohibition of all Physicians and Chirurgions of the Reformed Religion to inhabit in the Valleys, and thus they attempt not onely to starve their souls for want of spiritual food and nourishment, but to destroy their bodies likewise for want of those outward conveniences and helps, which God has allowed to all mankind.

4 And as a Supplement to the 3 former grievances, those of the Reformed Religion are prohibited all manner of commerce and trade with their Popish Neighbours, that so they may not be able to subsist and maintain their Families, and if they offend herein in the least, they are immediately apprehended as Rebels.

5 Moreover, to give the world a clear testimony what their main design in all these oppressions is, they have issued out Orders whereby to force the poor Protestants to sell their Lands and houses to their Popish neighbours, whereas the Papists are prohibited upon pain of Excommunication to sell any immovable to the Protestants.

6 Besides, the Court of Savoy have rebuilt the Fort of la Torre, contrary to the formal and expresse promise made by them to the Ambassadors of the Evangelical Cantons. Where they have also placed Commanders, who commit the Lord knows how many excesses and outrages in all the neighbouring parts, without being ever call'd to question, or compelled to make restitution for the same.

7 If by chance any murder be committed in the Valleys (as is too too often practis'd) whereof the Authors are not discovered, the poor Protestants are immediately accused as guilty thereof, to render them more odious to their neighbours.

8 There are sent lately into the Valleys several Troops of Horse and Companies of Foot, to take up fresh Quarters in all those parts, as is pretended, which hath caused the poor People out of fear of a massacre, with great expence and difficulty, to send their wives, and little ones, with all that were feeble or sick amongst them into the Valley of Perosa under the King of France his Dominions.

These are in short the principal Grievances, and this is the present state and condition of those poor people even at this very day, whereof you are to use your utmost endeavours to make His Majesty thoroughly sensible, and to perswade him to give speedy and effectual Orders to His Ambassador, who resides in the Dukes Court, to act vigorously in their behalf. Our Letter
which

which you shall present his Maj. for this end and purpose, contains in it several reasons, which we hope will move his heart to the performance of this charitable and mercifull work. And we desire you to second and animate the same with your most earnest solicitations, representing unto him how much His own Interest and Honour is concerned in the making good that Accord of Hen. 4. His Royal Predecessor, with the Ancestors of those very people in the year 1592, by the Conestable of Lefdiguieres, which Accord is registered in the Parliament of Dauphine, and whereof you have an Authentick Copy in your own hands, whereby the Kings of France oblige themselves and their successors to maintain and preserve their ancient Priviledges and Concessions. Besides that, the gaining to himself the hearts of that people by so gracious and remarkable a Protection and Deliverance, might be of no little use another day in relation to Pignerolio and the adjacent places under his Dominions.

One of the most effectual remedies which we conceive the fittest to be applied at present, is, that the King of France would be pleased to make an exchange with the Duke of Savoy for those Valleys, resigning over to him some other parts of His Dominions in lieu thereof, as in the Reign of Hen. 4. the Marquisate of Saluces was exchanged with the Duke for La Bresse, which certainly could not but be of great advantage to his Majesty, as well for the safety of Pignerolio, as for the opening a passage for His Forces into Italy, which if under the Dominion and in the hands of so powerfull a Prince, joynd with the natural strength of those places by reason of their situation, must needs be rendred impregnable.

By what We have already said, you see Our Intentions, and therefore We leave all other particulars to your special care and conduct, and rest,

26 May, 1658.

OLIVER P.

A Let-



A Letter from His Highness *the Lord Protector of England, &c.*
To the King of *France*, the 26 of *May*,
1658.

An Authentick Copie of the true Original whereof, was Com-
municated to the Author, by the Right Honourable Mr.
Secretary Thurloe.

Most Serene and most Potent
King,

YOUR Majesty may remember, that at the time when the Treaty began, about the renewing of the Alliance between Us (which now happily it was entred upon, the many advantages of both Nations, and the many inconveniences thence arising to Our common Enemies, do sufficiently testifie) there fell out that miserable Massacre of the People of the Valleys, whose Cause being on every side deserted and afflicted, We with utmost affection and compassion recommended to your Clemency and protection. We do not think, that your Majesty hath of your self been wanting in any office of so much piety and humanity, to make use either of that authority or interest whereby you ought to prevail with the Duke of Savoy; As for our part, We and many other Princes and States, have not failed to interpose by Embassies, Letters, and Intreaties. At length, after a most inhumane slaughter of persons of both Sexes, and of every age, a Peace was concluded, or rather a more concealed course of hostility, induced under the name of Peace. The conditions of Peace were agreed on in your Town of Pignerol; hard ones

Serenissime, Potentissimeque
Rex,

M*eminisse potest Majestas vestra quo tempore inter nos de renovando fœdere agebatur, quod optimis auspiciis initum multa utriusque populi commoda, multa hostiam communium exinde mala testantur, accidisse miseram illam Convallensium occisionem; quorum causam undique desertam atque afflictam vestra misericordie atque tutela summo cum ardore animi ac miseratione commendavimus. Nec defuisse per se arbitramur Majestatem vestram officio tam pio, immo verò tam humano pro ea qua apud Ducem Sabaudia valere debuit, vel auctoritate, vel gratia: nos certè aliqui multi Principes ac civitates, legationibus, literis, precibus interpositis, non defuimus. Post cruentissimam utriusq; sexus, omnis etatis trucidationem, pax tandem data est, vel potius inducta pacis nomine hostilitas quedam selectior: conditiones pacis vestro in oppido Pinarolii sunt latae; dura quidem illa;*

sed

sed quibus miseri atque inopes, dira omnia atque immania perpessi facile acquiescerent, modo iis, dure & iniquæ ut sint staretur; non statur. sed enim earum quoque singularum falsâ interpretatione variisque diverticulis fides eluditur ac violatur; antiquis sedibus multi dejiciuntur, religio patria multis interdicitur, tributa nova exiguntur, arx nova cervicibus imponitur, unde milites crebro erumpentes obvios quosque vel diripiunt vel trucidant: ad hæc nuper novæ copie clanculum contra eos parantur; quique inter eos Romanam religionem colunt, migrare ad tempus jubentur; ut omnia nunc rursus videantur ad illorum internecionem miserrimorum spectare, quos illa prior laniena reliquos fecit. Quod ego Majestatem vestram obsecro atque obtestor, fieri ne siverit: nec tantum seviendi licentiam, non dico Principi cuiquam (neque enim in ullum Principem, multo minus in atatem illius Principis teneram, aut in muliebrem matris animum tanta sevitia cadere potest) sed sacerrimis illis sicariis ne permiserit; qui cum Christi Servatoris nostri servos atque imitatores sese profiteantur, qui venit in hunc mundum ut peccatores servaret, ejus mitissimo nomine atque institutis ad innocentium crudelissimas cedes abutuntur: eripiat Majestas vestra, quæ potest, quæque in tanto fastigio digna est posse, tot supplices suos homicidarum ex manibus, qui cruore nuper ebrii, sanguinem rursus sitiunt, suæque invidiam crudelitatis in Principes derivare consultissimum sibi ducunt.

indeed, but such as those poor People, that have endured all manner of outrages and cruelties, would readily acquiesce in, though hard and unjust, if so be that they were observed; but they are not observed; for by a false interpretation of each of them, and by several shifts, the true meaning is eluded, and faith violated; many are cast out of their ancient possessions, many are prohibited the exercise of their Religion, new payments are exacted, a new Fort is erected to yoke them, out of which the Soldiers oftentimes breaking forth, do either plunder or kill all that they meet; moreover, new forces are of late privately prepared against them; and those who profess among them the Roman Religion, are bidden to withdraw for a time; so that all things now again seem to look toward the slaughtering of those most miserable creatures, who were left alive in the former butchery. Which thing I entreat and beseech your Majesty you will not suffer to be done; nor permit, I do not say any Prince, (for so great a cruelty cannot enter into the heart of any Prince, much less befall the tender age of that Prince, or the mind of his Mother) but those most salvage murderers, to use so great a licence of outrageous tyranny; who while they profess themselves the servants and followers of Christ our Saviour, who came into the world to save sinners; do abuse his most mercifull name and meek precepts, to the most cruel massacings of innocent persons. O that your Majesty, who are able, and, being advanced to so great dignity, are worthy to be able, would rescue so many your poor Petitioners out of the hands of bloody men, who, having been lately drunk with Blood, do thirst after it again, and count it their greatest craft to derive the envie of their cruelty upon Princes them-

themselves: But let not your Majesty suffer the Borders of your Kingdome to be defiled by that cruelty. Remember, that those very people yeilded themselves under the protection of King Henry your Grandfather, a great friend of the Protestants, when the Duke of Lediguieres, passing through those places, where the most convenient passage is into Italy, pursued his victory against the Duke of Savoy, who was then retreated beyond the Alps. The instrument of that their yielding or submission remaineth to this day among the publick Records of your Realm, wherein it is among other things excepted and Provided, That the People of the Valleys should not be rendred up to any in time to come, but upon the same conditions as they were received into the protection of your Majesties victorious Grandfather. The same protection they now implore, and humbly beg of his Grandchilde; Their earnest desire is, that in some way of exchange, if it can be effected, they may become your subjects, rather then remain his under whom they now are. If that may not be, then that they may obtain patronage, compassion and refuge from you. There are also reasons of State which may perswade your Majesty not to cast off the people of the Valleys; but I would not have so great a King be moved by any other reasons for relief of men in so great calamity, than by the obligation of Faith given by your Ancestors, as also by your own piete, and the innate bounty and greatness of your Royal minde. So the honour and renown of this so glorious an Act, will be entirely your own; and thereby your Majesty may expect to finde as long as you live, prosperitie and Blessings from the Father of Mercies himself, and from his Son Christ the King,

Vestra verò Majestas regni sui fines ista crudelitate fœdari ne patiatur. Meminerit hos ipsos avi sui Henrici Protestantibus amicissimi dedititios fuisse, cum Diguierius per ea loca, quæ etiam commodissimus in Italiam transitus est, Sabaudum trans Alpes cedentem victor est insecutus: dedititionis illius instrumentum in actis regni vestri publicis etiamnum extat; in quo exceptum atque cautum inter alia est, ne cui postea Convallenses traderentur, nisi iisdem conditionibus quibus eos Majestatis vestra avus invictissimus in fidem recepit. Hanc fidem nunc implorant, avitum à nepote supplices requirunt: vestri esse quàm cujus nunc sune, vel permutatione aliqua, si fieri possit, malint atque optarint; id si non licet, patrocinio saltem miseratione atque perfugio. Sunt & rationes regni quæ hortari possint ut Majestas vestra Convallenses ne rejiciat; sed nolim aliis rationibus ad defensionem calamitosorum quàm fide à majoribus data, pietate, regiaque animi benignitate ac magnitudine tantum regem permoveri. Ita pulcherrimi facti laus atque gloria illibata atque integra vestra erit, & ipsum Patrem misericordia ejusque filium Christum Regem, Majestas vestra, cujus nomen atque doctrinam ab

immanitate nefaria vindicaverit, eo magis faventem sibi atque propitium per omnem vitam experietur. Westmonasterio ex Aula nostra Maii die 26. Anno Domini 1658.

whose name and doctrine you shall vindicate from detestable villanie. Given at Our Court at Westminster, May 26, 1658.



A Letter from His Highness *the Lord Protector of England, &c.*
To the *Evangelical Cantons of Switzerland* 26 of May,
1658.

An Authentick Copie of the true Original whereof, was Communicated to the Author, by the Right Honourable Mr.
Secretary Thurloe.

Illustres atque Amplissimi Domini,

DE *Convallembus Vicinis vestris afflictissimis, quàm sunt à Principe suo gravia & intoleranda religionis causa passi, tum propter ipsam rerum atrocitatem horret prope animus recordari, tam ad vos ea scribere, quibus notiora multo sunt, supervacuum duximus. Exempla etiam literarum vidimus quas legati vestri, pacis jam dudum Pinaroliæ hortatores atque testes, ad Allabrogum Ducem illiusque Taurinensis consilii Præsidentem scripserunt; in quibus ruptas esse omnes pacis conditiones, illisque miseris fraudi potius quàm securitati fuisse, singulatim ostendunt atque evincunt. Quarum violationem ab ipsa statim pace data in hunc usque diem continuatam, & indies graviolem, nisi aquo animo patiuntur, nisi se conculcandos planè & pessum dandos prosterunt at-*

Most Illustrious and most Magnificent Lords,

CONCERNING your poor distressed Neighbors of the Valleys, how grievous and intolerable things they have suffered from their Prince upon the Account of Religion, as we are even astonished, by reason of the monstrous cruelty, when we call them to minde, so we thought it needless to write them unto you, to whom they are better known. We have seen Copies of the Letters which your Ambassadors, who were persuaders and witneffers of the Peace lately made at *Pignerol*, wrote to the Duke of *Savoy* and the President of His Council at *Turin*, wherein they particularly manifest and evince, that all the Articles of Peace have been broken, and that they have been made use of for the deceiving, rather than the securing of those miserable people. And unless they will patiently bear that violation of Articles, which hath been continued immediately from the time of concluding that Peace to this present, and

X x x

which

which groweth more grievous every day; unless also they will basely submit and give up themselves to be plainly troden under foot and utterly undone, the same calamity hangs over their heads, and the like massacre as that which wasted & afflicted them with their wives and children in so miserable a maner about three yeers ago, and if they should undergo the like again, it would quite root them out. What then can those poor distressed creatures do? who have hitherto had no way open for petitioning, or breathing, or any certain refuge; They have to do with wilde Beasts or with Furies, in whom the remembrance of former slaughters hath wrought no repentance, or compassion towards their own Countrymen, no sense of humanity, or a being satisfied with blood-shed. These things are, in plain terms, not to be endured, whether we regard the safety of our Brethren of the Valleys, who have been most ancient Professors of the Orthodox faith, or of Religion it self. As for our part, who are remote in place at too great a distance, what ever was in Our power We have heartily both performed, and shall not cease to perform; but as for you, who are very near, not onely to the miseries and out-cries of Our Brethren, but also to the fury of the same Enemies; for the sake of God consider, and that speedily, what it concerns you to do at this time; consult your own prudence, piety, yea and your fortitude, what help, what relief you can and ought to extend to your Neighbours and Brethren, who otherwise are ready to perish. It is the same cause of Religion, for which the same Enemies would have you also destroyed, yea, for which at the same time they would have destroyed you in the fore-going year, during the Civil War among

que abjiciunt religione etiam ejurata, impendet eadem calamitas, eadem strages, qua ipsos cum conjugibus ac liberis tertio ab hinc anno sic miserabilem in modum attrivit atque afflixit, & subeunda iterum si est, funditus eradicabit. Quid agant miseri? quibus nulla deprecatio, nulla respiratio, nullum adhuc certum perfugium patuit; res est cum feris aut cum furiis, quibus priorum caedum recordatio nullam paenitentiam, aut suorum civium miserationem, nullum sensum humanitatis aut fundendi sanguinis satietatem attulit. Hæc ferenda planè non sunt, sive fratres nostros Convallenses Orthodoxæ religionis cultores antiquissimos, sive ipsam Religionem salvam volumus. Et nos quidem locorum intervallo plus nimio disjuncti, quod opis aut facultatis nostræ fuit & præstitimus ex animo, & præstare non desinemus. Vos qui non modo fratrum cruciatibus ac penè clamoribus, verum etiam eorundem furori hostium proximi estis, prospicite per Deum immortalem, idque maturè, quid vestrarum nunc partium sit; quid auxilii, quid præsidii vicinis ac fratribus alioqui mox perituris ferre possitis ac debeatis, prudentiam vestram ac pietatem, fortunam etiam vestram consulite. Causa certè eadem est, religio, cur iidem hostes vos quoque perditos velint, immo cur eodem tempore, eodem superiore anno fœderatorum vestrorum intestino Marte perditos volue-

rint. Vestra duntaxat in manu, post opem Divinam videtur esse, ne purioris ipsa stirps religionis vetustissima in illis priscorum fidelium reliquiis excindatur: quorum salutem in extremum jam discrimen adductam si negligitis, videte ne vosmesipos paulo post proxima vices urgeant. Hæc dum fraternè ac liberè hortamur, ipsi interea non languescimus: quod solum nobis conceditur tam longinquis, cum ad procurandam periclitantium incolumitatem, tum ad sublevandam egentium inopiam, omnem operam nostram & contulimus & conferemus. Deus det utrisque nobis eam domi tranquillitatem ac pacem, eum rerum ac temporum statum, ut omnes nostras opes atque vires, omne studium ad defendendam Ecclesiam suam contra hostium suorum furorem ac rabiem convertere possimus.

Westmonasterio ex Aula nostra Martii die 26. Anno Dom. 1658.

your Confederates. Next after the help of God, it seems to be onely in your power to provide, that the most ancient stock of the more pure Religion may not be destroyed in those remains of its old faithful Professors, whose safety being now reduced to the extremity of hazard if ye neglect, take heed that the next lot do not shortly befall your selves. While We are thus exhorting you in this brotherly and free manner, We in the mean time do not faint or waxe weary; but that only which We are able to do, living so far off, We have done; We have contributed Our utmost endeavour, and still shall, both for procuring the safety, and relieving the necessities of them that are in danger and want. God give to both of Us such tranquillity and peace at home, and so prosperous a state of affairs and opportunities, that We may employ all Our power and strength, and all Our endeavours, for the defence of his Church, against the fury and rage of their Enemies.

Given at Our Court at Westminster, the 26 day of May, Anno Dom. 1658.

What effects this *His Highness* Mediation, and these His most patheticck Letters will hereafter produce, is the earnest expectation of all the friends of those poor afflicted people; And it is to be hoped, that they may in some measure answer those good ends for which they were intended, although the following Letter lately written by the *Duke* to the *Evangelical Cantons*, gives but very small hopes, that there is as yet much good intended for them.

X x x x 2

A Letter

A Letter of His Royal Highness the Duke of Savoy to the
Evangelical Cantons of Switzerland, Turin the 9 of
May, 1655.

Magnifiques Seigneurs, Tres chers & speciaux Amiz, Alliez, & Confederez. Ceux qui vous ont donné advis que nos Sujets de la Religion Pret. Reform. n'avoient pu obtenir l'execution des Patentes que nous leur accordames en l'année 1655, vous ont informé contre la verité, &c.

Most Magnificent Lords, Most dear and special Friends, Allies, and Confederates;

Those who have given you advice that Our Subjects of the Pretended Reformed Religion could not obtain the execution of that Patent which we accorded to them in the year 1655, have informed you contrary to the truth, forasmuch as we have not failed them in one title, but have observed all things whatsoever We then granted to them, although We were not at all obliged thereto, since they on their part have so much failed, and do still continue even to this time that their failing, and infraction of many of the Articles of the said Patent, as you may see by the Answer that the President Truchi makes to those your Deputies, who came into Piemont the same year. By which you may also know the reason why We delayed this Our Answer. In the same, you may take notice of the enormous crimes of those of the said Valleys, together with the false and injurious calumnies they make use of, and in summe, of their formal Rebellion and disobedience. And yet notwithstanding, all this has not been able to move us so far as to deprive them of the effects of Our Clemency, nor to inflict on them that chastisement which they have deserved. In which Our patience is beyond all belief, since that they knowing how deeply they had provoked Us, did believe that We ought to take up Arms for the reducing them to that obedience they owe to Us, and so took up Arms themselves first, and knowing likewise how fruitless this resistance was like to be, sent their moveables and their families out of the Country, there being on Our side neither Souldier nor Peasant who had any Order so much as to approach the Valleys, nor indeed was there any other token of our displeasure that they could take notice of, except it were, the gentle prosecution (and that by the way of ordinary Justice) of the assassination and high Treason, committed by those of La Torre, in the murder of their Judge or chief Magistrate, as he was actually in the exercises of the functions of Civil Judicature, as also of their other crimes and disobedience. What We now tell you, is so publikely known to all those forraign

Ministers.

Ministers who reside in Our Court, that it would not be at all necessary to add, that even they themselves could not in the least doubt thereof. And hereupon (We revoking no Order, nor recalling any of Our Troops, nor doing any other thing of that nature, then letting them know of themselves the groundless foundation of their fear, as to any thing on Our parts, which notwithstanding had been just and righteous, in respect of the conscience of their crimes) they have brought back their Families and household-stuff above a Month since, into their houses, where no person has at all molested them, save only as is above specified.

By this now you see what has been Our carriage, and also what has been that of Our subjects, and the truth is, we have been extremely surprized to see, that you should be thus enclined to abet and own their unrighteous cause against Our just cause, and instead of acknowledging Our great goodness towards them, to receive their calumnious complaints against Us, as if they were founded upon solid reasons. In the mean time, you have never taken the least notice in the world of those complaints which We made to you of the infractions and disobedience of those our subjects of the Valleys, and though We entreated and requested you to write unto them, and to exhort them to observe the Patent of 1655, yet you have never done it in the least, although the Sieur Salomon Hirtzel the chief of your Deputies promised the Baron of Greisy in his Letter of the 20th of September 1656, to do the same. Besides all this, you never disposed your selves as good friends and Confederates, to give Us any satisfaction in the world for those Libels printed in your Cities, which are stufft with an infinite number of ignominious lies invented against Us. All these things have lien very near unto us, and it much grieves us to see, that you correspond not with what We have done for you, as often as occasion has presented it self; For, you know very well, that when your subjects took up Arms against you, We had no manner of communication in the world with them, much less did We assist them by recommendations, by Counsels, or by pecuniary supplies; Nay, we refused so much as to hearken to those Reasons which your subjects alledged against your Government, But even then when you had your sword drawn against the Catholick Cantons touching matters of Religion, We employed Our selves, and that successfullly, by the mediation of Our Ambassador, for the restoring of Peace and tranquillity in your Country. This is that which We entreat you to reflect on, hoping that in the end you will give Us cause to say, that We are satisfied with the evidences of your Amity and good correspondence. And upon this ground we pray God,

Most Magnificent Lords, most dear and special Friends, Allies, and Confederates; that he will keep you in his holy safeguard and protection.

From Turin 9 May,
1658.

Your very good Friend, Ally, and
Confederate,

The Duke of Savoy,
King of Cyprus,

C. EMANUEL.

There

There were also some other Letters written to the *Switzer Ambassadors* from the *Court of Savoy* to the same purpose, but I forbear here to insert them, it being high time to put a period to this discourse. The truth is, I have been something more tedious, as hoping to have closed all with the happy tidings of their Deliverance, after so many hundred years of *Egyptian bondage*. But it's my unhappiness that I am forced to leave them where I found them, *among the Potshards, with sack-cloth and ashes spread under them*, and lifting up their voice with weeping, in the words of *Job*, when he was in the depth of his misery and anguish; *Have pity on us, have pity on us, O ye our friends, for the hand of God hath touched us. To this very hour they hunger and thirst, and are naked, and buffeted, and have no certain dwelling place,* 1 Cor. 4. 11. To this very day, they labor under most heavy burthens which are laid upon their shoulders by those rigid *Taskmasters* of the *Church of Rome*. To this very day the enemies of the Truth *plough and make long furrows upon the backs* of those poor creatures, By forbidding them all manner of traffique or commerce for their sustenance; By robbing them of their goods and Estates; By driving them in a most savage maner from their ancient houses and habitations, and forcing them to *sell their birth-right for a mess of pottage*; By banishing their Ministers, who are *the shepherds of the flocks*, that so the *wolves* may the better come in, and *devour the sheep*; By ravishing their young women and maidens; yea by murdering many innocent souls, as they pass along the high-ways about their private occasions; By cruel mockings and revilings; By continual menacings and threats of another Massacre, if possible, seven-fold more bloody then the former: What shall I say? Those very Valleys where they inhabit at this day, are by the indefatigable industry of their Popish adversaries made no other then a prison or dungeon, to which the Fort of *La Torre* serves as a door, where they may let in (when they please) a troop of murderers, utterly to destroy and exterminate those poor silly wretches. To all this I must add, that notwithstanding all those large supplies, which have been hitherto sent them, either from *England* or Foreign States, yet so great is the number of those hungry creatures, and so grievous are the oppressions of their Popish enemies, who lay in wait to bereave them of whatsoever is given them, and snatch at every morsel of meat that goes into their mouths, that verily, some of them are at this very day ready ever and anon to eat their own flesh for want of bread. *The tongue of the suckling is ready to cleave to the roof of his mouth; and the young children ask bread, and no man gives it unto them: And in many places the young and the old lye on the ground in the streets.*

In sum, *Cura levcs loquuntur, ingentes supent.* Senec. Trag. in Hippolyt.

Their miseries are more sad and grievous then words can express; and they are in a maner dying, while they yet live: *No grapes in their vineyards: No cattle in their fields: No herds in their stals: No corn in their garners: No meal in their barrel: No oyl in their cruse:* The stock which was gathered for them by the good people of this and other Nations

Nations wasting apace, and when that is once spent, they must inevitably perish, except God who *turns the hearts of Princes as the Rivers of water*, be graciously pleased to incline the heart of their Sovereign Prince to take pity on his poor, harmless, and faithfull subjects; who are so far from any thoughts of *Rebellion* or disobedience (as some would fain force both Him and his *Royal Mother* to believe) that could they but have any assurance of enjoying the freedom of their consciences in peace and quietness, they would be the first who would sacrifice their lives and fortunes, for the good and preservation of their *Royal Highnesses*. To whom I shall give this my last and final farewell, in no other language then what *Peter* sometimes used to the scattered Churches in *Pontus, Galatia, Cappadocia, Asia, and Bithynia*. *Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the Resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed unto the last time; wherein ye greatly rejoyce, though now for a season (if need be) ye are in heaviness through manifold temptations; That the trial of your faith, being much more precious then of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ; to whom be glory for ever and ever. Amen.*

FINIS.

The first of these is the fact that the
 population of the country has increased
 rapidly since the year 1850. This
 increase has been the result of
 several causes. First, the
 discovery of gold in California
 has attracted a large number of
 people to the country. Second,
 the discovery of gold in Colorado
 has also attracted a large number
 of people to the country. Third,
 the discovery of gold in Nevada
 has also attracted a large number
 of people to the country. Fourth,
 the discovery of gold in Arizona
 has also attracted a large number
 of people to the country. Fifth,
 the discovery of gold in New Mexico
 has also attracted a large number
 of people to the country. Sixth,
 the discovery of gold in Idaho
 has also attracted a large number
 of people to the country. Seventh,
 the discovery of gold in Montana
 has also attracted a large number
 of people to the country. Eighth,
 the discovery of gold in Wyoming
 has also attracted a large number
 of people to the country. Ninth,
 the discovery of gold in Utah
 has also attracted a large number
 of people to the country. Tenth,
 the discovery of gold in Oregon
 has also attracted a large number
 of people to the country. Eleventh,
 the discovery of gold in Washington
 has also attracted a large number
 of people to the country. Twelfth,
 the discovery of gold in British
 Columbia has also attracted a large
 number of people to the country.

1871

