

CENT.  
XIII.  
PART II.

honest industry, reserving to themselves the liberty of entering into the state of matrimony, as also of quitting the convent, whenever they thought proper. And as all, those among the female sex, who made extraordinary professions of piety and devotion, were distinguished by the title of *Beguines*, i. e. persons who were uncommonly *assiduous in prayer*, that title was given to the women of whom we are now speaking [w]. The first society of this kind, that we read of, was formed at *Nivelle in Brabant*, in the year 1226 [x]; and was followed by so many institutions of a like nature in *France, Germany, Holland, and Flanders*, that, towards the middle of the thirteenth century, there was scarcely a city of any note, that had not its *beguinage*, or *vineyard*, as it was sometimes called in conformity to the style of the *Song of Songs* [y]. All these female societies were

[w] All the *Beghards* and *Beguines* that yet remain in *Flanders* and *Holland*, where their convents have almost entirely changed their ancient and primitive form, affirm unanimously, that both their name and institution derive their origin from St. BEGGHE, duchess of *Brabant*, and daughter of PEPIN, mayor of the palace to the king of *Austrasia*, who lived in the seventh century. This lady, therefore, they consider as their patroness, and honour her as a kind of tutelary divinity with the deepest sentiments of veneration and respect. See JOS. GELD. A RYCKEL in *vita S. Begge cum Adnotat. Duaci et Lovanii edita*; a work of great bulk and little merit, and full of the most silly and insipid fables.—Those who are no well-wishers to the cause of the *Beguines*, adopt a quite different account of their origin, which they deduce from LAMBERT DE BEGUE, a priest and native of *Liege*, who lived in the twelfth century, and was much esteemed on account of his eminent piety. The learned PETER COENS, canon of *Amwerp*, has defended this opinion with more erudition than any other writer, in his *Disquisitio Historica de Origine Beghinarum et Beghinagiorum in Belgio, Leod.* 1672, in 12mo.

[x] Other historians say, in the year 1207.

[y] See MATTH. PARIS, *Histor. Major, ad An. 1243 & 1250*, p. 540. 696.—THOMAS CANTIFRATENSIS in *Bono Universali de Apibus*, lib. ii. cap. li. p. 478. edit. Colvenerii.—Petrus DE HERENTHAL, in his *Annals*, from which, though they

were not governed by the same laws; but, in the greatest part of them, the hours, that were not devoted to prayer, meditation, or other religious exercises, were employed in weaving, embroidering, and other manual labours of various kinds. The poor, sick, and disabled *Beguines* were supported by the pious liberality of such opulent persons as were friends to the order.

CENT.  
XIII.  
PART II.

XLII. This female institution was soon imitated in *Flanders* by the other sex; and considerable numbers of unmarried men, both bachelors and widowers, formed themselves into communities of the same kind with those of the *Beguines*, under the inspection and government of a certain chief, and with the same religious views and purposes; still, however, reserving to themselves the liberty of returning to their former method of life [z]. These pious persons were, in the style of this age, called *Beghards*, and by a corruption of that term usual among the Flemish and Dutch, *Bogards*; from others they received the denomination of *Lollards*; in *France* they were distinguished at first by that of *Bons Valets*, or *Bons Garçons*, and afterwards by that of *Beguins*: they were also called the *Fraternity of weavers*, from the trade which the greatest part of them exercised. The first society of the *Beghards* seems to have been that which was established at *Antwerp* in the year 1228, and continues still in a flourishing state; though the *brethren*, of whom it is composed, have long since departed from their

Beghards or  
Lollards.

they are not yet published, we have a very remarkable passage cited by JOS. GELD. A RYCKEL, in his *Observationes ad Vitam S. Briggæ*, § cxcvi. p. 355. The origin and charters of the convents of *Beguines*, that were founded during this and the following century in *Holland* and *Flanders*, are treated in an ample manner by AUB. MIRÆUS, in his *Opera Historico-diplomatica*, JOHN BAPT. GRAMMAYE, in his *Antiquitates Belgicæ*, ANTON. SANDERS, in his *Brabantia et Flandria illustrata*, and by the other writers of Belgian history.

[z] MATTH. PARIS, *Hist. Major. ad An.* 1253, p. 539, 540.

CENT.  
XIII.  
PART II.

primitive rule of discipline and manners. This first establishment of the *Beghards* was followed by many more in *Germany*, *France*, *Holland*, and *Flanders*; though, after all their success, their congregations were less numerous than those of the *Beguines* [a]. It is worthy of observation that the Roman pontiffs never honoured the societies of the *Beghards* and *Beguines* with their solemn or explicit approbation, nor confirmed their establishments by the seal of their authority. They, however, granted them a full toleration, and even defended them often against the stratigems and violence of their enemies, who were many in number. This appears by the edicts in favour of the *Beghards*, which the pontiffs granted in compliance with the earnest solicitations of many illustrious personages, who wished well to that society. It did not however continue always in a flourishing state. The greatest part of the convents, both of the *Beghards* and *Beguines*, are now either demolished, or converted to other uses. In *Flanders*, indeed, a considerable number of the latter still subsist, but few of the former are to be found any where.

Greek writers.

XLIII After the accounts hitherto given of the rulers of the church, and of the monastic and other religious orders that were instituted or became famous during this century, it will not be improper to conclude this chapter, by mention-

[a] See RYCKELII *Vita S. Beggæ*, p. 635—ANT. SANDERII *Fland. illust. abbatibus*, 1 b. c. xvi. p. 136.—JO. BAPT. GRAMMAYE *Arquit. Land & in Gandavo*, p. 22.—AUB. MIRÆ *Opera Diplom. hist.* tom. iii. c. clxviii. p. 145.—HELIOT, *Hist. de Ordres*, tom. vii. p. 248. who is, nevertheless, chargeable with many errors—GERHARDUS ANTONINUS, *Pater Mystic* (so the head of the order is called in our times) *Beghardorum Instit. pensum in Epistola ad Ryckium de Beghardorum origine et statu*, in RYCKELII *Vita S. Beggæ*, p. 489. This author, indeed, from a spirit of partiality to his order, conceals the truth designedly in various places.

ing briefly the Greek and Latin writers, who, during the same period, acquired a name by their learned productions. The most eminent among the Greeks were,

CENT.  
XIII  
PART II.

NICETAS ACOMINATUS, who composed a work entitled, *The History and Treasure of the Orthodox Faith*;

GERMANUS, the Grecian patriarch, of whom we have yet extant, among other productions of less note, *A Book against the Latins*, and *An Exposition of the Greek Liturgy*;

THEODORUS LASCARIS, who left behind him several treatises upon various subjects of a religious nature, and who also entered the lists against the Latins, which was the reigning passion among such of the Greeks, as were endowed with any tolerable parts, and were desirous of shewing their zeal for the honour of their nation;

NICEPHORUS BLEMMIDA, who employed his talents in the salutary work of healing the divisions between the Greeks and Latins;

ARSENIUS, whose *Synopsis of the Canon Law of the Greeks*, is far from being contemptible;

GEORGIUS ACROPOLITA, who acquired a high degree of renown, not only by his historical writings, but also by the transactions and negotiations in which he was employed by the emperor MICHAEL;

JOHANNES BECCUS or VECCUS, who involved himself in much trouble, and made himself many enemies, by defending the cause of the Latins against his own nation with too much zeal;

GEORGE METOCHITA, and CONSTANTINE MELITENIOTA, who employed, without success, their most earnest efforts to bring about a reconciliation between the Greeks and Latins;

GEORGE PACHYMERES, who acquired a name by his commentary upon DIONYSIUS, the pretended chief



CENT. chief of the mystics, and by a history which he  
 XIII. composed of his own time; and  
 PART II.

GEORGE the *Cyprian*, whose hatred of the Latins, and warm opposition to VECBUS above-mentioned, rendered him more famous than all his other productions [b].

Latin writers,

XLIV. The prodigious number of Latin writers that appeared in this century, renders it impossible for us to mention them all; we shall therefore confine our account to those among them, who were the most eminent, and whose theological writings demand most frequently our notice in the course of this history. Such are,

JOACHIM, abbot of *Flora* in *Calabria*, who, though esteemed on account of his piety and knowledge, was, nevertheless, a man of mean parts and of a weak judgment, full of enthusiastic and visionary notions, and therefore considered, during his life and after his death, by the miserable and blinded multitude, as a prophet sent from above. The pretended prophecies of this silly fanatic are abundantly known, and have been frequently published [c];

STEPHEN LANGTON, archbishop of *Canterbury*, who wrote commentaries upon the greatest part of the books of scripture [d];

FRANCIS, the founder of the famous society of *Friars-minors*, or *Franciscans*, whose writings were

[b] For a more ample account of all these writers, the reader may consult the *Bibliotheca Græca* of FABRICIUS.

[c] The life of JOACHIM was written in Italian by GREGORY DI LAURO, and published in 4to at *Naples* in the year 1660. The first edition of his prophecies was printed at *Venice*, in the year 1517, and was followed by several new editions, to satisfy the curiosity of the populace, great and small.

[d] LANGTON was a learned and polite author for the age he lived in. It is to him we are indebted for the division of the Bible into chapters. He wrote *Commentaries* upon all the *Books of the Old Testament*, and upon *St. Paul's Epistles*.

designed

designed to touch the heart, and excite pious and devout sentiments, but discover little genius, and less judgment ;

CENT.  
XIII.  
PART II.

ALAN DE L'ISLE, a logician, who made no mean figure among the disputatious tribe, who applied himself also to the study of chemistry, and published several moral discourses, in which there are many wise and useful exhortations and precepts [e] ;

JACOBUS DE VITRIACO, who acquired a name by his *Oriental History* ; and JACOBUS DE VORAGINE, whose *History of the Lombards* [f] was received with applause.

The writers of this century, who obtained the greatest renown on account of their laborious researches in, what was called, philosophical or dialectical theology, were ALBERTUS MAGNUS, THOMAS AQUINAS, and BONAVENTURA, who were, each of them, truly possessed of an inquisitive turn of mind, a sublime and penetrating genius, accompanied with an uncommon talent of founding the most hidden truths, and treating with facility the most abstruse subjects, though they are all chargeable with errors and reveries that do little honour to their memories [g]. The other

[e] Several of the name of ALAN lived in this century, who have been strangely confounded both by ancient and modern writers. See JAC. LE BOEUF, *Memoires sur l'Hist. d'Auxerre*, tom. i. p. 300. & *Disert. sur l'Hist. Civil. et Eccles. de Paris*, tom. ii. p. 293.

[f] JAC. ECHARDI *Scriptor. Domin.* tom. i. p. 454.—BOLLANDI *Præf. ad Acta Sanctor.* tom. i. p. 9.

[g] For an account of ALBERT, see ECHARD. *Script. Dom.* tom. i. p. 162.—For an account of THOMAS AQUINAS, who was called the *Angel of the scholastics* among other splendid titles, see the *Acta Sanctorum*, tom. i. Martii, p. 655. & ANT. TURON, *Vie de St. Thomas, Paris, 1737*, in 4to.—We have also a circumstantial relation of whatever concerns the life, writings, and exploits of BONAVENTURA, the tutelary saint of the *Lionnois in France*, in the two following books, viz. COLONIA, *Histoire Litteraire de la Ville de Lyon*, tom. ii. p. 307. and the *Histoire*

CENT.

XIII.  
PART II

other writers, who trod the same intricate paths of metaphysical divinity, were many in number, and several of them justly admired, though much inferior in renown to the celebrated triumvirate now mentioned; such were ALEXANDER DE HALES, the interpreter of ARISTOTLE, WILLIAM of *Paris* [b], ROBERT CAPITO [c], THOMAS CANTIPRATENSIS, JOHN DE PECKHAM, WILLIAM DURÁND, ROGER BACON [k], RICHARD MIDDLETON, ÆGIDIUS DE COLUMNA, ARMAND DE BELLO VISU, and several others.

HUGO DE ST. CARO gained much applause by the *Concordance*, which he composed, of the *Holy Bible* [l].

GUILLAUME DE ST. AMOUR carried on with great spirit and resolution, but with little success, a literary and theological war against the Mendicant friars, who looked upon begging as a mark of sanctity.

HUMBERT DE ROMANIS drew up a system of rules and precepts, with a view to put under a better regulation the lives and manners of the monastic orders.

*Histoire de la Vie et du Culte de S. Bonaventure, par un Religieux Cordelier, à Lyon, 1747, in 8vo.*

[b] See the *Gallia Christiana*, published by the Benedictines, tom. viii. p. 95.

[c] The learned ANTHONY WOOD has given an ample account of ROBERT CAPITO, in his *Antiquitat. Oxoniens.* tom. i. p. 81. 105.

[k] We are surprised to find ROGER BACON thrust here into a crowd of vulgar *literati*, since that great man, whose astonishing genius and universal learning have already been taken notice of, was, in every respect, superior to ALBERT and BONAVENTURA, two of the heroes of Dr. MOSHEIM's triumvirate.

[l] HUGO DE ST. CARO, or *St. Cher*, composed also a very learned collection of the various readings of the Hebrew, Greek, and Latin manuscripts of the Bible. This work, which he entitled *Correctorium Bibliæ*, is preserved in manuscript in the Sorbonne library. We must not forget to observe also, that his *Concordance* is the first that ever was compiled.

GUILIELMUS PERALDUS arose in this century to the highest degree of literary renown, in consequence of a system of morals he published under the title of *Summa Virtutum et Vitiiorum* [m].

CENT.  
XIII.  
PART II.

RAYMOND MARTIN yet survives the oblivion that has covered many of his cotemporaries; and his *Pugio Fidei*, or *Sword of Faith*, which he drew against the Jews and Saracens, has escaped the ruins of time.

JOHN of PARIS deserves an eminent rank among the glorious defenders of truth, liberty, and justice; since he maintained the authority of the civil powers, and the majesty of kings and princes, against the ambitious stratagems and usurpations of the Roman pontiffs, and declared openly his opposition to the opinion that was commonly adopted with respect to the sacrament of the Lord's supper, and the presence of CHRIST in that holy ordinance [n].

### CHAP. III.

*Concerning the doctrine of the Christian church during this century.*

I. **H**OWEVER numerous and deplorable the corruptions and superstitious abuses were, that had hitherto reigned in the church, and deformed the beautiful simplicity of the gospel, they were nevertheless increased in this century, instead of being reformed, and the religion of

The general  
state of reli-  
gion.

[m] See COLONIA, *Histoire Littéraire de la Ville de Lyon*, tom. ii. p. 322.

[n] We may learn his opinion concerning the eucharist from his treatise, entitled, *Determinatio de S. Cæna*, and published in 8vo at London, by the learned Dr. ALI<sup>o</sup>, in the year 1686.— See also ECHARDI *Scriptor. Dominican.* tom. i. p. 501.— BALUZII *Vita Pontif. Avenionens.* tom. i. p. 4. 576, 577.

C E N T.  
XIII.  
PART II.

CHRIST continued to suffer under the growing tyranny of fanaticism and superstition. The progress of reason and truth was retarded among the Greeks and Orientals, by their immoderate aversion to the Latins, their blind admiration of whatever bore the stamp of antiquity, the indolence of their bishops, the stupidity of their clergy, and the calamities of the times. Among the Latins, many concurring causes united to augment the darkness of that cloud that had already been cast over the divine lustre of genuine Christianity. On the one hand, the Roman pontiffs could not bear the thoughts of any thing that might have the remotest tendency to diminish their authority, or to encroach upon their prerogatives; and therefore they laboured assiduously to keep the multitude in the dark, and to blast every attempt that was made towards a reformation in the doctrine or discipline of the church. On the other hand, the school divines, among whom the Dominican and Franciscan monks made the greatest figure on account of their unintelligible jargon and subtilty, shed perplexity and darkness over the plain truths of religion by their intricate distinctions and endless divisions, and by that cavilling, quibbling, disputatious spirit, that is the mortal enemy both of truth and virtue. It is true, that these scholastic doctors were not all equally chargeable with corrupting the truth; the most enormous and criminal corrupters of Christianity were those who led the multitude into the two following abominable errors: that it was in the power of man to perform, if he pleased, a more perfect obedience than God required; and that the whole of religion consisted in an external air of gravity, and in certain composed bodily gestures.

II. It will be easy to confirm this general account of the state of religion by particular facts.

In

In the fourth council of the Lateran that was held by INNOCENT III., in the year 1215, and at which a prodigious number of ecclesiastics were assembled [o], that imperious pontif, without deigning to consult any body, published no less than seventy laws or decrees, by which not only the authority of the popes and the power of the clergy were confirmed and extended, but also new doctrines, or *articles of faith*, were imposed upon Christians. Hitherto the opinions of the Christian doctors, concerning the *manner* in which the body and blood of CHRIST were *present* in the eucharist, were extremely different; nor had the church determined by any clear and positive decree, the sentiment that was to be embraced in relation to that important matter. It was reserved for INNOCENT to put an end to the liberty, which every Christian had hitherto enjoyed, of interpreting this presence in the manner he thought most agreeable to the declarations of scripture, and to decide in favour of the most monstrous doctrine that the frenzy of superstition was capable of inventing. This audacious pontif pronounced the opinion, that is embraced at this day in the church of *Rome* relating to that point, to be the only true and orthodox account of the matter; and he *had the honour* of introducing and establishing the use of the term *Transubstantiation*, which was hitherto absolutely unknown [p]. The same pontif placed, by his own authority, among the duties prescribed by the divine laws, that of *auricular confession* to a priest; a confession that implied not only a general acknowledgement, but also a particular enumeration of the sins and follies of the penitent.

CENT.  
XIII.  
PART II.

New articles  
of faith im-  
posed by In-  
nocent III.

[o] At this council there were present 412 bishops, 808 abbots and priors, besides the ambassadors of almost all the European princes.

[p] See EDM. ALBERTINUS, *De Eucharistia*, lib. iii. p. 972.

CENT.  
XIII.  
PART II.

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Before this period several doctors, indeed, looked upon this kind of *confession*, as a duty inculcated by divine authority; but this opinion was not publicly received as the doctrine of the church. For though the confession of sins was justly looked upon as an essential duty, yet it was left to every Christian's choice, to make this confession mentally to the Supreme Being, or to express it in words to a spiritual confidant and director [q]. These two laws, which, by the authority of INNOCENT, were received as laws of God, and adopted, of consequence, as laws of the church, occasioned a multitude of new injunctions and rites, of which not even the smallest traces are to be found in the sacred writings, or in the apostolic and primitive ages, and which were much more adapted to establish and extend the reign of superstition, than to open the eyes of the blinded multitude upon the enormous abuses of which it had been the source.

The sect of  
the Flagel-  
lantes, or  
Whippers.

III. There is nothing that will contribute more to convince us of the miserable state of religion in this century, and of the frenzy that almost generally prevailed in the devotion\* of these unhappy times, than the rise of the sect called *Flagellantes*, or *Whippers*, which sprung up in *Italy* in the year 1260, and was propagated from thence through almost all the countries of *Europe*. The societies that embraced this new discipline, presented the most hideous and shocking spectacle that can well be conceived; they ran in multitudes, composed of persons of both sexes, and of all ranks and ages, through the public places of the most populous cities, and also through the fields and deserts, with whips in their hands, lashing their naked bodies with the most astonishing severity, filling the air with their wild

\*[q] See the book of the learned DAILLE, concerning *Ascetic Confession*.

shrieks,

shrieks, and beholding the firmament with an air of distraction, ferocity, and horror; and all this with a view to obtain the divine mercy for themselves, and others, by their voluntary mortification and penance [r]. This method of appeasing the Deity was perfectly conformable to the notions concerning religion that generally prevailed in this century; nor, did these fanatical *Whippers* do any thing more, in this extravagant discipline, than practise the lessons they had received from the monks, especially from those of the Mendicant orders. Hence they attracted the esteem and veneration not only of the populace, but also of their rulers, and were honoured and revered by all ranks and orders, on account of their extraordinary sanctity and virtue. Their sect, however, did not continue always in the same high degree of credit and reputation; for though the primitive *Whippers* were exemplary in point of morals, yet their societies were augmented, as might naturally be expected, by a turbulent and furious rabble, many of whom were infected with the most ridiculous and impious opinions. Hence both the emperors and pontiffs thought proper to put an end to this religious frenzy, by declaring all devout *whipping* contrary to the divine law, and prejudicial to the soul's eternal interests.

IV. The Christian interpreters and commentators of this century differ very little from those of the preceding times. The greatest part of them pretended to draw from the depths of truth (or rather of their imaginations) what they called the *Internal juice and marrow* of the scriptures,

The method of interpreting and explaining the scriptures little altered in this century.

[r] CHRIST. SCHOTGENII *Historia Flagellantium*.—JAQUES BOILEAU, *Histoire des Flagellans*, chap. ix. p. 253. We have also a lively picture of this fanatical discipline of the *Whippers*, exhibited in MARTENE'S *Voyage Littéraire de deux Bénédictins*, tom. ii. p. 105. with which the reader may compare MURATORI *Antiqq. Ital. medii ævi*, tom. vi. p. 469.



CENT.  
XIII.  
PART II.

i. e. their hidden and mysterious sense; and this they did with so little dexterity, so little plausibility and invention, that the most of their explications must appear insipid and nauseous to such as are not entirely destitute of judgment and taste. If our readers be desirous of a proof of the justice of this censure, or curious to try the extent of their patience, they have only to peruse the explications that have been given by archbishop LANGTON, HUGH DE ST. CHER, and ANTONY of *Padua*, of the various books of the *Old* and *New Testament*. The *Mystic* doctors carried this visionary method of interpreting scripture to the greatest height, and displayed the most laborious industry, or rather the most egregious folly, in searching for mysteries, where reason and common sense could find nothing but plain and evident truths. They were too *penetrating and quick-sighted* not to perceive clearly in the holy scriptures all those doctrines that were agreeable to their idle and fantastic system. Nor were their adversaries, the *school-men*, entirely averse to this arbitrary and fanciful manner of interpretation; though their principal industry was employed rather in collecting the explications given by the ancient doctors, than in inventing new ones, as appears from the writings of ALEXANDER HALES, GUILIELMUS ALVERNUS, and THOMAS AQUINAS himself. We must not, however, omit observing, that the scholastic doctors in general, and more especially these now mentioned, had recourse often to the subtilties of logic and metaphysic, to assist them in their explications of the sacred writings. To facilitate the study and interpretation of these divine books, HUGH DE ST. CHER composed his *Concordance* [s], and the Dominicans, under the eye of their supreme chief,

[s] See ECHARDI *Scriptor. Ord. Prædicator.* tom. i. p. 194.

the learned JORDAN, gave a new edition of the Latin translation of the Bible, carefully revised and corrected from the ancient copies [1]. The Greeks contributed nothing that deserves attention towards the illustration of the Holy Scriptures; the greatest part of which were expounded with great learning by GREGORY ABULPHARAIUS, that celebrated Syrian, whose erudition was famous throughout all the east, and whom we have already had occasion to mention in the course of this history [u].

CENT.  
XIII.  
PART II.

V. Systems of theology and morals were multiplied exceedingly in this century; and the number of those writers, who treated of the divine perfections and worship, and of the practical rules of virtue and obedience, is too great to permit our mentioning them particularly. All such as were endowed with any considerable degree of genius and eloquence employed their labours upon these noble branches of sacred science, more especially the academical and public teachers, among whom the Dominicans and Franciscans held the most eminent rank. It is, indeed, neither necessary to mention the names, nor to enumerate the productions of these doctors, since whoever is acquainted with the characters and writings of ALBERT the Great and THOMAS AQUINAS, will know every thing that is worthy of note in the rest, who were no more than their echos. The latter of these two truly great men, who is commonly called the *Angel of the schools*, or the *Angelic Doctor*, sat unrivalled at the head of the divines of this century, and deservedly obtained the principal place among those who digested the doctrines of Christianity into a re-

The state of  
the didactic  
theology

[1] RICH. SIMON, *Critique de la Bibliothèque des Auteurs Ecclesiastiques*, par M. DU PIN.

[u] JOS. SIM. ASSEMANNI *Biblioth. Orient. Vaticanæ*, tom. ii. p. 277.

CENT. III. PART II. gular system, and illustrated and explained them in a scientific manner. For no sooner had his system or *sum* of theology and morals seen the light, than it was received universally with the highest applause, placed in the same rank with the famous *Book of Sentences* of PETER LOMBARD, and admitted as the standard of truth and the great rule according to which the public teachers formed their plans of instruction, and the youth their method of study. Certain writers, indeed, have denied that THOMAS was the author of the celebrated system that bears his name [w]; but the reasons they allege in support of this notion are utterly destitute of evidence and solidity [x].

The scholastic doctors, & the nominalists, & the realists.

VI. The greatest part of these doctors followed ARISTOTLE as their model, and made use of the logical and metaphysical principles of that subtle philosopher, in illustrating the doctrines of Christianity and removing the difficulties with which some of them were attended. In their philosophical explications of the more sublime truths of that divine religion they followed the hypothesis of the *Realists*, which sect, in this century, was much more numerous and flourishing than that of the *Nominalists*, on account of the lustre and credit it derived from the authority of THOMAS AQUINAS and ALBERT, its learned and venerable patrons. Yet notwithstanding all the subtilty and

[w]. See JO. LAUNOII *Traditio Ecclesie circa Simoniam*, p. 290.

[x] See NATALIS ALEXANDER, *Hist. Eccles. Sæc. xiii.* p. 391.—ECHARD and QUETIF, *Scriptor. Ordin. Prædicator. Sæc. xiii.* tom. i. p. 293.—ANT. TOURON, *Vie de St. Thomas*, p. 604.

\* In the original we find *Positivum* in the margin, which is manifestly a fault; since the *Positivum* were quite opposite, in their method of teaching, to the schoolmen, and were the same with *Biblicis* mentioned in the following section. See above, Cent. XII. Part II. Ch. III. § VIII.

penetration of these *irrefragable, seraphic, and angelic* doctors, as they were commonly styled, they often appeared wiser in their own conceit, than they were in reality, and frequently did little more than involve in greater obscurity the doctrines which they pretended to place in the clearest light. For, not to mention the ridiculous oddity of many of their expressions, the hideous barbarity of their style, and their extravagant and presumptuous desire of prying into matters that infinitely surpass the comprehension of short-sighted mortals, they were chargeable with defects in their manner of reasoning, which every true philosopher will, of all others, be most careful to avoid. For they neither defined their terms accurately, and hence arose innumerable disputes merely about words; nor did they divide their subject with perspicuity and precision, and hence they generally treated it in a confused and unsatisfactory manner. The great *Angelic Doctor* himself, notwithstanding his boasted method, was defective in these respects; his definitions are often vague, or obscure, and his plans or divisions, though full of art, are frequently destitute of clearness and proportion.

VII. The method of investigating divine truth by reason and philosophy prevailed universally, and was followed with such ardour, that the number of those, who, in conformity with the example of the ancient doctors, drew their systems of theology from the holy scriptures and the

CENT.  
XII.  
PART II.

The number of compilers, or *Biblicists*\*, greatly diminished.

\* In the margin of the original, instead of *Biblicists*, which we find in the text, Dr. MOSHEIM has wrote *Sententiarii*, which is undoubtedly an oversight. The *Sententiarii*, or followers of PETER LOMBARD, who is considered as the father of the scholastic philosophy, are to be placed in the same class with the philosophical divines, mentioned in the preceding section, and were quite opposite to the *Biblici*, both in their manner of thinking and teaching. See above, Cent. XII. Part II. Ch. III. § VIII.

**C E N T.** writings of the fathers, and who acquired on that  
**XIII**  
**P A R T II** account the name of *Biblicists*, diminished from  
 day to day. It is true indeed, that several persons of eminent piety [*y*], and even some of the Roman pontiffs [*z*], exhorted with great seriousness and warmth the *scholastic* divines, and more especially those of the university of *Paris*, to change their method of teaching theology, and, laying aside their philosophical abstraction and subtilty, to deduce the sublime science of salvation from the holy scriptures with that purity and simplicity with which it was there delivered by the inspired writers. But these admonitions and exhortations were without effect; the evil was become too inveterate to admit of a remedy, and the passion for logic and metaphysic was grown so universal and so violent, that neither remonstrances nor arguments could check its presumption, or allay its ardour. In justice however to the scholastic doctors, it is necessary to observe, that they did not neglect the dictates of the gospel, nor the authority of tradition; though what they drew from these two sources proves sufficiently that they had studied neither with much attention or application of mind [*a*]. And it is moreover certain, that, in process of time, they

[*y*] See DU BOULAY, *Hist. Acad. Paris.* tom. iii. p. 9. 129. 180.—ANT. WOOD, *Antiqq. Oxoniens.* tom. i. p. 91, 92. 94.

[*z*] See the famous epistle of GREGORY IX. to the professors in the university of *Paris*, published in DU BOULAY's *Hist. Acad. Paris.* tom. iii. p. 129. The pontiff concludes that remarkable epistle with the following words: *Mandamus et strictè præcipimus, quatenus sine fermento mundanae scientiae, doceatis Theologicam puritatem non adulterantes verbum Dei Philosophorum figuratis . . . sed contenti terminis a patribus institutis mentes auditorum vestrorum fructu caelestis eloqui saginetis, ut hauriant a fontibus salvatoris.*

[*a*] FAYDIT, *Alteration du Dogme Theologique par la Philosophie d'Aristote*, p. 289.—RICHARD SIMON, *Critique de la Bibliothèque des Auteurs Eccles.* par M. DU PIN, tom. i. p. 170. 187.

committed.

committed to others the care of consulting the sources now mentioned, and reserved to themselves the much respected province of philosophy, and the intricate mazes of dialectical chicane. And, indeed, independent of their philosophical vanity, we may assign another reason for this method of proceeding, drawn from the nature of their profession, and the circumstances in which they were placed. For the greatest part of these subtle doctors were Dominican or Franciscan friars; and as the monks of these Orders had no possessions, not even libraries, and led, besides, wandering and itinerant lives, such of them as were ambitious of literary fame, and of the honours of authorship, were, for the most part, obliged to draw their materials from their own genius and memory, being destitute of all other succours.

C E N T.  
XIII.  
P A R T II.

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VIII. The opinions which these philosophical divines instilled into the minds of the youth, appeared to the votaries of the ancient fathers highly dangerous and even pernicious; and hence they used their utmost efforts to stop the progress of these opinions, and to diminish the credit and influence of their authors. Nor was their opposition at all ill-grounded; for the subtle doctors of the school not only explained the mysteries of religion in a manner conformable to the principles of their presumptuous logic, and modified them according to the dictates of their imperfect reason, but also propagated the most impious sentiments and tenets concerning the Supreme Being, the material world, the origin of the universe, and the nature of the soul. And when it was objected to these sentiments and tenets, that they were in direct contradiction to the genius of Christianity, and to the express doctrines of scripture, these scholastic quibblers had recourse, for a reply, or rather for a method of escape, to that

Much opposition made to the scholastic doctors.

C E N T. that perfidious distinction, which has been frequently employed by modern deists, that these tenets were *philosophically true*, and conformable to right reason, but that they were, indeed, *theologically false*, and contrary to the orthodox faith. This kindled an open war between the *Biblicists*, or Bible-divines, and the scholastic doctors, which was carried on with great warmth throughout the whole course of this century, particularly in the universities of *Oxford* and *Paris*, where we find the former loading the latter with the heaviest reproaches in their public acts and in their polemic writings, and accusing them of corrupting the doctrines of the gospel both in their public lessons and in their private discourse [b]. Even St. THOMAS himself was accused of holding opinions contrary to the truth; his orthodoxy, at least, was looked upon as extremely dubious by many of the Parisian doctors [c]. He accordingly saw a formidable scene of opposition arising against him, but had the good fortune to conjure the storm, and to escape untouched. Others, whose authority was less extensive and their names less respectable, were treated with more severity. The living were obliged to confess publicly their errors; and the dead, who had persevered in them to the last, had their memories branded with infamy.

The Mystics oppose the school-men.

IX. But the most formidable adversaries the scholastic doctors had to encounter, were the *Mystics*, who, rejecting every thing that had the least resemblance of argumentation or dispute about

[b] See MATTH. PARIS, *Hist. Major*, p. 541.—BOULAY, *Hist. Acad. Paris*, tom. iii. p. 397. 430. 433. 472, &c.

[c] See JO. LAUNOI *Hist. Gymnas. Navarrens.*, part III, lib. iii. cap. cxvi. tom. iv. opp. part I. p. 485.—BOULAY, *Hist. Acad. Paris*, tom. iv. p. 204.—PETRI ZORNII *Opuscula Sacra*, tom. i. p. 445.—R. SIMON, *Lettres Choësies*, tom. ii. p. 266.—ECHARDI *Scriptor. Ordin. Prædicator.* tom. i. p. 435,

matters of doctrine and opinion, confined their endeavours to the advancement of inward piety, and the propagation of devout and tender feelings, and thus acquired the highest degree of popularity. The people, who are much more affected with what touches their passions, than with what is only addressed to their reason, were attached to the *Mystics* in the warmest manner; and this gave such weight to the reproaches and invectives which they threw out against the *school-men*, that the latter thought it more prudent to disarm these favourites of the multitude by mild and submissive measures, than to return their reproaches with indignation and bitterness. They accordingly set themselves to flatter the *Mystics*, and not only extolled their *sentimental* system, but employed their pens in illustrating and defending it; nay, they associated it with the scholastic philosophy, though they were as different from each other as any two things could possibly be. It is well known that BONAVENTURA, ALBERT the Great, ROBERT CAPITO, and THOMAS AQUINAS contributed to this reconciliation between Mysticism and Dialectics by their learned labours, and even went so far as to write commentaries upon DIONYSIUS, the chief of the *Mystics*, whom these subtle doctors probably looked upon with a secret contempt.

X. Both the school-men and *Mystics* of this century treated, in their writings, of the obligations of morality, the duties of the Christian life, and of the means that were most adapted to preserve or deliver the soul from the servitude and contagion of vice; but their methods of handling these important subjects were, as may be easily conceived, entirely different. We may form an idea of mystical morality from the *Observations of GEORGE PACHYMERES, upon the writings of Dionysius*, and from the *Spiritual Institutes, or Abridg-*

C E N T.  
XIII.  
PART II.  

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The state of  
Christian  
morality.

ment



C F N T.  
XIII.  
PART II.

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*ment of Mystic Theology*, composed by HUMBERT DE ROMANIS, of which productions the first, was written in Greek, and the second in Latin. As to the scholastic moralists, they were principally employed in defining the nature of virtue and vice in general, and the characters of the various virtues and vices in particular; and hence the prodigious number of *sums*, or systematical collections, of *virtues and vices*, that appeared in this century. The school-men divided the virtues into two classes. The first comprehended the *moral* virtues, which differ, in no respect, from those which ARISTOTLE recommended to his disciples. The second contained the theological virtues, which, in consequence of what St. PAUL says, 1 *Corinth.* xiii. 13, they made to consist in *Faith, Hope, and Charity*. In explaining and illustrating the nature of the virtues comprehended in these two classes, they seemed rather to have in view the pleasure of disputing than the design of instructing; and they exhausted all their subtilty in resolving difficulties which were of their own creation. THOMAS AQUINAS shone forth as a star of the first magnitude, though, like the others, he was often covered with impenetrable fogs. The second part of his famous *sum* was wholly employed in laying down the principles of morality, and in deducing and illustrating the various duties that result from them; and this part of his learned labours has had the honour and misfortune of passing through the hands of a truly prodigious number of commentators.

An important remark relating to the manner of treating morals in this century.

XI. It is absolutely necessary to observe here, that the moral writers of this and the following centuries must be read with the utmost caution; and with a perpetual attention to this circumstance, that, though they employ the same terms that we find in the sacred writings, yet they use them in a quite different sense from that which they

they bear in these divine books. They speak of justice, charity, faith, and holiness; but as these virtues are illustrated by these quibbling sophists, they differ much from the amiable and sublime duties, which CHRIST and his disciples have inculcated under the same denominations. A single example will be sufficient to render this evident beyond contradiction. A *pious* and *holy* man, according to the sense annexed by our Saviour to these terms, is one, who consecrates his affections and actions to the service of the Supreme Being, and accounts it his highest honour and felicity, as well as his indispensable duty, to obey his laws. But, in the style of the moral writers of this age, he was a *pious* and *holy* man, who deprived himself of his possessions to enrich the priesthood, to build churches, and found monasteries, and whose faith and obedience were so implicitly enslaved to the imperious dictates of the Roman pontiff, that he believed and acted without examination, as these lordly directors thought proper to prescribe. Nor were the ideas which these writers entertained concerning *justice*, at all conformable to the nature of that virtue, as it is described in the holy scriptures, since in their opinion it was lawful to injure, revile, torment, persecute, and even to put to death, a *Heretic*, i. e. any person who refused to obey blindly the decrees of the pontiff, or to believe all the absurdities which they imposed upon the credulity of the multitude.

XII. The writers of controversy in this century were more numerous than respectable. NICETAS ACOMINATUS, who made a considerable figure among the Greeks, attacked all the different sects in his work entitled, *The Treasure of the Orthodox Faith*; but he combated after the Grecian manner, and defended the cause he undertook to maintain, rather by the decrees of councils,

C E N T.  
XIII.  
P A R T II.

The state of  
polémic or  
contr. versial  
theology.

C E N T.  
XIII.  
P A R T II.

councils, and the decisions of the fathers, than by the dictates of reason and the authority of scripture. RAYMOND of PENNAFORT was one of the first among the Latins, who abandoned the unchristian method of converting infidels by the force of arms and the terrors of capital punishments, and who undertook to vanquish the Jews and Saracens by reason and argument [*d*]. This engaged in the same controversy a considerable number of able disputants, who were acquainted with the Hebrew and Arabic languages; among whom RAYMOND MARTIN, the celebrated author of the *Sword of Faith* [*e*], is unquestionably entitled to the first rank. THOMAS AQUINAS also appeared with dignity among the Christian champions; and his book against the Gentiles [*f*] is far from being contemptible: nor ought we to omit mentioning a learned work of ALAN DE L'ISLE, which was designed to refute the objections of both Jews and Pagans [*g*]. The writers, who handled other more particular branches of theological controversy, were far inferior to these now mentioned in genius and abilities; and their works seemed less calculated to promote the truth, than to render their adversaries odious.

The controversy between the Greeks and Latins continued.

XIII. The grand controversy between the Greek and Latin church was still carried on; and all the efforts that were made, during this century, to bring it to a conclusion, one way or another, proved ineffectual. GREGORY IX. employed the ministry of the Franciscan monks to bring about an accommodation with the Greeks, and

[*d*] ECHARD et QUETIF in *Scriptoribus Ordinis Prædicatorum*. tom. 1. § xiii. p. 106.

[*e*] BAYLE's *Dictionary*, at the article MARTINI.—PAULI COLOMESII *Hispania Orient.* p. 209.

[*f*] JO. ALB. FABRICIUS, *Delect. Argumentorum et Scriptorum pro veritate Relig. Christian.* p. 270.

[*g*] *Liber contra Judæos et Paganos*.

performed with zeal this laudable purpose from the year 1232 to the end of his pontificate, but without the least appearance of success [b]. INNOCENT IV. embarked in the same undertaking in the year 1247, and sent JOHN of PARMA, with other Franciscan friars, to *Nice* for the same purpose; while the Grecian pontif came in person to *Rome*, and was declared legate of the *Apostolic See* [i]. But these previous acts of mutual civility and respect, which could not but excite the hopes of such as longed for the conclusion of these unhappy discords, did not terminate in the reconciliation that was expected. New incidents arose to blast the influence of these salutary measures, and the flame of dissension recovered new vigour. Under the pontificate of URBAN IV., the aspect of things changed for the better, and the negotiations for peace were renewed with such success, as promised a speedy conclusion of these unhappy divisions. For MICHAEL PALÆOLOGUS had no sooner driven the Latins out of *Constantinople*, than he sent ambassadors to *Rome* to declare his pacific intentions, that thus he might establish his disputed dominion, and gain over the Roman pontif to his side [k]. But, during the course of these negotiations, URBAN's death left matters unfinished, and suspended once more the hopes and expectations of the public. Under the pontificate of GREGORY X., proposals of peace were again made by the same emperor, who, after much opposition from his own clergy, sent ambassadors to the council that was assembled at *Lions*

CENT.  
XIII.  
PART II.

[b] See WADDING. *Annal. Minor.* tom. ii. p. 279. 296. & ECHARD, *Scriptor. Ordin. Prædicator.* tom. i. p. 103. 911 Add to these MATTH. PARIS, *Histor. Major.* p. 386.

[i] See BALEZII *Misellan.* tom. vii. p. 370. 388. 393. 397. 497. 498.—WADDING; *Annal. Minor.* tom. iii. & iv. p. 37.

[k] WADDING. *Annal. Minor.* tom. iv. p. 181. 201. 223. 269. 303.

CENT.  
XIII.  
PART II.

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in the year 1274 [1], and there, with the solemn consent of JOHN VECCUS, patriarch of *Constantinople*, and several Greek bishops, publicly agreed to the terms of accommodation proposed by the Roman pontif [m]. This re-union, however, was not durable; for the situation of affairs in *Greece* and *Italy* being changed some years after this convention, and that in such a manner as to deliver the former from all apprehensions of a Latin invasion, ANDRONICUS, the son of MICHAEL, assembled a council at *Constantinople* in the palace of *Blachernæ*, A. D. 1284, in which, by a solemn decree, this ignominious treaty was declared entirely null, and the famous VECCUS, by whose persuasion and authority it had been concluded, was sent into exile [n]. This resolute measure, as may well be imagined, rendered the divisions more violent than they had been before the treaty now mentioned; and it was also followed by an open schism, and by the most unhappy discords among the Grecian clergy.

[1] See WADDING. *Annal. Minor.* tom. iv. p. 343. 371. tom. v. p. 29. 62.—COLONIA, *Hist. Litter. de la Ville de Lyon*, tom. ii. p. 284.

[m] JOSEPH, and not VECCUS, was patriarch of *Constantinople*, when this treaty was concluded. The former had bound himself by a solemn oath never to consent to a reconciliation between the Greek and Latin churches; for which reason the emperor, when he sent his ambassadors to *Lions*, proposed to JOSEPH the following alternative: that, if they succeeded in bringing about an accommodation, he should renounce his patriarchal dignity; but, if they failed in their attempt, he was to remain patriarch, advising him, at the same time, to retire to a convent, until the matter was decided. The ambassador succeeded, JOSEPH was deposed, and VECCUS elected in his place; when, and not before, this latter ratified the treaty in question by his solemn consent to the ignominious article of *supremacy* and *præ-eminence*, which it confirmed to the Roman pontif.

[n] LEO ALLATIUS *de perpetua consensione Eccles. Orient. et Occident.* lib. ii. c. xv. xvi. p. 727.—FRED. SPANHEIM *de perpet. dissensione Græcor. et Latin.* tom. ii. opp. p. 488, &c.

XIV. We pass over several controversies of a more private kind and of inferior moment, which have nothing in their nature or circumstances that deserves the attention of the curious; but we must not forget to observe that the grand dispute concerning the eucharist was still continued in this century, not only in *France*, but also in several other places. For though INNOCENT III. had, in the council held at the Lateran in the year 1215, presumptuously taken upon him to place *Transubstantiation* among the avowed doctrines of the Latin church, yet the authority of this decree was called in question by many, and several divines had the courage to maintain the probability of the opinions that were opposed to that monstrous doctrine. Those who, adopting the sentiments of BERENGER, considered the bread and wine in no other light, than as signs or symbols of the body and blood of CHRIST, did not venture either to defend or profess this opinion in a public manner. Many, also, thought it sufficient to acknowledge, what was termed a *real presence*, though they explained the *manner* of this presence quite otherwise than the doctrine of INNOCENT had defined it [o]. Among these JOHN, surnamed PUNGENS ASINUS, a subtle doctor of the university of *Paris*, acquired an eminent and distinguished name, and, without incurring the censure of his superiors, substituted *Consubstantiation* in the place of *Transubstantiation* towards the conclusion of this century [p].

C E N T.  
XIII.  
P A R T II.

The disputes concerning the presence of Christ's body in the eucharist continued.

[o] PET. ALLIX. *Præf. ad F. Johannis Determinat. de Sacramento Altaris*, published at London in 8vo, in the year 1686.

[p] The book of this celebrated doctor was published by the learned ALLIX abovementioned. See BALUZII *Vitæ Pontif. Avenion.* tom. i. p. 576. — DACHERII *Spicileg. Veter. Scriptor.* tom. iii. p. 58. — ECHARDI *Scriptores Dominicani*, tom. i. p. 561.

## C H A P. IV

*Concerning the rites and ceremonies used in the Church  
during this century.*

C E N T.  
XIII.  
P A R T II.

Rites mul-  
tiplied.

I. **I**T would be endless to enumerate the additions that were made in this century to the external part of divine worship, in order to increase its point and render it more striking. These additions were owing partly to the public edicts of the Roman pontifs, and partly to the private injunctions of the Sacerdotal and Monastic orders, who shared the veneration which was excited in the multitude by the splendor and magnificence of this religious spectacle. Instead of mentioning these additions, we shall only observe in general, that religion was now become a sort of a raree-show in the hands of the rulers of the church, who, to render its impressions more deep and lasting, thought proper to exhibit it in a striking manner to the external senses. For this purpose, at certain stated times, and especially upon the more illustrious festivals, the miraculous dispensations of the divine wisdom in favour of the church, and the more remarkable events in the Christian history, were represented under certain allegorical figures and images, or rather in a kind of mimic shew [q]. But these scenic representations, in which there was a motley mixture of mirth and gravity, these tragi-comical spectacles, though they amused and affected in a certain manner the gazing populace, were highly detrimental, instead of being useful, to the cause of religion; they degraded its dignity, and furnished abundant matter of laughter to its enemies.

[q] It is probable enough, that this licentious custom of exhibiting mimic representations of religious objects derived its origin from the Mendicant friars.

II. It will not appear surprising that the bread, consecrated in the sacrament of the Lord's supper, became the object of religious worship; for this was the natural consequence of the monstrous doctrine of *Transubstantiation*. But the effects of that impious and ridiculous doctrine did not end here; it produced all that train of ceremonies and institutions that are still used in the church of *Rome* in honour of that *deified* bread; as they blasphemously call it. Hence those rich and splendid receptacles, that were formed for the residence of God under this new shape [r], and the lamps and other precious ornaments that were designed to beautify this habitation of the Deity. And hence the custom that still prevails, of carrying about this *divine bread* in solemn pomp through the public streets, when it is to be administered to sick or dying persons, with many other ceremonies of a like nature, which are dishonourable to religion, and opprobrious to humanity. But that which gave the finishing touch to this heap of absurdities, and displayed superstition in its highest extravagance, was the institution of the celebrated annual *Festival of the Holy Sacrament*, or, as it is sometimes called, of the *body of Christ*, whose origin was as follows: A certain devout woman, whose name was JULIANA, and who lived at *Liege*, declared that she had received a revelation from

CENT.  
XIII.  
PART II.

The rites  
instituted in  
relation to  
the eu-  
charist.

[r] This blasphemous language, which Dr. MOSHEIM is obliged to use in representing the absurdities of the doctrine of *Transubstantiation*, is nothing in comparison with the impious figures that were made use of by the abettors of that monstrous tenet to accomodate it, in some measure, to the capacities of the multitude. We need not wonder, that the Pagans metamorphosed their JUPITER into a *bull*, a *swan*, and other such figures, when we see the rulers of the Christian church transforming the Son of God into a piece of bread; a transformation so vile, and, even were it not vile, so useless, that it is unconceivable how it could enter into the head of any mortal, and equally so, how the bishops of *Rome* could confide so far in the credulity of the people as to risk their authority by propagating such a doctrine, heaven,



CENT.  
XII  
PART II.

heaven, intimating to her, that it was the will of God, that a peculiar festival should be annually observed in honour of the *holy sacrament*, or rather of the *real presence* of CHRIST's body in that sacred institution. Few gave attention or credit to, this pretended vision, whose circumstances were extremely equivocal and absurd [s], and which would have come to nothing, had it not been supported by ROBERT, bishop of *Liege*, who, in the year 1246, published an order for the celebration of this festival throughout the whole province, notwithstanding the opposition which he knew would be made to a proposal founded only on an idle dream. After the death of JULIANA, one of her friends and companions, whose name was EVE, took up her cause with uncommon zeal, and had credit enough with URBAN IV. to engage him to publish, in the year 1264, a solemn edict, by which the festival in question was imposed upon all the Christian churches without exception. This edict, however, did not produce its full and proper effect, on account of the death of the pontif, which happened soon after its publication; so that the festival under consideration was not celebrated universally throughout the Latin churches before the pontificate of CLEMENT V. [t], who, in the council, held at *Vienne* in *France*, in the year 1311, con-

[s] This fanatical woman declared, that as often as she addressed herself to God, or to the saints in prayer, she saw the full moon with a small defect or breach in it; and that, having long studied to find out the signification of this strange appearance, she was inwardly informed by the spirit, that the moon signified the church, and that the defect or breach was the want of an annual festival in honour of the holy sacrament.

[t] See BARTHOL. EISEN. *Origo prima Festi Corporis CHRISTI ex Viso Sanctæ Virginis Juliane oblato*, published in 8 o at *Liege*, in the year 1619.—DALLIUS, *De cultus religioſi objecto*, p. 287.—*Acta Sanctor.* April. tom. i. p. 437. 903.—And above all BENEDICT. *Pont. Max. de Festis CHRISTI et MARJÆ*, lib. i. c. xiii. p. 360. tom. x. opp.

firm'd the edict of URBAN, and thus, in spite of all opposition, established a festival, which contributed more to render the doctrine of transubstantiation agreeable to the people, than the decree of the council of the Lateran under INNOCENT III., or than all the exhortations of his lordly successors.

III. About the conclusion of this century, BONIFACE VIII. added to the public rites and ceremonies of the church, the famous jubilee, which is still celebrated at *Rome*, at a stated period, with the utmost profusion of pomp and magnificence. In the year 1299, a rumour was spread abroad among the inhabitants of that city, that all such as visited, within the limits of the following year, the church of *St. Peter*, should obtain the remission of all their sins, and that this privilege was to be annexed to the performance of the same service once every hundred years. BONIFACE no sooner heard of this, than he ordered strict enquiry to be made concerning the author and the foundation of this report, and the result of this inquiry was answerable to his views; for he was assured, by many testimonies worthy of credit [u], (say the Roman-catholic

CENT.  
XIII.  
PART II.

The year of jubilee added to the rites of the church.

[u] These *Testimonies worthy of credit* have never been produced by the Romish writers, unless we rank in that class, that of an old man, who had completed his 107th year, and who, being brought before BONIFACE VIII., declared (if we may believe the Abbé FLEURY) that his father, who was a common labourer, had assisted at the celebration of a jubilee, an hundred years before that time. See FLEURY *Hist. Eccles.* towards the end of the twelfth century.—It is, however, a very unaccountable thing, if the institution of the jubilee year was not the invention of BONIFACE, that there should be neither in the acts of councils, nor in the records of history, nor in the writings of the learned, any trace, or the least mention of its celebration before the year 1300; this, with other reasons of an irresistible evidence, have persuaded some Roman-catholic writers to consider the institution of the jubilee year, as the invention of this pontif, who, to render it more respectable, pretended it was of a much earlier date. See GHILEN. & VICTORILL. apud BONANNI *Numism. Pontif. Rom.* tom. i. p. 22, 23.

CENT.  
XIII.  
PART II

historians) that, from the remotest antiquity, this important privilege of remission and indulgence was to be obtained by the services above-mentioned. No sooner had the pontif received this information than he issued out an epistolary mandate addressed to all Christians, in which he enacted it as a solemn law of the church, that those who, every hundredth or jubilee year, confessed their sins, and visited, with sentiments of contrition and repentance, the churches of *St. Peter* and *St. Paul* at *Rome*, should obtain thereby the entire remission of their various offences [w]. The successors of BONIFACE were not satisfied with adding a multitude of new rites and inventions, by way of ornaments, to this superstitious institution; but, finding by experience that it added to the lustre and augmented the revenues of the Roman church, they rendered its return more frequent, and fixed its celebration to every five and twentieth year [x].

## CHAP.

[w] So the matter is related by JAMES CAJETAN, cardinal of *St. George*, and nephew to BONIFACE, in his *Relatio de Gentifino seu Jubilæo anno*, which is published in his *Magna Bibliotheca Vet. Patrum*, tom. vi. p. 426. 440. and in the *Bibliotheca Maxima Patrum*, tom. xxv. p. 267. Nor is there any reason to believe that this account is erroneous and false, nor that BONIFACE acted the part of an impostor, from a principle of avarice, upon this occasion.

[N. B.] It is not without astonishment, that we hear Dr. MOSHEIM deciding in this manner with respect to the good faith of BONIFACE and the relation of his nephew. The character of that wicked and ambitious pontif is well known, and the relation of the cardinal of *St. George* has been proved to be the most ridiculous, fabulous, motley piece of stuff that ever usurped the title of an historical record. See the excellent *Lettres de M. Chais sur les Jubilés* (that are mentioned more at large in the following note), tom. i. p. 53.

[x] The various writers, who have treated of the institution of the Roman jubilee, are enumerated by Jo. ALBERT FABRICIUS in his *Bibliogr. Antiquar.* p. 316. Among the Authors that may be added to this list, there is one whom we think it necessary to mention particularly, viz. the Reverend CHARLES CHAIS,

## C H A P. V.

*Concerning the divisions and heresies that troubled the Church during this century.*

I. **W**E have no account of any new sects that arose among the Greeks during this century. Those of the Nestorians and Jacobites, which were settled in the remoter regions of the east,

C E N T.  
XIII.  
P A R T II.  
Nestorians  
and Jacobites.

CHAIS, whose *Lettres Historiques et Dogmatiques sur les Jubilés, et des Indulgences*, were published at the *Hague* in three volumes 8vo. in the year 1751.

These letters of Mr. CHAIS (minister of the French church at the *Hague*, and well known in the Republic of Letters) contain the most full and accurate account that has been ever given of the institution of the jubilee, and of the rise, progress, abuses, and enormities of the infamous traffic of indulgences. This account is judiciously collected from the best authors of antiquity, and from several curious records that have escaped the researches of other writers; it is also interspersed with curious, and sometimes ludicrous anecdotes, that render the work equally productive of entertainment and instruction. In the first volume of these Letters, the learned author lays open the nature and origin of the institution of the jubilee; he proves it to have been a human invention, which owed its rise to the avarice and ambition of the popes, and its credit to the ignorance and superstition of the people, and whose celebration was absolutely unknown before the thirteenth century, which is the true date of its origin. He takes notice of the various changes it underwent with respect to the time of its celebration, the various colours with which the ambitious pontiffs covered it in order to render it respectable and alluring in the eyes of the multitude; and exposes these illusions by many convincing arguments, whose gravity is seasoned with an agreeable and temperate mixture of decent raillery. He proves, with the utmost evidence, that the papal jubilee is an imitation of the *Secular Games* that were celebrated with such pomp in *Pagan Rome*. He points out the gross contradictions that reign in the *bulls* of the different popes, with respect to the nature of this institution and the time of its celebration. Nor does he pass over in silence the infamous traffic of *indulgences*, the worldly pomp and splendor, the crimes, debaucheries, and disorders of every kind, that were observable at the return of each jubilee year. He lays also before the reader an historical view

CENT.  
XIII.  
PART II.

east, and who equalled the Greeks in their aversion to the rites and jurisdiction of the Latin church, were frequently solicited, by the ministry of Franciscan and Dominican missionaries sent among them by the popes, to receive the Roman yoke. In the year 1246, INNOCENT IV. used his utmost efforts to bring both these sects under his dominion; and in the year 1278, terms of accommodation were proposed by NICOLAS IV. to the Nestorians, and particularly to that branch of the sect which resided in the Northern parts of *Asia* [y]. The leading men both among the Nestorians and Jacobites seemed to give ear to the proposals that were made to them, and were by no means averse to a reconciliation with the church of *Rome*; but the prospect of peace soon vanished, and a variety of causes concurred to prolong the rupture.

The contests of the Roman pontiffs with various sects, whom they branded indiscriminately with the name of Heretics.

II. During the whole course of this century, the Roman pontiffs carried on the most barbarous and inhuman persecution against those whom they branded with the denomination of *heretics*; i. e. against all those who called their pretended authority and jurisdiction in question, or taught doctrines different from those which were adopted and propagated by the church of *Rome*. For the

view of all the jubilees that were celebrated from the pontificate of BONIFACE VIII., in the year 1300, to that of BENEDECT XIV., in 1750, with an entertaining account of the most remarkable adventures that happened among the pilgrims who repaired to *Rome* on those occasions. The second and third volumes of these interesting Letters treat of the *indulgences* that are administered in the church of *Rome*. The reader will find here their nature and origin explained, the doctrine of the Roman-catholic divines relating to them stated and refuted, the history of this impious traffic accurately laid down, and its enormities and pernicious effects circumstantially exposed with learning, perspicuity, and candour.

[x] ODOR. RENALDUS, *Annal. Eccles.* tom. xiii. ad A. 1247. § xxii. & tom. xv. ad A. 1303. § xxii. & d A. 1304. § xxiii.—  
MATTH. PARIS, *Hist. Major.* p. 372.

sects

sects of the *Catbarists*, *Waldenses*, *Petrobrussians*, &c. gathered strength from day to day, spread imperceptibly throughout all *Europe*, assembled numerous congregations in *Italy*, *France*, *Spain*, and *Germany*, and formed by degrees such a powerful party as rendered them formidable to the Roman pontifs, and menaced the papal jurisdiction with a fatal revolution. To the ancient sects new factions were added, which, though they differed from each other in various respects, yet were all unanimously agreed in this one point, *viz.* "That the public and established religion " was a motley system of errors and superstition; " and that the dominion which the popes had " usurped over Christians, as also the authority " they exercised in religious matters, were un- " lawful and tyrannical." Such were the notions propagated by the sectaries, who refuted the superstitions and impostures of the times by arguments drawn from the holy scriptures, and whose declamations against the power, the opulence, and the vices of the pontifs and clergy were extremely agreeable to many princes and civil magistrates, who groaned under the usurpations of the sacred order. The pontifs, therefore, considered themselves as obliged to have recourse to new and extraordinary methods of defeating and subduing enemies, who, both by their number and their rank, were every way proper to fill them with terror.

III. The number of these dissenters from the church of *Rome* was no where greater than in *Narbonne Gaul* [x], and the countries adjacent, where they were received and protected, in a singular manner, by RAYMOND VI., earl of *Tholouse*, and other persons of the highest distinction; and

C E N T.  
XIII.  
PART II.

The rise of  
the in-  
quisition in  
*Narbonne*  
*Gaul*.

[x] That part of *France* which, in ancient times, comprehended the provinces of *Savoy*, *Dauphiné*, *Provence*, and *Languedoc*.

where

CENT. where the bishops, either through humanity or  
 XIII.  
 PART II. indolence, were so negligent and remiss in the  
 prosecution of heretics, that the latter, laying  
 aside all their fears, formed settlements, and multiplied prodigiously from day to day.' INNOCENT III. was soon informed of all these proceedings; and about the commencement of this century sent legates extraordinary into the southern provinces of France to do what the bishops had left undone, and to extirpate heresy, in all its various forms and modifications, without being at all scrupulous in using such methods as might be necessary to effect this salutary purpose. The persons charged with this ghostly commission were RAINIER [a], a Cistercian monk, PIERRE DE CASTELNAU [b], archdeacon of *Maguelonne*, who became also afterwards a Cistercian friar. These eminent missionaries were followed by several others, among whom was the famous Spaniard DOMINIC, founder of the order of preachers, who, returning from *Rome* in the year 1206, fell in with these delegates, embarked in their cause, and laboured both by his exhortations and actions in the extirpation of heresy. These spiritual champions, who engaged in this expedition upon the sole authority of the pope, without either asking the advice or demanding the succours of the bishops, and who inflicted capital punishment upon such of the heretics as they could not convert by reason and argument, were distinguished in common discourse by the title of *Inquisitors*, and from them the formidable and odious tribunal called the *Inquisition* derived its original.

[a] Instead of RAINIER, other historians mention one RAOUL, or RALPH, as the associate of PIERRE DE CASTELNAU. See FLEURY, *Histoire Eccles.* livr. lxxvi. § xii.

[b] The greatest part of the Roman writers consider PIERRE DE CASTELNAU as the first *Inquisitor*. It will appear hereafter in what sense this assertion may be admitted. For an account of this legate, see the *Acta Sanctorum*, tom. i. Martii, p. 411.

IV. When this new set of heresy-hunters [c] had executed their commission, and purged the provinces to which they were sent of the greatest part of the enemies of the Roman faith, the pontiffs were so sensible of their excellent services, that they established missionaries of a like nature, or, in other words, placed *Inquisitors* in almost every city whose inhabitants had the misfortune to be suspected of heresy, notwithstanding the reluctance which the people shewed to this new institution, and the violence with which they frequently expelled, and sometimes massacred, these bloody officers of the popish hierarchy. The council held at *Tholouse*, in the year 1229, by ROMANUS, cardinal of *St. Angelo*, and pope's legate, went still farther, and erected in every city a council of inquisitors, consisting of one priest and three laymen [d]. This institution was, however, superseded, in the year 1233, by GREGORY IX., who intrusted the Dominicans, or preaching friars, with the important commission of discovering and bringing to judgment the heretics that were lurking in *France*, and in a formal epistle discharged the bishops from the burthen of that painful office [e]. Immediately after this, the bishop of *Tournay*, who was the pope's legate in *France*, began to execute this new resolution, by appointing PIERRE CELLAN, and GUILLAUME

CENT.  
XIII.  
PART II.

The form of  
the inquisition  
settled.

[c] The term of Heresy-hunters, for which the translator is responsible, will not seem absurd, when it is known, that the missionaries, who were sent into the provinces of *France* to extirpate heresy, and the inquisitors who succeeded them, were bound by an oath, not only to seek for the heretics in towns, houses, cellars, and other lurking-places, but also in woods, caves, fields, &c.

[d] See HARDUIN *Concilia*, tom. vii. p. 175.

[e] BERNHARD GUIDONIS in *Chronico Pontif.* MS. ap. JAC. ECHARDUM *Scriptor. Prædicator.* tom. i. p. 88.—PERCINI *Historia Inquisit. Tholouana*, subjoined to his *Historia Conventus FF. Prædicat. Tholouana*, 1693, in 8vo.—*Histoire Generale de Languedoc*, tom. iii. p. 394, 395.

ARNAUD,



CENT.  
XII.  
PART II.

ARNAUD, *inquisitors of heretical pravity at Tholouse*, and afterwards proceeded in every city, where the Dominicans had a convent, to constitute officers of the same nature, chosen from among the monks of that celebrated order [f]. From this period we are to date the commencement of the dreadful tribunal of the *inquisition*, which in this and the following ages subdued such a prodigious multitude of heretics, part of whom were converted to the church by terror, and the rest committed to the flames without mercy. For the Dominicans erected, first at *Tholouse*, and afterwards at *Carcaffone* and other places, a tremendous court, before which were summoned not only *heretics*, and persons *suspected of heresy*, but likewise all who were accused of *magic, sorcery, judaism, witchcraft*, and other crimes of that kind. This tribunal, in process of time, was erected in the other countries of *Europe*, though not every where with the same success [g].

V

[f] EICHARD & PERCINUS *loc. citat.*

[g] The accounts we have here given of the first rise of the *Inquisition*, though founded upon the most unexceptionable testimonies and the most authentic records, are yet very different from those that are to be found in most authors. Certain learned men tell us, that the *Tribunal of the Inquisition* was the invention of St. DOMINIC, and was first erected by him in the city of *Tholouse*: that he, of consequence, was the first inquisitor: that the year of its institution is indeed uncertain; but that it was undoubtedly confirmed in a solemn manner, by INNOCENT III., in the council of the Lateran, in the year 1215. See JO. ALB. FABRICIUS, in his *Lux Evangelii toti orbi exiens*, p. 569.—PHIL. LIMBORCHI *Histeria Inquist.* lib. i. c. x. p. 39. and the other writers mentioned by FABRICIUS. I will not affirm, that the writers who give this account of the matter have advanced all this without authority; but this I will venture to say, that the authors, whom they have taken for their guides, are not of the first rate in point of merit and credibility. LIMBORCH, whose *History in the Inquisition* is looked upon as a most important and capital work, is generally followed by modern writers in their accounts of that odious tribunal. But, however laudable that historian may have been in point of fidelity and diligence,

V. The method of proceeding in this court of inquisition was at first simple, and almost in every respect similar to that which was observed in the ordinary courts of justice [b]. But this simplicity was gradually changed by the Dominicans, to whom experience suggested several new methods of augmenting the pomp and majesty of their spiritual tribunal, and who made such alterations in the forms of proceedings, that the manner of

CENT.  
XIII.  
PART II.

ligence, it is certain, that he was but little acquainted with the ecclesiastical history of the middle age; that he drew his materials, not from the true and original sources, but from writers of a second class, and thus has fallen, in the course of his history, into various mistakes. His account of the origin of the inquisition is undoubtedly false; nor does that which is given by many other writers approach nearer to the truth. The circumstances of this account, which I have mentioned in the beginning of this note, are more especially destitute of all foundation. Many of the Dominicans, who, in our times, have presided in the court of inquisition, and have extolled the sanctity of that *pious institution*, deny, at the same time, that DOMINIC was its founder, as also that he was the first inquisitor, nay, that he was an inquisitor at all. They go still farther, and affirm, that the court of inquisition was not erected during the life of St. DOMINIC. Nor is all this advanced inconsiderately, as every impartial inquirer into the proofs they allege will easily perceive. Nevertheless, the question, Whether or not St. DOMINIC was an inquisitor? seems to be merely a dispute about words, and depends entirely upon the different significations of which the term *inquisitor* is susceptible. That word, according to its original meaning, signified a person invested with the commission and authority of the Roman pontif to extirpate heresy and oppose its abettors, but not clothed with any judicial power. But it soon acquired a different meaning, and signified a person appointed by the Roman pontif to proceed *judicially* against heretics and such as were suspected of heresy, to pronounce sentence according to their respective cases, and to deliver over to the secular arm such as persisted obstinately in their errors. In this latter sense DOMINIC was not an *inquisitor*; since it is well known that there were no papal judges of this nature before the pontificate of GREGORY IX.; but he was undoubtedly an *inquisitor* in the original sense that was attached to that term.

[b] The records, published by the Benedictines in their *Histoire Gener. de Languedoc*, tom. iii. p. 370. shew the simplicity that reigned in the proceedings of the inquisition at its first institution.

taking

CENT.  
XIII.  
PART II.

taking cognizance of *heretical* causes became totally different from that which was usual in civil affairs. These friars were, to say the truth, entirely ignorant of judicial matters; nor were they acquainted with the procedures of any other tribunal, than that which was called, in the Roman church, the *Tribunal of penance*. It was therefore after this, that they modelled the new court of *Inquisition*, as far as a resemblance between the two was possible; and hence arose that strange system of *inquisitorial* law, which, in many respects, is so contrary to the common feelings of humanity, and the plainest dictates of equity and justice. This is the important circumstance by which we are enabled to account for the absurd, imprudent, and iniquitous proceedings of the inquisitors, against persons that are accused of holding, what they call, heretical opinions.

The right  
and privi-  
leges grant-  
ed to the  
inquisition.

VI. That nothing might be wanting to render this spiritual court formidable and tremendous, the Roman pontifs persuaded the European princes, and more especially the emperor FREDERIC II. and LEWIS IX. king of *France*, not only to enact the most barbarous laws against *heretics*, and to commit to the flames, by the ministry of public justice, those who were pronounced *such* by the *inquisitors*, but also to maintain the inquisitors in their office, and grant them their protection in the most open and solemn manner. The edicts to this purpose issued out by FREDERIC II. are well known; edicts every way proper to excite horror, and which rendered the most illustrious piety and virtue incapable of saving from the cruellest death such as had the misfortune to be disagreeable to the *inquisitors* [i]. These abominable laws were not, however,

[i] The law of the emperor FREDERIC, in relation to the inquisitors, may be seen in LIMBORCH's *History of the Inquisition*,

ever, sufficient to restrain the just indignation of the people against these inhuman judges, whose barbarity was accompanied with superstition and arrogance, with a spirit of suspicion and perfidy, nay, even with temerity and imprudence. Accordingly they were insulted by the multitude in many places, were driven, in an ignominious manner, out of some cities, and were put to death in others; and CONRAD of *Marpurg*, the first German inquisitor, who derived his commission from GREGORY IX., was one of the many victims that were sacrificed upon this occasion to the vengeance of the public [k], which his incredible barbarities had raised to a dreadful degree of vehemence and fury [l].

CENT.  
XIII.  
PART II.

tion, as also in the *Epistles* of PIERRE DE VIGNES, and in BZOVIVUS RAYNALDUS, &c. The edict of St. LEWIS, in favour of these bloody judges, is generally known under the title of *Cupientes*; for so it is called by the French lawyers on account of its beginning with that word. It was issued out in the year 1229, as the Benedictine monks have proved sufficiently in their *Hist. Generale de Langredoc*, tom. iii. p. 378. 575. It is also published by CATELIUS, in his *Hystor. Comit. Tolosanor.* p. 340. and in many other authors. This edict is as severe and inhuman, to the full, as the laws of FREDERIC II. For a great part of the *sanctity* of good king LEWIS consisted in his furious and implacable aversion to *heretics*, against whom he judged it more expedient to employ the influence of racks and gibbets, than the power of reason and argument. See DU FRESNE, *Vita Ludovici a Joinvillio scripta*, p. 11. 39.

[k] The life of this furious and celebrated inquisitor has been composed from the most authentic records that are extant, and also from several valuable manuscripts by the learned JOHN HERMAN SCHMINKIUS. See also WADDING. *Annal. Minor.* tom. ii. p. 151. 355. & ECHARD. *Scriptor. Dominicana.* tom. i. p. 487.

[l] The Abbé FLEURY acknowledges the brutal barbarity of this unrelenting inquisitor, who, under the pretext of heresy, not only committed to the flames a prodigious number of nobles, clerks, monks, hermits, and lay-persons of all ranks, but moreover caused them to be put to death, the very same day they were accused, without appeal. See FLEURY, *Hist. Eccles.* livr. lxxx. § xxiv

C E N T.  
XIII.  
P A R T II.

Severer methods are employed against the heretics.

VII. When INNOCENT III. perceived that the labours of the first *inquisitors* were not immediately attended with such abundant fruits as he had fondly expected, he addressed himself, in the year 1207, to PHILIP AUGUSTUS, king of *France*, and to the leading men of that nation, soliciting them by the alluring promise of the most ample *indulgences*, to extirpate all, whom he thought proper to call heretics, by fire and sword [*m*]. This exhortation was repeated with new accessions of fervour and earnestness the year following, when PIERRE DE CASTELNAU, the legate of this pontif, and his inquisitor in *France*, was put to death by the patrons of the people, called heretics [*n*]. Not long after this, the Cistercian monks, in the name of this pope, proclaimed a crusade against the heretics throughout the whole kingdom of *France*, and a storm seemed to be gathering against them on all sides: RAYMOND VI., earl of *Tholouse*, in whose territories CASTELNAU had been massacred, was solemnly excommunicated, and, to deliver himself from this ecclesiastical malediction, changed sides, and embarked in the crusade now mentioned. In the year 1209, a formidable army of cross-bearers commenced against the heretics, who were comprehended under the general denomination of *Albigenses* [*o*], an

[*m*] INNOCENTII III. *Epistolæ*, Lib. x. *Epist.* 49.

[*n*] Id. *ibid.* Lib. xi. *Ep.* 26, 27, 28, 29.—*Acta Sanctor. Mart.* tom. i. p. 411.

[*o*] The term *Albigenses* is used in two senses, of which the one is general, and the other more confined. In its more general and extensive sense it comprehends all the various kinds of heretics who resided at this time in *Narbonne-Gaul*, i. e. in the southern parts of *France*. This appears from the following passage of PETRUS SARNENSIS, who, in the *Dedication of his History of the Albigenses to Innocent III.*, expresses himself thus. *Tolosani et aliarum civitatum, et castrorum hæretici, et defensores eorum generaliter Albigenses vocantur.* The same author divides afterwards the *Albigenses* into various sects (*Cap. ii. p. 3 & 8.*)  
of

an open war which they carried on with the utmost exertions of cruelty, though with various success, for several years. The chief director of this ghostly war was ARNALD, abbot of the Cistercians, and legate of the Roman pontif; and the commander in chief of the troops employed in this noble expedition was SIMON earl of *Montford*. RAYMOND VI., earl of *Tholouse*, who, consulting his safety rather than his conscience, had engaged in the crusade against the heretics, was obliged to change sides, and to attack their persecutors. For SIMON, who had embarked in this war, not so much from a principle of zeal for religion, or of aversion to the heretics, as from a desire of augmenting his fortune, cast a greedy eye upon the territories of RAYMOND, and his selfish views were seconded and accomplished by the court of *Rome*. After many battles, sieges, and a multitude of other exploits conducted with the most intrepid courage and the most abominable barbarity, he received from the hands of INNOCENT III., at the council of the Lateran, A. D. 1215, the county of *Tholouse* and the other lands, belonging to that earl, as a reward for his

of which he considers that of the *Waldenses* as the least pernicious. *Mali erant Waldenses, sed comparatione aliorum hereticorum longe minus perversi.* It was not, however, from the city of *Albigia*, or *Albi*, that the French heretics were comprehended under the general title of *Albigenses*, but from another circumstance, to wit, that the greatest part of *Narbonne-Gaul* was, in this century, called *Albigensium*, as the Benedictine monks have clearly demonstrated in their *Histoire Generale de Languedoc*, tom. iii. not. xiii. p. 552. The term *Albigenses*, in its more confined sense, was used to denote those heretics who inclined towards the Manichæan system, and who were otherwise known by the denominations of *Catharists*, *Publicans*, or *Paulicians*, and *Bulgarians*. This appears evidently from many incontestable authorities, and more especially from the *Codex Inquisitionis Tolosane*, published by EIMBORCH, in his *History of the Inquisition*, and in which the *Albigenses* are carefully distinguished from the other sects that made a noise in this century.

CENT.  
XIII.  
PART II.

The fruit-  
less opposi-  
tion made  
by the earl  
of *Toulouse*  
to the Ro-  
man pontif.

zeal in supporting the *cause of God* and of the church. About three years after this, he lost his life at the siege of *Toulouse*. RAYMOND, his valiant adversary, died in the year 1222.

VIII. Thus were the two chiefs of this deplorable war taken off the scene; but this removal was far from extinguishing the infernal flame of persecution on the side of the pontifs, or calming the restless spirit of faction on that of the pretended heretics. RAYMOND VII., earl of *Toulouse*, and AMAURIC, earl of *Montford*, succeeded their fathers at the head of the contending parties, and carried on the war with the utmost vehemence, and with such various success as rendered the issue for some time doubtful. The former seemed at first more powerful than his adversary, and the Roman pontif HONORIUS III., alarmed at the vigorous opposition he made to the orthodox legions, engaged LEWIS VIII., king of *France*, by the most pompous promises, to march in person with a formidable army against the enemies of the church. The obsequious monarch listened to the solicitations of the lordly pontif, and embarked with a considerable military force in the cause of the church, but did not live to reap the fruits of his zeal. His engagements, however, with the court of *Rome*, and his furious designs against the heretics, were executed with the greatest alacrity and vigour by his son and successor LEWIS the *Saint*, so that RAYMOND, pressed on all sides, was obliged, in the year 1229, to make peace upon the most disadvantageous terms, even by making a cession of the greatest part of his territories to the French monarch, after having sacrificed a considerable portion of them, as a peace-offering to the church of *Rome* [p]. This treaty  
of

[p] It was in consequence of this treaty (of which the articles were drawn up at *Meaux*, and afterwards confirmed at *Paris*,

of peace gave a mortal blow to the cause of heresy, and dispersed the champions that had appeared in its defence; the *inquisition* was established at *Tholouse*, and the heretics were not only exposed to the *pious* cruelties of LEWIS, but, what was still more shocking, RAYMOND himself, who had formerly been their patron, became their persecutor, and treated them upon all occasions with the most inhuman severity. It is true, this prince broke the engagements into which he had entered by the treaty above mentioned, and renewed the war against LEWIS and the inquisitors, who abused their victory and the power they had acquired in the most odious manner. But this new effort, in favour of the heretics, was attended with little or no effect; and the unfortunate earl of *Tholouse*, the last representative of that noble and powerful house, dejected and exhausted by the losses he had sustained, and the perplexities in which he was involved, died, in the year 1249, without male issue. And thus ended a civil war, of which religion had been partly the cause, and partly the pretext, and which, in its consequences, was highly profitable both to the kings of *France* and to the Roman pontiffs [q].

## IX.

*Paris*, in presence of LEWIS) that the university of *Tholouse* was founded, RAYMOND having bound himself thereby to pay the sum of 4000 silver marks, in order to the support of two professors of divinity, two of canon law, two of grammar, and six of the liberal arts, during the space of ten years. We must also observe, that what DR. MOSHELM says of the cession that RAYMOND made of his lands is not sufficiently clear and accurate. These lands were not to be transferred till after his death, and they were to be transferred to the brother of LEWIS IX., who, according to the treaty, was to espouse the daughter of RAYMOND. See FLEURY, *Hist. Ecclési.* liv. lxxix. § 50.

[q] Many writers both ancient and modern have related the circumstances of this religious war, that was carried on against the earls of *Tholouse* and their confederates, and also against the heretics, whose cause they maintained. But none of the historians, whom I have consulted on this subject, have treated it



C E N T.  
XIII.  
P A R T II.

The Bre-  
thren and  
Sisters of the  
free spirit.

IX. The severity which the court of *Rome* employed in the extirpation of heresy, and the formidable arguments of fire and sword, racks and gibbets, with which the popes and their creatures reasoned against the enemies of the church, were not sufficient to prevent the rise of new and most pernicious sects in several places. Many of these sects were inconsiderable in themselves, and transitory in their duration, while some of them made a noise in the world, and were suppressed with difficulty. Among the latter we may reckon that of the *Brethren and Sisters of the free spirit*, which about this time gained ground secretly and imperceptibly in *Italy, France, and Germany*, and seduced into its bosom multitudes of persons of both sexes, by the striking appearance of piety that was observed in the conduct of the members that composed it. How far the councils of this century proceeded against this new sect, we can-

with that impartiality which is so essential to the merit of historical writing. The Protestant writers, among whom *BASNAGE* deserves an eminent rank, are too favourable to *RAYMOND* and the *Albigenses*; the Roman-catholic historians lean with still more partiality to the other side. Of these latter the most recent are *BENEDICT*, a Dominican monk, author of the *Histoire des Albigeois, des Vaudois, et de Barbes*, published at *Paris*, in 1691, in two volumes, 12mo.—*J. BAPT. LANGLOIS*, a jesuit, who composed the *Histoire des Croisades contre le Albigeois*, which was published in 12mo, at *Reims*, in 1703, to which we must add, *JO. JAC. PERCINI Monumenta Conventus Tolosani Ordinis FF. Prædicator. in quibus Historia hujus Conventus distribuitur, et refertur totius Albigensium sectæ narratio, Tolosæ, 1693, Fol.* These writers are chargeable with the greatest partiality and injustice in the reproaches and calumnies they throw out so liberally against the *RAYMONDS* and the *Albigenses*, while they disguise, with a perfidious dexterity, the barbarity of *SIMON of Montfort*, and the ambitious views of extending their dominions that engaged the kings of *France* to enter into this war. The most ample and accurate account of this expedition against the Heretics is that which is given by the learned Benedictines *CLAUDE DE VIC* and *JOSEPH VAISSETTE*, in their *Histoire Generale de Languedoc, Paris, 1730, tom. iii.* in which, however, there are several omissions, which render that valuable work defective.

not say with any certainty; because we have upon record but a few of the decrees that were issued out upon that occasion. Perhaps the obscurity of the rising faction screened it, in a great measure, from public view. But this was not the case in the following age; the *Brethren* and *Sisters* above mentioned came forth from their retreats in proportion as their numbers increased; they drew upon them the eyes of the world, and particularly those of the *inquisitors*, who committed to the flames such of these unhappy enthusiasts as fell into their hands; while the councils, held in *Germany* and other nations, loaded them with excommunications and damnable edicts.

This new sect took their denomination from the words of St. PAUL [r], and maintained that the true children of God were invested with the privilege of a full and perfect *freedom* from the jurisdiction of the *law* [s]. They were called, by the Germans and Flemish, *Beghards* and *Beguttes*, which, as we have seen already, was a name usually given to those who made an extraordinary profession of piety and devotion. They

[r] *Romans* viii. 2. 14.

[s] The accounts we here give of these wretched Fanatics are, for the most part, taken from authentic records, which have not been as yet published, from the decrees of synods and councils held in *France* and *Germany*, from the *Diplomes* of the Roman pontiffs, the sentences pronounced by the inquisitors, and the other sources of information to which I have had access. I have also a collection of extracts from certain books of these enthusiasts, and more especially from that which treated of the *Nine spiritual rocks*, and which was in the highest esteem among the *fratres brethren*, who considered it as a treasure of divine wisdom and doctrine. As I cannot expose here these records to the examination of the curious reader, I beg leave to refer him to a long and ample edict issued out against these *Brethren* by HENRY I., archbishop of *Cologne*, and published in the *Statuta Colonensis*, A. 1554. p. 58. This edict is, in every respect, conformable to those published on the same occasion, at *Metz*, *Aischaffenburg*, *Paderborn*, *Beziers*, *Triers*, and other places.

C E N T.  
XIII  
P A R T II.

received from others, the reproachful denomination of *Bicorni*, i. e. Ideots. In *France*, they were known by the appellation of *Begbins* and *Begbines*, while the multitude distinguished them by that of *Turlupins*, the origin and reason of which title I have not been able to learn [*t*]. Nothing carried a more shocking air of lunacy and distraction than their external aspect and manners. They ran from place to place clothed in the most singular and fantastic apparel, and begged their bread with wild shouts and clamours, rejecting with horror every kind of industry and labour, as an obstacle to divine contemplation, and to the ascent of the soul towards the Father of spirits. In all their excursions they were followed by women, with whom they lived in the most intimate familiarity [*u*]. They distributed among the people, books, which contained the substance of their doctrine, held nocturnal assemblies in places remote from public view, and seduced many from frequenting the ordinary institutions of divine worship.

The mysterious  
calculations  
of this sect.

Δ. These *brethren*, who gloried in the *freedom* which they pretended to have obtained, *through the spirit*, from the dominion and obligation of the *law*, adopted a certain rigid and fantastic system of *Mystic theology*, built upon pretended philosophical principles, which carried a striking resemblance of the impious doctrines of the

[*t*] Many have written, but none with accuracy and precision, concerning the *Turlupins*. See BEAUSOBRE'S *Dissertation sur les Alchimistes*, part II. p. 384. where that learned author has fallen into several errors, as usually happens to him when he treats subjects of this kind. I know not the origin of the word *Turlupin*, but I am able to demonstrate by the most authentic records, that the persons so called, who were burnt at *Paris* and in other parts of *France*, were no other than the *Brethren of the free spirit*, who were condemned by the Roman pontiffs, and also by various councils.

[*u*] Hence they were called in *Germany*, *Schwärzfriones*, as appears by the decrees of several councils.

*Pantheists.* For they held, “ That all things  
 “ flowed by *emanation* from God, and were finally  
 “ to return to their divine source: that rational  
 “ souls were so many *portions* of the Supreme  
 “ Deity, and that the universe, considered as one  
 “ great whole, was God: that every man, by the  
 “ power of contemplation, and by calling off his  
 “ mind from sensible and terrestrial objects, might  
 “ be united to the Deity in an ineffable manner,  
 “ and become one with the Source and Parent  
 “ of all things: and that they, who, by long and  
 “ assiduous meditation, had plunged themselves,  
 “ as it were, into the *abyss* of the Divinity, ac-  
 “ quired thereby a most glorious and sublime  
 “ liberty, and were not only delivered from the  
 “ violence of sinful lusts, but even from the com-  
 “ mon instincts of nature.” From these and  
 such like doctrines, the *brethren* under consider-  
 ation drew this impious and horrid conclusion,  
 “ That the person who had ascended to God in  
 “ this manner, and was absorbed by contem-  
 “ plation in the abyss of Deity, became thus a  
 “ part of the Godhead, commenced God, was the  
 “ *son of God* in the same sense and manner that  
 “ CHRIST was, and was thereby raised to a glo-  
 “ rious independence, and freed from the obli-  
 “ gation of all laws human and divine.” It was  
 in consequence of all this, that they treated with  
 contempt the ordinances of the gospel, and every  
 external act of religious worship, looking upon  
 prayer, fasting, baptism, and the sacrament of the  
 Lord’s supper, as the first elements of piety  
 adapted to the state and capacity of children,  
 and as of no sort of use to the *perfect man*, whom  
 long meditation had raised above all external  
 things, and carried into the bosom and essence of  
 the Deity [w].

CENT.  
XIII.  
PART II.

21.

[w] It may not be improper to place here a certain number  
 of sentences translated faithfully from several of the more secret  
 books

C E N T.  
XIII.  
P A R T II.

Among these heretics there were some that distinguished themselves by their eminent probity, and others that were licentious in an infamous degree.

XI. Among these Fanatics there were several persons of eminent probity, who had entered into this sect with the most upright intentions, and who extended that *liberty of the spirit*, which they looked upon as the privilege of true believers, no farther than to an exemption from the duties of external worship, and an immunity from the positive laws of the church. The whole of religion was placed by this class of men in internal devotion, and they treated with the utmost contempt the rules of monastic discipline, and all other ex-

books of these Heretics. The following will be sufficient to give the curious reader a full idea of their impiety.

*Every pious and good man is the only begotten son of God, whom God engendered from all eternity: (for these Heretics maintained, that what the scriptures taught concerning the distinction of Three Persons in the divine nature, is by no means to be understood literally, and therefore explained it according to the principles of their mystical and fantastic system).*

*All created things are non-entities or nothing: I do not say that they are small or minute; but that they are absolutely nothing.*

*There is in the soul of man something that is neither created, nor susceptible of creation, and that is, rationality, or the power of reasoning.*

*God is neither good, nor better, nor best: whoever therefore calls the Deity good, does as foolishly as he who calls an object black, which he knows to be white.*

*God still engenders his only begotten son, and begets still the same son, whom he had begotten from eternity. For every operation of the Deity is uniform and one; and therefore he engenders his son without any division.*

*What the scriptures say concerning Christ is true of every good, of every divine man. And every quality of the divine nature belongs equally to every person, whose piety is genuine and sincere.*

To these horrid passages we may add the following sentences, in which, JOHN, bishop of Straßburg, (in an edict he published against the Brethren of the free spirit, or Beghards, in the year 1317, the Sunday before the feast of the assumption of the Virgin MARY) discovers farther the blasphemous doctrine of this impious sect. *Deus (say these Heretics) est formaliter omne quod est. Quilibet homo perfectus est Christus per naturam. Homo perfectus est liber in totum, nec tenetur ad servandum præcepta ecclesiæ data à Deo. Multa sunt poetica in evangelio, quæ non sunt vera, et homines credere magis debent conceptibus ex anima sua Deo junctis projectis, quam evangelio, &c.*

ternal

ternal rites and institutions, as infinitely beneath the attention of the *perfect*. Nor were their exhortations and their examples without effect; for about the middle of this century they persuaded a considerable number of monks and devout persons, in *Swabia*, to live without any rule, and to serve God in the liberty of the spirit, which was the most acceptable service that could be presented to the Deity [x]. The inquisitors, however, stopped these poor enthusiasts in the midst of their career, and committed several of them to the flames, in which they expired, not only with the most unclouded serenity, but even with the most triumphant feelings of cheerfulness and joy.

But there were among these *Brethren of the free spirit* another class of Fanatics very different from these now mentioned, and much more extravagant, whose system of religion was as dangerous, as it was ridiculous and absurd, since it opened a door to the most licentious manners. These wretched enthusiasts maintained, that, by continual contemplation, it was possible to eradicate all the instincts of nature out of the *heaven-born* mind, and to introduce into the soul a certain divine stupor, and holy apathy, which they looked upon as the great characteristics of Christian perfection. The persons who adopted these sentiments, took strange liberties in consequence of their pretended sanctity, and shewed, indeed, by their conduct, that they had little regard to external appearances; for they held their secret assemblies stark naked, and lay in the same beds with their spiritual sisters, or, indiscriminately, with other women, without the smallest scruple or hesitation. This shocking violation of decency was a consequence of their pernicious

[x] See MART. CRUSIUS, *Annal. Suevicorum*, part III. lib. ii. cap. xiv. *ad A.* 1261, p. 99. edit. *Vet.*—This author has taken his materials from *Felix Faber*, an impartial writer.

CENT.  
XIII.  
PART II.

system. They looked upon decency and modesty as marks of inward corruption, as the characters of a soul that was still under the dominion of the sensual, animal, and lascivious spirit, and that was not, as yet, re-united to the divine nature, its center and source. And they considered, as at a fatal distance from the Deity, all such as either felt the carnal suggestions of nature, or were penetrated with warm emotions at the view or approach of persons of a different sex, or were incapable of vanquishing and suppressing the rising fervor of lust and intemperance [y].

There were, moreover, in this fanatical troop, certain enthusiasts, who far surpassed in impiety the two classes we have been now mentioning, who abused the system and doctrines of the sect, so as to draw from them an apology for all kinds

[y] Certain writers, whose principal zeal is employed in the defence of these heretics, and who have accustomed themselves to entertain a high idea of the sanctity of all those who, in the middle age, separated themselves from the communion of the church of *Rome*, suspect the inquisitors of having attributed falsely these impious doctrines to the *Brethren of the free spirit*, with a view to blacken these pious men, and to render them odious. But this suspicion is entirely groundless; and the account of this matter, which we have given in the text, is conformable to the strictest truth. The inquisitors have been less fabulous in their accusations of these heretics, than many are apt to imagine. They acknowledge that the *Beghards*, though destitute of shame, were not chargeable, generally speaking, with a breach of the duties of chastity and abstinence. They were indeed of opinion, that this firmness and inflexibility of heart, which rendered them proof against female charms and deaf to the voice of nature, was a privilege granted them by the devil. For they adopted the opinion of honest NIEDER, (*Fermicar*, lib. iii. cap. v. p. 346.) and affirmed, that it was in the power of that evil spirit to *render men cold*, and to extinguish the warm and lascivious solicitations of nature; and that Satan wrought this miracle upon his friends and adherents, in order to procure them a high reputation of sanctity, and make them appear superior in virtue to the rest of mankind. *Credo* (saith NIEDER, who was both a Dominican and an inquisitor) *quosdam ex eis demonis opere affectos fuisse, ne moverentur ad naturales actus incontinentiæ . . . Facillimum enim est demonibus infrigidari*

of

of wickedness, and who audaciously maintained, that the *divine man*, or the believer, who was intimately united to God, *could not sin*, let his conduct be ever so horrible and atrocious. This execrable doctrine was not, indeed, explained in the same manner by all the *Brethren of the free spirit* that were so outrageous as to adopt it. Some held, that the motions and actions of the body had no relation at all to the soul, which, by its union with God, was blended with the divine nature: others fell into a notion infinitely injurious to the Supreme Being, and maintained, that the propensities and passions that arose in the soul of the *divine man* after his union with the Deity, were the propensities and affections of God himself, and were therefore, notwithstanding their apparent deformity and opposition to the law, holy and good, seeing that the Supreme Being is infinitely exalted above all law and all obligation [z]. It is necessary to observe, before we leave this

[z] This account will be confirmed by the following passage faithfully translated from the famous book of the *Nine Rocks*, written originally in German: *Moreover the divine man operates and engenders whatever the Deity operates and engenders. For in God he produced and formed the heavens and the earth. He is also the father of the eternal world. Neither could God produce any thing without this divine man, who is therefore obliged to render his will conformable to the will of God, that so whatsoever may be agreeable to the Deity, may be agreeable to him also. If therefore it be the will of God that I should commit sin, my will must be the same, and I must not even desire to abstain from sin. This is true contrition. And although a man, who is well and truly united to God, may have committed a thousand mortal sins, he ought not even to wish that he had not committed them; nay, he should rather die a thousand deaths than omit one of these mortal sins. Hence the accusation brought by the inquisitors against this impious sect, whom they reproach with maintaining that the sin of a man united to God, is not sin, since God works in him and with him whatever he does.* HENRY SUSO, a Dominican monk, and one of the most celebrated Mystic writers, composed, in the following century, another *Book concerning the Nine Rocks*, which is to be found in the edition of his works published by LAURENT. SURIUS;



C E N T. XIII. PART II. this subject, that flagitious and impious impostors mingled themselves sometimes with this sect, and took the name of *Begbards*, that by a feigned piety they might impose upon the multitude, and deceive the simple into their snares [a].

## XII.

SURIUS. But this book is entirely different from that which was in such high esteem among the *Begbards*, though it bears the same title. The latter is of much older date, and was in vogue in Germany, among the *Brethren of the free spirit*, long before SUSO was born. There fell some time ago into my hands an ancient manuscript, composed in Alsace, during the fifteenth century, and containing an account of various *Revelations and Visions of that age*. In this manuscript I found a piece entitled, *Declaratio Religiosi cujusdam super revelatione Carthusiano cuidam de Ecclesiæ per gladium reformatione, Leodii, A. 1453, facta*; and almost in the beginning of this declaration the following passage relating to the *Book of the Nine Rocks*: *Homo quidam devotissimus, licet Laicus, Librum de novem Rupibus conscripsit à Deo compulsus, ubi multa ad præsens pertinentia continentur de Ecclesiæ renovatione et prævia gravi persecutione*. These *Nine Rocks* signified, according to the fanatical doctrine of this wrong-headed sect, the different steps by which the divine man ascended to the Deity.

[a] The founder of this famous sect, the place of its origin, and the precise date of its first appearance, are not known with any degree of certainty. I have actually in my possession *Eighty-nine Sentences of the Begbards, vulgarly called Schweestrones, but who style themselves Brethren of the sect of the Free Spirit and of voluntary Poverty, with a Refutation of the said Sentences, written at Worms towards the conclusion of this century by some one or other of the inquisitors*. The 79th of these sentences runs thus: *To say that the truth is in Rhetia, is to fall into the heresy of Donatus, who said, that God was in Africa, and not elsewhere*. From these words it appears evident, that *Rhetia* was the place where the church of the *Brethren of the free spirit* was fixed and established, and that from this province they passed into Germany. I am not however of opinion, that this sect had its first rise in that province; but am rather inclined to think, that *Italy* was its country, and that, being driven from thence, it took refuge in *Rhetia*. Nor is it at all improbable, that *Italy*, which saw so many religious factions arise in its bosom, was also the nursing mother of this blasphemous sect. We shall be almost fully confirmed in this opinion when we consider that, in a long letter from CLEMENT V. to RAIMIER bishop of *Cromona* (published by ODOR. RAYNALDUS, *Annal.* tom. xv. A. 1311, n. 66. p. 90.) the zealous pontif exhorts that prelate to suppress and extirpate,

XII. The famous AMALRIC, native of Bene, and professor of logic and theology at Paris, whose bones were dug up and publicly burnt in the year 1209, although he had abjured his errors before his death, and a considerable number of whose disciples and followers were committed to the flames on account of their absurd and pernicious doctrine, was, undoubtedly, of the same way of thinking with the sect whose opinions we have been now considering [b]. For though the writers of this barbarous age have given very different and confused accounts of this man's opinions, and even attributed some doctrines to him which he never maintained, it is nevertheless certain, that he taught, that all things were the parts of one substance, or, in other words, that the universe was God, and that not only the forms of all things, but also their matter or substance, proceeded from the Deity, and must return to the source from whence they were derived [c]. From these absurd and blasphemous principles

C EON T.  
XIII.  
PART II.  
Amalric.

tirpate, with all his might, the sect of the Brethren of the free spirit, which was settled in several parts of Italy, and particularly in the province of Spoleto and the countries adjacent. Such are the terms of the pontif's letter; *in nonnullis Italiæ partibus, tam Spoletanæ provinciæ, quam circumjacentium regionum.*

[b] This did not escape the notice of the enemies of the Beghards, or Brethren of the free spirit, in Germany, much less that of the Inquisitors, who, in their Refutation of the 89 Sentences of the Beghards mentioned in the preceding note, express themselves thus: (*Sententia* 68.) *Dicere quod omnis creatura est Deus, hæresis Alexandri\* est, qui dixit, materiam primam et Deum et Hominem, hoc est mentes, esse in substantia, quod postea quidam David de Dinanto sequutus est, qui temporibus nostris de hac hæresi de Francia fugatus est, et punitus fuisset, si deprehensus fuisset.*

[c] The account given by FLEURY, in his Ecclesiastical History, of the opinions of AMALRIC, is very different from that which is here given by Dr. MOSHEIM. The former observes, that AMALRIC, or AMAURI, taught that every Cbrist-

\* The person here mentioned is ALEXANDER, the Epicurean, of whom PLUTARCH speaks in his *Symposium*.

CENT.  
XIII.  
PART II.

ciples he deduced that chimerical system of fanatical devotion, which we have already exposed to the view of the reader, pretended to demonstrate the possibility of incorporating or translating the human nature into the divine, and rejected all kinds of external worship, as insignificant and useless. The disciples of this enthusiast were men of exemplary piety, were distinguished by the gravity and austeriety of their lives and manners, and suffered death in the most dreadful forms with the utmost resolution and constancy. One of the most eminent among these was DAVID of *Dinant*, a Parisian doctor, who usually expressed the fundamental principle of his master in the following proposition: *God is the primary matter or substance of all things*. He composed a work entitled *Quaternarius*, with several other productions, which were chiefly designed to affect and gain the multitude: but, after all, was obliged to save himself by flight [d]. The bishops, assembled in

*tian was obliged to believe himself a member of Jesus Christ, and that without this belief none could be saved, and he observes also, that his disciples introduced errors still more pernicious, such as the following: "That the power of the Father had continued only during the Mosaic dispensation, that of the Son 1200 years after his entrance upon earth, and that, in the thirteenth century, the age of the Holy Spirit commenced, in which the sacraments and all external worship were to be abolished; that there would be no resurrection; that heaven and hell were mere fictions;" and many more sentiments of that nature, which, as the learned SPANHEIM † imagines, were falsely imputed to AMALRIC, in order to render his memory odious, because he had opposed the worship of saints and images. See FLEURY, *Hist. Eccles.* livr. lxxvi. § lix.—Dr. MOSHEIM looks upon AMALRIC to have been a Pantheist, and many men of eminent learning are of this opinion. See among others JOHN GERSON apud JAC. THOMASII, and also BRUCKER's *Hist. Philosoph.* tom. iii. p. 688.*

[d] See MARTENE, *Theaur. Anecdotor.* tom. iv. p. 163. where there is an account of the heresies, for which several priests were burnt at Paris in the year 1209.—NATAL. ALEXANDER, *Hist.*

† See SPANHEIM's *Hist. Eccles.* Sæc. xiii. p. 1694.

in council at *Paris* in the year 1209, considered the philosophy of ARISTOTLE as the source of all these impious doctrines, and, on that account, prohibited the reading, or explaining, either in public or private, the metaphysical, and other productions of the Grecian sage [e].

CENT.  
XIII.  
PART II.

XIII. If we may depend upon the accounts given by certain writers, AMALRIC and his followers received with the utmost docility and faith the predictions, attributed to JOACHIM abbot of *Flora*, concerning the reformation that was soon to be brought about in the church by the power of the sword, the approaching *Age of the Holy Ghost* that was to succeed those of the Father and the Son, and other things of that nature, which raised the hopes and occupied the thoughts of the *Spiritual* Franciscans. Whether these accounts may be depended upon or not, we shall not determine. To us they appear extremely doubtful. It is, however, true, that certain persons were so far deluded by these pretended prophecies, as to form new sects with a view to their accomplishment, and to declare war against the established church, its system of doctrine, and its forms of worship. Among other fanatical sectaries, there arose one of a most extraordinary kind, a Bohemian woman named *Wilhelmina*, who resided in the territory of *Milan*. This delirious and wrong-headed woman, having studied with attention the predictions concerning the *Age of the Holy Ghost*, was extravagant enough to persuade herself, and, what is still more amazing, had influence enough to persuade others, that the Holy Ghost was be-

Joachim.  
Wilhel-  
mina.

*Eccles. Sæc. xiii. cap. iii. art. ii. p. 76.*—DU BOIS, *Historia Eccles. Paris.* tom. ii. p. 244.—BOULAY, *Histor. Acad. Paris.* tom. iii. p. 24. 48. 53 —JAC. THOMASIUS, *De Exultatione Mundi Stoica*, p. 199.

[e] LAUNOIUS, *De varia Aristot. fortuna in Acad. Paris.* p. 127.

CENT. come incarnate in her person, for the salvation of  
 XIII. a great part of mankind. According to her doc-  
 PART II. trine, "None were saved by the blood of JESUS,  
 "but true and pious Christians; while the Jews,  
 "Saracens, and unworthy Christians, were to ob-  
 "tain salvation through the Holy Spirit which  
 "dwelt in her, and that, in consequence thereof,  
 "all that had happened to CHRIST, during his  
 "appearance upon earth in the human nature,  
 "was to be exactly renewed in her person, or  
 "rather in that of the Holy Ghost, which was  
 "united to her." This mad woman died at *Mi-*  
*lan* in the year 1281, in the most fragrant odour  
 of sanctity, and her memory was not only held in  
 the highest veneration by her numerous followers  
 and the ignorant multitude, but was also honour-  
 ed with religious worship both in public and in  
 private. Her sect, nevertheless, was discovered  
 by the curious eye of persecution in the year  
 1300, and fell into the clutches of the inquisitors,  
 who destroyed the magnificent monument that  
 had been erected in her honour, had her bones  
 raised and committed to the flames, and in the  
 same fire consumed the chief leaders of this wretch-  
 ed faction, among which there were persons of  
 both sexes [f].

The sect  
 called A-  
 postles.

XIV. It was upon predictions similar to those  
 mentioned in the preceding section, that *the sect*  
*of the apostles* founded its discipline. The mem-  
 bers of this sect made little or no alterations in  
 the doctrinal part of the public religion; what

[f] The Milanese historians, such as BERNARD, CORIUS,  
 and others, have related the adventures of this odd woman; but  
 their accounts are very different from those given by the learned  
 MURATORI, in his *Antiqq. Italicae mediæ ævi*, tom. v. p. 91.  
 and which he has drawn from the judicial proceedings of the  
 court, where the extraordinary case of this female fanatic was  
 examined. We are informed by the same excellent author, that  
 a learned writer, named PURICELLI, composed a history of  
 WILHELMINA, and of her sect.

they

they principally aimed at, was, to introduce among Christians the simplicity of the primitive times, and more especially the manner of life that was observed by the apostles. GERHARD SAGARELLI, the founder of this sect, obliged his followers to go from place to place as the apostles did, to wander about cloathed in white, with long beards, dishevelled hair, and bare heads, accompanied with women, whom they called their *Sisters*. They were also obliged to renounce all kinds of property and possessions, and to preach in public the necessity of repentance, while in their more private assemblies they declared the approaching destruction of the corrupt church of *Rome*, and the establishment of a purer service, and a more glorious church, that, according to the prophecies of the abbpt JOACHIM, was to arise from its ruins. No sooner was the unhappy leader of this faction committed to the flames [g], than he was succeeded in that character by a bold and enterprising fanatic, named DULCINUS, a native of *Novara*, who published his predictions with more courage, and maintained them with more zeal, than his predecessor had done, and who did not hesitate to declare that, in a short time, the Roman pontif BONIFACE VIII., with the corrupt priests and the licentious monks, were to perish by the hand of the emperor FREDERIC III., son of PETER, king of *Arragon*, and that a new and most holy pontif was to be raised to the head of the church. These visionary predictions were, no doubt, drawn from the dreams of the abbpt JOACHIM, who is said to have declared, among other things, that an emperor called FREDERIC III. was to bring to perfection what FREDERIC II. had left unfinished. Be that as it may, DULCINUS appeared with intrepid assurance at the head of

CENT.  
XIII.  
PART II.

[g]. This unhappy man was burnt alive at *Parma*, in the year 1300.

SENT.  
XIII.  
PART II.

the *apostles*; and acting not only in the character of a prophet, but also in that of a general, he assembled an army to maintain his cause, and perhaps to accomplish, at least in part, his predictions. He was opposed by RAYNERIUS, bishop of *Vercelli*, who defended the interests of the Roman pontif, and carried on, during the space of two years and more, a most bloody and dreadful war against this chief of the apostles. The issue of this contest was fatal to the latter, who, after several battles fought with obstinate courage, was at length taken prisoner, and put to death at *Vercelli* in the most barbarous manner in the year 1307, together with *Margaret*, whom he had chosen for his *Spiritual Sister*, according to the custom of his sect. The terrible end of DULCINUS was not immediately followed by the downfall of his sect, which still subsisted in *France*, *Germany*, and in other countries, and stood firm against the most vehement efforts of its enemies until the beginning of the xvth century, when, under the pontificate of BONIFACE IX., it was totally extirpated [b].

A true account of the heresy that was imputed to Joachim.

XV. This famous JOACHIM, abbot of *Flora*, whose fanatical predictions turned the heads of so many well-meaning people, and excited them to

[b] I composed in the German language an accurate history, in three books, of this famous sect, which is very little known in our times, and I have in my hands materials, that will furnish an interesting addition to that history. That this sect subsisted in *Germany*, and in some other countries, until the pontificate of BONIFACE IX., is evident from the *Chronicle* of HERMAN CORNERUS, published by Jo. GEORGE ECHARD, in his *Corpus Historicum medi ævi*, tom. ii. p. 906. and may be sufficiently demonstrated by other authentic testimonies. In the year 1402, a certain member of this apostolical sect, whose name was WILLIAM, or WILHELMUS, was burnt alive at *Lubeck*. See CORNERUS, *loc. cit.* p. 1185. The Germans, who were accustomed to distinguish by the name of *Beghards* all those who pretended to extraordinary piety, and sought, by poverty and begging, an eminent reputation for sanctity and virtue, gave this title also to the sect of the *Apostles*.

attempt

attempt reforming the church by the sword, and to declare open war against the Roman pontifs, did not fall under the suspicion of heresy on account of these predictions, but in consequence of a new explication he had given of the doctrine of a Trinity of Persons in the Godhead. He had in an elaborate work attacked very warmly PETER LOMBARD, the master of the sentences, on account of the distinction this latter writer had made between the *Divine Essence*, and the *three Persons* in the Godhead; for JOACHIM looked upon this doctrine as introducing a *fourth* object, even an *essence*, into the Trinity. But the good man was too little versed in metaphysical matters, to carry on a controversy of such a subtle nature, and he was betrayed by his ignorance so far as to advance inconsiderately the most rash and exceptionable tenets. For he denied that there was any thing, or any *essence*; that belonged in common to the three Persons in the Trinity, or was jointly possessed by them; by which doctrine the *substantial* union between the three Persons was taken away, and the unity of the Father, Son, and Holy Ghost was reduced from a *natural, simple, and numerical* unity, to a *moral* one only; that is, to such an unity as reigns in the councils and opinions of different persons, who embrace the same notions, and think and act with one accord. This explication of the Trinity was looked upon by many as very little different from the Arian system; and therefore the Roman pontif, INNOCENT III., pronounced, in the year 1215, in the council of the Lateran, a damnatory sentence against the doctrine of JOACHIM, which sentence, however, did not extend to the person or fame of the abbot himself. And, indeed, notwithstanding this papal sentence, JOACHIM has at this day a considerable number of adherents and defenders, more especially among those of the Franciscans, who are

CENT.  
XIII.  
PART II.



CENT. XIII.  
PART II. called *Observants*. Some of these maintain that the book of this abbôt was corrupted and interpolated by his enemies, while the rest are of opinion that his doctrine was not thoroughly understood by those that opposed it [1].

[1] See DAN. PAFEBROCHIIUS, *Disquis. Histor. de Florenti Ordine, Prophetis, Doctrina, B. Joachimi*, in *Actis Sanctorum, Mai*, tom. vi. p. 486. which contains *The Life of Joachim*, and several other pieces of consequence. See also NATALEXANDER, *Hist Eccles. Sæc. xii. Diss. ii.* p. 331.—LUC. WADDINGI *Annal. Minor.* tom. iv. p. 6.

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THE  
FOURTEENTH CENTURY.

PART I.

The External HISTORY of the CHURCH.

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CHAPTER I.

*Concerning the prosperous events that happened to  
the Church during this century.*

SEVERAL attempts were made by the monarchs and princes of the west, set on by the instigation of the Roman pontiffs, to renew the war in *Palestine* against the Turks and Saracens, and to deliver the whole province of *Syria* from the oppressive yoke of these despotic Infidels. The succession of pontiffs that resided at *Avignon* were particularly zealous for the renovation of this religious war, and left no artifice, no methods of persuasion unemployed, that could have the least tendency to engage the kings of *England* and *France* in an expedition to the Holy Land. But their success was not answerable to their zeal; and notwithstanding the powerful influence of their exhortations and remonstrances, something still happened to prevent their producing the desired effect. CLEMENT V. urged the renewal of this holy war with the greatest ardour in the years 1307, 1308, and set apart an immense sum of

CENT.  
XIV.  
PART I.

Fruitless attempts to renew the crusades.

CENT.  
XIV.  
PART I.

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money for carrying it on with alacrity and vigour [a]. JOHN XXII. ordered a fleet of ten ships to be fitted out in the year 1319, to transport an army of pious adventurers into *Palestine* [b], and had recourse to the power of superstition, that is, to the influence of *indulgences*, for raising the funds necessary to the support of this great enterprize. These *indulgences* he offered to such as contributed generously to the carrying on the war, and appointed legates to administer them in all the countries in *Europe* that were subject to his ghostly jurisdiction. But, under this fair shew of piety and zeal, JOHN is supposed to have covered the most selfish and groveling views; and we find LEWIS of *Bavaria*, who was at that time emperor, and several other princes, complaining loudly that this pontif made use of the holy war as a pretext to disguise his avarice and ambition [c]; and indeed the character of this pope was proper to give credit to such complaints. Under the pontificate of BENEDICT XII., a formidable army was raised in the year 1330, by PHILIP DE VALOIS, king of *France*, with a view, as was said, to attempt the deliverance of the Christians in *Palestine* [d]; but when he was just ready to embark his troops, the apprehension of an invasion from *England*, obliged him to lay aside this weighty enterprize. In the year 1345, CLEMENT V., at the request of the Venetians, engaged, by the persuasive power of *indulgences*, a prodigious number of adventurers to embark for *Smyrna*, where they composed a numerous army under the command

[a] BALUZII *Vite Pontif. Avenion.* tom. i. p. 15. 594. tom. ii. p. 55. 57. 374. 391, &c. ANT. MATTHÆI *Analeſta veteris ævi*, tom. ii. p. 577.

[b] BALUZII *Vite Pontif. Avenion.* tom. i. p. 125. tom. ii. p. 515.

[c] BALUZIIUS, *loc. cit.* tom. i. p. 175. 786.—MATTHÆI *Analeſta vet. ævi*, tom. ii. p. 595. 598.

[d] BALUZIIUS, *loc. cit.* tom. i. p. 200.

of GUIDO or GUY, dauphin of *Vienne*; but the want of provisions obliged this army to return with their general into *Europe* in a short time after their departure [e]. This disappointment did not, however, damp the spirits of the restless pontifs; for another formidable army was assembled in the year 1363, in consequence of the zealous exhortations of URBAN V., and was to be employed in a new expedition against the infidels, with JOHN, king of *France*, at its head; but the unexpected death of that prince blasted the hopes that many had entertained from this grand project, and occasioned the dispersion of that numerous body which had repaired to his standards [f].

CENT.  
XIV.  
PART I.

II. The missionaries that had been sent by the Roman pontifs into *Cbinâ*, *Tartary*, and the adjacent countries, in the preceding century, found their labours crowned with the desired success, and established a great number of Christian churches in these unenlightened nations. In the year 1307, CLEMENT V. erected *Cambalu* (which at this time was the celebrated metropolis of *Cathay*, and is, undoubtedly, the same with *Peking*, the capital city at present of the Chinese empire) into an archbishopric, which he conferred upon JOHN DE MONTE CORVINO, an Italian friar, who had been employed in propagating the gospel in that country for many years. The same pontif sent soon after to assist this prelate in his pious labours seven other bishops of the Franciscan order [g]. JOHN XXII. exerted in this good cause

The state of  
Christianity  
in China and  
Tartary.

[e] *Fragmenta Histor. Romanæ*, in MURATORI *Antiqq. Ital. mediæ ævi*, tom. iii. p. 368.

[f] BALUZII *Vitæ Pontif. Avenion.* tom. i. p. 366. 386. 371. 401.

[g] WADDINGUS, *Annal. Ordin. Minor.* tom. vi. ad A. 1305, § xii. p. 69. ad A. 1307, p. 91. 368. tom. vii. p. 53. 221. tom. viii. p. 235.—J. S. ASSEMANNI *Biblioth. Orient. Vatican.* tom.

**Q. E. N. T.** cause the same zeal which had distinguished the pontificate of his predecessors. Upon the death of **JOHN DE MONTE CORVINO**, in the year 1330, he sent **NICOLAS** of *Bentra* to fill the vacant archbishopric of *Cambalu*, and charged him with letters to the emperor of the Tartars, who, at that time, was in possession of the Chinese dominions. In the year 1338, **BENEDICT XII.** sent new legates and missionaries into *Tartary* and *China*, in consequence of a solemn embassy [b] with which he was honoured at *Avignon* from the Kan of the Tartars. During the time that the princes of this latter nation maintained themselves in the empire of *China*, the Christian religion flourished in these vast regions, and both Latins and Nestorians not only made a public profession of their faith, but also propagated it without any apprehension of danger, throughout the northern provinces of *Asia*.

Conversion  
of the Li  
thuanians.

III. There remained in this century scarcely any European prince, unconverted to Christianity, if we except **JAGELLO**, duke of *Lithuania*, who continued in the darkness of paganism, and worshipped the gods of his idolatrous ancestors, until the year 1386, when he embraced the Christian faith, received in baptism the name of **VLADISLAUS**, and persuaded his subjects to open their eyes upon the divine light of the gospel. We shall not pretend to justify the purity of the motives that first engaged this prince to renounce the religion of his fathers, as they were accompanied, at least, with views of policy, interest, and ambition. Upon the death of **LEWIS**, king of *Poland*, which happened in the year 1382, **JAGELLO** was named among the competitors who

tom. iii. § ii. p. 521.—**J. ECHARDI** *Scriptor. Prædicator.*  
tom. i. p. 537.—*Acta Sanctor.* tom. i. *Januarii*, p. 984.—  
**MOSEMI** *Historia Eccles. Tartar.*

[b] **BALUZII** *Vitæ Pontificum Avenionensium*, tom. p. 242.

aspired after the vacant throne; and as he was a rich and powerful prince, the Poles beheld his pretensions and efforts with a favourable eye. His religion was the only obstacle that lay in his way to the accomplishment of his views. HEDWIGE, the youngest daughter of the deceased monarch, who, by a decree of the senate, was declared heiress of the kingdom, was as little disposed to espouse, as the Poles were to obey, a Pagan, and hence JAGELLO was obliged to make superstition yield to royalty [1]. On the other hand, the Teutonic knights and crusaders extirpated by fire and sword any remains of paganism that were yet to be found in *Prussia* and *Livonia*, and effected, by force, what persuasion alone ought to have produced.

We find also in the annals of this century a great many instances of Jews converted to the Christian faith. The cruel persecutions they suffered in several parts of *Europe*, particularly in *France* and *Germany*, vanquished their obstinacy, and bent their untractable spirits under the yoke of the gospel. The reports (whether false or true we shall not determine) that had been industriously spread abroad, of their poisoning the public fountains, of their killing infants and drinking their blood, of their profaning in the most impious and blasphemous manner the consecrated wafers that were used in the celebration of the eucharist, with other accusations equally enormous, excited every where the resentment of the magistrates and the fury of the people, and brought the most terrible sufferings, that unrelenting vengeance could invent, upon that wretched and devoted nation.

CEN. XL  
XIV.  
PART I.

Many of the  
Jews be-  
come Chris-  
tians through  
compulsion.

[1] ODOR. RAYNALDUS, *Annal. Eccles. ad A. 1386.* § iv.  
—WADDINGI *Annal. Minor.* tom. ix. p. 71.—SOLIGNAC, *Histoire de Pologne*, tom. iii. p. 241.

CENT.  
XIV.  
PART I.

A scheme  
laid for the  
expulsion of  
the Saracens  
out of Spain.

IV. The Saracens maintained, as yet, a considerable footing in *Spain*. The kingdoms of *Granada* and *Murcia*, with the province of *Andalusia*, were subject to their dominion; and they carried on a perpetual war with the kings of *Castile*, *Aragon*, and *Navarre*, in which, however, they were not always victorious. The African princes, and particularly the emperors of *Morocco*, became their auxiliaries against the Christians. On the other hand, the Roman pontiffs left no means unemployed to excite the Christians to unite their forces against the Mahometans, and to drive them out of the Spanish territories; presents, exhortations, promises, in short, every allurements that religion, superstition, or avarice could render powerful, were made use of in order to the execution of this arduous project. The Christians, accordingly, united their counsels and efforts for this end; and though for some time the difficulty of the enterprise rendered their progress but inconsiderable, yet even in this century their affairs carried a promising aspect, and gave them reason to hope that they should one day triumph over their enemies, and become sole possessors of the Spanish dominions [k].

[k] See JO. DE FERRERAS, *Histoire de l'Espagne*, tom. iv. v. vii.—*Fragmenta Hist. Romanæ*, in MURATORII *Antiqq. Ital. medii ævi*, tom. iii. p. 319. in which, however, there is a considerable mixture of truth and falsehood.—BALUZZII *Miscellan.* tom. ii. p. 267.

## CHAP. II.

*Concerning the calamitous events that happened to the Church during this century.*

I. **T**HE Turks and Tartars, who extended their dominions in *Asia* with an amazing rapidity, and directed their arms against the Greeks as well as against the Saracens, destroyed wherever they went the fruits that had sprung up in such a rich abundance from the labours of the Christian missionaries, extirpated the religion of JESUS in several provinces and cities where it flourished, and substituted the impostures of MAHOMET in its place. Many of the Tartars had formerly professed the gospel, and still more had tolerated the exercise of that divine religion; but, from the beginning of this century, things put on a new face; and that fierce nation renounced every other religious doctrine, except that of the Alcoran. TIMUR BEG, commonly called TAMERLANE, their mighty emperor, embraced himself the doctrine of MAHOMET, though under a form different from that which was adopted by the Tartars in general [1]. This formidable warrior, after having subdued the greatest part of *Asia*, having triumphed over BAJAZET the emperor of the Turks, and even filled *Europe* with terror at the approach of his victorious arms,

CENT.  
XIV.  
PART I.  
The Christian religion  
lost ground  
in Asia.

[1] This great TAMERLANE, whose name seemed to strike terror even when he was no more, adhered to the sect of the *Sonnites*, and professed the greatest enmity against their adversaries the *Schuites*. See PETIT CROIX, *Histoire de Timur-Beg*, tom. ii. p. 151. tom. iii. p. 228. It is, however, extremely doubtful, what was, in reality, the religion of TAMERLANE, though he professed the Mahometan faith. See MOSHEIM, *Hist. Eccles. Tartaror.* p. 124.



CENT.  
XIV.  
PART I.

made use of his authority to force multitudes of Christians to apostatize from their holy faith. To the dictates of authority he added the compulsive power of violence and persecution, and treated the disciples of CHRIST with the utmost barbarity. Persuaded, as we learn from the most credible writers of his life and actions, that it was incumbent upon the true followers of MAHOMET, to persecute the Christians, and that the most ample and glorious rewards were reserved for such as were most instrumental in converting them to the Mahometan faith [*m*]; he employed the most inhuman acts of severity to vanquish the magnanimous constancy of those that persevered in their attachment to the Christian religion, of whom some suffered death in the most barbarous forms, while others were condemned to perpetual slavery [*n*].

The decline  
of Christi-  
anity in  
*China* and in  
*Tartary*.

II. In those parts of *Asia*, that are inhabited by the Chinese, Tartars, Moguls, and other nations as yet less known, the Christian religion not only lost ground, but seemed to be totally extirpated. It is, at least, certain, that we have no account of any members of the Latin church residing in those countries, later than the year 1370, nor could we ever learn the fate of the Franciscan missionaries that had been sent thither from *Rome*. We have, indeed, some records, from which it would appear that there were Nestorians residing in *China* so far down as the

[*m*] PETIT CROIX, *Histoire de Timur-Bec*, tom. ii. p. 329. tom. iii. p. 137. 243, &c.

[*n*] Many instances of this we find in a *History of Timur-Bec*, wrote by a Persian, who was named SCHERFEDINUS, tom. ii. p. 376. 384. 386. tom. iii. p. 243. tom. iv. p. 111. 115. 117. and published at *Delft*, in four volumes, 8vo, in the year 1723. — See also HERBELOF, *Biblioth. Oriental*, at the article *TIMUR*, p. 877.

sixteenth century [o]; but these records are not so clear in relation to this matter, as to remove all uncertainty and doubting. However that may be, it is evident beyond all contradiction, that the abolition of Christianity, in those remote parts of the world, was owing to the wars that were carried on by the Tartars against the Chinese and other Asiatic nations; for in the year 1369, the last emperor of the race of GENGIS KAN was driven out of *China*, and his throne filled by the *Mim* family, who, by a solemn law, refused to all foreigners the privilege of entering into *China*.

[o] NICOL. TRIGAUTIUS, *De Christiana expeditione apud Sinas*, lib. i. cap. xi. p. 116.—JOS. SIM. ASSEMANI *Biblioth. Orient. Vatican.* tom. iii. part I. p. 592. & part II. p. 445. 536.—HALDE, *Description de la China*, tom. i. p. 175.

## P A R T II.

## The INTERNAL HISTORY of the CHURCH.

## C H A P T E R I.

*Concerning the state of letters and philosophy during this century.*

C E N T.  
XIV.  
P A R T II.

The state  
of letters  
among the  
Greeks.

**T**HE Greeks, though dejected by the foreign and intestine calamities in which they were involved, were far from withdrawing their attention and zeal from the cause of literature, as is evident from the great number of learned men who flourished among them during this period. In this honourable class was NICEPHORUS GREGORAS, MANUEL CHRYSOLORAS, MAXIMUS PLANUDES, and many others, who, by their indefatigable application to the study of humanity and antiquities, criticism and grammar, acquired considerable reputation. To omit writers of inferior note, THEODORUS METOCHILA, JOHN CANTACUZENUS, and NICEPHORUS GREGORAS, applied themselves to the composition of history, though with different success. Nor ought we to pass over in silence NICEPHORUS CALLISTUS, who compiled an Ecclesiastical History, which, notwithstanding its being debased with idle stories and evident marks of superstition, is highly useful on account of the light it casts on many important facts.

The state of  
philosophy  
among the  
Greeks.

II. As none of the sages of this century was adventurous enough to set up for a leader in philosophy, such of the Greeks as had a taste for philosophical researches adhered to ARISTOTLE, as their conductor and guide; but we may learn  
from

from the tracts of THEODORUS METOCHITA in what manner they explained the principles and tenets of the Stagirite. PLATO also had his followers, especially among those who were fond of mysticism, which had for many ages been held in the highest veneration by the Greeks. In the sublime sciences of mathematics and astronomy NICOLAS CABASILAS surpassed all his contemporaries. BARLAAM adopted the sentiments and precepts of the Stoics with respect to the obligations of morality and the duties of life, and digested them into a work of his, which is known by the title of *Ethica ex Stoicis* [q].

III. In all the Latin provinces, schemes were laid and carried into execution with considerable success, for promoting the study of letters, improving taste, and dispelling the pedantic spirit of the times. This laudable disposition gave rise to the erection of many schools and academies, at *Cologne, Orleans, Cahors, Perugia, Florence, and Pisa*, in which all the liberal arts and sciences, distributed into the same classes that still subsist in those places, were taught with assiduity and zeal. Opulent persons founded and amply endowed particular *colleges* in the public universities, in which, besides the *monks*, young men of narrow circumstances were educated in all the branches of literature. Libraries were also collected, and men of learning animated to aspire to fame and glory, by the prospect of honourable rewards. It must be confessed indeed, that the advantages arising to the church and state, from so many professors and learned men, did not wholly answer the expence and care bestowed on this undertaking, by men of rank and fortune: yet we are by no means to conclude, as many have rashly done, that all the doctors of this age, who rose

the state of  
learning  
among the  
Latins.

[q] HENRICI CANISI *Lectiones Antiquæ*, tom. iv. p. 405.  
VOL. III. X gradually

C E N T.  
XIV.  
P A R T II.

The state of  
languages.

gradually from the lower to the higher and more honourable stations, were only distinguished by their stupidity and ignorance.

IV. CLEMENT V., who was now raised to the pontificate, ordered the Hebrew, and other Oriental languages, to be taught in the public schools, that the church might never want a sufficient number of missionaries properly qualified to dispute with the Jews and Mahometans, and to diffuse the divine light of the gospel throughout the east [*r*]: in consequence of which appointment, some eminent proficients in these tongues, and especially in the Hebrew, flourished during this age. The Greek language, which hitherto had been much neglected, was now revived, and taught with general applause, first of all by LEONTIUS PILATUS, a Calabrian, who wrote a commentary upon HOMER, and a few others [*s*], but afterwards, with far greater success and reputation, by MANUEL CHRYSOLORAS [*t*], a native of *Constantinople*. Nor were there wanting some extraordinary geniuses, who, by their zeal and application, contributed to the restoration of the ancient and genuine eloquence of the Latins, among whom the excellent and justly-renowned PETRARCH held the first place [*u*],

[*r*] See ANT. WOOD, *Antiq. Oxoniens.* tom. i. p. 156. 159.

[*s*] See HUMPH. HODY, *De Græcis illustribus, Linguae Græcæ Literarumque humaniorum instauratoribus*, lib. i. p. 5. Londini, 1742, in 8vo.—CALOGERA, *Opusculi Scientifici*, tom. xxv. p. 258.

[*t*] HODY, *loc. cit.* lib. i. p. 10.—ANGELI CALOGERÆ *loc. cit.* p. 248.—And more especially CHRIST. FRID. BORNERI *Lib. de Græcis Literarum Græcarum in Italia instauratoribus*.

[*u*] See JAC. PHIL. THOMASINI *vita Petrarchi* in JO. GERH. MEUSCHEN *Vitæ claror. viror.* tom. iv. who in his Preface enumerates all the other writers of his life. Of the celebrated poet DANTE, several have treated, particularly his translator BENEVENUTUS of *Imola*, from whence MÜRATORIUS has borrowed large extracts in his *Antiquit. Ital. mediæ ævi*, tom. i. p. 1036. f.

and

and DANTE ALIGHIERI the second. Full of this worthy design, they both acted as if they had received an extraordinary commission to promote the reign of true taste and the progress of polite learning; and their success was answerable to the generous ambition that animated their efforts; for they had many followers and admirers, not only among their countrymen, but also among the French and Germans.

CENT.  
XIV.  
PART II.

V. The writings of this age furnish us with a long list of grammarians, historians, lawyers, and physicians, of which it would be easy to give a circumstantial account: but as it is quite foreign to our purpose, it will be sufficient to inform our readers, that there were but few of this vast multitude, whose labours were in any great degree useful to society. Great numbers applied themselves to the study of the *civil* and *canon* law, because it was the readiest way to preferment both in church and state. Such as have any tolerable acquaintance with history, cannot be entire strangers to the fame of BARTOLUS, BALDUS, ANDREAS, and other doctors of laws in this century, who reflected honour on the universities of *Italy*. But, after all, it is certain that the jurisprudence of this age was a most intricate disagreeable study, unenlivened either by history or language, and destitute of every allurements that could recommend it to a man of genius. As for the mathematics, they were cultivated by many; yet, if we except Doctor THOMAS BRADWARDINE, the acute and learned archbishop of *Canterbury*, there were but few who acquired any reputation worth mentioning by this kind of study.

Of the other  
sciences.

VI. The vast number of philosophers, who rather disgraced than adorned this century, looked upon ARISTOTLE as their infallible oracle and guide; though they stript him of all those excellencies that really belonged to him, and were

Of philos-  
phy.

CENT.  
XIV.  
PART II.

---

incapable of entering into the true spirit of his writings. So great was the authority of the peripatetic philosophy, that, in order to diffuse the knowledge of it as widely as possible, even kings and emperors ordered the works of ARISTOTLE to be translated into the native language of their respective dominions. Among the most eminent of this class was CHARLES V., king of *France*, who ordered all the writings of the ancients, and especially those of ARISTOTLE, to be translated into French by NICHOLAS ORESME [w]. Those, however, who professed themselves philosophers, instead of being animated by the love of truth, were inflamed by a rage of disputation, which led them to perplex and deform the pure, simple doctrines of reason and religion, by a multitude of idle subtilties, trifling questions, and ridiculous distinctions. It is needless to enlarge on the barbarity of their phraseology, in which they supposed the whole strength of their art consisted; as also on that utter aversion to every branch of polite learning in which they foolishly gloried. Those who have a mind to be acquainted with their methods of argumentation, and whatever else relates to this wrangling tribe, need only consult JOHN SCOTUS, or WALTER BULÆUS. But though they all followed one common track, there were several points on which they differed among themselves.

The Realists  
and Nominalists.

VII. The old disputes between the *Realists* and *Nominalists*, which had lain dormant a long time, were now revived with unextinguishable ardour, by an English Franciscan friar of the severer order, named WILLIAM OCCAM, who was a follower of the great SCOTUS, and a doctor of divi-

[w] JO. LAUNQIUS, *Hist. Gymnas. Navarr.* tom. iv. opp. part 1. p. 504.—BOULAY, *Hist. Acad. Paris.* tom. iv. p. 379.—LE BOEUR, *Dissert. sur l'Hist. Eccles. et Civile, Par.* tom. iii. p. 456. 463. f.

nity at *Paris*. The Greeks and Persians never fought against each other with more hatred and fury, than these two discordant sects, whose angry disputations subsisted without any abatement, till the appearance of LUTHER, who soon obliged the scholastic divines to terminate their mutual wranglings, and to listen to terms of accommodation. The *Realists* despised their antagonists as philosophers of a recent date, branding them with the name of *Moderns*, while, through a great mistake, they ascribed a very high antiquity to the tenets of their own party. The *Nominalists*, on the other hand, inveighed against them as a set of doating visionaries, who, despising substantial matters, were pursuing mere shadows. The *Nominalists* had the most eloquent, acute, and subtle doctors of *Paris* for their leaders, among whom, besides OCCAM, the famous JOHN BURIDAN [x] was very eminent: nevertheless, through the countenance given them by successive popes, the *Realists* prevailed. For when OCCAM joined the party of the Franciscan monks, who strenuously opposed JOHN XXII., that pope himself, and his successors after him, left no means untried to extirpate the philosophy of the *Nominalists*, which was deemed highly prejudicial to the interests of the church [y]: and hence it was, that, in the year 1339, the university of *Paris*, by a public edict, solemnly condemned and prohibited the philosophy of OCCAM, which was that of the *Nominalists* [z]. But, as it is natural for

[x] ROB. GUAGINUS wrote a particular account of this famous man, as we learn from JO. LAVINOIUS, in his *Historia Gymnasii Navarrensi*, tom. iv. opp. part I. p. 722. see also p. 296, 297. 330. and BOULAY, *Hist. Acad. Paris*. tom. iv. p. 282. 307. 341, &c.

[y] STEPH. BALUZII *Miscellanea*, tom. iv. p. 532.

[z] BOULAY, *Hist. Acad. Paris*. tom. iv. p. 257. tom. v. p. 708.—CAR. PLESS. D'ARGENTRE, *Collectio judiciorum de novis erroribus*, &c. see MOSHEIM.



GEN T. men to love and pursue what is forbidden, the  
 XIV. consequence was, that the party of the *Nominalists*  
 PART II. flourished more than ever.

Astrology  
 mingles it-  
 self with  
 the philoso-  
 phy of the  
 times, and  
 is considered  
 as magic.

VIII. Among the philosophers of these times, there were many who mingled astrology with their philosophy, *i. e.* the art of telling fortunes, by the aspect of the heavens, and the influence of the stars; and, notwithstanding the obvious folly and absurdity of this pretended science, all ranks of people, from the highest down to the lowest, were fond of it even to distraction. Yet, in spite of all this popular prejudice in favour of their art, these astrological philosophers, to avoid being impeached of witchcraft, and to keep themselves out of the hands of the inquisitors, were obliged to behave with great circumspection. The neglect of this caution was remarkably fatal to CECCUS ASCULANUS, a famous peripatetic philosopher, astrologer, and mathematician, first of all physician to pope JOHN XXII., and afterwards to CHARLES SINETERRA, duke of Calabria. This unhappy man having performed some experiments in mechanics, that seemed miraculous to the vulgar, and having also offended many, and among the rest his master, by giving out some predictions, which were said to have been fulfilled, was universally supposed to deal with infernal spirits, and burnt for it by the inquisitors at Florence, in the year 1337 [a]. There is yet extant a commentary of his upon the *Sphere of John de Sacrobosco*, otherwise named *Holywood*, which shews its author to have been deeply tainted with superstition [b].

[a] PAUL ANTON. APPIANUS wrote a defence of this unhappy man, which is inserted in DOMEN. BERNINI *Storia di tutte l'heresie*, tom. iii. sæc. xiv. cap. iii. p. 210. *f.* We have also a further account of him in JO. MARIA CRESCIMBENUS, *Commentari della volgar. Poesia*, vol. ii. part II. lib. iii. cap. xiv.

[b] GABR. NAUDÆUS, *Apologie pour les grands hommes qui ont été soupçonnez de Magie*, p. 270. *f.*

IX. RAYMUND LULLY was the author of a new and very singular kind of philosophy, which he endeavoured to illustrate and defend by his voluminous writings. He was a native of *Majorca*, and admirable for the extent and fecundity of his genius; yet, at the same time, a strange compound of reason and folly. Being full of zeal for the propagation of the gospel, and having performed many voyages, and undergone various hardships to promote it, he was slain at *Bugia*, in *Africa*, in the year 1315, by the Mahometans, whom he was attempting to convert. The Franciscans, to whose third order it is said he belonged, extol him to the skies, and have taken great pains to persuade several popes to canonize him: while many on the contrary, and especially the Dominicans, inveigh bitterly against him, calling him a harebrained chymist, a hot-headed fanatic, a heretic, a magician, and a mere compiler of the works of the more learned Mahometans. The popes entertained different opinions of him; some esteeming him a harmless pious man, while others pronounced him a vile heretic. But whoever peruses the writings of LULLY without prejudice, will not be biassed by either of these parties. It is at least certain, that he would have been a great man, had the warmth and fertility of his imagination been tempered with a sound judgment [c].

CENT.  
XIV.  
PART II.

The philosophy of Lully.

[c] See JOHN SALZINGER's Preface to RAYMUND LULLY's Works, which JOHN WILLIAM, elector *Palatine*, caused to be collected at a great expence, and to be published, in 1720, in five folio volumes. LUC. WADDINGUS, *Annal. Minor.* tom. iv. p. 421. tom. v. p. 157. 316. tom. vi. p. 229. Concerning the famous invention of LULLY, see DAN. GEORG. MORHÖFUS, *Polybistorie*, lib. ii. cap. v. p. 352. f.

## C H A P. II.

*Concerning the doctors and government of the Church  
during this century.*

C E N T. I.  
XIV.  
P A R T II.

The corrupt  
state of the  
clergy.

**T**HE governors of the church in this period, from the highest to the lowest orders, were addicted to vices peculiarly dishonourable to their sacred character. We shall say nothing of the Grecian and Oriental clergy, who lived, for the most part, under a rigid, severe, and oppressive government, though they deserve their part in this heavy and ignominious charge. But with regard to the Latins our silence would be inexcusable, since the flagrant abuses that prevailed among them were attended with consequences equally pernicious to the interests of religion and the well-being of civil society. It is however necessary to observe, that there were, even in these degenerate times, several pious and worthy men, who ardently longed for a reformation of the church, both in *its head and members*, as they used to express themselves [*d*]. Laudable as these desires undoubtedly were, many circumstances concurred to prevent their accomplishment; such as the exorbitant power of the popes, so confirmed by length of time that it seemed immovable, the excessive superstition that enslaved the minds of the generality, together with the wretched ignorance and barbarity of the age, by which every spark of truth was stifled, as it were, in its very birth. Yet, firm and lasting as the dominion of the Roman pontiffs seemed to be, it was gradually undermined and weaken-

[*d*] MATT. FLACIUS, *Catalogo testium veritatis*, lib. xiii. p. 1697. JO. LAUNOIUS, *De vana fortuna Aristotelis*, p. 217. JO. HENR. HOTTINGERI *Historia Eccles. Sæc. xiv.* p. 754.

ed, partly by the pride and rashness of the popes themselves, and partly by several unexpected events.

CENT.  
XIV.  
PART II.

II. This important change may be dated from the quarrel which arose between BONIFACE VIII., who filled the papal throne about the beginning of this century, and PHILIP the Fair, king of *France*. This prince, who was endowed with a bold and enterprising spirit, soon convinced *Europe*, that it was possible to set bounds to the overgrown arrogance of the bishop of *Rome*, notwithstanding many crowned heads had attempted it without success. BONIFACE sent PHILIP the haughtiest letters imaginable, in which he asserted, that the king of *France*, with all other kings and princes whatsoever, were obliged, by a divine command, to submit to the authority of the popes, as well in all political and civil matters, as in those of a religious nature. The king answered him with great spirit, and in terms expressive of the utmost contempt. The pope rejoined with more arrogance than ever, and, in that famous *bull*, *unom sanctam*, which he published about this time, asserted that JESUS CHRIST had granted a twofold power to his church, or, in other words, *the spiritual and temporal sword*; that he had subjected the whole human race to the authority of the Roman pontif, and that whoever dared to disbelieve it, were to be deemed heretics, and stood excluded from all possibility of salvation [*e*]. The king, on the other hand, in an assembly of the peers of his kingdom, held in the year 1303, ordered WILLIAM DE NOGARET, a celebrated lawyer [*f*], to draw up an accusation

Philip king  
of France  
opposes the  
papal tyranny.

[*e*] This *bull* is yet extant in the *Corpus Juris Canon. Extravagant. Commun.* lib. 1. tit. *De majoritate et obedientia*.

[*f*] Of this celebrated lawyer, who was the most intrepid and inveterate enemy the popes ever had before LUTHER, none have

CENT. XIV. accusation against the pope, in which he publicly charged him with *heresies*, *simony*, and many other vices, demanding, at the same time, an œcumenical council to depose such an execrable pontif. The pope, in his turn, passed a sentence of excommunication, that very year, against the king and all his adherents.

The event  
of this  
warm con-  
test.

III. PHILIP, shortly after he received his sentence, held an assembly of the states of the kingdom, where he again employed some persons of the highest rank and reputation to sit in judgment upon the pope, and appealed to a general council. After this he sent WILLIAM DE NOGARET, with some others, into *Italy*, to excite a sedition, to seize the pope's person, and then to convey him to *Lyons*, where the king was determined to hold the above-mentioned council. NOGARET, being a resolute active man, soon drew over to his assistance the powerful family of the COLONNAS, then at variance with the pope, levied a small army, seized BONIFACE, who lived in perfect security at *Anagni*, and as soon as he had got him into his power, treated him in the most shocking manner, carried his resentment so far as to wound him on the head by a blow with his iron gauntlet. The inhabitants of *Anagni* rescued him out of the hands of this fierce and inveterate enemy, and conducted him to *Rome*, where he died soon after of an illness occasioned by the rage and anguish into which these insults had thrown him [g].

## IV.

have given us a fuller account than the Benedictine monks, *Hist. Generale de Languedoc*, tom. iii. p. 114. 117. *f.* PHILIP made him chancellor of *France* for his resolute opposition against the pope.

[g] See the *Acta inter Bonifacium VIII., Bened. XI., Clement V., et Philippum Pulchrum*, published, A. D. 1614, by PETER PUTEANUS.—ADR. BAILLET, *Hist. de Demelz du Boniface VIII., avec Philippe de Bcl*, printed at *Paris*, in 4to, in

IV. BENEDICT XI., who succeeded him, and whose name before his accession to the papal chair was NICOLAS BOCCACINI, learned prudence, by this fatal example, and pursued more moderate and gentle measures. He repealed, of his own accord, the sentence of excommunication that his predecessor had thundered out against the king of *France* and his dominions; but never could be prevailed upon to absolve NOGARET of his treason against the ghostly majesty of the pontificate. NOGARET, on the other hand, set a small value upon the papal absolution, and prosecuted, with his usual vigour and intrepidity, in the Roman court, the accusation that he had formerly brought against BONIFACE; and, in the name of his royal master, insisted, that the memory of that pontiff should be branded with a notorious mark of infamy. While this was transacting, BENEDICT died, A. D. 1304; upon which PHILIP, by his artful intrigues in the conclave, obtained the see of *Rome* for a French prelate BERTRAND DE GOT, archbishop of *Bourdeaux*, who was accordingly elected to that high dignity, on the 5th of June 1305. This step was so much the more necessary, in that the breach between the king and the court of *Rome* was not yet entirely healed, and, as NOGARET was not as yet absolved, might easily be renewed. Besides, the French monarch, inflamed with the desire of revenge, insisted upon the formal condemnation of BONIFACE by the court of *Rome*, the abolition of the order of *Templars*, and other concessions of great importance, which he could not reasonably expect from an Italian pope. Hence he looked upon a French pontiff, in whose zeal and compliance he could confide, as necessary

CENT.  
XIV.  
PART II.The papal  
residence  
removed to  
*Avignon*.

1718.—JO. RUBEUS, in *Bonifacio*, cap. xvi. p. 137.—The other writers on this subject are mentioned by BAILLET, in his Preface, p. 9.—See also BOULAY, *Hist. Acad. Paris*, tom. iv. p. 4.

CENT.  
XIV.  
PART II.

The dimi-  
nution of  
the papal  
authority.

to the execution of his designs. BERTRAND assumed the name of CLEMENT V., and, at the king's request, remained in *France*, and removed the papal residence to *Avignon*, where it continued during the space of seventy years. This period the Italians call, by way of derision, the Babylonish captivity [*b*].

V. There is no doubt, but that the continued residence of the popes in *France* greatly impaired the authority of the Roman see. For during the absence of the pontiffs from *Rome*, the faction of the *Gibellines*, their inveterate enemies, rose to a greater height than ever; insomuch, that they not only invaded and ravaged *St. Peter's patrimony*, but even attacked the papal authority, by their writings. This caused many cities to revolt from the popes: even *Rome* itself was the grand source and fomentor of cabals, tumults, and civil wars; insomuch, that the laws and decrees sent thither from *France* were publicly treated with contempt by the common people, as well as by the nobles [*i*]. The influence of this example was propagated from *Italy* through most parts of *Europe*; it being evident, from a vast number of instances, that the Europeans in general did not pay near so much regard to the decrees and thunders of the Gallic popes, as

[*b*] For an account of the French popes, consult chiefly STEPH. BALUZII *Vitæ Pontif. Avenionensium*, published at *Paris* in two volumes 4to, in the year 1693. The reader may also peruse, but it must be with the utmost caution, LONGUEVAL'S *History of the Gallican Church*, and those who continued that work after his death. See more especially tom. xii. This Jesuit, and his successors, have shewn great industry and eloquence in the composition of this history; but they, for the most part, artfully conceal the vices and enormities of the Roman pontiffs.

[*i*] See BALUZII *Pontif. Avenion.* tom. ii. p. 290, 291. 301. 309. 323. and many other places.—MURATORI *Antiqq. Ital.* tom. iii. p. 397. 401. 409, &c.—GIANNONE, *Histoire de Naples*, tom. iii. p. 280.

they

they did to those of *Rome*. This gave rise to various seditions against the pontifs, which they could not entirely crush, even with the aid of the *inquisitors*, who exerted themselves with the most barbarous fury.

CENT.  
XIV.  
PART II.

VI. The French pontifs, finding they could draw but small revenues from their Italian dominions, which were now torn in pieces by faction, and ravaged by sedition, were obliged to contrive new methods of accumulating wealth. For this purpose they not only sold *indulgences* to the people, more frequently than they had formerly done, whereby they made themselves extremely odious to several potentates, but also disposed publicly of scandalous licences, of all sorts, at an excessive price. JOHN XXII. was remarkably shrewd and zealous in promoting this abominable traffic; for, though he was not the first inventor of the *taxes and rules of the apostolical chancery*, yet the Romish writers acknowledge that he enlarged and rendered them more extensively profitable to the holy treasury [k]. It is certain, that the origin of the tribute paid to the popes under the name of *Annates*, and which is generally affirmed to have been first imposed by him, is of a much earlier date [l]. Besides the abuses now mentioned, these Gallic popes, having abolished the right of elections, arrogated to themselves a power of conferring all the offices of the church, whether greater or smaller, according to their fancy, by which they soon amassed prodigious wealth. It was also under their government

New  
schemes in-  
vented by  
the popes to  
acquire  
riches.

[k] JO. CIAMPINUS, *De vicecancellar. ecclesiæ Rom.* p. 39.—CAR. CHAIS, *Letres sur les Jubiles*, tom. ii. p. 673. and others.

[l] BERNH. VAN ESPEN, *Jus Ecclesiæ universale*, tom. ii. p. 876.—BOULAY, *Hist. Acad. Paris.* tom. iv. p. 911.—ANI. WOOD, *Antiquit. Oxon.* tom. i. p. 213.—GUIL. FRANCO. BERTHIER, *Diff. sur les Annates*, tom. xii. *Hist. de l'Eglise Gallic.* p. i.



C E N T. that *reserves, provisions, expectatives*, and other  
 X I V. impositions of the like odious nature, that had  
 P A R T II. seldom or never been heard of before, became  
 familiar to the public ear, and filled all *Europe*  
 with bitter complaints [m]. These complaints  
 exceeded all bounds, when some of these pontifs,  
 particularly JOHN XXII., CLIMENT VI., and  
 GREGORY X., openly declared that they had *re-*  
*served* to themselves all churches and parishes  
 within their jurisdiction, and were determined,  
 in consequence of that sovereign authority and  
*plenitude of power* which CHRIST had conferred  
 upon them, his vicars, to *provide* for them, and  
 dispose of them without exception [n]. It was  
 by these and other such mean and selfish contriv-  
 ances, which had no other end than the acqui-  
 sition of riches, that these inconsiderate pontifs  
 excited a general hatred against the Roman see,  
 and thereby greatly weakened the papal empire,  
 which had been visibly upon the decline from the  
 time of BONIFACE.

The obse-  
 quiousness  
 of Clement  
 V. to Philip.

VII. CLEMENT V. was a mere creature of  
 PHILIP the Fair, and was absolutely directed and  
 governed by that prince as long as he lived.  
 WILLIAM DE NOGARET, the implacable enemy  
 of BONIFACE VIII., notwithstanding he was un-  
 der a sentence of excommunication, had the  
 boldness to prosecute his master's cause, and his  
 own, against BONIFACE, even in the pope's court;  
 an instance of assurance this, not easy to be pa-  
 ralleled. PHILIP insisted, that the dead body of

[m] STEPH. BALUZII *Miscellan.* tom. iii. p. 479. 518.  
*Ejus Vit. Pontif. Avenion.* tom. ii. p. 60. 63. 65. 74. 154. 156.  
*Gallia Christiana Benedictinor.* tom. i. Append. p. 13. WOOD,  
*Antiquit. Oxon.* tom. i. p. 148. 201, 202. BOULAY, *Hist.*  
*Acad. Paris.* tom. iv. p. 911.

[n] BALUZII *Pontif. Avenion.* tom. ii. p. 873. tom. i. p.  
 285. 311. 681. f. ANT. MATTHÆI *Analeſta vet. ævi*, tom. v.  
 p. 249. f. *Gallia Christiana*, tom. i. p. 69. 1208. *Histoire du*  
*droit Ecclef. François*, tom. ii. p. 129. f.

BONIFACE should be dug up, and publicly burnt; but CLEMENT averted this infamy by his advice and intreaties, promising implicit obedience to the king in every thing else. In order therefore to keep his word, he was obliged to abrogate the laws enacted by BONIFACE, to grant the king a bounty of five years tithes, fully to absolve NOGARET of all his crimes, on condition of his submitting to a light penance (which, however, he never performed), to restore the citizens of *Anagni* to their reputation and honour, and to call a general council at *Vienna* in the year 1311, in order to condemn the Templars, on whose destruction PHILIP was most ardently bent. In this council every thing was determined as the king thought proper. For CLEMENT, terrified by the melancholy fate of BONIFACE, durst not venture to oppose this intrepid and obstinate monarch [o].

VIII. Upon CLEMENT's death, which happened in the year 1314, many fierce contentions arose in the conclave about choosing a successor, the French cardinals insisting upon a French, and those of *Italy* demanding an Italian pope. After a contest, which continued two years, the French party prevailed, and, in the year 1316, elected JAMES DE EUSE, a native of *Cabors*, and cardinal bishop of *Porto*. He assumed the name of JOHN XXII., and had a tolerable share of learning, but was at the same time crafty and proud, weak, imprudent, and covetous, which is allowed even by those writers who, in other respects, speak well of him. He is deservedly censured on account of his temerity, and the ill success that attended him, through his own imprudence, in

John XXII.  
Nicolas V.

[o] Besides the common writers already cited, see GUIL. FRANC. BERTHIERII, *Discours sur le Pontificat de Clement V.*, tom. iii. *Historiæ Ecclesiæ Gallicæ*. COLONIA. *Hist. Litter. de Lyon*, tom. i. p. 340. *Gallia Christiana Benedict.* tom. i. p. 1189. & tom. ii. p. 829.

C E N T.  
XIV.  
P A R T II.

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many of his enterprizes; but he is more especially blamed for that calamitous and unhappy war into which he entered against LEWIS of *Bavaria*. This powerful prince disputed the imperial throne of *Germany* with FREDERIC, duke of *Austria*; and they had been both chosen to that high dignity, in the year 1314, by their respective partisans among the electors and princes of the empire. JOHN took it for granted, that the decision of this contest came under his ghostly jurisdiction. But, in the year 1322, the duke of *Bavaria* having vanquished his competitor by force of arms, took upon him the administration of the empire without asking the pope's approbation, and would by no means allow, that their dispute, already determined by the sword, should be again decided by the judgment of the pope. JOHN interpreted this refusal as a heinous insult upon his authority, and, by an edict issued out in the year 1324, pretended to deprive the emperor of his crown. But this impotent resentment was very little regarded; nay, he was even accused of heresy by the emperor, who, at the same time, appealed to a general council. Highly exasperated by these and other deserved affronts, the pontif presumes, in the year 1327, to declare the imperial throne vacant a second time, and even to publish a sentence of excommunication against the chief of the empire. This new mark of papal arrogance was severely resented by LEWIS, who, in the year 1328, published an edict at *Rome*, by which JOHN was declared unworthy of the pontificate, deposed from that dignity, and succeeded in it by one of his bitterest enemies PETER DE CORBIENI, a Franciscan monk, who assumed the name of NICOLAS V., and crowned the emperor at *Rome* in a solemn and public manner. But, in the year 1330, this imperial pope voluntarily abdicated the chair of *St. Peter*,  
and

and surrendered himself to JOHN, who kept him in close confinement at *Avignon* for the rest of his days. Thus ended the contest between the duke of *Bavaria* and JOHN XXII., who, notwithstanding their mutual efforts to dethrone each other, continued both in the possession of their respective dignities [p].

IX. The numerous tribes of the *Fratricelli*, *Be-* John XXII.  
*ghards*, and *Spiritual Franciscans*, adhered to the party of LEWIS. Supported by his patronage, and dispersed throughout the greatest part of *Europe*, they attacked every where the reigning pontif, as an enemy to the true religion, and loaded him with the heaviest accusations and the bitterest invectives, both in their writings and in their ordinary conversation. These attacks did not greatly affect the pontif, as they were made only by private persons, by a set of obscure monks, who, in many respects, were unworthy of his notice; but, towards the conclusion of his life, he incurred the disapprobation and censures of almost the whole Catholic church. For in the

[p] The particulars of this violent quarrel may be learnt from the *Records* published by STEPH. BAIUZ. in his *Vitæ Pontif. Avemon.* tom. ii. p. 512. f.—EDM. MARTENE, *The-ſaur. Anecdotor.* tom. ii. p. 641. f.—JO. GEORG. HERWART, in *Ludovico Imperatore defenſo contra Bzovium, Monachu* 1618, in 4to, et CHRIS. GEWALD. in *Apologia pro Ludovico Bavaro, Ingolſted* 1618, in 4to, against the ſame BZOVIVS, who, in the *Annals* he had published, baſely aſperſed the memory of the emperor. See alſo LUC. WADDINGUS in *Annalib. Minor.* tom. vii. p. 77. 106 f. &c. Whoever attentively peruſes the hiſtory of this war, will perceive that LEWIS of *Bavaria* followed the example of PHILIP the Fair, king of *France*. As PHILIP brought an accusation of hereſy againſt BONIFACE, ſo did LEWIS with reſpect to JOHN XXII. The French monarch made uſe of NOGARET and other accuſers againſt the one pontif. LEWIS employed OCCAM and the Franciſcans in that quality againſt the other. Each of them inſiſted upon the aſſembling a general council, and upon the depoſition of the pontifs who had incurred their diſpleaſure. I omit other circumſtances that might be alleged to render the parallel more ſtriking.

C. E. N. T. year 1331 and 1332, having asserted, in some  
 XIV. public discourses, that the souls of the faithful, in  
 PART II. their intermediate state, were permitted to behold  
 CHRIST as man, but not the *face of God*, or the  
 divine nature, before their re-union with the body  
 at the last day, this doctrine highly offended  
 PHILIP VI., king of *France*, was opposed by the  
 pope's friends as well as by his enemies, and  
 unanimously condemned by the divines of *Paris*,  
 in the year 1333. This favourite tenet of the  
 pope was thus severely treated, because it seemed  
 highly prejudicial to the felicity of happy spirits  
 in their unembodied state; otherwise the point  
 might have been yielded to a man of his posi-  
 tive temper, without any material consequence.  
 Alarmed by these vigorous proceedings, he im-  
 mediately offered something by way of excuse for  
 having espoused this opinion; and afterwards, in  
 the year 1334, when he lay at the point of death,  
 though he did not entirely renounce, he, in some  
 measure, softened it, by saying he believed that  
 the unembodied souls of the righteous *beheld the  
 divine essence as far as their separate state and con-  
 dition would permit* [q]. This declaration did not  
 satisfy his adversaries; hence his successor, BENE-  
 DICT XII., after many disputes had been held  
 about it, put an end to this controversy by an  
 unanimous resolution of the Parisian doctors, or-  
 dering it to be received as an article of faith, that  
 the souls of the blessed, during their intermediate  
 state, did fully and perfectly contemplate the

[q] See STEPH. BALUZII *Vita Pontif. Avenion.* tom. i. p. 175. 177. 182. 197. 221. 786, &c.—LUC. DACHERII *Spici. Scriptor. Veter.* tom. i. p. 760. *ed. Vet.*—JO. LAUNOII *Hystoria Gymnas. Navarren.* part I. cap. vii. p. 319. tom. iv. part I. opp.—BOULAY, *Hystor. Acad. Paris.* tom. iv. p. 235. 250.—LUC. WADDINGI *Annal. Minor.* tom. vi. p. 371. tom. vii. p. 145.—JAC. ECHARDI *Scriptor. Prædicator.* tom. i. p. 599. 608.

divine nature [r]. BENEDICT's publishing this resolution could be in no way injurious to the memory of JOHN; for when the latter lay upon his death-bed, he submitted his opinion to the judgment of the church, that he might not be deemed a *heretic* after his decease [s].

CENT.  
XIV.  
PART II.

X. JOHN dying in the year 1334, new contentions arose in the conclave between the French and Italian cardinals about the election of a pope; but towards the end of the year they chose JAMES FOURNIER, a Frenchman, and cardinal of *St. Prisca*, who took the name of BENEDICT XII. The writers of these times represent him as a man of great probity, who was neither chargeable with that avarice, nor that ambition; that dishonoured so many of his predecessors [t]. He put an end to the papal quarrel with the emperor LEWIS: and though he did not restore him to the communion of the church, because prevented, as it is said, by the king of *France*, yet he did not attempt any thing against him. He carefully attended to the grievances of the church, redressed them as far as was in his power, endeavoured to reform the fundamental laws of the monastic societies, whether of the mendicant, or more opulent orders; and died in the year 1342, while he was laying the most noble schemes for promoting

Benedict  
XII.

[r] BALUZII *Vit. Pontif. Avenion.* tom. i. p. 197. 216. 221. 224. 236.

[s] All this pope's heretical fancies about the *Beatific Vision* were nothing in comparison with a vile and most enormous *practical heresy* that was found in his coffers after his death, viz. five and twenty millions of florins, of which there were eighteen in *specie*, and the rest in plate, jewels, crowns, mitres, and other precious baubles, all which he had squeezed out of the people and the inferior clergy during his pontificate. See FLAUVIUS, *Hist. Eccles.* livr. xxiv. § xxxix.

[t] See the *Fragmenta Histor. Roman.* in MURATORII *Antiquit. Ital.* tom. iii. p. 275.—BALUZII *Vit. Pont. Avenion.* tom. i. p. 205. 218. 240, &c.—BOULAY, *Hist. Acad. Paris.* tom. iv. p. 253.

C E N T. a yet more extensive reformation. In short, if  
 XIV. we overlook his superstition, the prevailing blemish  
 PART II. of this barbarous age, it must be allowed that he was a man of integrity and merit.

Clement VI XI. He was succeeded by a man of a quite different disposition, CLEMENT VI., a native of *France*, whose name was PETER ROGER, and who was cardinal of *St. Nereus* and *St. Achilles*, before his elevation to the pontificate. Not to insist upon the most unexceptionable parts of this pontiff's conduct, we shall only observe that he trod faithfully in the steps of JOHN XXII., in providing for vacant churches and bishoprics, by reserving to himself the disposal of them, which shewed his sordid and insatiable avarice; that he conferred ecclesiastical dignities and benefices of the highest consequence upon strangers and Italians, which drew upon him the warm displeasure of the kings of *England* and *France*; and lastly, that by renewing the dissensions that had formerly subsisted between LEWIS of *Bavaria* and the Roman see, he displayed to the world his excessive vanity and ambition in the most odious colours. In the year 1343, he assailed the emperor with his thundering edicts; and when he heard that they were treated by that prince with the utmost contempt, his rage augmented, and he not only threw out new maledictions, and published new sentences of excommunication against him, in the year 1346, but also excited the German princes to elect HENRY VII., son to CHARLES IV., emperor in his place. This violent measure would infallibly have occasioned a civil war in *Germany*, had it not been prevented by the death of LEWIS, in the year 1347. CLEMENT did not long survive him, for he died in the year 1352, famous for nothing but his excessive zeal for extending the papal authority, and for his having added *Avignon*, which he purchased of JOAN, queen of *Naples*, to the patrimony of *St. Peter*.

XII. His successor INNOCENT VI., whose name was STEPHEN ALBERT, was much more remarkable for integrity and moderation. He was a Frenchman, and before his election had been bishop of *Ostia*. He died in the year 1362, after having governed the church ten years. His greatest blemish was, that he promoted his relations with an excessive partiality, but in other respects he was a man of merit, and a great encourager of pious and learned men. He kept the monks closely to their duty, carefully abstained from *reserving churches*, and, by many good actions, acquired a great and deserved reputation. He was succeeded by WILLIAM GRIMOARD, abbot of *St. Victor* at *Marseilles*, who took the name of URBAN V., and was entirely free from all the grosser vices, if we except those which cannot easily be separated from the papal dignity. This pope, being prevailed on by the intreaties of the Romans, returned to *Rome* in the year 1367, but, in 1370, he came back to *Avignon*, to reconcile the differences that had arisen between the kings of *England* and *France*, and died there the same year.

XIII. He was succeeded by PETER ROGER, a French ecclesiastic of illustrious descent, who assumed the name of GREGORY XI., a man, who, though inferior to his predecessors in virtue, exceeded them far in courage and assurance. In his time *Italy* in general, and the city of *Rome* in particular, was distressed with most outrageous and formidable tumults. The Florentines carried on successfully a terrible war against the ecclesiastical state [u]. Upon which GREGORY, in hopes of quieting the disorders of *Italy*, and also of re-

[u] See, chiefly, COLUZZI SALUTATI *Epistolæ*, written in the name of the Florentines, part I. p. 47—100. p. 148. 162. See also *Præfat.* ad part II. p. xviii. the new Florentine edition by LAUR. MÆHUS.



CENT.  
XIV.  
PART II.

covering the cities and territories which had been taken from *St. Peter's patrimony*, transferred the papal seat from *Avignon* to *Rome*, in the year 1376. To this he was in a great measure determined by the advice of one CATHARINE, a virgin of *Sens*, who, in this credulous age, was thought to be inspired with the spirit of prophecy, and made a journey to *Avignon* on purpose to persuade him to take this step [w]. It was not, however, long before GREGORY repented that he had followed her advice: for by the long absence of the popes from *Italy*, their authority was reduced to such a low ebb, that the Romans and Florentines made no scruple to insult him with the grossest abuse, which made him resolve to return to *Avignon*; but before he could execute his determination he was taken off by death, in the year 1378.

A great  
schism arises  
in the  
Romish  
church.

XIV. After the death of GREGORY XI., the cardinals assembled to consult about choosing a successor, when the people of *Rome*, fearing lest the vacant dignity should be conferred on a Frenchman, came in a tumultuous manner to the conclave, and with great clamours, accompanied with many outrageous threatenings, insisted that an Italian should be advanced to the popedom. The cardinals, terrified by this uproar, immediately proclaimed BARTHOLOMEW DE PREGNANO, who was a Neapolitan, and archbishop of *Bert*, and assumed the name of URBAN VI. This new pontif, by his unpolite behaviour, injudicious severity, and intolerable arrogance, had made himself many enemies among people of all ranks, and especially among the leading cardinals. These latter therefore, tired of his insolence, withdrew from *Rome* to *Anagni*, and from thence to *Fondi*, a city in the kingdom of *Naples*, where they

[w] See LONGUEVAL, *Hist. de l'Eglise Gallicane*, tom. xiv. p. 159. 192,

elected

electd to the pontificate ROBERT count of *Geneva*, who took the name of CLEMENT VII., and declared at the same time, that the election of URBAN was nothing more than a mere ceremony, which they had found themselves obliged to perform, in order to calm the turbulent rage of the populace. Which of these two is to be considered as the true and lawful pope, is, to this day, matter of doubt; nor will the *records* and writings, alléged by the contending parties, enable us to adjust that point with any certainty [x]. URBAN remained at *Rome*: CLEMENT went to *Avignon* in *France*. His cause was espoused by *France* and *Spain*, *Scotland*, *Sicily*, and *Cyprus*, while all the rest of *Europe* acknowledged URBAN to be the true vicar of CHRIST.

CENT.  
XIV.  
PART II.

XV. Thus the union of the Latin church under one head was destroyed at the death of GREGORY XI., and was succeeded by that deplorable dissension, commonly known by the name of the *great western schism* [y]. This dissension was fomented with such dreadful success, and arose to such a shameful height, that, for the space of

Its bad consequences.

[x] See the acts and documents in CÆS. EGASS. DE BOULAY, *Hist. Acad. Paris*, tom. iv. p. 463. f.—LUC. WADDING. *Annal. Minor.* tom. ix. p. 12. f.—STEPH. BAIUZII *Vit. Pontif. Avinion* tom. i. p. 442. 998. f.—*Acta Sanctior.* tom. i. April. p. 728. I have also some documents never yet published, which throw great light upon this controversy, though they do not absolutely determine the point in dispute.

[y] An account of this dissension may be seen in PIERRE DU PUY, *Histoire Generale du Schisme qui a été en l'Eglise depuis l'An. 1378. jusqu'en l'An. 1428*, which, as we are informed in the *Preface*, was compiled from the Royal Records of *France*, and is entirely worthy of credit. Nor should we wholly reject LEWIS MAIMBOURG's *Histoire du grand Schisme d'Occident*, though in general it be deeply tainted with the poison of party spirit. A great many documents are to be met with in BOULAY, *Hist. Acad. Paris*, tom. iv. and v. and also in EDM. MARTEN, *Thesauri Anecdotor.* tom. ii. p. 1074. \*I always pass over the common writers upon this subject, such as ALEXANDER, RAYNALD, BZOVIVS, SPONDANUS, and DU PIN.

**CENT.** fifty years, the church had two or three different  
**XIV.** heads at the same time; each of the contending  
**PART II.** popes forming plots, and thundering out anathemas against their competitors. The distress and calamity of these times is beyond all power of description; for, not to insist upon the perpetual contentions and wars between the factions of the several popes, by which multitudes lost their fortunes and lives, all sense of religion was extinguished in most places, and profligacy rose to a most scandalous excess. The clergy, while they vehemently contended which of the reigning popes was the true successor of CHRIST, were so excessively corrupt, as to be no longer studious to keep up even an appearance of religion or decency: and in consequence of all this, many plain well-meaning people, who concluded that no one could possibly partake of eternal life, unless united with the vicar of CHRIST, were overwhelmed with doubt, and plunged into the deepest distress of mind [z]. Nevertheless these abuses were, by their consequences, greatly conducive both to the civil and religious interests of mankind; for by these dissensions the papal power received an incurable wound; and kings and princes, who had formerly been the slaves of the lordly pontiffs, now became their judges and masters. And many of the least stupid among the people had the courage to disregard and despise the popes on account of their odious disputes about dominion, to commit their salvation to God alone, and to admit it as a maxim, that the prosperity of the church might be maintained and the interests of religion secured and promoted without a visible head, crowned with a spiritual supremacy.

[z] Concerning the mischievous consequences of this schism, we have a large account in the *Histoire du droit public Ecclesi. François*, tom. ii. p. 166. 193. 202. f.

XVI. The Italian cardinals attached to the interests of URBAN VI., upon the death of that pope in the year 1389, set up for his successor, at Rome, PETER THOMACELLI, a Neapolitan, who took the name of BONIFACE IX.; and CLEMENT VII., dying in the year 1394, the French cardinals raised to the pontificate PETER DE LUNA, a Spaniard, who assumed the name of BENEDICT XIII. During these transactions various methods were proposed and attempted for healing this melancholy breach in the church. Kings and princes, bishops and divines, appeared with zeal in this salutary project." It was generally thought that the best course to be taken in this matter was, what they then styled, the *Method of cession*: but neither of the popes could be prevailed on, either by entreaties or threatenings, to give up the pontificate. The Gallican church, highly incensed at this obstinacy, renounced solemnly, in a council held at *Paris* in the year 1397, all subjection and obedience to both pontiffs; and, upon the publication of this resolution in the year 1398, BENEDICT XIII. was, by the express orders of CHARLES VI., detained prisoner in his palace at *Avignon* [a].

XVII. Some of the popes, and especially BENEDICT XII., were perfectly acquainted with the prevailing vices and scandalous conduct of the greatest part of the monks, which they zealously endeavoured to rectify and remove: but the disorder was too inveterate to admit of a cure. The *Mendicants*, and more especially the *Dominicans* and *Franciscans*, were at the head of the monastic orders, and were, indeed, become the heads of the church; so extensive was the influence they had acquired, that all matters of importance,

CENT.  
XIV.  
PART II.

Proposals for  
abolishing  
the schism.

The enormities of the monks, especially of the Mendicants.

[a] Besides the common historians, and LONGUEVAL's *Histoire de l'Eglise Gallicane*, tom. xiv. see the *Acts* of this council in BOULAY's *Hist. Acad. Paris*. tom. iv. p. 829.

CENT.  
XIV.  
PART II

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both in the court of *Rome* and in the cabinets of princes, were carried on under their supreme and absolute direction. The multitude had such a high notion of the sanctity of these *sturdy beggars*, and of their credit with the Supreme Being, that great numbers of both sexes, some in health, others in a state of infirmity, others at the point of death, earnestly desired to be admitted into the *Mendicant* order, which they looked upon as a sure and infallible method of rendering heaven propitious. Many made it an essential part of their last wills, that their carcases, after death, should be wrapped in old, ragged Dominican or Franciscan habits, and interred among the Mendicants. For such was the barbarous superstition and wretched ignorance of this age, that people universally believed they should readily obtain mercy from CHRIST, at the day of judgment, if they appeared before his tribunal associated with the Mendicant friars.

They fall  
under a ge-  
neral odium.

XVIII. The high esteem in which the Mendicant orders were held, and the excessive degree of authority they had acquired, only served to render them still more odious to such as had hitherto been their enemies, and to draw upon them new marks of jealousy and hatred from the higher and lower clergy, the monastic societies, and the public universities. So universal was this odium, that there was scarcely a province or university in *Europe* in which bishops, clergy, and doctors were not warmly engaged in opposition to the Dominicans and Franciscans, who employed the power and authority they had received from the popes, in undermining the ancient discipline of the church, and assuming to themselves a certain superintendence in religious matters. In *England*, the university of *Oxford* made a resolute stand against the encroachments of the Dominicans,

Dominicans [b], while RICHARD, archbishop of CENT.  
XIV  
PART II. *Armagh*, HENRY CRUMP, NORIS, and others, attacked all the Mendicant orders with great vehemence and severity [c]. But RICHARD, whose animosity against them was much keener than that of their other antagonists, went to the court of INNOCENT VI., in the year 1356, and there vindicated the cause of the church against them with the greatest fervour, both in his writings and discourse, until the year 1360, in which he died [d]. They had also many opponents in *France*, who, together with the university of *Paris*, were secretly engaged in contriving means to overturn their exorbitant power: but JOHN DE POLLIAK set himself openly against them, publicly denying the validity of the absolution granted by the Dominicans and Franciscans to those who confessed to them, maintaining, that the popes were disabled from granting them a power of absolution by the authority of the *canon*, entitled, *Omnis utriusque sexus*; and proving from these premises, that all those, who would be sure of their salvation, ought to confess their sins to their own parish priests, even though they had been absolved by the monks. They suffered little or nothing, however, from the efforts of these numerous adversaries, being resolutely protected against all opposition, whether open or secret, by the popes, who regarded them as their best

[b] See ANT. WOOD, *Antiquit. Oxon.* tom. i. p. 150. 154. 196, &c.

[c] See WOOD, *Antiquit. Oxon.* tom. i. p. 181, 182. tom. ii. p. 61, 62. — BALUZII *Vitæ Pontif. Avenion.* tom. i. p. 338. 950. — BOULAY, *Hist. Acad. Paris.* tom. iv. p. 336. — WADDINGI *Annal. Minor.* tom. viii. p. 126.

[d] See SIMON, *Lettres Choies*, tom. i. p. 164. — I have in my possession a manuscript treatise of BARTHOLOMEW DE BRISAC, entitled, *Solutiones oppositæ Ricardi, Armacani episcopi, propositionibus contra Mendicantes in curia Romana coram Pontifice et cardinalibus factis, Anno 1360.*

friends,

C. ENT. friends, and most effectual supports. Accord-  
 XIV. ingly, JOHN XXII., by an extraordinary decree,  
 PART II. condemned the opinions of JOHN DE POLLIAE, in  
 the year 1321 [e].

John Wick-  
 liff.

XIX. But among all the enemies of the Men-  
 dicant orders, none has been transmitted to poste-  
 rity with more exalted encomiums on the one  
 hand, or blacker calumnies on the other, than  
 JOHN WICKLIFF, an English doctor, professor of  
 divinity at Oxford, and afterwards rector of *Lut-  
 terworth*; who, according to the testimony of the  
 writers of these times, was a man of an enter-  
 prising genius and extraordinary learning. In  
 the year 1360, animated by the example of  
 RICHARD, archbishop of *Armagh*, he first of all de-  
 fended the statutes and privileges of the university  
 of *Oxford* against all the orders of the Mendi-  
 cants, and had the courage to throw out some  
 flight reproofs against the popes, their principal  
 patrons, which no true Briton ever imputed to  
 him as a crime. After this, in the year 1367, he  
 was deprived of the wardenship of *Canterbury-  
 Hall* in the university of *Oxford*, by SIMON LANG-  
 HAM, archbishop of *Canterbury*, who substituted  
 a monk in his place; upon which he appealed to  
 pope URBAN V., who confirmed the sentence of  
 the archbishop against him, on account of the  
 freedom with which he had inveighed against the  
 monastic orders. Highly exasperated at this  
 treatment, he threw off all restraint, and not only  
 attacked all the monks, and their scandalous ir-  
 regularities, but even the pontifical power itself,

[e] See Jo. LAUNOIUS, *De Canone: Omnis utriusque Sexus*,  
 tom. i. part I. opp. p. 271. 274. 287, &c.—BALUZII *Vit. Pon-  
 tif. Avenion.* tom. ii. p. 10. & *Miscellanor.* tom. i. p. 153.—  
 DACHERII *Specul. Scripter. Veter.* tom. i. p. 112. f. —It was  
 published by EDM. MARTENE, in *Thesauro Anecdotor.* tom. i.  
 p. 1368. See also BALUZII *Vit. Pontif. Avenion.* tom. i. p. 132.  
 182, &c

and other ecclesiastical abuses, both in his sermons and writings. From hence he proceeded to yet greater lengths, and, detesting the wretched superstition of the times, refuted, with great acuteness and spirit, the absurd notions that were generally received in religious matters, and not only exhorted the laity to study the scriptures, but also translated into English these divine books, in order to render the perusal of them more universal. Though neither the doctrine of WICKLIFF was void of error, nor his life without reproach, yet it must be confessed that the changes he attempted to introduce, both in the faith and discipline of the church, were, in many respects, wise, useful, and salutary [f].

XX. The monks, whom WICKLIFF had principally exasperated, commenced a violent prosecution against him at the court of GREGORY XI., who, in the year 1377, ordered SIMON SUDBURY, archbishop of *Canterbury*, to take cognizance of the affair in the council held at *London*. Imminent as this danger evidently was, WICKLIFF escaped it by the interest of the duke of *Lancaster*, and some other peers, who had an high regard for him. And soon after the death of GREGORY XI., the fatal schism of the Romish church commenced, during which there was one pope at *Rome*, and another at *Avignon*; so that of course this controversy lay dormant a long time. But no sooner was this embroiled state of affairs tolerably settled, than the process against him was revived by WILLIAM DE COURTENEY, archbishop of *Canterbury*, in the year 1385, and was carried on with great vehemence in two councils held at

His adversa-  
ries.

[f] A work of his was published at *Leipsic* and *Frankfort*, in 4to, in the year 1753, entitled *Dialogorum Libri quatuor*, which, though it does not contain all the branches of his doctrine, yet shews sufficiently the spirit of the man, and his way of thinking in general.

*London*



CENT. *London and Oxford.* The event was, that of the  
XIV. *twenty-three* opinions, for which WICKLIFF had  
PART II. been prosecuted by the monks, *ten* were condemned as heresies; and *thirteen* as errors [g]. He himself, however, returned in safety to *Lutterworth*, where he died peaceably in the year 1387. This latter attack was much more dangerous than the former; but by what means he got safely through it, whether by the interest of the court, or by denying or abjuring his opinions, is to this day a secret [h]. He left many followers in *England*, and other countries, who were styled *Wickliffites* and *Lollards*, which last was a term of popular reproach translated from the Fle-

[g] In the original Dr. MOSHEIM says, that, of eighteen articles imputed to WICKLIFF, nine were condemned as *heresies*, and fifteen as *errors*. This contradiction, which we have taken the liberty to correct in the text, is perhaps an oversight of the learned author, who may have confounded the eighteen heresies and errors that were enumerated and refuted by WILLIAM WODFORD, in a letter to ARUNDEL archbishop of *Canterbury*, with the twenty-three propositions that had been condemned by his predecessor COURTNEY at *London*, of which ten were pronounced *heretical*, and thirteen *erroneous*. See the very curious collection of pieces, entitled *Fasciculus rerum expetendarum et fugiendarum* ORTHUINI GRATII, published first at *Cologne*, by the compiler in the year 1535, and afterwards at *London* in 1690, with an additional volume of ancient pieces and fragments by the learned Mr. EDWARD BROWN. The letter of WODFORD is at full length in the first volume of this collection, p. 191.

[h] We have a full and complete *History of the Life and Sufferings of JOHN WICKLIFF*, published in 8vo at *London* in the year 1720, by Mr. JOHN LEWES, who also published, in the year 1731, WICKLIFF's English translation of the *New Testament* from the Latin version, called the *Vulgate*. This translation is enriched with a learned *Preface* by the editor, in which he enlarges upon the life, actions, and sufferings of that eminent reformer. The pieces, relative to the controversies which were set on foot by the doctrines of WICKLIFF, are to be found in the learned work of WILKINS, entitled *Concilia Magnæ Britanniae et Hiberniae*. tom. iii. p. 116. 156.—See also BOULAY, *Histor. Acad. Paris*. tom. iv. p. 450.—ANT. WOOD, *Antiqq. Oxoniens.* tom. i. p. 183. 186, & passim.

mish-tongue into English. Wherever they could be found, they were terribly persecuted by the *inquisitors*, and other instruments of papal vengeance, and, in the council of *Constance*, in the year 1415, the memory and opinions of WICKLIFF were condemned by a solemn decree: and about thirteen years after, his bones were dug up, and publicly burnt.

XXI. Notwithstanding the Mendicants were thus vigorously attacked on all sides, by such a considerable number of ingenious and learned adversaries, they could not be persuaded to abate any thing of their excessive pride, to set bounds to their superstition, or to desist from imposing upon the multitude, but were as diligent as ever in propagating opinions highly detrimental to religion in general, and particularly injurious to the majesty of the Supreme Being. The Franciscans, forgetting, in their enthusiastic frenzy, the veneration they owed to the Son of God, and animated with a mad zeal for advancing the glory of their order and its founder, impiously maintained, that the latter was a *second* CHRIST, in all respects similar to the *first*; and that their institution and discipline was the true gospel of JESUS. Yet, shocking as these foolish and impious pretensions were, the popes were not ashamed to patronize and encourage them by their letters and mandates, in which they made no scruple to assert, that the absurd fable of the *stigmas*, or five wounds impressed upon FRANCIS by CHRIST himself, on mount *Alvernus*, was worthy of credit, because matter of undoubted fact [1]. Nor was this

The impiety of the Franciscans.

[1] The story of the *marks*, or *stigmas*, impressed on FRANCIS, is well known, as are also the letters of the Roman pontiffs, which enjoin the belief of it, and which WADDING has collected with great care, and published in his *Annales Minorum*, tom.

C E N T.  
XIV.  
PART II.

The Book  
of the con-  
formities of  
St. Francis,

this all; for they not only permitted to be published without any mark of their disapprobation, but approved, and even recommended, an impious piece, stuffed with tales yet more improbable and ridiculous than either of the above-mentioned fictions, and entitled, *The book of the conformities of St. Francis with* JESUS CHRIST, which was composed, in the year 1383, by BARTHOLOMEW ALBIZI, a Franciscan of *Pisa*, with the applause of his order. This infamous tract, in which the Son of God is put upon a level with a wretched mortal, is an eternal monument of the outrageous enthusiasm and abominable arrogance of the Franciscan order; and not less so of the

tom. viii. & ix. The Dominicans formerly made a public jest of this ridiculous fable, but, being awed into silence by the papal bulls, they are now obliged to deride it in secret, while the Franciscans, on the other hand, continue to propagate it with the most fervent zeal. That St. FRANCIS had upon his body the *marks* or impressions of the five great wounds of CHRIST, is not to be doubted, since this is a fact proved by a great number of unexceptionable witnesses. But, as he was a most superstitious and fanatical mortal, it is undoubtedly evident, that he *imprinted* on himself these *holy* wounds, that he might resemble CHRIST, and bear about in his body a perpetual memorial of the Redeemer's sufferings. It was customary in these times, for such as were willing to be thought more pious than others, to imprint upon their bodies *marks* of this kind, that, having thus continually before them a lively representation of the death of CHRIST, they might preserve a becoming sense of it on their minds. The words of St. PAUL, *Galat. vi. 17.* were sufficient to confirm in this wretched delusion, an ignorant and superstitious age, in which the scriptures were neither studied nor understood. A long list of these *stigmatised fanatics* might be extracted from the *Acta Sanctorum*, and other records of this and the following century; nor is this ancient piece of superstition entirely abolished, even in our times. Be that as it may, the Franciscan monks, having found these *marks* upon the dead body of their founder, took this occasion of making him appear to the world as honoured by heaven above the rest of mortals, and invented, for this purpose, the story of CHRIST's having miraculously transferred his wounds to him.

excessive

excessive imprudence of the popes in extolling and recommending it [k].

XXII. The Franciscans, who adhered to the genuine and austere rule of their founder, and opposed the popes, who attempted to mitigate the severity of its injunctions, were not a whit wiser than those of the order, who acknowledged the jurisdiction and respected the decisions of the Roman pontiffs. By these antipapal Franciscans, I mean the *Fratricelli* or Minorites; and the Tertiaries of that order, otherwise called *Beghards*, together with the *Spirituals*, who resided principally in *France*, and embraced the opinions of PIERRE D'OLIVE. These monastic factions were turbulent and seditious beyond expression; they gave incredible vexation to the popes, and for a long time disturbed, wherever they went, the tranquillity both of church and state. About the beginning of this century [l], the less austere Franciscans were outrageous in their resentment against the *Fratricelli*, who had deserted their com-

C E N T.  
XIV,  
PART II

The eno-  
mities of the  
Fratricelli.

[k] Concerning ALBIZI in his book, see WANDINO. *Annal. Minor.* tom. ix. p. 158 — J. A. FABRICII *Biblioth. Lat. medææ v.* tom. i. p. 131. — SCHELHORNII *Amæn. Litt.* tom. iii. p. 160. — BAYLE'S *Dictionary*, at the article FRANCIS, and the *Nouveau Dictionnaire Hist. Crit.* tom. i. at the article ALBIZI, p. 217. ERASMUS ALBERT made several extracts from this book, and published them under the title of the *Alcoran of the Franciscans*, which was frequently printed in Latin, German, and French; and, in the year 1734, was published at *Amsterdam* in two volumes 8vo, in French and Latin, with elegant cuts.

[l] The *Conformities* between CHRIST and St. FRANCIS are carried to forty in the book of ALBIZI, but they are multiplied to 4000 by a Spanish monk of the order of Observants, in a book published at *Madrid* in the year 1651, under the following title, *Prodigiosum Naturæ et Gratiæ Portentum*. The *Conformities* mentioned by PEDRO DE ALVA ASTORGA, the austere author of this most ridiculous book, are whimsical beyond expression. See the *Bibliothèque des Sciences et des Beaux Arts*, tom. iv. p. 318.

[l] In the year 1306 and 1307.

CENT.  
XIV.  
PART II.

munion [m]; upon which, such of the latter, as had the good fortune to escape the fury of their persecutors, retired into *France* in the year 1307, and associated themselves with the *Spirituals* or followers of PIERRE D'OLIVE in *Provence*, who had also formerly abandoned the society. Soon after this, the whole Franciscan order, in *France*, *Italy*, and other countries, was divided into two parties. The one, which embraced the severe discipline and absolute poverty of St. FRANCIS, were called *Spirituals*; the other, which insisted upon mitigating the austere injunctions of their founder, were styled the *Brethren of the community*. The latter, being by far the most numerous and powerful, exerted themselves to the utmost to oppress the former, whose faction as yet was but weak, and, as it were, in its infancy; but, notwithstanding this, they cheerfully submitted to these hardships, rather than return to the society of those who had deserted the rules of their master. Pope CLEMENT V., having drawn the leaders of these two parties to his court, took great pains to compose their dissensions; nevertheless, his pacific scheme advanced but slowly, on account of the inflexible obstinacy of each sect, and the great number of their mutual accusations. In the mean while, the *Spirituals of Tuscany*, instead of waiting for the decision of his holiness, chose themselves a president, and inferior officers; while those of *France*, being in the neighbourhood of *Avignon*, patiently expected the papal determination [n].

Deliberations about composing the differences among the Franciscans,

XXIII. After many deliberations, CLEMENT V., in a general council held at *Vienne*, in *Dau-*

[m] WADDINGI *Annales Minor.* tom. vi. ad An. 1307, p. 91.  
[n] WADDINGI *Annal.* tom. iv. 1310, p. 172.—ECCARDI *Corpus Histor. mediæ ævi*, tom. i. p. 1480.—BOULAY, *Hist. Acad. Paris.* tom. iv. p. 129.—ECCARDI *Scriptor. Prædicator.* tom. i. p. 508, 509.

*phine*, where he issued out the famous bull, *Exivi de paradiso* [o], proposed an expedient for healing the breach between the jarring parties, by wise concessions on both sides. He gave up many points to the *Spirituals*, or rigid Franciscans, enjoining upon the whole order the profession of *absolute poverty*, according to their primitive rule, and the solemn *renunciation of all property, whether common or personal*, confining them to what was necessary for their *immediate subsistence*, and allowing them, even for that, a very *scanty pittance*. He however, on the other hand, permitted the Franciscans, who lived in places where it was extremely difficult to procure by begging the necessaries of life, to erect *granaries and storehouses*, where they might deposit a part of their alms as a *stock* in case of want; and ordered that all such *granaries and storehouses* should be under the inspection and management of overseers and storekeepers, who were to determine what quantity of provisions should be laid up in them. And finally, in order to satisfy the *brethren of the community*, he condemned some opinions of PIERRE D'OLIVE [p]. These proceedings silenced the monastic commotions in *France*; but the Tuscan and Italian *Spirituals* were so exceedingly perverse and obstinate, that they could not be brought to consent to any method of reconciliation. At length, in the year 1313, many of them, not thinking themselves any longer safe in *Italy*, went into *Sicily*, where they met with a very friendly reception from king FREDERIC, the nobility, and bishops [q].

[o] This bull is inserted in the *Jus Canonacum inter Clementinas*, tit. xi. *De verbor. signif.* tom. ii. p. 1095. edit. Bohmeri.

[p] WADDINGI *Annal.* tom. vi. p. 194. 197. 199.

[q] WADDINGI *Annal.* tom. vi. p. 213, 214.—BOULAY, *Hist. Acad. Paris.* tom. iv. p. 152. 165.—ARGENTRE, *Collectio judicior. de novis error.* tom. i. p. 392. f.

CENT.  
XIV.  
PART II.

XXIV. Upon the death of CLEMENT V., the tumult, which had been appeased by his authority, was revived in *France* with as much fury as ever. For, in the year 1314, an hundred and twenty of the *Spirituals* made a violent attack upon the *Brethren of the community*, drove them out of the convents of *Narbonne* and *Beziers* by force of arms, and inflamed the quarrel in a yet higher degree by laying aside their ancient habits, and assuming such as were short, strait, and coarse. They were soon joined by a considerable number from other provinces, and the citizens of *Narbonne*, where OLIVE was interred, enlisted themselves in the party. JOHN XXII., who was raised to the pontificate in the year 1317, took great pains to heal this new disorder. The first thing he did for this purpose was to publish a special bull, by which he ordered the abolition of the *Fratricelli*, or *Minorites*, and their *Tertiaries*, whether *Beguines* or *Beghards*, who were a body distinct from the *Spirituals* [r]. In the next place, he admonished the king of *Sicily* to expel all the *Spirituals* who had taken refuge in his dominions [s]: and then ordered the French *Spirituals* to appear at *Avignon*; where he exhorted them to return to their duty; and, as the first step to it, to lay aside *their short, strait habits with the small hoods*. The greatest part of them obeyed; but FR. BERNARD DELITOSI, who was the head of the faction, and twenty-four of the Brethren, boldly refused to submit to the injunction. In vindication of their conduct, they alleged that the rules prescribed by St. FRANCIS were the same with the gospel of JESUS CHRIST; that the popes therefore had no authority to alter them; that

[r] This law is called *Sancta Romana*, &c. and is to be found among the *Extravañantes Johannis XXII.*, tit. vii. *De religiosis domibus*, tom. ii. *Jur. Canon.* p. 1112.

[s] WADDINGS *Annal. Minor.* tom. vi. p. 265. f.

the popes had acted sinfully in permitting the Franciscans to have *granaries* and *store-houses*; and that they added to their guilt in not allowing those habits to be worn that were enjoined by St. FRANCIS. JOHN, highly exasperated by this opposition, gave orders that these obstinate Brethren should be proceeded against as *heretics*. And surely nothing could make them appear *wiler heretics* in the papal eye, than their daring thus audaciously to oppose the authority and majesty of the Roman sec. As for F. DELITIOSI, who was at the head of this sect, and who is sometimes called DELLI CONSI, he was imprisoned, and died in his confinement. Four of his adherents were condemned to the flames, in the year 1318, at *Marseilles* [†], which odious sentence was accordingly executed without mercy.

CENT.  
XIV.  
PART II.

XXV. Thus these unhappy friars, and many more of their fraternity, who were afterwards cut off by this cruel persecution, suffered merely for their contempt of the decisions of the pontiffs, and for maintaining that the institute of St. FRANCIS, their founder, which they imagined he had established under the direction of an immediate inspiration, was the *very Gospel of Christ*, and therefore not to be altered by the pope's authority. The controversy, considered in itself, was rather ridiculous than important, since it did not affect religion in the least, but turned wholly on these two points, the form of the habits to be worn by the Franciscan order, and their *granaries* and *store-houses*. The *Brethren of the community*,

The ridiculous disputes  
of the Fran-  
ciscans.

[†] BALUZZI *Vita Pontif. Avinion.* tom. i. p. 116. tom. ii. p. 341. et *Miscellani.* tom. i. p. 195. 272. WADDINGUS, *Annal. Minor.* tom. vi. p. 267. f. 316. f. MARTENE *Thesaur. Anecdotor.* tom. v. p. 175. MARTINUS *Fuldensis*, in ECCARDI *Corpor. Histor. mediæ ævi*, tom. i. p. 1725. et HERM. CORNERUS, *ibid.* tom. ii. p. 981. *Histoire generale de Languedoc*, tom. iv. p. 179. f. ARGENTRE *Collectio Judicior. de nobis errorib.* tom. i. p. 294. f.



CENT. of the less rigid Franciscans, wore long, loose, and good habits, with ample hoods; but the <sup>XIV.</sup> *Spirituals* went in strait, short, and very coarse ones, which they asserted to be precisely the dress enjoined by the institute of St. FRANCIS, and what therefore no power upon earth had a right to alter. And whereas the *Brethren of the community*, immediately after the harvest and vintage, were accustomed to lay up a stock of corn and wine in their granaries and cellars, the *Spiritual* Franciscans resolutely opposed this practice, as entirely repugnant to the profession of absolute poverty, that had been embraced by the *Fratricelli* or *Minorites*. In order to put an end to these broils, pope JOHN, this very year, published a long mandatory letter, in which he ordered the contending parties to submit their disputes, upon the two points above mentioned, to the decision of their superiors [u].

Excite grievous commotions.

XXVI. The effects of this letter, and of other decrees, were prevented by the unreasonable and impious severity of JOHN XXII., whose cruelty was condemned and detested even by his adherents. For the *Spiritual* Franciscans and their votaries, being highly exasperated at the cruel death of their brethren, maintained, that JOHN XXII., by procuring the destruction of these holy men, had rendered himself utterly unworthy of the papal dignity, and was the true *Antichrist*. They moreover revered their four brethren, who were burnt at *Marseilles*, as so many martyrs, paying religious veneration to their bones and ashes; and inveighed yet more vehemently than ever against *long habits, large hoods, granaries, and store-houses*. The inquisitors on the other hand, having, by the pope's order, apprehended as many

[u] It may be seen in the *Jus Canon. inter Extravag. communes de verbor. signif.* cap. 1. See also WADDING'S *Annal. Minor.* tom. vi. p. 273.

of these people as they could find, condemned them to the flames, and sacrificed them without mercy to papal resentment and fury. So that from this time a vast number of those zealous defenders of the institute of St. FRANCIS, viz. the *Minorites*, *Beghards*, and *Spirituals*, were most barbarously put to death, not only in *France*, but also in *Italy*, *Spain*, and *Germany* [*w*].

XXVII. This dreadful flame continued to spread, till it invaded the whole Franciscan order, which, in the year 1321, had revived the old contentions concerning the poverty of CHRIST and his apostles. A certain *Beguin*, or monk of the third order of St. FRANCIS, who was apprehended this year at *Norbonne*, taught, among other things, *That neither Christ, nor his apostles, ever possessed any thing, whether in common or personally, by right of property or dominion.* JOHN DE BELNA, an inquisitor of the Dominican order, pronounced this opinion erroneous; but BERENGARIUS TALONI, a Franciscan, maintained it to be orthodox, and perfectly consonant to the bull, *Exiit qui seminet*, of NICHOLAS III. The judgment of the former was approved by the Dominicans; the determination of the latter was adhered to by the Franciscans. At length the matter was brought before the pope, who prudently endeavoured to put an end to the dispute. With this view he called

CENT.  
XIV.  
PART II.

A new dispute arises concerning the poverty of Christ.

[*w*] Besides many other pieces that serve to illustrate the intricate history of this persecution, I have in my possession a treatise, entitled, *Martyrologium Spirituum et Fratricellorum*, which was delivered to the tribunal of the inquisition at *Caracasone*, A. D. 1454. It contains the names of an hundred and thirteen persons of both sexes, who, from the year 1318, to the time of INNOCENT VI., were burnt in *France* and *Italy*, for their inflexible attachment to the poverty of St. FRANCIS. I reckon that, from these and other records, published and unpublished, we may make out a list of two thousand martyrs of this kind. Compare *Codex Inquis. Tholofanae*, à LIMBORCHIO editus, p. 298. 302. 319. 327, &c.

CENT.  
XIV.  
PART II.

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into his council UBERTINUS DE CASALIS, the patron of the *Spiritual*, and a person of great weight and reputation. This eminent monk gave capacious, subtle, and equivocal answers to the questions that were proposed to him. The pontif, however, and the cardinals, persuaded that his decisions, equivocal as they were, might contribute to terminate the quarrel, acquiesced in them, seconded them with their authority, and enjoined, at the same time, silence and moderation on the contending parties [x].

XXVIII. But the Dominicans and Franciscans were so exceedingly exasperated against each other, that they could by no means be brought to conform themselves to this order. JOHN XXII., perceiving this, permitted them to renew the controversy in the year 1322; nay, he himself proposed to some of the most celebrated divines of the age, and especially to those of *Paris*, the determination of this point, viz. *Whether or no those were to be deemed heretics who maintained that Jesus Christ, and his apostles, had no common or personal property in any thing they possessed?* The Franciscans, who held an assembly this year at *Perugia*, having got notice of this proceeding, unanimously decreed, that those who held this tenet were not heretics, but maintained an opinion that was holy and orthodox, and perfectly agreeable to the decisions and mandates of the popes. They also sent a deputy to *Avignon*, to defend this unanimous determination of their whole order against all opponents whatever. The person they commissioned for this purpose was F. BONAGRATIA, of *Bergamo*, who also went by the name of BONCORTESE [y], one of their fraternity, and a man

[x] WADDINGI *Annal. Minor.* tom. vi. p. 361. STEPH. BALUZII *Miscellan.* tom. i. p. 307. GERH. DU BOIS, *Hystor. Eccles. Paris.* p. 611. y.

[y] I insert this caution, because I have observed that some eminent writers, by not attending to this circumstance, have taken these two names for two different persons.

famous

famous for his extensive learning. JOHN XXII., CENT. XIV. PART II. being highly incensed at this step, issued out a decree in the month of November, wherein he espoused an opinion diametrically opposite to that of the Franciscans, and pronounced them heretics, for obstinately maintaining *that Christ, and his apostles, had no common or personal property in what they possessed, nor a power of selling, or alienating, any part of it.* Soon after he proceeded yet farther, and in another constitution, published in December following, exposed the weakness and inefficacy of those arguments, commonly deduced from a bull of NICHOLAS III., concerning the property of the Franciscan possessions being transferred to the church of *Rome*, whereby the monks were supposed to be deprived of what we call *right*, and were only allowed the *simple use* of what was necessary for their *immediate* support. In order to confute this plea, he shewed that it was absolutely impossible to separate *right* and *property* from the *lawful use* of such things as were immediately consumed by that use. He also solemnly renounced all property in the Franciscan effects, which had been reserved to the church of *Rome* by former popes, their churches and some other things excepted. And whereas the revenues of the order had been hitherto received and administered by procurators on the part of the Roman church, he dismissed these officers, and abolished all the decrees of his predecessors, and all the ancient constitutions relating to this affair [z].

[z] These constitutions are recorded in the *Corpus Juris Canon.* and also among the *Extravagantes*, tit. xiv. *de verbor. signific.* cap. ii, iii. p. 1121. Concerning the transaction itself, the reader should chiefly consult that impartial writer ALVARUS PELAGIUS, *De planctu ecclesie*, lib. ii. c. 60. f. 145. as also LUC. WADDINGUS, *Annal. Minor.* tom. vi. p. 394. f. Each of them blames JOHN BOULAY, *Histor. Acad. Paris.* tom. iv. p. 191. f.

Q. N. T.  
XIV.  
PART II.

The quarrel  
between the  
Franciscans  
and John  
XXII.

XXIX. By this method of proceeding, the dexterous pontif entirely destroyed that boasted *expropriation*, which was the main bulwark of the Franciscan order, and which its founder had esteemed the distinguishing glory of the society. It was therefore natural that these measures should determine the Franciscans to an obstinate resistance. And such indeed was the effect they produced: for, in the year 1323, they sent their brother BONAGRATIA in quality of legate to the papal court, where he vigorously and openly opposed the latter constitution of JOHN, boldly affirming, that it was contrary to all law both human and divine [a]. The pope, on the other hand, highly exasperated against this audacious defender of the Franciscan poverty, threw him into prison; and, by a new edict, which he published about the end of the year, enacted, that all who maintained that CHRIST, and his apostles, had no common nor special property in any of their possessions, should be deemed heretics, and corruptors of the true religion [b]. Finding, however, that the Franciscans were not terrified in the least by this decree, he published another yet more flaming constitution about the end of the year 1324, in which he confirmed his former edicts, and pronounced that *tenet concerning the expropriation of Christ and his apostles, a pestilential, erroneous, damnable, and blasphemous doctrine, subversive of the catholic faith*, and declared all such as adhered to it, *obstinate heretics and rebels*

[a] WADDINGUS, *Annal. Minor.* tom. vii. p. 2. 22.—AVAR. PELAGIUS, *De planctu ecclesiæ*, lib. ii. f. 167.—TRITHEMIUS, *Annal. Hirsaug.* tom. ii. p. 157.—THEOD. DE NIEN, in ECCARDI *Corpor. Hist. med. ævi*, tom. vii. p. 1491.

[b] WADDINGI, tom. vii. p. 36.—*Contin. de NANGIS*, in DACHÉRII *Spicilegio*, tom. iii. p. 83.—BOULAY, *Hist. Acad. Paris.* tom. iv. p. 203.—*Benedictinor. Gallia Christiana*, tom. ii. p. 1515.

againſt the church [c]. In conſequence of this mercileſs decree, great numbers of thoſe who perſiſted in aſſerting that CHRIST and his apoſtles were exactly ſuch Mendicants as FRANCIS would have his brethren to be, were apprehended by the Dominican inquiſitors, who were implacable enemies of the Franciſcans, and committed to the flames. The hiſtory of *France* and *Spain*, *Italy* and *Germany*, during this and the following century, abounds with inſtances of this deplorable cruelty.

XXX. The zealous pontif purſued this affair with great warmth for ſeveral years ſucceſſively; and as this conteſt ſeemed to have taken its riſe from the books of PIERRE D'OLIVE, he branded with infamy, in the year 1325, the *Poſtilla*, and the other writings of that author, as pernicious and heretical [d]. The next ſtep he took was to ſummon to *Avignon* ſome of the more learned and eminent brethren of the Franciſcan order, of whole writings and eloquence he was the moſt apprehenſive, and to detain them at his court: and then, to arm himſelf againſt the reſentment and indignation of this exasperated ſociety, and to prevent their attempting any thing to his prejudice, he kept a ſtrict guard over them in all places, by means of his friends the Dominicans, MICHAEL DE CÆSENAS, who reſided in *Italy*, and was the head of the order, could but ill diſſemble the hatred he had conceived againſt the pope, who therefore ordered him to repair to *Avignon*, in the year 1327, and there deprived him of his

CENT.  
XIV.  
PART II.

The at-  
tempts of  
the Francis-  
cans againſt  
the pope.

[c] This conſtitution, as well as the two former already mentioned, is publiſhed among the *Extravagantes*, tit. xiv. *De verbor. ſignif.* WADDINGUS, tom. vii. p. 36. vigorously oppoſes this laſt, which is pretty extraordinary in a man ſo immoderately attached to the cauſe of the popes as he was.

[d] WADDINGI *Annal.* tom. vii. p. 47.—JO. GEORG. EC-CARDI *Corpus Hiſtor. mediæ ævæ*, tom. i. p. 592, and 1491.

office,

CENT. office [e]. But, prudent as this violent measure  
XIV. might appear at first sight, it served only to in-  
PART II. flame the enraged Franciscans more than ever,  
and to confirm them in their attachment to the  
scheme of absolute poverty. For no sooner did  
the bitter and well-known contest between JOHN  
XXII., and the emperor LEWIS of *Bavaria*, break  
out, than the principal champions of the Fran-  
ciscan cause, such as MARSILIUS of *Padua*, and  
JO. DE JANDUNO, or GENOA, fled to the emperor,  
and under his protection published the most viru-  
lent pieces imaginable, in which they not only  
attacked JOHN personally, but also levelled their  
satires at the power and authority of the popes in  
general [f]. This example was soon followed  
by others, particularly by MICH. CÆSENAS, and  
WILLIAM OCCAM, who excelled most men of his  
time in subtilty and acuteness of genius, and also  
by F. BONAGRATIA of *Bergamo*. They made  
their escape by sea from *Avignon*, in the year  
1327, went first to the emperor, who was, at that  
time, in *Italy*, and from thence proceeded to  
*Munich*. They were soon joined by many others,  
such as BERENGARIUS, FRANCIS DI ESCULO, and  
HENRY DE HALEM, who were highly and deser-  
vedly esteemed on account of their eminent parts  
and extensive learning [g]. All these learned  
fugitives

[e] WADDINGI *Annal.* tom. vii. p. 69. 74.

[f] LUC. DACHERII *Spicilegium*, tom. iv. p. 85. *f. Bullar. Roman.* tom. vi. p. 167. EDM. MARTENE, *Theaur. Anecdotor.* tom. ii. p. 695. 704. BOULAY, *Hystor. Acad. Paris.* tom. iv. p. 216. There is a very noted piece on this subject written by MARSILIUS of *Padua*, who was professor at *Vinna*, which was published in 8vo, at *Frankfort*, by FRANC. GOMARUS, 1592, and is intitled, *Defensor pro Ludovico Bavaro adversus usurpatam Romani Pontificis jurisdictionem*.

[g] WADDINGI *Annal.* tom. vii. p. 81.—MARTENE, *Theaur. Anecdotor.* tom. iii. p. 749. 757. *f. 781*.—TRITHEMII *Annal. Hirsaug.* tom. ii. p. 167.—BOULAY, *Hyst. Acad. Paris.* tom. iv. p. 217.—ECCARDI *Corpus Hystor. mediæ ævi*, tom. ii.

fugitives defended the institute of their founder in long and laboured treatises, in which they reduced the papal dignity and authority within a very narrow compass, and loaded the pontiffs with reproaches and invectives. OCCAM surpassed them all in the keenness and spirit of his satire; and hence his *Dialogues*, together with his other productions, which were perused with avidity, and transmitted down to succeeding generations, gave, as it were, a mortal blow to the ambition and majesty of the Roman pontiffs.

XXXI. On the other hand, the emperor, LEWIS of *Bavaria*, to express his gratitude to these his defenders, not only made the cause of the Franciscans his own, but also adopted their favourite sentiment concerning the poverty of CHRIST and his apostles. For among the heresies and errors of which he publicly accused JOHN XXII., and for which he deprived him of the pontificate, the principal and most pernicious one, in the opinion of the emperor, was his maintaining that the poverty of CHRIST did not exclude all right and property in what he used as a subsistence [b]. The *Fratricelli*, *Beghards*, *Beguines*, and *Spirituals*, then at variance with the pope, were effectually protected by the emperor, in *Germany*, against the attempts of the inquisitors; so that, during his reign, that country was overrun with shoals of Mendicant friars. There was scarce a province or city in the empire that did not abound with *Beghards* and *Beguines*; that is, monks professing the third rule of St. FRANCIS, and who placed the chief excellence of the Christ-

CENT.  
XIV.  
PART II.

Lewis of  
Bavaria be-  
comes the  
patron of  
the Fran-  
ciscans.

p. 1034.—BALUZII *Miscellan.* tom. i. p. 293. 315.—The reader may also consult those writers who have compiled *Indexes* and *Collections of Ecclesiastical Historians*.

[b] See *Processus Ludovici contra Johannem A. 1328, d. 12 Dec. datus*, in BALUZII *Miscellaneis*, tom. ii. p. 522. and also his *Appellatio*, p. 494.



CENT.  
XIV.  
PART II.

Peace is  
made be-  
tween the  
Franciscans  
and the  
pope.

ian life in a voluntary and absolute poverty [i]. The Dominicans, on the other hand, as enemies to the Franciscans, and friends to the pope, were treated with great severity by his Imperial majesty, who banished them with ignominy out of several cities [k].

XXXII. The rage of the contending parties subsided greatly from the year 1329. The pope caused a diet of the Franciscans to be held that year at *Paris*, where by means of cardinal BERTRAND, who was president of the assembly, and the Parisian doctors, who were attached to his interests, he so far softened the resentment of the greatest part of the brethren, that they ceased to defend the conduct of MICHAEL CÆSENAS and his associates; and permitted another president, GERARD ODDO, to be substituted in his room. They also acknowledged JOHN to be a true and lawful pope; and then terminated the dispute concerning the poverty of CHRIST in such an ambiguous manner, that the constitutions and edicts of NICHOLAS III. and JOHN XXII., however contradictory, maintained their authority [l]. But, notwithstanding these pacific and mutual concessions, there were great numbers of the Franciscans in *Germany*, *Spain*, and *Italy*, who would by no means consent to this reconciliation. After the death of JOHN, BENEDICT XII., and CLEMENT VI., took great pains to close the breach, and shewed great clemency and tenderness towards such of the order as thought the institute of their founder more sacred than the papal

[i] I have many pieces upon this subject that were never published.

[k] MART. DIEFENBACH. *De mortis genere, quo Henricus VII. obiit*, p. 145. and others.—ECCARDI *Corpus Histor. medii ævi*, tom. i. p. 2103.—BOULAY, *Hist. Acad. Paris.* tom. iv. p. 220.

[l] WADDINGI *Annales*, tom. vii. p. 94.—DACHERII *Spicilegium*, tom. iii. p. 91.

bulls. This lenity had some good effects. Many, C E N T. XIV. PART II. who had withdrawn themselves from the society were hereby induced to return to it, in which number were FRANCIS DE ESCULO, and others, who had been some of JOHN's most inveterate enemies [*m*]. Even those, who would not be prevailed on to return to their order, ceased to insult the popes, observed the rules of their founder in a quiet and inoffensive manner, and would have no sort of connexion with those *Fratricelli* and *Tertiaries* in *Italy*, *Spain*, and *Germany*, who contemned the papal authority [*n*].

XXXIII. The German Franciscans, who were protected by the emperor LEWIS, held out their opposition much longer than any of the rest. But in the year 1347, their imperial patron being dead, the halcyon days of the Franciscan *Spirituals*, as also of their associates the *Beghards*, or *Tertiaries*, were at an end in *Germany*. For in the year 1345, his successor CHARLES IV., having been raised to the imperial throne by the interest of the pope, was ready, in his turn, to gratify the desires of the court of *Rome*, and accordingly supported, both by his edicts and by his arms, the inquisitors who were sent by the Roman pontif against his enemies, and suffered them to apprehend and put to death all of these enemies that came within their reach. These ministers of papal vengeance exerted their power chiefly in the district of *Magdeburg* and *Bremen*, *Thuringia*, *Saxony*, and *Hesse*, where they extirpated all the *Beghards*, as well as the *Beguines*, or *Tertiaries*, the associates of those Franciscans, who held that CHRIST and his apostles had no property in any thing. These

The distresses of  
Spirituals,  
Beghards,  
&c. in Ger-  
many.

[*m*] ARGENTRE, *Collectio judicior. de novis erroribus*, tom. i. p. 343.—BOULAY, *Hist. Acad. Paris.* tom. iv. p. 281.—WADDINGI *Annal.* tom. vii. p. 313.

[*n*] WADDINGI *Annal.* tom. vii. p. 116. 126.—ARGENTRE *l. c.* tom. i. p. 343, &c.

CENT.  
XIV.  
PART II.

severe measures were approved by CHARLES IV., who then resided in *Italy*, at *Lucca*, from whence, in the year 1369, he issued out severe edicts, commanding all the German princes to extirpate out of their dominions the *Beghards* and *Beguines*, or, as he himself interpreted the name, the *voluntary beggars* [o], as enemies of the church and of the Roman empire, and to assist the *inquisitors* in their proceedings against them. By another edict, published not long after, he gave the houses of the *Beghards* to the *tribunal* of the *inquisition*, ordering them to be converted into prisons for *heretics*: and, at the same time, ordered all the effects of the *Beguines* to be sold publicly, and the profits arising from thence to be equally divided between the *inquisitors*, the magistrates, and the poor of those towns and cities where such sale shall be made [p]. The *Beghards*, being reduced to great straits by this and other mandates of the emperor, and by the constitutions of the popes, sought a refuge in those provinces of *Switzerland* that border upon the *Rhine*, and also in *Holland*, *Brabant*, and *Pomerania* [q]. But

[o] In high Dutch, *Die wilgen Armen*.

[p] I have in my possession this edict, with other laws of CHARLES IV., enacted on this occasion, as also many of the papal constitutions, and other records which illustrate this affair, and which undoubtedly deserve to see the light. It is certain, that CHARLES IV. himself, in his edicts and mandates, clearly characterizes those people, whom he there styles *Beggards* and *Beguines*, as *Franciscan Tertiaries*, belonging to that party of the order then at variance with the pope. They are (to use the emperor's own words, in his edict issued out at *Lucce*, and bearing date the 16th of June, 1369) *a pernicious sect, who pretend to a sacrilegious and heretical poverty, and who are under a vow that they neither ought to have, nor will have, any property, whether special or common, in the goods they use* (this is the poverty of the *Franciscan institute*, which JOHN XXII. so strenuously opposed), *which they extend even to their wretched habits*. — For so the *Spirituals* and their associates used to do.

[q] See ODOR. RAYNALDUS, *Annal. Eccles. ad A. 1372. § xxxiv. p. 513*. See also the books of FELIX MALLEOLUS, written in the following century against the *Beggards* in *Switzerland*.

the edicts and mandates of the emperor, together with the papal bulls and inquisitors, followed them wherever they went, and distressed them in their most distant retreats; so that, during the reign of CHARLES IV., the greatest part of Germany (Switzerland, and those provinces that are contiguous to it, excepted) was thoroughly purged of the *Beghards*, or rebellious Franciscans, both *perfect* and *imperfect*.

X<sup>XXXIV</sup>. But neither edicts, bulls, or inquisitors, could entirely pluck up the roots of this inveterate discord. For so ardently were many of the brethren bent upon observing, in the most perfect and rigorous manner, the institute of St. FRANCIS, that numbers were to be found in all places who either withstood the president of the society, or, at least, obeyed him with reluctance. At once therefore to satisfy both the laxer and more rigid party, after various methods had been tried to no purpose, a division of the order was agreed to. Accordingly, in the year 1368, the president consented that PAULUTUS FULGINAS, who was the chief of the more rigid Franciscans in Italy, together with his associates, who were pretty numerous, should live separately from the rest of the brethren, according to the rules and customs they had adopted, and follow the institute of their founder in the strictest and most rigorous manner. The *Spirituals*, and the followers of OLIVE, whose scattered remains were yet observable in several places, joined themselves gradually and imperceptibly to this party. And as the number of those who were fond of the *severer discipline* continually encreased in many provinces, the popes thought proper to approve that institute, and to give it the solemn sanction of their authority. In consequence of this, the Franciscan order was divided into two large bodies, which subsist to this day, *viz.* the *Conventual Brethren*,

CENT.  
XIV.  
PART II.

Their divisions so far from being extinguished by these proceedings, that the Franciscan order is split into two considerable parties.

**NEW T.** and the *Brethren of the observation*. Those who  
**IV.** gave up the strict sense of the expressions in which  
**PART II.** the institute of their founder was conceived, and  
 adopted the modifications that were given of them  
 by the pontifs, were called by the former name;  
 and the council of *Constance* conferred the latter  
 upon those who chose to be determined by the  
 words of the institute itself, rather than by any  
 explications of it [r]. But the *Fratricelli*, to-  
 gether with the *Beghards*, whom we have frequently  
 had occasion to mention, absolutely rejected this  
 reconciliation, and persisted in disturbing the  
 peace of the church, during this and the follow-  
 ing century, in the marquisate of *Ancona*, and in  
 other places.

New religi-  
 ous orders  
 are founded.

XXXV. This century gave rise to other reli-  
 gious societies, some of which were but of short  
 duration, and the rest never became famous.  
 JOHN COLOMBINI, a nobleman of *Sienna*, found-  
 ed, in the year 1368, the order of the *Apostolic*  
*Clerics*, who, because they frequently pronounced  
 the name of JESUS, were afterwards called *Jesuates*.  
 This institution was confirmed by URBAN V. the  
 following year, and subsisted till the last century,  
 when it was abolished by CLEMENT IX. [s]. The  
 brethren belonging to it professed poverty, and  
 adhered to the institute of St. AUGUSTIN. They  
 were not, however, admitted to holy orders, but  
 assisted the poor by their prayers, and other pious  
 offices, and prepared medicines for them, which  
 they distributed *gratis* [t]. But these statutes  
 were in a manner abrogated when CLEMENT dis-  
 solved the order.

[r] See WADDINGI *Annal. Minor.* tom. viii. p. 209. 298.  
 326. 336. tom. ix. p. 59. 65. 78. &c.

[s] In the year 1668.

[t] HIPPOCRATES, *Hist. des Ordes*, tom. iii. p. 411. f.—  
 FRANC. PAGI *Breviar. Pontif.* tom. iv. p. 189. f.—BONANNI,  
 and others, who have compiled histories of the religious  
 orders.

XXXVI. Soon after the commencement of this century, the famous sect of the *Cellite brethren and sisters* arose at *Antwerp*: they were also styled the *Alexian brethren and sisters*, because St. ALEXIUS was their patron; and they were named *Cellites*, from the cells in which they were used to live. As the clergy of this age took little care of the sick and dying, and deserted such as were infected with those pestilential disorders which were then very frequent, some compassionate and pious persons at *Antwerp* formed themselves into a society for the performance of those religious offices which the Sacerdotal orders so shamefully neglected. Pursuant to this agreement, they visited and comforted the sick, assisted the dying with their prayers and exhortations, took care of the interment of those who were cut off by the plague, and on that account forsaken by the affrighted clergy, and committed them to the grave with a solemn funeral dirge. It was with reference to this last office, that the common people gave them the name of *Lollards* [*u*]. The example

C E N T.  
XIV.  
P A R T II.

The sect of  
the Cellite  
brethren and  
sisters.  
The Lollards.

[*u*] Many writers have given us large accounts concerning the sect and name of the *Lollards*, yet none of them are to be commended for their fidelity, diligence, or accuracy on this head. This I can confidently assert, because I have carefully and expressly inquired into whatever relates to the *Lollards*; and from the most authentic records concerning them, both published and unpublished, have collected copious materials from whence their true history may be compiled. Most of the German writers, as well as those of other countries, affirm, that the *Lollards* were a particular sect, who differed from the church of *Rome* in many religious points; and that WALTER LOLLHARD, who was burnt in this century at *Cologne*, was their founder. How so many learned men came to adopt this opinion is beyond my comprehension. They indeed refer to Jo. TRITHEMIUS as the author of this opinion; yet it is certain, that no such account of these people is to be found in his writings. I shall therefore endeavour, with all possible brevity, to throw all the light I can upon this matter, that they who are fond of ecclesiastical history may have a just notion of it.

CENT.  
XIV.  
PART II.

example of these good people had such an extensive influence, that in a little time societies of the

The term *Lollbard*, or *Lulbard*, or, 'as the ancient Germans write it, *Lollert*, *Lulleri*, is compounded of the old German word *Lullen*, *Lollen*, *Lallen*, and the well-known termination *hard*, with which many of the old High Dutch words end. *Lollen*, or *Lullen*, signifies to sing with a low voice. It is yet used in the same sense among the English, who say, *lull a-sleep*, which signifies to sing any one into a slumber with a sweet indistinct voice. See FRANC. JUNII *Etymologicum Anglicanum*, ab EDUARDO LYE, Oxon. 1743, fol. under the word *Lollard*. The word is also used in the same sense among the Flemings, Swedes, and other nations, as appears by their respective *Dictionaries*. Among the Germans, both the sense and pronunciation of it have undergone some alteration: for they say, *Lallen*, which signifies to pronounce indistinctly, or stammer. *Lolbard* therefore is a *singer*, or one who frequently sings. For as the word *Beggen*, which universally signifies to request any thing fervently, is applied to devotional requests, or prayers, and, in the stricter sense in which it is used by the High Dutch, denotes praying fervently to God; in the same manner, the word *Lollen*, or *Lullen*, is transferred from a common to a sacred song, and signifies, in its most limited sense, to sing a hymn. *Lolbard* therefore, in the vulgar tongue of the ancient Germans, denotes a person who is continually praising God with a song, or singing hymns to his honour. HOSCEMIUS, a canon of *Liege*, has well apprehended and expressed the force of this word in his *Gesta Pontificum Leodiensium*, lib. i. cap. xxxi. in JO. CHAPEAVILLI *Gestis Pontificum Tungrensium et Leodiensium*, tom. ii. p. 350. f. In the same year (1309), says he, certain strolling hypocrites, who were called *LOLLARDS*, or praisers of God, deceived some women of quality in *Hainault* and *Brabant*. Because those who praised God, generally did it in verse, therefore, in the Latin style of the middle age, to praise God, meant to sing to him, and such as were frequently employed in acts of adoration were called religious singers. And as prayers and hymns are regarded as a certain external sign of piety towards God, therefore those who aspired after a more than ordinary degree of piety and religion, and for that purpose were more frequently occupied in singing hymns of praise to God than others, were, in the common popular language, called *Lollbards*. Hereupon this word acquired the same meaning with that of the term *Beghard*, which denoted a person remarkable for piety; for in all the old records, from the eleventh century, these two words are synonymous: so that all who are styled *Beggards* are also called *Lollards*, which may be proved to a demonstration from many authors, and particularly from many passages in the writings of FELIX MALLEOLUS against

the same sort of *Lollards*, consisting both of men and women, were formed in most parts of Germany

CENT.  
XIV.  
PART II.

against the *Beggards*: 'so that there are precisely as many sorts of *Beggards* as of *Lollards*. Those whom the monks now call *Lay Brothers*, were formerly named *Lollard Brethren*, as is well observed by BARTHOL. SCHOBINGER, *Ad Joach. Vadianum de collegiis monasterisque Germaniæ Vcter.* lib. i. p. 24. in GOLDASTI *Scriptor. rerum Alemannicarum*, tom. iii.

The Brethren of the free spirit, of whom we have already given a large account, are by some styled *Beggards*, by others *Lollards*. The followers of GERHARD GROOTE, or *Priests of the community*, are frequently called *Lollard Brethren*. The good man WALTER, who was burnt at Cologne, and whom so many learned men have unadvisedly represented as the founder of the sect of the *Lollards*, is by some called a *Beggard*, by others a *Lollard*, and by others a *Minorite*. The Franciscan *Tertiaries*, who were remarkable for their prayers and other pious exercises, often go by the name of *Lollards*. The *Cellite Brethren*, or *Alexians*, whose piety was very exemplary, did no sooner appear in Flanders about the beginning of this century, than the people gave them the title of *Lollards*, a term much in use at that time. A particular reason indeed for their being distinguished by this name was, that they were public singers, who made it their business to inter the bodies of those who died of the plague, and sang a dirge over them in a mournful and indistinct tone as they carried them to the grave. Among the many testimonies that might be alleged to prove this, we shall confine ourselves to the words of JO. BAPT. GRAMAYE, a man eminently skilled in the history of his country, in his Work, entitled, *Antwerpia*, lib. ii. cap. vi. p. 16. *The Alexians*, says he, *who constantly employed themselves about funerals, had their rise at Antwerp; at which place, about the year 1300, some honest pious laymen formed a society On account of their extraordinary temperance and modesty, they were styled Matemanns (or Moderatists), and also LOLLARDS, FROM THEIR ATTENDANCE ON FUNERAL OBSEQUIES.—From their cells they were named Cellite brethren. To the same purpose is the following passage in his work, entitled, Lovanium, p. 18. which is inserted in the splendid folio edition of the Belgic Antiquities, published at Louvain in 1708: The Alexians, who were wholly engaged in taking care of funerals, now began to appear. They were laymen, who having wholly devoted themselves to works of mercy were named LOLLARDS and Matemanns (or Moderatists). They made it their sole business to take care of all such as were sick or out of their senses. These they attended both privately and publicly, and buried the dead. The same learned author tells us, that he transcribed some of these particulars from an old diary written in Flemish rhyme. Hence*



CENT. many and Flanders, and were supported partly by  
 XIV. their manual labours, and partly by the chari-  
 PART II. table donations of pious persons. The magistrates  
 and inhabitants of the towns, where these brethren  
 and sisters resided, gave them peculiar marks of  
 favour and protection on account of their great  
 usefulness to the sick and needy. But the clergy,  
 whose reputation was not a little hurt by them,  
 and the Mendicant friars, who found their profits  
 diminished by the growing credit of these new-  
 comers, persecuted them vehemently, and accused  
 them to the popes of many vices and intolerable

we find in the *Annals of Holland and Utrecht*, in ANT. MAT-  
 THÆI *Analeſt. vet. ævi*, tom. 1. p. 431. the following words :  
*Die Lollardjes die brochten, die dooden by een*, i. e. *the Lollards*  
*who collected the dead bodies*; which phrase is thus paraphrased  
 by MATTHÆUS, *The managers of funerals, and carriers of the*  
*dead, of whom there was a hard company, were a set of mean,*  
*worthless creatures, who usually spoke in a canting, misriful tone,*  
*as if bewailing the dead, and hence it came to pass, that a street*  
*in Utrecht, in which most of these people lived, was called the*  
*Loller streer.* The same reason that changed the word *Beggard*  
 from its primitive meaning, contributed also to give, in process  
 of time, a different signification to that of *Lollard*, even its being  
 assumed by persons that dishonoured it. For among those Lol-  
 lards, who made such extraordinary pretences to piety and reli-  
 gion, and spent the greatest part of their time in meditation, prayer,  
 and such-like acts of piety, there were many abominable hypo-  
 crites, who entertained the most ridiculous opinions, and con-  
 cealed the most enormous vices, under the specious mask of this  
 extraordinary profession. But it was chiefly after the rise of the  
*Alexians, or Cellites*, that the name *Lollard* became infamous.  
 For the priests and monks, being inveterately exasperated against  
 these good men, propagated injurious suspicions of them, and  
 endeavoured to persuade the people, that, innocent and benefi-  
 cent as the *Lollards* seemed to be, they were in reality the con-  
 trary, being tainted with the most pernicious sentiments of a  
 religious kind, and secretly addicted to all sorts of vices. Thus  
 by degrees it came to pass, that any person, who covered here-  
 sies, or crimes, under the appearance of piety, was called a  
*Lollard*. So that it is certain this was not a name to denote any  
 one particular sect, but was formerly common to all persons and  
 all sects, who were supposed to be guilty of impiety towards  
 God and the church, under an external profession of extraordi-  
 nary piety.

errors. Hence it was, that the word *Lollard*, which originally carried a good meaning, became a term of reproach to denote a person, who, under the mask of extraordinary piety, concealed either enormous vices, or pernicious sentiments. But the magistrates, by their recommendations and testimonials, supported the *Lollards* against their malignant rivals, and obtained many papal constitutions, by which their institute was confirmed, their persons exempted from the cognizance of the inquisitors, and subjected entirely to the jurisdiction of the bishops. But as these measures were insufficient to secure them from molestation, CHARLES, duke of *Burgundy*, in the year 1472, obtained a solemn bull from pope SIXTUS IV., ordering that the *Cellites*, or *Lollards*, should be ranked among the religious orders, and delivered from the jurisdiction of the bishops; and pope JULIUS II. granted them yet greater privileges in the year 1506. Many societies of this kind are yet subsisting at *Cologne*, and in the cities of *Flanders*, though they have evidently departed from their ancient rules [*w*].

XXXVII. Among the Greek writers of this century the following were the most eminent.

NICEPHORUS CALLISTUS, whose *Ecclesiastical History* we have already mentioned;

MATTHÆUS BLASTARES, who illustrated and explained the canon laws of the Greeks;

BARLAAM, who was a very zealous champion in behalf of the Grecian cause against the Latins;

[*w*] Besides many others, whom it is not proper to mention here, see ÆGID. GELLENUS, *De admiranda sacra et civili magnitudine urbis Coloniæ*, lib. iii. *Synagm.* li. p. 534. 598. 603. — JO. BAPT. GRAMAYE, in *Antiquit. Belgicis*. — ANTON. SANDERUS, in *Brabantia et Flandria illustratis*. — AUG. MIRÆUS, in *operibus Diplomatico Historicis*, and many other writers of this period in many places of their works. I may add, that those who are styled *Lollards*, are by many called *die Nollbruder*, from *Nollen*, an ancient German word.

CENT. GREGORIUS ACINDYNUS, an inveterate enemy  
 XIV. of the *Palamites*, of which sect we shall give some  
 PART II. account in its proper place ;

JOHANNES CANTACUZENUS, famous for his history of his own time, and his confutation of the Mahometan law ;

NICEPHORUS GREGORAS, who compiled the Byzantine history, and left some other monuments of his genius to posterity ;

THEOPHANES, bishop of *Nice*, a laborious defender of the truth of Christianity against the Jews, and the rest of its enemies ,

NILUS CABASILAS, NILUS RHODIUS, and NILUS DAMYLA, who most warmly maintained the cause of their nation against all the Latin writers ;

• PHILOTHEUS, several of whose tracts are yet extant, and seem well adapted to excite devotional temper and spirit ;

GREGORY PALAMAS ; of whom more hereafter.

Latin writers.

XXXVIII. From the prodigious number of the Latin writers of this century, we shall only select the most famous. Among the scholastic doctors, who blended philosophy with divinity, JOHN DUNS SCOTUS, a Franciscan, and the great antagonist of Thomas, held the first rank, and, though not entitled to any praise for his candour and ingenuity, was by no means inferior to any of his contemporaries in acuteness and subtilty of genius [x].

After him the most celebrated writers of this class were DURANDUS of St. PORTIAN, who

[x] The very laborious and learned LUC. WADDINGUS favoured the public with an accurate edition of the works of SCOTUS, which was printed at *Lyons*, 1639, in twelve volumes folio.—Compare WOOD, *Antiqq. Oxon.* tom. i. p. 86. *f.* but especially WADDINGUS, *Annal. Minor. frat.* tom. vi. p. 40. 107.—BOULAY, *Hist. Acad. Paris.* tom. iv. p. 70, &c.

combated the commonly received doctrine of the divine co-operation with the human will [y], ANTONIUS ANDRÆAS, HERVÆUS NATALIS, FRANCIS MAYRONIUS, THOMAS BRADWARDINE, an acute ingenious man [z], PETER AUREOLUS, JOHN BACON, WILLIAM OCCAM, WALTER BURLÆUS, PETER DE ALLIACO, THOMAS of *Straßburg*, and GREGORY DE RIMINI [a].

CENT.  
XIV.  
PART II.

Among the mystic divines, JO. TAULERUS and JO. RUYSBROCKIUS, though not entirely free from errors, were eminent for their wisdom and integrity;

NICHOLAS LYRANUS<sup>d</sup> acquired great reputation by his *Compendious Exposition of the whole Bible*;

RAYNERIUS PISANUS is celebrated for his *Summary of Theology*, and ASTESANUS for his *Summary of Cases of Conscience*.

### CHAP. III

*Concerning the doctrine of the Christian church during this century.*

I. ALL those who are well acquainted with the history of these times must acknowledge, that religion, whether as taught in the schools, or inculcated upon the people as the rule of their conduct, was so extremely adulterated and deformed, that there was not a single branch

The corruption of religion.

[y] See JO. LAUNOIUS, in a small treatise, entitled, *Syllabus rationum, quibus Durandi causa defenditur*, tom. i. opp.—*Gallia Christ.* tom. ii. p. 723.

[z] RICH. SIMON, *Lettres Choïsies*, tom. iv. p. 232. & *Critique de la Bibliothèque des Ecclesiast.* par M. DU PIN, tom. i. p. 360.—STEPH. SOUCIETUS, in *Observationibus ad b. l.* p. 703.—*Nouv. Dict. Hist. Crit.* tom. ii. p. 500. f. He was archbishop of Canterbury.

[a] For a full account of all these persons, see *Histoire de l'Eglise Gallicane*, tom. xiv. p. 11, 12. f.

**G E N T.** of the Christian doctrine, which retained the  
**XIV.** least trace of its primitive lustre and beauty.  
**P A R T II.** Hence it may easily be imagined, that the *Wal-*  
*denſes* and others, who longed for a reformation  
of the church, and had separated themselves from  
the jurisdiction of the bishop of *Rome*, though  
every where exposed to the fury of the *inquisitors*  
and monks, yet increased from day to day, and  
baffled all the attempts that were made to extir-  
pate them. Many of these poor people having  
observed, that great numbers of their party  
perished by the flames and other punishments, fled  
out of *Italy*, *France*, and *Germany*, into *Bohemia*  
and the adjacent countries, where they afterwards  
associated with the *Hussites* and other Separatists  
from the church of *Rome*.

The state of  
exegetical  
or explanato-  
ry theo-  
logy.

II. NICHOLAS LYRANUS deservedly holds the  
first rank among the commentators on the Holy  
Scriptures, having explained the Books both of  
the Old and New Testament in a manner far  
superior to the prevailing taste and spirit of his  
age. He was a perfect master of the Hebrew  
language, but not well versed in the Greek, and  
was therefore much happier in his exposition of  
the Old Testament, than in that of the New [b].  
All the other divines, who applied themselves to  
this kind of writing, were servile imitators of  
their predecessors. They either culled choice  
sentences from the writings of the more ancient  
doctors; or else, departing from the obvious  
meaning of the words, they tortured the sacred  
writers to accommodate them to senses that were  
mysterious and abstruse. They who are desirous  
of being acquainted with this art, may have re-  
course to VITALIS A FURNO, his *Moral Mirrour*

[b] RICH. SIMON, *Histoire des principaux Commentateurs du*  
*Nos*, p. 447. & *Critique de la Biblioth. des Auteurs Eccles.* par  
M. DU PIN, tom. i. p. 352.—WADDINGTON *Annal. Minor.* tom.  
v. p. 264. f.

of the *Scriptures* [c], or to LUDOLPHUS of Saxony, in his *Psalter Spiritualized* [d]. The philosophers, who commented upon the sacred writings, sometimes proposed subtle questions drawn from what was called, in this century, *Internal Science*, and solved them in a dexterous and artful manner.

CENT.  
XIV.  
PART II.

III. The greatest part of the doctors of this century, both Greek and Latin, followed the rules of the peripatetic philosophy, in expounding and teaching the doctrines of religion; and the Greeks, from their commerce with the Latins, seemed to have acquired some knowledge of those methods of instruction used in the western schools. Even to this day the Greeks read, in their own tongue, the works of THOMAS, and other capital writers of the scholastic class, which in this age were translated and introduced into the Greek church by DEMETRIUS CYDONIUS, and others [e]. Prodigious numbers among the Latins were fond of this subtle method, in which JOHN SCOTUS, DURANDUS A'S. PORTIAN, and WILLIAM OCCAM, peculiarly excelled. Some few had recourse to the decisions of *Scripture* and *Tradition* in explaining divine truths, but they were overborne by the immense tribe of logicians, who carried all before them.

The didactic  
divines.

IV. This superiority of the schoolmen did not, however, prevent some wise and pious men among the *Mystics*, and elsewhere, from severely censuring this presumptuous method of bringing before the tribunal of philosophy matters of pure revelation. Many, on the contrary, were bold enough to oppose the reigning passion, and to recal the youth designed for the ministry, to the study of

The adversaries of the  
school-divines.  
The Biblical  
divines.

[c] *Speculum Morale totius Scripturæ.*

[d] *Psalterium juxta Spiritualem sensum.*

[e] RICH. SIMON, *Créance de l'Eglise Orientale sur la Transubstantiation*, p. 166,

CENT. the scriptures and the writings of the ancient fathers. This proceeding kindled the flame of discord almost every where; but this flame raged with peculiar violence in some of the more famous universities, especially in those of *Paris* and *Oxford*, where many sharp disputes were continually carried on against the *philosophical* divines by those of the *biblical* party, who, though greatly inferior to their antagonists in point of number, were sometimes victorious. For the *philosophical* legions, headed by Mendicants, Dominicans, and Franciscans, were often extremely rash in their manner of disputing; they defined and explained the principal doctrines of revealed religion in such a way as really overturned them, and fell often into opinions that were evidently absurd and impious. Hence it came to pass, that some of them were compelled to abjure their errors, others to seek their safety by flight; some had their writings publicly burnt, and others were thrown into prison [f]. However, when these commotions were quelled, most of them returned, though with prudence and caution, to their former way of thinking, perplexed their adversaries by various contrivances, and deprived them of their reputation, their profits, and many of their followers.

Contentions  
among the  
schoolmen.  
The Scotists  
and Thom-  
ists.

V. It is remarkable, that these *scholastic* doctors, or *philosophical* theologists, far from agreeing

[f] See BOULAY, *Hist. Acad. Paris.* tom. iv. passim.— In the year 1340, several opinions of the schoolmen, concerning the Trinity and other doctrines, were condemned, p. 266.— In the year 1347, M. JO. DE MERCURIA and NICH. DE ULTRICURIA were obliged to abjure their errors, p. 298. 308.— In 1348, one SIMON was convicted of some horrible errors, p. 322.—The same fate, A. 1354, befel GUIDO of the Augustine order, p. 329. A. 1362, the like happened to one LEWIS, p. 374. to JO. DE CALORE, p. 377. A. 1365, to DION. SOULLECHAT, p. 382. *Oxford* also had its share in transactions of this nature. See ANT. WOOD, *Antiquit. Oxon.* tom. i. p. 153. 183. f.

among

among themselves, were furiously engaged in disputations with each other concerning many points. The flame of their controversy was, in this century, supplied with plentiful accessions of fuel, by JOHN DUNS SCOTUS, an Englishman, of the Franciscan order, who was extremely eminent for the subtilty of his genius, and who, animated against the Dominicans by a warm spirit of jealousy, had attacked and attempted to disprove several doctrines of THOMAS AQUINAS. Upon this, the Dominicans, taking the alarm, united from all quarters to defend their favourite doctor, whom they justly considered as the common leader of the scholastics; while the Franciscans, on the other hand, espoused with ardour the cause of SCOTUS, whom they looked upon as a divine sage sent down from heaven to enlighten bewildered and erring mortals. Thus these powerful and flourishing orders were again divided; and hence the origin of the two famous sects, the *Scotists* and *Thomists*, which, to this day, dispute the field of controversy in the Latin schools. The chief points about which they disagree are, the *Nature of the divine co-operation with the human will*, the *Measure of divine grace* that is necessary to salvation, the *Unity of form in man*, or personal identity, and other abstruse and minute questions, the enumeration of which is foreign to our purpose. We shall only observe, that what contributed most to exalt the reputation of SCOTUS, and to cover him with glory, was his demonstration and defence of, what was called, the *Immaculate conception of the Virgin Mary*, against the Dominicans, who entertained different notions of that matter [g].

VI. A prodigious number of the people, denominated *Mystics*, resided and propagated their

CENT.  
XIV.  
PART II.

The Myst.  
ics.

[g] See WADDINGUS, *Annal. Minor.* tom. vi. p. 52.



CENT.  
XIV.  
PART II.

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tenets in almost every part of Europe. There were, undoubtedly, among them many persons of eminent piety, who endeavoured to wean men from an excessive attachment to the external part of religion, and to form them to the love of God, and the practice of genuine virtue. Such, among others, were TAULERUS, RUYSBROCIOUS, SUSO, and GERARD of Zutphen [b], who, it must be confessed, have left many writings that are exceedingly well calculated to excite pious dispositions in the minds of their readers; though want of judgment, and a propensity to indulge enthusiastic visions, is a defect common to them all. But there were also some senseless fanatics belonging to this party, who ran about, from place to place, recommending a most unaccountable extinction of all the rational faculties, whereby they idly imagined the human mind would be transfused into the divine essence; and thus led their proselytes into a foolish kind of piety, that in too many cases bordered nearly upon licentiousness. The religious frenzy of these enthusiasts rose to such a height, as rendered them detestable to the soberer sort of Mystics, who charged their followers to have no connexions with them [i].

Moral writings.

VII. It is needless to say much concerning those who applied themselves to the study of morality, seeing their merit is much of the same kind with that of the authors whom we have already mentioned; though it may be proper to

[b] Concerning these authors, see PETR. POIRET. *Biblioth. Mysticorum*; and GODOFR. ARNOLD, *Histor. et descriptio Theol. Mysticæ*. Concerning TAULERUS and SUSO, ECHARDUS treats expressly in his *Scriptor. Prædicat.* tom. i. p. 653. 677. See also *Acta Sanctor. Januar.* tom. ii. p. 652.

[i] JOH. RUYSBROCIOUS inveighed bitterly against them, as appears from his *Work* published by LAUR. SURIUS, p. 50. 378. as also from his treatise *De vera contemplatione*, cap. xviii. p. 608.

mention

mention two circumstances, by which the reader may ascertain the true state of this science. The first is, that, about this time, more writers than in any former century made it their business to collect and solve, what they styled, *Cases of conscience*; by which ASTESANUS, an Italian, MONALDUS, and BARTHOLOMEW of St. CONCORDIA, acquired a reputation superior to any of their contemporaries. This kind of writing was of a piece with the education then received in the schools, since it taught people to quibble and wrangle, instead of forming them to a sound faith and a suitable practice. A second thing worthy of notice is, that moral duties were explained, and their practice enforced, by allegories and comparisons of a new and whimsical kind, even by examples drawn from the natures, properties, and actions of the brute creation. These writers began, for instance, by explaining the nature and qualities of some particular animal, and then applied their description to human life and manners, to characterize the virtues and vices of moral agents. The most remarkable productions of this sort are NIEDER's *Formicarius*, a treatise concerning *Bees* by THOMAS BRABANTINUS, HUGO DE St. VICTOR's dissertation upon *Beasts*, and a tract of THOMAS WALLEY's, intitled, *The Nature of Brute Animals moralized*.

VIII. The defenders of Christianity in this age were, generally speaking, unequal to the glorious cause they undertook to support; nor do their writings discover any striking marks of genius, dexterity, perspicuity, or candour. Some productions, indeed, appeared from time to time, that were not altogether unworthy of notice. The learned BRADWARDINE, an English divine, advanced many pertinent and ingenious things towards the confirmation of the truth of Christianity in general, in a *Book upon Providence*. The

Controversialists.

book,

CENT. XIV. book, intitled, *Collyrium Fidei contra Hereticos*, or,  
 PART II. *Eye-salve of Faith against the Heretics*, shews that  
 its author ALVARUS PELAGIUS was a well-meaning and judicious man, though he has by no means exhausted the subject in this performance. NICHOLAS LYRA wrote against the Jews, as did also PORCHETUS SALVATICUS, whose treatise, intitled, *The Triumph of Faith*, is chiefly borrowed from the writings of RAYMOND MARTIN. Both these writers are much inferior to THEOPHANES, whose *Book against the Jews*, and his *Harmony between the Old and New Testament*, contain many observations that are by no means contemptible.

State of the  
 controversy  
 between the  
 Greeks and  
 Latins.

IX. During this century, there were some promising appearances of a reconciliation between the Greeks and Latins. For the former, apprehending they should want the assistance of the Latins to set bounds to the power of the Turks, which about this time was continually increasing, often pretended a willingness to submit to the Latin canons. Accordingly, A. D. 1339, ANDRONICUS, the Younger, sent BARLAAM as his ambassador into the west, to desire a reconciliation in his name. In the year 1349, another Grecian embassy was sent to CLEMENT VI., for the same purpose, and, in 1356, a third was dispatched upon a like errand to INNOCENT VI., who resided at *Avignon*. Nor was this all; for, in the year 1367, the Grecian patriarch arrived at *Rome* in order to negotiate this important matter, and was followed, in the year 1369, by the emperor himself, JOHN PALÆOLOGUS, who undertook a journey into *Italy*, and, in order to conciliate the friendship and good-will of the Latins, published a confession of his faith, which was agreeable to the sentiments of the Roman pontif. But, notwithstanding these prudent and pacific measures, the major part of the Greeks  
 could

could not be persuaded by any means to drop the controversy, or to be reconciled to the church of Rome, though several of them, from views of interest or ambition, expressed a readiness to submit to its demands; so that this whole century was spent partly in furious debates, and partly in fruitless negotiations [k].

X. In the year 1384, a furious controversy arose at *Paris*, between the University there and the Dominican Order. The author of it was JOHN DE MONTESON, a native of *Arragon*, a Dominican friar and professor of divinity, who, pursuant to the decisions and doctrine of his Order, publicly denied that the blessed Virgin MARY was conceived without any stain of original sin; and moreover asserted, that all who believed the *immaculate conception* were enemies of the true faith. The quarrel occasioned by this proceeding would certainly have been soon compromised, had not JOHN, in a public discourse, delivered some time in the year 1387, revived this opinion with more violence than ever. For this reason the college of divines, and afterwards the whole university, condemned this, and some other tenets of MONTESONUS. For it may be proper to inform the reader, that the university of *Paris*, principally induced thereto by the discourses of JOHN DUN SCOTUS, had from the beginning almost of this century, publicly adopted the doctrine of the sinless conception of the holy Virgin [l]. Upon this, the Dominicans, together with their champion MONTESONUS, appealed

CENT.  
XIV.  
PART II

The contention between the university of *Paris* and the Dominicans.

Occasioned by Montesonus.

[k] See HENR. CANISII *Lectiones Antiquæ*, tom. iv. p. 369. — LEO. ALLATIUS, *De perpetua consensione ecclesiæ. Orient et Occident*, lib. ii. cap. xvi. xvii. p. 782. — LUC. WADDINGUS, *Annal. Minor.* tom. viii. p. 29. 40. 107. 201. 289. 303. 312. — STEPH. BALUZII *Vitæ Pontif. Avenyon.* tom. i. p. 348. 380. 388. 403. 407. 410. 772.

[l] See WADDINGI *Annal. Minor.* tom. vi. p. 52. *from*  
VOL. III. B b

CENT.  
XIV.  
PART II.

from the sentence of the university to pope CLEMENT VII. at *Avignon*, and raised an outcry, that St. THOMAS himself was condemned by the judgment passed upon their brother. But, before the pope could decide the affair, the accused friar fled from the court of *Avignon*, went over to the party of URBAN VI., who resided at *Rome*, and thus, during his absence, was excommunicated. Whether or no the pope approved the sentence of the university of *Paris* we cannot say. The Dominicans, however, deny that he did, and affirm, that MONTESONUS was condemned purely on account of his flight [m]; though there are many others, who assert that his opinion was also condemned. And as the Dominicans would not acknowledge the sentence of the university to be valid, they were expelled in the year 1389, and were not restored to their ancient honours in that learned body till the year 1404 [n].

#### CHAP. IV.

*Concerning the rites and ceremonies used in the Church during this century.*

The alteration of the jubilee.

I. WE must confine ourselves to a general and superficial view of the alterations that were introduced into the ritual of the church during this century, since it cannot reasonably be expected we should insist largely upon this subject, within the narrow limits of such a work as this. One of the principal circumstances that strikes us

[m] See JAC. ECHARDI *Scriptor. Prædicator.* tom. i. p. 691.

[n] CÆS. EGASS. DE BOULAY, *Hist. Acad. Paris.* tom. iv. p. 599. 618. 638.—STEPH. BALUZII *Vitæ Pontif. Avinion.* tom. i. p. 521. tom. iii. p. 992.—ARGENTÆR, *Collectio judicior. de novis errorib.* tom. i. p. 61.—JAC. DE LONGUEVAL, *Hist. de l'Eglise Gallicane*, tom. xiv. p. 347.

here,

here, is the change that was made in the time of celebrating the jubilee. In the year 1350, CLEMENT VI., in compliance with the requests of the people of *Rome*, enacted, that the *jubilee*, which BONIFACE VIII. had ordered to be held every hundredth year, should be celebrated twice in every century [o]. In favour of this alteration, he might have assigned a very plausible pretext; since it is well known that the Jews, whom the Roman pontiffs were always ready to imitate in whatever related to pomp and majesty, celebrated this sacred solemnity every fiftieth year. But URBAN VI., SIXTUS VI., and other popes, who ordered a more frequent celebration of this salutary and profitable institution, would have had more difficulty in attempting to satisfy those who might have demanded sufficient reasons to justify this inconstancy.

CENT.  
XIV.  
PART II.

II. INNOCENT V. instituted festivals sacred to the memory of the lance with which our Saviour's side was pierced, the nails that fastened him to the cross, and the crown of thorns he wore at his death [p]. This, though evidently absurd, was nevertheless pardonable upon the whole, considering the gross ignorance and stupidity of the times. But nothing can excuse the impious fanaticism and superstition of BENEDICT XII., who, by appointing a festival in honour of the marks of CHRIST's wounds, which, the Franciscans tell us, were imprinted upon the body of their chief and founder by a miraculous interposition of the divine power, gave credit to that grossly ridiculous and blasphemous fable. Pope JOHN XXII., besides the sanction he gave to many other supersti-

Festivals,

Prayers,

[o] BALUZII *Vitæ Pontif. Avenion.* tom. i. p. 247. 287. 312. 887.—MURATORII *Antiquit. Ital.* tom. iii. p. 344. 481.

[p] See JO. HENR. A SEELEN, *Diff. de festo Lanceæ et clavæ Christi*.—BALUZII *Vit. Pontif. Avenion.* tom. i. p. 328. *Miscellan.* tom. i. p. 417.

C E N T. tions, ordered Christians to add to their prayers  
 XIV. those words with which the angel GABRIEL saluted  
 P A R T II. the Virgin MARY.

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## C H A P. V.

*Concerning the divisions and heresies that troubled the Church during this century.*

Controver-  
 sies excited  
 by the Qui-  
 etists.

I. DURING some part of this century the *Hesychoasts*, or, as the Latins call them, the *Quietists*, gave the Greek church a great deal of trouble. To assign the true source of it we must observe, that BARLAAM, a native of *Calabria*, who was a monk of St. BASIL,\* and afterwards bishop of *Gieraci*, in *Calabria*, made a progress through *Greece* to inspect the behaviour of the monks, among whom he found many things highly reprehensible. He was more especially offended at the *Hesychoasts* of mount *Athos*, in *Thessaly*, who were the same with the Mystics, or more perfect monks, and who, by a long course of intense contemplation, endeavoured to arrive at a tranquillity of mind entirely free from every degree of tumult and perturbation. These *Quietists*, in compliance with an ancient opinion of their principal doctors (who imagined that there was a celestial light concealed in the deepest retirements of the mind), used to sit every day, during a certain space of time, in a solitary corner, with their eyes eagerly and immoveably fixed upon the middle region of the belly, or navel; and boasted, that, while they remained in this posture, they found in effect, a divine light beaming forth from the soul, which diffused through their hearts inexpressible sensations of pleasure

pleasure and delight [q]. To such as inquired what kind of *light* this was, they replied, by way of illustration, that it was the *glory of God*, the same celestial radiance that surrounded CHRIST during his transfiguration on the mount. BARLAAM, entirely unacquainted with the customs and manners of the *Mystics*, looked upon all this as highly absurd and fanatical, and therefore styled the monks, who adhered to this institution, *Massalian's*, and *Euchites* [r], and also gave them the new

CENT.  
XIV.  
PART II.

[q] We have no reason to be surpris'd at, and much less to disbelieve, this account. For it is a fundamental rule with all those people in the eastern world, whether Christians, Mahometans, or Pagans (who maintain the necessity of abstracting the mind from the body, in order to hold communion with God, which is exactly the same thing with the *contemplative* and *mystic life* among the Latins), that the eyes must be steadily fixed every day for some hours upon some particular object; and that he who complies with this precept will be thrown into an extasy, in which, being united to God, he will see wonderful things, and be entertained with ineffable delights. See what is said concerning the *Stamense* monks and *Mystics* by ENGLEBAMPER, in his *History of Japan*, tom. i. p. 30. and also concerning those of *India*, in the *Voyages of Bernier*, tom. ii. p. 127. Indeed, I can easily admit, that they who continue long in the abovementioned posture, will imagine they behold many things which no man in his senses ever beheld or thought of. For certainly the combinations they form of the unconnected notions that arise to their fancy while their minds are in this odd and unnatural state, must be most singular and whimsical; and that so much the more, as the rule itself which prescribes the contemplation of a certain object as the means of arriving at a *vision of the Deity*, absolutely forbids all use of the faculty of reason during that extatic and sublime interval. This total suspension of reason and reflection, during the period of contemplation, was not, however, peculiar to the eastern Quietists; the Latin Mystics observed the same rule, and inculcated it upon their disciples. And from hence we may safely conclude, that the many surprising visions, of which these fanatics boast, are fables utterly destitute of reason and probability. But this is not the proper place for enlarging upon prodigies of this nature.

[r] The *Massalians* (so called from a Hebrew word which signifies *prayer*, as *Euchites* from a Greek word of the same signification) formed themselves into a sect, during the fourth cen-



C E N T. new name of *Umbilicani* [s]. On the other hand,  
 XIV. GREGORY PALAMAS, archbishop of *Thessalonica*,  
 PART II. defended the cause of these monks against BAR-  
 LAAM [t].

The state of  
 the contro-  
 versy be-  
 tween the  
 Hesychasts  
 and Barla-  
 amites.

II. In order to put an end to this dissension, a council was held at *Constantinople* in the year 1341, in which the emperor himself ANDRONICUS the younger, and the patriarch, presided. Here PALAMAS and the monks triumphed over BARLAAM, who was condemned by the council; whereupon he left *Greece*, and returned to *Italy*. Not long after this, another monk, named GREGORY ACINDYNUS, renewed the controversy, and, in opposition to the opinion maintained by PALAMAS, denied that God dwelt in an eternal light distinct from his essence, as also that such a light was beheld by the disciples on mount *Tabor*. The dispute was now no longer concerning the monks, but turned upon the light seen at mount *Tabor*, and also upon the nature and residence of the Deity. Nevertheless, he was condemned as a follower of BARLAAM, in another council held at *Constantinople*. Many assemblies were convened about this affair; but the most remarkable of them all, was that held in the year 1351, in which the Barlaamites and their adherents received such a fatal wound, in consequence of the severe decrees enacted against them, that they were forced to yield, and leave the victory to PALAMAS. This prelate maintained, that God was incircled, as it were, with an *eternal light*, which might be styled his *energy* or *operation*, and was distinct from his nature and essence; and that he favoured the three disciples

tury, under the reign of CONSTANTIUS. Their tenets resembled those of the Quietists in several respects.

[s] Ομφαλόφυτοι.

[t] For an account of these two famous men, BARLAAM and GREGORY PALAMAS, see, in preference to all other writers, JO. ALB. FABRICIUS, *Biblioth. Græca*, tom. x. p. 427. and 454.

with

with a view of this light upon mount *Tabor*. Hence he concluded, that this divine operation was really different from the *substance* of the Deity; and further, that no Being could possibly partake of the divine *substance* or *essence*, but that finite natures might possess a share of his divine light, or *operation*. The Barlaamites, on the contrary, denied these positions, affirming, that the properties and operations of the Deity were not different from his *essence*, and that there was really no difference between the attributes and essence of God, considered in themselves, but only in our conceptions of them, and reasonings upon them [u].

III. In the Latin church the *inquisitors*, those active ministers and executioners of papal justice, extended their vigilance to every quarter, and most industriously hunted out the remains of those sects who opposed the religion of *Rome*, even the *Waldenses*, the *Catharists*, the *Apostolists*, and others; so that the history of these times abounds with numberless instances of persons who were burnt, or otherwise barbarously destroyed, by these unrelenting instruments of superstitious vengeance. But none of these enemies of the church gave the *inquisitors* and bishops so much employment of this bloody kind, as the *Brethren and Sisters of the free spirit*, who went under the

CENT.  
XIV.  
PART II.

The severity  
of the in-  
quisition in the  
western  
world.

[u] See JO. CANTACUZENUS, *Historie*, lib. ii. cap. xxxix. p. 263 and GREGOR. PONTANUS. NICEPHORUS GREGORAS, *Historie Byzantine*, lib. xi. cap. x. p. 277. and in many other places. But these two writers disagree in many circumstances. Many materials relative to this controversy are yet unpublished (see MONTFAUCON, *Biblioth. Cosmiana*, p. 150. 174. 404.) Nor have we ever been favoured with an accurate and well-digested history of it. In the mean time, the reader may consult LEO ALLATIUS, *De perpetua confessione Orient. et Occid. ecclesie*, lib. ii. cap. xxii. p. 824.—HENR. CANISIUS *Lectiones Antiquæ*, tom. iv. p. 361.—DION. PETAVIUS, *Dogmat. Theol.* tom. i. lib. i. cap. xii. p. 76.—STEPH. DE ALTIMURA, *Panoplia contra Schisma Græcor.* p. 381, &c.

C E N T.  
XIV.  
P A R T II.

common name of *Beggards* and *Beguines* in *Germany* and *Flanders*, and were differently denominated in other provinces. For as this sort of people professed an uncommon and sublime sort of devotion, endeavouring to call off men's minds from the external and sensible parts of religion, and to win them over to the inward and spiritual worship of God, they were greatly esteemed by many plain, well-meaning persons, whose piety and simplicity were deceived by a profession so seducing, and thus made many converts to their opinions. It was on this account that such numbers of this turn and disposition perished in the flames of persecution during this century in *Italy*, *France*, and *Germany*.

Severe edicts  
against the  
Catharists,  
Beggards,  
Beguines,  
&c.

IV. This sect was most numerous in those cities of *Germany* that lay upon the *Rhine*, especially at *Cologne*, which circumstance induced HENRY I., archbishop of that diocese, to publish a severe edict against them, A. D. 1306 [w]; an example that was soon followed by the bishops of *Mentz*, *Triers*, *Worms*, and *Strasburg* [x]. And as there were some subtle acute men belonging to this party, that eminently keen logician, JOHN DUNS SCOTUS [y], was sent to *Cologne*, in the year 1308, to dispute against them, and to vanquish them by dint of syllogism. In the year 1310, the famous MARGARET PORETTA, who made such a shining figure in this sect, was burnt at *Paris* with one of the brethren. She had undertaken to demonstrate in an elaborate treatise, *That the soul, when absorbed in the love of God, is free from the restraint of every law, and may freely gratify all its natural appetites, without contracting*

[w] See *Statuta Colonienſia*, published in 4to. at *Cologne*, A. D. 1554, p. 58.

[x] JOHANNIS Scriptor. rerum Moguntinar. tom. iii. p. 298.  
—MARTENE, *Theſaur. Anecdotor.* tom. iv. p. 250.

[y] WADDINGI *Annal. Minor.* tom. vi. p. 108.

any guilt [z]. Pope CLEMENT V., exasperated by this and other instances of the pernicious fanaticism that had got among this sect, published in a general council held at *Vienne*, A. D. 1311, a special constitution against the *Beggards* and *Beguines* of *Germany*. And though the edict only mentions imperfectly the opinions of this sect, yet, by the enumeration of them, we may easily perceive that the *Mystic brethren and sisters of the free spirit* are the persons principally intended [a]. CLEMENT, in the same council, issued another constitution, by which he suppressed another and a very different sort of *Beguines* [b], who had hitherto been considered as a lawful and regular society, and lived every where in fixed habitations appropriated to their order, but were now corrupted by the fanatics above mentioned. For the *Brethren and Sisters of the free spirit* had insinuated themselves into the greatest part of the convents of the *Beguines*, where they inculcated with great success their mysterious and sublime system of religion to these simple women. And these simple women were no sooner initiated into this brilliant and chimerical system, than they were captivated with its delusive charms, and babbled, in the most absurd and impious manner, concerning the true worship of the Deity [c].

V. The *Brethren of the free spirit*, oppressed by so many severe edicts and constitutions, formed

Nevertheless, the Brethren and Sisters of the free spirit could not be extirpated.

[z] LUC. DACHERII *Spicil. veter. Scriptor.* tom. iii. p. 63—JO. BALEUS, *De Scriptor. Britann. Centur.* iv. n. 88. p. 367. published in folio at *Basil*, A. D. 1557.

[a] It is extant in the *Corpus Juris Canon. inter Clementinas*, lib. v. tit. iii. *De Hæreticis*, cap. iii. p. 1028.

[b] In *Jure Canonico inter Clementinas*, lib. iii. tit. xi. *De religiosis domibus*, cap. i. p. 1075. edit. Bohmer.

[c] For this reason, in the German records of this century, we often find a distinction of the *Beguines* into those of the right and approved class, and those of the sublime and free spirit; the former of whom adhered to the public religion, while the latter were corrupted by the opinions of the *Mystics*.

the

SENT.  
XIV.  
PART II.

the design of removing from *Upper Germany* into the lower parts of the empire; and this emigration was so far put in execution, as that *Westphalia* was the only province which refused admission to these dispersed fanatics, and was free from their disturbances. This was owing to the provident measures of HENRY, archbishop of *Cologne*, who, having called a council, A. D. 1322, seriously admonished the bishops of his province of the approaching danger, and thus excited them to exert their utmost vigilance to prevent any of these people from coming into *Westphalia*. About the same time the *Beggards* [d] upon the *Rhine* lost their chief leader and champion, WALTER, a Dutchman, of remarkable eloquence, and famous for his writings, who came from *Mentz* to *Cologne*, where he was apprehended and burnt [e].  
The

[d] By *Beggards* here Dr. MOSHEIM means particularly the *Brethren of the free spirit*, who frequently passed under this denomination.

[e] JO. TRITHEMIUS *Annal. Hirsuag.* tom. ii. p. 155.—SCHATEN, *Annal. Paderborn.* tom. ii. p. 250.—This is that famous WALTER, whom so many ecclesiastical historians have represented as the founder of the sect of the *Lollards*, and as an eminent martyr to their cause. Learned men conclude all this and more from the following words of TRITHEMIUS. *But that same WALTER Lobareus* (so it stands in my copy, though I fancy it ought to have been *Lollhardus*; especially as TRITHEMIUS, according to the custom of his time, frequently uses this word when treating of the sects that disseminated from the church) *a native of Holland, was not well versed in the Latin tongue.* I say, from this short passage, learned men have concluded that WALTER's surname was *Lollhard*; from whence, as from its founder and master, they supposed his sect derived the name of *Lollards*. But it is very evident, not only from this, but from many other passages of TRITHEMIUS, that *Lollhard* was no surname, but merely a term of reproach applied to all heretics whatever who concealed the poison of error under the appearance of piety. TRITHEMIUS, speaking of the very same man, in a passage which occurs a little before that we have just quoted, calls him *the head of the Fratricelli, or Minorites*: but the term *Minorites* was a very extensive one, including people of various sects,  
This

The death of this person was highly detrimental to the affairs of the *Brethren of the free spirit*, but did not, however, ruin their cause nor extirpate their sect. For it appears from innumerable testimonies, that these people, for a long time afterwards, not only held their private assemblies at *Cologne*, and in many other provinces of *Germany*, but also that they had several men among them of high rank and great learning, of which number HENRY AYCARDUS, or ECCARD, a Saxon, was the most famous. He was a Dominican, and also the superior of that order in *Saxony*; a man of a subtle genius, and one who had acquitted himself with reputation as professor of divinity at *Paris* [f]. In the year 1330, pope JOHN XXII. endeavoured to suppress this obstinate sect by a new and severe constitution, in which the errors of the sect of the *free spirit* are marked out in a more distinct and accurate manner than in the *Clementina* [g]. But his attempt was fruitless, the disorder continued, and was combated both by the inquisitors and bishops in most parts of *Europe* to the end of this century.

VI. The *Clementina*, or constitution of the council of *Vienne* against the *Beguines*, or those

The persecution of the *Beguines*, and its tragical conclusion.

This WALTER embraced the opinions of the *Mystics*, and was the principal doctor among those *Brethren of the free spirit*, who lived on the banks of the *Rhine*.

[f] See ECHARDI *Scriptor. Prædicator.* tom. i. p. 507.—ODOR. RAYNALDUS, *Anal.* tom. xv. ad A. 1329, § lxx. p. 389.

[g] This new constitution of JOHN XXII. was never published entire. It began with the following words: *In agro Dominico*, and was inscribed thus, *contra singularia dubia, suspecta, et temeraria, quæ Beghards et Beghinæ prædicant et observant*. We are favoured with a summary of it by HERM. CORNERUS, in *Chronico*, in ECCARDI *Corpore Histor. medi ævi*, tom. ii. p. 1035, 1036. It is also mentioned by PAUL HANGIUS, in *Chronico Citizensi*, in JO. PISTORII *Scriptor. rerum German.* tom. i. p. 1206.

CENT.  
XIV.  
PART II.

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female societies, who lived together in fixed habitations, under a common rule of pious discipline and virtuous industry, gave rise to a persecution of these people, which lasted till the reformation by LUTHER, and ruined the cause both of the *Beguines* and *Beggards* in many places. For though the pope, in his last *constitution*, had permitted pious women to live as nuns in a state of celibacy, with or without taking the vow, and refused a toleration only to such of them as were corrupted with the opinions of the *Brethren of the free spirit*; yet the vast number of enemies which the *Beguines* and *Beggards* had, partly among the mechanics, especially the weavers, and partly among the priests and monks, took a handle from the *Clementina* to molest the *Beguines* in their houses, to seize and destroy their goods, to offer them many other insults, and to involve the *Beggards* in the like persecution. The Roman pontiff, JOHN XXII., afforded the *Beguines* some relief under these oppressions, in the year 1324, by means of a special *constitution*, in which he gave a favourable explication of the *Clementina*, and ordered that the goods, chattels, habitations, and societies of the innocent *Beguines* should be preserved from every kind of violence and insult, which example of clemency and moderation was afterwards followed by other popes. On the other hand, the *Beguines*, in hopes of disappointing more effectually the malicious attempts of their enemies, and avoiding their snares, embraced in many places the third rule of St. FRANCIS, and of the AUGUSTINES. Yet all these measures in their favour could not prevent the loss both of their reputation and substance; for from this time they were oppressed in several provinces by the magistrates, the clergy, and the monks, who had cast a greedy eye upon their treasures,

fures, and were extremely eager to divide the spoil [b].

VII. Some years before the middle of this century, while *Germany* and many other parts of *Europe* were distressed with various calamities, the *Flagellants*, a sect forgotten almost every where, and especially in *Germany*, made their appearance anew, and, rambling through many provinces, occasioned great disturbances. These new *Flagellants*, whose enthusiasm infected every rank, sex, and age, were much worse than the old ones. They not only supposed that God might be prevailed upon to shew mercy to those who underwent voluntary punishments, but propagated other tenets highly injurious to religion. They held, among other things, "That flagellation was of equal virtue with baptism, and the other sacraments: that the forgiveness of all sins was to be obtained by it from God, without the merits of *JESUS CHRIST*; that the old law of *CHRIST* was soon to be abolished, and that a new law, enjoining the baptism of blood, to be administered by whipping, was to be substituted in its place," with other tenets more or less enormous than these; whereupon *CLEMENT VII.* thundered out anathemas against the *Flagellants*, who were burnt by the *inquisitors* in several places. It was, however, found as

CENT.  
XIV.

PART II.

The sect of  
the Flagel-  
lants ap-  
pears again.

[b] I have collected a great number of particulars relating to this long persecution of the *Beguines*. But the most copious of all the writers who have published any thing upon this subject (especially if we consider his account of his persecution at *Basil*, and *MULBERGIUS*, the most inveterate enemy of the *Beguines*), is *CHRISTIANUS WURSTISEN*, or *URSTISIUS*, in his *Chronicum Basiliense*, written in German, lib. iv. cap. ix. p. 201. published in folio at *Basil*, 1580. There are now in my hands, and also in many libraries, MSS. tracts of this celebrated *MULBERGIUS*, written against the *Beguines* in the following century.

difficult



CENT.  
XIV.  
PART II.

The sect of  
the Dancers.

difficult to extirpate them, as it had been to suppress the other sects of wandering fanatics [i].

VIII. Directly the reverse of this melancholy sect was the merry one of the *Dancers*, which, in the year 1373, arose at *Aix-la-Chapelle*, from whence it spread through the district of *Liege*, *Hainault*, and other parts of *Flanders*. It was customary among the fanatics for persons of both sexes, publicly, as well as in private, to fall a dancing all of a sudden, and, holding each others hands, to continue their motions with extraordinary violence, till, being almost suffocated, they fell down breathless together; and they affirmed, that, during these intervals of vehement agitation, they were favoured with wonderful visions. Like the *Flagellants*, they wandered about from place to place, had recourse to begging for their subsistence, treated with the utmost contempt both the priesthood and the public rites and worship of the church, and held secret assemblies. Such was the nature, and such the circumstances of this new frenzy, which the ignorant clergy of this age looked upon as the work of evil demons, who possessed, as they thought, this dancing tribe. Accordingly the priests of *Liege* endeavoured to cast out the devils, which rendered these fanatics so merry, by singing hymns and applying fumigations of incense: and they gravely tell us, that the evil spirit was entirely vanquished by these powerful charms [k].

IX.

[i] See BALUZII *Vit. Pontif. Avinion.* tom. i. p. 160. 316. 319. & *Miscellan.* tom. i. p. 50.—MATTHÆI *Analecta vet. ævi.* tom. i. p. 50. tom. iii. p. 241. tom. iv. p. 145.—HERM. GYGIS, *Flores tempor.* p. 139.

[k] See BALUZII *Pontif. Avinion.* tom. i. p. 485.—ANT. MATTHÆI *Analecta vet. ævi.* tom. i. p. 51. where we find the following passage in the Belgic chronicle, which gives but an obscure account of the sect in question: *A.* 1374. *Gingen DE DANCERS.*

IX. The most heinous and abominable tribe of heretics that infected this century (if the enormities, with which they stand charged, be true), were the *Knights Templars*, who had been established in *Palestine* about two hundred years before this period, and who are represented as enemies and deriders of all religion. Their principal accuser indeed was a person whose testimony ought not to be admitted without caution. This accuser was PHILIP the Fair, who addressed his complaints of the *Templars* to CLEMENT V., who was himself an avaricious, vindictive, and turbulent prince. The pope, though at first unwilling to proceed against them, was under a necessity of complying with the king's desire; so that, in the year 1307, upon an appointed day, and for some time afterwards, all the knights, who were dispersed throughout *Europe*, and not in the least apprehensive of any impending evil, were seized and imprisoned. Such of them as refused to confess the enormities of which they were accused, were put to death; and those who, by tortures and promises, were induced to acknowledge the truth of what was laid to their charge, obtained their liberty. In the year 1311, the whole order was extinguished by the council of *Vienne*. A part of the rich revenues they possessed was bestowed upon other orders, especially on the knights of St. JOHN, now of *Malta*, and the rest confiscated to the respective treasuries of the sovereign princes in whose dominions their possessions lay.

X. The *Knights Templars*, if their judges be worthy of credit, were a set of men who insulted the majesty of God, turned into derision the go-

CENT.  
XIV.  
PART II.

The  
Knights  
Templars  
extirpated.

DANSERS, and then in Latin, *Gens, impacata cadit, cruciata saluat*. The French *convulsionists* (or prophets), who in our age were remarkable for the vehemence and variety of their agitations, greatly resembled these brethren and sister Dancers.

The intolerable impiety of the Knights Templars is assigned as the cause of this feverish

C E N T.  
XIV.  
P A R T II.

A reflection  
concerning  
the crimes  
laid to their  
charge.

spel of CHRIST, and trampled upon the obligation of all laws human and divine. For it is affirmed, that candidates, upon their admission to this order, were commanded to spit, as a mark of contempt, upon an image of CHRIST; and that, after admission, they were bound to worship either a cat, or wooden head covered with gold. It is farther affirmed, that among them, the odious and unnatural act of sodomy was a matter of obligation; that they committed to the flames the unhappy fruit of their lawless amours; and added to these, other crimes too horrible to be mentioned, or even imagined. It will indeed be readily allowed that in this order, as in all the other religious societies of this age, there were shocking examples of impiety and wickedness; but that the whole order of the *Templars* was thus enormously corrupt, is so far from being proved, that the contrary may be concluded even from the acts and records, yet extant, of the tribunals before which they were tried and examined. If to this we add, that many of the accusations advanced against them flatly contradict each other, and that many members of this unfortunate order solemnly avowed their innocence, while languishing under the severest tortures, and even with their dying breath; it would seem probable, that king PHILIP set on foot this bloody tragedy, with a view to gratify his avarice, and glut his resentment against the *Templars* [1], and especially against

[1] See the *Acts* annexed to PUTEAN'S *Histoire de la Condemnation des Templiers*, and other writings of his, relating to the history of France, published in 4to, at Paris, 1654. Another edition of this book was printed in 8vo, at Paris, 1685: another at *Brussels*, 1713, two volumes in 8vo. The fourth, and most valuable of all, was published in 4to, at *Brussels*, 1751, enlarged by the addition of a great number of proofs, by which every diligent and impartial reader will be convinced that the *Templars* were greatly injured. See also NICOLAI GÜRTLERI *Historia*

against their grand master, who had highly of-  
fended him.

C E N T.  
XIV.  
S E C T. II.

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*Historia Templariorum, Amstelod 1703, in 8vo.* If the reader has opportunity, he would do well to consult STEPH. BALUZIUS, *Vit. Pontif. Avenion.* tom. i. p. 8. 11, 12, &c. GERM. DU BOIS, *Histor. Eccles. Paris.* tom. ii. p. 540. The principal cause of king PHILIP's indelible hatred against the Templars, was, that, in his quarrel with BONIFACE VIII., the knights espoused the cause of the pope, and furnished him with money to carry on the war; an offence this, which PHILIP could never pardon.

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THE  
FIFTEENTH CENTURY.

PART I.

The External HISTORY of the CHURCH.

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CHAPTER I.

*Concerning the prosperous events that happened to the Church during this century.*

CENT. I.  
XV.  
PART I.

The Moors  
and Jews  
converted in  
Spain by  
force.

THE new subjects, that were added to the kingdom of CHRIST in this century, are altogether unworthy of, that sublime title, unless we prostitute it by applying it to those who made an external, though insincere, profession of Christianity. FERDINAND, surnamed the *Catholic*, by the conquest of *Granada* in the year 1492, entirely overturned the dominion of the Moors, or Saracens, in *Spain*. Some time after this happy revolution, he issued out a sentence of banishment against a prodigious multitude of Jews, who, to avoid the execution of this severe decree, disssembled their sentiments, and feigned an assent to the Gospel of CHRIST [a]: and it is well known that, to this very day, there are both in *Spain* and *Portugal* a great number of that dispersed and wretched people, who wear the outward mask of Christianity, to secure them against the rage of

[a] Jo. DE FERRERAS, *Hist. Generale d'Espagne*, tom. viii. p. 123. 132, &c.

persecution,

persecution, and to advance their worldly interests. The myriads of Saracens, that remained in *Spain* after the dissolution of their government, were at first solicited by exhortations and intreaties to embrace the Gospel. When these gentle methods proved ineffectual to bring about their conversion, the famous XIMENES, archbishop of *Toledo*, and prime-minister of the kingdom, judged it expedient to try the force of the secular arm, in order to accomplish that salutary purpose. But even this rigorous measure was without the desired effect: the greatest part of the Mahometans persisted, with astonishing obstinacy, in their fervent attachment to their voluptuous prophet [b].

II. The light of the Gospel was also carried in this century among the Samoetæ and the neighbouring nations, but with less fruit than was expected [c]. Towards the conclusion of this age, the Portuguese, who cultivated with ardor and success the art of navigation, had penetrated as far as *Æthiopia* and the *Indies*. In the year 1492, CHRISTOPHER COLUMBUS, by discovering the islands of *Hispaniola*, *Cuba*, and *Jamaica*, opened a passage into *America* [d], and after him AMERICUS VESPUTIUS, a citizen of *Florence*, landed on the continent of that vast region [e]. The new Argonauts, who discovered these nations that had been hitherto unknown to the inhabitants of *Europe*, judged it their duty to enlighten them with the knowledge of the truth. The first attempt of this pious nature was made by the Por-

The Samoetæ and Indians converted.

[b] ESPRIT FLECHIER. *Histoire du Cardinal Ximenes*, p. 89.  
—GEDDES, *History of the Expulsion of the Moriscoes*, in his *Miscellaneous Tracts*, tom. i. p. 8.

[c] JO. HENRY HOTTINGER. *Hist. Ecclesiast. Sæc. xv.* p. 856.

[d] See CHARLEVOIX, *Histoire de l'Île de St. Domingo*, tom. i. p. 64.

[e] See the *Life of Americus Vesputius*, written in Italian by the learned ANGELI MARIA BANDINI.

C E N T.  
XV.  
P A R T I.

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tuguese among those Africans, who inhabit the kingdom of Congo, and who, together with their monarch, were converted all of a sudden to the Roman faith in the year 1491 [*f*]. But what must we think of a conversion brought about with such astonishing rapidity, and of a people which all at once, without hesitation, abandon their ancient and inveterate prejudices? Has not such a conversion a ridiculous, or rather an afflicting, aspect? After this religious revolution in Africa, ALEXANDER VI. gave a rare specimen of papal presumption, in dividing America between the Portuguese and Spaniards; but shewed at the same time his zeal for the propagation of the Gospel, by the ardor with which he recommended to these two nations the instruction and conversion of the Americans, both in the isles and on the continent of that immense region [*g*]. In consequence of this exhortation of the pontif, a great number of Franciscans and Dominicans were sent into these countries to enlighten their darkness, and the success of their missions is abundantly known [*h*].

[*f*] LABAT, *Relation de l'Ethiophe Occidentale*, tom. ii. p. 366.

— JOS. FRANC. LAFITAU, *Histoire des decouvertes des Portugais dans le nouveau Monde*, tom. i. p. 72.

[*g*] See the Bull itself, in the *Bullarium Romanum*, tom. i. p. 466.

[*h*] See THOM. MARIA MAMACHIUS, *Orig. et Antiquitat. Christianar.* tom. ii. p. 326. where we have an account of the gradual introduction of the Christian religion into America.—See also WADDING. *Annal. Minor.* tom. xv. p. 10.

## C H A P. II.

*Concerning the calamitous events that happened to the Church during this century.*

I. **I**N the vast regions of the eastern world, Christianity lost ground from day to day, and the Mahometans, whether Turks or Tartars, united their barbarous efforts to extinguish its bright and salutary lustre. *Asiatic Tartary, Mogol, Tangut* and the adjacent provinces, where the religion of JESUS had long flourished, were now become the dismal seats of superstition, which reigned among them under the vilest forms. Nor in these immense tracts of land were there at this time any traces of Christianity visible, Except in *China*, where the Nestorians still preserved some scattered remains of their former glory, and appeared like a faint and dying taper in the midst of a dark and gloomy firmament. That some Nestorian churches were still subsisting in these regions of darkness is undoubtedly certain; for in this century the Nestorian pontif, in *Chaldea*, sent missionaries into *Cathay* and *China*, who were empowered to exercise the authority of bishops over the Christian assemblies, which lay concealed in the remoter provinces of these great empires [1]. It is at the same time almost equally certain, that even these assemblies did not survive this century.

CENT.  
XV.  
PART I.

The decline  
of Christian-  
ity in the  
East.

II. The ruin of the Grecian empire was a new source of calamities to the Christian church in the greatest part of *Europe* and *Asia*. When the Turks, headed by MAHOMET II., an accomplished prince

Constantino-  
ple taken by  
the Turks.

[1] This circumstance was communicated to the author in a letter from the learned Mr. THEOPHILUS SIGIFRED BAYER, one of the greatest adepts in Eastern History and Antiquities, that this or any other age has produced.





## The External History of the Church.

CENT. and a formidable warrior, had made themselves  
 XV. masters of *Constantinople*, in the year 1453; the  
 PART I. cause of Christianity received a blow from which  
 it has never, as yet, recovered. Its adherents in  
 these parts had no resources left, which could  
 enable them to maintain it against the perpetual  
 insults of their fierce and incensed victors; nor  
 could they stem that torrent of barbarism and  
 ignorance that rushed in with the triumphant arms  
 of MAMOMET, and overspread *Greece* with a fatal  
 rapidity. The Turks took one part of the city  
 of *Constantinople* by force of arms; the other sur-  
 rendered upon terms [k]. Hence it was, that in  
 the former the public profession of the Gospel was  
 prohibited, and every vestige of Christianity ef-  
 faced; while the inhabitants of the latter were  
 permitted to retain their churches and monasteries  
 during the whole course of this century, and to  
 worship God according to the precepts of the Go-  
 spel and the dictates of their consciences. This  
 precious liberty was, indeed, considerably dimi-  
 nished under the reign of SELIM I., and the  
 Christian worship was loaded with severe and de-  
 spotic restrictions [l]. The outward form of the  
 Christian church was not, indeed, either changed  
 or destroyed by the Turks; but its lustre was  
 eclipsed, its strength was undermined, and it was  
 gradually extenuated to a mere shadow under their  
 tyrannic empire. The Roman pontif Pius II.  
 wrote a warm and urgent letter to MAHOMET II.,  
 to persuade that prince to profess the Gospel; but  
 this letter is equally destitute of piety and pru-  
 dence [m].

[k] In this account Dr. MOSHEIM has followed the Turkish  
 writers. And indeed their account is much more probable than  
 that of the Latin and Greek historians, who suppose, that the  
 whole city was taken by force, and not by capitulation. The  
 Turkish relation diminishes the glory of their conquest, and there-  
 fore probably would not have been adopted, had it not been true.

[l] DEMET CANTÉMIR, *Histoire de l'Empire Ottoman*, tom. i.  
 p. 11. 46. 54. 55.

[m] BAYLE'S *Dictionary*, at the article MAHOMET II.

## P A R T II.

## The Internal History of the Church.

## CHAPTER I.

*Concerning the state of letters and philosophy during this century.*

I. **T**HE Grecian and Oriental Muses languished under the despotic yoke of the Mahometans, their voices were mute, and their harps unstrung. The republic of letters had a quite different aspect in the Latin world, where the liberal arts and sciences were cultivated with zeal and spirit under the most auspicious encouragements, and recovered their ancient lustre and glory. Several of the popes became their zealous patrons and protectors, among whom NICHOLAS V. deserves an eminent and distinguished rank; the munificence and authority of kings and princes were also nobly exerted in this excellent cause, and animated men of learning and genius to display their talents. The illustrious family of the MEDICIS in Italy [n], ALPHONSUS VI., king of Naples, and the other Neapolitan monarchs of the house of Arragon [o], acquired immortal re-

CENT.  
XV.  
PART II.

Learning  
flourishes  
among the  
Latins.

[n] We have a full account of the obligations which the republic of letters has to the family of MEDICIS, in a valuable work of JOSEPH BIANCHINI DE PRATO, *Del gran Duca di Toscana della reale Casa de Medici, Protettori delle Lettere et delle Belle Arti, Ragionamenti Historici*, published in folio at Venice, in 1741.

[o] See GIANNONE, *Histoire Civile du Royaume de Naples*, tom. iii. p. 500. 628. — ANTON. PANORMITANI *Di Ba et Falsa memorabilia Alphonsi I.*, denuo Edità à Jo. GERH. MEUSCHENIO *Vit. Erud. Viror.* tom. ii. p. 1.

CENT.  
XV.  
PART II.

noun by their love of letters, their liberality to the learned, and their ardent zeal for the advancement of science. Hence the academies that were founded in *Germany, France, and Italy*, the libraries that were collected at a prodigious expence, and the honours and rewards that were proposed to the studious youth, to animate their industry by the views of interest and the desire of glory. To all these happy circumstances, in favour of the sciences, was now added an admirable discovery, which contributed as much as any thing else to their propagation, I mean the *art of printing*, first with wooden, and afterwards with metal types, which was invented about the year 1440, at *Mentz*, by JOHN GUTTEMBERG. By the success of this incomparable art, the productions of the most eminent Greek and Latin writers, which had lain concealed, before this interesting period, in the libraries of the monks, were now spread abroad with facility, and perused by many, who could never have had access to them under their primitive form [p]. The perusal of these noble

[p] Dr. MOSHEIM decides here, that GUTTEMBERG of *Mentz* was the first inventor of the art of printing; but this notion is opposed with zeal by several men of learning. Among the many treatises that have been published upon this subject, there is none composed with more erudition and judgment than that of professor SCHOEFFLIN of *Straßbourg*, in which the learned author undertakes to prove, that the art of printing, by the means of letters engraven on plates of wood, was invented at *Haerlem* by COSTER; that the method of printing, by moveable types, was the discovery of JOHN GUTTEMBERG, a discovery made during his residence at *Straßbourg*; and that the still more perfect manner of printing with types of metal cast in a mould, was the contrivance of JOHN SCHOEFFER, and was first practised at *Mentz*. This learned work, in which the author examines the opinions of MARCHAND, FOURNIER, and other writers, was published in the year 1760 at *Straßbourg* under the following title: JO. DANIELIS SCHOEFFLINI *Consil. Reg. ac Franciæ Historiogr. VINDICIÆ TYPOGRAPHICÆ, &c.\**

\* So this note stands in the first edition of this History in 4to. Since that time, the very learned and ingenious Mr. GERARD MEERMAN, pensionary

noble compositions purified the taste, excited the emulation of men of genius, and animated them with a noble ambition of excelling in the same way [q].

II. The downfall of the Grecian empire contributed greatly to the propagation and advancement of learning in the west. For, after the reduction of *Constantinople*, the most eminent of the Greek *Literati* passed into *Italy*, and were from thence dispersed into the other countries of *Europe*, where, to gain subsistence, these venerable exiles instructed every where the youth in Grecian erudition, and propagated throughout the western world the love of learning, and a true and elegant taste for the sciences. Hence it was, that every noted city and university possessed one or more of these learned Greeks, who formed the studious youth to literary pursuits [r]. But they received no where such encouraging marks of protection and esteem as in *Italy*, where they were honoured in a singular manner in various cities, and were more especially distinguished by the family of *MEDICIS*, whose liberality to the learned had no bounds. It was consequently in *Italy* that these ingenious fugitives were most numerous,

C E N T.  
XV.  
P A R T II.  

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The calamities of the Greeks conduces to the advancement of learning among the Latins.

[q] MICH. MATTAIRE, *Annales Typographici*.—PROSP. MARCHAND, *Histoire de l'Imprimerie*, Haye, 1740.

[r] JO. HENR. MALL *Vita Reuchlini*, p. 11. 13. 19. 28. 152, 153. 165.—CASP. BARTHIIUS *ad Statium*, tom. ii. p. 1008.—BOULAY, *Hist. Acad.* tom. v. p. 692.

penhony of Rotterdam has published his laborious and interesting account of the origin and invention of the art of printing, under the following title: *Origines Typographica*, which sets this matter in its true light, by making certain distinctions unknown to the writers who have treated this subject before him. According to the hypothesis of this learned writer (an hypothesis supported by irresistible proofs), LAURENT. COSTER, of *Haerlem*, invented the moveable wooden types.—GENFLEISH and GUTTEMBERG carved metallic types at *Mentz*, which, though superior to the former, were still imperfect, because often unequal.—SCHOEFFER perfected the invention at *Strasbourg* by casting the types in an iron mould, or matrix, engraved with a punchon. Thus the question is decided.—LAURENT. COSTER is evidently the inventor of printing: the others only rendered the art more perfect.

and

E N T. and hence that country became, in some measure,  
 XV. the centre of the arts and sciences, and the general  
 PART II. rendezvous of all who were ambitious of literary glory [s].

Philology,  
 poetry, and  
 languages  
 cultivated,

III. The greatest part of the learned men, who adorned at this time the various provinces of *Italy*, were principally employed in publishing accurate and elegant editions of the most eminent Greek and Latin authors, illustrating these authors with useful commentaries, in studying them as their models both in poetry and prose, and in casting light upon the precious remains of antiquity, that were discovered from day to day. In all these branches of literature, many arrived at such degrees of excellence, as it is almost impossible to surpass, and extremely difficult to equal. Nor were the other languages and sciences neglected. In the university of *Paris*, there was now a public professor, not only of the Greek, but also of the Hebrew tongue [t]; and in *Spain* and *Italy* the study of that language, and of Oriental learning, and antiquities in general, was pursued with the greatest success [u]. JOHN REUCHLINUS, otherwise called CAPNION, and TRITHEMIUS, who had made a vast progress both in the study of the languages and of the sciences, were the restorers of solid learning among the *Germans* [w];

[s] For a farther account of this interesting period of the History of Learning, the reader may consult the learned Work of HUMPHR. HODY, *De Græcis illustribus literarum Græcarum in Italia instauratoribus*, published in 8vo at *Leipsic*, in the year 1750. To which may be added, SAM. BATTIERII *Oratio de instauratoribus Græcarum literarum*, published in the *Museum Helveticum*, tom. iv. p. 163.

[t] R. SIMON, *Critique de la Bibl. Eccles. par DU PIN*, tom. i. p. 502. 512.—BOULAY, *Hist. Paris.* tom. v. p. 852.

[u] PAULI COLUMBESII *Italia Orientalis*, p. 4. et *Hispania Orientalis*, p. 112.

[w] R. SIMON, *Lettres Choisies*, tom. i. p. 262. tom. iv. p. 131. 140.

Latin poetry was revived by ANTONIUS PANORMITANUS, who excited a spirit of emulation among the favourites of the Muses, and had many followers in that sublime art [x]; while CYRIAC of Ancona, by his own example, introduced a taste for coins, medals, inscriptions, gems, and other precious monuments of antiquity, of which he himself made a large collection in Italy [y].

IV. It is not necessary to give here a peculiar and minute account of the other branches of literature that flourished in this century; nevertheless, the state of philosophy deserves a moment's attention. Before the arrival of the Greeks in Italy, ARISTOTLE reigned unrivalled there, and captivated, as it were by a sort of enchantment, all without exception, whose genius led them to philosophical enquiries. The veneration that was shewn him degenerated into a foolish and extravagant enthusiasm, the encomiums with which he was loaded surpassed the bounds of decency; and many carried matters so far as to compare him with the respectable precursor of the Messiah [z]. This violent passion for the Stagirite was however abated, or rather was rendered less universal, by the influence which the Grecian sages, and particularly GEMESTIUS PLETHO, acquired among the Latins, many of whom they persuaded to abandon the contentious and subtle doctrine of the Peripatetics, and to substitute in its place the mild and divine wisdom of PLATO. It was in the year 1439, about the time

The state of  
the Aristot-  
elian and  
Platonic  
philosophy.

[x] BAYLE's *Dictionary*, at the article PANORMIT.

[y] See the *Itinerarium* of CYRIAC of Ancona, published at Florence in the year 1742, in 8vo, by Mr. LAWRENCE MISHUS, from the original manuscript, together with a Preface, Annotations, and several letters of this learned man, who may be considered as the first antiquarian that appeared in Europe.— See also LEON. ARISTINI *Epistole*, tom. ii. lib. ix. p. 149.

[z] See CHREST. AUG. HEUMANNI *Acta Philosophorum*, tom. iii. p. 345.

CENT.  
XV.  
PART II.

of the famous council of *Florence*, that this revolution happened in the empire of philosophy. Several illustrious personages among the Latins, charmed with the sublime sentiments and doctrines of PLATO, had them propagated among the studious youth, and particularly among those of a certain rank and figure. The most eminent patron of this *divine* philosophy, as it was termed by its votaries, was COSMO DE MEDICIS, who had no sooner heard the lectures of PLETHO, than he formed the design of founding a Platonic academy at *Florence*. For this purpose he ordered MARSILIUS FICINUS, the son of his first physician, to be carefully instructed in the doctrines of the Athenian sage, and, in general, in the language and philology of the Greeks, that he might translate into Latin the productions of the most renowned Platonists. FICINUS answered well the expectations, and executed the intentions of his illustrious patron, by translating successively into the Latin language the celebrated works of HERMES TRISMEGISTUS, PLOTINUS, and PLATO. The same excellent prince encouraged by his munificence, and animated by his protection, many learned men, such as AMBROSE of *Camaldoli*, LEONARDO BRUNO, POGGE, and others, to undertake works of a like nature, even to enrich the Latin literature with translations of the best Greek writers. The consequence of all this was, that two philosophical sects arose in *Italy*, who debated for a long time (with the warmest animosity in a multitude of learned and contentious productions) this important question, which of the two was the greatest philosopher, ARISTOTLE or PLATO [a]?

V. Be-

[a] BOIVIN, dans *L'Histoire de l'Academie des Inscriptions et des Belles Lettres*, tom. iv. p. 381.—LAUNOIVS, *De varia fortuna Aristotelis*, p. 225.—LEO ALLATIUS, *De Georgius*, p. 391.  
—LA

V. Between these two opposite factions, certain eminent men, among both Greeks and Latins, thought proper to steer a middle course. To this class belong JOHANNES PICUS DE MIRANDOLA, BESSARION, HERMOLAUS BARBARUS, and others of less renown, who indeed considered PLATO as the supreme oracle of philosophy, but would by no means suffer ARISTOTLE to be treated with indifference or contempt, and who proposed to reconcile the jarring doctrines of these two famous Grecian sages, and to combine them into one system. These moderate philosophers, both in their manner of teaching, and in the opinions they adopted, followed the modern Platonic school, of which AMMONIUS was the original founder [b]. Their sect was, for a long time, held in the utmost veneration, particularly among the Mystics; while the scholastic doctors, and all such as were infected with the itch of disputing, favoured the Peripatetics. But, after all, these reconciling Platonists were chargeable with many errors and follies; they fell into the most childish superstitions, and followed, without either reflection or restraint, the extravagant dictates of their wanton imaginations.

CENT.  
XV.  
PART II.

The Platonic Syncretists.

—LA CROZE, *Entretiens sur divers Sujets*, p. 384.—JOSEPH BIANCHINI, in his account of the protection granted to the learned by the house of MEDICIS, which we have mentioned note [n].—BRUCKER *Historia Critica Philosophiæ*, tom. iv. p. 62.

It was not only the respective merit of these two philosophers, considered in that point of light, that was debated in this controversy: The principal question was, which of their systems was most conformable to the doctrines of Christianity? And here the Platonic most certainly deserved the preference, as was abundantly proved by PLETHO and others. It is well known, that many of the opinions of ARISTOTLE lead directly to atheism.

[b] See BESSARION's Letter in the *Histoire de l'Académie des Inscriptions et des Belles Lettres*, tom. v. p. 456. THOMASIUS, *De Syncretismo Peripatetico*, in *Orationibus*. ejus, p. 340.

## VI. Their



C. E. N. T.  
XV.  
PART II.

The follow-  
ers of Aris-  
totle main-  
tain their  
superiority.

VI. Their system of philosophy was, however, much less pernicious than that of the Aristotelians, their adversaries, who still maintained their superiority in *Italy*, and instructed the youth in all the public schools of learning. For these subtle doctors, and more especially the followers of AVERROES (who maintained that all the human race were animated by one common soul) sapped imperceptibly the foundations of both natural and revealed religion, and entertained sentiments very little, if at all, different from that impious pantheistical system, which confounds the Deity with the universe, and acknowledges but one self-existent being, composed of *infinite matter* and *infinite intelligence*. The most eminent among this class of sophists was PETER POMPONACE, a native of *Mantua*, a man of a crafty turn, and an arrogant, enterprising spirit, who, notwithstanding the pernicious tendency of his writings (many of which are yet extant) to undermine the principles, and to corrupt the doctrines of religion [c], was almost universally followed by all the professors of philosophy in the Italian academies. These intricate doctors did not, however, escape the notice of the inquisitors, who, alarmed both by the rapid progress and dangerous tendency of their metaphysical notions, took cognizance of them, and called the Aristotelians to give an account of their principles. The latter, tempering their courage with craft, had recourse to a mean and perfidious stratagem to extricate themselves out of this embarrassing trial. They pretended to establish a wide distinction between philosophical and theological truth; and maintaining that their sentiments were *philosophically true*, and conformable to right reason, they allowed them to be esteemed *theologically false*, and contrary to

[c] See the very learned BRUCKER's *Historia Critica Philosophiæ*, tom. iv. p. 158.

the declarations of the Gospel. This miserable and impudent subterfuge was condemned and prohibited in the following century by LEO X., in a council held at the Lateran.

CENT,  
XV.  
PART II.

VII. The *Realists* and *Nominalists* continued their disputes in *France* and *Germany* with more vigour and animosity than ever, and finding reason and argument but feeble weapons, they had recourse to mutual invectives and accusations, penal laws, and even to the force of arms; a strange method surely, of deciding a metaphysical question. The contest was not only warm, but also universal in its extent; for it infected, almost without exception, all the *French* and *German* academies. In most places, however, the *Realists* maintained a manifest superiority over the *Nominalists*, to whom they also gave the appellation of *Terminists* [*d*]. While the famous GERSON and the most eminent of his disciples were living, the *Nominalists* were in high esteem and credit in the university of *Paris*. But, upon the death of these powerful and respectable patrons, the face of things was entirely changed, and that much to their disadvantage. In the year 1473, LEWIS XI. by the instigation of his confessor the bishop of *Avranches*, issued out a severe edict against the doctrines of the *Nominalists*, and ordered all their writings to be seized, and secured in a sort of imprisonment, that they might not be perused by the people [*e*]. But the same monarch mitigated this edict the year following, and permitted some of the books of that sect to be de-

The contro-  
versy bet  
Realists and  
Nominalists  
continued.

[*d*] See BRUCKER'S *Historia Critica Philosophiæ*, tom. iii. p. 904.—JO. SALABERTI *Philosophia Nominalium Vindicata*, cap. i. —BLUZZI *Miscellan.* tom. iv. p. 531.—ARGENTRE, *Collectio documentor. de novis erroribus*, tom. i. p. 220.

[*e*] NAUDE'S *Additions à l'Histoire de Louis XI.* p. 203.—DU BOULAY, *Histor. Acad. Paris.* tom. v. p. 678. 705. 708.—LAUNOY'S *Histor. Gymnas. Navarr.* tom. iv. opp. part I. p. 201. 378.

CENT. XV. 1481, he went much farther; and not only  
PART II. granted a full liberty to the *Nominalists* and their  
writings, but also restored that philosophical sect  
to its former authority and lustre in the univer-  
sity [g].

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## CHAP. II.

*Concerning the doctors and ministers of the church,  
and its form of government, during this century.*

The vices of  
the clergy.

I. THE most eminent writers of this century unanimously lament the miserable condition to which the Christian church was reduced by the corruption of its ministers, and which seemed to portend nothing less than its total ruin, if Providence did not interpose, by extraordinary means, for its deliverance and preservation. The vices that reigned among the Roman pontiffs, and indeed among all the ecclesiastical order, were so flagrant, that the complaints of these good men did not appear at all exaggerated, or their apprehensions ill-founded; nor had any of the corrupt advocates of the clergy the courage to call them to an account for the sharpness of their censures and of their complaints. Nay, the more eminent rulers of the church, who lived in a luxurious indolence, and the infamous practice of all kinds of vice, were obliged to hear with a placid countenance, and even to commend, these bold censors, who declaimed against the degeneracy of the church, declared that there was almost

[f] BOULAY, *loc. cit.* tom. v. p. 710.

[g] The proofs of this we find in SALABERT'S *Philosophia Nominal. Vindicata*, cap. i. p. 104.—See also BOULAY, *loc. cit.* tom. v. p. 739. 747.

nothing

nothing found either in its visible head, or in its members, and demanded the aid of the secular arm, and the destroying sword, to lop off the parts that were infected, with this grievous and deplorable contagion. Things, in short, were brought to such a pass, that they were deemed the best Christians, and the most useful members of society, who, braving the terrors of persecution, and triumphing over the fear of man, inveighed with the greatest freedom and fervor against the court of *Rome*, its lordly pontif, and the whole tribe of his followers and votaries.

II. At the commencement of this century, the Latin church was divided into two great factions, and was governed by two contending pontiffs, BONIFACE IX., who remained at *Rome*, and BENEDICT XIII., who resided at *Avignon*. Upon the death of the former, the *Cardinals* of his party raised to the pontificate, in the year 1404, COSBAT DE MELIORATI, who assumed the name of INNOCENT VII. [b], and held that high dignity during the short space of two years only. After his decease, ANGELI CORRARIO, a Venetian cardinal, was chosen in his room, and ruled the Roman faction under the title of GREGORY XII. A plan of reconciliation was however formed, and the contending pontiffs bound themselves, each by an oath, to make a voluntary renunciation of the papal chair, if that step were necessary to promote the peace and welfare of the church; but they both violated this solemn obligation in

CENT.  
'XV.  
PART II.

The great  
western  
schism fo-  
mented and  
continued.

[b] Besides the ordinary writers, who have given us an account of the transactions that happened under the pontificate of INNOCENT VII. see LEFON. *ÆRETIN. Epistol.* lib. i. ep. iv. v. p. 6. 19. 21. lib. ii. p. 30. et COLLUC. SALUTAT. *Epistol.* lib. ii. ep. i. p. 1. 18. edit. *Florent.*—We have also an account of the pontificate of GREGORY, in the *Epistles* of the same ÆRETIN, lib. ii. iii. p. 32. ep. vii. p. 30. 41. 51. lib. ii. ep. xvii. p. 54. 56. 59.—JO. LAMI *Deliciæ Eruditorum*, tom. x. p. 494.

C. E. N. T. a scandalous manner. BENEDICT XIII., besieged  
 XV. in *Avignon* by the king of *France*, in the year  
 PART II. 1408; saved himself by flight, retiring first into  
*Catalonia*, his native country, and afterwards to  
*Perpignan*. Hence eight or nine of the cardinals,  
 who adhered to his cause, seeing themselves deserted  
 by their pope, went over to the other side, and,  
 joining publicly with the cardinals of GREGORY  
 XII., they agreed together to assemble a council  
 at *Pisa* on the 25th of March, 1409, in order to  
 heal the divisions and factions that had so long  
 rent the papal empire. This council, however,  
 which was designed to close the wounds of the  
 church, had an effect quite contrary to that which  
 was universally expected, and only served to open  
 a new breach, and to excite new divisions. Its  
 proceedings, indeed, were vigorous, and its mea-  
 sures were accompanied with a just severity. A  
 heavy sentence of condemnation was pronounced  
 the 5th day of June, against the contending pon-  
 tiffs, who were both declared guilty of heresy,  
 perjury, and contumacy, unworthy of the smallest  
 tokens of honour or respect, and separated *ipso*  
*facto* from the communion of the church. This  
 step was followed by the election of *one* pontif in  
 their place. The election was made on the 25th  
 of June, and fell upon PETER of CANDIA, known  
 in the papal list by the name of ALEXANDER V. [1];  
 but all the decrees and proceedings of this fa-  
 mous council were treated with contempt by the  
 condemned pontiffs, who continued to enjoy the  
 privileges and to perform the functions of the  
 papacy, as if no attempts had been made to re-  
 move them from that dignity. BENEDICT assem-  
 bled a council at *Perpignan*; and GREGORY, ano-

[1] See LENFANT's *Histoire du Concile de Pise*, published in  
 4to at *Amsterdam*, in the year 1724.—FRANC. FAGI *Breviar.*  
*Pontif. Romanor.* tom. iv. p. 350.—BOSSUET, *Defensio Decreti*  
*Gallicani de Potestate Ecclesiastica*, tom. ii. p. 17, &c.

ther at *Austria* near *Aquileia*, in the district of *Friuli*. The latter, however, apprehending the resentment of the Venetians [k], made his escape in a clandestine manner from the territory of *Aquileia*, arrived at *Caieta*, where he threw himself upon the protection of *LADISLAUS*, king of *Naples*, and, in the year 1412, fled from thence to *Rimini*.

CENT.  
XV.  
PART II.

III. Thus was the Christian church divided into three great factions, and its government violently carried on by three contending chiefs, who loaded each other with reciprocal maledictions, calumnies; and excommunications. *ALEXANDER V.*, who had been elected pontif at the council of *Pisa*, died at *Bologna* in the year 1410; and the sixteen cardinals, who attended him in that city, immediately filled up the vacancy, by chusing as his successor *BALTHASAR COSSA*, a *Neapolitan*, who was destitute of all principles both of religion and probity, and who assumed the title of *JOHN XXIII*. The duration of this schism in the papacy was a source of many calamities, and became daily more detrimental both to the civil and religious interests of those nations where the flame raged. Hence it was, that the emperor *SIGISMUND*, the king of *France*, and several other European princes, employed all their zeal and activity, and spared neither labour nor expence, in restoring the tranquillity of the church, and uniting it again under one spiritual head. On the other hand, the pontifs could not be persuaded by any means to prefer the peace of the church to the gratification of their ambition; so that no other possible method of accommodating this weighty matter remained, than the assembling of a general council, in which the controversy

The council  
of *Constance*  
assembled by  
the emperor  
*Sigismund*.

[k] He had offended the Venetians by deposing their patriarch *ANTONY PANCIARINI*, and putting *ANTONY DU PONT*, the bishop of *Concordia*, in his place.

Q. E. N. T.  
XV.  
PART II.

The design  
and issue of  
this grand  
council.

might be examined, and terminated by the judgment and decision of the universal church. This council was accordingly summoned to meet at *Constance*, in the year 1414, by JOHN XXIII., who was engaged in this measure by the entreaties of SIGISMUND, and also from an expectation, that the decrees of this grand assembly would be favourable to his interests. He appeared in person, attended with a great number of cardinals and bishops, at this famous council, which was also honoured with the presence of the emperor SIGISMUND, and of a great number of German princes, and with that of the ambassadors of all the European states, whose monarchs or regents could not be personally present at the decision of this important controversy [I].

IV. The great purpose that was aimed at in the convocation of this grand assembly, was the healing of the schism that had so long rent the papacy; and this purpose was happily accomplished. It was solemnly declared, in the fourth and fifth sessions of this council, by two decrees, that the Roman pontif was inferior and subject to a general assembly of the universal church; and the authority of councils was vindicated and maintained, by the same decrees, in the most

[I] The *Acts* of this famous council were published in six volumes in folio, at *Frankfort*, in the year 1700, by HERMAN van der HARDT. This collection, however, is imperfect, notwithstanding the pains that it cost the laborious editor. Many of the *Acts* are omitted, and a great number of pieces stuffed in among the *Acts*, which by no means deserve a place there. The history of this council by LÉNFANT is composed with great accuracy and elegance. It appeared in a second edition at *Amsterdam*, in the year 1728, in two volumes, quarto; the first was published in 1714. The Supplement, that was given to this history by BOURGEOIS DE CHASTENET, a French lawyer, is but an indifferent performance. It is entitled; *Nouvelle Histoire du Concile de Constance, où l'on fait voir combien la France a contribué à l'extinction du Schisme.*

effectual

effectual manner [m]. This vigorous proceeding prepared the way for the degradation of JOHN XXIII., who, during the twelfth session, was unanimously deposed from the pontificate [n], on account of several flagitious crimes that were laid to his charge, and more especially on account of the scandalous violation of a solemn engagement he had taken about the beginning of the council, to resign the papal chair, if that measure should appear necessary to the peace of the church; which engagement he broke some weeks after by a clandestine flight. In this same year (1415), GREGORY XII. sent to the council of CHARLES DE MALATESTA to make, in his name, and as his proxy, a solemn and voluntary resignation of the pontificate. About two years after this, BENEDICT XIII. was deposed by a solemn resolution of the council [o], and OTTA DE COLONNA raised, by the unanimous suffrages of the cardinals, to the high dignity of head of the church, which he ruled under the title of MARTIN V. BENEDICT, who resided still at *Perpignan*, was far from being disposed to submit either to the decree of the council, which deposed him, or to the determination of the cardinals with respect to his successor. On the contrary, he persisted until the day of his death, which happened in the year 1423, in assuming the title, the prerogatives, and the authority of the papacy. And when this obstinate man was dead, a certain Spaniard, named GILES MUNIOS, was chosen pope

[m] For an account of these two famous decrees, which set such wide limits to the supremacy of the pontiffs, see NATALIS ALEXAND. *Hist. Eccl. Sæc. xv. Diff. iv.*—BOSSUET, *Discours. Sententiæ Cleri Gallican. de Potest. Ecclesiast.* tom. ii. p. 2. 23.—LENFANT, *Dissert. Historique et Apologetique pour Jean Gerson, et le Concile de Constance*, which is subjoined to his history of that council.

[n] On the 29th of May, 1415.

[o] On the 26th of July, 1417.



SENT.  
XV.  
PART II.

in his place by two cardinals, under the auspicious patronage of ALPHONSUS, king of *Sicily*, and adopted the title of CLEMENT VIII.; but this sorry pontif, in the year 1429, was persuaded to resign his pretensions to the papacy, and to leave the government of the church to MARTIN V.

John Huss. V. If, from the measures that were taken in this council to check the lordly arrogance of the Roman pontifs, we turn our eyes to the proceedings that were carried on against those that were called *heretics*, we shall observe in this new scene nothing worthy of applause, but several things, on the contrary, that are proper to excite our indignation, and which no pretext, no consideration, can render excusable. Before the meeting of this council, there were great commotions raised in several parts of *Europe*, and more especially in *Bohemia*, concerning religious matters. One of the persons that gave occasion to these disputes was JOHN HUSS, who lived at *Prague* in the highest reputation, both on account of the sanctity of his manners and the purity of his doctrine, who was distinguished by his uncommon erudition and eloquence, and performed, at the same time, the functions of professor of divinity in the university, and of ordinary pastor in the church of that famous city [p]. This eminent ecclesiastic declaimed with vehemence against the vices that had corrupted all the different ranks and orders of the clergy; nor was he singular in this respect;

[p] A Bohemian jesuit, who was far from being favourable to JOHN HUSS, and who had the best opportunity of being acquainted with his real character, describes him thus: *He was more subtle than eloquent; but the gravity and austerity of his manners, his frugal and exemplary life, his pale and meagre countenance, his sweetness of temper, and his uncommon affability towards persons of all ranks and conditions, from the highest to the lowest, were much more persuasive than any eloquence could be.* See BOHUS. BALBINUS, *Epitom. Rec. Bohem.* lib. iv. cap. V. p. 431.

such

such remonstrances were become very common, and they were generally approved of by the wise and good. Huss, however, went still farther; and, from the year 1403, used his most earnest and assiduous endeavours to withdraw the university of *Prague* from the jurisdiction of GREGORY XII., whom the kingdom of *Bohemia* had hitherto acknowledged as the true and lawful head of the church. The archbishop of *Prague*, and the clergy in general, who were warmly attached to the interests of GREGORY, were greatly exasperated at these proceedings. Hence arose a violent quarrel between the incensed prelate and the zealous reformer, which the latter inflamed and augmented, from day to day, by his pathetic exclamations against the court of *Rome*, and the corruptions that prevailed among the Sacerdotal order.

VI. Such were the circumstances that first excited the resentment of the clergy against JOHN HUSS. This resentment, however, might have been easily calmed, and perhaps totally extinguished, if new incidents of a more important kind had not arisen to keep up the flame, and increase its fury. In the first place, he adopted the philosophical opinions of the *Realists*, and shewed his warm attachment to their cause, in the manner that was usual in this barbarous age, even by persecuting to the utmost of his power their adversaries the *Nominalists*, whose number was great, and whose influence was considerable in the university of *Prague* [q]. He also multiplied

The reasons  
that excited  
the resent-  
ment of the  
clergy a-  
gainst John  
Huss.

[q] See the *Literæ Nominalium ad Regem Franciæ Ludovicum VI.*, in BALUZI *Miscellan.* tom. iv. p. 534. where we read the following passage: *Legimus Nominales expulsos de Bohemia eo tempore, quo hæretici voluerunt Bohemicum Regnum suis hæresibus inficere.—Quum dicti heretici non possent disputando superare, impetraverunt ab Abbisselao (Wenceslao) Principe Bohemiæ, ut*

C E N T.  
XV.  
P A R T II.  
—————

plied the number of his enemies in the year 1408, by procuring, through his great credit, a sentence in favour of the Bohemians, who disputed with the Germans concerning the number of suffrages, that their respective nations were entitled to in all matters that were carried by election in the university of *Prague*. That the nature of this contest may be better understood, it will be proper to observe, that this famous university was divided, by its founder CHARLES IV., into four nations, to wit, the Bohemians, Bavarians, Poles, and Saxons, of which, according to the original laws of the university, the first had *three suffrages*; and the other three, who were comprehended under the title of the *German nation*, only *one*. This arrangement, however, had not only been altered by custom, but was entirely inverted in favour of the Germans, who were vastly superior to the Bohemians in number, and assumed to themselves the three suffrages, which, according to the original institution of the university, belonged, undoubtedly, to the latter. Huss, therefore, whether animated by a principle of patriotism, or by an aversion to the *Nominalists*, who were peculiarly favoured by the Germans, raised his voice against this abuse, and employed, with success, the extraordinary credit he had obtained at court, by his flowing and masculine eloquence, in depriving the Germans of the privilege they had usurped, and in reducing their three suffrages to one. The issue of this long and tedious contest [r] was so offensive to the Germans, that a prodigious

*gubernarentur studia Pragensia ritu Parisiensi. Quo edito coacti sunt supradicti Nominales Pragam civitatem relinquere, et se transtulerunt ad Lipsicam civitatem, et ibidem erexerunt universitatem solemnissimam.*

✠ [r] WENCESLAUS, king of *Bohemia*, who was bribed by both of the contending parties, protracted instead of abridging this dispute, and used to say with a smile, that he had found a good

prodigious number of them, with JOHN HOFFMAN the rector of the university at their head [5], retired from *Prague*, and repaired to *Leipsic*, where FREDERICK, surnamed the *Wise*, elector of *Saxony*, erected for them, in the year 1409, the famous academy which still subsists in a flourishing state. This event contributed greatly to render HUSS odious to many, and, by the consequences that followed it, was certainly instrumental in bringing on his ruin. For no sooner had the Germans retired from *Prague*, than he began, not only to inveigh with greater freedom than he had formerly done against the vices and corruptions of the clergy, but even went so far as to recommend, in an open and public manner, the writings and opinions of the famous WICKLIFF, whose new doctrines had already made such a noise in *England*. Hence an accusation was brought against him, in the year 1410, before the tribunal of JOHN XXIII., by whom he was solemnly expelled from the communion of the church. He treated, indeed, this excommunication with the utmost contempt, and, both in his conversation, and in his writings, laid open the disorders that preyed upon the vitals of the church, and the vices that dishonoured the conduct of its ministers [1]; and the fortitude and zeal he discovered in this matter were almost universally applauded.

VII. This eminent man, whose piety was truly fervent and sincere, though his zeal perhaps was rather too violent, and his prudence not always

John Huss  
is burned  
alive.

good goose, which laid every day a considerable number of gold and silver eggs. This was playing upon the word *Huss*, which, in the German language, signifies a goose.

[5] Historians differ much in their accounts of the number of Germans that retired from the university of *Prague* upon this occasion. *Aneas Sylvius* reckons 5000, *Truthemius* and others 2000, *Dubravius* 24,000, *Lupatius* 44,000, *Lauda*, a contemporary writer, 36,000.

[1] See LAUR, *Byziniæ Diarium Belli Hussitici*, in LUDWIG's *Reliquæ Manuscriptorum*, tom. vi. p. 127.

equally

CENT.  
XV.  
PART II.

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equally circumspect, was summoned to appear before the council of *Constance*. Obedient to this order, and thinking himself secured from the rage of his enemies, by the safe-conduct which had been granted him by the emperor SIGISMUND, both for his journey to *Constance*, his residence in that place, and his return to his own country, JOHN HUSS appeared before the council, to demonstrate his innocence, and to prove that the charge of his having deserted the church of *Rome* was entirely groundless. And it may be affirmed with truth, that his religious opinions, at least in matters of moment and importance, were conformable to the established doctrine of the church in this age [u]. He declaimed, indeed, with extraordinary vehemence against the Roman pontiffs, the bishops and monks; but this freedom was looked upon as lawful in these times, and it was used every day in the council of *Constance*, where the tyranny of the court of *Rome*, and the corruption of the sacerdotal and monastic orders, were censured with the utmost severity. The enemies, however, of this good man, who were very numerous both in the kingdom of *Bohemia*, and also in the council of *Constance*, coloured the accusation that was brought against him with such artifice and success, that, by the most scandalous breach of public faith, he was cast into prison, declared a heretic, because he refused to obey the order of the council, which commanded him to plead guilty against the dictates of his

[u] It was observed in the preceding section, that JOHN HUSS adopted with zeal, and recommended in an open and public manner the writings and opinions of WICKLIFF; but this must be understood of the writings and opinions of that great man in relation to the papal hierarchy, the despotism of the court of *Rome*, and the corruption of the clergy; for, in other respects, it is certain that he adhered to the most superstitious doctrines of the church, as appears by two sermons he had prepared for the council of *Constance*.

conscience,

conscience, and was burnt alive the 6th of July 1415; which dreadful punishment he endured with unparalleled magnanimity and resignation, expressing in his last moments the noblest feelings of love to God, and the most triumphant hope of the accomplishment of those transporting promises with which the gospel arms the true Christian at the approach of eternity. The same unhappy fate was borne with the same pious fortitude and constancy of mind by JEROME of *Prague*, the intimate companion of JOHN HUSS, who came to this council with the generous design of supporting and seconding his persecuted friend. Terrified by the prospect of a cruel death, JEROME at first appeared willing to submit to the orders of the council, and to abandon the tenets and opinions which it had condemned in his writings. This submission, however, was not attended with the advantages he expected from it, nor did it deliver him from the close and severe confinement in which he was kept. He therefore resumed his fortitude, professed anew, with an heroic constancy, the opinions which he had deserted for a while from a principle of fear, and maintained them in the flames, in which he expired on the 30th of May 1416 [w].

Many learned men have endeavoured to investigate the reasons that occasioned the pronouncing such a cruel sentence against Huss and his associate; and as no adequate reasons for such a severe proceeding can be found, either in the life or opinions of that good man, they conclude, that he fell a victim to the rage and injustice of his unrelenting enemies. And indeed this con-

The true causes of these violent proceedings against John Huss and Jerome of Prague.

☞ [w] The translator has here inserted into the text the large note [a] of the original, which relates to the circumstances that precipitated the ruin of these two eminent reformers; and he has thrown the citations therein contained into several notes.

clusion

CENT.  
XV.  
PART II.

clusion is both natural and well-grounded; nor will it be difficult to shew how it came to pass, that the reverend fathers of the council of *Constance* were so eagerly bent upon burning, as a heretic, a man who neither deserved such an injurious title, nor such a dreadful fate. In the *first place*, JOHN HUSS had excited, both by his discourse and by his writings, great commotions in *Bohemia*, and had rendered the clergy of all ranks and orders extremely odious in the eyes of the people. The bishops, therefore, together with the sacerdotal and monastic orders, were very sensible, that their honours and advantages, their credit and authority, were in the greatest danger of being reduced to nothing, if this reformer should return again to his country, and continue to write and declaim against the clergy with the same freedom that he had formerly done. Hence they left no means unemployed to accomplish his ruin; they laboured night and day, they formed plots, they bribed men in power, they used, in short, every method that could have any tendency to rid them of such a formidable adversary [x]. It may be observed, *secondly*, that, in the council of *Constance*, there were many men of great influence and weight, who looked upon themselves as personally offended by JOHN HUSS,

[x] The bribery and corruption that was employed in bringing about the ruin of JOHN HUSS, are manifest from the following remarkable passages of the *Diarium Hussiticum* of LAUR. BYZINIUS, p. 135. (see LUDEWIGI *Reliquiæ*, tom. vi.) *Clerus perversus præcipue in regno Bobemiæ et Marchionatu Moraviæ, condemnationem ipsius (Hussi) CONTRIBUTIONE PECUNIARUM, et modis aliis diversis procuravit et ad ipsius consensit interitum.* And again, p. 150. *Clerus perversus regni Bobemiæ et Marchionatus Moraviæ, et præcipue Episcopi, Abbates, Canonici, plebani, et religiosi ipsius fideles ac salutiferas admonitiones, adhortationes, ipsorum pompam, symoniam, avaritiam, fornicationem, vitæque detestanda abominationem detegentes, ferre non valendo, PECUNIARUM CONTRIBUTIONE ad ipsius extinctionem faciundo procurarunt.*

and

and who demanded his life as the only sacrifice that could satisfy their vengeance. HUSS, as has been already mentioned, was not only attached to the party of the *Realists*, but was peculiarly severe in his opposition to their adversaries. And now he was so unhappy, as to be brought before a tribunal which was principally composed of the *Nominalists*, with the famous JOHN GERSON at their head, who was the zealous patron of that faction, and the mortal enemy of HUSS. Nothing could equal the vindictive pleasure the *Nominalists* felt from an event that put this unfortunate prisoner in their power, and gave them an opportunity of satisfying their vengeance to the full; and accordingly, in their *Letter* to LEWIS, king of France [y], they do not pretend to deny that HUSS fell a victim to the resentment of their sect, which is also confirmed by the history of the council of *Constance*. The animosities that always reigned among the *Realists* and *Nominalists* were at this time carried to the greatest excess imaginable. Upon every occasion that offered, they accused each other of heresy and impiety, and had constantly recourse to corporal punishments to decide the matter. The *Nominalists* procured the death of HUSS, who was a *Realist*: and the *Realists*, on the other hand, obtained, in the year 1479, the condemnation of JOHN DE WESALIA, who was attached to the party of the *Nominalists* [z]. These contending sects carried their

[y] See BALUZII *Mysell.* tom. iv. p. 534. in which we find the following passage: *Sujcitavit Deus Doctores catholicos, Petrum de Allyaco, Johannem de Gersono, et alios quam plures doctissimos homines Nominales, qui convocati ad Concilium Constantinense, ad quod citati fuerunt hæretici, et nominatim Hieronymus et Johannes—dictos hæreticos per quadraginta dies disputando speraverant.*

[z] See the *Examen Magistrale et Theologicale Mag. Joh. de Wesalia*, in ORTUINI GRATII *Fasciculi rerum expetend. et fugiendar.* Colon. 1535, Fol. 163.



CENT. blind fury so far as to charge each other with  
 XV. the sin against the Holy Ghost [a], and exhibited  
 PART II. the most miserable spectacle of inhuman bigotry  
 to the Christian world. The aversion which  
 JOHN HUSS and JEROME, his companion, had  
 against the Germans was a *third* circumstance that  
 contributed to determine their unhappy fate.  
 This aversion they declared publicly at *Prague*,  
 upon all occasions, both by their words and ac-  
 tions; nor were they at any pains to conceal it  
 even in the council of *Constance*, where they ac-  
 cused them of presumption and despotism in the  
 strongest terms [b]. The Germans, on the other  
 hand, remembering the affront they had received  
 in the university of *Prague* by the means of JOHN  
 HUSS, burned with resentment and rage both  
 against him and his unfortunate friend; and as  
 their influence and authority were very great in  
 the council, there is no doubt that they employed  
 them, with the utmost zeal, against these two  
 formidable adversaries. Besides, John Hoff-

[a] In the *Examen* mentioned in the preceding note, we find the following striking passage, which may shew us the extravagant length to which the disputes between the *Nominalists* and *Realists* were now carried: *Quis nisi ipse Diabolus seminavit illam rixizianam inter Philosophos et inter Theologos, ut tanta sit dissensio, etiam animorum inter diversa opinantes? Adeo ut si universalia quisquam Realia negaverit, existimetur IN SPIRITUM SANCTUM PECCAVISSE, immo summo et maximo peccato plenus creditur contra Deum, contra Christianam religionem, contra justitiam, contra omnem politiam graviter deliquisse. Unde hæc cæcitas mentis nisi a Diabolo, qui phantasias nostras illudit?* We see by this passage that the *Realists* charged their adversaries (whose only crime was the absurdity of calling *universal ideas* mere *denominations*) with sin against the Holy Ghost, with transgression against God, and against the Christian religion, and with a violation of all the laws of justice and civil polity.

[b] See THEOD. DE NIEM, *Invectiva in Joh. XXIII.*, in HARDTII *Actis Concilii Constant.* tom. ii. p. 450. *Improperabat etiam in publico Alamannis, dicendo, quod essent præsumptuosi et vellent ubique per orbem dominari. . . Sicque factum fuisset sæpe in Bohemia, ubi volentes etiam dominari Alamanni VIOLENTER einde REPULSI et MALE TRACTATI fuissent.*

MAN, the famous rector of the university of *Prague*, whom Huss had been the occasion of expelling from that city together with the Germans, and who was in consequence thereof became his most virulent enemy, was consecrated bishop of *Misnia* in the year 1413, and held in this council the most illustrious rank among the delegates of the German church. This circumstance was also most unfavourable to Huss, and was, no doubt, in the event detrimental to his cause.

The circumstances now mentioned, as contributing to the unhappy fate of this good man, are, as we see, all drawn from the resentment and prejudices of his enemies, and have not the least colour of equity. It must, however, be confessed, that there appeared one *mark of heresy* in the conduct of this reformer, which, according to the notions that prevailed in this century, might expose him to condemnation with some shadow of reason and justice; I mean, his inflexible obstinacy, which the church of *Rome* always considered as a grievous *heresy*, even in those whose errors were of little moment. We must consider this man, as called before a council, which was supposed to represent the universal church, to confess his faults and to abjure his errors. This he obstinately refused to do, unless he was previously convicted of error; here, therefore, he resisted the authority of the *catholic church*, demanded a rational proof of the justice of the sentence it had pronounced against him, and intimated, with sufficient plainness, that he looked upon the church as *fallible*. All this certainly was most enormously criminal and intolerably heretical, according to the general opinion of the times. For it became a *dutiful* son of the church to renounce his eye-sight, and to submit both his judgment and his will, without any exception or reservation, to the judgment and will of

CENT  
XV.  
PART II.

of that holy mother, under a firm belief and entire persuasion of the infallibility of all her decisions. This ghostly mother had, for many ages past, followed, whenever her unerring perfection and authority were called in question, the rule which PLINY observed in his conduct towards the Christians. "When they persevered, *says* " *he in his letter to TRAJAN* [c], I put my threats " into execution, from a persuasion that what- " ever their confession might be, their audacious " and invincible obstinacy deserved an exemplary " punishment."

The council  
issue out a  
decree a-  
gainst the  
writings and  
ashes of  
Wickliff.

VIII. Before sentence had been pronounced against JOHN HUSS and JEROME of Prague, the famous WICKLIFF, whose opinions they were supposed to adopt, and who was long since dead, was called from his rest before this ghostly tribunal, and his memory was solemnly branded with infamy by a decree of the council. On the 4th day of May, in the year 1415, a long list of propositions, invidiously culled out of his writings, was examined and condemned, and an order was issued out to commit all his works, together with his bones, to the flames. On the 14th of June following, the assembled fathers passed the famous decree, which took the *cup* from the laity in the celebration of the eucharist, [ordered that the *Lord's supper should be received by them only in one kind, i. e. the bread*, and rigorously prohibited the communion in both kinds. This decree was occasioned by complaints that had been made of the conduct of JACOBELLIUS DE MISA, curate of the parish of St. Michael at Prague, who, about a year before this, had been persuaded by PETER of Dresden, to administer the Lord's supper in both kinds, and was followed in this by several

[c] PLIN. *Epist. lib. x. ep. 97. Perseverantes duci jussit. Neque enim dubitabam, qualecumque esset, quod fraterentur, pervicaciam certe et inflexibilem obstinationem debere puniri.*

churches.

churches [d]. The council, being informed of this matter by a certain Bohemian bishop, thought proper to oppose with vigour the progress of this *heresy*; and therefore they enacted the statute, which ordered the *communion to be administered to the laity but in one kind*, and which obtained the force and authority of a law in the church of Rome.

CENT.  
XV.  
PART II.

IX. In the same year, the opinion of JOHN PETIT, a doctor of divinity at *Paris* [e], who maintained, that every individual had an undoubted right to take away the life of a tyrant, was brought before the council, and was condemned as an odious and detestable heresy; but both the name and person of the author were spared, on account of the powerful patrons, under whose protection he had defended that pernicious doctrine. JOHN, duke of *Burgundy*, had, in the year 1407, employed a band of ruffians to assassinate LEWIS, duke of *Orleans*, only brother of CHARLES VI., king of *France*. While the whole city of *Paris* was in an uproar in consequence of this horrible deed, PETIT justified it in a public oration, in presence of the Dauphin and the princes of the blood, affirming, that the duke had done a laudable action, and that it was lawful to put a tyrant to death, *in any way, either by violence or fraud, and without any form of law or justice; nay, even in opposition to the most solemn contracts and oaths of fidelity and allegiance*. It is however to be observed, that by *tyrants* this doctor did not mean the supreme rulers of nations, but those more powerful and insolent subjects, who abused their wealth and credit to bring about measures that tended to the dishonour of their sovereign

The sentence of the council against John Petit.

[d] BYZINI *Diarium Hussiticum*, p. 124.

[e] Some historians have erroneously represented PETIT as a lawyer. See Dr. SMOLLET'S *History of England*, vol. ii. p. 462. in 4to.

CENT.  
XV.  
PART II.

and the ruin of their country [f]. The university of *Paris* pronounced a severe and rigorous sentence against the author of this pernicious opinion; and the council of *Constance*, after much deliberation and debate, condemned the opinion without mentioning the author. This determination of the council, though modified with the utmost clemency and mildness, was not ratified by the new pontif MARTIN V., who dreaded too much the formidable power of the duke of *Burgundy*, to confirm a sentence which he knew would be displeasing to that ambitious prince [g].

The hopes  
of a reformation  
in the  
church  
frustrated.

X. After these and other transactions of a like nature, it was now time to take into consideration a point of more importance than had yet been proposed, even the reformation of the church in its head and in its members, by setting bounds to the despotism and corruption of the Roman pontiffs, and to the luxury and immorality of a licentious clergy. It was particularly with a view to this important object, that the eyes of all *Europe* were fixed upon the council of *Constance*, from an universal persuasion of the necessity of this reformation, and an ardent desire of seeing it happily brought into execution. Nor did the assembled fathers deny, that this reformation was the principal end of their meeting. Yet this salutary work had so many obstacles in the passions and interests of those very persons by whom it was to

[f] This appears manifestly from the very discourse of PERIT, which the reader may see in LENFANT's *History of the Councils of Pisa*, tom. ii. p. 303\*. See also AUGUST. LEYSER's *Diss. quæ memoriam Joh. Burgundi et doctrinam Joh. Parvi de cæde per duellum vindicat*. Witteberg. 1735, in 4to.

[g] BOULAY, *Histor. Acad. Paris.* tom. v. p. 112. et passim. — ARGENTRE, *Collectio Judicior. de novis erroribus*, tom. i. part II. p. 184. — GERSONIS *Opera à Du Pinio edita*, tom. v. — BAYLE, *Diction.* tom. iii. p. 2268.

\* See also the same author's *History of the Council of Constance* book iii. § xix.

be effected, that little could be expected, and still less was done. The cardinals and dignified clergy, whose interest it was that the church should remain in its corrupt and disordered state, employed all their eloquence and art to prevent its reformation; and observed, among other artful pretexts, that a work of such high moment and importance could not be undertaken with any prospect of success, until a new pontif was elected. And, what was still more shocking, the new pontif MARTIN V. was no sooner raised to that high dignity, than he employed his authority to elude and frustrate every effort that was made to set this salutary work on foot; and made it appear most evidently, by the laws he enacted, that nothing was more foreign from his intention than the reformation of the clergy, and the restoration of the church to its primitive purity. Thus this famous council, after sitting three years and six months, was dissolved on the 22d day of April, 1418, without having effected what was the chief design of their assembling, and put off to a future assembly of the same kind, which was to be summoned five years after this period, that pious design of purifying a corrupt church, which had been so long the object of the expectations and desires of all good Christians.

XI. Five years and more elapsed without a council's being called. The remonstrances, however, of those whose zeal for the reformation of the church interested them in this event, prevailed, at length, over the pretexts and stratagems that were employed to put it off from time to time; and MARTIN V. summoned a council to meet at *Pavia*, from whence it was removed to *Sienna*, and from thence to *Basil*. The pontif did not live to be a witness of the proceedings of this assembly, being carried off by a sudden death on the 21st day of February, in the year 1431,

C E N T.  
XV.  
P A R T II.

A council assembled at *Basil*, where the reformation of the church is again attempted in vain.

CENT. just about the time when the council was to meet.  
 XV. He was immediately succeeded by GABRIEL CON-  
 PART II. DOLMERUS, a native of *Venice*, and bishop of *Sienne*, who is known in the papal list by the title of EUGENIUS IV. This pontiff approved of all the measures that had been entered into by his predecessor in relation to the assembling of the council of *Basil*, which was accordingly opened the 23d of July, 1431, under the superintendence of cardinal JULIAN CESARINI, who performed the functions of president, in the place of EUGENIUS.

The two grand points that were proposed to the deliberation of this famous council, were, the *union of the Greek and Latin churches*, and the *reformation of the church universal both in its head and in its members*, according to the resolution that had been taken in the council of *Constance*. For that the Roman pontiffs, who were considered as the head of the church, and the bishops, priests, and monks, who were looked upon as its members, were become excessively corrupt; and that, to use the expression of the prophet in a similar case, *the whole head was sick, and the whole heart faint*, was a matter of fact too striking to escape the knowledge of the obscurest individual. On the other hand, as it appeared by the very form of the council [b], by its method of proceeding, and by the first decrees that were enacted by its authority, that the assembled fathers were in earnest, and firmly resolved to answer the end and

☞ [b] By the form of the council, Dr. MOSHEIM undoubtedly means the division of the cardinals, archbishops, bishops, abbots, &c. into four equal classes, without any regard to the nation or province by which they were sent. This prudent arrangement prevented the cabals and intrigues of the Italians, whose bishops were much more numerous than those of other nations, and who, by their number, might have had it in their power to retard or defeat the laudable purpose the council had in view, had things been otherwise ordered.

purpose

purpose of their meeting. EUGENIUS IV. was much alarmed at the prospect of a reformation, which he feared above all things, and beholding with terror the zeal and designs of these spiritual physicians, he attempted twice the dissolving of the council. These repeated attempts were vigorously and successfully opposed by the assembled fathers, who proved by the decrees of the council of *Constance*, and by other arguments equally conclusive, that the council was superior, in point of authority, to the Roman pontif. This controversy, which was the first that had arisen between the council and the pope, was terminated, in the month of November 1433, by the silence and concessions of the latter, who, the month following, wrote a letter from *Rome*, containing his approbation of the council, and his acknowledgment of its authority [i].

CENT.  
XV.  
PART II

[i] The history of this grand and memorable council is yet wanting. The learned STEPHEN BALUZIUS (as we find in the *Histoire de l'Académie des Inscriptions et des Belles Lettres*, tom. vi. p. 544.), and after him Mr. LENFANT, promised the world a history of this council; but neither of these valuable writers performed their promise \*. The acts of this famous assembly have been collected with incredible industry, in a great number of volumes, from various archives and libraries, at the expence of RODOLPHUS AUGUSTUS, duke of *Brunswick*, by the very learned and laborious HERMAN van der HARDT. They are preserved, as we are informed, in the library at *Hanover*, and they certainly deserve to be drawn from their retreat, and published to the world. In the mean time, the curious may consult the Abridgment of the Acts of this council, which were published in 8vo at *Paris*, in the year 1512, and which I have made use of in this History, as also the following authors: ÆNEÆ SYLVII *Lib. duo de Concilio Basiliensi*.—EDMUN. RICHERIUS, *Histor. Concilior. General.* lib. iii. cap. 1.—HENR. CANISII *Lectiones Antiquæ*, tom. iv. p. 447.

\* Dr. MOSHEIM has here been guilty of an oversight; for LENFANT did in reality perform his promise, and composed the *History of the Council of Basil*, which he blended with his *History of the War of the Hussites*, on account of the connexion that there was between these two subjects; and also because his advanced age prevented his indulging himself in the hope of being able to give a full and complete History of the council of *Basil* apart.



C É N T.

XV.

PART II.

The decrees  
and acts of  
the council  
of *Basil*.

XII. These preliminary measures being finished, the council proceeded with zeal and activity to the accomplishment of the important purposes for which it was assembled. The pope's legates were admitted as members of the council, but not before they had declared, upon oath, that they would submit to the decrees that should be enacted in it, and more particularly that they would adhere to the laws that had been made in the council of *Constance*, in relation to the supremacy of general councils, and the subordination of the pontiffs to their authority and jurisdiction. Nay, these very laws, which the popes beheld with such aversion and horror, were solemnly renewed by the council the 26th of June, in the year 1434, and, on the 9th of the same month in the following year, the *Annats*, as they were called, were publicly abolished, notwithstanding the opposition that was made to this measure by the legates of the Roman see. On the 25th of March 1436, a confession of faith was read, which every pontif was to subscribe on the day of his election, the number of cardinals was reduced to twenty-four, and the papal impositions, called *Expectatives*, *Reservations*, and *Provisions*, were entirely annulled. These measure, with others of a like nature, provoked EUGENIUS to the highest degree, and made him form a design, either for removing this troublesome and enterprizing council into *Italy*, or of setting up a new council in opposition to it, which might fix bounds to its zeal for the reformation of the church. Accordingly, on the 7th of May, in the year 1437, the assembled fathers having, on account of the Greeks, come to a resolution of holding the council at *Basil*, *Avignon*, or some city in the duchy of *Savoy*, the intractable pontif opposed this motion, and maintained that it should be transferred into *Italy*. Each of the contending parties persevered, with  
the

the utmost obstinacy, in the resolution they had taken, and this occasioned a warm and violent contest between the pope and the council. The latter summoned EUGENIUS to appear before them at *Basil* the 26th day of July 1437, in order to give an account of his conduct; but the pontif, instead of complying with this summons, issued out a decree, by which he pretended to dissolve the council, and to assemble another at *Ferrara*. This decree, indeed, was treated with the utmost contempt by the council, which, with the consent of the emperor, the king of *France*, and several other princes, continued its deliberations at *Basil*, and, on the 28th of September, in this same year, pronounced a sentence of contumacy against the rebellious pontif, for having refused to obey their order.

XIII. In the year 1438, EUGENIUS in person opened the council, which he had summoned to meet at *Ferrara*, and at the second session thundered out an excommunication against the fathers assembled at *Basil*. The principal business that was now to be transacted in the pontif's council, was the proposed reconciliation between the Greek and Latin churches; and, in order to bring this salutary and important design to a happy issue, the emperor JOHN PALÆOLOGUS, the Grecian patriarch JOSEPHUS, with the most eminent bishops and doctors among the Greeks, arrived in *Italy*, and appeared in person at *Ferrara*. What animated, in a particular manner, the zeal of the Greeks in this negotiation, was the extremity to which they were reduced by the Turks, and the pleasing hope, that their reconciliation with the Roman pontif would contribute to engage the Latins in their cause. Be that as it may, there was little done at *Ferrara*, where matters were carried on too slowly to afford any prospect of an end of their dissensions; but the

CENT.  
XV.  
PART II.

The council  
of Ferrara  
held by Eu-  
genius.

CENT.  
XV.  
PART II.

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negotiations were more successful at *Florence*, whither EUGENIUS removed the council about the beginning of the year 1439, on account of the plague that broke out at *Ferrara*. On the other hand, the council of *Basil*, exasperated by the imperious proceedings of EUGENIUS, deposed him from the papacy on the 25th of June, in the year 1439; which vigorous measure was not approved of by the European kings and princes. It may be easily conceived what an impression this step made upon the affronted pontif; he lost all patience; and devoted, for the second time, to hell and damnation the members of the council of *Basil* by a solemn and most severe edict, in which also he declared all their acts null, and all their proceedings unlawful. This new peal of papal thunder was held in derision by the council of *Basil*, who, persisting in their purpose, elected another pontif, and raised to that high dignity AMADEUS, duke of *Savoy*, who then lived in the most profound solitude at a delicious retreat, called *Ripaille*, upon the borders of the *Leman Lake*, and who is known in the papal list by the name of FELIX V.

The church  
afflicted  
with a  
schism.

XIV. This election was the occasion of the revival of that deplorable schism, which had formerly rent the church, and which had been terminated with so much difficulty, and after so many vain and fruitless efforts, at the council of *Constance*. Nay, the new breach was still more lamentable than the former one, as the flame was kindled not only between two rival pontifs, but also between the two contending councils of *Basil* and *Florence*. The greatest part of the church submitted to the jurisdiction, and adopted the cause of EUGENIUS; while FELIX was acknowledged, as lawful pontif, by a great number of academies, and, among others, by the famous university of *Paris*, as also in several kingdoms and

and provinces. The council of *Basil* continued its deliberations, and went on enacting laws, and publishing edicts, until the year 1443, notwithstanding the efforts of EUGENIUS and his adherents to put a stop to their proceedings. And, though in that year the members of the council retired to their respective places of abode, yet they declared publicly that the council was not dissolved, but would resume its deliberations at *Basil*, *Lyons*, or *Lausanne*, as soon as a proper opportunity was offered.

In the mean time, the council of *Florence*, with EUGENIUS at its head, was chiefly employed in reconciling the differences between the Greeks and Latins; which weighty business was committed to the prudence, zeal, and piety, of a select number of eminent men on both sides. The most distinguished among those whom the Greeks chose for this purpose was the learned BESSARION, who was afterwards raised to the dignity of cardinal in the Roman church. This great man, engaged and seduced by the splendid presents and promises of the Latin pontif, employed the whole extent of his authority, and the power of his eloquence, nay, he had recourse even to promises and threatenings, to persuade the Greeks to accept the conditions of peace that were proposed by EUGENIUS. These conditions required their consent to the following points:—*That the holy Spirit proceeded from the Son, as well as from the Father, that departed souls were purified in the infernal regions, by a certain kind of fire, before their admission to the presence and vision of the Deity;—that unleavened bread might be used in the administration of the Lord's supper,*—and lastly, which was the main and principal thing insisted upon by the Latins, *that the Roman pontif was the supreme judge, the true head of the universal church.* Such were the terms of peace to which the Greeks were obliged

CENT. obliged to submit, all except MARK of *Ephesus*,  
 XV. whom neither entreaties nor rewards could move  
 PART II. from his purpose, or engage to submit to a re-  
 conciliation founded upon such conditions. And indeed this reconciliation, which had been brought about by various stratagems, was much more specious than solid, and had by no means stability sufficient to assure its duration. We find accordingly, that the Grecian deputies were no sooner returned to *Constantinople*, than they declared publicly, that all things had been carried on at *Florence* by artifice and fraud, and renewed the schism, which had been so imperfectly healed a little time before. The council of *Florence* put an end to its deliberations on the 26th of April, in the year 1442 [k], without having executed any of the designs that were proposed by it, in a satisfactory manner. For, besides the affair of the Greeks, they proposed bringing the Armenians, Jacobites, and more particularly the Abyssinians, into the bosom of the Roman church, but this project was attended with as little success as the other.

Which is  
 healed under  
 the pontifi-  
 cate of Ni-  
 cholas V.

XV. EUGENIUS IV., who had been the occasion of the new schism in the see of *Rome*, died in the month of February 1447, and was succeeded, in a few weeks, by THOMAS DE SARZANO, bishop

[k] The History of this council, and of the frauds and stratagems that were practised in it, was composed by that learned Grecian SYLVESTER SGYROPULUS, whose work was published at the *Hague* in the year 1660, with a Latin translation, a preliminary discourse, and ample notes, by the learned ROBERT CREIGHTON, a native of *Great Britain*. This History was refuted by LEO ALLATIUS, in a work entitled, *Exercitationes in Creightoni Apparatum, Visionem et Notas ad Historiam Concilii Florentini scriptam a Sguropolo*, Romæ, 1674, 4to. See the same author's *Perpetua Consensio Ecclesie Oriental. et Occident.* p. 875. as also MABILLON, *Museum Italicum*, tom. i. p. 243.—SPANHEMIUS, *De perpetua disensione Eccles. Orient. et Occident.* tom. ii. opp. p. 491.—HERMANN, *Historia concostat. de pane azymo*, part II. cap. v. p. 124.

of *Bologna*, who filled the pontificate under the denomination of NICHOLAS V. This eminent prelate had, in point of merit, the best pretensions possible to the papal throne. He was distinguished by his erudition and genius; he was a zealous patron and protector of learned men; and, what was still more laudable, he was remarkable for his moderation, and for the meek and pacific spirit that discovered itself in all his conduct and actions. Under this pontificate the European princes, and more especially the king of *France*, exerted their warmest endeavours to restore tranquillity and union in the Latin church, and their efforts were crowned with the desired success. For, in the year 1449, FELIX V. resigned the papal chair, and returned to his delicious hermitage at *Ripaille*, while the fathers of the council of *Basil* assembled at *Lausanne* [1], ratified his voluntary abdication, and, by a solemn decree, ordered the universal church to submit to the jurisdiction of NICHOLAS as their lawful pontif. On the other hand, NICHOLAS proclaimed this treaty of peace with great pomp on the 18th of June, in the same year, and set the seal of his approbation and authority to the acts and decrees of the council of *Basil*. This pontif distinguished himself in a very extraordinary manner, by his love of learning, and by his ardent zeal for the propagation of the liberal arts and sciences, which he promoted in *Italy*, with great success, by the encouragement he granted to the learned Greeks, who came from *Constantinople* into that country [m]. The principal occasion of his death

CENT.  
XV.  
PART II.

[1] The abdication of FELIX V. was made on the 9th of April 1449, and it was ratified the 16th day of the month, by the assembled fathers at *Lausanne*.

[m] See DOM. GEORGI *vita Nicolai V., ad fidem veterum Monumentorum*: to which is added, a treatise entitled, *Disquisitio de Nicolai V. erga litteras et literatos viros patrocinio*, published in 4to at *Rom.*, in the year 1742.

was

C E N T. was the fatal revolution that threw this capital of  
 XV. the Grecian empire into the hands of the Turks;  
 P A R T II. this melancholy event preyed upon his spirits, and  
 at length ended his days on the 24th of March,  
 in the year 1455.

XVI. His successor ALPHONSUS BORGIA, who  
 was a native of *Spain*, and is known in the papal  
 list by the denomination of CALIXTUS III., was  
 remarkable for nothing but his zeal in animating  
 the Christian princes to make war upon the  
 Turks; his reign also was short, for he died in  
 Pius II. the year 1458. ÆNEAS SYLVIVS PICCOLOMINI,  
 who succeeded him in the pontificate that same  
 year, under the title of PIUS II., rendered his  
 name much more illustrious, not only by his ex-  
 tensive genius, and the important transactions  
 that were carried on during his administration,  
 but also by the various and useful productions  
 with which he enriched the republic of letters.  
 The lustre of his fame was, indeed, tarnished by  
 a scandalous proof which he gave of his sickleness  
 and inconstancy, or rather perhaps of his bad  
 faith; for after having vigorously defended,  
 against the pontiffs, the dignity and prerogatives  
 of general councils, and maintained with pecu-  
 liar boldness and obstinacy the cause of the coun-  
 cil of *Basil* against EUGENIUS IV., he ignomini-  
 ously renounced these generous principles upon  
 his accession to the pontificate, and acted in direct  
 opposition to them during the whole course of his  
 administration. Thus, in the year 1460, he de-  
 nied publicly that the pope was subordinate to a  
 general council, and even prohibited all appeals  
 to such a council under the severest penalties.  
 The year following, he obtained from LEWIS XI.,  
 king of *France*, the abrogation of the *Pragmatic*  
*Sanction*, which favoured, in a particular manner,  
 the pretensions of the general councils to supre-  
 macy

macy in the church [n]. But the most egregious instance of impudence and perfidy that he exhibited

CENT.  
XV.  
PART II.

☞ [n] There was a famous edict, entitled, *The Pragmatic Sanction*, issued out by LEWIS IX., who, though he is honoured with a place in the Kalendar, was yet a zealous asserter of the liberty and privileges of the Gallican church, against the despotic encroachments and pretensions, of the Roman pontifs. It was against their tyrannical proceedings, and intolerable extortions, that this edict was chiefly levelled; and though some creatures of the court of Rome have thrown out insinuations of its being a spurious production, yet the contrary is evident from its having been registered, as the authentic edict of that pious monarch, by the parliament of Paris, in the year 1461, by the states of the kingdom assembled at Tours in the year 1483, and by the university of Paris 1491. — See, for a farther account of this edict, the excellent *History of France* (begun by the Abbé Velly, and continued by M. VILLARET,) vol. vi. p. 57.

The edict which Dr. MOSHEIM has in view here, is the *Pragmatic Sanction* that was drawn up at Bourges, in the year 1438, by CHARLES VII. king of France, with the consent of the most eminent prelates and grandees of the nation, who were assembled at that place. This edict (which was absolutely necessary in order to deliver the French clergy from the vexations they suffered from the encroachments of the popes, ever since the latter had fixed their residence at Avignon) consisted of twenty-three articles, in which, among other salutary regulations, the elections to vacant benefices were restored to their ancient purity and freedom\*; the *Annates* and other pecuniary pretensions and encroachments of the pontifs abolished, and the authority of a general council declared superior to that of the pope. This edict was drawn up in concert with the fathers of the council of Basil, and the twenty-three articles it contains were taken from the decrees of that council; though they were admitted by the Gallican church with certain modifications, which the nature of the times, and the manners of the nation, rendered expedient. Such then was the *Pragmatic Sanction*, which pope Pius II. engaged LEWIS XI. (who received upon that occasion, for him and

☞ \* That is to say, that these elections were wrested out of the hands of the popes, who had usurped them, and that, by the *Pragmatic Sanction*, every church had the privilege of choosing its bishop, and every monastery its abbot or prior. By the *Concordate*, or agreement, between FRANCIS I. and LEO X. (which was substituted in the place of the *Pragmatic Sanction*), the nomination to the bishoprics in France, and the collation of certain benefices of the higher class, were vested in the kings of France. An ample and satisfactory account of this convention may be seen in bishop BURNET's excellent *History of the Reformation*, vol. iii. p. 3. and in a book, entitled, *Histoire du Droit public Ecclesiastique François*, published in octavo in 1737, and in quarto in 1752.



CENT.  
XV.  
PART II.

bited to the world was in the year 1463, when he published a solemn retraction of all that he had written in favour of the council of *Basil*, and declared, without either shame or hesitation, that, as *ÆNEAS SYLVIUS*, he was a damnable heretic; but, as *PIUS II.*, he was an orthodox pontif. This indecent declaration was the last circumstance, worthy of notice, that happened during his pontificate; for he departed this life in the month of July, in the year 1464 [o].

Paulus II.

XVII. *PAUL II.*, a Venetian by birth, whose name was *PETER BARD*, was raised to the head of the church in the year 1464, and died in the year 1471. His administration was distinguished by some measures, which, if we consider the genius of the times, were worthy of praise; though it must, at the same time, be confessed, that he did many things, which were evidently inexcusable, not to mention his reducing the jubilee circle to twenty-five years; and thus accelerating the return of that most absurd and superstitious ceremony. So that this reputation became at least dubious in after-times, and was viewed in differ-

and his successors, the title of *Most Christian*) to abolish, by a solemn declaration, the full execution of which was, however, prevented by the noble stand made by the university of *Paris* in favour of the *Pragmatic Sanction*. *LEWIS* also perceiving that he had been deluded into this declaration by the treacherous insinuations of *GEOFFREY*, bishop of *Arras* (whom the pope had bribed with a cardinal's cap, and large promises of a more lucrative kind) took no sort of pains to have it executed, but published, on the contrary, new edicts against the pecuniary pretensions and extortions of the court of *Rome*. So that in reality the *Pragmatic Sanction* was not abolished before the *Concordate*, or agreement, which was transacted between *FRANCIS I.* and *LEO X.*, in the year 1517, and was forced upon the French nation in opposition to the united efforts of the clergy, the university, the parliament, and the people. See, for a farther account of this matter, *DU CLOS, Histoire de Louis XI.*, vol. i. p. 115—132.

[o] Besides the writers of Ecclesiastical History, see *Nouveaux Diction. Histor. et Critique*, tom. ii. at the article *ÆNEAS SYLVIUS*, p. 26,

ent lights by different persons [p]. The following pontifs, SIXTUS IV. and INNOCENT VIII., whose names were FRANCIS ALBESCOLA and JOHN BAPTIST SIBO, were neither remarkable for their virtues nor their vices. The former departed this life in the year 1484, and the latter in 1492. Filled with the most terrible apprehensions of the danger that threatened *Europe* in general, and *Italy* in particular, from the growing power of the Turks, they both attempted putting themselves in a posture of defence, and warmly exhorted the European princes to put a stop to the progress of that warlike people. But many obstacles arose, which prevented the execution of this important design, and rendered the exhortations of these zealous pontifs without effect. The other undertakings that were projected or carried on, during their continuance at the head of the church, are not of importance sufficient to require particular notice.

XVIII. In the series of pontifs that ruled the church during this century, the last, in order of time, was ALEXANDER VI., a Spaniard by birth, whose name was RODERIC BORGIA. The life and actions of this man shew, that there was a *Nero* among the popes as well as among the emperors. The crimes and enormities that history has imputed to this papal *Nero*, evidently prove him to have been not only destitute of all religious and virtuous principles, but even regardless of decency, and hardened against the very feeling of shame. And, though it may be possible,

Alexander  
VI.

[p] PAUL II. has had the good fortune to find, in one of the most eminent and learned men of this age (the famous cardinal LURINI), a zealous apologist. See among the productions of that illustrious prelate, the piece, entitled, *Pauli II. Vita ex Codice Anglicæ Bibliothecæ desumpta, promissis ipsius vindictis adversus Platnam, et alios obprobriatores, Romæ, 1740, in 4to.*

that

CENT. that the malignity of his enemies may have forged  
 XV. false accusations against him, and, in some in-  
 PART II. stances, exaggerated the horror of his real crimes ;  
 yet there is upon record, an authentic list of  
 undoubted facts, which, both by their number  
 and their atrocity, are sufficient to render the  
 name and memory of ALEXANDER VI. odious  
 and detestable in the esteem even of such as have  
 the smallest tincture of virtuous principles and  
 feelings. An inordinate affection for his children  
 was the principal source from whence proceeded  
 a great part of the crimes he committed. He  
 had four sons of a concubine with whom he had  
 lived many years, among whom was the infamous  
 CÆSAR BORGIA. A daughter, named LUCRETIA,  
 was likewise among the fruits of this unlawful  
 commerce. The tenderness of the pontif for this  
 spurious offspring was excessive beyond all ex-  
 pression ; his only aim was to load them with  
 riches and honours ; and, in the execution of  
 this purpose, he trampled with contempt upon  
 every obstacle, which the demands of justice, the  
 dictates of reason, and the remonstrances of reli-  
 gion, laid in his way [q]. Thus he went on in  
 his profligate career until the year 1503, when the  
 poison, which he and his son CÆSAR had mingled  
 for others who stood in the way of their avarice  
 and ambition, cut short, by a happy mistake, his  
 own days [r].

[q] The life of this execrable tyrant has been written in Eng-  
 lish by Mr. ALEXANDER GORDON, whose work was translated  
 into French, and published at *Amsterdam* in 1732. The same  
 subject has, however, been handled with more moderation by  
 the ingenious and learned author of the *Histoire du Droit Publ.*  
*Ecclesi. François*, to which History are subjoined the lives of  
 ALEXANDER VI. and LEO X.

[r] Such is the account which the best historians have given of  
 the death of ALEXANDER VI.; VOLTAIRE, notwithstanding,  
 has pretended to prove, that this pontif died a natural death.

XIX. The

XIX. The monastic societies, as we learn from a multitude of authentic records, and from the testimonies of the best writers, were, at this time, so many herds of lazy, illiterate, profligate, and licentious Epicureans, whose views in life were confined to opulence, idleness, and pleasure. The rich monks, particularly those of the Benedictine and Augustine orders, perverted their revenues to the gratification of their lusts; and renouncing, in their conduct, all regard to their respective rules of discipline, drew upon themselves a popular odium by their sensuality and licentiousness [s]. This was matter of affliction to many wise and good men, especially in *France* and *Germany*, who formed the pious design of stemming the torrent of monkish luxury, and excited a spirit of reformation among that degenerate order [t]. Among the German reformers, who undertook the restoration of virtue and temperance in the convents, NICHOLAS DE MAZEN, an Austrian abbot, and NICHOLAS DUNKELSPUHL, professor at *Vienna*, held the first rank. They attempted, with unparalleled zeal and assiduity, the reformation of the Benedictines throughout all *Germany*, and succeeded so far, as to restore, at least, a certain air of decency and virtue in the monasteries of *Swabia*, *Franconia*, and *Bavaria* [u]. The reformation of the same order was attempted in *France* by many, and particularly by GUIDO, or GUY JUVENAL, a learned man, whose writings, upon that and on other

CENT.  
XV.  
PART II.  
The monks

[s] See MARTINI SENGING, *Teutiones Ordinis S. Benedicti*, seu *Oratio in Concilio Basiliensi*, A. 1433, contra vitia Benedicti. recitata, in BERNH. PEZII *Biblioth. Ascetica*, tom. viii. p. 517.

[t] See LEIBNITII *Præf. ad tom. ii. Scriptor. Brunsvic.* p. 40.

[u] For an account of these reformers, see MARTIN KROPP. *Bibliotheca Mellicensis, seu de vitis et Scriptis Benedictinorum. Mellicensium*, p. 143. 163. 203. 206.

CENT.  
XV.  
PART II.

subjects, were received with applause [w]. It is however certain, that the greatest part of the monks, both in *France* and elsewhere, resisted, with obstinacy, the salutary attempts of these spiritual physicians, and returned their zeal with the worst treatment that it was possible to shew them.

The Mendicants.

XX. While the opulent monks exhibited to the world scandalous examples of luxury, ignorance, laziness, and licentiousness, accompanied with a barbarous aversion to every thing that carried the remotest aspect of science, the Mendicants, and more especially the Dominicans and Franciscans, were chargeable with irregularities of another kind. Besides their arrogance, which was excessive, a quarrelsome and litigious spirit, an ambitious desire of encroaching upon the rights and privileges of others, an insatiable zeal for the propagation of superstition, and the itch of disputing and of starting absurd and intricate questions of a religious kind, prevailed among them, and drew upon them justly the displeasure and indignation of many. It was this wrangling spirit that perpetuated the controversies which had subsisted so long between them and the bishops, and indeed the whole sacerdotal order; and it was their vain curiosity, and their inordinate passion for novelty, that made the divines, in the greatest part of the European academies, complain of the dangerous and destructive errors they had introduced into religion. These complaints were repeated, without interruption, in all the provinces where the Mendicants had any credit; and the same complaints were often presented to the court of *Rome*, where they exercised sufficiently both the patience and subtilty of the pontiffs and their ministers. The different pon-

[w] See LÉON, *Singularités Historiques et Littéraires*, tom. iii. p. 49.

tifs that ruled the church, during this century, were differently affected towards the Mendicants; some patronized them, others opposed them; and this circumstance frequently changed the face of things, and, for a long time, rendered the decision of the contest dubious [x]. The persecution that was carried on against the *Beguins* became also an occasion of increasing the odium that had been cast upon the begging monks, and was extremely prejudicial to their interests. For the *Beguins* and *Lollards*, to escape the fury of their inveterate enemies, the bishops and others, frequently took refuge in the third order of the Franciscans, Dominicans, and Augustinians, hoping that, in the patronage and protection of these powerful and respected societies, they should find a secure retreat from the calamities that oppressed them. Nor were their hopes entirely disappointed here, but the storm that hitherto pursued them, fell upon their new patrons and protectors, the *Mendicants*, who, by affording a refuge to a sect so odious to the clergy, drew upon themselves the indignation of that sacred order, and were thereby involved in difficulties and perplexities of various kinds [y].

XXI. The more austere and rebellious Franciscans, who, separating themselves from the church, renounced their allegiance to the Roman pontifs, and were distinguished by the appellation of *Fratricelli*, or *Minorites*, continued, together with their *Tertiaries*, the *Beghards*, to carry on an open war against the court of Rome. Their head-quarters were in *Italy*, in the marquissate of *Ancona*, and the neighbouring countries; for it

CENT  
XV.  
PART II.

The fate of  
the Fratri-  
celli.

[x] See LAUNOIS *Lib. de Canone*: *Omnis Utriusque Sexus*, opp. tom. i. part I. p. 287.—BOULAY, *Hist. Acad. Paris*. tom. v. p. 189. 196. 204. 522. 558. 601. 617. 752.—ART. WOOD, *Antiqq. Oxon.* tom. i. p. 210. 212. 224.

[y] See the preceding century.

CENT.  
XV.  
PART II.

was there that their leader and chief ruler resided. They were persecuted, about the middle of this century, with the greatest severity by pope NICHOLAS V., who employed every method he could think of to vanquish their obstinacy, sending for that purpose successively against them the Franciscan monks, armed hosts, and civil magistrates, and committing to the flames many of those who remained unmoved by all these means of conversion [z]. This heavy persecution was carried on by the succeeding pontiffs, and by none with greater bitterness and vehemence than by PAUL II.; though it is said, that this pope chose rather to conquer the headstrong and stubborn perseverance of this sect by imprisonment and exile, than by fire and sword [a]. The *Fratricelli*, on the other hand, animated by the protection of several persons of great influence, who became their patrons on account of the striking appearance of sanctity which they exhibited to the world, opposed force to force, and went so far as to put to death some of the inquisitors, among whom ANGELO of *Camaldoli* fell a victim to their vengeance [b]. Nor were the commotions raised by this troublesome sect confined to *Italy*; other countries felt the effects of their petulant zeal; and *Bohemia* and *Silesia* (where they preached with warmth their favourite doctrine, *that the true imi-*

[z] MAURITIUS SARTIUS, *De Antiqua Picentum civitate Cupromontana*, in ANGELI CALOGERÆ *Raccolta di Opuscoli Scientifici*, tom. xxxix. p. 39. 81. 97. where we have several extracts from the *Manuscript Dialogue* of JACOBUS DE MARCHIA against the *Fratricelli*.

[a] ANG. MAR. QUIRINI *Vita Pauli II.*, p. 78.—JO. TARGIONIUS, *Præf. ad Clarbr. Venetor. Epistolas ad Magliabechium*, tom. i. p. 43. where we have an account of the books that were written against the *Fratricelli* by NICHOLAS PALMERIUS and others under the pontificate of PAUL II., and which are yet in manuscript.

[b] See the *Acta Sanctor.* tom. ii. *Maii*, p. 356.

ration of Christ consisted in beggary, and extreme poverty) became the theatre of the spiritual war [c]. The king of *Bohemia* was well affected to these fanatics, granted them his protection, and was, on that account, excommunicated by PAUL II. [d]. In *France*, their affairs were far from being prosperous; such of them as fell into the hands of the inquisitors were committed to the flames [e], and they were eagerly searched after in the province of *Tholouse* and the adjacent countries, where great numbers of them lay concealed, and endeavoured to escape the vigilance of their enemies; while several of their scattered parties removed to *England* and *Ireland* [f]. The dreadful series of calamities and persecutions that pursued this miserable sect was not sufficient to extinguish it entirely; for it subsisted until the times of the reformation in *Germany*, when its remaining votaries adopted the cause, and embraced the doctrine and discipline of LUTHER.

XXII. Of the religious fraternities that were founded in this century, none deserves a more honourable mention, than the *Brethren and Clerks of the common life* (as they called themselves), who lived under the rule of St. AUGUSTIN, and were eminently useful in promoting the cause of religion, learning and virtue. This society had been formed in the preceding age by GERARD DE GROOTE, a native of *Deventer* [g], and a man re-

New orders of the Brethren and Clerks of the common life.

[c] JO. GEORGI SCHELHORNII *Acta Historica Eccles.* part 1. p. 66. 283.

[d] QUIRINI *Vita Pauli II.*, p. 73.

[e] I have in manuscript in my possession, the acts, or decrees, of the *Inquisition* against JOHN GUDULCHI DE CASTELLIONE and FRANCIS DE ARCHATA, both of them *Fratricelli*, who were burnt in *France* in the year 1454.

[f] WOOD, *Antiqq. Oxoniens.* tom. i. p. 232.

[g] The life of this famous Dutchman GERARD GROOTE was written by THOMAS A KEMP, and is to be found in his *WORKS*. It stands at the head of the lives of eleven of his contemporaries, which were composed by this eminent writer.



CENT. XV. PART II. markable for his fervent piety and extensive erudition; it was not, however, before the present century, that it received a proper degree of consistence, and, having obtained the approbation of the council of *Constance*, flourished in *Holland*, the *Lower Germany*, and the adjacent provinces. It was divided into two classes, the *Lettered Brethren*, or *Clerks*, and the *Illiterate*, who, though they occupied separate habitations, lived in the firmest bonds of fraternal union. The *Clerks* applied themselves with exemplary zeal and assiduity to the study of polite literature, and to the education of youth. They composed learned works for the instruction of their contemporaries, and erected schools and seminaries of learning wherever they went. The *Illiterate Brethren*, on the other hand, were employed in manual labour, and exercised with success the mechanic arts. Neither of the two classes were under the restraint of religious vows; yet they had all things in common, and this community was the great bond of their union. The *Sisters* of this virtuous society lived much in the same manner, and employed the hours, that were not consecrated to prayer and reading, in the education of young girls, and in branches of industry suitable to their sex. The schools, that were erected by the *Clerks* of this fraternity, acquired a great and illustrious reputation in this century. From them issued forth those immortal restorers of learning and taste that gave a new face to the republic of letters in *Germany* and *Holland*, such as ERASMUS of *Rotterdam*, ALEXANDER HEGIUS, JOHN MURMELIUS, and several others [b]. The institution of the order of

[b] Accounts of this order have been given by AUB. MIRÆUS, in his *Chioncon. ad A. 1384*, and by HELYOT, in his *History of the Religious Orders*, tom. iii. But, in that which I have here given, there are some circumstances taken from ancient records not yet published. I have in my possession several manuscripts,

of the Jesuits seemed to diminish the credit of these excellent schools, which, from that period, began to decline, and of which there are, at this time, but very few remaining. The *Brethren of the common life* were frequently called *Beghards* and *Lollards*, appellations that had been given to so many different sects, and were obliged to sustain the insults and opposition of the clergy and monks, who had an inexpressible aversion to every thing that bore the remotest aspect of learning or taste [i].

CENT.  
XV.  
PART II.

XXIII. Of the Greeks, who acquired a name by their learned productions, the most eminent were,

The Greek  
writers.

SIMEON of *Thessalonica*, the author of several treatises, and, among others, of a book against the *Hereses* that had troubled the church; to which we may add his writings against the Latins, which are yet extant [k];

JOSEPHUS BRYENNIUS, who wrote a book *Concerning the Trinity*, and another against the Latins;

MACARIUS MACRES, whose animosity against the Latins was carried to the greatest height;

GEORGE PHRANZA, whose historical talent makes a figure in the compilation of the Byzantine historians;

scripts, which furnish materials for a much clearer and more circumstantial account of the institution and progress of this order, than can be derived from the books that have hitherto appeared on that subject.

[i] We read frequently, in the records of this century, of schools erected by the *Lollards*, and sometimes by the *Beghards*, at *Deventer*, *Brunswic*, *Koningberg*, and *Munster*, and many other places. Now these *Lollards* were the *Clerks of the common life*, who, on account of their virtue, industry, and learning, which rendered them so useful in the education of youth, were invited by the magistrates of several cities to reside among them.

[k] JO. ALB. FABRICIUS, *Bibl. Græc.* vol. xiv. p. 49.—  
RICH. SIMON, *Critique de la Bibliothèque Ecclésiastique* par M. Du  
PIN, tom. i. p. 400.

CENT.  
XV.  
PART II.

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MARCUS EPHESIUS, who was an obstinate enemy to the council of *Florence* [1];

Cardinal BESSARION, the illustrious protector and supporter of the Platonic school, a man of unparalleled genius and erudition; but much hated by the Greeks, because he seemed to lean to the party of the Latins, and proposed an union of the two nations to the prejudice of the former [m];

GEORGE SCHOLARIUS, otherwise called GERNADIUS, who wrote against the Latins, and more especially against the council of *Florence*, with more learning, candour, and perspicuity than the rest of his countrymen [n];

GEORGE GEMISTIIUS PLETHO, a man of eminent learning, who excited many of the Italians to the study, not only of the Platonic philosophy in particular, but of Grecian literature in general;

GEORGE of *Trapezond*, who translated several of the most eminent Grecian authors into Latin, and supported the cause of the Latins against the Greeks by his dexterous and eloquent pen;

GEORGE CODINUS, of whom we have yet remaining several productions relating to the Byzantine history.

Latin writers.

XXIV. The tribe of Latin writers, that adorned or dishonoured this century, is not to be numbered. We shall therefore confine ourselves to the enumeration of those who wrote upon theological matters, and even of these we shall only

[1] RICH. SIMON, *l. c.* tom. i. p. 431.

[m] For an account of BESSARION and the other learned men here mentioned, see BORNERUS and HODY, in their histories of the Restoration of Letters in *Italy*, by the Greeks that took refuge there after the taking of *Constantinople*; add to these the *Bibliotheca Græca* of FABRICIUS.

[n] RICH. SIMON, 'Croyance de l'Eglise Orientale sur la Transubstantiation,' p. 87. & *Critique de M. DU PIN*, tom. i. p. 438.

mention

mention the most eminent. At their head we may justly place JOHN GERSON, chancellor of the university of *Paris*, the most illustrious ornament that this age can boast of, a man of the greatest influence and authority, whom the council of *Constance* looked upon as its oracle, the lovers of liberty as their patron, and whose memory is yet precious to such among the French, as are at all zealous for the maintenance of their privileges against papal despotism [o]. This excellent man published a considerable number of treatises, that were admirably adapted to reform the corruptions of a superstitious worship, to excite a spirit of genuine piety, and to heal the wounds of a divided church: though, in some respects, he does not seem to have understood thoroughly the demands and injunctions of the gospel of CHRIST. The most eminent among the other theological writers were,

CENT.  
XV.  
PART II.

NICHOLAS DE CLEMANGIS, a man of uncommon candour and integrity, who lamented, in the most eloquent and affecting strains, the calamities of the times, and the unhappy state of the Christian church [p];

ALPHONSUS TOSTATUS, bishop of *Avila*, who loaded the Holy Scriptures with an unwieldy and voluminous Commentary, and composed also other works, in which there is a great mixture of good and bad;

[o] See DU PIN, *Gersonianorum Libri* iv. which are prefixed to the edition of the Works of GERSON, which we owe to that laborious author, and which was published at *Antwerp* in five volumes folio, in the year 1706. See also JO. LAUNOII *Historia Gymnasii Regii Navarreni*, part III. lib. ii. cap. i. p. 514. tom. iv. part I. opp.—HERM. von der HARDT, *Acta Concilii Constant.* tom. i. part IV. p. 26.

[p] See LAUNOII *Histor. Gymnas. Navarr.* part III. lib. ii. cap. iii. p. 555.—LONGUEVAL, *Hist. de l'Eglise Gallicane*, tom. xiv. p. 436.—The Works of CLEMANGIS were published, some pieces excepted, at *Leyden*, with a Glossary, in the year 1631, by LYDIUS.

AMBROSE

CENT.  
XV.  
PART II.

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AMBROSE of *Camalduli*, who acquired a high degree of reputation by his profound knowledge of the Greek language, and his uncommon acquaintance with Grecian literature, as also by the zeal and industry he discovered in the attempts he made to effectuate a reconciliation between the Greeks and Latins ;

NICHOLAS DE CUSA, a man of vast erudition, and no mean genius, though not so famed for the solidity of his judgment, as may appear from a work of his entitled, *Conjectures concerning the last day* [q] ;

JOHN NIEDER, whose writings are very proper to give us an accurate notion of the manners and spirit of the age in which he lived, and whose voyages and transactions have rendered him famous ;

JOHN CAPISTRAN, who was in high esteem at the court of *Rome*, on account of the ardor and vehemence with which he defended the jurisdiction and majesty of the pontiffs against all their enemies and opposers [r] ;

JOHN WESSELUS and JEROME SAVANAROLA, who may justly be placed among the wisest and worthiest men of this age. The former, who was a native of *Groningen*, and on account of his extraordinary penetration and sagacity was called the *Light of the World*, propagated several of those doctrines, which LUTHER afterwards inculcated with greater evidence and energy, and animadverted with freedom and candour upon the corruptions of the Roman church [s]. The latter was a Dominican and a native of *Ferrara*, re-

[q] BAYLE, *Reponse aux Questions d'un Provincial*, tom. ii. cap. cxvii. p. 517.—The works of NICHOLAS were published, in one volume, at *Basil*, in the year 1565.

[r] LENFANT, *Histoire de la Guerre des Hussites*, tom. ii. p. 254.—WADDINGI *Annales Minorum*, tom. ix. p. 67.

[s] JO. HENR. MAII *Vita Reuchlini*, p. 156.

markable for piety, eloquence, and learning, who touched the sores of the church with a heavier hand, and inveighed against the pontiffs with greater severity. This freedom cost him dear; he was committed to the flames at *Florence* in the year 1498, and bore his fate with the most triumphant fortitude and serenity of mind [t];

ALPHONSUS SPINA, who wrote a book against the Jews and Saracens, which he called *Fortalitium Fidei*.

To all these we must join the whole tribe of the scholastic writers, whose chief ornaments were, JOHN CAPREOLUS, JOHN DE TURRECREMATA, ANTONINUS of *Florence*, DYONYSIUS a RYCKEL, HENRY GORCOMIUS, GABRIEL BIEL, STEPHEN BRULIFER, and others. The most remarkable among the Mystics were, VINCENTIUS FERRERINUS, HENR. HARPHIUS, LAURENTIUS JUSTINIANUS, BERNARDINUS SENENSIS, and THOMAS a KEMPIS, who shone among these with a superior lustre, and to whom the famous book, *Concerning the Imitation of Christ*, is commonly attributed [u].

[t] B. JO. FRANC. BUDDEI *Parerga Historico-Theologica*. The life of SAVANAROLA was written by J. FRANCIS PICUS, and published in two volumes, 8vo., at *Paris*, with various Annotations, Letters, and original Pieces by QUETIF, in the year 1674. The same editor published also at *Paris*, that same year, the *Spiritual and Ascetic Epistles of SAVANAROLA*, translated from the Italian into Latin. See ECHARD, *Scriptor. Prædicator*. tom. i. p. 884.

[u] The late Abbé LANGLÉT DE FRESNOY promised the world a demonstration that this famous book, whose true author has been so much disputed among the learned, was originally written in French by a person named GERSEN, or GERSON, and only translated into Latin by THOMAS a KEMPIS. See GRANETUS in *Launoianis*, part II. tom. iv. part II. opp. p. 414, 415. The History of this famous book is given by VINCENTIUS THUILLIERIUS, in the *Opera Posthuma Mabillon et Ruinart*, tom. iii. p. 54.

## C H A P. III.

*Concerning the state of religion; and the doctrine of the Church during this century.*

C E N T. I.  
XV.  
P A R T II.

The corrupt  
state of reli-  
gion.

**T**HE state of religion was become so corrupt among the Latins, that it was utterly destitute of any thing that could attract the esteem of the truly virtuous and judicious part of mankind. This is a fact, which even they whose prejudices render them unwilling to acknowledge it, will never presume to deny. Among the Greeks and Orientals, religion had scarcely a better aspect than among the Latins; at least, if the difference was in their favour, it was far from being considerable. The worship of the Deity consisted in a round of frivolous and insipid ceremonies. The discourses of those who instructed the people in public, were not only destitute of sense, judgment, and spirit, but even of piety and devotion, and were in reality nothing more than a motley mixture of the grossest fictions, and the most extravagant inventions. The reputation of Christian knowledge and piety was easily acquired; it was lavished upon those who professed a profound veneration for the sacred order, and their ghostly head the Roman pontiff, who studied to render the saints (*i. e.* the clergy, their minister) propitious by frequent and rich donations, who were exact and regular in the observance of the stated ceremonies of the church, and who had wealth enough to pay the fines which the papal quæstors had annexed to the commission of all the different degrees of transgression; or, in other words, to purchase indulgences. Such were the ingredients of *ordinary* piety; but such as added to these a certain degree of

of austeritv and bodily mortification were placed in the highest order of worthies, and considered as the peculiar favourites of heaven. On the other hand, the number of those who were studious to acquire a just notion of religious matters, to investigate the true sense of the sacred writings, and to model their lives and manners after the precepts and example of the divine Saviour, was extremely small, and such had much difficulty in escaping the gibbet, in an age where virtue and sense were looked upon as heretical.

II. This miserable state of things, this enormous perversion of religion and morality throughout almost all the western provinces, were observed and deplored by many wise and good men, who all endeavoured, though in different ways, to stem the torrent of superstition, and to reform a corrupt church. In *England* and *Scotland*, the disciples of WICKLIFF, whom the multitude had stigmatized with the odious title of *Lollards*, continued to inveigh against the despotic laws of the pontiffs, and the licentious manners of the clergy [w]. The *Waldenses*, though persecuted and oppressed on all sides, and from every quarter, raised their voices even in the remote vallies and lurking-places whither they were driven by the violence of their enemies, and called aloud for succour to the expiring cause of religion and virtue. Even in *Italy* many, and among others the famous SAVANAROLA, had the courage to declare, that *Rome* was become the image of *Babylon*; and this notion was soon adopted by multitudes of all ranks and conditions. But the greatest part of the clergy and monks, persuaded that their honours, influence, and riches would diminish in proportion to the increase of knowledge among the people, and

Defenders of  
the true reli-  
gion raised  
by Provi-  
dence in se-  
veral places.

[w] See WILKINS, *Concilia Magnæ Britann. et Hibern.* tom. iv.—WOOD, *Antiqq. Oxon.* tom. i. p. 202. 204.

would



**C E N T.** would receive inexpressible detriment from the  
**XV.** downfall of superstition, opposed, with all their  
**P A R T II.** might, every thing that had the remotest aspect  
 of a reformation, and imposed silence upon these  
 importunate censors by the formidable authority  
 of fire and sword.

Commotions  
 in Bohemia.

III. The religious dissensions that had been  
 excited in *Bohemia* by the ministry of JOHN HUSS  
 and his disciple JACOBELLUS DE MISA, were doubly  
 inflamed by the deplorable fate of HUSS and  
 JEROME of *Prague*, and broke out into an open war,  
 which was carried on with the most savage and  
 unparalleled barbarity. The followers of HUSS,  
 who pleaded for the administration of the cup to  
 the laity in the holy sacrament, being persecuted  
 and oppressed in various ways by the emissaries  
 and ministers of the court of *Rome*, retired to a  
 steep and high mountain in the district of *Bechin*,  
 in which they held their religious meetings, and  
 administered the sacrament of the Lord's supper  
*under both kinds*. This mountain they called *Tabor*,  
 from the tents which they at first erected  
 there for their habitation; and in process of time  
 they raised a strong fortification for its defence,  
 and adorned it with a well-built and regular city.  
 Nor did they stop here; but, forming more grand  
 and important projects, they chose for their chiefs  
 NICHOLAS of *Hussinet*, and the famous JOHN  
 ZISKA, a Bohemian knight, a man of the most  
 undaunted courage and resolution; and proposed,  
 under the standards of these valiant leaders, to  
 revenge the death of HUSS and JEROME upon the  
 creatures of the Roman pontif, and obtain a li-  
 berty of worshipping God in a more rational  
 manner than that which was prescribed by the  
 church of *Rome*. After the death of NICHOLAS,  
 which happened in the year 1420, ZISKA com-  
 manded alone this warlike body, and had the  
 satisfaction to see his army increase from day to  
 day.

day. During the first tumults of this war, which were no more than a prelude to calamities of a much more dreadful kind, WENCESLAUS, king of *Bohemia*, departed this life in the year 1419 [x].

IV. The emperor SIGISMUND, who succeeded him in the throne of *Bohemia*, employed not only edicts and remonstrances, but also the terror of penal laws, and the force of arms, to put an end to these lamentable divisions; and great numbers of the Hussites perished, by his orders, in the most barbarous manner. The Bohemians, irritated by these inhuman proceedings, threw off his despotic yoke in the year 1420, and, with ZISKA at their head, made war against their sovereign. This famous leader, though deprived of his sight, discovered, in every step he took, such an admirable mixture of prudence and intrepidity, that his name became a terror to his enemies. Upon his death, which happened in the year 1424, the plurality of the Hussites chose for their general PROCOPIUS RASA, a man also of undaunted courage and resolution, who maintained their cause and carried on the war with spirit and success. The acts of barbarity that were committed on both sides, were shocking and terrible beyond expression; for, notwithstanding the irreconcilable opposition that there was between the religious sentiments of the contending parties, they both agreed in this one horrible point, that it was innocent and lawful to persecute and extirpate with fire and sword the enemies of the true

The Hussite  
was carried  
on by Ziska  
and Proco-  
pius Raso.

[x] This prince had no sooner begun to execute the decrees of the council of *Constance* against the Hussites, than the inhabitants of *Prague* took fire at their proceedings, raised a tumult, murdered the magistrates who published the order, and committed other outrages, which filled the court of Wenceslaus with consternation, and so affected that pusillanimous monarch, that he was seized with an apoplexy, of which he died in a few days.

religion,

CENT.  
XV.  
PART II.

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religion, and such they reciprocally appeared to be in each other's eyes. The Bohemians maintained, that Huss had been unjustly put to death at *Constance*, and consequently revenged, with the utmost fury, the injury that had been done him. They acknowledged it nevertheless, as an incontestible principle, that *heretics* were worthy of capital punishment; but they denied obstinately that Huss was a *heretic*. This pernicious maxim, then, was the source of that cruelty that dishonoured the exploits of both the parties in this dreadful war; and it is, perhaps, difficult to determine, which of the two carried this cruelty to the greatest height.

The Calix-  
tines.

V. All those who undertook to avenge the death of the Bohemian martyr, set out upon the same principles, and, at the commencement of the war, they seemed to agree both in their religious sentiments and in their demands upon the church and government from which they had withdrawn themselves. But as their numbers increased, their union diminished, and their army being prodigiously augmented by a confluence of strangers from all quarters, a great dissension arose among them, which, in the year 1420, came to an open rupture, and divided this multitude into two great factions, which were distinguished by the titles of *Calixtines* and *Taborites*. The former, who were so called from their insisting upon the use of the *cup*, or chalice, in the celebration of the eucharist, were mild in their proceedings, and modest in their demands, and shewed no disposition to overturn the ancient system of church-government, or to make any considerable changes in the religion which was publicly received. All that they required, may be comprehended under the four articles which follow. They demanded, *first*, that the word of God should be explained to the people in a plain and perspicuous manner, without

without the mixture of superstitious comments or inventions; *secondly*, that the sacrament of the Lord's supper should be administered *in both kinds*; *thirdly*, that the clergy, instead of employing all their attention and zeal in the acquisition of riches and power, should turn their thoughts to objects more suitable to their profession, and be ambitious of living and acting as became the successors of the holy apostles; and *fourthly*, that transgressions of a more heinous kind, or *mortal sins*, should be punished in a manner suitable to their enormity. In this great faction, however, there were some subordinate sects, who were divided upon several points. The administration of the Lord's supper was one occasion of dispute; JACOBELLUS DE MISA, who had first proposed the celebration of that ordinance *under both kinds*, was of opinion, that infants had a right to partake of it, and this opinion was adopted by many; while others maintained the contrary doctrine, and confined the privilege in question to persons of riper years [y].

VI. The demands of the *Taborites*, who derived their name from a mountain well known in sacred history, were much more ample. They not only insisted upon reducing the religion of JESUS to its primitive simplicity; but required also, that the system of ecclesiastical government should be reformed in the same manner, the authority of the pope destroyed, the form of divine worship changed; they demanded, in a word, the erection of a new church, a new hierarchy, in which CHRIST alone should reign, and all things should be carried on by a divine direction and impulse. In maintaining these extravagant demands, the principal doctors among the *Taborites*; such as MARTIN LOQUIS, a Moravian; and his followers, went so far as to flatter themselves with the chi-

[y] BYZINI *Diarium Hussiticum*, p. 130.

CENT.  
XV.  
PART II.

merical notion, that CHRIST would descend in person upon earth, armed with fire and sword, to extirpate heresy, and purify the church from its multiplied corruptions. These fanatical dreams they propagated every where, and taught them even in a public manner with unparalleled confidence and presumption. It is this enthusiastic class of the Hussites alone, that we are to look upon as accountable for all those abominable acts of violence, rapine, desolation, and murder, which are too indiscriminately laid to the charge of the Hussites in general, and to their two leaders ZISKA and PROCOPIUS in particular [z]. It must indeed be acknowledged, that a great part of the Hussites had imbibed the most barbarous sentiments with respect to the obligation of executing vengeance upon their enemies, against

[z] From the following opinions and maxims of the Tabornites, which may be seen in the *Diarium Hussiticum* of BYZINIUS, we may form a just idea of their detestable barbarity: *Omnes legis Christi aduersarii, debent puniri septem plagis novissimis, ad quarum executionem fideles sunt provocandi.*—*In isto tempore ultionis Christus in sua humilitate et miseratione non est imitandus ad ipsos peccatores, sed in zelo et furore et iusta retributione.*—*In hoc tempore ultionis, quilibet patris, etiam presbyter, quantumcunque spiritualis, est maledictus, QUI GLADIUM SUMMUM CORPORALEM PROHIBET A SANGUINE aduersariorum legis Christi, sed DEBET MANUS SUAS LAVARE IN FORUM SANGUINE et sanctificare.* From men, who adopted such horrid and detestable maxims, what could be expected but the most abominable acts of injustice and cruelty? For an account of this dreadful and calamitous war, the reader may consult (besides the ancient writers, such as SYLVIVS, THEOBALDVS, COCHLÆVS, and others) LÉFANT, *Histoire de la guerre des Hussites*, which was published at Amsterdam in two volumes in 4to, in the year 1731. To this history it will, however, be advisable to add the *Diarium Belli Hussitici* of BYZINIUS, a book worthy of the highest esteem, on account of the candour and impartiality with which it is composed, and which Mr. LÉFANT does not seem to have consulted. This valuable production has been published, though incomplete, in the sixth volume of the *Reliquæ Manuscriptorum* of the very learned JOHN PETER LUDWIG. See also BEAUSOBRE's *Supplément* to the *Histoire de la guerre des Hussites*, Lausanne, 1745, in 4to.

whom they breathed nothing but bloodshed and fury, without any mixture of humanity or compassion.

VII. In the year 1433, the council of *Basil* endeavoured to put an end to this dreadful war, and for that purpose invited the Bohemians to their assembly. The Bohemians, accepting this invitation, sent ambassadors, and among others PROCOPIUS their leader, to represent them in that council. But, after many warm debates, these messengers of peace returned without having effected any thing that might even prepare the way for a reconciliation so long and so ardently desired. The *Calixtines* were not averse to peace; but no methods of persuasion could engage the *Taborites* to yield. This matter, however, was transacted with more success by ÆNEAS SYLVIVS and others, whom the council sent into *Bohemia* to renew the conferences. For these new legates, by allowing the *Calixtines* the use of the cup in the holy sacrament, satisfied them in the point which they had chiefly at heart, and thereby reconciled them with the Roman pontif. But the *Taborites* remained firm, adhered inflexibly to their first principles; and neither the artifice nor eloquence of SYLVIVS, nor the threats, sufferings, and persecutions to which their cause exposed them, could vanquish their obstinate perseverance in it. From this period, indeed, they began to review their religious tenets, and their ecclesiastical discipline, with a design to render them more perfect. This review, as it was executed with great prudence and impartiality, produced a very good effect, and gave a rational aspect to the religion of this sect, who withdrew themselves from the war, abandoned the doctrines, which, upon serious examination, they found to be inconsistent with the spirit and genius of the gospel, and banished from their communion all those whose disordered brains, or

CENT.  
XV.  
PART II.

The communications in  
*Bob miter*  
minated.

CENT. licentious manners, might expose them to re-  
 XV. proach [a]. The *Taborites*, thus new-modelled,  
 PART II. were the same with those *Bohemian brethren* (or  
*Piccards*, i. e. *Beghards*, as their adversaries called  
 them) who joined LUTHER and his successors at  
 the reformation, and of whom there are at this  
 day many of the descendants and followers in *Pol-  
 land* and other countries.

Commen-  
 tators.

VIII. Among the greatest part of the interpre-  
 ters of scripture that lived in this century, we  
 find nothing worthy of applause, if we except  
 their zeal and their good intentions. Such of  
 them as aimed at something higher than the cha-  
 racter of bare compilers, and ventured to draw  
 their explications from their own sense of things,  
 did little more than amuse, or rather delude,  
 their readers, with *mystical* and *allegorical* fancies.  
 At the head of this class of writers is ALPHONSUS  
 TOSTATUS, bishop of *Avila*, whose voluminous  
 commentaries upon the sacred writings exhibit  
 nothing remarkable but their enormous bulk.  
 LAURENTIUS VALLA is entitled to a more favor-  
 able judgment, and his small collection of *Critical  
 and Grammatical Annotations upon the New Testament*  
 is far from being destitute of merit, since it  
 pointed out to succeeding authors, the true me-  
 thod of removing the difficulties that sometimes  
 present themselves to such as study with attention  
 the divine oracles. It is proper to observe here,  
 that these sacred books were, in almost all the  
 kingdoms and states of *Europe*, translated into  
 the language of each respective people, particu-

[a] See ADRIANI REGENVOLSCHII *Historia Eccles. provin-  
 ciar. Sclavonicar.* lib. ii. cap. viii. p. 165.—JOACH. CAMERA-  
 RII *Historica Narratio de fratribus Ecclesiis in Bohemia, Mora-  
 via, et Polonia, Heidelb.* 1605, in 4to.—JO. LASITII *Historia  
 fratrum Bohemicorum*, which I possess in manuscript, and of  
 which the eighth Book was published in 8vo. at *Amsterdam*, in  
 the year 1649.

larly in *Germany, Italy, France, and Britain.* This circumstance naturally excited the expectations of a considerable change in the state of religion, and made the thinking few hope, that the doctrine of the church would be soon reformed by the light, that could not but arise from consulting the genuine sources of divine truth.

CENT.  
XV.  
PART II,

IX. The schools of divinity made a miserable figure in this century. They were filled with teachers, who loaded their memory, and that of their disciples, with unintelligible distinctions and unmeaning sounds, that they might thus dispute and discourse with an appearance of method, upon matters which they did not understand. There were now few remaining, of those who proved and illustrated the doctrines of religion by the positive declarations of the holy scriptures, and the sentiments of the ancient fathers, and who, with all their defects, were much superior to the vain and obscure pedants of whom we now speak. The senseless jargon of the latter did not escape the just and heavy censure of some learned and judicious persons, who looked upon their method of teaching as highly detrimental to the interests of true religion, and to the advancement of genuine and solid piety. Accordingly various plans were formed by different persons, some of which had for their object the abolition of this method, others its reformation, while, in the mean time, the enemies of the *schoolmen* increased from day to day. The Mystics, of whom we shall have occasion to speak more largely hereafter, were ardently bent upon banishing entirely this scholastic theology out of the Christian church. Others, who seemed disposed to treat matters with more moderation, did not insist upon its total suppression, but were of opinion, that it was necessary to reform it, by abolishing all vain and useless subjects of debate, by restraining the rage of disputing

The scholastic divines and moralists hated and opposed.



CENT.  
XV.  
PART II.

puting that had infected the seminaries of theology, and by seasoning the subtilty of the schoolmen with a happy temperature of mystic sensibility and simplicity. This opinion was adopted by the famous GERSON, who laboured with the utmost zeal and assiduity in correcting and reforming the disorders and abuses that the scholastic divines had introduced into the seminaries [b], as also by SAVANAROLA, PETRUS DE ALLIAGO, and NICHOLAS CUSANUS, whose treatise concerned *Learned Ignorance* is still extant.

Principally  
by the restor-  
ers of polite  
literature  
and elo-  
quence;

X. The litigious herd of schoolmen found a new class of enemies equally keen, in the restorers of Eloquence and Letters, who were not all, however, of the same opinion with respect to the manner of treating these solemn quibblers. Some of them covered with ridicule, and loaded with invectives, the scholastic doctrine, and demanded its suppression, as a most trifling and absurd system, that was highly detrimental to the culture and improvement of the mind, and every way proper to prevent the growth of genius and true science. Others looked upon this system as supportable, and only proposed illustrating and polishing it by the powers of eloquence, thus to render it more intelligible and elegant. Of this class was PAULUS CORTESIUS, who wrote, with this view, a commentary on the *Book of Proverbs*, in which, as we learn from himself, he forms a happy union between eloquence and theology, and cloaths the principle intricacies of scholastic divinity with the graces of an agreeable and perspicuous style [c]. But after all, the scholastic

[b] RICH. SIMON, *Lettres Choisies*, tom. ii. p. 269. & *Critique de la Bibliothèque Ecclésiastique* M. DU PIN, tom. i. p. 491. — THOMASII *Origines Histor. Philos.* p. 56. and principally GERSONIS *Methodus Theologiam Studendi*, in LAUNOII *Historia Gymnas. Navarren.* tom. iv. cap. part. I. p. 330.

[c] This work was published in folio at Rome in the year 1512, and at Basil in 1513.

theology,

### CHAP. III. *The Doctrine of the Church.*

theology, supported by the extraordinary credit and authority of the Dominicans and Franciscans, maintained its ground against its various opposers, nor could these two religious orders, who excelled in that litigious kind of learning, bear the thoughts of losing the glory they had acquired by quibbling and disputing in the pompous jargon of the schools.

C E N T  
XV.  
P A R T II

XI. This vain philosophy, however, grew daily more contemptible in the esteem of the judicious and the wise, while, at the same time, the *Mystics* gathered strength, and saw their friends and abettors multiply on all sides. Among these there were, indeed, certain men of distinguished merit, who are chargeable with few of the errors and extravagancies that were mingled with the discipline and doctrine of that famous sect, such as THOMAS A KEMPIS, the author of the Germanic theology, so highly commended by LUTHER, LAURENTIUS, JUSTINIANUS, SAVANAROLA, and others. There are, on the other hand, some writers of this sect, such as VINCENTIUS FERRERIUS, HENRICUS HARPHIUS, and BERNARD SENENSIS, in whose productions we must carefully separate certain notions which were the effects of a warm and irregular fancy, as also the visions of DIONYSIUS, whom the *Mystics* consider as their chief, from the noble precepts of divine wisdom with which they are mingled. The *Mystics* were defended against their adversaries, the Dialectricians, partly by the Platonics, who were every where held in high esteem, and partly by some even of the most eminent scholastic doctors. The former considered DIONYSIUS as a person whose sentiments had been formed and nourished by the study of Platonism, and wrote commentaries upon his writings; of which we have an eminent example in MARCILIUS FICINUS, whose name adds a lustre to the Platonic school. The latter at-

and also by  
the *Mystics*,

CENT.  
XV.  
PART II.

The state of  
polemic or  
controversial  
divinity.

tempted a certain sort of association between the scholastic theology and that of the Mystics; and in this class were JOHN GERSON, NICHOLAS CUSANUS, DIONYSIUS the Carthusian, and others.

XII. The controversy with the enemies of Christianity was carried on with much more vigour in this than in the preceding ages, and several learned and eminent men seemed now to exert themselves with peculiar industry and zeal in demonstrating the truth of that divine religion, and defending it against the various objections of its adversaries. This appears from the learned book of MARCILIUS FICINUS, *Concerning the Truth of Christianity*, SAVANAROLA's *Triumph of the Cross*, the *Natural Theology* of RAYMOND DE SABUNDE, and other productions of a like nature. The Jews were refuted by PEREZIUS and JEROME DE ST. FOI, the Saracens by JOHANNES DE TURRECREMATA, and both these classes of unbelievers were opposed by ALPHONSUS DE SPINA, in his work entitled, *The Fortreſs of Faith*. Nor were these pious labours in the defence of the Gospel at all unseasonable or superfluous; on the contrary, the state of things at this time rendered them necessary. For, on the one hand, the Aristotelian philosophers in *Italy* seemed, in their public instructions, to strike at the foundations of all religion; and, on the other hand, the senseless subtilties and quarrels of the schoolmen, who modelled religion according to their extravagant fancies, tended to bring it into contempt. Add to all this, that the Jews and Saracens lived in many places promiscuously with the Christians, who were therefore obliged, by the proximity of the enemy, to defend themselves with the utmost assiduity and zeal.

The schism  
between the  
Latins and  
Greeks not  
yet healed.

XIII. We have already taken notice of the fruitless attempts that had been made to heal the unhappy divisions that separated the Greek and Latin

Latin churches. After the council of *Florence*, and the violation of the treaty of pacification by the Greeks, NICHOLAS V. exhorted and intreated them again to turn their thoughts towards the restoration of peace and concord. But his exhortations were without effect; and in about the space of three years after the writing of this last letter, *Constantinople* was besieged and taken by the Turks. And from that fatal period to the present time, the Roman pontifs, in all their attempts to bring about a reconciliation, have always found the Grecian patriarchs more obstinate and intractable than they were when their empire was in a flourishing state. Nor is this circumstance so difficult to be accounted for, when all things are duly considered. This obstinacy was the effect of a rooted aversion to the Latins and their pontifs, that acquired, from day to day, new degrees of strength and bitterness in the hearts of the Greeks; an aversion, produced and nourished by a persuasion that the calamities they suffered under the Turkish yoke might have been easily removed, if the western princes and the Roman pontifs had not refused to succour them against their haughty tyrants. And accordingly, when the Greek writers deplore the calamities that fell upon their devoted country, their complaints are always mingled with heavy accusations against the Latins, whose cruel insensibility to their unhappy situation they paint in the strongest and most odious colours.

XIV. We pass over in silence many trifling controversies among the Latins, which have no sort of claim to the attention of our readers. But we must not omit mentioning the revival of that famous dispute concerning the *kind* of worship that was to be paid to the blood of CHRIST, which was first kindled at *Barcelona*, in the year 1351, between the Franciscans and Dominicans,

CENT.  
XV.  
PART II

The intestine divisions and contests of the Latins.

CENT.  
XV.  
PART II.

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and had been left undecided by CLEMENT VI. [*d*]. This controversy was now renewed at *Brixen*, in year 1462, by JACOBUS à MARCHIA, a celebrated Franciscan, who maintained publicly, in one of his sermons, that the *Wood*, which CHRIST shed upon the cross, did not belong to the *divine nature*, and of consequence was not to be considered as an object of *divine* and immediate *worship*. The Dominicans rejected this doctrine; and adopted, with such zeal, the opposite side of the question, that JAMES of *Brixen*, who performed the office of inquisitor, called the Franciscan before his tribunal, and accused him of *heresy*. The Roman pontif PIUS II., having made several ineffectual attempts to suppress this controversy, was at last persuaded to submit the matter to the examination and judgment of a select number of able divines. But many obstacles arose to prevent a final decision, among which we may reckon as the principal, the influence and authority of the contending orders, each of which had embarked with zeal in the cause of their respective champions. Hence, after much altercation and chicane, the pontif thought proper to impose silence on both the parties in this miserable dispute, in the year 1464; declaring, at the same time, "That both sides of the question might be lawfully held, until CHRIST'S *Vicar* upon earth should find leisure and opportunity for examining the matter, and determining on what side the truth lay." This *leisure* and *opportunity* have not as yet been offered to the pontifs [*e*].

[*d*] LUC. WADDINGI *Annal. Minor.* tom. viii. p. 58.—JAC. ECHARDI *Scriptor. Prædicator.* tom. i. p. 650.

[*e*] WADDINGI *Annal. Minor.* tom. xiii. p. 206.—NAT. ALEXANDER, *Hist. Eccles. Vac.* xv. p. 17.

## C H A P. IV.

*Concerning the rites and ceremonies that were used in the Church during this century.*

I. **T**HE state of religious ceremonies among the Greeks may be learned from the book of SIMEON of *Thessalonica*, *Concerning Rites and Heresies* [f], from which it appears, that the substance of religion was lost among that people; that a splendid shadow of pomp and vanity was substituted in its place by the rulers of the church; and that all the branches of divine worship were ordered in such a manner as to strike the imaginations and captivate the senses of the multitude. They pretended, indeed, to allege several reasons for multiplying, as they did, the external rites and institutions of religion; and casting over the whole of divine worship, such a pompous garb of worldly splendor. But in these reasons, and in all the explications they give of this gaudy ritual, there is much subtilty and invention, without the least appearance of truth or good sense to render them plausible. The origin of these multiplied rites, that cast a cloud over the native beauty and lustre of religion, is often obscure, and frequently dishonourable. And such as, by force of ill-applied genius and invention, have endeavoured to derive honour to these ceremonies from the circumstances that gave occasion to them, have failed egregiously in this desperate attempt. The deceit is too palpable to seduce any mind that is void of prejudice and capable of attention.

C E N T.  
XV.  
P A R T II.  
Rites of the  
Greek  
church.

[f] J. A. FABRICIUS gives us an account of the contents of this book in his *Biblioth. Græca*, vol. xiv. p. 54.

## II. Though

CENT.  
XV.  
PART II.

Rites in-  
creased in  
the Latin  
church.

II. Though the more rational and judicious of the Roman pontiffs complained of their overgrown multitude of ceremonies, festivals, temples, and the like, and did not seem unwilling to have this enormous mass somewhat diminished, they nevertheless distinguished, every one his own pontificate, by some new institution, and thought it their duty to perpetuate their fame by some new edict of this nature. Thus CALIXTUS III., to immortalize the remembrance of the deliverance of *Belgrade* from the victorious arms of MAHOMET II., who had been obliged to raise the siege of that city, ordered, in the year 1456, the festival in honour of the *Transfiguration of CHRIST* (which had been celebrated in some places by private authority before this period) to be religiously observed throughout all the western world. And SIXTUS IV., in the year 1476, granted *Indulgences*, by an express and particular edict, to all those who should devoutly celebrate an annual festival in honour of the *immaculate conception of the blessed Virgin*, with respect to which none of the Roman pontiffs before him had thought proper to make any express declaration, or any positive appointment [g]. The other additions that were made to the Roman ritual, relating to the worship of the Virgin MARY, public and private prayers, the traffic of *Indulgences*, and other things of that nature, are of too little importance to deserve an exact and circumstantial enumeration. We need not such a particular detail to convince us, that in this century religion was reduced to mere show, to a show composed of pompous absurdities and splendid trifles.

[g] See RAPH. VOLATERRANI *Comment. Urbani*, lib. viii. f. 289.—ÆNEAS SYLVIVS, *De Statu Europæ sub Frederico III.*, cap. x. in FRÆHERI *Scriptor. rerum Germanicar.* tom. ii. p. 104.

## C H A P. V

*Concerning the heresies, sects, and divisions that troubled the Church during this century.*

I. **N**EITHER the severe edicts of the pontiffs and emperors, nor the barbarity and vigilance of the unrelenting *inquisitors*, could extirpate the remains of the ancient heresies, or prevent the rise of new sects. We have already seen the Franciscan order at open war with the church of *Rome*. In *Bosnia*, and the adjacent countries, the Manicheans, or Paulicians, who were the same with the sect named in *Italy*, *Catharists*, propagated their doctrines with confidence, and held their religious assemblies with impunity. It is true, indeed, that the great protector of the Manicheans. STEPHEN THOMASCUS, king of *Bosnia*, abjured their errors, received baptism by the ministry of JOHN CARVAIALUS, a Roman cardinal, and, in consequence thereof, expelled these heretics out of his dominions. But it is also certain, that he afterwards changed his mind; and it is well known, that, towards the conclusion of this century, the Manicheans inhabited *Bosnia*, *Servia*, and the neighbouring provinces. The *Waldenses* also still subsisted in several European provinces, more especially in *Pomerania*, *Brandenburg*, the district of *Magdeburg* and *Thuringia*, where they had a considerable number of friends and followers. It appears, however, by authentic records, which are not yet published, that a great part of the adherents of this unfortunate sect, in the countries now mentioned, were discovered by the *inquisitors*, and delivered over by them to the civil magistrates, who committed them to the flames.

CENT.  
XV.  
PART II.  
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Manicheans  
and Wal-  
denses.

II. The



CENT.  
XV.  
PART II.

Beghards,  
Schwestriones,  
Pic-  
hards, and  
Adamites.

II. The Brethren and Sisters of the free spirit (who were called, in Germany, *Beghards*, or *Schwestriones*, and in France, *Turelupins*, and whose distinctive character was a species of mysticism that bordered upon frenzy) wandered about in a secret and disguised manner in several parts of France, Germany, and Flanders, and particularly in *Suabia* and *Switzerland*, where they spread the contagion of their enthusiasm, and caught the unwary in their snares. The search, however, that was made after them was so strict and well-conducted, that few of the teachers and chiefs of this fanatical sect escaped the hands of the *inquisitors* [b]. When the war between the *Hussites* and the votaries of *Rome* broke out in *Bohemia* in the year 1418, a troop of these fanatics, with a person at their head whose name was JOHN, repaired thither, and held secret assemblies, first at *Prague*, and afterwards in different places, from whence they, at length, retired to a certain island, where they were less exposed to the notice of their enemies. It was, as we have already had occasion to observe, one of the leading principles of this sect, that the tender instincts of nature, with that bashfulness and modesty that generally accompany them, were evident marks of *inherent corruption*, and shewed, that the mind was not

[b] FELIX MALLEOLUS (whose German name is *Hammerlein*) in his account of the *Lollards*, which is subjoined to his book *Contra validos Mendicantes*, i. e. against the sturdy *Beggars*, *Oper. plag. c. 2. a.* has given us a list, though a very imperfect one, of the *Beghards* that were committed to the flames in *Switzerland*, and the adjacent countries, during this century. This author, in his books against the *Beghards* and *Lollards*, has (either through design, or by a mistake founded on the ambiguity of the terms) confounded together three different classes of persons, who were usually known by the appellation of *Beghards* and *Lollards*; as 1<sup>st</sup>, the *Tertiaries*, or third order of the more austere *Franciscans*; 2<sup>dly</sup>, the *Brethren of the free spirit*; and 3<sup>dly</sup>, the *Cellin* or *Alloxian* friars. Many writers have fallen into the same error.

sufficiently

sufficiently *purified* nor rendered conformable to the divine nature, from whence it derived its origin. And they alone were deemed perfect by these fanatics, and supposed to be united to the Supreme Being, who could behold, without any emotion, the naked bodies of the sex to which they did not belong, and who, in imitation of what was practised before the fall by our first parents, went stark naked, and conversed familiarly in this manner with males and females, without feeling any of the tender propensities of nature. Hence it was that the *Begbards*, (whom the Bohemians, by a change in the pronounciation of that word called *Picards*) when they came into their religious assemblies, and were present at the celebration of divine worship, appeared absolutely naked, without any sort of veil or covering at all. They had also constantly in their mouths a maxim, which, indeed, was very suitable to the genius of the religion they professed, *viz. that THEY WERE NOT FREE (i. e. sufficiently extricated from the shackles of the body) who made use of the garments, particularly such garments as covered the thighs and the parts adjacent.* These horrible tenets could not but cast a deserved reproach upon this absurd sect; and though nothing passed in their religious assemblies that was contrary to the rules of virtue, yet they were universally suspected of the most scandalous incontinence, and of the most lascivious practices. ZISKA, the austere general of the Hussites, gave credit to these suspicions, and to the rumours they occasioned; and, falling upon this miserable sect in the year 1421, he put some to the sword, and condemned the rest to the flames, which dreadful punishment they sustained with the most chearful fortitude, and also with that contempt of death that was peculiar to their sect, and which they possessed in a degree that seems

in a white garment, and accompanied with a prodigious number of persons of both sexes, who, after the example of their chief, were also clothed in white linen, from whence they were distinguished by the name of *Fratres Albati*, i. e. *White Brethren*. This enthusiastic multitude went in a kind of procession through several provinces, following a cross, which their leader held erected like a standard, and, by the striking appearance of their sanctity and devotion, captivated to such a degree the minds of the people wherever they went, that persons of all ranks and orders flocked in crowds to augment their number. The new chief exhorted his followers to appease the anger of an incensed Deity, emaciated his body by voluntary acts of mortification and penance, endeavoured to persuade the European nations to renew the war against the Turks in *Palestine*, and pretended, that he was favoured with divine visions, which instructed him in the will and in the secrets of Heaven. BONIFACE IX., apprehending that this enthusiast or impostor concealed insidious and ambitious views [1], had him seized

white, carried in his aspect the greatest modesty, and seduced prodigious numbers of people of both sexes, and of all ages; that his followers (called *penitents*), among whom were several cardinals and priests, were clothed in white linen down to their heels, with caps which covered their whole faces, except their eyes; that they went in great troops of ten, twenty, and forty thousand persons, from one city to another, calling out for mercy, and singing hymns; that wherever they came, they were received with great hospitality, and made innumerable proselytes; that they fasted, or lived upon bread and water during the time of their pilgrimage, which continued generally nine or ten days. See *Annal. Medæi*. ap. MURATORI.—NIEM. lib. ii. cap. xvi.

[1] What Dr. MOSHEIM hints but obscurely here, is farther explained by SIGONIUS and PLATINA, who tell us, that the pilgrims, mentioned in the preceding note, stopped at *Viterbo*, and that BONIFACE, fearing the priest, who headed them, designed by their assistance to seize upon the pontificate, sent a body of troops thither, who apprehended the false prophet, and carried him to *Rome*, where he was burnt.

C E N T. and committed to the flames; upon which his  
 XV. followers were dispersed, and his sect entirely ex-  
 PART II. tinguished. Whether a punishment so severe was  
 inflicted with reason and justice, is a point that  
 has been debated, and yet remains uncertain: for several writers of great credit and authority maintain the innocence of the sectary, while others assert that he was convicted of the most enormous crimes [m].

The men of  
 understanding.

IV. In the year 1411, a sect was discovered in Flanders, and more especially at *Brussels*, which owed its origin to an illiterate man, whose name was ÆGIDIUS CANTOR, and to WILLIAM of LILDENISSEN, a Carmelite monk, and whose numbers were distinguished by the title of *Men of understanding*. There were many things reprehensible in the doctrine of this sect, which seemed to be chiefly derived from the theology of the Mystics. For they pretended to be honoured with celestial visions, denied that any could arrive at a perfect knowledge of the Holy Scriptures without the extraordinary succours of a Divine illumination; declared the approach of a new revelation from heaven, more complete and perfect than the Gospel of CHRIST; maintained, that the resurrection was already accomplished in the person of JESUS, and that no other resurrection was to be expected; affirmed, that the immortal man was not defiled by the outward actions, whatever they were; that the pains of hell were to have an end, and that, not only all mankind, but even the devils themselves, were to return to God, and be made partakers of eternal felicity. This sect seems to have been a branch of the

[m] See LEFANT, *Hist. du Concile de Pise*, tom. i. p. 122. — POGGIA, *Historia Florentina*, lib. iii. p. 122. — MARC TON. SABELLICUS, in *Enneadibus Rhapsodiæ Historicæ*, E. ix. lib. ix. tom. 7.º opp. p. 839. published in folio at B. the year 1560.

the *Brethren and sisters of the free spirit*; since they declared, that a new dispensation of grace and spiritual liberty was to be promulgated to mortals by the Holy Ghost. It must however be acknowledged, on the other hand, that their absurdities were mingled with several opinions, which shewed, that they were not totally void of *understanding*; for they maintained, among other things, “ 1<sup>st</sup>, that CHRIST alone had merited “ eternal life and felicity for the human race, “ and that therefore men could not acquire this “ inestimable privilege by their own actions “ alone; 2<sup>dly</sup>, that the priests, to whom the “ people confessed their transgressions, had not “ the power of absolving them, but that it was “ CHRIST alone in whom this authority was vested; and 3<sup>dly</sup>, that voluntary penance and mortification were not necessary to salvation.” These propositions, however, and some others, were declared *heretical* by PETER D’AILLY, bishop of *Cambray*, who obliged WILLIAM of HILDENISSEN to abjure them [n], and opposed with the greatest vehemence and success the progress of this sect.

The sect of the *Flagellantes*, or *Whippers*, continued to excite commotions in *Germany*, more especially in *Thuringia* and the *Lower Saxony*; but these fanatics were very different from the ancient heretics of the same name, who ran wildly in troops through various provinces. The new *Whippers* rejected not only the sacraments, but also every branch of external worship, and placed their only hopes of salvation in *faith* and *flagellation*; to which they added some strange doctrines concerning the *evil spirit*, and other matters, which are not explained with sufficient perspicuity in the records of antiquity. The person

A new sect  
of Flagellantes,  
Whippers.

[n] See the records of this transaction in STEPH. BALUZ. *Miscellan.* tom. ii. p. 277.

that

CEN. D.  
XV.  
PART II.

that appeared at the head of this sect in *Thuringia* was CONRAD SCHMIDT, who, with many of his followers, was apprehended and committed to the flames [o], in the year 1414, by HENRY SCHONEFELD, who was, at that time, inquisitor in *Germany*, and rendered his name famous by his industry and zeal in the extirpation of heresy. NICHOLAS SCHADEN suffered at *Quedlingburg* for his attachment to this sect. BERTHOLD SCHADE, who was seized at *Halberstadt* in the year 1481, escaped death, as appears most probable, by abjuring their doctrine [p]; and we find in the records of these unhappy times a numerous list of the *Flagellantes*, whom the *German* inquisitors devoted to the flames.

[o] *Excerpta Monachi Pirnenfis*, in Jo. BURCH. MENKINII *Scriptor. rerum Germanicar.* tom. vi. p. 1521.—*Chron. Monaster.* in ANTON. MATTHÆI *Analect. vet. ævi*, tom. v. p. 71.—*Chron. Magdeb.* in MEIBOMII *Scriptor. rerum German.* tom. ii. p. 362.—From xvi articles of faith adopted by this sect, which were committed to writing by a certain inquisitor of *Branden-borch* in the year 1411, and which CONRAD SCHMIDT is said to have taken from the papers of *Walkenried*, we may derive a tolerable idea of their doctrine, of which the substance is as follows. That the opinions adopted by the *Roman church*, with respect to the efficacy of the sacraments, the flames of purgatory, praying for the dead, and several other points, are entirely false and groundless; and that the person, who believes what is contained in the *Apostles Creed*, repeats frequently the *Lord's Prayer* and the *Ave Maria*, and at certain times lashes his body severely, as a voluntary punishment of the transgressions he has committed, shall obtain eternal salvation.

[p] See the account of this matter which is given by the learned Jo. ERNEST KAPPIUS, in his *Relat. de rebus Theologicis Antiquis et Novis*. A. 1747, p. 475.

END OF THE THIRD VOLUME.

