THE

Church History

OF

GENEVA,

IN

Five Books.

AS ALSO

A Political and Geographical

ACCOUNT

OF THAT

Republick.

By the REVEREND,

Mr. *Andrew Le Mercier*

Paſtor of the French Church in *BOSTON.*

BOSTON, New-England;

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THE

Church History

OF

GENEVA,

IN

Five Books.

Wherein the State of Religion in that Place before Chriſtianity is deſcribed; and alſo how the Goſpel was firſt preached there, and by whom.

A *Catalogue* of all the Biſhops of *Geneva*, to the Time of the *Reformation*.

The State of that Church in Times of *Popery*.

An exact Account of the Bleſſed REFORMATION.

The Hiſtory of that Church from that Time to this.

And laſtly, Several Things, concerning the Church-Government, the Diſcipline, the Miniſters and the Manners of that Church.

BOSTON, New-England:

Printed by *B. Green*, and Sold at the Bookſellers Shops. 1732.

To the most Reverend the

PASTORS

of the Churches of CHRIST in *New-England.*

Reverend Fathers and Brethren in the Lord,

THE *understanding of* Church-History *is so profitable, and I may say so necessary to a Minister, that it is not possible to be a compleat Divine, without some considerable Knowledge of it. The usefulness hereof hath been well recommended us by St.* Luke *in his Book of the* Acts of the Apostles *of* CHRIST, *which is properly the History of his Church in the Lives and by the Labours of his Apostles, and that part of the holy Scripture is not the least Instructive.*

Eusebius, Socrates, Theodoretus *and* Sosomenus, *tho' partial and sometimes faulty, have been & are famous for the Service they have done to the Church of* GOD, *in writing the History of the first Centuries of the Christian Church, and their Example having been followed at several Times and by several Persons, they have been highly commendable for the usefulness of their Industry and Labours.*

The like Profit which may be got by the Knowledge of the general History of the whole Church, is to be met with in the understanding the History of some particular Churches, at least in proportion to their extent & duration; even with this no small Advantage, that a

great many considerable & useful Circumstances may be related in the History of private Churches, which it would be impossible to mention, without a tedious length in an universal History.

These Considerations & others, have moved me to undertake the writing of the History of the Church of Geneva, *never fully described hitherto, by any one that I know of: And the rather because I am certain of the Truth of most things by me related, having been an Eye-Witness to many of them: I tho't that such an History might be yet more entertaining to you,* Reverend Fathers & Brethren in the Lord, *because, as that Church hath been famous and renowned in the World, from the earliest Days of the Reformation from* Popery, *so I am very sensible that it has been always honoured and highly reverenced by the Churches of* New-England, *and is like always to be so. I have hardly ever been in any learned Company here, but that I have been ask'd several Questions concerning the Church & Academy of* Geneva, *which maketh me hope, that it will be very acceptable to the Publick, and particularly to you,* Reverend Fathers & Brethren, *the Promoters of Piety & Learning, to whom it is offered.*

That the great Giver of every good Gift, may be pleased to direct and assist you more & more in the right discharge of the Duties of your several Places is the humble Prayer of your Servant & Fellow-Labourer in the Work of the Lord.

A. L. M.

THE

Church History

OF

GENEVA.

BOOK *I.*

Giving an Account of the Religion of the State & City of Geneva, *before Christianity.*

CHAP. I.

The INTRODUCTION.



ALTHO' the Church of *Geneva* be not either the first or the largest of the Reformed Churches, yet there is hardly any one more famous in the Christian World. She is look'd upon by most Friends and Foes in a manner as the Head of the Reformed Body. The Reasons of this great Fame are,

1. Becauſe *Calvin*, *Beza* and many ſuch more, by their Piety and extenſive Learning, have made her very conſiderable by their abode and induſtrious Labours there.

2. Becauſe many Godly & Learned Paſtors of other Reformed Churches, have had their Education, in whole, or in part, there. And,

3. Becauſe many great and good Men have found there a ſafe refuge in Times of Trouble and Perſecution in their own Countries. Which two laſt Reaſons have occaſioned the *Dutch* and *French* Churches, theſe once ſo numerous and flouriſhing, to call her their Mother; a Church conſiderable by the Light received from ſome, and the ſhining Lights ſhe has communicated to others. Renowned alſo ſhe is for her Preſervation through the Almighty and adorable Providence of GOD, who has maintained and enlarged her, and under GOD by the wiſe Conduct of thoſe which have had the direction and management of her.

All thoſe things are to be ſeen in the following Pages, in which you may conſider what means have been uſed to preſerve her in Peace, Unity and Purity.

But there cannot be a better Introduction to this Hiſtory, in order to give a general Notion of it, than by the Tranſlation of a part of Mr. *Francis Turretin*'s Epiſtle Dedicatory to the Sovereign Council of *Geneva*.

Here it follows,

To the Magnificent most Noble & Prudent Persons the Syndics, *the* Councellors, *and the whole* Senate, *of the Illustrious Republick of* GENEVA.

Francis Turretin *wisheth Salvation, and all manner of Happiness.*

I. EVERY Time I do consider the condition of this Republic, which the Providence of God hath appointed you to govern, most Noble Lords, I find the Miracles of God which have made it conspicuous, so many and so great that no body can deny but that the same may be said of it, that was sung by the Divine Poet, concerning *Jerusalem, Glorious things are spoken of Thee, O City of God.* Small indeed, I own it to be, and such, as scarce a smaller one is to be found among the thousands of *Juda*, if natural advantages are only considered; yet great it is, and such as a greater one is hardly to be found if God's distinguishing Favours are regarded by us.

II. But tho' God's Favours which he hath abundantly poured upon us and doth still pour every day, are numberless; yet *Two* are chiefly excellent & precious above the others, that shew forth its Dignity; *Religion* of all things the most holy, and *Liberty* of all things the most sweet. This being like another *Goshen* which the beams of the Sun of Righteousness inlightens, whilst the *Eygpt* of the World is all over covered with the utmost darkness of Errors.

III. She is as another *Zoar*, little, but safe, in which godly Persons do find a pleasant refuge; whilst the dreadful Fire of divine Justice burns and destroys many other parts of the World; a true *Bethsemes* and *Heliopolis* the House and City of the Sun, where the visible Sun is no more now worshipped, as it was in times of *Paganism*, at least if we believe what a constant and unvaryed Fame hath reported. But the Divine rising Sun who is worshipped above, Christ Jesus the Lord, who is our Sun & Shield, the Authour of all Blessings, who maintains unto us the Glory of Religion, the Shield of a most safe protection, that afford us an invincible defence for our Liberty; which double advantage and honour to *GENEVA*, affords a most just reason to celebrate the admirable Providence of God towards us.

IV. For who can but wonder that in these afflicting motions of almost all *Europe*, in which hardly any Country hath been free from War, hardly any but what hath felt its most deplorable effects; we yet, almost alone, in this corner of the Earth have remained free & untoucht enjoying the greatest calm? While others are oblig'd to see their Fields with an inexpressible grief lay'd waste, their Towns taken and plundered, their Villages burnt, their Provinces ruined, and all the rest of the lamentable Effects of War, which strike the mind with horror and are doleful to the Sight, and forced out of their native Country are miserably wandring about among Strangers;

Strangers; we under our Figtrees and our Vines eat our Bread quietly and live in great Peace?

V. We ſhould certainly be the moſt ungrateful of all Men, if we did not acknowledge this Peace and Liberty to be the favour of God alone watching for our ſafety. He alone giveth and has given us this Tranquillity. He alone who hath been once the Author of ſo great a Bleſſing, has been pleaſed to ſecure and preſerve it afterwards. For who but He was able to diſcover ſo many ſecret Conſpiracys and Treaſons, to every Body's Admiration? Who elſe could repel ſo many incurſions and bring to nothing ſo many bold and wicked undertakings? Thoſe who delight in *Hieroglyphicks*, in order to repreſent God's Providence, ſupporting every thing, are uſed ingeniouſly to deſcribe a Town ſuſpended in the Air without any foundation, but ſupported and held by a mighty Arm ſtretched forth from Heaven. Our *GENEVA* is that City in a true ſence, not in a figurative and emblematick manner, which is ſupported by God's Hand alone, without any human help or means. *Not by Armys nor ſtrength, but by my Spirit, ſaith the Lord of Hoſts.*

VI. But the other Favour of God is to be eſteemed much greater and more illuſtrious, becauſe it is the reaſon of the Divine Protection, under the Shadow of which we reſt ſecure, *to wit*, the Heavenly Truth, and Depoſitum of a more pure Religion, by the ineſtimable Gift of which God hath been pleaſed to make us happy,

by

by which having defeated the Tyranny of the *Roman Anti-Chriſt*, Error being vanquiſhed Superſtition having been Aboliſhed, Idols being pulled down, Darkneſs being ſcattered away, that wholeſom *Light* that was hoped for *after Darkneſs* formerly, hath appeared happily to thoſe who lay in the Darkneſs of the Shadow of Death.

VII. Happy Mountains which God hath loved to ſuch a degree, as to place there the Golden Candleſtick of *Truth*, whence the beams of Divine Light every way diffuſed, have enlightened a great part of the Reformed World. Happy City and Church to which Chriſt hath vouchſafed to grant ſo great an Honour, that he hath conſecrated it to be the Tabernacle of his Ark, the Seat of the Goſpel, and the Sacred Place of His Name; which tho' hated by the World, and feels the fury and rage of the Devil, and of the Anti-Chriſt to be raiſed more and more againſt it, yet being loved by God, and as dear to him as the Apple of his Eye, it is hid happily under the Shadow of his Wings, not only rejoycing in its own Proſperity, but alſo ſharing the ſame with ſeveral others, of which it hath deſerved to be called either the Mother or the Nurſe, which own freely to be obliged to our Church, either for their beginning or their increaſe. But eſpecially happy in this reſpect that it ſtill enjoys the admirable Privilege of the Reformation by a ſingular Favour of God, and has kept untoucht hitherto, the

the moſt precious Depoſitum of Religion committed to it. This is our Glory, this is our Crown, by which we are ſet above many other Nations of the Earth, to which God hath deny'd the ſame Favour, and we are remarkable by the glorious Name of the Flock of God and of Holy Sion.

As this Firſt Part of Mr. *Turretin*'s Epiſtle is ſufficient to my preſent purpoſe, I will omit the reſt, and proceed in the next Place, to the Deſcription of the Religion of *GENEVA* in Times of Idolitary and Paganiſm.

CHAP. II.

The State of Religion in GENEVA *before* Chriſtianity.

IN order to know what their Religion was, it is neceſſary to know what Nation that City did belong to. For tho' all Heathens did agree as to Religious Matters in ſeveral things, yet they did differ in great many others. It was a part of Ancient *Gaul*, ſo that their Religion was certainly that of the *Gauls*. And according to the beſt Authors both Ancient and Modern their Religion was this.

II. With

II. With the rest of heathen Nations they believed and adored a supreme, wise, good, eternal and merciful Being, the Maker of Heaven and Earth, the Father of all other Gods, and the King of all Men; of a most just, powerful, infinite, happy, invisible Nature, governing all Things, giving all good Things & Perfections to Men, and receiving none from others. So that *they have known God, altho' they have not glorified him as God.* The *Gauls* called the Object of their Admiration, Prayers and Adoration *Taromis*, as the *Romans* called their great God *Jupiter.* For they worshipped the same Gods as the *Romans*, tho' they differed in the way of their Worship. One single God was not enough for their Superstition; and their Worship was divided among several idolatrous Objects: So that one may see by this, that as Men are not naturally Atheists, but have a Notion of God *, and an Idea of his transcendent Perfections printed in their Hearts by that same omnipotent GOD; so it argues on the other hand, how Ignorant we are naturally about heavenly Things, what Errors we are subject to, what Extravagancies we are capable of, and how needful it was that God should reveal himself to us more clearly in his Scriptures, to teach us a right Knowledge of Himself, and the true way to Worship him.

III. The

*Vide *Acts* ch. 17. ver. 28.

III. The *Gauls* paid their religious Respects not only to their *Taromis*, but also to others; to *Hercules* as their Law-giver, to *Mercury* as the Inventer of Arts & Sciences, to *Apollo* as a divine Physician, who cured their Maladys, to *Minerva* as the inventer of all Mechanick Works, to *Mars* as the God of War their great Delight and Glory, to * *Pluto* the God of Hell, that he would be favourable to them when Judged by him after Death. They also offered Sacrifices to *Saturnus*, not because they Loved, but because they † Feared him. And no wonder if they did, since Time being in his Power, Death was so of course, since Time brings us to it, and Men are naturally and generally so averse to and so afraid of Death.

IV. They lookt upon their gods & goddesses as much Inferior to the Great & Supreme God and as subordinate unto him; most of them considered them as his Ministers (for there were several Sects among the Heathen as now among Christians) second Causes and Instruments, which he made use of either to reward good or to punish wicked Men; and Mediators between God and Men. But yet, They were Idolators, because they paid all or some of the same Honours which only

* *Mercury* was called *Tacitares* by the *Gauls*, *Mars Hesus*, *Hercules Ogmius*, *Apollo Belenus*, and *Pluto Serapion*.

† The Eastern and Western Indians do Worship the Devil for the same Reason, and because they fear his Malice.

only belonged to the true and ſovereign Being; ſharing their Devotion between the one and the others. As God abominated and rejected that Service, the Devil took it to himſelf, and ſo againſt their Intention they in reality worſhipped the Devil. I may illuſtrate this, by the Doctrine and Practice of the Church of *Rome*, or *Paganiſmus redivivus* (as ſome have rightly and truly called it.)

V. For the latter do not only believe in God the Father, the Son, and the Holy Ghoſt, as other Chriſtians do, but alſo pay a Religious Worſhip to Angels, Archangels, the Virgin Mary and to a multitude of Saints or ſuppoſed Saints Men or Women, Old or New. They conſider them as Mediators & Interceſſors, build Churches and Chappels to their Honour & called by their Names, pray to them for Grace and Glory, and expect both Temporal and Spiritual Favours, Miracles and Deliverances from them, confeſs their Sins to them, and pray for the forgiveneſs of the ſame, and in ſhort adore them with the ſame Prayers, Humiliations, Faſtings & Ceremonies as they do him, who by Nature is God. And as every Pagan Nation, Province or Towns had their tutelar gods or goddeſſes, and ſo every Art, Buſineſs and Calling of Life, from whom they expected a ſpecial Patronage & Protection as they paid them a particular Devotion, and had for them a greater Reſpect, ſo it is now among the Chriſtian Pagans; every Kingdom, Province and Place doth Worſhip, ſome one Saint, ſome another

another Saint or Angel, according to their Fancy or Fabulous Hiſtorys, for their Patrons & Protectors, having for them extraordinary regards and a ſtronger Faith in them than in the reſt; and ſo hath every Condition & Calling of Life. Sailors have their particular and tutelar Saint: Soldiers alſo, Painters & all Tradeſmen likewiſe, and ſo of all others: beſides every Man or Woman have their particular Saint, and each of them a tutelar Angel. The only Difference is this, *viz.* that the Pagan Saints had been conſpicuous in the World for their Virtues, whereas the * Romiſh Saints have been conſpicuous in the Church for their real or ſuppoſed Piety.

VI. Altho' the objects of Pagan Worſhip were worſe than thoſe of the communion of *Rome*, yet the way of Worſhip of the former was more reaſonable than that of the latter. For whereas in Popery they have Images of God in the ſhape of an Old Man, of Chriſt in the ſhape of a Shepherd, holding a Lamb upon his Shoulders, and of the Holy Ghoſt in that of a Dove; and alſo the Images of the Apoſtles and others; to which Images they pay a Religious Worſhip, before which they Kneel & Pray, and ſerve them in the ſame Manner as they do the objects which they do repreſent, on the contrary, the ancient *Germans* & alſo the *Gauls* their near Neigh-

* Theſe Obſervations concerning Popery, are uſeful to underſtand ſeveral things in the next Book.

Neighbours (being only parted by the River *Rhin*) whoſe Religion was very much alike, uſed no † Images in it. *Tacitus* ſpeaking of the *Germans* ſaith, *They think it unbecoming the greatneſs of Gods to repreſent them as Men, or to ſhut them up in Temples; but they do only dedicate Foreſts unto them, in the moſt hidden & ſecret part of which is that which they Adore, and is only preſent to their thoughts.* So far were they from Worſhipping Images that they had none at all; natural good Senſe having taught them that it was ridiculous, fooliſh and alſo injurious to God, to repreſent Him as a Man, and to ſhut up in Churches him who by his infinite Eſſence is every where preſent. Can't we ſay now, that theſe Heathen ſhall riſe up in Judgment againſt the Popiſh Nations & ſhall condemn * them.

VII. As the *Gauls* deſerved praiſe for not uſing (far from abuſing) Images in their Religious Worſhip, they were on the other hand extreamly blameable for offering Human Sacrifices to their Gods. For they offered unto them Human Blood to make them favourable to their deſigns, and have their Protection in great and dangerous undertakings, or to obtain the Life and Preſervation of thoſe whom they valued

† The *Perſians*, *Egyptians* & the *Romans* have been a long Time without Images in their Temples as *Herodotus*, *Lucianus* & *Varro* relate it. *Pictet. Theo. Chre.*

* They have both Reaſon and Revelation againſt them.

valued very much, ſuppoſing that a Perſon's Life might be preſerved by the immolation of another in his ſtead, and at laſt to obtain from them the remiſſion of their Sins, and eternal Happineſs. But tho' this ſort of Devotion was * wicked, barbarous & exceſſive, yet one may ſee how agreeable revealed Religion is to natural Light. For theſe muſt be grounds of that bloody practice, 1. That all our endeavours and undertakings cannot ſucceed without God's Favour, whoſe Providence governs all things. 2. That God's Favour cannot be purchaſed at too dear a rate. 3. That being perfectly juſt he cannot leave Crimes unpuniſh't. 4. That it was not impoſſible that for the ſake of another's Sufferings and Death, God would forgive Men their Treſpaſſes, and deliver them from the Puniſhment due to them. It hath been the particular Privilege of Chriſtian Religion, to tell us that our Sins cannot be forgiven us but by the Blood of One who is both God & Man, and the Son of the infinite God. The Roman Emperors after they had conquered *Gaul*, ſuppreſſed that barbarous Cuſtom. *Auguſtus* did forbid very ſtrictly thoſe Sacrifices of Human Victims. *Tiberius* cauſed ſeveral Perſons found guilty to be crucified, and if we give Credit to *Suetonius*, that practice was wholly aboliſhed by *Claudius*.

* *O Stultas Hominem mentes, O Pectora cæca!*

VIII. If other Peoples folly could excuſe our own, the *Gauls* were excuſable enough. For ſome of the Eaſtern Nations uſed the ſame Sacrifices to their gods. Their god *Moloch* is famous in our Scriptures on that account. And the Iſraelites themſelves many times have Sacrificed to him their own Children as a burnt-offering, notwithſtanding ſo many expreſs Orders and threatning Declarations of God to the contrary. But the Doctrine of the Church of *Rome* doth exceed the extravagancy & impiety of all others. If we believe them, their Prieſts offer to God the very Body and Blood of our God and Saviour Jeſus Chriſt, for the Remiſſion of the Sins of the living and of the dead, every time they ſay Maſs, (if they have but a right intention,) every day and millions of times in a day * they Sacrifice upon their Altars, not meer Men or the Children of Men, but God himſelf and the Son of God, whom they make firſt, and then eat and devour, in this they are worſe then *Cannibals*, *Gauls*, or any body elſe, who never pretended to make their maker, and then ſwallow him down.

IX. The Miniſters of Religion among the *Gauls* were called *Druids*. Some derive that name from an Hebrew name that ſignifies *Contemplation*

* They were Judges not only in Religious but alſo in Civil and Criminal Cauſes. Their Ceremonys were performed in their own Tongue.

templation; by the means of which contemplation and the extent of their Memory they acquired a very great Learning; ſo that they have been compared to the greateſt Wits and moſt renowned Philoſophers not only of *Greece*, but even of the whole World. They were particularly learned in Aſtrology, Geography and in Politics, ſo that they had a very conſiderable influence in all matters of a public or private Nature. They had no Books but an extraordinary Memory, that made them capable of learning ſometimes Twenty Thouſand Verſes, that were as an Hiſtory of the praiſes of Great Men, which they left to their Poſterity by way of Tradition. Their number was ſo very great, that *Stephanus* ſpeaks of them as of a Nation. They made uſe of Serpent's Eggs to foretel things to come, and by that method to get People's Affection. They believed and taught the immortality of Souls. The *Gauls* were ſo ſure of it, that they lent freely any thing in this World upon this condition, that it ſhould be returned in the next, being in this of the ſame Opinion as *Pathagoras* was. Some of them ſpent wholly their Time in Meditation, as ſome others were employed in performing the Ceremonys and Sacrifices of their Religion. They had a very great veneration for Oak Trees becauſe of the Miſſelto which they bear. They gathered it with ſo much reſpect and ſo many ceremonys, that it was manifeſt they lookt upon it as the

greateſt Preſent the gods could beſtow upon them. One of theſe Prieſts in white garments did gather it, in the beginning of every Year, with a golden Sithe, and as it fell was received in a white ſheet. Afterwards they offered a Sacrifice of two white Bullocks that had never been under the Yoke, which Ceremonys were followed and ended by a great entertainment. They and all the *Gauls* thought that *Miſſelto* was an infallible cure againſt all ſorts of poiſon, and aſcribed to it many other ſingular * virtues.

CHAP. III.

A more particular Account of the Pagan *Religion in* GENEVA.

I. HOW many gods were formerly Worſhipped there is not very well known; but the ancient Monuments & Inſcriptions that have been found in or about the Town, and were erected or written, after it became a *Roman* Colony, do mention only *Jupiter*, *Neptunus*, *Apollo*, *Sylvanus* and *Mars*; who, not only had their Mar Prieſts but alſo Women Prieſts, and it was com- mo

* *Miſſelto* was acknowledged now be one of the be things againſt the Epilepſy.

mon among the ſuperſtitious *Gauls* & *Romans*; and as now among the modern *Romans* we ſee Men & Women Friars & Nuns of the ſame Order, paying their ſpecial Devotion to the ſame Saint. In ſhort, all the † Miniſters & Inſtruments of *Pagan* Worſhip were ſeen in *Geneva*. Sundry Epitaphs have alſo been found, theſe two laſt Centuries, dedicated to the holy * Souls of deceaſed Perſons, to which they paid likewiſe divine reſpects. So afraid they were of not having gods and objects of devotion enough!

II. But there is ſomething more than Inſcriptions to be ſeen in *Geneva* concerning *Neptunus*, the god of Waters; for his Altar is there ſtill, and is like to be to the end of the World. There is in the Lake of *Geneva* a little raiſed Rock two or three foot above the ſurface of the Water, juſt before the Town, and diſtant but a few Rods from the ſhore, that was made uſe of for *Nuptunu's* Altar, and was conſecrated to that god of Waters. Its name *Neiton* is derived from that of *Neptunus*. One ſees upon the biggeſt of the Rocks (for there are two very near one another) a hole which had been cut in to kindle & keep the Fire uſed in his

† Laymen might be admitted to Prieſthood among the *Romans*, and be Magiſtrates, ſerve in their Armies, and be Prieſts in the ſame time.

* They thought that Human Souls acquired a great and divine perfection by their ſeparation from their Bodies.

Sacrifices. And even not very long ago, ſome Fiſhermen found in the Water upon the Rock or near to it, two little Hatchets & a braſs Knife uſed to kill the Victims that were Sacrificed.

III. *Apollo* had a Temple in *Geneva* (I have ſeen the print of it) it was (if the print be true) a very long but low Building, in the middle of which was a very beautiful *Piazza*, adorned and ſupported by ſix handſome Pillars, three of them each ſide of the great Door that led into the Temple, with ſeveral ſteps to go into it. At each end of the Building and joinning to it and as parts of it, were Houſes built like Towers, belonging to *Apollo*'s Prieſts. The Windows of the Temple were ſo ſmall that it ſeems to have been pretty dark, as if the giver of light had been afraid of light himſelf. Or as if he gave ſo much to others that he had none left for himſelf.

IV. It is commonly thought that St. *Peter*'s Church (as it is called) the Cathedral of *Geneva* in the times of Popery, was built upon its foundation. Nay ſome People ſuppoſe that a part of that Church belonged to *Apollo*'s Temple becauſe on the Wall a figure of the Sun is represented. Mr. *Morus* in his Diſcourſe *de ſolario an ſeuto Genevenſi*, maketh uſe of this Argument to prove that. Other learned Perſons are of a contrary opinion, ſaying, that there is nothing either in the ſoft Stones of the Wall, or in the Fabrick that can denote ſo great an Antiquity. *Adhuc ſub judice lis eſt.*

V. Apollo had however a particular Adoration paid him in *Geneva.* And if it was lawful to worſhip any one beſides GOD the great maker of Heaven & Earth, moſt great & moſt good, as the Heathen themſelves termed him; if ſecond cauſes could be adored without Sin and Idolatry, none deſerved Religious reſpects fromMen better than *Apollo.* As theHeathens gave him ſeveral names, ſo they aſcribed him ſundry offices, all either very uſeful, or even very neceſſary to Mankind. For they conſidered him as the Inventer of Divination, and Author of Prophecys, of Phyſick, of Muſick, and the god & giver of light proceeding from the Sun, that is to ſay, from himſelf: all which things are extreamly pleaſant and uſeful. The harmony of Muſick is very well repreſented by the ſteady courſe and run of the Sun, conſtantly the ſame every year and immoveable. As it ſcatters the darkneſs, and brings the light, ſo GOD, by the light of his Word and his Prophecys, unvails to Men thoſe Events which before were known by himſelf alone, and about which they were quite in the dark, illuminating alſo their minds that they may comprehend & underſtand thoſe Prophecys. And to *Phyſick* it is well known how the light of the Sun is favourable to Sick Perſons, and how doleful and prejudicial Night is to them; and how the ſame Sun giveth by his good influences to Plants & Herbs, that excel-

lent property to cure the moſt dangerous Maladies; his light & heat are the cauſes of all productions, and the preſervation of *all things under the Sun*, over which things he ſeems to have an abſolute power and dominion, being placed as their Sovereign at an almoſt infinite diſtance from and above them, and diſtributing his favours & light to Men, and other Creatures of GOD, in ſo equal a portion that we and our Antipodes, and every body in the World enjoys them in the like meaſure, making up in Summer what is wanting in Winter, and allowing four months of day to thoſe who have a night of four months long. Thoſe excellencys have induced ſeveral nations beſides *Geneva*, to adore him; the *Syrians* * among the reſt who always worſhipped the riſing Sun, tho' it was a great abſurdity to Men to pay their adorations to a Planet which in many reſpects is beneath them, as having neither ſenſes, reaſon or underſtanding, as they have, and being not conſequently capable of acting of it ſelf, muſt be directed and acted by a firſt principle, which alone ought to be worſhipped.

VI. But why has GOD, jealous of his own Glory, ſuffered ſo long even thouſands of years thoſe

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* *Nergal* the god of the Inhabitants of *Cuth* is the Sun, 2 *Kings* ch. 17. v. 30. *Rimnon* 2 *Kings* ch. 5. 18. was alſo the Sun, and ſo *Thammus* in *Ezekiel* ch. 8. v. 14. *Meni* the ſame *Iſa.* 65.

thoſe ſinful abominations? Why hath he ſuffered that thoſe honours, reſpects & adorations, due to him alone, ſhould be paid and given to others? Why did not his Almighty hand exterminate and puniſh after an exemplary manner, thoſe wicked wretches who made ſuch an ill uſe of his goodneſs and patience? I anſwer, GOD hath ſpared them for the ſame reaſon that he doth ſpare *Mahometans*, *Jews* and *Modern Heathens*, becauſe He would bring them to his Church, and preſerve the wicked and the veſſels of wrath, for the ſake of his Elect, that were and are to be born of them. There were but two ways for ſtopping the courſe of thoſe Superſtitious and Idolatrous practices. The one was to deſtroy and kill Sinners, and ſo to put at once an end to the Lives and to the Crimes of Idolaters: the other was to inlighten their minds and convert their hearts. GOD hath choſen the latter, becauſe it is more agreeable to his infinite and unſpeakable wiſdom & mercy, as the Reader ſhall ſee in the following Book of this Hiſtory, in which we are to ſhew him the eſtabliſhment of Chriſtianity in *Geneva*.

The

The *Second Book.*

After that, in the Wisdom of God, the World by wisdom knew not God, it pleased God by the foolishness of Preaching to save them that believe; because the foolishness of God is wiser than men, and the weakness of God is stronger than men, 1 Cor. 1.21,25.

CHAP. I.

Of the Conversion of GENEVA *from Paganism to the Christian Faith.*

IT is very uncertain when the Gospel was first Preached in *Geneva.* The Chronicles of the Town relate the beginning of Christianity there after this manner, (but those Manuscript Chronicles, are not above a hundred & sixty years old) While the People of *Geneva* were deeply engaged in the Superstitions of the Heathens, our Lord

Lord *Jeſus Chriſt* was pleaſed to plant his Goſpel there by the Miniſtry of ſome Apoſtolical Perſons. *Nazarius S. Peter's* Diſciple was the firſt who came thither, and converted among the reſt a young *Genevian* Gentleman called *Celſus*. He was Baptiſed and ſealed the Teſtimony of his Faith with his Blood; for ſome time after he received the Crown of Martyrdom, with *Nazarius* his Teacher. It hath been ſuppoſed that the Bodies of theſe two excellent Martyrs were depoſited in *S. Gervais* Church. For that reaſon the Street that is by that Church is called to this very time *Holy-Body's-Street*. It is farther added in the ſame Chronicles, and by ſome other Authors, that this young Church was improved & ſtrengthened by the cares & labours of *Paracodus* or *Paradocus* one of the Seventy Diſciples of our Lord, who came into *Gaul* with *Denys* the *Areopagite*, which two having together founded the Church of *Geneva*, parted; *Paracodus* ſtaying there, and *Denys* going to *Paris*. What is reported touching *Nazarius* and *Celſus* is only grounded upon uncertain Tradition of theſe laſt Centurys. If they have preached the Goſpel in *Gaul* it was certainly in another Place.

II. As to *Denys* & *Paracodus* there is more ground and ſolidity in what is ſaid of them, and this may be obſerved concerning them. In the Year of our Lord Jeſus Chriſt 194, *Victor* Biſhop of *Rome*, wrote to *Deſiderius* Biſhop of *Vienna* in

in *Gaul*, concerning the celebration of Easter-Day. To *Desiderius* succeeded *Denys*, who was followed next by *Paracodus*, to whom the same *Victor* wrote about the same Subject. And that is a great intimation to make us think, that *Denys* & *Paracodus* are those who have founded the Church of *Geneva*. For as they were Bishops of *Vienna* the capital City of the *Allobrogi*, it is very probable & likely that they sent Persons to *Geneva*, that was under the Jurisdiction of *Vienna*, to Preach the Gospel there.

III. But what confirms this Truth more is, what is read in an old Bible, written by Hand upon Parchment in the Public Library of *Geneva*. *Genevensis Ecclesia a Discipulis Apostolorum Paracodo ac Dyonisio fundata Viennensibus Episcopis.* This *Paracodus* & *Denys* are called Disciples of the Apostles, because they followed their Doctrine. So *Paracodus* could not be one of Christ's Disciples properly so called, since he lived in the last part of the second Century. Therefore some learned People suppose him *Ireneus* his Companion, who was Bishop of *Lyons*, and put to Death for the Gospel when *Severus* was Emperor of *Rome*, in the latter part of the same Century, when the Gospel had made yet no great progress in *Gaul*.

IV. In the same Bible written by Hand, is seen a Catalogue of the Bishops of *Geneva*, which is almost worn out, with these three verses at the end of the Catalogue. *Hos*

Hos menſe Chriſti conſtat libamine paſcy,
Vaſcula terra Dei proprio de ſanguine facti,
In Templo Domini priſca de Gente notati.

The firſt Biſhop in that Bible is *Diogenus*, next unto him *Domnus* called by ſome *Dominius*, *Salvianus*, *Caſſianus*, *Eleuthenus*, *Theolaſtus*, *Frater* & *Palaſcus*, of whom we know but the bare Names only, and that they lived in the third and fourth Centurys. In a Council held at *Turin* the capital City of *Piemont*, is was decreed, that the Biſhops of *Metropolitan* Citys (*Geneva* was ſuch a one, that had extreamly ſuffered by the irruptions of the barbarous Nations, which then afflicted the Roman Empire) ſhould be acknowledged as Primates of their Province; ſo that the Biſhop of *Geneva* had under him the two Provinces of *Chablais* & *Genevois* as far as the neighbouring *Alps*. In the next Century one *Iſaac* was Biſhop of *Geneva*.

V. He was ſucceeded by Biſhop *Maximus*. This was one of the Council called by the Emperor *Sigiſmond*, and held in a Place called *Ponas* in *Dauphine*. His Succeſſor *Papulus* was one of the Biſhops in the Council of *Orleans*. After him the ſame Bible mentions *Gregorius*, *Nicetius*, *Ruſticus*, *Patricius*, *Hugo* I. *Andreas*, *Gracus* & *Domitianus*. There was formerly found this Inſcription of him in the Church of *S. Victor*. *Hæc acta ſunt Epiſcopo Genevenſi Domitiano*. In his time Saint *Victor*'s Body or Relics were brought from *Solothurn* or *Soleure* in

in *Swisserland* to *Geneva*. *Salonius* his Succeſſor was preſent in the Council of *Lyons*, and in that of *Paris*. Next to this came *Cariatho* a favorite of *Gontran* King of *Burgundy*, who was a great Benefactor to the Church of *Geneva*, and founded there the Cathedral Church of *S. Peter*. The Emperor *Otho* cauſed the Building to be continued, which was finiſhed by *Conrad* the Emperor in the Year of our Salvation 1024.

Cariatho was followed by *Apellimus*, by others called *Abelenus*, who died in the Year 613. *Theodorick* about that time founded ſeveral Churches in *Geneva*. In his days *Pappolus* was Biſhop there, and was called to a Council held at *Chalons* in *France*. Some ſay that there was a Council held at *Geneva*, for the reconciliation of the Inhabitants of the Country of *Vaux*, with thoſe of *Neuſchatel*, in the year 726. His Succeſſors were *Robertus*, *Andanus*, *Epoaldus*, *Albo*, *Huportunus*, *Eucherius*, *Gilabertus*, *Renembertus*, *Leutherius*, who was Biſhop 16 years. Towards the end of the eighth Century, *Charles* the Great King of *France* and Emperor of *Germany*, came to *Geneva*, and confirmed the Liberties and Privileges of that Town and Church, and cauſed his Stone Statue to be put over the great Gate of St. *Peter's*, and under his Statue an imperial Eagle, the Eagle remains there ſtill. The following Biſhops were *Valternus* for 36 years,

Apradus

Apradus I. *Domitianus* II. During Seventeen Months only *Anſegiſus* whoſe Epitaph is ſeen yet in a Marble taken out of the Rubiſhes of S. *Victor's* Church.

VIII. The Kingdom of *Burgundy*, after the death of *Rodolphus* II. called the Idle, fell into Confuſion and Anarchy; ſaith Mr. *Chorier* a French Papiſt Author, in his Hiſtory of *Dauphine*. The Prelates made themſelves Sovereigns of the Towns where they had their See, and the Counts of their Governemens. The *German* Emperors not being able to hinder that, conſented to their Uſurpations and gave them in Fee what they ſaw it was impoſſible for them to take out of their hands. Hence came, (to apply this in a particular manner to *Geneva*) the beginnings of the Diſputes between the Biſhops & the Counts, and of that uſurped Authority, which both had a long time in that City. So that afterwards the *Genevian* Biſhops muſt be conſidered in a double capacity, and as Lords both Spiritual and Temporal. As we write at preſent the State of the Church of *Geneva* only, I ſhall conſider them now but as Biſhops or Churchmen, not as * Princes.

IX. In

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* A *German* Peaſant wondering to ſee one of the *German* Biſhops dreſſed ſometimes like a Prieſt, and ſometimes like a Prince; was anſwered, it was becauſe he was both. But, ſaid the Peaſant, if the Prince be damned, whether ſhall the Biſhop go?

IX. In the Ninth & Tenth Century the Biſhops of that Place, were ſince *Anſegiſus*, *Optandus*, or *Apradus* II. conſecrated by the Pope *John* VIII. as it is ſeen by that Pope's Letters to the *Genevians*, *Bernardus*, *Riculphus*, *Fraudo*, *Aldagundus* or *Aldagandus* I. *Aymo* I. *Girardus*, II. *Conradus*, *Aldagandus* II. *Bernardus* II. *Fridericus*, he held his place 37 years, or 50 as ſome others have it, and as the Annals of *Geneva* relate it. *Borlandus*, who ſucceeded him was Biſhop but five years. And here you have a very ſhort Hiſtory of thoſe eleven firſt Centurys ſince our Saviours Birth; and is pretty near all that is known; there not being any ancient Records of thoſe times. And the reaſon that may be given for this is becauſe the City hath been almoſt deſtroyed ſeveral times by very great Fires, as in the Years 1291. 1321. 1334. & 1430.

CHAP. II.

A further Account of the Biſhops of GENEVA.

I. *BORLANDUS* the laſt Biſhop we have mentioned was ſucceeded by *Wido* or *Guido*, who kept the Biſhoprick 50 years, and was preſent

ent at the Council of *Tournus*; he was Son to the Earl or Count of *Genevois*, and being dead in the year 1120. *Humbert de Gramont* was elected in his Stead. To him succeeded *Ardutius* Son to a Lord of *Faucigni*. *Bernard Abbot* of *Clervaux*, who was afterwards canonised lived in his time, & wrote him two Letters remarkable enough ; he calls him *Ardutio*.

The First LETTER.

To *Ardutio, Elected Bishop of* GENEVA.

AS we are persuaded that your Election comes from GOD, *since it hath been made with such an unanimous consent both of the Clergy and of the People; we congratulate you for the favour he has done you; I will not flatter you so much as to say he hath rewarded your merit, for you are rather to be persuaded that it proceeds from the Grace of* GOD *alone, and not from your good Works. If you took it otherwise, which* GOD *forbid, your rise should be the occasion of your fall. If you acknowledg the effects of Grace, have a care that you have not received it in vain; Sanctify your Manners, your Studys and your Ministry: In order that if Holiness of Life hath not preceded your Election, it doth follow it at least inviolably. Then we will own that* GOD *hath granted you his favours, & hope that they will flow more and more upon your Person. We will rejoice that*

he hath set you as a prudent and faithfull Servant over the Lord's Houshold, that you may be put in possession, as a happy and rich Son, of all your Father's honours and riches. Else if you be more eager in rising above others than in being a good man, you are to expect ruin sooner than reward. We do wish and pray GOD *that this may not happen, being ready to help you according to our small capacity, in every thing that reason and decency shall require of us.*

The Second LETTER.

To *Ardutio.*

CHarity emboldens me to speak to you with Intimacy. The See, my dear, which you have obtained lately, requires a man of great merits of which to our great sorrow we see you destitute, or at least that they have not preceeded your Election as much as it was necessary. Indeed your Actions & your Studys past have not appeared to be steps suitable to a Bishop's place. But what? Is not GOD able even of a Stone to raise up Children unto Abraham? *Is not* GOD *able to cause those virtues to succeed which ought to have preceeded your Election? We shall be very glad to hear of it if it happens so. That sudden alteration from the hand of* GOD, *shall have something in it more surprising and agreable then if the merits of a past life had been before*

ore it. *We will acknowledg that it is the Lord's work, and a work that deſerves our admiration. So* Paul *from a Perſecutor of the Church became the Teacher of the* Gentiles. *So St.* Matthew *from a Publican, became an Apoſtle. So* Ambroſe *from the Court was raiſed to the Epiſcopal Dignity. We know ſome alſo who have been taken from a ſecular Life for that Office, with a conſiderable advantage to the Church. At length it hath often happened, that where ſins have been very great, Grace hath been greater ſtill: You then, my dear, being animated by ſuch examples do not fail to girdle your Loins courageouſly, and to mend your Behaviour and your Studys, that the Repentance in the evening may wipe away the Faults of the morning. Be careful to imitate St.* Paul, *in rendring your Miniſtry honourable. You ſhall make it honourable by the gravity of your manners, by the wiſdom of your Councils, and the honeſty of your Actions. Theſe are the things which are the chief Ornaments of a biſhop. Do all things with advice, not with the advice of all indifferently, but only with the advice of good people. Get ſuch ones in your affairs, and for your Domeſticks, that be the guardians and witneſſes of your Life and Honeſty. For ſo you ſhall be eſteemed a good Man, having the teſtimony of thoſe who give the name to be ſuch themſelves. We recommend to your Charity our poor Brethren*

that live near you, thoſe of Bonmont & Hautecombe, *and that will convince us of your regard to us, and your Neighbours.*

III. Ardutius after he had held his See fifty years was ſucceeded by *Nantelius*, who governed the Church twenty years & ſeven months, whoſe place was filled by *Bernard Chabert*, about the year 1206, who was choſen Archbiſhop of *Ambrun* in *Dauphine*. Next to him came *Humbert* II. After this *Peter de Seſſons*, to whom ſucceeded *Ayme de Granſon*, and to this laſt *Henry* or *Hulric*, *Prior* of the *Carthuſian* Monaſtery of *Ports* in the County of *Bugey*. He was ſeven Years Biſhop; but preferring his firſt condition, he forſook *Epiſcopacy* and turning *Fryar* again, he died *Carthuſian* in the Year 1275. *Ayme de Montbonay* filled the vacant place, as did his, *Robert* of *Geneva Cannon* of *Vienna* and Sonne *William Count* of *Genevois*; but he kept it but two Years. He was ſucceeded by *William de Conflans*, who excommunicated ſome Neighbouring Princes, becauſe they had made War againſt him. He died eighteen Years after his Election, and was ſucceeded by one *Martin*, who kept his new dignity but a ſhort time, whoſe place was filled by *Ayme de Quart* who had been a Canon and the chief Singer of the Cathedral Church of *Lyons*. He appointed that the New Year ſhould begin for the time to come at *Chriſtmas*; not at *Eaſter* as it was obſerved before. He died in the Year 1311.

IV. T

IV. To him ſucceeded *Peter de Faucigny*, Provoſt of the Chapter of St. *Peter*'s Church, who was Elected the Thurſday after *Eaſter*. He being deceaſed left his place which he had kept twenty one Years to *Alamond de S. Joire*. His Succeſſor was *William de Mercoſſay*. He maintained his Authority and temporal Power very ſtrenuouſly, and being dead after he had been a Biſhop Eleven Years, was buried in St. *Peter*'s Church. *John de Murol* was his ſucceſſor. He was made a Cardinal by the Pope *Clement* VII. *Ademanis Fabri* of the Dominican Order, was after him Elected Biſhop. He was ſo but three years. *William de Lornay* his Succeſſor was Biſhop twenty years. This being deceaſed, they proceeded to the Election of *John de Bertrandis*, who took his Oath upon the great Altar, That he would maintain the Liberties and Privileges of the City. He, ten years after went to the Council of *Conſtance*, where *John Hus* was burnt, and even was Preident there in ſome of the Seſſions; for he was a Cardinal. He was thought a very learned Perſon, and was ſuſpected of being a *Huſſite* himſelf. At laſt he was made Archbiſhop of *Tarantaiſe* in *Savoy*, after he had been nine years a Biſhop of *Geneva*.

V. To him ſucceeded *John de Pierrecize*, he built the Biſhop Palace, which is yet ſtanding, and hath been turned into a Priſon or common Goal ſince the Reformation; ſo that it is uſual in *Geneva* to ſay to one that you threaten

to put into Goal, *I will make you a Bishop.* The House is but mean & not much too good for a Prison. He was made Archbishop of *Besanson*, and afterwards of *Roan* in *Normandy*. After him *John de Courtecuisse*, (short thigh in English) was made Bishop of *Geneva*, he was Confessor to the French King, *Charles* VI. and Bishop of *Paris*. He was a *Norman*, & left *Paris* because he had disobliged the King of *England*. He was Bishop of *Geneva* but a year, and was succeeded by *John de Brognier*, born in a poor Village called *Brogny*, near *Annecy* in *Savoy*, where he kept Swine in his Youth. A Cardinal travelling that way took a fancy to this Boy, and carried him with him to *Avignon*, and there he sent him to College. It is reported of him that before he went thither he came to *Geneva*, to buy a pair of Shoes, but had not Money enough to pay for them; The Shoemaker seeing his perplexity told him, *You may take them without Money, you will pay me when you are a Cardinal.* This was a kind of Prophecy, for after he was made a Cardinal he remembred that Man, and made him his Steward. He founded a Chappel in the place of his Birth, and another large and handsome one close to St. *Peter's* Church, where *Philosophical Lectures* are read now, and wherein he is buried himself.

VI. He was succeeded by *Francis de Mies* his Sisters Son, whom some People call *Francis* of *Savoy*. During his Administration the Duke

of *Savoy* *Ame* VIII. being fifty ſix years old, and pretending that he would leave the World, to ſerve GOD better, went to *Ripaille*, near *Thonon* in *Savoy*, where he turned an *Hermit*. He reſigned to *Lewis* his elder Son the Dutchy of *Savoy*, and to *Philip* the younger the County of *Genevois*. But yet he kept the Revenues to himſelf, leaſt they ſhould ſpend to much; and ordered his Son *Lewis* to live at *Thonon*, with a ſmall Retinue; himſelf as an *Hermit* ſpending leſs ſtill: ſo that he heaped up vaſt Sums, which were very uſeful to him, to obtain the Papal Dignity, having been raiſed to it by the Council of *Baſil*, in order to puniſh Pope *Eugenius* for his obſtinacy. The opinion that People had of his extraordinary Piety, and the Bribes & Intrigues of *Galazzo*, Duke of *Milan*, his Son-in-law, promoted his Election very much. He was called *Felix* V. and was crowned at *Baſil* by the Archbiſhop of *Arles*. But becauſe *Eugenius* who was ſupported by the Princes of *Germany* and *Italy*, would not ſubmit, he was only conſidered as a Pope in *Savoy* and *Swiſſerland*, and the adjacent Countries, and did not go to *Rome*.

After the Death of *Eugeinus*, the Cardinals who had been faithful to him, not willing to receive *Felix* made Pope *Nicolas* V. So that the Authority of *Felix* was very much leſſened, and he was hardly acknowledged as Pope in his own Country, tho' he ſpent great Sums of Money to preſerve his Authority, having

deprived *Francis de Mies* of almoſt all his Revenues. After his Death, he got the Adminiſtration of the Biſhopricks of *Geneva* and *Lauſanne*. He reſided ſometimes in one of theſe Towns, and ſometimes in the other, but oftener in *Lauſanne*. During his Pontificate, and his Adminiſtration of theſe two Biſhoprics, he ſent ſeveral Bulls and Letters, which have been put in Six great Volumns, and are kept in the public Library of *Geneva*.

He would fain maintain his Authority againſt Pope *Nicolas* the Fifth; and therefore ſollicited his Son-in-law *Galeazzo*, Duke of *Milan* to help him with all his Power; but this only laught at him, ſaying, *He has given me a Wife without Portion, and I have given him a Popedom without Income*; for *Ame* had promiſed him a great Portion, and had given him nothing. He endeavoured alſo to maintain himſelf in the Favour of the Emperor *Fredrick* III. who had conſented to his Election. 'Tis the ſame Emperor who came to *Geneva*, where he had been received in a *Proceſſion* by the Clergy, who alſo prayed for him three Days, as they were obliged to do by the golden Bull of *Fredrick* II. Pope *Felix* V. in hopes to keep him in his Party offered him his Daughter with a Portion of *Two Hundred Thouſand Crowns*, which was a vaſt Sum of Money in thoſe Times. The Emperor did not think fit to accept of it, and even perſwaded him tothe abdicatePapalDignity

ty: He did it in 1449; and in order to indemnify him a little, he was declared Legate in *France* and Cardinal. As long as he had the Biſhopric of *Geneva*, which was ſeven Years, he had a *Patriarch* there as his *Vicar*. One was called *John de Grolee* Prior of St. *Victor* the other *Francis* of *Savoy*, and the third was *Ame de Monſalcon*. *Felix* dyed at *Laſanne* and was interred at *Ripaille*.

CHAP. III.

FELIX being dead, *Peter* of *Savoy* was elected, and ſucceeded him: He was but eight Years old. His *Vicar* and Adminiſtrator for him was *Thomas Cyprian* Archbiſhop of *Tarantaiſe*: But this young Biſhop dyed in *Piemont* ſeven Years and eight Months after his Election, and was ſucceeded by *John Lewis* of *Savoy* his younger Brother, and the youngeſt Son of Duke *Lewis*. He was yet very young. His Father had deſigned him to be a Clergyman, but he had no inclination to it, and he always went dreſſed like a Soldier, having a very great Fancy to go to War. Biſhop *John Lewis* in the Year 1482 went to *Turin*, and there he dyed of a peſtilential Feaver, which killed *ſeven thouſand* Perſons in *Geneva*. He was proud, courageous and delighted very much in War, tho'

tho' he had no ſucceſs in it; he was liberal, o
an amorous complexion, and revengeful againſ
thoſe who had offended him cauſeleſsly, but for
gave eaſily when himſelf was in the wrong, a
appeared by the example of a Miller: He wa
too great with his Wife; and the Miller having
found him ſhut up with her, beat him ſo ex-
treamly that he left him almoſt dead upon the
ſpot. Nevertheleſs *John Lewis* did not re-
ſent it, and even gave him the Cloaths that he
wore when he beat him.

II. After his Death there were great diſ-
putes between the People, the Chapter of the
Cathedral Church and the Pope, for the E-
lection of one to ſucceed him. The People
was for *Francis* of *Savoy*, Archbiſhop of *Aux*,
brother to the late Biſhop. The Chapter would
not conſent to that and made choice of *Urban*
de Chivron. The Pope not liking him, gave
the Biſhopric to the Cardinal of *S. Clement*
his Nephew called *Dominique de la Rovere.*
This Cardinal judging rightly that he could
hardly keep his Dignity againſt the People and
the Canons did exchange it with *John de*
Compois Biſhop of *Turin.* But *Chivron* E-
lected by the Canons, not willing to part with
his right, pleaded with *Compois* a long Time.
This laſt got the Place & enjoyed it ſome Time.
Urban de Chivron being exaſperated at it, yielded
his pretenſions to *Francis* of *Savoy* whom the
People had choſen: He came to take Poſſeſ-
ſion of it with Soldiers and his Brother Lord
of

of the Province of *Breſſe*, formerly of *Savoy*. *Compois* had an early notice of his coming and made his Eſcape in the Night time. So that on the 25th of *July*, *Francis* and *Philip* his Brother entered the City, and put a Garriſon in it.

On the other Hand *Compois* went to *Rome*, to complain to Pope *Sixtus* of this Violence, who adjudged him the Poſſeſſion of the Biſhopric of which he had been deprived. To that *Francis* would not acquieſce; ſo that the Pope excommunicated the whole City, which excommunication laſted three Months. At length *Chivron* became Archbiſhop of *Tarentaiſe* by means of *Francis* of *Savoy*, and all was pacifyed. For the ſurvivorſhip of that Archbiſhoprick was granted to *Compois*, who gave up his pretentions to the Biſhopric of *Geneva* to *Francis*. The appointed Oath of Fidelity being tendered to him by the *Syndics*, or ſupreme Magiſtrate, he took it. But he took no higher Title than that of Adminiſtrator to the Church of *Geneva*.

III. That Biſhop being dead at *Turin*, the Chapter of the Canons Elected *Charles* of *Seiſſel*, who kept the Poſſeſſion of it ſometime: But *Anthony Champion* Preſident of *Turin* and Chancellor of Savoy, who had been Maryed and was then Biſhop of *Montdevis* in *Piemont*, obtain'd of the People the Biſhoprick of *Geneva*, and *Charles* of *Seiſſel* rightly Elected, not willing to part with his Place, occaſioned a great quarrel and a long Law Suit between

between them. Their Conteſtation was carryed ſo far, that *Champion* having obtained a favourable Judgment from the Metropolitan, the Archbiſhop of *Vienna* againſt *Seiſſel*, and being aided by the Lord of *Breſſe* came to get it by force. There was a skirmiſh of the two partys near the Bridge of *Chancys*, a Village belonging to *Geneva* about eight Miles from the Town, in which ſome People were killed. *Champion's* party having proved the ſtrongeſt. *Seiſſel* was obliged to leave him his Place.

IV. How muſt we call theſe bloody Biſhops Miniſters of Chriſt or of Belial? O temporal Riches & Proſperity, fatal to Chriſt's Church! How true is what is ſaid by an Ancient Doctor of the Church, that it hath three ſorts of enemys, Heretics, Perſecutors and Pleaſures, and this laſt enemy is the moſt dangerous of all three! Biſhop *Champion* having taken the uſual Oath called a Synod, in which the Conſtitutions of the former Biſhops were reviſed and corrected. They were Printed the ſame Year under the Title of *Synodal Conſtitutions* of the Biſhopric of *Geneva*. The Year after he dyed, having been a Biſhop but four Years.

Philip of Savoy who was but ſeven Years old, Son to the Lord of *Breſſe* was Elected his Succeſſor, by the Solicitation of *Blanche Mary* of *Montferrat*. She was the Relict of *Charles* I. of that Dutchy. The Pope *Alexander* VI who had confirmed his Election appointed *Amy* of *Montfaulcon*, Biſhop of *Sauſanne*, and the

Biſhop

Biſhop of *Nice* in *Piemont* to be Adminiſtrators of the Biſhopric during his Minority. This *Philip* was Biſhop during the lives of four Dukes of Savoy, *Charles* his Uncle, *Philip* his Father, *Philibert* and *Charles* his Brothers. As he grew Older he proved fitter to be a General of an Army, than to be a Biſhop, having the ſame inclination that way as his Uncle *John Lewis* had. It was commonly ſaid of him and of his Brother the Duke of Savoy, that *Philip* was fitter to be a Duke, and *Charles* to be a Biſhop. As long as he was young, and his Father and his Brother *Philibert* lived, he was obliged to go dreſſed in Eccleſiaſtical Habits; but after the Deceaſe of the latter, *Charles* being Duke and his good Friend, he forſook the Habit and Adminiſtraton of the Biſhopric, but not the income of it. *Philip* of Savoy not liking to be a Churchman, after he had been Biſhop fifteen Years, yielded his Place to *Charles* of Seiſſel, Brother to the *Baron* of *Aix*, who had been choſen ſeventeen Years before, and driven away by *Anthony Chapman*. *Philip* was made Count of the Province of *Genevois* by his Brother, and then went to the Court of *Francis* I. King of *France*, who gave him the Dutchy of *Nemours*. He marryed the Lady *Carolina* of the Houſe of *Longueville* in the Year 1528. He dyed at *Marſeille* in the Province of *Provence* in *France*, and was buried at *Annecy* in Savoy.

Charles

Charles of *Seiſſel* was a Man of a ſweet and obliging Temper, but pretty Ignorant, and of a very indifferent Wit. He dyed at *Moiracne* in the Year 1513 as he was returning from a Pilgrimage. He was very much lamented by the People of *Geneva*, becauſe he was a great aſſertor of the Libertys of the City, as well as of the Church. The Pope and the Duke had Notice of his Death, and each of them tryed to get the diſpoſition of the Biſhopric.

VI. The Pope expected to diſpoſe of it as he had done formerly, but the Clergy & People of *Geneva* not willing to looſe their right of Election, did ſhut up the Gates of the City, put themſelves under Arms, and met in St. *Peter's* Church to chooſe a Biſhop. They found no body fitter for that place than *Ame de Gingins*, Commendatory of the *Abbey* of *Baumont*, and they were induced to that choice by theſe conſiderations; He was a Canon of a very noble and ancient Family. He had many Relations in *Swiſſerland*, and was very well beloved in that Coutry, which kept a good underſtanding with the Pope *Julius* II. He was alſo a great ſtickler for the Spiritual and Temporal Liberty, a good natur'd Man, and who had only this weakneſs to love the Fair Sex too well. The Chapter having then Elected him at the requeſt of the People, ſent to the *Switzers* to deſire them to give them Letters to obtain his confirmation from the Pope. The Courier went to *Rome*, *Gingins* bearing

earing the charge of the Journey. But the ords of Savoy were not asleep, for *John* of avoy got the Prize of that Race.

VII. John of Savoy was born at *Angers*, City of *France*, and was Son to a poor Woman of that place, which was of a very bad haracter, and a lewd and debauch'd Person, hen the Bishop of *Geneva*, *Francis* of Savoy as Archbishop of *Aux* and Bishop of *Angers*. he was too great with her Prelate, as she had een with several others. She had a Child by im which he would hardly own, and whom is Relations brought up at the Court of Savoy. he Duke seeing that he had nothing commendable either in Mind or Body, gave him r his maintenance some few livings poor nough. And so he lived obscurely till the eath of *Charles* of *Seissel*, lately deceased. ut then the Duke thought fit to procure him is Bishoprick, looking upon him as a very fit ol to get for himself the temporal juridiction *Geneva*, as soon as he had made him Bishop ere, because he had neither Vigour nor Prunce enough to oppose his Designs. It is en reported, that before he was Installed, he ore to him that he would put in his hands at jurisdiction that he was so desirous of. The ope *Julius* being ignorant of this intrigue, ve the Bishoprick (by the sollicitation of the uke) to *John* of Savoy, and the Town was liged to receive him, in order not to be exsed to the excommunication of the *Vatican*.

He

He made his entry there as magnificent as any of his Predeceſſors, tho' the Pope had no love for him. They concealed their uneaſineſs and excuſed themſelves to him, for the obſtacles they had put in his reception.

VIII. The Biſhop alſo concealing his intentions, anſwered them with a great deal of meekneſs and civility; thinking it was too ſoon to do otherwiſe. Even after he had taken the uſual Oath, to ſhew that he had forgotten what had paſſed before, he gave penſions and places to thoſe who had oppoſed him moſt; among the reſt to *Berthelier*, whom he appointed Governor of the Caſtle of *Peney* againſt his will; and to the Abbot of *Beaumont* to reimburſe him of the expence he had been at for his own Election. Upon All-Saints Day he ſaid his firſt Epiſcopal Maſs, he diſtributed preſents among the People, and that of Indulgences or Forgiveneſs of Sins, was none of the leaſt. He liv'd often in his Abbey of *Pignerol* in *Piemont*, which he got after *Bonivardus's* Death. He kept there with a ſmall Retinue. He took Money where he could, to pay to the Duke and the Pope, the Annates of his Biſhopric, and the Money paid for him at the Court of *Rome* for his Election. Somebody asking him a Sum of Money one Day for one of his Relations condemn'd to pay a Fine. He made anſwer, That he could not do it; I have nothing left me (ſaid he to him) but my Croſier and Miter, for the Duke hath both the

Biſhopric

Bishoprick and Abbey. The Duke had given him a Guardian who received the Revenue of the Abbey, and gave him but the least part of it. He intended to do the same in respect to the Revenues of his Bishoprick, but he returned to *Geneva* to prevent it.

IX. His Avarice extorted great sums of the poor Priests of his Diocese, which behaviour made him very much hated. His very person besides rendred him odious, for he was unhandsome both in mind and body. Every body did banter him and made a Table-talk of him. *John Pecolat* among the rest, a bold witty fellow and agreeable to the best companys, one day being at the Table with the Bishop of *Maurienne* in *Savoy*, who was also Canon of *Geneva* and with the Abbot of *Beaumont*; as the former complained that he had been wronged by the Bishop *John* of *Savoy*, do not be uneasy said *Pecolat*; *non videbit dies Petri*; that is to say, he shall not see *Peter*'s days, as it is said of Popes: Because they suppose in the Church of *Rome* that *Peter* was Bishop of *Rome* five & twenty Years. *Pecolat* intimated by his saying so, that he had upon him an incurable disease, the *Veneral* one, and that by that reason he could not live much longer to hurt any body. Those words being reported by two Spys to the Bishop, cost him almost his life; for the Bishop construed them, as if *Pecolat* intended to Kill him.

X. In the Year 1520 he died in the *Abbey* of *Pignerol* before he had ſeen *Peter's* days, that is to ſay, before he had been Biſhop twenty five Years, as *Pecolat* had foretold it. It was given out that he died of Poyſon. But it was ſaid more truely that he died of the *Venereal diſeaſe*, which had brought upon him the Gout and ſuch Sores as conſumed away all his Fleſh and left nothing on his Body but Skin and Bones. It is even ſaid for a truth, that after he was dead his Corpſe did weigh but eight and twenty Pounds.

XI. The Biſhop *John* of *Savoy* knowing himſelf near his end, reſigned his Biſhoprick and Abbey to *Peter de la Baume*, of the Houſe of the Earls of *Montrevel* in *Breſſe*, Commendatory of the Abbeys of *Suze* & *S. Claude*. This new Biſhop declared that his Predeceſſor dyed with great Reſignation & Repentance, particularly of the uneaſineſs that he had given to the People of *Geneva*, whoſe Juriſdiction he had endeavoured to aboliſh. The 12*th* of *April* 1523. *Peter de la Beume* made his ſolemn and publick Entry, and took the uſual Oath near the Bridge of the River *Arve*, at a Cannon ſhot from the City. The People had prepared a thouſand ſorts of Regalios & Divertiſements to welcome him; but he would have them reſerved for the *Dutcheſs* of *Savoy* that was to come to Town very quickly. He & his Brother *S. Sorlin* whom he left in *Geneva*, to be his Lieutenant there when he was abſent, were both

both of a very amorous disposition. For the present I will say no more of the Bishop till I come to the History of the *Reformation*, where I shall find him again.

CHAP. IV.

The State of Popery *in* GENEVA *before the* REFORMATION.

THE Church was governed by a Bishop, who was Elected or was to be Elected by the People and Clergy. He had his Chapter of thirty two Canons of *S. Peters* Church. The Bishop's Palace was near the Church, and most of the Canons had their Houses next to the Church, which is to this very day called *Canon's-Street*, where *Calvin's* House was afterwards. Most of the Canons were of very considerable Familys, had a very large Income, and were very well skilled in the Law: All these had the Ecclesiastical Power in their Hands. As to the Civil Government, the Bishop was the Head of the Council, and stiled himself Prince of *Geneva*, and of the Holy Empire; because *Geneva* was an Imperial City, and he had received that Title from some of the Emperors of *Germany*. The Council consisted of Twenty Counsellors, the Four *Syndics*, and a Treasurer, which were all chosen by the Citizens. To those Twenty-five were

joyned Thirty-five Persons to give Advice in the most important and urgent Cases. Next to that was a Council of Two Hundred Persons, consulted only when the lesser Council thought fit, as it is now practiced. And lastly, in Matters of the highest Concern, a general Council of all the Heads of Familys was called and consulted. The Bishop was obliged to Consent to what was Transacted in those several Councils. The *Syndics* alone had the right of Coining Money. They alone had the Care & Administration of Military Affairs, and Sovereign Judgment of all Criminal Cases unless the Prisoners were Clergymen. But in Matters where Clemency could take place, the Bishop could forgive more by his Episcopal & Ecclesiastical Authority than by a Secular one. So that he was indeed the Head of the Common-wealth, but only as the *Doge* of *Venice*, or that of *Genoa* are the Heads of those Republicks. All the Proclamations were issued out in the Name of the Bishop, of his *Vidame* or Lieutenant, of the *Syndics* and Wise Men of the Town.

II. By this appears that the Bishops were not the Sovereigns of *Geneva*. If they have pretended to be so sometimes, they were grossly mistaken. The Sovereign Power of the Town was constantly deriv'd from the People, and represented by their Council of State. So that it hath been lawful for them to change the form of their Government, as they pleased, and in particular to expel their last Bishop *Peter*

la Boume, an infamous and ſcandalous Perſon, and who beſides was in a Treaty with the Duke of *Savoy*, to ſubdue the Place, and bring it's Inhabitants into Slavery; in ſhort, the mortal and greateſt Enemy of their Libertys, both Spiritual & Temporal, in the ſame manner as it might be lawful for the Republics of *Venice*, of *Genoa* and *Luca*, to change the form of their Government, and depoſe the Heads of their Councils, eſpecially if they had conſpired againſt the Council & the State. How vain then and groundleſs is the accuſation of the *Roman Catholics*, when they ſay, " *That the* Genevians " *were Rebels to their Prince the Biſhop, and* " *that the* Genevian *Principles lead People to* " *Rebellion againſt their Sovereigns*". When on the other Hand, it is ſo well known even by a long and ſad experience, how the Popiſh Doctrine & Maxims, and the Pope's pretended right of diſpenſing Subjects with their Oaths of Allegiance to their Princes, is contrary to Sovereigns. This Article tho' of Civil Government is not foreign to our Church Hiſtory, becauſe it is uſeful both to underſtand and juſtify the *Reformation* of *Geneva*.

III. The Canons of the Cathedral were ſo extreamly vicious and lewd, that five Years before there was any talk of *Reformation* in *Geneva*, the Council declared to them, that they were reſolved to take away from them the Church Lands and Eccleſiaſtical Revenues,

of which they made such a dreadful abuse, * and give them to the Poor of the Hospital. But the Intercession of the Canton of *Friburg* and the promises of the Canons to carry themselves better for the Time to come, prevented the execution of that Declaration. *Peter de la Boume* their Bishop, was himself so extream impudent as to ravish a Young Woman of the Town, and even that in the Time of Lent, which is among the Papists a Time of Mortification. But the People could not bear such Wickedness. They threatned the Bishop to do themselves Justice and rose up against him. So that he was forc'd to surrender again the Young Woman to her Relations. The Priests and the Fryars were so openly Wicked, that they were above all Rules of Honour or Decency. They debauched Marry'd Women, and abused their Husbands. Young Virgins were the objects of their Religious Lusts and were forced to gratify them. Monastrys of Nuns were Places of a Prostitution almost Public. The Fryars gave the Bridle to all their abominable Passion, under the Authority and by the Example of the Bishop. *Fornication* and *Drunkenness* were their chief delight. So that one might very well say of these Fryars what was once said of others.

O Monachi vestri Stomachi sunt amphora Bacchi
Vos estis, Deus est testus, terrima pestis.

IV. Superstition

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* Wicked Actions are the Mothers of good Laws saith *Tacitus, in vita Neronis.*

IV. Superſtition was there alſo ſo very extream that it is a hard matter to determine which was greater, Superſtition or Corruption of Manners, as you ſhall ſee anon.

There were in the City and Suburbs ſeven Pariſh Churches. The firſt was the Cathedral Church of *St. Peter*, with the title of *Holy Croſs*, and built as all other Cathedrals are in the ſhape of a Croſs. The ſecond was called *Our Lady the New*; which is now the Auditory for Divinity Lectures. The third was called *Magdalen*. The fourth *S. German*. The fifth *S. Gervis*. The ſixth *S. Legar*, & the ſeventh *S. Victor*. Thoſe two laſt were demoliſhed five Years before the Reformation, in order to fortify the Town better. There were three Monaſterys in the Town, and two in the Suburbs. Thoſe of the Town were the * *Cordeliers*, or *Grey Fryers*, of the Franciſcan Order; the *Franciſcan* Nuns where the Hoſpital ſtands now. The Dominican Fryars in the ſtreet called *Corraterio*, in the Monaſtery named *Palace*, becauſe of its largeneſs, where the Dukes of *Savoy* have often had their lodging, and where ſtood the Clock of the Bridge over the *Rhone* that was burnt down in 1670.

V. Without the Gates there was firſt the Monaſtery of *S. Victor* with a Prior and nine

* They are called *Cordeliers* from the word Cord or Rope, becauſe they wear a knotty Rope about their Waſtes.

Monks. It is reported that it was formerly a Pagan Temple dedicated to *Mars*, *Jupiter* and *Mercury*, and that it was afterwards dedicated to *S. Victor*, *S. Vincent* and *S. Urſus*, altho' it went only by the name of the firſt of thoſe Saints. Thoſe Monks were of the Order of *Cluny* and were very rich. They had a great many Lands and ſeveral Villages belonging to them, which make now a ſmall Bailiwick belonging to the Republick. Two *Bonnivards* have been Priors of that Monaſtery. The firſt *John Ame de Bonnivard*, Commendatary of the Abbeys of *Pignerol* and *Payern*, ordered by his laſt Will that five pieces of great Artillery, which he had cauſed to be made, to uſe them in his Wars againſt the *Baron* of *Viry*, a Neighbouring Lord, ſhould be broken to pieces, and that half of the Metal ſhould be melted into Bells for *S. Victor's* Church. The Second *Bonnivard* his Nephew, was *Francis*, who embraced the Reformation and was a ſtrenuous Aſſerter & Promoter of it. He gave all his Lands to the Commonwealth.

VI. The Second Monaſtery without the Gates was of the *Auguſtine Fryars*, called *Our gracious Lady*; becauſe the Image of the Virgin *Mary* was believed to grant abundance of Favours and Graces, and to work extraordinary Miracles. For it was ſaid to raiſe the Children who died without Baptiſm, and bring them to Life till Baptiſm was adminiſtred to them. That was done by means of a Machine that

cauſed

uſed the Corpſe of thoſe poor dead Children o ſwell, and even when their lips were toucht with a feather they ſeemed to move. By means of a hidden fire and artificial heat with which they warmed the dead Corpſe, it ſeemed to ſweat for ſome time, and this laſted till hey had been Baptiſed. One may imagine what a vaſt profit this invention brought to heHouſe. For there are no Parents diſtreſſed or the deplorable State of their Children, but what would freely give half of their Eſtates to et them into Heaven. All this was verified efore ſeveral thouſand of Witneſſes, when the eformation was eſtabliſhed in *Geneva* in the ear 1535. For all thoſe Machines were then ound & deſtroyed : Certain hollow Earthen ots were alſo then found, in which Lamps were put, by means whereof the Monks and riests forged returns of Souls out of *Purgatory*, y carrying thoſe Pots or pretended Apparitions along the Walls of the Churches.

VII. In the Cathedral the chief objects of Devotion and Worſhip were *S. Peter's Brain*, nd *S. Anthony's Arm*. But when the Boxes here they were kept were opened, in *S. Anthony's* Box was found the limb of a *Hart*, and n the other inſtead of *S. Peter's Brain*, a Pumice-one. All the People of *Geneva* of both Religions ſaw it. All ſorts of Cheats and Tricks ere uſed to delude the poor miſerable People, o maintain the Superſtition, to keep them in he deepeſt Ignorance, and to get their Money om them.

VIII. In

VIII. In the Church called *S. Gervais*, were kept the Relics of the Saints *Nazaren*, *Celſus* and *Pantaleon*: As they were not of the firſt Rank, and their Reputation but ſmall, the People's Devotion to them was very much diminiſht, and of courſe the Profit alſo of the Prieſts of that Church. They contrived therefore a Trick to kindle the Devotion and Zeal of the People. They ſpread a report that the Holy Relics had thoughts of retiring elſewhere, and that a murmur was heard in their Tomb, which evidenced their diſſatisfaction. They made a Hole in their Coffin: All the People ran haſtily to put their Ear cloſe to the Hole, and then a hollow Noiſe was heard, like that of Perſon's that whiſper together. They let down ſome Chaplets or Beads into the Hole, and could not get them out again, as if a Hand within had kept and held them: Preſently every Body cryed out a *Miracle* all over the Town. *S. Pantaleon* and his Companions had more Worſhippers, and the Prieſts more Offerings than ever. This Play uſed to begin as ſoon as Devotion grew colder. At laſt the Natural Cauſe of this † Miracle was found out. It was ſeen that certain ſubterraneous Pipes, pretty much like thoſe of *Organs* were ſet into thoſe Boxes or Coffins, which receiving the ſound, the noiſe and words of the Beholders cauſed that confuſe noiſe of words in the

† That ſo many Perſons believe thoſe falſe Miracles is the greateſt Miracle in the Communion of *Rome*.

the Coffin. It was also found out that the inside part of the Boxes was all full of Hooks that kept in the strings of the Beads that were let down into them.

IX. In the Time of the *Reformation* when the Monasterys of the Town were examined a Vault under ground was found out, that was the way of Communication between the Convent of the *Franciscan* Fryars, and the *Franciscan* Nuns. Thus those Hypocrites who under a Monkly Habit covered brutish Lusts, communicated them to those pretended Holy Virgins the Spouses of Jesus Christ. The same kind of subterraneous Vaults were discovered at *Basil* in *Swisserland*, in the Time of the *Reformation* there. They were very expensive, for they were dug under the broad River *Rhine* to serve a Communication between a Convent of Fryars that stood on the one side of the River, and a Convent of Nuns built on the other side. The Vault was full of Bones of young Infants smothered just after their Birth, to hide from the World the Infamy & Sin of their Parents, the Monks and the Nuns. Bishop *Burnet* in the Letters of his Travels relates such another History. Speaking of *Brescia* in *Italy*, he saith, "I was shewed a Nunnery there which is now under a great Disgrace, some Years ago a new Bishop coming thither, began with the visitation of that Nunnery: He discovered two Vaults. By one, Men came ordinarily into it, and by another the Nuns that were big

" went

" went & lay in of Child-bed. When he was
" examining the Nuns severely concerning those
" Vaults, some of them told him, that his own
" Priests did much worse. He shut up the Nuns,
" so that those that are professed, live there still,
" but none come to take the Vail : and by
" these means the House will soon come to an
" End ".

The *Third Book*

Of the Church History of GENEVA, *containing it's* REFORMATION.

CHAP. I.

An Account of the Beginning of the REFORMATION.

THE first and great cause of that blessed Reformation is, GOD Himself, who had appointed the Time when, and the Means by which it should be brought about, and who influenced all the other second Causes. Those second Causes were the Corruption and Wickedness of the Romish Clergy,

Clergy, the learning, great parts and extraordinary Zeal of the Reformers, and the alliance of the City of *Geneva*, with the Proteſtant Canton of *Bern*.

II. The People being kept in the dreadfulleſt Ignorance & Superſtition, had no thoughts of a Reformation, and were wholly ignorant of that Spiritual Liberty which makes the happineſs of GOD's Children. When they contracted an Alliance with the Canton of *Bern*, they had no other view but to maintain their Temporal Liberty againſt their Biſhop, and the Duke of *Savoy*; but GOD made uſe of that Alliance to bring about his own deſigns. Men's views are always ſubſervient to his own. The Magiſtrates of *Bern* in the year 1528, after long Diſputations, Conferences and Sermons aboliſhed the Popiſh, and embraced the Proteſtant Religion. *Bertol Haller* preach'd it there, as *Luther* did in *Germany*, and *Zuinglius* in *Zurich*. Several private Perſons of *Bern* that came from time to time to *Geneva*, in their diſcourſes with their Friends, took their opportunity to ſpeak againſt many of the Popiſh Superſtitions, and the Prieſts of the *Church* of *Rome*: ſo that they perſuaded ſome of the *Citizens* not to obey them any more and to follow the example of their Protectors & Confederates. The Popiſh *Canton* of *Friburg* on the contrary exhorted them to follow the Religion of their Anceſtors. The *Genevians* ſeeing that People began to be divided in their Opinions

Opinions, and that ſome ſpake of Reforming the *Clergy*, & the abuſes crept into the *Church*, in this difficult caſe, they went to *Francis Bonnivard*, Prior of *S. Victor*, who had the Name of a good Man, and of good ſenſe, and askt his Advice in that Affair. His Anſwer was, *You muſt not think it ſtrange to find that other People be debauched, if you allow your ſelves that liberty as you do now; if you have a mind to reform the Clergy, you ſhould ſhew them the example firſt.* He added, *beſides if you undertake a Reformation you muſt go through it and perfect it.*

III. Thoſe diſcourſes and others encouraged them to think more of a Reformation. The following incident made a very good impreſſion upon their Minds. The *Partiſans* of the Duke of *Savoy*, called *Mammelucks*, being expell'd the Town for conſpiring againſt its Liberties with him and the Biſhop; obtained of the Archbiſhop of *Vienne*, a Sentence of excommunication againſt the City. It happened that the ſame *Bonnivard* going to *Berne* with the Deputies of *Geneva*, had a mind to ſee that Sentence nailed upon the Doors of the *Churches* upon the *Road*. As he went to read them, thoſe Deputies told him, *Beſure not to do it, for as ſoon as you have read them, you ſhall be excommunicated.* He laughing at their ſcrupulous fear ſaid to them, *You are miſtaken, for if you have unjuſtly condemned the* Mammelucks, *you are ſufficiently excommunicated*

of

of God; *and if you have done it justly, what power hath the Archbishop of* Vienne *over your Consciences? If he doth excommunicate you, Pope* Bertold *will absolve you*; meaning that famous *Bertold Haller* who had Preached and established the *Protestant* Doctrine in *Berne*. He gave them to understand, *that the excommunications of God were to be feared alone; but that those of the Devil and of the Pope, hurted none but those who were weak enough to be afraid of them.* Those bold Speeches induced them to shake off the *Popes* Authority and Tyrany, altho' they retained still the Mass, and the rest of the Popish Doctrine.

IV. In the Year 1531, some Young Men of *Geneva* posted up Papers in the Public Places, which Writings promised full & entire indulgence & universal Remission of all Sins through *Jesus Christ*, it was in opposition to those pretended Indulgences of the *Pope* that were Sold in *Geneva*, and elsewhere, in so impious & scandalous a Manner. Those Papers were the occasion of the first Religious War. The Canon *Werly* of *Friburg* met with one of those Young Men named *Goulas*, who had posted up one of the Writings before the Cathedral, he struck him and drew his Sword: For the Canons of *Geneva* wore Swords as well as *Peter*. *Goulas* defended himself and wounded the Canon in the Arm. Two more of the Canon's party were wounded in one of the Suburbs. The Council not being yet strong, or well affected enough to the *Re-*

formation

formation, issued out a Proclamation forbiding the posting up of any more Papers, all Disputes about Religion, and to introduce any new thing in it without their leave.

V. Three Months after this, arrived to *Geneva* two Ministers, *William Farrel* & *Anthony Saunier*, who came from Preaching in *Piemont*. They had recommendatory Letters of the Council of *Berne*. They preached in their Lodgings the Protestant Doctrine, and converted many Persons. The Priests that had notice of it, used their endeavours to drive them out of the Town, being very uneasy at the extraordinary Success of their Preaching. They accused them before the Council to be seditious Men, and disturbers of the Public Peace. The Council did not dare to hurt them for fear of displeasing the Canton of *Bern*, whose support they wanted extreamly against the Duke and the Bishop. But the Bishop's Officers were not so moderate: Some of them indeed were of Opinion to examine the Merit of the cause, and what the Ministers had to say for themselves and their Doctrine: But the Bishop's Attorney immediately reply'd, *that if they did it, their whole Mystery was ruined. Farrel* suffered much then. The Priests did spit in his Face, and gave him many blows. In order to get rid of him at once, quickly & without danger, as he was coming out of that Assembly, he was shot at, but they missed him. At last they were sentenced to leave the Town under a very severe penalty. They did it, and went

ent to preach in *Switzerland*, being accom-
anied by ſome of their Friends.

VI. Two Months after came to *Geneva* a
oung Man of *Dauphine*, called *Anthony Fro-
ent*, (in Engliſh *Wheat*) *Farel*'s Diſciple,
nd had been exhorted by him to try what he
ould do, telling him that his name being leſs
nown and odious to the Clergy, he might
ave a better opportunity to preach and pro-
ote the true Religion. *Froment* was perſuad-
d to that, and poſted up Papers promiſing to
each Children to Read and Write in a very ſhort
ime. He ſet up a School, where he not on-
learnt to read, but alſo taught both Chil-
ren and grown People the Proteſtant Doctrine.
is School ſoon became a very large Auditory,
hither reſorted People of all Sexes, Ages and
onditions. His Enemies reported that he had
ewitched the Women. And GOD bleſſed ſo
reatly this Man's Labours and Induſtry, that
e party of the *Reformation* grew conſidera-
le. There happened ſome thing very remark-
ble that deſerves a place in our Hiſtory: The
rieſts had perſuaded many People, that the
utherans, for ſo were then called the Proteſ-
nts, were all Magicians, and bewitched all
hat came near them, with certain Words that
ad that Effect. A very devout (I mean) ſu-
erſtitious Woman, was at laſt, after a long
me and a great deal of Difficulty, for fear of
hat, prevailed upon by ſome of her Neighbours
go and hear *Froment*. But ſhe went all

loaded with *Beads*, *Agnus Dei* *Relicks*, and all that she could think fit to prevent that Inchantment. After she had heard the Sermon, she found herself quite changed, her Heart melted, penitent and converted to GOD. She would read the Scripture; and sent for *Froment* who finished the work of her Conversion, and before whom she abjured the Errors & Superstitions that had inchanted her. She afterwards converted her Family, her Husband and Relations, and distinguished herself by a holy Life and full of good Works.

VII. At the same time there was in the Town a *Cordelier*, called *Christopher Bouquet*, who was a Protestant, tho' secretly yet; but if he never spoke for the Reformation, he at least never preached against it, so that those that heard his Sermons, went generally immediately after to hear *Froment* also in the Hall where he preach'd. The first day of the Year 1533. such a vast multitude of People went to hear *Froment* after *Bouquet's* Sermon, that the Hall could not contain the tenth part of the People; therefore those that were nigheſt to him took him and carried him to a Market place called *Molard*, raised him upon a few Boards, the good People crying out, *Preach unto us the Word of* GOD. Alas where is that same primitive Zeal, that holy Hunger and Thirst after GOD's Word to be found among the Protestants. I must say it in the bitterness of my Soul, *We have forsaken our first Love*

VII

VIII. As he was preaching upon theſe words of our Saviour, Matth. 7. 15. *Beware of falſe Prophets which come to you in ſheeps cloathing*, &c. the Sheriff came and brought him an order from the Council to hold his peace. He anſwered as the Apoſtles did, that *it is better to Obey* GOD *than Men*, and ſo went on. The Council ſent directly armed Men to ſeize him; but he made his eſcape into a neighbouring Houſe. Very ſtrict and ſevere Inhibitions were made then by the Magiſtrates, not to preach any more after that manner. At the ſame time the Canton *Friburg* having heard of all this, ſent Deputys to *Geneva*, to declare that if they received that Doctrine they would forſake their Alliance. The Council made anſwer that they were uſing their utmoſt power to prevent the progreſs of it, and had even exhorted the Biſhop's grand Vicar to do the ſame. They ſeemed to be pleaſed with that anſwer and went away. Yet the Proteſtants of the Town met together in private Houſes, where the moſt learned among them explained the Scriptures. They received the Lord's Supper for the firſt time in a Garden without the Gates, adminiſtred by *John Guerin*, a Man of good learning tho' but a Tradeſman. Being perſecuted by the Popiſh Party he made his eſcape out of the Town, and was afterwards Miniſter at *Neuchatel* in *Switzerland*.

IX. As a Fryar was preaching in the Convent of the Dominican Fryars and was very

vehement in his Sermon againſt the *Lutherans*, one *Peter Olivetan* roſe up and diſputed againſt him. This occaſioned a great noiſe, and had he not been protected by thoſe of his party that were preſent, he had certainly pay'd dear for it. He is the ſame Man who made the firſt French tranſlation of the Bible which the Reformed have uſed. It was printed at *Neufchatel*, in 1538, and he was poyſoned at *Ferrara* in *Italy*. *Olivetan* being baniſhed, another Stranger who had been a Year in *Geneva* ſaid publickly, that thoſe that went to Maſs were Idolaters. Which ſaying occaſioned alſo his baniſhment upon pain of death. The Canton of *Bern* ſent a Deputy to *Geneva*, with Letters to make them know that they did not do well to perſecute thoſe who preached the Goſpel, *Farel* in particular; and that if they would not ſuffer them to preach they would reſent it. Whereupon as the Council was conſulting about an anſwer to that, two hundred Perſons demanded of them the puniſhment of thoſe that had induced the Council of *Bern* to write thoſe Letters. The Council with a great deal of difficulty perſuaded them to be ſtill, by giving them fair words; for they menaced to do themſelves Juſtice, if they were not ſuffered to have the ſame Religion as their Anceſtors.

X. Four days after, as the *Syndicks* were in the Council Chamber they were told that there were in *S. Peter*'s Church and about it a very great Multitude of People, and alſo a good

Numbe

Number in *Baudichon*'s House in Dutch-street, where many got together with those that had occasioned the Letters of *Bern*. Two of the *Syndicks* went directly to *S. Peter*'s Church and the two others to *Baudichon's* House, in order to calm those two partys and prevent disorders. The Clergymen and other Roman Catholicks having understood that the Protestants were in a good posture of defence, rung the alarm Bell and took up Arms. *Peter Vandel* whom they suspected to be their Enemy was wounded, and very narrowly escaped being killed. A *Syndick* saved his life. The Clergy and all those of that party with most of the Councellors went down to the great Market place. A Man of the Protestant Interest was wounded there, and had been killed if it had not been for two *Syndicks* who quieted the People as well as they could. The Town was in the dreadfulest confusion that can be imagined. The Air sounded again with the Clamours and screekings of the Churchmen animating their party, and the sad lamentations of old People that expected every minute to see their Children kill one another, and perhaps to perish themselves by the Hands of those that had received their lives from them. The Gates of the Town had been shut up and Artillery prepared to Besiege *Baudichon*'s House, where there were at least two hundred resolute and courageous Men. In this deplorable disposition, one dare not even mention the name of Peace, for

fear of being ſuſpected of *Lutheraniſm.* By a very good Providence, there were in the Town ſome good honeſt Merchants of *Friburg*, which acted the part of Mediators, and calling both Parties their Confederates, exhorted them to Peace, in which they ſucceeded better than the Magiſtrates of *Geneva.* The Proteſtants conſented to it at once, the others would not for a while, but at laſt conſented alſo to it. Hoſtages were given and received of both ſides.

XI. The next Day the Council iſſued out a Proclamation and made Publick the following Articles of Peace,

1. That all Partiality and Animoſity ſhould ceaſe; that People ſhould live in good Underſtanding, without offending one another either by Word or Deed.

2. That none ſhould ſpeak againſt the Sacraments of the Church, and every one might live in full Liberty.

3. That no Fleſh ſhould be eat Fridays and Saturdays.

4. That none ſhould preach without the Leave of the *Syndicks*, and that nothing ſhould be delivered in Sermons, but what could be proved by the Word of GOD.

This laſt Article was the firſt ſtep of the Council towards a Reformation, for the Word of GOD therein mentioned made it neceſſary.

XII. The next Month the Canton of *Bern* ſent a Deputy to the Council to deſire them to

give

give no Trouble to *Baudichon Paſte*, nor other Proteſtants. Some days after they ſent other Deputys who carryed *Farel* with them, to diſpute againſt the Perſon who had Preached in Lent. The fourth day of *May*, notwithſtanding the late Agreement, there was a great Tumult in the Public Place of *Moulard* between ſome private Perſons of the two Partys who drew their Swords, but yet made Peace quickly after. The ſame day, while the Swords were drawn, *Verſonnex* run to *S. Peter's*, to get the Prieſts Aſſiſtance, which cauſed the Alarm-Bell to be rung. The Canon *Verly* was one of the firſt that came down to *Moulard*, ſaying, *That he was ready to dye for the Chriſtian Faith.* He was armed from top to toe, holding with both Hands a naked Sword, and crying out, *Follow me good Chriſtians, dear GOD, where are the* Lutherans? This Alarm aſſembled in the Place both Partys to the Number of above Five Thouſand Men. Some Swords were drawn, and *Verly* who ſaw that he was not ſafe there, tho' he was ready to dye juſt before; as he was withdrawing out of the danger he had brought upon himſelf, was killed upon the ſteps of a Houſe. No Body knew then who had done it becauſe it was almoſt dark. One of the *Syndicks* that came to part the People was wounded in the Head. At length every Body went home by the preſſing Solicitation of the *Syndicks*. *Verſonnex* and a Churchwarden were ſent to Priſon, becauſe of the Alarm they had given

to

to the Town. The next Day *Verly* was honourably buryed, and becauſe he was of *Friburg*, the Council wrote to the Magiſtrates of that Canton that they were ſeeking for thoſe that had murdered him, in order to puniſh them. Two of his Relations came to Town with a Deputy of *Friburg* to demand not only the Puniſhment of his Murderers, but even of thoſe who being preſent had not prevented them, namely of One of the *Syndicks*, who made Anſwer, That he went with his *Syndical*-Staff to the Place, and uſed all his Power to ſtop the Fury of the People. The *Syndicks* aſſured the Canton of *Friburg*, that Juſtice ſhould be done to them.

XIII. By the latter end of the ſame Month ſome Deputys of *Bern* offered the Council their Mediation, and made a Propoſal that every Body might be at Liberty to be either *Proteſtant* or *Roman Catholick*. A Month after this, it was agreed upon, that they might not appear to be divided when the Biſhop ſhould come, who was expected to Town very quickly. He arrived there the firſt Day of *July*. The *Syndicks* went to meet him three Miles out of the Town. He preſently ſet at Liberty ſome Prieſts that had been put in Priſon for the Seditions they ſtirred up in the Town. A General Council being held, after the Maſs of the Holy Ghoſt and a General Proceſſion, where the Biſhop aſſiſted with the Deputies of *Friburg*, a Preſident of

Franch

FrancheCompte or *Free County*, ſpake for the Biſhop to the People, he exhorted them to be always faithful & obedient to him, and deſired them to live in good Union and not to receive the new Doctrine. The ſame day *Verli's* Relations brought an hundred & twenty Soldiers to revenge his Death, and to ſee that they had Juſtice done. It was deferred becauſe of a diſpute concerning the Juridiction in criminal Cauſes, which the *Syndicks* would not let go to the Biſhop. Nine Men & one Woman were put in Priſon. The People were under Arms all Night; leaſt the Biſhop ſhould by force get them out of the Town Priſon, to put them into his own, and ſo be their ſole Judge. But preſently after, ſeeing that the People were jealous of their Liberty, he went away the 15th of the ſame Month, to ſide with the Duke of *Savoy* againſt the City, which he was bound to protect both by his Election Oath, and another that he took when he received the Freedom of the City, after he had deſired it. The Council pray'd him earneſtly to remain in the Town, and eſtabliſh a good Order in it, (ſo falſe it is that he was expelled) but he would not, and went into *Franche Compte* again, ſaying, That he would return in a ſhort Time, but it is what he never did.

XIV. The *Syndicks* gave their Sentence concerning *Verly's* Death, and declared all the eleven Priſoners to be innocent; and becauſe the Biſhops Attorney appealed from their Sentence, he

he was answered, *We have no Body superiour to us, We don't admit of your Appeal.* But at the same Time *Peter Theobered* being fully convicted of the Canon's Death was Sentenced to be Beheaded. He being executed, the Deputys of *Friburgh* with *Verly*'s Relations, returned to *Friburg* very well pleased. In *Dec.* Guy *Furbiti* Dr. of *Sorbonne*, who had been sent for from *Montmelian* in *Savoy*, preaching in *S. Peters* and speaking in a very vehement and injurious Manner against the Protestants and their Doctrine, was disputed against by *Froment* who was returned then, and another Minister named *Alexander Camus*. The last was apprehended and banished; but *Froment* was put out of harms way.

XV. The Canton of *Bern* sent a *Herald* with some Letters to the *Syndicks* in which they complained that they had banished those who kept to the Word of GOD, whereas they should rather banish those that preached Error and Blasphemy, as *Furbity* did. The People, even before those Letters had been read, thinking that some *Lutheran* Preachers were arrived, made a great Noise about it, and most of them took up Arms, putting some small twigs of Trees on their Hats, to be distinguished from the opposite Party. The Bishop's Attorney put also the Clergy under Arms. The Town Council offered to the Grand Vicar to put *Furbity*, of whom the Council of *Bern* complained, into his Custody, but he would not receive him: The Council

Council did. But he ſtill ſaid & preached, That thoſe that had received the new Doctrine were very looſe, and the moſt vicious. The *Syndicks* writ to *Bern* that *Furbity* was arreſted, tho' they knew not he had injured them; and that had they known it, they would not have ſuffered it, out of their Reſpect to their Lordſhips. A few Days after arrived a *Herald* from *Friburgh* who brought Letters from his Maſters. They ſignified that they had heard that *Farel* and others were at *Geneva*, to preach the New Doctrine, that they ſhould by no means permit it, elſe they would forſake their Alliance.

CHAP. II.

The great Progreſs of the Reformation *in the Year* 1534.

I. THE firſt Day of the Year 1534 the Grand Vicar cauſed to be Read in all the Pariſh Churches an Order of his, *That none ſhould preach either publickly or privately without his leave, and that thoſe that had the Scriptures in* Dutch *or* French *ſhould burn them under pain of excommunication.* This hurt his Cauſe exceedingly: For that gave People Occaſion to ſay, *that he would have the Scripture deſtroyed becauſe it was not favourable to him.* And beſides all thoſe

thoſe that had any ſenſe of Religion, could not but look with the greateſt Indignation upon a Mandate that ordered the Word and Work of GOD to be burnt.

II. Four Days after came ſome Deputys of *Bern* demanding, that *Furbity* ſhould be puniſht for what he had ſaid and preached againſt them. The *Syndicks* made Anſwer, *that they were very ſorry that the Doctor had done it, if it was true that he had*, but they had no Authority over the Clergy. The Deputys not ſatisfyed with this Anſwer, threatned them to forſake their Alliance, and put actually the Deeds of Confederacy upon the Table. The Council deſired them earneſtly to take them again; and declared to them that they would take *Furbity*'s Affair into their own Hands; to which he gave his Conſent. The Biſhop on the contrary (to whom an Expreſs had been diſpatch'd) ſent Word that he would have that Affair to be decided by the Eccleſiaſtical Court. The Deputys of *Bern* came again, which demanded that leave ſhould be granted to a Miniſter to preach in the Town to thoſe that would go and hear him. About that Time *Nicholas Pennet* of the Popiſh party killed *Nicholas Porral* a Proteſtant; and *Ame Perrin* a Proteſtant wounded a Roman Catholick Preacher. This Murder of a Proteſtant obliged all the Reformed party to run to their Arms to defend themſelves, (for theſe of the Romiſh Faction were always the aggreſſors.) The Deputys of *Bern* by their Exhortations

ortations prevented any more Miſchief be-
ng done.

III. The Proteſtants would not lay down their Arms till the Murderer, who with *Portery*, the Biſhop's Secretary, went and hid in *St. Pe-ter's* Steeple, in order to ring the Alarm Bell, was puniſhed. The *Syndicks* having notice of it went & caught them at *Eleven* of the Clock in the Night, and the next day condemned *Pen-net*, to be beheaded. That Execution put a ſtop to the preſent commotions. *Porteri* was alſo in the like manner executed, for having conſpired with the Biſhop his Maſter, and the Duke of *Savoy* againſt the Liberties of the City. The whole Plan of the Conſpiracy was found among his Papers, by which it appeared that they intended to ſet up a Governor of their own chuſing, with full power to puniſh the *Lutherans*. Thoſe Letters and Papers were read in a General Council at Election Day: Whereupon the Deputies of *Bern* exhorted the *Syndicks* not to ſuffer that their Authority ſhould be taken away from them after that manner, ſince they were ſole Judges in Criminal Caſes; and put them in mind that the Biſhop was their open Enemy, and was the Author of the laſt War againſt them.

IV. *Furbity* was ſummoned before the Council of *Two Hundred*, and there the Deputies of *Bern* proved that he had raved againſt them in his Sermons, after a ſcandalous manner, calling them Murderers of *Chriſt*, Dogs and Turks;

and

and declaiming bitterly againſt the Alliance, that the *Genevians* had contracted with them. They added, that he had accuſed them of *Hereſy*, and they demanded that he ſhould prove them *Heretiks* by the word of GOD, or elſe be puniſh'd as a Calumniator. He pleaded the incompetency of his Judges, and his prerogatives as being a Prieſt and a Doctor of *Sorbonne*, but that availed him nothing, and a Judgment was given, *that he ſhould make good what he had preach'd.* So that he was forced to a publick Diſputation about matters of Religion. *Farel* diſputed againſt him, concerning the power of the Church, the Pope's Authority, and Traditions. *Furbity* who had neither Learning nor Truth on his ſide, met with poor ſucceſs; and having been fully convicted of all the things that the Deputies of *Bern* had laid to his charge; he was Sentenced after that Diſputation, that laſted ſeveral days, and was printed afterwards, to make a publick Recantation in *S. Peters* Church, *of all the things which he had ſaid againſt GOD and his Glory, and the honour due to the moſt illuſtrious Confederates of the Canton of* Bern. The 15th of *February* he was carried from Goal to *St. Peter's*. But he being in the Pulpit, began as he uſed to, with the Sign of the Croſs, and the Interceſſion of the Virgin *Mary*. The Deputies and Proteſtants of the Town did not give him leave to begin the Sermon he had prepared; telling him *that he had nothing to*

do

there but to make his Recantation. And then he was pulled out of the Pulpit and put in a closer Imprisonment.

V. The Deputys of *Bern* desired the great Council to give them a Place, where one of their Ministers might preach in one of the Churches while they were in Town; and represented that *the Preacher of the* Franciscan *Monastery preached Errors*, which they gave in writing. They were answered, *That they would exhort him to preach only the Gospel, and that, as to the Place they desired, they might take it where they would.* The 22d of *February*, there was a great Noise in the *Franciscan* Church, because a *Protestant Minister* had accused of Falsehood the *Popish Preacher* the very first Day in *Lent.* The first Day of *March*, after that Preacher had finished his Sermon, the Protestants who had heard it, sat *Farel* in the Pulpit, and that was the first Protestant Sermon which was publickly preached in the Town. 1534

VI. Some of the Councellors complained of it to the Council, representing the bad Consequences of it, and the Danger it might bring upon them. Some Deputys of *Friburg* came also, and complained in a General Council of the Liberty given to the Protestants to Preach, tho' they had been promised that *no Alteration would be made in the Religion*, and they had given to understand, that in case of any such Alteration, they would quit their

Alliance

Alliance. They were anſwered, *That no Place or Liberty had been granted to the Miniſters, but that they could not well oppoſe themſelves to the Deſire of the Deputys of* Bern, *who had brought them; and that they ſhould not leave their Alliance for that, but rather help and protect them againſt the* Biſhop's *Attempts, who intended to deprive them of their Juriſdiction.* Even Deputys were ſent from the Council to *Friburg*, to endeavour to calm them, but in vain; for their Council broke off the Seal of the Alliance-Treaty, ſaying, *That they would have none with* Lutherans, *and People that would not obey their Biſhop.* And ſent to *Geneva* to have the Letters of their Confederacy returned to them.

VII. The Proteſtants had got the Poſſeſſion of the *Franciſcan* Church, wherein they preached, married, and adminiſtred the Sacraments. Both Parties were then of an equal Number and Strength, and Diviſion was great in Familys. The neareſt Relatives were againſt one another; and ſo were fulfill'd our *Saviour's* Words, Luk. 12. 49. *I am come to ſend Fire on the Earth, and what will I, if it be kindled already?* It was obſerved that the Day before *Whitſunday* all the Heads of the Statues in the *Portico* of the *Franciſcan* Monaſtery had been broken off: It was unknown who had done it, it being done in the dark. Thoſe Heads were found in a Well, and the

Syndicks

Syndicks very angry had them clapt on again upon their Stone Shoulders, as well as they could. The Proteſtant Party made new progreſs every Day. *Lewis Bernard*, a Prieſt of *S. Peter's* turned a Proteſtant, and was married by *Peter Viret*, to *Ame Perrin's* Siſter.

VIII. A new Conſpiracy of ſome of the Citizens with the Biſhop, againſt the City, was diſcovered in *July*. He brought an Army near the Town to ſurprize it. But that deſign (through GOD's Bleſſing & the extraordinary care of the *Syndicks*) had no Succeſs. This attempt rendred thoſe that were in the Biſhops intereſt, very odious to thoſe that were lovers of their Liberty; ſo that they withdrew, and left the Popiſh Party very much weakned by their abſence. A conſiderable number of the moſt zealous of that party had left the Town before, with the Deputies of *Friburg*, that foreſaw very well the approaching change in Religion. At the ſame time the Biſhop excommunicated the Town, and very unwiſely condemned ſome of the principal Citizens to Death, and confiſcated their Eſtates; tho' they were not much hurt by all this, his power of hurting not being equal to his will. He ſent orders to his Eccleſiaſtical Officers to leave *Geneva*, and tranſlated that Court to *Gex*, a ſmall Town then in *Savoy*, now in *France*, about nine Miles from *Geneva*. All this purged the Town, and leſſened the Party who were contrary to the Reformation. It grew leſs and 1534

less as it appeared more and more cruel and vicious: For it was then reported as a certain truth, that the Priests had resolved to Poyson the Communion Bread, in order to destroy all their Enemies at once. And the lewdness and corruption of the Popish Clergy was discovered more evidently than ever. Several Fryars and Priests were found in the Arms of their Concubines, and they were carryed as a show all over the Town with their Mistresses.

IX. The Council received in *October*, Letters from the King of *France*, in which he said he had set at Liberty for the sake of the Republicks of *Geneva* and *Bern*, two *Genevians* which had been apprehended and put in Prison at *Lyons*, for their Religion, desiring them to set *Furbity* likewise at liberty. The Canton of *Bern* which was consulted about that Affair consented to it. However he was not then released but a few Months after, by the exchange that the Duke of *Savoy* offered of the Minister *Saunier*, whom he had taken and put in Prison in *Piemont*.

CHAP. III.

Christianismus Redivivus, or the Work of the Reformation *accomplished in* GENEVA.

I. IN the beginning of the Year 1535, a Grey Fryer having desired of the *Syndicks*, to give him leave to Preach; askt the Canons of *S. Peter's* to let him preach in their Church. They refused

fuſed it; but the Curate of S. *Germain's* having given leave that he might preach in his own Church, he began his Lent Sermons there; he ſhewed himſelf a Proteſtant in them, as well as the Curate of S. *Germain*, *Thomas Vandel*, who was before one of S. *Peter's* Canons. This party was the ſtronger then, three *Syndicks* out of four were Proteſtants. They maintained a Captain & a Herald of *Bern*, under colour of their differences with the Duke of *Savoy*, but in reality, to ſupport & protect them. This Party grew alſo more numerous by the addition of a multitude of *French* Proteſtants, which being perſecuted in *France*, for the ſake of their Religion, went to *Geneva*, and ſettled there. Among the reſt there was a Woman belonging to *Savoy*, that had retired there under colour of Religion, and was put to Death for having endeavoured to Poyſon the three Proteſtant Miniſters in a Meſs of Pottage. *Viret* alone eat ſome of it, and was like to die. The Canon *Orſieres* was one of her accomplices, and was put in Priſon for it.

II. By a Declaration of the eleventh Day of *April*, Churches were granted to the Reformed, but none of the Parochial ones. Some of the groſſeſt Errors and Superſtitions were alſo forbidden by the Council, but Maſs and the Train of the Romiſh Religion was left untouched then. In the Month of *May*, the Biſhop's Official and Judges who had tranſported their Court to *Gex*, ſummoned before them the Grey

1534

Fryars, becauſe Father *James Bernard* ſuperior of that Convent, and Brother to *Lewis Bernard*, who the Year before had left his Monkly Habit, had cauſed Papers to be Poſted up in all the Publick Places of the Town, declaring that he had embraced the Proteſtant Religion, or the truth of the Goſpel, as he called it, and was reſolved to maintain a publick Diſputation againſt the Popiſh Maſs, the Prayers to the Saints, and ſuch like Matters. The Duke forbid his Subjects, and the Biſhop the Roman Catholicks of his Dioceſe to be preſent there. The *Syndicks* on the contrary invited not only their Clergy, but alſo that of *France* and *Savoy* to come and diſpute, promiſing their Protection and calm Attention to every Body. Thoſe Diſputations laſted from the Thirtieth of *May* till the end of *June*, in the great Hall of the *Franciſcan* Convent. The Senate had their Deputys there, who preſided in their name. The ſeveral Articles were examined and diſputed before a vaſt Concourſe of People and four Secretarys choſen by the Council writ down all that was ſaid.

III. On the Twenty Second of *July*, *Farel* being followed by a Multitude of Hearers, came to preach in the Parochial Church of *Magdalen*, the Prieſts not having time to end the Maſs, and the People that were there running out with them. Six Days after, he went to preach in S. *Gervaiſs*'s Church, where the *Syndicks* had placed Fifty Soldiers to prevent Con-

fuſi

fuſion and Diſorders. On the Fifth of *Auguſt* he preacht in the Church of the *Dominican* Order, and on the Eighth at S. *Peter's*, after the ringing of the great Bell. That ſame Day the Relicts and Images of that Church were broken to pieces by the Populace. The next Day three Companys of Soldiers with their Captains at their Head went to S. *Gervaiſs's*, and to the Church of the *Dominican* Monaſtry, where they did the ſame. There they ſpoiled a Picture that had coſt about Three Hundred Pounds Sterling. On the Tenth of *Auguſt* *Farel* preached before the great Council of Two Hundred, not ſparing the Prieſts and their Maſs. The Council gave Orders that all that had been written in the Conferences or Diſputations about Religious Matters in the *Franciſcan* Monaſtery, ſhould be very ſeriouſly examined.

IV. Two Days after, the *Syndicks* called before them the Biſhops *Vicar*, the Canons of S. *Peter's*, and all the Monks and Fryars of the ſeveral Orders in the Town; to whom were read ſummary Accounts of the aforementioned Diſputations, and they were askt if they had any thing to object againſt the Proteſtant Doctrine. They were called again, a Second and a Third time before the Council; where all manner of Freedom was granted to them to ſpeak for themſelves & defend their Religion. They were even permitted to ſend for the ableſt Roman Catholick Divines of other Countrys,

with a promiſe of a due Regard to their Perſons and Objections. And were exhorted to give Glory to GOD, and embrace the Truth; if they had no ſcriptural and reaſonable Objections againſt it. Their Anſwer was, *it did not belong to them to call into diſpute thoſe things which had been believed and received by their Predeceſſors.* Moſt of them remained conſtant in their Reſolution and Religion. And every one had his choice either to go or to ſtay. And Penſion was allowed to thoſe that promiſed to live quiet without obliging them to change their Religion. The reſt of the Eccleſiaſtical Revenues were applied to Pious Uſes.

V. The Nuns of the *Franciſcan* Order left the Town; except one that quitted her Habit, and ſtay'd in it. She received two hundred Crowns for her ſhare of the moveables of their Convent, which they were allowed to ſell. They went out of the City, in order to retire to *Annecy*, where the Duke of *Savoy* was preparing a Houſe for them, being accompanied by the *Syndicks*, and the Attorney General, as far as the River *Arve*, as they had deſired, for fear of being inſulted. They were but nine, and ſome of them had not been abroad for thirty years. They ſpent a whole day to go to S. *Julien*, which is diſtant but four Miles from *Geneva*, as if they had loſt the uſe of their Legs. They were even ſo ſtrangely ſurpriſed to be in the Country, that ſome of them ſeeing

Cows

Cows & Sheep, took them to be Lyons and Bears, as Sister *Juſſie* hath related it, in a ſmall Book written with all the Simplicity & Confuſion that might be expected of a poor Nun. She and the reſt of her company were in great apprehenſions of being affronted and abuſed, during the Commotions of the Town, about Religious Affairs; but their own fears were all the damage they received, as ſhe owns it in the ſaid Relation. The greateſt affront offered to them was, to exhort them to leave their Habit and marry. *Viret* preached in their *Monaſtry*, and took his Text in Luke 1. 39. *Now in thoſe days, mary aroſe and went into the Hill Country, into a Town of Judea.* He ſhewed them that the Virgin *Mary* had not been ſhut up, tho' ſhe was a perfect pattern of an holy life; but all that to little purpoſe.

VI. At length the *Syndicks* entirely aboliſhed the Exerciſe of the *Roman Catholick Religion* on the 27th of *Auguſt.* The 18th Day of *December*, was appointed by the Council to be obſerved as a Day of *Humiliation* & *Prayer* to Almighty GOD, that He would be pleaſed to give them Peace, and protect them againſt their Enemies. *Farel* preached in S. *Peter's* Church, to a very numerous Aſſembly. And in order to keep up the memory of that Great and Excellent Work of the *Reformation*, a fine and devout Latin Inſcription was put on the outſide Wall of the Town-Houſe, where it is now to be ſeen. It is written in Golden Letters.

The Inſcription.

Quum Anno, 1535.
Profligata
Romani Antichriſti
Tyrannide,
Abrogatiſque ejus Superſtitionibus,
Sacroſancta Chriſti Religio
Hic in ſuam Puritatem,
Eccleſia
In meliorem Ordinem
Singulari Dei Beneficio Repoſita;
Et Simul
Pulſis Fugatiſque Hoſtibus,
Urbs ipſa in ſuam Libertatem,
Non ſine inſigni Miraculo
Reſtituta fuerit:
Senatus Populuſque Genevenſis
Monumentum hoc Perpetuæ Memoriæ
Fieri,
Atque hoc Loco erigi---
Curavit;
Quo ſuam erga Deum Gratitudinem
Ad Poſteros Teſtatam Faceret.

VII. As the Roman Catholick Religion (as it is ſtiled) was pure and ſound in none of its parts, it wanted a Reformation not only in the Doctrine, but alſo in the Church Government and Diſcipline; it was therefore by degrees reformed at *Geneva*, in all thoſe points: As to the Doctrinal part, it is the ſame as that of all other reformed Churches in *Europe*. But it is not

not quite ſo as to the Church Government and Diſcipline. Tho' they agree with them all in the eſſential, yet the external part is ſomething different more or leſs from ſome others. The neareſt manner of Government and Diſcipline, if not the ſame with it, is that of the *Dutch* and *French* Churches, concerning which Mr. *Quick* may be conſulted. But notwithſtanding that difference in the way of Publick Worſhip, they have always maintained as much as they could, a ſincere Communion and a true and extenſive Charity with all true Proteſtants of all Denominations, according to this maxime of an Ancient Doctor of the Church. *In neceſſariis rebus ſit unitas, in dubiis libertas, in omnibus charitas.*

CHAP. IV.

Concerning the Two Chief Reformers of GENEVA. *Farel* and *Viret.*

WIlliam *Farel* was Born of Noble Parents in *France*, in the Province of *Dauphiné* in the Year 1489. He Studied at *Paris*, and there he learnt the *Greek* & *Hebrew* Tongues, and Philoſophy, and embraced the Proteſtant Religion. From thence he was called and invited to the City of *Meaux*, near *Paris*, by *William*

William Briſonnet the Biſhop of that Place, who alſo had declared himſelf a Proteſtant, in order to preach to the Church of Chriſt there. Perſecution drove him, and the reſt of the Reformed Church there, out of that City in the Year 1523. He retired to *Strasbourgh in Germany*, and was there kindly entertained by *Bucer* and *Capito*; from thence he went to *Zurich* in *Switzerland*, and to *Baſil* in the ſame Country, He converted to the Proteſtant Faith, the Countys of *Neufchatel* or *Newburg*, alſo in *Switzerland*, and that of *Montbelliard* in *Germany*, upon the Borders of *France*. It is reported that being in the laſt place, where he preached the Truth with a wonderful undauntedneſs, as well as ſucceſs, he ſaw an Image of *S. Anthony*, that was publickly carried in Proceſſion, and which the poor Idolatrous People Worſhipped, his Fiery Zeal being ſtirred by that abominable ſight, he ſnatched the Image from the Prieſt who carried it, and threw it over the Bridge into the River. The People which were inchanted with Superſtition, and were in all human Probability ready to Sacrifice him to their rage and fury, were on the contrary ſtruck at that ſight as with a Thunderbolt; and were ſeized with a panick fear and truly Miraculous, ſo that every one ran away and went home. From *Neufchatel* he came to *Geneva*, and there eſtabliſht the Reformation. Being baniſhed from that City by a ſeditious Faction in the Year 1538,

He

He retired to *Baſil*, and afterwards to *Neufchatel* again, where he was a Miniſter till the Year 1542. From thence he went to *Mentz* in *Germany*, and made ſeveral Proſelites; but ſoon after was forced to leave that City with them. He retired into the Abbey of *Gorze*, where he was quickly after beſieged, but the good Providence of GOD ſaved him from the danger of being taken. He went to *Geneva* again, and from this place to *Mentz*, where he preached a ſecond time; and thence he went to *Neufchatel*, where he ſtay'd till he dyed. In the year 1553 *Calvin* having heard that he was dangerouſly ill, went to *Neufchatel* to ſee him, altho' the ſeaſon was very Rainy and Cold. That viſit proved a great comfort to *Farel*. He was exceeding glad to ſee and hear once more before he dyed (for he thought then that he ſhould) his ancient friend *Calvin*, and his fellow Labourer in the work of the *Lord*, whom he reſpected, loved and admired as a precious inſtrument of the Spirit of GOD. *Calvin* having remained with him ſome days, ſeeing that he had loſt his Speech, and thinking as well as his Phyſician, that he was drawing to his end, left him and came back to *Geneva*; but yet GOD reſtored him to his life & health again, and he outlived *Calvin*.

For in the Year 1564 he wrote to *Calvin*, then very ſick, to acquaint him that he would ſoon go to ſee him. *Calvin* returned him the following Letter, written in Latin.

I Wish you well very good and dear Brother. Since it pleaseth GOD that you should remain after me, live and remember our union, the fruit of which waits for us in Heaven, because it has been profitable to the Church of GOD. I would not have you to undertake a tiresome Journey for my sake. I do breathe, with a great deal of difficulty, and expect my last breath every moment. It is enough for me that I do live and die to Christ, who is gain for his People, both in their life and death. I recommend you to GOD, with the Brethren about you. Wholly yours,

From *Geneva* the 2d. of *May* 1564. John Calvin.

Yet *Farel*, who was then in a very advanced Age, came quickly after to see his Ancient Companion and Friend. He being come, *Calvin* and he Discoursed and Supped together, as a remembrance of the continuation of their friendship & union in the *Lord*. The next day *Farel* preached in the Church; and having bid his farewell to *Calvin*, went back to his Church of *Neufchatel*. There he expired the Year after in *September* *. *Beze* speaketh

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* He hath written several Books both in French and Latin. *Du vra usage de la Croix*, of the true use of the Cross. A short Declaration of some Places very necessary to every Christian to trust in GOD, and help their Neighbours, *&c.* *Bullinger* calls him the first Apostle, of those parts of *Germany* and *Switzerland*.

ſpeaketh of him in this manner, *There was in this Man, beſides Learning, Godlineſs, Innocency of Life, and an extraordinary Modeſty, a ſingular preſence of Mind, a ſharp Wit, and his ſtile and way of ſpeaking was ſo lofty and fiery, that he ſeem'd rather to thunder than to ſpeak; and in ſhort, ſuch was his fervent Zeal in Praying, that he raiſed his Hearers as if it were to the very Heavens.* The famous Divine of *Zurich*, *Bullinger*, in one of his Letters to *Calvin*, ſpeaking of the excellent *Farel*, ſaith, That the Church of GOD is very much obliged to him.

Viret's Life and Character.

II. *Peter Viret* was born at *Orbe* in *Switzerland*, he Studied at *Paris*, where he got to be acquainted with *Calvin*, who loved and eſteemed him very much. He was a great many Years Miniſter at *Lauſenne*, Thirty Miles diſtant from *Geneva*; during *Calvin's* abſence while he was in *Germany*, the Council of *Geneva* deſired the Lords of *Bern* to give leave to *Viret* to come and preach in *Geneva*, and take upon him the Care of that Church, leaſt it ſhould be quite diſſipated. This pleaſed *Calvin* extreamly, knowing well what great help it would be to him to have him for his Companion, in the Government of that Church. After his return to *Geneva*, as he was very ſollicitous and careful of any thing that was for the

the good of this Church; he uſed all his endeavours that *Viret* might have leave granted him to ſettle in *Geneva*, for good and all, (for he had only been lent to it for a while, and until *Calvin* was returned.) He writ about it to ſeveral Perſons whom he thought might oblige him in this, and himſelf went to *Vevay* to ſollicit this affair in the Synod held there. But the Conſideration of the Church of *Lauſanne* which could not well ſpare him, was the reaſon why *Calvin*'s requeſt was denyed him. However *Viret* was permitted to ſtay ſome Months longer at *Geneva*, till the Church Matters were a little better ſettled there; He was a great help to *Calvin*, who freely acknowledged it; and therefore wrote him very often concerning the State of this Church, as he did alſo to *William Farel*; and entreated them to viſit it as often as they could conveniently. They on their ſide have expreſſed their great Concern for it, and did never fail coming to *Geneva* to help their Companion and Brother, when there was Occaſion for it. But if thoſe three good Servants of Chriſt were very glad to ſee and aid one another, the People were not a little rejoiced to ſee their good underſtanding, and to ſee them together, and hear them preach, remembring the time when they were joined together in the Government of their Church. *Calvin* dedicated his Commentary upon the Epiſtle of *S. Paul* to *Titus*, to *Farel* and *Viret*, out of Love and reſpect to them.

In

ſhort, their mutual Affection was ſo great, at they were called THE TRIVET. *

IN the Year 1559, *Peter Viret*, for ſome eighty conſiderations, left *Lauſanne*, and re-ed to *Geneva*, where he was deſired both by e Magiſtrates, as well as by *Calvin*, and o-er Miniſters, to accept of the Paſtoral Office ere, and ſo he ſupplyed *Calvin's* place, who as ſick at that time. He had afterwards a ll to be Paſtor of the FrenchChurch of *Lyons*, here he remained five years. At laſt he had call from *Jane*, Queen of *Navarre*, to be r Preacher, and he dyed at *Pau* in the Pro-nce of *Beam*, belonging to the ſaidQueen, in e year 1571, and the 63d of his Age. He as aMan of a ſweet temper, & very eloquent. *zza* hath very well expreſſed the particular haracter of thoſe three great Men, and good iends, *Calvin*, *Farel* and *Viret*, in the fol-wing Epigram.

Gallica mirata eſt Calvinum Eccleſia nuper
Quo nemo docuit doctius:
Te quoque te nuper mirata Farelle tonantem
Quo nemo tonuit fortius:
Miratur adhuc fundentem mella Viretum:
Quo nemo fatur dulcius.
Scilicet aut tribus his ſervabere Teſtibus olim,
Aut interibis Gallica.

Viret

Rn

* i. e. A g with Three Feet: And they were ed ſo to ſignify their firm union in ſupporting the ighty Cauſe of the Reformation.

Viret hath written ſeveral Books both in Latin & French, and among the reſt *Inſtructions Chretiennes*, *Chriſtian Inſtructions*, a large Volume in Folio, by which it appears, that he had been Miniſter at *Niſmes* & *Montpelier*, before he went to *Lyons*; in that Book ſeveral other circumſtances of his Life are alſo related.

Itaque Si mihi Viretus auferatur prorſus perii: nec hanc Eccleſiam ſalvam retinere potero. Quare te et alios mihi ignoſcere par eſt, ſi omnem moveo lapidem ne eo ſpolier. Calvinus Farello.

Book IV.

From the *Reformation* of that Church, to the Preſent Time.

CHAP. I.

I. IN the foregoing Book, we have ſeen the Reformation of the City of *Geneva*: But in the ſame time, Popery was ſubſiſting ſtill in the Country Towns and Villages, depending on the City. In order to ſettle the Reformation there alſo th

the Council Summoned all the Curates & Priests of their several Towns to appear before them. And upon an appointed Day, the first *Syndick* declared to them, that if they could not prove the Doctrine of the Church of *Rome*, by the Word of GOD, by a time limited, all Exercise of the said *Roman Catholick* Worship, would be interdicted to them, which was done accordingly; and Ministers were sent into the Villages, to instruct the Peasants in the pure reformed Religion, and with such Success, as all their Subjects were Protestants in a few Months time.

II. In the Month of *September*, *John Calvin* came to *Geneva*, with his Brother *Anthony*. The excellent Works, the various Circumstances of the Life, his great Pains, and unwearied Industry of this great Man, make up a great part of the Ecclesiastical History of *Geneva*, for near thirty Years, having been for so long a blessed Instrument in GOD's Hands to maintain that pure Reformation, which had been preached by others, but was not yet settled upon a very sure Foundation. He gave in manner to it a new Birth, by the good & wise Regulation, the Church Government and Discipline establish'd there. Perhaps never was Man before him, since the Apostles, that did more good to any Church than he did to this. He came only to *Geneva* as a Traveller, his Design being to go to *Basil* and *Strasburg*. But being known by some of his acquaintance, *Farel* by their means was soon appriséd of it. 1535

He went immediately to *Calvin*, whom he knew, and intreated him to stay and settle in *Geneva*. He would not for a great while hearken to that. But *Farel* seeing that all his arguments did not work upon him, at last adjuring him in GOD's Name to stay and help him, declared to him that otherwise the Lord would Curse that rest he look'd for in other Places, for the conveniency of his Studys. At last he was prevailed upon to settle there, as a Professor of Divinity only, but however few Months after he was also chosen a Minister with a General Consent.

III. He made a short *Catechism* & a form of *Confession of Faith*, or the several Articles of Religion, which the Reformed believe. And because he and the other Ministers of the City thought it was a manifest contempt of the Sacrament, to admit People to the Lord's Supper, before it was certainly known, whether they had renounced all the Popish Idolatry and Superstitions, they begged of the Magistrates that they would cause that all the People would swear to the Confession of Faith which was done accordingly by every Body very freely.

IV. But as a Militant Church cannot be without Enemies, Satan her chief Adversary raised against this some Dutch Anabaptists which those Days were a fanatick & furious sort of People, against whom *Calvin* disputed publickly with such success that having nothing more

say for themselves, & being put to Silence, unable to maintain their Errors against him, they left the Town. This business was hardly over, when the Minister had another dispute with one *Caroli*, who maintained the Sacrifice of the Mass, and Prayer to Saints, and slandered *Calvin*, *Farel* and *Viret*. He was convicted of his Errors in two Synods, one of *Lausanne*, and the other of *Bern*. He was afterwards banished out of their Territorys. He got to be chosen Pastor in another Country where he married. He quickly turned Roman Catholick again, and by means of Cardinal *Tournon*, he was absolved by the Pope; and so several times this *Eccebolus* turned from a Papist to be a Protestant, and from the Reformed Religion to Popery again. But the end of this Wretch was this: Having been convicted by word of mouth, and by writing of all his Errors, and being excommunicated out of the Church of GOD, he died miserably in an Hospital at *Rome*.

V. In this year *Calvin* met with a personal Trouble, in which the Church of GOD at *Geneva*, was still a greater sufferer. Some unruly and seditious Persons, ill affected to the Church, and the civil Government, complained to the Council, That they had been forced to forswear themselves, not liking the Church Discipline, which they had swore to submit themselves to; and the greatest part of the Councellors were of their opinion, and in their Interest.

Calvin & *Farel* came into the Council Chamber, in order to defend and maintain their Confession of Faith; as did also another Minister named *Couraut*, blind as to the bodily Eyes, but having a great insight in matters of Religion: He had been Pastor of a Reformed Congregation in *France*, but being drove away by Persecution out of his native Country, he retired to *Basil*, where having been acquainted with *Calvin*, by his reccommendation he was sent for from *Basil* and settled in *Geneva*. But notwithstanding their Innocence and good Reasons, they were ordered by the greatest and worst part of the Council, to quit the Town in three Days time, because they would not give the Communion in a place and time so full of Troubles and Seditions. When this Sentence of Banishment was notifyed to *Calvin*, he made an Answer suitable to his magnanimity and great resignation to GOD's good Providence; *Had we served Men* (said he) *this were a poor reward, but we have served a good Master, who is so far from not paying his Servants Salary, that He even giveth them what He owes them not*. He might well speak so, for he had served the Church at his own Charge and without Salary. He retired to *Basil*, and a while after to *Strasburgh*, and *Farel* to *Neufchatel*.

VI. Some of the Country Ministers supply'd their place in the Town. The Pastor of *Jussy* one of them, refusing to administer the Communion

munion with unleavened Bread (ſuch as uſed the Proteſtant Canton of *Bern*) was put in Priſon, but was ſoon releaſed, and he preacht in the Town with ſome others. They were askt firſt, *If they thought that Brides muſt be married in their looſe Hair?* They anſwered, *That they did not find it forbidden in the Scripture.* So they were tolerated and gave the Communion with unleavened Bread, as it hath been long obſerved in *Geneva*, afterwards. In *December*, *Anthony Saunier*, *Maturin Cordier*, ſo well known in the Latin Schools, and ſome others, were Baniſhed out of the Town, becauſe they would not give the Communion with unleavened Bread; which was contrary to what had been obſerved till then. *Calvin* hearing of all this Quarrel at *Strasburgh*, out of his great Zeal to the good of the Church of *Geneva*, tho' he had been there ſo extreamly abuſed, ſent them a Letter with this Superſcription, *To my well beloved Brethren in our Lord, which are the remains of the diſſipation of the Church of* Geneva; in which Letter he ſaid, that altho' he did not approve of the alteration made without reaſon in reſpect to the Communion Bread, yet he blamed very much thoſe that were offended at ſuch an inconſiderable thing, and for that only would forbear taking the Sacrament. And indeed all the time that he was afterwards Paſtor of that Church, he often declared when there was occaſion for it, that the moſt ſimple way

was the beſt in uſing common Bread; but yet he never made any oppoſition to the alteration made in that, knowing that the thing was indifferent in it ſelf. But in what he ſaid in the latter part of his Letter, he ſeemed to foretell what befell his Enemies ſixteen Months after. *Farel* alſo wrote to them now and then exhorting them to Union in Doctrine.

VII. Cardinal *Sadolet* ſent a long Letter to the *Syndicks*, the Council, and the Citizens of *Geneva*, in which he blamed very much the Reformers, and in very ſmooth & flattering Words exhorted them to go back to the Church of *Rome*. He thought he had a fair Opportunity to do this, and grounds to Hope for it, becauſe *Calvin*, *Farel*, *Viret* & the moſt zealous and able Miniſters were not in the Town. But *Calvin* having heard of that at *Strasburg* in the Month of *September*, wrote an excellent Letter to the ſaid Cardinal, in which he juſtifyed the Reformation of the Church at *Geneva*, and very learnedly maintained the Cauſe and Truth of GOD againſt him, which Letter has been Printed in ſeveral Languages.

VIII. In this Year the four *Syndicks* that had occaſioned the Baniſhment of *Calvin*, and the other Miniſters, received a due Puniſhment, for having been found guilty of High Treaſon againſt the State, one of them was beheaded, the ſecond endeavouring to make his Eſcape by jumping out of a Window killed himſelf, and the two others had their Lives ſpared through

the

he Intercession of the Canton of *Bern*, but were orced to an *honourable amend*, were fined, and eft the Town. Then the Banishment of the Ministers was reversed in a General Council, and t was declared that they might come into the Town again, when they would. The People eing sensible of the Damage that their Church ad sustained by *Calvin*'s absence, sent him se-eral Deputys to entreat him to come again to hem; and the Council of *Zurich* was desired to nterceed, and did it for them to the Magistrates f *Strasburg*, that they would give him his ischarge. They refused to do it for some time; and *Calvin* himself seeing how much good he id at *Strasburg*, could hardly be perswaded o return to *Geneva*, notwithstanding his Affec-ion to the said Town of *Geneva*, and the good People there. *Bucer* at last used the same Method as *Farel* had done before, for he threat-ned him with the severe Judgments of GOD, f he did not accept of this second Call, setting orth before him *Jonah*'s Example who was unished upon the same Account, and because e would not go and preach to the *Ninevites*, s he had been commanded by GOD. So hat he was at last prevailed upon to return to *Geneva*, as he did some Months after.

IX. Being arrived, he protested that he would not take upon himself the care of that Church, except a Consistory was establisht & a Church Discipline, to bring Matters in good Order, which was done accordingly by the Council's Authority.

And then *Balls*, *Dances* & profane Songs were forbidden by the Magistrates. And that Form of Discipline remains entire to the present Time, notwithstanding the repeated Attempts that have been made by wicked People to overset it. He made in a few Days time the *Catechism* by Questions & Answers, which is also used to this Day in *Geneva*; and in all the French Reformed Churches. It may be called one of his best Works, and hath done much good: And for that Reason hath been Translated out of the French into Latin by himself, & dedicated to the Pastors of *East Friesland* in *Germany*, as they had desired it: And by others into Hebrew, Greek, Italian, Dutch, English, German and Spanish Languages, for the Use of all those Nations; He composed also about that Time a Form of Church Prayers, and another for the Administration of both Sacraments, and for Marrying for the Use of the Church of *Geneva*, which Form hath been received in the French Reformed Churches and others.

1542 X. In this Year dyed *Peter de la Baume* the last Bishop of *Geneva*. The Pope *Paul* III. in order to make up his Loss, after he had been deprived of his Authority and Revenues in *Geneva*, made him a Cardinal in the Year 1539, and in 1542 Archbishop of *Besanson* in *Franche Comté*, where he now ended his Days. *

Sebastian

* *Auberive* was appointed by the Pope to succeed him. He had the Name of Bishop of *Geneva*, but resided at *Annecy* in *Savoy*, as have done also all the succeeding Tutelar Bishops of *Geneva*.

Sebastian Castalio who had preached some-
mes, and was then a Teacher of the Latin
ongue (which he knew to a great degree of
erfection) in the College of *Geneva*, con-
emned *Solomon's Songs*, as being profane and
nmodest, and maintained some other Errors.
eing censured for this in a Congregation of
inisters, he accused them of Impatience, Pride,
nd other Vices. He was deposed and retired
Basil. There he forged some other Errors,
nd made a Latin & French Translation of the
ible ; in which Translation he inserted some
his Errors, as some People will have it. He
rit also another Book there, his *Theologia*
ermanica, and another Treatise of the Old
nd New * Man.

XI. In the Month of *May*, *Calvin* & *Farel*
ent to *Zurich* to a Synod held there concern-
g the Nature of the Sacrament of the Lord's
upper. All the Churches of the Reformed
antons of *Switzerland*, of the *Grisons*, of
eufchatel and *Geneva*, and other neighbour-
g Places sent their Messengers thither, to the
umber of three hundred Ministers. The Acts
the said Synod were printed in French and
her Languages, as well as in Latin, with this
itle *Consensus Sacramentarius*. By which it
as evident to every Body that they were all
unite-

* He was a *Pelagian* and taught that one might
saved in any Religion. See more about him in *Cal-*
n's Life written by *Beza*.

united in the same Doctrine, to the singular Edification of all good People, and to the great shame of those that said the contrary.

XII. Galeaccio Caraccoli Marquiss of *Vico* in the Kingdom of *Naples*, where he had left his Family and Estate, came to *Geneva*. He forsook his native Country, Honours and all that was dear to him, for the sake of Religion, dearer to him than all the worldly Grandeurs and Pleasures of *Italy*, where he could not serve GOD according to his GOD's Commandments, and the Dictates of his own Conscience. Before his Arrival some ill Tongues spread a rumour that he was a Spy, but his holy Life and Conversation soon convinced People of the contrary. The History of his Life and Conversation hath been written in English, in a small Book, that may be consulted by those that are desirous to know more about him.

XIII. The next Year came also to *Geneva*, one *Hyerom Bolsec*, as impudent as wicked, as *Caraccioli* was modest, sincere & virtuous. He had left his monkly Habit and the Popish Religion together, but without embracing any other Religion, so that he was left without any at all. He called himself a Physician and a Divine but was neither of them. One Day in a full Congregation in the Church, he spake against GOD's Providence and eternal Decrees. *Calvin* who was present, answered him very mildly, and without so much as mentioning his Name; and proved before all the Peo-

ple

le that the Doctrine of the Reformed, concern-
g GOD's eternal Decrees and Predeſtination,
d not make GOD the author or cauſe of
len's Sins, as *Bolſec* had falſly imputed it to
hem, (as *Caſtalio* had ſaid before him alſo)
y the middle of *May* he had a Conference with
alvin and the other Miniſters of the Town
bout that point; but altho' he was ſhewed
ow miſtaken he was, by ſeveral Texts of Scrip-
ure, as well as other Arguments, which he could
ot Anſwer, yet he remained obſtinate & fixt
his Opinion, which he endeavoured to ſpread
bout as much and as privately as he could.

But on the 16th of *October*, being encoura-
d by ſome wicked People, after the Miniſter
d preached, he ſaid again that the Reformed
ade GOD the Author of Sin, and the Cauſe
f the Damnation of the wicked, that by theſe
eans GOD was ſuppoſed to be a *Jupiter* and
Tyrant; and that they would vainly back
eir Arguments with the Authority & Words
f *Auſtin*, who never was of that Opinion, or
y of the ancient Doctors of the Church; and
nally exhorted the People to beware of that
w Doctrine. He thought he had no oppo-
ion to fear, becauſe *Calvin* was not preſent
hen the Sermon was preacht, but *Farel* was;
d anſwered him, ſhewing that the Proteſtants
horred ſuch a Doctrine as he had imputed to
em. And *Calvin* who came into the Church
the mean while, and whilſt *Bolſec* was vent-
g out his impudent Lyes, after he had heard

him

him very patiently, answered to every one o his Articles in a Discourse which lasted a ful Hour, alledging besides a great Number of Text out of the Scripture, so many Arguments out o *Austin*'s Works, that it seemed as if he had rea and studyed them all that Day, and added a last, Would to GOD that he who has so im pudently quoted *Austin*, had seen something o his Works more than the bare covering. An afterwards *Calvin* and *Farel* exhorted the Con gregation, in two grave and zealous Speeches not to abandon the sound Doctrine of thei Church.

XIV. One of the Lords of the Council cause *Bolsec* to be put in Prison, where *Calvin* con victed him of his Errors both by Writing an Word of Mouth. The Churches of *Switzer land* having been consulted, he was banished He retired into the Canton of *Bern* out of whic he was three several times banished. After wards this Hypocrite, pretending that he re pented what he had said and done in *Geneva* and the neighbouring Churches, made a public Recantation in a national Synod of the Reforme Churches of *France*, held at *Orleans* in th year 1562. But he turned Roman Catholic again, and writ a scandalous Book against *Ca vin* and *Beza*, in the year 1577. I order to confirm the People in the belief Predestination *Calvin* on the 18th Day *December* explained that Doctrine to the Con gregation, and after him all the Ministers bot

f the Town & of the Country declared also their Mind about it, that it might appear that they were all united in that Doctrine. *Calvin* writ also a Book relating to that, which the Council of *Bern* would neither approve nor disapprove, as some Historians have writ it.

CHAP. II.

The History of the Church of GENEVA, *during Seven Years.*

IN the Year 1551 an *Italian* Protestant Church was gathered in *Geneva* For about that time many noble Familys of *Luca*, *Naples*, *Genoa* and other Places of *Italy* that could not enjoy liberty of Conscience in their own Country retired thither, and formed a considerable Congregation under the protection of the Republick, and according to the Church Government and Discipline of the *Genevian* Church: Which *Italian* Congregation doth subsist yet through GOD's goodness. Their first Minister was *Maximilian Martinengue*, brother to the Earls of *Martinengo*, an illustrious Family of *Italy*, who was a very learned Man. A while after a Spanish Church was also gathered in *Geneva*, but now subsists no more.

more. *Troilet* who had been an Hermit found fault with and openly censured *Calvin*'s Institution, but he was silenced by the Council.

II. In the Year 1553 *Michael Servet* came to *Geneva*. He was a Spaniard who had made his escape out of the Prisons of *Vienne*. Being at *Geneva* he began immediately to spread his Errors. He had composed a Book with the Title of *Christianismi restitutio*, full of abominable Heresys. He was an *Anti-Trinitarian*, and said that the Son and the Holy Ghost had been created in the beginning of the World; that the Essence of GOD was common to all Creatures, even the inanimated ones, which Essence produced in Men their free Will, and yet hindred not but that the Knowledge of Good and Evil was darkned till the Age of twenty, before which time Men committed no mortal Sin; that it was sufficient to believe that Christ was the Son of GOD, and that there was no certainty to embrace his Promises; all Men, *Jews*, *Heathens*, and others being Justify'd by their good Works, which proceeded from the goodness of their Nature; that the Baptism of Infants was a meer Witchcraft. He was secretly favoured by certain Councellors who hated *Calvin*, so that in a Conference he had with him he gave him the Lye above Fifty times, and called him a wicked Man and *Simon Magician*. The Council could not bear with his Impudence and Blasphemys any longer and put him in Prison. After an Informa-

tio

tion againſt him, which was communicated to the four Proteſtant Cantons of *Switzerland*, he was burnt, being ſtrangled before, without ſhewing any ſign of Repentance, but only an extream fear of Death.

III. Some were glad that ſuch a wicked and dangerous Perſon who had endeavoured to ſpread his Hereſys and Blaſphemys for above thirty Years was exterminated. Others ſaid that it was cruel to put a Perſon to Death only for the cauſe of Hereſy. It was in particular *Caſtalio*'s opinion, as may be ſeen in his Book *De non puniendis gladio Hereticis*, publiſhed under the ſuppoſed Name of *Martin Bellius*, which was confuted by *Beza*. The Magiſtrates of *Geneva* and *Switzerland* that had condemn'd *Servet* to Death, lookt upon him as a Seducer, an Apoſtate, an Atheiſt and a Seditious Man; and not as a meer Heretick.

In the Year following, a certain Lawyer *Mathew Griplade* taught and ſpread as much as he could *Servet*'s Errors. He was cited before the Company of Miniſters where alſo were preſent ſome of the Lords of the Council, as ruling Elders of the Church, in order to confer with him concerning his Doctrine, & to endeavour to make him ſenſible of his Errors. He came into the Conſiſtory Chamber accompanyed with ſome *Italians* of his acquaintance, and askt in Latin, *Where is Calvin*? putting forth his Hand in order to ſhake Hands with him. *Calvin* replyd, *Here I be*, but would not ſhake Hands with

with him, saying, *It is not right that I should shake Hands with you till we are come to an agreement about Religion.* We must not begin with Compliments. Whereupon the Lawyer went away saying, *Farewell Gentlemen.* He afterwards was cited before the Council to know of him why he would not confer about his Doctrine with the Ministers in their Assembly. There he said, having been to *Calvin's* House to speak about it, he would not speak to me, adding with a great deal of Vanity; *I have spoken to Emperors, Kings & Princes.* To which Calvin *answered, For my own part I will not brag that I have spoken to such great Men, but I may say that I do speak every Day to every Body even to the poorest when they want me. As to this Gentleman because I know certainly that he Maintains Errors directly contrary to our Religion, I would not discourse with him without Witnesses. It would have been so much time lost. But he would not speak to me before a good Company.* Nevertheless he confuted his Errors before the Council. *Gribald*, left the Town a while after, and was expelled the University of *Tubenguen* by the Duke of *Wirtemberg*, and put in Prison; being released he retired into the Canton of *Bern*, where he made a publick recantation, but yet like an Hypocrite holding the same Errors till the plague carryed him off in the Year 1564.

IV. The

IV. The hot perſecution againſt the Proteſtants of *England*, in Queen *Mary*'s Days, drove away great numbers of them out of their native Country, into foreign parts. Many of them came to *Geneva*, and ſettled there. The Magiſtrates of this City, gave them a place to meet in, and worſhip GOD, in their own language. The year following, the celebrated *John Knox*, the chief Reformer of the Kirk of *Scotland*, was their Miniſter, after he had made his eſcape out of Priſon, where he had been put for the ſake of Religion, and had refuſed a Biſhoprick, which King *Edward* offered him in *England*, ſaying, *It was againſt his principles to accept of it.* The confeſſion of Faith, of that Engliſh Congregation, which is properly an expoſition of the Creed, hath been printed. *Knox* * preach'd in *Geneva*, till the year 1559, when he went back into *Scotland*, his native Country; and the year following the Engliſh Exiles went back to *England*, becauſe Queen *Elizabeth*, a Proteſtant Princeſs, had ſucceeded Queen *Mary* her Siſter, to the Throne of *England*; and ſo the danger of being perſecuted here was over. Moſt of them left the Town, after they had returned their thanks to the Republick, for their kindneſſes and protection to them.

* *Knox*, and ſome others of his Congregation in *Geneva*, tranſlated the Bible into Engliſh, which Bible hath been printed ſeveral times ſince. It goeth by the name of the *Geneva Bible*.

V So that there was no divine Service performed in the Engliſh Tongue, till the year 1686, when Doctor *Burnet* did it. In the mentioning of this, I will uſe his own words, in the fourth Letter of his Travels. *I paſt the Winter at* Geneva *(* ſaith he *) with more ſatisfaction than I had thought it was poſſible for me to have found any where out of* England, *tho' that received great Allaies, by the lamentable ſtorys that we had every day from* France: *but there is a ſorrow by which the heart is made better. I ought to make the moſt publick acknowledgments poſſible, for the extraordinary civility I met with, in any one particular, but that is too low a ſubject to entertain you with. That which pleaſed me moſt was of a more publick nature. Before I left* Geneva *the number of the Engliſh there was ſuch, that I found we could make a ſmall Congregation, for we were twelve or fourteen. So I addreſſed my ſelf to the Council of twenty five for liberty to have our own worſhip in our own language, according to the Engliſh Liturgy. This was immediately granted in ſo obliging a manner, that there was not one perſon that made any exception to it, ſo they ſent one of their body to me to let me know that in caſe our number ſhould grow to be ſo great, that it were fit for us to aſſemble in a Church, they would grant us one, which had been done in Queen* Mary's *Reign; but till then we might hold our aſſemblys as we tho't*

fit.

fit. *So after that time during the reſt of my ſtay there, we had every Sunday, our devoti-ons according to the common prayer Book, morning and evening. I preach'd in a room that was indeed too large for our ſmall com-pany, but there being a conſiderable number in* Geneva, *that underſtand Engliſh, and in particular ſome of the Profeſſors & Miniſters, we had a great many Strangers that met with us, and the laſt Sunday I gave the Sa-rament according to the way of the Church of* England; *and upon this occaſion I found a general joy in the Town for this, that I had given them an opportunity of expreſſing the reſpect they had for our Church, and in their publick Prayers they always prayed for the Churches of* Great Britain, *as well as for the King*, &c.

VI. The Church of *England* on the other hand, hath had always a great value for the Church of *Geneva*. There hath been always a very good underſtanding between the greateſt Divines of the *Engliſh* and *Genevian* Churches, and a mutual commerce of Letters between them. And ſome of the greateſt Prelates of the Church of *England*, have made no ſcruple to conſult ſometimes, the Divines of *Geneva*, concerning religious Controverſies. The Kings and Queens of *England*, and *Great Britain*, have ſhewed themſelves the protectors to the Church and Republic of *Geneva*. His late Majeſty King GEORGE the firſt, and his pre-

ſent Majeſty King *GEORGE* the ſecond his Son, have expreſſed their particular affection to that State and Church, by ſending to them a publick Miniſter to repreſent the Royal Perſon there, with the title of *Reſident*. The firſt of the two Engliſh Reſidents there, had a Chappel, and a Chaplain of his own to perform the divine Service in Engliſh, and according to the Engliſh Liturgy; which had not been done ſince Doctor *Burnet* did it, for the few weeks of his abode in *Geneva*. But the ſecond Reſident (if I am rightly informed) hath wholly joined himſelf to one of the Churches of the Town, whither he repairs to attend upon publick worſhip, as well as his Family and Domeſticks, and all the Engliſh Nobility, which is generally pretty numerous there. And the publick News have informed us, that a Son being born there a few years ago to Mr.* *Pits*, Member of Parliament and Son to the well known Mr. *Pits*, Governour of S. *George's* Fort, in the *Eaſt Indies*; the Infant was baptized in S. *Peter's* Church, by one of the Miniſters of the Town, the *Syndick* ſtanding God-fathers; by whom the new born Child was preſented with the Freedom of the City, incloſed in a Gold Box.

VII. The preſence of the Engliſh Reſident and their communion in the Divine Service, and publick Worſhip of the Place, is not only very honourable to that Church, doth not only denote their Charity and Eſteem for it, but alſo beſides a great protection to it. Now that protectio

* Since Lord of *Londonderry*, Governor of *Antigua*

protection of the Kings of *Great Britain*, is their principal aim in their keeping Reſidents there. For indeed every one knows that the State of *Geneva* is ſo remote, ſo ſmall, maketh ſo little Figure in the World, and is ſo uncapable of either hurting or ſerving the Monarchs of *Great Britain*, that no Worldly concerns or Politick views could induce them to have their Miniſters there.

VIII. But after this digreſſion neceſſary to give you the thread of what concerns the Engliſh Church in *Geneva*, we muſt go back again to the ſixteenth Century. In the Year 1557, the Church of *Geneva* had no greater Enemys than thoſe that ſhould have been the defenders of her Faith and Diſcipline, I mean a great number of the Councellors of State, and other of the greateſt of the Town, which being not only vicious themſelves, but alſo favourers of thoſe that reſembled them, could not bear to be debarred from the Communion for their immoralitys, and therefore had reſolved to aboliſh the Church Diſcipline that kept them off. As they could not do that at once and openly, they propoſed that if the Conſiſtory had by their Eccleſiaſtical power debarred any one from the Lord's Supper, the Council might reverſe that Judgment and give him leave to receive it in the preſence of the Miniſters, who ſhould be for that end called into the Council Chamber. Whereupon *Calvin* and all the Town and Country Miniſters, after due deliberation went

into the Council Chamber, and complained of those that were engaged in that Plot without naming any body, and plainly declared to them, that they would rather lay down their Ministry in that Church than to admit of such innovations & corruptions, setting forth at the same time the necessity of Church Discipline establisht by Christ and observed by his Apostles. They lookt upon it as the Hedge and Sinew of the Church of GOD, as the Gospel is the Soul of it, without which order, GOD's Name is blasphemed among the Unbelievers, by the ungodlines of those which are worse than many Heathens, tho' they make an outward profession of believing in Christ, without which, vice and immorality is countenanced and encouraged, and wickedness being left without any note of infamy, spreads all over the Flock like a contagious Distemper, or as a little leaven leveneth the whole lump.

X. However the first *Syndick* gave a note of admission to one of his Favourites who had been debarred from the Communion. They thought that either *Calvin* and the other Ministers would not dare to refuse it to him, or if they did it would occasion a Sedition fatal to the Ministers. But GOD sheweth, (saith *Beza*) that the constancy which GOD gives his Ministers, is better grounded & more lasting than the obstinacy of the Wicked. For *Calvin* and his Colleagues immovable in the Work of the Lord, remained fixt in their resolution not to

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ſuffer through their timourouſneſs ſuch a profanation of the Lord's Supper; tho' they had notice of the *Syndicks* doings but two Days before it. Therefore the Lord's Day following which was the Communion Day, *Calvin* exhorted the People to come to the Lord's Table with all becoming reſpect and devotion, & ſaid that he would expoſe his Life and lay it down rather than to give the Communion to any ſcandalous Perſon that was debarred from it: And if therefore any ſuch one did offer to come to receive it he muſt look to it. This ſurpriſed thoſe wicked Perſons ſo much that they dared not to offer to come to the Lord's Table. The ſame Day he preached again in the Afternoon. His Text was in the 20*th* Chapter of the *Acts*, in the 31*ſt* and 32*d* Verſes. *Therefore Watch, and remember that for the ſpace of three Years I ceaſed not to warn every one Night and Day with Tears. And now Brethren I commend you to GOD, and to the Word of his Grace which is able to build you up, & to give you an Inheritance among all them that are ſanctified.* Thus ſpake *Paul* to the Elders of the Church of *Epheſus*, and after the ſame Manner ſpake *Calvin*, to the Elders and People of *Geneva*. This ſaid that he was and had been always ready to ſerve the Church there in publick and private concerns; but as things went on he did not know but that this Sermon of his, would be the laſt, ſince thoſe that had the power in their hands, would conſtrain him

to do that which was not lawfull, and contrary to GOD's inſtitutions. He exhorted the Congregation in a particular manner, not to regard his Perſon, but to remember the Doctrine which he had preached to them. I muſt, (ſaid he) ſpeak to you in S. *Paul*'s words, Brethren, *I commend you to GOD, and to the word of his Grace.* That matter of the Diſcipline was debated a whole year in Council, but at length after the Churches of the four Evangelical Cantons, had been conſulted about it, it was agreed and decreed, that the Conſiſtory ſhould enjoy all its rights, and no alterations ſhould be made in the Church Diſcipline.

CHAP. III.

What paſſed in the Years 1558, 1561, 1563, 1564, 1566, *and in the year* 1598.

I. IN the year 1558, ſome Members of the *Italian* Church of *Geneva*, began to renew and ſpread again, *Servet's* Hereſys and Arianiſm. The chief of them were *Valentin Gentil*, a *Neapolitan*, another of *Sardinia*, one of *Piemont*, *John Paul Alciat*, and a *Phyſician* of *Saluce*, *George Blandrata*, who was afterwards an Arian Preacher in *Poland*. The Italian Miniſter having notice of it, conſulted *Calvin* about it.

t. His advice was, That a confeſſion of Faith oncerning the controverted Articles ſhould e written, which every Perſon of that Congre-ation ſhould ſign, leaving firſt to every body he liberty to offer their objections, which hould be anſwered. This was done accordingly in the preſence of the Miniſter, the ruling Elders, and the whole Congregation of the *Italian* Church, as alſo of *Calvin* and the other Miniſters of the Church of *Geneva*, together with ſome Lords of the Council, in order to give more weight to the proceedings of the Miniſters. Some of the Hereticks roſe up nd diſputed for the ſpace of three Hours, eſpecially the above-mentioned *Paul Alciat*. But *Calvin* anſwered them ſo well, and cleared ſo nicely all the difficultys, that all ſigned the aforeſaid Confeſſion of Faith, except ſix Perſons, of which number was *Valentine Gentil*; however after another private conference every one of them ſigned it. Nevertheleſs *Gentil* ſoon after began to ſpread about his Errors again, which being known, he was cited before the Lords of the Council, and being convicted of perjury, he had nothing to ſay but that his Conſcience obliged him to do it. All his objections were heard and anſwered again before a good number of Perſons of Diſtinction and Learning, and being preſſed hard by *Calvin*, he ſaid only that he did not underſtand the Art of diſputing. Afterwards he gave the Council his opinion in writing. Which was confuted

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again by *Calvin*, who demonſtrated that in his quotations of the ancient Fathers of the Church, he made a ſtrange abuſe of their expreſſions. But being, I do ſuppoſe terrified by *Servet's* example, who was burnt for the ſame Hereſys, he proteſted that he acquieſced to the truth, and that he was ſenſible of his former Errors and writ at large a teſtimony of his Repentance. However he was condemned to make an *honourable amend* in his Shirt, holding a Torch in his Hands, and to be carried ſo in all the publick places of the Town, and at laſt to burn his own writing: Which was done. He was alſo ſentenced to be kept in Priſon till he had given ſecurity of his good behaviour, and the ſincerity of his Repentance was better known leſt he might have an Opportunity, if he was at liberty, to ſpread his Errors again. However a while after he was let out of Goal, upon condition that he ſhould not go out of the Town without leave. But he ſoon made his eſcape and went to *Gribald's* Houſe in the Canton of *Bern*. He retired afterwards into *Poland*, where he preacht alſo his Errors. *Sigiſmond Auguſtus* King of *Poland*, having expelled out of his Kingdom all the *Anti-Trinitarians*, his deſign was to go into *Savoy*. In his way to it he went to *Bern*, where being apprehended he was beheaded in the year 1566. He did brag impudently that the Martyrs before him died for the Son's Glory, but that as for him he died for the Father's Honour. He had

had writ againſt S. *Athanaſius*'s his Creed, and againſt *Calvin*. He was guilty of a ſecond perjury; for he made his recantation again at *Gez*, which did belong then to the Canton of *Bern*, where he had preach'd his Errors ſome years before he was executed. *Calvin* writ a very learned Book againſt this Man, who called the *Trinity*, *Cerberus*, or a three headed Monſter; and confuted his Hereſy very well.

II. As to *George Blandrata*, he play'd the Hypocrite as well as *Gentil*: He had ſeveral Friendly and Private Conferences with *Calvin*, and ſeemed to be very well contented with the Anſwers he gave to his repeated objections, and to be fixed in Orthodoxy. He did ſign the Articles that were agreed upon between them two. He went to the Auditory of Divinity to hear *Calvin*'s Lectures, but being at one of them he ſaw a Man in the Town Liverys that came to wait upon one of the *Syndicks*, who was alſo preſent at the ſame Lecture, and taking him to be a Conſtable that came to arreſt him, he went out not only of the Auditory but alſo of the Town, and from thence to *Poland*.

III. In the Year 1561 *Charles* IX. King of *France* ſent Letters by a Herald to the Republick of *Geneva*, in which he ſaid, That the Factions, Tumults, and Seditions of his Realm proceeded from the Miniſters who had been ſent thither from *Geneva*; and therefore deſired that they might be recalled. Whereupon *Calvin* and

and the other TownMiniſters were called before the Council to be heard about it. Their anſwer was, That indeed they had hindred no body from learning, and had even ordained ſeveral Miniſters that went and preacht afterwards in *France*, but that they had been very far from adviſing any one to Sedition, knowing that the Scriptures obliges Subjects to obey theirSovereigns,& were ſo in no wiſe the cauſes of the Civil Wars of *France*. Peace having been granted to the Proteſtants in that Kingdom, they requeſted the Church of *Geneva* to ſupply them with ſome Miniſters; which was done accordingly, and *Theodora de Beza* was invited by the King of *Navarr* to go to the Colloquy of *Poiſſy*, held for the reconciliation of the Reformed with the Roman Catholicks.

IV. The national Synod of the French Reformed Churches held at *Lyons*, of which Mr. *Peter Viret*, one of the Reformers of *Geneva*, before mentioned, and thenPaſtor of theReformed Church of *Lyons*, was Moderator & Scribe, paſſed this Vote: *Our Brethren the Paſtors of* Geneva, *ſhall be intreated to write us their judgment about ſome principal points ofChurch Diſcipline, as about Elections of Church Officers, and the Sentence of Excommunication, and to ſend copies of their judgment unto the Church of* Lyons, *which is ordered to diſtribute them among the Provinces of this Kingdom; that ſo the Deputys may come prepared with well digeſted thoughts about thoſe Articles*

cles, unto the next National Synod: And it was further added, *The* Canons *decreed in this Aſſembly ſhall be communicated unto our Brethren, the Paſtors of* Geneva, *who having peruſed them, ſhall return them back again unto the Church of* Lyons. The Doctors and Paſtors of the Church of *Geneva*, that went to the Synod of *Lyons*, and other Miniſters returned their Anſwers, and gave their Judgment, as they had been requeſted; which things may be read at large in Mr. *Quick*'s *Synodicon in Gallia Reformata*.

V. The next year dyed *Calvin*, in the Lord, whoſe death was followed two years after by a more tragical one. *James Paul Spaffame*, Biſhop of *Nevers*, having quitted his Biſhoprick, and three thouſand pounds Sterling of yearly Income, retired to *Geneva*, and embraced the Proteſtant Religion. He was preſented there with the freedom of the City, (a preſent worth near three hundred Pounds Sterling) and moreover was elected Councellor of the Council of two hundred, and of that of ſixty. He was very much valued by the Magiſtrates & Paſtors, for his Erudition. Sometime after his re-ordination, he was ſent into *France*, to be the Prince of *Condé's* Miniſter. That Prince made uſe of this his Chaplain in ſome Negociations, and ſent him into *Germany*, about things concerning the Welfare of the Proteſtant Churches of *France*. Being in that Kingdom, he tryed under hand to get another Biſhoprick, with a promiſe

miſe to turn Roman Catholick again. This being known in *Geneva* whither he returned his behaviour was very clooſely examined. And it was diſcovered that he had a Baſtard Child by the Woman he had married afterwards, and that he had forged a falſe Deed, and a falſe Seal in order to conceal that. For which things and Adultery he was put in Priſon, and having confeſſed every thing, he was beheaded ſhewing a great Sorrow and Repentance of his Crimes, by a very fine Speech that he made unto the People upon the Scaffold.

VI. We meet with nothing material relating to this Hiſtory till the year 1598. Then one Father *Cheruben* a Capuchin Friar preſſed very much the Inhabitants of *Thonon*, and of the reſt of *Chablais* a ſmall Province in *Savoy* to forſake the Proteſtant Religion, which had been ſettled there by means of the Republicks of *Bern* & *Geneva*, who in conjunction with the French King's Army, had taken in the laſt War this Dutchy, which by the Peace was ſurrendred again to the Duke of *Savoy*. The Friar challenged the Miniſters of that Province, and thoſe of *Geneva*, to a diſputation about Religion, which was accepted of and begun. But the infallibility of the Church of *Rome* prevailed. For in the mean while the Duke of *Savoy* came to *Thonon* with an Army, and uſed an infallible way of deciding Controverſys, by putting to death thoſe that they call Hereticks; and ſo the Proteſtant Religion was ſoon aboliſh'd in

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at Country. The Popiſh writers ſay, that oſe People were converted (we ſay perverted) the Romiſh Faith, by the preaching of *Francis Salles*, Biſhop of *Geneva*, reſiding at *Annecy*. He was canoniſed for that great ſervice he did the Pope; and the Bull of his canoniſation ith, That he had Converted nigh an Hundred houſand Hereticks. He hath written Books very looſe Morality. And one of Love towards GOD full of Airy ſuperfine Notions. He died in the Year 1622 and his Feſtival Day kept on the 29th of *January*. He introduced a new order of Nuns (of the Viſitation) to the Church of *Rome*.

VII. The Churches of *Geneva*, *Bern*, *Baſil*, he *Palatinate*, complained to the national Synod of the Reformed Churches of *France*, held *Montpellier* in *Languedoc*, of ſeveral writings publiſhed, with a deſign of reuniting the wo Religions, the Proteſtant and the Popiſh in ne Doctrine, to the apparent prejudice of GOD's truth, & in particular of a certain Book ntituled, *Apparatus ad fidem Catholicam*; nd another bearing this inſcription, *Avis pour a paix de L'Egliſe et Royaume de France*; in nglish, *Advice for the peace of the Church & Kingdom of* France. The Synod having read nd examined thoſe aforeſaid writings, and received the judgment of the Colloquies of *Niſmes*, and of the Deputies from the other Colloquies in that Province, as alſo the cenſures of the bovementioned Churches, did condemn them, s containing divers erroneous propoſitions.

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CHAP. IV.

What passed in the Years 1601, 1603, 1607, 1609, 1614, *and* 1619.

I. THE Lord *Duplessis Mornay*, Governor of *Saumur*, having given notice to the National Synod of the Reformed Churches of *France*, that he had finished his Book concerning the Eucharist, he was advised by the said Synod to send his Book unto *Geneva*, because of the advantage of Libraries, and (to use his own words) Letters shall be sent to our Brethren the Pastors there, recommending to them the examination & verifying of all the quotations in it. That Book was accordingly examined and approved of by the Professors and Pastors of *Geneva*, and it was returned to the said Lord with attestations of those Pastors; which being notified to the Synod, it was decreed by that Assembly, that thanks should be given to the Lord *Duplessis* for his excellent Work, in the name of all the Churches.

II. Letters being presented to the same Synod from the *Sygnory* and Church of *Geneva*, by Mr. *Sully Anjouman*, that Assembly ordered their Deputys at Court to take the most fit time to recommend the Churches of *Geneva*, and those adjoining, unto his Majesty *Henry* the IV. *III.* In

III. In the next National Synod of *Gap* in *Dolphiny*, it was voted that Letters should be written to the Pastors and Professors in the Church of *Geneva*, intreating them not to send young Students in Divinity to preach, and administer the Sacraments in Country Villages before Ordination; principally those Students who are hereafter to be imployed in the Churches of that Kingdom, because say they, *It is contrary to our Discipline, and to the practice and custom of the Primitive Church*: And for that we feel already the inconveniencys hereof. Upon which the Church of *Geneva* has wholly abolished that custom. And now it is but very seldom that any of the Students in Divinity are permitted to preach in any of the Country Villages, or in the Chappel of the Hospital (for they never do preach any where else) and then they do never administer the Sacraments, and are oblig'd to shew to one of the Professors, the Sermon which they are to preach, that he may pass his Judgment upon it, and see whether it be fit to be preached.

IV. In the following National Synod of the same Churches at *Rochel*, were read Letters from the Ecclesiastical Senate of the *Palatinate*, from the University of *Heidelberg*, from the Provincal Synods of *Holland* and *Zeland*, from the County of *Hanaw*, and the *Classis* of *Lausanne*, *Morges*, *Iverdun*, from the Canton of *Bern*, and the Church of *Geneva*. That Assembly having found in them evident Testi-

monials of their ſincere affection to the ſeeking and procuring the common good, and in ſpecial an entire approbation of the confeſſion of Faith, owned and received in the Churches of that Kingdom, did render moſt hearty thanks unto GOD, for vouchſafing them ſo great a benefit: Well hoping as they ſaid, *That by their perſiſting in it, the Lord would be pleaſed graciouſly to touch the Hearts of thoſe who as yet diſſented from them, and did diſagree with them, to embrace it alſo.* And all Perſons were exhorted to be mighty Wreſtlers with GOD in humble and ardent Prayers that it might be effected.

V. The Lords and Paſtors of the City and Church of *Geneva*, ſent their Letters to the next National Synod of *S. Maixant*, demanding, that the Sieurs, *Chauve* and *Le Faucheur* whom they claimed as their own, might be returned to them, to exerciſe their Miniſtry among them.

After hearing the Provincial Deputys of the Lower *Languedoc*, and *Vivaretz*, and underſtanding that they had no other title to them than that of their Birth, which alſo the Church of *France* have unto divers Paſtors who have ſerved, and do now actually ſerve the Church of *Geneva*; that Aſſembly judged that their right unto them was not conſiderable, and therefore intreated the Lords and the Miniſters of the City of *Geneva*, that they would not for the future lay any claim or pretend any right un-

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them, they being lawfully eſtabliſhed Paſtors in *France*, according to the Diſcipline of their Churches, by which Paſtors were fixed and appropriated unto their Flocks immediately, upon their ordination. All which was notified unto the *Sygnory* & Miniſtry of the ſaid Church and City of *Geneva*.

VI. In the year 1614 the ſaid Church ſent the following Letter to the National Synod of the Reformed Churches of *France*, Aſſembled at *Tonneins*, within the Province of Lower *Guynne*.

Meſſieurs, and our moſt honoured Brethren.

YOUR Charity, & that Communion which we ever had with you in our *Lord Jeſus* and the word of his Grace, hath on all occaſions made us joint partners with you, in thoſe ſingular benedictions, the Great GOD has poured down upon your Churches; as alſo at all times and upon all occaſions to ſympathyſe with you in your afflictions, by a moſt ſenſible and cordial fellow-feeling of them. Yea it is this very ſelf ſame paſſion that doth at preſent give us acceſs to you, and inviteth us not to let ſlip this opportunity of your National Synod, for the conſolating of our own Souls, by imparting to you our Thoughts & Purpoſes, combined with yours, in one and the ſame Faith common to all. If our wiſhes could have been granted we would not have put off our Com-

munion, as now we do unto these dumb Letters, but we would have satisfyed our Souls by a Personal presence, interview and converse with you. But for as much as the hard Laws of Necessity do restrain us, we believe it will not be unpleasing to you, tho' we be absent from you in Body, that by our Letters we testify our presence with you in Spirit, rejoicing in your order and in the stedfastness of your Faith in *Christ*; and that with Vows and Heart most intimately united with your devoted prayers, we first of all adore the infinite goodness of the Lord, inspiring their Majesties with that great benignity and singular clemency, as to continue you your liberty and Privilege of holding your National Synods in Peace and security. These Assemblys representing all your Churches are a Divine Bulwark against the assaults and invasions of all your Enemies and a most firm cement of your Sacred union, soveraign remedy against all your Maladies, & in a word, the very basis of that excellent building which GOD Almighty by his own wonder-working hand, has miraculously raised up in your Nation. This is so rich and singular a mercy, that we cannot sufficiently admire the Providence and Wisdom of GOD, that first suggested the usage & establishment of it and his special assistance, support, and bount in continuing it; and we doubt not of Satan's machinations to unhinge it. We must tell you Sirs, whenever the time comes of the sitting

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your National Synods, that we are poſſeſſed with Holy jealouſys & ſolicitous fears, trembling at the confuſion and horrible miſchiefs, brought forth by that wicked one upon an ungodly World, by which it is corrupted and ruined. Whence we take occaſion to lift up our Souls in extraordinary Prayer unto Heaven, That our great Head and chief Paſtor, would deign to preſide in the midſt of you, by the ſole Authority of his holy Word, and to conduct you by his holy Spirit, bending your Hearts to an entire ſubjection, docility and obedience to him; and that he would ſtill keep his ground amongſt you, and firmly uphold and maintain the poſſeſſion of his Sanctuary in the midſt of you, from whoſe fixedneſs and ſtability, life & health is conveyed into all its members & parts; and that he would vouchſafe you the grace to obtain a teſtimony hereof, immediately from himſelf, that your laſt works may be better than your firſt. And in this juncture of affairs, we are moſt earneſt in our wreſtlings with GOD than ever; becauſe we cannot rid our Souls from the frightful apprehenſions of impending ſtorms, which have been a gathering ever ſince the poor Church hath enjoyed a calm, in our peace, as ſaith the ſacred Scripture, we have had great bitterneſs. The commotions in your Kingdom, the report whereof is ſcattered far and near, make us believe that that bloody ſpirit, which raged ſo much heretofore, in murder and maſſacres, is not yet glutted nor ſatisfied,

and that the wrath of the great and the juſt JEHOVAH, will burn more than ever againſt the enormities & impenitencies of the world, hardning it ſelf under the patience & indulgence of GOD; and that the poor Church ſhall be a ſharer in thoſe judgments, for her wretched compliance with an ungodly world, even then when he reſpited and reprieved her from that mortal hatred, it hath ever born her. We ſhould wrong your integrity & approved wiſdom, did we ſo much as entertain a ſiniſter or diſtruſtful thought of them. Yet nevertheleſs that great and earneſt concern we have for your well-being, makes us aſſume the liberty to exhort you by all that is moſt ſacred and dear, and precious with you, that on all occaſions which ſhall offer themſelves unto you, you would not only ſatisfy your ſelves fully and clearly before the World, but our holy Religion alſo which is Profeſſed by you; and that renouncing all ſecular deſigns and intereſts you would keep to the Commandments of our GOD which are the true infallible rule of Wiſdom and the Standard of our patience, to the perfecting of our holy works. It will be a prerogative favour beſtowed upon you by Heaven to have kept that invaluable Treaſure of the Faith, in a pure Conſcience towards GOD, and it will give you a moſt ſignal Victory over your Adverſarys, who Calumniate you to their deeper conviction and confuſion. It will evidence your ſingular prudence before the Churche

of Christ, to have been able to guard your selves against the hatred and scorn of the World, Poverty and Baseness, a mean uncertain and perilous condition here below. Yea we fixedly hope that our good GOD will hear & Answer your and our daily Prayers, by not exposing you unto any sorer tryals, but that under the long and happy Reign of your King you may be delivered from all fears of your Enemies, and serve him in Holiness and Righteousness all the remainder of your Days.

There were some other Heads upon which we would and could have enlarged and communicated to you our thoughts, but we shall at present forbear, being over born with Grief and Horror, caused by the fall of that eminent * Apostate, which having for so many Years together abused those excellent Gifts, and that place of Honour he held amongst you, and was particularly supported by you, doth now serve as a sorrowful Spectacle of the direful vengence of GOD Almighty.

His past ungodly Conversation was not bruted abroad in foreign Nations, till such time as they heard of his Revolt, which like a sudden Thunderclap stunned and amazed all that had the relation of it, as an unexpected and prodigious ruin. We have heard and read what hath

* Mr. *Jeremy Ferrier*, Pastor and Professor at *Nismes*, who revolting from the truth, was excommunicated *July* 14. 1613.

been ſpoken and written of him, and we cannot gueſs at any other ground of his depravation than his pragmatical intermedling with mundane Affairs.

We are bound alſo in conſcience to requeſt and ſollicit you, tho' we are very well ſatisfied that it is already upon your hearts, to take care that thoſe different ſentiments, which for theſe laſt years have troubled your Church in the Doctrine of Juſtification, may be ſuppreſt. Thoſe opinions have been fomented & imbittered by prejudices, grudges and ſecret hatred. They have been ſpread abroad into a multitude of improfitable & dangerous queſtions, by frequent diſputes and wranglings. As for our part, altho' we have abſolutely the ſame faith with your Churches, and do apply whole, Chriſt unto our ſelves for redemption from death & wrath, and to obtain everlaſting life, and that we judge it to be communicable by imputation of all his obedience done & ſuffered by him, in his humane nature, which we were bound to have yielded according to the law of GOD, in our perſons, yet we could never approve of ſuch great ſtrife and altercation between Brethren, who are otherwiſe minded, much leſs can we approve of their bitter ſeparation and mutual condemnation. So that we had rather that little ſpark had been ſuffered of its own accord, to have dwindled away into nothing, than by blowing it into a flame, by many oppoſitions to kindle a greater fire in the

hearts

hearts of GOD's people, which hath tormented them with a world of ungodly jealousies, suspicions and prejudices, and those too in an age tossed & beaten with the tempestuous winds of contention & victory. We have divers times suggested this advice, and importunately insisted upon it, that there might be an expedient and temperament found out, for a concord, at which without condemning or prejudicing, either party might be sufficient to guide and direct Conscience, and totally to exclude all Errors subversive of Faith and destructive of Salvation in this fundamental point; and we have received abundant consolation for that the self same Councils have been prescribed by a great and most potent * Monarch, & by very many learned Men & most celebrated Universitys; & we were exceedingly satisfyed that you did nor reject, but were well pleased with our proceedings and intentions, as we do according to the universal Laws of Christian charity, freely forgive their unkindnesses to us, who have been displeased with us for them. And you, most honoured Sirs, since you have not only knowledge and wisdom, but power also to judge and determine in those matters, we beseech you to exert that power so forcibly and effectually, that you may pluck up by the roots, all unprofitable and curious questions, and see to it that

* *James* I. King of *Great Britain*, whose Letter to this Synod was read, before that of *Geneva*.

that your Paſtors & Profeſſors, do in all ſincerity purſue thoſe things which make for the edification of your Churches in faith & godlineſs, and that they utterly abandon all thoſe oppoſitions of Science falſly ſo called. On which point we preſume to deliver our thoughts to you with our uſual Freedom, and we deſire you would reviſe that form couched and conceived in the Synod of *Privas*, and once more to deliberate about it; not that we except againſt the Subſtance of it in the leaſt, but becauſe it's manner ſeems to threaten you with worſe breaches and far greater partialitys. We are not the firſt that have obſerved the remedy of forms to be very dangerous, eſpecially when a controverſy is not formed into a party, except it be in articles purely neceſſary and determined by the Word of GOD it ſelf, and when it is otherwiſe impoſſible, all means failing us to detect the Fallacys of our real Adverſaries and ſuch ſtreight bands inſtead of conjoining and ſetling, have for the moſt part diſlocated the Members, and wounded them more ſorely. We deſire alſo that when new authentick forms ſhall come to be framed, the Churches might be firſt of all conſulted, and ſo our Ears may not be broken with the din and complaints of their being ſurpriſed, and of an uſurped Domination over Conſcience, and of reproach for precipitancy and connivancy, as we are informed hath been the iſſue of that at *Priva*

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And in ſhort, we ſhould think it beſt to leave your confeſſion alone immoveable, and not, as you often do, dig it up, and lay open this foundation; which though for the preſent it may be done with a good intention and with laudable moderation, yet may in after-times produce a World of Licentiouſneſs. Above all we muſt inſtantly requeſt this of your Piety, totally to extinguiſh thoſe acceſſory queſtions, which being altogether needleſs and unprofitable do extreamly indanger GOD's Church, and are naturally apt to engender Hereſies or Atheiſm among the Ignorant People. We very much fear that the printing of *Tilenus* his Book will be a great ſtumbling block and hindrance to this Work, and therefore we judged it neceſſary to obſtruct the publication of it's Anſwer, and are in great trouble what other lawful courſe we may take for the juſtifying of our dear * Brother whom he hath ſo grievouſly impeacht. However if it ſhall be thought good for the weal of the Church that he be ſilent and there be no more invectives or mutual recriminations left ſtanding on the file, we hope ſome other expedients may be found out to ſave the honour and reputations of our Brother, eſpecially ſince the controverſy is not about any point in it ſelf fundamental, which is to be defended, but occaſionally and in diſputation, where all ſorts of Arguments and ways of proving are uſed,

* Mr. *Peter Du Molin.*

uſed, tho' they be not always good & receiveable, do not conſequently import a ſimple and abſolute aſſertion, becauſe had it not been for their ſerviceableneſs to confirm the concluſions, they had never been at all mentioned. And we cannot think it any wiſe convenient to redeem the Honour of a private diſpute from the laughter and ſcorn of the Enemies of Truth, by letting in upon us a ſwarm of perilous and curious queſtions, together with horrible Scandals and Scruples perplexing and tormenting Conſcience. Let us labour rather to extripate thoſe animoſitys, and to draw thoſe divided Spirits nearer in Love one unto the other.

Finally, Moſt honoured & dear Brethren, Knowing the care you have for us, and how much you are alarmed, with reports of Plots and preparatives againſt us, we give you to underſtand, *That through Grace, excepting God's ordinary diſcipline of fears & threats, he doth yet keep us in peace, and lengthen out our tranquility; by which we are taught continually to confide in him, who quickeneth the dead, & not to be puffed or lifted up with pride and carnal ſecurity, but religiouſly to improve our repoſe unto his ſervice & glory, and the general aid & benefit of all Churches.* And we thank you heartily, *for your kind acceptance of our affection expreſſed in ſending ſo great a number of your Scholars to our Univerſity, which is a very great honour to us, and we ſhall do our utmoſt endeavours, by all means to fit them for your future ſer-*

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vice, by moulding them into the form of ſound words, and into that Doctrine which is according to godlineſs, weaning & withdrawing them as much as in us lieth, from that vanity of Jeſuitical knowledge, wherein to our great grief, ſo many gallant hopeful wits have through vain curioſity and affectation been wretchedly inſnared, eſpecially in the endleſs mazes & labyrinths of metaphyſical terms and queſtions, the true ſeminaries of all Noveltys & Hereſys. Help us, as we ſhall you, in united Prayers unto the throne of Grace. You have been exceedingly helpful that way, in our frequent diſtreſſes, and we conſerve the memory thereof by us, and ever ſhall, as of a moſt precious Jewel.

And may the moſt bleſſed GOD continue his divine Grace & Favours to you & us, perfecting his ſtrength in our infirmities, uniting all our hearts in a perfect charity, and grant us to keep the faith unto the end, and to finiſh our courſe with joy, and to lay hold of Eternal Life, and that we may all be to the praiſe and glory of his Grace, through our Lord *Jeſus Chriſt*, to whoſe power & ſpirit we do with all our hearts recommend your holy Synod, and all your Churches in general, ſubſcribing our ſelves moſt ſincerely, *Moſt honoured & dear Brethren, Your moſt humble & affectionate Brethren in the Lord, the Paſtors and Profeſſors in the Church & Univerſity of* Geneva, *and in their Names,*

S. Goulart. J. Diodati.

VII. In the year 1619 the States General of the united *Netherlands*, desired all the Reformed States of *Europe*, to send some of their Divines to the Synod of *Dort*. The Commonwealth of *Geneva* being of that number sent as her Deputies *John Diodati*, and *Theodore Tronchin*, to that Synod. And at their departure they were presented from the States with a medal of a considerable value.

CHAP. V.

I. MR. *Benedict Turretin*, Pastor and Professor in the Church & University of *Geneva*, was sent by them as their Deputy to the National Synod of the Reformed Churches of *France*, held in the City of *Alez*. He carried Letters from the Pastors and Professor there, fully expressing & testifing their holy affection to the Churches of that Kingdom, and of their most near & intimate communion with them. He was intreated by that Assembly, to give them his presence during his abode in that City, and to take place among them, and to communicate his Councils & Votes in matters that should be proposed, which also he did. And after mature & exact consideration of the several clauses in those Letters tendered by him, an answer was made unto them.

II. In

II. In the ſame Synod it was decreed, that the following Oath ſhould be adminiſtred unto all the Members of Provincial Synods.

The Form of the Oath.

I N. N. do ſwear and proteſt before God and his holy aſſembly, that I do receive, approve & embrace all the Doctrines taught and decided in the Synod of Dort, *(or* Dordreck *) as perfectly agreeing with the word of God, and the confeſſion of our Churches. I ſwear and promiſe, to perſevere in profeſſion of this Doctrine during my whole life, and to defend it with the utmoſt of my power, and that I will never, neither by preaching, nor teaching in the Schools, nor by writing depart from it. I declare alſo and proteſt, that I reject and condemn the Doctrine of the* Armenians, *becauſe it makes God's Decrees of Election to depend upon the mutable will of Man, and that it doth extenuate, and make null and void the Grace of God. It exalteth Man and the power of free will to his deſtruction. It reduceth into the Church of God old ejected Pelagianiſm, and is a maſk and vizard for Popery to creep in among us under that diſguiſe, and ſubverteth all aſſurance of everlaſting life and happineſs. And ſo may God help me, and be propitious to me, as I ſwear all this without any ambiguity, equivocation or mental reſervation.* This was

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ſworn and ſubſcribed by all the Deputies t
that Synod, in the name of their reſpectiv
Provinces, as alſo by Mr. *Turretin* as repre
ſenting the Church of *Geneva.*

In the ſame Year about Midſummer, ther
was ſuch a ſhock of an Earthquake felt i
the Town, that the Miniſters who were preach
ing (for this happened on the Lord's Day
took hold of their Pulpits, being afraid of fall
ing down. Earthquakes were felt there alſ
in the Years 1574, 1584, 1600, 1651.

III. In the National Synod of the Reform
ed Churches of *France* at *Charenton* nigh *Paris*
Letters from the Paſtors and Profeſſors in th
Church and Univerſity of *Geneva* were read i
Anſwer unto thoſe of the laſt National Synod
of *Alez*, by which they aſſured them of thei
unanimous conſent and agreement with them
not only in the eſſentials of Religion, but alſo i
outward circumſtances and ceremonies, and a
an evidence hereof they embraced that adviſe
given them by the aforeſaid Synod ever at the
Lord's Supper, after the words of the inſtitution
and diſtributation of the Sacred Elements, to
add a word of exhortation, and that whereas
heretofore they had uſed unleavened Bread, in
conformity to their Neighbouring Churches
in the * Canton of *Bern*, now out of Love and
Conformity to them they would for the future
uſe

* About the ſame time the Churches of *Bern* did begin to uſe leavened Bread in the Lord's Supper.

ſe common Bread at this holy Sacrament. nd whereas their Elders had formerly aſſiſted eir Paſtors, in the delivery & diſtribution of e Calice, they had reſolved, that it ſhould be one by the Paſtors only: Adding over and ove very many other kind expreſſions of eir endearing love, and fraternal union with e Churches of that Kingdom. Upon which at aſſembly reſolved, *that an anſwer ſhould returned them, fully teſtifying, their mu-al affection, and high and reciprocal eſteem nd honour for them.* Mr. *Tronchin*, a Paſtor d Profeſſor of *Geneva*, was ordered from the ouncil and the Conſiſtory, to advertiſe the eople of this Innovation & Alteration, which as to begin in *September*, and he laid before em the reaſons of the Conſiſtory for it, and ow'd, that it was a thing indifferent in it ſelf.

IV. In the year 1625, the Prince of *Baden Durlach*, a *Lutheran* Prince of *Germany*, aving been deprived of his Dominions by the mperial Court, came to *Geneva* with his Con-rt and a Paſtor. The Council permitted him e exerciſe of the *Lutheran* Religion in his wn Houſe, and for his Family only. But everal Inhabitants of the Town, Dutch and thers, being admitted in to his Chappel, Peo-le began to be very uneaſy, and to murmur xtreamly, ſaying, *that Maſs might ſoon be ntroduced into the City, ſince* Lutheranism *was tolerated there.* The *Syndicks* having otice of this, ſent to him one of their body,

and the Attorney General, to desire him not to admit the Inhabitants of the Town into his Chappel. But he answered them in a very haughty manner, *that the Town was imperial, and that he had as much right to it and in it,* (being himself a Prince of the Empire) *as any of them.* Whereupon it was declared to him by the Council, *that he had forfeited the gracious permission that had been granted him, and that he should not be suffered any longer, to have any exercise of his Religion in the Town.* But however, there is now a *Lutheran* Pastor, and a small Congregation at *Geneva,* which meet in a private House, and the Citizens live very lovingly with them.

V. In the year 1626, the Pastors & Professors of *Geneva,* sent the following Letter to the National Synod of *Castres,* in *France.*

Most Reverend, honoured & dear Brethren

THERE has not been a National Synod of the Churches, for these many years last past, held in *France,* but that we have made tenders of our duty to them, because of that strict and intimate Communion we have with them, in our common Lord. We have also new ingagements unto thankfulness, and to abound in thanksgiving, for the infinite mercys of our GOD, which are day by day, and from one year unto another, accumulated upon and continued to his Churches, the Lord renewing his tender compassions so miraculously

in

their preſervation. But if ever we had any uſe for ſo doing, 'tis now we are in a moſt extraordinary manner obliged to it. For his gracious Providence ſhineth forth with a moſt admirable luſtre, in the defence of your Churches, and particularly in the free enjoyment of your Religious Aſſemblys; ſo that the many ſtrange accidents which have befallen you for divers years together, and the tempeſts with which the Kingdom of *France* has been aſſaulted and battered, the ſore affliction of many of our Brethren, having aſtoniſhed our Souls, and overwhelmed our Hearts with ſorrow; had made us moſt deſpair of ever ſeeing the comfortable returns of peace unto your Realm, and of reſt and ſettlement for your poor afflicted Churches, and the exerciſe of your moſt excellent Diſcipline, than which, a better was never practiſed in the Chriſtian World.

And now, in this calm, the Divine Wiſdom gathers his Children as the *Hen doth her Chickens under her Wings*, and reneweth the face of his Church in your Congregations, as the *Eagle* doth it's Youth. And this mercy ſhould be the more prized, and eſteemed by us, becauſe it is not in this Day, a common Favour and Benefit vouchſafed of GOD, unto all thoſe whom he had once honoured with the knowledge of himſelf in the Goſpel, for beſides the ſubverſion of many Provinces, the diſmal deſolation of thoſe ſometime flouriſhing Churches in *Germany*, *Bohemia*, *Moravia*, and

the *Valtoline*, are yet continued, & the dissipations & dispersions are still growing & augmenting, & the judgments of GOD from Heaven are following one upon the Neck of another, one dreadful ravage calling upon another to make haste. Therefore we lie prostrate Night & Day at the Feet of our heavenly Father, adoring his rich Grace in *Christ Jesus*, for setting bounds unto the Fire of his Wrath, so that all his Churches are not totally devoured by it; and we must ardently beseech his Divine Majesty, that as he keeps the Hearts of Kings in his own Hands, so he would be pleased to inspire your King, with Counsels of Peace and favour for his People, and tender Love unto your Churches; that under his Government and Authority, the name of GOD may be celebrated with liberty of Conscience, and Truth may bring forth in the World, and Righteousness from Heaven may yield the Fruit of true and saving Peace. Moreover we do also carry upon our Hearts unto the Throne of Grace, all other our Brethren who lie groaning under the heavy yoke & burden of afflictions, *that he would restore the Consolations of his Spirit, and put an end, in his appointed time, according to his good pleasure, unto all their Anguish & Sufferings.* Those many & sad objects, which are daily presented unto our Eyes, of a multitude of Refugees, who were once themselves a refuge unto the Faithful from the Storm and a covert from the Tempest. But being now

ow ſaved by aMiraculous out-ſtretched Arm, rom a moſt calamitous Shipwreck, are wan- ring up and down, ſeeking an Ark and re- reat from this overflowing deluge, and Shel- ering themſelves as in a Sanctuary in this our oor City, will not permit us to leave our GODalone,and to give him any reſt till by our mportunate Prayers we have prevailed with im to ſtir up the Bowels of his Compaſſion or the deliverance of his Children. And we lſo pour into your Boſoms the ſentiments of his Grief, which as on one hand it cannot but ove your ſympathies, ſo on the other hand it oth make us ſeriouſly reflect on GOD's me- hod and dealings with hisChurches, and prin- ipally to conſider his exquiſite tryals ofChurch fficers, who be conſtituted by him Overſeers n his Houſe and Service, and were bound to nctify his name in their performances,leaſt he ould ſanctify himſelf upon them by his udgments. This is what he had denounced gainſt all that draw near unto him, and they ave ſeen it executed in it's perfection. Be- des we cannot in theſe laſt Troubles of the hurch, but obſerve how poor and feeble a ing an Arm of Fleſh is, and how very peril- us thoſe ſuccours and aſſiſtances are, which en receive from it; whereas the true Shields d Bucklers of Salvation do belong toGOD, ho only hath the privilege and deſerveth the lory of his Churches protection and delive- nce. And in this Confeſſion, the Faith-

ful (knowing that assistance of Heaven is pro
mised unto those who do patiently wait for it
as you your selves, most Honoured dear Bre
thren, have frequently sensed and experience
in your tryals) do always prefer the resoluti
ons and weapons of the Spirit of GOD to th
Counsels of the Flesh, that so there may no
be the least spot reflected or fastned upon th
Gospel. And those who despise Dignitys, an
subject them to the power of that *Man of Sin*
to be trampled under Foot by him, may be a
shamed and confounded at their Lies and Ca
lumnys cast upon us, from those evident Testi
monys of our Loyalty and Fidelity, whic
according to the Gospel is rendred unto GOD
and unto those to whose Authority he hat
subjected our Persons and Estates in this Worl
And this will be most clearly owned and ac
knowledged even then when as Pastors shall in
tend the interiour Service of the Sanctuar
which is the edification of precious and immo
tal Souls, and do not walk according to th
World, nor fear their fear, but glorify GOD i
the Day of their Tribulations by an absolut
and entire resignation of themselves to him
and dependence on him, whom they must nee
know can never divest himself of that care an
charge of them which he hath once took upo
him so expresly and particularly, as to be the
Guardian, their Fortress, their strong Towe
and a Wall of Fire and Brass round about h
Church, marching as their Captain General i
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the Van & Front, & bringing up the Rear-guard of his Israel, whilst that the Priests are wholly busied and imployed in carrying the Ark of his Covenant. And we do not speak this as taking upon us to be the Judges of any Man's work, but with all due respects communicating to you the sentiments of our Consciences, which we hope will be approved also by your Reverences. We do hereby express the most affectionate desire of our Souls, that the breaches in the Temple of GOD may be repaired, and that the Face of our Lord *Jesus Christ* may shine forth more gloriously upon our Brethren and ourselves unto Salvation, by the Spirit of his power in the Gospel of his Glory, waiting always for that blessed hope of his last coming. Whose near Approachings are notoriously visible and conspicuous from those frequent travelpangs of the Church, and general convulsions and shakings of the Nations, infallible Harbingers & Forerunners of his glorious appearance. Before which we comfortably hope that having chastised his Church, he will turn the fiery stream and Current of his Judgments upon the enemies of his Truth and Glory, and will most effectually by the Spirit of his Mouth destroy the Son of Perdition. True indeed, there is one thing which cuts the Sinews of our hopes, and obstructs the progress of this Divine work, and exceedingly damps and saddens our Hearts, to wit, that incredible and astonishing Stupidity of vast numbers of Persons, who harden

themſelves in their ſins, under the rods of GOD's wrath, and do ſottiſhly yield unto the temptations of the Devil, in the hour of their tryal. Yet notwithſtanding we be greatly comforted, *moſt honoured Gentlemen and Brethren*, at the glad tidings of thoſe excellent fruits which the Lord's viſitation hath produced in many of your Churches, once again bringing into uſe and exerciſe, thoſe graces & vertues ſo neceſſary to the faithful, and ſo difficult to be exerted & practiced in times of proſperity, ſuch as the love of GOD's word, contempt of the world, and kindling again a fire of holy zeal, by the Spirit of GOD, upon the altar of the holy Miniſtry, to the conviction of ſins & errors, and the reformation of life, and of former miſcarriages and the ſtrengthening of the infirm and weak Chriſtians. This is a demonſtration of the Spirit & power of GOD, who is not only magnified in reſcuing of his Church, when the world gave her up for loſt, but alſo as we are credibly informed, from all parts, and for which we rejoice together with you in our Lord, in manifeſting the power of his truth; when as the Adverſarys taking occaſion from your affliction believed that it was as eaſy for them to triumph by their Sophiſty, over the doctrine of the Gospel, as to throw down your ſorry ramparts of earth. But they have in truth found the rock of GOD's word, to be then inexpugnable when as there was leaſt of the work of Man and the truth then moſt prevalent & invincible

when discovered in its native beauty & simplicity, whence we ground our hopes & confidence, that GOD who has poured out his blessing upon your labours, will not begin & advance his work to destroy it, nor will he build *Sion* with your hands, and at last abandon it unto those of his most cruel enemies. Wherefore, *most honoured Gentlemen and Brethren*, the joy and crown of GOD's Churches, be you encouraged in the Lord, and whatsoever difficulties may befall you, from without or from within, by those who suffer themselves to be debauched by this evil world, do you be fortifyed in your holy work, & as you have been made a spectacle to Men & Angels, so do you persist to hold forth the light of the Gospel in all pureness, and to Fight the good Fight, with the Weapons of Righteousness on the right Hand and on the left, taking all possible Care that no Root of Bitterness do spring up, which under the shadow and pretext of subtle Questions may weaken or diminish the Union of all your Members, and whom it is most indispensably needful, you should cement in an uniformity of confession, to avoid those dreadful distractions, which will infallibly arise from a diversity of Opinions and Affections. All the Reformed Churches, as far as we ever could learn, were filled with Joy at those solid declarations made in your National Synods, against revived *Pelagianism*, and at that singular care taken by those venerable and Holy Councils, to exclude

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it out of your Churches. Now he that ſowed thoſe Tares in GOD's Field is not aſleep, but ſtill at work, therefore there is need of continual Watchings; there muſt be no relaxing of your circumſpection, leſt you ſhould loſe the things which you have wrought. But we may forbear inſiſting any longer on this argument; nor is there any reaſon that we ſhould exhort you to continue in your Godly purpoſes and reſolutions, ſince your great Zeal is a moſt powerful example to excite others. It is enough that we have thus opened our hearts unto your Reverences, and have largely experienced the harmonious uniformity of your holy thoughts and reſolutions. And foraſmuch as by thoſe late troubles ſome famous Univerſitys, have to our unſpeakable grief, ſuffered very ſad Eclipſes and Interruptions, we ſhall do our beſt and utmoſt endeavours, to keep burning that little Candle which the goodneſs of our GOD has lighted up in our poor candleſtick. And our moſt honoured Magiſtrates have reſolved to continue the maintainance and encouragement of our School and Univerty, which from its firſt foundation had no other end and deſign than to prepare inſtruments which might be another day capable of edifying GOD's Church. And they conceive themſelves at this time more eſpecially concerned and obliged to ſerve your Churches, becauſe it is but the repayment of an old debt, we owing the original of our Academy unto the worthy

labours of ſome of your moſt eminent and famous Miniſters. Beſides your favourable reſpects have been exceedingly ſerviceable to it in its growth and progreſs, and they do receive with ſingular conſolation the aſſurances of your good will, both from the Letters of the laſt Synod at *Charenton*, and from your ſending Students hither to whoſe advancement in learning and Godlineſs, we ſhall moſt willingly contribute whatever GOD has imparted to us, that ſo we may return them to you, well improved, and furniſhed with thoſe excellent Talents for the Miniſtry, in the Temple of the Lord. Moreover we do return you our moſt hearty thanks for your kind remembrance had of our Church in * time paſt. And we do bleſs the Lord for the expreſſions of his Majeſty's love and kindneſs towards our City, which is a continuance of thoſe Royal favours, we have ever received, from the Crown of *France*, and conſonant to his former declarations, that he would not exclude the Natives of this Town, in caſe according to your excellent Diſcipline, they ſhould be called out unto the Miniſtry, in the Churches of this Kingdom. And we are ſo very well ſatisfyed of your love unto us, that

* The Reformed Churches of *France*, have not only aſſiſted the Church of *Geneva*, with their Prayers, advice, and with their credit at Court, but alſo ſeveral times with Men and Money, when the Commonwealth and Church there, have been in any danger from their Enemies.

that if the aforesaid declaration should not be notified unto some of the Churches, yet by your means it shall be so for the future, and this will be a renewed pledge and confirmation of your ancient Fraternal charity and affection to us. Whereupon we do most affectionately salute your holy Synod in the Lord, and tender you our most humble Service, intreating the continuance of your good will unto us, and that you would strive together with us in your Prayers for us, as we do continually recommend you unto our GOD, the Father of our Lord *Jesus Christ*, and to the word of his Grace, and to his Spirit of Consolation, and all your Churches, Persons Labours, and your whole Sacred Assembly to his most blessed protection, beseeching the great Shepherd of Souls that he would deign to preside in the midst of you, *and to make you perfect in every good work, to do his will, working in you what is well pleasing to him*, and accumulate upon you his best and most Heavenly Benedictions to the glory of his Holy Name: And subscribe ourselves, *Most honoured Gentlemen and Brethren, your most affectionate Brethren, and most humble Servants in the Lord, the Pastors and Professors in the Church and University of* Geneva, *and in the Name of them all,*

Prevost. Diodati. B. Turretin. Dupan.

VI. This

VI. This Letter had a wonderful good effect upon the Members of the Synod. It not only inclined them to follow their directions and advice, but alſo comforted their hearts (and ſo did all their Letters to the National Synods of *France*,) In order to expreſs that the better, I will tranſcribe a few lines of the Letter, that this Synod returned in anſwer to the Church and Academy of *Geneva*.

You are alſo come in (ſay they) *to bear your parts in our ſacred harmony, augmenting by the union of your hearts with ours, the rich bleſſing which the Prophet hath compared to that precious oyl, poured out upon the head of* Aaron, *and to the dew which deſcends from Mount Sion, and this too with ſuch an efficacy, that the bare hearing of your ſweet conſolations, and holy councils, hath by a moſt ſecret and powerful motion, ſenſibly operated upon us, and raiſed up the ſpirit of* Jeſus Chriſt, *our head, in us, who doth unite us tho' many members in one body in the Lord. We do therefore imbrace you in our God, and accept thankfully of your prayers, and holy affections, giving thanks unto our heavenly Father, &c.*

May the ſame Letter have the ſame effect upon all thoſe that read it now! I am ſure it is not the worſe for bearing an old date. They may not only by it be acquainted with ſeveral circumſtances concerning the Church & Univerſity of *Geneva*, but alſo be inflamed by that holy

holy zeal which shineth forth in it, in so conspicuous a manner. By those Letters one may also know the love & zeal of that Church for GOD's Glory, and the edification of Christian Souls, & know the stile of right Church-men; nothing therefore can be more suitable to the History of one of the Churches of GOD.

CHAP. VI.

This contains the History of the Years 1632, *and* 1637.

I. IN the year 1632, *Nicholas Anthony*, an Apostate of the Christian Religion was put to Death. His Execution occasioned as much talk as that of *Servet* had done formerly. Some People said, *that it was a very cruel and barbarous thing to put People to Death, only because their opinions were not Orthodox.* But the Council considered him not only as an Apostate & a Blasphemer, (for he gave the name of *Cerberus* to the most holy Trinity) but also as a pernicious Seducer, and a Perjurer, who preached his errors contrary to the Oath that he had taken when he was ordained. That one may judge the better, whether the *Genevians* did right or no, *I will relate here the heads of the Accusations brought against him before the most honoured Lords Syndicks and Councellors*

Councellors of this City, by the Lord Attorney,

Againſt

Nicholas, Son to *John Anthony*, born in the Town of *Brieu*, in *Lorrain*, who being put in Priſon, hath freely confeſſed, *that from his youth he had out of curioſity, applied himſelf to the Study of Philoſophy, and conceived damnable and execrable opinions of our Lord Jeſus Chriſt.* Moreover, that about ſeven or eight years ago he had applyed himſelf to the learning of the falſe doctrine of the *Jews*, and that he might be better acquainted with it, he had made his Addreſs to them in the City of *Metz*, which after ſome conferences, had ſent him to ſome other *Jews*, and eſpecially to thoſe of *Venice*. *Item*, he hath confeſſed, that if it had not been for fear of being diſcovered, he had endeavoured to draw his Relations into *Judaiſm*. *Item*, that he went to *Sedan*, about five years ago, where he did debauch a young Student, whom he carryed along with him into *Italy*, diſcourſing with him, by the way about his curſed doctrine. *Item*, that being gone to *Venice*, they had viſited the Jews of that City, where he deſired them to admit him into their *Synagogue*, and to circumciſe him; which they denyed him, becauſe they were afraid, if they did, of being puniſhed by the Magiſtrates for it; and told him, *that he might live as a Chriſtian among them, and yet be a Jew in his mind*; and that the ſame thing was declared to him by the Jews of *Padoua*. *Item*, that according

according to that deteſtable doctrine he came to *Geneva*, where he pretended to Study in Divinity, and even had ſtood as a Candidate to the Profeſſorſhip of Philoſophy, and for a while had been the firſt Regent of the College, diſſembling all the while, & acting as a Chriſtian, tho' ſecretly he lived and prayed as a *Jew*, not daring to declare himſelf a *Jew* publickly. *Item*, that being called by a Neighbouring * Church to the Paſtoral Office, after he had been examined and had anſwered according to the principles of the Orthodox Religion, he had ſworn to live and to teach in a manner agreeable to the Confeſſion of Faith of the Reformed Churches, tho' he was a *Jew* in his heart, and by a curſed mental reſervation he meant to ſwear in a ſenſe quite contray to what his Mouth uttered. *Item*, that inſtead of preaching *Jeſus Chriſt* according to the Oath he had taken, he had only expounded places of the old Teſtament, and applyed falſly to other Perſons thoſe Texts, which ſpeak expreſſly of our Lord *Jeſus Chriſt*; and in a particular Manner the text he expounded in his laſt || Sermon. For which thing he was ſtruck with an immediate and manifeſt Judgment from GOD; for he ran diſtracted in the Fields, and came barefooted into this City, uttering dreadful Blaſphemys againſt

* The Church of *Divonne* in the Ballywick of *Gex*.

|| In the Second Pſalm.

againſt our Lord and Saviour *Jeſus Chriſt*. *Item*, that after he had been cured by the Phiſicians of this City, in the Hoſpital, being come to himſelf again, and his diſtracted fits being over, he had perſevered in his Blaſphemys againſt the holy Trinity, and the perſon of our Lord *Jeſus Chriſt*, maintaining both by word of mouth & writing, that he was an Idol, and the New Teſtament nothing but a Fable. *Item*, he hath owned that when he adminiſtred the Lord's Supper, in his exhortation to the people, he ſaid only, *Remember your Saviour*; and that when he recited the words of the *Creed*, where our Lord is mentioned, he did not pronounce them, but muttered them ſo that no body could hear him. *And finally*, notwithſtanding the ſerious exhortations & remonſtrances made to him in his Priſon, both by the Magiſtrates & the reverend Paſtors of this City, to forſake his curſed & damnable opinions, he had perſevered in his abominable impietys and blaſphemys, having in a writing of his, done his utmoſt endeavours to oppoſe & ſubvert the *holy Trinity*, denying ſtill with obſtinacy the Godhead, and Incarnation of our Lord and Saviour *Jeſus Chriſt*, renouncing his Baptiſm ſeveral times, as it appears more at large in the Law-ſuit againſt him.

A Sentence againſt *Nicholas Anthony*, Apoſtate, Pronounced & Executed on the Twentieth Day of *April*, 1632.

Our most honoured Lords Syndicks & Council of this City, having heard the accusations brought before them, by the Lord Attorney, against Nicholas Anthony, *by which and his own confession it is manifest, and appears to them, that he, forgetting all fear of God, is guilty of Apostacy, and of high Treason against GOD, having opposed the holy Trinity, denyed our Lord & Saviour Jesus Christ, Blasphemed his holy Name, renounced his Baptism, to embrace Judaism & Circumcision, and had forsworn himself, by teaching his damnable doctrine, which case and crime deserveth a great punishment. For these causes & others moving hereunto, my said Lords, * Sitting in the Judgment Seat, and Place of their Predecessors, according to their ancient Customs, having GOD and his holy Scriptures before their Eyes, and having called upon his holy Name, to give a right Judgment, saying in the Name of the Father, of the Son and of the Holy Ghost,* Amen

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* Sentences against Criminals are pronounced in the open Street; a Bench being placed close to the outside Wall of the Town-House. It is covered with a fine Carpet, which hangs also above and over the Four Syndicks's Heads, who sit upon the Bench holding their Black Staffs adorned with Silver. The Attorney General is standing. Rails are fixed in the Ground round about them to keep off the Crowd.

By this preſent peremptory Sentence which they give here in writing, they do condemn the ſaid *Anthony, to be bound and carried to the place of* Plein-palais, *there to be tyed to a Poſt upon a wood-pile, and Strangled after the uſual way, and after that, his Body to be burnt and reduced to aſhes, and thus to end his days, to be an example and terror to others*: We do beſides declare, *all his Eſtate confiſcated to the* Signory, *commanding the Lord Attorney to ſee that this preſent Sentence be put to its due and entire Execution.*

II. In the Reformed Churches of *France*, there had been a conſiderable Diviſion among ſome of their greateſt Divines, Profeſſors and Paſtors, concerning *Grace*, the order of *GOD's Decrees*, *Predeſtination*, and ſuch other Articles of Speculation; ſome of their Doctors, as *Amyraut*, *Teſtard la Place*, ſeemed to be too much of *Arminius*'s opinion, concerning thoſe things; and they were ſtrongly oppoſed by the writings of a great many Divines, within and without the Kingdom. It was very much feared leaſt thoſe diſputes might occaſion a Schiſm among the Churches of *France*, as well as thoſe of *Holland*. Therefore ſeveral Synods were very buſy in compoſing thoſe differences, to which at laſt the Synod of *Alenſon* in the Province of *Normandy*, put an end in the year 1637, by admitting the Orthodox explanation of the ſaid *Amyraut*, *Teſtard*, &c. concerning the controverted Articles, and by forbiding the

Paſtors or Profeſſors to write one againſt another concerning the ſame. The Church and Academy of *Geneva* being ſenſible of the danger that the Proteſtant Churches of *France* were threatned with, by the diviſion of their Divines; ſent a Letter unto the aforeſaid National Synod of *Alenſon*, touching the Doctrine and Books of the Sieurs *Amyraut* & *Teſtard*. It is too long to be inſerted here; but I will give an abſtract and the ſubſtance of it.

The Letter begins thus,

III. Meſſieurs, and our moſt honoured Brethren,

THE return of another Holy Synod to be held by you, gives thus a new ground of adoring the infinite mercy of our GOD; who having for many ages choſen your Nation above many others, wherein to erect his Kingdom, with the glorious enſigns of ſundry and long continued combats, and ſufferings, and with the peculiar priviledges of purity, union, and a holy Diſcipline, doth now alſo in theſe woful turbulent times, through that clemency and equity which he hath inſpired into your Sovereign Lord the King, vouchſafe unto you that excellent means for your ſubſiſtance, and the conſervation of his unvaluable gift, the bleſſed Goſpel among you, even your Synodical Meetings, whereby your way and courſe may be kept even without Stumbling, and the Profeſſion of the Divine Faith ſafe and laſting. And verily all ages have judged this ordi-

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nance the only profitable, powerful and moſt effectual means for the preſervation of the Church, and the reducing of it back again when fallen from, unto its firſt, pure and holy principles. But yet the beſt Canons that were ever framed and eſtabliſhed have not been ſo conſtantly practiced nor obſerved as among you. Therefore it is our daily Prayer & hope in GOD, that through his Divine Grace thoſe of your Diſcipline ſhall be continually obſerved for many Ages. That part we have in your Communion and which we have by reaſon of your ſingular affection to us, cauſeth us to recogniſe ſo great a mercy with thankfulneſs, *&c.* ------ We will leave it to the good pleaſure of GOD to effect and bring about a perfect Union of Mens minds in the Faith in his own time, when he ſhall cauſe that great Day of his light to ſhine forth, and in the mean while to make bare his Almighty Arm, in ſetting bounds unto all Hoſtilitys, and putting a Period unto all contentions, one only excepted which will be a Honour and Bleſſing to the contending Partys, to ſtrive moſt one with another in all good Offices of Charity, and examples of Edification. ----- We are extreamly aſtoniſhed, and our dear brethren of *Switzerland* are alſo extreamly offended that the name of the greateſt Doctors of our Churches, have been uſed for the defence of theſe Noveltys. And would Charity ſuffer us we ſhould believe that they were Perſons not in the leaſt to be credited, becauſe the

Novelists do impute and tax them with a very great inconstancy in their Doctrine, the contrary whereunto, notwithstanding their pretended allegations out of them for their darling opinions is universally known. However we were somewhat comforted in our Spirits by the advise given us that these upstart opinions were not at so great a distance from the Truth, as it was at first reported, nor estranged from that center of Union in the Churches, as in the terms in which they were couched at their first publick appearance did represent; and for that several Persons of an eminent Piety had used their best endeavours to quench this sparkle before it grew into a flame, and the dread and reverence born your then approaching Assembly hath happily contributed to the reduction and establishment of the principal Truth. And we give due Praises unto those worthy Persons who first sounded the alarm, & marched forth against these tenents, as also unto those who brought the Waters of Moderation to extinguish the Fire of this controversy, and who in the dressing of this Wound, applyed proper lenitives whereby they qualifyed and removed the most dangerous Symptoms, reserving for the more powerful hand of your supreme and venerable Assembly the total extinction of this Firebrand and the perfect cure of this Malady: And we exhort you to exert your full Authority in and about these Matters, saving all that lies in your power, regaining what is lost, retain

ing Truth & Love as much as poſſible, without violating your own integrity, without degenerating into any dangerous connivency, and ſpeedily and ſolidly repairing the Breach, which otherwiſe the common adverſarys will not fail to keep open, and come in upon you to your utter Deſtruction. And tho' we very well know that your Wiſdom will not be wanting to ſuggeſt your prudent Advice and Counſel, and to preſcribe wholſome Remedys, yet we take upon us the boldneſs to acquaint you, that foraſmuch as theſe Queſtions have been moved without occaſion or neceſſity, and that it will be very hazardous to let them ſpread abroad to the ſcandal of the World, to the raiſing of diſputes and controverſys among your ſelves, and to the exaſpirating of Spirits, who will be exceedingly moved and imbittered by a formal condemnation of them, eſpecially ſince they have a long Time been revolved in their moſt ſecret thought by thoſe who yet proteſt that in the bottom of this Buſineſs they conſent with you, and ſince they be Perſons who be at preſent & may be hereafter ſerviceable unto the Church of God, we conceive the ſafeſt and moſt inoffenſive Remedy that you can uſe will be this, to enjoin all Churches & Univerſitys to be wholly ſilent, and that neither from the Pulpit nor the Preſs, any of theſe new Doctrines be broached or vended, and farther to Decree that when occaſionally theſe Matter ſhall come to be debated that all Perſons keep themſelves to the ſimplicity of

our Confeſſions, and to the Cannons concluded and made in the renowned Synod of *Dort*, without mingling with them theſe new *Hypotheſes*, *Phraſes* and *Diſtinctions*. And ſo doing you will calm the now troubled Spirits, and you will diſpoſe them to a perfect cure, and ſo join in with you in a full & uniform conſent, and divert them from gazing on an object, whoſe ſparkling luſtre would attract their affections, and make them addict themſelves unto others far more profitable and edifying. A puiſſant Neighbouring Commonwealth did very happily ſteer this courſe, when as divers years ago they were troubled with ſuch altercations, and ſcruples raiſed on the like points, which were degenerating unto profaneneſs, and would have raiſed factions and confuſions in the State, and Schiſm in the Church. This evil was nipt in the bud, and the wound healed as ſoon as given, by the ſole interdiction of any further diſputes, and to prevent ſuch dangers in time to come, we conceive it very needful that you eſtabliſh, (if you have not done it already) an ordinary *Superintendant* over your Univerſitys, for 'tis in thoſe Schools of Learning, where leiſure and the pleaſures of ſpeculation, variety of reading, and curious enquirys into Matter out of the common road, & the bait of ſingularity do tranſport great wits with too much Facileneſs after theſe Novelty's; which how tolerable ſoever they may ſeem to be in diſcourſe and conference with learned and accompliſhed men

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yet ought not at any time to be publiſhed, nor thrown into the minds of the young Students, who are to be dealt withall after another way; *to wit*, by a more careful inſtilling into them the choiceſt and ſoundeſt truths of the ſacred Oracles left by the weakneſs of their judgments, and the fervour and inſtability of their age, which enamours them of curioſitys they ſhould be intangled in debates and controverſys, and embrace factions and partialitys.--- The true end of theſe our *Theological* Students ought to be this, that they may be an holy ſeedplot of able and Godly Paſtors, ſound in the Faith, mighty in Word and Doctrine, wiſe unto Sobriety, keeping the great Myſtery of Godlineſs in a pure Conſcience, delivering and dividing the Word of GOD aright, and in fine to be Men of GOD, perfect and prepared for every good Work of their calling to which holy and noble ends, all ſorts of ſubtiltys are utterly unſerviceable, & have ever marred the Divine Doctrine with Errors, or the Broachers of them with Ambition, Curioſity, Contention, Conceitedneſs; or the Church by a diſguſt of Scripture, purity and ſimplicity, or by Factions or Diviſions, which never happen when the common ſentiments of the Church are taught, tho' by Miniſters of meaner parts and talents; whereas theſe have always happened by means of affected Singularitys: Which is the true and genuine Food of *Romiſh* Ambition, which ever laboureth to ſeduce the common Sentiments,

ments, becauſe they be its greater Obſtacles and moſt obſtructing its growth and progreſs the Lord grant that the ſparkles of this Fir in the midſt of you may not ſpring from th ſame ſource. Poor *Germany* hath ſadly felt th direfull effects of the Flames kindled by it by its bitter and frequent Schiſms. Ever Prince would have his Univerſity, and ever Univerſity admired and exalted it's own Doctor as the moſt eminent Profeſſor of them all Every Doctor had conceived, and muſt need broach and vend his new Notions, and ſingula Opinions, and theſe new Opinions are brough upon the publick Stage of the World, wher they have met with fierce Antagoniſts, & be tween theſe doughty Champions, the poo Church of GOD hath been torn all to piece To this conſideration let us ſubjoin another For GOD's ſake keep Philoſophy * with in its due and proper bounds cloſely and ſtrict ly watched and reſtrained, that it may only, we may ſo expreſs it, break up the fallo Ground of the Spirit of our Youth; but not i the leaſt to take upon her, by her maxims an aſſertions to bring in Seed and Food for th Church and Houſe of GOD, which muſt b fed with the pure Manna of the Divine Wor who

* By *Philoſophy* they meant eſpecially the ſubtilti of *Logick* and *Metaphiſicks*, which in thoſe Days chief bore the name of *Philoſophy*, and were the Scources endleſs Deſputations.

whose Majesty and Liberty was so happily asserted and recovered by our Godly Fathers, from the Bondage and Captivity whereunto the School Divines of the *Romish* Church had enslaved it, and into which it is very likely it will be again insensibly reduced, either by a too great fear of their false Weapons, or by a perverse emulation of them. And yet in the mean while the sacred Scriptures will be best understood by a diligent reading of them, by comparing one text with another, and by invocation of the Holy Ghost to enlighten our dark Minds in the knowledge of them, and they will be thus more easily digested and brought home with a greater force & efficacy upon Conscience in a sober sensing of them according to the simplicity of Faith and demonstration of the Spirit, than by the most audacious and curious applications of the false lights, new notions and vain discourses of *Philosophy*. *Palagianism* in the low Countries was the plant of the *Spanish* Metaphisicks, producing not pious and painful and profitable, but subtil Pastors and Preachings, an infinite brood of Disputants, void of understanding and corrupt in points of Faith, Subtiltys bring forth Thorns, which never leave the Churches nor Consciences at rest, but scratch and tear them to pieces. And we exhort you to be zealous and suspicious of new Methods, and imagionary Hypotheses and an affected singular way of teaching, and to avoid them. *Arminius* took his

walks

walks at first in these By-paths, till such Time as he had gotten a stock of Credit & Reputation, and had formed for himself a Party, then he pulled off the vizard, and canvassed all points of Doctrine even those that were but accessary, with no little vehemence in his disputations, and was uneasy till the roots had been searched, and the most fundamental points had been assaulted and shaken. Indeed the one wounds the other; and it was always known that those who once changed their note & language, and the sound Doctrine delivered to them, have been attended with some secret hidden vice, or else they do engender it in their Followers. Discharge therefore, most *Reverend* and *Honoured Bretheren*, your bounden Duty unto your Churches, and give this memorable example unto them all, and unto us this singular consolation, that you do maintain inviolably the Faith once taught, established and sealed among you, far more than in any Place of the World besides, by a multitude of Divine Witnesses, and approbations, which have rendred you a spectable to Men and Angels. Grub up by the Roots every plant of Heterodoxy, and by your authority do you reinforce as you shall find needful that harmony and agreement of the Reformed Churches, which was declared in the Synod of *Dort*, which having been the first general Council of the Churches in our Days, wherein GOD evidently presided by His Holy Spirit, (and there will be difficultys enough to get such another)

nother) doth therefore deſerve of right the greater reverence and ſubmiſſions, becauſe of the diſreſpect offered it by the Broachers of theſe novelties. And this ſhould be done except we intend to be cryed down as a ſort of ungovernable Perſons, refractary to that Order & Diſcipline, which GOD hath ſanctifyed and eſtabliſhed from the very beginning in the Chriſtian Church. We conclude all with the tender of our moſt humble, faithful and cordial ſervices and affections, and of our moſt entire union with you in Spirit, which we moſt humbly beg of the Lord to ſanctify and conſummate in it's full and total perfection in the Kingdom of his Glory.

Your moſt humble and moſt affectionate Bretheren and Servants in the Lord, the Paſtors and Profeſſors in the Church and Univerſity of Geneva, *and for them all* Diodati. Tronchin. Chabray Prevoſt *and* Pauleint.

CHAP. VII.

Cromwell's *Letter to the Church of* Geneva, *concerning the perſecuted Brethren of the Vallys of* Piemont. *The Charity of the People of* Geneva *towards them. The titular Biſhop of* Geneva, *his attempts againſt that Church.* I. The

I. THE former Letters of the Church and University of *Geneva*, have taken notice of the persecution under which several Reformed Churches groaned in many parts of the World. The poor Reformed Flocks of the Vallys of *Piemont*, subject to the Duke of *Savoy*, were of that number. They have never been free from persecution ever since they have been known; nay they have been chiefly known by the many hard & long persecutions which they have suffered, and by their great courage and patience under their sufferings. The oppressions were renewed in the year 1655. As *Europe* heard of it presently, and all the Protestants were concerned for them. *Oliver Cromwell* having notice of it, writ to the Commonwealth & Church of *Geneva*, a Letter importing, that the extream miseries which the Protestants of the Vallys of *Piemont* endured from the Duke of *Savoy*, had moved him with such compassion, that he had given orders for a general gathering throughout the Commonwealth of *England*, for their relief, to testify how great was the Charity of the English Nation towards those poor afflicted Brethren. But that as it would take up sometime to make those gatherings, and that the misery of those poor People did not admit of any delay, he thought fit to send in the mean while *Two Thousand Pounds Sterling*, out of his own Money, which sum he put into the hands

he Magiſtrates of *Geneva*, that they might iſtribute it among the pooreſt of them, ac-ording to their wiſdom, believing that they ould joyfully take that trouble for the help f their neighbours, becauſe he knew of their ellow-feeling with them: Praying GOD that He would give thoſe that profeſs the Orthodox Religion, Zeal & Courage to defend their com-non cauſe, and to help one another againſt heir Enemies, in which he would be exceeding lad to be ſerviceable to the Church. He ent afterwards my Lord *Morland*, to the Duke f *Savoy*, to intercede in the behalf of the ſaid erſecuted Proteſtants, and the Ambaſſador emained ſeveral Months at *Geneva*, during hat Negotiation, which proved very effectual or their relief.

II. In all the perſecutions they have ſuffe-ed, the Church and Republic of *Geneva* have een extraordinary kind and helpful to them. When ſome hundreds or thouſands of them be-ng either killed or put in Dungeons, the reſt ave been drove away out of their native Coun-ry in the middle of ſharp Winters, through eep Snows, without Proviſions or hardly any Cloaths, they have been received like Angels n the Town, and have been ſupply'd with all neceſſarys, every Houſe-keeper contending who ſhould have a greater Number of them in heir Houſes. Theſe poor exiles were *hungred and meat was given them, they were thirſty and drink was given them*; *they were ſtran-*

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gers and were taken in, naked and were clothed, they were ſick and were viſited. Mr *Leger* one of their Paſtors hath publiſhed a Book of their ſeveral Perſecutions.

III. In the year 1661, the titular Biſhop of *Geneva* reſiding at *Annecy*, petitioned the King of *France*, as ſoveraign of the *Bailywick* of *Gex* which is a part of his Dioceſs, to give him leave to ſet Curates in the villages of *Chancy*, *Avoully* and *Mouin* held by the Republic of *Geneva* and of which the King, ſaid the Biſhop was alſo ſoveraign. In order to underſtand this, it is neceſſary to be acquainted with the conſtitution of thoſe Villages. *Mouin* did belong to the Chapter of *S. Peter*'s in which reſpect the juriſdiction, the tithes, quit-rents, the ſale of ſalt ſettling of Miniſters, the condemning Malefactors to Death, do belong to *Geneva*, and to the King of France belongs the laſt appeal of Civil Cauſes and the excecution of Criminals. *Chancy* and *Avoully* did belong formerly to the Prior of *S. Victor*, and have the ſame rights as the others which did belong to the Biſhop & Canons of *S. Peter*'s. But by the Treaty of *Lyons* in 1601, according to which the King of *France* ſurrendered to the Duke of *Savoy* his Country that he had taken from him in his Wars againſt him, reſerved to himſelf all the Harbours of the River *Rhone* from *Geneva*, as far as the City of *Lyons*. And thus the ſoveraignity of *Chancy* and *Avoully*, which are Harbours of the ſaid River, did belong to the King, altho' they be

ſituate

ſituated on the Land of *Savoy*. The *Genevians* who were very much in *Henry* the Fourth, his favour, repreſented to him, that they had already the poſſeſſion of thoſe Villages, and that conſequently that Sovereignty was of a very ſmall importance to him & of no revenue. The ſaid King being willing to favour them, gave it to them, and iſſued forth his Letters Patent to confirm his gift, which were not verifyed by the Parliament. But notwithſtanding that, they have acted as Sovereigns in thoſe two Villages ever ſince, and even they cauſed a Malefactor to be Executed at *Chancy*, in the year 1675. The Council having notice of the Biſhops Petition, ſent their Deputy Mr. *Lullin* to Court. But before he was arrived there the Biſhop had obtained a Sentence agreeable to his Petition, and Mr. *Bouchu* Intendant of *Burgundy*, came to *Gex* in the Month of *February* 1662, to ſet Curates in the aforeſaid places, according to the King's Sentence. The Intendant was at laſt prevailed upon to defer the execution of that judgment, after it had been repreſented to him that the Deputies of the Republick were at Court, to make their remonſtrances to the King himſelf, concerning that affair, and that if they could not have that Sentence reverſed, it would be time enough to execute it then. *Lullin* having ſtayed two years at *Paris*, carried his cauſe; the Biſhops petition was caſt off, and the Villages were left as they were in the full enjoyment of the *Proteſtant Religion*.

CHAP. VIII.

A Letter to a Paſtor & Profeſſor of Geneva, *concerning ſome diſputes there about* Grace, GOD's *Decrees*, &c. In the year 1675.

I. HAVE ſeen in the laſt Letter of the Profeſſors and Paſtors of *Geneva*, to the National Synod of the Reformed Churches held at *Alenſon*, the Solicitude, the zealous Care, and excellent admonitions and advices of that Church and Academy to them, to preſerve Union, Charity and Peace among the Proteſtants of that Kingdom. But a while after they wanted themſelves thoſe wiſe exhortations and charitable advices, which they had imparted to others. The ſame diſputes aroſe there concerning the ſame points, and they were not managed with the ſame prudence there, as in *France*, and cauſed more diſturbance in that Church, than they did in the Churches of *France*. I ſhall relate the occaſion and progreſs of them in Doctor *Burnet*'s own Words. The middle way (ſaith he in one of his Letters) that *Amyraut*, *Daillé*, and ſome others took in *France*, that were diſputed in *Holland*, concerning the Divine Decrees, and the extent of the death of Chriſt, as it came to be generally followed in *France*, ſo it had ſome Aſſerters both in *Geneva* and *Switzerland*,

Switzerland, who denyed the imputation of *Adam*'s ſin, and aſſerted the Univerſality of Chriſt's death, together with a ſufficient grace given to all Men, aſſerting with this, a particular and free decree of election, with an efficacious grace for thoſe included in it; they came to be called Univerſaliſts, and began to grow very conſiderable in *Geneva*: Two of the Profeſſors of Divinity there being known to favour thoſe Opinions. Upon this thoſe who adheared ſtrictly to the oppoſite Doctrine were inflamed, and the contention grew to that height, that almoſt the whole Town came to be concerned, and all were divided unto parties. If upon this the Magiſtrates had enjoined ſilence to both parties, they had certainly acted wiſely: for theſe are ſpeculations ſo little certain, and ſo little eſſential to Religion, that adverſity of Opinions ought not to be made the occaſion of heat or faction. But tho' the party of the Univerſaliſts, was conſiderable in *Geneva*, it was very ſmall in *Switzerland*, therefore ſome Divines there who adhered to the old received Doctrine, drew up ſome articles, in which all theſe Doctrines were not only condemned, together with ſome ſpeculations that were aſſerted concerning *Adam*'s immortality; and other qualities belonging to the ſtate of Innocency; but becauſe *Cappel* and ſome other Criticks, had not only aſſerted the Novelty of the points, but had taken the liberty to correct the reading of the *Hebrews* ſuppoſing that ſome

Errors had been committed by the Copiers o
the *Bible*, both Vowels and Conſonants; i
oppoſition to this they condemned all correcti
ons of the *Hebrew Bible*, & aſſerted the Anti
quity of the points, or at leaſt of the Powe
and Reading according to them, by which
tho' they did not engage all to be of *Buxtorf*'
Opinion, as to the Antiquity of the point
yet they ſhut the door againſt all correction
of the preſent punctuation. If this conſent o
Doctrine, (for ſo they termed it) had bee
made only the Standard againſt which no Ma
might have thought, without incurring cen
ſures, the ſeverity had been more tolerable
but they obliged all ſuch as ſhould be admitte
either to the Miniſtry or to a Profeſſor's Chai
to ſign *ſic ſentio*, ſo I think, and this being ſet
tled at *Bern* and at *Zurich*, it was alſo carrye
by their Authority at *Geneva*. But for a
thoſe in Office, the Moderator and Clerk ſign
ed it in all their names. And thus they were no
contented to make only a regulation in thoſ
matters, but they muſt needs according to
maxim that has been ſo often fatal to th
Church, enter into Peoples Conſciences, an
either ſhut out young Men from imployment
or impoſe a teſt upon them, which perhap
ſome have ſigned not without ſtrugglings i
their Conſcience. Yet ſome that ſet upon th
teſt or conſent, are Men of ſuch extraordinar
Worth, that I am confident they have acte
in this matter out of a ſincere Zeal, for tha
which

which they believe to be the truth, only I wish they had larger & freer Soul. So far the Bishop.

II. At that Time the Protestants of *France* had lost the privilege of their National Synods. The Court of *France* which had resolved to extirpate the Protestant Religion out of that Kingdom, deprived us of those Assemblys, and began our Destruction that way, knowing very well that the union, support, peace and discipline of our Churches, all things necessary for their subsistance and preservation, could not be maintained without them. But however those poor Churches having no Synods to write to, and being exceedingly troubled at the great Disputes arisen at *Geneva*, Mr. *Claude* Minister of the Reformed Church of *Paris* was desired by several to write to Mr. *Francis Turretin*, a Pastor and Professor of the Church and University of *Geneva*, whose Name & Credit was very great there, to perswade him and others by him, to a spirit of mildness, moderation and forbearance towards those who dissented from him, and the old received Doctrine, in points that were not (as Mr. *Claude* & others thought) essential to Religion. Tho' his Letter be pretty long I shall transcribe it almost all, because it may be very serviceable to other Churches in the like case.

The LETTER.

Sir, and most honoured Brother,

THE affection that you honour me with, and the perswasion I am in, that you reckon

me among thoſe, who have for you all the Eſteem and the veneration due to your merit, embolden me to make ſo free with you as to impart you the ſentiments of all the moſt conſiderable Perſons of our Church, and of others which their buſineſſes call hither, concerning the Diviſions of your Academy. We have heard of them a long Time ago, and every one hath been extreamly grieved to ſee an Academy and a Church which make ſo great a figure among the Reformed, agitated with the ſame diſorders that have formerly diſturbed our Academys & Churches in this Kingdom, and which are through GOD's Bleſſing ſo entirely compoſed that the leaſt ſign of them is not to be perceived now among us. This calm, *Sir*, that we enjoy, very evidently demonſtrates that the true cauſe of our paſt diſputes, proceeded rather from the antipathy of ſome Perſons, tho' otherwiſe illuſtrious, who were angry one with another, than from the things themſelves. For as ſoon as GOD has been pleaſed to take away that cauſe, Peace is come to us again of it ſelf. We ſhould enjoy it with a perfect chearfulneſs if we did but ſee it alſo among you, and if your preſent ſad Condition was not an Image of our own paſt troubles & diſturbances. To explain you, then more particularly People's thoughts touching this Matter, I will make bold to tell you that they wiſh your Church had made no addition of new Articles of Faith to thoſe of her Confeſſion, by means of which ſhe had lived ſo

a long Time in Peace with the other Reformed Churches. For you are not ignorant how dangerous it is in Religious Matters, to go beyond the bounds which our Anceſtors have wiſely ſat, and how much Conſciences think themſelves oppreſſed, when People lay upon them a burden which they believe GOD hath not impoſed himſelf. Now, *Sir*, altho' I have concerned my ſelf perhaps as much as any Body in the controverted Matters, yet I own to you that it hath never appeared to me, as much as I could ſee into them, that thoſe points are clearly decided in and by the Word of GOD. For the courſe your Church hath taken, ſome do endeavour to juſtify it by ſome texts of Scripture, alledged as Arguments for it. Others uſe alſo their endeavours to anſwer them; and the heat of Diſputes makes ſometimes the objects ſeem bigger than they be. But thoſe that conſider them without partiality, do ſee plainly that your Articles are not decided in the Scripture, which gives a juſt ground to believe that Divine Wiſdom would not have you propoſe thoſe things as Articles of Faith; but on the contrary her will was, that each one ſhould tolerate one another mutually and reciprocally in thoſe things, as they ought to do in School queſtions, about which brotherly love remaining entire, every one chooſeth the Opinion he liketh beſt, and that ſeems to him the more reaſonable, conforming themſelves always to this Rule of the Apoſtle, *Why doeſt thou judge thy Brother, or why doſt*

thou ſet at nought thy Brother? For we ſhall all ſtand before the Judgment ſeat of Chriſt, Rom. 14. 10.

Beſides, *Sir*, ſuppoſing we are fully perſuaded in our Mind that our Opinion is decided in the Scripture, if others have not the ſame perſuaſion, it ſeems to me, that before we condemn our Brethren, and we do oblige them to embrace our Opinion, Equity & Charity require that we examine what the Nature of the things in queſtion be, and what their importance and relation be, either as to Chriſtian Truths, or in reſpect to the Errors contrary to thoſe Truths. For if our Opinion is neither neceſſary to Salvation, or nothing like it, if it is not a thing that the People muſt abſolutely know, if it contributes but little either to the preſervation or increaſe of true Piety and Holineſs, and if the contrary Opinion is not incompatible with Salvation, if it hurts not true Holineſs and Piety, if it hath no pernicious conſequence or even dangerous ones, a Chriſtian Spirit, which is a Spirit of Union and Society, and of Diviſon, obliges us to bear with our Brethren and not to impoſe any Law upon them. Every one may retain his own Sentiments, but without any breach of peace or brotherly communion. Now in order to apply thoſe Rules to the Subject in queſtion, I do aſſure you that as far as I can ſee, I know nothing in either of theſe Hypotheſes, conſidered as Truths or as Errors, that is neceſſary to be believed in orde

to be ſaved, nothing but what may be believed without danger of Damnation, nothing in either that has a ſtronger influence on true Piety, nothing that is very prejudicial to it, nothing in ſhort that includes very pernicious or very advantageous conſequences. Thus I am perſuaded that thoſe things ſhould not be inſiſted upon, ſo much as to look upon them as Articles of Faith, and to oblige Miniſters to preach them. I am not ignorant, *Sir*, how *Socinians* and other *Hereticks* have rendred odious this Maxim of a mutual toleration, becauſe they would have a ſhare in it, deſiring that their Opinions may be at leaſt tolerated and that nothing be determined contrary to them. But who does not ſee that there is an infinite difference between their errors and the things we ſpeak of, ſince their errors are evidently condemned by GOD's word, directly contrary to Salvation, to true Piety and Godlineſs, pernicious in themſelves, in their conſequences, and deſtructive of the Chriſtian Religion, whereas no ſuch thing is here to be found. It would be then in my Judgment the moſt unreaſonable thing in the World, to uſe the ſame Arguments againſt the one & the other; for by that means the practice of Charity muſt be aboliſhed becauſe ſome wicked People do abuſe it. We muſt be as juſt as we can always, and not fall into an extream to avoid another. I have all due reſpect & veneration for your Church, which I look upon, as in a manner the mother of ours,

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and GOD is my Witneſs that I pray to him continually for her preſervation & proſperity. But forgive me, if I tell you that if ſhe had well weighed theſe Arguments, and a great many more which might be added, ſhe would never do what ſhe has done: For after all we are but Men. We have nothing of GOD's Authority to take upon our ſelves, to make new Articles of Faith & new Laws of Preaching. It would ſignify nothing to ſay, that your Church doth not intend to ty other Churches to thoſe Articles, which have been preſcribed for her ſelf only. For by her refuſing to admit into the Paſtoral Office thoſe that wont ſign thoſe Articles made by her, and to teach after ſuch and ſuch a manner, doth it not ſeem that ſhe declares unworthy of the Miniſtry, thoſe that do not believe them juſt as ſhe hath decided them, and do not preach according to her deciſions; and that, as much as lyes in her power, ſhe degradates of the Miniſtry a vaſt number of good Servants of GOD to whoſe labours a better reward is due. It would avail nothing alſo to alledge the great diverſity of Church Government and Diſcipline, which is to be found in the Proteſtant Churches, and where it is required of Miniſters that they conform themſelves to the uſe of thoſe places where they are ſettled. For there is a great difference between Articles of Doctrine and Points of Diſcipline. One may in this laſt reſpect conform himſelf to the ways of the Places where he liveth, and ſo uſe

different

different ways, without any prejudice to his Religion and Conſcience. It is not even an alteration and change, ſince it is only reducing to practice the Opinion we all of us hold, and always have held, *to wit*, that as to Articles of Diſcipline, we muſt be of a ſociable Spirit, and ſubmit to the order of the Churches among which we live; becauſe order is not an unalterable thing concerning which diverſity implys neceſſarily an Error of one ſide or the other, but it depends upon the circumſtances of times and places; ſo that it may be very well ſaid of two oppoſite forms, that they are both of them good. It is not ſo in reſpect to points of Doctrine, as they are unalterable in their Nature, and not depending on times or places, one cannot teach them in a good Conſcience diverſly according to the different places and times. When therefore the Miniſtry of thoſe who do not teach according to your tenents hath been condemned among you, that condemnation is not limited to *Geneva* alone, it extends to all places, and as much as in you lyes, you take away the Paſtoral Office from all thoſe who be of a different Opinion. Had your Church only forbid ſuch expreſſions as are not in the Goſpel, as ſome of our National Synods have done, or had at moſt forbid to teach and preach in the Pulpits certain tenents which the Scripture doth not reveal very expreſſly, and are not in our Confeſſion of Faith, one might look upon that as a rule only for

herſelf,

herſelf. She is free one would ſay, ſhe likes neither thoſe tenents or expreſſions, but yet ſhe remains united in the band of Faith with the other Churches, & ſhe maketh no attempts upon their rights and liberty, no body could find fault with that, and the ſame Spirit of Order and Charity that makes her tolerate thoſe of a different Opinion, would oblige them alſo to give her no offence in that Reſpect. But to determine poſitive Articles, to require that one ſhou'd teach ſo and ſo, and condemn this and that, and actually to reject the Miniſtry of thoſe that will not ſubmit to her deciſions and acquiece with them in their Conſcience, while they preach the Goſpel very well & the Doctrines contained in the Confeſſion of Faith, and that out of regard to Peace and Order they are ſilent concerning the controverted Articles, which are not mentioned in the Confeſſion of Faith, will not People ſay, *Sir*, that to require any thing more, is going beyond the limits of Human Power, that ſo the Honour of the Miniſterial Office is taken away from many good People who perform it worthily, that ſo you eſtabliſh a Miniſtry peculiar to your ſelves, and in a word, give occaſion to a ſad Diviſion in the Church of GOD. *Forgive me once more I beſeech you*, It is a very hard and afflicting thing to hear that you will not acknowledge among you to be true Miniſters of GOD, thoſe in whoſe Calling, Life and Doctrine you find no other fault but this, *to wit*, that they have

not

not juſt the ſame Opinion as you, that they do not teach the imputation of *Adam*'s Sin anterior to Men's corruption, or ſet not in the Order of Divine Decrees, the ſending of *Jeſus Chriſt* into the World after the Decree of Election. Yet as People knew very well how the Articles in queſtion were determined amongſt you in the year 1649, it was hoped ſtill that this torrent of Controverſies, wherein Perſonal Concerns & the Foibles of great Men had perhaps a great influence, would be like a Flood which ſoon paſſes away. People hoped that the occaſion which had given birth to thoſe regulations being removed, that buſineſs ſhould fall of it ſelf, and that they being not followed would have no ill Effects, as if it had not happened. But, *Sir*, what we hear ſhews us the contrary, It is ſaid, *that you require with an unconceivable Severity of thoſe that you admit to the Paſtoral Office to ſettle among you, the ſigning of your Articles; that you even require it of thoſe who make their Addreſs to you in order to be Ordained and to ſettle elſewhere, impoſing on them the ſame neceſſity as you do upon your own Candidates, ſending them back ſhamefully, if they do not ſubmit to it, that you require it of Paſtors already Ordained, when their Calamitys move you with Compaſſion, and their great talents ſhould induce you to imploy them; that you require it, I ſay, with the ſame rigour, tho' they have ſpent the beſt part of their lives in the Miniſterial Work*

and

and their faithfulness is Publickly acknowledged; that this alone is sufficient to exclude them of your Pulpits. I say nothing of what is reported of the heat & haughtiness of some of your Students, for those are young People's doings which yet should be repressed. It is said, *that things have been carryed so high and so far, that some have solicited, and do every day sollicit our Reverend Brethren of the Protestant Churches of* Switzerland, *to set up a Form containing the same Articles that you have already decided, and the same Directions as you have, to joyn it to their Confession of Faith. People are in hopes that the Wisdom of our most honoured Brethren of* Switzerland *will temper all that, and that they will not go too fast in so important a business, which should be very well pondered before it is determined.* But as to your Church & Academy it is not to be conceived, *Sir*, that your magnificent & most honoured Lords, which are her protectors, her first Directors & nursing Fathers, your Pastors, your Professors, your Ruling Elders, your principal heads of Familys, do not remember that *Geneva* hath been always ever since the blessed *Reformation* a pattern of Union and Concord to other Churches, and that even she hath interposed sometimes and with very good Success to procure Peace, and to restore it where it was not; and that it would be therefore the most scandalous thing, if she gave occasion to People to look upon her as willing to oppress the natural

tural and Christian liberty of Churches, or to break off the band of her Communion with them, and that for questions belonging to Doctors, in which most People understand nothing, and which they cannot consequently decide. It is not to be imagined but that so many illustrious and wise Persons do see the doleful effects caused by formal and express condemnations of the sentiments of others, when they are hasty how contemptable they render the Ministry, how prejudicial they be to GOD's Glory, the efficacy of his Word, to the edification of the infirm, to the Salvation of Souls, and the Interest of truth. It may happen, that a prejudiced Mind doth hide those things, and many other consequences which I do not mention, from the prejudiced Persons. But besides that, they shall have afterwards time enough both to feel them and repent of them. It cannot be but that Persons perfectly Skilled in Civil and Ecclesiastical Affairs, who have a true and solid Zeal for *Jesus Christ* his Kingdom, and are Lovers of Religion, see them a great way off and that when they see them they despise them. *Should it be*, Sir, *a very pleasing thing to your Church if those of* England, *of* Prussia, *of* Poland, *and several of* Germany, *should pronounce a condemnation contrary to that of your Articles?* Yet this is to be feared, and will perhaps happen, for you know Peoples tempers, and that they do not like very well to be condemned so publickly

ly, in ſo ſolemn a manner, and ſo much noiſe, without defending themſelves, and even exceeding the outrages they have received, when they think that Juſtice obliges them to do it. I do not ſpeak of our Churches of *France*, you have nothing in my judgment to fear from them; but yet I cannot but put you in mind, that *Geneva* hath always hitherto made a profeſſion to be ſtrictly united with them, having but one and the ſame confeſſion of Faith, the ſame Liturgy, the ſame form of Church Government, and almoſt the ſame Diſcipline. She hath been even willing to conform to the uſe of leavened Bread, and hath had always a great regard to the Decrees of our National Synods. Yet it is certain that the general Sentiment of our Church is, that People ſhould not condemn one another, nor make formal and expreſs deciſions with rejections of Errors concerning the things in queſtion. They do not require of thoſe whom they call to the Paſtoral Office, either ſignings or declarations touching theſe Articles, nor have they ſet any form to be added to the Confeſſion of Faith. The National Synods have forbid ſome hard and raſh expreſſions, which might give offence and diſturb the Peace of the Church; but they impoſe no law upon Conſciences in reſpect to the things themſelves. By the good effect of thoſe regulations, we do live in that reſpect in a profound Tranquility, and GOD hath ſo bleſſed the wiſe and chriſtian Conduct of our Synods

that there are no more partys nor divisions among us, and yet we have offended none of the Foreign Churches. We are therefore extreemly grieved every one of us to see that your Church goeth farther, and that things are carried to a breaking of the Brotherly Communion. For what can be done either more agreable & useful to the Enemies of our Profession, or more afflicting to the good Souls among us? Both Friends and Foes say loudly that *Geneva* doth thrust us out of her Heart, that she doth reject formally a part of us, and that she refuseth to receive the others except they do condemn their Brethren with whom they do live in Peace, and look upon them as unworthy of the Ministerial Office; in a word, except they change their Opinion, and do condemn themselves as having kept an unjust Peace with People to whom they should have declared War. They go still farther by endeavouring to perswade our most honoured Brethren of the Cantons of *Switzerland*, to do the same as *Geneva*. If GOD hath decreed in the Council of his Providence to add this chastisement to so many others he hath inflicted on us, his will be done. We have deserved greater ones, and tho' this be one of the most grievous & least expected, I hope we shall bear it patiently. But believe me, this usage is something hard, & I do not know whether Posterity will approve of it, & what is a Thousand times more considerable, whether GOD that uses it for our humiliation will not be displeased at it.

Yet we cannot believe that our Brethren of *Switzerland*, for all what is ſaid will ſtrike ſuch a terrible blow. They have Prudence, Charity and Moderation; they are wiſe and learned and they know well that if Doctors and Paſtors muſt have no diverſity of Opinions about School Queſtions, new Forms and Teſts muſt be made and ſet up every Day, and the frame of Religion muſt be forever altered. They know alſo that far from putting a ſtop to diviſions by thoſe means on the contrary the Church ſuffers the more by them, & her Wounds are rendred incurable which wou'd have infallibly healed. Their great knowledge cannot but make them ſenſible that in order to maintain a Communion with our Brethren, we cannot require of them in reaſon but three things. I. *That their Confeſſion of Faith which contains the eſſentials of Religion be conform to our own.* II. *That they do not condemn us in things indifferent.* III. *That when they preach in any of our Pulpits they keep a Religious ſilence about thoſe controverted Articles for fear of giving offence.* But to go farther than that by requiring of them expreſs Condemnations and to ſet up forms that engage to believe and teach ſuch and ſuch things beſides the Confeſſions, it was neither what they nor we can without deſtroying the uſe or the Confeſſions. For the uſe of Confeſſions is to ſet limits to the Unity of Faith and to declare that one owns for his Brethren thoſe who believe and teach what is contained

contained in the Confeſſions. Our moſt *Honour-ed Brethren* of the Churches of *Switzerland*, have been hitherto careful to maintain a com-munion with the other Churches------ It ſeems to me that the beſt thing is to cover thoſe fa-tal diviſions with moderation and ſilence. Your Name, *Sir*, is ſo great in the Church of GOD, and you are ſo generally eſteemed in the Place which you ſerve, that if you will make it your buſineſs, I am in hopes you ſhall ſtop the courſe of that affair, and knowing as I do your ver-tue and piety which is above the common weakneſſes of humane Nature, I can hardly doubt it. For GOD's ſake, *Sir*, be helpfull to it, and repreſent to your Gentlemen the reaſons of Juſtice, Prudence and Charity, which may and ought to induce them to find out means to a-void noiſe and ſcandal, and ill conſequences. By that method you will undeceive many People, and do a thing agreable to GOD, & profitable to his Church, & draw upon you his Bleſſings, with the affection and praiſe of your Brethren. Let not your Church give ear to the ſuggeſti-ons of hot minded perſons, who changing as it is common the uſe of names, call the intereſts of their paſſion, the Glory of GOD, and their ſlaughtineſs a Zeal for the Truth: *S. Paul* hath ſet us an excellent rule about that, when he hath commanded us, *to follow Truth with Charity*. Charity without Truth is an eaſineſs injurious to Religion which ſuffers Souls to run to Damnation, under a Colour of ſparing

them. Truth without Charity is an inexorable riguor, that looseth all to get all, and a wild peevish humour which destroys instead of edifying. But the true Evangelical medium is that which on the one hand maintains Truth as much as it is necessary to Men's Salvation and GOD's Service, without abating any thing of what is essential to Religion, and suffering any thing that may hinder the fruit and efficacy thereof, and which on the other hand bears charitably with the infirmitys of his Brethren, remembring that grace may be found with some weaknesses of Nature. If under a pretext of Truth we do renounce that mutual love; we have lost the Spirit of *Jesus Christ* according to *S. Paul's* words, *we are nothing but a sounding Brass and a tinkling Cymbal* 1 Cor. 13. 1. You know all that better than I *Sir*, and will Expose it to your Church better than any body else. It is the greatest & most important Service you can do her. But as this is a thing of a publick Nature having communicated my Letter to several Persons of Merit and Quality, I was bid to desire you to shew it to those that may be concerned in this affair, and that you would be pleased to countenance it. I finish this Letter Sir, by *S. Paul's* vow that I have heard you to explain so well in our Church, and with which you seemed to me extreamly effected. *The GOD of Peace that brought again from the Dead our Lord Jesus that great Shepherd of the Sheep, through the blood of the everlasting co-*

venant

venant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, Heb. 13. 21, 23.

III. This Letter had not a very great effect then, but afterwards the *Consensus*, or the new establish't form & test was abolished in *Geneva*, and no more said about it now. And Mr. *Claude*'s advice having at last been followed, peace and tranquility hath been restored to that Church. Mr. *Turretin* himself to whom this Letter was written, and was at the Head of those who set up the *Consensus* became very moderate. They do stick yet to the *Consensus* in the Canton of *Bern*.

CHAP. IX.

It contains the History of the Years 1679, 1680, 1685, 1686, 1707, 1712, 1719, 1721, 1726 *and* 1728.

I. IN the Month of *October* 1679, the King of *France* sent Mr. *de Chauvigny* to *Geneva*, to be his publick Minister and Resident there, after he had presented his credentials and Letters, to the little Council, and had his Audience, he hired a House in the Town with a Yard and a Garden, where he caused a Chappel to be Built and Mass was said in it the next Month. That could not be helped, because publick Ministers have a right to use the exercise of their own Re-

ligion in all the Courts and Places where they reſide, tho' the People were very uneaſy at it. The Reſident uſing more freedom than he ſhould and having invited to a ſolemn Maſs and to a proceſſion in his Yard ſome of the Neighbouring Popiſh Clergy, was near killed by the Mob the next Day. All this occaſioned a great deal of Diſturbance in the Town; the Magiſtrates having notice another time, that he had alſo invited a conſiderable number of Prieſts & Fryars to his Chappel to ſay Maſs there upon a ſolemn Popiſh holy-day, ordered that the Gates of the City ſhould be kept ſhut till the Afternoon after which time, it is againſt the Conſtitutions of the Church of *Rome* to ſay Maſs, his Company being before that time all ſhut out. He would have likewiſe his Chappel enlarged and the uſe of Bells in it; but was denyed by the Council. So that he had the uſe of his Religion only for his own Family and Domeſticks. And to prevent any Strangers reparing to his Chappel, there is always a Centinel placed at his Gate. The *Roman Catholicks* are not allowed to ſtay above three Days in the Town without a ſpecial leave from the Government; and none of them have liberty to ſettle there, however when any of their Clergy had occaſion in their Travels to go through *Geneva*, they have met with nothing but civility.

II. In the Year following *John* of *Aranthon* titular Biſhop of *Geneva*, went to *Paris* to ſolicite the King of *France* to reſtore to him by his

his Authority that which had formerly belonged to the *Roman Catholick* Bishops of that City, and were now in the Hands of the Council of that Commonwealth. But he could not obtain a favourable answer to his Petition. He is the same that 19 Years before had Petitioned the same King to have leave to establish Curates in several Villages belonging to the State of *Geneva*. All his Life time he was accused of Heresys and Debauchery, by the Mouths and Writings of a great many People of his own Communion. He was born in the Year 1620; forty Years after he was presented by the Chapter of *Annecy* to the Dutchess Royal of *Savoy*, with two more, as usual, that she might choose one of the three, & she pitcht upon this *John de Aranthon* who was born in a place near *Annecy*. His last Will, a pastoral Letter and some regulations concerning his Diocese have been published after his Death, which happened in the Month of *June* 1695, occasioned by a Pluresy. He succeeded in the titular Episcopacy *Charles Augustes de Salles* Nephew to *Frances de Salles* whose Successor was *Justus Guerin*.

III. I have been told by the Rev. Mr *Benedict Pictet*, the Learned & Renoun'd Pastor and Professor in Divinity in the Church & Academy of *Geneva*, that GOD protected & preserved that City that it might be a Place of Refuge to poor persecuted Protestants, and that they might be comforted there in their Afflictions. He told me how extensive the charity of that People

hath been in a particular manner in the* Year 1685, when after the revocation of the Edict of *Nantes*, a Million of the Proteſtants of *France* left that Kingdom where they were deprived of the uſe of their Religion, and miſerably oppreſſed and perſecuted, a great many of them retired to *Geneva* thro' a World of difficulties & hazards. Not only then Mr. *Pictet*, & the other Miniſters exhorted their ſeveral Congregations in their Sermons to extraordinary Contributions towards thoſe poor People, who came daily into the Town, deſtitute of almoſt every thing but a good Conſcience; but alſo went from Houſe to Houſe to exhort every one of their Flocks to be kind and charitable to them, with ſo good a ſucceſs that they gathered vaſt Sums of Money for them. As on the ſide of the Perſecuted the Patience, Zeal, Submiſſion to GOD's will, the Spirit of primitive Chriſtians ſeemed to be revived; on the ſide of their Benefactors, there was a kindneſs and freeneſs that lookt more like that of the primitive Age revived, than the degeneracy of the Age in which we live. The abſtract of a Letter writ in *November* 1685 may ſhew ſomething of it.

IV. SIR,

IT is a good while ago that the French *Proteſtants began to ſecure themſelves both here and in* Switzerland, *yet it was very ſlowly*

* That revocation happened on the 5th day of *October* 1685.

ly e'er they retired hither, there not being on this side France *those conveniences for them as in* England *and* Holland. *However their Number encreased with their Persecutions; and this Honour is due unto* Geneva, *that tho' at first (whilst we supposed there was not an indispensable necessity upon our Protestant Brethren for their flight) we seemed somewhat cold as to their reception: Yet having at last too great cause to believe it, I may speak it without Vanity, that* Geneva *exercised a Charity towards these Fugitives which will recommend her to Posterity. I shall give you an undeniable proof hereof & that presently. Ever since the first troubles at* Montauban, *and the great consternation of the other Provinces,* Geneva *never failed to receive and relieve with Moneys & other supplys all that had recourse unto her, & for more than two Months together, there passed not a Day over our Heads in which* Geneva *did not supply* 30, 50, 80, 90 *Persons of all Ages of both Sexes, and of all conditions. But as we had an occasion of satisfaction from the Charity of* Geneva, *so we must also avow that it was utterly impossible not to be affected with such a multitude of pitiful Objects as daily presented themselves unto us, and especially since the passages were guarded, some arriving disguised on Foot, in a deplorable condition, who would they have left their GOD might have been as to this World very happy. Women & Maids came*

unto

unto us in the Habits of Men, Children in Coffers packt up as Cloaths, others without any other precaution at all than in their Cradles tyed about their Parents Necks, some passing this, others that way all Stopping either at the Gates or Churches of the City with Cryes and Tears of Joy & Sorrow mingled together: some demanding, where are our Fathers and Mothers? others where are our Wives and Children? not knowing where to find them, nor having learnt any News of them from the time they departed from their Houses. In short, *every one was so affected with those miserable Objects that it was impossible to refrain from weeping. Some had no sooner passed the first* Brancado, *but prostrating themselves upon their knees, sung a Psalm of Thanksgiving for their happy Deliverance, tho' poor Creatures they had not wherewithall to get themselves a meal's Meat, and might have gone to Bed that Night supperless, had not the Lord of his great Goodness extraordinarily provided for them.*

V. The next Year they continued their Charity not only to the *French* Refugees but also to the poor Protestants of the Valleys of *Piemont*, most cruelly persecuted in their Country by their Prince, at the instigation of the * King of *France* and the *Pope*. All of them were refreshed

* That King lent the Duke of *Savoy* now King of *Sardinia* his Dragoons for that Execution.

freshed, comforted supplyed in an extraordinary manner. And GOD hath visibly rewarded their Zeal for his Glory and their Love to his Children even in this World. For whereas it was formerly but a poor Town & very thinly inhabited, he hath made it now rich & populous and hath defended it against all its Enemys, and lately in the year 1731 when the *Vaudois* have been persecuted by their Prince, they have been received a great many of them, and entertained kindly at *Geneva*.

VI. But the *Genevians* have not only expressed their Charity in the practical Dutys of Religion, and towards those of their own Communion, but they have also done the same towards those of another Communion. I mean those of the Confession of *Augsbourg*, having used all their endeavours to keep a good Correspondence with them, as the Protestants of *France*, and all the Reformed Princes & Churches have done also, tho' to little purpose hitherto. The late King of *Prussia* out of his great Zeal for GOD's Honour, and his Affection to the Protestant Interest, which is so much weakened by the fatal Divisions between the *Lutherans* & *Calvinists* or Reformed, did what he could to bring both Partys to a mutual toleration. Whereupon the Church & Academy of *Geneva* writ a Letter to his Majesty wherein they promised their Concurrence in his project, and urged him to continue his Care and Zeal for so good a cause. The King extreamly pleased with

with this, exhorted the *Lutheran* & Reformed Divines of his Dominions to meet and confer together, and to find out ſome means of ſolid re-union; but thoſe Conferences had but little ſucceſs. It is only known that in the ſame year 1707, the Proteſtant and Reformed Paſtor of *Koningsberg* in *Pruſſia*, did partake together at the Lord's Table, and gave the Communion to all thoſe that would receive it from them. The Reformed Paſtor preached firſt, and read afterwards the Liturgy of the Reformed, while the Lutheran Miniſter diſtributed the Communion Bread ſaying, *the Bread that we break is the Communion, with the Body of Jeſus Chriſt, broken upon the Croſs, for the Remiſſion of Sins*: And he diſtributed the Cup, ſaying, *the Cup of Benediction that we bleſs is with the Blood.* The next Lord's Day the *Lutheran* Miniſter did preach, and the Reformed Paſtor diſtributed the Communion Bread and Wine.

VII. The King of *France* through Queen *Ann*'s Interceſſion releaſed from the Galleys about fifty of the Proteſtant Confeſſors that had been put on board them to work as Slaves, and to ſuffer all the imaginable cruelty's, for their puniſhment of ſerving their GOD according to His Holy Word, and their own Conſcience. They were not permitted to travel through *France* into *Holland* & *England*, leaſt their ſufferings, and their great Patience under thoſe Sufferings ſhould make too great an impreſſion upon People's Minds, and give them too good an Opinion

nion of our Religion, that ſupported them under ſo long and ſo many hard Tryals, and a bad Opinion of the Popiſh one that perſecuted ſo many good Men, by Pains worſe than Death it ſelf, only for believing what all the *Roman Catholicks* do believe themſelves. They were therefore ordered to go to *Geneva* through *Piemont* & *Savoy*, where they met with better uſage from the *Roman Catholicks* of thoſe Countrys, and their Prince than they had done in their native Country. For every Body compaſſionated them, and was civil to them. They arrived at *Geneva* in the Month of *May*, on the Lord's Day about ſix of the Clock in the Afternoon. Some walked, few had poor ſorry Horſes, ſome were in Health, ſome lame & ſick, all deſtitute of Money & Cloths. The Council having notice that they were near the Town, appointed two Magiſtrates of their Body with Mr. *Calendrin* Paſtor & Profeſſor of the Univerſity & Church of *Geneva*, the eldeſt of them all, to go & meet them. They three went in a Coach to the borders of *Savoy* about two Miles from the Town, to make them welcome, and to offer them all manner of Comfort & Support, after they had embraced them and wept over them, and bleſſed GOD with them before a multitude of People that came out of the Town to ſee this ſad (ſhall I ſay) or pleaſant Spectacle. So they honoured (as much as they could honour a King) thoſe Confeſſors who had glorified GOD, and whom GOD had honoured with the Preſence

ſence of His Holy Spirit, and the Gift of His Grace. A handſome Supper was preſently ordered for them at the Publick Charge in one of the Apartments of the large & loſty Hoſpital. They went a few Days after to wait upon the *French* Reſident to return him their thanks for the good Offices he might have done them at the Court of *France*. He received them very kindly, and told them, *that as he had compaſſioned them in their Miſerys, now he was glad of their Deliverance.* Moſt of them retired ſome time after to *England*, *Holland*, *Germany* and *Switzerland*. But thoſe that would ſtay in the Town had a * Penſion allowed them by the State.

VIII. The Archbiſhop of *Canterbury* (Dr. *Wake*) conceived great Hopes, (ſaith Mr. *Baſnage*, in his Hiſtory of the Religion of the Reformed Churches,) that King *GEORGE*'s Example (who had embraced the Communion of the Church of England (might be followed by other Lutheran Princes, and by particular Perſons. In order to facilitate the union of both and to draw more effectually the Lutherans to the Church of England, he writ a Letter to the Church and Academy of *Geneva*, (which is lookt upon as the Mother of the other Churches) in which he deſired them to concur with him in his endeavours, and to ſet aſide all the conteſtation,

* They had alſo Penſions given them in *England*, *Holland* and *Switzerland*.

conteſtation, (which he thought they had) about univerſal Grace. Mr. *John Alfonſus Turretin*, Profeſſor & Paſtor of *Geneva*, (Son to the celebrated Mr. *Francis Turretin*, returned a favourable Anſwer in the name of his Collegues to his Lordſhip the Archbiſhop, with whom he had a Commerce of Letters. And more than that, he hath endeavoured to facilitate that great work of the union of the Proteſtants and Reformed, by a Book intitled, *Nubes Teſtium*, wherein he proves, as Mr. *Pictet* hath done alſo in ſeveral of his Books, that the controverted Articles are not eſſential to true Religion, and do not hurt the fundamental Articles of Chriſtianiſm.

IX. About ſeventeen years ago the Imperial City of *Franckfort* having ſuffered very much by a great Fire, which burnt down a great many Houſes in it, moſt of the Houſes in that City being Wooden ones, the Magiſtrates of *Geneva*, ordered a general gathering of Money in all the Churches of their City, to be made for the Relief of thoſe that had ſuffered by the Fire. That free Contribution which amounted to a great Sum, was ſent to *Franckfort*, with a Letter ſuitable to the Occaſion, in which the Council of *Geneva* gave to underſtand to the Magiſtrates of *Franckfort*, that they found it hard that while the *Lutherans* ſettled in *Geneva*, had the free and publick Exerciſe of their Religion there, the *Genevians* and in general all the Reformed ſettled at *Franckfort*, have not the ſame

Liberty,

Liberty, but are obliged to go to Church to *Bokanheim*, a Village belonging to the Reformed Count of *Hanaw*, a *German* Prince, distant three Miles from *Franckfort*, and to be Maryed themselves, and have their Children baptised by the *Lutheran* Pastors of *Franckfort*. I have heard the Reason why the Magistrates of *Franckfort* do not allow the *Calvinists* the Publick Exercise of their Religion in their Town or Territory, is for fear it might prevail at last and the whole Town would abandon *Lutheranism* & turn *Calvinist* as it happened in the great Imperial City of *Bremen*, as some *German* Princes have done also, namely the Ancestors of the King of *Prussia* and those of the Landgrave of *Hesse Cassel*, &c.

X. But while the Protestants are quarrelling among themselves, the *Roman Catholicks* leave no stone unturn'd to destroy both *Lutherans* and *Calvinists*, whom they hate and persecute equally. The titular Bishop of *Geneva* used his Interest and Representations at the Court of *France*, to put him in possession of the Tithes of those Villages belonging to the Republick of *Geneva*, which are situated in the Baliwick of *Gex*. Tho' his Predecessors had attempted this several Times before, as we have seen to no purpose, he was not discouraged; but through GOD's favour he hath met with no better success this Time.

XI. Thus hath that poor small Church of *Geneva* not only subsisted but flourished, while many

many others great and numerous Churches in *France*, *Bohemia*, *Germany* and other Places have been rooted out; and as these are Monuments of GOD's Justice who begins his Judgments with his House, so the other is a constant Monument in her preservation & encrease of his great and adorable Mercy; and all this shews us that we must not depend upon our own strength but upon his, and that the weakest are strong enough to resist their Enemies, when they are supported & protected by Him. Next to the Almighty head of the Church *Jesus Christ*, the Church of *Geneva* owes her preservation to the zeal of her Civil * Magistrates, who have given her all suitable help and have banished out of their City all the † Fanaticks, Quetists and other disturbers of her Peace, as they have done several Times, and especially in the beginning of this Century. And by her Union which hath never been much alterated, her Charity, Purity and Zeal, her Name is become famous all over the World. As she hath honoured the Lord, so hath the Lord honoured her above any others. For where is such a spot of Land which doth not contain above twenty or thirty five Congregations both in Town and Country, and not above forty thousand Souls in all that hath such a fame in the Earth?

O BOOK

* Mr. *John Calvin* and Mr. *Francis Turretin* have acknowledged it in their Dedicatory Epistles to them.

† They pretended to Work Miracles, and to be Prophets, as those that were punished in *London* 20 Years ago.

Book V.

Of Mixt Matters Relating to the Church History of GENEVA.

CHAP. I.

Of the Places of Worship and Ministers of GENEVA.

I. THERE are four Churches built formerly by the *Roman Catholicks*, & have the same Names as they had then, *to wit*, *S. Peter* the Cathedral *S. Gervass*, the *Magdalen* *S. Germain*, their Altars, Statues, Images and other marks of Popery, having been pulled down they are now used by the Protestants. The Cathedral is a very large Gothick Building in the shape of a Cross. Very little of it is used besides the Choir, for the Ministers Voice could not reach farther. The Councellors sit in the Easy and Handsome Seats in the Choir where the Canons sat formerly. Besides these four Churches there is another, built within these eighteen Years; It hath no other Name but that of the place where it is built, viz. *Fusterie*.

is a fine neat House where the English Resident goeth generally. The Bell used in it was taken in former Wars from their Popish Neighbours of *Savoy*. There is also a large handsome Chappel in the Hospital, that hath a particular Minister for those that belong to that House, but as it contains more People than there are in the Hospital, any body may go to it.

II. There are besides those *French* Congregations two *Dutch* ones, the first is considerable and is Reformed; † they meet in the Church nigh *S. Peter*'s, which on Week-days is used for Divinity Lectures. The other is a small *Lutheran* Assembly that meets in a private House gathered in the Year 1706 or thereabouts. There is also a very small *Italian* Congregation, it is kept up and made by the Race of the *Italians* which came to *Geneva* in the time of the Reformation from *Luca*, *Naples*, and other parts of *Italy*, some of the Professors in Divinity, of that *Italian* Race preach in it every Thursday Morning. It is kept up I suppose for the sake of a few *Italian* Proselites that repair now and then to *Geneva*, those Professors that preach to them do not speak *Italian* very well for want of Practice, for neither the *Dutch* nor *Italian* Languages are spoke in *Geneva* but only the *French*.

 III. Every

† It is the only Church that hath Organs in it.

III. Every one of the *French* Congregations hath two Ministers, besides the Professors in Divinity, which last mentioned preach once a Fortnight in one or other of the Churches, and besides some Assistants for their frequent Lectures. They are examined and ordained after this manner. The Candidates for the Ministry after public Latin disputations in the Academy-Auditory, are called before the Consistory, which is kept in a handsome new House lately built for the meeting of the Ministers, over against S. *Peter's* Church. Not only all the Ministers both of the Town & Country are present there, but also all Professors in *Divinity*, *Philology*, *Philosophy*, *Church History*, *Geography*, and in the *Hebrew* and *Greek* Tongues, as well as some of the Councellors. Every one of those Professors examins them in those several Languages & Sciences, as they think fit, and that examination lasts generally a Day. The Moderator or President gives them afterwards a Text for a Sermon in French, which they must make and learn & pronounce the next Day, that is to say, in four & twenty hours time. They have another Text given them afterwards to make a Latin Sermon, which must be made also, learnt & pronounced in the space of two Days. If their performances and answers are liked by the Company, they are ordained before the said Company, by the Moderator. When there is any place vacant the * Consistory

* Their Choice must be confirmed by the Council.

tory chooſeth one of thoſe young Miniſters to be their Paſtor. For that end after he hath been heard ſeveral times by the Congregation whom he is to ſerve † He is propounded three times in a || Fortnight to the People to know if they have any Objections againſt his Perſon, Doctrine or Morals, if he be accepted of, he is inſtalled by Prayers and Sermons ſuitable to the occaſion, preached by his Collegue or ſome other Miniſters, wherein the relative Dutys of Paſtors to their Flocks & of the Flocks to their Paſtors are expounded, and all exhorted to perform their ſeveral Obligations. They are never Ordained before they are five and twenty Years old, and conſequently never inſtalled but after that time. So they have a time to furniſh themſelves with the Studys, Learning, Wiſdom, &c. required in the hard Work of the Miniſtry.

IV. The Salary for the Profeſſors & Miniſters is indeed ſmall, not above two Hundred Crowns; (paid by the Publick.) But to balance this, which was a more competent proviſion when it was firſt ſettled (near two hundred Years ago) the Price of all things and the way of living being now much heightened, thoſe employments are here held in their due reputation, and the richeſt Citizens in the Town

† The Miniſters at their Ordination ſign the Confeſſion of Faith and the Articles of the Diſcipline.

|| The Ruling Elders are choſen and propounded after the ſame manner.

breed up their Children ſo as to qualify them for thoſe Places. And a Miniſter who is ſuitable to his Character is thought ſo good a Match, that generally they have ſuch Eſtates either by ſucceſſion or Marriage as ſupport them ſuitably to the rank they hold. And in *Geneva* there is ſo great regulation upon expences of all ſorts; that a ſmall ſum goes a great way. As they behave themſelves with the Gravity and Decency and † Integrity of Life that their Character requires, they are very much eſteemed & reſpected. The Sovereign Magiſtrates ſhew to the People how to reſpect their Paſtors by their own example. For either when they do invite them to Supper which is generally once about Election time in *January*, or when they walk together upon any ſolemn occaſion, they do this honour to the body of the Profeſſors and Paſtors, that the firſt reigning *Syndick*, the higheſt Magiſtrate in the State goes with the firſt or eldeſt Miniſter at his left hand, and ſo it is with the ſecond *Syndick* & the ſecond Miniſter, ſo that the firſt Miniſter walks before the ſecond *Syndick*. The Miniſters habits are alſo like thoſe of the *Syndicks* & Councellors only their Cloaks are ſomewhat longer, their Bands ſhorter and their Wigs leſs than thoſe of the *Syndicks*. As to their Preaching, their Sermons are not ſo long now as they have been, not above three quarters of an hour generally, and

† Hi faciendo docent, qua facienda docent.

and their method is very much the same that is observed in Archbishop *Tillotsons* Sermons, tho' they preach with more warmth, without Notes, and their Hats on, and a Gown.

CHAP. II.

A few things concerning the Church Government, the Discipline and the Liturgy of GENEVA.

1. ON Lord's Days the first Bell rings at seven of the Clock in the Morning, in all the Churches. Just after it hath done ringing one of the Students in Divinity (every one taking their turn) goes up in the Pulpit, dressed in Ministers Habits; and there he reads to the People in what part of the Bible † he pleaseth, except on Solemn-days of Communion, Fast & Thanksgiving-days, when the Eldest Minister sends him upon a Paper what Chapters of the old & new Testament he shall read; and those Books or Chapters are chosen which suit the Solemnity of the Day; and so likewise the first Psalm which he directs to be Sung. He leaveth off reading as soon as the second Bell begins to ring at half an Hour

† Provided it be in the Canonical Books.

paſt Seven, becauſe it maketh ſuch a loud noiſe that it would be impoſſible he could be heard if he read. As ſoon as the Bell hath done ringing and a Pſalm or part of it is ſung, he begins again reading till the third & laſt Bell begins to ring. The noiſe being over, he reads the *Ten Commandments*. While the laſt Bell is a ringing the Miniſter who is to preach comes to Church, and ſits in a Chair near the Pulpit. Thoſe that have ſick, or otherwiſe afflicted Perſons to recommend to GOD's mercy, by the Prayers of the Cengregation, come to him and tell him ſoftly, the Perſons that are recommended, and for what. As ſoon as the Commandments have been read, the Student in Divinity or Reader, comes down out of the Pulpit, and ſits upon a ſeat made for that purpoſe near the Pulpit. The Miniſter then takes his place in the Pulpit and begins with a ſhort Prayer to GOD, which he reads. It contains a confeſſion of ſins, a deſire to forſake them, & an humble petition to GOD for the forgiveneſs of the ſame, through the merits of our Lord & Saviour *Jeſus Chriſt*. This Prayer being read with Devotion by the Miniſter, he ſits down and having named the Pſalm, a Perſon appointed, & that hath a Yearly Salary for it, being dreſſed in Miniſter's Cloaths and ſitting juſt under the Pulpit, riſeth up marketh it in cyphers with Chalk on a Slate, & ſets it. He knows what ſhall be ſung becauſe all the Pſalms are ſung out in order, beginning with the firſt and following in courſe to the laſt, & then

begin

egin with the first again. Then the Minister iseth up & maketh a Prayer extempore. Then e names his Text and expounds it. Immediate- y after he reads a pretty long Prayer of Inter- ession not only in the behalf of the Congrega- ion but also of all Men, especially of Protestant rinces and States, and in particular manner for he most honoured Lords of the Republick of *Geneva*, as also all the Militant and persecuted hurches. Next to the Prayer, part of a Psalm s sung, and the Minister having given the Bles- ing to the People, the Morning Service is over.

II. At twelve o'Clock another Minister begins he second exercise which differs with the first n this, that instead of expounding the Scripture, e expounds a Section of Mr. *Calvins Cathechism.* At two o'Clock begins a third exercise which iffers with the first in this, *to wit*, whereas in hat the Minister reads two Prayers & maketh nly one extempore in the Afternoon, on the ontrary he reads but one and the shortest, the onfession of Sins, and maketh two extempore. Here I cannot but take notice how Protestants iffer in this called indifferent. For among some oth the Prayers and the Sermons are read, a- ong others neither Sermons nor Prayers are ead by the Ministers. Among others some of he Prayers are read, but not the Sermons, and mong others again the Sermons are read and one of the Prayers.

III. Every Friday all the Year round, the ountry Ministers come to Town & meet with the

the Town Miniſters. They do agree togethe
what Book of Scripture they ſhall explain, an
having pitched upon one they expound it; an
after that another, & every Chapter & Verſe in it
They take their turn for that expoſition, eve
the Country as well as the Town Miniſters
They explain commonly 4, 5, 6, 10, or mor
Verſes at once; in *S. Peter's* Church. After-
wards they go into the Conſiſtory Chambe
where they Chooſe their Moderator, who is ſ
but for a Week, whereas formerly the Modera-
tor's Office was for Life. So *Calvin* and *Bez*
continued in it all their Life-time. They pa
Friendly cenſures upon each other, and the
are told of their Defects either as to thei
Preaching or Conduct, if there be any, & the
begin with the Moderator himſelf. Then the
proceed to conſult the † Ruling Elders ſome o
which are always Councellors about the affai
that concern their Church.

IV. People are never Marryed at home, bu
always at Church on a Week day, juſt after th
Prayers & the Sermon (if there be any) ar
ended and before the Congregation is diſmiſſed
and have received the Bleſſing. The Perſon
that are going to be Marryed, or the Bride an
Brideſgroom are dreſſed in Black, the Bride hath
no other Head-dreſs but that of her own Hai
according to the old Faſhion that is revived ju
fo

† The ſame Perſons may be both Elders & Deacons

for and upon that great Day. Children also are always baptized at Church, and they may be baptized every day because every day in the week there are Publick Prayers & Sermons there.

CHAP. III.

Of the Communion-days, Thanksgiving and Fast-days of GENEVA.

THE Sacrament of the Lord's Supper is administred but four times a Year, once every Quarter. The week before they have preparatory Sermons for the Communion. On the Lord's Day that it is to be administred the great * Bell that weighs at least *ten thousand pounds*, is rung at four of the Clock in the Morning, besides all the other Bells of the Town; one must be in a very sound Sleep if he is not awakned by their prodigious noise. Going to Church so early, when the Communion happens to be in *December*, as it happens certainly once a year, they are obliged to use abundance of Candles, set in large brass Candlesticks hanging down from the Cieling of the Church, and fastned with Cords. The Reader or Student in Divinity reads those places of the Scriptures

* It is hung up in one of the Towers of St. *Peters* Church.

Scriptures that have been preſcribed to him, and names the Pſalms that are to be ſung on ſuch days. Then the Miniſter preacheth a Sermon ſuitable to the ſolemnity of the day, and being helped by other Miniſters he giveth the Communion. They uſe drinking Glaſſes for the Wine. They adminiſter & receive the Sacrament ſtanding, about which Proteſtants differ very much among themſelves; for ſome receive it upon their Knees, ſome ſitting and others ſtanding. As they have a form of Prayers and exhortations before the Communion, ſo after it they uſe always the ſame Prayers; which begins thus, *Heavenly Father, we offer thee eternal praiſes & thanks, for that thou haſt been pleaſed, to grant ſuch favours to us miſerable Sinners, as to call us to the Communion of thy Son Jeſus Chriſt our Lord, &c.* As ſoon as the firſt ſervice & Communion are over, which is about Eight of the Clock; the Bells begin to ring again for another Service, and a ſecond Communion of another Company that ſucceeds the firſt, and this is performed like the firſt. The next Sunday, there is another adminiſtration of the Lord's Supper in one of the Churches, for thoſe who for want of due preparation, or by reaſon of Sickneſs and other hindrances, could not partake on the Lord's days before. The Students in Divinity go all together to the Communion Table, all dreſſed in black Cloths, with their Bands & Cloaks on, and partake immediately after the Council and Miniſters in S. *Peters* Church.

II. The

II. The *Genevians* keep every Year a Thankſgiving Day for the happy deliverance of their City from their Enemies, the Duke of *Savoy* and his Troops. It is called the Day of the *Scalado*, becauſe on the 12th Day of *December* 1602 they attempted to carry *Geneva*, by *Scalado*; that is, to Storm it with Ladders. The People being awaked at laſt they ran to their Arms, and GOD their Protector gave them ſuch Courage and Succeſs that they killed or put to Fight all their Enemies. Several hundreds of them were killed and but ſevente en of the Citizens. *Theodore Beza*, who was then fourſcore and two Years old heard nothing of all the buſtle and noiſe of the Guns and Bells that were Fired and Rung the beſt part of that Night, and in the Morning he was extreamly ſurpriſed when he ſaw ſo many Perſons that had been killed in the Town. His great Age did not permit him to preach, but yet he went up into the Pulpit and cauſed the 124th *Pſalm* to be ſung, which hath been conſtantly ever ſince ſung upon that Day. The danger being over, the Council cauſed a Latin Inſcription to be ſet up in the Town houſe to perpetuate the Memory of their miraculous deliverance, and ordered that that ſame Day ſhould be kept up for ever and obſerved in their Republick as a Day of Thankſgiving, to GOD Almighty. So that they Solemniſe it with Devotion and Gladneſs; not only in *Geneva*, but alſo in all the places where there is any number of *Genevians*, as in *Holland* and *London*. For in thoſe Places they get a *French* Miniſter to preach to them a Sermon on that happy occaſion. I have heard that the Dukes of *Savoy* have ſeveral times deſired the Magiſtrates to aboliſh that Solemnity, which is a perpetual Monument of the Loſs, Treachery and Shame of one of their Anceſtors, but could never obtain it.

III. But as we have reaſon to Bleſs GOD for his protection and favours, ſo have we reaſon alſo to mourn for our Sins and to deprecate his Judgments, therefore the *Genevians* obſerve alſo a Faſt day every Year. They have not ſet a Day for it, but the Proteſtant Cantons and other States of *Switzerland*, conſult together and appoint a Day in which all the Reformed Churches of *Switzerland* and thoſe of *Geneva*, offer their Prayers at

the

the ſame time to their GOD, for the remiſſion of their Sins and the averting his Wrath. A great many Perſons remain ten hours at Church that Day, for there are all that time either prayers or ſinging of Pſams or Sermons. The Reader is alſo directed that what Pſalm ſhall be ſung and Chapters read.

IV. Chriſtmas day and the firſt day of the Year are diſtinguiſhed from common days only by the Sermon that is preach'd upon each of thoſe days, ſuitable to the time, one upon the birth of our Saviour, the other upon the uncertainty and ſhortneſs of our lives, with exhortations to make a good improvement of our Time & Life. Of late Years they ſing beſides Pſalms ſome Hymns Compoſed by the late Rev. Mr. *Pictet* relating to Chriſt's birth, and the beginning of a new Year. Their Tunes are the ſame with the Pſalm Tunes. As almoſt every body goes to Church in the Morning of thoſe two Days, the Shops are generally ſhut up, and open again in the Afternoon. They have no other Holy Days.

CHAP. IV.

Of the Morals of the People.

THere is no Place under the Sun where People have more opportunitys to learn and grow in Religion than the People of *Geneva*. For there are Prayers or Sermons or both every Day, in one or the other of the Churches. Children are Catechiſed carefully, and their Prayers and Sermons begin at five of the Clock in the Morning, every Day except Lord's Day, eſpecially for the benefit of Servants and Workmen, that riſe early. Their Miniſters preach three or four times a Week; in the Thurſday Lecture of *S. Peters* they always take their Texts in the Book of *Pſalms*. Beſides their occaſional Viſits to their People, they once a quarter viſit every Family to tell them of their Duty, to advice them or cenſure them as they

hey ſee occaſion for it. If any one giveth any offence nd leads an irregular life, he is preſently called before he Conſiſtory and ſharply repremanded, and ſometimes ſuſpended from the Lord's Supper, which muſt needs be great Grief to thoſe that have any Regard for the Inſtitutions of Chriſt. There is no Deſtinction between the Church & the Congregation; for every one that is come o years of diſcretion is careful to be admitted to the Lord's Table. If the Miniſters find any one hardned in his Sins after a long delay and many exhortations in ain, they do excommunicate him publickly.

II. The Magiſtrates for their part take care to make ood wholſome Laws againſt Prophaneſs, Drunkenneſs, ornication, vain and coſtly Apparel, Opera's, Comedys, alls, Puppet-ſhows, and ſuch things which occaſion at eaſt the loſs of precious Time, & make People World-y-minded; and thoſe Laws are ſtrictly executed. The ublick Juſtice is very good: Fornication is not left un-uniſhed; Adulterers have been ſeveral Times put to eath. The Charity of the People towards the Poor is ery great. The Judges adminiſter Juſtice very impar-ially and without Reſpect of Perſons. Notwithſtand-ng their neighbourhood to the *Switzers*, Drinking is ery little known among them. *Mauritius* Landgrave f *Heſſe Caſſel* came to *Geneva* about the year 1606. e made a Preſent to the Town of 12000 Crowns; and hen he went away left upon his Table in his Lodgings he following verſes and words,

Galliam ingreſſus Geneva *reliquit perpetua memoriæ Mauricius Langrav. Haſſiæ*, &c. (*ergo*

Quiſquis amat vitam hanc bene vivere, vivere et illam
Illi iterum fuerit pulchra Geneva *domus,*
Quiſquis amat vitam hanc bene vivere, vivere et illam
Illi iterum fuerit pulchra Geneva *domus,*
Hic vitæ invenies quidquid conducit utrique,
Religio hic ſana eſt, aura, ager atque lacus.

With the Anagram of *Geneva*,

Reſpublica Genevenſis
Gens ſub cælis vere pia.

III. It

III. It is nevertheleſs too true that their Converſation, Lives and Manners are not as Pure & Holy as their Faith is Sound. There are Tares among the Wheat, and ſome pretty looſe Perſons, notwithſtanding all the Care that is taken by the Paſtors & Magiſtrates to prevent or ſuppreſs vice and immorality. Some People may ſometimes carry on their intreagues ſo ſecretly as not to be found out. Their long Peace and Proſperity hath enamoured too many there with the World. A want of Sincerity is much lamented by thoſe that know the Town well, ſaith Biſhop *Burnet*. *In ſhort*, there is no ſuch thing as Perfection to be found on this ſide of Heaven; and if you judge of the lives of the *Genevians* by the ſtrict rules of the Goſpel they fall ſhort of their Dutys But yet *Geneva* will appear a chaſte, ſober and a religious Place if you compare it with *Rome*, *Venice*, *Naples* and other abominable Citys of *Italy*, where all manner of Sins, except Murder, Stealing & High Treaſon againſt the State are either commended or at leaſt tolerated, nay, it will appear a ſober Town if you compare it to ſome other Proteſtant States. The People of *Geneva* are as zealous of their Religion as they are fond of their Liberty. They do expreſs their thankfulneſs to GOD for the bleſſed Reformation of their Church in their *Motto*; it was before that Reformation, *Poſt tenebras ſpero lucem*, I expect Light after Darkneſs; but they have changed it after their Reformation, in this manner, *Poſt tenebras lux*, Light is come after Darkneſs. This Motto is ſeen and read in their Coin, and in all the things and places where the Coat of Arms of the Common-wealth of *Geneva* is uſed and ſeen, in all Publick Buildings.



FINIS.

A

Geographical and Political ACCOUNT

of the Republick

OF

GENEVA.

Containing an exact Deſcription

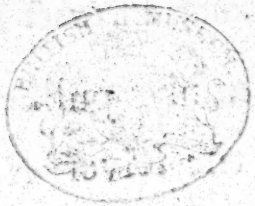
Of it's Scituation, publick Buildings, the Lake and the River *Rhone*, it's Trade, Academy, Territorys, Fortifications, Intereſt, *&c.*

Wherein the Miſtakes of a great many Engliſh & French *Authors are rectified.*

By the Author of the *Church Hiſtory of* GENEVA.

BOSTON in *New-England*:

Printed by *B. Green*, and Sold by the Bookſellers. 1732.



Introduction.

IT is certain that moſt Books that treat of *Geography* and *Hiſtory*, are read with a great deal of Pleaſure, as being liked by moſt People who delight in ſuch Studies, as are both entertaining, inſtructive and eaſy. It behoves Authors to make them ſo, as much as they can. For as every conſiderate Reader in his Studys looks for Pleaſure or Improvement, or both, not only for what is diverting, but alſo profitable; thoſe Hiſtorys in which theſe two Things are found in a higher Degree, are or ought to be moſt eſteemed.

Therefore an Hiſtorian ſhould be,

Firſt, An *exact* and *methodical* Author; that he may write Things in that Order or Method, which is the moſt natural, and the moſt fit not to confound his Reader's Ideas, but on the contrary to help his Memory; neither mentioning trivial and unſignificant Events, nor forgetting thoſe that are eſſential to his Subject, and may inſtruct his Reader; making uſe of a Stile both neat, ſimple and elegant, as becometh Truth;

And therefore,

Secondly, He ought to relate nothing but the *Truth* and the whole *Truth*. As Truth is uniform,

as ſoon as you ſee any contradictions in an Author, you may depend that he is a Liar, or thoſe whom he hath followed; and ſhould know the certainty of the Things which he mentions, and for that very Reaſon.

Thirdly, Thoſe Hiſtorians are generally the beſt (tho' not always) that are or have been contemporary with the Perſons or Affairs which they mention; *experto credite* (ſaith *Virgil.*) And in this reſpect the Latin ſaying, is very true, *Pluris eſt oculatus teſtis unus quam auriti decem*: In Engliſh, The Teſtimony of one who hath ſeen, is better than that of ten that have only heard.

Laſtly, An Hiſtorian ſhould be *impartial*, and write without flattering his Country, his Party or his Religion; which eſſential Qualification is as rare, as it is difficult; for as there are few or no Readers, but what are partial, and are inclined to favour his Communion or Party, ſo there are few Hiſtorians free from thoſe ſtrong and natural Impulſions and Temptations, and that are not biaſſed by their own Intereſts and Paſſions.

This Partiality is remarkable in all, or almoſt all Hiſtorical Books; but to omit others, I will only mention the Authors that have writ the Hiſtory of *Geneva*, in which many Places either their Ignorance or Partiality is conſpicuous. Mr. *Gregory Leti*, an Italian Proſelite, hath writ in Italian, in the laſt Century, the Hiſtory of the Republick and Church of *Geneva* or *Geneve*: but he is known and owned by every Body to be a very ſatirical Man not only in this, but in almoſt all his numerous Writings, as his Life of Queen *Elizabeth*, and others. And as he left that City very angry for nothing, as he did *England* afterwards, he hath ſpoken very ill, and very

very partially of it's Government and Magistrates, and others, and requited very ill, all the Favours and Honours he received there. And as a passionate Judge loses his right of judging, so hath he lost it in this Case.

Mr. *Spon* a French Gentleman of much superior Talents to those of the other, about the same time, *viz.* in the Year 1682. wrote also the Political and Ecclesiastical History of that Place. Every one who hath known his Person, his Temper, and read his Writings, allow him to have been a very great Scholar, an exact Writer, a methodical and pretty impartial Historian. But yet as he could not have his Book printed in *France* without a Privilege for it from the popish Court; in order to please the King's Ministers and obtain what he wanted, he was obliged to leave out several Things that made Popery look very odious; Namely, He hath omitted a Picture in one of the Convents of that place before the Reformation, where the Devil was represented sitting upon a Close-Stool, under which, instead of Excrements, or to say better, as the Excrements of the Devil, were seen several Orders of the popish Clergy coming forth from him. He hath likewise omitted to say that *Caroli* and *Chauisi* two popish Divines, who disputed against some protestant Ministers for the Romish Religion, after the Dispute without any Compulsion, but of their own accord and free Will, changed their Religion, and became Protestants; besides some other Things which I have mentioned in my Church History of that Place: But otherwise he hath been a very accurate Writer. The celebrated and reverend Mr. *Pictet* Pastor and Professor of the Church and Academy of *Geneva*, mentions him as such, in one of his Orations; namely in the Year 1722. for speaking of the Conversion of the World to the Christian

Christian Faith, when he comes to the second Century he saith, *Nec veri similitudine abhorret eo sæculo Christianam Religionem* Genevæ, *innotuisse.* Viennâ *enim quæ erat* Allobrogum *Metropolis, jam Evangelica* Genevam *deferri facile potuit; An per Dionysium & Paracodum? Nescio. Baronius quidem sub finem secundi sæculi utrumque fuisse* Viennensem *Episcopum docet; & doctissimus* Spon *in Historia quam de Civitate nostra conscripsit, se in antiquissimis Bibliis Manuscriptis Bibliothecæ nostræ hac verba legisse ait,* Genevensis *Ecclesia a Discipulis Apostolorum*, Paracodo *et* Dionysio Viennensibus *Episcopis fundata*, &c.

I do insist the more upon that Gentleman's Character becaus his History hath been translated into *English*, tho' not so compleat as in *French*, which Translation besides is not correct enough.

As I do not wonder at all that popish Writers when they treat of *Geneva*, are very partial and invent a multitude of Falshoods and Absurditys becaus they hate it's Religion; and that in their Opinion, speaking Lies to or of Hereticks, real or supposed, is no Sin: On the other hand, I cannot but wonder that some Protestant *English* Writers have writ with so much Passion, Ignorance and Partiality against the Church and the Place, where in their Geographical Books they have mentioned it; as when a certain Author, dead long ago * saith "That the People expelled the Bishop; and gave to understand, that they are Hypocrites: Where he saith, that their Discipline is the Fruit of Faction that the Ministers Salary is too small; as if any of them had complained of it to him or to the Magistrates; and yet acknowleges their Care of poor Ministers

* *Peter Heylin.*

Minister's Familys, an Example worthy to be followed by all Protestant Churches. But others of the same Nation & Communion, have spoken with more Moderation and Truth.

As for my self, I will endeavour to be as Impartial as I can in this short Essay concerning the Political State of *Geneva*: and willingly I own, that there is no Perfection under the Sun, wherever, and and in what things soever Men live and act, Imperfection and Weaknesses are to be expected. To politick Bodys, one may apply very truly what saith a Latin Author of every Man, *Nemo sine viciis nascitur optimus ille est qui minimus urgetur*: so that in all human Affairs, the least corrupted are the best. Now whether I be Impartial, and whether I have any of those mentioned Qualifications, I must leave to others to judge. One I have undeniably, namely, of being an Eye-Witness to most of the Things by me hereafter mentioned.

Here (to use Mr. *Addison*'s own Words in his Preface to his fourth Volumn of Remarks on several parts of *Italy*) *I have mentioned but few Things in common with others, that are not either set in a new Light, or accompanyed with different Reflections.* As it would be very useless to others, and tedious to me, to say nothing but what hath been said by others before, so it would be a groundless Scruple to say nothing of what hath been mentioned. And as I do not pretend to give here a full Account of the Historical part of *Geneva*, I will try to mention as much as may be sufficient to give of it a pretty right and satisfactory Notion, and especially for the understanding of my *Church History* of that Place, which is my chief Design in writing these few Sheets, as well as the View of the Persons who have desired me to do it: And I hope this small Work shall not be Lame, tho' not a Giant.

I am very far from presuming above the others who have written before me upon that Subject. I I say Things that were unknown to them, th Reason of it may be, Because I have lived ther longer than they; or, Because I have been ther of later Date; and many Things have happene in that City since they left it: So that if others d write after me, they'll have the same Advantag of me, as I have of those who lived before me And I hope that this shall be well accepted; be cause as Dr. *Burnett* says concerning *Geneva*, "*It* " *a little State, but it hath so many good Consti* " *tutions in it, that the greatest may justly lear* " *at it.*

A

Geographical & Political ACCOUNT OF *GENEVA.*

ARTICLE *I.*

Of the Situation and Antiquity of GENEVA.

GENEVA is situated between *France*, *Savoy* and *Switzerland*, about Thirty four Miles S. W. from *Lausanne*, and Seventy two S. W. from *Bern*, the Capital City of the large Canton that bears that Name, Longitude 24. 56. Latit. 46. 23. It is a City so very ancient, that the Name of it's Founder, and the Time of it's Fonndation are not known.

Julius Cæsar is the first who in his Commentaries mentions *Geneva*, yet there is no doubt (saith Mr. *Spon*) but that it was then a City under Go-

vernment, and a Place of Strength, which kept one of the Paſſages out of *Gaul*, into *Italy*, and *Germany*, for it was undoubtedly the Intereſt of the *Allobroges*, or Inhabitants of *Gallia Ciſapina*, whoſe chief City was *Geneva*, being Neighbours to the *Helvetians*, and *Latobriges*, a People of *Gallia Belgica* who held *Switzerland* and the Country of *Vaux* at that time, to have a Fort that ſhould ſhelter them from the incurſions of this warlike People, and might ſerve as a Place of Traffick and Correſpondence. *Geneva* then was a great while before *Ceſar's* Time. It is certainly a Place of great Antiquity, and were we not ſo informed by Authors, the beauty and commodiouſneſs of it's Situation, would incline us to believe it; for it is ſeated on a riſing Ground, waſh'd on one ſide by the *Leman* Lake and the *Rhone*, which thence takes it's courſe; bordered with fruitful Plains & Mountains. Hence, we may imagine a Place ſo commodious, as well for Neceſſity as Delight, hath drawn thither Inhabitants at the ſame Time the Country began to be cultivated.

Geneva was known by the Name of *Gebenna*, from *Charlemain's* Time, for above Eight hundred Years down to 1536. for in that Year the *Genevoiſes* reſtored it to it's ancient Name. In Dutch it is called *Genf*, and by the *Savoyards Zeneva*, the ſecond Syllable being pronounced ſhort. Some Perſons do confound very often *Geneva* and *Genua* in *Italy*, tho' very different one from another, as to their Place, their Religion, Extent, Diſtance and other Things: The occaſion of their Miſtake is the reſemblance, (if I am not miſtaken) of the Name, and that both Citys are free and Independent, and both finely ſituated; ſo that *Conſtantinople*, *Genoa*, and *Geneva* paſs for the moſt pleaſantly ſituated Citys in *Europe*. But, whereas the Sea upon which the ſecond of thoſe Places is ſeated, is ſaid to be without

without Fiſh, the Lake *Leman* on the contrary, on which *Geneva* is ſeated, is very full of Fiſh.

The Climate here is very temperate, the Air ſeldom exceeding hot or cold: And as for the ſituation of this Place, I will uſe Mr. *Addiſon*'s own Words; "The greateſt part of the Town ſtands upon a Hill, and has it's Views bounded on all ſides by ſeveral Ranges of Mountains, which are however at ſo great a diſtance, that they leave open a wonderful variety of beautiful Proſpects. The ſituation of theſe Mountains has ſome particular Effects on the Country which they incloſe. As firſt, They cover it from all the Winds except the South and North. It is to the laſt of theſe Winds, that the Inhabitants of *Geneva* aſcribe the healthfulneſs of their Air; for as the *Alps* ſurround them on all ſides, they form a vaſt kind of Baſon, where there would be a conſtant ſtagnation of Vapours, (the Country being ſo well watered,) did not the North Wind put them in Motion, and ſcatter them from time to time. Another Effect the *Alps* have over *Geneva* is, that the Sun there riſeth later and ſets ſooner than it does to other Places of the ſame Latitude. I have often obſerved, That the Tops of the neighbouring Mountains have been covered with Light above half a Hour after the Sun is down, in reſpect of thoſe that live at *Geneva*. Theſe Mountains likewiſe very much increaſe their Summer-Heats, and make up an Horizon that has ſomething in it very ſingular and agreable: On one ſide you have the long Tract of Hills that goes under the Name of Mount *Jura*, covered with Paſturage and Vineyards, and on the other, huge Precipices of naked Rocks riſing up in a thouſand odd Figures, and cleft in ſome Places, ſo as to diſcover high Mountains of Snow, that lye ſeveral Leagues behind them. Towards the South, the Hills riſe more inſenſibly, & leave the Eye a vaſt uninterrupted

Prospect for many Miles. But the most beautiful View of all is the Lake and the Borders of it, that ly North of the Town.

This City is about 3 Miles in compass, and contains at the very most thirty thousand Souls * in both parts of it; namely that part which is properly called *Geneva*, and the other called *S. Gervais*, which is not in the Country of *Gex*, as saith Mr. *Moreri*. To understand this situation of the Town better, you must know that it is seated upon one of the extremities or ends of the *Leman* Lake, where the River *Rhone* issues out of it. It stands upon the two Borders of that River, which divides it after that manner into two unequal parts. The larger, which is properly called *Geneva* stands upon the left side of the River, and for that Reason was formerly a part of the Country of the *Allobroges*. There it is built partly in a Plain, and contains that Quarter called the *Lower-street*, and partly upon a Hill which gradually rises to that Quarter called the City, which is the highest of the Town. That ascent is in some Places easy enough, but pretty steep in other Streets. The other part of the Town called *St. Gervais* is built on the right side of the *Rhone*, upon the ancient Borders of *Switzerland*, which was parted by that River from *Gaul* or old *France*. Between those two parts of the Town, the *Rhone* forms two Channels, and between them an Island 700 Foot long and 200 in breadth which is all Inhabited. Both parts of the Town are joined to the Island by two wooden Bridges, and so by them have a Communication one with another. As most part of the Gentry live in the larger, it is reckoned much politer than *S. Gervais*, tho' there is but

* The French Protestant Refugees make up near the third part of them.

but a River that parts them. In the Iſland ſtands a Tower which is called to this Day *Ceſar*'s Tower, becauſe it is believed that he cauſed it to be built during his ſtay in *Geneva* *: There is a Clock in that Tower; and it might be of good ſervice to defend that part of the Town againſt an Enemy. In the laſt Century there was found at the Foot of that Tower an old Roman Inſcription, which is a kind of a Vow made by ſome Pagan Navigators,

DEO Silvano pro Salute Ratiariorum, &c.

In the Year 1670. one of the above-mentioned Bridges, namely, the neareſt to the South part of the City was burnt down with all the Houſes, which being made of Timber as well as the Houſes that ſtood upon it, were burnt in leſs than two Hours ſpace; ſix ſcore Perſons periſhing in the Flames. A Miller choſe rather to ſave his Mother than his Wife; but ſhe followed after in a Rage, wading in the Water up to her Chin, and eſcaped. Another Woman, who lay ſick, and was to take Phyſick the next Morning, caſt her ſelf out of the Window, and recovered her Life and her Health in the *Rhone*, having the good hap to eſcape out of the Water, after ſhe had ſhunned the Fire. In ſhort, this Conflagration had done more Miſchief, had it not been ſtopped by the Towers of *Monnoye* and that of the Iſle or *Ceſar*'s, which ſerved as Bars againſt the Flames. And it is obſervable that ſeveral Pieces of Timber kept burning in the Water a Foot deep, ſo great was the violence of the Flames. But that which was more ſtrange, & which all the Inhabitants beheld, was, that the Channel of the *Rhone*, between the Iſle and the City, which contained two hundred

* Tho' it is not likely that he did, as Mr. *Spon* doth obſerve.

hundred and ſixty five Feet in breadth, was filled and dried up by the Ruins of the Houſes. The other Channel altho' running very ſwift and ſwelled by the overflowing of the other, yet in four Days after was frozen up. There were Collections made for the Relief of thoſe Families that were ſufferers by this Fire. There were ſix thouſand Crowns gathered for them at *Geneva*. The *Bernoiſes* made and ſent alſo liberal Contributions. Since that Fire there hath been no Houſes built upon that Bridge. But there are ſome upon the other, and there has been no conſiderable Fire in the City ſince that time.

The State-Houſe which ſtands upon the higheſt part of the Town, is a large and noble Free-Stone Building. It is ſquare, as well as the Court which is in the middle of it. It is adorned inſide with *Porticos*, in which the Buſts of ſeveral Roman Emperors in Stone are ſeen. On two ſides it faces two Streets. In one of them, juſt oppoſite to the State-Houſe, is the *Arſenal*; in the other is a publick *Magazine* in the ſecond Story, under which any Body may walk or ſit, there being Benches made on purpoſe againſt the Wall. Over againſt that *Magazine* on one ſide, and the *Arſenal* on the other, ſtands a fine Houſe, the firſt Story of which is open on both ſides, and filled up by a Company of Souldiers, to guard the *State-Houſe*. There is juſt by it, at the the Meeting of four Streets, a very fine Water-ſpout, very high with a large Baſon to receive the Water, all of red and white Marble. The quadrangular Pillar which ſtands in the middle, is gilt in ſome places, eſpecially the Top of it. The two Doors of the Town-Houſe are alſo embelliſh'd with black Marble Pillars. The Stair-Caſe is of a ſingular Workmanſhip, ſo broad and ſo eaſy by reaſon that it has only an Aſcent paved with Pebbles, and having no Steps, that a Coach or a laden Waggon may go up it. In one of the Chambers there are ſeven Judges painted

painted on the Wall, one of them without Hands, to ſignify that they ſhould take no Bribes, and the middle one hath but one hand holding the Ballance of Juſtice. The Chamber where the leſs Council meets generally, is hung all over with broad blue Cloth and deep yellow Velvet mixt, ſo that one Stripe is Velvet, and the other is Cloth. In a ſmall Room next to it, are the Pictures of the late Queen *Anne*, and the late King of *Pruſſia* in their full length, given by them to the Republick. In one of the Apartments are ſeen alſo ſeveral Urns of different ſhape and bigneſs, which were found in the Year 1659 in the Ditch of the *Ravelin* of *la Noue*, and antique Medals were alſo found there, when they were making a crowned Work inſtead of the horn Work, which was demoliſh'd the Year before; but not ſo much advanced from the City. There is alſo ſeen a very large Stone which covered the high Altar of the Cathedral in Times of Popery. There are likewiſe Kitchens & other conveniences to dreſs Victuals, when the Council invites Perſons of Note to Dinner or Supper; they being always treated in the Town-Houſe. The back part of it faces the beautiful Terraſs or Walk called *La treille*; and from thence they have a lovely Proſpect over *Plain Palais*, and all the adjacent Country. The other, or fourth Wing or part of that magnificent Building is contiguous to ſome Houſes of private Perſons.

Another Building which exceeds this, and even the Palaces of ſome ſovereign Princes for beauty or largeneſs, is the Hoſpital lately built. It is reckoned that it hath coſt Two hundred thouſand Crowns, which have been raiſed there by the free Contributions of the Citizens. The Stones being near, and building being cheap, a Houſe that coſts ſo much Money muſt be very large and magnificent. It is maintained partly by the Publick, and partly by free Contributions. It conſiſts of two Courts; the

first of which is ſquare, being made ſo by the four-angular Buildings that ſurround it. It's Front is adorned by a ſumptuous and very large Door, and a Spire with a Bell in it. Within the Court is a very large Chappel for the uſe of the Perſons who are maintained there, in which a Miniſter preaches, who is appointed for that purpoſe, and has nothing elſe to do, but to take Care of their Souls. The Sick have alſo their particular Phyſician & Apothecary. There is likewiſe an Apartment for the Directors or Governours of the Houſe, who belong to the Council, and all other Apartments and Conveniencies ſuitable to ſuch a Place. There is a fine *Piazza* and a black Marble Water-ſpout in the middle of the Court oppoſite to the great Door.

Some Perſons give away their Eſtate to this Houſe, and ſo are diſtinguiſhed from thoſe who are maintained there *gratis* : They having each of them a Room for themſelves, and particular Food, theſe not eating with the reſt. This is very convenient, for People who having but a ſmall Stock, would ſoon ſpend it if they lived wholly upon it, and ſo would be ruined ; whereas by giving to the Hoſpital that Stock, they are ſure to be maintained in an eaſy, quiet, religious and handſome manner, as long as they live ; and this proves alſo an Advantage to the Houſe, which generally gets by it.

The ſecond Court is a *Prallellogram* with a long Houſe at the end of it without Wings, in which looſe, idle and diſorderly Perſons are kept ; in ſhort it is a Houſe of Correction. In the Court is a fine Water-ſpout, ſeveral Rows of Trees and Graſs-Plots, and it ſtands in a wholeſome Air, and a pleaſant Place, a riſing Ground, where the Houſes are not ſo thick as in the Heart of the Town.

Next

Next to the Hoſpital is a Houſe that formerly was a Nunnery, but hath nothing remarkable in it.

In the Place called *Mollard*, is a Tower and a Clock, and a very ſpacious, uniform and lofty Cuſtom-Houſe, which takes up one whole of that Place, adorned beſides with a beautiful *Jet Deau* or Water-ſpout, like that before the State-Houſe, which *Jets Deau* are not only ornamental to the Town, but very beneficial to private Perſons, who are ſure of finding always there, and in the other ſuch Fountains, which are in all the chief Streets of the City, good and clear Water for their different Uſes.

The principal Streets are, that called *la Cite*, at the end of which is their *Mint*, called, *Tour de la Monnoye*; and ſomewhat higher ſtands the magnificent Houſe of Mr. *Lullin*, the nobleſt in Town, adorned as much as is poſſible and conſiſtent with the Laws of the State, without and within, eſpecially with a fine Terraſs and *Jet Deau*.

The other conſiderable Street is called in the plural Number, *Les rues Baſſes* (in Latin *Via ripuaria*,) becauſe there are, as one may ſay, Three Streets in one, and they run all along the River and the Lake. All the Houſes which face this Street and ſome others, have *Piazzas*, under which People may walk without being annoyed by Sun or Rain: This Street is divided into Three, becauſe there are low Timber Shops on both ſides, under the *Piazzas*, between which and the Houſes People generally do walk; and the middle Street between the little Shops which is much the wideſt, is beſt for Horſes and Carriages. The Roofs made Arch-wiſe, which cover thoſe *Piazzas*, and reach to the Top of the Houſe, are done ſide ways, and painted White as well as the high Pillars, which reach to the higheſt Story, ſo that they do not make the Houſes dark.

The Houſes in general are five or ſix Storys high, ſtrong and beautiful, being all or very near, of hewn Stone, and all without exception of Stone, which makes them very ſtrong; and as they are covered with Tiles, which is no combuſtible Matter, it is ſeldom that there happens any Fire, at leaſt any very conſiderable. The laſt of that Nature, (and which we have mentioned) happened in the Year 1670. There is a very good Order kept to put out the Fire and to ſtop it: For there are People appointed to do it, and to prevent the ſtealing of Goods. And, as I have been informed, the People are under Arms as long as it laſts.

As I have deſcribed in my Book of the Church Hiſtory of *Geneva*, the ſacred Buildings of that Place; I have no more to ſay but two or three Remarks upon the Church called *St. Peter's*. It hath ſeveral Spires and Bells, one of which rings at Nine of the Clock at Night, as it doth here, both in Winter and Summer; and for the ſame Reaſon, to call People home. There are two conſiderable Chappels in it, which are ſhut up; in one of which lies buried a Duke of *Rohan*, with a noble Mauſoleum and Epitaph, and alſo his Lady; and in the other, a Princeſs of *Naſſau*. As the ſeveral Doors of that Church are opened all the Day long, ſome Roman Catholicks have been obſerved to go and kneel and pray to and before the Images painted up on the Windows. They ſuppoſe that they have been deaf to all the Sermons that have been preach'd there, for near two Ages, againſt the Popiſh Religion; and they have now the ſame Faith, as when the Church was for the uſe of the Roman Catholicks, ſo that they are not at all heretical Saints and conſequently with a ſafe Conſcience, one may pray to them.

In that Church there have been a great many Canons and other Clergymen buried, as one may ſe

ſee by their Tombs and Epitaphs over which every one walks.

Now the common burying Place for every Body without exception, is without the Gates, in the Place called *Plain Palais*, in which there is alſo an Hoſpital appointed for Perſons infected with the Plague; but it hath ſtood empty for above a hundred Years; for I do not know that the Plague was in the Town ſince the Year 1615, whereas formerly it was there pretty frequent.

Plain Palais is a very large, ſmooth, green Place, planted with long Avenues of Trees and a Mall, which the above mentioned *Henry* Duke of *Rohan* cauſed to be made at his own Charge, about a hundred Years ago, during his abode in this City.

That beautiful Walk that hath the View of the two Rivers *Rhone* and *Arve*, as well as the ſeveral other Walks in the Town, upon the Ramparts all round the City, and without, upon the Lake or the Boders of it, makes *Geneva* ſo charming a Place, that no Strangers that ever have been in it, (where they have beſides experienced the Civility of the Gentry and every Body to them) ever left it without regret; and this Concourſe of Perſons of Quality makes it as the Court of the *Alps*.

As for the extent of it's Territorys, it is impoſſible to determine it, becauſe they are not contiguous, but moſt of their Villages lay intermixt and ſcattered in the Dominions of *France*, *Savoy* and *Bern*; tho' they have a communication with moſt of thoſe Villages by the Lake or the *Rhone*. Their greateſt extent from the Town to *Verſoy*, which belongs to *France*, is four Miles along the Lake, but then very narrow.

The beſt Tract of Land they have, is called, *Mandement* of *Peney*, a word uſed in *Savoy* to denote the ſmall ſubdiviſions of the Provinces.

All the Villages that make up this little Government are large and handſome, the Land exceeding fruitful in Wheat, Paſture, Fruits and Wines both red and white, comparable to the *Burgundy* and *Champagne* Wines of *France*. It is encloſed between *France* and the *Rhone*.

The chief Place that gives Name to that Mandement, is *Peney*, which had formerly a ſtrong Caſtle, which being for ſome Years in the hands of their Enemys, was very prejudicial to the City. It was taken in the Year 1536, and for that Reaſon demoliſh'd. The next Town of note is *Dardagny*, that hath ſtill a Caſtle, but not ſtrong; this Village may contain a hundred and fifty Houſes. Another Town in it is *Satigny*, which had formerly a Lord of it's own, ſometimes very troubleſome to his Neighbours and *Geneva* in particular. The other Towns are *Reſſin*, *Peiſſy*, *Chouilly*, the *upper Burdigny* and *lower Burdigny*, in all eight Towns or Villages; ſome of which have not only the conveniency of the *Rhone*, but alſo of another little River called *London*, by which this ſmall Government is parted from *France*. It formerly belonged to the Biſhop, and is five Miles diſtant from *Geneva*.

Over againſt it on the other ſide of the *Rhone*, the Republick hath three good and large Villages; *Chancy* that hath a kind of an Harbour, and a Bridge over the *Rhone*, that ſerves for Communication between that Town and *Dardagny*. *Avoully* is the ſecond, and *Cartiny* which belonged to the Monaſtery of *St. Victor*, the third.

Towards

Towards the South side of the Lake they have *Chene*, *Vandoeuvre*, *Cologny* (from *Colonia*, this and *Geneva* being once a Roman Colony) these two last Villages are not large, and being contiguous, have but one Pastor who preaches in one in the Morning, and in the other in the Afternoon.

Farther up in the *Savoy*, they have three Villages *Jussy*, *Gy* and *Beauregard* which last is situated upon the Lake.

Between the West side of the Lake, the *Rhone*, the City, and the Dominions of *France*, lies a Tract of Land, in which they have *Chatelaine*, a Hamlet that has no Church, being but one Mile distant from *Geneva*, where the Inhabitants go to Church, or to *Sacconnet*, a good Village (near *Chatelaine*) that hath a Church and a Minister. *Gentou* is the third and most considerable Place of that Tract. Near it is a very considerable, useful Paper-Mill, besides others in other Places.

In the Balliwick of *Gex*, they have *Mouin*, a good Village. In the Balliwick of *Terny* (belonging to *Savoy*, about five Miles from the City,) *Neidan*; and in *Switzerland* upon the Lake *Seligny*, their remotest Place, being near *Copet*, about ten Miles from *Geneva*; all which Lands did formerly belong to the Bishop and his Chapter, or to the Abbey of *St. Victor's*, founded in 428.

It appears by this Description that the whole Territory of *Geneva* doth not contain above three or four and twenty Villages. But besides these, the Subjects of this Republick have Lands and Houses scattered up and down in several Villages of *Savoy*, as of *Lancy*, *Foncenay*, *Troinex*, &c. and of *France*, as *Malagny* and others; which Subjects and Lands are independent from *France* & *Savoy*; and those Villages

Villages and Lands in the Poſſeſſion of the Republick may contain at leaſt ten thouſand Souls.

Theſe Villages are divided into three ſmall Governments: The firſt is that of *Peney*. The ſecond contains the Lands which did belong to *St. Victor's* Abbey, and to the Chapter; and the third what they call the Sovereignty of *Fuſſy*. Each of thoſe Diſtricts hath a kind of a Governour or Bailliff, which they call *Chaſtelain*, from the word *Caſtle*: Thoſe Officers or Magiſtrates are choſen by the People, and continue three Years in their Poſt, which is of very little Profit, and ſerves chiefly for an Introduction to higher Offices. They keep their Courts of Juſtice in *Geneva*.

I have been the more particular in this Deſcription, becauſe I think that it is a ſhame not to know the whole of a ſmall thing; and that it may pleaſe ſome Perſons who can never find ſuch Circumſtances in other Books. I muſt add, that the Peaſants are trained upon the Sabbath Day, which I leave the Reader to judge, whether it be a laudable Practice.

Geneva gives it's Name to one of the ſix Provinces of the Dukedom of *Savoy*, which from *Geneva* is called the Dukedom of *Genevois*. Firſt it belonged to the Biſhops, and was alienated by ſome (the greateſt part) to a younger Branch of the Houſe of *Savoy*, till the Duke of *Nemours*, the laſt Poſſeſſor of it, dying about a hundred Years ago, it was reunited to the elder Branch of the Dukes of *Savoy*. It's chief Towns are, *Annecy* thirty Miles from *Geneva*, the capital now of the Dutchy; *Alby* a pretty large open Town near the Frontiers of *Savoy*; and *la Roche* near the River *Arve* ſixteen Miles N. E. from *Annecy*. This laſt Town is famous for the fabulous and pretended Miracles of a Friar in the beginning of this Century, who deluded many

many of the ignorant People of this Town and adjacent Country *.

It is all very pleaſant, fruitful and healthy, but eſpecially the Villages belonging to *Geneva*; to which theſe Verſes of *Heſſius* may be juſtly apply'd concerning the Peaſants,

Ocia nulla terunt ſine magno vana labore:
Aut duro patrios exercent vomere colles.
Æquatoſque Solo campos rimantur aratris.
Namque et Planities ſegetum fœcunda petentes,
Explicat innumeras, et plena meſſe Colonos
Ditat; et ipſa ſibi fatis eſt, aut ardua Sylvæ
Luſtra petunt. ——— ———
Quid ſacros memorem fontes, quid amœna vireta?
Quid valles ipſis certantes frugiferacis
Vallibus Æmoniæ? Dulces quid ubique receſſus
Muſarum loca. ———

By what I have been ſaying and deſcribing, it appears that the Republick and Territory of *Geneva* is but a very ſmall State; but yet not ſo very ſmall, but that ſeveral are leſs ſtill, both in extent and power, as ſome free Towns of *Germany* and *Switzerland*. Even ſome of the Cantons of this laſt Country are not ſo conſiderable by far, for number of People, Strength or Riches. *St. Marin* in *Italy* and ſome Sovereign Princes of this Country and *Germany*, are hardly comparable to it. So that as it is ſmall compared to *France*, *Savoy*, and other large Dominions, it is large compared to *St. Gall*, *Mulhouſe*, &c. nothing being great or ſmall, but comparatively.

When

* One may ſee what is ſaid of him in the Hiſtory of *Switzerland*.

When I was at *Geneva* about eighteen Years ago, a Doctor of *Sorbonne* came in there, and having embraced the Proteſtant Religion, he compoſed a Poem in French, in praiſe of the Republick, which he dedicated to the Magiſtrates, of whom he received a Sum of Money, which he wanted enough.

It is moſt certain, that as this State is not free from Faults, ſo on the contrary, it may be praiſed very juſtly.

It is not to be deſpiſed becauſe little, no more than a Man for being made by Nature ſhort of Stature, or Poor. It is to be rather admired, that tho' ſmall, by their good Conduct they have been able to ſubſiſt among jealous and potent Neighbours.

After all, It is as large as *Plato*'s Commonwealth, which according to his Notion, ſhould not conſiſt of more than five thouſand and forty Citizens or Heads of Families. And beſides, It is a State as free, as independent, and as ſovereign as the greateſt Kingdoms of the World; for Sovereignty doth not conſiſt in the number of the Subjects, but in the freedom, power and independency of the Prince in *Monarchial* Governments, of the People in *Democratical* ones.

Therefore *Geneva* is acknowledged as a free, ſovereign State by all the Princes of *Europe*, even the greateſt, as the King of *France*, *Lewis* XIV. He hath ſometimes uſed theſe Expreſſions, *We deſire and pray the Republick of* Geneva.

Their Deputys are treated with the Honours and Ceremonies uſed to thoſe of greater and ſovereign States in all the Courts. They receive the uſual Preſents made to Ambaſſadors, of Gold Medals and Chains, the Pictures of the Princes to whom they are ſent, ſet with Diamonds, as Mr. *Martin* did within theſe few Years, *&c.*

The

The greateſt Kings as *GEORGE* the firſt, of *Great Britain*, writing to the Magiſtrates have uſed theſe Expreſſions, *To their Excellencies the Syndicks and Council of the Republick of* Geneva; which is the Title generally given to the Cantons of *Switzerland*.

ARTICLE, *II.*

Of the Lake *and the River* Rhone.

AS the *Lake* and the *Rhone* partly belong to *Geneva*, the Deſcription of this City would be imperfect, did we not ſay ſomething of them. Therefore we think proper to give a ſummary Account of both before we proceed farther; and will begin with the Lake.

It is called ſometimes *Leman* from one *Lemanus*, pretended Son to *Paris* the celebrated *Trojan* Prince, famous for his Adultery, Cowardiſe and Impudence, who ſome People imagine came into theſe Quarters after the taking of *Troy* by the *Grecians*, and with a Colony of his Nation, ſetled upon the Borders of this Lake to which he gave his Name.

But moſt commonly it is called the Lake of *Geneva*, from the chief City that ſtands upon it, on the South-weſt part. It is at leaſt Fifty Miles long, and about fourteen where wideſt, that is to ſay, in the Middle; for it has almoſt the ſhape of a Bow; ſo that it grows narrower and narrower towards both Ends, where it is not above a Mile wide.

It is certainly one of the greateſt (and perhaps the largeſt) Lakes in *Europe*, tho' not to be paralel'd to ſome of our Lakes in this *American* Continent, which are greatly bigger.

However it is the moſt beautiful in all *Europe*. It is formed by the *Rhone*: That with many other Rivers and Brooks from *Savoy*, and the Country of *Vaux* falls into it, beſides ſeveral Springs that are within the Lake it ſelf: This is the very Reaſon why it's Surface freezes ſometimes, and not it's Bottom *, becauſe thoſe Springs keep it in a greater Motion. It did freeze all over in a Place where it is pretty broad in the Year 1572; which ſhews that they have ſometimes ſevere Winters in and about *Geneva*, tho' that doth not happen often; and generally their Spring Seaſon is as forward as about *London*.

This Lake reſembles a Sea in the colour of it's Waters, the Storms that are raiſed on it, and the Ravages it makes on it's Banks. In Summer it hath ſomething of an Ebb and Flow; which in my Opinion may be occaſioned by the melting of the Snow on the neighbouring Mountains; which Snow melts in a greater Quantity in certain Hours of the Day than in others: From that melting of Snow it happens that it is deeper in Summer than in Winter.

It is ſo very deep, that 500 Fathoms of Twine could not reach the Bottom of it, as ſaith the moſt learned and celebrated Mr. *Godefroy* Councellor and Syndick of the Republick of *Geneva*. *Tantus eſt* (ſaith he) *Lacus his in partibus profunditas ut comperiri* 500 *Orgyiis a Nautis non potuerit*. Therefore large Veſſels do ſail eaſily upon it. The Latin Poet *Lucanus* mentions this great depth of it ſpeaking of a part of *Cæſar*'s Army that came to him from the *Leman* Lake in the beginning of the Civil War,

Deſeruere cavo tentoria fixa Lemanno.

This

* The Rapidity of the *Rhone* at it's entrance into the Lake is ſuch as hinders it from freezing at that End.

This Lake was given to the *Genevoiſes* by one of the Roman Governours, when that place was a Roman Colony, with other Lakes of the neighbouring Country, as appears by an old Latin Inſcription, which was, when Mr. *Jacob Spon* wrote his Hiſtory in Mr. *Godefroy*'s Houſe; but has been ſince that Time put in the State-Houſe, where I have ſeen it.

There are near *Geneva* or the Proteſtant *Rome*, (as ſome People have called it) ſeveral Quarries of Free-Stones, that run under the Lake. When the Water is at the loweſt, they make within the Borders of it a little ſquare encloſed with four Walls. In this ſquare they ſink a Pit, and dig for free-Stone, the Walls hindering the Waters from coming in upon them, when the Lake riſes and runs on all ſides of them. The great convenience of Carriage makes theſe Stones much cheaper than any that can be found upon firm Land. One ſees ſeveral deep Pits that have been made at ſeveral Times, as one ſails over them. There are two ſorts of Stones about *Geneva*, ſaith *Miſſon*, one ſort very hard, called by the Italians, *Pietra dura*, which is a kind of white Marble, the other ſort is greyiſh and ſofter, which is dug up in the Quarries of the Lake.

The Banks of the Lake are, ſaith Dr. *Burnett*, the beautifulleſt Plots of Ground that can be imagined, for they look as if they had been laid by Art; the ſloping is ſo eaſy and ſo equal, and the Grounds are ſo well cultivated and peopled, that a more delighting Proſpect cannot be ſeen any where. Eſpecially what belongs to *Geneva*, about three Miles each ſide of it is ſo well cultivated, and there is ſuch a mixture of Woods, Vineyards and Cornfields, ſuch Cluſters of handſome Villages, ſo many beautiful Country Seats, with Houſes of hewn fine Stones as white as Snow, pleaſant Gardens and Brooks, that no Proſpect can be above that. And as the Lake

and adjacent Country looks alſo very pleaſant from the Town, ſo this looks very beautiful, and makes a noble and curious ſhow from the Lake; for being ſeated upon a Hill, it looks like a Theater, and every conſiderable Building in it is ſeen one above and behind the other.

We muſt not forget the Fiſhes of this Lake, which is called *Zee* by the Germans, as Lakes and other great Bodies of Water, are called alſo Seas in the Scripture. There are ſeveral ſorts of Fiſhes, ſuch as Pearches, Pikes, Carps, Pickerels, tho' no Eels, which is pretty ſurprizing; the beſt and moſt famous ſort of Fiſh there, are Trouts, the beſt in Chriſtendom: Some of them weigh Fifty Pounds a piece, and ſome more ſtill: There are ſeldom any ſo big caught any where elſe; but yet it is not a thing unheard of. There is in the Arſenal of *Munich* in *Bavaria*, the Figure of a Trout which weigh'd Seventy three Pounds, and had been caught in one of the ſmall Lakes of that Country. Another Fiſh that is very ravenous is the *Montail*, which were never taken in the Lake till about Fifty Years ago: They are in the Lake of *Neufchatel*, and ſome of the other Lakes of *Switzerland*; and it is likely that by ſome Conveyance under-ground they may have come into Channels that fall into this Lake, whoſe Water is very freſh and clear. There is a prodigious Quantity of ſmall Fiſh, which they call *Mille-Canton*, (they call thus all the little Fiſhes when they are not longer than a Pin.) Innumerable Multitudes of them do ſwim together, and they eat it as a delicate Diſh. It is obſervable that the ſeveral Kinds never mix. Sometimes one ſees an Army or Cloud of young *Tenches*; ſometimes another of *Perches*, &c. Some *Trouts* have been ſent ſometimes to the late King of *France*, as a Preſent from the Republick, and to the preſent King of *Spain*, and his Brother the Duke of *Berry*, in the Year 1702, when they were

at

at *Lyons*, which is about ſeventy-five Miles from *Geneva*.

Mr. *Spon*, ſpeaks in his Hiſtory of the Honours that were paid, and the Recreations that were procured by the Republick to two Perſons of Diſtinction, upon the Lake. The firſt of them was to the Electoral Prince *Palatine* in the Year 1679. The ſecond was Mr. *Dupre* Reſident of the French King; this laſt is not mentioned in the Engliſh Tranſlation; but as this Feaſt reſembled very much the former, which may be ſeen in the above-mentioned Tranſlation, I will forbear ſpeaking of either of them.

Within theſe few Years ſome of the Duke of *Marlborough*'s Grand-Sons, went in one of *Geneva*'s Galleys upon the Lake to pay a viſit to the late King of *Sardinia*, who is ſtill living, and was then at *Thonon*, (the chief Place of *Savoy* upon the Lake) before he abdicated the Throne. That Prince received them with a great deal of Civility, and expreſt to them the eſteem he had for their Grand-father.

The Lake has five different Dominions bordering on it, the Kingdom of *France*, and the Canton of *Bern* on the left ſide: the Country of *Savoy*, and the Biſhoprick of *Sion* on the right ſide, which is the worſt; and *Geneva* at the end of it.

I cannot but wonder that a late and famous Author * ſpeaking of that part of *France* which lies upon the Lake ſhould ſay, that the King of *France* is Maſter of the whole Country of *Gez*, which is not ſtrictly true, ſince *Geneva* hath a whole Village †, and a great many Lands beſides theſe; and that Expreſſion intimates that *Gez* is a pretty large Country,

* *Addiſon.* † *Mouin.*

whereas,

whereas, it hath not a walled Town in it; and is only made up of ſixteen or ſeventeen Villa-ges, having only the Title of a Balliwick or Barony. And *Verſoy* * is the only Place of it that is ſeated upon the Lake.

Each of the three States juſt now mentioned keep ſome Galleys upon the Lake, which they Arm and uſe as Men of War in Time of Danger. The Duke of *Savoy* keeps his at *Yvoire*; and at *Geneva*, they have a very good natural Harbour for two or three which they keep.

To this Republick the Lake is extraordinary advantagious not only for it's Fiſh, but for the Tranſportation of Wood, Stones, Coal, Cattle, Proviſions and other Things from *Savoy* and *Switzerland* to them at an eaſy Rate, as alſo for the Tranſportation of their Goods and Manufactures into thoſe mentioned Countries; but chiefly for a Communication with ſome of their Territories, and their good and potent Allies the Cantons of *Bern* and *Zurich*, for they cannot have any Communication by Land, but through *Verſoy*, ſo that if the French King pleaſes he may ſtop it, whereas he cannot hinder their Communication by Water.

When they were obliged to ſend 600 Men in the Year 1712, to the Cantons of *Bern* and *Zurich* according to the Tenour of their Alliance, with thoſe two Cantons, to help them in their juſt and neceſſary War againſt the Cantons of *Lucerne Switz, Uri Underwald, Zug* and the *Abbot* of *St. Gall*, they ſent thoſe Troops in their Galleys †, upon the Lake to

* In the 264th Page of the 4th Vol. of *Addiſon's* Works, *Verſoy* is uſed for *Vevay*.

† They go both with Sails and Oars; without maſt when the Wind ſerves.

to the Canton of *Bern*; either becauſe they would not expoſe themſelves to a Denial, if they ask'd the King for leave to paſs through *Verſoy*, or becauſe it was eaſier and leſs fatiguing to carry over the Water thoſe Soldiers, who made a fine Appearance with their new Cloaths, their Arms very bright and in a very good Order, embarking with flying Colours, Drums beating and Trumpets ſounding. They were received with a great deal of Kindneſs and Civility by the Magiſtrates and People of *Bern*.

The three firſt Hundred did Fight with a great deal of Bravery, in a Battle which being very favourable to the Proteſtants, decided the Quarrel; ſo that the three Hundred that were ſent afterwards in three Galleys while I was in *Geneva*, had no occaſion to Fight, becauſe Peace was concluded immediately after that Battle of *Bremgarten*: All the Officers of the *Genevian* Troops had fine large Silver Medals and other Preſents conferred upon them by the Cantons. I have now one of thoſe Medals that were ſtruck by Order of the Canton of *Zurich* after their Victory.

It was ſo much the more remarkable that the Popiſh Army was the ſtronger and fought with much Courage, being animated by the Pope's *Nuncio* at *Lucern* who diſtributed about 30,000 Crowns to thoſe Cantons; and had in their Army Fryars, who made them believe, that if they wore certain Papers that he diſtributed from the Pope to their Souldiers, about their Necks, they would be invulnerable and Conquerors: But the Devil who is a Lyar from the beginning, deceived them. The Abbot had a very numerous Garriſon of ſome Thouſand Souldiers, in the capital Place of his Dominions called *Veil*, which is extraordinary ſtrong by Nature, being built upon a high Rock; but it pleaſed GOD that the firſt Bomb caſt by the Troops of *Zurich* into

into the Town, fell into a Magazine of Powder and Ammunition and destroyed it, so that the Governour was obliged to surrender the Town immediately to the Protestant Troops.

And here I will translate out of the Latin, the Papal Brief which hath perhaps never been seen in English.

'*A* Brief *to be carried about one, for the Glory* '*of GOD and of his Saints, to be worn against* '*the Devil's Machinations, Bonds, Signs, Fa-* '*cinations, Inchantments, as well as for preser-* '*vation, and against any other diabolical Arts,* '*approved by the Sovereign Pontiff* Urban VIII. '*in a general Chapter of the Fathers* Capucins, '*kept at* Rome *in the Year* 1635.

† *Jesus* † *Mary* † the holy Apostles *Peter* and *Paul* † and the holy Father *N. Francis* †.

'IN the Name of the Father † of the Son and 'the HolyGhost, *Amen. Hel, Heloim* † *Heloa* † '*Tetragrammaton* † *Adonai* † *Sadai* † *Sabaoth,* '*Sother, Emmanuel, Alpha* and † *Omega,* the 'first and the last, † the beginning and the end † '*Hagios* † *Ischiros, O Theos, Athanatos,* † *Jehova* † '*Homoosios* † *Ya, Messias* † *Eheye, Ascherheye,* † 'Father uncreated † Son uncreated † HolySpirit un-'created † Christ overcomes † Christ reigns † Christ 'commandeth † Christ vivifys. If the Devil hath 'bound, inchanted, or hath possessed you by his 'Force, or by his cursed Works †, may Christ the 'Son of the living and trueGod deliver you from all 'unclean Spirits, He who is come from Heaven and 'took Flesh in the Womb of the most blessed Virgin '*Mary,* He who is the Author of the Salvation of 'Mankind, may cast the Devil and every evil Spirit 'from you, in the deep of Hell † Behold the Cross

'of

' of our Lord Jesus Christ. Fly you Enemies from
' that Image of God without hurting him, not-
' withstanding any Bonds, Inchantments, Curses,
' Doings having any Force, Power and Condition
' whatsoever, by which you might be kept here.
' The Lion of the Tribe of *Judah*, the Root of
' *David*, overcomes you and the World, *Alleluia*,
' *Alleluia*, *Alleluia*.

' My God deliver me by the Sign of the † Cross
' from our Enemies † Good Cross, worthy, Wood
' above all Woods. By this Sign of the Cross every
' evil Thing is expelled. Let all *Phantomes* be
' gone, least they should hurt me. *Alleluia* I N-
' R I. † (that is to say, *Jesus Nasareus Rex Jude-
' orum*, or, *Jesus of Nazareth King of the Jews*,)
' who being the *Verb* or *Word*, is become Flesh
' and hath dwelled in us, being born of the Virgin
' *Mary*, by the Entrails of his Mercy, in which
' the rising Sun hath visited us from on high, by
' the Intercession of the same blessed Virgin *Mary*,
' and of all the Angels and Saints, and especially of
' all his Apostles and Evangelists, *John*, *Matthew*,
' *Mark* and *Luke*, I pray him that he be pleased
' to deliver me ——— and preserve me from being
' infected by Satan and his Ministers, and of all In-
' chantments, Witchcrafts, Sortileges, Bands, Signs,
' Fascinations, Doings, that have been made, or
' may be made to me, even to my Death, from the
' Snares of the Devil, from any wicked Will, from the
' Spirit of Fornication, from Storms and Thunder,
' from everlasting Death, from Plague, Hunger and
' War *, from a sudden and unforeseen Death, and
' from all Evil. Christ who reigns and lives with the
' Father and the Holy Spirit for ever and ever. *Amen*.

* Now this Brief they were to wear in Time of War.

'From the Book *Num.* 6. † Jeſus ſave me in 'your Name, and in your Power deliver me from 'all Evil, from all Sin, from all Infirmity, and 'from any Attack of Satan. Give me your moſt 'holy Grace, Peace and Charity. *Amen.*

'Let the Peace of our Lord Jeſus Chriſt, and the 'Efficacy of his Paſſion, and the Sign of the holy 'Croſs, the immaculate Conception of the bleſſed 'Virgin *Mary*, as well as the Prayers of all the 'Saints and Elect of God, and the Title of our 'Saviour in the Croſs *INRI*, triumph to Day and 'every Day between me and my Enemies, both 'viſible and inviſible againſt all the Dangers of my 'Soul and my Body, in all Times and in all places†.

'I will rejoice and leap for Joy in *Jeſus*, my 'Lord, my *Jeſus*. O *Jeſus*, *Jeſus* be unto me *Jeſus*, '*Jeſus*, the Creator, the Container and the Judge 'of the Univerſe †.

'The Benediction of St. *Francis*.

'Let the Lord bleſs † you and keep you. Let 'the Lord have Pity on you and ſhew you his Face. 'Let the Lord turn his Face towards you, and give 'you his Peace, *Amen.* Let the Lord hear you in 'the Time of Tribulation. † Let the Name of the 'God of *Jacob* protect you. Let him ſend you 'help from his Sanctuary and keep you from *Zion* †.

'The Benediction of St. *Vincent* the Confeſſor.

'They will lay their Hands upon the Sick and 'they ſhall be cured. May *Jeſus* Son of *Mary* 'the Lord and Salvation of the World, be favourable 'to you, thro' the Merits of the holy Apoſtles *Pe-* 'ter and *Paul*, of the Saints *Vincent*, *Joſeph*, *John* 'the Baptiſt, *Benedict*, *Dominic*, *Francis*, *Pater-* 'nus, *Fortunatus*, *Urſus*, *Euſebius*, *Ubaldus*, *Cypri-* 'anus and *Anthony*, and of our Brother *Juniper* 'Amen.

'Le

'Let the Lord ariſe and his Enemies ſhall be 'ſcattered, and let thoſe that hate him fly away from 'his Preſence. Let them vaniſh away as the Smoke, 'and let the Devils melt from before him as the 'Wax before the Fire †. Chriſt the Son of God 'have Mercy upon me, and † O Lord deliver me 'from all Evil and from the wicked Man. † De-'liver, deliver me from mine Enemies, and deliver 'me from thoſe who riſe up againſt me, deliver 'me from thoſe who work Iniquity, and ſave 'me from bloody Men †. Let no Body part thoſe 'whom God hath joined. Behold you ſhall conceive 'in your Womb & you ſhall bring forth a Generation 'pleaſing to God and Men, through the living God 'holy and immortal, who hath ſhown his Power in 'his Arms, hath ſcattered the Proud of Heart, hath 'overthrown the Mighty from their Seats and raiſed 'the Humble. You have taken away my Bands, 'I will offer up unto you the Sacrifice of Praiſe.

'The Lord makes free the Priſoners †. The 'Lord illuminates the blind. The Lord raiſes the 'bruiſed. The Lord loves the Juſt. The Lord 'keeps the Foreigners. He will regard the Orphan 'and the Widow, and ruin the ways of the wicked.

'Lord illuminate mine Eyes that I may not ſleep 'in Death, leaſt mine Enemy ſhould ſay I have pre-'vailed againſt him. The Lord may keep thy 'coming in and going out now and for ever. *Amen.*

'Let the Lord *Jeſus* be with you that he may 'defend you, within you, that he may preſerve you, 'before you that he may conduct you, over you 'that he may bleſs and ſanctify you, He who with 'the Father and the holy Spirit in perfect Unity 'lives and reigns for ever and ever, *Amen.*

'May the Bleſſing of God Almighty, the Father, 'the Son and the holy Spirit deſcend upon you, 'and remain always with you *Amen. Alleluia.*

' Now Thanks be to God who gave us Victory
' thro' Jesus Christ his Son and our Lord. *Amen.*

' *Jesus, Mary, Joseph,* by the Power of St. *Peter,*
' St. *Paul* and St. *Sixtus,* begone from me all ye
' Enemies of Christ. *Amen.*

' Holy *Mary,* our Lord Jesus Christ's Mother,
' and you holy Father *Ubaldus,* I put into your
' Hands to Day and always my Soul, my Counsel,
' my Eyes, my Hands, my Feet and my whole
' Body. O keep me, O Lady and *St. Ubaldus* from
' the Dangers of the Devils and their Ministers, and
' from every Work of Satan, from wicked Ways,
' from the Temptations of the Devil, the Punish-
' ments of Hell, and enlighten my Heart by the
' holy Spirit, and never suffer that I be parted
' from you, *Amen.*

' O glorious Virgin Lady of Heaven & Earth,
' most holy Mother of our Lord Jesus Christ, I be-
' seech you with all my Heart O most blessed, thro'
' your only begotten Son, and your unspeakable
' Merits that you would preserve me, deliver and
' help me against all wicked Spirits; and that you
' that are wont to have Mercy on all Men, that you
' would take Care of my Deliverance, Preservation
' and Salvation, and pray obtain for me, I beseech you,
' from your well-beloved Son, to be delivered from
' the Power of the Devils and their Instruments, and
' from every Diabolical Vexation *Amen.*

' I conjure you all Devils by the name of the li-
' ving God, and by the Merits and Prayers of St.
' *Ubaldus* Bishop, that you have no Power over
' this Creature ----- to hurt, neither by Day or by
' Night, neither in praying, neither watching, or
' sleeping, neither standing or sitting, eating or
' drinking,

' drinking, or performing the Offices of Nature, *
' nor in any Hour of the Day or Night, neither
' have Power to enter into his Houſe, or appear un-
' der any Shape whatſoever, neither have Power to
' diſturb his inward or outward Senſes, from the
' crown of his Head to the ſole of his Feet, nor to
' ſtir his Humours, neither to dry them up, or to
' vex him by any Infirmity whatſoever, neither to
' hinder his Reſt by Day or Night, *Amen.*
' They'l lay their Hands upon the Sick, and
' they ſhall be cured. May *Jeſus* Son of *Mary*, the
' Lord and Saviour of the World, reſtore your Health
' thro' the Merits of St. *Ubaldus*, Biſhop & Con-
' feſſor, and be merciful and favourable to you.
' *Amen.*

If we cannot help laughing at ſuch Non-ſenſe, let us alſo pity the ſad Condition of the ignorant People that are deluded by ſuch Superſtitions and Idolatries, and thank God who hath delivered us from them.

And now after this Digreſſion, let us deſcribe the River *Rhone*, which is one of the Four great Rivers of *France*, and the third in bigneſs of the Rivers of *Europe*.

It is formed from two † Springs, which are near the Source of the River *Rhine*, which laſt runs another way, upon the Mount called *La Fourche* in the very Heart of the *Alps*, having croſſed the Country of *Vallais* or Biſhoprick of *Sion*, and been ſwelled by ſeveral Brooks and Rivers, it comes into the Lake of *Geneva*.

' At

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* *Naturalia ſua exercendo*, ſaith the Latin.

† Thoſe Springs from Mountains of Ice, which occaſions the whitiſh colour of the Waters of the *Rhone*, and ſometimes look like Whey, till they are mixt with others.

'At the extremity of the Lake, the *Rhone* enters, 'and when I saw it, saith Mr. *Addison*, brought 'along with it a prodigious Quantity of Water,---- 'one would wonder how so many learned Men 'could fall into so great an Absurdity, as to believe 'this River could preserve it self unmixt with the 'Lake till it's going out again at *Geneva*, which is a 'course of many Miles. It was extreamly muddy at 'it's Entrance when I saw it, tho' as clear as Rock 'Water at it's going out. The River indeed pre-'serves it self for about a quarter of a Mile in the 'Lake, but is afterwards so wholly mixed and lost 'in the Waters of the Lake, that one discovers no-'thing like a Stream, till within about a quarter of 'a Mile of *Geneva*. From the end of the Lake to 'the Source of the *Rhone*, is a Valley of about Four 'Days Journey, which gives the Name of *Vallesins* 'to it's Inhabitants.

The Reason why some Travellers have imagined fondly that the *Rhone* did pass unmixt thro' the Lake is, because sometimes a soft Gale makes a curling of the Waters in some Places, but these Waters run smooth in the Places over which that soft Breath of Wind doth not pass, the Gale varying it's Place often.

As the Lake approaches *Geneva*, it grows still narrower and narrower, till it changes it's Name into the *Rhone*, that turns all the Mills of the Town, and is extreamly rapid, notwithstanding it's Waters are very deep.

As I have seen * a great part of the Course of this River, I cannot but think it hath been guided by the particular Hand of Providence. It rises in the very Heart of the *Alps*, and has a long Valley that seems hewn out on purpose to give its Waters a Passage amidst so many Rocks and Mountains which are on all sides of it. This brings it almost in a direct Line to

* Saith Mr. *Addison*.

to *Geneva*; and it would there overflow all the Country, were there not a particular Cleft that divides a vaſt Circuit of Mountains, and conveys it off to *Lyons*. That Cleft is called *le pas de la Cluſe*, becauſe it runs under Ground near that Town for a a while. From *Lyons* there is another great Cleft, which runs a-croſs the whole Country in almoſt another ſtreight Line, and notwithſtanding the vaſt Highth of the Mountains that riſe about it, gives it the ſhorteſt Courſe it can take to fall into the Sea. Had ſuch a River as this been left to it ſelf to have found it's Way out from among the *Alps*, whatever Windings it had made, it muſt have formed ſeveral little Seas, and had laid many Countries under Water, before it had come to the end of it's Courſe.

But now to be a little more particular, remember that we have ſaid, in our *Church Hiſtory*, that there are two Stones or Rocks, which were by the *Pagans* uſed for Altars.

Saxa vocant Itali mediiſque in fluctibus aras.

They catch *Trouts* generally between the Lake and the *Rhone*, near *S. Gervais*. And you muſt know, that at a certain Seaſon of the Year, that Fiſh comes out from the Lake into the *Rhone*, and that in other Seaſons it ſwims up from the *Rhone* to the Lake. In order to improve theſe comings and goings, they have planted Stakes which croſs the *Rhone* from one end to the other: Theſe Stakes are ſet at ſuch a narrow Diſtance one from the other, that the Fiſh cannot go thro', and let them go one way or the other, they find at the openings, which have been left for them, great Bow-Nets in which they enſnare themſelves. This Fiſhery is farmed out by the State.

Not

Not far from this Place is an Engine with Wheels, that draws the Water out of the *Rhone*, and conveys it upon the Top of a Timber-Houſe, that is built in the middle of the River, where there is a large Conſervatory of Water, and in it leaden Pipes which go down under the River, and carry the Water into the publick Fountains, which we have before mentioned, to the number of Four or Five, and into ſome private Gentlemen's Houſes. This *Hydravlic* Machine hath coſt 60000 Crowns.

From *Geneva* to the Sea where the *Rhone* empty's it ſelf, are about 150 Miles. That Sea is the *Mediterranean*, in *Provence*, into which it precipitates it ſelf by five or ſix Mouths, after it has divided *France* from *Savoy*, *Dauphine* from *Breſs*, and *Languedoc* from *Provence*. After it has viſited *Geneva*, it goes and waters *Avignon*, and the Pope's Dominions in *France*.

At a Mile from *Geneva*, the River *Arve* runs into the *Rhone*: It is a kind of a Torrent which is very rapid, ſo that it ſometimes overflows it's Banks, and ſometimes again, when the Snows are all melted, hath hardly any Water. It has it's Source in the Mountains of *Focigny* in *Savoy*, and Gold Duſt is ſometimes found in it's ſandy Bottom. The Rivers of *Aar*, *Emme* and *Ruſs* in *Switzerland* have ſome alſo; and it is ſuppoſed that they get it from the Gold Mines thro' which they paſs. Any one hath the Liberty to get it without paying any thing to the Sovereign, except in the County of *Baden*, where one is obliged to ſell it to the Magiſtrates at a certain Rate, and give them the Tenth. Thoſe that fiſh for it take up a quantity of the Sand, where they imagine to find that precious Metal, and waſh it in a woollen Cloth, to which the Gold ſticks. Others having waſh'd the Sand throw *Mercury* into it, which draws the Gold from the Sand; afterwards they throw it into a

Leather

Leather Bag; then the Mercury goes through the Bag and leaves the Gold in it. But however that Gold being but ſcarce and not very good, few People take the Trouble to look for it. Mr. *Tavernier* ſaith as an Eye-Witneſs that in ſome Rivers of *Aſia* there is not only Gold found, but alſo Diamonds.

The River *Arve* parts the Dominions of *Savoy* from the Territory of *Geneva*, which in that Place from the Town to the River is but one Mile long. However the River and it's Channel belong to the Republick which hath a Bridge over it, at which the Peaſants that bring Proviſions or other Things to the Town, pay a ſmall Toll, more or leſs, more for a Cart than a Horſe, yet but a few Pennys at moſt. Juſt againſt the Bridge, they had a conſiderable Fort built in 1589, but by them demoliſh'd four Years after, and yet is ſtill wrong mark'd upon the Maps.

Having ſpoken hitherto of the natural Beauties of *Geneva*, we come now to mention it's acquired Accompliſhments in it's Academy.

ARTICLE *III.*

Of the Academy *of* GENEVA.

SOME Authors have aſſerted that this Academy was erected by the Emperor *Charles* IV; but I cannot believe it, becauſe it has not the Power of conferring Degrees as other Imperial Univerſities have. However it is certain that Learning there before the Reformation was at a very low Ebb.

Mr. *Anthony Fays*, or (in French) *la Fay*, speaks thus of it in his Life of *Beza* which he hath written. "A while after I was called (saith he) to the Ministry of the Church in the room of *Claudius Pontus* or *du Pont*, a very good Man, and most faithful Pastor in the Church of *Geneva*, who from this Transitory Life had been called to that which is Eternal, and withal was joined to *Calvin* in the Professorship of Divinity; and that very Year was made the first Rector of the University on the 5th of *June* 1559, when for the first and lucky time, were read the Laws of the University in a fine Company of grave & learned Persons. He pronounced then a most excellent Oration concerning the usefulness of Learning, partly to encourage the Scholars, and partly to confirm the magnificent Lords of *Geneva*, to prosecute this so noble and laudable Work begun by them. For altho' the City of *Geneva* was then almost drowned by an infinite number of Difficulties both within and without, yet by the Perswasion of Mr. *Calvin* a great Personage, and of whom it is impossible to say too much good, they were encouraged to think effectually of building a publick College, and setting up a School, an Ornament which the Town had wanted till then, *Calvin* only teaching a few Hearers before: So after they had built a very handsome convenient and spacious College, and after they had appointed an honourable Salary for the Professors, and had got a good number of Professors of singular Learning, the School of *Geneva* became famous and useful.

However the number of the Professors was very small to what it is now: They had when I was there, besides the Teachers in the first and lower Classes, the following Gentlemen, viz. *Benedict Pictet* Pastor of the Church of *Geneva*, Professor of Divinity and

and Rector. *Benedict Calendrin* (whom Dr. *Burnett* mentions in his Travels) Paſtor of the Church of *Geneva*, and Profeſſor of Divinity; *Anthony Leger*, Paſtor of the Church of *Geneva*, and Profeſſor of Divinity; *John Alphoneſe Turretin* Paſtor of the Church of *Geneva*, Profeſſor of Divinity and Church Hiſtory; *Michael Turretin* Paſtor of the Church of *Geneva*, and Profeſſor of the Oriental Languages; *Stephen Jallabert* Paſtor and Profeſſor in Divinity; *Antonius Gautier*, *Philoſophiæ* Profeſſor and Hiſtoriographer to the Republick; *Anthony Maurice* Paſtor of the Church of *Geneva*, Profeſſor of Eloquence and of Civil Hiſtory; *Violier* Paſtor of the Word of God and Profeſſor in Geography: Beſides them there is a Profeſſor of the Law.

Mr. *Calendrin*, a very learned Man, and who ſpoke a *Ciceronian* Latin, hath publiſh'd nothing, tho' adviſed to it by his Friends. Mr. *Leger* hath publiſh'd nothing; but ſome of his Sermons have been printed by his Son, who is now a Miniſter, after his Death *. Mr. *Turretin* hath publiſh'd a work, *De componendis Proteſtantium diſſidiis*; a Church-Hiſtory, and ſeveral others. Mr. *Pictet*, who is now dead, hath been Author of a great many orthodox, curious and valuable Books, both in Latin and French, upon ſeveral Subjects. Thoſe Gentlemen have been preceeded by a great many able Miniſters and Profeſſors, ſuch as *Simon Goulard*, *Anthony Sadel*, *Peter Cevaler*, *Bucanan*, *Iſaac Caſaubon*, *Diodati*, well acquainted with Biſhop *Bedell*, *Morus Cordierus*, *Perrot*, *Gallars Tronchin*, *Meſtrezat*, not to mention thoſe who have excelled in other Sciences, as *Godefroy* and *Lect*, in the Law; *Bonnet* in Phyſick: and a vaſt many others mentioned in *Leigh* and different Authors, for *the Time would fail me*, if I pretended to ſpeak of them all, whoſe Labours have been great, whoſe Works praiſe them, and whoſe Fame ſhall be immortal.

* Meſſieurs *Turretin* & *Calendrin* are dead alſo.

Among the learned of *Geneva*, we muſt not forget Mr. *Courant* * a Miniſter, who was baniſh'd with *Calvin* and *Farel* by a Popiſh Faction, and who, tho' blind, was eſteemed a very learned Man; Mr. *Offredy*, a very learned Phyſician muſt alſo be remembred, he hath wrote ſome Commentaries upon *Hypocrates*; and was almoſt blind. And among the learned we muſt certainly reckon two Gentlewomen; the firſt was Mr. *Offredy*'s Wife, who was very well skilled in the Greek and Latin Languages. She uſed to read ancient Authors, and to write her Husbands Bills, aſſiſted him in his Studies and read to and for him. She had paſt through her Exerciſes in Philoſophy in the College. Next to this learned Lady, we cannot help mentioning another blind one, as well as the two Gentlemen juſt ſpoken of: Her name was *Walker*; and I will deſcribe her in Dr. *Burnett*'s own Words; As ſhe was living when he was at *Geneva*, he ſpeaks thus of her, " Her Father is of *Schaffhauſen*: She loſt her " Sight when ſhe was but a Year old, by being too " near a Stove that was very hot: There remains " in the upper part of her Eye ſo much Sight that " ſhe diſtinguiſhes Day from Night; and when any " Perſon ſtands between her and the Light, ſhe will " diſtinguiſh by the Head and it's Dreſs a Man from " a Woman, but when ſhe turns down her Eyes ſhe " ſees nothing: She hath a vaſt Memory. Beſides " the French which is her natural Language, ſhe " ſpeaks both High Dutch, Italian and Latin: She " hath all the Pſalms by Heart in French, and many of them in Dutch and Italian; She underſtands " the old Philoſophy well, and now is ſtudying the " new: She hath ſtudyed the Body of Divinity " well, and has the Texts of Scripture very ready: " On all which matters I had long Converſations " with

* He is mentioned in our Church Hiſtory.

" with her. She not only ſings well, but ſhe plays " very well on the Organ, and I was told ſhe " play'd on the Violin : But that which is moſt of " all, ſhe writes legibly. In order to her learn- " ing to write, her Father, who is a worthy Man, " and has ſo much tenderneſs for her, that he fur- " niſhes her with Maſters of all ſorts, ordered Let- " ters to be carved in Wood, and ſhe by feeling the " Characters, formed ſuch an Idea of them, that ſhe " writes with a *Crayon* ſo diſtinctly that her writing " can be well read, of which I have ſeen ſeveral Eſſays " I ſaw her write; ſhe doth it more nimbly than " can be imagined : She hath a Machine that holds " the Paper, and keeps her always in Line. But " that which is above all the reſt, ſhe is a perſon " of extraordinary Devotion, great Reſignation to " the Will of GOD and a profound Humility. " So far the Doctor.

Thirty Years after I ſaw my ſelf the ſame Gentlewoman, and had the Pleaſure to be often in her Company : She was ſtill the ſame, a Perſon of extraordinary worth, viſited by all Foreigners of Diſtinction as one of the Rarities of *Geneva*; and once I ſaw her among the Students in Divinity hearing one of Mr. *Calendrin*'s Lectures on the Epiſtle of *Jude* : It is true, 'twas in his own Houſe, becauſe he being very old and crazy, about Eighty Years of Age, and the Weather being hard, he could not go to the publick Auditory.

But to return to the Profeſſors ; Thoſe who are Miniſters, are not obliged to preach above once in a Fortnight, to help thoſe that are appropriated to the ſeveral Churches of the Town : In their Lectures they explain a Syſtem of Divinity of their own Compoſing, as Meſſieurs *Pictet* and *Turretin*, and explain ſome part of the Scripture all in Latin.

Every

Every Saturday Morning one of the Students in Divinity, every one by turn, maintains a Latin *Theſes* on one of the Articles of the *French* and *Genevian* Confeſſion of Faith, all along from the firſt to the laſt of thoſe Articles; an other of the Scholars ſtands opponent, and all the Diſputation is managed in the *Logical* way, by *Syllogiſm*; and one of the Profeſſors is Preſident. Generally in the Afternoon of the ſame Day, one of the Students hath a Diſcourſe, ſometimes in the *French*, and ſometimes in the *Latin* Tongue, upon a Text of the Scripture given to him by one of the Profeſſors. When it is done, firſt every Student hath Liberty to tell his Mind upon the Diſcourſe and make his Obſervations; of the juſtneſs of which the Profeſſors do judge. When they have made every one of them his Remarks, then the Rector begins his own; and after him the reſt of the Profeſſors, with ſuitable Directions and Encouragements.

Towards the Vacations there are printed *Theſes* maintained in a very publick manner, where every Body may be preſent.

The whole Body of the Students conſiſts of *Genevoiſes*, *French* and *Switzers*, and the whole number of thoſe Students chuſes every ſix Months, one of their Body to be their Head or *Pretor* as they call him. And every one of thoſe Nations hath one of their own by turn. He hath the firſt place of all at Church, keeps the ſmall Stock of Money that belongs to the Society, takes Care to acquaint them when it is their turn to read at Church or to diſpute in the School, and upon what Article.

Sometimes they form a Society among themſelves, ſix or ſeven that meet every Week at one another's Houſes, where one of the Members explains a Text of Scripture given to him before by their Moderator.

Every

Every one makes his Obſervations upon it; then they ſometimes explain a Chapter out of the *Greek*, into *Latin*, and ſpend the reſt of the Afternoon in diſcourſing of Subjects of Learning, or any others as they pleaſe.

The poor Students have a very great Advantage here; and they may learn without any Charge to their Parents, becauſe they being not obliged to live at College (where only a few of the Profeſſors have their Dwellings or Lodgings) they are maintained in Merchants and Gentlemen's Houſes, as Tutors to their Children, whoſe Education they over-look.

Beſides as the Profeſſors are paid by the State, they do not pay them a Farthing: And as for Books, they may ſtudy if they pleaſe, and read them in the publick Library, which is a large room in the College, which is open twice a Week to every Body, and kept in a very good Order now, and hath a Library-Keeper. Even ſome of the Books are lent out upon good Security, and *gratis*. There is alſo in that pleaſant Room, (that has a full View of the Lake) a Cabinet of Curioſities, Medals, and other rare things, which is growing every Day by the additional Preſents made to it. There is among the reſt, ſome of that Paper that was uſed by the Ancients, and ſome *china* Paper and writing, and the Picture of Mr. *Calvin*. When Mr. *Miſſon* ſpake of the Library, it conſiſted of three Thouſand Volumns; but it is much more numerous now. The ſame Gentleman ſaith, that there is a manuſcript Bible tranſlated by St. *Jerome*, which Manuſcript is thought to be about Eight Hundred Years old. After it was approved by Pope *Gregory* the Great, and he preferred it even to the ancient Vulgate, and eſpecially after it had been reviſed by *Charlemain* or *Charles* the Great, many Copies of it were diſperſed about in ſeveral Places. There is ſomething in this Manuſcript, which

which very much perplexes the Learned; it is the Title of the first Epistle of *John*, *Johannis Epistola ad Spartos*. Some find no fault with the Title; some say it should be *Sparsos*, and others *Parthos*. St *Augustin* seems to confirm this last Alteration, and the Doubt of those who believe that the two following Epistles were not written by the same Author (tho' an inspired one) because he doth not distinguish this by the Title of the First; But this is but a lame Argument.

The *Rector* who is called (as the *Senate*) *Magnificent*, is chosen from time to time from among the Professors, and pronounces a Latin Oration, sometimes in Prose and sometimes in Verse, in the Month of *June*; about which time the Magistrates do distribute themselves, Gifts, Prizes, Books, and such kind of Encouragement to the young Scholars, that have performed best the Task; *that is to say*, the piece of Learning that hath been set to them by their Professors. The *Rector*'s Orations end generally by a godly Wish for the welfare of the Protestant Interest; in a particular manner for *Great-Britain*; for the States of *Holland*; all the Kings Electors & Princes by whom the Kingdom of Christ, is propagated. "And (saith Mr. *Pictet*, in an elegant Latin Oration) May the Reformed *Switzerland* prosper and flourish, that it may be always the Terror of it's Enemies, the comfort and help of the oppressed Nations and the Staff of Truth. May Peace which alone is better than innumerable Triumphs, return. May the execrable Gates of War be shut up fast with Iron and strong Bars. May the true Church of GOD prosper every where, notwithstanding the hatred of the World and the Devil. And first of all, May our *Geneva* prosper; and covered by the Shield of the omnipotent GOD, subsist to the end of the World. May it be always the Seat of *Pallas* and the *Muses*; the House of Liberty and

and Peace, the Habitation, the Sanctuary & Throne of CHRIST our Saviour.

This Academy hath spread the Name and Fame of *Geneva* all over the World, whereas it was before that, hardly known beyond the Limits of *Switzerland* and *Savoy*, for it had an uninterrupted Succession of very laborious and able Professors; and it hath had a very good Influence over the Citizens of the Republick.

"It is a surprizing thing (saith Dr. *Burnett*) to "see so much Learning as one finds in *Geneva*, not "only among those whose Profession obliges to Study; "but among the Magistrates and Citizens; and if "there are not many Men of the first Form of Learning among them; yet every Body almost here has "a good Tincture of a learned Education, insomuch "that they are Masters of the *Latin*. They know "the Controversys of Religion and History, and "they are generally Men of good Sense."

Besides an Academical Education, Foreigners find here Masters for the *Italian* Tongue, of Musick, of Fencing; and others to learn them the riding of the great Horse. Those Foreigners have a little more Liberty allowed them than the Natives of the Place; for the Magistrates connive at their playing at Cards if without Money, at their Dancing in their own Lodgings, and dressing gayer than their Laws permit: But they must submit to them when they have been a Twelve Month in the Town.

Having thus spoken of the *Situation*, and described the *Town*, as well as the *Lake* and *Academy* of *Geneva*, we intend now to speak of it's *Government*, *Laws* and *Customs*, *Trade*, *Interest* and *Strength*.

ARTICLE, IV.

Of the Civil Government *of* GENEVA.

A Certain Chronicle saith, That *Geneva* and the neighbouring Country had a Prince whose Name was *Oblius*, one of *Paris*'s Successors, which *Oblius* dying without Issue left all his Subjects Free. Afterwards *Geneva* being the capital City of the *Allobroges*, was with the rest of the Nation, a free People, till they were conquered by *Julius Cesar*. This City and the adjacent Country had the Privileges and Magistrates of Roman Colonies, and the Emperor *Aurelianus* was a great Benefactor to it, rebuilt it after the Town had been consumed by Fire; and gave it such Privileges as made it famous.

It remained afterwards faithful to the *Romans*, whose Yoke here was so easy, that it was almost a free State, till the *Burgundians* seized it.

Clotaire II. King of *France* drove the *Bourguignons* or *Burgundians* from *Geneva*, and appointed Magistrates in this City, to whom he gave great Privileges. His second Son *Theodoric* founded several Churches there; and by the end of the Eighth Century, *Charlemain* came to *Geneva*, and confirmed it's Privileges; but the Town was conquered by a new Kingdom of *Burgundy*, which ended in the Year 1032.

During a long Anarchy which follow'd, the Bishops usurped a civil and temporal Jurisdiction in every Place as far as their Ecclesiastical Power extended. The Counts of *Genevois*, to whom some of the Bishops had conferred great Authority and considerable Lordships, the Counts of *Savoy* (for some Reasons, too long to be here mentioned,) and in fine, the Citizens claimed every one of them the

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Sovereignty over the City; but these several Pretentions far from being damageable to them, saved their Liberty, which they kept, whilst the others disputed for it; however it was agreed that the Counts of *Genevois* and those of *Savoy* which succeeded the former, and the Bishops should have certain Rights, which did abridge in some measure their Liberty, and the Citizens were forc'd to part sometimes with their Rights, being forc'd to it by the Excommunications of their Bishops, of which Ecclesiastical Censures they were a great deal more afraid than they are now. How far the Bishops Authority extended, I have shewn elsewhere.

Those Disputes between the Counts, the Bishops, and the City, lasted till about the Time of the Reformation, when People seeing in the Light of the Gospel that Ecclesiastical Persons have no Power to excommunicate People without Cause, but just to satisfy their Ambition, and that it was lawful to vindicate their ancient and just Liberties, against Traitors, Whoremongers, perfidious and unjust Men, tho' cloathed in Ecclesiastical Habits; they would have nothing to do with their last Bishop, who was such a Man, an Enemy to both their Religion and Freedom. As the Authority of the Dukes of *Savoy* had no better ground than that of the Bishops, it fell in the same Time, having conspired together to deprive the City of it's Privileges, and murder most part of the Inhabitants, against Faith, Oath, Humanity, and every thing that is to be regarded.

However, their Government is pretty much now as it was formerly; the usurped Tyranny both of the Bishop and the Duke being only taken away from it. As I find that *John Bodin* a French-man, (in his Books of the Common-wealth) Dr. *Burnett* and Sheriff *Bethel* have described it truly, and pretty accurately, I will use almost their own Words, which

ſhall explain one another's meaning, to which I will add ſomething of my own.

As *Bodin* is the oldeſt, I will begin with him. The ſame Year (ſaith he) that the *Ariſtocratical* Government of *Genoa* was ſetled, the Republick of *Geneva*, from a Pontifical Monarchy became a popular State governed *Ariſtocratically*; tho' long before the Town pretended to be free, againſt both the Count and the Biſhop: But then an abſolute Sovereignty was reſtored to the City, and two hundred Men choſen to form a great Council with a ſovereign and perpetual Power, except in a few Caſes reſerved to the generality of the Citizens, as the Election of the Syndicks and other principal Magiſtrates, the confirmation of Laws, the right of making Peace and declaring War, which are the Marks of an entire Sovereignty. Out of the great Council is choſen the Senate of Sixty Perſons, alſo perpetual, and out of this is choſen the leſſer or privy Council of Twenty-five. The Election and Alteration is not made at once, but from time to time, as occaſion requires.

There is no *Ariſtocracy* either more beautiful, or more ſafe, than that which chuſes Perſons of good Repute and Virtuous, or at leaſt that have not an ill Character, when it is done by ſubſtituting ſuch a Perſon to one of the Councellors, when they happen to dye, by way of Election, as it is practiced in *Geneva*. If one of the Members of the Privy Council dyes, generally one of the Council of Sixty takes his Place, tho' it is done by Election, and the oldeſt of the Council of Two Hundred, is made one of the Council of Sixty, and the Two Hundred chuſe one of the Citizens of good Repute to fill up his Place in their Councils. By which Regulations it happens that the Government is in the Hands of few Perſons; and yet every one hopes to be one of the Councellors,

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and to obtain that Dignity not by Money, but by being good and virtuous. This is the true *Aristocracy*, which is leaſt liable to Danger from the Lords, and to Rebellions from the People.

Berbel ſpeaks thus of their Government which is frugally managed and carried on. *Firſt* (ſaith he) by a great Council of Two Hundred in whom is placed the Legiſlative Power; and *Secondly*, By a Senate of Five and Twenty, choſen out, and part of the Two Hundred. Of theſe Five and Twenty, there are Sixteen of the Order of Burgo-maſters, who come to that Office in turns every fourth Year. Theſe Four Burgomaſters or Syndicks have each their diſtinct Office; as the firſt is for matters of State, the ſecond over the Hoſpitals, the third over the Militia *, and the fourth over the Reformation, to ſee the Obſervation of their Orders and Decrees both in Church and State. When any of the Five and Twenty die, their Places are filled up by the Election of the Two Hundred, as when any of the great Council that is not of the Senate die, by the election of the Five and Twenty, every Individual of the two Hundred (wherein the Five & Twenty are compriſed) do once a Year come one by one to Tryal by the ballotting-Box in the great Council, whether they deſerve to be continued or no; and accordingly they are continued or rejected; but except they are by this way, by ſome miſcarriage caſt out, they are all in for their Lives.

The Conſtitution of the Government is the like, both in *Geneva*, and in moſt of the Cantons, ſaith *Burnett*: The Sovereignty lies in the Council of Two Hundred, and this Council chuſes out of it's Number Twenty-five, who are the leſſer Council; and

* *Blondel* the 4th Syndick was over the Militia in 1602

and the Cenſure of the Twenty-five belongs to the great Council: They are choſen by a ſort of Ballot, ſo that it is not known for whom they give their Votes, which is an effectual Method to ſuppreſs Factions and Reſentments, ſince in a competition, no Man can know who voted for him, or againſt him. Yet the Election is not ſo carried but that the whole Town is in an Intrigue concerning it *. The Two Hundred are choſen and cenſured by the Twenty-five, ſo that theſe two Councils, which are for Life †, are checks one upon another. The Magiſtracy is in the one, and the Sovereignty in the other. The Number of Twenty-five is never exceeded in the leſſer Council; but for the greater tho' it paſſes by the Name of the Council of Two Hundred; yet there are commonly Eight or Ten more, ſo that notwithſtanding the Abſence or Sickneſs of ſome of the Number, they may ſtill be able to call together near the full Number. There is another Council beſides theſe Two, compos'd of Sixty, conſiſting of thoſe of the Two Hundred, that have born Offices, ſuch as Auditors, Attorney-Generals, or thoſe that have been in other Employments which are given for a determinate Number of Years: This Court has no Authority, but is called together by the Twenty-five, when any extraordinary Occaſion makes it adviſable for them to call for a more general Concurrence, in the Reſolutions that they are about to form: And this Council is of the nature of a Council of State; that only gives Advice, but has no Power in it ſelf to enforce it's Advices.

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* For (ſaith he) ſince the being of the little Council leads one to the Syndicas, which is the chief Honour of the State; this Dignity is courted here with as active and ſollicitous an Ambition, as appears elſewhere for greater matters.

† Not, but for Life, as in the Book, pag. 41.

By this it appears that the Names of the Syndicks are only propos'd to the People, in order to continue or reject them; as also the Attorney-General and Auditors, and Castellans, and that in the beginning of *January*. Of the sixteen Syndicks * four of them by turn are called reigning Syndicks, and the other ancient Syndicks. And out of these four Syndicks one is chosen, who is called the First Syndick, who is the Head of the Republick for a Year, and is properly the President and Moderator of the Council, which is made up of sixteen Syndicks, a Treasurer and eight Councellors, for every Syndick is a Councellor, but not *vice versa*, every Councellor is not a Syndick: The great Council have besides their Treasurer and Secretary. The *Sautier* is like our Sheriffs here.

Every fifth Year there is a general Assembly in the Church of St. *Peter's* of the whole Body of the Heads of Families, which reviews the Laws and makes new ones; in short, in whom for that Day the whole Authority is lodged, as it is at every Election Day. For in the Sermon which the Dean or eldest Minister preaches to the People, (Mr. *Calendrin* did in my Time) to exhort them to Piety and Virtue, and to make a choice of godly Persons; speaking to the Commons, he calls them, *most honoured Lords*; which is the Title that belongs to the Rulers there; that made a Cobler say comically, *That he was a Lord at Church, and a Beggar at Home.*

The difference between the Burgesses & Citizens is that the former Degree may be bought or given to Strangers, who are capable of being of the Two Hundred,

* So that the turn of every one of them four Classes returns constantly every fourth Year; and those that are Syndicks this Year, shall be so again, four Years hence.

Hundred, as the Marquess *du Quesne* was, and was given to the Son of the Prince of *Hesse Philipstad*, and the Son of the Lord of *Londonderry*, who died Governour of *Antigua*; but none is a Citizen, but he that is the Son of a Burgess, and that is born within the Town.

If we reckon the Secretary as a Member of the lesser Council, as he is, as well as of the great one, the number of Councellors will be Twenty six; to whom in matters that require Secresy and Dispatch, Thirty-five of the great Council are added, to make up the Number of Sixty, which is called, as well as the other, when the lesser Council thinks fit, by the ringing of a Bell.

Such is in general the Constitution of this small Republick, a Constitution most suitable, as *Bodin*, and Mr. *Addison* after him, do observe, in small Countries. As all the considerable Governments, (saith the latter) among the *Alps*, are Commonwealths, so indeed it is a Constitution the most adapted of any other to the Poverty and Barrenness of these Countries. We may see only in a neighbouring Government the ill Consequences of having a despotick Prince, in a State that is most of it composed of Rocks and Mountains. For notwithstanding there is a vast Tract of Lands, and many of them better than those of the *Switzers* and *Grisons*, the common People among the latter are much more at their ease, and in a greater Affluence of all the Conveniencies of Life. A Prince's Court eats too much into the Income of a poor State; and generally introduces a kind of Luxury and Magnificence, that sets every particular Person upon making a higher Figure in his Station, than is generally consistent with his Revenue.

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It is what I have obſerved my ſelf in *Germany*, as others have in *Italy*, namely, Mr. *Kipſeler*, who in the Year 1712 publiſhed a Hiſtory of *Switzerland* in French, being a *Switzer* himſelf, and quotes Doctor *Burnet*; I have obſerved I ſay, that the Subjects of the Imperial Citys of *Germany*, ſuch as *Francfort* upon the Main, and ſundry others, tho' their Territories are very inſignificant, are wealthy and live eaſy, whereas the Subjects of the Electors & other Princes of *Germany*, are generally very poor, & more ſo in ſmall Principalitys, and were worſe ſtill among the *Roman Catholicks*.

Notwithſtanding the Government of *Geneva* is ſo wiſe and ſo eaſy, yet there have been two very dangerous Commotions in the State, which have very near cauſed a Civil War, or which is the ſame, their Ruin *. The firſt Tumult & Quarrel was between the Great & the Leſſer Council. The occaſion was this, *John Saraſin* the Auditor having preſided in the Council of two Hundred, in the Syndicks and all the Councellors abſence, to whom this Prerogative properly belongs, in all Councils, the Leſſer Council committed him to Priſon, and ſet a Guard over him, belonging to the Garriſon. The Council of two Hundred not being able to endure that he ſhould be uſed as a Criminal, who had been Guilty of no other fault, but of being their Head, reſolved to releaſe him by force, finding themſelves back't by all the People who were Aſſembled at St. *Peter's*. The Leſſer Council who had the Garriſon on their ſide, would not endure to be impoſed upon. At length, when they were juſt ready to fall one upon another, the Priſoner was diſcharged, and all things quieted.

* I might have mentioned another which happened in the Year 1546. One *Perrin* and his Followers had plotted to Murder in one Night all the French Refugees, but the Conſpirators were detected, prevented & puniſh'd.

This happened in *December* 1670, in a very dangerous circumstance of time, when the Republick was threatned with a War, by the Duke of *Savoy*.

The Second Tumult happened in the Year 1707, and was occasioned by one *Facio*, a Lawyer, a Gentleman of very great Parts and Learning, but too ambitious to suffer any one above himself, and so very dangerous to a Common-wealth. In order to raise himself he cunningly insinuated to the Commons, that the Magistrates deprived them unjustly of sundry Priviledges belonging to them; and in short, induced them to rise against their Magistrates. The City was then divided into two Parties; one stood for the Council, *to wit*, all the Ministers, French Refugees, the Garrison & others; and the other Party stood for the Commons. Things were carried so far, that fearing least their Enemys should improve to their ruin this opportunity, the Syndicks ordered the Gates to be shut up, and they were indeed ready to come to blows. But at last the Magistrates being assisted by the Deputies of *Bern* and *Zurich*, in a general Assembly of the People, all the Differences were composed. In that Assembly it was agreed, That every fifth Year (as we said before) the People should have power to make new Laws, abrogate others, redress the Grievances if there were any, and such like things. And Books containing all their Laws and Constitution were Printed out, and given one of them to every Person having right of Voting. As for the Souldiers that came along with the Deputies of *Bern* and *Zurich*, they were quartered in the Houses of the most Seditious, two or three of them were Banish'd and some were Executed, among them Mr. *Facio* their head; for some considerations of State, and because he did belong to some of the best and most loyal Families, he was put to Death in Prison, and ever since, things have been very quiet in that Republick. I believe these are the two or three only Instances of Civil dangerous Commotions in it, for the space of near two hundred Years.

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Since we are about Politicks, I muſt not forget that the *Genevians* have the Character of being good Politicians. The Reſident of *France* was pleaſed in his Speech to the Council in the Year 1679, to tell them, he was glad that he had to deal with ſo wiſe Magiſtrates, and good Politicians. But let that be a Compliment or no, it is certain, that the late *Czar* of *Moſcovy*, *Peter* the Firſt, look'd upon Mr. *Le Fort* a *Genevian* Gentleman, as a very wiſe Politician, ſince he made him one of his firſt Miniſters of State, and loaded him with Honours which he preſerved to his Death; a favour not very common to Favorites of Princes; his Nephew of the ſame Name ſucceeded his Uncle in part of his Dignities, and is I believe yet at the Court of *Moſcovy*.

The King of *Pruſſia* hath alſo choſen Mr. *Bonnet*, a *Genevian* Gentleman, to be his Envoy or publick Minister at the Court of *Great Britain*. As for their Laws, I will quote *Bethel* again. The Court of Juſtice for Civil Cauſes is conſtituted of one called the *Lieutenant*, with four *Aſſeſſors*, called *Auditors* joined with him, who make (as they ſtile it) the firſt Court for Civil Cauſes, whoſe Judgment in all matters under five Crowns is final, but in Cauſes above that Sum there lye three Appeals; firſt to the Court called the Appellations: Secondly to the Senate of Five & Twenty; and laſtly to the Great Council of Two Hundred, whoſe Sentence is abſolute. The firſt Court was eſtabliſhed in the Year 1529, having the ſame power as the *Vidame*, or the Dukes Officer had before the Town. The buſineſs of the Auditors is to ſee, that the Regulation for the good order of the Town be duly executed; to ſee that the Houſes be kept in good Repair, the Streets clean and well Paved, that no Meat be Sold in the two Fleſh Markets but what is good and wholeſome. In caſe it is not, it is given to two *Eagles*, that are kept in a large wooden Cage in an open Street, near one of the Fleſh Markets, and thoſe Birds very large and ravenous are kept becauſe there is an *Eagle* repreſent-

ed in the Arms of the City; ſome having been found they ſay, upon the ſpot where the City was built afterwards.

In general, They follow the Roman Laws; and criminal Cauſes are heard by the Lieutenant alone, who reports the whole Matter to the Five & Twenty, whoſe Decree is concluſive; but the Sentence is pronounced by the Lieutenant only.

They have a municipal Law, that they will not protect Murderers, Coiners of falſe Money and ſuch vile Perſons (ſo far are they from encouraging Vice in any Place) but if ſuch flying to them, are in their City, and are complained of by any Prince or State, or others concerned, they will either take the Judgment of the matter to themſelves, or deliver up the Party or Parties complained of, to thoſe that ſhall accuſe and demand them to be tryed where the Fact was committed. I have ſeen my ſelf an Inſtance of it; for Coiners of falſe Money were delivered up to the King of *France*, whoſe Subjects they were, and at his Requeſt. The ſame thing hath been done for *Henry* the Second, King of *France*, who had intreated the Republick to deliver a Malefactor to his Ambaſſador. The ſame hath been practiſed for the Court of *Great-Britain*, the *Venetians*, &c.

One of the beſt parts of their Law is the way of ſelling Eſtates. A Man who is to buy an Eſtate, agrees with the Owner, and then intimates it to the Government, who orders three ſeveral Proclamations to be made ſix Weeks one after another, of the intended Sale, that is to be on ſuch a Day: when the Day comes, the Creditors of the Seller, if they apprehend that the Eſtate is to be Sold at an under-Value, may out-bid the Buyer; but if they do not interpoſe, the Buyer delivers the Money to the State; which upon that gives him his Title to the Eſtate, which cannot ſo much as be brought under a Debate in Law; and the Price is paid unto the State, and is by them given either to the Debtors of the Seller, if he owes Money, or to the Seller himſelf; who is obliged

obliged to pay to the Government the Tenth part of the Money which he receives. As this is an Advantage to the State, ſo it may prevent People from being bad Husbands, ſo that they may not loſe at leaſt the Tenth part of what they are obliged to ſell.

It is alſo the Cuſtom in *Geneva* and *Switzerland*, to divide their Eſtates equally among all their Children; by which means every one lives at his Eaſe, without growing dangerous to the Republick; for as ſoon as an overgrown Eſtate falls into the Hands of one that has many Children, it is broken into ſo many Portions, as renders the Sharers of it rich enough, without raiſing them too much above the Level of the reſt. This is abſolutely neceſſary in theſe little Republicks, where the rich Merchants live very much within their Eſtates; and by heaping up vaſt Sums from Year to Year, might become formidable to the reſt of their Fellow-Citizens, and break the equality which is ſo neceſſary in theſe Kinds of Governments, where there are not Means found to diſtribute their Wealth among ſeveral Members of their Republick. At *Geneva* for Inſtance, are Merchants reckoned worth a Million of Crowns, tho' there is not one perhaps of them that ſpends to the Value of *Five Hundred Pounds* Sterling a Year.

Indeed there are very numerous Families in *Geneva*. Mr. *Tronchin* who was a Profeſſor in Divinity, Father to another of the ſame Name, died at the Age of Seventy-ſix Years, and had a hundred and fifteen Perſons all alive, that had either deſcended from him, or by Marriage with thoſe that deſcended from him, called him Father. And Mr. *Calendrin* alſo, a Profeſſor, who was about Eighty Years of Age in 1714, and was deſcended from the Family of the *Calendrini*, who receiving the Reformation in the 16th Century, left *Luca* their native City with the *Pictети*, *Turretini*, *Diodati*, the *Bourlomachi* and others; this pious Gentleman had then three hundred Perſons as I was told, that are deſcended of his Brothers and Siſters or married to them. As for

for himself, he had but one Son who was unmarried.

There is another Law or Maxim, that no Body must Die for any Crime, except he confesses himself guilty. In order to make the Criminals do it, they tye the Hands of the suspected Person behind his back, and pull them up to his Head; and so draw them about, by which the Arms, and chiefly the Shoulder-Blades are disjointed; and when a Person put to the Question, confesses his Crime, and is upon that condemned to dye, he is obliged to renew his Confession upon Oath, at the Place of Execution, and if he goes off from it then, and saith that his Confession was extorted by the violence of the Torture, he is put again to the Question; which Practice of Torturing, tho' followed by almost all *Europe*, seems very bad to me.

ARTICLE, *V.*

Of the Trade *of* GENEVA.

THE *Trade* of this Place consists either in their Manufactures or Merchandizes imported from foreign Countries, and sold away afterwards to their Neighbours. As to the first, There are Tradesmen of all sorts in the City; and their Work is not only sufficient to Supply their Town and their Country; but also to spare part of it to Foreigners. The chief of their Manufactures are in Silks, Gold, Silver & Thread Laces, shammy-Leather, woven Stockings, Serges, and such other woollen Cloths, which may be dyed here in fine scarlet Colour; Clocks & Watches, which are sold in great Quantitys in *Italy*, *Germany* and *Switzerland*, because they are cheap; and for that Reason, the Wheels, Strings, Chains, and other

other inward Parts of Watches are bought by almoſt all the Watch-makers of *Europe*; who join them together afterwards, and make with them a handſomer, tho' a dearer Work, than in *Geneva*; or they uſe them to mend Watches with. Yet I have been told, there was a Clock made here, and preſented to the Duke of *Savoy* about Twenty Years ago, as an acknowlegement of ſome Favours received of his Highneſs, in matter of Corn which he ſuffered to be Imported here, without paying any Duty, a Clock I ſay ſo fine that it coſt near 6000 *Pounds* Sterling.

The printing of Books in almoſt all ſorts of Languages, is reckoned juſtly a conſiderable Branch of their Trade; and the Magiſtrates do take care that no Popiſh Books, or others publiſhed againſt the Proteſtant Religion, or that may corrupt Faith or Morals ſhall be printed in their Dominions: They make Paper (as we obſerved before) near the Town.

Of late Years they have alſo traded pretty much in ſtained cotton or linnen Cloths, which are done here as well as in *England*, or any where elſe. But beſides thoſe that are printed, I have ſeen ſome Chints done extraordinary well and nicely with the Pencil, and among the reſt a Summer hanging for a Room with the whole Furniture, ſuch as beds, Chairs, *&c.* for the Duke of *Savoy*, or King of *Sardinia*. The Gentlewoman that did it, had a Guinea an Ell, only for her Pains & Colours, for it was but a ſlow Work, as I ſaw my ſelf; but it was ſuch as was ſuitable to a King's Palace, and ſo rare in it ſelf, that *Travernier* ſaith, there are not three Bales of Chints in all the Eaſt Indies, that are done with the Pencil.

As they have a Plenty of Walnut-Trees in their own and the neighbouring Country, they have Mills to extract an Oil out of the Walnuts, which ſaves them ſome Money; this is the only Oil they have of their own Produce, for they have no Olive-Trees, as they are without Fig-Trees, Orange or Lemmon-Trees, that grow only in warmer Climates.

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In general we may ſay, that Proviſions of all ſorts being very cheap here, the Taxes moderate, and the Tradeſmen by conſequence being able to afford their Work and Goods at a cheap Rate, it is a great Advantage to their Trade.

But beſides their Home Commoditys, they drive a conſiderable Trade in Foreign Merchandizes of all ſorts, which they ſell to their Neighbours. For as there is no trading Place on the ſide of *France* nearer than *Lyons*, and none at all in *Savoy*, and hardly any in *Switzerland*, the People of thoſe Countries and eſpecially their Gentry, are obliged to come or ſend to *Geneva*, to be ſupplyed there with great part of what they want; and being ſo happily ſcituated between *France*, *Savoy* and *Switzerland*, it is the Staple, and the place of Communication of Trade between thoſe and the Neighbouring Countrys, as *Italy* and *Germany*. The publick Gains by the Impoſt Tax tho' ſmall, the Merchants and Bankers by their Commiſſions, and in ſhort, it may be called a place of a conſiderable Trade, conſidering that is all an Inland place, and that *Geneva* cannot have any Communication with the Sea.

But their greateſt profits are in time of War, between *France*, *Germany* and *Savoy*. For then they ſupply (being always in a State of Neutrality) both the Armys of *France* and *Savoy*, with Cloathing and other Neceſſaries, and the Merchandizes of *France* being prohibited then in the Empire, and thoſe of that Country in *France*, the Merchants are equally obliged to ſend their Goods to *Geneva*; where acquiring a peaceable diſpoſition, and looſing the character of Enemies, they are quietly permitted, thoſe of *France* to be Imported into *Germany*, and the *Dutch* ones into *France*. As the Territories of *Geneva* are ſmall, the Inhabitants cannot ſubſiſt but by Trade, and for that reaſon they ſeek all opportunities to improve it, and they have the name of underſtanding it very well. It is certain that if the King of *France* did find a way of Tranſporting the Manufactures

factures of his Country into *Switzerland*, any other way than thro' *Geneva*, (as it is not impoſſible) and if the *Switzers* were contented to wear Cloaths of their own Manufactures, the Trade of this Place would very much decay. They had like to have out-witted the *French* lately; for ſome Merchants of *Geneva* had made an Agreement, with ſome Merchants of *Languedoc*, to buy of theſe laſt a vaſt Quantity of the woollen Cloths of the Manufactures of *France* at a certain Price, and before they were dreſſed and dyed, by which they intended to have all the Profits ariſing from the dreſſing and dying of them; but the Court of *France* having heard of this would not let the Treaty ſtand, and allowed it only for two or three Years, that by that time the Merchants of *Geneva* might gain the Money they had ſpent in preparing Houſes for dye, and ſuch other things.

As Wealth proceeds generally from Trade, and Wealth is the Sinews of War, after we have ſpoken of the Trade of *Geneva*, and before be ſpeak of it's Strength and Seccurity againſt a War, it will not be improper to ſay ſomething about the publick Revenue. Dr. *Burnett* computed it to be about 100,000 Crowns a Year; but the People, Town and Trade are ſo much richer and larger now, that I ſuppoſe it to be now about *Forty Thouſand Pounds* Sterling a Year, ſome Years perhaps ſomething Leſs, for there are ſome Caſualtys, and it is not the ſame every Year; and they are not able to ſave any part of it, for altho' the Penſions of their Magiſtrates and Miniſters are but ſmall, yet their Garriſon is a large and conſtant Charge; and their Fortifications have coſt vaſt Sums of Money at different Times; ſo that they have been obliged ſometimes to borrow Money of the Proteſtant Cantons, who are not at ſuch Charge, at the Rate of Two *per Cent.* in which ſmall Intereſt they were favoured by the Cantons, namely thoſe of *Bern* and *Zurich*, the two Richeſt of *Switzerland*, and who have a great Stock in their Treaſury. However the *Genevians* had paid all their publick Debts when I was there.

As they live between *France* and *Switzerland*, they partake of the Nature of both Countries in most things, but especially in respect to Taxes. They are much higher in *Geneva* than in *Switzerland*, but much less than in *France* or *Savoy*; and the People driving a good Trade, are very able to bear them; and do it chearfully. And indeed they have no reason to complain *; for it must be taken as an undeniable Truth, that where the Taxes are no more than are necessary for Support of the Government, without bad Husbandry and Profuseness, and equally levied, the Government cannot be Tyrannical. They have reason on the contrary, to bless GOD that they live under such a mild and easy Government, and are not impoverish'd and ruin'd, as their poor Neighbours the *French*, and especially the *Savoyards*, whose Prince requites miserably the Zeal & Fidelity of his Subjects to him. Besides the innumerable Taxes that are laid upon them, I remember that when the late King, who has now abdicated the Crown, had the Title of King of *Sicily* conferred upon him just after the last War, he laid a great Fine upon any of his Subjects, who should not give him the Title of MAJESTY, when they spoke of him, instead of that of *Royal Highness* which he bore before, by which means he raised vast Sums of them, especially the meaner sort, who neither understand the meaning or difference of those Titles.

Those Revenues of *Geneva* arise chiefly from the Custom-House, the *Salmon-Trout* Fishery, of the *Lake*, the Lands of St. *Victor's* and Chapter, the Post Office which is farmed out, as well as the Privilege of supplying the Subjects with Salt at a certain Rate, small Duties upon some Provisions, the Lods or Tenth part of all the real Estates sold in Town or Country,

* The Subjects of small Common-wealths live the most happy, and those of petty Princes the most miserable, saith the judicious Mr, *Addison*.

Country, the Capitation or Poll-Tax, upon Heads of Familys. To pay thoſe Taxes and carry on their Trade, they have ſome Coin of their own, but not much, the chief is a kind of Money made of a Metal, reſembling Bell-Metal pretty much (for they have no Copper Money,) that is for Change as Farthings are: They have alſo Silver Money, on one ſide of the Coin is repreſented a bright Sun with the Name of *JESUS*, in the middle of that Sun, inſtead of a Face; and under it, *Poſt tenebras Lux*. On the other ſide are the Arms of the Republick, the *Eagle* and the *Silver Key*: This laſt given them formerly by Pope *Martin* V. round it *Reſpublica Genevenſis*, and under that the price of the Piece, to prevent cheating. [This Motto of *Poſt tenebras Lux*, is now uſed by the Society of *Scotland*, for the propagating of Chriſtian Knowlege.] Beſides their own Coin, *French*, *Engliſh*, *Dutch*, *Spaniſh*, &c. are current, there is about Five *per Cent.* difference between their and the Engliſh Money, which is ſo much better than theirs.

ARTICLE, *VI.*

Of the Strength & Fortifications *of* GENEVA.

AS to their *Strength*, they own that GOD's Providence is their chief, and to ſpeak more properly their only Support both for Church and State (which things are ſo united, knit together and inſeparable, that the State cannot ſubſiſt without their Religion as it is eſtabliſh'd.) In order to teſtify that GOD has preſerved them, they have repreſented the City as the Ark of *Noah*, fix'd upon Mount *Ararat*, with this Motto,

Immota manet, that is to ſay, It remains unmoveable. And the Motto upon the Seal of their Church repreſents the Name of CHRIST with theſe Words about it, *Sol & Scutum Eccleſiæ Genevenſis.*

Next to that ſupreme Cauſe, GOD the Author and Keeper of all Governments and Societys of Men, their greateſt Security depends upon the Alliance and Aſſiſtance of the mighty Cantons of *Bern* and *Zurich*. The Reformation in their City broke that Treaty which they had with *Friburg*. The firſt Treaty with *Bern* was concluded in the Year 1526, by which the *Genevoiſes* not only defended themſelves againſt the Duke, but thoſe of *Bern* in the Year 1536, got from him the fruitful Country of *Vaux*, which they have kept to this Day. In the ſame Year the Alliance was renewed between them and the City of *Geneva*, for the ſpace of five & twenty Years: In the Year 1557 it was made perpetual. In the Year 1584. there was a perpetual Alliance made alſo with *Zurich*; concerning which a fine Latin Inſcription was put up in the Town-Houſe. In the Year 1642, the Alliance was renewed & ſworn in every one of the three Cities, *Bern*, *Zurich* and *Geneva*. The Deputies of thoſe two Cantons were received by all the Citizens under Arms, and part of them went to meet them without the Gates, all the Great Artillery was diſcharged, and they were magnificently entertained in the Arſenal; there is ſtill in that Place the great Table that was made for that purpoſe. Again it was confirmed in the Year 1704.

There was an Alliance made in the Year 1578, between the King of *France*, *Henry* III. and the Citys of *Bern*, *Soleure* and *Geneva*, (*Zurich* was added to them the next Year) by which Treaty it is ſtipulated that in caſe that *Geneva*, which is called the Head and Bulwark of *Switzerland*, ſhould be attack'd, the abovemention'd Cantons ſhould ſend thither a ſufficient Number of Troops which the King obliged himſelf to pay, provided the City ſhould no ways favour his Majeſty's Enemies, and ſuffer on the

the contrary his Soldiers to go thro' the Town one by one; but this Treaty, as well as another made with *Geneva* in particular, by the ſame King a few Years after in 1588, was not perpetual, neither has it been renewed.

In caſe of an Alarm & Danger there are Bacons ſet in *Geneva* & in *Switzerland*, which being ſet a Fire, would give notice in a few Hours of their danger to the Canton of *Bern*, who would immediately order a ſufficient number of Troops to get ready, and that may be done in two or three Hours time, to be ſent to *Geneva*. There are Perſons appointed to take care that no body ſets them on fire, when there is no occaſion for it, and ſo put the whole Country into an Alarm needleſly. They are diſpoſed after ſuch a manner, that they anſwer one another, and that from one of thoſe Signals, (which are upon Hills) one may ſee three or four more, ſo that if it happens that one is ſet a fire in caſe of danger, & the Enemy's approach, all the others are preſently ſet a fire, and ſo the whole Country is Alarmed.

As for the inward Strength of the Republick, beſides eight or nine thouſand Men, which may be raiſed in all their Dominions, reckoning every Perſon who is able to carry Arms, they have a conſtant Garriſon of able and experienced Soldiers, which have before been in Wars, and which conſiſts of nine hundred Men, at leaſt, who are trained from time to time, as well as all the Citizens & Peaſants, and the Gates being once ſhut up, an Officer goes to Prayer with the Soldiers at each of the *Corps de Garde*. There are Prizes appointed for thoſe among the Citizens who can Shoot beſt, either with Fuſils or Arrows, in order to encourage every body, and that they may learn by practice. Formerly they had no conſtant Garriſon in pay, and all the Citizens & Peaſants, did by turn perform the duty of Soldiers, for the keeping of the Town, but the Burguſſes being obliged by that to neglect their Affairs very much, have choſen to pay a Garriſon, and find it as cheap & more ſafe, for theſe

Soldiers

Soldiers which they have now, being more used to War understand it better than the others, and they are kept under such an exact Discipline by their Officers who are *Genevoises*, that there are no Disorders committed by them in the Town. I have seen one run the Gantlet for a very small Theft.

They have an Arsenal very well finished, and with a sufficient number of Arms, for ten or twelve thousand Men, with above a hundred pieces of heavy Cannon, some extraordinary large, besides the Mortars and other Engines & Instruments of War, necessary for a very long & resolute defence. Some of those pieces of Cannon have been taken from the Duke of *Savoy*, and some he had taken from others. One sees in the same Arsenal the broken Ladders that were used by the *Savoyards*, in the Night of the famous *Scalado*; also the *Petard* that was designed to break open the *New-Gate*; there is also the Iron Pot with which a Woman killed in that Night one of the Enemies, by letting it fall upon his Head, from a Chamber Window. She, and the Soldier that by letting down the *Port-Cullis*, (an action which saved the Gate, and probably the Town) both of them had a Pension for Life settled upon them by the Publick. Those things are in *Geneva* pleasant Monuments of her Deliverance. This Arsenal is a neat but not a beautiful House, built in the Year 1567. There is a Gallery of Communication between this & the State-House; as there is also at *Venice* an Arsenal joining the Place where the Councellors meet. As for Gun-Powder they have a large Magazine where it is made.

As for the outward Fortifications, they have fine, strong and large Bastions, a double Row of Ditches, very wide and deep, and almost every where dry, (which are the safest,) and Bells upon the Bastions from space to space; and when one of the three or four Clocks, that are in Town strikes, the Centinels that stand by those Bells, strike the Hour upon them, and this being done all round the Town at once, it is known easily and every where, what Time of the

Day

Day it is. It would be too tedious to mention all the Parts of their Fortifications, Contermines, Ravelins, and a hundred ſuch Names, which Neceſſity & Induſtry hath invented againſt Power & Violence. Within theſe fifteen Years the City hath been both enlarged and fortified, where it wanted it moſt; and that work has laſted ſeveral Years. Not only the *Hollanders* and the *Bernois* have largely contributed to it, but alſo ſeveral Foreigners, and *Engliſh* Noblemen and Gentlemen, ſome a *Thouſand Pounds* Sterling, ſome more, and ſome leſs, if I am rightly informed.

Alſo for the Security of the Town, they have People at every one of the three Gates, who in-regiſter the Names of all the Strangers that come into it, and what Buſineſs they come for, who they be, and where they deſign to lodge, and all thoſe Papers are afterwards carried to the firſt Syndick; ſo that one cannot come in when he pleaſes, tho' he may go out when he thinks fit. When the Gates are once ſhut up, which is juſt before dark, both Winter & Summer, the Keys are carried to one of the chief Magiſtrates who keeps them, till the next Day Morning it is Time to open them again. And before that Time no Body at all is admitted into Town.

Beſides the above-mentioned Fortifications, there are the Tower called *Cæſar's*, on the ſide of the *Rhone*, and another large round one towards *Savoy* called *Maitre*. There are alſo two or three Pieces of Cannon in one of St. *Peter*'s Steeples, the higheſt Place in the Town, and from whence one may ſee as far as *Italy*. On the ſide of the Lake they have fortifyed the Port or Harbour with a double Row of ſtrong Stakes drove down into the Water, which Stakes are but a Foot diſtance each from the other; and there is only a narrow Paſſage for the Veſſels to come into the Harbour, and that Entrance is ſhut up every Night with large Iron Chains, well guarded; the Stakes are about three Foot above the Water: And they have three Galleys in their Port that they may

may be fitted out for War, for there have been Sea-Fights sometimes upon the Lake.

Add to this artificial Strength, the ſcituation of the Town it ſelf, which ſtands the beſt part on a Hill *, the Lake and River *Rhone*, that ſurround & defend about half of it, and the River *Arve*, which is but within a Cannon-Shot of it. It is a very great Advantage likewiſe, that it may be relieved at leaſt by Water every Day, as long as the Canton of *Bern* ſhall be their Neighbour and Friend. And what is as good if not better than all that, the Courage of the Inhabitants, the true *Spartan*-Walls, without which neither Baſtions, nor Orillons, Retrenchments, Palliſadoes, Crown and horn-Works, Parapets, Contermines and Soldiers, are very inſignificant. The Zeal of Religion, and Love of Liberty have inſpired them always with a noble Courage, when there hath been occaſion to ſhew it, ſo that in their Wars with the *Savoyards*, a handful of *Genevians* have often defeated great Numbers of their Enemies, and always got the better of them at laſt. And indeed they have valuable Privileges both Eccleſiaſtic and Civil, Freedom and Riches that are worth Fighting for, whereas the others have nothing of that Nature; and after all cannot well be under a worſe Condition than they are. Here one ſees what is not very common any where elſe, a Place of Strength, Trade & Learning. But tho' it be fortifyed very well after the modern Way, and hath all the above-mentioned Advantages and may be reckoned among the ſtrong Citys of *Europe*. [There is none to compare to it in *Switzerland*.] Yet as there are no impregnable Places, no doubt but if it was beſieged in Form by a Royal Army, and was not relieved, it muſt neceſſarily ſurrender ſooner or later, tho' not without ſelling their Lives dear;

* A neighbouring Hill which commanded the City hath been lately level'd.

and

and the Women themſelves would no doubt ſignalize themſelves, as that Heroine before mentioned, that killed with her Iron Pot one of the Enemies of her Country. Hitherto it hath never been Beſieged in Form. The Militia is ordered by the Council of Sixty, which is a Committee choſen of the Syndicks, Senators & the hundred & ſeventy five. They may be called a hundred & ſeventy five, becauſe the twenty five being deducted out of the two hundred, there remains ſo many common Councellors.

In caſe of a Siege or Famine they might be put hard to it, if it was not for their publick Granarys. I will deſcribe their method in that reſpect in Mr. *Addiſon's* words. There are (ſaith he) three of the little Council deputed for this Office. They are obliged to keep together a proviſion ſufficient to feed the People at leaſt two Years, in caſe of War or Famine. They muſt take care to fill their Magazines in times of the greateſt plenty, that ſo they may afford cheaper, and encreaſe the publick Revenue at a ſmall expence of its Members. None of the three Managers muſt, upon any pretence, furniſh the Granaries from his own Fields, that ſo they may have no temptation to pay too great a price, or put any bad Corn upon the publick. They muſt buy up no Corn growing within twelve Miles of *Geneva*, that ſo the filling of their Magazines may not prejudice their Market, and raiſe the price of their Proviſions at home. That ſuch a collection of Corn may not ſpoil in keeping, all the Inns and publick Houſes are obliged to furniſh themſelves out of it, by which means is raiſed the moſt conſiderable Branch of the publick Revenue, the Corn being ſold out at a much dearer rate than 'tis bought up; ſo that the greateſt income of the Common-wealth, which pays the Penſion of moſt of its Officers and Miniſters, is raiſed on Strangers & Travellers, or ſuch of their own Body, as have Money enough to ſpend at Taverns and publick Houſes.

ARTICLE, *VII.*

The Interest of GENEVA.

WE may consider it at Home or Abroad. As to the first, it is their visible Interest to be well united together, the least quarrel between the several Councils and the People would presently overset the State. For altho' large Countrys as *England* and *France*, may bear a civil War for a few Years, not without hurting, but without ruining the Kingdom, here on the contrary a quarrel of few days would put an end to the Common-wealth. Their constitution now is so wise and so well adapted to the nature of the State, that it is to be hoped that they will not quarrel about it, for as most of the Magistrates are for Life, they are free from the inconveniency of having every Year new raw unexperienced Councellors, and unable to manage with prudence & advantage, State Affairs. And as also the People may turn out when they please, those that were not well affected to the publick good they have all reasonable liberty. However it is well for them all, that in case of division, the Cantons their Allies would not fail to interpose their good Offices, if it was requisite, their power to terminate them.

Their next care is to be their Trade, for it is what they subsist upon, it is the cause *sine qua*, they are undone, and therefore they must encourage it by all possible & reasonable ways. They had the privilege of having Fairs kept in the Town, which made it then a pretty rich Place, but in the Year 1460, one Duke of *Savoy* seized on the Records & Deeds, by the help of his Son, who was then Bishop, and opened the Archives to him, and he gave to *Lewis* XI. King of *France* those Records, in order to be revenged on the *Genevians*, and the King translated the Fairs first to the City of *Bourges*, and afterwards to that of

Lyons,

Lyons, where they are ſtill kept. And the Duke ordered the Merchants not to go to *Geneva*, but to *France*. But the Duke repented it too late and loſt by the change as well as the City.

As it is a great advantage to any State to drive a great Trade, it is likewiſe a very great diſadvantage to a Government, to be obliged to ſubſiſt wholly by Trade. And this is the caſe of *Geneva*, whoſe territories cannot maintain the Inhabitants. For if Trade fails, they grow immediately poor, weak and unable to maintain themſelves, and may occaſion a Mutiny and Sedition among the People. Mr. *Addiſon* ſpeaks after this manner of *Geneva* in the beginning of this Century. "It lyes at preſent under ſome difficulties, "by reaſon of the Emperors diſpleaſure, who hath "forbidden the Importation of their Manufactures "into any part of the Empire, which will certainly "raiſe a Sedition among the People, unleſs the Ma-"giſtrates find ſome way to remedy it: And they "ſay, it is already done by the interpoſition of the "States of *Holland*. The occaſion of the Emperor's "prohibition was their furniſhing great Sums to the "King of *France*, for the payment of his Army in "*Italy*. They obliged themſelves to remit, after "the rate of *twelve hundred thouſand Pounds Ster-"ling per Annum*, divided into ſo many Monthly "payments. As the Intereſt was very great, ſeveral "of the Merchants of *Lyons*, who would not truſt "their King in their own Names, are ſaid to have "contributed a great deal under the names of *Ge-"neva* Merchants. The Republick fancys itſelf "hardly treated by the Emperor, ſince it is not any "action of State, but a compact among private "Perſons, that hath furniſhed out thoſe ſeveral Re-"mittances." So far Mr. *Addiſon*. Indeed they put a ſtop to it, and opened again their Commerce into the Empire.

However, it was pity they did not put that ſtop ſooner, they would have ſaved their Merchants about 600000 *Pounds Sterling*, which they loſt by this Bargain: The King's Miniſter who borrowed it in

his Name, having absconded & breaking, after he had paid but a very small part of his Debts. A pretty many *Geneva* Merchants were since concerned in the *Missipipi* Company, but were I hear generally gainers. As for a danger of Sedition there, for want of Trade, I have seen it stopt to such degree, that both the King of *France* and *Sardinia* forbid not only Trade, but all sorts of Communication of their Subjects with *Geneva*; and this lasted about a Month: the pretence was that the Magistrates suffered too easily persons coming from places infected with the Plague, to enter into their City, from which that contagious Distemper might spread into their own Dominions. When those Princes heard that they had not been well informed, or rather when their Governors saw that they got nothing from the *Genevians* by that Prohibition, Commerce & Communication were opened again. Altho' they had no Trade but with *Switzerland*, and Provisions were then extream scarce, yet there was such a good order put, that the People did not so much as murmur, or express the least signs of dissatisfaction towards their Rulers.

In the next place, they must use great Frugality, and put strictly in execution their Laws about it. By their Sumptuary Laws, no Person ever so rich is allowed to use a Coach or Chaise in the Town, except when Sick, no body is allowed to have above two Tapistry Hangings in their Houses, the very Looking-Glasses are to be of such a length and no more, no body is allowed to wear Gold and Silver Laces or Buttons, or Velvet. The Women of the first Rank (for they are all divided into three or four orders) are not suffered to wear their Cloaths longer than touching the Ground, to wear a Damask but of two colours, and of such & such a price; to wear Diamond Necklaces or Ear-rings, but a single Diamond Ring on their Finger, to have thread Laces worth above *Five Shillings Sterling* an Ell, to wear rich Knots on their Heads, but only a single Ribbon, Black, Purple or White, and no other colour, Patches on their Faces, and every thing else, both in respect to Men and

and Women is regulated accordingly. Some are not allowed to wear any Silk at all, and others are allow'd a Silk Lining to their Gowns. Funeral Charges and every thing elſe are regulated after the ſame manner, and Fines laid upon thoſe who go againſt the Law. It is their great endeavour to baniſh from among them every thing that looks like Pomp and Superfluity. To this end the Miniſters are always preaching, and the Magiſtrates putting out Edicts againſt Dancing, Gaming, Entertainments and fine Cloaths. Should Dreſſing, Feaſting and Balls once get among them, their Expences would out run their Incomes. Beſides that the materials for Luxury muſt be brought from other Nations, which would immediately ruin a place that has few Commodities of its own to export. Luxury indeed wounds a Republic in its very Vitals, as its natural conſequences are Rapine, Avarice and Injuſtice, for the more Money a Man ſpends, the more muſt he endeavour to Augment his Stock; which at laſt ſets the Liberty and Votes of a Common-wealth to Sale, if they find any Foreign Power that is able to pay the price of them. For all which conſiderations the Kings of *Sweden* and *Denmark* have of late Years been obliged to put out Laws againſt coſtly Apparel.

It is alſo their Intereſt to draw Foreigners & Travellers into their City, ſuch as *Engliſh*, high and low *Dutch*, *Danes*, *Swedes* and *Poles*, that are of the Proteſtant Perſuaſion, either to tarry there, for the Study of Divinity or Philoſophy, and exerciſes of the Body, or to begin their Travels with them, before they go either to *France* or *Italy*, they having Churches and Sermons in the ſeveral Languages of *Italian*, high *Dutch* and *French*; and in order to invite them into their City, they muſt keep the ſame good regulations, that they may be an inducement to Strangers to ſend their Sons thither, and ſpend their Money with them; as alſo to Merchants to take their City in their way into *Italy*, *France* or *Germany*. And indeed there is always a conſiderable number of Foreigners there, the Air being healthful, the

Place

Place pleasant, the Converſation Polite, and all things Cheap.

In the Year 1638, among the Perſons of diſtinction that were at *Geneva* to learn their Exerciſes, were two Princes of the Family of *Heſſe Caſſel*, (the Head of which Family is the preſent King of *Sweden*) and the Prince *Leopold Lewes*, Count *Palatine*, with his Brother *Charles Guſtavus*, who was afterwards King of *Sweden*. And while I was there, there were a Prince of the Houſe of *Saxony Weſſenfelds*; and ſeveral Ladies of the Houſe of *Wirtemberg-Montpelgard*.

The Magiſtrates expreſs all the Civility & Reſpect poſſible to Perſons of Figure; they have their diſtinct Seats at Church and in all publick Places, and in ſhort by all means they endeavour to pleaſe them. However there is an inconveniency in having among them Perſons of ſuch high Rank, *to wit*, the difficulty to make them obey the ſtrict Laws of the Place, which are however neceſſary for it's Being and Well-being. For ſuch Perſons often think that the Laws are made not for them but for others.

As for their own Preſervation and Behaviour with foreign States, it is their Intereſt to keep a good Correſpondence with all Princes and States of *Europe*, even the Roman Catholick, eſpecially the *Italians*, who might out of Jealouſy help them with Money or Advice, if they were at War with the King of *Sardinia*. But the *Engliſh*, the *Hollanders*, and the Proteſtant Princes of *Germany* are to be courted chiefly. Every one of them have expreſt a good Will to *Geneva*, and have even aſſiſted the Commonwealth, ſometimes with Money, as Queen *Elizabeth*, the Princes *Palatines*, the *Landgraves* of *Heſſen Caſſel* and the *Hollanders*. Even the preſent Monarch of *Great Britain* keeps a Reſident there. King WILLIAM intended to have ſent one there; but the Magiſtrates deſired him not to do it, being afraid leaſt it ſhould exaſperate the King of *France* againſt them,

them, for it was in Time of War. As they know this is their Intereſt and Support, they let no Opportunity that is in their Power ſlip, to expreſs their Gratitude and Reſpect to them. When the Prince of *Orange*, King WILLIAM afterwards, was married, Mr. *Spanheim* Profeſſor in the Univerſity of *Leiden* complimented the Prince and the Princeſs on the part of the Republick of *Geneva*. When the late King of *Sweden* returned into his Dominions, he was alſo complimented on their part.

In reſpect to their Neighbours they may expect help from the Canton of *Bern*, the Intereſt of *Geneva* and of that Canton being ſo linked together, that they are the ſame. But to engage the more their Affection, and make them more willing to aſſiſt them, it behoves the *Genevians* to pay to the others, all the Reſpects of Inferiors to Superiours, that are conſiſtent with their own Welfare and the Rights of Sovereignty. And in any difficult Caſe and Dangerous Circumſtances to do nothing, without asking their Advice firſt, for they are both wiſe enough to give it good, and potent enough to enforce it.

If theſe be good Neighbours, it is not ſo as to the King of *Sardinia*, who pretends a Right to *Geneva*, tho' all the Right he has, is that of nearneſs & conveniency. The Princes of that Houſe, have Times without number, ſometimes by Treaſon, other times by Force, tryed to conquer the City, but always in vain. One of them joined both Treaſon & Violence in the Year 1602, when he attempted to take it by *Scalado*, then he acted Diſſimulation, Hypocriſy and breach of Faith, to as great a highth as any mentioned in Hiſtory: By which Plot he was for putting all to the Sword, without reſpect to Age and Sex, except reſerving ſome Virgins for luſtful ends. But God delivered them, and their Deliverance was the Death of two hundred of their Enemies (tho' ſome Authors have by miſtake ſaid five Hundred) Thirteen were

were taken alive in the City, and hung on the Callows the same Day, tho' most of them Counts and Lords of high Rank. Queen *Elizabeth* hearing of this by means of the *French* Ambassador, could not but admire such a bold Action, that four *Syndicks* of a small Town (for so was *Geneva* then) should order thirteen commanding Officers and Persons of Distinction to be hanged, was a thing (said she) that was hardly ever done by the greatest Princes, and she prais'd them for doing so, and in such a quick and vigorous manner.

A Peace was soon concluded with that Prince by the Mediation of the Kings of *France* & *Spain*, and some of the Cantons of both Religions. In which Peace the Duke owned tacitly that the Scalado was a breach of Peace and Faith. He acknowledged *Geneva* to be a free, sovereign and independent Republick, and obliged himself never to build any Fort nearer to it than twelve Miles distance; so that this Peace was both honourable and advantageous to the State. This was the last War they had, for he never attempted since to take it by force, but many times by secret Practices, the Contrivers of which have been justly punished when found out. The late King of *Sardinia* seemed however pretty well reconciled with them, in the Time of his War with *France*, so that after the Battle of *Turin* in 1706, by and after which he was restored to his Dominions, he notifyed his Victory to the Republick in a very obliging manner. However they may depend that whenever the Princes of that House shall find an opportunity to revive their pretended Titles, and to get it one way or other they will do it.

But in such a Case not only *France* & *Switzerland* would hinder them, except they were themselves engaged in Civil Wars, but even all the Protestant States of *Germany* would assist them, and perhaps the *Italian* States, who have done it before, as the

Venetians

Venetians and *Genoese*, and the Pope himself would not hurt *Geneva* if he understood his own Interest at least, for it is the common Interest of *Italy*, that the present Kings of *Sardinia* do not grow more powerful than they are now. For that Reason when *Charles Emanuel* Duke of *Savoy* sent an Ambassador Extraordinary to *Rome* in the year 1588 to Pope *Sixtus* V. to beg his assistance against *Geneva*, the Pope refused him, saying, That if it was a Religious War he would concern himself in it, but if not, he could not in good Conscience spend the Treasure of the Church to make good other People's pretentions. In the year 1730 and 1731 the Republick of *Geneva* made complaints to the present King of *Sardinia* against some of his Officers in *Savoy*, who did oppress the Peasants of some Villages, situated in it's Territorys, as also of some of his Subjects who did cut Wood in a Tract of Land belonging to the *Castellanary* of *S. Victor's*. The King received the Deputys, and answered their Request very graciously and to their satisfaction, and assured them, *that he was willing to live as a good Neighbour, and keep a good understanding with them.* He and his Queen were complimented by the Deputies, upon their Majesty's Accession to the Throne. It was a good while before they would give the Title of *Majesty* to the late King, but did it at last.

As to *France*, it is not likely that that Kingdom should ever joyn with *Savoy* against *Geneva*, because the *French* could not do it without entring into a hazardous War with *Switzerland*, and also it would be dangerous in case of a War with *Savoy*, to have such a strong City as *Geneva* in the hands of their Enemies. It is reported, that for those reasons the Cardinal *Mazarin* refused marrying one of his Neices to the Duke of *Savoy*, because he would have the Cardinal in consideration of such a match join with him, and the Forces of *France*, against *Geneva*. On the contrary Cardinal *Richelieu* offered (*as it was reported and feared in* Geneva) to the Duke, to make an exchange of the Town of *Nice*, with that

of *Geneva*, which *France* was to take for the Duke, and at her own charge, but the Duke did not like the Bargain, becauſe it is the beſt Harbour in his Dominions.

In the Reigns of *Henry* III. and *Henry* IV. his Succeſſors, theſe Kings, the Canton of *Bern*, and the Republick of *Geneva*, were actually engaged in War againſt the Duke of *Savoy*, and by the Treaty of Alliance it was ſtipulated that theſe Kings ſhould pay for all the Charges of the War, and leave to *Geneva* all the Lands that they might Conquer from the Duke.

Indeed *Henry* the fourth was a good Friend to them, gave them ſix pieces of great Artillery that were found in the Fort S. *Catherine*, which was built about ſix Miles diſtance from *Geneva*, and ſo very prejudicial to them; and after the taking of that Fort from the Duke, permitted them to demoliſh it entirely. When the City was by him almoſt ſurpriſed by Treaſon, he engag'd in his obliging Letters, in which he calls them moſt Dear Friends and Confederates, to aſſiſt them not only with all the Forces of his Kingdom, if it was neceſſary, but even with his own perſon; and beſides he gave them Letters of Naturaliſation, that they might enjoy, when in *France*, the privileges of *French* Men, greater then than they are now. *In ſhort*, he ſtood their Friend in all reſpects but one, in which he did not do them Juſtice. For whereas by the Treaty of Alliance they were to keep what they ſhould conquer from *Savoy*, they having conquered in 1590 the Country of *Gex*, the King notwithſtanding their juſt Remonſtrances, exchanged it with the Duke, with other Lands, for the Marquiſate of *Saluſſes*, and the *French* have kept it ever ſince.

By all this it appears, that as they may expect help from *France*, againſt the Duke, and that it is the Intereſt of that Kingdom to protect them, ſo on the other

other hand, they muſt not too much depend upon that. The late King of *France* ſent them very thundering and threatning Letters, juſt after the Revocation of the Edict of *Nantes*, becauſe they had received into their City ſome thouſands of his Proteſtant Subjects, that fled from his Barbarous Perſecution. And in the Year 1688, they and the Canton of *Bern* were alarmed to that degree, that this Canton raiſed an Army of 25000 Men, thinking to have a War with *France*. It is thought that the Revolution in *England* broke the meaſures of that King. In ſuch a caſe I do not queſtion, but that the King of *Sardinia* would openly or privately help them againſt *France*, it being very much againſt his Intereſt, and all the neighbouring States, that this ſhould come into the hands of the *French*. So that the jealouſly of theſe two Princes is really a very great ſupport to *Geneva*, as *Hambourg* is ſupported by ſuch a jealouſly of the King of *Denmark*, and the *German* Princes. It is their Intereſt however to treat well, and with a great deal of reſpect (as they do) the Reſident of the King of *France* in their City, (that Court pretends that they are honoured by it) and to try all juſt means to have a good Correſpondence with that Kingdom ; for that reaſon they had lately a Reſident at the Court of *France*, the ſame Gentleman (Mr. *Martin*) being alſo Reſident for the Landgrave of *Heſſen Caſſel*, lately dead. Mr. *De la Clozure*, who reſided at *Geneva* in the 1712, 1713, and 1714, was a Gentleman very well beloved and reſpected there.

In ſhort, it is their Intereſt to keep an exact Neutrality with thoſe great neighbouring States, *France* and *Savoy* ; by which means their Trade will flouriſh, and conſequently their City, and ſo will give no occaſion to any to complain againſt them, and to ſeek for a revenge. Their ſiding with either of them againſt the other, except for their own defence and preſervation, and in caſe of abſolute neceſſity, would prove very dangerous to them. If their party ſuc-

ceeded, they would not be much the better for it, as experience hath ſhewn it. Petty States ſeldom get any thing by their Alliance with great Kingdoms. The *Lyon* keeps all the booty and prey to himſelf, becauſe he is King, and becauſe he is the ſtrongeſt, as we ſee in the Fable. If their party was worſted, it would prove their certain Ruin.

But ſuppoſing they were attack'd by the Duke, it would be poſſible that they in conjunction with *Bern* and *Zurich*, might conquer ſome Bailywicks from him, as they have done before, and ſo have their ſhare of the conqueſt. If things were ſo, that they could purchaſe ſome Lands from their Neighbours, it would be a great Advantage to them, having rather too many Inhabitants for the extent of their Dominions.

After all, as it is the general Intereſt of *Europe* that this Commonwealth ſhould remain as it is a ſeparate State, it is as well for its Neighbours to leave it in the full enjoyment of it's Liberty, without which it would ſoon decay & dwindle away almoſt to nothing, and ſo would not be of any great Benefit to the Conqueror, who would be obliged to keep there a very ſtrong Garriſon, the Charges of which would perhaps exceed the Income. As the Republick is very ſenſible of the benefits it enjoys by Peace, it hath taken care to get it ſelf inſerted in all the Treatys of any general Peace, as that of *Ryſwick*, *Baden* and others.

FINIS.

ERRATA.

PAg. 2. line 12 for these once, read the last. l. 19 for by the wise, r. for the wise. p. 9. for they paid all, r. they paid them all. p. 10 f. Towns r. Town. p. 16. l. last, dele now. p. 18. l. 27 r. & *Scuto Genevensi*. p. 25 l. 6 r *Eleutherus*. p. 27. l 22. f. as we write, r. as I write. p. 32 l. 19. f. Cannon r. Canon. p. 33. r. *Ademarus Fabri* and before him *Peter Fabri* also Bishop of *Geneva*. l. 29 r. the Bishop's Palace. p. 35 r. too much. l. 17 r. *Galeazzo*, l. 26. r. *Eugenius*. p. 36 l. 9 r. Volumns. l. last, r. to abdicate. p. 40 l. 17 r and that this last, &c. l. last r. *Lausanne*. p. 41 l. 23 r. *Champion*. p. 42 l. 3 r. *Moirac*. p. 44 l. 2 r. tho' the People. l. 23 r. *Bonivard's* Death. p. 45 l. 14 r. agreable l. 15 r. at Table. l. 23 add. of all the Popes none hath ever reigned 25 Years. p. 48 l. last add these words, supposing they had expelled him. p. 50 l. 20 r. Monasterys. l. 23 r. passions. l. 29 r. *testis*. p. 51 l. 12 r. *Germain*, l. 13 r. *Gervais*, and for *Legar*, r. *Leger*. p. 67 l. 1 r. to *Baudichon*, *Paste*, or any of the other Protestants. l. 20 r. 1500 Men. p. 69 l. 30 r. all the Prisoners, instead of the eleven Prisoners. p. 75 l. 19 for sat r. set. p. 76 l. 23 r. Relations. p. 78 l. 25 r. Fryar. p. 80 after the l. 24 add these words, *Caroli* & *Chupuisy* who were the chief Disputants for the Roman Catholicks, after the Dispute, both of them embraced freely the Protestant Religion. p. 81 l. 9 r. Monastery. p. 83 l. 12 r. Monastery, l. 14 r. *Mary*. p. 89 l. 17 r. thirty four Miles. p. 91 l. 14 r. *Bearn*. l. 28 r. *Gallia*. p. 93 l. 16 r. of his Life p 95 r. the Ministers. p 97 l. 14 r. give or receive. p. 108 l. 25 r. *Tubingen*. p. 111 l. 30 r Protectors of. p. 120 l. 8 r. Scripture. l. 14 r. *Theodore de Beze*. after l. 17 add, in the Year 1563 the National &c. p. 121 r. *Conde's*. p. 122 r. *Cherubin*. p. 131 l. 23 r. bruited. p. 150 l. 24 r. University. p. 167 l. 30 r. imaginary. p. 175 l. 11 r. adhered p. 176 l. 2 r. both in Vowels. p. 177 l. 13 r. to write for them.

ERRATA.

them. p. 178 l. 3 r. emboldens me. p. 180 l. 23 r. and not of Diviſion. p. 187 l. 9 r. contemptible. l. 17 r. after that. p. 190 l. 14 r. would have been, l. 28 r. is what neither they nor we can, *&c.* p. 198 l. 16 r. *Barricado.* l. laſt, read afterwards King of *Sardinia.* p. 199 l. 7 for and lately, r. after a full Stop. Lately l. 13 f. in the, r. and the practical, *&c.* l. 14 Religion towards thoſe. p. 200 l. 25 r. all the Cruelty's imaginable. p. 205 l. 26 r. Twenty five. p. 219 before the Verſes r. *ingreſſurus* r. *Genevæ perpetuæ.*

ERRATA in the Geographical and Political Account.

PAge 2 l. 6 r. of *Gallia* who held, *&c.* p. 8 l. 27 r. gains by it. p. 9 l. 5 r. a whole ſide. p. 10 l. 16. r. no more to ſay concerning them, and I will only make two or three Remarks. p. 23 l. 30 & 34 r. Soldiers. p. 35 l. 5. r. *Alphonſe*, l. 10 r. Philoſophy. *Anthony Gautier* Profeſſor of Philoſophy l. 20 r. publiſh'd.

