

CHAPTER VII.

THE FALSEHOOD OF THE ALLEGATION, DEMONSTRATED FROM THE STATEMENT OF BERNARD OF CLAIRVAUX.

If, however, in regard to the Manichæism of Bruis and his catharistic followers, Peter of Clugny be not quite so satisfactory a witness as Bossuet could have desired: the celebrated Bernard of Clairvaux, a brother Abbot and contemporary, whose general vituperation of Henry we have already heard, may perhaps somewhat better supply the wished-for information.

Such are the sanguine hopes of the Bishop of Meaux. Peter the Venerable, he admits, may indeed speak with some hesitation, as to their receiving, like the Manichæans, no part of the Sacred Canon except the Gospel alone: but then Bernard, he remarks, who knew them well in Gascony, had, upon this conclusively damning point, no doubt at all*.

* Saint Bernard assure, que cet hérétique et ses sectateurs ne recevoient que l'Evangile; mais Pierre le Venerable n'en parle qu'en doutant. Boss. Hist. des Variat. livr. xi. § 655.

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[BOOK II.]

the passage which Bernard professed to cite against them from the Book of *Proverbs*, will not excite much surprize in a Protestant Biblicist: while, at the same time, he will in no wise perceive the validity of the reasoning, which, from the rejection of the cited passage (for, verily, the Cathari *did* reject it), would demonstrate their universal rejection of the Old Testament also.

The truth is: neither in the Hebrew Original, nor yet in the Greek of the Seventy, nor yet again in the Latin Vulgate, does any such passage exist, as that which Bernard has unfortunately professed to cite (*memoriter*, no doubt) as a genuine portion of the Ancient Scriptures. We are taught, indeed, that *It is the glory of GOD to conceal a matter, while it is the glory of KINGS to search it out**. But we

* I give the text in the Latin Vulgate; which, I suppose, would of course be Bernard's book of reference.

Gloria Dei est *CELARE* verbum: et gloria regum investigare sermonem. Proverb. xxv. 2.

In what part of Bernard's citation, *Gloria Dei REVELARE sermonem*, lies his *Stat Scripturæ veritas*? I suspect, that the inveterate heretics, who, as Reinerius tells us, had well nigh the entire New Testament by heart, and who, I shall venture to believe, were reasonably well acquainted with the Old Testament to boot, must have smiled alike, if in the midst of their suffering they *could* smile, both at the faithfully laid premises, and at the logically drawn conclusion, of the zealous preacher's argument. They sometimes, we are assured, attended church like good Catholics: but it was unluckily discovered, that they

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I. *The truth of Scripture*, says the Abbot of Clairvaux, *stands thus*: IT IS THE GLORY OF KINGS TO CONCEAL A MATTER; BUT IT IS THE GLORY OF GOD TO REVEAL A DISCOURSE. *Wilt thou not reveal? In that case, thou wilt not glorify God. But perhaps thou receivest not this portion of Scripture. Even so it is. They profess, that they, and they alone, are emulators of the Gospel alone**.

Here we have the charge in mood and form.

Bernard, we see, alleges, against the Petrobrusian Cathari of Gascony, a rejection of the Old Testament: and his proof lies; partly, in an intimation, that they received not a text which he had professed to cite against them from the *Proverbs*; and partly in an avowal made by themselves, that they alone were emulators of the Gospel alone to the exclusion (as *he* understood their language) of the Hebrew Scriptures.

1. That the Cathari, perhaps with some slight tinge of sarcasm, should have refused to admit

Why, for the satisfaction of his readers, could not Bossuet cite, in his margin, the precise words of Bernard? That writer does NOT say of the Petrobrusians, that *ne recevoient que l'Evangile*.

* Stat nempe Scripturæ veritas: Gloria regum celare verbum; gloria Dei revelare sermonem. Non vis tu revelare? Non ergo vis Deum gloriare. Sed forte non recipis Scripturam hanc. Ita est. Solius Evangelii se profitentur æmulatores, et solos. Bernard. super Cant. serm. lxy. col. 760.

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no where read, that *It is the glory of KINGS to conceal a matter, while it is the glory of GOD to reveal a discourse*.

Now I submit, that the probably sarcastic rejection of a passage, which no where occurs in the Old Testament, is not a very logical proof, that the Old Testament *itself* was rejected by the Cathari*.

did so only to pick holes in the sermon. Intersunt prædicationibus: sed ut prædicantem capiant in sermone. Reincr. de hæret. c. vii. in Bibl. Patr. vol. xiii. p. 307.

* The Benedictine, who wrote the General History of Languedoc, assures us: that Bernard, in the year 1147, induced the greater part of these heretics to renounce their errors, either by the force of his eloquence, or by the diverse miracles which God wrought through his hands. Unluckily, however, neither the eloquence nor the miracles of the Saint produced any permanent conviction. The historian very honestly subjoins: Mais ils les reprirent bien-tôt après. After this he acknowledges, that the peculiarly christian logic of the two successive Cardinals, Peter of St. Chrysogon and Henry of Albano, was not a whit more successful than Bernard's eloquence and miracles. La mission, que le Cardinal de S. Chrysogone fit en 1178 dans les mêmes païs, n'eut pas un succès plus heureux, malgré les soins qu'il se donna pour faire une recherche exacte de ceux qui s'étoient laissé séduire: les penitences sévères qu'il imposa à ceux qui furent convaincus, et la confiscation de leurs biens qui s'ensuivit, ne firent qu'irriter les esprits, et ne changerent rien à la disposition des cœurs. Enfin, le Cardinal Henri Evêque d'Albano, étant venu en 1181 dans le haut Languedoc, à la tête d'un corps de troupes, pour réduire les hérétiques, autant par les armes que par la persuasion, fit d'abord quelques foibles progrès: mais il n'eut pas plutôt terminé son expédition, que

2, But these clearly convicted Manichæans professed also, that *they alone were emulators of the Gospel alone*: and, from such phraseology, Bernard was confirmed in his prepossession, that, confessedly emulating the Gospel alone, they must, by a plain implication, be understood, as also confessedly rejecting the Scriptures of the Old Testament.

When I consider the will-worship, wherewith Popery has so mercilessly overlaid the sincere Gospel of Christ; and when I recollect, that, by Bernard's own account, the Cathari of Gascony claimed to be successors of the Apostles and distinguished themselves by the name of *Apostolicals*: I doubt not, that they really made the profession ascribed to them, though Bernard, much too hasty and much too violent to be a patient investigator, has somewhat absurdly mistaken its obvious and indeed necessary import.

What, then, was that profession, which is to

la crainte ne faisant plus d'impression sur les peuples, ils préférèrent l'oreille comme auparavant aux discours séducteurs de leurs faux apôtres, et que l'erreur, au lieu de diminuer, ne fit que prendre de nouvelles forces. Hist. Gener. de Langued. livr. xxi. § 1. vol. iii. p. 127, 128. How much the general conduct of the Clergy advanced the project of converting the heretics, may be easily inferred from the estimation in which they were held. The Benedictine cites William of Pay-Laurens, a writer of that period, as stating it to be a common proverb among the heretics: *I had rather be a Priest, than have done such a thing.* Ibid. § 2. p. 129.

it stands imperishably recorded by the hand of Bernard himself.

While the Romanists, as good Latimer quaintly expresses it, made an utterly unevangelical *minglemangle* of Christ's merit and Man's merit; a confused Scheme, which shortly afterward was reduced into regular phrase and form by the Schoolmen, and which ultimately was laid down as an Article of Faith by the shameless heretics who congregated together in the packed Conventicle of Trent: the Cathari, broadly in their day contrasting their own doctrine with that of their adversaries, professed; that *They alone, in the wide world of antisciptural error and ignorance, were emulous of preaching the Gospel alone*; that *They alone, as contradistinguished from the rife teachers of human merit, made it a principle to preach the Gospel, and nothing but the Gospel*; that *They alone, in the midst of the great predicted apostasy of the Man of Sin, refused to adulterate the Gospel by laying down terms of Justification and Salvation which the Gospel has not delivered and which the Gospel refuses to sanction.*

On this ground, as the Abbot of Clairvaux testifies, they consistently censured the Papalists, for ascribing to Baptism the grace of Inward Regeneration, *mechanically or ex opere operato*; which he curiously mistook for a denial of the Sacrament of Baptism to Infants: and, on this same ground also, they, with great justice, ridiculed, both as

establish the alleged fact of their rejection of the Old Testament?

They profess, says he, that they, and they alone, are emulators of the Gospel alone.

Such was their profession. And what is its obvious and necessary meaning; necessary, I say, because the words, *they alone*, or *they to the exclusion of their adversaries*, absolutely forbid any other interpretation.

Bernard, though he himself, mingled with whatever superstition, repeatedly maintained the sound doctrine to which the Cathari of Gascony alluded; yet, impetuous and prepossessed, was easily led, by his prejudices, to misapprehend the purport of their profession, and thence to impose upon it a sense foreign alike to its plain meaning and to their evident intention. *This* I can readily comprehend. But, that the cool and penetrating and acute Bossuet really fell into the same mistake, albeit reluctant to judge uncharitably, I find it no easy matter to believe. Even a child in Theology, who knows the fundamental point of difference, between simulated Catholicism and genuine Catholicism, to be the vital doctrine of *Justification through Faith on account of the alone perfect Righteousness of Christ, and not on account of the Infused Righteousness and alleged Meritorious Works of fallen man*: even a child in Theology, I suppose, will readily understand the noble profession of these maligned and persecuted Petrobrusians, as

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utterly unwarranted, and as altogether contrary to the analogy of Evangelical Faith, the idle practice of praying for the dead and of supplicating the Saints for their suffrages*. Hence, moreover, as essentially subversive of the sincere Gospel which alone they were emulous to preach, inasmuch as it rests upon the unscriptural principle, that *Man may either hereafter make satisfaction for himself by his own sufferings, or that Here he may make satisfaction for the dead by his reputed good works and by the sacerdotal offertory of the Mass*: they rejected entirely the dangerous and unauthorised figment of a Purgatorial Fire; maintaining, that, as soon as the soul is separated from the body, it forthwith passes, either to a state of rest, or to a state of damnation†. And hence, finally, whatever names of reproach might be imposed upon them by their enemies, they themselves would acknowledge no appellation, save that of *Apostolicals*, equivalent to their old name *Paulicians*: inasmuch as they claimed to be the uncorrupted successors and followers of St. Paul and the Apostles‡.

* Videte detractatores, videte canes. Irrident nos, quia baptizamus infantes, quod oramus pro mortuis, quod sanctorum suffragia postulamus. Bernard super. Cant. serm. lxxv. col. 765.

† Non credunt autem ignem purgatorium restare post mortem; sed statim animam, solutam a corpore, vel ad requiem transire, vel ad damnationem. Bernard. super Cantic. serm. lxxvi. col. 766.

‡ Nempe jactant se esse successores Apostolorum, et Aposto-

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<p>196</p>	<p>THE VALLENTS [BOOK II.]</p> <p>II. Of this last peculiarity, Bernard was aware: and, accordingly, he notices it in a very remarkable passage, which, by placing these Apostolicals</p> <p><i>licos nominant: nullum tamen apostolatús sui signum valentes ostendere.</i> Bernard. super Cantic. serm. lxvi. col. 765.</p> <p>On this point Bernard hits them hard; smiting them, without mercy, both hip and thigh.</p> <p>To the exclusion of the apostatic Romanists, they claimed to be alone the body of Christ: meaning, no doubt, <i>that mystical body of which Christ is the mystical head.</i> But, in spite of their boast, says the victorious Saint, let those of them believe this, who believe also that they have the power of consecrating the body and blood of Christ to nourish them so that they shall become the body and members of Christ.</p> <p>Non ignoro, quod se et solos <i>Corpus Christi</i> esse gloriantur. Sed sibi hoc persuadeant, qui illud quoque persuasum habent, potestatem se habere quotidie in mensa sua corpus Christi et sanguinem consecrandi ad nutriendum se in corpus Christi et membra. Ibid. col. 765.</p> <p>The heretics believed that they could <i>figuratively</i> consecrate the body and blood of Christ to the nourishing of them into Christ's mystical body and members, no less effectually at their own humble table, than Bernard himself at the gorgeous high altar of his own conventual church of Clairvaux: and he boldly ridicules the idea, that they could produce, by their beggarly consecration, the <i>literal</i> body and blood. <i>Precious Apostolicals these, who claim to be the body of Christ, and yet cannot MAKE it!</i></p> <p>By the way, so perpetually does the truth look in upon us, we have here again an incidental proof that the Albigenes could not have been Manichæans. The old Docetæ, as we learn from Ignatius, abstained from the Eucharist: because, denying our Lord to have had a substantial body, they of course could not admit the Eucharist, which was his body</p>		<p>CHAP. VII.] AND ALBIGENSES. 197</p> <p>(though unable, he contends, to shew any sign of their Apostolate) in direct contradistinction both to Manichæans and to Sabellians and to Arians</p> <p>sacramentally or figuratively. Ignat. Epist. ad Smyrn. § vii. But the Albigenes of Gascony, as we are unwittingly told by Bernard, so far from rejecting the Eucharist, were fully persuaded (whereat, the Saint thought foul scorn of them); that, at their own tables, they could consecrate the body and blood of Christ to nourish them into Christ's mystical body and members. Now all this they never <i>could</i> have done, which yet his words plainly imply that they were in the constant <i>habit</i> of doing, if they believed, that Christ never had a material body, but that his form was merely spectral or phantasiastic.</p> <p>I suspect, that the perpetual charge of Manichæism, brought against the Apostolicals or Albigenes, will afford the true key to a strange story told by William of Newbury.</p> <p>When Pope Eugenius, Bernard's friend and disciple, presided at the Council of Rheims in the year 1148, a gentleman of Bretagne, Eudo, whose surname is said to have been <i>Eun</i>, came, with his followers, under the cognizance of that Pontiff: on the ground, that, through the medium of an odd sort of pun upon the appellation <i>Eun</i>, he claimed to be <i>Him</i> who should come to judge both the quick and the dead. Quum, sermone gallico, <i>Eun</i> diceretur, ad suam personam pertinere crederet, quod in ecclesiasticis exorcismis dicitur: scilicet, Per <i>Eum</i> qui venturus est judicare vivos et mortuos.</p> <p>Both the name and the story, so far as the claim of being Christ is concerned, I believe to be pure figments; built, however, upon one of the peculiarities of Gnosticism and derivative Manichæism.</p> <p>The Priscillianists of Spain, a race of new Manichæans in the fourth century, borrowed from the older Gnostics the doctrine of <i>Eons</i> or <i>Divine Emanations</i>; a doctrine, which asserted Christ to be a principal <i>Eon</i>. Hence, I suppose, originated the name</p>	
<p>198</p>	<p>THE VALLENTS [BOOK II.]</p> <p>and to Eunomians and to Nestorians, thence of necessity admits, that <i>They symbolised not with any one of those various classes of acknowledged Heretics.</i></p> <p>The passage in question, Bossuet has thought it expedient to suppress altogether. Not even Bernard's ingenious theory, that, <i>Satan himself was the true heresiarch of the Nameless Insincerity</i>, can tempt him to communicate a statement, which, with whatever grossness of misrepresentation, abundantly indicates, that the Cathari or Albigenes of Southern France were <i>not</i> Manichæans. I shall, therefore, in common justice, supply the learned historian's lack of service.</p> <p><i>These heretics prohibit matrimony: and abstain from meats, which God hath created. But now, in order to see whether this ludification be not properly of demons and not of men, according to that which the Spirit had foretold, inquire of them the author of Eun or Eon, imposed upon Eudo: and hence, likewise, proceeded the allegation, that he claimed to be the future judge both of the quick and of the dead, or, in other words, that he claimed to be the great Manichæan Eon Christ.</i></p> <p>Eudo was evidently hostile to the romish will-worship of Monasticism; for he is described, as a special enemy to churches and monasteries: ecclesiarum maximè ac monasteriorum infestator. He himself perished in prison, after a very long confinement: and his disciples, at least, shewed their sincerity, by submitting to the flames, that <i>ultima ratio papistarum</i>, rather than renounce their doctrinal opinions, whatever those opinions might <i>really</i> have been. Curæ prius et postea ignibus traditi, ardere potius, quam ad vitam corrigi, maluerunt. Gulielm. Neubrig. Rerum Anglican. lib. i. c. 19.</p>		<p>CHAP. VII.] AND ALBIGENSES. 199</p> <p>of their sect: and they will assign none. What heresy is there, which, from among men, has not had its own heresiarch? The Manichæans had Manes, for their prince and preceptor: the Sabellians, Sabellius: the Arians, Arius: the Eunomians, Eunomius: the Nestorians, Nestorius. Thus all other pests of this stamp are known to have had, each a man, as their several founders: whence they have at once derived both their origin and their name. But, by what appellation or by what title, will you enroll these heretics? Truly, by none. For their heresy is not derived from man; neither, through man, have they received it: though far be it from me to say, that they have received it through the revelation of Jesus Christ. Rather, and without all doubt, as the Holy Spirit hath foretold, they have received it, through the fraudulent injection of demons, speaking lies in hypocrisy, and forbidding to marry*.</p> <p>* Hi nubere prohibent: hi a cibis abstinent, quos Deus creavit. Nunc autem videre, si non propriè dæmonum et non hominum ludificatio hæc, secundum quod prædixerat Spiritus, quære ab illis suæ sectæ auctorem: neminem dabunt. Quæ hæresis non ex hominibus habuit proprium heresiarcham? Manichæi Manem habuere, principem et præceptorem: Sabelliani, Sabellium: Ariani, Arium: Eunomiani, Eunomium: Nestoriani, Nestorium. Ita omnes cæteræ hujusmodi pestes, singulæ singulos magistros, homines habuisse noscuntur: a quibus originem simul duxere et nomen. Quo nomine istos titulove censebis? Nullo. Quoniam non est ab homine illorum hæresis, neque per hominem illam acceperunt; absit tamen, ut per reve-</p>	

<p>200 THE VALLENCES [BOOK II.]</p> <p>The assertion, that the <i>Petrobrusian Cathari prohibited matrimony</i>, when yet, according to the testimony of Peter of Clugny, they absolutely <i>compelled</i> the Monks to marry, and when, according to the researches of Coccius, Bruis himself maintained that both Priests and Monks <i>ought</i> to marry; and the assertion, that <i>They enjoined abstinence from meats on the known principles of Manichæism</i>, when yet, still according to the testimony of the same Venerable Abbot, they publicly roasted and eat flesh-meat on Good-Friday: such assertions, on the part of Bernard, tend not to give us much confidence in the scrupulousness</p> <p>lationem Jesu Christi: sed, magis et absque dubio, uti Spiritus Sanctus prædixit, per immissionem et fraudem dæmoniorum, in hypocrisi loquentium mendaciam, prohibentium nubere. Bernard. super Cantic. serm. lxxvi. col. 763.</p> <p>Strange it is, that this intemperate man should not have been conscious of his own absurdity. The very circumstance, which he foolishly alleged against them, was precisely that, which afforded one of the strongest arguments in their favour. They knew themselves to be a sound Branch of the Primitive Church Catholic: and, therefore, whatever nicknames their <i>enemies</i> might impose upon them, they <i>themselves</i> would acknowledge no appellation save that of <i>Apostolicals</i>. The name was virtually the same as that of <i>Paulicians</i>.</p> <p>I regret, that I should be obliged to speak in such terms of Bernard: but simple justice to the Albigenses requires it. The Abbot of Clairvaux was, I believe, personally a good man: and his writings contain much that is sound and excellent. But he was too prejudiced to inquire fairly and to act with impartiality.</p>		<p>CHAP. VII.] AND ALBIGENSES. 201</p> <p>of his accuracy*. And certainly our confidence in the stated result of his inquiries will not be much increased, when we recollect, that, even agreeably to <i>his own</i> shewing, this most perverse</p> <p>* Monachi, ad ducendas uxores, terroribus sunt ac tormentis compulsi. Petr. Clun. cont. Petrobrus. p. 208.</p> <p>Die ipso passionis dominicæ, publicè carnes comestæ. Ibid. p. 208.</p> <p>Sacerdotes et Monachos potius debere uxores ducere, quam scortari. Cocc. Thesaur. Cathol. lib. viii. artic. 6. apud Usser. de Eccles. Success. c. viii. § 28.</p> <p>With respect to the employment of <i>force</i>, so justly reprobated and so pathetically lamented by Peter the Venerable, we may safely, I do suppose, set down, as a mere figure of rhetoric, his appalling statement: that the luckless Monks, who fell into the hands of the ferocious Apostolicals, were, not indeed murdered, but, what is still worse, were, by dint of sheer terror and sundry hard knocks to boot, relentlessly <i>compelled</i> to take wives unto themselves.</p> <p>Bernard assures us, that, so far as club-law is concerned, these formidable Apostolicals were, after all, a very harmless and peaceable sort of people; quite unfit, the more the pity, to furnish soldiers in the stirring age of the first crusade: <i>vile genus et rusticum et prorsus imbellex</i>. And he further tells us, that a great company of Clerks and Priests, leaving their parishioners and their churches, joined themselves, freely and spontaneously, to these despised and persecuted religionists: <i>Clerici et Sacerdotes, populis ecclesiisque relictis, intonsi et barbati, apud eos, inter textores et textrices, plerumque inventi sunt</i>. Bernard. super Cant. serm. lxxv. Oper. col. 761.</p> <p>Hence, unless we can gravely believe Peter the Venerable, that the unhappy Monks were dragged bodily out of the religious houses by a terrific raid of weavers, male and female, for the purpose of marrying them to a corresponding number of</p>
<p>202 THE VALLENCES AND ALBIGENSES. [BOOK II.]</p> <p>spawn of the father of lies invariably <i>denied</i> alike, both the charge of Manichæan Heterodoxy and the imputation of Manichæan Impurity.</p> <p>females; whence <i>procured</i>, the zealous Abbot is not careful to inform us: we must, I fear, suspect, that no great <i>compulsion</i> was necessary to induce them to exchange their character of <i>Benedictines</i> for that of <i>Benedicts</i>. At all events, the Petrobrusians must have been very unsound and imperfect Manichæans, if they either <i>compelled</i> or <i>persuaded</i> the Monks to enter into a state, professedly, as Bossuet again and again reminds us, <i>abhorred and abjured</i> by Manichæism. The whole serves to shew, how badly the miserable figment of Albigensic Manichæism hangs together. Perpetually the <i>pretended</i> Manichæans are described as doing, what <i>real</i> Manichæans, on their own principles, never <i>could</i> have done.</p>		