

CHAPTER VIII.

THE FALSEHOOD OF THE ALLEGATION DEMONSTRATED FROM THE STATEMENT OF WILLIAM OF NEWBURY.

BUT still the indefatigable Bishop of Meaux is not without resource. Through the help afforded by William of Newbury, he thinks, that he has certainly detected the pest of Gascon Manichæism, in the very act of attempting the invasion of our hitherto unpolluted England\*. Yet, with such strange diversity, does the same evidence operate upon different minds: that, had I wished to select a specially compact proof that the Albigenses were *not* Manichæans, while, at the same time, I might exhibit a vivid picture of their character and disposition; I should have incontinently laid my hand upon the precise narrative, to which Bossuet has appealed for a directly opposite purpose.

Whichever view be the most correct, the circumstances, that are detailed in the narrative of

\* Boss. Hist. des Variat. livr. xi. § 43.

our ancient English historian, occurred during the reign of the second Henry: and Bossuet assigns them to the year 1160. Hence they took place much about the same time that Bernard, with more prejudice than caution, was pursuing his not always accurate investigation of the doctrines and habits of the Cathari of Gascony and Languedoc.

I. Let William of Newbury, however, tell his own story in his own words: and thus let him enable us, fairly and reasonably, to estimate its just amount.

*In the same days, certain vagabonds came into England, of the race (it is believed) of those whom they commonly denominate Publicans.*

*These formerly emigrated from Gascony, deriving their origin from an uncertain author: and, into many regions, they infused the poison of their perfidy. For, in the broadest provinces of France and Spain and Italy and Germany, so many are said to have been infected with this pest, that according to the prophet, they seemed to be multiplied beyond the sand of the sea. When any remissness toward them is shewn by the Prelates of Churches and by the Princes of Provinces: then these very evil foxes creep out of their caves; and, seducing the simple under a pretended display of piety, demolish the vineyard of the Lord of hosts the more grievously as the more freely. But, when with fire the zeal of God's Faithful is kindled against*

*them: then they lie hid in their pits, and are less noxious; but still, by secretly scattering their poison, they cease not to be injurious. They are mere rustics and men of inferior condition, whence they are dull in the comprehension of argument. Yet, if they are once thoroughly tainted with that pest, they will rigidly hold out against all discipline. Hence, it very rarely happens, that any one of them, whenever they are betrayed and dragged out of their lurking-places, is ever converted to piety.*

*From this and from every other similar pest of heresy, England was always exempted: though, in other parts of the world, so many diverse heresies were in a state of vigorous pullulation. It is true, indeed, that when the island was called Britain on account of the Britons its inhabitants, it sent forth Pelagius a future heresiarch in the East, and in process of time admitted his error within its borders. But, when, after expelling the Britons, the nation of the Angles occupied the island, so that it was now denominated no longer Britain but England; no poison of heretical pestilence ever boiled out from it, or even entered into it from other quarters for the purpose of propagation, until the times of King Henry the second: and, even then, God being propitious, the pest, which had crept in, was so promptly encountered, that henceforth all heresies feared to invade this highly privileged island.*

*At that time, however, somewhat more than thirty individuals, as well men as women, dissembling*

*their error, entered here, as it were peacefully, for the sake of propagating their pestilence; a certain Gerard being their leader, to whom they all looked up as their prince and preceptor: for he alone among them had a smattering of learning; while the rest were altogether without letters, being mere rustics of the Teutonic Nation and Language. Making some stay in England, they were only able to enroll in their community a single miserable woman, whom they circumvented with their poisonous whispers, and whom moreover (as it was said) they fascinated by the potency of diabolical incantations. But they could not long remain concealed: for, some persons, inasmuch as they were a foreign sect, inquiring more closely into their condition, they were apprehended and kept in the public prison.*

*The king, unwilling either to dismiss or to punish them without full discussion, ordered, that a Council of Bishops should be assembled at Oxford. Here, while they were solemnly convened respecting religion, the person, who seemed to have a tinge of letters, undertaking the cause of all and speaking for all, they answered: that They were Christians, and that They venerated the doctrine of the Apostles. Being questioned in succession concerning the articles of our holy faith, they answered rightly, indeed, so far as respects THE SUBSTANCE OF THE HEAVENLY PHYSICIAN: but, respecting his remedies by which he designs to heal human infirmity, that is to say, the divine sacraments, they uttered*



*perverse things; detesting holy Baptism and the Eucharist and Marriage, and presumptuously derogating from Catholic Unity which is imbued with these divine subsidiaries.*

*When they were urged with divine testimonies taken from Scripture, they replied: that They believed as they had been taught, but that They would not dispute concerning their faith. Being admonished to do penance and to unite themselves to the body of the Church, they entirely despised all such wholesome counsel. They also laughed to scorn the threats, which were uttered for the purpose of inducing them, through the agency of fear, to repentance: abusing that word of the Lord; Blessed are they who suffer persecution on account of righteousness, for theirs is the kingdom of heaven.*

*Then the Bishops, cautiously guarding lest the poison of heresy should creep more widely, after a public declaration of their being convicted heretics, delivered them up to the catholic Prince, in order that they might be subjected to corporal discipline. His sentence, accordingly, was: that A mark of heretical infamy should be branded on their foreheads; that, In the sight of the people, they should be whipped and driven out of the city; and that A strict prohibition should be published, forbidding all the lieges either to receive them into their houses or to cherish them with any consolation.*

*Judgment having been thus pronounced, they were led forth to their most just punishment, not with*

*lingering steps, but actually rejoicing with much joy: while their master preceded them, and sang: Blessed are ye, when all men shall hate you. So greatly did the seducing spirit abuse their self-deceived understandings.*

*As for the wretched woman whom they had seduced in England, she, departing from them through fear of punishment, confessed her error, and merited reconciliation.*

*Furthermore, that detestable company, with cauterised foreheads, was subjected to just severity: the individual, who acted as primate among them, bearing the disgrace of a double brand, to wit, both upon his forehead and round his chin, as a badge of his preceptorship. Thus, with garments cut short, as low as the girdle, being publicly flagellated, and with loudly sounding stripes being ejected from the city, through the intolerance of the cold (for the season was winter) no one shewing to them even the slightest degree of mercy, they miserably perished.*

*The pious rigour of this severity did not, indeed, purge the realm of England from the pest which had already crept into it: but, through the salutary terror which it struck into heretics, it at least prevented it from creeping any further\*.*

\* *Iisdem diebus erronei quidam venerunt in Angliam, ex eorum (ut creditur) genere quos vulgo Publicanos vocant.*

*Hi, nimirum, olim ex Gasconia incerto auctore habentes originem, regionibus plurimis virus sue perfidiæ infuderunt.*

II. Such, even in their mildest form, are the tender mercies of Popery! But can we seriously believe, even on a hasty survey of the matter, that these devoted individuals, thus meekly conducting

*Quippe, in latissimis Galliæ, Hispaniæ, Italiæ, Germaniæque provinciis, tam multi hac peste infecti esse dicuntur, ut, secundum prophetam, multiplicati esse super numerum arenæ viderentur. Denique, cum a Præsulibus Ecclesiarum et Principibus Provinciarum in eos remissius agitur, egrediuntur de caveis suis vulpes nequissimæ: et, prætenta specie pietatis seducendo simplices, vineam Domini Sabaoth, tanto gravius quanto liberius, demoluntur. Cum autem adversus eos igne Dei fidelium zelus succenditur, in suis foveis delitescunt, minusque sunt noxii: sed tamen, occultum spargendo virus, nocere non desinunt. Homines rustici et idiotæ, atque ideo ad rationem hebetes, peste vero illa semel hausta ita imbuti, ut ad omnem rigeant disciplinam: unde rarissimè contingit, eorum aliquem, cum e suis latebris proditi extrahuntur, ad pietatem converti.*

*Sane, ab hac et ab aliis pestibus hæreticis, immunis semper exstitit Anglia: cum, in aliis mundi partibus, tot pullulaverint hæreses. Et quidem hæc insula, cum propter incolas Brittones Britannia diceretur, Pelagium, in Oriente hæresiarcham futurum, ex se misit; ejusque in se, processu temporis, errorem admisit: ad cujus peremptionem Gallicanæ Ecclesiæ pia provisio, semel et iterum, beatissimum direxit Germanum. At, ubi, hanc insulam, expulsis Britonibus, natio possedit Anglorum, ut non jam Britannia sed Anglia diceretur: nullius unquam ex ea pestis hæreticæ virus ebullivit; sed nec in eam aliunde, usque ad tempora Regis Henrici secundi, tanquam propagandum et diabolandum introivit. Tunc vero, Deo propitio, pesti, quæ jam irrepserat, ita est vitium, ut de cætero hanc insulam ingredi vererentur.*

*Erant autem, tam viri quam femine, paulo amplius quam triginta: qui, dissimulato errore, quasi pacificè huc ingressi*

themselves, thus triumphantly suffering, thus exhibiting afresh the wonders of the Primitive Church, were, after all, a synagogue of inveterate Manichæans, bad in doctrine, worse in practice?

*sunt, propagandæ pestis gratia; duce quodam Gerardo, in quem omnes, tanquam præceptorem ac principem, respiciebant. Nam solus erat aliquantulum litteratus: cæteri vero, sine litteris et idiotæ, homines planè impolitè et rustici, nationis et linguæ Tentonicæ. Aliquamdiu in Anglia morantes, unam tantum mulierculam, venenatis circumventam susurris, et quibusdam (ut dicitur) fascinatam præstigiis, suo cætui aggregaverunt. Non enim diu latere potuerunt: sed quibusdam curiosè indagantibus, quod peregrine essent sectæ, deprehensi tentique sunt in custodia publica.*

*Rex vero, nolens eos indiscussos vel dimittere vel punire, episcopale præcepit Oxoniæ Concilium congregari: ubi, dum solemniter de religione convenirentur, eo, qui litteratus videbatur, suscipiente causam omnium, et loquente pro omnibus, Christianos se esse et doctrinam apostolicam venerari, responderunt. Interrogati per ordinem de sacræ fidei articulis, de substantia quidem superni Medici recta, de ejus vero remediis, quibus humanæ infirmitati mederi dignatur, id est, divinis sacramentis, perversa dixerunt: sacrum Baptisma, Eucharistiam, Conjugium, detestantes; aque unitati catholicæ, quam hæc divina imbuunt subsidia, ausu nephario derogantes.*

*Cumque sumtis de Scriptura divinis urgerentur testimoniis, se quidem, ut instituti erant, credere, de fide vero sua disputare nolle, responderunt. Moniti, ut penitentiam agerent et corpori Ecclesiæ inirentur, omnem consilii salubritatem spreverunt. Minas quoque, ut vel metu respicerent, deriserunt: verbo illo dominico abutentes: Benti, qui persecutionem patiuntur propter justitiam; quoniam ipsorum est regnum calorum.*

*Tunc Episcopi, ne virus hæreticum latius serperet precavescentes, eosdem, publicè pronuntiatis hæreticos, corporali disciplinæ*



Both common sense itself, and the slightest knowledge of human nature, alike forbid the monstrous, the incredible supposition.

But, happily, we can appeal to somewhat yet

subdendos catholico Principi tradiderunt. Qui præcepit, hæreticæ infamiae characterem frontibus eorum inuri, et, spectante populo, virgis coercitos urbe expelli: districtè prohibens, ne quis, eos vel hospitio recipere vel aliquo solatio convovere, præsumeret.

Dicta sententia, ad poenam justissimam ducebantur gaudentes, non lentis passibus; præeunte magistro eorum, et cantante: *Beati eritis, cum vos oderint homines.* In tantum, deceptis a se, mentibus seductioribus abutebatur spiritus.

Illa quidem mulierecula, quam in Anglia seduxerant, metù supplicii discedens ab eis, errorem confessa, reconciliationem meruit.

Porro, detestandum illud collegium, cauteriatis frontibus, justæ severitati subjacuit: eo, qui primum gerebat in eis, ob insigne magisterii, inustionis gemina, id est in fronte et circum mentum, dedecus sustinente. Scissisque cincto tenui vestibulo, publicè cæsi, et flagris resonantibus urbe ejeti, algoris intolerantia (hiems quippe erat), nemine vel exiguum misericordiae impendente, miserè interierunt.

Hujus severitatis pius rigor non peste illa, quæ jam irrepererat Angliæ regnum, purgavit: verum etiam, ne ulterius irreperet, incusso hæreticis terrore, præcepit. Guliel. Neubrig. Rer. Anglicar. lib. ii. c. 13. p. 390, 391.

In this last sentence, the word *solum*, I suspect, ought to be inserted between the words *non* and *peste*: but I have not ventured to make any alteration in the text.

It might seem, that Henry afterward repented of his barbarity to these poor unoffending strangers: for, at a subsequent period, though the Publicans abounded in his French Dominions of Guienne and its dependencies, he would not resort to the extreme

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more tangible, than the warm feelings of Christian experience: happily, we can appeal also to the very record of their examination.

Why does Bossuet garble *one* part of this record: and then, in his discussion, slip over, without the slightest notice, *another*, and *that* too by far the most important part of it?

1. With respect to the first, the murdered Publicans, it seems, had a horror of Baptism and Marriage and the Eucharist: thus, according to Bossuet, exhibiting *three visible characters of Manichæism* \*.

Now, on these specific points, what was the nature and quality of their horror?

Bossuet represents his author, as saying: that *They spoke VERY ILL of the remedies which the celestial physician has left us: holding in horror Baptism and the Eucharist and Marriage* †.

punishment of burning. To the memory of this great prince it is only an act of justice to say, that the language of Roger Hoveden strongly expresses his abhorrence of the practice, which in other parts of France then prevailed very extensively.

Tempus vero, in quo hæc visio contingerat, erat tunc, quando Publicani comburebantur in pluribus locis per regnum Franciæ: quod rex nullo modo fieri permisit in terra sua, licet ibi essent perplurimi. Roger Hoveden *Annal.* par. poster. in A.D. 1182. fol. 352.

\* Avoir en horreur l'Eucharistie, aussi bien que le Baptême et le Mariage: trois caractères visibles du Manichéisme. Boss. Hist. des Variat. livr. xi. § 43.

† Bossuet's translation runs as follows.

But William of Newbury uses no such vaguely pliant language. On the contrary, he employs a strict definiteness of phraseology, which Bossuet, in *his* version, has altogether suppressed.

What the historian really says, is this: that *They uttered PERVERSE THINGS respecting the remedies by which the heavenly physician deigns to heal human infirmity, that is to say, RESPECTING THE DIVINE SACRAMENTS; detesting Baptism and the Eucharist and Marriage.*

The *genuine* words of the historian, we see, bear a very different aspect from those which Bossuet has put into his mouth: and they evidently convey a very different impression.

William of Newbury states: not, loosely and vaguely, as Bossuet represents him, that the Pub-

On fit entrer ces hérétiques dans le Concile assemblé à Oxford. Girard, qui étoit le seul qui sût quelque chose, répondit bien sur la substance du Médecin Céleste: mais, quand'on vint aux remèdes qu'il nous a laissés, ils en parlèrent très-mal, ayant en horreur le Baptême, l'Eucharistie, et le Mariage, et méprisant l'unité catholique. Boss. Hist. des Variat. livr. xi. 43.

I subjoin, for the convenience of the reader's comparison, the original of William of Newbury, in immediate juxtaposition.

Interrogati per ordinem de sacræ fidei articulis, de substantia quidem Superni Medici recta, de ejus vero remediis, quibus humanæ infirmitati mederi dignatur, id est, divinis sacramentis, perversa dixerunt: sacrum Baptisma, Eucharistiam, Conjugium, detestantes; atque unitati catholicæ, quam hæc divina imbuunt subsidia, ausu nephario derogantes.

The original and the translation convey two quite different ideas.

licans *spoke very ill of the remedies*; but, distinctly and definitely, that they *uttered perverse things respecting the sacraments*; in other words, that they perverted what the Romanists held to be the true doctrine of the sacraments.

This is the statement: and perfectly intelligible it is to all, save those who do not choose to understand.

The assembled bishops, adducing from Scripture the testimonies alluded to by William, from a literal construction of our Lord's eucharistic words, enforced the doctrine of Transubstantiation with all its idolatrous results: and, when the prisoners, by the mouth of Gerard, objected to such a construction and expressed their detestation of the idolatry involved in the Mass; their judges would readily pronounce them, to *utter perverse things* respecting the sacrament, and, inasmuch as they detested the abominations of the Mass, to detest the Eucharist itself.

The assembled Bishops, still adducing scriptural testimony, from a misconstruction of our Lord's baptismal words, contended; that, *mechanically* and *ex opere operato*, Regeneration by the Spirit always accompanies Baptism by water if canonically administered: and, when the prisoners expressed their dissent, making, I suppose, like the Primitive Church and the Church of England, the efficacy of a sacrament to depend, not upon its canonical administration merely, but



upon its worthy reception; their judges would again describe them, as *speaking perverse things* respecting the sacrament, and as undervaluing, not to say rejecting, all Baptism by water.

The assembled Bishops, once more adducing scriptural testimony, from St. Paul's declaration that *Marriage is a great mystery*, maintained, on the ground of *mystery* and *sacrament* being theological synonyms, that *Marriage is a sacrament*: and, when the prisoners demurred to such a gloss, denying Marriage to be a sacrament in any such sense as the two only ordained by Christ himself; their judges, once more likewise, would charge them with *speaking perverse things* of a sacrament, and would exhibit them to the hatred of the people as despising and detesting Marriage, simply because they objected to the view taken of it by their episcopal inquisitors.

That what I have said has not been devised for the mere purpose of serving a turn, but that I am correct in my interpretation of the language employed by William of Newbury, is fully evinced by the old History of Treves preserved in the Spicilegium of Dacherius. From this Work, it distinctly appears: that the *PERVERSE THINGS* which the *German Publicans* uttered respecting the sacraments, as William speaks, were not *A denial of the genuine Sacraments themselves*, but only (as I have supposed) *A denial of Transubstantiation*

time when he was busily engaged in transmuting the poor Publicans into palpable Manichæans, the learned Prelate must *himself* have well known, that the distinctly specified particular alluded to was utterly fatal to his very ingenious case of accusation.

At the present advanced stage of the discussion, I need scarcely to repeat: that the real followers of Manes denied to our Lord, altogether, the possession of *any* substantial body; alleging, that, what appeared, was nothing solid and material, but simply an unsubstantial phantom which mocked the eye by a mere corporeal semblance.

Now, in direct opposition to this palmary doctrine of Manichæism, the prisoners, we are assured by William of Newbury, *answered* RIGHTLY, *so far as regards the substance of the heavenly physician*. In other words, they *acknowledged* the precise point, which the Manichæans, by their very theory that *Matter is the production of the Evil Principle*, stood pledged to *deny*.

Hence, instead of *establishing* the Manichæism of the Gascon Albigenses, the narrative of the English Historian absolutely and incontrovertibly demonstrates: that, *By no possibility, could those much calumniated religionists have been Manichæans*.\*

\* In the *Auctarium Aquicinctum*, edited by Miræus, there is a curious account of the examination of four heretics at Arras in the year 1183: that is to say, twenty-three years after the

and *A denial that Baptism mechanically insures the salvation of children*.\*

Thus, when, instead of the garbled statement given by Bossuet, the real words of William of Newbury are attended to; and when those words are explained by the parallel narrative contained in the History of Treves: thus does the idle charge of Manichæism against the German Publicans melt rapidly into thin air.

2. The second and most decisive point, however, yet remains to be noticed.

In his translation, Bossuet certainly does not venture to *omit* this point: that were a somewhat too hazardous experiment. But, so far as his Commentary is concerned, while he is copious and triumphant upon the garbled passage which I have already noticed; the garbling itself being very likely to escape observation: he cautiously avoids directing the attention of his reader to the decisive point in question; and suffers it to sleep, as soundly as it may, in the deep silence of his rapidly-perused version. Yet, at the very

\* Ivodii, quod Trevericæ Diocesis appenditum est, fuerunt eo tempore heretici, qui substantiam panis et vini, quæ in altari per sacerdotes benedicitur, in corpus Christi et sanguinem veraciter transmutari negabant; nec Baptismi sacramentum parvulis ad salutem proficere, dicebant: et alia perplura profitebantur erronea. Hist. Trevir. in Dacher. Spicil. vol. ii. p. 221.

Among these sundry other matters deemed erroneous, we may doubtless rank *A denial that Marriage is a sacrament*.

It may be useful to add, that, upon this head, there can be no mistake.

The very terms of the narrative shew; that the Publicans must have been closely questioned upon the precise doctrinal points of Christ's sub-examination of the German Publicans at Oxford. The Bishop of Arras was unluckily laid up with the palsy: but his place was supplied by the Archbishop of Rheims, whose theological acuteness was assisted by the military experience of Philip, Count of Flanders. These two sagacious judges, however, could make nothing of them, save that they were, by their own confession, most unclean heretics. Like Bernard's friends in Gascony, they would call themselves by the name of *no* heresiarch. Hence the Archbishop and the Count were fairly thrown out, having nothing whereby to guide their course. Some amateurs were positive, that these nondescript heretics were Manichæans: others declared them to be Cataphrygians: and others, again, stoutly maintained, that they were Arians. Pope Alexander, in his pontifical wisdom, *had*, no doubt, decided the point by calling them *Paterines*: but, still the two judges had to learn *what* doctrines the *Paterines* avowed. They settled the matter, however, very satisfactorily, by determining: that, let them be what they might, they stood self-convicted of being heretics specially distinguished for their uncleanness. Accordingly, the culprits were sentenced to the flames: and, as, under such circumstances, they could no longer have any occasion for their worldly substance, the Priest and the Count amicably agreed to divide the spoil. This, I suppose, is another distinct proof of the undoubted Manichæism of the Albigenses.

Quatuor heretici, in Atribatensi civitate deprehensi, a Frumaldo, ejusdem civitatis Episcopo, in carcere sunt reclusi: quorum unus dicebatur *Adam*, litteratus; alter, *Radulphus*, eloquentissimus laicus. Sequentium nomina nescimus. Horum

STANCE: the very nature of the questioning demonstrates; that its cause was a suspicion, the vulgar suspicion of the day to wit, that the prisoners must needs be followers of Manes: and the very statement, that *They answered RIGHTLY so*

judicium Episcopus, jam paralyti laborans, Archiepiscopo reservavit. Transactis diebus Nativitatis Dominicæ, Wilhelmus Remensis Archiepiscopus, et Comes Flandriæ Philippus, in civitate Atrebatensi, de secretis suis locuturi, conveniunt. Ibi multarum hæresium fraudes, per quandam mulierem, in terra Comitum sunt detectæ. Isti heretici nullius hæresiarchæ muniuntur præsidio. Quidam dicunt illos Manichæos: alii, Catharygas: nonnulli, vero, Arianos. Alexander autem Papa vocat eos *Paterinos*. Sed, quicquid sint, oris proprii confessione convicti sunt heretici immundissimi. Multi sunt, in præsentia Archiepiscopi et Comitum, accusati: nobiles, ignobiles, clerici, milites, rustici, virgines, viduæ, uxores. Tunc decretalis sententia ab Archiepiscopo et Comite præfixa est: ut, deprehensi, incendio traderentur; substantiæ vero eorum Sacerdoti et Principi resignarentur. Auctar. Aquicinct. in A.D. 1183, p. 236.

Alexander himself, however, saving his presence, was but a blind guide to the Knight and the Prelate: for, infallible as he was, he did not know very well what to call them; and, as for their doctrinal errors, he was quite at sea, being sure of nothing, save that they were abominable and turbulent heretics, who ought incontinently to be cursed and subjected to the liberal system of exclusive dealing and attacked without loss of time at the point of the sword. This precious document issued from the third Lateran Council in the year 1179: so that it appeared just in time to enlighten the judges of heretical pravity at Arras in the year 1183.

Sicut ait beatus Leo, *Licet ecclesiastica disciplina, sacerdotali contenta iudicio, cruentas effugiat ultiones: Catholicorum tamen Principum constitutionibus adjuvatur; ut sæpe querant homines*

*far as regards the SUBSTANCE of the heavenly physician, invincibly brings out the conclusion; that The suspicion was entirely groundless and unfounded.*

salutare remedium, dum corporale super se metuerint evenire supplicium. Eapropter, quia in Wasconia, Albigenio et aliis locis, ita hereticorum, quos alii *Cataros*, alii *Publicanos*, alii *Paterinos*, alii aliis nominibus, vocant, invaluit damnata perversitas, ut jam non in occulto, sicut alibi, nequitiam suam exercent; sed errorem suum publicè manifestent, et ad concensum suum simplices attrahant et infirmos: eos et defensores eorum et receptores anathemati decernimus subjacere; et sub anathemate prohibemus, ne quis ipsos in domo vel in terra sua tenere vel fovere vel negotiationem cum eis exercere præsumat.—Illis autem cunctisque fidelibus in remissionem injungimus omnium peccatorum, ut tantis cladibus se viriliter opponant, et contra eos armis tueantur populum christianum. Confiscentur quoque bona eorum: et liberum sit principibus hujusmodi pestilentes homines subjicere servituti. Concil. Later. III. can. 10. in Roger Hoveden, Annal. par. post. in A.D. 1179, fol. 334.

When the Archbishop and the Count appropriated the substance of the heretics at Arras, they acted, we see, quite correctly.