

CHAPTER X.

THE FALSEHOOD OF THE ALLEGATION, DEMONSTRATED FROM THE CONFESSIONS OF THE ALBIGENSES.

FROM the great compactness of their Confession as delivered at Lombers, I incline to think, that the Albigenses must have had it by heart: inserting, however, extemporaneously, those evident vituperative allusions to Manichæism, which the tenor of their examination obviously required, and which might exculpate them from any supposed participation in the wild reveries of that ancient oriental heresy.

But the having it by heart implies that they also had it in writing: for such a Confession would be useful and indeed necessary, both for the instruction of their Catechumens, and likewise as a test and directory to their Clergy.

Accordingly, we have on record more than one reference to documents of this description: and, like the obvious conclusion which cannot but be drawn from the Confession preserved at full length by Roger Hoveden, the equally obvious conclu-

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sion, drawn by those who had actually read them, was this; that *The Albigenses, so far from being Manichæans as Bossuet would maintain, held, in truth, the same general system of doctrine as that which is professed by the Reformed Churches of the sixteenth century.*

I. To such documents, for instance, under such an aspect, the historian Popliniere, on the testimony of many eye-witnesses, will be found to advert.

That the religion of the Albigenses differed very little from that which is now professed by Protestants, appears: both from many fragments and monuments, which, in the ancient language of their country, have been written concerning the history of those times; and likewise from the public and solemn disputation, which was held between the Bishop of Pamiers and Arnold Hot one of their ministers. The Acts of this Disputation, written in a dialect approaching rather to the Catalonian than to the French, remain entire down to the present day. Indeed, many have assured me, that they had seen THE ARTICLES OF THEIR FAITH, engraved on certain ancient tablets which are at Albi: adding, that these Articles are every where conformable to the doctrine of the Protestants.*

* Albigensium religionem parum admodum ab ea discrepare quam hodie profitentur Protestantes, tam ex pluribus fragmentis et monumentis quæ antiqua patrie illius lingua de horum

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II. To these written Articles of their Faith, doubtless in substance the very same as the Confession preserved by Roger Hoveden, another historian, Vignier, also adverts: and, with much laudable precision, he gives the authority on which he makes his statement.

A person from Gascony, worthy of confidence, affirmed to me: that he had read ONE OF THEIR CONFESSIONS, written in the ancient Basque language, and presented to the Chancellor de l'Hospital before the breaking out of the second troubles in France. This Confession entirely agreed with the doctrine of the Valdenses: and, in no part of it, could be detected even a trace of Manichæism. In it, they expressly declare: that they receive the Canonical Books of the Old, as well as of the New, Testament; and that they reject every doctrine, which either is not founded upon them, or which contains any thing contrary to them. Whence, upon this principle, they profess to repudiate and

temporum historia conscripta sunt, quam ex publica et solenni disputatione inter Apamiensem Episcopum et Magistrum Arnoldum Hot Lombrensem Ministrum habita: cujus Acta integra, ad hunc usque diem, extant, lingua, ad Catalanicum potius quam patrium sive Francium idioma accedente, conscripta. Imo plures mihi pro certo dixerunt, vidisse se ARTICULOS FIDEI IPSORUM, veteribus quibusdam tabulis quæ Albii sunt incisos, doctrinæ Protestantium usquequaque conformes. Poplinier, Hist. Franc. lib. xxxviii. fol. 245. apud Usser. de Eccles. Success. c. x. § 15.

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condemn all the ceremonies and traditions and ordinances of the Roman Church: saying, that she is a den of thieves and the Harlot of the Apocalypse.*

III. Should it be said that Popliniere and Vignier are comparatively modern writers, we may turn once more to the ancient and unobjectionable testimony of Roger Hoveden.

In the year 1178, Raymond and Bernard Raymond and other Albigensic Heresiarchs were examined at Toulouse, under the assurance of a safe-conduct, before Cardinal Peter the Papal Legate assisted by a numerous body of Prelates and Ecclesiastics. On this occasion, *they produced a paper, on which they had written THE ARTICLES OF THEIR FAITH.* The suspicions of the judges led them to enter into a minute personal examination of the accused: but, *when questioned concerning the Articles of the Christian Faith, they*

* Homo quidam fide dignus, e Gallia Novempopulana, mihi affirmavit: legisse se UNAM EX CONFESSIONIBUS EORUM, veteri lingua Gasconica conscriptam, ac Cancellario Hospitalio paulo ante secundas Gallie turbas oblatam; quæ cum Valdensium doctrina planè consentiebat, nullo omnino Manichæismi comparente vestigio. Expressè vero declarabant: Canonicos se, tam Veteris quam Novi Testamenti, Libros recipere; omnemque doctrinam rejicere, quæ in eis fundamentum non haberet, aut aliquid eis contrarium contineret. Indeque omnes Romanæ Ecclesiæ ceremonias, traditiones, et ordinationes, repudiabant ac condemnabant: dicentes, eam speluncam esse latronum et meretricum apocalypticam. Vigner, Hist. Eccles. in A. D. 1206. apud Usser. de Eccles. Success. c. x. § 15.

<div>CHAP. X.] AND ALBIGENSES. 249</div> <div>answered, upon all those Articles, just as soundly and as circumspectly, as if they had been the most sincere of Christians. Whereupon, by the Count of Toulouse and other witnesses, they were charged: with having asserted the existence of a good God and an evil God; with having declared, that man and wife cannot be saved in the state of matrimony; with having denied, that the body of Christ is made by an unworthy Priest; with having taught, that Baptism is unprofitable to infants; and with having uttered sundry other blasphemies against God and the Church. In return, the Heretics flatly contradicted all these charges: declaring, that their enemies had borne false witness against them. For, PUBLICLY, before the aforesaid Cardinal and Bishops and all present, they spoke, and confessed, and firmly asserted; that One only God the Most High had created all things both visible and invisible: entirely denying the existence of two independent Principles. The other charges likewise they specifically denied in a similar manner: but, when required to swear to the truth of their asseveration, they refused on the score of conscience. The result, therefore, was, as in the case which had shortly before occurred at Lombards: that they were duly excommunicated and condemned, together with their undoubted master and preceptor the Devil*.</div> <div>* Anno gratiæ 1178,—pervenit ad aures illorum (scil. Petri</div>	<div>250 THE VALLENGES [BOOK II.</div> <div>Cardinalis Apostolicæ Sedis Legati et assessorum ejus), quod quidam falsi fratres, Raimundus videlicet, et Bernardus Raimundi, et quidam alii hæresiarchæ, transfigurantes se in angelos lucis cum sicut Sathanæ, et Christianæ Fidei contraria prædicantes, multorum animas falsa prædicatione sua decipiebant et secum traxerant ad inferos. Qui cum invitati fuissent, ut ad præsentiam Cardinalis sociorumque ejus venirent, ut fidem suam confiterentur, responderunt: se ad illorum præsentiam venturos, si eundi et redeundi haberent securitatem. Data itaque eis securitate eundi et redeundi, venerunt coram prædicto Cardinali et Episcopis et Comitibus et Baronibus et Clero et Populo qui aderant: et in medium protulerunt quandam chartam, in qua FIDEI SUE ARTICULOS conscripserant. Quam cum prolixius perlegissent, quædam verba videbantur in ea suspecta existere, et, nisi plenius exponerentur, hæresim quam prædicaverant possent velare.—Itaque, de Articulis Fidei Christianæ examinati, responderunt super omnibus Articulis Fidei ita sanè et circumspectè, ac si Christianissimi essent. Quod cum Comes Tolosæ, et cæteri qui prius audierant ipsos Christianæ Fidei contraria prædicasse, audissent; vehementi admiratione commoti, Christianæ Fidei zelo succensi, surrexerunt, et eos planè in caput suum mentitos fuisse manifestius convicerunt: dicentes, se audisse a quibusdam illorum, quod duo Dii existerent, alter bonus et alter malus; bonus, qui invisibilia tantum, et ea quæ mutari aut corrumpi non possunt, fecisset; malus, qui cælum, terram, hominem, et alia visibilia, condidisset. Alii autem affirmaverunt: se, in illorum prædicatione, audisse, corpus Christi non confici per ministerium sacerdotis indigni aut aliquibus criminibus irretiti. Alii autem dicebant: se audisse ab eis, in prædicatione sua, virum cum uxore non posse salvari, si alter alteri debitum reddat. Alii autem dicebant: se ab eis audisse baptismum parvulis non prodesse; et alias quamplures contra Deum et Sanctam Ecclesiam atque Catholicam Fidem blasphemias protulisse, quas pro abominabili earum enormitate tacere utilius est quam referre. Hæretici autem illi hæc con-</div>
<div>CHAP. X.] AND ALBIGENSES. 251</div> <div>tradicebant, illos falsum dixisse adversus eos testimonium. Dicebant enim PUBLICÈ, coram prædicto Cardinali et Episcopis et universis astantibus; et confitebantur; et firmiter asseruerunt: quod Unus Deus Altissimus omnia visibilia et invisibilia condidisset; et penitus denegabant duo esse Principia. Confessi sunt etiam: quod sacerdos, sive bonus sive malus, justus vel injustus, et talis etiam quem adulterum aut alias criminosum indubitanter esse scirent, corpus et sanguinem Christi posset conficere; et, per ministerium hujusmodi sacerdotis, et virtute divinorum verborum quæ a Domino prolata sunt, panis et vinum in corpus et sanguinem Christi verè transsubstantiabantur. Asseruerunt quoque: quod parvuli vel adulti, nostro baptismo baptizati, salvantur; et nullus, sine eodem baptismo, potest salvari: omnino inficientes, se aliud baptisma aut manus impositionem, sicut eis imponebatur, habere. Affirmaverunt nihilominus: quod vir et mulier, matrimonio copulati, si aliud peccatum non impediatur, licet carnaliter alter alteri debitum reddat, propter bonum matrimonii excusati, salvantur. Hæc omnia, licet prius dicerentur negasse, juxta sanum intellectum se intelligere asserentes, prædictus Cardinalis et Episcopi præceperunt, quod ipsi jurassent, se ita corde credere, sicut confitebantur. Ipsi vero, sicut homines tortæ mentis et intentionis obliquæ, tandem hæresim noluerunt relinquere, ubi, crassum et sopitum intellectum eorum alicujus auctoritatis superficies videbatur juvare, occasione verbi illius, quod Dominus in Evangelio dixisse legitur: Nolite omnino jurare. Quod cum illi, in arcum pravum conversi et mente perdita indurati, facere recusarent, prædictus Cardinalis et prænominati Episcopi, in conspectu totius populi, eos iterum, accensis candelis, una cum præfato Pictavensi Episcopo et aliis religiosi viris qui cum illis in omnibus astiterunt, excommunicatos denunciaverunt, et ipsos, cum suo auctore Diabolo, condemnaverunt. Roger. Hoveden. Annal. fol. 327, 328. Vide etiam Epist. Petr. Cardin. de S. Chrysog. Ibid. fol. 328, 329.</div>	