

REFORMATION MATERIALS

MARTIN LUTHER

Martin Luther (1483-1546) was the son of a successful Saxon peasant-entrepreneur. He joined the order of Augustine friars to seek peace of mind and assurance of salvation-some kind of bridge between the wickedness of man and the goodness of God. Unable to visualize this bridge in the corrupt Church of his time, he found it at last in the faith that had also effected Augustine's salvation. If man had faith, he could be saved; in comparison to this supreme truth, "works" were of no avail a priest's action or no importance. Every baptized Christian was a priest.. These conclusions appear in the pamphlets he published (1520), all urging the laity to take a hand in the reformation of the Church. An excerpt of one is given below. But the success of such fighting works must be attributed in the first place to the original attack of 1517 upon those practical abuses of the Roman Church which most right-minded Germans regarded as shacking.

Luther, The Ninety-Five Theses

The theses were posted on the side door of the Castle church in Wittenberg on Halloween, 1517. Posting theses in a public place was the usual way of giving notice of the disputations which were a regular feature of academic life. So, there was nothing peculiar or revolutionary in the action. As a matter of fact, Luther thought the Pope would support his exposure of the evils of the indulgence trade.

In the desire and with the purpose of elucidating the truth, a disputation will be held on the underwritten propositions at Wittenberg, under the presidency of the Reverend Father Martin Luther, Monk of the Order of St. Augustine, Master of Arts and of Sacred Theology, and ordinary Reader of the same in that place. He therefore asks those who cannot be present and discuss the subject with us orally, to do so by letter in their absence. In the name of our Lord Jesus Christ. Amen.

1. Our Lord and Master Jesus Christ in saying "Repent ye" etc., intended that the whole life of believers should be penitence.

2. This word cannot be understood as sacramental penance, that is, of the confession and satisfaction which are performed under the ministry of priests.

3. It does not, however, refer solely to inward penitence; nay, such inward penitence is naught, unless it outwardly produces various mortifications of the flesh.

4. The penalty thus continues as long as the hatred of self (that is, true inward penitence); namely, till our entrance into the kingdom of heaven.

5. The pope has neither the will nor the power to remit any penalties except those which he has imposed by his own authority, or by that of the canons.

6: The Pope has no power to remit any guilt, except by declaring and warranting it to have been remitted by God; or at most by remitting cases reserved for himself; in which cases, if his power were despised, guilt would certainly remain.

7. Certainly God remits no man's guilt without at the same time subjecting him, humbled in all things, to the authority of his representative the priest.

8. The penitential canons are imposed only on the living, and no burden ought to be imposed on the dying, according to them.

9. Hence, the Holy Spirit acting in the Pope does well for us in that, in his decrees, he always makes exception of the article of death and of necessity.

10. Those priests act unlearnedly and wrongly who, in the case of the dying, reserve the canonical penances for Purgatory.

11. Those tares about changing the canonical penalty into the penalty of Purgatory seem surely to have been sown while the bishops were asleep.

12. Formerly the canonical penalties were imposed not after but before absolution, as tests of true contrition.

13. The dying pay all penalties by death, and are already dead to the canon laws, and are by right relieved from them.

14. The imperfect vigor or love of a dying person necessarily brings with it great fear, and the less it is, the greater the fear it brings.

15. This fear and horror is 'sufficient by itself, to say nothing of other things, to constitute the pains of Purgatory, since it is very near to the horror of despair.

16. Hell, Purgatory, and Heaven appear to differ as despair, almost despair, and peace of mind differ.

17. With souls in Purgatory it seems that it must needs be that as horror diminishes so love increases.

18. Nor does it seem to be proved by any reasoning or any Scriptures, that they are outside of .the state of merit or of the increase of love.

19. Nor does this appear to be proved, that they are sure and confident of their own blessedness, at least all of them, though we may be very sure of it.

20. Therefore the Pope, when he speaks of the plenary remission of all penalties, does not mean really of all, but only of those imposed by himself

21. Those preachers of indulgences are in error who say that by the indulgences of the Pope a man is freed and saved from all punishment.

22. For is fact he remits to souls in Purgatory no penalty which they would have had to pay in this life according to the canons.

23. If any entire remission of all penalties can be granted to any one it is certain that it is granted to none but the most perfect, that is to very few.

24. Hence the greater part of the people must needs be deceived by this indiscriminate and high-sounding promise of release from penalties.

25. Such power over Purgatory as the Pope has in general, such has every bishop in his own diocese, and every parish priest in his own parish, in particular.

26. The Pope acts most rightly in granting remission to souls not by the power of the keys (which is of no avail in this case), but by the way of intercession.

27. They preach men who say that the soul flies out of Purgatory as soon as the money thrown into the chest rattles.

28. It is certain that, when the money rattles in the chest, avarice and gain may be increased, but the effect of the intercession of the Church depends on the will of God alone.

29. Who knows whether all the souls in Purgatory desire to be redeemed from it-witness the story told of Saints Severinus and Paschal?

30. No man is sure of the reality of his own contrition, much less of the attainment of plenary remission.

31. Rare as is a true penitent, so rare is one who truly buys indulgences-that is to say, most rare.

32. Those who believe that, through letters of pardon, they are made sure of their own salvation will be eternally damned along with their teachers.

33. We must especially beware of those who say that these pardons from the Pope are that inestimable gift of God by which man is reconciled to God.

34. For the grace conveyed by these pardons has respect only to the penalties of sacramental satisfaction, which are of human appointment.

35. They preach no Christian doctrine who teach that contrition is not necessary for those who buy souls (out of Purgatory) or buy confessional licenses.

36. Every Christian who feels true compunction has of right plenary remission of punishment and guilt even without letters of pardon.

37. Every true Christian, whether living or dead, has a share in all the benefits of Christ and of the Church, given by God even without letters of pardon.

38. The remission, however, imparted by the Pope is by no means to be despised, since it is, as I have said, a declaration of the divine remission.

39. It is a most difficult thing, even for the most learned theologians, to exalt at the same time in the eyes of the people the ample effect of pardons and the necessity of true contrition.

40. True contrition seeks and loves punishment; while the amplex of pardons relaxes it, and causes men to hate it, or at least gives occasion for them to do so.

41. Apostolic pardons ought to be proclaimed with caution, lest the people should falsely suppose that they are placed before other good works of charity.

42. Christians should be taught that it is not the wish of the Pope that the buying of pardons should be in any way compared to the works of mercy.

43. Christian- should he taught that "he who gives to a poor man. or lends to -a need man does better than if he bought pardons.

44. Because by works of charity, charity increases, and the man becomes better; while by means of pardons, he does not become better, but only freer from punishment.

45. Christians should be taught that he who sees any one in need, and, passing him by, gives money for pardons, is not purchasing for himself the indulgences of the Pope but the anger of God.

46. Christians should be taught that, unless they have superfluous wealth, they are bound to keep what is necessary for the use of their own households, and by no means to lavish it on pardons.

47. Christians should be taught that while they are free to buy pardons they are not commanded to do so.

48. Christians should be taught that the Pope, in granting pardons, has both more need and more desire that devout prayer should be made for him than that the money should be readily paid.

49. Christians should be taught that the Pope's pardons are useful if they do not put their trust in them, but most hurtful if through them they lose the fear of God.

50. Christians should be taught that, if the Pope were acquainted with the exactions of the Preachers of pardons, he would prefer that the Basilica of St. Peter should be burnt to ashes rather than that it should be built up with the skin flesh and bones of his sheep.

51. Christians should be taught that as it would be the duty so would it be the wish of the Pope even to sell, if necessary, the Basilica of St. Peter, and to give of his own money to very many of those from whom the preachers of pardons extract money.

52. Vain is the hope of salvation through letters of pardon, even if a commissary-nay, the Pope himself--were to pledge his own soul for them.

53. They were enemies of Christ and of the Pope who, in order that the pardons may be preached, condemn the Word of God to utter silence in other churches.

54. Wrong is done to the Word of God when, in the same sermon, an equal or longer time is spent on pardons than on it.

55. The mind of the Pope necessarily is that, if pardons, which are a very small matter, are celebrated with single bells, single processions, and single ceremonies, the Gospel, which is a very great matter, should be preached with a hundred bells, a hundred processions, and a hundred ceremonies.

56. The treasures of the Church, whence the Pope grants indulgences, are neither sufficiently named nor known among the people of Christ.

57. It is clear that they are at least not temporal treasures, for these are not so readily lavished, but only accumulated, by means of the preachers.

58. Nor are they the merits of Christ and of the saints, for these, independently of the Pope, are always working grace to the inner man, and the cross, death, and hell to the outer man.

59. St. Lawrence said that the treasures of the Church are the poor of the Church, but he spoke according to the use of the term in his time.

60. We are not speaking rashly when we say that the keys of the Church, bestowed through the merits of Christ, are that treasure.

61. For it is clear that the power of the Pope is sufficient of itself for the remission of [canonical] penalties and of [reserved] cases.

62. The true treasure of the Church is the Holy Gospel of the glory and grace of God.

63. This treasure, however, is deservedly most hateful, because it makes the first to be last.

64. While the treasure of indulgences is deservedly most acceptable, because it makes the last to be first.

65. Hence the treasures of the Gospel are nets, wherewith of old they fished for the men of riches.

66. The treasures of indulgences are nets, wherewith they now fish for the riches of men.

67. Those indulgences, which the preachers loudly proclaim to be the greatest graces, are seen to be truly such as regards the promotion of gain.

68. Yet they are in reality most insignificant when compared to the grace of God and the piety of the cross.

69. Bishops and parish priests are bound to receive the commissaries of apostolical pardons with all reverence.

70. But they are still more bound to see to it with all their eyes, and take heed with all their ears, that these men do not preach their own dreams in place of the Pope's commission.

71. He who speaks against the truth of apostolical pardons, let him be anathema and accursed.

72. But he, on the other hand, who exerts himself against the wantonness and license of speech of the preachers of pardons, let him be blessed.

73. As the Pope justly thunders against those who use any kind of contrivance to the injury of the traffic in pardons.

74. Much more is it his intention to thunder against those who, under the pretext of pardons, use contrivances to the injury of holy charity and of truth.

75. To think that the Papal pardons have such power that they could absolve a man even if – by an impossibility – he had violated the Mother of God, is madness

76. We affirm on the contrary that Papal pardons cannot take away even the least of venial sins, as regards its guilt.

77. The saying that, even if St. Peter were now Pope, he could grant no greater graces, is blasphemy against St. Peter and the Pope.

78. We affirm on the contrary that both he and any other Pope has greater graces to grant, namely, the Gospel, powers, gifts of healing, etc. (I Cor. XII).

79. To say that the cross set up among the insignia of the Papal arms is of equal power with the cross of Christ, is blasphemy.

80. Those bishops, priests and theologians who allow such discourses to have currency among the people will have to render an account.

81. This license in the preaching of pardons makes it no easy thing, even for learned men, to protect the reverence due to the Pope against the calumnies, or at all events, the keen questioning of the laity.

82. As for instance: Why does not the Pope empty Purgatory for the sake of most holy charity and of the supreme necessity of souls-this being the most just of all reasons-if he redeems an infinite number of souls for the sake of that most fatal thing, money, to be spent on building a basilica-this being a very slight reason?

83. Again; why do funeral masses and anniversary masses for the deceased continue, and why does not the Pope return, or permit the withdrawal of, the funds bequeathed for this purpose, since it is a wrong to pray for those who are already redeemed?

84. Again; what is this new kindness of God and the Pope, in that, for money's sake, they permit an impious man and an enemy of God to redeem a pious soul which loves God, and yet do not redeem that same pious and beloved soul out of free charity on account of its own need?

85. Again; why is it that the penitential canons, long since abrogated and dead in themselves, in very fact and not only by usage, are yet still redeemed with money, through the granting of indulgences, as if they were full of life?

86. Again; why does not the Pope, whose riches are at is day more ample than those of the wealthiest of the wealthy, build the single Basilica of St. Peter with his own money rather than with that of poor believers?

87. Again; what does the Pope remit or impart to those who through perfect contrition have a right to plenary remission and participation?

88. Again; what greater good could the Church receive than if the Pope, instead of once, as he does now, were to bestow these remissions and participations a hundred times a day on any one of the faithful?

89. Since it is the salvation of souls, rather than money, that the Pope seeks by his pardons, why does he suspend the letters and pardons granted long ago, since they are equally efficacious?

90. To repress these scruples and arguments of the laity by force alone, and not to resolve them by giving reasons, is to expose the Church and the Pope to the ridicule of their enemies, and to make Christian men unhappy.

91. If then pardons were preached according to the spirit and mind of the Pope, all these questions would be resolved with ease; nay, would not exist.

92. Away then with all those prophets who say to the people of Christ: "Peace, peace," and there is no peace.

93. Blessed be all those prophets who say to the people of Christ: "The cross, the cross," and there is no cross.

94. Christians should be exhorted to strive to follow Christ, their head through pains, deaths and hells.

95. And thus trust to enter heaven through many tribulations, rather than in the security of peace.

Luther, On the Babylonish Captivity of the Church

Of this Sacrament the Church of Christ knows nothing: it was invented by the Church of the Pope. It not only has no promise of grace, anywhere declared, but not a word is said about it in the whole of the New Testament. Now it is ridiculous to set up as a Sacrament of God that which can nowhere be proved to have been instituted by God. Not that I consider that a rite practiced for so many ages is to be condemned; but I would not have human invention established in sacred things, nor should it be allowed to bring in anything as divinely ordained which has not been divinely ordained, lest we should be objects of ridicule to our adversaries...

Which of the ancient Fathers has asserted that by these words priests were ordained? Whence then this new interpretation? It is because it has been sought by this device to set up a source of implacable discord, by which clergy and laity might be placed farther asunder than heaven and earth, to the incredible injury of baptismal grace and confusion of evangelical communion. Hence has originated that detestable tyranny of the clergy over the laity, in which, trusting to the corporal unction by which their hands are consecrated, to their tonsure, and to their vestments, they not only set themselves above the body of lay Christians, who have been anointed with the Holy Spirit, but almost look upon them as dogs, unworthy to be numbered in the Church

along with themselves. Hence it is that they dare to command, exact, threaten, drive, and oppress, at their will. In fine, the sacrament of orders has been and is a most admirable engine for the establishment of all those monstrous evils which have hitherto been wrought, and are yet being wrought, in the Church. In this way Christian brotherhood has perished; in this way shepherds have been turned into wolves, servants into tyrants, and ecclesiastics into more than earthly beings.

How if they were compelled to admit that we all, so many as have been baptized, are equally priests? We are so in fact, and it is only a ministry which has been entrusted to them, and that with our consent. They would then know that they have no right to exercise command over us, except so far as we voluntarily allow of it. Thus it is said: "Ye are a chosen generation, a royal priesthood, a holy nation." (I Pet. ii. 9.) Thus all we who are Christians are priests; those whom we call priests are ministers chosen from among us to do all things in our name; and the priesthood is nothing else than a ministry

As far then as we are taught from the Scriptures, since what we call the priesthood is a ministry, I do not see at all for what reason a man who has once been made priest cannot become a layman again, since he differs in no wise from a layman, except by his ministerial office. But it is so far from impossible for a man to be set aside from the ministry, that even now this punishment is constantly inflicted on offending priests, who are either suspended for a time, or deprived for ever of their office. For that fiction of an indelible character has long ago become an object of derision. I grant that the Pope may impress this character, though Christ knows nothing of it, and for this very reason the priest thus consecrated is the lifelong servant and bondsman, not of Christ, but of the Pope, as it is at this day. But, unless I deceive myself, if at some future time this sacrament and figment fall to the ground, the Papacy itself will scarcely hold its ground, and we shall recover that joyful liberty in which we shall understand that we are all equal in every right, and shall shake off the yoke of tyranny and know that he who is a Christian has Christ, and he who has Christ has all things that are Christ's, and can do all things-on which I will write more fully and more vigorously when I find that what I have here said displeases my friends the papists.

COUNTER-REFORMATION MATERIALS

The Protestant Revolution was spreading over northwestern Europe; in 1534 the English church broke from Rome; in 1536 Calvin began his work in Geneva- in 1537 Denmark, in 1539 Saxony and Brandenburg, in 1541 the Palatinate, turned toward reform. Meanwhile, in 1541 John Knox, the enthusiastic follower of Calvin, introduced the reform in Scotland. During this time, however, the Church had not remained inactive. New militant orders had been founded-Jesuits and Capuchins- to carry the fight into the enemy camp. The Inquisition had reorganized on the Spanish model. For a few years after 1553 England had been reconciled to Rome. But above all, in the long-drawn-out Council of Trent (1545-1563) the Church reaffirmed the fundamentals of Catholic doctrine.

The Jesuits

The Society of Jesus, founded by Ignatius Loyola (1491-1556), was skillfully organized into a great force for the conservation and propagation of the Roman Church. The Society started with six friends, in 1534, but it was not until 1540 that Pope Paul III could be induced to give his approval. The following extracts are given to show the spirit of obedience which served to make the Society such a mighty influence of propaganda.

Ignatius Loyola, Spiritual Exercises

A. RULES FOR THINKING WITH THE CHURCH

1. Always to be ready to obey with mind and heart, setting aside all judgment of one's own, the true spouse of Jesus Christ, our holy mother, our infallible and orthodox mistress, the Catholic Church, whose authority is exercised over us by the hierarchy.

2. To commend the confession of sins to a priest as it is practiced in the Church; the reception of the Holy Eucharist once a year, or better still every week, or at least every month, with the necessary preparation.

3. To commend to the faithful frequent and devout assistance at the holy sacrifice of the Mass, the ecclesiastical hymns, the divine office, and in genera the prayers and devotions practiced at state whether in public in the churches or in private.

4. To have a great esteem for the religious orders, and to give the preference to celibacy or virginity over the married state.

5. To approve of the religious vows of chastity, poverty, perpetual obedience; as well as the other works of perfection and supererogation. Let us remark in passing, that we must never engage by vow to take a state (such e.g. as marriage) that would be an impediment to one more perfect . . .

6. To praise relics, the veneration and invocation o Saints: also the stations, and pious pilgrimages, indulgences, jubilees, the custom of lighting candles in the Churches, and other such aids to piety and devotion.

7. To praise the use of abstinence and fasts as those of Lent, of Ember Days, of Vigils, of Friday, of Saturday, and of others undertaken out of pure devotion: also voluntary mortifications, which we call penances, not merely interior, but exterior also.

8. To commend moreover the construction o Churches and ornaments; also images, to a venerated with the fullest right, for the sake of what they represent.

9. To uphold especially all the precepts of the Church, and not censure them in any manner; but, on the contrary, to defend them promptly, with reasons drawn from all sources, against those who criticize them.

10. To be eager to commend the decrees, mandates, traditions, rites and customs of the Fathers in the Faith or our superiors. As to their conduct; although there may not always be the uprightness of conduct that there ought to be, yet to attack or revile them in private or in public tends to scandal and disorder. Such attacks set the people against their princes and pastors; we must avoid such reproaches and never attack superiors before inferiors. The best course is to make private approach to those who have power to remedy the evil.

11. To value most highly the sacred teaching, both the Positive and the scholastic, as they are commonly called. . .

12. It is a thing to be blamed and avoided to compare men who are still living on the earth (however worthy of praise) with the Saints and Blessed, saying: This man is more learned than St. Augustine, etc . . .

13. That we may be altogether of the same mind and in conformity with the Church herself, if she shall have defined anything to be black which to our eyes white, we ought in like manner to pronounce it to be black. For we must undoubtingly believe, that the spirit of our Lord Jesus Christ, and the Spirit of the Orthodox Church His Spouse, by which Spirit we are governed and directed to Salvation, is the same; . .

14. It must also be borne in mind, that although it be most true, that no one is saved but he that is predestinated, yet we must speak with circumspection concerning this matter, lest perchance, stressing too much the grace or predestination of God, we should seem to wish to shut out the force of free will and the

merits of good works; or on the other hand, attributing to these latter more than belongs to them, we derogate meanwhile from the power of grace.

15. For the like reason we should not speak on the subject of predestination frequently; if by chance we do so speak, we ought so to temper what we say as to give the people who hear no occasion of erring and saying, "If my salvation or damnation is already decreed, my good or evil actions are predetermined"; whence many are wont to neglect good works, and the means of salvation.

16. It also happens not unfrequently, that from immoderate preaching and praise of faith, without distinction or explanation added, the people seize a pre- text for being lazy with regard to any good works, which precede faith, or follow it when it has been formed by the bond of charity.

17. Nor any more must we push to such a point the preaching and inculcating of the grace of God, as that there may creep thence into the minds of the hearers the deadly error of denying our faculty of free will. We must speak of it as the glory of God requires . . . that we may not raise doubts as to liberty and the efficacy of good works.

18. Although it is very praiseworthy and useful to serve God through the motive of pure charity, yet we must also recommend the fear of God; and not only filial fear, but servile fear, which is very useful and often even necessary to raise man from sin...

WARS OF RELIGION MATERIALS

The Massacre of St. Bartholomew's Day, Aug. 24, 1572

As recorded by statesman and historian, De Thou (1553-1617), who was a witness to the events on St. Bartholomew Day as a youth. Here, he is relating the events leading up to the Massacre and the orders of the Queen of France, Catherine de'Medici.

So it was determined to exterminate all the Protestants and the plan was approved by the queen. They discussed for some time whether they should make an exception of the king of Navarre and the prince of Condé. All agreed that the king of Navarre should be spared by reason of the royal dignity and the new alliance. The duke of Guise, who was put in full command of the enterprise, summoned by night several captains of the Catholic Swiss mercenaries from the five little cantons, and some commanders of French companies, and told them that it was the will of the king that, according to God's will, they should take vengeance on the band of rebels while they had the beasts in the toils. Victory was easy and the booty great and to be obtained without danger. The signal to commence the massacre should be given by the bell of the palace, and the marks by which they should recognize each other in the darkness were a bit of white linen tied around the left arm and a white cross on the hat.

Meanwhile Coligny awoke and recognized from the noise that a riot was taking place. Nevertheless he remained assured of the king's good will, being persuaded thereof either by his credulity or by Teligny, his son-in-law: he believed the populace had been stirred up by the Guises and that quiet would be restored as soon as it was seen that soldiers of the guard, under the command of Cosseins, had been detailed to protect him and guard his property.

But when he perceived that the noise increased and that some one had fired an arquebus in the courtyard of his dwelling, then at length, conjecturing what it might be, but too late, he arose from his bed and having put on his dressing gown he said his prayers, leaning against the wall. Labonne held the key of the house, and when Cosseins commanded him, in the king's name, to open the door he obeyed at once without fear and apprehending nothing. But scarcely had Cosseins entered when Labonne, who stood in his way, was killed with a dagger thrust. The Swiss who were in the courtyard, when they saw this, fled into the house and closed the door, piling against it tables and all the furniture they could find. It was in the first scrimmage that a Swiss was killed with a ball from an arquebus fired by one of Cosseins' people. But finally the conspirators broke through the door and mounted the stairway, Cosseins, Attin, Corberan de Cordillac, Seigneur de Sarlabous, first captains of the regiment of the guards, Achilles Petrucci of Siena, all armed with cuirasses, and Besme the German, who had been brought up as a page in the house of Guise; for the duke of Guise was lodged at court, together with the great nobles and others who accompanied him.

After Coligny had said his prayers with Merlin the minister, he said, without any appearance of alarm, to those who were present (and almost all were surgeons, for few of them were of his retinue) : "I see clearly that which they seek, and I am ready steadfastly to suffer that death which I have never feared and which for a long time past I have pictured to myself. I consider myself happy in feeling the approach of death and in being ready to die in God, by whose grace I hope for the life everlasting. I have no further need of human succor. Go then from this place, my friends, as quickly as you may, for fear lest you shall be involved in my misfortune, and that some day your wives shall curse me as the author of your loss. For me it is enough that God is here, to

whose goodness I commend my soul, which is so soon to issue from my body. After these words they ascended to an upper room, whence they sought safety in flight here and there over the roofs.

Meanwhile the conspirators; having burst through the door of the chamber, entered, and when Besme, sword in hand, had demanded of Coligny, who stood near the door, "Are you Coligny?" Coligny replied, "Yes, I am he," with fearless countenance. "But you, young man, respect these white hairs. What is it you would do? You cannot shorten by many days this life of mine." As he spoke, Besme gave him a sword thrust through the body, and having withdrawn his sword, another thrust in the mouth, by which his face was disfigured. So Coligny fell, killed with many thrusts. Others have written that Coligny in dying pronounced as though in anger these words: "Would that I might at least die at the hands of a soldier and not of a valet." But Attin, one of the murderers, has reported as I have written, and added that he never saw any one less afraid in so great a peril, nor die more steadfastly.

Then the duke of Guise inquired of Besme from the courtyard if the thing were done, and when Besme answered him that it was, the duke replied that the Chevalier d'Angouleme was unable to believe it unless he saw it; and at the same time that he made the inquiry they threw the body through the window into the courtyard, disfigured as it was with blood. When the Chevalier d'Angouleme, who could scarcely believe his eyes, had wiped away with a cloth the blood which overran the face and finally had recognized him, some say that he spurned the body with his foot. However this may be, when he left the house with his followers he said: "Cheer up, my friends! Let us do thoroughly that which we have begun. The king commands it." He frequently repeated these words, and as soon as they had caused the bell of the palace clock to ring, on every side arose the cry, "To arms!" and the people ran to the house of Coligny. After his body had been treated to all sorts of insults, they threw it into a neighboring stable, and finally cut off his head, which they sent to Rome. They also shamefully mutilated him, and dragged his body through the streets to the bank of the Seine, a thing which he had formerly almost prophesied, although he did not think of anything like this.

As some children were in the act of throwing the body into the river, it was dragged out and placed upon the gibbet of Montfaucon, where it hung by the feet in chains of iron; and then they built a fire beneath, by which he was burned without being consumed; so that he was, so to speak, tortured with all the elements, since he was killed upon the earth, thrown into the water, placed upon the fire, and finally put to hang in the air. After he had served for several days as a spectacle to gratify the hate of many and arouse the just indignation of many others, who reckoned that this fury of the people would cost the king and France many a sorrowful day, Francois de Montmorency, who was nearly related to the dead man, and still more his friend, and who moreover had escaped the danger in time, had him taken by night from the gibbet by trusty men and carried to Chantilly, where he was buried in the chapel.

The Destruction of Magdeburg

Otto von Guericke, Burgomeister of Magdeburg, recorded the destruction of the city by imperial troops in May of 1631.

So then General Pappenheim collected a number of his people on the ramparts by the New Town, and brought them from there into the streets of the city. Von Falckenberg was shot, and fires were kindled in different quarters; then indeed it was all over with the city, and further resistance was useless. Nevertheless some of the soldiers and citizens did try to make a stand here and there, but the imperial troops kept bringing on more and more forces - cavalry, too - to help them, and finally they got the Krockenthor open and let in the whole imperial army and the forces of the Catholic League, - Hungarians, Croats, Poles, Walloons, Italians, Spaniards, French, North and South Germans.

Thus it came about that the city and all its inhabitants fell into the hands of the enemy, whose violence and cruelty were due in part to their common hatred of the adherents of the Augsburg Confession, and in part to their being embittered by the chain shot which had been fired at them and by the derision and insults that the Magdeburgers had heaped upon them from the ramparts.

Then was there naught but beating and burning, plundering, torture, and murder. Most especially was every one of the enemy bent on securing much booty. When a marauding party entered a house, if its master had anything to give he might thereby purchase respite and protection for himself and his family till the next man, who also wanted something, should come along. It was only when everything had been brought forth and there was nothing left to give that the real trouble commenced. Then, what with blows and threats of shooting, stabbing, and hanging, the poor people were so terrified that if they had had anything left they would have brought it forth if it had been buried in the earth or hidden away in a thousand castles. In this frenzied rage, the great and splendid city that had stood like a fair princess in the land was now, in its hour of direst need and unutterable distress and woe, given over to the flames, and thousands of innocent men, women, and children,

in the midst of a horrible din of heartrending shrieks and cries, were tortured and put to death in so cruel and shameful a manner that no words would suffice to describe, nor no tears to bewail it

Thus in a single day this noble and famous city, the pride of the whole country, went up in fire and smoke; and the remnant of its citizens, with their wives and children, were taken prisoners and driven away by the enemy with a noise of weeping and wailing that could be heard from afar, while the cinders and ashes from the town were carried by the wind to Wanzleben, Egelu, and still more distant places. . . .

In addition to all this, quantities of sumptuous and irreplaceable house furnishings and movable property of all kinds, such as books, manuscripts, paintings, memorials of all sorts, . . . which money could not buy, were either burned or carried away by the soldiers as booty. The most magnificent garments, hangings, silk stuffs, gold and silver lace, linen of all sorts, and other household goods were bought by the army sutlers for a mere song and peddled about by the cart load all through the archbishopric of Magdeburg and in Anhalt and Brunswick. Gold chains and rings, jewels, and every kind of gold and silver utensils were to be bought from the common soldiers for a tenth of their real value. .