

# INQUISITION AND MARTYRDOM (1002 to 1572)

Being a Historical Study of Evangelism and Its Repression



- ☞ **A Critical Edition Chronological Chart of European Christianity**
  - ☞ **Divided Regionally with a Multi-Color Guide**
  - ☞ **Gathered from Credible Protestant Martyrologies**

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Cover engraving:

Caption: “[Anabaptist] Geleijn Cornelus cruelly tortured and finally burned, in Breda [North Brabant, the Netherlands], 1572” (taken from Thieleman J. van Bracht, *The Bloody Theater or Martyrs Mirror of the Defenseless Christians Who Baptized Only Upon Confession of Faith, and Who Suffered and Died for the Testimony of Jesus, Their Savior, From the Time of Christ to the Year A.D. 1660*. Translated from Dutch to English by Joseph F. Sohm in 1886 [Scottsdale, PN: Herald, 1938], 930). Van Bracht’s account of the torture and death of Geleyn Cornelus is as follows:

But Geleyn the, shoemaker, was tortured most cruelly of all. They stripped him naked, and suspended him by his right thumb, with a weight attached to his left foot, and while thus suspended he was burned under his arms with candles and fire, and scourged until the two commissaries of the Duke of Alva, who were present, themselves became tired, and went away and sat down to play cards, the executioner looking on, for about an hour, or an hour and a half. Meanwhile Geleyn was left suspended, who, during all the time that they played, experienced no pain, but was as though he had been in sweet slumber, or in a swoon; yea, he subsequently himself testified that he never in his life rested on a bed with less pain, than while he was suspended there. When they had finished playing, they said to the executioner: “seize him again; he must tell us something; a drowned calf is a small risk.” Coming to him, the executioner exclaimed: “the man is dead” (so deep was his sleep or swoon). Then one of the commissaries darted up, and shook him roughly by one arm as to sprain it, which was not yet healed from the burning. When he began to revive again, he was let down; but he implicated no one, nor did he deny his faith, so that he was finally sentenced to the fire with Jan Pieterss and the young apprentice to be burned alive. When they were standing at the stakes, and were being burned, the flames were wafted away so much from Geleyn, that the executioner had to hold him into the fire with a fork on the other side of the stake. Thus these, valiantly adhering to the truth, laid down their lives for it. (*ibid.*, 931).

## Introduction

It is an amazing thing that the interrogators of Michel Robillard in 1564 accused the soon-to-be-martyr of effecting his own burning. At that point, he was guilty until proven innocent. His only hope was to recant his faith so that he would be strangled first before being burned alive. If he made *amend honorable* [honorable fine], such as giving over the names of other heretics, as well as participating in the Mass, kissing a consecrated object, or genuflecting before a statue [idol] of Mary or a saint, then he may have been able to save his life. Although he would be branded a potential heretic for life. In that setting, the French New Testament Christian had no option, but to humbly refrain from idolatry, to persist in not being a traitor to members of the Huguenot Church, and to accept being burned alive as the perfect will of God.

Neither has the Roman church ever repented of its many flames and its bloodstained hands. In fact, Thomas Aquinas in his *Summa* defined excommunication from the Church as extirpation from the world by death (see in chart below). Therefore, Rome and its envoys were within their divine right to burn alive, bury alive, drown, or inter within walls all impertinent schismatics. As anyone who is baptized as a Christian is part of the Roman Catholic church, whether they know it or not, and is therefore subject to its church discipline.

Recently, in his encyclical *Tertio Millennio Adviente: On the Coming of the Third Millennium* (Rome: Vatican, 14 Nov 1994), John Paul II made veiled remarks about the bloodthirsty 2<sup>nd</sup> millennium, placing the blame on the disunity of the schismatics as the problem:

“34. Among the sins which require a greater commitment to repentance and conversion should certainly be counted those which have been detrimental to the unity willed by God for his people. In the course of the 1,000 years now drawing to a close, even more than in the first millennium, ecclesial communion has been painfully wounded, a fact ‘for which, at times, men of both sides were to blame’” (op. cit, sec. 34).

Further affirming that “both sides were to blame,” he added:

“The witness to Christ borne even to the shedding of blood has become a common inheritance of Catholics, Orthodox, Anglicans and Protestants, as Pope Paul VI pointed out in his homily for the canonization of the Ugandan martyrs” (ibid., sec 37).

Perhaps it was with this common “blame” that he called for a common repentance of “her children” (i.e. all Christians, in his mind), with a veiled acknowledgement of errors and weaknesses, for which anyone who is baptized may be to blame (Protestant as well as Catholic):

“She cannot cross the threshold of the new millennium without encouraging her children to purify themselves, through repentance, of past errors and instances of infidelity, inconsistency and slowness to act. Acknowledging the weaknesses of the past is an act of honesty and courage which helps us to strengthen our faith, which alerts us to face today’s temptations and challenges, and prepares us to meet them” (ibid., sec 33).

Then in light of all martyrs, John Paul II acknowledged the fact of the constantly updated Catholic martyrologies. Which martyrologies do not acknowledge the schismatic (Albigensian or Protestant) martyrs herein recorded as true martyrs, as Augustine wrote *Martyrem non facit poena, sed causa* (“Punishment does not make the martyr, but the cause”):

“The church of the first centuries, although facing considerable organizational difficulties, took care to write down in special martyrologies the witness of the martyrs. These martyrologies have been constantly updated through the centuries, and the register of the saints and the blessed bears the names not only of those who have shed their blood for Christ but also of teachers of the faith, missionaries, confessors, bishops, priests, virgins, married couples, widows and children” (ibid, sec. 37).

Hence throughout this encyclical, there was no repentance for the fires and bloodshed mentioned in this book. Rather there was a call to repentance and conversion for a lack of unity with Rome. Disunity with Rome has been the main issue the Catholic church had against the Albigenses and Waldenses, as well as has against all Protestants, and especially against those who are negative to Rome and its teachings.

Likewise, on a separate occasion, John Paul II made it clear that the Second Vatican Council did not change the church. It is still the same old church:

“The Second Vatican Council wished to be, above all, a council on the Church. Take in your hands the documents of the Council, especially ‘Lumen Gentium’, study them with loving attention, with the spirit of prayer, to discover what the Spirit wished to say about the Church. In this way you will be able to realize that there is not—as some people claim—a ‘new church’, different or opposed to the ‘old church’, but that the Council wished to reveal more clearly the one Church of Jesus Christ, with new aspects, but still the same in its essence” (*Osservatore Romano*, 5 Feb 1979).

In the context of the Medieval martyrs and Protestant Martyrologies, it is sad to read that John Paul II communicated that the Church of Rome is “still the same in its essence”.

The fires of the martyrs not only extirpated their lives, but were also meant to extirpate their memories. This extirpation included the burning of all their writings, the histories and thoughts of their churches, and anything that could be construed as positive or sympathetic of their belief system. Therefore, it is necessary to look at the Dark Ages through a glass dimly. Reconstructing the truth from fragments and from the writings of the inquisitors. And even those inquisition records that remain in the Vatican Archives have been kept hidden from even the most ardent Roman Catholic scholars. Hence complained Léon-E. Halkin in his *Initiation à la critique historique*, Cahiers des Annales 6 (Paris: Armand Colin, 1963).

Therefore, welcome to the hidden world of evangelism and persecution. The events, inquisitions, and martyrs here recorded provide a true picture of historical events. They are cited with notations as to the sources from which the information was found, and are roughly organized by region. During the Medieval period, much of the focus of inquisition was on Southern France. Later following the Reformation, the focus of martyrs and martyrdom jumped from one country to another, depending on the religious persuasions of the ruler. The reasons for compiling this chart are numerous: (1) to provide an understanding for why the Reformation was needed; (2) to portray the realities of inquisition and martyrdom; (3) to provide a backdrop to understanding theology and practice; (4) to open up the history of evangelism and its repression; and (5) to provide an early history of the Protestant Bible and the struggles involved in bringing this book to current usage.

The inquisitions are often overlooked as unimportant. For example, in Martin Marty's *500 Years of Religion in America* (Penguin, 1984), there was one adjectival phrase given to the martyrdom of 300 souls (a minimalist figure) under the five-year bloody reign of Mary I of England: "In 1558 Queen Elizabeth succeeded Mary, who by then had exiled eight hundred people and put nearly three hundred others to death. Elizabeth was for Protestantism, but first she was for England" (46). Marty never explained the 100,000 Huguenots massacred in Paris on St. Bartholomew Day in 1572, nor the centuries of inquisition and martyrdom prior to that time. How can 500 years of religious freedom in the United States be understood without the proper historical backdrop?

Another unfortunate omission as it concerns inquisition and martyrdom, is that of the later Medieval Councils from Philip Schaff's ever-popular *Creeds of Christendom* (1876, 1878, 1880, 1884, 1931). While the scope of his study may have been the Reformation and post-Reformation church, as compared to the early church, Schaff ended his early study with the "Three Symbols of the Church," including a brief summary of the first seven "Ecumenical Councils," ending with the Second Nicean Council of 787. The period between the Creed of Athanasius (~900 AD) and the Council of Trent (1563) was treated as if it had no place in contemporary theology. In so doing, Schaff omitted the councils that led to the Medieval inquisitions and the main martyrs of the Reformation period (especially the Fourth Lateran Council of 1215), and the reason for the Reformation in the first place. That these omitted Medieval Councils are important is evident from the first Ten Amendments of the U. S. Constitution. These amendments prohibited the unlawful seizure of property without just compensation, double-jeopardy, and cruel and unusual punishment, as well as requiring probable cause prior to arrest, innocence until proven guilty, freedom from self-incrimination, trial by a jury of impartial peers, and a speedy and public trial. The U. S. Constitution also prohibited the establishment of religion and protects freedom of speech. All of these rights were taken from the so-called "heretics" by the Fourth Lateran Council.

The very existence of the U.S. Constitution, and its influence upon the Western World was predicated upon a clear understanding of the lack of religious freedom during the late Medieval and Reformation ages. How can one understand 500 years of religion in America and omit a discussion of European inquisition and martyrdom? Moreover, a study of the inquisitions and martyrs provides a backdrop for a study of the propagation of the Gospel, evangelism. It was those who propagated the Gospel in the Medieval and Reformation periods that became suspect of heresy, only to become fuel for the fires of inquisition. That there were Christians who believed in New Testament evangelism is evidenced by the many martyrs of the Medieval Inquisition (although this should not be construed as an endorsement of all the Medieval martyrs).

It is only fair, that if one is to bring up the fact that "Calvin had his Servetus" (see 1553), to show the dozens of martyrs burned alive each year prior to and following this tragic event.

The subtitle of these charts uses the word "critical" to reference the notations provided by the names of each martyr listed, to avoid duplication, and to denote the work from which the martyr or event was taken. There are two reasons for a reliance on French resources: (1) many of the later Medieval inquisitions took place on French soil, upon which the French have written, (2) Crespin is a very reliable resource for Reformation martyrs, and (3) a desire to avoid the 20<sup>th</sup> Century bias and misinformation of many English and American authors against the veracity of the Medieval inquisitions and Reformation martyrs. In this way, these records emerge predominantly from a French historiography.

May these charts provide an opening to the hidden world of evangelism and persecution during the later Medieval and early Reformation eras.

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# **INQUISITION AND MARTYRDOM**

Date	Germany-Austria [Scandinavia]	Switzerland	France [Alsace area]	Scotland-England [Commonwealth]	Rome [Italy, Spain, Low Lands]
1002			"First executions of Cathars in France, at Orléans and Toulouse. <b>Ten canons</b> of the Collegiate Church of the Holy Cross sent to the stake." <sup>o</sup>		
1012-1020			Cathars begin to appear in the area of Limoges (Limousin)		
1022			<b>Fourteen Persons</b> , the chief of whom was called the "arch-heretic" Stephen, were burned alive in Orleans in 1022 <sup>b</sup>		
1028					<b>Synod of Charroux</b> condemned heretics
1049			<b>Council of Rheims</b> discussed the appearance of new heresy in France <sup>o</sup>		
1052	Heretics hanged in Goslar, Germany <sup>ob</sup>				
1059					<b>Synod of Toulouse</b> condemned heretics, such as
1067	<b>Henry<sup>b</sup></b> beheaded in Sweden, and <b>Alfuard<sup>b</sup></b> slain in Norway				
1077			<b>Cathar heretic</b> condemned and burned alive in Cambrai <sup>o</sup>		
1079			Condemned heretic <b>Bruno<sup>b</sup></b> , bishop of Angiers, disappeared from history		<b>Synod of Versailles</b> condemned heretics
1084			<b>Chartreux</b> monastic order [English: <b>Cartusian</b> ] founded by [St] Bruno near Grenoble		
1085					Death of <b>Pope Gregory VII</b> (1073-1085), who canonized transubstantiation
1088			<b>Berengarius<sup>b</sup></b> , deacon of Bruno, martyred on the day of Epiphany		<b>Urban II</b> became Pope (1088-1099); he was known for organizing preaching missions for the crusades, [falsely] called "preaching the Cross"
1095				<b>Hildebert</b> became Bishop of Le Mans	
1098			<b>Benedictine</b> monastery founded in <b>Citeaux</b> (Burgundy) by Robert Molésme		
1100			<b>Peter the Lombard</b> , future Archbishop of Paris, and author of the <i>Four Books of Sentences</i> born		
1101				<b>Henry of Lausanne</b> (of Cluny Benedictine monastery) asked to preach in Le Mans; crowds appreciated his preaching	Pope sent <b>Raoul Ardent</b> to Agenais and Toulousain areas to deal with heretics
1105	<b>Four persons</b> , rejecting infant baptism and transubstantiation banished from the Bishopric of Treves <sup>b</sup>		<b>Peter de Bruys</b> (Bruys, France), former monk, began		

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1106	Disciples of <b>Berengarius</b> expelled from the Bishopric of Treves, they went on to the Lowlands, Liege and Antwerp, evangelizing as they went <sup>b</sup>		preaching in SE France (Dauphiné); his followers were known as <b>Petrobusians</b>		
1113				[St] <b>Bernard</b> took his vows at Citeaux	
1114				<b>Several heretics</b> snatched from prison by a mob in Soissons (northeast of Paris) and burnt <sup>o</sup>	Pope sent <b>Robert de Arbrissel</b> to Southern France do deal with heretics
1116				<b>Henry of Lausanne</b> , (a former monk) began preaching the	
1126			<b>Peter de Bruys</b> "sent to the stake," <sup>o</sup> or burned by "an angry mob" in St. Gilles, Languedoc, France; [van Braght dated his martyrdom in 1145] <sup>b</sup>	Gospel throughout Southern France, establishing what were later called "Albigensian" churches; disputed with the French bishop <b>Hildebert</b> whose diocese had been infected with <b>Henricians</b>	
1133					
1134			<b>Henry of Lausanne</b> arrested and brought before <b>Pope Innocent II</b> at <b>Council of Pisa</b> , forced to abjure his position and imprisoned		<b>Peter the Venerable</b> (of Cluny) wrote a treatise against the teaching of the disciples of <b>Henry of Lausanne</b> , with their five heretical propositions: 1. Refusal to baptize infants, under the pretext that it is faith that saves and that a young infant could not have sufficient conscience to believe.
1135	<b>Several persons</b> [who presumably maintained the doctrine of <b>Berengarius</b> ] were burned alive for heresy by <b>Emperor Lotharius</b> in Treves and Utrecht <sup>b</sup>				2. Rejection of holy places; the Church of God does not consist of an assemblage of stones but of a spiritual reality, the communion of the faithful.
1135					3. The cross is not an object of adoration; it is on the contrary a detestable object, as the instrument of the torture and suffering of Christ. 4. Priests and bishops dispense a lying teaching as to the matter of the Eucharist. The body of Christ was consumed only one time and only by the disciples, during the communion that preceded the Passion. All other later consumption is only vain fiction.
1135					5. The funeral liturgy in its whole (offerings, prayers, Masses, and alms) is useless; the dead can hope in nothing more than what they received when they were alive.
1139, Heresy Defined					<b>Second Lateran Council</b> , called by <b>Innocent II</b> , affirmed <b>Peter the Venerable</b> and condemned <b>Henricians</b> as heretics and turned over to the secular powers, as was written in Section 23: "23. Those who, simulating a kind of religiosity, condemn

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1139					1. The sacrament of the Lord's body and blood; 2. The baptism of children; 3. The priesthood and other ecclesiastical orders; and 4. Legitimate marriages, "we expel from the church of God and condemn as heretics, and prescribe that they be constrained by the secular powers. We also bind up their defenders in the fetter of the same condemnation."
1139		Arnald fled to Germany and Switzerland where he continued to teach <sup>b</sup> ↓			Arnald, a lector at Brescia (Italy), trained under <b>Abelard</b> (in France) taught against transubstantiation and infant baptism, was commanded to be silent by <b>Pope Innocent II</b> ; fled to Germany and Switzerland <sup>b</sup> ←
1143-1145		Followers of <b>Arnald</b> severely persecuted by <b>Popes Lucius II</b> and <b>Eugenius III</b> <sup>b</sup> ↓		<b>Papal Legate</b> and <b>Cardinal, Bishop of Ostia Albéric</b> called on [St] <b>Bernard of Clairveaux</b> (of Citeaux) (founder of the <b>Cistercians</b> and preacher for the 2 <sup>nd</sup> crusade) and <b>Geoffrey, Bishop of Chartres</b> , to preach stamp out <b>Henricians</b> from Southern France; he cursed their cities, assigning them the title of "heretic"	[St] <b>Bernard</b> wrote of the "heretics" in Southern France, "The sacraments are abused, and the Feasts of the Church are no longer celebrated. Men are dying with their sins still upon them. By refusing children the Grace of Baptism these people are depriving them of all life in Christ." <sup>o</sup>
1145		Arnald fled to <b>Emperor Barbarossa</b> , who turned him over to the <b>Pope</b> <sup>b</sup> →	<b>Peter the Lombard</b> became a "magister" at the Cathedral school of Notre Dame	<b>Others</b> die in Paris for "true evangelical doctrine" <sup>b</sup>	<b>Arnald</b> , lector at Brescia (Italy), was burned alive in Rome (by <b>Pope Eugenius III</b> ) for his opposition to infant baptism <sup>b</sup> <b>Peter Abelard</b> was confined to a dungeon in Rome for his views against transubstantiation and infant baptism <sup>b</sup> ↓ <b>Joachim of Floris</b> [Italy] was born
1146					<b>Peter Abelard</b> died in dungeon wherein he was confined <sup>b</sup>
1147				<b>Others</b> die in Paris for "true evangelical doctrine" <sup>b</sup>	
1148				<b>Henry of Lausanne</b> died in prison; [van Bracht said that his fate was unknown, but that he was presumed to have died in 1147] <sup>b</sup>	<b>Pope Eugenius III</b> called the <b>Council of Rheims</b> , among other things, against <b>Gilbert de la Porrée</b> , at which <b>Peter the Lombard</b> was a theological expert
1155				<b>Certain peasants</b> , called <b>Apostolics</b> , against whom [St] <b>Bernard</b> railed, calling them <b>Manicheans</b> ; they put to death near Toulouse <sup>b</sup>	
1159				<b>Peter the Lombard</b> became a priest, deacon, archdeacon (by 1156), and finally Bishop of Paris	
1160	<b>Waldensians</b> appear	<b>Bruno</b> , Bishop of Angiers, and his deacon, <b>Berengarius</b> , denounced infant baptism and transubstantiation <sup>b</sup>		<b>Peter Waldo</b> preached against the sins of popery in Lyons, France	
1161			Death of <b>Peter the Lombard</b> , archbishop of Paris, authored "The Four Books of Sentences", the most commented on book aside from the Bible from 13 <sup>th</sup> -16 <sup>th</sup> Century	At Oxford, <b>Gerard</b> , with about 30 <b>persons</b> , called <i>publicans</i> , were accused of propagating their beliefs ("they aspersed baptism and thankoffering"); were branded and scourged out of the city, where they died from the cold <sup>b</sup>	<b>Peter the Lombard's Sentences</b> , quoting <b>Augustine</b> and other ancient "Fathers", promoted philosophical theology and sacramental practices; they countered the "Evangelical" tendencies of the so-called heretical <b>Henricians</b> and <b>Petrobusians</b>
1163	Some from Flanders, <b>Arnold</b> , <b>Marsilius</b> , and <b>Theodoric</b> , with 5 men, and 2 women, found to be heretics; burned alive in Cologne and Bonn <sup>b</sup>			<b>Council of Tours</b> denounced the "new heresy" (i.e. Catharism) <sup>b2o</sup>	

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1165			"The Council of Lombez pronounces against the <i>boni homines (bons hommes)</i> " <sup>o</sup> [varia 1175]		
1167			Bulgarian Bishop Nicétas arrived from Constantinople to the chateau Saint-Félix-de-Caraman <sup>o</sup> to ordain six bishops in four bishoprics for the independent church of Toulouse (Southern France). Information is preserved in the Charter of Niquinta (circa 1232) <sup>o2z2</sup> ; these churches were later called "Albigensian", and considered Manichean		
			Ecclesiastical conference held a Vézelayx condemns seven Cathars to the stake <sup>o</sup>		
1160			Peter Valdo [Waldo] saw his need for salvation at the death of a guest at a great feast that he had given <sup>b2</sup>		
1172			Cleric accused of heresy burned in Arras <sup>o</sup>		
1173			Peter Valdo turned from his riches and began to evangelize on the streets in Lyon, France, founding the Waldenses as a group of lay evangelists	Lyon Archbishop Guichard de Pontigny used Valdo and his followers in his struggle against the Cathedral chapter in Lyon <sup>z</sup>	
1177	Disciples of Peter Valdo were said to have preached in Frankfurt and Nuremberg		Raymond V of Toulouse reported to the Chapter-General of Citeaux on the "alarming development" of	↓	
1177	Due to the Council of Nuremberg, disciples of Valdo fled to Bohemia		the Catharist heresy <sup>o</sup>	↓	
1178			Synod of Toulouse condemned the Albigenses <sup>s2</sup>		
1179			When Jean de Bellesmains became new Archbishop of Lyon, he excommunicated from Lyon Valdo and his followers; the movement was then deemed heretical! <sup>z</sup>		Third Lateran Council (art. 27) named "the loathsome heresy of those whom some call the Cathars, others the Patarenes, others the Publicani" dwelling in Southern France: Gascony, Albi, Toulouse, and in other places" [presumably did not judge the Waldenses]; called for opposing this scourge, confiscating their goods, and subjecting them to slavery
					Yet Pope Alexander III prohibited the preaching of the Waldenses, who quoted Bible portions in the vulgar tongue <sup>s</sup>

Date	Germany-Austria [Scandinavia]	Switzerland	France [Alsace area]	Scotland-England [Commonwealth]	Rome [Italy, Spain, Low Lands]
1180			Pope sent <b>Papal Legate Henry, Cardinal-Bishop of Albano</b> to preach against Albigensian heretics <sup>o</sup>	<b>Peter Valdo</b> gave himself completely to itinerant preaching <sup>b2</sup>	
1181			Seige and capture of Lavour, one of the main centers of heresy in Languedoc, by <b>Papal Legate Henry Abbott of Clairveaux</b> and his Catholic Knights <sup>o</sup>		Chronicler <b>Geoffroy de Vigeois</b> <sup>b2</sup> <b>Papal Legate Henry Abbott of Clairveaux</b> deposed the Archbishop of Narbonne (Languedoc), and gathers Catholic knights to lay siege on Lavour <sup>o</sup>
1182			<b>King Philip of France</b> rounded up those he called " <b>Publicani</b> " and burned them alive <sup>b</sup>	<b>Count Philip of Alsace</b> condemned heretics in his realm <sup>b</sup>	<b>King Henry II of England</b> commanded that the very many " <b>Publicani</b> " should everywhere be burned alive <sup>b</sup>
1183					<b>Philip, Count of Flanders</b> and papal legate, <b>William, Archbishop of Rheims</b> burned alive "over seven thousand <b>Cottarelli</b> " in the province of Bourges <sup>b</sup>
1184	[U.S. constitutional laws against "unlawful search and seizure"]		<b>Waldenses</b> condemned as heretics by Pope <b>Lucius III</b> ; were given the name " <b>Poor Men of Lyons</b> "		<b>Pope Lucius III's "Ad Adolendam"</b> excommunicated heretics (incl. Catharists, Patarini—Humiliati or Poor Men of Lyons, Passaginians, Josephists, Arnoldists; also <i>Concolati, Credentes, Perfecti</i> ), who "have assumed the authority to preach... all these we lay under an everlasting curse," <sup>b</sup> organized searches for them, and charged bishops to make journeys of investigation <sup>o</sup>
1184					During the <b>Council in Verona</b> , <b>Lucius III</b> , sustained by <b>Roman Emperor Frederick I</b> , condemned "heretics" who loved the Bible and who persisted in thinking or teaching something other than Catholic dogma would be excommunicated and handed over to the secular powers for punishment (normally to be burned alive) <sup>s</sup>
1194			<b>Raymond VI</b> succeeded his father as <b>Count of Toulouse</b> ; he sought to keep peace between the two rival religions in Languedoc <sup>o</sup>		<b>Alphonsus, King of Aragon</b> , decreed (applying the <b>3<sup>rd</sup> Lateran Council</b> to the evangelism of the "heretics"): "If from this day on, any one shall receive said Wladenses and Insabbathi, or other heretics of whatever confession, into his house, or hear their pernicious preaching in any place, or give them food, or dare to show them any favor, be it known to the same, that he has incurred the disfavor of God and us, that he is punishable for the crime of leze-majesty, and that his goods shall be confiscated without appeal." He then commanded that this decree be read every Sunday, perpetually, throughout his dominion. If the heretics did not leave his lands they were to be plundered, robbed, and beat with sticks [!] <sup>b</sup>
1195			Disputation between <b>Bernard, archbishop of Narboone</b> and Waldenses <sup>s2</sup>		[History seems to have left no records of the results of the 1194 decree of <b>Alphonsus of Aragon</b> ]
1198 Inquisition established			Cistercians <b>Reynier</b> [Reinerius] and <b>Gui</b> [Guido] sent to act against the heretics <sup>o</sup>		Though not a priest, the 38 year old Lothario Conti was elected Pope on the day of <b>Celestius III's</b> death; he took the name <b>Innocent III</b> ; he established the Roman Church's "absolute supremacy" over kings and emperors, including the capture of Constantinople by his French crusaders <sup>o</sup>

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					<b>Innocent III's "Vergentes in Senium"</b> established episcopal or Legate's inquisition; it was one of three letters sent that year that established Reinerius and Guido as inquisitors of the heretics <sup>b</sup> <b>Innocent III</b> condemned the French translation of the Psalms, the Gospels, and the epistles of Paul, and prohibited the meetings taking place in the diocese of Metz, Lorraine, France, being guilty of studying the Scriptures; Cistercian monks were sent to burn all vulgare (language of the people) translations they found <sup>s</sup>
1200				<b>Five men and three women</b> burned in Troyes (Champagne) on the charge of heresy <sup>ob</sup>	Certain Waldenses were expelled from Metz, and their Bibles burned
1201			An <b>Albanian leader</b> visited southern France, leading to further revival <sup>b2</sup>	A <b>knight</b> burned at the stake in Nevers <sup>o</sup>	
1201			" <b>Perfects</b> " began to travel, preaching the Gospel door-to-door and leading many to Christ	Persecution of Catharist colony at <b>Charité-sur-Loire</b> <sup>o</sup>	<b>Joachim of Flores</b> , head of Cistercian monastery in Corazzo, founded the " <b>Joachimite sect</b> " (parallel strict Franciscans), died in 1202; he was a neo-Montanist reformer from within Catholicism, preaching against its "secularization", as especially noted in its taking up of arms in the crusades; condemned in 1215 (on the Trinity) and by Alexander IV in 1255 (on apocalyptic elements) <sup>j</sup>
1202					
1203				<b>Peter de Castelnau</b> became Papal Legate <sup>o</sup>	
1204			<b>Raymond de Perella</b> rebuilt Montségur, at the request of Cathars in the area <sup>o</sup>	<b>Peter II of Aragon</b> instigated debate between Catholics and Cathars in Carcassonne <sup>o</sup>	
1206			<b>Esclarmonde</b> , sister of the <b>Count of Foix</b> , received Cathar <i>consolamentum</i> <sup>o</sup>	<b>Bishop Diego and Dominic</b> stopped in Toulouse and led an Albigensian innkeeper to the Catholic faith	<b>Dominic</b> establishes a foundation for "converted" Cathar women <sup>o</sup>
					Inquisitors " <b>Rules of Caution</b> " for the prosecution of the <b>Waldenses</b> published <sup>m</sup> The <b>Pope</b> began to exercise great cruelty against the followers of <b>Peter the Bruys</b> and <b>Henry of Toulouse</b> <sup>b</sup>
1207	[U.S. constitution guarantees: "no establishment of religion," "right to bear arms," "self-rule" (for the people, by the people), "freedom of speech," and "freedom of conscience"]			<b>Pope</b> confirmed <b>Peter of Castelnau's</b> excommunication against the <b>Raymond VI</b> , Count of Toulouse (29 May) <sup>o</sup>	At Arles, <b>Pope Innocent III</b> sought to persuade <b>Raymond VI of Toulouse</b> to expulse all heretics from his lands <sup>b</sup> Finally the <b>Pope</b> excommunicated <b>Raymond</b> , deeding his land to any who could take it <sup>b</sup>
1208			<b>Peter of Castenau</b> murdered (15 Jan) <sup>o</sup>	<b>Peter of Castelnau</b> canonized (10 Mar) <sup>o</sup>	<b>Francis of Assisi</b> devoted his life to "apostolic work" <sup>o</sup>
1209			Crusade led by [St] <b>Simon de Monfort</b> and [St] <b>Dominic</b> marched on Languedoc ( <b>Albigenses</b> area) in Southern France; took: Béziers (22 July),	<b>Raymond VI</b> submitted to Roman church, was publicly scourged at St. Gilles (June 18) <sup>o</sup>	<b>Jacques de Vitry</b> preached for a crusade against the Cathars, in which he likely coined the term " <b>Albigenses</b> "

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1209			Carcassonne (15 Aug), Castres, Caussade, Fanjeaux, Gontaud, Mirepoix, Puy-la-Roque, Saverdun, Tonneins, etc. <sup>o</sup>		
1209			<b>Simon de Montfort</b> is named Viscount of Carcassonne and Béziers (Aug) <sup>o</sup>	A <b>Council</b> held at Avignon proscribes <b>21 canonical decrees</b> against heretics and Jews <sup>o</sup>	
1209				Death of <b>Raymond-Roger Trencavel</b> , Viscount of Carcassonne and Béziers (10 Nov) <sup>o</sup>	
1210			At the capture of Minerve (22 July),	<b>Raymond VI</b> excommunicated a second time in St. Gilles <sup>o</sup>	<b>Waldense man</b> burned in London <sup>b</sup>
1210			<b>140 Cathars<sup>o</sup> [or 180]<sup>b</sup> Cathars</b> walk into fire rather than recant in La Minerve [3 women apostacized to avoid the flames] <sup>b</sup>	<b>40</b> burned in Narbonne for heresy [ <b>130 put to death</b> who reproved the abuses and idolatry of the Pope] <sup>b</sup>	<b>Francis of Assisi's Franciscan Order [OFM—Ordo Fratrum Minorum]</b> officially recognized by <b>Innocent III</b> to assist in combating heresy in Southern France <sup>o</sup>
1210			Crusaders capture Alayrac ( <b>massacre garrison</b> ), Bram ( <b>mutilate garrison</b> ), Pennautier, etc. <sup>o</sup>		<b>Philip II</b> burns disciples of <b>Amaury de Bène</b> in Paris for heresy <sup>o</sup>
1211			First seige of Toulouse (May); siege of Castelnaudary (Sept); took Cahuzac, Coustaussa, Gaillac, La Garde, La Grave ( <b>garrison massacred</b> ), La Guépie, Montaigu, Moncuq, Monteferrand, Montgey ( <b>complete destruction</b> ), Puy-Celsi, Rabastens, etc. <sup>o</sup>	Fall of Castelnaudary: <b>50 Cathars<sup>b</sup></b> burned; all of Lavaur: <b>400 Cathars<sup>o</sup> [400 Induti]<sup>b</sup></b> burned (3 May); fall of Cassés: <b>94 Cathars<sup>o</sup> [~100]<sup>b</sup></b> burned	By order of <b>Pope Innocent III</b> , <b>Bishop of Metz</b> [Lorraine, France], <b>Bertram</b> , organized crusade against readers of the Bible in the vulgare tongue and all Bibles found were to be burned <sup>s</sup>
1212	<b>39 heretics</b> (from Metz) burned alive at Bingen <sup>b</sup>		↓ <b>Pierre de Vaux de Cernay</b> went to Albigenian district <sup>o</sup>	Nearly <b>80 heretics</b> put on trial in Strasbourg,	<b>18 heretics</b> burned in Metz <sup>b</sup>

Date	Germany-Austria [Scandinavia]	Switzerland	France [Alsace area]	Scotland-England [Commonwealth]	Rome [Italy, Spain, Low Lands]
1212			<b>Simon de Montfort</b> summoned assembly at Pamiers to settle legal status of conquered (1 Dec) <sup>o</sup>	the majority sent to the stake <sup>o</sup> ; van Bracht stated ~100 persons <sup>b</sup>	
1212			Crusaders took: Ananlet ( <b>massacre</b> ), Auterive ( <b>burnt</b> ), Biron, Castelsarrasin, Cauzac, Hautpoul (siege and massacre), L'Isle, Moissac (siege and <b>massacre of mercenaries</b> ), Montaut, Muret, Penne d'Agenais (siege), Penne d'Albigeois (siege), Saint-Antonin (sack of outer borough), Saint-Gaudens, Saint-Marcel, Saint-Michel, Samatan, Verdun-sur-Garonne <sup>o</sup>		
1213			Battle of Muret (12 Sept) <sup>o</sup>		
			<b>Prince Louis</b> , son of <b>Philip II</b> , joined crusade (end of year) <sup>o</sup>		
			Siege of Casseneuil (capture, massacre, demolition of walls) <sup>o</sup>		
1214			Battle of Bouvines (27 July) <sup>o</sup>	"By an official document, which is still extant, <b>Bishop Foulques</b> constituted Brother <b>Dominic</b> and his companions preachers in the diocese of Toulouse. They were to [1] extirpate heresy, [2], combat vice, bread from door to door, imitating the way of life and preaching of the apostles" (Hinnebusch)	[Founding of <b>Dominican Order</b> ] ←
			← Captured of the fortresses of Dome, in Perigord (kept demolished), and of Montfort <sup>o</sup>		Grand Inquisitor <b>Conrad of Marburg [Marpurg]</b> , so appointed by <b>Pope</b> (which office he dispensed for 19 years); <b>Conrad</b> used a red hot iron placed in the hand to test for heresy, complete with Mass and a special prayer; the bruning iron was placed in the hand and carried 9 paces, then the hand was wrapped; after three days, if they were not burned, they were acquitted, otherwise they were burned alive; <b>Conrad</b> also used boiling water, wherein the hand was dipped up to the elbow; also the cold water test, in which the presumed guilty was cast: if he sank, he was considered innocent, if he floated, he was guilty <sup>b</sup>
1215 <b>Fourth Lateran Council</b>	[Note U.S. constitutional ammendments act against what was codified by the <b>Fourth Lateran Council</b> : unlawful seizure of property without just compensation, probable cause prior to arrest, innocent until proven guilty, no self-incrimination, trial by jury of impartial peers, no double-jeopardy, speedy and public trial, no cruel and unusual punishment]		In <b>Prince Louis'</b> first crusade, he and <b>Simon de Montfort</b> entered Toulouse (Apr-Oct) <sup>o</sup>	[3] teach the faith, and [4] train men in good morals" (Mandonnet)	<b>Innocent III</b> called <b>Fourth Lateran Council</b> (opened 11 Nov) to "We excommunicate and anathematize every heresy raising itself up against this holy, orthodox and catholic faith which we have expounded above. We condemn all heretics, whatever names they may go under. They have different faces indeed but their tails are tied together inasmuch as they are alike in their pride," including seizure of their property and turning them over to the secular sword, unless
1215			Persecution of heretics in Colmar <sup>o</sup>	~80 person called <b>Waldenses</b> , arrested by <b>Conrad of Marburg</b> , tested using the red-hot iron method, found guilty, and burned alive in Strasbourg <sup>b</sup>	they proved their innocence. This canon was directed to heretics, who were said to have the audacity to "claim for themselves the authority to preach" without being sent [by the Pope or his Bishops]" <sup>s</sup>

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1215			Wealthy Toulouse burgher <b>Pierre Seila</b> (Cella) "presented" several homes to [St] <b>Dominic</b> , which became the headquarters and prisons for the <b>Dominican</b> inquisition <sup>o</sup>	<b>Several Waldenses</b> burned alive in Toulouse, sent to the secular judge by <b>Dominic</b> , founder of the <b>Dominicans</b> <sup>b</sup>	The <b>Donicans</b> published <b>Rules</b> explaining the manner of questioning heretics in the Netherlands <sup>b</sup>
1216			<b>Simon de Montfort</b> received investiture as <b>Lord of Languedoc</b> (10 Apr) <sup>o</sup>	Siege of Beaucaire brought crusaders their first defeat (May-Aug) <sup>o</sup>	Death of <b>Innocent III</b> (6 July)
1216			<b>Simon de Montfort</b> entered Toulouse, crushing the revolt and dismantling defenses <sup>o</sup>		
1217	<b>Peter Valdo</b> died in Bohemia		<b>Simon de Montfort</b> captured fortresses of Crest in Dauphiné, La Bastide, Monteil, Montgrenier, and Pierre-pertuse <sup>o</sup>	Persecution of heretics of Cambrai <sup>o</sup>	
			↓ Opening of siege of Toulouse <sup>o</sup>		
1218	<b>Beghart</b> burned in Erfurt		↓ Death of <b>Simon de Montfort</b> (25 June) <sup>o</sup>		
			↓ Death of <b>Pierre de Vaux de Cernay</b> (late Dec) <sup>o</sup>		
1219			↓ <b>Prince Louis'</b> second crusade; capture of Marmande, unsuccessful siege of Toulouse (May-June) <sup>o</sup>		
1220	<b>Frederick II</b> of Hohenstaufen succumbed to demands of clerics and published laws to give them further rights in "Privilegium"		↓ <b>Heretics</b> persecuted at Troyes <sup>o</sup>	Theologian <b>Almaricus</b> , who reproved the invocation of the saints as idolatry, burned alive in Paris <sup>b</sup>	
1221			↓ Death of <b>Dominic</b> (6 Aug) <sup>o</sup>		
1222			Death of <b>Raymond VI</b> (Aug) <sup>o</sup>	<b>Deacon</b> burned at Oxford	
1223			Death of <b>Raymond-Roger</b> , Count of Foix (Apr) <sup>o</sup>	Death of <b>Philip II</b> (4 July) <sup>o</sup> <b>Louis VIII</b> crowned at Rheims (6 Aug) <sup>o</sup>	
1224			<b>Amaury de Montfort</b> left Languedoc (15 Jan) <sup>o</sup>		
1225			Cathar churches assemble at Pieuusse <sup>o</sup>	Death of <b>Arnald-Amalric</b> , Archb. of Narbonne (29 Sept) <sup>o</sup>	<b>T. Aquinas</b> born in kingdom of Naples
1226			↓ <b>Raymond VII</b> excommunicated by <b>Council of Bourges</b> (28 Jan) <sup>o</sup>		Death of [St] <b>Francis of Assisi</b>
1226			↓ <b>Louis VIII's</b> crusade (June-Nov) <sup>o</sup>		

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1226			↓ Louis VIII died at Montpensier (8 Nov) <sup>o</sup>		
1227			The King of France left Humbert of Beaujeu to conquer the area for himself and Rome; Humbert besieged a suspicious town named Borriens; upon entering the town he burned alive all who would not become Catholic, including their pastor, G. de la Motte <sup>b</sup>	G. de la Motte, Albi-Waldensian Deacon and others burned alive in Borriens (note his "Doctrine of the Papists") <sup>b</sup>	Gregory IX became Pope (1227-1241); early in his rule he gave extraordinary powers to judge matters of faith, turning those convicted over to the secular arm in <i>Inquisitio haereticae pravitatis</i> <sup>h3</sup>
1229	[contra U.S. law: no freedom of conscience, guilty until proven innocent, and the "lawful" seizure of and destruction of any property on which a heretic is found]		Treaty of Meaux signed, Raymond VII scourged before the altar of Notre Dame de Paris (12 Apr) <sup>o</sup> Council of Toulouse (Nov) <sup>o</sup> →		Council of Toulouse, chapter 5, "We ordain, that the house in which a heretic is discovered shall be razed to the ground; and the farm or land upon which a heretic is found, shall be confiscated" <sup>b</sup>
1229			From the Council of the Prelates of France: "Of the abjuration of heresy.—In order that, through the help of God, the heretics may be more easily exterminated, and the Roman Catholic faith may be the sooner planted in the land, we decree, that you shall perfectly observe all the statutes, ecclesiastical ordinances, laws, and commandments that have been enacted regarding this matter, by the apostolic see (the pope and his legates), and by princes. Moreover, that you make all males as well as		Council of Toulouse, canon 14, "We prohibit lay persons to have books of the Old and New Testament, with the exception of the Psalter, and the portion of the Psalms contained in the Brevary, or in the Hours of the Very Blessed Virgin. But we prohibit them very vigorously from being in the vulgar tongue even in the books listed" <sup>s</sup>
1229			females, the male sex from fourteen years and upwards, and the female sex from twelve year and upwards, abjure all heresy, and besides, promise with an oath, that they will observe the Roman Catholic faith, defend the Catholic church, and persecute the heretics. All those who, after such abjuration, shall be found to have apostacized, and not to observe or fulfill the penance imposed upon them, shall be punished with the proper punishment, such as apostates deserve." <sup>b</sup>		Council of Beziars, chapter 35, "Also the houses in which any heretic shall be found, living or dead, accused or condemned, being with the knowledge and consent of the proprietors of said houses, provided said proprietors have achieved their legal age, you shall cause to be demolished, and shall confiscate all the goods of those who live in them, unless they can legally prove or show their innocence or ignorance" <sup>b</sup>
1229			Council of Beziars <sup>b</sup> →		
1230	Severe persecution of Waldenses in Germany (French Rhine area), many burned for their faith; confessions on the rack led to the knowledge of many adherents and accomplices throughout Germany, France, Italy, and especially Lombardy <sup>b</sup>				Excerpt of the three letters/decrees of Holy Roman Emperor Frederic II: 1 <sup>st</sup> : "Men, as well as women, whatever name they may bear, we sentence to perpetual infamy, that neither oath nor faith shall be kept towards them [foreshadowing of John Hus' death]; but we banish them, and order that their goods be confiscated, never more returned
1230	Three decrees of Holy Roman Emperor Frederick II (at the request of Pope Gregory IX) issued against the Albigenses and Patarini, leading to severe persecutions in 1231 <sup>b</sup> →				to them. We likewise ordain ... that all officers ... swear an oath that they will ... expell from their jurisdictions all heretics, indicated by the church...." 2 <sup>nd</sup> : "We therefore decree and ordain that heretics, of whatever name, shall receive condign punishment, throughout the empire, wherever the church shall condemn them as heretics, and deliver or indicate them to the secular judge. ... "We ordain like punishment for those whom the crafty enemy stirs to be their advocates, or who are their improper protectors...."

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1230					<p>3<sup>rd</sup>: "The sects of the heretics, are not called by the name of any ancient heretics, lest they should be known; ... but after the example of the ancient martyrs, who suffered martyrdom for the Catholic faith, they likewise, from their suffering, call themselves Patarini, that is, <i>delivered unto passion or suffering</i>.                      "But these miserable Patarini, who are estranged from the holy faith of the eternal Godhead, destroy with one sweep of their heretical wickedness, God, their neighbor, and themselves.... they destroy their neighbor because, under the cover of spiritual food, they administer heretical wickedness; but far more cruelly they rage against themselves, because, after destroying their souls they, as extravagant squanderers of their life, and improvident seekers of their death, also ultimately expose their bodies to a cruel death, which they might have escaped by a true confession of, and constancy in, the orthodox faith.                      "And what is hardest of all to say, those who survive are not only not deterred by the example of others whom they see die before their eyes, but they even strive to be burnt alive in the sight of men.                      "Therefore we cannot refrain from drawing the sword of just vengeance against them the more vigorously to persecute them, as it is judged that they practice the more extensively the knavery of their superstition, to the exclusion of the Christian faith, on account of the Roman church, which is held to be the head of all other churches, as it is known that they came from the borders of Italy, and especially from Lombardy, as we have ascertained, their wickedness overflows far and wide...."<sup>b</sup></p>
1231	Repercussions of the decrees of the Emperor, led to greater persecution of <b>Anabaptistic Waldenses</b> in the Rhine valley of Germany and France: who were informed against, and made manifest by				
1231	torture on the rack, and who were burned alive under the vigilant eyes of the Dominican monk, <b>Conrad of Marburg<sup>b</sup></b>			Montségur became Cathar stronghold <sup>o</sup>	Death of <b>Foulques de Marseilles</b> , Bishop of Toulouse <sup>o</sup>
1232			Guilhabert de Castres convened the Synod of Montségur <sup>o</sup>		19 Waldenses burned alive in Toulouse <sup>b</sup>
1233 Monastic [itinerating] Inquisition Codified	Gregory IX appointed <b>Conrad of Marburg</b> to implement "Excommunicatus" in Germany; <b>Conrad</b> asked for assistance from <b>Dominican priors of Regensburg, Friesach, and</b>			Pope Gregory IX appointed <b>Robert le Petit</b> (a.k.a. <b>Robert le Bougre</b> ) to implement "Excommunicatus" in France, with the assistance of the <b>Dominican prior of Besançon<sup>o</sup></b>	Pope Gregory IX's "Excommunicatus" established a special permanent tribunal to combat the heresies of the Cathari (Albigenses) and Waldenses ←
	Strasbourg (using Bull "Ille Humani Generis")			Pope Gregory IX granted <b>Dominicans</b> general authority for monastic [itinerating] inquisition (13 Apr) <sup>o</sup>	Pope Gregory IX declared "We excommunicate and anathematize all heretics, Cathars, Patarnes, Poor Men of Lyons, Passagini, Josepini, Arnaldistae, and others by whatever names they may be known, having indeed different faces but being united by their tails and meeting in the same point through their vanity"
	Inquisitor <b>Conrad of Marburg</b> died at the hand of heretics			Three <b>Dominicans</b> thrown into a well at Cordes <sup>o</sup>	

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1234			Inquisitor's William Arnald and Pierre Celan (Seila?) condemned 210 persons to be burned alive at Moissac <sup>o</sup>	Inquisitor Arnald Cathala exhumed certain dead heretics; he is roughly treated by a mob <sup>o</sup>	Council of Tarracon prohibited owning Old or New Testaments
1234					
1234					
1235				Count of Toulouse and council expelled Dominicans from Toulouse (Nov) <sup>o</sup>	
1238					Pope Gregory IX sent Robert Boulgre O.P. as an inquisitor to France and Flanders on account of the increase of the Waldenses in those regions
1239				183 Cathars burned alive in the presence of the Count of Champagne in Montwimer (Mame) <sup>o</sup>	
1240				Raymond Trencavel besieged Carcassonne (Sept) <sup>o</sup>	
1241				Pierre Celan <sup>d</sup> continued his inquisition	Council of Lomberts <sup>b2</sup>
1241				Raymond VII promised Louis IX to destroy fortress of Montségur <sup>o</sup>	
1241				11 inquisitors, including William Arnaud and Stephen of Narbonne, murdered in Avignonet	
1242				Raymond VII's rebellion (Apr-Oct) <sup>o</sup>	
1242				Massacre of Avignonet (28 May) <sup>o</sup>	
1243				Pierre Celan <sup>d</sup> continued his inquisition	"Processus Inquisitionis" was published to provide assistance and further guidance to inquisitors
1243				Inquisition of Bernard de Caux <sup>d</sup> in Laurangais and Toulouse	Pope Innocent IV reminded local authorities to work with inquisitors
1243				Inquisition of Ferrier and Gary <sup>d</sup>	
1243				Treaty of Lorris (Jan) <sup>o</sup>	
1243				224 Waldenses apprehended by the Bishop of Narbonne and Albi, and the Seneschal of Carcassonne, burned alive near Toulouse <sup>b</sup>	
1243				[apparently the only inquisitions]	Council of Beziers decided to destroy Montségur <sup>o</sup>
1243					Began siege of Montségur (13 May) <sup>o</sup>
1243					inquisitors under penalty of severe censure if they did not

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1243			↓ record available to Penn. State Professor Henry Charles Lea (1887) <sup>12</sup>	↓ Ramon Damors brought letter from Cathar Bishop of Cremona to Bertrand Marty at Montségur <sup>o</sup>	<b>Council of Bezers</b> prohibited owning heretical books (see below) <b>Pope Innocent IV</b> grants absolution to Raymond VII (2 Dec) <b>Council of Narbonne</b> attended by army commanders besieging Montségur	
1244			Pierre Celan conducted inquisitions in Southern France (continued into the 1250s) <sup>d</sup> Bernard de Caux conducted his inquisition in Laurangais region and city of Toulouse (Mar 609) <sup>d</sup> Pons de Parnac and Ferrer conducted inquisitions in Montségur following the murder of 11 inquisitors in Avignon <sup>e</sup> <sup>d</sup>	Night attack attempted (5 Jan?) <sup>o</sup> Night sortie of garrison failure (1 Mar) <sup>o</sup> Truce concluded between besiegers and besieged (2 Mar) <sup>o</sup>		
1244				Capitulation of Montségur (14 Mar) <sup>o</sup>		
1244				Massacre of Montségur (16 Mar) <sup>o</sup> ; approx 250 burned alive		
1245					<b>First Council of Lyons</b> to clarify laws on excommunication and plenary absolution for participation in crusades	
1245			↓	↓	↓	At the University of Paris <b>Thomas Aquinas</b> joined the Dominicans and argued for their cause [as an apologist for the inquisition in Southern France? Was this not his ultimate purpose in writing his <i>Summa</i> ?]
1246			↓	↓	↓	<b>Council of Bezers</b> [1243 or 1246], Canon 36 stated, "You will fully watch, according to all that is right and legal, that theological books not be possessed, even in Latin, by lay people, nor in the vulgar language by clerics."
1246			↓	↓	↓	
1247			↓	↓	↓	
1248				↓		<b>Aragonese Inquisition</b> established boundaries

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1249			Count of Toulouse has 80 <i>credentes</i> [heretics] burned at Barleigh (Agen) <sup>o</sup>	Waldenses inquisited in Southern France <sup>b</sup>	
1249			Death of Raymond VII (27 Sept) <sup>o</sup>		
1251	Dominicans Conrad Dorfo and his disciple John were sent to Worms by the Pope Innocent IV; condemned many heretics to the fire <sup>b</sup>		Pierre Celan inquisited in Quercy <sup>d</sup>		Pope Innocent IV appointed and sent Dominican and Franciscan inquisitors to Toulouse; Dominicans Conrad Dorfo and his disciple John were sent to Worms <sup>b</sup>
1252					Inquisitor of Lombardy, Peter Verona, assassinated near Milan; he was raised to sainthood 24 days later by the Pope Innocent IV <sup>b</sup>
1253			Jean de St. Pierre (brother of B de Caux) continued inquisition of his brother <sup>d</sup>	Pope Innocent IV deposed Robert, Bishop of Lincoln, who "reproved the avarice, ambition, arrogance, and tyranny of the Pope... in order to enrich his illegitimate children, nieces and nephews" <sup>b</sup>	11 years of severe inquisitions in Lombardy (1251-1262) <sup>b</sup>
1254			Fragments of the inquisitions of Jean de Saint-Pierre and Réginald de Chartres <sup>d</sup>		Former Waldensian, Reinerius Saccho, who became their inquisitor, wrote "Summâ de hæreticis", describing them, and inadvertently affirming their orthodox beliefs
1255				Capture of Quéribus, one of the last Cathar strongholds in Languedoc <sup>o</sup>	11 years of severe inquisitions in Lombardy (1251-1262) <sup>b</sup>
1258					In Cambray [Belgium], Jacobines and Dominicans caused many to be burned alive <sup>b</sup>
1259			Italian physician in Paris, Gerard Sagarellas, wrote a book against the Franciscans; Bonaventura, general of the order, replied that Sagarellas believed like the Waldenses <sup>b</sup>		Death of Reinerius Saccho, former Waldensian, become their inquisitor, and author of <i>Summâ de hæreticis</i>
1260					Letter of Pope Alexander IV to the Dominican inquisitors of Lombardy to persecute the Christians there, and excommunicate any secular authorities that did not execute suspects of heresy <sup>b</sup>

Date	Germany-Austria [Scandinavia]	Switzerland	France [Alsace area]	Scotland-England [Commonwealth]	Rome [Italy, Spain, Low Lands]
1262					Decree of <b>Pope Urban IV</b> against Waldenses and Albigenses of Lombardy and margravate of Genoa; there is no writing extant which explains the suffering and deaths that ensued <sup>b</sup>
1263					
1265					<b>Thomas Aquinas' Summa Theologica</b> <b>Thomas Aquinas</b> , O.F.P., that "Great Angelic Doctor," wrote his <i>Summa Theologica</i> as an apologetic for Roman Catholic theology and its inquisition, as well as for the practices of his Order, the Dominicans, and their primary role in the inquisition of and extirpation of the Evangelical Albigenses. For example, in the Section "Secunda Secundae", Question 11, Aquinas addressed "Heresy" (from <a href="http://www.newadvent.org/summa/3011.htm">http://www.newadvent.org/summa/3011.htm</a> ): Article 1 defined heresy: "Therefore heresy is a species of unbelief, belonging to those who profess the Christian faith, but corrupt its dogmas."
1266					[Aquinas continued] Article 2 defined heretical faith by quoting Jerome: "If anything therein has been incorrectly or carelessly expressed, we beg that it may be set aright by you who hold the faith and see of Peter. If however this, our profession, be approved by the judgment of your apostleship, whoever may blame me, will prove that he himself is ignorant, or malicious, or even not a catholic but a heretic."
1271					[Aquinas continued] Article 3, explained whether heretics should be tolerated: "I answer that, With regard to heretics two points must be observed: one, on their own side; the other, on the side of the Church. On their own side there is the sin, whereby they deserve not only to be separated from the Church by excommunication, but also to be severed from the world by death. ...much more reason is there for heretics, as soon as they are convicted of heresy, to be not only excommunicated but even put to death."

Records of inquisitions of Pierre de Fenouillet and Hugue de Saissac<sup>d</sup>

inquisition in Carcassonne<sup>d</sup>

Death of **Alphonse of Poitiers** and **Jeanne of Toulouse**; Languedoc region passed to **French crown**

Date	Germany-Austria [Scandinavia]	Switzerland	France [Alsace area]	Scotland-England [Commonwealth]	Rome [Italy, Spain, Low Lands]
1273					[Aquinas continued]
1273					"On the part of the Church, however, there is mercy which looks to the conversion of the wanderer, wherefore she condemns not at once, but 'after the first and second admonition,' as the Apostle directs: after that, if he is yet stubborn, the Church no longer hoping for his conversion, looks to the salvation of others, by excommunicating him and separating him from the Church, and furthermore delivers him to the secular tribunal to be exterminated thereby from the world by death."
1274					<b>Second Council of Lyons</b> reaffirmed celibacy of priests, detailed issues of ordination, excommunication, etc.
1280					Consultation of <b>four Bishops</b> (Narbonne, Arles, Aix, and Alban) against the <b>Waldenses</b> : "Who is so great a stranger in France, as to be ignorant of the damnatory sentence which has now, for a long time, been most justly used against these heretical Waudois; and should we doubt a matter of so notorious and common, which has cost the Catholics so much money, sweat, and labor, and has sealed so many condemnations and executions of unbelievers?" <sup>b</sup>
1283					Increased search and persecution of <b>Waldenses</b> that were again increasing in France <sup>b</sup>
1284					Continued executions to utterly exterminate the Waldenses astonished certain bishops and advocates of Avignon <sup>b</sup>
1285					<b>Gerard Sagarellus</b> in Parma and <b>Dulcinus of Novaria</b> declared heretics by Roman adherents, as having borrowed the beliefs of the Waldenses; <b>Sagarellus</b> <sup>b</sup> burned alive in Parma (of <b>Dulcinus</b> and his wife, see 1308)
1286					
1287					

Records of inquisitions of Pierre de Fenouillet and Hugue de Saissac<sup>d</sup>  
 inquisition in Carcassonne (Registre Doat XXV)<sup>d</sup>  
 Inquisitions in Toulouse by R. de Plassac, Pons de Parnac, P. Arsieur, H. Amiel, and H. Bouniolis<sup>d</sup>  
 ↓ ↓ ↓ ↓ ↓

J. Galand and G. de Sainte-Seine conducted inquisitions<sup>d</sup>

Date	Germany-Austria [Scandinavia]	Switzerland	France [Alsace area]	Scotland-England [Commonwealth]	Rome [Italy, Spain, Low Lands]	
1288			↓ 10 Jews and their books burned at the stake in Troyes	↓		
1289			↓	↓		
1299			Records of inquisitions of P. de Fenouillet and H. de Saissac <sup>d</sup>	Council of Toulouse prohibited persons from owning Old and New Testaments	Pope Boniface VIII declared the <i>Fratricelli</i> heretics, they were hunted down and burned, the living and the dead were exhumed for burning; hence the bodies of Herman, Andrew, and Guillemete were exhumed and their bones burned <sup>b</sup>	
1300						
1302 <i>Unum Sanctum</i>			↓		Boniface VIII's " <i>Unum Sanctum</i> " (18 Nov 1302) established the Pope as head over all religious and secular realms, by virtue of the "two Swords"; he died the next year	
1303					"About this time Peter Joannis taught that the pope was the antichrist, and the Roman synagogue the great Babylon. About his martyrdom we have not been able to learn anything" <sup>b</sup>	
1305			Records of inquisitions of Pierre de Fenouillet and Hugue de Saissac <sup>d</sup>	Beginning of Avignon Papacy near disputed area in Southern France	Pope Clement V left Rome for Avignon, France	
1307	[Sample] Rules for Inquisitors <sup>b</sup> (1) It is not permitted or advisable to dispute concerning the faith in the presence of the laity; (2) No one is to be regarded as converted, if he will not accuse all those whom he knows to be such as he is;			Bernard Gui, inquisitor of Toulouse; he wrote	Avignon Papacy (temporary move closer to the disputed territory with the Orthodox Bishops, as noted in the "Charter of Niquinta")	Pope Clement V condemned Dulcinus and his wife as arch-heretics, and commanded them, as well as their adherents to be exterminated
1308	(3) He who does not accuse such as he is, must be severed from the church as a diseased member; that the sound members may not become corrupted by it; (4) After one is delivered to the secular judge, great care must be exercised, that he be not allowed to prove his innocence, or show his harmlessness before the people; for if he is put to death, the people will take offense; and if he is discharged, the (Catholic) faith will be endangered; (6) Observe: The inquisitor must always			Geoffroy d'Albis inquisition in Carcassonne area (Ms 4269) <sup>d</sup>	a more complete manual on inquisition; Gui's manual was entitled, " <i>Pracuca officii</i> "	Leader of an Evangelical-type of sect, Dulcinus <sup>b</sup> , and his wife Margaret <sup>b</sup> , torn limb from limb, and with them 140 others <sup>b</sup> burned alive in Novaria, Lombardy [northern Italy]; 400 more <sup>b</sup> people surrounded and died in the crusade of the Pope Clement V

Date	Germany-Austria [Scandinavia]	Switzerland	France [Alsace area]	Scotland-England [Commonwealth]	Rome [Italy, Spain, Low Lands]
1309	take the deed for granted, without any consideration, and ask questions only in regard to the circumstances of the matter,		↓	↓	Inquisitionis heretice pravitatis <sup>g</sup>
1310	Not saying: Have you made confession to the heretics? but, how often have you				↓ Worker burned in a barrel in London
1311	made your confession to the heretics? Again, do not ask: Have they slept in your house? but, In what room of your house				↓
1312	did they sleep? and the like. (continued below)				↓
1315	In Crema [Austria], very many Waldenses, <sup>b</sup> condemned by Dominican inquisitors, were burned alive as heretics; one of their martyred leaders, named Lolhard <sup>b</sup> , stated that there were 80,000 believers in Austria and Bohemia In Steyer [Austria], three large books of [additional martyrs'] confessions and examinations <sup>b</sup> were found	In Zuidenitz, Poland, a great number of Waldenses <sup>b</sup> were burned alive			↓
1317	[Sample] Rules for Inquisitors (cont) <sup>b</sup> (7) The inquisitor may look into a book, as though he had noted in it, the life and conduct of the accused together with everything in regard to which he is interrogating him; (8) The accused must be threatened with death, if he will not confess, and be told that his doom is sealed; that he must regard his soul, and, first of all, forsake his heresy. <sup>b</sup>		Pope John XXII issued a papal decree against the <i>Fratricelli</i> , prohibiting them from meeting publicly or in secret, from electing pastors or teachers over them, and from practicing worship (as they did not follow the sacramental system of the Church of Rome In Marseille, four former Franciscans <sup>b</sup> burned alive as heretics (they were against "apostolic poverty")		
1318			↓		↓
1319			Jacques Fournier <sup>d</sup> (later Pope Benedict XII of Avignon) conducted inquisitions in Pamiers	Jean de Beaune conducted inquisitions in Carcassonne <sup>d</sup>	Bernard Gui, Inquisitor of Toulouse
1323			Inquisitions in Lodève <sup>d</sup>	Four heretics burned in Carcassonne 24 Apr 1323 <sup>l2</sup>	Bernard Gui, Toulouse

Avignon Papacy (temporary move closer to the disputed territory with the Orthodox Bishops, as noted in the "Charter of Niquinta")

Council of Vienna dealt with the Order of the Knights Templar

↓

[See papal decree given in Avignon France]  
←

Pope John XXII unleashed further persecution of the Waldenses in France through his Jacobite (Dominican) inquisitors<sup>b</sup>

Date	Germany-Austria [Scandinavia]	Switzerland	France [Alsace area]	Scotland-England [Commonwealth]	Rome [Italy, Spain, Low Lands]	
1324			↓	↓	↓	
1325			↓		↓	
1326			↓		↓	
1326			Inquisition of Carcassonne, Pamiers, (Man DDD) <sup>d</sup>		↓	
1327					Avignon Papacy	
1328			Carcassonne (GGG, Doat XXVII) <sup>d</sup>			
1329						
1330	Intense persecution of Waldenses in Bohemia and Poland: "very many" <sup>b</sup> were executed by the inquisition Formerly a Dominican monk from Heidelberg, Eckhart <sup>b</sup> , aka Richard, condemned as a heretic and publicly burned				John Aston <sup>b</sup> apprehended by the Archbishop of Canterbury, died in prison	
1334	inquisitor as Pope				↓	Inquisitor Jacques Fournier became Avignon Pope Benedict XII (1334-1342)
1366					Avignon Papacy	Roman Papacy reinstated
1372			Waldensian "heretics" called Turilupins by John Tylilus in his <i>Chronicle of the Kings of France</i> (1372) <sup>b</sup>			"Police of Jesus" <sup>c</sup> spread to Tuscany and Senes
1373			Books of the Turilupins burned in Paris, along with a woman, Peronne of Aubeton, <sup>b</sup> who was publicly burned			Severe persecution in Flanders, Artois, and Hainault
1376	At Vienna, Henry de Haffra, wrote on Genesis, against the merits of the saint, and reproving the clergy and Pope for its many errors <sup>b</sup>				↓	↓
1378					↓	↓
						Pope Urban VI elected as Second Pope in Rome

Date	Germany-Austria [Scandinavia]	Switzerland	France [Alsace area]	Scotland-England [Commonwealth]	Rome [Italy, Spain, Low Lands]			
1380	The Bohemian, <b>M. Matthaues Parisiensis</b> , wrote a large book against the Pope, saying that he was the antichrist, as did Lupoldus de Bedenborgh <sup>b</sup>		Catholic scholar, <b>Nicholas Clemangis</b> , opposed certain superstitions of the Church of Rome: feast days, excessive eating and drinking, and evil speaking <sup>b</sup>		↓	↓	Minorite friar, <b>M. Cesenas</b> , wrote against the Pope; he was deposed <sup>b</sup>	
					↓	↓	<b>Avignon Pope Clement VII</b>	
1381					<b>Peasant's Revolt</b> blamed on growth of Lollard movement	Avignon Papacy	Roman Papacy reinstated [the Avignon location had begun to achieve its purpose?]	sent a monk as an inquisitor to deal with heretics in certain parts <sup>b2</sup> ; in the next 13 years, <b>230 heretics</b> were burned alive <sup>b2</sup>
1382	<b>Wycliffe Bible</b>				<b>Wycliffe</b> completed his first edition of the Bible			
1384					<b>Wycliffe</b> died			
1388					<b>John Purvey</b> completed 2 <sup>nd</sup> edition Wycliffe Bible			
1389					<b>W. Swinderby</b> , a priest of Lincoln, arrested for preaching contrary to the Church of Rome; was compelled by fire to read a recantation; rearrested and burned in 1401			
1390	<b>36 Waldenses</b> burned alive in Bingen, Germany <sup>b</sup>							
1391	<b>443 Waldenses</b> inquisited (many tortured on the rack), refusing to recant they were put to death in Pomeria on the Baltic Sea <sup>b</sup>							
1392					<b>W. Brute</b> appeared before <b>John, Bishop of Hereford</b> , holding to articles against the Church of Rome <sup>b</sup>			
1400 [Crespin, Book I]	<b>John Tauler</b> called the Roman Church to reform in his many writings <sup>b</sup>				<b>W. Sautree<sup>c</sup></b> burned in London	↓	↓	Persecution expanded <sup>b2</sup>
1401					<b>Henry IV</b> published <i>Statutum ex Officio</i> against 15 articles of the <b>Wycliffites</b> ; the 7 <sup>th</sup> read: "That any layman, though he have not studied at college, has the right to preach the Gospel everywhere, and that he may teach upon his own authority, without permission from his ordinary bishop" <sup>b</sup>	↓	↓	
					<b>Henry IV</b> passed <i>De Heretico Comburendo</i> against translating or owning a Bible, and authorizing burning heretics at the stake	↓	↓	
					<b>W. Swinderby</b> burned alive in Smithfield, London			

Date	Germany-Austria [Scandinavia]	Switzerland	France [Alsace area]	Scotland-England [Commonwealth]	Rome [Italy, Spain, Low Lands]
1407					<p><b>W. Thorpe<sup>bc</sup></b> severely mistreated and burned at the Caslte of Saltwoden</p> <p>The <b>Five Articles</b> by which <b>W. Thorpe</b>, former priest, apprehended, was charged:</p> <ol style="list-style-type: none"> <li>1. That the sacrament of the altar, also after the consecration, that is, after the priest has read the canon, it still remains bread;</li> <li>2. The images are not to be worshiped, nor any honor shown to them;</li> <li>3. That no pilgrimages ought to be made;</li> <li>4. That the priests have no right to appropriate tithes for themselves!</li> <li>5. That men ought not to swear<sup>b</sup></li> </ol>
1407					<p>↓</p> <p>↓</p>
1408					<p><b>Council of Oxford</b> prohibited translation into venacular</p> <p>Avignon Papacy</p> <p>Roman Papacy</p> <p>Pisan Papacy</p> <p><b>Pope Alexander V</b>, elected as third Pope in Pisa, Italy</p>
1410					<p>Following <b>Council of Oxford</b>, <b>J. Wycliffe's</b> bones exhumed, burned, and scattered over the Thames; his books confiscated and burned</p> <p>A certain <b>tradesman<sup>d</sup></b> burned over a slow fire in London</p> <p>Avignon Papacy continued</p> <p>Roman Papacy continued</p> <p>Pisan Papacy continued</p>
1413					<p><b>R. Acton<sup>c</sup></b>, <b>J. Brown<sup>c</sup></b>, and <b>J. Beverlau<sup>c</sup></b> burned in London; <b>J. Claydon<sup>c</sup></b>, <b>R. Turning<sup>c</sup></b>, totalling <b>36<sup>c</sup></b> burned in London</p> <p>Avignon Papacy continued</p> <p>Roman Papacy continued</p> <p>Pisan Papacy continued</p>
1414					<p><b>Council of Constance</b> (in Constance, Austria); 260</p>
1415	<p><b>John Hus<sup>c</sup></b> burned at the stake at Council of Constance</p>				<p>↓</p> <p>↓</p> <p>↓</p> <p>teachings of <b>Wycliffe</b> condemned; <b>John Hus</b> condemned and burned at the stake;</p>
1416	<p><b>Jerome of Prague<sup>c</sup></b> burned at the stake in Constance</p>				<p>Papacy restored to <b>Rome</b> alone</p> <p><b>Jerome of Prague</b> also condemned and burned</p>
1417			<p><b>Catherine Saube<sup>bc</sup></b> burned at the stake in Montpellier for Waldensian heresy</p>		
1418				<p><b>J. Oldcastle<sup>c</sup></b>, Lord of Cobham, burned at the stake in London</p>	
1420	<p><b>H. Grunfelder<sup>c</sup></b> burned at Ratisbonne (Reinsbourg)</p>				

Date	Germany-Austria [Scandinavia]	Switzerland	France [Alsace area]	Scotland-England [Commonwealth]	Rome [Italy, Spain, Low Lands]
1421					J. Purvey <sup>c</sup> died in prison after 25 years of cruelty In Flanders, many Waldenses burned alive <sup>b</sup>
1422					W. Taylor <sup>c</sup> burned for heresy in London
1423	H. Radtgeber <sup>b</sup> burned in Ratisbonne (Reinsbourg)				
1424	J. Draendorf executed in Worms				
1426	P. Toraw [Torea] <sup>b</sup> martyred in Spire				
1427					J. Savonarola <sup>b</sup> burned alive in Florence
1428				Young king Henry VI wrote a letter to John Extor on the 6 <sup>th</sup> of July that he should apprehend the priest W. White, chaplain Thomas of Settling, the priest W. Northampton, "and all others that are suspected of heresy, whoever they may be, and wherever they may be found, whether in free cities or without..." <sup>b</sup> W. Whyte <sup>c</sup> [White] <sup>b</sup> , Abraham <sup>b</sup> , J. Waddon <sup>b</sup> burned in Norwich	
1430				R. Hovenden <sup>c</sup> burned at the stake in London Margaret Backster <sup>b</sup> imprisoned until death or secretly put to death in England	
1431				P. Crow <sup>bc</sup> , a Bohemian, burned at the stake in Scotland T. Bugle <sup>c</sup> burned at the stake in London	
1432			Waldensian inquisitor Pierre Fabri renewed the prior work of Francois Borel, in extirpating heresy from the Alpine valleys		
1436					T. Rhedon <sup>bc</sup> , a Frenchman, went to Rome to preach reform, was imprisoned and burned at the stake
1439		In Basel, A. de Roma <sup>b</sup> condemned as a heretic			
1441			Jean Voyle inquisited Waldenses in Provence	R. Dule <sup>c</sup> hung and strangled in England	Father <sup>c</sup> of the Duchesse of Crete burned by a Papal legate
1450		A. Chartetius <sup>b</sup> wrote a book against the unmarried life of the priests; P. de Luna <sup>b</sup> wrote against the papacy and church		J. Lefevre d'Etaples born in Picardy, France	
1455					Pope Nicholas V's Bull, <i>Romanus Pontifex</i> (8 Jan 1455) gave Portugal claim to the "New World"

Date	Germany-Austria [Scandinavia]	Switzerland	France [Alsace area]	Scotland-England [Commonwealth]	Rome [Italy, Spain, Low Lands]
1457	Many Waldenses <sup>b</sup> put to death in Eichstaedt, Germany				
1458	M. Hager <sup>c</sup> executed in Berlin				
1465			A Waldensian burned in Lille		L. Valla <sup>b</sup> arrested for repudiating papcy and its vows, banished and died in Naples
1466					Erasmus born
1470	J. de Wesalia <sup>b</sup> began preaching in Worms against the supremacy of the Pope; he was later arrested in 1479 and burned ↓	G. Mortgenstern <sup>b</sup> began preaching against the lack of virtue of the monks; nothing else is known of his fate			
1471, Sale of Indulgences became big business	Rome's "Taxation of the Casuistic Parties of the Papal Shop..." published in Cologne (1515, 1522) <sup>p</sup>	Stephen <sup>b</sup> an elder of the Waldenses burned alive in Vienna; persecution spread to many other Waldenses in Bohemia and Austria		Rome's "Taxation of the Casuistic Parties of the Papal Shop..." published in Paris (16 editions up to 1545) <sup>p</sup>	Pope Sixtus IV published "Taxation of the Casuistic Parties of the Papal Shop..." to provide monetary uniformity for sellers of indulgences (Rome: [2 early eds no date], 1486, 1492, 1503, 1508, 1509, 1512, 1514; Venice eds: 1532, 1584) <sup>p</sup> Pope Sixtus 4 further authorized the inquisition in Spain <sup>c</sup>
1473					J. Veyllet O.F.M. (Franciscan) was named inquisitor of Waldenses in the Piedmont valleys of Farissimere, Argenteria, and Loysia <sup>m2</sup>
1478				T. More born	Spanish Inquisition established under Ferdinand and Isabella
1479	J de Wesalia <sup>b</sup> burned alive in Mentz				
1483	M. Luther born in Eisleben				
1484		B. Hubmaier born in Friedberg		U. Zwingli born in Wildhaus	Pope Innocent VIII affirmed the publication of "Malleus Maleficarum" [hammer of wickedness] (9 Dec 1484), which described witchcraft (including refusal to baptize infants) and appropriate methods of torture; "Malleus" was directed to Northern Germany (where also Anabaptists were); "Malleus" was presumably prohibited in 1490
1486					J. Eck born (1486-1543) Papal Bull gave Archdeacon of Cremona the authority to extirpate the Piedmont "heretics" <sup>b2</sup>
1487				F. Lambert d'Avignon born	Bull of Pope Innocent VIII for the extirpation of the "Waldenses, and all other Hereticks whatsoever," given to A. de Capitaneis, for the Catholic bishops of Evreux, Lyons, and Vienna, "that the Catholick Faith in our times be propagated, and the evil of Heresie be rooted out from the borders of our Faithfull;" addressed "necessary extirmination and dissipation", seizure of heretics' property, absolution of
1487					

Date	Germany-Austria [Scandinavia]	Switzerland	France [Alsace area]	Scotland-England [Commonwealth]	Rome [Italy, Spain, Low Lands]
1487					any or all fealty or contracts, and abstinence from all commerce with heretics. <sup>m2</sup>
1489			G. Farel born in Gap, France	T. Cranmer born	
1490				Mother <sup>c</sup> [unnamed 1490] <sup>b</sup> of Lady Yonge burned at the stake in England	
1491			J. Langlois burned at the stake in Paris		I. Loyola born in Spain
1492	Spanish Inquisition begun in the Low Lands				More at Oxford [*In 1492 Columbus sailed the ocean blue"] The Spanish inquisition promulgated against Jews, Mohammedans, and Saracens; it was extended to all who did not have allegiance to the Catholic church, including Waldenses and Albigenses <sup>b</sup>
1493			H. Picard burned at the stake in Paris		Pope Alexander VI promulgated <i>Inter caetera</i> (4 May 1493) allowing the kingdom of Castille to colonize in the "New World"
1494				W. Tyndale born	
1496					Menno Simons born in Friesland <sup>m</sup>
1498					J. Savonarola <sup>c</sup> [stranded and] <sup>b</sup> burned at the stake in Florence, Italy
1499					P. Scriptorus <sup>b</sup> taught against transubstantiation, was driven into banishment ↓
1500				More became friend of Erasmus ↘	
1501	Luther entered University of Erfurt				
1502		Zwingli taught at St. Martin School, Basel	Lambert <sup>y</sup> (15 yrs old) entered monastery of Observant Franciscans		Erasmus published his 1 <sup>st</sup> edition Greek/Latin NT
1503					Erasmus published first edition of <i>Enchiridion</i>
1503		Hubmaier at Univ. of Friedberg (under J Eck); received B.A.			Hubmaier became student of J. Eck ←
1504	Hussites <sup>b</sup> made to confess Catholicism to the King of Bohemia, those refusing were put to death				Scriptorus <sup>b</sup> died in exile

Date	Germany-Austria [Scandinavia]	Switzerland	France [Alsace area]	Scotland-England [Commonwealth]	Rome [Italy, Spain, Low Lands]
1505	Luther received M.A from Erfurt.; entered Augustinian Monastery			J. Knox born	J. Rogers born in Deritend, Aston
1506		Zwingli ordained, begins ministry in Glarus	R. Olivétan, cousin of Calvin, born in Noyon		
1507	Waldenses <sup>b</sup> made to confess Catholicism to King Uladislau of Bohemia, and if not were exterminated			T. Norys <sup>c</sup> burned in Norwich, England	
1509	N. Rust <sup>b</sup> taught in Mecklenburg: (1) That letters of indulgence were nothing but subtle deceptions to rob the plain and simple people of their money; (2) That the pope does not have as much power as people suppose; (3) That the popes, cardinals, bishops, and prelates were leading lascivious lives, etc. (4) That saints ought not be invoked; Rust was compelled to flee to Wismar, and then elsewhere; his fate is unknown Waldenses <sup>b</sup> inquisited in the area of Mecklenberg, near Mooren		J. Calvin born in Noyon, France	Tyndale studied in Cambridge under Erasmus, translated his <i>Enchiridion</i> into English	Erasmus wrote <i>In Praise of Folly</i> at home of More
1510	B. Liblinensis <sup>b</sup> taught:: (1) That it is impossible that the whole world should obey a single man, as is the pope; (2) That the popes themselves were not of one mind; for one prohibits that which another has instituted to be observed; (3) That therefore it is sufficient to believe in Christ, and to obey Him alone; the fate of Liblinensis is unknown Hubmaier ordained, becomes rector at Univ of Friedberg →			Priest Thomas <sup>c</sup> and T. de Bongay <sup>c</sup> burned in Norwich, England	
1512	J. Picus <sup>b</sup> , J. Hilton <sup>b</sup> , and others spoke against the papal abuses of the time; their fate is unknown Luther awarded Doctor of Theology Hubmaier attended Univ of Ingolstadt (under J. Eck), received Licentiate and doctorate			Lefevre published Paul on justification by faith Tyndale earned B.A at Cambridge Pop d'Aye <sup>c</sup> burned in Norwich; N. Peake <sup>c</sup> burned in Ipswich with his dog	Hubmaier changed universities to study under Eck at Ingolstadt ←
1513			The Frenchman, W. Budaeus <sup>b</sup> wrote: (1) The popes and bishops originate war between princes and potentates; while they be rights ought to advise and help to peace; (2) They fill the world with pride, avarice, gluttony, drkinging, lasciviousness, whoredom, adultery, surpassing in these vile deeds the laity; (3) They are Epicures, who do not care for eternal life, as they show by their works; they are to their hearers the cause for eternal damnation		
1514				Lefevre accused of heresy and defended before the Sorbonne Tyndale earned M.A. at Cambridge	

Date	Germany-Austria [Scandinavia]	Switzerland	France [Alsace area]	Scotland-England [Commonwealth]	Rome [Italy, Spain, Low Lands]	
1515	Luther (reading Lefevre?) realized meaning of Rom 1:16-17				R. Hunt <sup>c</sup> burned in London	
1516	Luther published first edition of a German Theology Johann Tetzel sells indulgences in Luther's area	Hubmaier named chaplain at cathedral in Regensburg; joined crusade against Jewish community	Zwingli began ministry in Einsiedeln		More wrote Book One of <i>Utopia</i> , which undermined Lollardie	
1517, 95 These s of Luther	Luther (~34 yrs old) nailed 95 Theses on the Wittenberg door					
1518		Hubmaier attends Diet in Augsburg to oppose Jews of Regensburg	Zwingli opposed Samson's sale of indulgences; ministered in Zurich		More became King's Counselor	
1519	Luther involved in Leipzig Disputation against J. Eck Luther wrote <i>Two Kinds of Righteousness</i>	Hubmaier joins in expelling Jews from Regensburg; miracle on site of synagogue leads to the building of Beateous Mary [zur			J. Eck disputed against Luther at Leipzig Disputation	
1519		schönen Maria]; Hubmaier named chaplain				
1520	Luther published <i>To the Christian Nobility, The Freedom of the Christian and The</i>	J. Bugenhagen <sup>b</sup> (aka. Pomeranus) of Wittenberg wrote a little book treating Unborn Infants,		J. Crespin born in Arras, France	Marguerite de Valois <sup>a</sup> , sister of King Francis I, converted through Lutheran	Pope Leo X issued Bull excommunicating (i.e. calling for the extirpation of) Luther
1520	<i>Pagan Servitude of the Church</i> (a.k.a. <i>Babylonian Captivity of the Church</i> );	stating that men had erred for twelve centuries		Farel taught in Paris	tracts; provided some protection for Lefevre and Lutheran nucleus	
1520	Luther burned bull of excommunication			Olivétan, cousin of J. Calvin, converted to evangelical faith <sup>l</sup>	at Meaux	
1521	Luther appeared at Diet of Worms; stated "Here I stand, I can do no other, God help me"	Hubmaier accepted pastorate in Waldshut; read Oecolampadius on Luther		Lambert reading Luther in his monastery in Avignon, became intrigued with	Briçonnet stopped Farel from preaching in Meaux; Calvin attended University	More became Under-Treasurer of England Emperor Charles promulgated a law by which Lutheranism [and Zwinglianism] <sup>b</sup> was made illegal <sup>c</sup> Loyola wounded in battle

Date	Germany-Austria [Scandinavia]	Switzerland	France [Alsace area]	Scotland-England [Commonwealth]	Rome [Italy, Spain, Low Lands]
1521			Reformation principles ↘	of Paris, where he earned B.A. and M.A.	Inquisitor-General <b>Adrian Boeyens</b> banned Lutheran writings
1522 Inquisitor General as Pope	Luther published NT, with its famous Preface	Hubmaier attended evangelical meetings at the house of <b>Hans Blabhaus</b> in Regensberg	Zwingli begins reforms in Zurich; Lucerne Council exhorts removal of "obstructions to marriage"		Inquisitor-General <b>Adrian Boeyens</b> elected <b>Pope Adrian VI</b>
	Statues and images of the saints burned in Wittenberg				
	H. Sypphen burned at the stake in Altdorf, Bavaria, Germany; many others secretly drowned in the Rhine in Halle, Germany	C. Stadius <sup>d</sup> was said to secretly hold to the beliefs of the Anabaptists	While Lambert <sup>y</sup> preached on prayer to Mary and the saints in Zurich, Zwingli interrupted "Bruder, du irrst" [Brother, you err], after a long discussion he converted, ending with Lambert <sup>y</sup> removing his cowl and discarding his Rosary ←	Lambert <sup>y</sup> preached in Geneva, Lausanne, Freiburg; preached against Catholic superstitions in Bern (July), headed to Zurich ←	
	Crespin noted that the Anabaptist's began from Saxony, from one named <b>Nicolas Stork</b> , with a militant millenarianism	Lambert <sup>y</sup> , in Eisenach, waiting to meet Luther in Wittenberg, wrote "139 Propositions" by which he was willing to debate anyone on issues related to the Reformation, no adversary came forward ↙			Loyola "converted" to the cause of the Roman church; began writing his <i>Spiritual Exercises</i>
1523	Lambert d'Avignon <sup>y</sup> met with Luther in Wittenberg	Hubmaier attended second Zurich disputation; Austrian officials accused	Zwingli authored "67 Theses" for First Zurich disputation; attended Second Zurich disputation		Augustinians <b>H. Voez<sup>c</sup></b> and <b>J. Esch<sup>c</sup></b> burned in Bruxelles for the Lutheran heresy
	Lambert d'Avignon <sup>y</sup> (36 yrs old) was first Reformer married ↘↘	Hubmaier of joining Lutheran sect; Waldshut accepted reforms ↓		The hermit <b>J. Vallière<sup>w</sup></b> burned at the stake in Paris (may have rejected the virgin birth)	
				L. de Berquin <sup>w</sup> tried for heresy (e.g. for translating Erasmus' <i>Enchiridion</i> into French) <sup>w</sup>	<b>Briçonnet<sup>p</sup></b> , Bishop of Meaux, recanted his <b>Lutheranism</b> , and turned over <b>J. Leclerk<sup>p</sup></b> to show his sincerity
1523	Luther "Neues Lid" on the martyrdom of <b>Voez</b> and <b>Esch</b> in Brussels <sup>h2</sup>	The Bohemian-Moravian Old Waldensian <b>H. Koch<sup>b</sup></b> and <b>L. Meister<sup>b</sup></b> put to death in Augsburg, Germany	Hubmaier conducted mass in German and abolished laws on fasting and celibacy	Evangelist <b>Farel<sup>p</sup></b> in Gap, France ←	<b>J. Leclerk<sup>cr</sup></b> (of Meaux) branded, tortured, and his body burned

Date	Germany-Austria [Scandinavia]	Switzerland	France [Alsace area]	Scotland-England [Commonwealth]	Rome [Italy, Spain, Low Lands]				
1524, Peasants Revolt	“Peasant’s Revolt” (for freedom of conscience); blamed on Anabaptists	<b>C. Tauber<sup>b</sup></b> arrested and burned alive in Vienna, Austria	<b>Hubmaier</b> wrote “18 Theses” and “On Heretics and Those Who Burn Them”	Zurich accepted reforms, and removed images, closed monasteries	<b>Farel<sup>P</sup></b> disputed against Romanism in Basel, Switz; went to Montbeliard and Strasbourg	<b>Lambert<sup>Y</sup></b> visited Metz (for 8 days), during the time of the arrest of <b>Castellan</b> was	<b>Tyndale</b> fled England, moved to Hamburg, Germany, and visited <b>Luther</b>	<b>Menno Simons</b> was ordained to the Catholic priesthood in March 1524, probably in Utrecht, and served as priest for 7 years in Pingjum <sup>m</sup>	
	<b>Lambert d’Avignon</b> wrote on marriage and publishes a commentary on Song of Solomon	<b>H. Zutphaniensis<sup>b</sup></b> horribly put to death by the Ditmarish peasants	<b>Zwingli</b> (~40 yrs old) married <b>Ana Reinhart</b> , (whom he had known since 1522?)	<b>City Council of Zurich</b> (under Zwingli) published a city ordinance against <b>Anabaptists<sup>b</sup></b>	troubling the city; <b>Lambert</b> published “116 Propositions”; had to flee the city for Strasbourg ↓ ↘				
1525	<b>Luther</b> published “Bondage of the Will”	<b>Hubmaier</b> and 60 others baptized by <b>W. Reublin</b> in Waldshut; publishes Gospel tract, <i>Summary of the Entire Christian Life</i>	<b>Zwingli</b> leaned against infant baptism; <b>Zwingli</b> arrests <b>Hubmaier</b> when he fled to Zurich; <b>Hubmaier</b> released after he read a recantation of believer’s baptism	<b>Lambert<sup>Y</sup></b> wrote <b>Frederick the Wise</b> of the martyrdom of <b>Castellan</b> , published a tract called “Le martyre de Jehan Chastelain”; <b>Lambert<sup>W</sup></b> also wrote of the martyrdom of <b>J. Leclerk</b> in the Preface of his commentary on Micah	<b>J. Castellan<sup>C</sup></b> degraded of the priesthood and burned alive, Metz, France (12 Jan), after nine months in prison	<b>Lefevre</b> wrote commentary on general epistles	<b>Tyndale</b> completed translation, printed, and published NT in English; he used <b>Luther’s</b> order of canonical books and introductory material	<b>Bishop Tunstall and Cardinal Wolsey</b> opposed the <b>Tyndale Bible</b> , confiscating, buying and burning that Bible	<b>J. Pistorius de Worden<sup>C</sup></b> burned in The Hague, Holland
	<b>Luther</b> (~42 yrs old) married <b>Katherine von Bora</b>	<b>Hubmaier</b> (~41 yrs old) married <b>Elsbeth Hugline</b>	<b>Waldshut</b> “Peasants Revolt” overthrown	<b>Anabaptist Wolfgang Ulimar</b> +10 others burned in Waldsee	<b>Marguerite of Navarre<sup>P</sup></b> assisted colporteurs, especially into Southern France	The German <b>W. Schuch<sup>C</sup></b> of St. Hippolite, burned at the stake in Nancy, France; <b>J. Pavanes<sup>C<sup>W</sup></sup></b> burned at the stake at Place de Grève, Paris; the <b>Hermit of Livry<sup>P</sup></b> also burned at the stake, parvis Notre Dame, Paris			
	<b>Luther</b> wrote “Stab, Smite, Slay” against Peasant’s Revolt	<b>G. Tambar<sup>C</sup></b> and <b>George<sup>C</sup></b> and others burned at the stake in Vienna, Austria	<b>20 Anabaptists</b> left to die in tower in Zurich	<b>Waldensian<sup>P</sup></b> and French refugees begin colporting Bibles from France into French Switzerland					
	Former Bavarian priest, <b>L. Keyser</b> , studied the writings of <b>Zwingli</b> and <b>Luther</b> ; traveled to Wittenberg and there took the Lord’s Supper; he returned to Bavaria and joined the <b>Anabaptists<sup>b</sup></b>	<b>Anabaptist Melchior Veit [Vet<sup>?</sup>]<sup>b</sup></b> burned at Ettach [at Drache in 1527?] <sup>b</sup>	<b>Pastor<sup>C</sup></b> from Brisgau drowned for marrying in Prague						
1526	<b>Lambert<sup>Y</sup></b> attended <b>Diet of Spier</b> , as did Philip of Hess and 200 Hessians; Spier affirmed “whose region, his religion”	<b>Hubmaier</b> baptized Hans Denck and others; wrote <i>Twelve Articles on the Christian Faith</i> ; fled to Moravia	<b>Zwingli</b> attended Baden Disputation; Zurich council passed edict that made adult baptism punishable by drowning	<b>Calvin</b> began studies at Univ of Orleans, earned B.A. and Licentiate in Arts	Feb 5 <sup>th</sup> Act of Parliament of France made it <b>illegal to own or to sell Bibles</b> in France		<b>J. Rogers</b> graduated from Cambridge with a B.A.	<b>M. Nicolas<sup>C</sup></b> was arrested for bounty of 30 gold Carolins, sentenced, placed in a sack and drowned at Antwerpt, Brussels	Papal Letter of <b>Clement VII, Cum ad Zero</b> (7 Dec 1526) published for purposes of inquisition

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1526	The <i>Reformatio Eccelsiarum Hassiae</i> prohibited refusal to baptize infants, as well as rebaptisms	Archduke Ferdinand began to unleash persecution		G. Joubert <sup>W</sup> burned alive in Paris for having held the Lutheran doctrine	Menno Simons began reading the Bible for the first time, two years after his ordination to the priesthood, in order to validate the doctrine of transubstantiation <sup>M</sup>			
1526		20 Anabaptists killed in Wurttemberg province		L. de Berquin <sup>W</sup> tried for heresy for the second time				
1527	In Bavaria, former priest and Anabaptist L. Keiser <sup>bc</sup> placed in the fire and rolled out; pushed back in and rolled out the other side; finally his body was cut to pieces and returned to the fire	Leonhard von Liechtenstein turned Hubmaier over to Ferdinand	Felix Manz [1526] <sup>b</sup> became the first Anabaptist to be condemned to death by drowning in Zurich 5 Jan 1527	Farel preached near Bern, Switzerland		Archduke Ferdinand crowned king of Bohemia		
	Former monk, the Anabaptist M. Sattler <sup>b</sup> was burned in Rotterburg, other brethren received the sword, sisters were drowned	G. Carpenter <sup>C</sup> burned at the stake in Bavaria, Germany					An old woman, the Anabaptist widow Weynken <sup>b</sup> , daughter of Claes, strangled and burned at The Hague 20 Nov 1527 [includes the emotional dialogue she suffered up to her death] <sup>b</sup>	Anabaptists J. Walen <sup>b</sup> and two others <sup>b</sup> roasted by a fire in Haarlem
	Anabaptist T. Herrmann <sup>b</sup> and 67 others <sup>b</sup> were martyred at Kitzbuehl	G. Blaurock <sup>C</sup> and another burned in Tyrol						
1528	P. Flistede <sup>C</sup> and A. Clarebach <sup>C</sup> burned at the stake in Cologne, Germany	Franciscan Renier <sup>D</sup> burned at the stake in Vienna <sup>P</sup>	25 Lutherans <sup>P</sup> arrested in Nonay, and brought to Vienna, several died in prison, others paid fines and were released	P Bart <sup>W</sup> (E. de la Court) burned at the stake in Rouen [there is a question if he converted to Judaism]	Lefevre completed translation of OT from the Latin Vulgate	M. Henry <sup>C</sup> burned at the stake in Tournay, Flanders	Loyola began his studies in Paris (until 1535)	
	Former barefoot friar, turned Anabaptist, L. Schiemer [Schnoener] <sup>b</sup> and about 70 others martyred in	B. Hubmaier <sup>bt</sup> burned at the stake in Vienna [Bruenn, Moravia] <sup>b</sup> and 2 others (Thomas <sup>b</sup> and Dominicus <sup>b</sup> ); Hubmaier's wife						D. de Rieux <sup>C</sup> slowly burned to death over a fire in Meaux, France [first known French use of <i>l'estrapade</i> , a device by which a

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1528	Rottenburg on the 14 Jan 1528	drowned in Danube			person was raised and lowered over the flames] <sup>W</sup>
1528	H. Feyerer [Feierer] <sup>b</sup> and 5 Anabaptist brethren <sup>b</sup> and 3 sisters <sup>b</sup> burned alive in Munich	H. Schlaeffer <sup>b</sup> and L. Frick <sup>b</sup> executed with a sword in Schwatz			
1528	Anabaptist L. Schneider <sup>b</sup> beheaded in Augsburg	3 Anabaptists brethren <sup>b</sup> and 2 sisters <sup>b</sup> burned alive at Znaym, Moravia	[Note: Sebastian Franck wrote that "far more than two thousand" Anabaptists were put to death by popedom; in Ensisheim alone about 600 were slain] <sup>b</sup>	Olivétan studied Hebrew and Greek in Strasbourg	Little Hans of Stotzingen <sup>b</sup> beheaded in Zabern, Alsace
	18 Anabaptists <sup>b</sup> burned alive in Salzburg	W. Ulman <sup>b</sup> +10 Anabaptists <sup>b</sup> burned in Walzen			
	9 Anabaptist brethren <sup>b</sup> and 3 sisters <sup>b</sup> executed by the sword in Bruck, on the Mur, in Steyermark	Anabaptist H. Pretle <sup>b</sup> burned alive Anabaptists Vilgard <sup>b</sup> and Caspar <sup>b</sup> of Schoeneck beheaded near Brixen			
1529	Luther attended Marburg Colloquy, disagreed with Zwingli on Lord's Supper	Anabaptist Vigil Plattner [Plaitner] <sup>b</sup> put to death by sword in Bavaria Anabaptist Louis Hetzer <sup>bt</sup> (after long imprisonment) + 2 others <sup>b</sup> put to death by sword at Constance	Zwingli participated in First Cappel war; attended Marburg Colloquy	L. de Berquin <sup>crw</sup> burned at the stake in Paris after his third accusation of heresy	Bishop Briçonnet of Meaux, after he recanted Lutheranism for the third time was executed for heresy
	E. Binder +2 burned in Salzburg	4 brethren <sup>b</sup> and 4 sisters <sup>b</sup> (named in van Bracht) martyred on 16 Nov in Ful, Elschland	In Basel, 3 of 9 rebaptized Anabaptists were banished; the other 6 apostacized <sup>b</sup>		More became Lord Chancellor of England
	C. Prader <sup>b</sup> + several others <sup>b</sup> shut up in a house and burned in Salzburg	Anabaptist hymn writer Hans [John] <sup>b</sup> Hut <sup>b</sup> was tortured			

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	Anabaptists <b>Anna Maler<sup>b</sup></b> and <b>Ursula<sup>b</sup></b> drowned in Hall in the valley of the Inn	and burned in Augsburg, after his death, he was condemned to death by fire <sup>b</sup>			
1529	<b>D. Kropf<sup>b</sup></b> + 2 <b>brethren<sup>b</sup></b> and 4 <b>sisters<sup>b</sup></b> martyred in Bairisch-Graitz, in Steyermark; men by the sword and women drowned	<b>Nine Anabaptist<sup>b</sup> men</b> and <b>several sisters<sup>b</sup></b> were condemned of Anabaptism at Altzey; the men died by the sword and the women were drowned in a horsepond			
	<b>H. Langenmante<sup>b</sup></b> and <b>manservant<sup>b</sup></b> put to death by sword, and <b>maidservant<sup>b</sup></b> drowned, at Weissenhom				
	<b>Seven Anabaptist brethren<sup>b</sup></b> (including a 14 year old lad who had been confined for a year) "executed for the evangelical truth" <sup>b</sup> at Gmuend in Swabia	<b>Eight Anabaptists</b> executed in Vill			
	About <b>350 Anabaptists<sup>b</sup></b> executed in Alzey; others maimed and tortured	<b>Two brethren<sup>b</sup></b> and <b>2 sisters<sup>b</sup></b> martyred <b>P. of Langenlonsheim</b> was beheaded in Creitze			
1529	<b>Anabaptist itinerant evangelist G. Blaurock<sup>b</sup></b> was evangelizing and planting churches in Switzerland and Tyrol for 2-3 years; <b>H. van der Reve<sup>b</sup></b> seems to have assisted with new churches; both <b>Blaurock</b> and <b>van der Reve</b> , and their companions were arrested in Gusodaum and burned alive near Clausen in Etzlandt				
1529	Excerpts from the final writings of <b>Blaurock</b> and <b>van der Reve</b> related to their evangelistic fervor: "The enemy fights with me in the field in which I now am; he would fain drive me from the field. But Thou, O Lord, givest me the victory. ... O God, how soon didst Thou hear me, thou speedily camest with Thy help and turnedst back mine enemies; therefore, I will sing praises to Thy name in my heart, and forever spread abroad the grace which has come to me" <sup>b</sup> "He now causes His divine Word to be published and instructs men, that they				

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	should turn from their sinful life, believe in Christ, be baptized upon faith, and obey the Gospel. ... O Father, through grace Thou didst choose us, and didst not despise to put us into Thy work; grant that, when the evening comes, we may receive the hire with rejoicing." <sup>b</sup>							
1529	Many <b>Anabaptists</b> were put to death in the Gusodein district, in Clausen, Brixen, Stertzing, Balzen, Neumark, Katren, Terlen, Gundersweg; and in the valley of the Inn, at Inst. Petersberg, Stejen in the Spruckthal, Schwatz, Rattenburg, Kufstein, and Kitzbuehl <sup>b</sup>							
	Eventually <b>Jacob Huter</b> gathered many Tyrol <b>Anabaptists</b> and they migrated to Moravia <sup>b</sup>							
	Judas' arose, who betrayed the <b>Anabaptists</b> to priests and judges, men as <b>Prabeiger, G. Frueder, P. Lantz, and Pranger</b> sought out the brethren and for money turned them over in large numbers <sup>b</sup>							
1529	Anabaptist <b>G. Baumann<sup>b</sup></b> beheaded in Wurttemberg	Anabaptist <b>W. Brandhuber<sup>b</sup>, Hans [Niedermaier]<sup>b</sup> Mittermaier<sup>b</sup></b> and <b>70 others<sup>b</sup></b> martyred in Linz, above the Enns; <b>Peter Niedermaier</b> was later released after 3 years imprisonment <sup>b</sup>	← <b>Brandhuber</b> wrote "that in everything which is not contrary to God, we should be obedient and subject to the authorities" <sup>b</sup>					
1530	<b>Luther</b> wrote <i>Augsburg Confession</i> in preparation for a diet called by <b>Emperor Charles V</b> <sup>s3</sup>	Anabaptist <b>G. Grunwald<sup>b</sup></b> burned alive at Kufstein on the Inn; <b>Alda<sup>b</sup></b> was executed several days later at the same place	<b>Farel</b> led revival and reform in Neuchatel <sup>P</sup>	<b>Lefevre</b> published French Bible authorized by King Francis I	<b>Tyndale</b> completed translation of and published Pentateuch	<b>Thomas Hytten<sup>c</sup></b> burned at the stake, Maidstone, England; <b>T. Bilney<sup>c</sup></b> burned at the stake <b>Bishop Thomas More</b> of Norwich, presiding	Former Lutheran, now itinerant Anabaptist preacher, <b>Melchior Hofmann</b> baptized <b>Jan Volkerts Trypmaker</b> in Strasbourg <sup>m</sup> ↓	<b>G. Morel</b> estimated that there were 800,000 persons professing the faith of the Waldenses
	<b>Lambert d'Avignon</b> died (in Marbourg?)	Anabaptist <b>G. Steinmetz<sup>b</sup></b> was beheaded at Portzen, Germany						
1531	<b>Luther</b> published <i>Commentary on Galatians</i>	Anabaptists <b>M. Mater</b> "the painter" <sup>b</sup> , <b>W. Eslinger<sup>b</sup>, Pain<sup>b</sup>, Melchior<sup>b</sup>, and 3 others</b> (including a 16 year old servant) <sup>b</sup> ...	<b>Zwingli</b> participated in Second Cappel war; died in battle	<b>Melchoir Hofmann</b> began to preach Anabaptist doctrines in Strasbourg, initiating the Melchiorites <sup>m</sup>			<b>Menno Simons</b> was transferred to be priest to his home village of Witmarsum, Friesland <sup>m</sup> →	<b>A taylor, S. F. Snijder<sup>m</sup></b> , martyred for rebaptism in Leeuwarden, 20 <sup>th</sup> March, in Friesland; the reason for his death impacted <b>Menno Simons<sup>m</sup></b>
	Anabaptist <b>W. Mair<sup>b</sup></b> and <b>2 others<sup>b</sup></b> executed by the sword in Walsburg [Wolfsberg].							

COLOR GUIDE: **YELLOW**=Roman Catholic areas; **TAN**=Bad years for Anabaptists; **GOLD**=Important events for Catholicism; **ORANGE**=Catholics "martyred"; **RED**=Evangelicals martyred; **GRAY**=Other martyred; **PINK**=Marriage issues; **PURPLE**=Crusades or massacres; **TURQUOISE**=Martyrology information; **BLUE**=Part Protestant areas; **LT GREEN**=Disputed regions; **LIME**=Bible issues; **GREEN**=Major dates. Disclaimer: some dates may vary (8 April 2008)

Date	Germany-Austria [Scandinavia]	Switzerland	France [Alsace area]	Scotland-England [Commonwealth]	Rome [Italy, Spain, Low Lands]
1531	Kaernthen Anabaptist <b>G. Zauringerad</b> <sup>b</sup> died by sword in Franconia, near Bamberg	executed by sword at Gmunden			<b>David Joris</b> , a Flemish born Lutheran, was influenced by <b>Melchior Hofmann</b> , and became a <b>Melchiorite</b>
1532	<b>Schmakald League</b> formed and <b>Peace of Nuremberg</b>  At Stertzing in Etschland, six <b>Anabaptists (L. Gruber, H. Beck, L. Schumacher, P. Plaver, Peter, and H. Taller)</b> <sup>b</sup> were tortured on the rack and executed	Anabaptist <b>V. Pelgrims</b> <sup>b</sup> captured, released, recaptured, tortured, finally had his left side opened and had boiling oil put in, then was burned alive in Glabbeck of Juelich  Anabaptist <b>C. Feichter</b> <sup>b</sup> and several others, also in Stertzing, were tortured and executed	<b>Farel</b> attended general synod of <b>Waldensian churches</b> in Chanforans, they decided to underwrite a French translation of the Bible done by Alpine evangelist <b>Olivétan</b> ; <b>Farel</b> arrived in Geneva, taught French refugees <sup>P</sup>	<b>Olivétan</b> charged with translating what became the French Geneva Bible <sup>P</sup>  <b>J. de Caturce</b> <sup>Cr</sup> burned at the stake in Languedoc for saying "May Christ rule in our hearts" instead of "Drink to the King"	<b>J. Rogers</b> became rector of Holy Trinity and reader at St. Paul's, London  <b>Cranmer</b> appointed Archbishop of Canterbury  <b>G. Baynam</b> <sup>C</sup> and a <b>Bucher</b> <sup>C</sup> burned at the stake in London for denying purgatory  <b>R. Bayfield</b> <sup>C</sup> , monk from Bury, burned for translating books of Tyndale
1533 [Crespin, Bk I ended]	At Schwatz in the valley of the Inn, Anabaptist <b>L. Fest</b> <sup>b</sup> was executed  Anabaptist new mother <b>Christina Haring</b> <sup>b</sup> died by the sword in Kitzbuehl		<b>Olivétan</b> went to Geneva	<b>Lutheran</b> church in Paris numbered about 400 people <sup>P</sup>  <b>J. Pointet</b> <sup>C</sup> , physician from Savoye, guilty of recommending marriage for monks and priests due to prominence of venereal diseases, burned alive in Paris	<b>J. Rogers</b> went to Antwerp as chaplain to the English merchants; was converted to  <b>Cranmer</b> annulled marriage of <b>Henry VIII</b> and <b>Catherine of Aragon</b>  Anabaptist <b>S. Snyder</b> <sup>b</sup> arrested in Leeuwaerden, Friesland, where he was executed with a sword
1533			300 Anti-Mass posters (by <b>Antoine</b> )  <b>Marcourt</b> <sup>W</sup> were placed in Paris (and 5 other cities); one was placed in King's bedroom at the Louvre (Lutherans accused) <sup>CP</sup> ↘	<b>A. Canus</b> <sup>Cr</sup> burned alive in Paris  <b>M. Hofmann</b> imprisoned in Strasbourg <sup>M</sup> ; <b>Matthys</b> hijacked the movement; went to Munster	Protestantism under the influence of <b>W. Tyndale</b> and <b>M. Coverdale</b>  <b>J. Frith</b> <sup>C</sup> burned at the stake in London, captured and tried by <b>T. More</b> due to unbelief in transubstantiation
1533				<b>Rogers</b> married Antwerp native <b>Adriana de Weyden</b>	

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1534 Major events in Germany, France and England	Luther published entire Bible (including apocrypha) in German	Matthys arrived in Munster and announced that the Kingdom of God had come, and that believers must now defend it <sup>m</sup>	Olivétan completed French Bible translation as commissioned by Waldensians (incl. Etienne de la Forge); later revised to become French "Geneva Bible" P	Calvin presided over Mass three times at Angouleme chapter <sup>p</sup> N. Volcyr wrote a tract on the death of J. Castellan ( <i>Traité nouveau de la desecration et execution actuelle</i> )	Six Lutherans <sup>f</sup> , incl. the paralytic B. Milon <sup>cr</sup> burned over a slow fire, N. Valetton <sup>c</sup> , J. du Bourg <sup>c</sup> , H. Poille <sup>c</sup> , Bible colporteur E. de la Forge <sup>cr</sup> , female school-teacher Catelle <sup>c</sup>	1 Nov 1534 English Senate abolished authority of Pope in England, transferred it to the King Henry VIII; hence, Anglican church founded; Tyndale revised entire NT	A. Hewet <sup>c</sup> burned at the stake in London for agreeing with Frith	At the request of Charles, duke of Savoy, P. Berfour of Roccapiata sent an army of 500 men into the Piedmont valley of Italy, "val Lucerna" to destroy all that they found, as they were all deemed Waldensian heretics	Anabaptist W. Wiggers <sup>b</sup> of Harsinghom near Schagen in North Holland, was beheaded for the faith
1534 [Crespin, Book II began this year]	J. Rogers joined Luther in Wittenberg to study the Scriptures; was ordained to the ministry	Matthys was killed in a sortie against the besieging army; Jan of Leyden took his place as king of Munster <sup>m</sup>		de Jehan Castellan [Paris, 1534] <sup>w</sup>	burned in six Paris plazas while Archbishop of Paris was giving Mass to Francis I, King of France		More arrested and imprisoned for not accepting edict of Senate ←		
				P. Quoquillard <sup>c</sup> martyred in Besançon; Marie Becaudelle <sup>c</sup> burned alive in Essarts; Nicolas <sup>c</sup> , J. de Pois <sup>c</sup> , and E. Bourlet <sup>c</sup> martyred in Arras	Aftermath of Placards Incident Total condemned to death-102; executions-27 <sup>f</sup>	J. Rogers moved to Wittenberg to study the Scriptures ←			
1535	Munster was overthrown by an army mustered by the Catholic Bishop of Munster <sup>m</sup> ; the population was massacred [it was a squelched attempt at self-government]		Geneva Disputation called; Catholic party boycotted; Geneva voted to prohibit Catholicism <sup>p</sup> Calvin settled in Basel <sup>p</sup>	Sorbonne sought Calvin; Marguerite de Valois protected him, he fled to Switzerland <sup>p</sup> ←	J. Cornon <sup>c</sup> burned at the stake in Bresse; P. Gaudet <sup>c</sup> burned at the stake in Savoy	More and J. Fischer, Bishop of Rochester, beheaded for treason; three Chartreux monks strangled and stretched for treason	Emperor Charles V issued to the Lowlands a decree against Anabaptists: "In order to guard against and remedy the errors which many sectarians and authors of contempt, with their adherents, have dared for some time to sow and spread in our territories, against our holy Christian faith, sacraments, and the commandments of our mother the holy church, we have at different times ordained, and caused to be executed many decrees ... that the chief promulgators and sectarians may be punished and corrected as an example to others. And since it		
1535		Jan of Batenburg kept the Munsterite ideals alive; his followers were called Batenburgers <sup>m</sup>					has come to our knowledge, that notwithstanding our aforesaid decrees, many and various sectarians, even some who call themselves Anabaptists, have proceeded, and still daily proceed, to spread, sow, and secretly preach their aforesaid abuses and errors, in order to allure a great number of men and women to their false doctrine and reprobate sect, to seduce them and to rebaptize some, to the great reproach and disregard of the sacrament of holy baptism, and of our edicts, statutes and ordinances; therefore we, intending to guard against and remedy this, summon and command you, that, immediately upon receipt of this, you cause it to be proclaimed within every place and border of your dominions, that all those, or such as shall be found polluted by the accursed sect of the		

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1535					Anabaptists, of whatever rank or condition they may be, their chief leaders, adherents, and abettors, shall incur the loss of life and property, and be brought to the most extreme punishment, without delay; namely those who remain obstinant and remain in their evil belief and purpose, or who have seduced to their sect and rebaptized any; also those who have been called prophets, apostles or bishops—these shall be punished with fire. All other persons who have been rebaptized, or who secretly and with premeditation have habored any of the aforesaid Anabaptists, and who renounce their evil purpose and belief, and are truly sorry and penitent for it, shall be executed with the sword, and the women buried in a pit.
1535					<p>“And in order to better detect these Anabaptists, their adherents and accomplices, we expressly command all subjects, to make known and report them to the officer of the place where they reside or shall be found...</p> <p>“Moreoever, we prohibit all our subjects from asking for mercy, forgiveness, or reconciliation for the aforesaid Anabaptists, or from presenting any petition for this purpose, on pain of summary punishment; for because of their evil doctrine, we will not have or permit that any Anabaptists shall have any mercy shown to them, but that they shall be punished, as an example unto others, without any dissimulation, favor or delay...”</p> <p>[from Brussels, 10 June 1535]<sup>b</sup></p>
1535				Tyndale arrested in Antwerp, held in a castle near Brussels ↘	<p><b>300 Munsterites</b> (including the brother of <b>Menno Simons</b>) laid hold of an old monastery (Oude Kloster) outside the city of Bolsward and entrenched itself there; government forces besieged the cloister and killed 130 of them; the remaining were executed on April 7<sup>th</sup><sup>m</sup>; <b>Menno Simons</b> felt personally responsible for their blood, as he had not dared to part from the Church of Rome up to that time...</p> <p>The “Old Cloisterites” genocide (above) led to the final “conversion” of <b>Menno Simons</b> to turn from the ease and safety of the Church of Rome, with all its heretical teachings; he dared to openly attack the evils of the Catholic church; this went on for 9 months in his parish of Witmarsum<sup>m</sup></p> <p><b>P. Koster<sup>b</sup></b>, ordained Anabaptist teacher, arrested in Amsterdam, sentenced to death by the sword, which took place in 1535</p> <p>Anabaptist <b>A. Claessen<sup>b</sup></b> beheaded in Leeuwaerden, Friesland</p> <p>Anabaptists <b>S. Jans<sup>b</sup></b>, <b>H. G. van Campen<sup>b</sup></b>, <b>S. Benedictus<sup>b</sup></b>, and two women (<b>Femmetgen<sup>b</sup></b> and <b>Welmut<sup>b</sup></b>) were apprehended in Hoom, West Friesland; the men were beheaded and the woman drowned</p>

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1536	<p><b>David Joris</b> was disowned by the <b>Obbenite</b> Anabaptists, founded a sect called the <b>Davidians</b><sup>m</sup></p>	<p>Anabaptists <b>J. Kels</b><sup>b</sup> of Kufestein, <b>M. Seifensieder</b><sup>b</sup> of Wald, and <b>H. Oberacker</b><sup>b</sup> of Eschtland were betrayed and arrested in Vienna, where they were burned alive</p>	<p><b>Farel</b> convinced-threatened <b>Calvin</b> to stay in Geneva<sup>P</sup></p>	<p><b>Twelve Germans</b><sup>C</sup> burned in London; <b>five</b><sup>C</sup> burned at the stake in Edinburgh</p>	<p><b>Menno Simons</b> definitively broke from the Catholic church, leaving his post at Witmarsum in Jan 1536; he spent the year in hiding, leaving traces of his whereabouts (Witmarsum to Leeuwarden, back to Witmarsum and to Groningen) in the records of the martyrs who were later punished for sheltering him<sup>m</sup></p>
	<p><b>M. Gonin</b><sup>Cr</sup> strangled and drowned in Grenoble</p>				
1537	<p>Anabaptists <b>S. Glasmacher</b><sup>b</sup> and <b>H. Gruenfelder</b><sup>b</sup> were arrested at Imst. in the upper valley of the Inn, and were executed by sword</p>	<p>After a first imprisonment and release, Anabaptist <b>G. Vasser</b><sup>b</sup> went to Pechstall, Austria, to evangelize and plant a church; a deceiver betrayed him; he was arrested, tortured, and executed by sword</p>	<p><b>Calvin</b> wrote the first edition his <i>Institutes</i> for <b>King Francis I</b> of France<sup>P</sup></p>	<p><b>Rogers</b> began work to complete <b>Tyndale's</b> translation of OT</p>	<p>The completed <b>Tyndale Bible</b> was published in Paris and Antwerp under the pseudonym <b>Thomas Matthew</b></p>
1537	<p>Anabaptist minister <b>H Peiz</b><sup>b</sup> was arrested with some of his fellow <b>believers</b><sup>b</sup>; they died in prison</p>	<p>Anabaptists <b>H. Wucherer</b><sup>b</sup> and <b>H. Bartel</b><sup>b</sup> were arrested in Bavaria, were repeatedly tortured on the rack,</p>			<p><b>Menno Simons</b> married Gertrude <sup>m</sup></p> <p><b>Menno Simons</b> was ordained an Anabaptist elder by <b>Obbe Philips</b> (who himself left the brotherhood in 1541) in the province of Groningen sometime in early 1537, at that time they were known as "<b>Obbenites</b>"<sup>m</sup></p> <p>In Cassel of Flanders, the Anabaptist <b>P. de Keurs</b><sup>b</sup> was arrested for separating himself from "this wicked world"; he was imprisoned and martyred</p>

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1538 [here ends my input of van Bracht]	Anabaptist M. <b>Wideman<sup>b</sup></b> or <b>Beck</b> was arrested in Ricten in Allgau; he was beheaded and burned	Anabaptist L. <b>Lochmair<sup>b</sup></b> (a former priest) and <b>O. Greizinger<sup>b</sup></b> (with a large sum upon his head) were apprehended and brought to Brixen in Tyrol; <b>Greizinger<sup>b</sup></b> was severely tortured to tell of those who had harbored him; he was put on the rack multiple times but gave no information, he was burned alive on Oct 31 <sup>st</sup> ; <b>Lochmair<sup>b</sup></b> was beheaded Nov 2 <sup>nd</sup>	Geneva expelled <b>Farel and Calvin<sup>p</sup></b>	In December 1538, a <b>decree</b> was published in England "against the believers baptized according to the ordinance of Christ" <sup>b</sup>	<b>M. Pierre<sup>c</sup></b> burned at the stake in Douay <b>Olivétan</b> disappeared while travelling to Rome; was thought poisoned <sup>d</sup> and left to die in Ferrare, Italy Two young Anabaptists <b>J. Styarts<sup>b</sup></b> and <b>Peter<sup>b</sup></b> arrested in Mereedor, Flanders; they contracted worms in prison, and were finally executed by sword		
	Anabaptist M. of <b>Vilgraten<sup>b</sup></b> and <b>C. Schumacher<sup>b</sup></b> arrested in Michelsberg in Priesterthal; executed with sword		<b>Olivétan<sup>p</sup></b> disappeared while travelling to Rome, the bait was to discuss questions of Hebrew translation; never heard from; thought poisoned			[from 1538 on, it became more common in France for heretics to be burned hanging over a fire, using an espadrade, instead of being attached to a stake]	<b>J. Nicholson</b> (called <b>Lambert<sup>c</sup></b> ) burned at the stake in London [not Winchester] <sup>h</sup>
	Anabaptist H. <b>Seyel<sup>b</sup></b> of Mur and <b>Hans<sup>b</sup></b> of Wels were arrested in Sandweid of Kaernthen; they were executed by sword		<b>27 English Anabaptists</b> fled to the Netherlands to flee persecution <sup>d</sup> →			<b>27 English Anabaptist<sup>b</sup></b> put to death in the Netherlands	
1539	In Tyrol, <b>Apollonia<sup>b</sup></b> , wife of <b>L. Seyle</b> , arrested as an Anabaptist, brought to Brixen, where she was tested and drowned	<b>King Ferdinand</b> sent his <b>Marshall</b> from Vienna to arrest <b>150 Anabaptist men and women</b> in Steinborn, Austria, on Dec 6 <sup>th</sup> ; they were brought to the castle of Falkenstein, where they were questioned and kept for some time ↓	<b>J. Vindocin<sup>f</sup></b> , former priest, burned at the stake in Agen	<b>L. Courtet<sup>c</sup></b> burned at the stake in Savoy	The <b>31 English Anabaptists<sup>b</sup></b> (16 men and 15 women) who fled persecution were arrested in Delft and put to death the same year		
					Law of " <b>Six Articles</b> " brought to English Parliament	<b>Cromwell</b> ordered " <b>Great Bible</b> " placed in English churches	<b>Anna of Rotterdam<sup>b</sup></b> was put to death for her testimony of Christ in the same city on Jan 24 <sup>th</sup> ; she left a testimony for her son, <b>Isaiah</b>
				<b>31 English Anabaptists</b> fled to Delft, Holland to flee persecution <sup>d</sup> →	<b>T. Reynerts<sup>b</sup></b> , an Anabaptist from Friesland, was arrested and killed on a wheel on 8 Jan 1539 because he had sheltered <b>Menno Simons</b> ; <b>Simons</b> has also baptized him		
					<b>A. Jacobs<sup>b</sup></b> , his <b>wife<sup>b</sup></b> , and <b>son<sup>b</sup></b> were arrested, brought to Monickendam, tortured, and drowned		

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1539		↓			<p>Pictures of <b>Anabaptist leaders</b> were posted in West Friesland, and prices began to be placed on their heads<sup>b</sup></p> <p><b>Menno Simons</b> wrote the 250 page <i>Foundation of Christian Doctrine</i> and the 60 page <i>Christian Baptism</i><sup>m</sup></p>
1540	<p><b>Ninety Anabaptist men</b> were sentenced to go to the sea; they were driven through the country, where they shared the Gospel as they went; <b>75 men</b> were able to escape and return to Moravia, the rest were placed to row in the Galleys; their fate is unknown<sup>b</sup></p>		<p><b>Calvin</b> (~31 yrs old) married Idelette de Bure</p>	<p><b>Crespin</b> received doctorate and is approved as Lawyer to Parliament of France; witnessed → burning of <b>Claude le Peintre</b><sup>c</sup></p>	<p><b>Etienne Brun</b><sup>c</sup> burned at the stake in Dauphin; <b>C. le Peintre</b><sup>c</sup> burned at the stake in Paris</p> <p><b>T. Cromwell</b><sup>c</sup> executed</p> <p><b>M Ory</b><sup>f</sup> established as Inquisitor General of France</p> <p><b>R. Barnes</b><sup>c</sup>, <b>W. Jerome</b><sup>c</sup> burned at the stake in London; <b>T. Garret</b><sup>c</sup> decapitated in London</p> <p><b>4 theologians</b><sup>c</sup> martyred at Louvain</p> <p><b>Paul III</b> established <b>Loyola's Society of Jesus (Jesuits)</b>, "The Church Militant," by Papal Bull</p>
1541	<p>At the <b>Disputation of Worms</b>, <b>Eck</b> called attention to the changes <b>Melancthon</b> had inserted into the <b>Augsburg Confession</b>, making it too favorable to <b>Calvinistic</b> views<sup>s3</sup></p>		<p><b>Farel</b> and <b>Calvin</b> returned to Geneva</p>	<p>Pastor <b>A. de la Voye</b><sup>cr</sup> strangled (or neck broken) and burned in Bordeaux</p> <p>English Parliament passed Law (1541) of Six Articles that its citizens must believe:                      (1) Transubstantiation; (2) Use of Host only; (3) Celibacy of Priests; (4) Binding nature of vows of chastity; (5) Private masses at church only; (6) Necessity of confessions<sup>c</sup></p> <p><b>R. Mekins</b><sup>c</sup>, 15 year old brought before <b>Bishop Bonner</b> of London, who delivered him up to be martyred; <b>Jean</b><sup>c</sup>, <b>Gilles</b><sup>c</sup> (a German) and <b>Lancelot</b><sup>c</sup> burned in London at 5 a.m.; <b>R. Spencer</b><sup>c</sup> and <b>A. Hewet</b><sup>c</sup> burned</p>	<p><b>J. Marlar</b><sup>c</sup> decapitated and <b>Marguerite Boulard</b><sup>c</sup> buried alive in Douais; <b>J. Jusberg</b><sup>c</sup> decapitated in Bruxelles</p> <p><b>Loyola</b> elected first secretary general of Jesuits</p> <p>In an attempt to extirpate Anabaptism from Friesland, money was put on <b>Simons</b> head (100 gold guilders), as well as a pardon from <b>Queen Mary</b>, regent of the Netherlands<sup>m</sup></p> <p><b>Anabaptist leader, Obbe Philips</b>, laid down his office as bishop and left the "brotherhood"<sup>m</sup></p> <p><b>Simons</b> shifted his ministry to Amsterdam<sup>m</sup></p> <p><b>Simons</b> authored the 160 page <i>The True Christian Faith</i><sup>m</sup></p>

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1542 Inquisition reestablished by Pope Paul III	Dirk Philips became the [Mennonite] Anabaptist bishop [traveling pastor] in the area of Danzig <sup>m</sup>	Ecclesiastical Ordinances made law in Geneva	[it became habitual in France that tongues were cut out before burning at the stake, lest martyrs preach to the crowds as they were burning]	Knox converted to reformation	G. Tielemans <sup>c</sup> martyred in Bruxelles; Remy <sup>c</sup> decapitated, and his wife, Matthinette du Buiset <sup>c</sup> , was buried alive in Douais
	Menno Simons and Dirk Philips ordained Roelof Martens [aka. Adam Pastor] as a bishop; Pastor was later excommunicated in 1547 <sup>m</sup>		Gillis of Aachen became the [Mennonite] Anabaptist bishop [traveling pastor] in the Rhineland <sup>m</sup>		J. Morton <sup>c</sup> and T. Bernard <sup>c</sup> burned in Lincoln; J. Porter <sup>c</sup> died in prison in London for reading from the Apostle Paul in the Bible at church
1543	In Emden, East Friesland, Countess Anna set up a Zwinglian Protestant church under the leadership of John a Lasco <sup>m</sup>	Calvin authored his tract "Advertisement ... on the invention of the holy bodies and reliques..."	[it became common practice to burn Bible colporteurs with their Bibles and books tied around their necks]	Knox converted to reformation	A. Peerson <sup>c</sup> , R. Testwood <sup>c</sup> , and J. Marbeck <sup>c</sup> burned at the stake at Windsor due to Six Articles
	Menno Simons settled his ministry in northwest Germany, away from the severe edicts of Holy Roman Emperor Charles V <sup>m</sup>		Poet Clement Marot <sup>c</sup> , suspected of being Lutheran fled to Geneva; he later helped with editing the Geneva Bible		The University of Paris published 25 Articles of the Faith by which Evangelical heretics were to be tried
1544	In East Friesland, three "Anabaptist" groups existed: Bratenburgers, Davidians (followers of David Joris), and Menists (later Mennonites) <sup>m</sup>	[Husson was tied by the hands and feet behind his back and hoisted up by a large pulley above a fire]	Calvin authored his tract "The Excuse of the Nicodemites"	G. Husson <sup>c</sup> gave Gospel booklets before parliament of Rouen, went to do likewise in Dieppe, was found, arrested, tongue cut out, and hung over a fire	King Francis I signed an arrest warrant for certain Waldensians and Lutherans who lived in Merindol and Cabrières
1544	Jan 28-31, 1544, Menno Simons met with John a Lasco to discuss matters of theology, they disagreed on the incarnation, the				Belgium Inquisitor Jacques Mason died (68 yrs old)
					Anabaptists L. Lamberts and J. Claeszoorn (Claassen, a ordained minister), both baptized by Menno Simons, were martyred on Jan 19 <sup>m</sup>
					Converted on a business trip to Germany, F. de St Romain <sup>c</sup> wrote letters to Spain and tracts in Spanish, was immediately arrested arriving at Anvers, found guilty of being "parfait Lutherien," partially burned, removed, not recanting, built up the fire again, in Spain

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1544	calling of ministers, and baptism <sup>m</sup>	Menno Simons fled to Cologne, Germany, where Archbishop Herman von Wied was transforming the bishopric into a Lutheran principality <sup>m</sup>	Ex-Munsterite, David Joris, left the "Anabaptist" sect he founded called Davidians, moved to Basel, joined the Reformed church, and changed his name to John of Bruges <sup>m</sup>					
	Simons produced a statement of faith, "Brief and Clear Confession" to deal with the incarnation and calling of ministers <sup>m</sup>							
	Lasco published Simons confession and used it against him, although tolerating Menists <sup>m</sup> ↗							
1545			Crespin condemned for heresy, forced to flee to Strasbourg		Council of Trent began			
			P. Brully (aka Mioce) <sup>c</sup> and J. Chobard <sup>c</sup> burned at the stake for heresy in Lorraine;	Since the Waldensian and Lutheran sects were reprovod and contrary to the Catholic faith, and since many of these lived in Merindol and Cabrières, on		A. Estallufret, J. de Bucq <sup>c</sup> , N. van Poule <sup>c</sup> , and M. Huerblocq <sup>c</sup> ,	Roch <sup>c</sup> , an artist, mutilated one of his statues of Mary, for this	↘
1545			In Metz, where Farel <sup>c</sup> had preached, Adam <sup>c</sup> beaten to death with sticks and trampled by a police horse, also Three <sup>c</sup> forced in the river, stoned, and drowned; Bible bookseller in Avignon beaten and burned with two Bibles at his neck (one in front and in back)	the 16 <sup>th</sup> of April everyone in the two towns were massacred, over 850 killed <sup>c</sup> , historian H. Martin estimated 4 to 5 thousand killed <sup>f</sup> ; some refugees fled to Geneva		burned at the stake in Belgium; Marie (aka Marion) de la Pierre <sup>c</sup> and wife of J. de Bucq <sup>c</sup> buried alive in Belgium	blasphemy he was burned at the stake in Spain; M. Ensinas burned at the stake in Rome	Council of Trent [strategically located between Rome and Wittenberg, in an area controlled by Austria]

Date	Germany-Austria [Scandinavia]	Switzerland	France [Alsace area]	Scotland-England [Commonwealth]	Rome [Italy, Spain, Low Lands]
1546 [Crespin, Bk II ended; Bk III began]	Luther (~63 yrs old) died in Eisleben	J. Diaz <sup>c</sup> martyred in Neubourg	C. Senarclens wrote <i>Historia vera de morte sancti uiri Ioannis Diazii Hispani</i> (Basle, 1546) <sup>w</sup> about the martyrdom of J. Diaz ←	P. Bon-Pain <sup>c</sup> burned at the stake in Paris for evangelizing; P. Chapot <sup>c</sup> , strangled and burned at the stake for bringing Bibles into Paris; E. Poulliot <sup>c</sup> burned at the stake in Paris	Roger <sup>c</sup> burned at the stake in London; Anne Askew <sup>c</sup> , N. Beleniam <sup>c</sup> , J. Adams <sup>c</sup> , and J. Lascelles <sup>c</sup> burned at the stake in London
1546	The Lutheran Princes were defeated by the Catholics in the Smalcald War; this forced Menno Simons to flee Cologne and Archbishop H. von Wied <sup>m</sup> ↙			The Fourteen from Meaux (P. Leclerk, E. Mangin, M. Caillon, J. Bouchebec, J. Brissebar, H. Butinot, F. Leclerk, T. Honnore, J. Baudouin, J. Flesche, J. Picquery, P. Picquery, J. Mateflon, and P. Petit) <sup>c</sup> plus a man named Couberon <sup>c</sup> who was encouraging them were burned alive in Paris, one, M Piquery, was hung because of his youthfulness	J. Eck died
1546	Menno Simons fled to Holstein, Germany, on the Baltic, where he remained to the end of his life (1561); he became the Anabaptist bishop [traveling pastor] of northern Germany; Holstein was under the rulership of the King of Denmark <sup>m</sup> At Lubeck the [Mennonite] Anabaptist bishops met to discuss the doctrinal position of N. Blesdijk <sup>m</sup>				
1547	Emperor Charles V sought to unify all of Germany through the Diet of Augsburg, continued the policy of the Diet of Spier (1526) s3		J. Taffigon <sup>c</sup> & his wife J. Sejournam <sup>c</sup> , S. Mareschal <sup>c</sup> & his wife J. Bailly <sup>c</sup> , G. Michaut <sup>c</sup> , J. Boulereau <sup>c</sup> , and J.	J. l'Anglois <sup>c</sup> burned in Sens; M. Miquelot <sup>c</sup> (Destoubequin) in Tournais; L. du Pre <sup>c</sup> in Paris; and J. Brugière <sup>c</sup> at Issoire	

Date	Germany-Austria [Scandinavia]	Switzerland	France [Alsace area]	Scotland-England [Commonwealth]	Rome [Italy, Spain, Low Lands]
1547	[Mennonite] Anabaptist bishops met semi-annually at Emden to discuss matters of doctrine and discipline <sup>m</sup>		Bretenay <sup>c</sup> burned at the stake in Langres	Under Henry II, King of France (1547-1559), was instituted a special courtroom to deal with heretics, "La Chambre Ardente" (1547-1559), as a result 600 Huguenots were arrested from 1547-1550 <sup>r</sup>	
1547	Anabaptist bishop Adam Pastor was excommunicated due to false teaching on the divinity of Christ <sup>m</sup>				
1548	J. Rogers returned to England →		Crespin arrived in Geneva	Crespin fled for Geneva ←	S. Nivet <sup>c</sup> of Meaux martyred in Paris; O. Blonde <sup>c</sup> burned at the stake in Tours for warning someone of their impious and superstitious speech
1549			Calvin's wife, Idelette died (married about 9 yrs)	Investigation of King Henry II into atrocities of Menier in the massacres at Merindol and Cabrières; no decision was rendered, which led to more killings ↓	H. Burre <sup>c</sup> burned in Dijon; E. Pelloquin <sup>c</sup> to have tongue cut out and to be burned over a small fire in Paris; a Tailor <sup>cf</sup> for the King in Paris (who gazed at the King as he burned); and widow Anne Audebert <sup>c</sup> was captured as she sought to flee to Geneva, tried in Paris, burned alive in Orleans
1549				Menier executed Gaultery <sup>c</sup> in Digne and B. Audouin <sup>c</sup> in Aix-en-Provence, and several others <sup>c</sup> also	To celebrate the return of King Henry II into Paris, two former priests, F. Venot <sup>c</sup> and L Galimar <sup>c</sup> , burned alive after the King's dinner in front of the Notre Dame <sup>r</sup>

Date	Germany-Austria [Scandinavia]	Switzerland	France [Alsace area]	Scotland-England [Commonwealth]	Rome [Italy, Spain, Low Lands]					
1550			Against the desires of the Sorbonne (that wanted no French Bible), second French Authorized Bible published, called the <b>Louvain Bible</b> ; hoped to replace <b>Lefevre's</b> Bible and (especially) the Swiss <b>Olivétan</b> version	<b>C. Thierry</b> <sup>C</sup> burned at the stake in Orleans; <b>J. Godeau</b> <sup>C</sup> and <b>G. Beraudin</b> <sup>C</sup> likewise in Chambéry; colporteur <b>M. Moreau</b> <sup>C</sup> likewise in Troyes	Common man <b>A. Wallace</b> <sup>C</sup> burned in Scotland before a great crowd of impressive folk	<b>J. Rogers</b> received the crown livings of St. Margaret Moyses	Second French Authorized Bible, called <b>Louvain</b> , published ←	<b>Fanino</b> <sup>C</sup> hung and burned Ferrare, Italy	Council of Trent Continued	
1551			<b>C. Monier</b> <sup>C</sup> roasted over a fire in Lyon; <b>M. Secenat</b> <sup>C</sup> , a former priest, burned at the stake in Nimes	18 year old <b>T. de St. Paul</b> <sup>CR</sup> burned alive in Paris for quietly correcting someone for their vulgarities; 22 year old colporteur <b>J. Joery</b> <sup>CR</sup> and his <b>young servant</b> <sup>C</sup> burned alive in Toulouse (Bibles around their necks)		<b>J. Rogers</b> named vicar of St. Sepulchre's and reader of St. Paul's	<b>Gilot Vivier</b> <sup>C</sup> , his brother-in-law <b>M. Lefevre</b> <sup>C</sup> , his father, <b>J. Lefevre</b> <sup>C</sup> , and <b>Gilot's</b> wife, <b>Hanon Lefevre</b> <sup>C</sup> from Valenciennes (in the Low Lands) burned at the stake, <b>Hanon</b> was pregnant at her arrest, so she was kept in prison until she gave birth, then she was burned alive; <b>Michelle de Caignoncle</b> <sup>C</sup> was burned alive with <b>Gilot</b> and the others	↓		
1552			Calvin and <b>P. Viret</b> (pastor in Geneva) wrote to the Lausanne Five while they were in prison, as well as <b>D. Peloquin</b> ; some letters describe the conversion of a thief in prison named <b>Jean Chambon</b> who later went to Geneva →	The "Five of Lyon": <sup>f</sup> <b>M. Alba</b> <sup>C</sup> , <b>P. Escrivain</b> <sup>C</sup> , <b>Bernard Seguin</b> <sup>C</sup> , <b>C. Favre</b> <sup>C</sup> , and <b>P. Navihère</b> <sup>C</sup> arrested on their third day in Lyon, imprisoned, judged guilty of heresy, strangled and burned at the stake; <b>P. Bergier</b> <sup>CR</sup> , having signed the confession of <b>B. Seguin</b> , was strangled in Lyon	<b>D. Peloquin</b> <sup>C</sup> , former priest, returning to Geneva with his sister, degraded and burned alive at Ville-Franche; <b>H. Gravier</b> <sup>C</sup> martyred in Bourg-en-Bresse; <b>R. Poyet</b> <sup>C</sup> (illegitimate son of the Chancellor of France, <b>Guillaume Poyet</b> ) burned at the stake in Anjou	<b>Edward Seymour</b> <sup>C</sup> , the Duke of Somerset beheaded	<b>G. de Hamelle</b> <sup>C</sup> burned at the stake in Tournay; <b>C. Volcart</b> <sup>C</sup> , <b>Humbert</b> <sup>C</sup> , <b>Philebert</b> <sup>C</sup> , and <b>P. Roux</b> <sup>C</sup> were burned at the stake in Flanders	<b>G. da Milano</b> wrote of Fanino's martyrdom ( <i>Passione de fanino martyr</i> ) <sup>W</sup>	Young Englishman, <b>G. Gardiner</b> <sup>C</sup> took a consecrated hoste from the Cardinal and stepped on it (before the King), was tortured, then burned over a fire in Lisbon, Portugal	Council of Trent Continued

Date	Germany-Austria [Scandinavia]	Switzerland	France [Alsace area]	Scotland-England [Commonwealth]	Rome [Italy, Spain, Low Lands]					
1553 [Crespin, Bk III ended; Bk IV began]		[beginning with N. Nail became common in France to tie sticks in the mouth of the condemned so that they could not speak to the crowd while being burned]	Reformed Pastors <b>Calvin, Viret,</b> and <b>Farel</b> correspond with the Five of Lyon, <b>M. Dymonet, R. Lefevre,</b> and others while they are imprisoned in Lyon	<b>M. Dymonet</b> <sup>cr</sup> martyred for heresy in Lyon; <b>L. de Marsac</b> <sup>c</sup> and his <b>cousin</b> <sup>c</sup> , and <b>E. Gravot</b> <sup>c</sup> burned at the stake for heresy in Lyon; <b>S. Laloé</b> <sup>c</sup> martyred in Dijon, his executioner, <b>J. Roy</b> <sup>c</sup> and	<b>N. Nail</b> <sup>c</sup> arrested with Bibles from Geneva burned over a fire in Paris; <b>A. Magne</b> <sup>c</sup> burned alive in Paris; <b>G. Neel</b> <sup>cr</sup> , former Augustin monk, burned at the stake in Evreux; <b>E. le Roy</b> <sup>c</sup> and	<b>King Edward</b> died; <b>Queen Mary</b> took the throne  <b>J. Rogers</b> placed on house arrest in London	<b>Jane Gray</b> <sup>c</sup> and her husband, <b>Guilford Dudley</b> <sup>c</sup> , beheaded by <b>Queen Mary</b>			↓
1553			Execution of the Socinian <b>Servetus</b> (who had a price on his head from the Inquisition) in Geneva	<b>Sylvestre</b> , was converted as a result and moved to Geneva; <b>D. Peloguin</b> <sup>c</sup> burned at the stake in Villefranche	<b>P. Denocheau</b> <sup>c</sup> executed in Chartres; <b>P. Serre</b> <sup>cr</sup> , former priest, burned at the stake in Toulouse		<b>Cranmer</b> authored <i>42 Articles of the Church of England</i>			↓
1554			<b>J. Crespin</b> shocked by the martyrdom of the Lausanne Five, and desirous that their deaths not be forgotten began writing his <i>History of the True Witnesses to the Truth of the Gospel, Who with</i>	<b>P. Panier</b> <sup>c</sup> , former member of parliament of Bourgogne, decapitated in Dole of Bourgogne; <b>J. Filleul</b> <sup>c</sup> and <b>J. Leveillé</b> <sup>c</sup> hung and burned alive in Paris for travelling to Geneva; <b>F. Gamba</b> <sup>c</sup> burned at	<b>G. Dalençon</b> <sup>cr</sup> , Bible colporteur, betrayed, martyred with a repentant <b>dyer of cloth</b> <sup>c</sup> in Montpellier; <b>R. Le Fevre</b> <sup>cr</sup> arrested in Lyons, burned at the stake in Paris; <b>P. de la Vau</b> <sup>c</sup> burned alive in Nimes	January 1554, <b>J. Rogers</b> sent in Newgate prison by <b>Bonner</b> , the new Bishop of London; he was there with <b>J. Hooper, L. Saunders, J. Bradford,</b> and others	<b>O. Cateline</b> <sup>c</sup> , converted in England, burned alive in his hometown of Gand, Belgium; <b>T. Calbergue</b> <sup>c</sup> burned alive in Tournay for owning a Geneva songbook, and for writing spiritual songs; <b>J. Malo</b> <sup>c</sup> executed in Mons			Council of Trent Continued
1554			<i>Their Blood Signed, from John Hus to the Present Time</i> (Geneva, 1554)	the stake at Bresse in Lombardie; <b>D. Le Vayr</b> <sup>c</sup> , former priest, from Normandy, colporteur of Geneva Bibles, raised from the fire three times before being burned alive in Rouen		<b>Knox</b> fled to Geneva				

Date	Germany-Austria [Scandinavia]	Switzerland	France [Alsace area]	Scotland-England [Commonwealth]	Rome [Italy, Spain, Low Lands]				
1555 [Crespin, Bk IV ended; Bk V began]			<b>L. Rabus</b> published <i>historien der heyligen ... martyren</i> (Strasbourg, 1555)	<b>G. de Dongnon</b> <sup>C</sup> , former priest, burned at the stake in Limoges	Feb 4 <sup>th</sup> in London <b>J. Rogers</b> <sup>C</sup> , the first heretic burned alive under reign of <b>Queen Mary</b> , he was a former priest, was married, ordained in Wittenberg, and returned to England to preach the Gospel, became a professor of theology under <b>Ridley</b> (later burned Oct 16 <sup>th</sup> ); Bishop <b>J. Hooper</b> <sup>C</sup> burned in Gloucester; <b>H. Gudaker</b> <sup>C</sup> , primate of Ireland poisoned; 5 <sup>th</sup> Feb, Minister and Lawyer <b>R. Taylor</b> <sup>C</sup> thrown in the fire at Aldham Common; 8 <sup>th</sup> Feb, <b>L. Saunders</b> <sup>C</sup> , minister in London, burned at the stake in Coventry; 26 <sup>th</sup> Feb, Bishop <b>R. Ferror</b> <sup>C</sup> burned at the stake at Carmarthen; 5 <sup>th</sup> March, <b>T. Thomkins</b> <sup>C</sup> burned on hand prior to being burned at the stake in London, also <b>T. Higby</b> <sup>C</sup> at Horndon; <b>T. Causton</b> <sup>C</sup> burned at Raleigh; 15 <sup>th</sup> <b>W. Hunter</b> <sup>C</sup> at Brentwood; 25 <sup>th</sup> <b>S. Knight</b> <sup>C</sup> at Malden	27 <sup>th</sup> March <b>J. Lawrence</b> <sup>C</sup> , <b>R. White</b> <sup>C</sup> , and <b>W. Dighel</b> <sup>C</sup> at Gloucester, <b>W. Pygat</b> <sup>C</sup> at Braintree, <b>J. Alcock</b> <sup>C</sup> died of sickness in a London prison, his body was thrown on a manure pile 24 <sup>th</sup> April, Pastor <b>G. Marsh</b> <sup>C</sup> burned at the stake at Westchester, and <b>W. Flower</b> <sup>C</sup> burned at Westminster for whistling during mass; 31 <sup>st</sup> May, Minister <b>J. Cardmaker</b> <sup>C</sup> burned at the stake in London with businessman <b>J. Warren</b> <sup>C</sup>	<b>D. Witcoq</b> <sup>C</sup> beheaded in Mons; <b>Waldrue Carlier</b> <sup>C</sup> buried alive in Mons for allowing Bible reading in her home; <b>J. Porceau</b> <sup>C</sup> martyred in Mons	<b>Paul IV</b> gave special powers to <b>Jesuits</b> to make war on the disciples of Jesus (named after the 1326 so-called heretics in Portugal, called "Police of Jesus")	↓
			More correspondence available between the Chambery Five, <b>John Calvin</b> , <b>Pierre Viret</b> , and others included by Crespin →	The Chambery Five ( <b>J. Vernou</b> <sup>C</sup> , <b>A. Laborie</b> <sup>C</sup> , <b>J. Trigalet</b> <sup>C</sup> , <b>G. Tauran</b> <sup>C</sup> , and <b>B. Bataille</b> <sup>C</sup> ) at first sentenced to rowing for the King's ships, changed to beheading in Chambery, Savoy, France	<b>Feb-May 1555 English Martyrs</b> February: 5 ministers March: 8+2 persons April: 1+1 May: 1+1		↓		
1555			<b>Crespin</b> published the second edition of his martyrology		A convicted thief, <b>Toulee</b> , spoke against Rome and the Pope before his death, leading to a proclamation; in June 1555, the <b>Archbishop of Canterbury</b> published this proclamation: "Anyone not accepting the Holiness of the <b>Pope</b> was to be condemned as a heretic" (excommunication as defined by Aquinas [above] meant the death penalty)			↓	
			<b>Villegaignon</b> asked the Geneva town council for ministers of the Gospel; they sent <b>P. Richier</b> and <b>G. Chartier</b> who were	Vice Admiral of England, <b>Villegaignon</b> , set sail from Le Havre, France, presumably in the hopes of	<b>M Bucer's</b> <sup>C</sup> and <b>P Fagius</b> <sup>C</sup> bodies exhumed and burned as heretics in Cambridge, likewise the body of the wife of <b>P Martyr</b> <sup>C</sup> at Oxford; 9 <sup>th</sup> June, <b>T. Watts</b> <sup>C</sup> at Chelmsford; 10 <sup>th</sup> June, Count <b>T. Hawkes</b> <sup>C</sup> burned at the stake in Goggeshall for not wanting his son	Also martyred in July, <b>J. Wade</b> <sup>C</sup> burned in Dartford; <b>D. Harman</b> <sup>C</sup> in Lewes; <b>J. Lander</b> <sup>C</sup> in Steyning; the lame <b>R. Hook</b> <sup>C</sup> and <b>T. Everson</b> <sup>C</sup> in Chichester; <b>N. Hall</b> <sup>C</sup> in Rochester			↓
			accompanied by many from France, set sail from Honfleur, France	establishing a Reformed colony in Brazil, with peace and tranquility for those who believe the Gospel from France <sup>C</sup> ←	baptized in the method of the Papists; 11 <sup>th</sup> June, <b>N. Chamberlain</b> <sup>C</sup> , in Colchester, <b>J. Simson</b> <sup>C</sup> in Rochfort, and <b>J. Erdley</b> <sup>C</sup> at Rayleigh; 12 <sup>th</sup> June, <b>W. Butler</b> <sup>C</sup> , <b>T. Osmond</b> <sup>C</sup> ; <b>J. Bradford</b> <sup>C</sup> and <b>John Leaf</b> <sup>C</sup> burned on a pile of wood in Smythfield near London; 11 <sup>th</sup> July, <b>G. Ming</b> <sup>C</sup> , a minister of the Gospel, died in prison before martyrdom; 12 <sup>th</sup> July, <b>J.</b>	[ <b>Crespin</b> wrote that in the first 2 years of <b>Queen Mary's</b> reign 800 Protestants (mainly leaders) were put to death!]			Council of Trent Continued
1555					<b>June-July 1555 Engl Martyrs</b> June: 6 July: 12+1 died in prison				

Date	Germany-Austria [Scandinavia]	Switzerland	France [Alsace area]	Scotland-England [Commonwealth]	Rome [Italy, Spain, Low Lands]
					<b>Bland<sup>C</sup>, J. Francks<sup>C</sup>, N. Scheterden<sup>C</sup>, and H. Middleton<sup>C</sup></b> burned in Canterbury
					In August, <b>G. Aileward<sup>C</sup></b> died in prison; <b>J. Abs<sup>C</sup></b> burned Edmondsbury; <b>J. Denleye<sup>C</sup></b> burned in Uxbridge; <b>Elizabeth Warne<sup>C</sup></b> burned in Stadford; <b>J. Neuman<sup>C</sup></b> burned in Safron; Six burned on the 13 <sup>th</sup> Aug in Canterbury: <b>R. Coker<sup>C</sup>, H. Lawrence<sup>C</sup>, G. Hopper<sup>C</sup>, G. Stere<sup>C</sup>, and R. Wright<sup>C</sup></b> ; 14 <sup>th</sup> of August, <b>R. Citier<sup>C</sup></b> burned in Tautone; the 26 <sup>th</sup> <b>G. Tankerfield<sup>C</sup></b> and <b>G. Baumeford<sup>C</sup></b> in St. Albons, <b>P. Patinghan<sup>C</sup></b> in Uxbridge, and <b>R. Smyth<sup>C</sup></b> burned at Stanes; the 30 <sup>th</sup> <b>S. Harwood<sup>C</sup></b> and <b>T. Fusse<sup>C</sup></b> burned at Ware; the 31 <sup>st</sup> <b>J. Neuma<sup>C</sup></b> and <b>J. Denleye<sup>C</sup></b> burned at Safronwalden and <b>G. Harles<sup>C</sup></b> at Barnet; 2 <sup>nd</sup> of Sept Rev. <b>R. Samuel<sup>C</sup></b> burned in Ipswich; 3 <sup>rd</sup> <b>G. Alyn<sup>C</sup></b> at Walsingham <b>T. Cosby<sup>C</sup></b> at Chetford, <b>T. Cox<sup>C</sup></b> at Yexford
					6 <sup>th</sup> of Sept burned in Canterbury, <b>G. Bradbrige<sup>C</sup>, J. Tuttye<sup>C</sup>, A. Burward<sup>C</sup>, G. Catner<sup>C</sup>, R. Steuter<sup>C</sup></b> ; 11 <sup>th</sup> <b>James Leaf<sup>C</sup></b> died in prison in London, also were burned <b>T. Hayward<sup>C</sup></b> and <b>T Gorway<sup>C</sup></b> at Litchfield; <b>R. Smyth<sup>C</sup>, G. Andrew<sup>C</sup>, and G. Bing<sup>C</sup></b> died at the Tower of London ("Tower of Lollards"); 19 <sup>th</sup> <b>R. Glover<sup>C</sup></b> and <b>C. Bungaye<sup>C</sup></b>
					<b>B. LeBlas<sup>C</sup></b> burned at the stake in Tournay
					<b>P. Algier<sup>C</sup></b> burned at the stake in Rome
1555					burned at Coventry; 16 <sup>th</sup> of Oct <b>J. Web<sup>C</sup>, G. Painter<sup>C</sup></b> burned in Canterbury, Bishop of London <b>N. Ridley<sup>C</sup></b> and bishop of Worchester <b>H. Latimer<sup>C</sup></b> burned at Oxford;
					Brothers <b>F and N. Matthys<sup>CC</sup></b> , burned at the stake in Malines (Belgium)
					on Dec. 23 <sup>rd</sup>
					also died in Oct, <b>G. Wiseman<sup>C</sup></b> died in the Tower of London, <b>J. Gorte<sup>C</sup></b> died in prison in Colchester,
1555					<b>Aug-Oct 1555 English Martyrs</b> August: 14+1 died in prison September: 12 + 3 died in prison October: 2 bishops
					<b>J. Philpot<sup>C</sup></b> , church doctor, burned at the stake in London; five men burned in London on Jan 27 <sup>th</sup> , Pastor <b>T. Whittle<sup>C</sup>, B. Green<sup>C</sup>, T. Brown<sup>C</sup>, J. Tudson<sup>C</sup>, J. Went<sup>C</sup></b> , with 2 women, <b>Agnes T. Cramner<sup>C</sup></b> , Archbishop of Canterbury, author of 42 Articles, accused of treason, burned at the stake in Oxford; five burned in Canterbury: <b>J. Lomas<sup>C</sup>, Anne Albright<sup>C</sup>, J. Sole<sup>C</sup>, Jeanne Painter<sup>C</sup></b> ,
					<b>Laurent<sup>C</sup></b> and <b>J. Fasseau<sup>C</sup></b> beheaded at Mons, Belgium; <b>A. de Lopphen<sup>C</sup></b> burned over slow fire and <b>J. de Lespedarme<sup>C</sup></b> also martyred in Ath, Belgium
					<b>Pope Paul IV</b> published <i>Index librorum prohibitorum</i> further delineating prohibited Bibles and other books
					<b>C. de la Canesiere<sup>C</sup></b> , arrested in Lyon on his way to Geneva, burned at the stake in Lyon on Feb 1
					<b>J. Rabec<sup>C</sup></b> , former Franciscan, had his tongue cut out and was raised and lowered over a fire in Angers; Former priest, <b>P. de Rousseau</b> burned similarly in Angers

Date	Germany-Austria [Scandinavia]	Switzerland	France [Alsace area]	Scotland-England [Commonwealth]	Rome [Italy, Spain, Low Lands]	
1556 [Crespin, Bk V ended]					(Isabelle) Foster <sup>C</sup> , Jeanne Lashford <sup>C</sup> ; two women burned in London: Anne Potten <sup>C</sup> , and the wife <sup>C</sup> of Micheal the shoemaker Agnes Snoth <sup>C</sup> ; burned at Bury, J. Abbes <sup>C</sup> Loyola died in Rome	
1556 [Crespin, Bk VI began]			The Ministers from Geneva and the boats, arriving in Brazil, after much difficulty, were well received by Villegaignon; who asked the ministers to establish police and church order according to the custom of Geneva	J. Bertrand <sup>C</sup> , martyred in Blois; Arnaud Monier <sup>C</sup> and Jean de Cazes <sup>C</sup> condemned to be dragged through the streets 30 <sup>th</sup> April François de Mauny, Archbishop of Bordeaux, officially prohibited the singing of the Psalms at home, church, or in the streets, nor sale or owning of Psalms or New Testaments in French <sup>C</sup> Minister at Pambra m J. Hullier <sup>C</sup> burned in Cambridge; Former tailor turned travelling	Martyrs: March 24, Salisbury: Spicer <sup>C</sup> , Maundrelle <sup>C</sup> , Corbeley <sup>C</sup> ; April 2, Cambridge: minister J. Hoillarde <sup>C</sup> ; Rochester: Hirtpoole <sup>C</sup> , and a widow Jeanne Beches <sup>C</sup> ; April 10, in London: 2 ministers, G. Tymmes <sup>C</sup> , R. Drakes <sup>C</sup> ; G. Ambroise <sup>C</sup> , J. Cavel <sup>C</sup> , T. Spurge <sup>C</sup> , R. Spurge <sup>C</sup> ; April 28, in Golchester: minister C. Lyster <sup>C</sup> ; J. Mase <sup>C</sup> , R. Nichol <sup>C</sup> , J. Spencer <sup>C</sup> , J. Hamon <sup>C</sup> , S. Joyne <sup>C</sup> ; May 5, in Glochester: 2 blind men, Thomas <sup>C</sup> and J. Uprise <sup>C</sup> ; Croker <sup>C</sup> and the lame and aged H. LaueroK <sup>C</sup> ; May 16, in London: a widow Catherine Hut <sup>C</sup> , with two girls, Jean Horne <sup>C</sup> and Elizabeth Thaeuel <sup>C</sup> ; May 19 in Beccles: E. Polus <sup>C</sup> , J Denny <sup>C</sup> , and a woman named Spencer <sup>C</sup> ; May 31 in London: G. Leache <sup>C</sup> (died in prison); June 1 in Lewes: T. Harland <sup>C</sup> , J. Osewarde <sup>C</sup> , T. Rede <sup>C</sup> , T. Abington <sup>C</sup> , and 2 preachers T. Hoode <sup>C</sup> , T.	R. Oguier <sup>C</sup> and his son Bauchedon <sup>C</sup> burned at the stake in Lisle, Flanders, eight days later his wife <sup>C</sup> and other son, Martin <sup>C</sup> , were burned at the stake Council of Trent Continued
1556				of Bordeaux evangelist George Eagles <sup>C</sup> , partially strangled, cut into fourths in Clochester, head put on a stake	Mylles <sup>C</sup> ; June 23, in London: minister G. Aheral <sup>C</sup> ; then June 25, J. Clement <sup>C</sup> + 2 <sup>C</sup> who died in prison; June 27, in Alchester: a servant (Lyon) <sup>C</sup> ; in Stradforde: H. Adlington <sup>C</sup> , R. Jacson <sup>C</sup> , G. Holiwel <sup>C</sup> , T. Bower <sup>C</sup> , L. Parmen <sup>C</sup> , L. Coyxe <sup>C</sup> , H. Wie <sup>C</sup> , J. Dorefal <sup>C</sup> , J. Rothe <sup>C</sup> , E. Hurst <sup>C</sup> , G. Searles <sup>C</sup> , Elizabeth Peper <sup>C</sup> and Agnes George <sup>C</sup> ; in London died in prison: T. Paret <sup>C</sup> and M. Hunt <sup>C</sup> ; June 29 in Edmond-Burye: Spurdane <sup>C</sup> , Fortuné <sup>C</sup> , and another <sup>C</sup> July 1, in London: J. Carels <sup>C</sup> died in prison; July 16, in Nuberie: J. Guyne <sup>C</sup> , Asken <sup>C</sup> ,	
1556					and J. Palmer <sup>C</sup> ; July 18, in Grenestade: T. Dingat <sup>C</sup> , J. Forman <sup>C</sup> , mother Trie <sup>C</sup> ; Aug 1 in Darbie: a blind woman <sup>C</sup> ; Sept in Bristau: a weaver <sup>C</sup> ; Sept 24, in Amesfield: J. Hart <sup>C</sup> , T. Rauendale <sup>C</sup> , a shoemaker <sup>C</sup> , a leathersmith <sup>C</sup> , N. Holden <sup>C</sup> ; Sept 25, in Bristau: young man <sup>C</sup> ; in Newent, J. Horne <sup>C</sup> and a woman <sup>C</sup> ; a the	

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1556			Priest <b>J. Casabone<sup>c</sup></b> , from Agenois, arrested and burned at the stake for not teaching according to the church	Canterbury castle: died of hunger: <b>J. Clarke<sup>c</sup></b> , <b>D. Chettenden<sup>c</sup></b> , <b>G. Foster<sup>c</sup></b> , and the <b>wife of Polkins<sup>c</sup></b> ; early Oct in Northhampton: a <b>shoemaker<sup>c</sup></b> ; Oct 18 at Canterbury castle: <b>three prisoners<sup>c</sup></b> died	Colporteur <b>B. Hector<sup>c</sup></b> , strangled and burned in Thurin, Italy (or 1555) <sup>m2</sup>
1557		In Brazil, <b>Villegaignon</b> turned on the Geneva ministers on the issue of transubstantiation, siding with a <b>Cointac</b> , a Sorbonne graduate, ended in some Geneva martyrs in Brazil →	<b>P. Hamelin<sup>cr</sup></b> , former priest, converted at Saintes, France, imprisoned (in 1546), escaped death by denouncing, for 12 years established printing press in Geneva, was married with children, then	Burned at the stake in Dijon: <b>A. Sepharon<sup>c</sup></b> , <b>P. Cene<sup>c</sup></b> , <b>Jacques, N. du Rousseau<sup>c</sup></b> ; <b>N. Sartoire<sup>c</sup></b> burned alive in Chamberry; midnight riot against a Protestant gathering on St James street, Paris: <b>one person</b>	<b>C. Conick<sup>c</sup></b> (Le Roy) burned at the stake in Bruges, Flanders; <b>A. Emphlitius<sup>c</sup></b> (Merula) burned at the stake in Mons; <b>A. Dierick<sup>c</sup></b> martyred in Moerkerke
		<b>English Geneva</b> NT printed, a Bible divided into verses for the first time →	became colporteur, and was strangled (trumpets blaring) and burned in Bordeaux A meeting of 50 [Mennonite] Anabaptist bishops met in Strasbourg to discuss "the ban" <sup>m</sup>	<b>trampled<sup>r</sup></b> , 100-120 arrested, leading to the death of some in jail, and the burning of others the next year ↓	<b>English Geneva New Testament</b> published
1558	Confession of the Anabaptist <b>T. van Imbroeck<sup>b</sup></b> in Cologne	See → <b>[Romyen]</b> would either be burned alive, or if he recanted strangled (then burned); they also announced his death asking all good Christians to bring wood to the	<b>Frances Civaux<sup>f</sup></b> , martyred in Dijon; <b>B. Romyen<sup>c</sup></b> betrayed, body dislocated, then burned over a fire in Marseille; <b>G. Guerin<sup>cr</sup></b> martyred in Paris, recanted,	Arrested in Paris, <b>G. Tardif<sup>c</sup></b> , <b>J. Caillou<sup>c</sup></b> , and <b>N. de Jenville<sup>c</sup></b> , burned at the stake in their hometowns; <b>N. Clinet<sup>cr</sup></b> , <b>T. Gravelle<sup>cr</sup></b> , and <b>Philippe de Luns<sup>r</sup></b> (Gravelle) <sup>c</sup>	Last martyrs under Queen Mary: deacon <b>C. Simon<sup>c</sup></b> , and shoemakers <b>C. Devenysh<sup>c</sup></b> and <b>H. Foxe<sup>c</sup></b> ; in Huntington, <b>Lawton<sup>c</sup></b> ; dead in London prison: <b>J. Mainerd<sup>c</sup></b> ; In Clochester, <b>J. Harrison<sup>c</sup></b> , <b>Daye<sup>c</sup></b> , and <b>Agnes George<sup>c</sup></b> ; in Norwich, <b>R. Harris</b> , <b>J. Daws</b> , the wives of <b>George<sup>c</sup></b> and <b>three<sup>c</sup></b> ; dead in London prison, <b>T. Tyler<sup>c</sup></b> and <b>M. Wethers<sup>c</sup></b> .
					Burned in Turin, <b>J. Vavaille<sup>m2</sup></b> ; burned in Val d'Oste, <b>N. Sartoris<sup>m2</sup></b>

Council of Trent Continued

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		town marketplace to burn a Lutheran] <sup>C</sup>	then came to his senses, the crowd kindled the fire for him and assisted in his death; young boy <b>J. Morel</b> <sup>CR</sup> convertd when seeing the martyrdom of <b>Rebezies</b> and	martyred in Paris; 5 or 6 days later martyred in Paris: <b>N. le Cene</b> <sup>C</sup> and <b>P. Gabart</b> <sup>C</sup> ; also martyred in Paris, two students (tortured by water and fire): <b>F. Rebezies</b> <sup>CR</sup> and <b>F.</b>	executed were: <b>H. Pond</b> <sup>C</sup> , <b>M .Rycarbie</b> <sup>C</sup> , <b>J. Holidiae</b> <sup>C</sup> , <b>J. Flond</b> <sup>C</sup> , <b>R. Lavonder</b> <sup>C</sup> , <b>R. Holland</b> <sup>C</sup> , and <b>T. Sowthan</b> <sup>C</sup> ; in Norwich: <b>T. Withed</b> <sup>C</sup> ; in Brainsford: <b>J. Slade</b> <sup>C</sup> , <b>Pikes</b> <sup>C</sup> + 3 others <sup>C</sup> ; in Winchester: <b>Bambridge</b> <sup>C</sup>	<b>Verdict</b> <sup>C</sup> martyred in Brussels			
1558			<b>Danville</b> (→), almost equivocated, he was burned alive in Paris	<b>Danville</b> <sup>CR</sup> ; died of torture in Paris prison: <b>R. du Seau</b> <sup>C</sup> and <b>J. Almaric</b> <sup>C</sup>	<b>Mary Tudor</b> died Nov 1558, two months after her father-in-law, emperor <b>Charles V</b> ; the same week as <b>Mary</b> died, so did the Cardinal and Papal Legate <b>Reginald Pole</b> (who had received absolution from the Pope for taking part in the Anglican church, and persecuted many)				
1559			<b>Calvin</b> wrote final edition of <i>Institutes</i>	<b>J. Barbeville</b> <sup>CR</sup> burned alive in a large fire in Paris; on the same day a thief was also hung in Paris; <b>P. Chevet</b> <sup>C</sup> , more than 60 years old, invited to share the Gospel to a Franciscan did so, was apprehended, cruelly murdered in Paris; <b>M. Marie</b> <sup>C</sup> , Bible colporteur from Geneva, hung	<b>N. Ballon</b> <sup>C</sup> , Bible colporteur, brought to the place of his martyrdom with a ball in his mouth, strangled, then burned in Paris; his companion, <b>N. Guenon</b> <sup>C</sup> , the first to be martyred under the reign of <b>Francis II</b> ; <b>Marguerite Le Riche</b> <sup>C</sup> , betrayed by her husband for not attending Mass,	<b>Knox</b> returned to Scotland	<b>Eliza-beth I</b> became Queen of England	" <b>Paul IV</b> ordered among the <i>Biblia prohibita</i> (prohibited books) a whole series of Latin Bibles. He added that all Bibles in the vulgar tongue could not be printed nor kept without permission of the Holy Office. This was in practicality a prohibition of reading the Bible in the vulgar tongue" (quoted from <i>Dictionnaire de Théologie Catholique</i> , vol 15, col 2, p 738) <sup>S</sup>	Council of Trent Continued

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1559					<p>over a fire and burned in Paris, with two ropes of hay in his mouth; Bibles burned with him; colporteur <b>A. Daussi</b><sup>C</sup>, following torture to extract information on collaborators, burned alive in Clermont; <b>M. Rousseau</b><sup>C</sup>, <b>G. Le Court</b><sup>C</sup>, and <b>P. Parmentier</b><sup>C</sup> burned alive for having a Prayer meeting in Paris; <b>J. Ysabeau</b><sup>C</sup> burned alive in Tours</p>	<p>hung over the fire and burned in Paris; likewise a young <b>carpenter</b><sup>C</sup> in Sens; <b>P. Milet</b><sup>C</sup> hung over a fire and burned in Paris; the deaf <b>J. Beffroy</b><sup>C</sup> burned alive in Paris; <b>P. Arondeau</b><sup>C</sup> burned alive in Paris; counselor to the King, clerk of the parliament of France, after a long process, <b>A. du Bourg</b><sup>CF</sup>, hung over a fire naked and burned alive in Paris; <b>A. Coiffier</b><sup>C</sup> martyr in Danmartin; bookseller <b>J. Judet</b><sup>C</sup> burned alive in Paris; <b>T. Moutarde</b><sup>C</sup> burned alive in Valenciennes; <b>A. de Richieud</b><sup>C</sup>, beat to death and disemboweled in Draguignan</p>			<p>May 1559, under Ferdinand and Elizabeth, in Valdolit, Spain, a specially built gallery (for royalty), stage, and grandstands for the judgment on 30 Lutheran heretics: the Augustinian doctor <b>F. de Cacalla</b><sup>C</sup>, two of his brothers, a priest <b>F. de Bivero</b><sup>C</sup> (iron in his mouth) and <b>J. de Bivero</b><sup>C</sup> (to perpetual prison), two of his sisters <b>Blanche</b><sup>C</sup> and <b>Constance</b><sup>C</sup>, and the bones of his mother; priest <b>A. Perez</b><sup>C</sup>; Also <b>D. P. Sarmiento</b><sup>C</sup>, his wife, <b>Mencia de Figueroa</b><sup>C</sup>, <b>D. L. de Roxas</b><sup>C</sup>, <b>Anne Henriques</b><sup>C</sup>, <b>C. del Campo</b><sup>C</sup>, <b>C. de Padilla</b><sup>C</sup>, <b>A. de Huezuelo</b><sup>C</sup> (iron in his mouth), <b>Catherine Romain</b><sup>C</sup>, <b>F. Errem</b><sup>C</sup>, <b>Catherine Ortega</b><sup>C</sup>, <b>Isabella de Strada</b><sup>C</sup>, <b>Jeanne Velasques</b><sup>C</sup>, an ironworker<sup>C</sup>, [a Portuguese Jew] <b>C. Vaes</b><sup>C</sup>, <b>Jeanne de Sylva</b><sup>C</sup> [wife of de Bivero above], <b>Leonoro de Lisveros</b><sup>C</sup> [wife of Huezuelo above], <b>Marina de Sajavedra</b><sup>C</sup>, <b>D. Quadra</b><sup>C</sup>, <b>Marie de Rojas</b><sup>C</sup>, <b>A. Dominique</b><sup>C</sup>, [Englishman] <b>A. Basor</b><sup>C</sup>; 1 condemned to be</p>	<p><b>A. Verdickt</b><sup>C</sup>, brother of <b>G.</b> above, was also taken and burned at the stake; <b>B. le Hev</b><sup>C</sup> quietly decapitated to avoid suspicion in Brussels</p>

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1559	[U.S. law to assemble peaceably]				burned alive ( <b>A. Huezuelo</b> ), 13 condemned to be strangled then burned, the rest to do perpetual penance in prison; 37 others remained in prison until another event was planed	<b>Marcgrave</b> (Anvers) passed Law to catch those who assembled unlawfully, with a financial reward	Council of Trent Continued
1559			The <b>Cardinal of Loraine</b> , the <b>Duke of Guise</b> , and the <b>Duke of Nemours</b> , conspire to keep the newly named <b>Huguenots</b> from appealing their case to the King; the <b>Huguenot</b> leaders were massacred <sup>C</sup>		Second "event" under Ferdinand and Isabella: from the church in Seville: <b>J. P. de Leon</b> <sup>C</sup> burned alive; <b>J. Gonzaluc</b> strangled and burned alive with 5 women: <b>Isabel de Vaenia</b> <sup>C</sup> , <b>Maria de Viroes</b> <sup>C</sup> , <b>Cornelia</b> <sup>C</sup> , <b>Marie de Bohorches</b> <sup>C</sup> , and	<b>Adrian</b> <sup>C</sup> , betrayed by his father, and <b>Henry</b> <sup>C</sup> were burned alive in Anvers; <b>C. Halewyn</b> <sup>C</sup> and <b>H. Janssen</b> <sup>C</sup> strangled, half and	
1559			Death of <b>King Francois II</b> allowed some peace for Reformed churches in France, as the Parliament of France called for an end to persecution until the determination of a Council on the issue <sup>C</sup>		her sister <b>Joanne</b> <sup>C</sup> , <b>Julien Hernandes</b> <sup>C</sup> , <b>J. de Leon</b> <sup>C</sup> , and escaped monk <b>Jean Hernandes</b> <sup>C</sup> (having been in Frankfort and Geneva); <b>Francisca de Chaves</b> <sup>C</sup> burned alive, medical doctor <b>C. de Losada</b> <sup>C</sup> , <b>C. de Arellanio</b> <sup>C</sup> ; herein <b>Crespin</b> had no further information on the hundreds imprisoned and condemned by these masters of inquisition, fear, and repression	burned, left on a wheel as a trophy to <b>Marcgrave's</b> brutality in Anvers	
1560	Axiom 3 and 4 of the <b>Jesuits</b> , published in Cologne (1560) <sup>C</sup> : "3. That it is not-at-all for the political Magistrates to mix themselves with or gain knowledge of the doctrine that is proposed to the people: but that this solicitude is delegated to the priests. That upon issues of religion, the only duty of the Magistrates is, to execute the rebellious and contradictory of the Roman seat.		English Geneva Bible completed	<b>Knox</b> drew up a Summary of Doctrine	In Flanders, <b>C. de Quekere</b> <sup>C</sup> , <b>J. Diensart</b> <sup>C</sup> , and <b>Jeanne de Salomez</b> <sup>C</sup> strangled, partially burned, cut into thirds and buried; <b>J. Herwin</b> <sup>C</sup> converted in London, arrested and burned alive in Flanders; <b>Jean de Crues</b> <sup>C</sup> turned	In Rome, Italy, pastor trained in and Geneva Bourgeois, <b>J. L. Pascal</b> <sup>C</sup> , detained, tortured, found guilty of Lutheranism, strangled while preaching	

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1560	"4. In conferring the doctrine of the Church with the rules of the word of God, whoever finds them in discord, contradicts those of the Pope, ought to be exterminated from the midst of men, either by sword or by fire, so that peace and tranquility may be conserved. If so had occurred 40 years ago in the location of Luther and his sectarians, it would have been seen for a long time that there would have been a restitution of Ecclesiastical repose so desired."			Crespin published a Latin version of his martyrology			English Geneva Bible published	over to Inquisitor of Flanders, Renay, partially strangled and burned in Belle, buried by friends	before his death, then burned before Pope Pius IV and a number of Cardinals	↓	
1561				Crespin added Book 4 to his French martyrology		Queen Mary Stuart arrived in Scotland and opposed reforms of Knox		J. de Lo <sup>c</sup> burned alive in L'isle; 27 year old J. de Boschere <sup>c</sup> secretly drowned and stabbed in Anvers; J. Keyser <sup>c</sup> drowned and hung on a post, then buried; P. Annood <sup>c</sup> and D. Galland <sup>c</sup> arrested on trip to England, tortured, burned, strangled, bodies placed on display on tall stakes in Dunkirk; J. des Buissons <sup>c</sup> decapitated in prison at night; further persecution in L'Isle: P. le Petit <sup>c</sup> , burned alive; S. Guilmin <sup>c</sup> and J. Denis <sup>c</sup> (22 years old), burned alive; S. Herme <sup>c</sup> , burned alive; at Anvers, an assembly of 4-500 believers meeting in the woods was broken up by Le Drossard, 5 were taken, 4 were released, B. de Hoye <sup>c</sup> (24 years old) was decapitated;	Mathurin <sup>c</sup> and his wife <sup>c</sup> , J. de Carquignan <sup>c</sup> from the valley of Lucerne (Piedmont) burned alive	Some Waldenses converted to Rome, others fled, the remainder were severely persecuted; e.g. Pastor Jean roasted in a fire; 60 died; they sought to defend themselves; the Duke of Savoy sent in 4-5,000 troops to bring them under subjection of	Council of Trent Continued
1561	Menno Simons died of natural causes (!) in Wustenfelde, Holstein, Germany <sup>m</sup>				Charles IX called an Assembly of the royal court, cardinals and theologians of the Roman church (40-	Reformed pastor/ evangelist went to Vaissy, Burgundy (near birthplace of "Bloody" Mary I of England?) to plant a		J. de Lannoy <sup>c</sup> lifted up and burned in Tournay	Rome; rapping, persecuting, and burning took place; 100+ died	↓	

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			50 in all), with 12 Reformed pastors and 20 delegates	church, Oct 12 <sup>th</sup> , which grew to 500-600 within a week,				
1561			(de Bèze as their spokesman) "to bring peace and unity in the kingdom" <sup>C</sup>	and needed to meet outside; 900 took communion on Dec 25 <sup>th</sup> ←	June 5, 1561, treaty of the <b>Duke of Savoy</b> declared in favor of the "Waldensian" Churches of the Piedmont, as they were unable to take their valley (lasted about 1 year) <sup>C</sup>			
1562		1561 <b>Assembly</b> resulted in the 14 articles of the " <b>Edict of January</b> " [1562] <sup>C</sup> (written to trouble the Reformed churches) stipulating: -No services in any town -No carrying of weapons -No business meetings without presence of a royal delegate -Ministers must give an oath of loyalty before royal official -No preaching against the Mass and other ceremonies of the Church of Rome -Prohibition against unauthorized itinerant preaching -Prohibition against hiding a fugitive from the law [i.e. travelling evangelist] <sup>C</sup>	March 1, the <b>Duke of Guise</b> and 200 men ransacked the Vaissy church meeting, massacring 50-60 <sup>C</sup> , 250 others stabbed and delimbed →  May 8, Pastor <b>L. Morel</b> <sup>C</sup> (of Vaissy) released from jail	April 10, the <b>Cardinal of Guise</b> , archbishop of <b>Sens</b> , and his priests, led a procession to the place where the Huguenot church had met outside Sens (in obedience to the <b>Edict</b> ); finding no one there, they returned to Sens to <b>murder dozens</b> and pillage the suspected Huguenots in town	19 April, the <b>Prince of Condé</b> wrote the <b>Queen Mother</b> to bring order; apparently with no result [a fore-shadowing of the St. Bartholomew massacre to come; who was her confessor?]  The <b>King of France</b> was accused of favoritism for the " <b>Edict of January</b> " <sup>C</sup>  <b>Cardinal of Guise</b> had sought to take part in the Augsburg Confession by dissimulation <sup>C</sup>	22 May, <b>T. Watelet</b> <sup>C</sup> burned alive in Liege after 4 years of imprisonment; 15 Aug, <b>J. de Namur</b> <sup>C</sup> placed in a used resin barrel over a fire; <b>Florentin</b> <sup>C</sup> of Cologne hung in St. Nicolas; the blind <b>A. Michel</b> <sup>C</sup> tortured, strangled, and burned in Tournay	8 Oct, <b>C. Elinck</b> <sup>C</sup> secretly drowned in Honscot; 10 Oct <b>F. Varlut</b> <sup>C</sup> and <b>A. Dayke</b> <sup>C</sup> beheaded in Tournay; <b>A. Carron</b> <sup>C</sup> chased down in France with <b>Renaudine sw Francville</b> <sup>C</sup> , <b>Renaudine</b> martyred, <b>Carron</b> burned in part while he was praying; <b>Barbe</b> and <b>Jacqueline de St. Amand</b> drowned <sup>C</sup>	Council of Trent Continued
1562		A triumverate established themselves to exterminate the Reformed churches; <b>Civil War</b> erupted in France, as the <b>Duke of Guise</b> began to	<b>F. du Calvet</b> forsook his office as the <b>Bishop of Montauban</b> to become a Huguenot Pastor, was married; 10 June arrested, 27 June condemned to be hung,	In Marseille, May 1, <b>J. de Vega</b> <sup>C</sup> killed by mob; May 7, <b>A. Vaze</b> <sup>C</sup> and 15 yr old <b>nephew</b> <sup>C</sup>	At Rouen, <b>A. Marlorat</b> <sup>C</sup> , minister and former Augustinian, <b>N. Cotton</b> <sup>C</sup> , <b>Soccans</b> <sup>C</sup> , and the <b>Lord of</b>			
1562		massacre Huguenots in Cahors, Carcassone, and elsewhere <sup>C</sup>	strangled, and goods confiscated, which took place in Toulouse <sup>C</sup>	killed; others killed: <b>J. Garin</b> <sup>C</sup> , <b>G. Olivari</b> <sup>C</sup> , <b>H. Pastouret</b> <sup>C</sup> , and <b>L. Romillet</b> <sup>C</sup>	<b>Mandreville</b> <sup>C</sup> decapitated or hung			

Date	Germany-Austria [Scandinavia]	Switzerland	France [Alsace area]	Scotland-England [Commonwealth]	Rome [Italy, Spain, Low Lands]
				Civil war waged by the Duke of Guise continued	
1563			Charles IX promulgated the edict <i>De pacification</i> which led to further atrocities by those of <i>La Sainte Ligue</i> [The holy league] <sup>C</sup>	Reformed pastor from Paris, <b>La Roche-Chandieu</b> wrote, <i>History of the persecutions and martyrs of the church of Paris</i> [added to Crespin's 1570 ed]	In Poland, as the Gospel was bearing fruit under the reign of Sigismond, when his son became king, several heretical teachers ruined within the church, being <b>Stancarus</b> and an Italian named <b>Blandrata</b> (a Socinian like <b>Servetus</b> ); then the <b>Tartars</b> and <b>Moscovites</b> invaded Poland extirminating over 20,000 people <sup>C</sup>
			Rape and murder committed against Huguenots in Le Maine, Tours, Chateau de Loir, Vendome, Blois, Bourgogne, Dijon, Languedoc, Provence <sup>C</sup>		<b>The Spanish Inquisition</b> burned alive many suspects of heresy <sup>C</sup> At Tournay [Belgium], <b>G. Cornu<sup>C</sup></b> , elder of the church, strangled and burned; <b>W. Oom<sup>C</sup></b> and <b>J. de Wolf<sup>C</sup></b> drowned in Anvers prison; <b>N. de la Tombe<sup>C</sup></b> and the lame <b>R. du Mont<sup>C</sup></b> burned alive in Tournay
1564 Council of Trent Rendered Binding			<b>Calvin</b> (~55 yrs old) died	<b>J. Mutonis<sup>C</sup></b> , former Dominican turned pastor, hung in Provence (4 Feb), without trial, for evangelizing	<b>J. de Madoc<sup>C</sup></b> , pastor, arrested in Lorraine, strangled in secret, and thrown into bushes
					<b>M. Robillard<sup>C</sup></b> arrested in Tournay, held prisoner 1½ years, burned alive at the marketplace; in Tournay, <b>H. Destailleur<sup>C</sup></b> and <b>J. Pic<sup>C</sup></b> , arrested with a Geneva book and a letter from Anvers, burned alive at the marketplace
1564 [End of Crespin, Bk VII]					At Anvers, <b>C. Smit<sup>C</sup></b> , former Carmelite, Reformed pastor in Anvers, betrayed by a false seeker, tortured when questioned, a riot occurred at his burning, resulting in his being stabbed by the executioner
1564 [Crespin, Bk VIII begins]			<b>Crespin</b> published 8 <sup>th</sup> book of his martyrology		In Tournay, former Franciscan <b>P. Millet<sup>C</sup></b> , called "Horseman", married, studied as a minister, tormented and burned alive
					<b>Council of Trent</b> rendered binding upon all Catholics by <b>Pope Pius IV</b> (hence it was deemed binding on all baptized Christians); council required absolute submission to the Pope and to all of Rome's decrees In Flandres, <b>J. Cate<sup>C</sup></b> , having taken his children to Germany, returned and was arrested in Lisle, where he was burned alive over a slow fire The fourth rule of <b>Pius IV's Index</b> (of prohibited books) stated, "Experience proves that if we allow the indiscriminate reading of the Bible in the vulgar tongue, it leads to temerity [rashness or boldness] among men more for evil than for good" <sup>S</sup>
					Following the decrees of the <b>Council of Trent</b> the <b>Cardinal A. Perrenot</b> established new bishops as inquisitors in the major cities of the Low Lands

COLOR GUIDE: **YELLOW**=Roman Catholic areas; **TAN**=Bad years for Anabaptists; **GOLD**=Important events for Catholicism; **ORANGE**=Catholics "martyred"; **RED**=Evangelicals martyred; **GRAY**=Other martyred; **PINK**=Marriage issues; **PURPLE**=Crusades or massacres; **TURQUOISE**=Martyrology information; **BLUE**=Part Protestant areas; **LT GREEN**=Disputed regions; **LIME**=Bible issues; **GREEN**=Major dates. Disclaimer: some dates may vary (8 April 2008)

Date	Germany-Austria [Scandinavia]	Switzerland	France [Alsace area]	Scotland-England [Commonwealth]	Rome [Italy, Spain, Low Lands]	
1565			Farel (~76 yrs old) died	Pierre de la Place wrote, <i>Commentary on the state of religion and the republic</i>	Former Reformed preacher turned inquisitor at Renay in Flanders, <b>Titelman</b> , arrested <b>J. de Cruel</b> <sup>C</sup> , one who had at one time recanted, was sentenced to death, which he protested; he was beheaded in Renay	<b>J. De Grave</b> <sup>C</sup> , arrested for suspicion of heresy, and for not baptizing his child at the Catholic church, was strangled and burned in Flanders
1566				There was a measure of peace for the Reformed churches in France from 1565-1566	<b>L. de Blekere</b> <sup>C</sup> , from Flanders, accused by his wife and mother-in-law, strangled, partially burned, and left hanging; buried by sympathizers who were then arrested	An illiterate man, 70 years old, saved in his later years, <b>J. Desreneaux</b> <sup>C</sup> , burned alive in Lisle
1566					Four men, <b>M. Bayart</b> <sup>C</sup> , <b>C. du Flot</b> <sup>C</sup> , <b>J. Datricourt</b> <sup>C</sup> , and <b>N. Tournemine</b> <sup>C</sup> , arrested for giving a pamphlet to someone open to the Gospel, burned alive in Lisle	Following a request from 200 Bourgeois of the Lowlands, to moderate the law called "Les placards" of the King of Spain, the law was rather made more severe
1566					<b>J. Tuscaen</b> <sup>C</sup> , 22 years old chose a feast day to enter a Church and take the host from the priest and trample it, his hand was cut off, he was burned alive, and his ashes were thrown in the river	Agreements signed and <b>King Philip</b> put an end of the Spanish inquisition in the Lowlands
1566					<b>M. Bardelots</b> <sup>C</sup> imprisoned and hung in Flanders for preaching where it was not allowed	Further atrocities and sacking took place against the Reformed in Anvers
1567			<b>M. Tachard</b> <sup>C</sup> , minister from Montauban, hung in Toulouse	<b>Queen Mary</b> abdicated throne; Parliament declared "Reformed Church" as official in Scotland	Pastors <b>G. de Bres</b> <sup>C</sup> , <b>P. de la Grange</b> <sup>C</sup> , and others arrested after the siege of Valenciennes, hung; when <b>Guy</b> was hung, he fell off the ladder and led to a stampede in which many were killed	Others martyred in Valenciennes: <b>M. Herlins</b> <sup>C</sup> (father and son), and <b>J. Mahiev</b> <sup>C</sup> , decapitated, as well as <b>M. de la Haye</b> <sup>C</sup> , <b>P. de la Rue</b> <sup>C</sup> , and <b>F. Pattou</b> <sup>C</sup>
1567					<b>J. le Seur</b> <sup>C</sup> and <b>J. Catteu</b> <sup>C</sup> , former monks, tortured and hung in Cambrai; <b>N. du Puis</b> <sup>C</sup> tortured and hung in Artois under one of the new Bishops	Four drowned in Venice inquisition: <b>J. Guirauda</b> <sup>C</sup> , <b>A. Ricetto</b> <sup>C</sup> , <b>F. Segar</b> <sup>C</sup> , and <b>F. Spinola</b> <sup>C</sup>

Date	Germany-Austria [Scandinavia]	Switzerland	France [Alsace area]	Scotland-England [Commonwealth]	Rome [Italy, Spain, Low Lands]
					(former priest)
1568					<p><b>Bishops' Bible</b> published</p> <p>The new <b>Duke of Alve</b> showed his power by hanging in Bruxelles Reformed noblemen and church leaders: <b>G<sup>c</sup>. and T<sup>c</sup>. de Battembourg</b> (two brothers), <b>P. Dendelot<sup>c</sup></b>, <b>P. Wingle<sup>c</sup></b>, <b>M. Cock<sup>c</sup></b>, <b>J. Formault<sup>c</sup></b>, and others<sup>c</sup>;</p> <p>Several days later, in Bruxelles, were decapitated two Counts: <b>of Edmond<sup>c</sup></b> and <b>of Horne<sup>c</sup></b>; <b>J. Le Grain</b> killed by the sword in Bruxelles</p>
1568					<p>In civil war of the <b>Prince of Orange</b>, several died in Liege for the Gospel: <b>C. de Lesenne<sup>c</sup></b> (a minister) and <b>M. Charles<sup>c</sup></b></p>
1569 [End of Crespin, Bk VIII]			<p><b>Crespin</b> republished the <b>English Geneva Bible</b> (privilege of John Bodley; 4 vols dated 1568, 1569, 1560) with the Psalms in typical "Geneva" verse</p>	<p>King's author <b>P. Hamon<sup>c</sup></b> strangled in Paris; <b>N. Croquet<sup>c</sup></b>, <b>P<sup>c</sup></b>. and <b>R<sup>c</sup>. de Gastines</b>(father and son), strangled and hung in Paris</p>	<p>Six bourgeois decapitated by the <b>Duke of Alve</b> in Lembourg: decapitated: <b>H. Huesch<sup>c</sup></b> and <b>G. Frekin<sup>c</sup></b>; tongues branded, partially burned, and hung outside the city: <b>F. Nize<sup>c</sup></b>, <b>T. Tolmont<sup>c</sup></b>, and a third<sup>c</sup>; and burned alive: <b>J. van Aken<sup>c</sup></b>; surgeon <b>M. Guillaume<sup>c</sup></b> decapitated</p> <p>In Tournay, <b>M. de Lanoy<sup>c</sup></b> and <b>J. Le Grean<sup>c</sup></b> burned alive with mouths strapped as do the Spaniards; <b>G. Touard<sup>c</sup></b>, 80 years old, could not stand when preparing for the burning, was returned to prison where he was drowned; <b>J. Sorret<sup>c</sup></b> burned alive; <b>P. Cottreel<sup>c</sup></b> tongue pierced and burned alive</p> <p>Confession regarding believer's baptism by the Anabaptist <b>J. de Roore<sup>d</sup></b> while in a prison in Flanders</p>
1570			<p><b>Crespin</b> completed Book 8 of his books, <i>History of the True Witnesses to the Truth of the Gospel</i></p>	<p>Peace of Saint-Germain-en-Laye put an end to the Third War of Religion on 8 August 1570</p>	
1571				<p>The Huguenot <b>Admiral Gaspard de Coligny</b> was readmitted into the king's council, Sept 1571</p>	

Date	Germany-Austria [Scandinavia]	Switzerland	France [Alsace area]	Scotland-England [Commonwealth]	Rome [Italy, Spain, Low Lands]
1572 St. Bartholomew Mas- sacre in Paris			Crespin died (12 April)	Despite a vow of safe passage for a royal wedding, approx. 100,000 Huguenots killed in Paris and surroundings on <b>St. Bartholomew Day Massacre</b> (24 Aug)	Pope Gregory XIII minted a medallion to honor the massacre of Protestants in France, inscribed <i>Ugonottorum strages 1572</i> [Huguenots slaughtered 1572]  J. Wouters can Kuyck <sup>b</sup> arrested for being rebaptized

### Table of Notations for Specific Sources

- a = J.-H. Merle d'Aubigny, *Histoire de la Réformation du Seizième Siècle*, 4 vols (Paris: Firmin Didot Frères, 1867).
- b = Thieleman J. van Braght, *The Bloody Theater or Martyrs Mirror of the Defenseless Christians Who Baptized Only Upon the Confession of Faith, and Who Suffered and Died for the Testimony of Jesus, Their Savior, From the Time of Christ to the Year A.D. 1660*, trans from the Dutch by Joseph Sohm, 2<sup>nd</sup> English edition (1660; 1837; 1886; Scottdale, PA: Herald Press, 2007).
- b2 = E. H. Broadbent, *The Pilgrim Church* (1931; Grand Rapids: Gospel Folio, 1999).
- c = Jean Crespin's *Histoire des vrais tesmoins de la verite de l'evangile, qui de leur sang l'ont signée, depuis Jean Hus iusques autemps present* [*History of the True Witnesses to the Truth of the Gospel, Who with Their Blood Signed, from John Hus to the Present Time*] (Geneva: Crespin, 1570; Liège: Centre nationale de recherches d'histoire religieuse, 1964).
- d = Bibliography of Jean Duvernoy ([http://jean.duvernoy.free.fr/auteur/biblio\\_duvernoy\\_2002.pdf](http://jean.duvernoy.free.fr/auteur/biblio_duvernoy_2002.pdf)) [inquisitions were only listed in chronology if they had dates associated with them. However, once an inquisitor became established in a particular city, it was generally a perpetual office, whether or not records are extant].
- d2 = Georgene Webber Davis, *The Inquisition at Albi, 1299-1300*, from *Studies in History, Economics, and Law*, No. 538 (New York: Columbia University, 1948).
- f = John Foxe, *Acts and Monuments* (1570).
- h = Léon-E. Halkin, "Table alphabétique des noms de personnes et de lieux du martyrologe de Jean Crespin" [Alphabetical table of the names of people and of places in the martyrology of Jean Crespin] (Liège: Centre national de recherches d'histoire religieuse, 1964).
- h2 = Léon-E. Halkin, "Hagiography Protestant" [Protestant hagiography], in "Mélanges Paul Peeters, 2", *Analecta Bollandiana* (Bruxelles: Société des Bollandistes, 1950), 68:453-63.
- h3 = Léon-E. Halkin, *Initiation à la Critique Historique* [An initiation to historical criticism] (Paris: Armand Colin, 1963).
- j = James Hastings, ed., *Encyclopedia of Religion and Ethics* (1928).
- l = Daniel Lortsch, *Histoire de la Bible en France* [History of the Bible in France] (Paris: Société biblique, 1910); accessed: 4 March 2005; from: [http://www.bibliquest.org/Lortsch/Lortsch-Histoire\\_Bible\\_France-2.htm](http://www.bibliquest.org/Lortsch/Lortsch-Histoire_Bible_France-2.htm); Internet.
- l2 = Henry Charles Lea, *A History of the Inquisition of the Middle Ages*, 3 vols (1887; New York : Russell, 1955).
- m = J. C. Wenger, ed., *The Complete Writings of Menno Simons* (Scottdale, PN: Herald Press, 1956, 1984).
- m2 = Samuel Morland, *History of the Evangelical Churches of the Valleys of Piedmont* (London, 1658; Gallatin, TN: Church History Research and Archives, 1982).
- o = Zoé Oldenbourg, "Chronological Table," in *The Massacre of Montségur*, Peter Green, trans (New York: Pantheon, 1962), 390-95; translation of *Le Bucher de Montségur* (Paris: Gallimard, 1959).
- o2 = Jean Odol, "L'acte de naissance des échévés Cathares: La charte de niquinta, Saint-Félix, 1167" [the birthing act (or articles of incorporation) of the cathar bishoprics: the chart of Niquinta, Saint Felix, 1167]; from: <http://www.couleur-lauragais.fr/pages/journaux/2005/cl69/histoire.html>; accessed 21 Sept 2007.
- p = Franck Puaux, *Histoire de la Réformation Française* [History of the French Reformation], 6 vols (Paris: Michel Lévy, 1859-1862).
- r = Matthieu LeLièvre, *Portraits et récits Huguenots* [Huguenot portraits and accounts], première série (Toulouse, Société des Livres Religieux, 1903).
- s = *Histoire du Livre Saint en France* [History of the Holy Book in France], from: <http://perso.wanadoo.fr/hlybk/bible/france.htm>; accessed 2 February 2005; Internet.
- s2 = Jean Charles Léonard Simonde de Sismondi, *History of the Crusades against the Albigenses, in the Thirteenth Century* (London: Wightman and Cramp, 1826; New York: AMS, 1973).
- s3 = Philip Schaff, ed., [*The Schaff-Herzog Encyclopedia of Religious Knowledge*] *A Religious Encyclopedia or Dictionary of Biblical, Historical, Doctrinal, and Practical Theology: Based on the Real-Encyklopadie of Herzog, Plitt, and Hauck*, 3<sup>rd</sup> Edition, 4 vols (New York: Funk and Wagnalls, 1891).
- t = Thomas Armitage, *History of the Baptists*, revised and enlarged (New York: Bryan, Taylor, 1889).
- w = David Watson, "The Martyrology of Jean Crespin and the Early French Evangelical Movement, 1523-1555," Ph.D. dissertation, University of St. Andrews, 1997.

- Y = Roy Lutz Winters, *Francis Lambert of Avignon (1487-1530): A Study in Reformation Origins* (Philadelphia: United Lutheran Publication House, 1938).
- Z = Monique Zerner, ed., *Inventer l'hérésie? Discours polémiques et pouvoirs avant l'inquisition* [Inventing heresy? Polemic discourses and powers before the inquisition], Collection du centre d'études médiévales de Nice, vol. 2 (Paris: C.I.D., 1998).
- z2 = Monique Zerner, *L'histoire de catharisme en discussion* [The history of Catharism in discussion] (Nice 2001).

### Several Closing Observations

- Disclaimer: some dates may vary.
- As far as inquisition records: Prior to 1962 some inquisition records were kept sealed in various libraries (Vatican, as well as perhaps Paris and Madrid). There was only one extant inquisition record known to Henry Charles Lea, as recorded in his three volume *A History of the Inquisition of the Middle Ages* (1887; New York: Russell, 1955). Then a German publication in 1930 complained that the inquisition records were kept under lock and key in the Vatican archives (see L. Pastor, *Histoire des Papes*, trans A. Poizat [Paris, 1930], 12:916; quoted in Léon-E. Halkin, *Initiation à la Critique Historique* [Paris: Armand Colin, 1963], 212). Halkin noted, "When will the Catholics make the St. Bartholomew a day of reparation? I will not push the history of religious intolerance to the point of the St. Bartholomew. It is the central problem of the inquisition that I wish to address, without hatred and without taking sides. If the inquisition does not justify itself, she can be explained. She would explain herself better and more easily if the archives were open to historians: legend is more dangerous than history" (ibid., 199; translation mine). Apparently, certain of the records were made available. This was the life work of Jean Duvernoy. Anne Brenon wrote of the inquisition archives, "Paradoxically, it was in the publication and study of the inquisition archives that opened the first flaw of this wall of certainty [as to the heretical nature of the Albigenses]." (Anne Brenon, *Les Archipels Cathares* [Cahors, France: Dire, 2000], 13. Translation mine).
  - Henry Charles Lea, in his *A History of the Inquisition of the Middle Ages* (1887; 1955 [1:549-50]) went to pains to laud the character of inquisitor Bernard de Caux, and to deny the report that he sent 637 persons to death (by the secular arm) during his inquisitorial efforts in Toulouse, as was reported by Dom Brial, in *Recueil des Historiens des Gaules* (21:xxiii). Of the hundreds [or thousands] of inquisition records written, the records of Bernard de Caux were the only ones available to Lea at the time of his writing. One wonders why his record was released, of all the possible records that are/were hidden in the Vatican library (remembering the burning of the records from the National Library in Paris after the fall of Napoleon).
  - As regards the destruction of manuscripts: Hélène Kern in her introduction to Antoine Court's (d. 1760) brief biography of Claude Brousson (d. 1698), spoke of the destruction of manuscripts, even in the municipal library of Geneva: "This is the reason why everything that touches on French Protestantism is surrounded with mystery which is complete, and the documents, that were held as compromising, were most often destroyed" (Hélène Kern, "Introduction," in Antoine Court, *Claude Brousson* [Paris: Librairie Protestante, 1961], 11).
- Léon-E. Halkin, professor at the University of Liège, Belgium, studied Crespin's martyrology, after years of study of 16<sup>th</sup> Century Liège. He published his thoughts about Crespin in "Les martyrologes et la critique," in *Mélanges Historiques* (Lausanne: Faculté de théologie de l'église évangélique libre du canton de Vaud, 1952), 52-72:
  - Regarding Crespin's authenticity: "Our research was limited to the Low Lands—in the larger sense of the term [i.e. Belgium and the Netherlands]—and it covered thirty years. In each one of these cases, of which the enumeration is joined to the present expose, the martyrologies were revealed as documents of varying value but of true importance for religious history" (ibid., 69. trans mine).
  - Regarding the the number of martyrs in Crespin: "For only one principality, our personal research convinced us that the number of martyrs known through the martyrologies must be multiplied at least by ten" (ibid., 66. trans mine); Watson wrote, "For the *Parlement* of Dijon, Crespin was aware of 82% of those executed, whereas he knew only of 14% of those condemned to death by the *Parlement* of Rouen, and 13% of those executed by the *Parlement* of Toulouse" (David Watson, "The Martyrology of Jean Crespin and the Early French Evangelical Movement, 1523-1555," Ph.D. dissertation, University of St. Andrews, 1997).
- Of Jean Crespin's martyrology: Most martyrdoms here recorded (beginning in William Sautree martyred in London, 1400) were collated by the Geneva printer Jean Crespin in his *Histoire des vrais témoins de la vérité de l'évangile, qui de leur sang l'ont signée, depuis Jean Hus jusques autemps present* [History of the True Witnesses to the Truth of the Gospel, Who with Their Blood Signed, from John Hus to the Present Time] (Geneva, 1570; Liège, 1964), with additional sources used for Anabaptists. One of the main sources for martyrs during the reign of Queen Mary in England was Foxe's *Book of Martyrs*. Foxe had received information of official records of Queen Mary's reign after her

death from Edmund Grindal. Foxe's *Book of Martyrs* was first published in Latin as *Commentarii rerum in ecclesia gestarum* in 1554 (thus not including any of the killings from Queen Mary's reign).

- It is clear from these sources and from common sense that they could only write about those things of which they knew and could corroborate. It is therefore likely that the numbers of martyrs are much greater (as noted below by Halkin), especially from Catholic lands, as few people were able to record or communicate the deaths of martyrs due to religious oppression, the censorship of unapproved writings, and the explicit desire of Rome that the memory of the heretics be erased.
- It has been noted by several (Monter, Mentzer [see below]) that official judicial records of various city parliaments of France were lost or destroyed. In these cases, Crespin is used as the best historical record. Roman censorship of heretics began in 1184 when Pope Lucius III condemned anyone who loved the Bible or taught doctrines contrary to the Catholic church to excommunication and punishment by the secular powers of Roman Emperor Frederick I, normally to be burned alive (after the printing press, these prohibitions were expanded to include authors, pseudonym authors, and their publishers).
- There was another category of martyrdoms that may easily be forgotten in the rhetoric as to the veracity of the martyrologists—the mob violence massacres. In France, as well as perhaps in other countries of continental Europe, there were occasional massacres, such as those against the entire populations of Béziers in 1209, Avignonet in 1242, Montségur in 1244, and Merindol and Cabrière in 1545; or such as massacres in numerous towns in Southern France from 1209-1226 (followed by inquisition), and the “Dragonnades” led by the Guise family, with massacres in Vaissy and Sens in 1562. Because little or no official action was taken to prosecute the perpetrators, knowledge of these massacres is scant. They did, however, result in numerous martyrs for “religion” or the Gospel.
- Burning at the stake was an effective way to obliterate the reputation of, knowledge of, and memory of a martyr; eye witnesses being threatened with a similar fate were terrorized into silence and subservience; additionally, eye witnesses had a pornographic and debased view of the burning martyr (as clothing burns first); it must be remembered that martyrdoms were held in places where the Roman Catholic church had complete autocratic control of the “two swords”—spiritual and secular (cf. Boniface VIII, *Unum Sanctum* [18 Nov., 1302]).
- The burning of writings of a supposed heretics went back to the burning of the writings of Nestorius (375-451). It was another method of obliterating knowledge and memory of martyrs, as was the case for John Wycliffe; knowledge was controlled by controlling the printing presses, as for example the Pope controlled the printing presses in all of Western Europe before the Reformation, this is why very little is known of the Paulicians and the so-called Albigenses, more is known of the Waldenses as their churches remain to this day; a free press takes on new meaning in light of this autocratic control of knowledge with its accompanying religious oppression and control of conscience.
- Martyrdoms are now known only if there was a record of them; hence the martyrdom of thousands of Albigenses and Waldenses were lost in the sands of time, as were the martyrdoms of unknown Huguenots in France and Anabaptists in Austria-Germany; simultaneously there was and is a constant effort to call the few records that do remain invented, exaggerated, Protestant propaganda, or economically-motivated. The downplaying of these accusations in the U.S.A. began with professors of Church history in the late 19<sup>th</sup> Century, Philip Schaff and Henry Charles Lea (these are the kind of men that are generally published). Because of these type of late 19<sup>th</sup> Century writings and because of the constant denials of Roman Catholic church historians, broad-minded American Evangelical authors by the mid-20<sup>th</sup> Century virtually ignored the martyrdoms of their theological predecessors, nor did they consider the ecclesial or political impact of their deaths. Because of this ignorance, it is no surprise, therefore, that the U.S. (regional) Evangelicals-Catholics Together statement was signed by some Evangelicals in 1994.
- In Crespin: The spelling of names may vary, due to translating from English into French and/or Latin and back into English, as well as the fact that Crespin was working from a Middle French alphabet where a “U” was a “V”, a “W” was “V V”, “J” was an “I”, a middle “s” is an “f”, etc. (e.g. ANTOINE BVRVWARD = Antoine Burward, THOMAS Fuffe = Thomas Fusse = Thomas Fust; ETIENNE HARVOD = Stephen Harwood) ; the names of cities and towns in England are notoriously misspelled in comparison to contemporary orthography; the countries in which certain towns were located also varied, as borders changed with various kings, weddings, and wars. Léon-E. Halkin, professor at the University of Liège, Belgium, did a wonderful job researching each name, published in his “Table alphabétique des noms de personnes et de lieux du martyrologe de Jean Crespin” (Liège: Centre national de recherches d’histoire religieuse, 1964).
- A higher percentage of English martyrs (listed on this chart) are people of ecclesial or societal position; whereas most of the French martyrs tended to be common folk, probably because some of the sources for Crespin’s information were the common folk fleeing for safety to Geneva. Crespin’s sources for the English martyrs were taken from Foxe’s *Book of Martyrs* and from other sources.
- About martyrs:

- The ancillary writings included in Crespin show that each martyr had his own existential story. In a sea of names and numbers the individual lives and stories of the martyrs are easily forgotten.
- Virtually all the martyrs went through grueling individual (completely alone) interrogations with monks and priests designed to get them to recant their faith at any cost—to the point where some had only to say “Jesus Mary” to be strangled prior to their burning.
- Three categories of people not included as martyrs were: (1) those who were unknown; (2) those who were sentenced to life rowing on the galleys for France or Italy, and (3) those who recanted their believe in “salvation by faith alone,” “the uselessness of the Mass,” or some other contested aspect of Roman Catholicism (clearly enumerated in the Council of Trent) after they were arrested for heresy. Although, in this regard, the French Bishop Briçonnet of Meaux was martyred after his third recantation, as one cannot believe someone who denies their own faith. It must also be remembered that official court records were destroyed for certain peiods in many towns (Jean-François Gilmont, “Les centres d’intérêt du martyrologe de Jean Crespin [1554-1570] révélés par la cartographie et les statistiques,” *Miscellanea historiae ecclesiasticae*, Vol 5, Issue 61, 358-69; Raymond A. Mentzer, Jr., *Heresy Proceedings in Languedoc, 1500-1560* [Philadelphia: American Philosophical Society, 1984]; William Monter, “Les exécutés pour hérésie par arrêt du Parlement de Paris (1523-1560),” *Bulletin de la Société de l’Histoire du Protestantisme Français*, 142 (1996), 191-224), and that the Presidential Courts instituted by Henry II, king of France, kept no records. It goes without saying that mass violence and vigilante attacks were rarely recorded in official government court records.
- By the way, it must be remembered that there were martyrs for the Gospel in Spain up to the 1824, as reported in *The Columbian Star* (1824, 77).
- It is interesting to note that this color chart has the appearance of a “Trail of Blood.”