

** Read + annotate the documents FIRST!*

Part B.

Directions: Record information about each document in part A, and answer the questions about the similarities and differences between the sources. Use these notes to write a paragraph that compares and contrasts the two documents.

Document 1

Title _____

Author _____ Date _____

Document 2

Title _____

Author _____ Date _____

1. What are the historical links between the two documents?

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2. How are the documents similar?

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3. What are some specific differences between the documents?

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4. What are the different effects of the documents?

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5. *What does the existence of these documents, taken together, indicate about the leadership styles of these two Bourbon kings?*

6. *What would account for any similarities and differences?*

The Development of Limited Royal Absolutism: Henry IV to Louis XIV

Part A.

Directions: Read and analyze the following excerpts from the Edict of Nantes and the Revocation of the Edict of Nantes.

Edict of Nantes, 1598

Henry, by the Grace of God, King of France and Navarre. To all that are and shall be, greeting: . . .

Being fully sensible of the great importance of this subject, and the necessity of bestowing deep consideration upon it, we have carefully looked over the folios of complaints from our Catholic subjects, and we have permitted our subjects of the aforesaid pretended Reformed Religion [Huguenots] to assemble by deputy to prepare their list of grievances. We have conferred with both parties various times, and carefully examined all former Edicts, and now we have concluded that one general, clear, plain, and absolute law must be enacted, for the government of all our subjects, and by which they shall be regulated in the settlement of all differences which have already arisen, or which may in future arise. With this, all must rest satisfied, as the best that the state of the times allows, us having, in our deliberations, had no other end in view than zeal for the service of God and a desire to see it manifested by our said subjects, amongst whom we hope to establish a firm and durable peace. . . .

Accordingly, with the advice and assistance of the Princes of the Blood, the Princes and Officers of the Crown, and other great and important personages of our Council of State, we have duly weighed and considered all this matter; and we have, by this perpetual and irrevocable Edict, said, declared, and ordered, and we do say, declare, and order, . . .

2. We forbid all our subjects, whatever may be their rank or condition, to revive the recollection of the past, or to attack, resent, injure, or provoke by reproaches, under any pretext whatever; and they must not dispute, quarrel, outrage, or offend one another, by word or deed, but must restrain themselves, and live in peace as brothers, friends, and fellow citizens, upon penalty to the disobedient of being punished as disturbers of the peace.
3. We command that in all places of this our kingdom and country of our obedience, where the exercise of the Apostolic Roman Catholic religion has been interrupted, it shall be re-established, to be there freely exercised without trouble or hindrance. We forbid expressly, all persons, of whatsoever rank, degree, or condition, upon the above named penalty, to molest or disturb the clergymen in the celebration of Divine Service, the enjoyment and collection of tithes, first fruits, and revenues from their benefices, or any other rights and duties appertaining thereto. . . .
6. And in order to leave no opening for discord and divisions amongst our subjects, we have permitted and do permit those of the pretended Reformed Religion to live and remain in all cities and places within this our kingdom and country of our obedience without being disturbed, vexed, molested, or forced to do anything against their conscience on the subject of religion, neither can their houses or places of abode be searched on that score; provided that in all things they conform to what is contained in our present Edict. . . .

9. We also permit those of the said religion to continue the exercise of it in all cities and places under our government, where it was established and publicly practised at different times in the year 1596, and before the end of August 1597, notwithstanding any decrees or decisions to the contrary. . . .
13. We expressly forbid any of the said religion having any religious exercise whatever, either ministerial, or for discipline or public instruction of children and others in this our kingdom; except in those places permitted and granted by the present Edict. . . .
15. The public exercise of the said religion cannot be permitted in the army, except at the quarters of those Generals who profess it, always excepting those occupied by our own person. . . .
18. We also forbid all our subjects, of whatsoever rank or condition, carrying off children by force, or persuasion, against the will of their parents of the said religion, in order to have them baptized or confirmed in the Apostolical Roman Catholic Church: the same prohibition extends to those of the said pretended Reformed Religion, all being subject to exemplary punishment for such offenses. . . .
27. In order the better to promote that union which we wish to see prevail amongst our subjects, and to take away all cause of complaint, we declare that all those who have made or shall make profession of the pretended Reformed Religion shall be eligible for all public offices or employments, whether royal, manorial, or civic, in all parts of our dominions, and shall be impartially appointed thereto, our courts of Parlement confining themselves in the matter to inquiries as to the piety, morality, and integrity of those nominated for offices, as much those of one religion as the other, without requiring from them any other oath than that they will faithfully serve the King and obey the laws. . . .

Decree of Revocation, 1685

King Henry the Great, our grandfather of glorious memory, being desirous that the peace which he had procured for his subjects after the great losses they had suffered on account of civil and foreign wars, should not be troubled on account of the *Religion Prétendue Reformée* ["the religion which pretended to be reformed," a derisive term commonly employed by French Catholics in referring to Huguenots] as had happened in the reigns of his predecessors, by his edict, granted at Nantes in the month of April, 1598, regulated the procedure to be adopted with regard to those of the said religion . . . so as to be in a better position to work, as he had resolved to do, for the reunion to the Church of those who had so lightly withdrawn from it.

As the intention of the king, our grandfather, was frustrated by his sudden death, and as the execution of the said edict was interrupted during the minority of the late king, our most honored lord and father of glorious memory, by new encroachments on the part of the adherents of the said *Religion Prétendue Reformée*, which gave occasion for their being deprived of diverse advantages accorded to them by the said edict; nevertheless the king, our late lord and father, with his usual clemency, granted them yet another edict at Nîmes, in July, 1629, by means of which, tranquility being established anew, the said late king, animated by the same spirit and the same zeal for religion as the king, our said grandfather, had resolved

to take advantage of this repose to attempt to put his said pious design into execution. But foreign wars interfered soon after. . . . God having at last permitted that our people should enjoy perfect peace, we . . . are able to profit by this truce (which we have ourselves facilitated), and devote our whole attention to the means of accomplishing the designs of our said grandfather and father, which we have consistently kept before us since our succession to the crown. We now see, with thankful recognition of our debt to God, that our endeavors have attained their proposed end, inasmuch as the better and the greater part of our subjects of the said *Religion Prétendue Réformée* have embraced the Catholic faith. And since by this fact the execution of the Edict of Nantes and of all that has ever been ordained in favor of the said *Religion Prétendue Réformée* has become useless, we have determined that we can do nothing better . . . than entirely to revoke the said Edict of Nantes. . . .

1. Be it known that for these causes and others which move us hereunto . . . we have, by this present perpetual and irrevocable edict, suppressed and revoked, and do suppress and revoke, the edict of our said grandfather given at Nantes. . . . And, in consequence, we desire, and it is our pleasure, that all the temples of those of the said *Religion Prétendue Réformée* situated in our kingdom, countries, territories, and the lordships under our crown, shall be demolished without delay.
2. We forbid our subjects of the *Religion Prétendue Réformée* further to assemble in any place or private house for the exercise of the said religion. . . .
3. We likewise forbid all noblemen, of what condition soever, to hold such religious exercises in their houses or fiefs. . . .
4. We enjoin all ministers of the said *Religion Prétendue Réformée*, who do not desire to become converts and to embrace the Catholic, Apostolic, and Roman religion to leave our kingdom and the territories subject to us within fifteen days of the publication of our present edict, without leave to reside therein beyond that period, or, during the said fifteen days, to engage in any preaching, exhortation, or any other function, on pain of being sent to the galleys. . . .
7. We forbid private schools for the instruction of children of the said *Religion Prétendue Réformée*, and in general all things whatever that can be held as a concession of any kind in favor of the said religion. . . .
10. We repeat our most express prohibition to all our subjects of the said *Religion Prétendue Réformée*, together with their wives and children, against leaving our kingdom, lands, and territories subject to us, or transporting their goods and effects therefrom under penalty, as respects the men, of being sent to the galleys, and as respects the women, of imprisonment and confiscation of their goods. . . .