

## The Revocation of the Edict of Nantes, October 22, 1685

Louis, by the grace of God king of France and Navarre, to all present and to come, greeting:

King Henry the Great, our grandfather of glorious memory, being desirous that the peace which he had procured for his subjects after the grievous losses they had sustained in the course of domestic and foreign wars, should not be troubled on account of the R.P.R. [*Religion prétendue réformée* -- "the religion called the Reformed"], as had happened in the reigns of the kings, 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, and the places in which they might meet for public worship, established extraordinary judges to administer justice to them, and, in fine, provided in particular articles for whatever could be thought necessary for maintaining the tranquility of his kingdom and for diminishing mutual aversion between the members of the two religions, so as to put himself in a better position to labour, as he had resolved to do, for the reunion to the Church of those who had so lightly withdrawn from it.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 (288) edict was interrupted during the minority of the late king, our most honoured lord and father of glorious memory, by new encroachments on the part of the adherents of the said R.P.R., which gave occasion for their being deprived of divers advantages accorded to them by the said edict; nevertheless the king, our late lord and father, in the exercise of his usual clemency, granted them yet another edict at Nimes, 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 having supervened soon after, so that the kingdom was seldom tranquil from 1635 to the truce concluded in 1684 with the powers of Europe, nothing more could be done for the advantage of religion beyond diminishing the number of places for the public exercise of the R.P.R., interdicting such places as were found established to the prejudice of the dispositions made by the edicts, and suppressing of the bi-partisan courts, these having been appointed provisionally only.

God having at last permitted that our people should enjoy perfect peace, we, no longer absorbed in protecting them from our enemies, 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.

And now we perceive, with thankful acknowledgment of God's aid, that our endeavors have attained their proposed end, inasmuch as the better and the greater part of our subjects of the said R.P.R. 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 R.P.R. has been rendered nugatory, we have determined that we can do nothing better, in order wholly to obliterate the memory of the troubles, the confusion, and the evils which the progress of this false religion has caused in this (289) kingdom, and

which furnished occasion for the said edict and for so many previous and subsequent edicts and declarations, than entirely to revoke the said Edict of Nantes, with the special articles granted as a sequel to it, as well as all that has since been done in favor of the said religion.

I. Be it known that for these causes and others us hereunto moving, and of our certain knowledge, full power, and royal authority, 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 in April, 1598, in its whole extent, together with the particular articles agreed upon in the month of May following, and the letters patent issued upon the same date; and also the edict given at Nimes in July, 1629; we declare them null and void, together with all concessions, of whatever nature they may be, made by them as well as by other edicts, declarations, and orders, in favor of the said persons of the R.P.R., the which shall remain in like manner as if they had never been granted; and in consequence we desire, and it is our pleasure, that all the temples of those of the said R.P.R. situate in our kingdom, countries, territories, and the lordships under our crown, shall be demolished without delay.

II. We forbid our subjects of the R.P.R. to meet any more for the exercise of the said religion in any place or private house, under any pretext whatever, . . .

III. We likewise forbid all noblemen, of what condition soever, to hold such religious exercises in their houses or fiefs, under penalty to be inflicted upon all our said subjects who shall engage in the said exercises, of imprisonment and confiscation.

IV. We enjoin all ministers of the said R.P.R., who do not choose to become converts and to embrace the Catholic, apostolic, and Roman religion, to leave our kingdom and the territories subject to us within a fortnight of the publication of our present edict, without leave to reside therein beyond that period, or, during the said fortnight, to engage in any (290) preaching, exhortation, or any other function, on pain of being sent to the galleys. . . .

VII. We forbid private schools for the instruction of children of the said R.P.R., and in general all things whatever which can be regarded as a concession of any kind in favor of the said religion.

VIII. As for children who may be born of persons of the said R.P.R., we desire that from henceforth they be baptized by the parish priests. We enjoin parents to send them to the churches for that purpose, under penalty of five hundred livres fine, to be increased as circumstances may demand; and thereafter the children shall be brought up in the Catholic, apostolic, and Roman religion, which we expressly enjoin the local magistrates to see done.

IX. And in the exercise of our clemency towards our subjects of the said R.P.R. who have emigrated from our kingdom, lands, and territories subject to us, previous to the publication of our present edict, it is our will and pleasure that in case of their returning within the period of four months from the day of the said publication, they may, and it shall be lawful for them to, again take possession of their property, and to enjoy the same as if they had all along remained there: on the contrary, the property abandoned by

those who, during the specified period of four months, shall not have returned into our kingdom, lands, and territories subject to us, shall remain and be confiscated in consequence of our declaration of the 20th of August last.

X. We repeat our most express prohibition to all our subjects of the said R.P.R., 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.

(291) XI. It is our will and intention that the declarations rendered against the relapsed shall be executed according to their form and tenor.

XII. As for the rest, liberty is granted to the said persons of the R.P.R., pending the time when it shall please God to enlighten them as well as others, to remain in the cities and places of our kingdom, lands, and territories subject to us, and there to continue their commerce, and to enjoy their possessions, without being subjected to molestation or hindrance on account of the said R.P.R., on condition of not engaging in the exercise of the said religion, or of meeting under pretext of prayers or religious services, of whatever nature these may be, under the penalties above mentioned of imprisonment and confiscation. This do we give in charge to our trusty and well-beloved counselors, etc.

Given at Fontainebleau in the month of October, in the year of grace 1685, and of our reign the forty-third.

[Source: James Harvey Robinson, ed., *Readings in European History* 2 vols. (Boston: Ginn, 1906), 2:287-291.]

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