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French protestants of the 16th and 17th centuries

The French wars of religion (1562 "1598) are the name of a period of operations of civil and military infections mainly between French and Protestant Catholics (Huguenots). The conflict led to the statements of the aristocratic houses of France, such as the house of the Bourbon and the Casa delle Guise, and both sides have received assistance from foreign sources. The exact number of wars and their respective dates are the subject of the continuous debate of historians; some claim that the edict of Nantes in 1598 concluded the Wars, although a renaissance of rebella activities that follows this leads some to believe that Alais's peace in 1629 is the actual conclusion. However, Vassy's massacre in 1562 was agreed to have begun the wars of religion; they were killed up A centougenots in this massacre. During wars, complex diplomatic negotiations and peace agreements were followed by renewed conflicts and struggles of pote king. Between 2,000,000 and 4,000,000 people were killed due to war, famine and disease, and at the conclusion of the conflict in 1598, the Umonotti received substantial rights and freedom from the editta of Nantes, although he has not finished The hostility towards them. The wars weakened the authority of the monarchy, already fragile under the dominion of Francis II and then Charles IX, even if the monarchy later reiterated his role under Henry IV. Introduction of Protestantism Protestant ideas have been introduced for the first time in France during the reign of Francis I (1515 "1547) in the form of Lutheranism, the teachings of Martin Luther, and circulated without obstacles for more than a year around Paris. Although Francis firmly opposite heresy, initially the difficulty in recognizing what constitutes it; the Catholic doctrine and the definition of Orthodox belief were not clear. Francis I tried to drive a path of means in developing religious development in France. Calvinism, A form of Protestant religion was introduced by John Calvin, born to Noyon, Picardy, in 1509, and fled from France in 1536 after the sign of the signs. Calvinism in particular seems to have developed with great support from nobility. It is believed that he started with Louis Bourbon, Prince of Condá ©, which, while returning home to France from a military campaign, crossed Geneva, In Switzerland and heard a sermon from a Calvinist preacher. Later, Louis Bourbon will become an important figure among the Huguenots of France. In 1560, Jeanne D Albret, Regina Regnant of Navarre, converted to Calvinism possibly due to the influence of Theodore de Beze. She later she married Antoine de Borbon, and their son Henry of Navarra would have been a leader among the Umonotti. FRANCIS signs Deal continued its policy to seek a range of a half in the religious split in France up to an accident called Affair of the signs. The sign of the signs started in 1534 when the Protestants started putting anti-Catholic posters. The posters were extreme in their anti-Catholic content "in particular, the absolute refusal of the Catholic doctrine of the presence Á" Real ". Protestantism became identified as "a religion of rebels", helping the Catholic Church to easily define Protestantism as heresy. In the wake of posters, the French monarchy took a harder position against protesters. Francis had severely been criticized for his initial tolerance towards Protestants, and now it was encouraged to repress them. Tensions Mount King Francis died on March 31, 1547, and he has succeeded in his son's throne Henry II. Henry II continued the harsh religious politics that his father had followed in the Kingdom of him in recent years. In 1591, Henry issued the Thewelling ChÁ é edict, which is clearly Protestant rights to worship, assemble, or even discuss religion at work, fields or for a meal. An organized inflow of Calvinist preachers of Geneva and elsewhere during the 1550 has managed to create hundreds of underground calvinist congregations in This underground calvinist preaching (which was also seen in the Netherlands and Scotland) allowed the formation of secret alliances with the members of the nobility and rapidly brought to a more direct action to obtain political and religious control. As the Umonots have gained influence and view their faith more openly, Catholic hostility towards them has grown, even if the French crown has offered more and more liberal political concessions and tolerance provisions. However, such measures masked increasing voltages between Protestants and Catholics. The eight religion wars these tensions have pushed eight civil wars, interrupted by periods of relative calm, between 1562 and 1598. With each interruption in peace, the trust HuguenotsÁ é on the Catholic throne decreased, and violence has become more serious And Protestant Requests It has become larger, until a lasting cessation of hostility, finally occurred in 1598. The wars little by little has taken a dynastic character, developing in an extended feud between the houses of Bourbon and Guise, both whichÁ é In addition to keeping rival views é religious pointed a complaint to the throne of France. The crown, occupied by the Valois House, generally supported the Catholic part, but sometimes switched to the Protestant cause when it was politically convenient. San BartholomeWÁ é s Day Massacre One of the most infamous events of religion wars was the San BartholomewÁ é s Day massacre of 1572, when Catholics killed thousands of Umonotti in Paris. The massacre has begun on the night of August 23, 1572 (on the eve of the party of Bartolomeo Apostolo), two days after the attempted murder of Admiral Gaspard de Coligny, the military and political chief of the Huguenots. The King ordered the killing of a group of Umonotti leaders, including Coligny, and slaughtering throughout Paris and beyond. The exact number of deaths throughout the country is not known, but estimates are that between about 2,000 and 3,000 Protestants were killed in Paris, and between 3000 and 7000 more in the French provinces. Similar massacres took place in other cities in the following weeks. By September 17, almost 25,000 Protestants had been massacred in Paris alone. Outside Paris, the killings continued until 3 October an amnesty in 1573 forgiven the culprits. The massacre marked a turning point in the French religion wars. The political movement Ugonotti was paralyzed by the loss of many of its first-floor aristocratic leaders, as well as many re-conversions the troop, and those who have remained were increasingly radicalized. Born around 1529 in Amiens, Dubois settled in Switzerland. Although Dubois has no witnesses of the massacre, he paints the body of Admiral ColignyÁ é s hanging out of a window on the right back. For the left back, Caterina Dea Medici is shown that it emerges from the ChÁf á é Teau du Louvre to inspect a pile of bodies. War of the three Henry The War of Three Henry (1587Á é 1589) was the eighth and ultimate conflict of the series of civil wars in France known as the religion wars. It was a three-way war fought between: the King Enrico III of France, supported by the monarchists and politiques; Re Enrico di Navarra, Head of the Umanotti and presumptive heir to the throne of France, supported by Elisabetta I d'England and the Protestant principles of Germany; and Enrico di Lorena, Duke of Guisa, leader of the Catholic League, funded and supported by Filippo II of Spain. The war has begun when the Catholic League has convinced the King Enrico III to issue a Protestantismo Edict out of law and canceling Henry of the NavarreÁ é s right to the throne. For the first part of the war, the realists and Catholic League were allied uncomfortable against the common enemy, the Umonotti. Enrico di Navarra has sought foreign aid from German principles and I D'England. Enrico III has successfully prevented the junction of German and Swiss armies. The Swiss were the one of him allied of him, and had come to invade invade To free it from the awe, but Enrico III insisted on the fact that their invasion was not in his favor, but against him, forcing them to go home. In Paris, the glory to reject German and Swiss Protestants all fell to the Duke of Guisa. Kinga S actions have been seen with contempt. People thought that the king had invited Switzerland to invade, paid them to have come, and sent them again. The king, who really performed the decisive part in the countryside, and should be honored for this, was amazed that the public voice should therefore declare against him. The Catholic League had put his preachers to good use. Open the war broke out among the realists and Catholic League. Carlo di Guisa, GuiseÁ é s younger brother, took over the leadership of the championship. At the moment it seemed that he could not resist him enemies. The power of him was actually limited to Blois, Tours, and the surrounding districts. In these turns dark of the King of France, finally he lengthened his hand to the cousin and heir of him, the king of Navarra, Enrico III stated that he would no longer allow Protestants to be called heretics, while Protestants revive the rigorous principles of regality and divine law. As on the other hand ultra-Catholics and anti-monarchic doctrines were strictly associated, so on the side of the two kings the principles of tolerance and realism were United States. In July 1589, in the Royal field of Saint-Cloud, a Dominican Monaco named Jacques ClÁ © Ment obtained a hearing with the king and led a long knife in his spleen. ClÁf Á © Ment was killed on the spot, bringing the information with itself that, if someone, had taken it. On the death bed, Henry III asked Enrico di Navarra, and prayed to him, in the name of political art, to become a Catholic, citing the brutal war that would derive if he had refused. He called Henry Navarra as he he was heir, who became Enrico IV. Edict of Nantes continued fighting between Henry IV and the Catholic League for almost a decade. The war was finally tamed in 1598 when Enrico IV retracted Protestantism in favor of Roman Catholicism, released as the edict of Nantes. The edict established Catholicism as a state religion of France, but granted equality protesting with Catholics under the throne and a degree of religious and political freedom in their domains. The Edict simultaneously protected Catholic interests by discouraging the founding of new Protestant churches in Catholic-controlled regions. With the proclamation of the Nantes edit, and the consequent protection of Huginotti rights, pressures to leave France attenuated. In the general freedom of consciousness to individuals, Edict gave many specific concessions to Protestants, such as amnesty and restoration of their civil rights, including the right to work in any field or for the state and to carry out reimbursement directly to the king . This marked the end of the religious wars that had plagued France during the second half of the 16th century. century.

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