

ed in the Ordinances which have been enumerated.—They relate, in general, to the Government of the Church as well as of the State, and to the Jurisprudence and practice of Courts, Ecclesiastical as well as Civil. There are, however, others which wholly concern the Church, some enacted upon the representations of the States General—some upon the representations of the Clergy—and some upon the mere motion of the Sovereign (1). But the principal Ordinance, on this head, is that of Charles the Seventh, of July 1438 (2), called the Pragmatic Sanction.

DURING the schism of Avignon, when, from the year 1378 to the year 1417 (3), the Christian world saw, with astonishment and disgust, two co-existent Popes, each claiming an equal right to the Papal Throne, and supporting their respective pretensions by the full exercise of the papal power, the Gallican Church rejected all foreign authority, and governed herself, principally, by those parts of the Canon Law which had been observed previous to the publication of the new Decretals. In the great Assembly of the Church, which was afterwards held at Constance, in the year 1414 (4), the superiority of the Œcumenick Councils over the Pope was acknowledged and formally declared, and, in consequence of this declaration, and of an agreement which took place between the Council held at Basle in the year 1437, and the Sovereign and States General of France convened at Bourges, in the same year, the Pragmatic Sanction was enacted (5). But as this Edict materially affected the Papal Jurisdiction, it necessarily created many differences between the Courts of France and Rome, which, becoming subjects of negotiation, were terminated in the year 1516 (6), by the Concordat; a treaty concluded between Francis the First and Pope Leo the Tenth, at Boulogne, and enregistered in the Parliament of Paris, but enregistered in opposition to the opinion of that respectable body, and in their own expression “*du très expès commandement du Roi, réitéré plusieurs fois.*” (7).

(1) Hericourt, *Loix Ecclesiastiques*, introduction, p. 12 & 13.

(2) Guenois' *Chronologie*, p. 7.

(3) Millot's *History of France*, part 2d. p. 133 & 217.

(4) *Dict. Canon. verb* “Constance.”

(5) Fleury's *Inst. au Droit Canon*. cap. 1, vol. 1, p. 20.

(6) Fleury's *Inst. au Droit Canon*. vol. 1, p. 22.

(7) Hericourt, *Loix Ecclesiastiques*, introduction, p. 9, 10 & 11.