In 1664, the Tournai priest Pierre de Cambry published the memoirs of his maternal grandfather Ferry de Guyon. De Guyon had been a lieutenant in the service of Charles V, but in his family he seems to have been known principally for his opposition to the first rebels in the Low Countries in 1566. In his memoirs, the lieutenant wrote that

in the month of August in the year 1566, when the lands were in great division due to the sects and heresies, there was an assembly of people, who went around the country, ruining and destroying the churches and going up to Marchiennes to do the same on Sunday 25 August, about four to five hundred men ruined the entire church.

De Guyon refused to accept such behaviour, mounted his horse and ‘went up to Montigny and Maisnol, where I told the villagers of the grand insolences that the assembled Beggars did in these lands, without having been sent there and without any order’. With seven hundred men he set about chasing the raging iconoclasts to the bridge in Marchiennes. The rebels tried to get away to neighbouring Bouvigny where De Guyon’s troops dispersed them, killing many in the process.
In the 1660s, almost a hundred years after the Iconoclastic Furies of 1566, three readers of De Cambry’s edition of the De Guyon manuscript (two canons from Ronse and a local Jesuit) praised the author’s naïveté and honesty. The provost and canon of the Collegial Church of St Hermes in Ronse, André Catulle, addressed his recommendation of the publication on 1 September 1663 to editor Pierre de Cambry. He wrote that he ‘found great sincerity without any vice of flattery: which is something principally recommendable of those who write histories, according to the doctrine of Quintilian, and also his style has not so much elegance and refinement, as it has candour and truthfulness’. Catulle ended his recommendation with a more spiritual evaluation of De Guyon’s heroic conduct. ‘It pleased our sire Philip II’, he wrote, ‘to recompense said De Guyon for his acknowledged services with the government of Bouchain’. But De Guyon had died before he could take up his position. Catulle remarked that, nevertheless, ‘it seems that this recompense, purely temporal, was replaced by spiritual benedictions, reserved for some of his descendants and particularly for Lady Jeanne de Cambry, your sister, also issue of Louise de Guyon, [who was] allied by marriage to the late Seigneur Michel de Cambry’. This Jeanne de Cambry had been an Augustinian nun and later in her life a recluse, and she ‘has composed a number of books and treatises about theological mysteries, and profound and divine science’. And it was not only Lady Jeanne who had received some of her grandfather’s benedictions. Pierre de Cambry, himself,

---

5 Ibid., f. a6v: ‘I’ay […] treuvé de la grande sincerité sans aucun vice de flaterie: ce qui est principalement recommandable à ceux qui escrivent les Histoires, selon la doctrine de Quintilian, encore que son style n’ait pas tant d’elegance & de politesse, que de candeur & de verité’.

6 Ibid., ff. a7r–v: ‘il a pleu à nostre Sire Philippe second de recompenser ledit de Guyon de ses services signalez, parmy le gouvernement de Bouchain’.


8 Ibid., f. a7v: ‘a composé nombre de Livres & Traitez plains de mysteres Theologiques, & de science profonde, & toute divine’; Pierre de Cambry himself wrote about his sister in his Abbregé de la vie de dame Ienne de Cambry, premierement religieuse de l'ordre de S. Augustin à Tournay, & depuis sœur Ienne Marie de la Presentation recluse lez Lille (Antwerp: Jacob 11 Mesens, 1659); one of Jeanne de Cambry’s most important publications was: Ienne de Cambry, Traicte de la Rvne de l’amovr propre et dv bâtiment de l’amovr divin divise en quattre livres (Tournai: Adrien Quinqué, 1627).