Elsewhere, I have argued that Hugo Grotius’ polemical tract *Ordinum Hollandiae ac Westfrisiae pietas*, written and published in 1613, was mainly aimed at predisposing King James I in favour of the ecclesiastical policy of the States of Holland. Three aspects of this policy were involved: first, their attitude in the conflict concerning the appointment of Conradus Vorstius as James Arminius’ successor as professor of divinity at Leyden University, the former being, if possible, even more controversial than his predecessor; second, their role in the conflict between Remonstrants and Counter-Re­monstrants, especially as far as the doctrine of predestination was concerned; third and last, the States’ refusal to convene a national synod, which, according to the Counter-Re­monstrants, could end the dissensions by establishing orthodoxy once and for all.

In the present article, I will concentrate upon the contacts between Grotius and King James; I will mainly pay attention to the private conversations between Grotius and the King in London in May 1613. My arguments will be based in part on an unprinted source, the existence of which has not been noticed in the secondary literature on the subject.

The unpublished manuscripts of Hugo Grotius have not received the amount of scholarly study they deserve. This may have various reasons: they are as a rule not mentioned in the bibliography of Ter Meulen and Diermanse, and they are not to be found in one single inventory. For this reason, the possibility of new discoveries still exists, although the majority of the papers are found in three public collections, viz., the University Libraries of Amsterdam and Leiden and the National Archives in The Hague. Apart from these, there are substantial collections at the Rotterdam City Library, at the Municipal Archives of the same city, at the Royal Library in

2 Based on a lecture, held in Paris in 1997, as part of a Sorbonne seminar series on “Monarchie et République”.
The Hague, at the National Archives in Stockholm and at the National Library in Paris.

The provenance of these collections is common knowledge for most Grotians; therefore, a mere outline will be provided here. After Grotius’ death, his posthumous papers remained with his heirs. At the end of the seventeenth and the beginning of the eighteenth centuries, Grotius’ first biographers, Caspar Brandt and Adriaen van Cattenburgh, borrowed part of these papers to write their biography, which was finally published in 1727.4 Cattenburgh, who, after Brandt’s death, completed the latter’s work, was professor at the Seminary of the Remonstrants in Amsterdam. After his retirement in 1737 he kept (with the permission of Grotius’ descendants) the manuscripts that he had used and deposited them in the library of the Remonstrant community in Amsterdam. During the 18th and the first part of the 19th centuries, the majority of the papers remained in the possession of the family. As late as 1864 this important collection entered the public domain, when Grotius’ last descendant in the male line put the manuscripts up for auction at Martinus Nijhoff’s in The Hague.5 The collections in Leiden, The Hague and Stockholm largely consist of acquisitions made at this auction. Perhaps the most famous manuscript which surfaced in 1864 is the autograph of De iure praedae, which is now found in Leiden University Library. The Parisian manuscripts mainly go back to the estate of the Dupuy brothers, friends of Grotius during his exile in France and therefore never belonged to Grotius’ heirs.

This short survey of Grotius’ literary heritage serves as an introduction to my account of his relationship with King James I/VI concerning the ius circa sacra. During his stay in London in April and May 1613, when Grotius came into contact with the King and his most important advisers, he kept a diary, which has survived. It consists of a number of pages that are part of a much more voluminous manuscript, which resides in the Amsterdam University Library and is part of the collection of manuscripts of the Remonstrant community. Thus, it is one of the manuscripts that Adriaen van Cattenburgh, Grotius’ biographer, took from the estate and deposited in the library of the Remonstrants in Amsterdam at the occasion of his retirement in October 1737. In the 19th century these manuscripts – together with all

4 C. Brandt, A. van Cattenburgh, Historie van het leven des heeren Huig de Groot..., Dordrecht etc. 1727.
5 W.J.M. van Eysinga, L.J. Noordhoff, Catalogue de manuscrits autographes de Hugo Grotius dont la vente a eu lieu à la Haye le 15 Novembre 1864 sous la direction et au domicile de Martinus Nijhoff, La Haye 1952.