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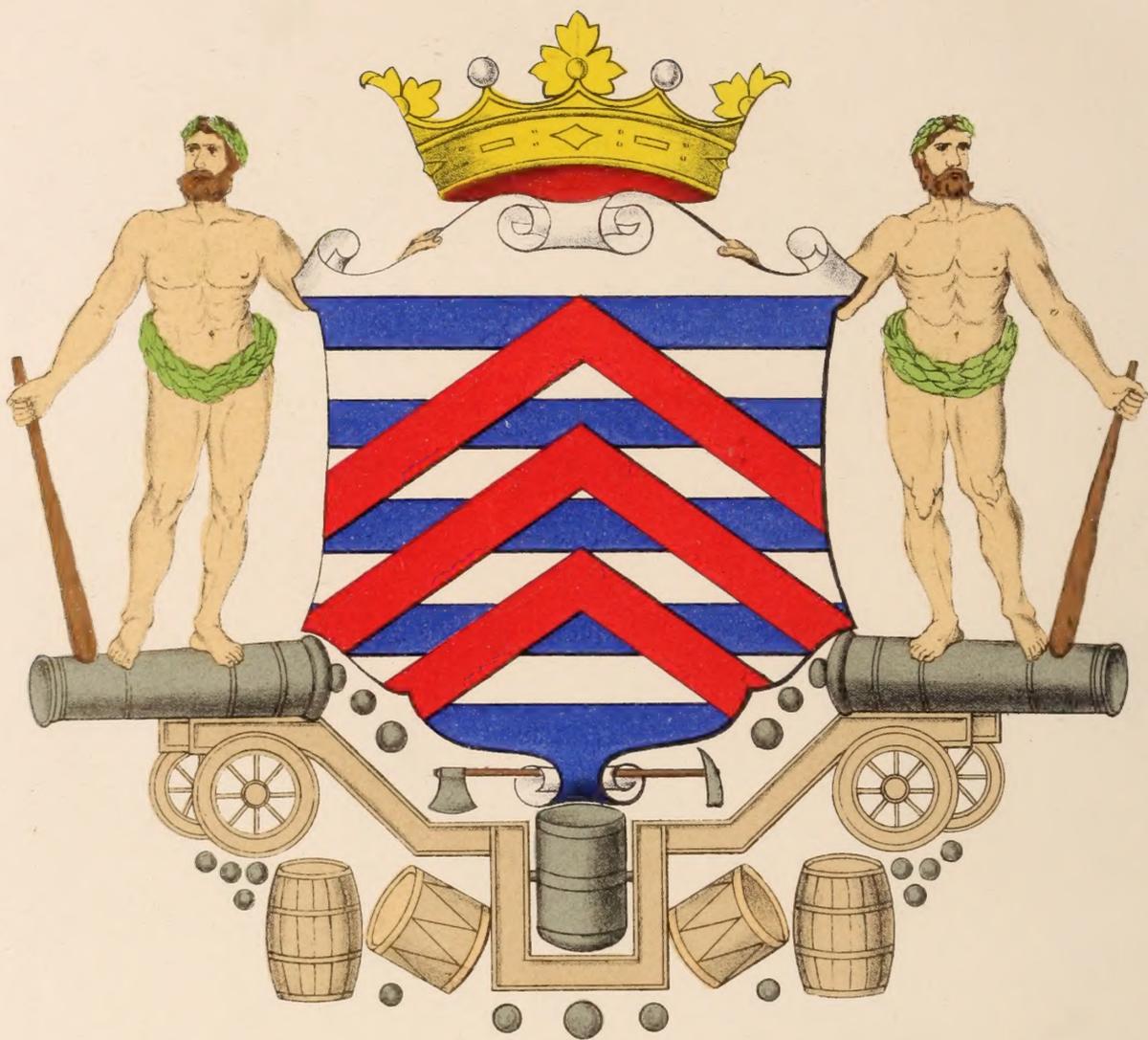
Number V.2

PROTESTANT EXILES FROM FRANCE.

VOLUME II.



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Francois de la Rochefoucauld.
Marquis de Montandre
Field Marshal in the British Army,
and Master-General of the Irish Ordnance.

PROTESTANT
EXILES FROM FRANCE,

CHIEFLY IN THE REIGN OF LOUIS XIV.

OR,

THE HUGUENOT REFUGEES AND THEIR DESCENDANTS
IN GREAT BRITAIN AND IRELAND.

BY

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MEMBER OF THE GENERAL COUNCIL OF THE UNIVERSITY OF EDINBURGH.

THIRD EDITION.

REMODELLED AND GREATLY ENLARGED, INCLUDING THE FRENCH-SPEAKING
REFUGEES IN FORMER REIGNS.

VOLUME II.

REFUGEES NATURALIZED IN AND AFTER 1681.

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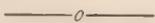
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HISTORICAL INTRODUCTION.



Section I.

THE PERSECUTION IN FRANCE FROM 1680 TO 1685.

THE kingdom of France was not devoted to the Pope; and the liberties, which its Government maintained in opposition to Papal ambition, might have made the king and his ministers sympathise with the Huguenots in their love of toleration. Unfortunately, however, the very fact that French royalty could not please the Pope in some things, made it all the more willing to please him in other things. And the persecution of the Protestants was the one thing which the Pope clamorously asked and promptly received as an atonement for all insubordination. This violence pleased not only the Pope, but also the father-confessors, whose powers of absolution were in great demand with a dissolute king and court. Any apologies for this persecution, alleging that the Roman Catholic authorities had other motives than sheer bigotry or brutality, are either untruthful harangues, or mere exercises of ingenuity, dealing not with things but with phrases.

In 1681 the province of Poictou was the scene of the first experiment of employing dragoons as missionaries. The Marquis de Louvois, having dragoons under him, and being anxious to regain his former ascendancy over Louis XIV., was eager "to mix the soldiers up" with the work of converting heretics. Their intervention was not only a contribution of physical force, but had also a legal effect; because resistance to his Majesty's troops was seditious. Before the introduction of the "booted missionaries," conversions had not made any perceptible change in the statistics of Protestantism. In 1676 Locke, who resided fourteen months in Montpellier, made the following entry in his diary:—"They tell me the number of Protestants within the last twenty or thirty years has manifestly increased here, and does daily, notwithstanding their loss every day of some privilege or other." The dragoons changed this to a great extent in 1681. At that date refugees in considerable numbers came to England, of whose reception I shall speak in a subsequent Section.

The climax was the revocation of the Edict of Nantes—that is, the repeal of the law or treaty made by Henri IV.—a repeal which left Louis XIV. under the dominion of the fearful clause of his coronation-oath on the extermination of heretics. Unqualified and exaggerated loyalty, without the menacing safeguards of a treaty, was thus no defence to the Protestants. The privileges of the edict had, during many years, been revoked one by one, first by explaining away the meaning of the phrases and clauses of that legal document, but latterly without any reason, and by the mere declaration of the king's pleasure. "I am above the edict," said Louis XIV.¹ So the "revocation" in 1685 was merely the destruction of the surviving sealing-wax, ink, and parchment.

¹ *Anno 1680.* On manifesta dans le même temps deux Declarations facheuses, l'une qui defend aux Catholiques d'embrasser notre religion, l'autre qui exclut des Fermes du Roi et des Finances ceux qui en font profession. Le Chancelier parlant au Roi de la première de ces deux Declarations comme étant contraire à l'Edit, le Roi repondit qu'il étoit au-dessus de l'Edit.—*Vie de Mr. Du Bosc*, page 110.

There was a Royal Order in Council, dated 5th January 1683, forbidding the consistories of the Reformed to assist each other by contributing either to the support of ministers or pensions to their widows, so that each consistory must bear its own charges without any extraneous help whatever.—*Bouhereau MSS.*

To the above I may add, that it had for many years been the constant endeavour of the French Government to diminish the number of Protestant temples by decreeing the most minute prohibitions, the penalty in any case of disobedience being the shutting up (or demolition) of a temple. Every pasteur, when writing a sermon, might be in terror lest it should be his last, on account of some alleged illegality in an expression or allusion. In the hope of emptying churches, it was decreed with comic tyranny that no Protestant temples might have seats. In 1679 Bayle wrote to his brother that this decree was enforced with such severity at Rouen that not a seat was allowed even to members of the consistory.

In the beginning of 1685 three pamphlets were printed, showing how in daily increasing numbers the Huguenots were being interdicted from earning their bread as well as from worshipping God. The third tract might seem to be chronologically the first; but it was a defence of the Huguenot's *projèt* (or Resolution) of 1683, which an unreasoning malignity asserted to be a justification of all the severities against them. That Resolution was to meet for public worship in the open air, and on the ruins of their demolished temples, in order that the king, who had been deceived into the belief that the dragoons and other proselytisers had annihilated the Protestant population, might be undeceived. The very titles of the three pamphlets furnish a historical summary, thus:—

Première Partie. Etat des Reformés en France—ou l'on fait voir que les Edits de Pacification sont irrevocables—que neanmoins on les renverse entièrement, et que par la on a ôté aux Reformés tous les moyens de vivre et de subsister.

Seconde Partie.—Etat des Reformés en France—concernant la liberté de conscience et l'exercice de la Religion—ou l'on fait voir que contre la foi de l'Edit de Nantes, on prive les Reformés de la liberté de conscience, de leurs temples, de leurs ministres, et de l'exercice public de leur Religion, et que l'on se propose d'abolir entièrement la Reformation dans le Royaume.

La Suite.—Apologie du Projèt des Reformés de France fait au mois de Mai 1683.

The Dedication of the first tract to Louis XIV., if we may judge from its style, was written probably by the pasteur Du Bosc, and revised by the Marquis de Ruvigny. It begins thus:—

AU ROI.

SIRE,—Vos très-humbles sujets de la Religion Pretendüe Reformée, accablés des maux qu'on leur fait souffrir, ont encore recours, avec toute l'humilité possible, à la justice et à la Bonté Royale et Paternelle de Votre Majesté. L'etat ou ils sont reduits est maintenant si deplorable, qu'il est bien difficile de trouver dans le monde quelque autre peuple plus malheureux. Leur conscience souffre une violence mortelle; ils ne peuvent plus ni parler, ni agir, ni servir Dieu selon leur Confession de Foi et selon les preceptes de l'Evangile. Les droits les plus sacrés et les plus inviolables leur sont ravis . . . Tous les jours on traine leurs Ministres dans les prisons, on les tourmente, on les ruine, on les proscriit. On demolit leurs temples, on interdit leurs exercices, sous les pretextes les plus vains et les plus frivoles. On les a depouillés de leurs Dignités, de leurs Charges, de leurs Emplois, et de tous les autres moyens de gagner leur vie. Les troupes les foulent encore de temps en temps, et doivent le peu qui leur restoit. Le peuple est reduit à mourir de faim; les chefs de famille voient perir de misère leurs femmes et leurs enfans; la plûpart sont constrains d'abandonner leur Patrie, leurs biens, et leurs maisons, pour éviter des calamités et des tourmens qui sont moins supportables que la mort même. . . . Ils n'ont pourtant garde, sire, d'attribuer leurs maux à leur Auguste Monarque; ils sont persuadés de la Bonté et de l'Equité naturelle de votre Majesté, &c., &c.¹

It is true that the French clergy were the leading instigators of persecution. Their *Assemblée Generale*, in the summer of 1680, had demanded from the king the complete suppression of Protestant liberties, and may be regarded as having set in motion the squadrons of dragoons of 1681. Encouraged by the achievements of the dragonnades and by very numerous recantations, the prelates and priests hoped to bring over the remainder of the French Protestants by an appearance of argumentative expostulation. Another General Assembly, in the end of 1682, concocted and printed an *Avertissement pastoral*, being emboldened by a royal decision that there must be only one religion in France. This Pastoral was supplemented by detailed instructions as to several methods for conviction and conversion, which might vary according to the temperament of each individual Huguenot. The whole budget was translated into English by Dr. Burnet (afterwards so famous as the Bishop of Salisbury), and was published with the title, "The Letter writ by the last Assembly-General of the Clergy of France to the Protestants, inviting them to return to their communion—together with the Methods proposed by them for their conviction. Translated into English and Examined, by Gilbert Burnet, D.D." London, 1683. I give some extracts from the Doctor's Preface:—

"The world hath been filled with the noise of the conversions lately made in France; but it has been generally given out that the violences of Monsieur de Marillac and the souldiers, and the payments dispensed by Monsieur Pellisson, have been the most prevailing arguments hitherto made use of. That great king has indeed interposed in this matter with a zeal that, if it were well directed, might well become one who reckons these to be his most esteemed

¹ This may have been the Representation, dated March 1684, as to which see my vol. i. p. 335.

Titles—that he is the *Most Christian King* and the *Eldest Son of the Church*. But amidst all this noise of conversions, we have heard more of the temporal than spiritual sword; and, except in the violences and outrages of some of the clergy, we have not heard much of any share they have had in this matter. It is true the celebrated explication of their faith, written some years ago by the then Bishop of Condom, now of Meaux, and most of the conversions, are esteemed the effects of that book. But that explication, which may be well called a good plea, managed with much skill and great eloquence for a bad cause, has been so often and so judiciously answered, that I am confident such as have considered these Answers are no more in danger of being blinded with that dust which he has so ingeniously raised. His book deserves all the commendations that can be given it, for every thing except the sincerity of it.”

“ Their great and glorious Monarch being now possessed with this maxime, *That he will have but one religion in his dominions*, every one looks on the reducing of many of those they call *Hereticks* as a sure way to obtain his favour, and so to attain to great dignities in the Church. Therefore the Assembly General of their Clergy being called together (and being so much the more engaged to show their zeal against heresie that they might cover themselves from the reproaches of some that are more bigoted, for their compliance with the king in the matter of the *Regale*), hath now made an address to all the Calvinists of France, inviting them to return to their communion—to which they have added Directions to those that shall labour in these conversions, which they call *Methods* by which their minds are in general to be wrought upon, without entering into the details of the arguments by which the controversies have been hitherto managed.”¹

The heading of the letter, as translated by Burnet, was as follows:—

“ The Archbishops, Bishops, and the whole Gallican Clergy,
assembled at Paris by the King’s authority,
wish to their Brethren of the Calvinist sect
amendment, and a return to the Church and an agreement with it.”

The Huguenots never treated this so-called *Pastoral* as a reality. The real weapons of the persecuting church were the sword, the wheel, and the gibbet. In the view of both king and clergy the destruction of Protestant houses and the desolation and slaughter of Protestant people was “doing GOD service.” Had not the Saviour said, COMPEL THEM TO COME IN? To increase what heretics called “persecution” was to make progress in zeal for universal salvation. So, after the Revocation, all the temples were demolished, and all the Protestant pastors were banished. The dragoons, commanded by gallant officers, were sent to butcher all the pastors that remained among their flocks; and to torture, ruin, and imprison those of the people who refused to be converted.

In 1685 the dragoons bore down with tenfold violence upon the Protestants of France, stupefied by the tale or the memory of the former brutalities of the troopers, and deluded into a life of unguarded and unvigilant security by the lying promise of toleration, embodied in the Edict of Revocation. Every Huguenot, who desired to continue peaceably at his trade or worldly calling, was forced to declare himself a proselyte to the Romish religion, or an inquirer with a view to such conversion. In the eye of the law they all were converts from Protestantism, and were styled New Converts, or New Catholics.

His Most Christian Majesty, Louis, by the grace of God, King of France and Navarre, had issued the celebrated and infamous EDICT *forbidding all public exercise of the Pretended Reformed Religion* in his kingdom, from Fontainebleau, 8th October 1685, registered in the parliament of Paris on 22d October, and afterwards in the other parliaments. The clause, from which it derived its best-known name, *the Revocation of the Edict of Nantes*, is the following:—

“ WE have, by this present perpetual and irrevocable Edict, suppressed and REVOKED, and we do now suppress and REVOKE, the edict of the king our grandfather given at Nantes in the month of April 1598 in its whole extent, together with those special articles ordained the second of May following, and the letters patent expedited thereupon, and the edict given at Nismes in the month of July 1629. WE declare them void, and as if they had never been, together with all grants, made as well by them as by other edicts, declarations, and decrees, to those of the said Pretended Reformed Religion (of what kind soever they may be), which shall in like manner be reputed as if they had never been.” [“ Nous . . . avons, par ce présent édit perpetual et irrévocable, supprimé et révoqué, supprimons et révoquons l’édit du roy, notredit ayeul, donné à Nantes au mois d’avril 1598 en toute son étendue—ensemble les Articles particuliers arretez le 2 may suivant, et les lettres-patentes expedées sur iceux, et l’édit donné à Nismes au mois de juillet 1629—les declarons nuls et comme non avenues, ensemble toutes les concessions faites tant per iceux que par d’autres édits, declarations, et arrêts aux gens de ladite R. P. R., de quelque nature qu’elles puissent être, lesquelles demeureront pareillement comme non avenues.”]

¹ I have given some more particulars as to this document in my chapter on the Marquis De Ruigny.

In the History of His Own Time, Bishop Burnet mentions the promise contained in the Revocation Edict, that "though all the public exercises of the religion were now suppressed, yet those of that persuasion who lived quietly should not be disturbed on that account"—but how was that promise kept?

"Not only the dragoons, but all the clergy and the bigots of France broke out into all the instances of rage and fury against such as did not change, upon their being required in the king's name to be of his religion (for that was the style everywhere). . . . I saw and knew so many instances of their injustice and violence, that it exceeded what even could have been imagined; for all men set their thoughts on work to invent new methods of cruelty. In all the towns through which I passed, I heard the most dismal account of those things possible. . . . One in the streets could have known the new converts, as they were passing by them, by a cloudy dejection that appeared in their looks and deportment. Such as endeavoured to make their escape, and were seized (for guards and secret agents were spread along the whole roads and frontier of France), were, if men, condemned to the galleys; and, if women, to monasteries. To complete this cruelty, orders were given that such of the new converts as did not at their death receive the sacrament, should be denied burial, and that their bodies should be left where other dead carcasses were cast out, to be devoured by wolves or dogs. This was executed in several places with the utmost barbarity; and it gave all people so much horror that it was let drop." "I went over the greatest part of France, while the persecution was in its hottest rage, from Marseilles to Montpellier, and from thence to Lyons, and so on to Geneva."

British Christians heard the tidings with tears and forebodings. John Evelyn, in his Diary, under date 3d November, notes:—

"The French persecution of the Protestants, raging with the utmost barbarity, exceeded even what the very heathens used. . . . I was shewn the harangue which the Bishop of Valentia-on-Rhone made in the name of the clergy, celebrating the French king as if he was a god for persecuting the poor Protestants, with this expression in it, 'That as his victory over heresy was greater than all the conquests of Alexander and Cæsar, it was but what was wished in England; and that God seemed to raise the French king to this power and magnanimous action, that he might be in capacity to assist in doing the same there.' This paragraph is very bold and remarkable."

A few sentences in *Lady Russell's Letters* give an affecting view of those times:—

I. *Nov.* 1685.—"I read a letter last night from my sister at Paris. She writes as everybody that has human affections must, and says that of 1,800,000, there is not more than 10,000 left in France; and they, I guess, will soon be converted by the dragoons,¹ or perish."

II. *15th Jan.* 1686.—"The accounts from France are more and more astonishing; the perfecting the work is vigorously pursued, and by this time completed, 'tis thought, all, without exception, having a day given them. . . . 'Tis enough to sink the strongest heart to read the accounts sent over. How the children are torn from their mothers and sent into monasteries, their mothers to another, the husband to prison or the galleys."

III. *5th Oct.* 1687.—"I hear the French king, as a finishing stroke, is preparing an edict which all new converts shall sign—though so weak as to have signed before, yet they must now again—that they have been instructed, and are in their hearts convinced of the doctrine and practice of the Roman Church," &c.

Perhaps the last extract refers to the following form of declaration:—

"I, ———, of the parish of ———, do certify unto all whom it may concern, that having acknowledged the falseness of the Pretended Reformed, and the truth of the Catholic religion, of my own free will, and without any compulsion, I have made profession of the Catholic, Apostolic, and Roman religion in the church of ———."

The Protestant male prisoners were sent to the galleys among the criminal convicts. Their crimes were either refusing to be converted, and attempting to emigrate, or assisting their brethren to escape from France. In the galleys of Marseilles and Dunkirk, they not only had to suffer for the crime that brought them there, but were compelled to repeat the crime of refusing adoration to the Virgin, to

¹ "A day was appointed for the conversion of a certain district, and the dragoons made their appearance accordingly. They took possession of the Protestants' houses; destroyed all that they could not consume or carry away; turned the parlours into stables for their horses; treated the owners of the houses with every species of cruelty, depriving them of food, beating them, burning some alive, half-roasting others and then letting them go; tying mothers securely to posts, and leaving their sucking infants to perish at their feet; hanging some upon hooks in the chimneys, and smoking them with wisps of wet straw till they were suffocated. Some they dipped in wells; others they bound down, and poured wine into them through funnels, until reason was destroyed. And many other tortures were inflicted even more horrible than the above named."—See *Claude's Complaints*.

images, to crucifixes, and to the consecrated wafer; and now vengeance fell unremittingly upon them.

Happily, three hundred thousand found refuge in England, in America, in Holland, in Switzerland, in Brandenburg, in Denmark, Sweden, and Russia. These (including the fugitives of 1681 and some others) are the famous French refugees.¹

The social and commercial disasters which the Revocation Edict brought upon France have been chronicled by the Duc de Simon, whose observations are invaluable, being those of a cotemporary, a shrewd man of the world and no Protestant. The Duc writes, as follows:²—

“La revocation de l'édit de Nantes sans le moindre prétexte et sans aucun besoin, les diverses proscriptions plutôt que déclarations qui la suivèrent, furent les fruits de ce complot affreux, qui depeupla un quart du royaume, qui ruina son commerce dans toutes ses parties, qui le mit si long-temps au pillage public et avoué des dragons, qui autorisa les tourmentes et les supplices dans lesquels ils firent mourir tant d'innocents de tout sexe et par milliers, qui ruina un peuple nombreux, déchira un monde de familles, arma les parents [Anglicè *relations*] contre les parents pour avoir leurs biens et les laisser mourir de faim, qui fit passer nos manufactures aux étrangers, fit fleurir et regorgir leurs états aux dépens de notre, et leur fit bâtir des nouvelles villes, leur donna le spectacle d'un prodigieux peuple proscrit, nu, fugitif, errant, sans crimes, cherchant asile hors de sa patrie, qui mit nobles, riches, vieillards, gens souvent très-estimés par leur piété, savoir, vertus, richesses, foiblesse, délicatesse, à la rame et sous le nerf, pour cause unique de religion; enfin, qui pour comble de toutes les horreurs remplit toutes les provinces du royaume de parjures et sacrilèges, ou tout retentissoit des hurlements de ces infortunées victimes de l'erreur, pendant que tant d'autres, sacrifiant les consciences pour conserver leurs biens et leur repos, achetoient l'un et l'autre par des abjurations simulées, d'ou sans intervalle ou les entraînoit à adorer ce qu'ils ne croyoient pas, et à recevoir réellement le divin corps du Saint des saints tandis qu'ils étoient persuadés qu'ils ne mangioient que du pain qu'ils devoient encore abhorrer. Telle fut l'abomination générale enfantée par la flatterie et par la cruauté! De la torture à l'abjuration, et de celle-ci à la communion, il n'y avoit pas souvent vingt-quatre heures de distance, et leurs bourreaux étoient leurs conducteurs et leurs témoins.

“Ceux, qui par la suite eurent l'air d'être changés, avec plus de loisir ne tardèrent pas par leur conduit de dementir leur prétendu retour. Presque tous les évêques se prêtèrent à cette pratique subite et impie, beaucoup y forcèrent, la plupart animèrent les bourreaux, forcèrent les conversions et ces étranges convertis à la participation des saints mystères, pour avoir le mérite d'avoir grossé le nombre de leurs conquêtes, dont ils envoioient les états à la cour, pour en être d'autant plus considérés et approcher des récompenses. Les intendants des provinces se distinguèrent aussi à l'envi à les seconder—eux et les dragons—et à se faire valoir aussi à la cour par leurs listes. Le très-peu de généraux de provinces qui s'y trouvèrent, et le petit nombre de seigneurs residans en leurs châteaux et qui purent trouver moyen de se faire valoir à travers les évêques et intendants, n'y manquèrent pas.

“Le roi recevoit de tous côtés des nouvelles et des détails de ces horribles persécutions et conversions; c'étoit par milliers qu'on comptoit ceux qui avoient abjuré et communié, 2000 dans un lieu, 6000 dans un autre, tout à la fois et dans un instant. Le roi s'applaudissoit de sa puissance et de sa piété; il se croyoit au temps de la prédication des Apôtres et s'en attribuoit l'honneur. Les évêques lui écrivoient des panégyriques, les jésuites surtout faisoient retentir les chaires et les missions. Toute la France étoit remplie de confusion et d'horreur; jamais tant de triomphes, de joies, et de profusion de louanges. Le monarque ne doutoit pas de la sincérité de cette foule de conversions; les convertisseurs avoient grand soin de l'en persuader, et de le beatifier d'avance; il avoit (le bon homme) à long traits cet agréable poison; il ne s'étoit jamais cru un si grand roi, ni si avancé en vertu, mérite, courage, devant Dieu dans la réparation de ses péchés et du scandale de sa vie. Il n'entendoit que des éloges, tandis que les bons—les vrais catholiques, les évêques non courtisans. . . . gémissoient devant Dieu de ces horribles sacrilèges. . . . ; tandis que nos voisins exultoient de nous voir affoiblir et détruire nous-mêmes—profitèrent de notre folie—bâtissoient des desseins sur la haine que nous nous attirions de toutes les puissances protestantes.”

¹ Competent scholars have averred that many clever essayists and writers of smart political articles are ignorant of history; their friends must furnish them with facts, and their undertaking is to clothe the facts in words. It is not their business to ascertain whether the “facts” are, or are not, correctly stated. Hence we occasionally meet with ludicrous paragraphs, such as the following, which might be introduced into an Examination Paper, to be corrected by studious youth:—

“The Huguenots were long a persecuted body in France. When they were many and strong, they strove to regain their rights by the sword; when they were few and weak, by secret and patient inachination. Thus they were whilst excluded; they ceased to be so when restored to their natural station and function as citizens. They were twice excluded and twice restored, and at each trial the result was the same; until finally a just and healing policy gave to their great men, to their Condé, Catinat, and Turenne, the privilege of employing their talents for their country's glory, and, in part, repaired the mischiefs which the Revocation of the Edict of Nantes had caused her by dooming her protestant subjects, soldiers, artisans, and statesmen to exile, or to disgust and alienation at home.”—*A plain statement in support of the Political Claims of the Roman Catholics*, in a Letter to the Rev. Sir George Lee, Bart., by Lord Nugent, M. P. for Aylesbury (London, 1826), page 56.

² *Œuvres*, tom. 2.

The eloquence of the Rev. Robert Hall found a stirring theme in the Revocation Edict. Although the points on which he fixed were almost the same on each of the two occasions on which he alluded to it, both passages are worthy of quotation :—

“The Gallican Church, no doubt, looked upon it as a signal triumph, when she prevailed on Louis the Fourteenth to repeal the edict of Nantes, and to suppress the protestant religion. But what was the consequence? Where shall we look, after this period, for her Fenelons and her Pascals, where for the distinguished monuments of piety and learning which were the glory of her better days? As for piety, she perceived she had no occasion for it, when there was no lustre of christian holiness surrounding her; nor for learning, when she had no longer any opponents to confute, or any controversies to maintain. She felt herself at liberty to become as ignorant, as secular, and as irreligious as she pleased; and, amidst the silence and darkness she had created around her, she drew the curtains and retired to rest. The accession of numbers she gained by suppressing her opponents was like the small extension of length a body acquires by death; the feeble remains of life were extinguished, and she lay a putrid corpse, a public nuisance, filling the air with pestilential exhalations.”—(Hall’s Works, 12mo, vol. ii., p. 284.)

“It will not be thought a digression from the present subject [Toleration], to remark the consequences which followed in France from the repeal of the edict of Nantes. By that event France deprived herself of a million of her most industrious subjects, who carried their industry, their arts, and their riches into other countries. The loss which her trade and manufactures sustained by this event was, no doubt, prodigious. But it is not in that view my subject leads me to consider the ill consequences of that step. She lost a people whose simple frugal manners and whose conscientious piety were well adapted to stem the growing corruption of the times, while the zeal and piety of their pastors were a continual stimulus to awaken the exertions of her national clergy. If France had never had her Saurins, her Claudes, her Du Plessis Mornays, her national church had never boasted the genius of Bossuet and the virtues of Fenelon. From the fatal moment she put a period to the toleration of the protestants, the corruptions of the clergy, the abuses of the Church, the impiety of the people, met with no check, till infidelity of the worst sort pervaded and ruined the nation. When the remote as well as immediate effects of that edict which suppressed the protestants are taken into the account; when we consider the careless security and growing corruption which hung over the Gallican Church in consequence of it; it will not be thought too much to affirm, that to that measure may be traced the destruction of the monarchy and the ruin of the nation.”—(Hall’s Works, 12mo, vol. vi., p. 378.)

The Waldensian Pasteur, Jean Rodolphe Peyran (b. 1752, d. 1823), in a controversial letter, twitted the Roman Catholic clergy with *La Mission Dragonne* of the days of Louis XIV. His English editor (Rev. Thomas Sims) makes the following note on that phrase :—¹

“The persecution that followed the Revocation of the Edict of Nantes was attended with many cruelties to compel the Protestants to renounce their faith; amongst others, the dragoons of Louis XIV. were quartered upon the inhabitants, and permitted to harass them. It is due to the character of the excellent Fenelon that, when he went as a missionary to persuade the Protestants to become Roman Catholics, he refused to allow the presence of dragoons where he exercised his mission. Ambitious as Louis XIV. was in early, and superstitious in later, life, there is reason to conclude, from original State Papers, which have been since brought to light, that the cruelties of the persecution must be chiefly laid to the charge, not only of the Jesuit La Chaise, the King’s confessor, but of the Ministers of State, who instigated the commission of atrocities, of the existence of which, to the full extent, the King himself was not aware. . . . The persecution has been followed by events that should instruct all rulers in Church and State to cherish sentiments of moderation towards their fellow Christians—for, *first*, the immediate loss to the French nation at the emigration of those industrious Protestants who fled to England, and other Protestant kingdoms, with skill in their manufactures, was immensely great. For proofs of the losses then sustained by the French nation, see *État de la France, extrait par M. le Comte de Boulainvilliers des memoires dressées par les Intendants du royaume par l’ordre du roi Louis XIV., à la sollicitation du Duc de Bourgogne*, a work published in 1727. *Secondly*, the intolerance that marked the conduct of the Church of Rome at that period, and in the following century, was a subject of which Deists of the school of Voltaire and D’Alembert availed themselves to diffuse the principles of infidelity, and hatred not only to the Church of Rome but to Christianity itself—a circumstance that combined with several other causes to promote the terrific event of the French Revolution.”

One of the refugees in Holland, named Migault,² spoke of *forced abjurations* thus :—

“Undoubtedly a considerable number of Protestants [in France] have abjured their

¹ “Historical Defence of the Waldenses,” by Peyran, edited by Sims, London, 1826, page 437.

² See my volume second, book third, chapter xviii.

religion, but is it possible our oppressors can hope that they have sincerely entered into their communion? The only boast in respect of these miserable apostates can be, that they have been driven out of every religion."

M. Portalis, a tolerant Bonapartist statesman, repeats this plain colloquial statement in more academic language:—

"I am surprised" (he says) "that writers, in treating upon the Revocation of the Edict of Nantes, should have regarded that event only in relation to the injury which it brought upon French commerce, without dwelling upon the moral consequences which it has produced in [French] society—consequences incalculable in their results. *A numerous part of the nation were condemned to serve neither God nor their country. Was it wise by such measures to precipitate multitudes of men into the despair of a religious atheism, and into the danger of a sort of political atheism which threatened the State?* Was it thought possible to depend upon men who were rendered impious by necessity, who were subjected by violence, and who were, at the same time, deprived of civil advantages, and even of the rights of nations? Was it not evident that these men, justly exasperated, would become powerful auxiliaries against the State in all times of complaint and murmur?"

The Rev. Thomas Cotton, M.A., in company with a young gentleman, his pupil, visited France and made frequent tours up and down in that country during 1684 and 1685. Mr Cotton left behind him many reminiscences of this period, which are peculiarly interesting in themselves, and as illustrating a community of dangers and interests pertaining to both French and British Protestants. Some of his notes I quote in the language of Mr Walter Wilson, an English barrister.¹

His first halt was at Paris. He attended with pleasure on the serious and useful preaching of Mr Wake in the English Ambassador's chapel. In the spring of 1684 he made a short stay at Orleans, and spent the whole summer at Blois and Tours, where the Protestants had liberty of worship. In the winter of 1684-5, he was at Saumur. Speaking of his travels as a whole, he said that he witnessed many dreadful scenes of persecution, as the breaking up of large congregations, the demolishing of churches, the silencing of ministers, the banishment of some, the imprisonment of others, of whom some were made galley-slaves and others put to cruel deaths. He also saw numberless families utterly ruined, and the nearest relations cruelly rent from each other. He stayed the longest in those places where liberty of worship was still allowed, though he was sometimes detained by mere compassion, to sympathise with and assist the distressed Protestants, when they were expecting every Sabbath and every lecture to be their last.

After he had been for some time at Saumur, the Protestant temple was condemned, and orders were given to the governor of the castle to see it demolished. The most dreadful outrages were committed; the graves of Protestants were opened and the bodies treated with indignity. Mr Cotton and his companions appealed to the governor, who would give no redress, but, on the contrary, issued an order to all strangers to assist the Papists in their violent proceedings. The English in particular were made obnoxious to this order, being told that they must all shortly turn Roman Catholics, as King Charles II. was at the point of death, and his successor was known to be of that communion. Mr Cotton says they mentioned the death of that monarch with great confidence and insults at Saumur, five days before it happened. At Lyons the news of Monmouth's defeat produced many new insults and threatenings against Protestants. The last act of public worship at Saumur was most impressive. The congregation all in tears—the singing the last psalm—the pronouncing of the blessing—the people passing before the ministers to receive their benediction—presented a scene of indescribable solemnity. The ministers and the professors of the college being banished, Mr Cotton accompanied them to the barque and took leave of them in circumstances of great danger.

At Poitiers he was exceedingly moved at the vast numbers that appeared at their last public exercise, and the great difficulty with which the ministers pronounced the blessing, when they all burst forth into a flood of tears. At the inn, he saw an old gentleman of a very considerable family and large estate who, leaning upon his staff, cried out with emotion and tears, "Unhappy France! if I and mine were now entering some country of refuge and safety, where we might have liberty to worship God according to our consciences, I should think myself the happiest man in the world, though I had nothing but this staff in my hand." On his leaving Poitiers,

¹ Wilson's "History and Antiquities of Dissenting Churches in London," vol. iv. This author has not observed chronological order; in fact he gives no dates; and has failed to observe that many of the incidents happened *before* the Revocation of the Edict of Nantes.

Mr. Cotton was very much affected by the judicious, affectionate piety of a very young man, who proved to be a candidate for the ministry. Overtaking several poor Protestants, who were mourning and lamenting their hard fate, this excellent youth addressed himself to them, condoled with and comforted them, with so much seriousness, prudence, and affection, as to occasion at once the greatest satisfaction and surprise.

Mr. Cotton was present also at the breaking-up of the church at Charenton. The vast assembly which he saw convened there was a most transporting sight. The thought of such numbers being devoted to banishment, slavery, and the most barbarous deaths, to which in some instances he was an actual witness, was more than he could bear. Many things were extremely affecting to him in the faith, courage, and devotion of the sufferers, particularly of some of little note from whom not much was expected, who stood firmly and suffered the loss of all; whilst others, reckoned eminent for religion, lost their courage and integrity, and fell in the day of trial. He had also the pleasure to witness some extraordinary deliverances wrought out for several of these good men, when they were actually appointed to execution. He recorded it with pleasure, and justice requires it to be here mentioned, that there were several of the Roman Catholics themselves who showed great humanity and tenderness towards the Protestants in their sufferings. Some did not scruple to say that they should be undone when the Protestants were gone, and that they were inclined to take their lot with them wherever they went. Mr. Cotton was well acquainted with a priest in London, who had been very useful in assisting several Protestants to make their escape from France, which, being known to the French government, he was obliged to remain in this country, although in very narrow circumstances, because he did not dare to return home. [Mr. Cotton was a native of Yorkshire, and M.A. of the University of Edinburgh; he became Presbyterian minister of St. Giles-in-the-Fields. His preaching was founded on the best foreign models. Having been greatly affected by the manner in which psalmody was performed in the Foreign Reformed Churches, he became much attached to that part of divine worship. He died at Hampstead in 1730, aged seventy-seven.]

Under the heading, "Emigration of the Laity," Smedley's History of the Reformed Religion in France gives the following statements (on the authority of Benoist):—

"No vigilance could be sufficiently alert, no cordon of gaolers sufficiently numerous, to close every outlet from so extensive a frontier as that which bounded France. . . . The fears of the government were excited by the perilous and rapid depopulation; and force and artifice were equally employed in order to prevent its continuance. Armed peasants scoured the roads and guarded the most obvious passes; and in remoter districts gold was lavishly scattered to corrupt the fidelity of the guides to whom the fugitives entrusted themselves. . . . Scarcely a vessel quitted any port in France without some contraband lading of emigrants. When other places of concealment failed, the miserable exiles secreted themselves under bales of merchandise, in empty casks, or amid heaps of stores; and if securer means of transport were not at hand, an open boat or the skiff of a fisherman was eagerly coveted for the performance of some hazardous voyage. The Count of Marancé and his lady, personages of distinction in Lower Normandy, formed part of a crew of forty souls, among which were several women with children at the breast, who entered a vessel of seven tons burthen, in the very depth of winter, wholly without provisions, and exposed to a stormy sea; their sole refreshment during a long passage to the English coast was a little melted snow, with which, from time to time, they moistened their fevered lips, until after sufferings which appeared to debar hope, this piteous company gained the opposite shore, and found a hospitable reception."

As to fugitives to North America, I quote the following sentences from Bancroft's History of the United States, chapter xiii. :—

1685. The Edict of Nantes was formally revoked. The loss of lives cannot be computed. How many thousands of men, how many thousands of children and women perished in the attempt to escape, who can tell? Every wise government was eager to offer a refuge to the upright men who would carry to other countries the arts, the skill in manufactures, and the wealth of France. In our American colonies they were welcome everywhere. The religious sympathies of New England were awakened; did any arrive in poverty, having barely escaped with life? the towns of Massachusetts contributed liberally to their support and provided them with lands. Others repaired to New York; but the warmer climate was more inviting to the exiles of Languedoc, and South Carolina became the chief resort of the Huguenots. What though the attempt to emigrate was, by the law of France, a felony? In spite of every precaution of the police, five hundred thousand souls escaped from their country. The unfortunate were more wakeful to fly, than the ministers of tyranny to restrain. "We quitted home by night, leaving the soldiers in their beds, and

abandoning the house with its furniture," said Judith, the young wife of Pierre Manigault, "we contrived to hide ourselves for ten days at Romans, in Dauphiny, while a search was made for us; but our faithful hostess would not betray us." Nor could they escape to the seaboard, except by a circuitous journey through Germany and Holland, and thence to England, in the depths of winter. "Having embarked at London, we were sadly off. The spotted fever appeared on board the vessel, and many died of the disease; among these, our aged mother. We touched at Bermuda, where the vessel was seized. Our money was all spent; with great difficulty we procured a passage in another vessel. After our arrival in Carolina, we suffered every kind of evil. In eighteen months, our eldest brother, unaccustomed to the hard labour which we were obliged to undergo, died of a fever. Since leaving France, we had experienced every kind of affliction—disease, pestilence, famine, poverty, hard labour. I have been for six months without tasting bread, working the ground like a slave; and I have passed three or four years without having it when I wanted it. And yet God has done great things for us, in enabling us to bear up under so many trials." When the struggle for independence arrived, the son of Judith Manigault entrusted the vast fortune he had acquired, to the service of the country that had adopted his mother. The Hall in Boston where the eloquence of New England rocked the infant spirit of independence was the gift of the son of a Huguenot [Peter Faneuil].

Section II.

THE CORRESPONDENCE OF THE FRENCH PROTESTANTS WITH ENGLAND IN THE TIME OF CHARLES II.

THE restoration of the younger Charles as King Charles II. was a proposal which few thinking men could contemplate without painful misgivings. Apart from the divine right of inheritance, nothing reliable could be said in favour of this royal person; and very much could with truth be said against him. His conduct had been immoral; and he gave no indications of any taste or temper for the momentous business of government, and for the delicate exercise of the royal prerogatives of bounty and mercy.

It was also reported that he was a secret convert to Popery. This report had several important confirmations, for which I refer the reader to Burnet. And the alleged policy of such a step was plausible. Mazarin had politely dismissed Charles and James from France as obstructives to his negotiations with Oliver. The usurper had established claims of gratitude upon all foreign Protestants; while by vigour and good information he had extinguished all cavalier conspiracies against him on British soil. The hopes of the royal Stewarts were therefore transferred to a great anti-protestant league, which should make Britain both loyal and Roman Catholic by a new conquest. Spain was believed to be a party to a secret treaty of this kind with Charles, who (it was said) had qualified himself for such a holy alliance by uniting himself to the Church of Rome.

Charles had in 1658 sent a letter (which was published) from Brussels to a loyal Presbyterian exile residing at Rotterdam, the Reverend Thomas Cawton, and in that letter he denied the report of his conversion or perversion. But this epistle did not quiet the minds of people conversant with religious affairs in 1660; for might not the contradiction be a pious fraud? In this dilemma the aid of the French Protestant pastors was solicited; and a few of them wrote letters to the Presbyterian ministers of England, in which they asserted Charles's unwavering Protestantism.

The kind-hearted divines looked upon a nominally Protestant king as a figure that they would gladly see on the throne of France, and for which England might be envied. They could not allow themselves to believe that the only august person of this description, whom they had ever seen, could prove to be an impostor. They were also glad to come forward as acknowledged advocates of royalty. The names of the pastors, whose letters were printed, were Daillé, Drelincourt, and Gaches (three ministers of the Parisian Temple of Charenton), and De L'Angle of Rouen.

Their depositions as to facts amounted to no more than this: Had not the Prince's chaplains, Brevint and Durel, assured them that he was "a Protestant of the best sort"? And could it have been his fault that he never worshipped with the Parisian Protestants at Charenton? for did he not go to the Protestant churches at

Rouen and La Rochelle? One sentence of Drelincourt's letter (addressed to Pastor Stoupe), fully represents the advice which the pastors offered:—"God entrusts at this day your Presbyterians, the gentlemen now in power, with the honour and reputation of our churches. For, if without the intervening of any foreign power, they recal this Prince, and set him in his throne, they acquire to themselves and to their posterity an immortal glory, and stop their mouths for ever who charge us falsely as enemies to royalty."

Raimond Gaches' letter was addressed to the Reverend Richard Baxter, at the suggestion of their mutual friend, Anna Mackenzie, Countess of Balcarres. He too gave Charles a good character, but also argued on the opposite supposition thus:—"Some, whether really or counterfeitly, are dissatisfied as to his constancy to the true religion, and allege that it concerns the Church very much that he, who is to rule others, should excel them in godliness. I will not answer (which truly may be said) that it belongs not to us to inquire into the Prince's religion. Be he what he will (if his power be otherwise lawful, and the right of reigning belongs unto him), obedience in civil matters must be performed to the king, and other matters must be committed unto divine providence." Baxter objected to this and the other letters, not because they advocated monarchical principles, but because they seemed to urge the hurrying on of the restoration of the son of the late king to the throne of England, without any consideration of the personal safety of the Presbyterian ministers in England; and all to procure the good humour of the King of France towards the Protestants of France. Not only the Presbyterians, but all good men soon regretted that the Restoration took place with so little deliberation.

Part of a correspondence is preserved between Pastor Du Bosc and Dr. Brevint, in which the former pleads for fair dealing with the Presbyterians on the part of Episcopalians, while the latter wishes Du Bosc to believe that the English Presbyterians would make no concessions. The fact was, the Episcopal was the immovable party. The Presbyterians expressed their willingness to accept Archbishop Usher's modified form of episcopacy; and by such yielding on their side, they emboldened the Bishops and the High Church party to be unyielding as to the sacramental ceremonies, and as to the scruples concerning the Apocrypha, and objections to words and sentences in the English Book of Common Prayer.

A few approving letters from French pasteurs to such prelatial clergymen as Brevint and Durel having been printed in England, the English Nonconformists rejoined in a small volume entitled:—"Apologie des Puritains d'Angleterre à Messieurs les Pasteurs et Anciens des Eglises Reformées en France."¹ Its conclusion was argumentatively and convincingly arrived at, and was to this effect, that the Huguenot letter-writers had little information as to recent English Church History, and that panegyrics on the Church-Government of the Restoration were the reverse of complimentary to the entirely different procedure of the Protestant Consistories and Synods of France. "M. du Bosc (says the *Apologie*, page 148) ne comprend pas bien ce que c'est de l'Episcopat d'Angleterre s'il le prend pour un Episcopat modéré."

On several occasions a few of the French divines showed a tendency to be rather too liberal in their laudatory letters to the dignified clergy of England. The plea that they believed prelatial and liturgical principles to be consistent with genuine faith and piety, was surely an insufficient reason for inditing epistles which were sure to be used against their own most hearty friends in England, namely, the Puritan party. Under the restored monarch of the Stewart family, the days of Laud had been revived. The governing policy was to make the Church of England distasteful to Puritans, to compel them, as conscientious men, to be dissenters, and then to treat their dissent as a crime. Every circumstance in the penal laws and proceedings against Puritan nonconformists proved this—circumstances of which foreign correspondents must have been ignorant, if they really intended to condole with the Right Reverend Bench of King Charles' Church Establishment as the injured party in the strife.

In the Appendix to Stillingfleet's "Unreasonableness of Separation," there are three letters from foreign divines to a Lord Bishop, which seem to be answers to some theoretical questions ingeniously (if not ensnaringly) framed by his lordship.

The first letter is from Professor Le Moyne (dated at Leyden, 3d September 1680), who, after combatting the man of straw "that a man cannot be saved in the Church of England," supposes, on the ground that the Thirty-Nine Articles are sound, that the ritual and offices of the subscribers must also be essentially pure and

¹ It was published at Geneva in 1663; this rare volume was drawn up by the Rev. Thomas Hall, B. D., of King's Norton, Worcestershire, who died in 1665.

innocent; and he condescends to mention that some dissenters, whom he heard in London in 1765, were not edifying preachers.

The second letter is from Monsieur De l'Angle (dated at Paris, 31st October 1680), who seems to consider it a sufficient condemnation of the English nonconformity of that time, that he himself had felt at liberty, when in England as a visitor, to preach for clergymen of the Established Church; he further states that he believes Durel's assertions to the effect that the Episcopal divines at the Savoy Conference breathed out nothing but charitable sentiments; and his climax is that Schism is the most formidable evil that can befall the church.

The third letter is from Monsieur Claude (dated at Paris, 29th November 1680), who says: "I would not that any one should make Episcopacy an occasion of quarrel in those places where it is established"—also, that Peace and Christian Concord are essentials like faith and regeneration; and, that separate congregations held by those, who dissent from the Established Church only on points of Church Order, are schismatic.

Monsieur Claude, however, could have had no intention of upbraiding the English nonconformists as having themselves to blame for the penalties and imprisonments which they suffered. For there was then in existence another letter of his, from which Du Moulin, in 1679, had quoted the following sentence:—"If one party, who find themselves to be the more prevailing, should have a mind to constrain the rest against their judgment in point of conscience, even in things of little consequence, as are the points which make all the disorder in the English Church, the schism lies on their side who impose."

With regard to the letters of 1680, I make the following extract from "An Historical Account of my own Life, 1671-1731, by Edmund Calamy, D.D.," imprinted and edited by John Towill Rutt in 1829, 2 vols. In Calamy's 1st vol., p. 173, he says:—

"Dr. Frederick Spanheim (born 1632, died 1701), the son of Frederick, is acknowledged to have written as well and to as good a purpose, upon Ecclesiastical History, as any one that has appeared in the Protestant churches. . . . This Dr. Spanheim was one of those divines to whom the Bishop of London [Compton] wrote, for his sentiments about the Established Church of England and Conformity to it, at the very same time that he wrote to Monsieur Le Moyne and Monsieur de l'Angle upon the same subject, whose letters are printed by Dr. Stillingfleet at the end of his *Mischief of Separation*. Spanheim's answer was not printed among the rest, not being thought enough in favour of the Church of England. . . . Le Moyne was a great and learned man. . . . I cannot help upon this occasion recollecting a passage of a worthy English divine, who was speaking of a letter of this Monsieur Le Moyne, relating to our contests here in England, of which he had made much use. He says that he *had certain knowledge that M. le Moyne had both with his tongue and pen declared that Mr. Durell had much abused him, in leaving out sundry passages in his letter, wherein he did moderate and regulate the episcopal power, which if they had been inserted, the letter would not at all have fitted his design.* (Bonasus Vapulans, or some Castigations given to Mr. John Durell, &c., p. 80.)"

Section III.

THE RECEPTION OF THE FRENCH REFUGEES IN ENGLAND IN 1681.

IT was well for many of the intended victims of the exterminating persecutions which began in 1681 that the sympathies of the English family of Savile were engaged on their side. Henry Savile was then the British Envoy in Paris; and his letters to his brother, Lord Halifax, and to the Secretary of State, Sir Leoline Jenkins, were the means of deciding our half-English half-French sovereign to give a hospitable reception to French Protestant Refugees.¹

We find the skilful and kind-hearted Envoy writing from Paris on the subject at a much earlier date, viz., 5th June 1679:—"The Archbishop of Paris and the Père de la Chaise do all they can to prevail with this king to make him revenge the quarrel of the English Catholics upon the French Protestants, who tremble for fear of some violent persecution, and are ready to go into England in such vast numbers

¹ See the "Savile Correspondence," edited for the Camden Society by William Durrant Cooper, F.S.A.

as would be a great advantage to the nation, if you would, by easy naturalization, make it the least easy to them. I find those who are rich are afraid our king (Charles) should meddle with their concerns, but the crowd and the number talk of nothing but the necessity of his declaring himself Protector of the whole Protestant religion, and live upon the hopes of seeing that glorious day. How ripe you are for such designs, I cannot answer. . . . All Protestants are turned out of all places except just the *gens de robe*, but all in the finances and all the common soldiers in the guards are cashiered, which would be no disadvantage to you in a dispute with this crown, for you would have them all if you pleased." Near the end of this letter he says: "I hear from England I shall be forced to keep a chaplain, which I never less needed, having never failed Charenton¹ one Sunday since I came into France. How much more that is for the king's service you cannot imagine, unless you saw how kindly those poor people take so small a countenancing as mine is."

Viscount Halifax, replying on June 12th, writes:—"It becomes the zeal of the French clergy to press the king to a persecution by way of revenge upon us here; but I will hope wiser things of the Government there than that so unreasonable a thing should prevail. However, if the fear of it putteth thoughts into the Protestants of removing hither, I am sure we must renounce all good sense if we do not encourage them by all possible invitations. It hath ever been so much my principle that I have wondered at our neglecting a thing we ought to seek; and those that have not zeal enough to endeavour it for the preserving of our religion, might have wit enough to do it for the increasing our trade. But to think of any greater designs is not fit for our age; we may please ourselves with dreaming of such things, but we must never hope to get further. . . . I approve your going to Charenton, and your countenancing the Protestants, which I think the principal work of an English minister in France; but I am apt to believe it may make the court there very weary of you, it being a method that they have of late been so little used to, that they take it for an injury." On the last-mentioned topic Lord Rochester wrote to Henry Savile in a jocular strain: "I cannot deny you a share in the high satisfaction I have received at the account which flourishes here of your high Protestancy in Paris. Charenton was never so honoured as since your residence and ministry in France."

Passing on to 1681, we find our envoy writing to Mr. Secretary Jenkins on June 25: "The Huguenots are in daily expectation of a very severe edict against them, by which any of their children shall be capable of choosing their religion at seven years old; how this will correct the chastisement of their parents, and how it will expose them to the temptations of the seducers is enough apparent. In Poitou the quartering soldiers upon them has made so many proselytes that the same trick is to be tried in Languedoc, and five hundred dragoons are ordered to march thither for that purpose." Again on July 2d, "The edict I mentioned in one of my last concerning the Huguenots and their children does so alarm them that they are making extraordinary deputations to the king to prevent it. By the next post I shall give you a better account of it. In the meantime our want of a Bill of Naturalization is a most cruel thing in this conjuncture." The edict was still unpublished on 5th July, at which date Savile says:—"Old Monsieur de Ruvigny has given a memorial to the king concerning the edict coming forth about the children of the Huguenots. The king said he would consider of it. But these poor people are in such fear that they hurry their children out of France in shoals, not doubting that this edict will soon be followed by another to forbid their sending them out of the kingdom. I will confidently aver that had a Bill of Naturalization passed in England last winter, there had been at least fifty thousand souls passed over by this time." This edict was out in time for Savile's next letter, dated 12th July; he says to Secretary Jenkins, "I send you the terrible new edict concerning the Huguenots. They are more sensible of this than all the former mortifications have been given them."

Our good Envoy's final appeal was dated at Paris 22d July 1681.

"And now, sir, let me say something concerning the Protestants of this kingdom. . . . The whole body of these are in perfect obedience, and have been so personally serviceable to this very king (Louis XIV.), that in one of his edicts he does himself own the crown upon his head to their services in the last civil war; so that this ought to be no very prevalent argument to hinder the king (Charles II.) from pleading their cause, especially when in all human appearance both his foreign and domestic concerns would receive new life from an avowed protection of all the Protestants in Europe—a station God Almighty has so long offered to his family, and would, no doubt, upon so sound a bottom, make him flourish equally with a great predecessor of his own, who found this the only way to be quiet in HER life, and glorious after it. Now

¹ "having never failed Charenton," *i.e.*, having never been absent from Protestant Public Worship.

should His Majesty's circumstances admit of these measures, were not¹ the properest method to begin with a declaration to all Europe, in French and Latin, to offer countenance and encouragement to all such as, receiving prejudice from the profession of the Protestant Religion in any other countries, could come and harbour themselves in his? The effect of this would be that no restrictions whatsoever would hinder these people from going to him, who submit to their miseries here for want of assurance of not finding as great elsewhere. . . .

"I have formerly urged to one of your predecessors the number of French seamen of this religion, their willingness and easiness of transportation, the considerable number of wealthy people ready with great sums to come over to you; nay, I had once (and hope upon good encouragement I could retrieve them) prepared a body of men that should have brought you the manufacture of sail-cloth, so much wanted in England; but all this was upon the hopes of a Bill of Naturalization, which, so unfortunately failing, lessened my credit with them, as well as my hopes of doing a considerable service to the nation. But all these matters may be recovered again by a hearty declaration, by some sort of commission established for strangers to address to upon their first arrival, and by a Bank in the city on purpose for this use that men may convey their estates with great privacy. . . .

"Though I have dwelt much too long upon this subject, I cannot omit telling you, the ports of France are stopped to all Protestants under the age of sixteen; three hundred were upon it refused passage for England last week at Dieppe; and though I know any prince may stop his ports to his own subjects, I question whether, in a case of no crime, they can regularly be debarred going into the territories of a prince in amity. I leave that circumstance, as well as all others, to your better judgment, craving pardon for this long trouble, which I shall conclude with my most hearty wishes that His Majesty would concern himself as far in this matter as can consist with his power and dignity, to free these poor oppressed people, who are like to suffer all the miseries that can be invented by the malice of the Jesuits, and executed by the boundless power of this king, who in things of this nature has given himself so wholly into their hands that their credit with him has given jealousy to all his other ministers, whereof not one does approve these methods, but are willing upon all occasions to declare they are not the authors of them.—I am, Sir, your most faithful and most humble servant,

"HEN. SAVILE.

"To Mr. Secy. Jenkins."

The result of this fine appeal was that the Secretary of State encouraged some French Protestants, who had already become refugees, to draw up a paper detailing the steps which might be advantageously taken in the matter by the British Government. This document was presented to the King in Council on the 31st July; a committee was then appointed to prepare a draft of the Royal Proclamation, which was formally signed and issued on the 7th August (*i.e.*, 28th July, old style).

The following was Secretary Jenkins' written reply to Savile:—

"Whitehall, 7th Aug. (28th July) 1681:—What you write of the poor Protestants of that side is great sense and a noble compassion. On this day se'ennight there was a Memorial, drawn by some of them already come over, read before His Majesty in Council. His Majesty ordered letters immediately to be prepared for his royal signature to my Lord of London and my Lord Mayor for the making a speedy collection to answer in some measure their present necessities. The memorial His Majesty was pleased to refer to a committee; and of eight or nine points which the French demanded as an help and an ease towards their transport and settlement, there was nothing but what my Lords assented to, as far as the things were practicable here. I do hope the collection in London will prove considerable, and may be so disposed of as may best suit with the exigencies of those people. Besides this collection there is a Brief directed to be issued out, all the kingdom over; and His Majesty this day agreed to everything in the report and advice of the committee."

Of the same date is a letter from the Earl of Halifax containing this sentence:—"I shall endeavour to justify my Protestantship by doing all that is in my power towards the encouragement of those that shall take sanctuary here out of France."

The following is the Proclamation:—

"At the Court at Hampton Court, the 28th day of July 1681.

Present—The King's Most Excellent Majesty in Council.

Lord Archbishop of Canterbury.	Lord Viscount Fauconberg.
Lord President.	Lord Viscount Hyde.
Lord Privy Seal.	Lord Bishop of London.
Earl of Clarendon.	Mr. Secretary Jenkins.
Earl of Bath.	Mr. Chancellor of the Exchequer.
Earl of Craven.	Mr. Seymour.
Earl of Halifax.	Mr. Godolphin.
Earl of Conway.	

"His Majesty, by his order in Council of the 21st of July instant, having been graciously

¹ "were not"—*i.e.*, would it not be, &c.?

pleased to refer a Memorial presented to His Majesty in behalf of the distressed Protestants abroad to the consideration of the Right Honourable the Lords Committees of this Board for Trade and Plantations, with directions to report their opinion thereupon; and their Lordships having this day made their Report to His Majesty in Council; His Majesty, upon due consideration thereof had, was pleased to declare that he holds himself obliged in honour and conscience to comfort and support all such afflicted Protestants who, by reason of the rigours and severities which are used towards them upon the account of their religion, shall be forced to quit their native country, and shall desire to shelter themselves under His Majesty's royal protection, for the preservation and free exercise of their religion.

"And in order hereunto His Majesty was pleased further to declare, that he will grant unto every such distressed Protestant, who shall come hither for refuge and reside here, his Letters of Denization under the Great Seal without any charge whatsoever, and likewise such further privileges and immunities as are consistent with the laws for the liberty and free exercise of their trades and handicrafts; and that His Majesty will likewise recommend it to his Parliament at their next meeting to pass an Act for the general naturalization of all such Protestants as shall come over as aforesaid, and for the further enlarging their liberties and franchises granted to them by His Majesty as reasonably may be necessary for them. And for their encouragement His Majesty is likewise pleased to grant unto them that they shall pay no greater duties in any case than His Majesty's own natural-born subjects; and that they shall have all the privileges and immunities that generally His Majesty's native subjects have for the introduction of their children into schools and colleges.

"And His Majesty was likewise pleased to order, and it is hereby ordered accordingly, that all His Majesty's officers, both civil and military, do give a kind reception to all such Protestants as shall arrive within any of His Majesty's ports in this kingdom, and to furnish them with free passports, and give them all assistance and furtherance in their journeys to the places to which they shall desire to go. And the Right Honourable the Lords Commissioners of His Majesty's Treasury are to give orders to the Commissioners of His Majesty's Customs to suffer the said Protestants to pass free with their goods and household stuff whether of a greater or a smaller value, together with their tools and instruments belonging to their crafts or trades, and generally all what belongs to them that may be imported according to the laws now in force, without exacting anything from them.

"And for the further relief and encouragement of the said necessitous Protestants, His Majesty hath been pleased to give order for a general Brief through his Kingdom of England, Dominion of Wales, and Town of Berwick, for collecting the charity of all well-disposed persons, for the relief of the said Protestants who may stand in need thereof. And to the end that when any such come over they may know where to address themselves to fitting persons to lay their requests and complaints before His Majesty, His Majesty was graciously pleased to appoint the Most Reverend Father in God His Grace the Lord Archbishop of Canterbury, and the Right Reverend Father in God the Lord Bishop of London, or either of them, to receive all the said requests and petitions, and to present the same to His Majesty, to the end such order may be given therein as shall be necessary."

On 19th October 1681, the French churches in the City of London and in the Savoy returned His Majesty thanks for his Declaration in favour of the French Protestants. (*Pointer's Chronological History*.)

Of the money raised by the collections in the Churches I shall have to speak in another Section. In this place I give some important extracts from one of the sermons delivered on the occasion; the preacher was the learned George Hickea, D.D.¹

In the introduction he said, "It hath been the practice of all good Christians to *suffer* or *fly*. For so we are used to speak, not that flight is not one sort of suffering (for it implies forsaking of house, relations, land, and country.) But it is the custom of all languages to speak of the lesser evil as of a good. And so *flight* is, if it be compared with death, slavery, or bodily torments, which are more emphatically called *sufferings*; though really in itself it is also a great degree of suffering, for which the person so flying from persecution shall be rewarded with everlasting life. I say it hath been the inviolable practice of all good Christians to suffer or fly, and never to resist. So the primitive Christians did under Pagan, Arian, and Apostate Emperors—the Waldenses under Pagano-Christian or Popish powers—our own ancestors in the days of Queen Mary—and now, our poor brethren of the Reformed French Communion, who are fled hither in assurance of His Majesty's protection and his Protestant subjects' charity, to whom he, as it becomes so great a patron of the Protestant cause, hath most affectionately recommended them."

¹ THE TRUE NOTION OF PERSECUTION stated in a Sermon preached at the time of the late Contribution for the French Protestants. By GEORGE HICKES, D.D., Chaplain to his Grace the Duke of Lauderdale, and Vicar of Alhallows-Barkin, London. Published at the earnest request of many that heard it preached. London, printed for Walter Kettilby, at the *Bishop's-Head*, in St. Paul's Churchyard, MDCLXXXI.

In the third head of his discourse Dr. Hickes gave the following summary of their sufferings :—

“They are deprived of the ancient liberties which were granted unto them by former Princes, the father and grandfather of this present king. Many of their Universities are dissolved (Sedan, the college of Rochefoucauld and that of Chatillon); and more than half their temples are razed, contrary to the faith of oaths and edicts, and against the common right of prescription of three and four score years. They are not allowed to erect Free Schools for the education of their own children, nor hospitals for the maintenance of their own poor, nor can they have the benefit of any already erected, without turning to the Popish religion. The Lords of Manors among them, who formerly had right to keep ministers and set up the Reformed Worship in their own houses, and call their neighbours and tenants into it by the sound of a bell, are now in the most arbitrary manner deprived of that privilege. And in the cities where they are most numerous, Colleges of Jesuits or Houses of Mission for propagating the faith are erected, into which undutiful children or servants, under a pretence of turning Catholics, may retreat when they please. And in the greatest of those cities, where perhaps ten schoolmasters could hardly teach all their children, the late laws allow them but one, and their unjust magistrates commonly none.

“They are forbidden to set up the *Fleurs de Lucas* in their churches, because they must not bear any marks of royal favour; and as a further token of royal displeasure and contempt, their chief seats and most costly pews are ordered to be pulled down.

“Formerly Papists were allowed solemnly to renounce their religion in the Protestant Temples (as at Charenton, La Rochelle, Montpellier, Nismes); and scarce a Lord's-Day passed in the places where they were numerous, but some converts might be seen so to renounce. But now all Papists are forbidden to turn Protestants, under pain of death, or the penalty called *l'amende honorable*, in which the recanting person, only in his shirt, with a torch in his hand, and a rope about his neck, and the hangman standing behind him, begs pardon of God and man for having renounced the Catholic (as they miscall the Romish) religion, and is afterwards punished with banishment, if not with confiscation of goods.

“On the contrary, Protestants have all imaginable encouragement to turn Papists—pensions, honours, offices, and preferments; and to secure them after they have once declared, the aforementioned severity (as I have been informed) is the punishment of a relapse.

“The magistrates of the place have authority to go with the priest and what other company they please, to visit sick Protestants and turn their friends and attendants out of the room, and discourse with them about their religion. And if either hopes of reward, or a delirious condition, or impatience, or any other cause, make them speak anything in favour of the Romish religion, then they presently take witness that they turned Papists; after which, if the sick persons die, they are to be buried as Papists, and if they left children behind them, they also are to be bred Papists. But if they recover, they are obnoxious to the law against a relapse.

“Their ministers cannot, without great danger and difficulty, visit Protestants who lie sick in Popish houses; but every pitiful *Sacrificulus*, every ignorant busy priest, hath authority to go into Protestant houses and visit the sick as often as they please. And when their women are in travail, like the Hebrew women in the time of hardened Pharaoh, they must have Popish Egyptian midwives, which is a far greater terror to many of them than the pains of childbed itself.

“Formerly they were capable of the magistracy in cities and boroughs, where they lived; but now they are incapacitated. Formerly they were to sit in their Courts of Justice as the *Chambers of the Edict* (so called from the Edict of Nantes by which they were erected in favour of Protestants) and the *Parti-Chambers* of the Provinces (where half the judges are Protestants and half Papists), but now they are deprived of that privilege. So that for want of judges of their own religion they have little or no benefit of the law when a Catholic is their antagonist. But when both parties are Protestants, if one change (or promise to change) his religion, he is usually sure to gain the cause.

“And as they are banished from the Bench so are they banished from the Bar and Faculties, for no Protestant can be counsellor, attorney, notary, surgeon, apothecary, midwife, &c. In one word, they are made utterly incapable of all employments civil or military, and by that means are deprived of all honours and better conveniences of life, of all the comfortable means of subsistence and well-being which the Papists enjoy in their offices, at court and in the country, in peace and in war, and in the armies both by sea and land.

“This is their miserable condition; and (what is yet worse) their children have liberty at seven years of age to choose their own religion. And if, to prevent the mischief that may follow upon this, they send their children away, they must forfeit a year's revenue of their estates if they do not produce them within a year, but if they do not produce them within two years, then they must forfeit the whole. In case they have no visible estates, then they are subject to arbitrary valuations, and to arbitrary fines imposed thereupon.

“If their children upon this liberty happen to change their religion (as many will do rather than endure wholesome discipline), their parents are bound to maintain them as they do their other children, or else to allow them a pension for their maintenance. And their daughters so changing may leave their parents and go into nunneries when they please.

"This is the complement of all their other miseries. And to avoid so great a mischief it is that they fly in flocks to Protestant countries, that they may save the souls of their own bowels, and not have them bred up in Popish darkness and the regions of the shadow of death. Some have slipped away by night with their families, and driven without intermission till they have got out of their imperious Prince's dominions. And others, as is credibly reported, have shipped off their little ones packed up in bales of merchantable goods.

"As for their ministers, they upon any pretended crimes are banished, fined, or imprisoned on purpose to make them forsake their flocks, and to discourage the people from putting their children to the study of Divinity. Nay, they are in an especial manner obnoxious to the barbarous cruelties and insults of the soldiery, who have free quarter upon the poor Protestants, whom they abuse to what degree they please.

"In some provinces (as Poictou, Xaintonge, and about Rochelle) they trail them like dogs by the neck to the mass, torture them till they renounce their religion, and most inhumanly misuse or murder those whom God enables to resist unto blood. And though these tyrannical and arbitrary outrages be not done by open order, yet it may be presumed they are done upon connivance, and according to the secret will of the supreme authority; since those that do them are neither punished nor restrained, notwithstanding the complaints which the sufferers daily make at court. These barbarous insolences, added to the severity of the royal edicts, you may be sure adds wings to their haste, and makes them fly in great hurry and confusion into foreign countries. And the providence of God hath cast many of them, like shipwrecked men on our coasts, and expects that we should show them no little kindness, but receive them courteously, and do good unto them in an especial manner, as unto them that are of the household of faith. They are persecuted, but we must not forsake them; they are grievously cast down, but in such an exigence as this we must not let them be destroyed."

So far Dr Hicckes, who had been much on the Continent as a travelling tutor, and, having correspondents abroad, was fully competent to draw up an elaborate, accurate, and interesting statement such as the above. The collection was made in 1681 (old style), but according to new style in 1682. Anthony a Wood says in his Diary:—"April 1682.—At the latter end of March and beginning of this month, was a collection in every college and hall, as also in every parish of Oxford, for succour and relief of poor Protestants that were lately come into England on a persecution from France; people gave liberally."

The following tidings appeared in a newspaper:—Plymouth, 6th Sept. 1681.—An open boat arrived here yesterday, in which were forty or fifty French Protestants who resided outside La Rochelle. Four others left with this boat, one of which is said to have put into Dartmouth, but it is not yet known what became of the other three." Pointer says,—"30th Nov. 1681.—Mr Firmin settled some French Protestants at Ipswich."

Section II.

THE VARIEGATED POLICY OF JAMES II., AND WILLIAM AND MARY'S FRIENDSHIP TOWARDS THE REFUGEES.

THE date of the accession of James, Duke of York, to the British throne, is 6th February 1685. This king looked on the refugees with an evil eye, and was eager to listen to accusations against them. A rumour being put in circulation that they favoured the Duke of Monmouth's rebellion, the leading members of the Thorp-le-Soken French church formally offered their services, goods and lives to "Sa Majesté Jacques Second, Roy d'Angleterre, d'Ecosse, France et Irlande, Defenseur de la Foy," &c. Their written declaration of loyalty had the following signatures:—Jean Severin [ministre], Jean de l'Estrilles de la Clide, Daniel Olivier, Roquier Puiechegut, Pontardant, Plancq. De la Porte, Samuel de Courcelles, Jean Sionneau, P. Potier, Maria, Bonnet, Messien, Benjamin Turquin. Dated 21st June 1685.¹

For political reasons King James could not discontinue his late brother's hospitality; and from his subsequent scheme of toleration, the Huguenots could not be omitted. But Henry Savile, now established at home as Vice-Chamberlain, knew the king's antipathies, and wrote (in July 1685), "I am of opinion that the next two or three months will be so very critical as to our affairs, that it will be seen within

¹ Burn, page 122.

that compass of time whether England can in any degree be a sanctuary for distressed Protestants."

The notorious Jeffries, who had been continued in office as Chief-Justice, was made Lord Chancellor on Sept. 28, as the reward of his recent cruelties. One of his chaplains bore the French Protestant name of Beaulieu or De Beaulieu; but as in 1685 he was rector of Whitchurch (Oxfordshire), we have reason to believe that he did not attend his patron in public, or share in the odium of the Chief-Justice and the Lord Chancellor.

In October of the first year of James the Second, Louis XIV. revoked the Edict of Nantes. Great numbers of refugees came over, and a collection in the churches, which had to be authorised by the Lord Chancellor's brief, could not be refused. Jeffries did what he could to gratify the king's private wishes, first by putting off the collection as long as he could, and then by requiring conformity to the English ceremonies from the refugees as the condition of receiving their individual shares of the fund. The multitudes who left the inhospitable gate without relief while this embargo lasted have made sufficient impression on the national memory to convince us that those refugees who declared their indifference as to the English liturgical disputes did not represent the majority of their brethren.

In the end of 1685 the Marquis de Bonrepaus was sent from France as a special envoy to entice back the industrious refugees. He was ostentatiously welcomed by the king, but failed in his overtures to the exiles as a body. In the following May he reported the embarkation for France of 253 of the industrial classes; and with them were 27 naval officers and 354 sailors. A letter in the Ellis Correspondence of two years' later date summarises the envoy's ill success and its cause in the following concise sentence:—"London, 24th July 1686.—The French king is said to be inviting back his subjects from all parts, especially the handicraft part of them, whose departure is said to have much prejudiced his revenue, and promiseth them his toleration; though it doth not appear they are forward to believe that an Order of Council can preserve what the Edict of Nantes could not." In a despatch with regard to the aforesaid embarkation, dated 5th May 1686, Bonrepaus writes:—"The King of England, who looks upon the fugitives as his enemies (*qui regarde ces fugitifs comme ses ennemis*), took no heed of the complaints made to him upon the subject."

A complaint of an opposite kind met with attention. On May 8th, 1686, the French Ambassador formally complained of the translation into the English language of Claude's "*Plaintes des Protestans*." By order of the King in Council, copies, both of the original and of the translation, were burnt in the city of London by the common hangman before the Royal Exchange. The indignation of the people was tremendous; and the Ambassador Barillon in his despatch hinted that Louis XIV. must regard such demands as inexpedient for the future, the feeling of the nation never having been so greatly roused since James's accession.

The Pasteur Claude (formerly of Charenton, and a refugee in Holland), had published anonymously the pamphlet entitled, "*Les Plaintes des Protestans Cruellement Opprimés dans le Royaume de France*." The title-page of the English translation was, "An Account of the Persecutions and Oppressions of the Protestants in France. Printed in the year 1686;" this was a quarto pamphlet, which was reprinted in a tract of a pocket size at Edinburgh, entitled, "An Account of the Persecutions and Oppressions of the French Protestants, to which is added, The Edict of the French King prohibiting all publick exercise of the Pretended Reformed Religion in his kingdom, wherein he recalls and totally annuls the perpetual and irrevocable Edict of King Henry the IV., his grandfather, given at Nantes, full of most gracious concessions to Protestants. With the Form of Abjuration the revolting Protestants are to subscribe and swear to. Printed by G. M., *Anno Dom.* 1686." [The printer was George Mosman, or Mossman.] A new translation appeared in 1707; it was a pocket volume entitled, "A short Account of the Complaints and Cruel Persecutions of the Protestants in the Kingdom of France. London: Printed by W. Redmayne, 1707." There is a long Preface, which informs us regarding the former translation, "The translator for some regard he had to those times, when the enemies of our holy religion were in great credit, did designedly omit several matters of fact, and them the most important to the cause of the refugees; insomuch, that above the fourth part of it was cut off in the translation; though the translator fared ne'er the better for it." I have compared the two translations, and I find that the pamphlet of 1686 was quite a faithful abridgement, there being only two omissions of any length, viz. (1st), an Account of the original Edict of Nantes, showing the internal evidence for its perpetual obligation, and (2d) the detailed protest at the end, fitted to impress

sovereigns and statesmen—otherwise the abridgement is not material, as will appear from the following extracts in parallel columns:—

Page 34, (1686). There are three things very remarkable in this whole affair. The first is, that as long as they have been only on the way, the true authors of the Persecution have not concealed themselves, but the king, as much as they could. 'Tis true, the Decrees, Edicts, and Declarations, and other things, went under the name of His Majesty, but at the request of the agents and factors for the clergy. And whilst they were busied in these matters, the king declared openly his intention of maintaining the Edicts, and 'twas abuses which he designed to correct.

The second is, that when they came to the last extremities, and to open force, then they have concealed themselves as much as they could, set forth the king at his full length. There was nothing heard but these kind of discourses. *The king will have it so, the king has taken it in hand, the king proceeds further than the clergy desires.* By these two means they have had the address to be only charged with the lesser part of the cruelties, and to lay the most violent and odious part at the king's door.

The third thing which we should remark is, that the better to obtain their ends, they have made it their business to persuade the king, that this work would crown him with glory—which is a horrid abuse of his credulity, an abuse so much the greater, by how much they would not have themselves thought the authors of this council. And when any particular person of them are asked this day, *what they think of it*, there are few of them but condemn it.

In effect, what more false an idea could they give to His Majesty of glory, than to make it consist in surprising a poor people, dispersed over all his kingdom, and living securely under his wings, and the remains of the Edict of Nants, and who could not imagine there were any intentions of depriving them of the liberty of their consciences, of surprising and overwhelming them in an instant, with a numerous army, to whose discretion they are delivered, and who tell them that they must, either by fair means or foul, become Roman Catholicks, this being the king's will and pleasure.

What a falser notion of glory could they offer him, than the putting him in the place of God, making the faith and religion of men to depend upon his authority, and that henceforward it must be said in his kingdom, *I don't believe, because I am persuaded of it, but I believe, because the king would have me do it*, which, to speak properly, is that I believe nothing, and that I'll be a Turk or a Jew, or whatever the king pleases?

Page 144, (1707). There are three things remarkable in the conduct of this whole affair. The first is, that as long as they were only on the way, the true authors of the Persecution did not conceal themselves, but always studied to conceal the king as much as they could. 'Tis true, the Decrees, Edicts, and Declarations, and such other things, went still under the name of His Majesty, but on the request of the agents or Syndics of the clergy. And whilst they were busied in these matters, the king declared openly his intention of maintaining the Edict itself, and that 'twas only the abuses and contraventions of it, which he designed to correct.

The second is, that when they came to the last extremities, and to open force, then they concealed themselves as much as they could, but made the king appear at his full length. There was nothing heard but these kind of speeches, *The king will have it so, the king has taken the matter in his own hand, the king carries it further than the clergy could have wished.* By these two means they have had the address to be only charged with the lesser and milder part of the Persecution, and to lay the more violent and odious at the king's door.

The third thing which we are to remark is, that the better to obtain their ends, they have made it their business to persuade the king, that this work would crown him with the highest glory, which is a most horrid abuse of his credulity, and an abuse so much the greater, by how much they would screen themselves from being thought the authors of this council. Hence, if any of them in particular be asked at this day *what they think of it*, there are few of them but will readily condemn it.

Now, what falser idea of glory could they give than making consist in surprising a poor people defenceless and helpless, dispersed over all his kingdom, and living securely under his wings, and under the protection of the remains of the Edict of Nantes? And who could ever imagine there were any intentions of depriving them of the established liberty of their consciences, of surprising and overwhelming them in an instant with a numerous army to whose discretion they are delivered up, and who tell them roundly that they must, either by fair means or by foul, become Roman Catholics, for that such is the king's will and pleasure?

What falser notion of glory could they ever offer him, than the putting him thus in the place of God, nay even above God, in making the faith and religion of his subjects depend on his sole authority, and that henceforward it must be said in his kingdom, *I believe not because I am persuaded, but I believe because the king will have me, let God say what he will*, which, to speak properly, is that I believe nothing, and that I'll be a Turk, a Jew, an Atheist, or whatever the king pleases?

What falser idea of glory, than to force from men's mouths, by violence and a long series of torments, a profession which the heart abhors, and for which one sighs night and day, crying continually to God for mercy!

What glory is there in inventing new ways of persecutions, unknown to former ages, which indeed do not bring death along with them, but keep men alive to suffer, that they may overcome their patience and constancy by cruelties, which are above human strength to undergo?

What glory is there in not contenting themselves to force those who remain in his kingdom, but to forbid them to leave it, and keep them under a double servitude, viz., both of soul and body?

What glory is there in keeping his prisons full of innocent persons who are charged with no other fault than serving God according to the best of their knowledge, and for this to be exposed to the rage of dragoons, or condemned to the galleys and executions on body and goods? Will these cruelties render His Majesty's name lovely in his history to the Catholick or Protestant world?

What falser idea of glory, than to force from men's mouths, by violence and a long series of torments, a confession which the heart abhors, and for which they afterward sigh night and day, crying continually to God for mercy!

What glory is there in inventing new ways of persecution, unknown to former ages, persecutions which indeed do not bring death along with them, but keep men alive to suffer, that their patience and constancy may be overcome by cruelties, which are above human strength to undergo!

What glory is there in not contenting himself to force those who remain in his kingdom, but to prohibit also their leaving it, and so keep them under a double servitude both of soul and body?

What glory is there in stuffing his prisons full of innocent persons who are charged with no other crime than the serving God according to the best of their knowledge, and for this to be exposed either to the rage of the dragoons, or be condemned to the galleys, and suffer execution on body and goods?

What falser idea of glory for the king than to make it consist in the abuse of his power, and to violate without so much as a shadow of reason his own word and royal faith, which he had so solemnly given and so often reiterated; and this, only because he can do it with impunity, and has to deal with a flock of innocent sheep that are under his paw and cannot escape him? And yet 'tis this which the clergy of France, by the mouth of the Bishop of Valence, calls a greatness and a glory that raises Louis XIV. above all other kings, above all his predecessors, and above time itself, and consecrates him for eternity? 'Tis what Monsieur Varillas calls "Labours greater and more incredible, without comparison, than those of Hercules!" 'Tis what Mr. Maimbourg calls an heroic action—"the heroic action (says he) that the king has just now done in forbidding, by his new Edict of October, the public exercise of the false religion of the Calvinists, and ordering that all their churches be forthwith demolished!" Base unworthy flatterers! Most people suffer themselves to be blinded by the fumes of your incense?

The concluding paragraph of the translation of 1686 is much abridged—it runs thus:—

"However, 'twill be no offence to God or good men to leave this writing to the world, as a protestation made before him and them against these violences, more especially against the Edict of 1685, containing the Revocation of that of Nants, it being in its own nature inviolable, irrevocable, and unalterable. We may, I say, complain, amongst other things, against the worse than inhumane cruelties exercised on dead bodies, when they are dragged along the streets at the horse-tails, and digged out, and denied sepulchres. We cannot but complain of the cruel orders to part with our children, and suffer them to be baptized and brought up by our enemies. But, above all, against the impious and detestable practice, now in vogue, of making religion to depend on the king's pleasure, on the will of a mortal prince—and of treating perseverance in the faith with the odious name of rebellion. This is to make a God of man, and to run back into the heathenish pride and flattery among the Romans, or an authorising of atheism or gross idolatry. In fine, we commit our complaints and all our interests into the hands of that Providence which brings good out of evil, and which is above the understanding of mortals whose houses are in the dust."

The peroration of the original contained more details, and the protestation was ambassadorial both in form and in tone, thus :—

“ But in the meanwhile, and till it shall please God in his mercy to bring that happy event to pass, lest we should be wanting to the justice of our cause, we desire that this Account, which contains our *Just Complaints*, may serve for a Protestation before heaven and earth against all the violences we have suffered in the Kingdom of France. Against all the arrests, declarations, edicts, regulations, and all other ordinances of what nature soever, which our enemies have caused to be published to the prejudice of the Edict of Nantes. Against all sort of Acts, signatures, or verbal declarations expressing an abjuration of our—and the profession of the Romish—religion, which fear, torture, and a superior power have extorted from us or from our brethren. Against the plunder that has been already, or shall hereafter be, committed of our goods, houses, effects, debts, trusts, rents, lands, inheritances, and revenues, common or private, either by way of confiscation or by any other way whatsoever, as unjust, treacherous, and violent, committed only by a superior power in full peace, contrary both to reason and the laws of nature and the rights of all society, and injurious to all mankind. But especially we protest against the edict of the 18th of October 1685, containing the Revocation of the Edict of Nantes, as a manifest abuse of the King’s justice, authority, and royal power, since the Edict of Nantes was in itself inviolable and irrevocable, above the reach of any human power, designed for a standing agreement and concordat between the Roman Catholics and us, and a fundamental law of the realm, which no authority on earth has power to infringe or annul. We protest likewise against all the consequences which may follow such a revocation, against the extinction of the exercise of our religion throughout the whole Kingdom of France, against all the ignominies and cruelties committed upon dead bodies by depriving them of Christian burial and exposing them in the fields to be devoured by ravenous beasts, or dragging them ignominiously through the streets upon hurdles—against the taking away children by force, and the orders given to fathers and mothers to cause them to be baptised and educated by Romish priests. But above all, we protest against that impious and abominable position, which is now-a-days made the general rule in France, by which religion is made to depend on the pleasure and despotic power of a mortal prince, and perseverance in the faith branded with the names of Rebellion and Treason—which is to make of a man a god, and tends to the introducing and authorising of Atheism and Idolatry. We protest moreover against all manner of violent and inhuman detaining of our brethren in France, whether in prisons, galleys, or monasteries, or any other confinements, to hinder them from leaving the kingdom, and going to see in foreign countries that liberty of conscience they cannot enjoy in their own—which is the utmost pitea of brutish cruelty and hellish iniquity. Lastly, we protest against whatsoever we may of right protest against, and declare that such is our meaning that things not expressed be comprehended under those that are here expressed. We most humbly supplicate all Kings, Princes, Sovereign Lords, States and Nations, and generally all persons of what condition soever, to be graciously pleased that these our lawful and indispensable protestations, which in the simplicity and sincerity of our hearts we are obliged to make and do make accordingly, may serve, before God and before them, as a standing testimony for us and our posterity, for the preservation of our rights and for the discharge of our consciences.”

Cotemporary news and reflections concerning this book are worth quoting. John Evelyn wrote as to 5th May 1686 :—“ This day was burnt in the Old Exchange, by the common hangman, a translation of a book written by the famous Monsieur Claude, relating only matters of fact concerning the horrid massacres and barbarous proceedings of the French King against his Protestant subjects, without any refutation of any facts therein ; so mighty a power and ascendant here had the French Ambassador, who was doubtless in great indignation at the pious and truly generous charity of all the nation for the relief of those miserable sufferers who came over for shelter.” Sir John Bramston (in his *Autobiography*, Camden Society imprint, page 228), writes :—“ The French King, having taken away all the edicts of his predecessors giving liberty to those subjects of different religion (called commonly *Hugonets*), required all to conform to the Roman Catholic religion by a certain day, and having pulled down their churches, enforcing many to mass, banishing the ministers and compelling the laity to conform, many got away, leaving behind them their estates. At first he let some go on those terms, which afterwards he refused ; and if he took them flying, he sent them to the galleys, and used unheard-of cruelties, so that thousands got away into Switzerland, the Low Countries, and into England. Some having escaped thus, a narrative or history of the persecution was writ and printed, both in French and English, which the French Ambassador complained of to the King and Council, and obtained an order for burning a copy both of the French and English, which was done on Friday, the 8th of May 1686, at the Exchange in London, by the hangman ; yet had his Majesty granted a Brief and great collections made for relief of such French Protestants as fled hither (for religion) for protection.”

Sir John Bramston added, "But this book, it seems (for I have not yet seen it) had in it expressions scandalous, as the Ambassador said, to his Majesty the King of France; and indeed, if so, it was fitly burned, for all kings ought to be careful of the honour and dignity of kings and princes." To this his editor, the late Lord Braybrooke (1845) replies: "This remark might have been spared, as it is obvious that the king in this proceeding lost sight of the honour and dignity due to himself."

The facts as to the long and pitiless persecutions of French Protestants, now proved to be historical, seemed so improbable to the logical mind of the benevolent Philip Henry, that he hesitated as to believing. He wrote in May 1686 to his son Matthew: "The Collection for y^e Fr. Prot. hath not reacht us yet, but I suppose is coming. I saw the Narrative, and could not chuse but think that things were made the worst of, for though I know what manner of spirit the (French Popish) people are of, there were some passages that would hardly consist with meer Humanity." [He was, however, an admirer of the refugees, as to whom he said, "God hath given us a home, when so many better than we have not where to lay their head, having no certain dwelling-place."]

The last translation of Claude's *Les Plaintes des Protestans* had a special preface, in which the pretence that after the Revocation persecution had ceased is refuted. At least three editions of this translation appeared. The third edition, printed in 1708, was remarkable for disclosing the name of the translator thus:—

"The Printer to
"MR. HILARY RENEU.

"SIR,—I humbly desire you to excuse the liberty I take of putting your name to a new edition of an anonymous piece which I had printed for you twice already. The two first impressions (tho' deprived of the advantage of your name, which your modesty had all along concealed) have been so well received by the Publick, that I hope a Third (which I undertake at my own expence), when recommended by the character of its Author, will leave me no room to repent of my design—the rather because this Book is extremely necessary in all Protestant States, and especially in that Part of Great Britain formerly called Scotland, as being a preservative against the wiles of the emissaries of France and Rome.—I am, and always shall remain, Sir, your most humble servant,

"W. REDMAYNE."

"L'Imprimeur à

"MONSIEUR HILLAIRE RENEU.

"MONSIEUR,—Je vous supplie ne trouver pas mauvais la liberté que j'ai pris de publier sous votre nom un Livre Anonyme que j'ai déjà imprimé pour vous deux fois. Les deux premières Editions (nonobstant le défaut de votre nom que votre modestie a caché) ont été si bien receuës du Public, que j'ose espérer que cette troisième Edition (que j'entreprend de faire à mes depens), étant soutenu de votre nom, ne me donnera pas sujet de me repentir de mon entreprise, d'autant que ce Livre est très nécessaire dans tous les États Protestans, et particulièrement dans cette partie de la Grande Bretagne ci-devant appellée Ecosse, pour servir de Preservatif contre la seduction des Emissaires de Rome et de France.—Je suis et serai toujours, Monsieur, Votre très-humble serviteur,

"G. REDMAYNE."

King James lavishly provided his printer, Henry Hills, with Papistical propagandist work, part of which was the issuing of translations of French pamphlets, denying the whole history of the sufferings of the Protestants of France. Bishop Bossuet's contribution to the stock of lies was published with the title: "A Pastoral Letter from the Lord Bishop of Meaux to the New Catholics of his diocess, exhorting them to keep their Easter, and giving them necessary advertisements against the false pastoral letters of their ministers, with Reflections upon the PRETENDED PERSECUTION."¹ This publication called forth two replies, one of which, as to disputed statements of fact, was very short, and was in these words:—

"There can be but two aims, as I apprehend, in dispersing this letter among us; one, to persuade us that there is no such persecution of Protestants in France as is pretended; the other, that the reasons upon which such multitudes are proselyted to the Church of Rome, or those at least which Monsieur Meaux gives in this letter, are so convincing as to oblige the rest of the world to follow their example.

"What he affirms in relation to the first, that *not one among them had suffered violence either in person or goods*, is so notorious a falsehood, that I must leave all those to believe him who can."²

¹ The youthful Fenelon was one of the *Royal Missionaries* employed to instruct in Popery those Huguenots who had been intimidated into verbal recantations of Protestantism. He knew quite well all about the persecutions, and corresponded with Bossuet as one who knew also. In fact, Fenelon made use of the apostasy of too many Huguenots under persecution as an argument against their religion. He wrote in March 1686 thus:—"The half-converted Huguenots are attached to their religion with a dreadful degree of obstinacy, but *as soon as the rigour of punishment appears*, all their pertinacity fails them. The ancient martyrs were humble, docile, intrepid, and incapable of dissimulation. The Huguenots are *weak against power*, obstinate against truth, and capable of all kinds of hypocrisy. If one wished to make them abjure Christianity, *nothing more would be necessary than to show them a troop of dragoons.*"

² An Answer to the Bishop of Condom (now of Meaux) his Exposition of the Catholic Faith, &c., to which are added Reflections on his Pastoral Letter, 1686; page 118.

A longer answer was given by Dr. Wake, the great Protestant champion, "who (says Burnet) having long been in France, chaplain to Lord Preston, brought over with him many curious discoveries that were both useful and surprising." The French Bishop's Pastoral was dated March 24, 1686. This man Bossuet was the chief of the authors of James II.'s era employed in drawing portraits of Popery, which, by a large amount of fabrication and of concealment, represented it as a religion almost identical with Protestantism. But in successive editions of Bossuet's Exposition some of these deceptions had to be omitted as tending to corrupt Catholics as much as to catch proselytes. When Dr. Wake called attention to these changes and contradictions, Bossuet replied that they were only literary emendations of plan and style. Accordingly the *Nouvelle* for June 1686 opened a sarcastic article with this sentence:—"On écrit de Paris que M. de Meaux retranchera de la 2^e Edition de sa Lettre Pastorale l'endroit où il dit aux nouveaux Catholiques de son Diocèse qu'ils n'ont point souffert de violence en leurs biens ni en leurs personnes, et qu'il a ouï dire la même chose aux autres Evêques." [They write from Paris that the Bishop of Meaux will retrench in the second edition of his Pastoral Letter the place where he tells the new converts of his diocese that they have not suffered any violence either in their goods or in their persons, and that he heard the other bishops say the same thing.] This ironical announcement was gravely contradicted by Bossuet himself, in a letter to his English vindicator, dated Meaux, 13th May 1687. Thereupon Dr. Wake wrote the following indignant reply, which, as setting forth the whole case, I copy for my readers' benefit:—¹

"I cannot without confusion repeat what you would be thought to have written without blushing. But I must follow whither yourself have led me, and speak those things which (if you have yet any regard to your own dignity, any sense even of common Christianity itself) will certainly bring upon you the most sensible perplexity of mind and great confusion of face. In your Pastoral Letter to the new converts of your diocese you tell them, 'I do not marvel, my dearest brethren, that you are returned in troops and with so great ease to the Church where your ancestors served God. Not one of you hath suffered violence either in his person or goods. Let them not bring you these deceitful letters (which are addressed from strangers transformed into pastors) under the title of *Pastoral Letters to the Protestants of France that are fallen by the force of torments*. So far have you been from suffering torments that you have not so much as heard them mentioned. You are returned peaceably to us; you know it.'

"This you now again confirm, as to what 'has passed in the diocese of Meaux and several others, as you were informed by the Bishops your brethren and your friends (*dont les évêques mes confrères et mes amis m'avoient fait le récit*); and you do again assert, in the presence of God who is to judge the living and the dead, that you spoke nothing but the truth.'

"And believe me, my Lord, that God whom you call to witness has heard you; and will one day bring you to judgment for it.

"For tell me, good my Lord,—have those edicts which the king has published against the Protestants of France (and in which he involves not only his own subjects, but as far as he can, all the other Protestants of Europe) made any exception for the Diocese of Meaux? Have not their churches been pulled down—their ministers banished—their children ravished out of their bosoms—their sick forced into your hospitals, exposed to the rudeness of the magistrates and clergy—their shops shut up—their offices and employments taken from them—and all opportunities of the public service of God been precluded—there as well as in other places?

"See, my Lord, that black collection which Monsieur Le Fevre (Dr. of the Sorbonne) has lately published with the king's privilege (*Nouveau Recueil de tout ce qui s'est fait pour et contre les Protestants en France, Paris 1686*) of those edicts whereby, as he confesses, the Reformed have in effect been persecuted for these thirty years. Has your diocese escaped the rigour of but any one of these? Or is there nothing of violence either to men's persons or goods in them?

"Your Lordship, I perceive by some of your private letters, is not a stranger to Monsieur Le Suer, and to whom I have had the honour for some years to be particularly known. Was he not driven from La Ferté, even before the Edict of Nantes was revoked? And was there nothing of *violence* in all this? Was that poor man forced to forsake all that he had, and seek for refuge in foreign countries, first in England, then in Holland, and did he yet (with his numerous family) suffer nothing neither in his person nor goods? And might I not say the

¹ A Second Defence of the Exposition of the Doctrine of the Church of England. Part First, page 24, &c. (London 1687.)

Dr. William Wake (afterwards Archbishop of Canterbury) was well qualified to answer Bossuet, from personal acquaintance with French Protestants, and from having made researches in France regarding both them and their opponents. He possessed the gratitude of the French Protestant church for his long series of controversial pamphlets. A learned correspondent informs me that in the archives of Christ Church, Oxford, there are thirty one volumes of Wake's correspondence, containing the originals of letters received by him and drafts of his replies. The French Church and its ministers being scattered at the date of his elevation to the see of Canterbury, their congratulations had to proceed from Switzerland—one address received by him was signed by Lencet of Lausanne (1715)—another by Joh. Frid. Osterwald of Neuchâtel (1710).

same of the other ministers, his brethren in your diocese, were I as well acquainted with their conditions?

“But it may be you will *expound* yourself of those who remained behind and changed their religion. And can you in conscience say that they returned peaceably to you? Does a town that holds out as long as it can, and when it is just ready to be carried by storm, then capitulates, yield itself up peaceably to the will of the conqueror? They saw desolation everywhere surround them; the fire was come even to their very doors. The dragoons were arrived at your own city of Meaux. Before they were quartered upon the poor people, you call them for the last trial to a conference. Here you appear moderate even beyond your own *Exposition*, and ready to receive them upon any terms. What should they now do? Change they must; the deliberation was only whether they should do it a few days sooner, and prevent their ruin, or be exposed to the merciless fury of these new converters. Upon this follows the effect you mention. When the dragoons stood armed to ruin them if they did not yield, *then they returned in troops AND WITH GREAT EASE* to the Church where their ancestors served God.

“And yet after all, has no one, my lord, even of these suffered violence either in his person or goods? Judge, I pray you, by the extract I will here give you of a letter which I received in answer to my particular desires of being informed how things passed in your diocese:—

“‘It is true that the dragoons were not lodged in the diocese of Meaux, but they came to their doors; and the people being just ready to be ruined, yielded to their fears insomuch that, seeing afterwards the pastoral letter, they would not give any heed to it, saying, that seeing it was so visibly false in an article of such importance, it did not deserve to be believed by them in the rest. Only one gentleman of the bishopric of Meaux, Louis Segnier, Lord of Charmois (a relation of the late Chancellor’s of the same name), had the dragoons. ’Tis true that after he had signed, he was repaired in some part of the loss he had sustained. But it happened that he did not afterwards discharge the part of a good catholic. He was therefore put in prison, first in his own country, but, (it being impossible there to deprive him of all sort of commerce), to take him absolutely from it, he has since been transferred to the Tour of Guise, where he is at present. Two other gentlemen of the same country are also prisoners on the same account.’

“But there is an answer to your pastoral letter that goes yet further:—*Answer to the Pastoral Letter of my Lord of Meaux* (Amsterdam, chez Pierre Savoret, 1686). He tells you of Monsieur Monceau, a man of seventy-seven years of age, shut up in a convent; of the cruelties exercised upon two orphan children of Monsieur Mirat, the one but of nine, the other of ten years old, at La Fertè-sous-Jouarre. Nay, my Lord, he adds, how even your lordship (who in the conference appeared so moderate) in the visitation of your diocese three months after threatened them that would not go to mass, that continued to read their Protestant books, or to sing their Psalms. And will you yet say there has been nothing of violence in your diocese—you are returned peaceably to us, you know it?

“I must then descend to the last sort of conviction, and out of your own mouth you shall be judged. Your lordship will easily see what it is I mean. The copies of your own letters to Monsieur U., who was forced to fly from his country, and out of your diocese, upon the account of the persecution you now deny, and which were printed last year at Berne, in Switzerland (with the title, *La Seduction Eludée, ou Lettres de Monsieur L’Evêque de Meaux à un de ses diocésains qui s’est sauvé de la Persecution*), have sufficiently satisfied the world of your sincerity on this point.

“Your first letter is dated at Meaux, Oct. 17, 1685. In this, after having exhorted him to return to you, by assuring him, that he should find your arms open to receive him, you tell him, ‘That people ought not to please themselves that they suffer persecution, unless they are well assured that it is for righteousness’ sake.’ (It was too much to deny the persecution to one who was just escaped out of it, and therefore you thought it better to flourish upon it.) To this he replies, Jan. 28, 1686, ‘That he pleased himself so little in the persecution, that it was to avoid those places where it reigned, that according to the precept of the Gospel he was fled into another.’ And then he goes on to testify the just scandal which the persecution had given him against your religion. Your answer to this was of April 13, 1686, or rather not so much to this as to one he had sent about the same time to his lady, and wherein he had (it seems) again declared how scandalised he was at the Persecution. And here you enter in good earnest on the argument. Instead of denying the Persecution, you defend it. *You cannot* (you say) *find where heretics and schismatics are excepted out of the number of those evil-doers, against whom St Paul tells us that God has armed Christian Princes.* (Dites-moi en quel endroit de l’Ecriture les heretiques et les schismatiques sont exceptés du nombre de ces malfaiteurs, contre lesquels St Paul a dit que Dieu même a armé les Princes.)

“And here, my lord, I shall stop and not multiply proofs in a matter so clear as this. Only let me remember you that there is but ten days’ difference between the date of this and of your Pastoral Letter—too little a while to have made so great a change. But I suppose we ought to remember here (what you told us before of the manuscript copy of your *Exposition*) that these private letters were designed only for the instruction of a particular person, and not to be printed; whereas that other which you addressed to your diocese was intended to be published, and therefore required another turn.

“*As for the Bishops your brethren and friends*, who have, you say, affirmed the same thing,

your lordship would do us a singular pleasure to let us know whether they were not some of those that approved your Exposition. It was a pity that they did not set their reverend names to your Pastoral Letter too. We should then have been abundantly convinced of their integrity, and that they are as fit to approve such tracts, as your lordship to write them. And he must be very unreasonable that would not have been convinced by their authority, that your Exposition gives as true an account of the doctrine of your Church as your Pastoral Letter does of the state of your diocese.

“You will excuse me, my lord, that I have insisted thus long upon these reflections. If you are indeed sensible of what you have done, no shame that can from hence arise to you will seem too much; and if you are not, I am sure none can be enough. I beseech God, whom you call to witness against your own soul, to give you a due sense of all these things; and then I may hope that you will read this with the same sentiments of sorrow and regret as I can truly assure you I have written it.”

Thus the flames which consumed Claude's little book, and the falsehoods circulated in pamphlets, failed in the villainous design against the Protestants, and only contributed to display to fuller advantage the claims of the Huguenot refugees to British hospitality. The English people believed in the Persecution. But the great arguments by which they were convinced, were the living flesh, blood, and tongues of the refugees. A cotemporary English expositor of the Apocalypse remarked, concerning the Persecution, “at the revocation of the Edict of Nantes by the king of France:”—

“Nothing of that kind, since the heathen persecutions, did ever make a greater noise in the world to draw the like observation of all men after it, than the new acts of cruelty against the French Protestants, which made life appear more dreadful to them than present death and martyrdom. There was indeed all artifice used by the Ecclesiastics to conceal and disguise the truth of these proceedings, as if there had been no methods of force or violence heard of among them. But the vast multitudes, which poured themselves into all the neighbouring nations round about them, were a sufficient *cloud of witnesses* to all the world to confirm them in the certainty of it. And the miseries, to which they exposed themselves to get free from the force and violence which they were there under, are unquestionable assurances of the horrors of it.”¹

The Huguenot sailors, who returned to France on the invitation of Bonrepaus, had probably been starved through King James's neglect; for it is recorded that at an early period of his reign he had prohibited the employment of their military officers. Yet, such was the benevolent and sympathetic feeling of the people of England, none of the refugee ministers or civilians had to complain of any visible tokens of royal displeasure.

Among the benefactors of the refugees the Earl of Bedford was conspicuous; to him the French Protestant *Synodicon* was dedicated. Rachel, Lady Russell, had the Huguenots constantly in her thoughts. In consulting about a tutor for her son, she writes (Jan. 7, 1686), “I am much advised, and indeed inclined, to take a Frenchman; so I shall do a charity, and profit the child also, who should learn French. Here are many scholars come over, as are of all kinds, God knows.” Sir William Coventry of Bampton, in Oxfordshire, died in the summer of 1686, and his will contained this important paragraph:—“I give and bequeath the sum of £2000 for the relief of poor French Protestants in this kingdom, and £3000 to be employed for the redemption of English captives in slavery in Turkey or Barbary, both which sums I will shall be paid to Dr. Henry Compton, now Bishop of London, and Dr. John Fell, now Bishop of Oxford, or the survivor of them, to whose pious care I recommend and entrust the disposition thereof.” [Richard Lower, F.R.S., an eminent London physician, left £500 to the French Protestant refugees. His will, dated 5th January 1691 (n.s.), and proved 9th February, contains this item:—“I give to the French Protestants, now in or near London, £500, to be distributed amongst such as shall need it most, by Dr. Freeman, minister of St Paul's, Covent Garden, and by Dr. Tension, minister of St Martin-in-the-Fields.”]

When as a step to Popish ascendancy a Declaration of Liberty of Conscience was issued by the king, the Protestants felt that the interests of toleration were unsafe in such hands, and that its promotion ought to be delayed till a true friend and genuine promoter of toleration should arise. The Protestant Dissenters, having endured both mental and bodily suffering under the penal laws, found themselves in a perplexing difficulty, on account of the evident reasons for joy and congratulation upon the suspension of pains and penalties. But the great majority of their leaders, with singular sagacity and patriotism, came to the decision that, liberty of conscience being a boon belonging to man through the gift of God, they should use it, but

¹ “The Judgment of God upon the Roman Catholic Church,” by Drue Cressener, D.D., Lond. 1689, page 137.

would not formally or publicly thank the king for it. The French refugees were in a similar dilemma, besides having the desire to give every expression of gratitude to the king of the hospitable island for the national hospitality asked, accepted, and enjoyed by them. In order to promote just and thoughtful sentiments among them, Dr. Wake translated and published "A Letter from several French Ministers, fled into Germany upon account of the Persecution in France, to such of their Brethren in England, as approved the King's Declaration touching liberty of conscience." I am indebted to old Anthony a Wood for this transcript of the title-page;¹ if my endeavours to find the pamphlet had been successful, I might have culled some interesting specimens of its contents.

The British people were tortured with apprehensions of impending religious tyranny and persecution during the three years and a half of King James' regime. Their alarms were strengthened by their observation of events in France, consequent on the bloody fanaticism of Louis XIV., and viewed with evident satisfaction by James. Their thoughts found fit expression in the "Memorial from the English Protestants for their Highnesses the Prince and Princess of Orange." I quote the paragraphs which exhibit a parallel between France and England as to evil designs upon the Protestant people:—

"We need not remember your Highnesses, that these attempts and endeavours to subvert our liberty, in our religion and government, is a part of that general design that was formed and concluded on, many years since, in the most secret councils of the Popish Princes, chiefly managed by the Jesuits, to root out of all Europe the profession of the Protestant Reformed Religion and the Peoples' liberties. We will not mention the notorious actual prosecutions of that Popish Resolution in several kingdoms and dominions,² nor the treacherous falseness of those princes in their treaties, agreements, and oaths, nor the oppressions and bloodshed and all kinds of unrighteousness that have been practised by them in order to that general great design. The instance alone of the French King is enough to be named instead of all, because he hath owned and published to the whole world his part in that design, and by comparing the violences, banishments, and murders done upon the protestants at the same time by other Popish Princes (as they were able) with his public confessions of his long-laid design, we may make a true judgment of the whole.

"The French King by his Edict of 1685 hath declared that he entered into that design from his coming to his crown; and it appears by his Edict³ then prepared and agreed by his council of conscience, that all his renewed Edicts in the Protestants' favour, his acknowledging and registering in Parliament their great services for him, and his advancement of many of them to the highest dignities, military and civil, in his kingdom, were done to flatter and deceive them. He calls God to be witness of his designs and resolutions at that time to abolish their religion by degrees, and that he only attended his fit opportunity for that great work, as it's called by our King and by that Edict.

"In that interim of his seeming kindness to the Protestants, and solemn professions to them and [to] some of the Protestant princes, for the observing faithfully the Law and Edict of Nantes, that was like the French Protestants' great charter,—there were all possible secret contrivances and practices to prepare for that great work, especially in England that hath long been the head of the Reformed Religion and the chief terror of the French King and [of] the Popish world. He shewed his fear of the people of England when he barbarously banished his now Majesty and the late king in their distress rather than displease Cromwell. He therefore applied his principal councils and endeavours to distract and weaken the Protestants of England, and to persuade and assist the late king covertly to increase and strengthen the Popish party. . . .

"It hath also been manifest to the world, that all kinds of devices and artifices that the Jesuits' councils could invent were, about the same years, used to pervert the faith and religion of the United Provinces, or to betray them into the French King's power, or at least a dependance upon him.

"Tis now notorious to the world, that an agreement was made, between the French King and his late Majesty of England, to subdue and divide those Provinces, that they might no more be either a support or refuge for the Protestants. . . .

"Our late King and his ministers and counsellors concurred in all the secret practices and contrivances to weaken the power of the Protestants, and to suffer the greatness, glory, and terror of the French King to be advanced; but he durst never openly and avowedly join with him in the great work against the Protestant religion, for fear of his Protestant subjects, he having deluded them with so many solemn protestations of his faithfulness to their religion and their liberty. The French King found, by experience, that the Parliament had prevailed with our King to break all the measures they had taken together for the destruction of the

¹ Athenæ Oxonienses, vol. ii. 1060 (*Art.* WILLIAM WAKE).

² "That is, in France, the Dukedom of Savoy, the Kingdom of Poland, and many others."

³ "Tis fit to see in that Edict, prepared as it's published, the opinion they have of *Protestants*, that they are deemed incapable of having any right to claim the benefit of the treaties, promises, or oaths, made to them by Papists."

United Provinces, by obliging him to a separate peace with them, which had forced him to let fall his then spreading plumes, and in crafty ways to seek and solicit a truce. And therefore he durst not, during our King's life, put in execution his great work that he declares had been so long in his heart, by torments, murders, and all sort of barbarous cruelties to suppress the professors and profession of the Reformed Religion, and entirely to raze and expunge the memory of it, as his edicts and practices now declare to be his intentions.

"The French King durst not throw off his disguise, and shew himself to be like a ravening wolf to his Protestant subjects, until our now King had publicly espoused the Popish design, which he had together with him long prosecuted in the dark; and until he had begun to invade the Protestant liberties and securities, putting the military power in Popish hands; and to demand the Parliament's consent to a law (which they refused) to authorise him to make his Papists the guardians of the Protestants' religion and lives.

"The French King then knew that the People of England were in no capacity to interpose in behalf of his Protestant subjects; and (as his Edict says) being by the truce without fear of disturbance he entirely applied himself to the great design; he sent his dragoons to destroy the poor Protestants' goods, and to torment their bodies with more cruelty and inhumanity than was ever practised since the Creation. He resolved FOR HIS GLORY (as his clergy told him) *to show himself the first and most illustrious of the Church's children, and the Extirpator of the Protestant Heresy*, which (they told him) was a more solid and immortal title than he acquired by all his triumphs.

"He then prosecuted that work of extirpation, as Saul did, to strange countries, breathing out threatenings and slaughter. He sent to the Duke of Savoy and (as that court complains) persuaded and frightened that prince into a most unchristian and bloody decree, to compel the most ancient Protestants in the Valleys of Piedmont to become Papists forthwith; and they being faithful to their religion, that edict was pursued by the help of his dragoons, and the harmless Protestants tormented and murdered more cruelly than the worst of vermin or serpents, until they were utterly destroyed and their country given to the Papists. That Court of Savoy seems still ashamed of that horrid wickedness, and says for their excuse, *That the French King declared he would root out those Protestants by his own force, and possess the country, if the Duke would not have assisted therein.*

"The suppression of the Protestants of England hath been always esteemed the principal part of the Popish design to extirpate the Protestant religion. And therefore all the Romish councils, policies, and industries, their conspiracies, poisoning, and massacres, have been long employed about it, and have perfectly gained our now King to serve their designs. They have united him with the French King, that their conjoined councils, treasures and strength may finish their work of bringing England to the obedience of their Church. It's, many ways, evident that both the Kings are under the like conduct; and our King proceeds in the same methods against us, wherein the French King hath been successful to destroy the Protestants of his kingdom. His first attempt is to subvert our civil government and laws, and the freedom and being of our parliaments, just as the French King first invaded the supreme legal authority of France, which was vested in the Assembly of Estates, from whom alone he now derives his crown. Our King, in imitation of his brother of France, strives to bring all the offices and magistracy of the kingdom, that were legally of the people's choice, to be solely and immediately depending on his absolute will for their being, whether they arise by our common law, or be instituted by statutes or charters. He endeavours, by various artifices, to bring the disposal of all the properties and estates of the people and their lives and liberties to be at his mere will, by a perversion of the instituted course of our Juries, and by Judges and a Chancellor fit for that purpose and every moment dependent on his will. He seeks to make his Proclamations and Declarations to have as much power over our laws as the French King's Edicts. And after his example he establisheth a mercenary army to master and subdue the people to his will.

"If he can prevail in these things to overturn the civil government, then the liberty of the Protestant profession and of conscience in all forms, however seemingly settled by him, will be precarious. And he may as easily destroy it as the French King hath abolished the irrevocable edicts, treaties or laws of his kingdom, confirmed by his oath, which were as good security to those Protestant as any *Magna Charta* that our King can make for us, or any Act of a Convention (with the name of a Parliament) which is possible for him to hold in the state unto which he hath reduced the kingdom. Our King hath the same French copy by which he writ assuring the Protestants of grace and clemency, giving them promises of equal liberty of conscience with his Papists in preferring unto offices and employments those whom he resolves to suppress and ruin. . . .

"These matters of fact are self-evidences, and clearly show that our grievous oppressions by our king are the effects of the united councils of the Popish interest, whereof the French King is the Chief—that the conspiracy against true religion and liberties, that now appears in England, comprises all the Protestant Princes and States in Europe. England is only first attacked as the principal fortress of the Protestant profession. If the three kingdoms of England, Scotland, and Ireland can be reduced into the pattern of the French King in government and religion, and the strength of them be united against any single Protestant State or Prince they shall think fit to assault (if they can by artifices keep the rest divided, which will not be hard for them), there is little hope of any long defence of such a State.

“The French King seems not unwilling to have it known that the Popish design is general against all profession of the Protestant religion, though especially against England. He hath allowed the Bishop of Cosnaes’ speech to him at Versailles in 1685 to be published, who was authorized to be the mouth of the clergy of that kingdom; he magnifies the King for suppressing the Protestants of his own kingdom, and asks, what they may not yet expect. *England* (saith he) *is just offering to your Majesty one of the most glorious occasions that you can desire; the King of England, by the need which he will have of succour and of the support of your arms to maintain him in the Catholic Faith, will make you quickly find occasion to give a protection worthy of yourself.* We knew very well, before the French clergy declared it by that bishop, that the same head that contrived the perversion or destruction of so many millions of the Protestants in that kingdom, designed the ruin of the English religion and liberty. But it surprised us to see that speech published by the French King’s authority, and that our King should suffer the translation of it to pass freely in England and through the world. We thought it beneath the majesty of a King of England to be content that his subjects should be told that he was to come under the protection of a King of France, over whose kings and kingdom his ancestors had so often triumphed. But it seems nothing is to be esteemed inglorious that may serve the general Popish design of extirpating the Protestant profession.

“We need not put your Highnesses in mind, that the same speech acknowledges that the Popish councils and conspiracy against England intend the like ruin to the religion and freedom of the United Provinces. That bishop tells the king that he hath undertook the conquest of new countries, there to re-establish the prelacy, the religious worship and the altars—that Holland and Germany have been the theatre of his victories, only that Christ might triumph there (that is, that the Papists might trample upon the Protestants and their religion)—and this he speaks (as he says) in the very spirit of the Church, and signifies their hopes of success against the poor Protestants to be unbounded, saying, *What may we not yet expect?*”

Scotland felt the same forebodings. Sir Patrick Home wrote from Geneva, 17th May 1686—“Our religion is now banished from France, all forced to change, and, when changed, yet cannot get out of the kingdom, especially the women and children; and now their grief and complaint is that they had delayed to fly in the beginning while they might, and had sit their time, out of a fancy that such things could never come to pass as have since. I wish others may take a lesson, if the case draw near them.” (*Lady Murray’s Memoirs*, p. 133.)

As we have touched upon Scotland, we may take notice of the contrast which that kingdom presented to view after the expedition and enthronement of the Prince of Orange. The contrast is well illustrated by the Act of the Scottish Parliament, entitled, *An Act for a Contribution to the Irish and French Protestants*, April 29, 1689, of which I quote the exordium:—“The Estates of this Kingdom taking to their serious consideration that there are many distressed Protestants fled out of Ireland and France into this Kingdom, for shelter and refuge, whose necessitous condition calls for the charitable supply of all good Christians. Therefore the Estates do grant warrand for a volunteer Contribution through the whole Kingdom, both in Paroch Churches and Meeting-houses, for the relief of these Protestants.”

“England,” says Michelet (speaking of her great deliverer William III.), “ought magnanimously to avow the part which our Frenchmen had in her deliverance. Amid chilling delay on the part of her people, William’s army was firm—and the Calvinistic element made it so, our Huguenots I mean—three French aides-de-camp—three infantry regiments, numbering 2250 men, a most redoubtable contingent, full of Turenne’s veterans, officers and gentlemen who in that holy war were thankful to serve in the ranks—a squadron of French cavalry—and many Huguenot officers distributed through other regiments. Here stood men, who had lost their all upon earth, who had no hearth but the ground overshadowed by the Orange flag, men who would have died over and over again rather than give way. With such a surrounding, hirelings and adventurers could not but march right on, when the right time, patiently expected, had come.”¹

The industry and varied accomplishments of the refugees had already been appreciated. Their grand qualifications to be soldiers in an European Protestant alliance now rose into view. It was therefore resolved to renew the invitation to the Huguenots of France. The following Declaration was issued (and was printed at London by Charles Bill and Thomas Newcomb, printers to the King and Queen’s most excellent Majesties) 1689:—

¹ Michelet’s *France au 17me. siècle*, vol. xiii., p. 419.

At the Court at Whitehall, 25th April 1689.

Present, The King's most excellent Majesty in Council.
H. R. H. Prince George of Denmark.

Lord President.	Earl of Fauconberg.
Lord Privy Seal.	Earl of Monmouth.
Duke of Norfolk.	Earl of Montagu.
Duke of Shonberg.	Earl of Marleborough.
Duke of Bolton.	Viscount Newport.
Lord Steward.	Viscount Lumley.
Lord Chamberlain.	Viscount Sydney.
Earl of Oxford.	Mr. Comptroller.
Earl of Shrewsbury.	Sir Henry Capell.
Earl of Bedford.	Mr. Vice-Chamberlain.
Earl of Bathe.	Mr. Speaker.
Earl of Maclesfeld.	Mr. Hampden.
Earl of Nottingham.	Mr. Boscawen.
Earl of Portland.	Mr. Harbord.

“By the King and Queen. A Declaration for the encouraging of French Protestants to transport themselves into this kingdom.

“Whereas it hath pleased Almighty God to deliver our Realm of England and the subjects thereof, from the persecution lately threatening them for their religion, and from the oppression and destruction which the subversion of their laws and the arbitrary exercise of power and dominion over them had very near introduced,—We finding in our subjects a true and just sense hereof and of the miseries and oppressions the French Protestants lie under,—for their relief and to encourage them that shall be willing to transport themselves, their families, and estates, into this our kingdom, we do hereby DECLARE, That all French Protestants that shall seek their refuge in, and transport themselves into, this our kingdom, shall not only have our royal protection for themselves, families, and estates within this our realm, but we will also do our endeavour in all reasonable ways and means so to support, aid, and assist them in their several and respective trades and ways of livelihood as that their living and being in this realm may be comfortable and easy to them.”¹

The biographies, of which this work is composed, show what a true friend of the refugees King William was. In his beneficence Queen Mary completely and practically sympathized; and her wisdom and thoughtfulness in this and all the other cares of her exalted station will appear all the more admirable when we observe, that at her death in 1694 she had not completed the thirty-third year of her life. The king's admiration and employment of the French refugees explain a very large portion of the meaning of Defoe's allusions in the following lines from “The True-born Englishman.”

We blame the king that he relies too much
On strangers, Germans, Hugonots and Dutch,
And seldom does his great affairs of State,
To English councillors communicate.
The fact might very well be answer'd thus :
He has so often been betray'd by us,
He must have been a madman to rely
On English gentlemen's fidelity.
For (laying other arguments aside)
This thought might mortify our English pride,
That foreigners have faithfully obey'd him,
And none but Englishmen have e'er betray'd him.

In this reign an end was put to the High Church endeavour to interdict the descendants of French Protestant refugees from being baptized and married by French pasteurs in their own churches. The Laudean theory was to compel them to be English. The rational and triumphant theory was to allow time to do its slow but certain work. The controversy as to marriages was now settled by a compromise, by which the members of French churches might be married in their own churches by their own pasteurs, provided that the banns had been published in their parish church. On 27th June 1695, such a marriage was registered in the Canterbury French Church, as *their first marriage preceded by banns published in the parish church according to Act of Parliament.*

On the 16th April 1696, a public Thanksgiving to Almighty God [“for discovering and disappointing a horrid and barbarous conspiracy of Papists and other traitorous persons to assassinate and murder His most gracious Majesty's royal person, and for delivering this kingdom from an invasion intended by the French”] was observed.

¹ Pointer in his *Chronological History*, says with unintentional quaintness : “Two Proclamations came out: 1. To encourage French Protestants. 2. For prohibiting French goods.”

One of the prayers ordered to be printed and offered up on the occasion was the following :—

“O Lord our God, abundant in goodness and truth, whose mercies are over all Thy works ! we beseech Thee to extend Thy compassion and favour to all mankind, more particularly to the Reformed Churches abroad, and especially to those who are still under persecution for truth and righteousness' sake. Relieve them according to their several necessities. Be a shelter and defence to them from the fury of the oppressor ; and in Thy good time deliver them out of all their troubles. And whatsoever they have lost for Thy sake, return it to them, according to Thy gracious promise, in the blessings of this and a better life. And we humbly beseech Thee to enlighten all those who are in darkness and error, and to give them repentance to the acknowledgment of the truth, that we may all become one Flock under the Great Shepherd and Bishop of our souls, Jesus Christ, our blessed Saviour and Redeemer, to whom, with Thee, O Father, and the Holy Spirit, be all honour and glory for evermore. Amen !”

The frustration of the Assassination Plot, and of the embryo Invasion coupled with it, made Louis XIV. willing to promise in the Ryswick Treaty that he would acknowledge William as king of Great Britain, and that he would be no party to future attacks upon him. This concession, as well as the blessing of peace, was as advantageous to the refugees as to the British natives. But Louis denied our king's right to prescribe to him how any of his own subjects should be treated ; and thus the question of toleration to the Huguenots in France, and of the restoration of the estates and liberties of their brethren in exile, could not even be debated. Burnet says, “The most melancholy part of this Treaty was, that no advantages were got by it in favour of the Protestants of France. . . . It did not appear that the Allies could do more for them than to recommend them, in the warmest manner, to the king of France.”

NOTE.

In the years 1688-89, England was flooded with reprints of famous tracts in opposition to the principles, to the spirit, and to the aims of the Stuart Dynasty. Charles II. and James II. having been pensioners of Louis XIV., Great Britain had seemed to be gradually, and perhaps rapidly, becoming a province of France, and doomed to become, like France, the scene of an awful persecution of Protestants. Such being the circumstances, it seems surprising that the translation of Claude's *Plaintes des Protestants* was not one of the seasonable reprints. This omission, however, was made up for, by the publication of a new quarto tract of 28 pages, entitled :—“Popish Treachery, or a Short and New Account of the Horrid Cruelties exercised on the Protestants in France, being a true Prospect of what is to be expected from the most solemn Promises of Roman Catholick Princes. In a letter from a gentleman of that nation to one in England, and by him made English. London, printed and are to be sold by Richard Baldwin, in the Old-Baily, 1689.” I give an extract from the Preface :—

“For the matters he here relates, there are thousands of other French Protestants now in England that confirm the truth of all. . . . I expose it, hoping it may give some seasonable information to our own people. For though most of them have heard much talk of a Persecution in France, and have generously and bountifully contributed their charity towards the relief of those miserable persecuted French Protestants who are come hither for refuge and succour, yet I have reason to believe that very few of them know anything of the cruel manner wherewith the barbarous and inhuman Papists have pursued that persecution.”

One more extract, page 19. “After they had in this manner dispersed so many families, ruined so many houses, made so many tears to be shed, and caused a general desolation, they at length made a public spectacle and divertisement thereof. The king's players acted for many months together in Paris a comedy called *Merlin Dragoon*, in which the persecutors and the persecuted were the persons represented ; and the court and people went in crowds to laugh and divert themselves at the oppressions and torments which the Protestants had suffered.”

Section V.

CHURCH GOVERNMENT AND WORSHIP.

(Supplementary to a similar Section in Volume I.)

THE Huguenots rejected Saints' days, though they retained the observance of the festivals dedicated to the Divine Persons of the Godhead.

Their baptismal ritual was simple. They, however, allowed, though they did not compel, the appointment of sponsors, but without such designations as god-fathers and god-mothers. A child might have a male sponsor called the *parrain*, and a female, the *marraine*; sometimes there were two of each sex. In the city of London, Canterbury, and Southampton, there were no sponsors, but only *témoins*, witnesses. The witnesses, however, were expected to have an eye upon the child during his or her years of pupilage.

What the Huguenots most delighted in was Clement Marot's metrical version of the Psalms. These they sang in their churches without instrumental accompaniments. They sang them as they walked in the streets or roads, and in their boats on the rivers, until the irate and jealous Romanists procured a law to silence them. Mary Queen of Scots' French education brought into Scotland her loathing abhorrence of this joyous and heretical psalm-singing, and she seems to have infected Darnley with the same feverish irritation. John Knox publicly from the pulpit accused him of "having caste the Psalme-booke in the fire." In 1751 appeared a splendid edition of the "Memoirs of the House of Brandenburg," in which Frederic wrote about the refugees to this effect:—"An entire people departed from the kingdom out of party spirit, having the Pope as its object of hatred, and to receive under another sky the communion in both kinds. Four hundred thousand souls expatriated themselves and forsook all their possessions, that they might roar within other temples Clement Marot's old Psalms." The poet Akenside rebuked the Royal Author:—

Whence then at things divine those darts of scorn?
Why are the woes, which virtuous men have borne
For sacred truth, a prey to laughter given?
What fiend—what foe of nature—urged thy arm
Th' Almighty of His sceptre to disarm—
To push this earth adrift, and leave it loose from Heaven?

Many of the nobles, bishops, and gentry of England laid the refugees under great obligations to them by many acts of kindness, so that the refugees in private life were more associated with them than with the middle class to which the dissenters belonged. The English upper classes also made it a matter of personal longing that their friends in the French churches should adopt the same prayer-book as their own; so that gradually the majority of the French churches adopted Durel's Prayer Book.¹ But this did not alienate the dissenters from them. Their leader, Dr. Edmund Calamy, when the Schism Bill was to come before the House of Lords, sat up a whole night, drawing up queries which were addressed to my Lords the Bishops, and in which he pled equally for English Dissenters and French Protestants.

On the other hand, when the High Anglican Church party had the upper hand, it repudiated any alliance with the Huguenots. In 1712 both Houses of Convocation in Ireland addressed the Queen on the state of religion, which they represented as being unwholesome and dangerous, and among other alleged proofs they particularized the following:—

"Here we humbly acquaint your Majesty that the FRENCH REFUGEES who, upon their first coming over into this kingdom, did all conform to the Established Church, and were treated with utmost tenderness and humanity, and great numbers of them subsisted at an immense charge for these twenty years past, in the hopes that the more they were acquainted with our constitution and worship, they would more firmly adhere to the Communion of our Church: yet for some years before your Majesty's happy accession to the throne, they were broken into non-conforming congregations—and this in contradiction to the known principles as well as of other Reformed Churches and Divines as of those in France—who, since the Reformation, have kept in strict communion with our Church, and on all occasions given ample approbation of our doctrine and worship. In all likelihood their numbers

¹ Misson records as to the French Refugees' churches:—"Some have stuck to their old service according to the institution of Calvin, others have conformed to the Church of England, and part have grown amphibious."

will be considerably increased when God shall bless these nations with peace; so that there is just cause to fear, that unless some effectual expedient be found out to bring them into union with the Established Church, these divided congregations may be perpetuated to posterity, and that their children at least will fall in with those several Sectaries among us, who will omit no art or industry to confirm them in their separation; BY WHICH MEANS THAT GREAT CHARITY MAY END IN THE PROMOTING OF SCHISM IN THE CHURCH AND FACTION IN THE STATE."

With much better spirit, grammar, and logic, the refugees rejoined in a quarto pamphlet, published at Dublin in 1712, entitled, "An Apology for the French Refugees established in Ireland, addressed to all those who love the peace of the Church." It is worthy of being reprinted entire. I must content myself with saying that it was a complete answer, representing that as to the Dissenters whom they found in their adopted country, they had formed no ecclesiastical connection with them, neither had they dabbled in any political theories that were purely English or Irish. The following spirited yet modest paragraph is a specimen of the style of the pamphlet:—

"What a medley of inconsistent accusations has been made use of to blacken a poor exiled people, and make them odious to the Queen and nation! Fifteen years ago, to render them equally the objects of public aversion and contempt, they were represented as a people born and bred in slavery, always ready to be the instruments of the unlimited power of princes, and consequently dangerous in a government where the legislative power is mixed. But now it is asserted that they are of anti-monarchical principles, and ready to join with factious men. God be thanked, both accusations are without grounds, as their behaviour has always shewn."

The Rev. John Armand du Bourdieu, in 1718, in an "Appeal to the English Nation," says:—

"It will not be amiss to take a cursory view of the three distinctions in the Church of England, to shew which of them we (the refugees) belong to. 1st. There is a Papist Church of England. . . . 2d. Next to this class is the Laudean Church of England. . . . 3d. I declare we are sincere and hearty members of the Christian Protestant Church of England—which does not found the validity of its ministry on an unbroken chain of Episcopal Ordainers or a succession from Rome, but which, in concert with all its fellow Protestant Churches, builds it on its conformity and agreeableness to the great standard, the Scripture, and the revealed will of its Lord and Lawgiver, as its only solid basis and unmoveable rock—that Church which, far from raising between itself and foreign churches a particular wall of *Jure Divino* notions and exalted pretensions and prerogatives, as also of ceremonies of all little concern as those meats which occasioned differences in the Apostle's time, hath constantly, since the Reformation, held a Christian and brotherly correspondence with the Protestant Churches abroad, particularly with the French Protestant Churches."¹

With regard to the internal affairs and feelings of the French worshippers, Misson makes some amusing remarks as to wearing hats in church. As to the worshippers, he says "they pull off their hats when they go into church, and never put them on during the reading of the Commandments, the singing of Psalms, or the saying of Prayers, but (if they please) they may cover their heads while the Scripture is reading, and all the time of the sermon." So the preacher, when he is about to begin the sermon, puts on his hat. This was their custom in France. Englishmen, who came to the refugee churches for an occasional service, could not endure this, and threatened never to come back—a threat which "induced some Consistories of French churches, though nonconformists in other respects, to take a resolution of conforming in that one point of preaching without a hat." Some, however, "pulled their hats over their eyes more than ever." And one minister, being unable to get attention to his discourse, through the number of uplifted hands making signals to him, saw that these were protestations against his preaching without a hat, but hesitated as to borrowing an elder's hat or leaving the pulpit to look for his own.

Either regularly, or occasionally, the refugees observed the anniversary of the Revocation of the Edict of Nantes as a fast-day. Mr. Baynes' Bibliographical Appendix mentions a sermon preached at the Soho French Church on 22d October 1735, entitled, "Les Larmes de Refuge," and purporting to be a sermon on the fast-day [jour de jeune] established in memory of the Revocation of the Edict of Nantes, by Rev. C. de Missy; also another sermon preached in 1750, with the following title:—"Les Dedommagements d'une injuste Persecution, ou, Sermon sur

¹ Quoted in Baynes' Witnesses in Sackcloth, page 227.

l'Anniversaire de La Revocation de l'Edit de Nantes," by Rev. James Du Plessis, chaplain of the French Hospital of London.

As to church discipline, the French consistories watched over the morals of their members with great conscientiousness. In the countries where they took refuge, there was one scandal which kept all the consistories of their churches fully employed for some years. Weiss says, "During 1686, 1687, 1688, the London consistory, at its weekly meetings, was almost exclusively occupied with receiving the evidences of the repentance of those who, after having abjured their faith for self-preservation, had stolen away from their persecutors. . . . The ministers examined their depositions, listened to the recital of their sufferings, and received them anew into the communion of their brethren." Burn, in his "History," has preserved the following minute:—"Le Dimanche, 13me May 1688, Elizabeth Cautin de St. Martin de Retz, Susanne Cellier, et Marie Cellier sa sœur, de La Rochelle, ont fait reconnaissance publique au Presche du matin—l'une pour avoir été au sermon feignant d'être l'Eglise de Romaine, les autres deux pour avoir signé l'Abjuration. Monsieur Coutet les a recues." I have the following note from the register of *Le Tabernacle*, London:—"Melchizedec Girard of the town of Rochelle confessed having lapsed into Romanism, and asked pardon of God in presence of this assembly, and was received into the communion of the church by the pastor, Mr. C. Pegorier, 6th January 1701."¹

Mr Burn gives a specimen of a TESMOINAGE, similar to the certificates which communicants in Scotland now must obtain on transferring themselves from one congregation to another:—

"Monsieur Guillaume Benoist et Magdalon Hanet son femme ont été membres de notre Eglise, en laquelle ils ont participé a la Ste Cène aux autres exercices de pieté publics et solennels, et ont vécu honêtement et sans scandale qui ont venu à notre connoissance. Nous les recommandons à la grace et garde de Dieu, et à la communion de nos frères de Londres ou ils font état de se retirer. Fait à Amsterdam le 16 Juin 1746.

"Par les Conducteurs de l'Eglise Wallonne du dit lieu et au nom de tous,

"BOULLIER, l'un des pasteurs.

LOUIS THELUSSON, l'un des anciens."

These *témoignages* were granted by the consistory when applied for; the applications were called *demandes de tesmoinage*. When a member was enrolled, the date of his *tesmoinage* was added to his name, and also the church or influential individual who had granted it. For instance, in the Threadneedle Street register of admissions we find JACQUES CHATAUX, 28th May 1682, *Par tesmoinage de Jean Destrilles de la Clide*.

In the precept that baptism ought to be administered in public, they also agreed with the Scottish discipline. The Portarlington consistory (see the Ulster Journal of Archæology) decided, that, on a formal representation to that church-court that

¹ A certain stigma is attached to the name of one under discipline, even in a deed of restoration. On the other hand, in the list of refugees who received pecuniary aid (which are preserved in the Archbishop's Library at Lambeth), each individual, who stood firm and was tortured and imprisoned for such steadfastness, is honoured by having placed opposite to his or her name the word *confesseur* or *confesseuse*. The following, among others, were relieved in 1706 (about twenty-one years must be deducted from what was the age of each at that date to ascertain their age in 1685):—

Charles Jamet (67), <i>confesseur</i>,	. . . . .	Refugee from Loudun.
Jaques de la Hondes (51), <i>confesseur</i>,	. . . . .	" Vence en Vivarois.
Jean Laloel, M.D., <i>confesseur</i>,	. . . . .	" St. Lô.
Joachim Rosel (67), <i>confesseur</i> , et sa femme,	. . . . .	" Alençon.
François Guiteau, M.D. (46), et sa femme, <i>l'un et l'autre, confesseur</i>,	. . . . .	" La Mothe St. Heray.
Estienne Dupré (77), et sa femme (68), <i>confesseuse</i>,	. . . . .	" Guyenne.
Anne de Gosselin (41),	} <i>confesseuses</i> ,	" { Martigny.
et Gabrielle, sa sœur (29),		
Catherine Varignon Des Grées (66), <i>confesseuse</i>,	. . . . .	" Caen.
Elizabeth Ligoure Luret (72), <i>confesseuse</i>,	. . . . .	" Saintonge.
Claudine de la Farelle (61), <i>confesseuse</i>,	. . . . .	" Nismes.
Madelaine Dubreuill de Chasteignier (58), <i>confesseuse</i>,	. . . . .	" Civray.
Jeanne Du Four, veuve d'un conseiller (77 et aveugle), <i>confesseuse</i>,	. . . . .	" Loudun.
Marie Gontier, veuve (53), <i>confesseuse</i>,	. . . . .	" Rouen.
Judith Hignoult (58), <i>confesseuse</i>,	. . . . .	" Havre.
Marie Javelle, veuve (72), <i>confesseuse</i>,	. . . . .	" Dauphiné.
Marie Le Moine de Soulet (60), <i>confesseuse</i>,	. . . . .	" Poitou.
Marguerite Noblet (62), <i>confesseuse</i>,	. . . . .	" Sion, diocese de Nantes.
Rachel Picot, veuve d'un orfèvre (73), malade et <i>confesseuse</i>,	. . . . .	" Normandie.
Marguerite Viel (43), <i>confesseuse</i>,	. . . . .	" St. Jean de Gardonenque.
Anne Granier (77), avec Georgette Peyraut (45), sa nièce, <i>confesseuse</i>,	. . . . .	" Niort.
Pierre Amiot, et Marie sa femme, <i>confesseuse</i>,	. . . . .	" Tours.
Jean Malandin et sa femme Marthe (52), <i>confesseuse</i>,	. . . . .	" Fécamp.
Pierre Muret (46), Jeanne, sa femme, <i>confesseuse</i> , et deux enfants,	. . . . .	" Pont en Royan.
Henry Massal (60), qui a accompagné pendant 14 ans M. Brousson <i>prechant sous la croix.</i>	. . . . .	" St. Hippolyte.

an infant was very delicate, a petition for private baptism might be presented and acceded to, without prejudice to the discipline of the Church.

An oath being properly a devotional deed, I may notice that in the mode of swearing witnesses the French Protestants coincided, not with the English but with the Scotch practice. As to "the custom of swearing by laying the hand upon the Gospels and kissing them," a foreign author¹ states, "Many of the Protestant churches condemned the usage and laid it aside. The Protestant Church of France in a national synod at Gap, 1603 (Quick's Synodicon, vol. i., p. 239), determined it to be unlawful, and gave it as their judgment, that those who were called to swear, should content themselves barely with the lifting up of the hands. The Reformed Church of Scotland has also exploded the custom, and established the other in its stead. . . . Books were surely meant for reading and not for kissing; but [in England] we see those, who care not to read, forward to kiss. Many who never read the Bible once in their lives, can kiss it twenty times in a day. Thousands of infidels, who know not or believe not a sentence in the Gospels, are yearly allowed, nay, compelled to swear by or on them."

A writer in the *Edinburgh Review* (vol. 121, page 495) suggests that in a preference for Scriptural names, and especially for Old Testament names, for their children, the French Protestants resembled the English Puritans. He says, "About the middle of the sixteenth century, as we gather from the names in their pedigree, the Dumont family became Huguenots, in common with many of the nobles of the province [of Normandy]. The Geoffreys, the Pierres, the Remys, and the Guillaumes, who had transmitted the honours of the house, give place to Isaacs, Abrahams, and Samuels." By consulting the long lists which I have printed under the head "Naturalization," my readers can form an opinion for themselves on this suggestion. The peaceful patriarchal names of Abraham, Isaac, and Jacob are frequent; and the Apostolic names of Peter (the same as *Pierre*), James and John; Guillaume seems no less abundant, and it is the fault of our language, that its equivalent "William" has not an old Norman sound. There is the Bible name, Daniel, to hint at the call for fidelity in a court and society which were more than semi-pagan; there are Abel and Stephen to whisper "Be thou faithful unto death." But from secular history there is a favourite name, "Mark-Antony" (perhaps associated with the difficulty of steering between the rocks of governmental vindictiveness and mob brutality). Antoine and Antoinette, Francois and Francoise, Louis and Louise, Mary and Mary-Magdalen, are the other names that seem to have been most in favour.

To return to Church-government. The French Church courts were careful as to the trustworthy teaching for which the office of pastor was instituted. The pastors, as a body, were anxious that their soundness should be proved. In 1691, the Jesuits having accused of heterodoxy the French pasteurs in England, the charge was met by ninety-six ministers issuing and signing a paper declaring their sentiments. Along with their names they gave the places in France where they had resided (Baynes, p. 276). The *dictum* of Pasteur Cousin of London in 1569, expressed their idea of a minister as distinguished from a groping individual enquirer. A Protestant preacher, soliciting admission to the French Church, was confronted before the consistory by a letter of his own writing, in which was a series of heterodox statements. His defence was that his letter was written by way of questioning, not of affirmation. The President replied, "Such kind of questioning is not meet in these times for a minister of God's Church."²

From a Minute-Book which is still extant,³ it appears that the French Churches of London formed themselves into a General Assembly, "pour la paix et pour l'ordre dans notre Refuge." (Article 8.) The first moderator was the Rev. Louis Saurin, minister of the Savoy; the first secretary, Moses Pujolas. There are several articles of Constitution. At the date of institution, 10th August 1720, there were eight churches in the City and eight in Westminster; of these churches, Threadneedle Street and the Savoy were to send, each of them, two ministers and four elders as representatives to sit in l'Assemblée Generale des Eglises Francoises de Londres; the other churches were to send, each of them, one minister and two elders, except the chapel of St. James's Palace, which (having no elders) was to be represented by two ministers. The *Eighth* article declares that the Assembly's decisions are to have no authority except that of advice, unless in special cases, where consistories

¹ "Strictures on the form of Swearing by Kissing the Gospels, in a Letter from a Foreign Protestant to his friend abroad" (London, 1782), pages 10 and 16.

² Strype's "Life of Grandal," Book i., chap. 15.

³ Burn's MSS. Information obtained from the MSS. of the late Mr. John Southerden Burn is acknowledged thus.

desire arbitration. The *Ninth* is to the effect that "Unknown ministers or proposants [students of divinity] shall not be admitted to our pulpits, unless they have produced good testimonials from the places from whence they come. Suspended or deposed ministers from foreign countries shall not be admitted to our pulpits, and any church contravening this rule shall lose its right to elect deputies to the General Assembly until the scandal is removed. The churches are entreated not to admit proselytes to preach until six months after their abjuration made in this town, or (if they made their abjuration elsewhere) six months after their arrival, and if during that time their conduct has been edifying." The following is the *Tenth* Article :—

"When a consistory has suspended any one from the Lord's Supper, that consistory shall give intimation to all the other churches, and they shall hold that suspension good. If the suspended person complains of unjust procedure and presents an appeal, the General Assembly shall examine the affair in the fear of God, and shall confer with the consistory. If the General Assembly finds that the suspension is just, it shall hold in all the churches; but if the Assembly finds it ill-founded, it shall be held as null in all the churches, and the church appealed against shall be exhorted to submit to the advice of the Assembly."

The Assembly met in 1744, for the collateral object of reporting what number of volunteers could be mustered from their people to defend the Protestant dynasty in case of a Jacobite invasion. It met to present loyal addresses to George III. on his accession; and in 1761, on the announcement of his marriage; in September 1786, on account of the attempted murder of the king by Margaret Nicholson; and on 5th April 1789, to offer congratulations on the king's convalescence. Whatever spiritual business may have been discussed or settled, it was not minuted, though in February 1721 it was found advisable to appoint two secretaries, Rev. Israel Anthony Aufrère and Mr. Henry Guinand.

NOTE.

A form of *reconnaissance*, or acknowledgment of the offence of going to Mass under intimidation, is given in the Acts of *La Cour Ecclesiastique de l'Île de Guernesey*, which, with a memorandum of the names of French Protestant Refugees, has been kindly sent to me by a correspondent resident in Guernesey. The first date is x. Avril 1686 :—

Sur l'instante requeste à nous présentée par Dame Marie Anne du Vivier de Bayeux en Normandie, par Adrien Viel de la ville de Caen et par Jean Pichon d'Alençon en Normandie, pour estre receus à la paix de l'Eglise après avoir malheureusement renoncé à la Reformation de la pureté de l'Evangile, pour eviter la persecuon que l'on fait en France aux fideles Protestans : Nous etans assemblez extraordinairement pour cet effet, Il a été trouvé à propos, pour satisfaire à leur desir, & pour contribuer à leur consolation, qu'ils se presenteront Dimanche prochain onzième jour de ce present mois, dans le temple de la ville : où, après avoir temoigné leur déplaisir, & le regret qu'ils ont en leurs ames du peché qu'ils ont comis & donné des marques de leur repentance, ils seront receus à la paix de l'Eglise; & pour cet effet ils repetront après le Pasteur mot à mot ce qui s'ensuit, eux etans à genoux :

Nous Marie Anne du Vivier, Adrien Viel & Jean Pichon : reconnoissons icy en la presence de Dieu & de cette sainte Assemblée : que nous avons peché très-grievem^t & d'une façon extraordinaire : d'avoir été à la Messe ; et par ce moyen en renonçant à la Reformation ; et à la pureté de l'Evangile : Ce dont nous sommes très-sensiblement touchez : & marris d'avoir comis un tell peché : au grand deshonneur du Dieu Tout-puissant : & au danger & perill de nos ames : & au mauvais exemple que nous avons donné aux Fideles : C'est pourquoy nous protestons icy devant Dieu : & devant cette Assemblée : que nous sommes marris de tout nôtre cœur : & affligez en nos ames : d'avoir comis cet horrible peché : Nous supplions très-humblement le Dieu de toutes misericordes : de nous pardonner ce grand & cet enorme peché ; & tous les autres que nous avons comis : promettans solennellem^t de ne l'offenser jamais de telle sorte : Et nous vous prions très-instamment : vous tous qui êtes icy presens : de nous assister continuellement de vos prières ; & de vous joindre plus particulièrement avec nous : dans l'humble & cordiale Prière que nous adressons au Dieu Tout-puissant : en disant,

Notre Pere qui es aux Cieux, &c.

Les susdittes Personnes firent leur reconnoissance publique dans l'Eglise de la Ville le Dimanche xj Avril immediatem^t avant le sermon de la relevée, conformément à ce que dessus.

20 Août 1686. Demoiselles Jeanne de Gennes, Charlotte de Moucheron, Elisabeth du Bordieu, Susanne le Moyne et Elisabeth du Mont. Item, Benjamin & Pierre Gaillardin [un de nos frères].

29 Sept^{re} 1686. Demoiselles Charlotte & Judith Moisan, de Bretagne.

30 Sept^{re} 1686. Moyse Bossis, de Royan.

28 Oct^{re} 1686. Messire Jacques Mauclerc, chevalier, Seigneur de St Philibert-Muzanchère ; Messire Jean-Louis Mauclerc, Chev^r Sr de la Clartière ; Messire Benjamin Mauclerc, Chev. Sr de la Forestrie ; D^{lles} Marie et Susanne Mauclerc et D^{lle} Françoise-Marie Pyniot, de la

province de Poitou, diocèse de Lusson ; et Messire André le Geay, Chev^r S^r de la Grelière & D^{me} Française de la Chenaye, sa femme et D^{lle} Marianne le Geay, leur fille, de l'évêché de Nantes.

25 Nov^{re}. Sieur André Goyon de S^t Just en Xaintonge en France ; Marie Horry, sa femme ; Louyse & Jeanne Horry, ses belles-sœurs ; Jean l'Amoureux, père et fils ; Marie Langlade and Ester Massé, leurs femmes, aussi de S^t Just ; et Daniel le Marchez et Isaac Fournier de Mornac en Xaintonge.

12 Avril 1687. Maître Jacques Ruffiat de Royan.

4 Fev^r 1687-8. Sieurs Gabriel Adrien, Pierre Guivé, Raymond Poittevin, Isaac Adrien, Samuel Adrien, Estienne Gendron, Jean Aubel, Pierre Aubin, Daniel Caillau, Jean Baudry, Jean Hercontaud, Jacques Adrien, Jean Hartus et Elisabeth Roy, Marie, Marguerite et Elizabeth Adrien et Jeanne Hercontaud de Saint Sarcinien de la Province de Xaintonge.

19 Fev^r 1687-8. Isaac Eliard du Pays d'Auge en Normandie.

4 Mars 1687-8. Mons^r Pierre Courtaud ; D^{lles} Anne du Chemin, Anne Brodeau et Philis Germen de Quintin en Bretagne.

2 Janv^r 1688-9. Messire Isaac Gouyquet, Seigneur de S^t Eloy de l'Evêché de St Brieux en Bretagne.

27 Juin 1699. Caterine de Jarnac, native de Bordeaux.

7 Juillet 1699. Pierre Seigle et Anne le Cornu, sa femme, et Anne l'Orfelin, tous trois de la ville de Caen ; comme aussi Marie Charpentier, native d'Alençon ; Renée Menel, veuve de Marc Colet, Louyse de Grenier, fille, native de Domfront, Marie Colet, fille ; Jacob le Comte ; Paul Desnoës Granger, fils d'Israel Granger, Sieur Desnoës, natif d'Alençon, André Touchar d'Alençon.

22 Juin 1689. D^{lle} Jeanne Jousselin, de la Rochelle ; David Pinceau de Mouchant et René Hersand.

8 Fev^{re} 1669. D^{lle} Caterine Rochelle, de la Paroisse de Ploerney, Evêché de S^t Brieuc.

18 Avril 1700. François Bertonneau, du Bourg de Boulogne en Poitou ; Paul Pinceau de Rochetjoux en Bourbon ; Jeanne Seigle de la ville de Caen.

13 Aoust 1718. Nicolas Priou, de la paroisse de S^t Louvier proche de Caen en Normandie, issu d'un père Protestant nommé Herbelin Priou, a fait sa reconnaissance publique, &c., &c.

30 Oct^{re} 1718. Jean le Marchand, natif de la paroisse de Rondfougeré proche de Falaize en Normandie, protestant d'origine, nouvellement orty de France, ayant esté quelquefois à la Messe, a fait reconnaissance, &c.

28 Dec^{re} 1719. Pierre Burreau de Royan en France, cy-devant de l'Eglise de Rome, a renoncé aux Erreurs, &c., &c., dans l'Eglise de la paroisse de St Pierre-Pont le 16 du dit mois et Lydie Emerelle sa femme, native de Mechée, protestante de naissance, a eu même temps fait sa reconnaissance, &c., &c., et ensuite ils ont esté receus à la Paix de l'Eglise, et ont receu le Sacrem^t de la S^{te} Cène dans le ditte Eglise de S^t Pierre Port le 27 du dit mois et an.

28 Dec^{re} 1719. D^{me} Jeanne de Barisont, de Bourg de Marene en France, veuve du S^r Pierre Chapelier, née Protestante et de Parens Protestans, a fait sa reconnaissance, &c.

21 Avril 1720. Jacques Gain, Philippe Siché et Léon Siché tous trois de Jonsac en Saintonge, néz de Peres en Fils de Parens Protestans (comme ils ont dit) ont esté receus come tels dans l'Eglise de la Paroisse de S^t Pierre Port en cette Isle, le xx de ce present mois et an, sans faire reconnaissance, parcequ'ils ont protesté n'avoir jamais fait ny promis de faire aucun acte de la religion Romaine.

Les trois actes suivans ont esté obmis à leur datte.

29 Dec^{re} 1718. Mons^r Salomon Lauga,¹ de Clerac Agenois, Protestant de naissance et de Parens Protestans, a fait sa reconnaissance, &c., &c., et a receu le Sacrem^t, &c.

11 Aoust 1719. Mr. André Condomine et Jeanne Adgierre, sa femme, tous deux de Nismes, néz Protestans et de Parens Protestans, et Pierre Condomine et Jeanne Condomine leurs fils et fille, ont les quatre fait leur reconnaissance, &c.

12 Oct^{re} 1719. D^{me} Jeanne Chaudrec, de Clerac Agenois, feme de M^r Salomon Lauga, née Protestante, &c., &c.

26 Avril 1720. Renée du Gat, née Protestante, native de la paroisse d'Espargne en Saintonge, a fait reconnaissance, &c.

23 May 1720. M^r Jacques Anges Arnaud, de Blois, et D^{se} Marie Anne des Marets, de Paris, sa femme, tous deux nez Protestans et de Parens Protestans, à ce qu'ils ont dit, ont fait leur reconnaissance dans l'Eglise de S^t Pierre Port en cette Isle le jour sus dit pour avoir esté à la Messe, et particulierem^t le jour de leur mariage, et ayant promis solemnellem^t de perseverer constamment dans la profession de nostre sainte religion jusques à la mort, ils ont esté receus à la Paix de l'Eglise.

10 Oct^{re} 1720. M^r Pierre Gaultier et D^{me} Ann Ribault, sa femme estans de la Province du Berry, et de la Ville de S^t Savan, à Louden en Poitou, tous deux nez Protestans et de parens protestans, ont fait leur reconnaissance, &c.

22 Nov^{re} 1720. Dame Marie de Blanchet, native de Croix, veuve de Noble Homme, Paul Martin, a fait sa reconnaissance, &c.

22 Dec^{re} 1720. Jacques Brouard et Jacques Tendrouneau, tous deux de Poitou, de la ville de Poitou, de la ville de Pcuzeau, nez Protestans, &c.

¹ A few of his descendants are still in existence.

Section VI.

THE ROYAL BOUNTY.

THE Royal Bounty for the French Protestant Refugees consisted of moneys raised throughout the United Kingdom for distribution among the necessitous exiles. The Huguenots were always celebrated for their industry and self-reliance, and many of them for inventive genius or skill. And when they took refuge in this and in other lands, both masters and journeymen, in their various useful and beautiful manufactures, hastened to secure remunerative employment. Few of this class looked to us for more than some casual relief in small donations of money on their arrival; but there were refugees in different circumstances who required permanent aid. These were described as "persons of quality, and all such as through age or infirmity are unable to support themselves and their families." The persons of quality were noblemen and landed proprietors who, having been born to good estates, had never learned any profession, and who by flight and forfeiture had lost their all; also unsalaried pastors whose education and habits unfitted them for secular business, and genteel persons brought up to law and physic, and equally unable to find remunerative employment.

The "Bounty," which in the needful substance came from the hearts and pockets of the people, was called "Royal" because the King's Letter or "Brief" was required in order to sanction the appointment of a Collection in the Churches, and the Lord Chancellor as the keeper of the king's conscience had to sign the Brief. A Collection was made in 1681, or rather in the opening months of 1682 (new style), as I have already recorded.

In his Sermon at the Funeral of Mr. James Houblon, 28th June 1682, Dr. Gilbert Burnet said, "Our Saviour hath allowed us *when we are persecuted in one city to flee to another*. One by leaving their country and friends, and all that they have, may hope to get safe, though almost naked, to another kingdom; yet even this small mercy is denied under the influence of that cruel religion [of the Church of Rome]. Here in England in Queen Mary's time, the strangers were suffered to go away; yet care was taken to secure the ports, and not to suffer natives to fly beyond sea, when they were resolved to burn them at home. And now in France when methods are taken to make those of the Reformed Religion either to die of famine and in misery, or to force them to commit idolatry, it is made capital to fly, and those that endeavour it are to be condemned to the galleys. I cannot leave this matter without encouraging you to go on in your charities, and readiness to relieve those that are forced to come and take sanctuary among you."

In the two or three following years a large sum must have been raised, as there appears to have been a balance of £17,950¹ after the distribution of the relief which was required and distributed before 1685.

Private Societies or committees for receiving and distributing money, and public meetings of the subscribers and friends of such Societies, have always been discouraged by despotic governments. The government of the Stewarts being essentially arbitrary, the bounty for the refugees fell to be distributed by a committee under the King in Council. National accounts of receipt and expenditure were never exhibited. Therefore the exact state of this benevolent fund could not then (and cannot now) be known.

It is to the collection, promised in 1685, that the following anecdote applies. The granting of the Brief gave the Dean of Canterbury (Tillotson) an opportunity of shewing his regard for the persecuted French Protestants by promoting the contribution in their favour. And the warmth of his zeal on that occasion was evident from an answer which he returned to Dr Beveridge, one of the Prebendaries of his Cathedral, who from a coolness towards foreign Protestants, or an unnecessary scruple with respect to forms even in affairs of weight and substance, had objected to the reading of the Brief there, as contrary to the rubric. The Dean's reply was short and significant, "Doctor, doctor, charity is above rubrics." (Birch's Life of Tillotson, p. 130.)

The celebrated collection, for which a Brief was promised in the autumn of 1685, was not actually ordered until the spring of 1686. The promise was made in the eagerness of British hospitality; the French and English kings, along with Chancellor

¹ Burn's MSS.

Jeffries, concerted the delay. The irritation and anxiety of the public mind during this interval is evident from Evelyn's Diary. Distrust of the government comes out in his first memorandum concerning the Revocation, dated 3 Nov. 1685:—

“One thing was much taken notice of, that the Gazettes which were still constantly printed twice a-week, informing us what was done all over Europe, never spake of this wonderful proceeding in France; nor was any relation of it published by any, save what private letters and the persecuted fugitives brought. Whence this silence I list not to conjecture, but it appeared very extraordinary in a Protestant country, that we should know nothing of what Protestants suffered, whilst great collections were made for them in foreign places, more hospitable and Christian to appearance.” 4th December, “Persecution in France raging, the French insolently visit our vessels and take away the fugitive Protestants; some escape in barrels.” 20th December, “Dr Turner, brother to the Bishop of Ely and sometime tutor to my son, preached at Whitehall, on Mark viii. 38, concerning the submission of Christians to their persecutors, in which were some passages indiscreet enough, considering the time and the rage of the inhuman French tyrant against the poor Protestants.”

The diarist has better news to give on 14th March 1686:—“The Bishop of Bath and Wells (Dr. Ken) preached, on John vi. 17, a most excellent and pathetic discourse. After he had recommended the duty of fasting and other penitential duties, he exhorted to constancy in the Protestant religion, detestation of the unheard-of cruelties of the French, and stirring up to a liberal contribution.” On the 29th there is this entry, “A Brief was read in all churches for relieving the French Protestants.” “Read” perhaps was an abridgment, either intentional or accidental, for “ordered to be read;” for on the 25th April Evelyn writes, “This day was read in our church the brief for a collection for the relief of the Protestant French, so cruelly, barbarously, and inhumanly oppressed, without anything being laid to their charge. It had been long expected, and at last with difficulty procured to be published, the interest of the French Ambassador obstructing it.” Though not by Evelyn, it has been said that Jeffries gave instructions that the clergy were to read the brief, without any comments or appeals to the people. One more extract from Evelyn is connected with the subject of this section; it is dated 5th May:—“This day was burned in the old Exchange by the common hangman a translation of a book written by the famous Monsieur Claude, relating only matters of fact concerning the horrid massacres and barbarous proceedings of the French King against his Protestant subjects, without any refutation of any facts therein; so mighty a power and ascendant here had the French Ambassador, who was doubtless in great indignation at the pious and truly generous charity of all the nation for the relief of those miserable sufferers who came over for shelter.”

On March 4, 1687 (n.s.), it was ordered by the King in council that the money which was collected for the distressed French Protestants be immediately paid into the Chamber of London. (*Pointer's Chronological History*.) That the collection of 1686 was a large one, may be inferred from the sum raised by St. Margaret's Church, Westminster, in whose register there is this entry, “1686. To the Rt. Rev. Father in God, Thos., Lord Bishop of Rochester, being the moneys collected on the Brief for the French Protestants, as per receipt, £868, 12s. 1d.” The collection over the whole kingdom was £52,000. A second collection is mentioned by Evelyn:—“1688, April 15th. The persecution still raging in France, multitudes of Protestants and many very considerable and great persons flying hither produced a second general contribution,—the Papists (by God's providence) as yet making small progress amongst us.” Bishop Ken addressed a circular letter, under the King's letters patent, to his clergy, “to ask and receive alms and charitable contributions in behalf of French Protestant refugees,” beginning, “ALL GLORY TO GOD. Thomas, unworthy Bishop of Bath and Wells, to the Minister of —, wishes multiplication of mercy and peace and love, &c. God forbid that I, who am lifted up above my betters to the pastoral chair, should fail in fully answering the intentions of so royal and God-like a charity.”

A Brief, dated 31st January 1689, was issued by William and Mary. The sums credited to it, which were lodged in the city chamber, amounted to £63,713, 2s. 3d. A part of this sum was a contribution from Scotland, where the Convention-Parliament issued a Proclamation (dated April 11, 1689) for a collection for the French and Irish Protestant Refugees. Sir Patrick Murray was made the Collector-General. As to the crowds of Irish, who had fled to the coasts of Scotland from Jacobite tyranny at home, relief was distributed to the applicants individually. But the only apparent method for relieving French Protestants was to remit part of the collection to the Commissioners in England. The Scotch clergy were required to read the

proclamation from their pulpits; and obedience to this order was one of the tests of their loyalty. A pamphlet, entitled, "The Scots Episcopal Innocence" (published in 1694), gives the cases of numerous Jacobite clergy tried, and many of them deprived of their parochial livings, by the Privy Council. We find, among other reasons for deprivation, the following one, expressed in several slightly varied terms:—"For not observing the collection for the French and Irish Protestants," (Case 38)—"For not observing the Proclamation for a voluntary contribution to the French and Irish Protestants," (Case 139)—"For hindering the reading the Proclamation for a collection for the French and Irish Protestants," (Case 5)—"For impeding the contribution for the French and Irish Protestants," (Case 67). The French Protestants were named first, probably because the great sympathy felt for their sufferings would make the collection popular among the Presbyterians of Scotland. On account of the vicinity of Ireland and the actual presence of so many refugees from Ulster, the first practical claim was possessed by the Irish.¹ And accordingly, one disloyal Prelatist (Case 175) denounced the intended recipients as "runnagadoes and rascals who came from Ireland, and pretended persecution, oppression, and force, when they had never lain under any."

In England also there were Protestant refugees from Ireland who shared with the French in popular sympathy. Dr. Lower of London (whom I have mentioned in a previous section) left £500 to Irish Protestant Refugees after bequeathing £500 to the French. I have quoted largely from Dr. Hickes' sermon of 1681. There was another sermon on behalf of that year's collection which was printed, entitled "A Sermon against Persecution, preached March 26, 1682, being the fourth Sunday in Lent (on Gal. iv. 29, part of the epistle for that day), and the time when the Brief for the Persecuted Protestants in France was read in the Parish Church of Shapwicke. AND now published to the consideration of violent and headstrong men, as well as to put a stop to false reports. By Sa. Bolde, Vicar of Shapwicke in Dorsetshire. London, printed for A. Churchill, at the Black Swan, near Amen Corner, 1682." Mr. Bolde in the year 1689 preached a sermon in behalf of the Irish Protestants, with the title, "An Exhortation to Charity (and a word of comfort) to the Irish Protestants. Being a sermon preached at Steeple, in Dorsetshire, upon occasion of the Collection for relief of the Poor Protestants in this kingdom lately fled from Ireland. By Samuel Bolde, Rector there. London, printed for Awnsham Churchill, at the Black Swan, in Amen Corner, 1689." As the preacher was evidently thinking of the French refugees, as much as of the Irish, I quote some of his sentences:—

Page 22.—"You who suffer for the Protestant Religion—whether in Ireland, France, or anywhere else—take heart, be not discouraged, be not dismayed, but labour to possess your souls with patience."

Page 33.—"Let us take care that we be not at this time stingy, niggardly, and penurious, lest by our overmuch concern for a small particle we sacrifice all, and betray ourselves into *their* hands who will prophane the whole, pretending that every part is sacred. Our adversaries' designs are evidently to deprive us of our religion and of all that we can properly call our own, and to reduce us under that vile—that ignominious—that unsupportable oppression under which the Protestants of France have long groaned."

Page 29 —"As for those Protestants who are come out of Ireland, because they would not renounce the Protestant religion, nor concur with the open enemies of our faith and peace to enslave and ruin us, but have been forced to forsake their own country, by reason of the insolence and cruelty of their wild neighbours, and the violence of a worse and more barbarous Foreign Force, they ought certainly to be very much respected by us. It is our bounden and indispensable duty to contribute all we can to their ease and refreshment. And especially should we be bountiful unto, and encourage to our utmost, such amongst them who are come hither on purpose that they may be put into a capacity to help forward the deliverance of those distressed and besieged people they have left behind them, and who are willing to resist the most outrageous assaults of the common enemies of their religion and country with their last blood, and to prevent the Romish and French Party from making this land as very a *field of blood* as they have made, or would make, that country."

Another item of £11,829 appears in the memorandum² of refugees' money paid into the chamber of the City of London, the date being from 10th May 1699 to 16th February 1701. The collections appointed by the Brief of 1699 appear to have included the Waldenses along with the Huguenots, as we gather from Dr. Wake's sermon, entitled "The Case of the exiled Vaudois and French Protestants stated, and

¹ The Privy Council appointed Deputy-Collectors in various counties to distribute money (as soon as collected and without the necessity of first paying it over to the Collector-General) among the Irish Protestants. The Deputy-Collector at Stranraer was Provost Torburne, who was to be assisted by Sir Charles Hay of Park and Mr. M. Hay, Master of Stranraer. *Privy Council Register*. Minutes of 7th June and 3d July 1689.

² Burn's MSS.

their relief recommended to all good Christians, especially to those of the Reformed Religion, in a sermon preached at St. James, Westminster, April 5, 1699. By William Wake, D.D., Rector, &c." At page 28, the preacher said,—

"It is but a little time since we were called upon to receive those of the Reformed Church of France into our bosoms. By doing this we have preserved so much of the *Protestant Interest* from sinking. And all that their persecutors have gained by their cruelties against them is but this, that they have forced them to change their country, but have not at all lessened either their zeal for religion or their ability to defend it. We are now invited to preserve the remains of the same church and of some of those of the vallies of Piemont with them." To the same collection the diarist, Ralph Thoresby of Leeds, alludes:—"1699. The learned Mr. Boyse, being come from Dublin to this his native place, lodged at my house till his marriage with Mrs. Rachel Ibbetson. The sermon he preached relating to the sufferings of the French Protestants was very moving. . . . 1500 pasteurs were banished, their flocks scattered, and many thousand families forced into exile, for whose relief public collections are being made."

The distribution of the Royal Bounty was assigned to two committees, one *ecclesiastical*¹ (for the needy pasteurs) and the other lay (for the poor laity). The usual test for a French refugee's admission, either as a casual recipient or as a regular pensioner, was simple membership in a French Protestant congregation. Occasionally despotic politicians and Laudean prelatists endeavoured to introduce the taking of the Sacrament in the Anglican mode as the "key" or "pick-lock" of the sacred money-chest.

In the folio volume on his Life and Times, entitled "*Reliquiæ Baxterianæ*," Rev. Richard Baxter writes, under the date December 1684, "Many French ministers, sentenced to death and banishment, fly hither for refuge. And the church men relieve them not, because they are not for English diocesans and conformity. And others have many of their own distressed ministers and acquaintance to relieve, [so] that few are able. But the chief that now I can do is, to help such, and the silenced ministers here, and the poor, as the almoner of a few liberal friends who trust me with their charity." And in the beginning of the reign of William and Mary, one or two quondam Huguenot pastors, who had become Anglican conformists, thought to please their new associates by re-producing this intolerant proposal. But they were silenced by the great theologian Howe's appeal to one of the Commissioners (name not known):—

"SIR,—But that I am learning as much as I can,—to count nothing strange among the occurrences of the present time, I should be greatly surprised to find that divers French Protestant Ministers, fled hither for their consciences and religion, who have latitude enough to conform to the rites of the Church of England, do accuse others of their brethren (who are fled hither on the same account, *but have not that latitude*) as schismatics, only for practising according to the principles and usages of their own church which at home were common to them both, and as schismatics judge them unworthy of any relief here. Their common enemy never yet passed so severe a judgment on any of them that they should be famished. This is put into the hands of the appellants from this sentence unto your more equal judgment. And it needs do no more than thus briefly to represent their case and me, Most Honoured Sir, your most obliged and most humble servant,

WALBROOK, April 5th 1689.

JOHN HOWE."²

The funds were faithfully administered. To this one of the refugees, Maximilien Misson, bears witness in 1697.³ He writes:—"Of this multitude of poor exiles there are not at most above three thousand that receive alms, or (as we call it) are *au Comité*." "The sums of money that have been collected have always been deposited in the hands of four or five noblemen, who have referred the division and administration thereof to a chosen set of men picked out from among the refugees them-

¹ There is preserved in the Public Record Office (*Treasury Papers*, vol. 35) a Roll showing the sums distributed to the ministers from 1686 to 1695. It is written in French, and concludes as if intended as a Memorial to King William III. It states that the collection made, pursuant to the Royal Brief, in March 1686 amounted to £52,000, and in June each minister received £18, each wife, £5, each child, £3 per annum—the same rate in 1687. In 1688 ministers above fifty years of age received £7 each, and children below twelve years of age £1, 10s. each—the same ratio in 1689. In 1690 and 1691 the most liberal allowances were given, to ministers, £16 per annum each, each wife, £6, each child, £1, 10s. In 1692 each pasteur and family received £15. In 1693 and 1694 and up to May 1695 the ministers received for themselves and their families £11 only. His Majesty before his departure for Flanders having had the bounty to give for poor refugees £100 per week, the portion given to each minister since May 1695 amounts to 8s. 8d. per month, to each wife, 3s. 1d., to each child, 1s. 6d. If the under-named might take the liberty of telling His Majesty what sum would be required to relieve their misery, they believe that the sum of £2500 would suffice for their consolation.

² Calamy's Life of Howe (Lond. 1724), page 145.

³ Misson's Observations of a Traveller—disposed alphabetically—published in 1698, translated into English in 1719; see under the headings, *Committee* and *Refugees*.

selves. . . . Nothing can be more laudable than the charity, equity, moderation, compassion, fidelity, and diligence with which these gentlemen acquit themselves of the employment which their goodness induced them to accept. It is impossible to express the sentiments of acknowledgment, esteem, and love which all the poor, and all the refugees in general, have in their hearts for these good and pious administrators."

It was in the reign of Queen Anne that the Committee began to print *lists* or *states*. The first list was printed in 1703, dated 3d November, the committee being Messieurs Portal, Maguel, Gardie, Pinsun, Hayet, La Motte Blagny, J. Rottisset, De Narbonel. The title is "*Liste des Protestans François refugiez qui étant dans le besoin ont part à l'assistance charitable de quinze mille livres sterlings qui leur sont accordées tous les ans dans ce puissant et heureux Royaume. Laquelle Liste est imprimée par ordre des seigneurs nommés par la Reine sur la distribution desdits quinze mille Livres Sterlings*. A Londres, sur le fin de l'année 1703. ** A Londres, chez Robert Roger dans les Black-Fryers, proche de l'Imprimerie Royale." In 1708 Paul Vaillant was employed to print "*Estats de la Distribution de la somme de douze mille livres sterlings. . . . recuee par le Comité françois le 18 de Decembre 1706. . . .*" The preface called this *the second statement* of accounts. The Committee had been enlarged, and now consisted of eighteen Englishmen and twenty-nine Frenchmen. Their statement divided the refugees into ten classes:—(1.) Gentlemen; (2.) Burgesses; (3.) Extraordinary cases; (4.) Ecclesiastical proselytes; (5.) Refugees in the provinces; (6.) Patients in the Pest-House; (7.) Orphans; (8.) School-teachers; (9.) The common people; (10.) Medical men employed by the Committee. The *gentilhommes* represented 145 families, of whom 205 persons were relieved.

It remains that we should enquire regarding the votes and proceedings of the House of Commons, relative to the Royal Bounty. The statements as to this fund, handed down to us as history, are questionable, at least as to the source from which the income was raised, and as to the right of parliament to withhold, either in whole or in part, the annual sum of £15,000, which appears to have been first voted in 1696. In the present year (1869) the fund survives (though at its last gasp), and therefore official papers must exist with which the printed histories might now be compared, and by which they might, wherever they are erroneous, be corrected,

The most simple method for the present writer will be to begin by quoting the cotemporary history,¹ and to end by furnishing what (as he has been informed) is the right version of the case. To save trouble I have given all the references, belonging to the historical head, in one foot-note, and here acknowledge that (with slight exceptions) the language is that of the writers quoted, and not my own, as the enquiring reader may ascertain for his own satisfaction.

The distressed French exiles upon account of religion, having lost their best support by the death of Queen Mary, and having solicited the court to little purpose, did on the 9th April 1695, present a petition to the House of Commons, humbly praying that their deplorable condition might be taken into consideration. The Commons, out of a generous and Christian tenderness, presented an address to the king, that his majesty would be pleased to take the poor French refugees into his princely consideration, and vouchsafe them some relief. To this address his majesty answered, that he was desirous to have it complied with, and would direct the Lords of the Treasury to consider and report to him the fund wherein to place that charity. This parliament was dissolved on the 22d October, and a new one was elected.

On the 22d November the king made his speech from the throne to the new parliament, and in the midst of the portion addressed to the gentlemen of the House of Commons, he said that compassion obliged him to mention the miserable circumstances of the French Protestants who suffered for their religion, and recommended their case to his faithful Commons. This matter was considered by Committees of the whole House, during several sittings, beginning on the 12th March 1696. Their report embodied the declarations of King Charles II. (28th July 1681), and of King William and Queen Mary (25th April 1689), importing, that the French Protestants having been invited with great promises of assistance to come hither, it would be a great scandal to the government and to religion if they were not speedily relieved, and that it would be strange if this nation should suffer itself to be outdone by their neighbours in so excellent a work, seeing that what charity soever is be-

¹ [Boyer's] History of King William III., vol. iii. (Lond. 1703), pp. 52, 109, and 165. The Preface to a second translation of Claude's "Short Account of the Complaints and Cruel Persecutions of the Protestants in the kingdom of France" (Lond. 1707), p. 30, &c. The British Chronologist (founded on Salmon's Chronological Historian), vol. i.

stowed upon them (besides the blessing that redounds from it) the nation is never the poorer, since it receives back by consumption as fast as it is given. With regard to the necessities of the actual petitioners, the Committee made enquiries as to their numbers, and as to their several qualities, ages, and callings, and reported that the numbers of old gentlemen and ministers, with their wives and children, also of widows and orphans, showed that there were 2460 persons worthy of the public charity of the nation. The House accordingly voted a grant of £15,000 per annum for the distressed French Protestants (£12,000 for the laity, and £3000 for the ministers), beginning on the 25th March 1696.

There is nothing in the subsequent statements of historical writers to contradict, or even to modify this account of the pedigree and birth of the annual £15,000. The remainder of their information concerns the payment of that annuity. And they complain that during the years 1696, 1697, and 1698 it was not paid in money; the Commissioners had to accept Exchequer bills, "remote tallies and malt tickets," which being sold realised not £12,000, but only £5440, 10s. 2d. Then they lost a whole year's income by the death of King William III., the warrant issued for that year having never been met by the government. During the best years of the reign of Queen Anne the money was regularly paid; but on the fall of Marlborough and Godolphin, with whom the vast majority of the refugees could not cease to sympathize, the enraged ministry of Harley and Bolingbroke stopped payment. This was in 1711, and Queen Anne lived until the 1st August 1714. The French Church of the Savoy, in London, at once sent a deputation to Hanover to congratulate King George, and to represent to the Baron de Bothmer and the Duke of Shrewsbury how "the late Queen's ministry had most inhumanly deprived the French refugees for four years of the allowance [£15,000 per annum], which had been granted to them by Act of Parliament in the reign of King William, so that many of them had been reduced to a starving condition." The deputation was very kindly received. On the new King's establishment payments were resumed, and they continued at the same rate until the days of Sir Robert Walpole. Thus ends the historical head of my discourse.

The true state of the case (I am assured)¹ contradicts what I have copied from historians as to the pedigree of the £15,000 of income, and shows it was not, in literal truth, a Parliamentary Grant at all. There was a Grant from the House of Commons of £1718, 4s.² per annum, for the relief or better support of French pastors, to be distributed by the Archbishop of Canterbury, the Bishop of London, and others. The grant is still paid without diminution (1869). It did not escape the criticisms of Mr. Joseph Hume in his place in Parliament. The Right Honourable George Robert Dawson,³ in reply to the veteran economist, very fully stated and proved the advantages of keeping open the French churches in question. They are used by French visitors and residents, both rich and poor, and prevent multitudes of the latter from being engulfed among the dangerous and unproductive classes of the population.

The Lay fund, according to my correspondent, was the interest of the sum of a quarter of a million, a capital fund, belonging to the French refugees themselves, having accumulated in the hands of their trustees. I have already spoken of the sums paid into the Chamber of the City of London. The total paid 2d May 1681 to 20th December 1695, amounted to £124,553, 4s. 2d. This sum was from collections in the churches, which, however, were not the only supply of means. Money was obtained (says Misson⁴) "partly by Brief, partly by Act of Parliament, and partly by the mere goodness and liberality of the King [William] and of the late Queen [Mary] of happy and glorious memory," and was "always deposited in the hands of four or five noblemen, who have referred the division and administration thereof to a chosen set of men, picked out from among the refugees themselves, these being more likely to know the necessities and cases of their countrymen than Englishmen possibly could be. These gentlemen are called the French Committee, or, in respect of the great Commissioners, the Little Committee." We may take this statement as applicable to the beginning of the year 1696. And allowing, in addition to the £125,000 of unexpended balances, an equal sum for Parliamentary Grants and various bene-

¹ This statement which was made to me in 1869, and which was printed in my *second edition*, I here repeat, as containing both interesting items of fact and not uninteresting matter for discussion. Some additional facts are interspersed in this edition from other sources.

² That £3000 was once voted to the Pastors seems probable, as the Committee distributed among the laity £12,000 in the year 1706. There is a MS. in Lambeth Palace Library, "List for the distribution of £1718, 4s. to poor French Protestants for year ending July 5, 1759. (Brought to Abp. Secker, January 29, 1759.)"

³ I am informed that the date of this Debate in the House of Commons is 20th May 1850.

⁴ Observations [English edition], page 41.

factions, we would have the £250,000 to account for, which has been named at the beginning of this paragraph.

For this sum left with the city as a loan, interest at the rate of 5 per cent. had been given (or offered?) by the Metropolitan Corporation. The Williamite wars, however, rendering money more than ordinarily needful for the national exchequer, the Government offered one per cent. more, and the money was transferred from the City Chamber to the Treasury, my correspondent says. A quarter of a million at 5 per cent. yields an income of £12,500, but at 6 per cent., £15,000. What was called a Parliamentary grant was, according to this representation, only the incurring of a plain obligation to pay stipulated interest upon a loan. Accordingly, a reduced payment would be a reduced rate of interest, and could not justly take effect without consultation with the lenders, or without an offer on the part of the borrower to refund the money. Sir Robert Walpole, according to his own statement, retrenched by a half the grant which had become too large for duly qualified recipients. But was not the transaction simply a reduction of the rate of interest to 3 per cent., without allowing the lenders the option of receiving back their own capital fund? The critical question, however, had been practically put and disposed of before the reign of George the Second, perhaps before the reign of George the First, or even of Queen Anne.

There can be no doubt that there was a sum of about £125,000 in the Chamber of the City of London, belonging to the Commissioners for relieving distressed French refugees. (I do not deny the additional sum, but it may be left out of the discussion at present.) That money has disappeared; its fate cannot be traced. It has been spent. When, and by whom was it spent? Was it spent in paying King William's army? Was it spent during the glories of Marlborough's campaigns? Was it spent by Lord Treasurer Harley? That political quack offered to eclipse the great Treasurer who had preceded him, and by means of State lotteries to govern us for nothing. Amidst his arithmetical experiments, ready money would be a clamant desideratum. Did he appropriate the poor refugees' money? And was the best reason for withholding their income the fact that there was no capital? The Hanoverian dynasty was not responsible for the loss of the capital. It found the refugees without capital; whatever may have been their former funds, and whosoever had spent their last penny for them, and however much punishment the crime of speculation merits, they were penniless at the footstool of King George's throne; and then, if not before, the annual sum of £15,000 became a public grant and liable to reduction. That it was on this footing in the reign of George I. is evident from the fact, that in 1718, when the incorporated Society for the relief of converts of any nation from the Church of Rome petitioned for funds, the king allocated to it £400 per annum "from the £15,000 granted out of the Civil List for the relief of the poor French Protestants."¹

All trace of the capital having disappeared, the grant was reduced to about £8500 under Sir Robert Walpole's ministry. There is in the Lambeth Palace Library a MS. "Royal Warrant for the payment of the sum of £8591 to poor French Protestants. 11 Dec. 1727." The prosperity of so many of the descendants of the refugees, and their amalgamation with the native population, as well as the occasionally successful applications of impostors for relief, contributed arguments for increasing economy and diminishing grants. During the great French Revolution many Roman Catholics fled for refuge from France to England, and, as our fellow-creatures, were hospitably treated. And though they were usually called "French emigrants" and not "refugees," yet their presence in the country led some members of Parliament to suppose that the grant to poor French refugees (the epithet "Protestant" having been accidentally omitted) was a grant to Papists, a supposition which raised opposition. In the year 1812 a most serious reduction was made, and nothing but the Bourbon Persecution in the south of France saved it from utter extinction three or four years afterwards—the ferocity and ingratitude of the Bourbons reviving a Protestant feeling in England. In 1836 the mistaken allegation that the refugees were Papists was repeated in Parliament, but officially contradicted by the Right Honourable John Charles Herries.

The once magnificent grant is now reduced to the puny annuity of £120, and the Treasury announces that with the lives of the present recipients the vote will disappear (1869).

Considering what we owe to the refugees, and that the effect of the methods of manufacture introduced by them, and which for us were new creations, inaugurated those gradually advancing processes by which the descendants of the Huguenots

¹ Stowe's London.

have been left behind in poverty, we should rejoice to see their poverty relieved by some plan which would elevate the children of such ancestry above common paupers. In Spitalfields, for instance, we see a population of undoubted Huguenot origin, singular in their customs and in their sufferings. That district has been frequently the occasion of appeals for relief.

In 1793 Rev. Charles Edward De Coetlogon preached a sermon, entitled, "The Grace of Christ in Redemption, enforced as a Model of Sublime Charity." This sermon was published in 1794 for the benefit of the Spitalfields Weavers—"to add to a collection now making, which is rendered necessary by the uncommon distresses of more than 20,000 objects—men, women, and children—pining in a state of extreme want, not arising from indiscretion, idleness, or profligacy, but from a defect in a particular branch of commerce."

In 1816 a committee addressing the Lord Mayor represented that the number of unemployed weavers was computed at 30,000, and added this observation: "This district contains much of modest and retiring poverty that suffers comparatively without repining." At a public meeting in the Mansion House, the mover of one of the resolutions said: "With regard to the soup society, its merits are not confined to the judiciousness of its distribution, but consist also in the real goodness of the soup, in support of which I may safely appeal to an honourable baronet, who is an admirable judge of such matters." (*A loud laugh.*)

"SIR WILLIAM CURTIS, in seconding the motion, expressed his sense of the notice taken of himself, though the occasion was of that nature that he hardly knew how to smile at it."

The Rev. Isaac Taylor, vicar of St. Matthias, Bethnal Green, London,¹ writes: "The work of a parochial clergyman among the descendants of the Huguenots is a sad but most interesting duty. They have none of the servility, none of the brutality which is found among other classes of the London poor. . . . A physiognomist of small skill could, easily and almost infallibly, point out in any assembly of the inhabitants of Bethnal-Green those who could substantiate their claim to Huguenot blood. The jet black hair, the swarthy complexion, the dark, brilliant, and often passionate eye, the small hand, the lithe, well-bred figure, the indescribable charm of demeanour, graceful, courteous, and self-possessed, and often a slightly oratorical manner, and an instinctive taste in dress, all so different from the ordinary type of the London poor, are things which it is impossible to mistake, and are the more striking when their possessors are living in wretched garrets, and often in the extremest poverty. . . . Some of them still cherish a reasonable pride in their long pedigrees, and in the distinguished and noble surnames which they bear . . . a nation of martyrs, not forgetful that they were once among the most prosperous of London artisans."

Such testimony shows how the Royal Bounty might gracefully relieve their wants, or improve their houses and streets, or transplant some of their families to better fields.

* * Although this section has had to deal only with the bounty of the English to the French refugees, the reader will bear in mind that the refugees had nothing of the pauper spirit. They were known to support the poor of their own congregations, who were also remembered generously in their wills. In the vestry of the City of London French Church, there is exhibited on painted boards on the wall, a list of donations and legacies to the poor of the congregation which we admire, though amused by the curious simplicity of the French words, DONS and LEGS. Mr. James Houblon of London left in 1682, in his legacy of exhortation to his children, a testimony as to the charitable funds of this church: "Be especially charitable to the French Church; I know not any charity better bestowed or more faithfully managed."

Section VII.

NATURALIZATION ALIAS DENIZATION, WITH LISTS OF NATURALIZED DENIZENS.

THERE was a reluctance on the part of our country to pass a general Act of Parliament for the naturalization of Protestant strangers. Charles II. undertook to suggest the step to Parliament in 1681, but legislators were deaf to the hint for a quarter of a century. Any Englishman proposing such an act, was upbraided as an Esau,

¹ "The Huguenot Colony in Bethnal Green," an article in *Golden Hours for April 1899*.

guilty of flinging away precious means of provision for himself and his family, the restrictions for foreigners being providential blessings for Englishmen. Any Bill to give foreigners a share of the Englishman's right was unpopular with the City of London, and with all boroughs and corporations. The debates of 1694 ended in the House of Commons allowing a Bill of that sort to fall aside before the necessary number of readings had been permitted. And so Naturalization had to be doled out to individuals by letters-patent from the king, and by private Acts of Parliament.

The only proviso expressed in 1681 was in these terms:—"Provided they live and continue with their families (such as have any) in this our kingdom of England, or elsewhere within our dominions." Yet a certificate, "that they have received the Holy Communion" crept into the warrants of denization,—and, at a later date, a command "to take the oaths of allegiance and supremacy at some Quarter-Sessions within a year after the date hereof." James II. not only specified "the Holy Communion," but used the more stringent definition, "the Sacrament of the Lord's Supper according to the usage of the Church of England." But after his Declaration for Liberty of Conscience, he withdrew the clauses, both as to the oaths and as to the Sacrament.

In order to naturalization, the King's Letter was addressed to the Attorney-General or to the Solicitor-General containing a name or names, warranting the law-officer to draw out a Grant of Naturalization. The *Grant*, which was recorded on a Patent-Roll, was in the Latin language. Its contents may be described as a repetition of the privileges already expressed in His Majesty's name in the English language, and therefore I copy one of the *Warrants*, or King's Letters, from the Camden Society Volume of Lists:—

"CHARLES, R.—In pursuance of our Order of Council, made the 28th day of July last past [1681], in favour and for the relief and support of poore distressed protestants, who by reason of the rigours and severities which are used towards them upon the account of their Religion shall be forced to quitt their native country and shall desire to shelter themselves under our Royall protection and free exercise of their religion, of whom Peter de Lainé Esq., French Tutor to our dearest brother James Duke of York his children, is one, as appears by sufficient certificate produced to one of our principall Secretarys of State, and that he hath received the Holy Communion. Our will and pleasure is that you prepare a Bill for our royall signature, to pass our Greate Seale, containing our grant for the making him the sayd Peter de Lainé, being an Alien borne, a free denizen of this our kingdome of England, and that he have and enjoy all rights, priviledges and immunities as other free Denizens do. Provided he, the said Peter de Lainé, live and continue with his family in this our kingdome of England, or elsewhere within our Dominions; the said denization to be forthwith past under our great Seale without any fees or other charges whatsoever to be paid by him. For which this shall be your warrant. Dated at Whitehall, the 14th day of October, 1681.

By his Maties Command,
L. JENKINS."

"To our Attorney or Sollicitor Generall."

The Camden Society Lists intended to reproduce the *Warrants* of Charles II. and James II., but having been printed from amateur transcripts, they are inaccurate and unreliable. For a complete and correct extract of those Warrants see "Denization to Foreign Protestants, 1681-8. Domestic Entry Books, 67. *State Paper Office*." The lists, which are printed by me, are the actual *Grants* of Denization by Royal Letters Patent as engrossed in the Patent-Rolls. The date of the *Grant* is two or three weeks later than the date of the *Warrant*. My lists include the *Grants* of William and Mary, and William III. As to the spelling of surnames, I can only reproduce what the law-officers' clerks have written.

Most of the refugees were naturalised in groups, a number being together in one grant. Some of the individual grants I have united in a list, for the sake of reference hereafter.

LISTS CONTAINING NAMES OF PERSONS BORN "IN PARTIBUS TRANSMARINIS," NATURALIZED
BY ROYAL LETTERS-PATENT, WESTMINSTER.

I.—31st Jan., 16th Mar., and 10th May, 33 Car. II. (1681).

Henry Jollis.
Henry Fenderman.

Henr. Gett^e. and Henry Losweres.

Nicholas Taphorse.
John Joachim Becher.

II.—15th Nov., 33 Car. II. (1681).

Peter Falaiseau, <i>gent.</i>	John Maximilian de l'Angle, <i>minister</i> , Genevele, <i>wife.</i>
John De Gaschon, <i>gent.</i>	Uranie de l'Orme, <i>gentlewoman.</i>
Joshua Le Feure, <i>apothecary</i> , Henriette, <i>wife.</i>	Susan Dainhett, Catherine, <i>sister.</i>
Peter Du Gua, Mary, <i>wife.</i>	

III.—21st March, 34 Car. II. (1682).

Stephen Boucher, Judith, <i>wife</i> , Catherine, Mary, Elizabeth, James, Stephen, Peter, Francis, and Isabella, <i>children.</i>	John Pellissonneau, Anne, <i>wife</i> , Louis and Margaret, <i>children.</i>
Daniel Garin.	John Vignault, Eliza, <i>wife</i> , Anne and Eliza, <i>children.</i>
Honoré Pelerin.	Peter Tillon, Anne, <i>wife</i> , Susan, Francis, and John, <i>children</i> , Magdalen Bouquet, <i>cousin.</i>
James Ranaule, Anne, <i>wife</i> , James, Honoré, and Judith, <i>children</i> , Anne Bouchett, <i>niece</i> , Peter Pinandeau and Judith Fait, <i>servants.</i>	Stephen Luzman, Martha, <i>wife.</i>
Isaac Blondett.	Francis Bridon, Jane-Susan, <i>wife</i> , Francis, son, Elias Valet, <i>servant.</i>
Mary, wife of John Martin.	Elias Du P'us, Mary, <i>wife</i> , Elias, John, Mary, and Susan, <i>children.</i>
Catherine Du P'us, wife of Francis Du P'us.	Anthony Le Roy, Eliza, <i>wife</i> , John De P'us, <i>brother-in-law.</i>
John Baudry, Joanna, <i>wife</i> , Joanna and Frances, <i>daughters.</i>	John Boudin, Esther, <i>wife.</i>
James Bouchett.	Jacob Angelier, Joanna, <i>wife.</i>
Joanna Bouchett.	Anne Baurru.
Mathurin Boygard, Jeanne, <i>wife</i> , Jeanne and Maturin, <i>children.</i>	Elias Mauze, Eliza, <i>wife</i> , Margaret and Elias, <i>children.</i>
Andrew Chaperon.	Peter Videau.
Peter Boiron.	Francis Vincent, Anne, <i>wife</i> , Anne and Francis, <i>children.</i>
John Boucquêt, Mary, <i>wife</i> , John, <i>son.</i>	John Hain.
John Estive.	James Targett.
James Coudaine, Louisa, <i>wife</i> , Eliza and Henrietta, <i>daughters.</i>	Peter Monier.
Francis Gautie, Joanna, <i>wife</i> , Isabella, Joanna, and Francis, <i>children</i> , Joanna Gautie, <i>niece.</i>	John Garbier.
John Bouchet, Eliza, <i>wife.</i>	Mathelin Alart.

The next list seems to have fatigued and astounded the official numerator, as the Index informs us that at the date thereof the king has granted "quod Petrus Albin et mille ferè alii sint Indigenæ."

IV.—8th March, 34 Car. II. (1682).

Peter Albin.	Louis Burchere, Susan, <i>wife.</i>
John Augnier.	Thomas Benoist, Judith, <i>wife</i> , Elizabeth, James, and Catherine, <i>children.</i>
Mathurin Allat, Isabella, <i>wife.</i>	John Boullay.
Marcy Angelier.	John Dubois.
Michael Angelier.	Paul Dubois.
John Angoise, Mary, <i>wife</i> , John and Judith, <i>children.</i>	James Beau-lande.
Jacob Angelier.	Isaac Bernard, Magdalen, <i>wife</i> , Magdalen, Isaac, Louis, and Peter, <i>children.</i>
Daniel Amory.	Peter Barbule, Eliza, <i>wife</i> , Elizabeth, <i>daughter.</i>
Charles Auduroy.	Louis Belliard.
Josias Auduroy.	Philip Barel.
Charles Autain.	Isaac Blanchard.
Peter Annaut.	Vincent Boitoult.
Nicholas Aubry.	Peter Bruino.
Louis Auduroy.	James Boissonet, Mary, Susan, Louis, Marianne, and Olympia, <i>children.</i>
John Annaut.	Stephen Dubare, John, <i>son.</i>
Peter Aubert.	Isaac Buteux, Judicq, <i>wife</i> , Judicq, <i>daughter.</i>
Peter Audeburg, Mary, <i>wife</i> , Peter and Stephen, <i>children.</i>	James Boche.
Andrew Arnoult.	Christopher Bodvin.
Abraham Arnoult.	James Barle.
Mary Anes.	Francis Bridon, Jeanne, <i>wife</i> , John and Susan, <i>children.</i>
John Astory, Isabella and Mary, <i>children.</i>	Peter Baume, Mary Magdalen, <i>wife</i> , Peter and Nicholas, <i>children.</i>
James Baudry.	Margaret Baume, sister of the former Peter Baume.
Paul Baudry.	Simon Beranger.
Paul Begre.	James Biet.
James Benet.	
Peter Bourgnignon, and Susan, <i>wife.</i>	
James Baquer.	
John Bibbant, Margaret, <i>wife.</i>	

- Anthony Biet.
 James Bumet.
 Vement Bourn, Jeanne, *wife*, Mary and Elizabeth, *children*.
 Jeanne Guery, daughter of said Jeanne Bourn.
 James Brehut.
 Peter Panderau.
 David Bessin.
 Isaac Bonouvrier.
 Stephen Bon-amy.
 John Benoist.
 Abraham Basille.
 James Bonnel.
 Mark-Antony Briet, Susan, *wife*, Mark-Antony and Claude, *children*.
 Gabriel Bontefoy.
 Daniel Brusson, Mary, *wife*.
 Theodore Bondvin.
 Daniel Blondel.
 Anthony Bauzan, Margaret, *wife*.
 Peter Bonnel, Mary, *wife*, Zachary, Peter, Gaspar, and Susan, *children*.
 James Bournot.
 John Bouche, Isabella, *wife*.
 James Baudevin.
 Adrian Bazire.
 Francis Biart.
 Daniel Brunben.
 Abraham Belet.
 Bené Barbotin.
 John Benoist, Mary, *wife*.
 Stephen Bernard.
 Peter Boullay.
 John Bernard.
 James Baudevin.
 Mary, widow of James Bonvar, Isaac, James, and Mary, *children*.
 Mary, wife of James Barbe, James, Catherine, and John, *children*.
 John Dubarle, Paul, Stephen, and Henry, *sons*.
 Margaret, widow of Daniel Bourdon, John, Margaret, Louisa, and Mary, *children*.
 Mary Beule.
 Mary, wife of James Gilbert.
 Mary, wife of John Bernard.
 Annah Brisset, *virgin*.
 Magdelaine Bonnelle, *virgin*.
 John Bucaille.
 Mary Bournet.
 Esther Bournet.
 Catherine Bouchet.
 Jane Brunier.
 Mary Benoitt.
 Susan, wife of Michael Brunet.
 Mary, wife of John Bouquet, John, *son*.
 Jeanne, widow of John Barber.
 Gerarde, widow of Louis Baudrie.
 Catherine Bos.
 Mary Bouchett, *virgin*.
 David Boutonnier.
 Paul Cari.
 Claude Casie, Samuel, Susan, Peter, and Marianne, *children*.
 Abraham Cambrelan, Mary and Stephen, *children*.
 Abraham Caron.
 Daniel Cailleau.
 Charles Casset, Judicq, Peter, and Elizabeth, *children*.
 James Carron.
 John Cardon.
 John Carpentier, Judicq, *daughter*.
 Louis Cassel.
 Paul Cellery.
 David Cene, Annah, *daughter*.
 Gideon Charle.
 Paul Chappell.
 Stephen Chartier, John-Francis, *son*.
 John Cheval, Elizabeth, *wife*, Margaret and Mary, *children*.
 Samuel Cheval.
 Abraham Vincent Chartier, James, *brother*.
 Jeanne Carlier.
 Annah, wife of John Carlier.
 John Combe.
 John Chaboussan, Mary, Jane, Louisa, and John, *children*.
 Francis Chesneau.
 Isabella Chatain.
 John Chapet, Hester, *wife*.
 Daniel Cheseau.
 Samuel Challe.
 Matthew Chabrol.
 Francis Chouy.
 Laurence Chemonon.
 Stephen Cumberland, Mary, *sister*.
 Mary Chovet.
 Andrew Cigournai, Charlotte, *wife*, Susan, Peter, Charlotte, and Andrew, *children*, Alexander Cigournai, *nephew*.
 Michael Clement, Mary, *wife*, Mary, John, Charles, Michael, and Abraham, *children*.
 James Courtois, Martha, *wife*, Mary, James, and Philip, *children*.
 James Collier, Judicq, *wife*.
 Henry Coupé, Mary, *wife*, James and Philip, *children*.
 John Coliveau.
 Francis Coliveau.
 John Colombel.
 Paul Cozun, Nohemy, *wife*, Paul and Elizabeth, *children*.
 Pruden Courtet.
 Luke Cossart, Luke, Peter, John, and Joanna, *children*.
 James Courtet, Jeanne, *wife*, Margaret and Susan, *children*.
 Francis Coste, Jeanne, Marianne, and Margaret, *children*.
 Henry Collier.
 Abraham Cogin, Mary, *wife*, Abraham, *son*.
 Charles Cottibi.
 Peter Courtion.
 Abraham Covillart, Hester, *wife*, Abraham and Annah, *children*.
 Mary Covillart, sister of former Abraham Covillart.
 Louisa, wife of Louis Coudain.
 Mary Courtois.
 Mary, wife of John Courcelles.
 Louis Crispin.
 Thomas Cretes, Annah, *wife*, Annah, Thomas, Ferdinand, Francis, and John, *children*.
 Daniel Cresse.
 Charles Crespin.
 Jeanne Crespin.
 Mary Crespin.
 Claire Crespin.
 Mary Crespin.
 John Curoit, Mary, *wife*.

- Bartholomew David, Gabrielle, *wife*.
 Samuel Davi, Renée, *wife*, Isaac and Samuel,
sons.
 John David, Hester, *wife*, John, *son*.
 James David.
 Mary David.
 Gabrielle David.
 Elizabeth David.
 Nicholas Daure.
 Jonas Daneans, Mary, *wife*.
 Nicholas Daure, *widower*.
 John Darel, Magdalen, *wife*.
 Diana Dansay, Susan, Mary and Jane, *her*
sisters.
 Peter Dallain, James, *son*.
 Anna, wife of Francis Dansay, and three
 children.
 Peter Donnel, Mary, *wife*, John, Samuel, and
 Peter, *sons*.
 Stephen Doussiner, Susan, *wife*, Mary and
 Marianne, *children*.
 Charles Doussiner.
 Jeanne Doussiner.
 Andrew Dor, Annah, *wife*.
 John Dessebues, Mary, *wife*, Mary, *daughter*.
 William Desenne, Elizabeth, *wife*, William,
 John, James, Leonore, Catherine, Elizabeth,
 and Mary, *children*.
 Peter Du Beons, Elizabeth, *wife*.
 Henry Durval.
 John De Courcelles, Mary, Giles, and John,
children.
 John De Hausi.
 Peter de la Fond, Peter, *son*.
 Abraham De la Hays, Batesel, *wife*, John,
 Nicholas, and Bartholomew, *sons*.
 John Denin.
 Stephen Des Fontaine.
 Isaac De La Roche.
 John Despommare.
 Anthony De la Foreste.
 Cornelius Des Champs, Abraham, *his brother*.
 Michael De la Mare.
 Peter Demons, Jeanne, Magdalen, Leah,
 Peter, and Annah, *children*.
 John Delgardins.
 Peter De la Riverolle.
 James Demarais.
 Michael Destaches.
 Stephen De Marinville.
 Tobias De Maistre.
 Abraham De Monterby.
 Andrew De Hombeau.
 Peter De la Bye.
 Abraham De Heule.
 John Charles De Selincourt.
 Samuel De Courceille.
 John De Cautepye.
 Isaac Delhomme.
 Isaac Dubois, Margaret, *wife*, Magdalen,
daughter.
 Isaac Dubois, Antoinette, *wife*, Isaac, John,
 and Alexander, *sons*.
 Paul Dubois.
 Charles Dubois, Hester, *wife*.
 Isaac De la Fons, Judicq, *wife*.
 Anthony Despeiot, Anthony, *son*.
 Isabella Demonte, *virgin*.
 Magdalen Demonte.
 Mary Despere.
- Jeanne Dumons.
 Catherine De la Cour.
 Nicholas Dufay, Catherine, *wife*.
 Simon Dufay.
 David Dufay.
 Mary Dufay.
 James Du Quesne, Mary, *wife*, Jeanne,
daughter.
 Peter Du Quesne.
 James Duchier, Mary, *wife*, Arnold and
 Anthony, *sons*.
 Amateur Duchier.
 James Montier, Judicq, *wife*, James, Peter,
 and Judicq, *children*.
 John Dumontier, Annah, *wife*, James, Mag-
 dalen, Annah, and Isaac, *children*.
 Stephen Dumontier, Annah, *wife*.
 Abraham Dumontier, Mary, *wife*, Abraham,
son.
 Hester Du Monte.
 Gideon Du Chesne, John, Francis, and Mary,
children.
 John Du Ru.
 Isaac Du Hamel.
 James Du Tens.
 Stephen Du Cros.
 James Du Bre.
 Martin Du Perrior, Noel, Daniel, Peter, Philip,
 John, and John-Thomas, *sons*.
 Louis Du Clou.
 Michael Du Brevie, Annah, *wife*.
 John Dubare.
 Antoinette Dubare.
 John Bn. Du Soutoy.
 Eustache Du Couldray.
 Stephen Durant, Mary, *wife*, Stephen, Eliza-
 beth, and Annah, *children*.
 Abraham Du Thuille.
 Gabriel Durans.
 Isaac Dumore.
 John Du Puy.
 John Du Puy, *minor*.
 John Du Hurle, Mary, *wife*, Elizabeth, *daughter*.
 Catherine, wife of Francis du Pu.
 Susan Du Pu.
 Claude Equerie.
 Abraham Enoe, Catherine, *wife*, Jeremy and
 Annah, *children*.
 John Esquier.
 Abraham Foucon.
 Pierre Foucon, Annah and Peter, *children*.
 John Faviere, Hillaire, *wife*.
 Michael Francq.
 Eliza Ferre.
 Charles Faucerreau.
 John Ferret.
 Samuel Ferman.
 Louis Fleurisson.
 Daniel Flury.
 Daniel Flury, Daniel and James, *sons*.
 Annah Fourgon.
 Mary Fourgon.
 Jeanne, widow of Charles Fourche, Hester,
daughter.
 Samuel Furon.
 Francis Furon.
 Thomas Fourgon.
 John Forne, James, *son*.
 Mary Foretier.
 Jeanne Fleury.

- John Freneau.
 Mary, wife of John Freneau.
 Michael Frau.
 Peter Fromenteau.
 John Feuilletau.
 Elizabeth Freneau.
 Nicholas Gaution, Susan, *wife*.
 Philip Gautron.
 Simon Gaugain, John, *son*.
 William Gaugain.
 Ezekiel Gaultier.
 John Gautier.
 John Gaude.
 John Gavot.
 John Galliard.
 John Gaiot.
 Elizabeth, widow of James Gabelle.
 Francis Gebert.
 John Gerbier, Susan, *wife*, Susan, Francisca, and John, *children*.
 Louis Gervaise.
 Peter Gillois.
 Isaac Gillois.
 James Gilbert.
 Peter Girard, Magdalen, *wife*, Judicq, *daughter*.
 John Girard, Susan, *wife*.
 Robert Godefroy.
 Catherine Godefroy.
 Francis Godeau, Anna, *wife*.
 Jacques Gorion.
 René Gouille.
 Francis Gabelle.
 John Gorion.
 Jeremy Gourdin, Jeremy, James, Magdalen, Mary, Charlotte, and Elizabeth, *children*.
 John Gobert.
 John Gouffe.
 Jeanne, widow of Henry Gobs.
 Louis Groleau.
 Peter Grossin.
 Adam Gruider, John, Peter, Mary, and Anna, *children*.
 Paul Grimault.
 James Gravelle, Mary Magdalen, and Mary Jane, *children*.
 Claude Grunpet and three children.
 Nicholas Grunpet.
 Justin Grunpet.
 Austin Grunpet, Sarah, *wife*.
 Mary, widow of James Gribelin, Sarah, Mary, and Jeanne, *children*.
 Simon Gribelin.
 Augustus Grasset.
 Mary Grasset.
 Elizabeth Griet.
 John Guilleaume.
 Joseph Guillon.
 Paul Guillard.
 Stephen Guillard.
 Simeon Guerin.
 William Ghiselin, Margaret, *wife*.
 John Ghiselin, Mary, *wife*.
 Nicholas Ghiselin.
 Peter Hesne, Annah, *wife*, Peter, Rachel, Marianne, and Mary, *children*.
 William Heron, Catherine, *wife*.
 Peter Hebert, Rachel, *wife*, Mary, Marianne, and Judicq, *daughters*.
 Stephen Hebert.
 John Hammel, Mary, *wife*.
 John Hibon, Mary, *wife*, Mark and John, *sons*.
 Henry Hesse, Mary, *wife*.
 Solomon Hesse.
 Nicholas Heude, Laurans and Francis, *sons*.
 James Houreau.
 Peter Hervot.
 Peter Hellot.
 John Henault.
 Noel Houssay, Mary, *wife*, Noel, *son*.
 Daniel Huet, Mary, *wife*, Mary, *daughter*.
 Matthew Huet.
 Abraham Huet.
 Daniel Huger, Jeanne, *wife*.
 Isaac Hayes.
 Peter Horion, John, *his brother*.
 Samuel Janse, Samuel, Mary, and Isaac, *children*.
 Judicq Janse.
 Hester Janse.
 James Janse.
 John Jerseau.
 Touslaine Jegn, Mary, *wife*, Isaac and Mary, *children*.
 John Ilamber, Elizabeth, *wife*, Elizabeth, *daughter*.
 Jerosme Jouvenel, Francisca, *wife*.
 John Jacques.
 Charles Le Chevalier.
 Daniel Le Tellier.
 Gabriel Le Quien, Catherine, *wife*.
 John Lesclure.
 Nicholas Le Febure, Nicholas and Mary, *children*.
 Francis Le Blon, Mary, *wife*, Jeanne and Peter, *children*.
 Isaac Le Vade.
 John Leger, Mary, *wife*.
 James Lombard.
 Elias Ledeux, Martha, *wife*, Elias, *son*.
 Peter Lalon, Magdalen, *wife*, Susan and Mary, *children*.
 James Lehad.
 Paul Le Fabure, Mary, *wife*, Isaac and Hester, *children*.
 Peter Le Febure, Jeanne, *wife*, Peter and John, *sons*.
 David Lesturgeon.
 Susan Lesturgeon.
 Francis Lesturgeon.
 David Lesturgeon.
 Mary Lesturgeon.
 Philip Le Clereq.
 Noah Levesque, Mary, *wife*, Mary-Magdalen, *daughter*.
 Charles Lefebeure, Jeanne, *wife*.
 Charles Lasson.
 James Le Roy, Catherine, *wife*, James and John, *sons*.
 Peter Le Roux.
 Stephen Levielle, Magdalen, *wife*.
 John Leriteau.
 John Le Noir, Martha, *wife*.
 John Laurens, Anne, *wife*, Annah and Susan, *daughters*.
 Michael Le Hueur.
 Abraham Le Royer.
 John Le Roy.
 Peter Le Maistre.
 James Le Moine.

- Isaac Le Doux, Mary, *wife*, James, Louis, and Magdalen, *children*.
 Isaac Le Doux.
 Peter Le Castille.
 Marino Lefubure, Mary, *wife*, Peter and Mark-Antony, *sons*.
 John Le Vieux, Jeanne, *wife*.
 Ephraim Le Caron.
 Francis Lebert.
 Henry Limousin.
 Daniel Lucas, Mary, Augustus, James, and Peter, *children*.
 Louis Le Conte, Louis, *son*.
 John Le Cartier, Marianne and Anne, *children*.
 John Lambert.
 James Liege.
 Peter Le Anglois, Mary, *wife*, Martha, David, Peter, and Mary, *children*.
 John Lestrille de la Clide.
 John Lewis Le Jeune.
 Peter Le Clere, Elizabeth, *wife*, Mary-Elizabeth, Marianne, and Anne, *children*.
 Peter Legrand.
 Nicholas Le Grou.
 James Larcher.
 Michael Liegg, Magdalene, *wife*, John, Francis, and James, *sons*.
 Anthony Lesneur.
 Elizabeth, widow of Peter Legrand, David, Mary, and Peter, *children*.
 John Lavannotte, Susan, *wife*, Mary and Isaac, *children*.
 Margaret, widow of Peter Ledoux.
 Mary Le Mer.
 Sarah Lespine.
 Hester Lame.
 Isabella Faucon.
 Magdalen, wife of David Lailleau.
 Annah, widow of Richard Legrand.
 Annah La Postre.
 Susan, widow of Peter Lefabure, Susan, *daughter*.
 Francis Le Porte, Annah, *wife*.
 Abraham Huyas.
 Paul Le Creu.
 Matthew Le Creu.
 Elizabeth, wife of Anthony Le Roy.
 John Le Page, René, *son*.
 Anthony Le Page.
 Isaac Michon, Rahomi, *wife*, Mary, James, and Jacob, *children*.
 Louis Merignan, Hester, *wife*, Louis, *son*.
 Nicholas Masly, Susan, *wife*, Abraham, Nicholas, James, and Anne, *children*.
 Anthony Marinville.
 John Meroist.
 Peter Moisauc.
 James Morion, Catherine, *wife*.
 Vincent Maillard, Anne, *wife*.
 Philip Mery.
 Stephen Mailliet.
 Rénatus Melun.
 Job James Marmot, John-Maximilien and John-James, *sons*.
 John Mullett, Susan, *wife*.
 James Montier.
 Matthew Montallier.
 John Maurin.
 Michael Metaire, Michael, *son*.
 Henry Massienne.
 Gentié Mariet.
 Paul Maigne.
 Daniel Mahaut.
 Gabriel Morand.
 Francis Manvillain.
 James Montagu, Louisa, *wife*.
 James Maunier, Mary, *wife*, Mary, *daughter*.
 Peter Maintry.
 Abraham Michael.
 John Marot.
 James Moreau.
 Denis Melinet, Mary-Magdalen, his *wife*, Anne-Mary-Magdalen, their *daughter*.
 John Martin.
 Peter Malpoil.
 James Moisauc, Rachel, *wife*.
 John Marandel.
 Bartholomew Morin, Jeremy, Henry, Bartholomew, and Susan, *children*.
 James Menanteau.
 Ezekiel Marseille.
 Jansie Mariot.
 Oliver Martinet.
 John Maurice, Margaret, *daughter*.
 Bernard Maudre.
 Paul Martin.
 Andrew Martinet, Hester, *wife*.
 Daniel Marchant, Daniel, Joseph, Mary, Magdalen, Hester, Mary-Magdalen, Claude, Leah, and Susan, *children*.
 Susan Matte.
 Judicq, wife of John Monnerat.
 —, widow of Isaiah Marchett, Mary and Isaac, *children*.
 Joanna, widow of Peter Mathe, Susan, *daughter*.
 Antoinette Martin.
 Hester Moreau.
 Peter Mougine.
 Elias Naudin, Arnauld, Mary, and Elias, *children*.
 Peter Nau.
 John Nourtier.
 Andrew Nyort.
 Claud Nourcy.
 Peter Normand.
 James Normanide.
 Anna, widow of Isaac Normanide, Mary and Elizabeth, *children*.
 Elizeah Obert, Mary, *wife*, James, Abraham, and Judith, *children*.
 Germaine Oufrie, Annah, *wife*.
 Louis Ouranneau, Mary, *wife*.
 John Ouranneau.
 Elye Pere, Elye and Austin, *sons*.
 Daniel Poulveret.
 Elizabeth Mary Pavet.
 Paul Puech.
 Bernard Puxen.
 Arnauld Pron.
 Peter Pron.
 James Poignet, Anna, *wife*, Marianne, *daughter*.
 Charles Poupe, Annah, *wife*.
 Peter Porch, Frances, *wife*, Mary, Judicq, James, Noel, John, and Francis, *children*.
 Francis Pousset.
 Margaret, widow of John Pousset.
 Anthony Poitevin, Gabrielle, *wife*, Anne, Anthony, and Peter, *children*.
 Charles Piqueret, Isaac, *son*.
 Francis Pontitre.
 John Piquet, John, *son*.

- Anne Piquet.
 Isaac Pinque, Catherine, *wife*.
 Louis Pellisonneau.
 John Pellotier.
 Andrew Pellotier.
 James Petitoiel.
 Andrew Puisancour, Charlotte, *wife*, Peter and Annah, *children*.
 Stephen Pesche.
 John Pesche.
 James Pelet.
 Jeanne Petitoiel.
 Anthony Penault.
 Thomas Percy, Susan, *wife*, Susan, *daughter*.
 Andrew Pensier.
 Abraham Perrault, Magdalen, *wife*, Martha, Hester, Peter, Laurens, Charles, Bertlemy, Annah, and Theodore, *children*.
 Daniel Pilon.
 Esaiiah Panthin.
 Esaiiah Panthin.
 Abraham Panthin.
 Peter Paysant.
 John Paysant.
 John Pantrier.
 Peter Papavogn.
 John Baptist Paravienne.
 John Pau.
 James Pagnis.
 Mary Pele.
 Jeanne, widow of Andrew Perdereau.
 Anne Perdereau.
 Jeanne Pierrand.
 Mary, wife of Paul Pigro.
 —, widow of Giles Paurat, Elizabeth and Mary, *children*.
 Philip Pinandean, Jeanne, *wife*.
 Charles Pilon.
 Francois Quern.
 Daniel Quintard, Louisa, *wife*, Mary, *daughter*.
 Stephen Quinault, Magdalen, *wife*, Stephen and Claud, *sons*.
 James Renault.
 Daniel Ravart.
 Louis Regnier.
 Daniel Regnier.
 John Ruel.
 David Rollin, Hester, *wife*, Martha, Peter, and Anthony, *children*.
 Peter Reberole.
 Hester Rollin.
 John Robert, Annah, *wife*, Annie and Mary, *children*.
 Peter Roussellet.
 David Ranel.
 John Raimond.
 Elizabeth, widow of Peter Raine, Elizabeth, *daughter*.
 Isaac Rainel.
 John Resse, *alias* Du Chouquet.
 Francis Rousseau.
 Jacob Rousseau.
 John Rousseau.
 John Roule.
 James Roger, Julia, *wife*, Anthony, *son*.
 James Rondart.
 James Roger.
 Jeanne, widow of Gervais Ravel.
 John Robert, Catherine, *wife*, Susan, Catherine-Mary, and Philip, *children*.
 David Sarasin.
 James Sarasin.
 John Saint-Aman, and Vtne-Magdalen, daughter of the said John Saint-Aman.
 James Saint-Aman, Margaret, *wife*, Magdalen, *daughter*.
 Matthew Saint-Aman, Mary, *wife*, Mary, Judith, Rachel, Hester, Abraham, and Matthew, *children*.
 Francis Soureau, Frances, *wife*, Francis, Peter, and Abraham, *sons*.
 Magdalen Shipeau, Magdalen, *daughter*.
 Luke Sene, Judith, *wife*, John, Mary, James, and Elizabeth, *children*.
 Peter Segouret.
 John Sicurin.
 Renatus Simonneau.
 Peter Sibron.
 Leonard Souberan.
 Noel Solon.
 Jeanne Solon.
 Samuel Targier, Jeanne, *wife*.
 Peter Toullion.
 James Taumur.
 John Taumur.
 John Tavernier.
 James Target, Isabella, *daughter*.
 Peter Tellier.
 John Tillon.
 Philip Thercot.
 Isaac Thuret.
 Peter Toutaine, Judith, *wife*.
 Peter Totin.
 James Torquet.
 Peter Touchart, Catherine, *wife*, Magelin, Elizabeth, Peter, and Margaret, *children*.
 Michael Tourneur, Mary, *wife*, John-Peter, John, and Mary, *children*.
 Michael Tourneur.
 Jacob Trigau, Margaret, *wife*.
 John Trillet, Elizabeth, *wife*, Mary-Magdalen, *daughter*.
 John Vermallette, Anne, *wife*.
 Hector Vattemare.
 Joel Vautille.
 Samuel Vattelet.
 James Vare, Mary, *wife*, Mary, Susan, Anne, and Elizabeth, *children*.
 Charles Vermalette.
 James Visage, Jeanne, *wife*.
 Peter Visage.
 John Vignault, jun., Timothy, *son*.
 Anthony Villotte.
 Abraham Vivier.
 Stephen Vivian, Mary, *wife*, Mary, Elizabeth, and Judicq, *children*.
 John Vincent, Susan, *wife*, Livo, *son*.
 Joshua Vrigno, Judith, Jetel, and James, *children*.
 Sana Vannes.
 Mary, widow of John Vannes.
 Magdalen Veure.
 Sarah Voier.
 James Yon, Mary, *wife*, James, *son*.

NOTES.—The surnames in the above list are in alphabetical order, though not strictly so; the list is alphabetical as to the first letter of each surname, but not as to the first syllable.

The reader will observe the surname "Cigournai"—which is probably the name that has in modern times attained honourable celebrity under the spelling, Sigourney. As to the surname, Bon-amy, the Historical Register mentions, under the date February 1717, Rev. John Bonamy, Dean of Guernsey. Michael, son of Michael Metaire, is the learned Michael Maittaire; the name, Michael Maittaire, occurs again in List XXII. As to the name Bonouvrier, the *Gentleman's Magazine* of 1738 announces the marriage of Mr. Peter Bonouvrier to "Widow Elgar with £30,000." The Historical Register stated that the marriage took place in Essex—that the bridegroom was the only son of Isaac Bonouvrier, merchant—and that the bride was "Mrs. Elizabeth Elgar, a widow lady, with a fortune of upwards of £30,000.

V.—8th March, 34 Car. II. (1682).

[Individuals naturalized in separate Deeds.]

Sir John Chardin.	John James Besnage.
David Mesgret.	John Lewis, <i>goldsmith</i> .
Louis David.	Moses Charas, <i>doctor of medicine</i> , Magdalen,
Remond Regard, <i>watch-maker</i> .	<i>wife</i> , Frederick, Charles, Sampson, Francis,
Peter Villars, <i>tailor</i> .	Magdalen, Susan, and Mary, <i>children</i> .
Francis L'Egare, <i>jeweller</i> , Anne, <i>wife</i> , Francis,	Claud Denise, Renée Gatini, <i>wife</i> .
Solomon, Daniel, James, and Stephen-John,	
<i>sons</i> .	[The following on 28th March.]
Peter Maudou, <i>tailor</i> , Mary, <i>wife</i> .	Peter Chauvet.
Charles Godfrey, <i>perriwig-maker</i> , Mary, <i>wife</i> .	Charles Augibant, Mary, <i>wife</i> , Charles, Mary-
Jane Berny, and her son, Samuel David Berny,	Jane <i>children</i> .
<i>jeweller</i> .	John-Baptist and Peter Rosemond.

VI.—June and July, 34 Car. II. (1682).

[Several short Lists.]

16th June.	Simon Grimault, Mary, <i>daughter</i> .
Esther Chardin.	Samuel Joly.
Philip Guide, Louisa, <i>wife</i> , Philip, James,	Francis Amonnet (of the city of Paris), <i>mer-</i>
Louisa, Anne, and Philorée, <i>children</i> .	<i>chant</i> , Jane Crommelin, his <i>wife</i> , Francis,
James Tiphaine, Elizabeth, <i>wife</i> , Peter, John-	Adrian, Susan, Jane, and Martha, their
James, John-Paul, Daniel, Charles, and	<i>children</i> .
Abraham, <i>children</i> .	Matthew Amonnet, John Bouchet, Esther Le
James Daillon.	Clercq, Jane Eleonore de Cherville, Mary
Daniel Daillon.	Endelin, and Catherine Malherbe, <i>servants</i>
John Laure.	to the aforesaid Francis Amonnet.
Charlotte Brevint.	6th July.
Stephen Blondeau.	Peter Delapierre, <i>alias</i> Peters (of the parish of
Jeremie Le Pin.	St. George-the-Martyr, in the city of Canter-
Susan Stanley.	bury), <i>surgeon</i> , Katherine, some time the
28th June.	wife of Michael Delapierre, <i>alias</i> Peters, of
Isaac Claude, <i>minister</i> , and James Chauvet.	the foresaid city, gentleman.
Nathaniel Chauvit.	22d July.
Peter Flournoys.	Louis Gervais, ¹ Isaac, Louis, and Mary-Mar-
Daniel Lespiniere.	guerite, <i>children</i> .
Luke de Beaulieu.	John Taillefer, Paul and Mary-Anne, <i>children</i> .
Henry Risley, Paul, <i>son</i> .	Peter Herache, Anne, <i>wife</i> .
Sipirito Rubbatti.	Daniel Bernard.
Paul Minvielle.	Alexander Damascene.
Nicholas Grignon, <i>merchant</i> , Margaret Petitot,	31st July.
his <i>wife</i> , Margaret, Mary, and Magdalen,	Louis Essart.
their <i>children</i> .	

NOTES.—List V. begins with Sir John Chardin, who was knighted before he was naturalized (see chapter xii.); Esther Chardin is the first name on List VI.; Esther was the Christian name of Lady Chardin; but whether she be the person named here I am not informed. Next to her is Philip Guide, probably a relative of Rev. Claude Groteste de la Mothe.

VII.—21 Nov., 34 Car. II. (1682).

Daniel Grueber, Susan, <i>wife</i> , Francis, John,	Anne Bachelier.
Henry, Nicholas, Susan, Margaret, and	Charlotte Rossinel.
Frances, <i>children</i> .	Mary De Champ.
Philip Le Chenevix.	Daniel Remousseaux, Mary, <i>wife</i> .
Magdalene Chenevix.	Peter Lernoult.
Louis Bachelier, Anne Auguste, <i>wife</i> .	Daniel Le Poulveret.

¹ The Warrant adds, "Jacqueline, his wife."

James Venars Genays.
James Vabre.
John Olivier.

Peter Olivier.
Raymond Gaches.

VIII.—18th January, 34 Car. II. (1685, n.s.).

Balthasar De Carron, Susan, *wife*, Constance,
Susan, Mary, Antoinette, and Charlotte,
children.
Peter Bernard.
Peter de La Coste.
John Lehut.
Louis Le Vasseur, Anne, *wife*, James, Louis,
Anne, Elizabeth, and Mary, *children*.
Susan Le Noble, *widow*, John, Peter, Henry,
James, Mary, Susan, Magdalen, Charlotte,
and Anne, *children*.
Alexander Vievar, Mary, *wife*.

Florence Laniere.
Thomas Le Ferre.
Coelar De Beaulieu, *clerk*.
Stephen Le Coste.
Peter Delmas.
John Thuret.
Isaac Thuret.
Paul Sangé, Antoinette, *wife*.
Peter Lulo.

16 Aug., 35 Car. II.

James Raillard.

IX.—2nd July, 36 Car. II. (1684).

Samuel De Paz.
John Pigou, Mary, *wife*, John, Adrian, Mark-
Antony, Susan, Catherine, and Mary, *chil-
dren*.
Benjamin Grenot.
Rachel Francois.
Peter Triller, Judith, *wife*, John-Baptist and
Peter-Paul, *sons*.
Alexander Sasserie, Mary, *wife*, Jane, *daugh-
ter*.
George Guill, Susanna, *wife*, John, Jane, Susan,
and Martha, *children*.
Anne Lesturgeon.
Mary Veel.
Stephen Soullart, Mary, *wife*.
Arnold Prou.
Paul Mainvielle Lacoze.
John Du Maistre.
Peter Du Four.
James Le Serrurier.
Peter Le Serrurier.
Paul Chaille.
John Durand.
Isaac De Lestrille, Isaac and James, *sons*.
John Cavalier.
James Hardy.
Jonas Cognard.
Cornelius Denis.
Theodore Janssen.
Peter Richer.
John Plumier.
Peter Pelerin.
Isaac Jamart.
James Plison.
Oliver Tribert.
Peter Brisson, Catherine, *wife*.

Peter Tousseau, Catherine, *wife*, Abraham,
Susan, Mary, Catherine, and Susan-Cathe-
rine, *children*.
Gabriel Rappe.
Elias Mozé, Elizabeth, *wife*, Elias and Mar-
garet, *children*.
Daniel Torin.
Peter Ferre.
Louis Paissant.
Paul Du Pin, Charlotte, *wife*.
Francis Hullin.
Romain Roussell.
Thomas Crochon.
Peter Le Fort, Magdalen, *wife*.
Francis Bureau, Anne, *wife*, Anne, Mary-Anne,
Philip, and Francis, *children*.
Francis Barbat.
John De la Salle.
David Du Cloux.
Isaac Messieu, Anne, *wife*.
Paul Dherby.
Peter Sauze.
Sarah Moreau, wife of John Rennys.
James Gaudeneau.
Giles Gaudeneau.
James Malevaire, Susan, *wife*, Jacqueline-Susan,
daughter.
Magdalen Bonin.
Peter Reverdy, Benoni, *son*.
John Toton, Mary, *daughter*.
Mary Acque, wife of John De Grave.
6th Aug.
Andrew Lortie, *sacerdos*, Mary, *wife*, Andrew,
Mary-Elizabeth and Mary-Anne, *children*.
15th Nov.
Alexander Dalgresse, *clerk*.

X.—21st January, 36 Car. II. (1685, n.s.).

Jonas Durand.
James Baisant.
Abraham Tessereau.
John Roy.
Charles Coliner.
James Sartres, *clerk*.
Daniel Barvand, Anne, *wife*, Mary, *daughter*.
Peter Ausmonier.
Isaac Du Bourdieu.
John Du Bourdieu, Margaret, *wife*, Peter, Isaac,
Armand, Gabriel, John-Armand, John-Louis,
James, and Margaret, *children*.

Claudius Randeau, Anne, *wife*, Mary-Anne,
daughter.
John Rondeau, Anne, *wife*, Henry, *son*.
Peter Forceville, Mary, *wife*.
John Mobileau.
Isaac Des Champs.
Samuel Curnex, Martha, *wife*.
Paul Vaillant, Mary-Magdalen, *wife*.
Jeremy Maion, *clerk* [*query* Majon?].
Isaac Garnier, John, Jonas, Daniel, Paul, and
Mary, *children*.
Abraham Torin.

Isaac La Roche, Anne, <i>wife</i> , Isaac, Daniel, Ciprien, Judith, and Catherine, <i>children</i> .	Michael David and Margaret David.
Isaac Du Bois, Margaret, <i>wife</i> , Jonas, John, and Alexander, <i>sons</i> .	John L'Archeveque.
John Henry Marion.	Nicholas Massey, Susan, <i>wife</i> , Abraham, Henry, Nicholas, and James, <i>sons</i> .
Elizabeth Seigler and Francis Seigler.	Peter Lambert.
Louis De la Faye, Mary, <i>wife</i> , Charles, <i>son</i> .	Joachim Falch (<i>King's Letter</i> says "Falk").
Theodore Dagar, Mary, <i>wife</i> .	Henry Retz.
Francis Lumeau Du Pont, <i>clerk</i> .	Joshua Meochim de l'Amour.

NOTES.—As to List X., Isaac Garnier's family seems to have taken deep root in England. On Christmas day 1868 (the public prints inform us) "the Very Rev. Dr. Garnier, Dean of Winchester, who is blind and in his ninety-fourth year, recited to the congregation in the cathedral the whole of the prayers at the afternoon service." Rev. Francis Lumeau Du Pont became French minister of Edinburgh; his name is mentioned in the register of the city in connection with baptisms; in one entry he is called Mons. Francis de Pugn.

With regard to the Du Bourdieu family, named in this list, it is remarkable that neither Isaac nor John has the designation "clerk" added to his name. In my chapter xvi. it will be seen that a very aged minister, Isaac Du Bourdieu, a celebrated man, was a refugee along with his equally celebrated son, John. John had at his death in 1720 an eldest son, Peter, and another son, Armand, both mentioned in his will. It is possible that this may be a different family, although of the same clan and with coincidences as to Christian names.

XI.—4th April, 1st Ja. II. (1685).

Solomon Foubbert, Magdalene, <i>wife</i> , Henry and Peter, <i>sons</i> .	James Sangeon.
Peter Lorrain.	Dionysius Helot, Olympia, <i>wife</i> , Francis and John, <i>sons</i> .
Judith Foubbert, wife of Nicholas Durrell.	Samuel Masse, and Samuel, <i>son</i> .
Evert Jolivet.	John Cailloué.
John Henry Lussan.	Daniel Yon.
Peter Azire, Susan, <i>wife</i> .	Daniel Guy.
Louis Gaston, Peter, Tenne-Guy, and Sarah, <i>children</i> .	Gabriel Guy.
Richard le Bas.	Simon Rolain.
Nicolas Guerin.	Thomas Quarante.
Robert Guerin.	John De la Fuye.
James le Fort.	Susan De la Fuye.
Philip Collon.	Josias Barill.
John Pluet.	James Ouvri.
Michael Cadet.	Abel Raveau.
John Castaing.	Gideon Mobileau.
Daniel Le Fort.	John Gueyle.
Stephen Mayen.	John Baptist Estivall.
Philip Rose.	John De Caux.
Rueben La Mude.	Elias Bonin.
Peter Martin.	Philip Guillandéau.
Isaac Le Fort.	Paul Baignoux.
Peter Daval.	Francis Sartoris.
Peter Careiron.	John Billonart.
Charles Piozet.	John La Vie.
James Gardien.	Anthony Chauvin.
Isaac Gomart (clerk).	James Penech, Isabella, <i>wife</i> , David, Antoinette, Catherine, Margaret, Anne, and Isabella, <i>children</i> .
Abraham Faulcon (clerk).	John Du Charol (clerk), and Jane, <i>wife</i> .
James Du Fan.	Michael Mercier, Margaret, <i>wife</i> , Daniel, <i>son</i> .
Thomas Guenault.	Peter Fauconnier and Magdalene, <i>wife</i> .
John Auriol.	Louis Pasquereau, Magdalene, <i>wife</i> , Louis, Peter, and Isaac, <i>sons</i> .
John Chotard.	William Charpanelle, Susan, <i>wife</i> , Renatus, Margaret, Helen, and Jane, <i>children</i> .
Isaac Caillabueuf.	Samuel Ravenel.
Noah Royer.	Ann Joiry.
Isaac Bertran.	Louis Le Clere, and Mary, <i>wife</i> .
David Raymondon.	
Simon Testefolle, Elizabeth, <i>wife</i> , Mary Claude and Simon, <i>children</i> .	

XII.—20th March, 2d Ja. II. (1686 N.S.).

Stephen Pigou.	Bartholomew Pelissary.
Anthony Holzafeff, Mary, <i>wife</i> , Anthony, <i>son</i> .	Charles Hayrault, Susan, <i>wife</i> , Susan and Mary, <i>children</i> .
Anthony Sabaties.	Cephas Tutet, Margaret, <i>wife</i> , Mark-Cephas, <i>son</i> .
Alexander Theree Castagnier.	
Abraham Cardes.	

- John Redoutet.
 David Favre.
 David Minuel.
 David Garrie.
 Daniel Pillart.
 Daniel Aveline.
 Daniel Perdreau.
 Daniel Lafite.
 Daniel Rose.
 Stephen Seigneuret, Elizabeth, *wife*.
 Stephen Die Port.
 Stephen Journeau.
 Stephen Brigault, Jane, *wife*, Stephen, *son*.
 Stephen Ayrault, Mary, *wife*.
 Stephen Delancey.
 Elias Gourbiel.
 Angelica Bibaud.
 Esther Dumoulin.
 Elias Nezereaux.
 Elias Boudinot, Peter, Elias, John, and Mary, *children*.
 Francis Mariette, Elizabeth, *wife*, Francis, James, Claud, Elizabeth, and Louisa, *children*.
 Girardot Duperon.
 Henry Bruneau.
 James Pigou.
 John Lambert.
 John Sauvage.
 John Paucier, Elizabeth, *wife*.
 John Bourges.
 John Girardot.
 John Barbot.
 John Plastier.
 John Gendron.
 John Hanet.
 Isaac Courallet.
 James Gendrault.
 James Lievrard, Martha, *wife*, Susan and Mary, *children*.
 Julia Pelissary.
 Jonas Mervilleau.
 John Noguier.
 Joshua Noguier.
- Jane Le Roux.
 James Seheult.
 John Sarazin.
 John Hervé, Anne, *wife*, John and Sarah, *children*.
 John Gallais, Mary, *wife*.
 John Paul Sanson, Francis, Mary-Anne, and Judith, *children*.
 Louis Soullard.
 Louis Boucher.
 Louis Rebecourt, Anne, *wife*, Jusan, *daughter*.
 Moses Lamouche, Esther, *wife*, Moses, Paul, Louis, Susan, and Anne, *children*.
 Matthew Favre.
 Moyse Aviceau, Mary, Elizabeth, Catherine, and Martha, *children*.
 Nicholas Pillart.
 Peter De Boucxin, Magdalen, *wife*, Peter, Mary, and Magdalene, *children*.
 Peter Trinquand.
 Peter Lauze, Dorothy, *wife*, Claud, James, Peter, Susan, and Dorothy, *children*.
 Peter Albert.
 Peter Le Moteux.
 Peter James, Mary, *wife*, Peter, Mary, and Susan, *children*.
 Peter Longuevil.
 Peter Arnauld, Mary, *wife*, Samuel, *son*.
 Peter Pacquereau.
 Paul Bruneau.
 Peter Bidley.
 Peter Barayleau.
 Peter Durand, Charles, *son*.
 Robert Badenhop.
 Simon Duport, Simon and Susan, *children*.
 Simon Le Blaus.
 Simon Tristan.
 Susan Berchere.
 Solomon Bailly.
 Thomas Satier, Jane, *wife*, Isaac, Jonathan, Thomas, James, Jane-Sarah, and Jane-Mary, *children*.
- 28th May.
- Laurence Renaut.

XIII.—15th April, 3d Ja. II. (1687).

- Daniel Albert.
 Francis Asselin.
 Gabriel Angier.
 Jacob Ausol.
 James Arnaudin.
 Francis Andrieu.
 Alart Bellin.
 Anthony Boureau.
 Adam Bosquetin.
 Daniel Borderie.
 Peter Bellin.
 John Bourreyan.
 Paul Bussereau.
 Oliver Besly.
 Peter Boisseaux.
 John Baudouin.
 Isaac Buor, Aymé, *wife*, Francis, *son*.
 Gabriel Buor, Margaret, *wife*, Gabriel and Israelete, *children*.
 Elias Bauhereau,¹ Margaret, *wife*, Elias, Richard, Amator, John, Margaret, Claudius, and Magdalen, *children*.
- Louis Brouart, Aymé, *wife*, Aymée, *daughter*
 Samuel Bourdet.
 Anthony Barron.
 Isaac Brian (clerk).
 René Bertheau (clerk), Martha, *wife*, Charles and Martha, *children*.
 James De Brissac (clerk), Rachael, *wife*.
 Gabriel Bernon.
 Peter Burtel.
 John Boussac.
 David Butel.
 Peter Bratelier.
 Isaac Bousart, Anne, *wife*. [*Query*, Boufort?]
 Jane Bernard.
 John Barbier, Mary, *wife*, James, Theodore, Oliver, and Richard, *sons*.
 James Benoit.
 James Radiffe des Romanes, Perside, *wife*, James, René, Benine, Isabella, Mary, and Gabriel, *children*.
 Daniel Brianceau, Elizabeth, *wife*.
 Jacob Courtis [*query*, Coutris?]

¹ Ought to be BOUHEREAU.

- Peter Chastelier, Mary-Susan, *wife*.
 Abraham Cossard.
 Peter Caillard.
 Henry Coderk.
 Henry Augustus Chastaigner de Cramahé.
 Abraham Courson.
 Sampson Chasles.
 James Chirot, Anne, *wife*, James and Susan, *children*.
 John Charles.
 Moses Charles.
 Paul Courand.
 John Chaigneau, Mary, *wife*, Peter and Esther, *children*.
 Elias Cothonneau.
 Abraham Carre.
 Daniel Chardin.
 Michael Chalopin.
 William Cromelin.
 Matthew Chaigneau, Mary, *wife*, Matthew, Peter, and Susan, *children*.
 Peter Chardon.
 Peter Correges.
 Abraham Clary.
 Abraham Costat.
 John Constantine, Elizabeth, *wife*.
 John Chevalier, Jane, *wife*, John, Daniel, Peter, Elizabeth, and Judith, *children*.
 Elias Dupuy, Elizabeth, *wife*, Michael, Mary, Daniel, Elizabeth, Elias, Mary-Anne, Francis, and Joseph, *children*.
 John James David.
 Joseph Ducasse.
 Anne Daval, Mary, Magdalen, Charles, and John, her *children*.
 Michael De Caux, Esther, *wife*, Judith, *daughter*.
 Peter Du Hamel.
 Stephen Du Clos.
 Louis de Veill.
 James De Caux, Elizabeth, *wife*, James, Elizabeth, and Mary, *children*.
 John De Sene, John, *son*.
 James D'Allemagne (clerk).
 Peter De Vaux.
 Isaac Des Lands.
 James Ducasse.
 Stephen Dusoul (clerk).
 Jacob Demay, Benine, *wife*, Louis, Jacob, and Jane, *children*.
 Paul Douxain, Esther, *wife*, Mary, *daughter*.
 Samuel Du Bourdieu.
 Peter De la Marre.
 Abraham Desessars.
 James De Bourdeaux, Magdalen, *wife*, Margaret, Magdalen, Judith-Jane, and Judith, *children*.
 Jacob De Hane.
 Jacob De Millon.
 Louis De Lausat.
 James De la Barre.
 George Louis Donut [or, Dount].
 John Defray, Catherine, *wife*, John, *son*.
 Paul, Caroline, and Mary Du Pin.
 Charles D'Herby.
 Philip Du Pont (clerk).
 Margaret De Louvain.
 David, Francis, and Peter De la Combe.
 Louis Emery.
 Paul Emery.
 Louis Escoffier.
 Peter Fleureau.
 Andrew Foucaut.
 Peter Firminial.
 Benjamin Fanevil [or Faneuil].
 Anthony Favre.
 Louis Fleury (clerk), Esther, *wife*, Philip-Amaury, *son*, Esther and Mary, *daughters*.
 James Fruschart, Catherine, *wife*, James and Philip, *sons*.
 Philip Ferment.
 Stephen Fouace (clerk).
 Charles Fouace.
 Abraham Le Conte.
 Stephen Faget.
 Cagne Fresnean.
 Anne, Andrew, Elizabeth, and Gabrielle Ferre.
 William Fret.
 James Fouquerell.
 Martha Fumeshau, John, Peter, Magdalen, and Judith, her *children*.
 David Godin, Francisca, *wife*, David, Benjamin, Mary, and Martha, *children*.
 Ezekiel Grasrellier.
 Laurence Galdy.
 Henry Gardies.
 Peter Gullet.
 Michael Garnier, Mary, *wife*, James, Daniel, and Samuel, *sons*.
 Peter Garnier.
 Philip Gaugain.
 Stephen Guitan.
 Nicholas Gaudies.
 Stephen Gascherie, Stephen, David, and Louis, *sons*.
 Samuel Guignier.
 Peter Gloria.
 Judith Gascherie, John, and Stephen, *sons*.
 Peter Guepin, Rachacl, *wife*, David, Peter, John, and Abraham, *children*.
 René Guibert (clerk).
 John Geruy, Anne, *wife*.
 John Gaudet, Jaquette, *wife*, Charles, and John, *sons*.
 Charles Gauche.
 John Gomar (clerk).
 John Gayot, Jane, *wife*.
 Moses Guillot.
 Philip, Peter, and Jane Guesnard.
 David Guepin.
 John Guepin.
 James Goubert.
 Peter Gourdin, Mary, *wife*.
 John Hattanvilie.
 James Hebert.
 John Hervieu.
 Armand Hardy.
 Henry Justel.
 Daniel Jamineau.
 Claud Jamineau.
 Abraham Jamain.
 Louis Jourdain.
 Fleurance Joyay.
 Peter Julien de St Julien, Jane, *wife*, Peter, Louis, Paul, Aymée, Caroline, Margaret, and Emily, *children*.
 David Laureide.
 Denis Lambert.
 Jacob Le Febvre.
 John Le Cordier.

- Oliver Longuet.
 Peter Laisné, Anne, *wife*, Anne and Jane, *daughters*.
 Moses La Croix.
 James Liege, Mary, *wife*.
 John Loquin.
 Stephen Leufoes.
 Matthew Lafitte.
 James and Mary Lambert.
 Rachiel Le Plastrier, Catherine and Anne, *daughters*.
 Charles Le Cene (clerk).
 Peter Le Blond.
 Andrew and Francis Luran.
 John Lisns.
 Vigor Le Cene.
 Hilair Lafeur.
 Jacob Leguay.
 Peter Lalouele.
 Stephen Le Moyne, Esther, *wife*, Esther, *daughter*.
 Matthew Le Cerf.
 Cæsar Mozé.
 Peter Mousnier.
 Stephen Mazicq, Sarah, *wife*, Stephen, *son*.
 Gabriel Marbeust, Thomas, Anne, and Esther, *children*.
 Abraham Meure, Magdalen, *wife*, Abraham, Andrew, and Daniel, *sons*.
 Peter Michon, Catherine, *wife*.
 John Metivier.
 Stephen Maret, Anne, *wife*.
 John James Martin.
 Francis Macaire.
 James Mell.
 David and Samuel Moteux.
 Claud Mazieres.
 Adam Maintru.
 John Menanteau, John, Daniel, Jonas, Peter, Moses, Judith, and Mary, *children*.
 Peter Malacarte.
 Abraham Martin.
 Guy Mesmin, Anne-Mary, *wife*, Guy, *son*.
 Isaac Mazicq.
 Thomas Michel.
 James Moreau.
 Abel Melier.
 Francis Marchant.
 James Martell.
 James Misson (clerk), Judith, *wife*, Maximilien, James-Francis, Henry-Peter, and Anne-Margaret, *children*.
 Martha Minuel, David, *son*.
 Elias Nisbet [*query*, Eliza?].
 Claud Nobillieau, Margaret, *wife*, Daniel, Henry, Elizabeth, and Judith, *children*.
 Elias Nezereau, Magdalen, *wife*, Elias and Jane, *children*.
 James Neel.
 Nicholas Neel, Mary, *wife*, Mary, *daughter*.
 Nicolas Oursel.
 Bartholomew Ogelby.
 Daniel Perreau.
 John Paré, Peter, John, Mary, and Susan, *children*.
 Peter Pascal, Mary, *wife*.
 James Peletier.
 Elias Prioleau (clerk), Jane, *wife*, Elias and Jane, *children*.
 David Pringel.
 William Pierre, William, David, Gabriel, Mary, Rachael, and Anne, *children*.
 Elizabeth Play.
 Samuel Pariolleau.
 Samuel Paquet, Anne, *wife*.
 Joseph Paulet.
 Martha Peau, Martha, Elizabeth, Mary, and René, her *children*.
 Alexander Pepin, Magdalen, *wife*, Paul and Magdalen, *children*.
 Susan Perdriaux, Elias, Elizabeth, Esther, Rachel, and Mary-Anne, her *children*.
 Cæsar Paget.
 Gabriel Pepin.
 Cæsar Pegorier, Mary, *wife*.
 Peter Perdriaux, Elizabeth, *wife*, Peter and John, *sons*.
 Stephen and Hosea Perdriaux.
 Clement Paillet, Mary, *wife*, Daniel, *son*.
 Charles Picaut.
 Paul Paillet, Anne, *wife*, Mary, *daughter*.
 Clement Paillet, Judith, Mary, Margaret, Jane, and Susan, his *daughters*.
 James Quesnel.
 Stephen Robineau, Judith, *wife*, Mary, *daughter*.
 Francis Robain, Henrietta, *wife*, Esther, *daughter*.
 John Renaudot (clerk), Magdalen, *wife*, John, Daniel, Julia, and Israelita, *children*.
 John Riboteau, Magdalen, *wife*, Henry, Magdalen, and Mary, *children*.
 Isaac Rambaud.
 Peter Riolet.
 Daniel Ruel.
 Philip Rouseau.
 William Roche.
 Peter Rondelet, Joseph, *son*.
 Laurence Sauvage.
 John Sabaties.
 John Severin.
 Peter Sanson, Mary, *wife*.
 Mary Sterrel.
 Matthew Schut.
 Gabriel Tahourdin.
 Nicholas Tourton.
 Benjamin Tourtelot.
 Peter Trinquand.
 Daniel Thouvois, Paul, *son*.
 James Trittan, Jane, *wife*.
 Anthony Vanderhulst.
 Isaac Vauchie.
 Peter Videau, Jane and Elizabeth, *daughters*.
 John Verger, Gabrielle, *wife*.
 Francis Vaillant, Jacqueline, *wife*, Paul, Francis, Isaac, Susan, and Mary, *children*.
 Magdalen Vaucquet.
 Henry Vareille.
 9th May.
 James Delabadie.
 Francis Gualtier.
 Peter Diharce.
 Maria Reed.
 18th November.
 Gerrard Martin.
 Ursin Allard.
 Nicholas Moizy.

Peter Debilly.
Peter Dufresney.

Lawrence D'Arreche.
Raymond Rowdey.

XIV.—5th January, 3d Ja. II. (1688, n.s.).

Peter Allix (clerk), Margarete, *wife*, John, Peter, and James, *sons*.
Philip Arbunot.
John Arlandy.
James Asselin (clerk).
Jonas Arnaud, Susan, *wife*, Elias, Abraham, Jonas, and Jane, *children*.
James Aure.
Louis Allaire.
Mary Aubertin.
Mary Aimée Aubertin.
Isaac Abraham.
Peter Aissailly.
Charles Ardesoife, Jane, *wife*, Peter, John, and Jane, *children*.
John Barberis, Peter and John-Peter, *sons*.
Peter Baillergeau.
Paul Boye.
Hosea Belin, and Hosea, *son*.
James Breon.
Anne Bureau, Elizabeth and Mary-Anne, *her children*.
Thomas Bureau, and Anne, *wife*.
Gabriel and Peter Boulanger.
George Boyd.
Aaman Bounin.
Peter Billon.
Nicholas Bockquet.
James Augustus Blondell.
Mary Bibal.
Samuel Bonsac.
Francis Brinquemand.
John Bernard.
Peter Bernardeau.
John Bruquier.
James Bruquier.
Isaac Bouniot, Daniel, James, and Benignus, *children*.
Frederic Blancart.
Henry Bustin.
Matthew Bustin.
Joseph Bailhou.
Esther Bernon, Gabriel,¹ Mary, Esther, and James, *her children*.
James Barbot.
Peter Bourdet.
John Bourdet.
Stephen Barachin.
Louis Barachin.
Isaac Beaulieu.
Samuel Brusseau.
John Beaufills.
David Bosanquet.
Theophilus Bellanaer.
Elisha Baduell.
George Basmenil (clerk), and Mary, *wife*.
Peter Boytourt, Catherine, *wife*, Catherine and Magdalene, *children*.
Abraham Binet, Magdalene, *wife*, Judith, *daughter*.
John Peter Boy.

John Boiseschesne.
Abraham Chrestien, Mary, *wife*, Martha and Magdalene, *children*.
Peter Chrestien.
Bernard Coudert, Bernard, Benjamin, and Jane, *children*.
David Chasles.
Isaac Couvers, and Anne, *wife*.
John Colom, Anne, *wife*, Anthony, John, Martha, and Mary, *children*.
James Callivaux, Jane, *wife*, Charlotte, *daughter*.
Arnaud Cazautnech, and Jane, *wife*.
Daniel Chevalier, Susanna, *wife*, Daniel and James, *sons*.
John Baptist Chouard.
Peter Chasgneau.
Samuel Cooke.
Thomas Chauvin, Charlotte, *wife*, Thomas, Francis, and Catherine, *children*.
John Courtris.
James Crochon.
Peter Sarah and Esther Chefd'hotel.
Peter Caron.
Peter Chaseloup.
Paul Charron, and Anne, *wife*.
Marquie Calmels.
George Chabot.
Paul De Brissac.
Samuel De la Couldre, Mary, *wife*, Judith and Margarete, *children*.
Jane De Varennes, Peter and Jane, *her children*.
Daniel Du Coudray, Magdalene, *wife*, Daniel, *son*.
Paul De Pont.
Gabriel De Pont.
James Dioze.
Abraham and Daniel De Moavre.²
Isaac de Hoguel, Rachel, *wife*, Charles and Isaac, *sons*.
Josius Du Val.
Peter Du Fau.
Francis Dese, Mary, *wife*, Reynard and Peter, *sons*.
John Mendez De Costa.
John De la Haye, John, Thomas, Charles, Moses, Adrian, and Peter, *sons*.
James Doublet, Martha, *wife*, David, James, and Mary, *children*.
Peter Daude.
Isaac Delamer.
John Deconing, Catherine and Martha, *children*.
Isaac and Mary De Mountmayour.
John De la Place and Louise, *wife*.
John De Bearlin.
James De Bordet and Mary, *wife*.
James Gideon De Sicqueville (clerk).
Henry le Gay De Bussy.
Philip De la Loe (clerk).
Abraham Dueno Henriquez.
Abraham Duplex, Susan, *wife*, James, Gideon, George, and Susan, *children*.

¹ Mr Gabriel Bernon, "one of the Partys therein mentioned," emigrated to New England this year, and took a copy of this entire patent with him, which at his desire was recorded in the book of records for deeds for the County of Suffolk in New England, 20th July 1683.

² Abraham and Daniel DE MOIVRE appear together in the Register of West Street French Church, London, 16th January 1707 (n.s.). See my chapter ix.

- Peter Greve.
 Francisco Francia.
 Mary De la Fuye, Catherine, Elizabeth, Magdalene, Mary, Margaret, and Anne, *children*.
 Moses De Pommare, Magdalene, *wife*, Moses and Susan, *children*.
 John Droilhet.
 John De Casaliz.
 Peter Dumas.
 Abraham Dugard, and Elizabeth, *wife*.
 Gerard De Wicke.
 Daniel Delmaitre.
 Solomon Eyme.
 Denys Felles.
 John Fennvill.
 Andrew Fanevie.
 Arnaud Frances, Anne, *wife*, Arnaud, *son*.
 René Fleury.
 Peter Fontaine (clerk), Susan, *wife*, James, Louis, Benignus, Anne, Susan, and Esther, *children*.
 John Fargeon.
 Isaac Farly.
 Peter Fleurisson.
 John Fallon.
 Andrew and John Fraigneau.
 Daniel Flurian.
 Francis Guerin, Magdalene, *wife*, Francis and Anne, *children*.
 Nicholas Guerin.
 Louis Galdy.
 Paul Gravisset (clerk).
 Samuel Georges.
 Elias Guinard.
 Henry Guichenet.
 Louis Galland and Rachel, *wife*.
 Joseph Guicheret.
 Claud Groteste (clerk).
 James Garon.
 Isaac Garinoz.
 William Guillon.
 Daniel Goisin.
 John Gurzelier.
 Andrew Gurzelier.
 Peter Gouillard.
 James Martel Gouland.
 William Govy.
 John Gravelot, and Catherine, *wife*.
 Matthew Gelien.
 Isaac Hamon.
 John Harache.
 John Hebert, Elizabeth, *wife*, John, Samuel, Eliza, and Mary, *children*.
 Mary and Susan Hardouin.
 Moses Herviett, Esther, *wife*, John and Martha, *children*.
 Anthony Hulén.
 Anthony Julien, Jane, *wife*, Anne, Susan, Mary, and Esther, *children*.
 Henry Jourdin.
 Louis Jyott, Esther, *wife*, Esther and Mary, *children*.
 Charlotte Justel.
 Andrew Jansen.
 Anthony Juliot, Anthony and Abraham, *sons*.
 James Jousset.
 Mary Joly.
 John Lavie.
 Anthony L'heureux.
 Simon-Peter and Mark Laurent [*query*, Mary?].
 James Le Blond.
 James Lovis, and Abraham, his *son*.
 Esaias Le Bourgeois.
 Henry Le Conte.
 John and Robert Le Plastrier.
 Helen Le Franc de Mazieres.
 John Lombard (clerk), Francisca, *wife*, Daniel and Philip, *sons*.
 Daniel Le Febure.
 Adrian Lernoult.
 Peter Le Bas.
 John Le Plaistrier, Charlotte, *wife*, Abraham and Jane, *children*.
 Francis Lacam (clerk).
 Gabriel Boyteux.
 Benjamin Le Hommedieu.
 Samuel Le Tondu, Anne, *wife*, Magdalene, *daughter*.
 Francis Le Sombre.
 Michael Le Tondu, Anne, *wife*, Thomas, Matthew, and John, *sons*.
 James Garnt Louzada.
 John Lenglache, Mary, *wife*, Mary and Martha, *children*.
 John Peter Laserre.
 Ferdinand Mendez.
 Samuel Metayer (clerk).¹
 Philip Martines.
 Susan Metayer, Louis, Mary, Anne, and Rachel, her *children*.
 John Marin (clerk), Elizabeth, *wife*, Martha and Susan, *children*.
 Peter Moreau, Francisca, *wife*, Daniel, Elizabeth, Mary Anne, and Mary, *children*.
 Charles Moreau, Mary Anne, *wife*, Daniel and Henrietta, *children*.
 Jonas Marchais, Judith, *wife*, and Isaac, *son*.
 Ambrose and Isaac Minet.
 Nicholas Montelz, and Magdalen, *wife*.
 Patrick Marion.
 Solomon Monnerian.
 Judith and Francis Moret.
 Peter Montelz.
 Michael Mauze, Michael, John, Peter, and Isabel, his *children*.
 Stephen Mignan.
 Isaac Martin.
 Peter and Mary Moreau.
 Francis Maymal.
 Daniel Mussard.
 Peter Monhallier de la Salle.
 Daniel Mogin, and Margaret, *wife*.
 Rotito Mire.
 James Maupetit, and Susan, *wife*.
 Mary Minuel.
 Peter Mercier, Susan, *wife*, Peter, Jane, Susan, and Anne, *children*.
 Lewise Marchet, and John, *son*.
 Abraham Baruch Henriquez John Nolleau.
 Elias Nezereau, Judith, *wife*, Esther, Judith, and Helen, *children*.
 John Oriot [*query*, Oriol?].
 Solomon Pages (clerk).
 Daniel Payen.
 Peter Phellipeau.
 John Papin.

¹ Probably his wife and children follow in the next line but one, having been accidentally separated from him.

- Francis Papin.
 Aaron Pereira.
 Peter Pain, and Margaret, *wife*.
 David Papin, Anne, *wife*, David and Susan,
children.
 James Pelisson.
 Adrian Perreat.
 Simon Pautuis.
 John Prou.
 Peter Prat.
 Abraham Page.
 William Portail, Margaret, *wife*, William, Fran-
 cis, Hector, Mary, and Gabrielle, *children*.
 James Pineau.
 James Paisible.
 Daniel Paillet.
 Moses Palot, and Martha, *wife*.
 Stephen Peloquin.
 Alphonzo Rodriguez.
 John la Roche.
 John and Peter Renie.
 James Roussell.
 Peter Esprit Raddisson.
 Stephen Ribouleau.
 Peter Roy, Susan, *wife*, Elias, John, Daniel,
 and Susan, *children*.
 Gabriel Ramondon.
 Paul Rapillart.
 Adam Roumie,¹ Anne, *wife*, Adam, James, and
 Peter, *sons*.
 Louis Rame.
 Reymond Rey.
 Paul Rey.
 Abraham Renaud.
 Anthony Rousseau, Elizabeth, Francis, and
 Onorey [*query*, Ouvray?],² his *children*.
 Francis Robert.
 Samuel Sasportas.
 Peter Sanseau.
 Peter Seguin, and Peter, *son*.
 Charles Songat.
 Stephen Setirin [*query*, Sebrin? or Sevrin?].
 Matthew Simon, Rachael, *wife*, Matthew, *son*.
 Alexander Siegler.
 Francis Saureau, Francisca, *wife*, Abraham
 Daniel, Peter, and James, *sons*.
 John Saulnier.
 Matthew Savary.
 Stephen Savary, Luke and Matthew, his *sons*.
 Joshua Soulart, and Elizabeth, *wife*.
 Paul Senat.
 Mary Toulchard.
 David Thibault.
 Margaret Ternac, Francis and Anne, her
children.
 John Thierry.
 Peter Thauvet.
 Abraham Tourtelot, James-Thomas, James-
 Moses, and John, his *children*.
 John Thomas.
 Aaron Testas (clerk).
 Peter Tousaint.
 Peter Vatable.
 Francis Urigneau, and Jane, *wife*.
 Mark Vernous (clerk).
 Anthony Vareilles.
 John Van Levsteran.
 Gabriel Verigny.
 Francis Vaurigaud.
 Francis Williamme.
 Mary Yvonnet, John, Samson, and Mary, *her*
children.
 Mary Lerpiniere.
 James Mougín.
 — Heude.
 Francis De Beaulieu.
 Susan De Beaulieu, Henry and Henrietta,
children.
 26th February.
 Esther De la Tour, wife of Henry Lord Eland.

NOTES.—Until the last few names, this list is alphabetical. As to the great Dr Allix and the families descended from him, see my chapters xvi. and xviii. Apparently the names of three sons are given, but probably there were two only; the elder son is said to have been named John-Peter. I find the surname Yvonet in the *Gentleman's Magazine*, which announces the marriage, on 13th September 1752, of Mr. Rushworth of Doctors' Commons, to Miss Yvonet, daughter of John Paul Yvonet, Esq., of Isleworth. It appears from the Historical Register and Beatson's Index, that this Mr. Yvonet was a Commissioner of Appeal in the Excise from 1725 to 1766.

XV.—21st March, 4 Ja. II. (1688 N.S.).

- Paul Colomiez (clerk).
 James Amail, Mary, *wife*.
 Peter Amelot.
 Magdalin Ardouin.
 Frances Alotte.
 Peter Asselin.
 Louis Bennet, Martha, *wife*, Catherine, *daugh-*
ter.
 David Boulanger.
 James Bori.
 Elias Brevet (clerk).
 Isaac Bonneval.
 James Brunet.
 Denis Barquenon.
 Clement Boehm.
 Gideon Benoist.
 Samuel Banquier.
 Daniel Bellet.
 Andrew Bernon.
 Michael Brunet, Mary, *wife*, Mary and Cather-
 ine, *daughters*.
 Mark Barbat (clerk).
 Samuel Barbat.
 Catherine Barbat.
 Anne Bourdon.
 Elizabeth Barachin, Peter, Daniel, and John,
 her *sons*.
 John Baille.
 Louis Carre, Pergeante, *wife*, Mary and Jane,
daughters.
 James Clement, Mary, *wife*, Peter and John,
sons.

¹ His name was Roumieu, or Romieu; perhaps the clerk wrote "Romieu" (it is difficult to distinguish in his writing the letters i, m, n, and u.)

² The New England transcript says *Omiphria*.

- James Chabossan.
 Moses Cartier.
 David Coupé (merchant).
 Mark Henry Chabrol.
 Samuel Chabrol.
 Matthew Chabrol.
 John Chaboissan, Catherine, *wife*, John, Peter, Isaac, Mary, Jane, and Louisa, *children*.
 Paul Charles, Susan, *wife*.
 Peter Chaigneau.
 Catherine Caron.
 John Chardavoine, Esther, *wife*, John, Isaac, Renatus, and Daniel, *sons*.
 John De La Perelle, Esther, *wife*, Thomasset and William, *children*.
 Gally De Gaujac (clerk).
 Barnard Dubignan.
 John De Penna.
 Barnabas Delabatt.
 Mary and Susan Durie.
 Henry Duclos.
 John De La Heuse.
 Magdalen Dumas.
 Paul Du Four, Magdalen, *wife*.
 Mary Derby.
 James Du Fay, Judith, *wife*, Sarah and Judith, *daughters*.
 Philip Du Fay, Susan, *wife*.
 Francis Dansays.
 John Espinasse.
 John Fauquier.
 Francis Fauquier.
 Peter Fasure.
 René Fleurisson.
 Matthew Forit.
 Solomon Faulcon.
 David Faulcon.
 Anthony Guigver.
 John Gualtier.
 Honorat Gervais (clerk).
 Gabriel Guichard.
 Thomas Gautier.
 John Galineau.
 Mary and Margaret Holzapell.
 Abraham Hallee, Madaline, *wife*, James, *son*.
 Theophilus Jarsan, Pauline, *wife*, Mark and Magdalen, *children*.
 Magdalen Laurent, Isabella, *daughter*.
 Michael Le Gros.
 Adrian Lernoult.
 James Linart.
 Charles Le Signiour, Mary, *wife*.
 Adrian Lofland.
 John Landes.
 Louis Le Febure, Esther, *wife*, James, Susan, Mary, and Anne, *children*.
 Samuel Le Febure.
 John Lormier, Madaline, *wife*, John, Mary, and Magdalen, *children*.
 Guy Le Bon De Bonnevall.
 Jacob Lopé, Mary, *wife*.
 Nicholas Lunel, Mary, *wife*, Nicholas and Benjamin, *sons*.
 Jane Monteli, Margaret, *daughter*.
 Fortin Moyne.
 Peter Moreau, Francis and Peter, *sons*.
 Paul Maricq [*query*, Mazicq?].
- Daniel Motet, Louisa, *wife*, Martha, Louisa, Jane, Dinah, Francis, Daniel, and Gabriel, *children*.
 Dorothy Motet.
 Isaac Monet.
 Gaston Martineau.
 Benjamin Malfagnérat.
 Philip Morgas.
 James Monbocvil, Susan, *wife*, James, John, Mary, and Jane, *children*.
 Peter Manvillain.
 Peter Monet, Catherine, *wife*, Peter, *son*.
 James Menil, Mary, *wife*, Thomas, James, Vincent, Mary, and Elizabeth, *children*.
 Peter Moulong, Elizabeth, *wife*, Andrew, Elizabeth, and Paul, *children*.
 Peter Novell.
 Peter Patot.
 James Page, Anne, *wife*, Jane, *daughter*.
 Samuel Peres.
 Mark Paillet.
 John Prevereau, Mary, *wife*, John, Susan, Moses, Mary, Gaspard, and Sarah, *children*.
 Francis Paulmier.
 Nicholas Quesnel.
 Peter Rogne.
 Daniel Rabache.
 Peter Ruffiat.
 Matthew Renaudin, Charlotte, *wife*, Charlotte, Matthew, and Esaias, *children*.
 Louis Reynaud, Anne, *wife*, Louis and Sarah, *children*.
 Benjamin Reynaud, Mary, *wife*.
 Peter Rigaud, Louisa, *wife*, Rachael and Susan, *daughters*.
 Daniel Roussell.
 John Risteau, Maudlin, *wife*, Mary, John, Isaac, Elias, Susan, and Margaret, *children*.
 Barnard Smith.
 Daniel Streing, Charlotte, *wife*, Peter, Matthew, Mary, and Jane, *children*.
 Peter Saint Pe.
 Stephen Sarazin.
 John Peter Saint-Favet.
 Peter Schrieber.
 John James Theronde [*query*, John or James?].
 Peter Testas, Mary, *wife*, Peter, Matthew, Mary, and Jane, *children*.
 Daniel Taudin.
 Elias Tessier.
 Elias Traversier, Peter, James, and John, *sons*.
 Elizabeth Torin.
 Thomas Viroot.
 Daniel Vautier, Margaret, *wife*, Rachael, *daughter*.
 John Verger.
 Joseph Wildigos.
- August.
- Joseph Dulivier.
 John Germaine.
- 20 Sept.
- Gossewinn Smith.
 John King.
 David Cassaw.
 George Constantine.
 Thomas Lee.
 Isabella Wooddeson.
 Isaias Bourgeois.

XVI.—10th October, 4th Ja. II. (1688).

- Daniel Amiand (clerk).
 John and William Amiand.
 Isaac Amiand.
 Daniel Allotte.
 Daniel Audart.
 John Ayland.
 Isaac Auriol.
 John Audebert, Magdalene, *wife*, John, Philip,
 and Moses, *sons*.
 Paul Bussiere.
 John Bertrand.
 John Bouteiller.
 Abraham Bonnell, Mary, *wife*, Samuel, Abra-
 ham, Peter, Paul, and Henry, *sons*.
 Daniel Bryon.
 Louis Bongrand.
 Lambert Bosch.
 Louis Brevet.
 Elizabeth Chevalier.
 Daniel Chevalier, Susan, *wife*, James and
 Daniel, *sons*.
 John Cazals.
 James Coupé.
 John Castaing.
 Peter Cabibel.
 Isaiah Coutourier, Jacob and Daniel, *sons*.
 Nicholas Cheneu.
 Matthew Collineau.
 Valentin Cruger.
 Abraham Cohen.
 David Cashav.
 Stephen Cadroy.
 James and Andrew Dangirard.
 Nicholas Du Monthel.
 Nicholas De La Garene.
 Peter Languetuit, Catherine, *wife*, Catherine,
 daughter.
 Paul Durand.
 Benjamin De Joux (clerk), Magdalen, *wife*,
 Oliver and Mary, *children*.
 John Darticues.
 Peter Dauche.
 Peter Doron.
 Peter De Rideau.
 Peter Dupuy.
 Peter De Vivaris.
 Isaiah De Walpergen.
 Christian Breda.
 Margaret Dumas.
 Francis Estienne, Jane, *wife*, Francis, *son*.
 Daniel Estienne, Catherine, *wife*, Daniel and
 Gerson, *children*.
 John Farley, Frances, *wife*, James, *son*.
 James and David Fresnot.
 Anne Fagett, Stephen, her *son*.
 Daniel Fleurisson, Jane, *wife*.
 Jane Garie, Peter, her *son*.
 Peter Gualtier.
 Francis Gabet.
 John Peter Gairand.
 John James Gaches (clerk).
 Mary Groteste.
 Henry Gaches (clerk).
 Rowland, Abraham, and Sampson Gideon.
 Louis Jamin.
 Louis Igon, Peter, John, Isaac, Solomon, and
 Judith, his *children*.
 Cornelius Johnson.
 Henry Philip Kugleman.
 John King.
 Elizabeth Le Moteux, Judith and Catherine,
 her *children*.
 Aaron Le Fourgeon, Anne, *wife*, Anne, Frances,
 Anne-Mary, Martha, Magdalen, and Susan,
 daughters.
 John Loffting.
 Daniel Lutra.
 Anthony Laurent.
 Jacob Le Blond.
 John Mallenoe de la Menerdiere.
 Gabriel Minvielle.
 Peter Morin, and Frances, *wife*.
 Paul Merlin.
 James Mathias.
 Paul Mousnier, Paul and James, *sons*.
 Peter Massoneau, John, Louise, Anne-Mary,
 Margaret, and Susan, *children*.
 Barthe Midy.
 Louise Maion [? Majou], John, Hosea, Francis,
 Margaret, and Judith, her *children*.
 John Novel (clerk), and Judith, *wife*.
 Daniel Penigault.
 Isaac Poitiers.
 Andrew Pertuison.
 John Pastre.
 John Pelser.
 John Poltais.
 James Rouseau.
 Leonard Richard.
 David Rowland.
 Peter Reynaud, Sarah, *wife*, Peter, Louis,
 Hester, and Marque Francisca, *children*.
 John Robert.
 James Rolas, and John, *son*.
 Elias Savoret.
 Andrew Stockey.
 John Stahelun.
 Peter Tardy, Mary, *wife*, Peter, Hester, and
 Mary, *children*.
 Mary Testas.
 James Thomas.
 John Tiran.
 Anne Van Hattem.
 John Van Hattem.
 John De Cleve and Michelle, *wife*, John Aus-
 tin, Adrian, and Catherine, his *children*.
 Samuel Torin.
 Gerard Vandernedon (clerk).
 Andrew Roy.

NOTES.—As to the Rev. Daniel Amiand (or Amyand), see my chapter xvii. With regard to the name "Bouteiller," I observe in the New Annual Register for 1782 the marriage of "Sir Hyde Parker, captain of the Goliah man-of-war, of 74 guns, to Miss Boutillier, daughter of J. P. Boutillier, Esq., of Henley." The surname *Stahelun* may have some connection with *Stehelin*.

XVII.—31st January, 1st William and Mary (1690 N.S.¹).

John Mesnard (clerk), Louisa, <i>wife</i> , Mary, Susan, and Peter, <i>children</i> .	John Pineau.
Anne Gendrant.	John Dry.
Elias de Bonrepos, Esther, <i>wife</i> , Elias, Alexander, Anne, and Margaret, <i>children</i> .	Francis Beuzelin.
Matthew Hebert, Elizabeth, <i>wife</i> , Matthew, James, and John, <i>sons</i> .	Paul Boucher.
Matthew Renaudet, Caroline, <i>wife</i> , Caroline, Matthew, and Isaiah, <i>children</i> .	Louis Bucher.
Peter Gomeou, Esther, <i>wife</i> , Nicholas and Isaac, <i>sons</i> .	Francis Foriner.
Anthony Beraud.	Abraham De Fouqueinberques.
Louis Gouinneau.	Pascal Gualtier.
Samuel Boutet, Samuel, Adam, James, Peter, and John, <i>sons</i> .	John Girard, Anne, <i>wife</i> , Anne, <i>daughter</i> .
Claud Bruyer.	David Barrau.
Sebastian Poitevain.	Arnaud Parquot.
Andrew, Jaquand, Magdalen, <i>wife</i> , John, <i>son</i> .	Elias Neau.
Peter Bigot, Magdalen, <i>wife</i> , Peter and Magdalen, <i>children</i> .	Andrew Pasquinet, Peter, <i>son</i> .
Timothy Archbanean.	John Machet, Peter and John, <i>sons</i> .
Stephen La Jaielle.	Nicholas Jamain, Jane, <i>wife</i> .
John Moller.	Martin de Carbonnel.
Thomas Gulry.	Antoinette Marie de la Croze.
James Testard, Catherine, <i>wife</i> , James and Anthony, <i>sons</i> .	David Preux.
William Barbut.	Peter and Margaret Pasquereau.
Hilary Renue.	Paul Lorrain.
Daniel David.	James Gastigny.
Esther Carlat, Catherine, <i>her daughter</i> .	Francis Bauldevin, Anne, <i>wife</i> .
Michael Hubert, Claudine, <i>wife</i> .	Stephen Poussett, Thomas and Stephen, <i>sons</i> .
Isaac Bossis.	Moses Moreau.
Charles Moreau.	Peter L'homedin.
Peter Hogelot.	William Le Conte.
Peter Hugues.	John Simeon.
Louis Testefolle.	John Pelsier.
Samuel Paquet.	Peter Jay, Gabriel, John, and David, <i>sons</i> .
John Roux.	Davierre Baldouin, Mary, <i>wife</i> .
Isaac Bedoe.	Stephen Mouginot, Catherine, <i>wife</i> , Stephen, Paul, and James, <i>sons</i> .
	James Renaud.
	Gabriel Thomas Marbœuf, Thomas, <i>son</i> .
	Peter Simon.
	Theodore de Maimbourg.
	Catherine Laurent.
	Magdalen Chenevix.
	Louis Seigneuret.

XVIII.—Naturalizations of single families or persons, 1691 to 1694.

Esther Hervart, widow of Charles De la Tour, late Marquis de Gouvernet, 16th January 1691 (N.S.).	Antoinette Didier, 10th August 1693.
Mainhardt Conte de Schonburg, and Charles, his son, 25th April 1691.	Frederic William De Roy de la Rochefoucauld, Conte De Marton, Lady Charlotte De Roy De la Rochefoucauld, Lady Henrietta De Roy De la Rochefoucauld, son and daughters of the late Conte De Roy, 20th September 1694.
Anthony Didier, 4th April 1692 (N.S.).	
Daniel Oursell, December 1692.	

XIX.—5th March, 3rd William and Mary (1691 N.S.).

Philip Le Roy (clerk).	Peter Villepontoux, Jane, <i>wife</i> , Peter, Mary, and Jane, <i>children</i> .
Joseph Boiste.	John Fournier.
Peter Cauchie.	Peter La Coste.
James Cauchie.	Margaret Denise.
Francis Oliver.	Peter Guenon.
James Martinet, Elizabeth, <i>wife</i> .	Jacob Bernard.
Isaac Cardel.	De la Mothe Mirasoz.
James Seigneuret.	Thomas Pierresene.
Francis Folchier (clerk).	John Bernard.
Paul la Boucille (clerk).	Andrew Luy La Grange.
Bonaventura Panier.	Solomon Le Bourgeois, Peter, <i>son</i> .
Peter Le Breton.	Peter Chasselon.
David Lexpert.	Esther Caron.
Anthony Pluet.	Philip Verhope.
Matthew Forister.	Daniel Guichardiere, Anne, <i>wife</i> .
John Massienne, Anne, <i>wife</i> .	

¹ The first year of William and Mary began 13th February 1689 and ended 12th February 1690 (new style).

Nicholas Tostin.
 Stephen Emery.
 Mary Goslin.
 Mary Carolina Havet.
 John Besson.
 Isaac Charrier.
 Louis Jamain.
 James De Bat, Mary, *wife*.
 Augustus Carre, Mary, *wife*, Augustus and Gabriel, *sons*.
 Peter Belin.
 Peter Girard.
 James Chauveau.
 James Barbaud.
 John Le Saye.
 Andrew Reinhold Dolep.
 Anne Catherine Goldevin.
 John Bonier.
 Francis Duprat.
 Peter Broha (clerk).
 Paul Van Somer.
 Joseph Daney.
 Stephen Obbema.

Philip Rollos.
 Anne Alden, Jean Blancard (son-in-law), Mary, *his daughter*.
 Peter De Forges (clerk).
 Christian Bauer.
 Isaac Cavallie.
 Paul La Rivie (clerk).
 Isaac Caillobeuf.
 Judith Dergnoul De Pressinville.
 Noel Cassart.
 Bertrand Cahauc.
 Nathaniel Parmenter.
 Peter, Thomas, and Gabriel Champon.
 Stephen De Borde, Margaret, *wife*.
 John Des Sessarts.
 Margaret and Mary Des Sessarts.
 Peter Hemet.
 Anthony and Peter De Pierrepont.
 Susan Renee.
 Jane Champion.
 Mary Emet.
 Judith De Pierrepont.
 Jacques Levi.

XX.—15th April, 5th William and Mary (1693).

Alexander Sion (clerk).
 Peter Lalone (clerk).
 Isaac Odry (clerk).
 Peter Hamelot (clerk).
 Abel Ligonier (clerk).
 John Gohier (clerk).
 James Gohier (clerk).
 Peter Ducros.
 John Buschman.
 John Beekman.
 Lucas Jesnouy.
 John Weselhem Sperling.
 William Berlemeyer.
 John Gaspard Meyer.
 Hugo Marinyon.
 Michael Garnault.
 Peter Garnault.
 Louis Peinlon.
 Stephen Foulouse.
 Peter De Lisle.
 John Bragvier.
 Henry Justel.
 Peter Daniel, Peter, *son*.
 Peter St. Julien De Malecare, Peter and Louis, *sons*.
 David Sabbatier.
 Peter John Davies.
 Peter Verdetty, Theodore, *son*.
 Samuel Mar.
 John Luquet.
 Peter Brochart, Mary, *wife*.
 James Davy, Dorothy, *wife*.
 John Ruher.
 Antoniole Mercier.
 Peter Augel.
 John Theron.
 Peter John David.
 Henry Heuser.
 Francis Grunpet.
 Michael De Neuville.
 Daniel Helot.
 Gabriel Cosson.
 Abraham Desmarets.
 John Treville.
 Isaac Sanselle.

Peter De la Touche, Martha, *wife*, Peter, James, and Mark, *sons*.
 John Mariette.
 John Rapillart.
 Isaac Cousin.
 Henry Bagnoux.
 John Robethon.
 Abraham Kemp.
 Daniel Duchemein.
 Philip Bouquet.
 John Alexander Faure.
 David Lardeau, Jane, *wife*, David and Anne, *children*.
 Stephen Thibaut, Esther, *wife*.
 Peter Pastureau, Jane, *wife*.
 John Labe, Elizabeth, *wife*.
 Samuel Binand.
 Stephen Rouleau, Mary, *wife*.
 Francis Basset, Mary-Magdalen, *wife*, Susan-Magdalen and Susan, *children*.
 James Main.
 John Main.
 John Pages.
 Benjamin Godfroy.
 Andrew Jolin.
 Claude Fonnereau.
 Louis Faure.
 John Le Sage.
 Daniel Andart.
 John Anthony Roche.
 Henry Roche.
 Richard Moyne.
 John Tadourneau.
 Susan Barset.
 Christiana Baver.
 Nicholas De Wael.
 Peter Roux.
 John Chadaigne.
 Henry Jourdan.
 Adrian Brievinck.
 William Best.
 John Valleau.
 Vincent De Lainerie.
 John Audebert, Elizabeth, *wife*, John, Philip, and Moses, *sons*.

Daniel Fougeron, John, <i>son</i> .	Josiah Gaillon, Josiah and John, <i>sons</i> .
Peter La Brosse.	James Thomeaur.
Andrew Dennis.	John Thomeur.
Samuel Du Rousseau.	Peter Thomeur Duport.
Gerard Bovey.	Elias Arnaud, John and Elias, <i>sons</i> .
Nicholas Wilkens.	Jeremy Marion.
Cornelius Van Deure.	Ambroses Godfroy Hautkwits.
Peter Brun.	Jacob Giles Zinck.
John Dubrois.	John Motteux, John-Anthony, Timothy, Peter, Judith, Catherine, and Martha Mary, <i>his</i> <i>children</i> .
Abraham Dupont.	Isaac Charier.
David Knigg.	Peter Chabet.
William Moyon.	Denis Chavalier.
Isaiah Valleau.	Peter Maurice.
Nicholas Fallet.	Daniel Cadroy.
Thomas Fallet.	Moses Jaqueau.
George Nicholas Dobertin.	Mary Anne Pryor.
Austin Borneman.	Peter Fermend.
Abraham Tixier.	David De la Maziere.
Nicholas Moyne.	Esther Sandham.
John Papin.	Isaac De la Haye.
Daniel Marcherallier De Belleveve.	
Matthew Chouard, Paul and Gabriel, <i>sons</i> .	

NOTES.—As to List XX., I am not informed whether there was a relationship between Rev. Abel Ligonier and the great Ligoniers; he must have been of an older generation; I have his autograph on the title-page of a copy of L'Estrange's "Colloquies of Erasmus." There are in this list several surnames which occur among the Memoirs in this volume: such as Garnault, Robethon, Fonnereau, and Motteux. The *Gentleman's Magazine* (6th March 1750), announces the marriage of Peter Motteux of Spittle-fields, Esq., to Miss West of Bishop's-gate Street.

The chronology of history requires me to interrupt these lists of adopted *indigenæ* and *ligei*, in order to glance into the House of Commons of 1694. Until almost recent times the House sat with closed doors, and the reporting of its transactions and speeches was illegal. Even a member could not report his own speech; and if he experimented on the not quite impossible forbearance of the executive by printing his speech, the public had to take its accuracy upon trust. It was known that in 1694 a Bill for naturalising all Protestant strangers had come to a second reading, but had been dropped. But Sir John Knight, M.P. for Bristol, published an elaborate oration, which he represented as having been delivered by himself, off-hand, in his place in parliament, concluding with the amendment, "That the sergeant be commanded to open the doors, and let us first kick the Bill out of the House, and then Foreigners out of the kingdom." The House, however, ordered the printed speech (or pamphlet) to be burnt by the common hangman.

This *brochure* also drew forth a reply, entitled:—"An Answer to the Pretended Speech, said to be spoken off-hand in the House of Commons, by one of the Members for B——l, and afterwards burnt by the Common Hangman, according to the order of the House—*London*, printed in the year 1694." "It's very probable," wrote the pamphleteer, "that if this speech had been spoken within as it was printed without doors, that the author had undergone the same fate to which he would have condemned the Bill for Naturalizing of Foreign Protestants. . . . Let him *caw and bray and kick*, and do what he pleases, it signifies nothing so long as he *kicks against the pricks*, whereof I hope that by this time he himself may be persuaded; especially if he consider the disgraceful exit which the Commons have given to his speech, and he may thank his stars for having escaped so well."

The foreigners, pelted and bespattered by Sir John, were chiefly the Dutch, and by including even the king his words were seditious. There was only one paragraph as to the French, which I quote:—

"A *Fourth Pretence* for this Bill is, a want of husbandmen to till the ground. I shall say little on this head, but request the honourable person below me to tell me, Of the 40,000 French (which he confesseth are come into England) how many does he know, that at this time follow the plough-tail? For it's my firm opinion, that not only the French, but any other nation this Bill shall let in upon us, will never transplant themselves for the benefit of going to plough. They will contentedly leave the English the sole monopoly of that slavery."

True to its description ["The said pretended speech is faithfully repeated, paragraph by paragraph—the falsehood of its reasoning, and the malice and sedition

couched in it, plainly demonstrated and confuted"] the pamphlet contains the following answer to that paragraph:—

“This worthy knight may please to consider, that abundance of those French would be glad to follow the plough-tail in England, if their language and other circumstances would but admit it, rather than be in the starving condition that many of them labour under. Such of them as have been farmers are neither acquainted with our way of manuring, nor have they stock or credit to procure farms. Most of them have been brought up in another way of living; for it's sufficiently known that the Protestants in France had the greatest part of the trade and manufactures in the nation. Many of them are gentlemen, officers, and scholars, and consequently unfit for such an employment: and our farmers have not commonly so much respect for the meaner sort of them, as to make use of their service either for plough or cart. And, for such as would come hither to reap the benefit of being naturalized, it's probable that they may be persons of better condition than ordinary farmers, and their stocks might be more advantageously employed in the kingdom. While at the same time the increase of people will require an increase of provisions, and by consequence make farming and ploughing both more frequent and profitable than it is at present.”

We pass on to 1696, and discover in the Patent-Rolls five more lists of naturalized foreigners, dated from that year down to the last year of William III.

XXI.—10th July, 8th Will. III. (1696).

Peter Brocas De Hondespains (clerk), John, <i>son.</i>	Peter Gulston.
Moses Pujolas (clerk).	Peter Horry.
James Guesher (clerk).	John Hesdon.
Charles Theophilus Mutel (clerk).	Peter La Salle.
Richard Wilcens (clerk).	Abel Denys.
John Mason (clerk).	Christiana Bege.
Ireneus Crusins (clerk).	John De Raedt.
James Teissoniere D'Ayrolle.	John Abelain.
Anthony Cordes, Esther-Magdalen, <i>wife.</i>	James De Pont.
James Fury.	David Christian.
Louis Fury.	Remier Sbuellen.
Peter Poincet, Sarah, <i>wife.</i>	Theophilus Guerineau.
Henry Albert.	Jacob Chretien.
John Bonine.	John Lestocart.
Louisa Beauchamp Vareilles.	David Mortier.
Magdalen Olympia Beauchamp.	Charles Clari.
John Galissard.	John Bernard.
Berend Lorens.	Laurence Loveses.
Thomas Turst.	James Nyna Cruger.
Anne Barat.	Henry Mazick.
Elizabeth Barat De Salenave.	Jaquette Stample.
Alexander La Plaigne.	Daniel Guyon.
Peter Silvestre.	John Guyon.
Peter Gusson.	William Ballaire.
René Grillet, John, and René, <i>sons.</i>	Gerard Sohnms.
Stephen Rainbaux.	Peter Noblet.
Charles Breband.	Martin Neusrue.
Jonah Bonhoste.	Adam Billop.
Burchard Poppin.	John Charron.
John Le Bailli, John, <i>son.</i>	Nicholas Charron.
John Molet.	Cornelius Bewkell.
Abraham De Mombray.	Paul Fenoulhet, Magdalen, <i>wife,</i> Elizabeth, Mary, James, Francis, and Louis, <i>children.</i>
Elizabeth Ogilby.	Isaac Le Blond.
Jacob Couvreur.	John Reyners.
James Barbot, Mary, <i>wife.</i>	Gabriel Vanderhumeken.
Peter Perpoint, Mary Magdalene, <i>wife.</i>	Peter Dove.
Peter Grude, Richard Elijah, his <i>son.</i>	Benjamin Barbaud.
Elisha Chupin.	Francis Fox.
John Michel.	Francis Girard, Mary, <i>wife.</i>
Thomas Michel.	Gerard Baudertin.
Louis De Hanne.	Paul Labelle.
Isaac Hoissard.	Daniel Bobin.
Daniel Horry, Elizabeth, <i>wife.</i>	Benjamin Dariette.
John Guibal, Esther, <i>wife.</i>	René Rezeau, René, Abraham, and Peter, <i>sons.</i>
Anthony Boureau, Jane, <i>wife,</i> Jane, <i>daughter.</i>	Anthony Puitard.
John Le Moyne.	John Hastier.
Abraham Labourle.	

James Croze.	Isaac Francis Petit.
Elias Polran.	Nicholas Lougvigny.
John Peltrau.	Peter Du Souley.
James La Bachelles, Judith, <i>wife</i> , Peter, John, and Henry, <i>sons</i> .	Isaac Beranger.
Paul Girard.	Elizabeth Chalvet.
Mark Huguetan.	Martin Eele.
Christiana Holl.	Mary Anne Dornaut.
John Ermenduiger.	Mary Gontier.
John Matthews.	Francis Du Plessis.
Louis Guetet.	James Chevalier Knight.
Benjamin Boulommer.	Francis Foulrede.
Peter De Boiville, Elizabeth, <i>wife</i> , René, Anne, and Elizabeth, <i>children</i> .	John De La Tour.
Peter Triquet.	Elizabeth Beranger.
Daniel Collet.	Elias Foissin.
Elias Rondeau.	John Bourgeon.
Elias Derit.	Peter, David, and Thomas Carre.
John Beneche.	Adam Beaune.
John Le Clerk.	Adam Willaume.
Richard Regnauld.	John Petineau, Judith, <i>wife</i> .
Guidon Babault.	Humphrey and Paul Torquet.
Alexander Mariette, Magdalen, <i>wife</i> .	Stephen Rougeart.
William Bichot, Mary, <i>wife</i> , James, William, Peter, David, and Mary, <i>children</i> .	Austin Courtaud.
Mary Gilbert.	Daniel Guesnaud.
Thomasset Catherine Gilbert.	Charles Gabriel.
Anne Girardot Du Perron.	Peter Le Conte, Peter, Josias, and Michael, <i>sons</i> .
Samuel Van Huls.	Daniel Sandrin.
William Van Huls.	James Malide.
Anthony Meure.	Joachim Bashfeild.
	Andrew Thauvet.

XXII.—8th May, 9th Will. III. (1697).

Peter Bouhereau. ¹	David Quache.
Isaac Pinot.	John de Charines, Elizabeth, <i>wife</i> .
Jacob Du Four.	Louis Perand.
Paul Quenis.	Francis Francillon.
Abraham Monfort.	Francis Jeay.
John Anthony Rocher.	Anne le Clere d'Argent.
Peter Amiot.	Isaac Roger, Esther, <i>wife</i> .
John de Bournonville.	Henry Cotigno.
Peter Bouchet.	Abraham Thesmaler.
Isaac Bouchet.	Stephen Albert, Judith, <i>wife</i> , Stephen and Catherine, <i>children</i> .
Daniel Heury.	John Albert.
James Vassall.	Michael Giraux.
Louis Martin.	Isaac Guiday.
Peter Le Ficaut.	Daniel Bellemart.
Michael Brunant.	Susan Martinaux Ferrant.
John Alvant.	Louis Martinaux.
Rock Belon.	Nicholas Martinaux.
Peter de Nipeville.	James Martinaux.
John Aubourg.	Susan Martinaux.
John Ceamount.	Ephraim Fouquet.
Daniel Le Sueur.	Peter Fouquet.
John Merit.	John Pertuson.
Peter Baudovin, Magdalen, <i>wife</i> , John and Peter, <i>sons</i> .	Peter Richer, Mary, <i>wife</i> , Peter, <i>son</i> .
Peter Thiboust.	Solomon Gilles.
Michael Caillon.	Baptist Dupre.
John Boudier.	John Yoult, Jane, <i>wife</i> , Peter, <i>son</i> .
Dionysius Quesnel.	John Perigal.
John Tonard.	James Perigal.
Andrew de l'Espine.	Robert Auber.
James Marche.	James Digard.
Gaspard Pillot.	Scipio Dalbias, Louisa, <i>wife</i> .
Paul Rotier.	John Quesnel.
Jacob Aubri.	Abraham Quesnel.

¹ At the beginning of this Grant, the spelling of this name is wrong; but it is rectified at the end, where all the names are repeated.

- Theophilus de Bernonville.
 Peter Gilbert.
 John Quille.
 Isaac Tonard, John, *son*.
 Peter Hemard.
 James Beschefer.
 Peter Platel.
 Claudine Platel.
 John Chartier.
 Louis Cuny.
 John Maillard.
 Peter Maillard.
 James Le Maitton.
 Michael Couvelle.
 Isaac Joly.
 Peter Dufour.
 John Chenevie.
 Louis Cart.
 Peter Gerdaut.
 Radegonde Carre Bragnier.
 Simon Dubois.
 Henry Wagenar.
 Augustin Christian Bozuman.
 Olympe Favin.
 Thomasset Mary Ann Boulier de Beauregard.
 Catherine Siegler.
 Ursula Siegler.
 Isaac Martin, Mary, *wife*, Isaac, James, and
 Louis, *sons*.
 Margaret du Guernier du Cloux.
 Matthew Perrandin.
 Abraham Perrandin.
 John Cheradaine.
 Peter Maudet.
 Frederick Keller.
 Louis Grude.
 Daniel Montil.
 Peter Pelerin.
 Peter Culston.
 Charles de la Tour.
 Rachel Maynard.
 Anthony Monteyro, Anthony, *son*.
 Bernard Laurans.
 Ruben Cailland.
 Daniel Bretelliere.
 Robert Caille.
 Luke Dondart Trevigar.
 Mary Rapillard.
 Solomon de Guerin, Anne, *wife*.
 David Soux.
 John Jourdon (clerk).
 Mary Antony de la Bastide.
 John Rodet.
 George Beckler.
 Stephen Le Monnier.
 John Lesturgeon, John and David, *sons*.
 Louis Bonnet.
 John James Girod, Jane Frances, *wife*, John,
 Gabriel, Catherine, Jane, Margaret, and
 Adrienne, *children*.
 Jacob Brissau.
 Francis Bussat.
 Stephen de la Haye.
 Jonas Roch (clerk).
 Vincent Bonard.
 James Vincent Bozey.
 John Raynaut.
 Peter Perblin.
 Michael Maittaire.
 Jacob Arbunot.
 Nicholas Bocquet.
 Peter Berault, Peter, *son*.
 John Daniel Treiber.
 John Smith.
 Paul Famoux.
 René Rane.
 Magdalen Pourroy.
 James Dornant.
 William Guoy.
 Arnald Naudin.
 Jacob Ratier, Jael, *wife*.
 Andrew Maillet.
 Alexander Vaille.
 Matthew Guerrier.
 Isaac Houssaye.
 Claud Houssaye.
 Elias Rembert.
 Daniel Russiat.
 Theodore Brissac.
 James Dumas.
 Hosea Guilhen.
 Anthony Bieisse.
 Isaac Chasseloup.
 Isaac Planarz.
 Isaac de la Jaille.
 John Francis Mousset.
 Mathurin Guinard.
 Peter Tissier.
 James Blanchard.
 Gabriel Adrien.
 John Arnaud.
 Peter Garrard.
 Daniel Marchay, Daniel, *son*.
 Andrew de Lommeau.
 Peter de la Lande, Abraham, Peter, Isaac, and
 Elizabeth, *children*.
 Daniel Guitton.
 Peter Andart.
 John Benoist.
 James Benoist.
 Samuel Rodier.
 Gaspard de Vallan, James, Margaret, Magda-
 len, and Esther, *children*.
 Moses Vome.
 John Sozze, Louisa, *wife*.
 David Gervazet.
 Peter Bessier.
 John Chevallier, John, *son*.
 Daniel De Pont.
 Daniel Jovet Vollier, Mary, *wife*, Daniel and
 Peter, *sons*.
 Peter Feilloux.
 Noel-Daniel Aufrere.
 Theodore Hodshon.
 John Vashon.
 Stephen Romat.
 Charles Clarke.
 Richard Reale.
 James Thomas.
 Henry Lamp.
 George Helin.
 Henry Farinel.
 27th May.
 John Berionde.
 Francis André.
 3rd July.
 Mary Temple.
 Esther D'Hervart.
 Armand De Bourbon.
 Nicholas De Monceaux De L'Estang.
 Magdalen De L'Estang.
 Anthony De Massanes.

XXIII.—9th Sept., 10th Will. III. (1698).

- Isaac Amiand, Anne, *wife*, Charles, Isaac, Claudius, John, Theodore, Benjamin, and Mary, *children*.
 Magdalen Morin.
 Elizabeth Marchand, Peter and Paul, *her sons*.
 Elias Pain.
 Louis Guidon.
 Daniel Merigeot.
 Nicholas Erraux.
 Charles Erraux.
 Anthony Erraux.
 John Monicat, Moses, *son*.
 John Peter Bouillier de Beauregard.
 Paul de St. Julien De Malacare.
 Claudius Viet.
 Anthony Aubry, Magdalen, *wife*.
 Philip Moreau, Catherine, *wife*, James, Philip, and Elizabeth, *children*.
 Michael Giraud.
 Philip Surville.
 Daniel Baudris.
 Peter Maryon.
 Toussaint Moreau.
 Peter Chameau.
 James Dulon.
 John Asselin.
 Stephen Le Sire.
 James Hervot.
 Francis Claus.
 John Steger.
 James Scholten.
 Peter Mousnier.
 Charles Guillet.
 Charles Billy, Catherine, *daughter*.
 Daniel Coenen.
 Frederick Schwob.
 Raphael Schwob.
 Peter Marignac.
 Daniel Brement.
 John Depond, Jane, *wife*.
 Andrew Dupuy.
 Jacob Paulsen.
 Daniel Guiton, Magdalen, *wife*.
 Peter Bargeau.
 Elias Bargeau.
 Daniel Lambert.
 Frederick Jordis.
 John Baptist Schozer.
 Christopher Greenwood.
 Bagtiani Paustian.
 Philibert Hervart.
 Michael Derrier.
 William Mahien, Elizabeth, *wife*, Judith and Anne, *children*.
 Peter Harache.
 James Roy.
 Nicholas Gambier, Esther, *wife*.
 Theodore Le Coq, Magdalen, *wife*, Theodore, Henry, Charlotte, Magdalen, and Dorothea, *children*.
 John Guillet.
 Daniel Suire.
 Peter Bonneau.
 John Menage.
 Michael Dien, Peter, Charles, Michael, Anne, Esther, and Mary Magdalen, *his children*.
 Christopher Tiel.
 George Russeller.
 Christian Colebrant.
 Jasper Borchman.
 Eymer Borchman.
 Henry Cancellor.
 Samuel Margas.
 John Hallinguis.
 Reginald Vincent.
 Peter Bouvet.
 Daniel de Perroy.
 James Fradin.
 James Frallion.
 James Martin.
 John Barbotin.
 Isaac Bardeau.
 John Hardouin.
 Henry Waltis.
 Michael White.
 Mary D'Agar.
 René des Clouseaux.
 John du Commun.
 John James D'Abadie.
 Daniel Crohare.
 Louis Duplessy.
 Harman Feerman.
 Andrew Bonomirier.
 René Roy Rand.
 John Bennet.
 Esther Bennet.
 Theodore Godet.
 Francis Thomas, Judith, *wife*, Francis, Isael, and Anne, *children*.
 John Hioll.
 Joshua Thomas.
 Peter Heuze.
 Francis Guillien.
 Peter Bureteil.
 Abraham La Tourtre.
 Peter Varine.
 Adam Quesnell.
 Jacob Pyron.
 Moses Channett.
 William Le Berginer.
 Benjamin Le Berginer.
 John Barsselaer.
 Egbert Guede.
 Joost Crull.
 William Highstreet.
 Joseph Houze.
 John James Maupetit.
 Matthew R'ou.
 John James Minnielle.
 Augustus Jay.
 William Govis.
 Francis Lagis.
 Theodore Blanc (clerk).
 Peter Rolland.
 John Rolland.
 Abraham Rolland.
 Peter Roche.
 Peter Pitan.
 Stephen Mahien.
 Stephen Sarazin, Stephen, *son*.
 Elizabeth Allen.
 Peter Juglas.
 Peter Biball.
 Louis Noiray, Henrietta, *wife*, Anne, Henrietta, Louis, Charles, and Francis, *children*.
 Michael Le Vassor.

Louis Girard.	Abel Rusiat.
James Forrestier.	Stephen Duport.
Thomas Forrestier	John Duport.
Peter Havy.	Louis Liron.
Paul Coyald.	John Douillere.
John Barbier.	Alexander Morisset.
Charles Charles.	John Perlier.
Paul Charles.	Francis Brielle.
Louis Molet.	William Croyard.
Daniel Molet.	Gousse Bonin.
Peter Darrac.	John Guerrier.
John Massoneau, <i>Mary, wife.</i>	John Tuley.
Josias Villier.	Peter Benech.
Peter La Roche.	Peter Carles.
John Peter Zurichrea.	Mary Carles.
Gabriel Rappe.	Charles Telles.
William Cothoneau.	James Tabart.
Cæsar Ghiselin.	John Raoul, <i>Mary, wife.</i>
Joseph Brement.	Mary Roquier.
John Maintru.	Gabriel Doubelet.
James des Lauriers.	Peter Lelarge, Abraham and John, <i>sons.</i>
Nicholas Phelippon.	Nicholas Phelippon.
Isaac Phelippon.	Isaac Phelippon.
Abraham Le Large.	Michael Giraurd.
John Le Large.	Peter Favet.
Arnold Bush.	Samuel Barbier.
Peter Chaille.	Louis Galabin.
John Orion, <i>John, son.</i>	Daniel Fradin.
Henry Mazonq.	Francis Lechabrun.
Peter Bire, <i>Mary, wife, Mary and Jane, children.</i>	Elias Verdois.
Samuel Pien.	

NOTES.—The beginning of this List gives us the ancestry of a refugee family, which has always been prosperous, and which, as long as it retained the surname of AMYAND, was distinguished. Here also are other surnames memorialized in this Volume, such as Gambier and Le Coq. There are high-sounding names, such as Bouillier de Beauregard and De St. Julien de Malacare—another member of the latter family was naturalized in List XX.

XXIV.--11th March, 12th Will. III. (1700 N.S.)

Jacob De Roufignac, Peter and Guy, <i>sons.</i>	Josias Goddard.
Samuel George Lane, Samuel George, <i>his son.</i>	Abraham Lemasle.
Isaac Roberdeau.	Paul Soyer.
John Baptist Roberdeau.	Stephen Linard.
Peter Soulegre.	John Cardon.
John Soulegre.	Thomas Le Carron.
Peter Brozet.	Isaac Hebert.
John Brozet.	John Fiesill.
James Brozet.	John Jouanne.
James Corbiere.	Stephen Auber.
Mark Antony Corbiere.	Peter Maurin.
Anthony Du Roy.	Peter Godin.
Peter Durant.	Michael Mell.
Stephen Cabibel.	Peter Bodard.
John James Ceyt.	Elias De Vassale.
Mark Antony Bonafous.	John Faron.
Daniel Rousseau.	Elias Faron.
Gabriel Rousseau.	Thomas Godard.
Francis Rybott.	Peter Le Berquier.
Louise Jammeau.	John Le Berquier.
Peter Gaussen.	Mary Le Berquier.
Samuel Du Fresnay.	Charles Quesnell.
John Davois.	Peter Le Berquier.
James Davois.	Peter Beaufiles.
Nicholas Philip Davois.	Louis Andrieu.
Isaac Gron.	William Andrieu.
James Fouache.	John Hellott.
Peter Clavier.	Isaac Piron.
Jerosme Dubosoq.	Francis Bracquehaye.
Solomon Larrat.	Solomon Meldron.

- David Chrestien.
 James Cadett, Jane, *wife*, James, John, sen.,
 Martha, John, jun., Daniel, Francis, and
 Jane, *children*.
 Daniel Guirauld.
 Solomon Le Bayent.
 Abraham Le Bayeant.
 Paul Gosseaume.
 Andrew Gosseaume.
 Samuel Paquet.
 Michael Moreau.
 Andrew Alexandre.
 Solomon Alexandre.
 David Couppé.
 James Couppé.
 Solomon Moreau.
 James Meldron.
 John Caovet.
 James Chretien.
 Isaac Blond.
 Peter Retout.
 Samuel Vourion.
 Matthew De la Place.
 Peter Renaust.
 John Hebert.
 William Boncourt.
 Peter Bennet.
 James Fouquerell.
 John Fouache, sen.
 John Fouache, jun.
 John Girard.
 John Lavaine.
 James Crouard.
 Francis Griel.
 John Vincent.
 William Bastell.
 Isaac Le Tellier.
 John Guespin.
 Gabriel Doublet.
 David Chretien.
 Robert Le Blond.
 David Dosselin.
 Isaac Clerenceau.
 Isaac Levy De Diepe.
 Samuel Jourdain.
 Abraham Grimault.
 Stephen Dumontier.
 James Nouretier.
 James Dumontier.
 David Du Jardin, sen.
 David Du Jardin, jun.
 James Leturgeon.
 Samuel Morisseau.
 Peter Malet.
 Louis Durand.
 Isaac Blondet.
 Francis Gallais.
 Abraham Jonneau.
 Matthew Lys.
 Augustin Esmont.
 Abraham Govin.
 Solomon Boullard.
 Gabriel Brus.
 Christopher Baudowin.
 Solomon Prevost.
 Peter Bacot.
 John Bacot.
 Elias Regnard.
 John Boisnard.
 John Roissey.
 Matthew Jammeau.
 Jane De Senne.
 David Doublet, jun.
 Peter Thomas.
 Peter Bertin.
 Robert Osmont.
 John Brus.
 Charles Herman.
 Francis Violeau.
 Andrew Page, Peter, *son*.
 Elias Verger.
 Isaac Poitier.
 James Pariolleau.
 Isaac Pariolleau.
 Moses Marionneau.
 Elias Fleurisson.
 Peter Taillett.
 Elias Dupont.
 James Dupont.
 John Masson.
 Daniel Masson.
 Thomas Guiton.
 Thomas Durand.
 John Castanet.
 John Chave.
 Peter Davois.
 John Bacot.
 James Chauvet.
 Peter Rousseau.
 Gilles Lievre.
 William Debosc.
 Peter Bertrand.
 John Drovillart.
 Andrew De Lhoumeau.
 Francis Vrigneau.
 Peter Orian.
 William Henry Aurez.
 William Sureau.
 John Tribble.
 Gabriel Montelz.
 James Thibaud.
 Peter Martin.
 John Carriere.
 Abraham Gilles, John and James, *sons*.
 Peter Fouquet.
 John De la Jaille.
 Charles Frazier.
 Hezekiah Leber, Anne, *wife*.
 Francis Duplessis.
 Eliza Rabache.
 John De la Newfmason.
 Andrew Peschier.
 John Reynell.
 John Des Rumeaux, Mary, *wife*, Louis and
 James, *sons*.
 Carollette Chrispin.
 David Senecat.
 Godfrey Steger.
 Robert Le Blond.
 John Sene, John, James, and Peter, *sons*.
 Abraham Salomon.
 Abraham Harache.
 Peter Benoit.
 John Bachand.
 Stephen Giraud.
 John Robin.
 Louis Rivard.
 James Vallett.
 John Roy.
 Daniel Giraud.

- Daniel Savary.
 Philip Dupuy.
 Simon Morisseau.
 Philip Raynaud.
 John Gindait.
 John Sotie.
 Peter Aurios [*query, Auriol?*].
 Peter Teisseire.
 Theodore Ducros (clerk), William, Carolette,
 and Mary, *children*.
 Isaac Liger.
 Joseph Barbut
 Renée Jollan.
 Peter Jollan.
 John Rouquet.
 Peter Perpoint.
 Peter Betton.
 Peter Pelisson.
 Peter Bezin.
 Jacob Barion.
 Mary Garon.
 Eliza Hemard.
 John Paret.
 Anthony Tulon.
 Peter Laurent.
 John Quet.
 Joachim Bielfeld.
 John Meslier, Jane, *wife*, John, Jane, and Mag-
 dalen, *children*.
 John James Cazeneusne.
 Stephen Joyeux, Mary, *wife*.
 Peter Deschamps.
 Isaac Cousteil.
 Alexander Allaire.
 Claud Bessonet.
 Daniel Jaudin.
 James Rivand.
 Paul Girardot.
 Simon Fouchard.
 Moses Amyraut.
 James Formont.
 Mary Amyraut, Henry and Mary Anne, her
children.
 John Grazeillier.
 David Senecal.
 Peter Prion.
 Judith Brulon.
 Mark James Jacob Peloquin.
 Peter Renaud.
 Elias Jamin.
 Daniel De Laire.
 Peter Remy.
 Clement Remy.
 Charles Chapon.
 Andrew Gaydan.
 Michael Remy.
 John Gentilet.
 John Dumas.
 Matthew Dinard.
 Francis Dumolin.
 John Gorin.
 Stephen Gronguet (clerk).
 Francis Vigot Gronguet (clerk).
 John La Combe.
 Peter Lombard.
 Isaac Bernard.
 Francis Courtois.
 John Coutois.
 Albert Derignee, Peter and Matthew, *sons*.
 John Furon.
 James Marc.
 Jacob Margas.
 Peter Jastrain.
 Henry De la Faville.
 David Lesturgeon.
 Abraham Barian.
 Anthony Bartalot.
 Israel Daignebere.
 John Claverie.
 Peter Benouad.
 James Chaille.
 Stephen Bourian.
 Francis Bouchet.
 Andrew Leger.
 Matthew Boigard.
 Peter Ramier.
 James Valet.
 Abraham Moncousiet.
 John Louis Loubier.
 John Gastaing.
 James Sanson.
 Peter Blanchard.
 Michael Chaille.
 John Greene, *alias* Vert.
 James Bire.
 Julien Bire.
 John Fougeron.
 John Maddar.
 Daniel Beluteau.
 John Mayer.
 Jacob Poitier.
 Louisa Duport.
 Mary Duport.
 Michael Roux.
 Frances Gautier.
 Peter Le Cheaube.
 Daniel Tirand, Mary, *wife*, Daniel, David,
 Joseph, John, Stephen, Mary Magdalen,
 Margaret, Mary Anne, and Eliza, *children*.
 Isaac Barbier, Jane, *wife*, Isaac and James, *sons*.
 Gabriel Dugua, Anne, *wife*.
 Thomas Crispeau, Mary, *wife*.
 Isaac Chapellier, Anne, *wife*.
 John Chabanei.
 Paul Galabin.
 James Dargent.
 Aymé Garnault.
 Josias Le Comte.
 John Baptist Galabin.
 Alexander Le Rouz.
 Daniel Simon, Martha, *wife*.
 Simon Le Plastrier, Anne, *wife*, Simon and
 Anne, *children*.
 Samuel La Fertie.
 David Le Court, Mary Anne, *wife*, David,
 Taneguy, and Catherine, *children*.
 Benjamin Le Court, Rachel, *wife*.
 Anthony Clerenbault.
 Gideon Bataillhey.
 John Caussat, Magdalene, *wife*.
 Peter Malegne.
 Peter Souhier.
 John Souhier.
 David Le Tellier.
 John Lequesne.
 David Lequesne.
 Paul Godard, Eliza, *wife*.
 David Doublet, jun.
 Henry Beaumont.
 John Bachan.

John Russiat.
 Daniel Cannieres (clerk).
 Peter Ardesoif.
 James Neau.
 Anthony Dalbis.
 Samuel Coignand.
 Victor Coignand.
 Samuel Perreau.
 Stephen Chevalier.
 Henry More.

David Gausсен.
 Peter Bossairan (clerk), Catherine, *wife*, Mary
 and Anne, *children*.
 Anthony Aufrere.
 Israel Anthony Aufrere (clerk).
 Jacob Juibert.
 John Chabot.
 David Chabot.
 James Montier, Mary, *wife*.

NOTES.—As to the surname, Cabibel, I have often thought that the important modern name, Cabbel, was derived from it. As a beginning of changing French names into English equivalents, observe the entry "John Greene *alias* Vert." Here we have several surnames afterwards noticed in Memoirs, as Rouquet, Garnault, Lequesne, Gausсен, and Aufrère. Anthony Aufrère is the wealthy and admirable father, and the Rev. Israel Anthony Aufrère, the no less excellent and most deservedly influential son.

XXV.—3d July, 13th Will. III. (1701).

Abel Langelier, Mary, *wife*, Abel, John, Louis,
 and Mary, *children*.
 Elias Tovillet.
 Elias Brossard.
 John Gaudy, John, Isaac, and Francis, *children*.
 Isaac La Font, Rachel, *wife*, Jane and Honorèe,
children.
 John Lafont.
 Abraham Lafont.
 Isaiah Deveryt.
 Isaac Lussion, and Mary, *wife*.
 Daniel Poletier.
 James Soufflet.
 Laurence Payen.
 Abraham Courtin.
 Henry Cocker.
 John Maynard.
 Abraham Allais, Catherine, *wife*, Stephen, Mary,
 and Catherine, *children*.
 Arthur Le Conte.
 James Chabaud.
 James Peraud.
 Abraham Outand.
 William Drovett.
 Peter Doruss.
 Peter Guioneau.
 John Guerin.
 Elias Vouliart.
 Noah Vuclas.
 David Espinet.
 Peter Jambelin.
 John Cornet.
 Vincent Tillon.
 James Cromer.
 James Guion.
 Charles Couilland.
 James Mercie, and Anne, *wife*.
 Stephen Gendreu.
 John Ageron.
 Henry Berslaer.
 Adam Paetts.
 Daniel Bernardeau.
 Isaac Prestrau.
 Samuel Guibald.
 John Tartarin.
 Francis Gourdon.
 James Massiot.
 John Savouret.
 John Hester, Susan, Marianne, and Mary,
children.
 William Heurtin, and Elizabeth, *wife*.
 Andrew Malie.

Benjamin de Charrieu.
 Nicolas L'Advocat, Elizabeth, *wife*.
 Peter Aubin, Elizabeth, Margaret, and Mary,
 his *children*.
 James Ruffiat.
 Abraham Merisset.
 John De Loumeau.
 Isaac Delpeth.
 Mary Seigneur, Claude Daniel, *son*.
 John Farcy, and Francisca, *wife*.
 George Gemhemier.
 John Jappie.
 Mary Jappie.
 Andrew Bonneau, Magdalene, Andrew, James,
 Mary, Jane, and Susan, *children*.
 John Glenisson.
 James de Moliou, Susan, *wife*.
 Peter Fald (clerk).
 John Adam (clerk).
 George Felster.
 Francis Allard.
 David Dalamere.
 Solomon Delaleu.
 Zachary Savory.
 Thomas Lee.
 Francis Lee.
 Fitzwilliams Lee.
 Hermes William Lee.
 James Lee.
 Caroline Lee.
 Simon Rame.
 Elias Ausonneau.
 John Deloumeau.
 Anthony Pontardant.
 Peter Formont.
 John Page.
 John Martin.
 Charles Cossart.
 John Pigou.
 Mark Anthony Pigou.
 Arnaud Bargignac.
 Jane Myre.
 Peter Le Conte.
 James Gariot.
 Francis Vorer.
 Elias Chabosseau.
 Alex. De Roure des Bonneaux.
 James Peyret.
 Henry Demoney.
 James Buicarlelet.
 James Gashlie.
 John Gunge.

John James Fourchars.
 Isaac Lyon.
 Peter Robateau, Susan, *wife*.
 John Robateau, Anne, *wife*.
 Isaac Langue.
 John Peter Langue.
 Francis Louis Billot.
 James Renaudet.
 Ouriel Maur Wieten.
 John Cruyger.
 John Corso.
 Albert de Urie.
 James de Surville.
 Joseph Stokey, John, *son*.
 John Mallet.
 Charles Bartholomew de la Tour.
 Moses Boussac.
 Henry Guichinet.
 Claud Francis Paul Estrange.
 Francis Brouchet.
 John Peter Salnau.
 Isaiah Verit.
 James Gastily.
 Daniel Boreau.
 Mary Garnault.
 James Aleber.
 Charles Gouy.
 John Villeneusne.
 John Girandeaue.
 Daniel Mainard.
 John Mallet.
 James Morgat.
 Jacob Berand.
 Peter Guillard.
 Louis Thomas.
 Matthew Guerrier.
 Paul Grangier.
 John Morgue.
 Anthony Vatier.
 Nicolas Le Tavernier, Nicolas, James, and
 Judith, *children*.
 Peter Selmes.
 Philip Goudron.
 Paul Mesnier.
 John Moret.
 John Paul, and Mary, *wife*.
 Peter Vidal, and Esther, *wife*.
 Nicolas Duval (clerk), Margaret, *wife*, Eliza-
 beth, *daughter*.
 Daniel Chais La Place, and Magdalen, *wife*.
 Sebastian Rucault, and Susan, *wife*.
 John Savignac.
 James Pitau.
 Stephen Gendran.
 Peter Guillard.
 Simon Peter Babault.
 James Champion (clerk).
 Elias de Grandges.
 James Fevilliteau, Francis and Louis, *sons*.
 James Lardien.
 Peter Galand.
 Peter Pilote.
 James Darrigraud.
 Moses Richard.
 John Boisnard.
 Peter Geutet.
 Daniel Blond.
 John Cotreau.
 Peter Rolland.
 David Jardeau.

II.

Isaac Prevost.
 Josias Bureau.
 Francis Pontardant.
 James Jappie.
 Moses Chaieler.
 James Guitton.
 John Anviceau.
 Moses Reneau.
 Isaac Bosy, Elias, Abraham, John, and Isaac,
sons.
 John Marion.
 Peter Chevallier, Peter and Samuel, *sons*.
 Renée Gougeon, Renée Mary, *daughter*.
 Peter Girard.
 James Girard.
 Aaron Faitout.
 Charles Govis.
 Stephen Dubuer.
 Nicolas Fresneau.
 Stephen Benouad, Jane, *wife*, Stephen, *son*.
 Claud Cagrou.
 Daniel Robert.
 Michael Haquinet.
 Samuel Greneau.
 John Guirodos.
 Elias Grolon.
 John Lauber.
 John Coureau.
 Peter Vauvelle, and Susan, *wife*.
 Peter Durand.
 Anne Cabibel.
 Louis de Marsall, Louis, *son*.
 John Thomas, Peter and Isaac, his *sons*.
 Philip Brouard de la Coussaye.
 Peter Fraylle.
 Daniel Baile, Rebecca, *wife*, Daniel and Isaac,
sons.
 Isaac Hartman, Isaac and John, *sons*.
 Francis Guichard.
 Anthony Guichard.
 Abraham Hasbrouk.
 John Hasbrouk.
 Louis De Viere [*query*, Beviere?].
 Peter D'Oyan.
 Abraham Dubois.
 Moses Cautin.
 Peter Guimard.
 James Pavillon.
 Andrew Cauon.
 Peter Manin.
 Abraham Lakeman.
 John Belliville.
 John Casier.
 Nicolas Crocheron.
 Abraham Cauon.
 John Thaveau.
 John Causson.
 John Samon.
 Daniel Robert.
 James Cormier.
 Isaac Roussell.
 Stephen Roussell.
 Francis Roussell.
 David De Senne.
 Theophilus Robert.
 John Villiers.
 Henry de la Reve.
 John Le Chaleur.
 John James Peytrignet.
 John Lesmere.

K

Peter Belvere.
Daniel Collett.

Peter Dumoulin.
John Suyre.

NOTES.—There was an Irish refugee family of Raboteau, now represented collaterally (see my chapter xxii.), and whose history proves that the right spelling of the name is Raboteau; yet a deceased lady of the old generation, still affectionately remembered by her descendants, always pronounced the name, “Robateau;” and such is the spelling in the above list. There are some noble names, as De la Tour, and De Roure des Bonneaux.

During the vigorous prosecution of the war with France, the refugees were recognised practically as British subjects. And at length it was felt that their warm and active devotion deserved a more open and formal recognition. Accordingly a Bill for the Naturalisation of Foreign Protestants was brought into the House of Commons on the 14th February 1709, by the Hon. Sydney Wortley Montague, M.P. for Peterborough, in concert with Lord William Powlett, M.P. for Winchester; Sir James Montague, M.P. for Carlisle; Robert Eyre, M.P. for Salisbury; Sir Joseph Jekyll, M.P. for Eye; Richard Nevil, M.P. for Berkshire; Sir Peter King, M.P. for Boralston; William Lowndes, M.P. for Seaford; and Roger Gale, M.P. for Northallerton. The Bill became an Act of Parliament on the 23d March 1709;—the qualification was the taking of the usual oaths, and there was also a Proviso, “that no person shall be naturalised, &c., unless he shall have received the Sacrament in some Protestant or Reformed congregation within this kingdom.”

The following is the Bishop of Sarum’s (Burnet) account of this honourable deed:—

“An Act passed in this Session, that was much desired, and had been often attempted, but had been laid aside in so many former Parliaments, that there was scarce any hope left to encourage a new attempt. It was for naturalising all Foreign Protestants, upon their taking the oaths to the government, and their receiving the Sacrament in any Protestant church. Those who were against the Act soon perceived that they could have no strength if they should set themselves directly to oppose it; so they studied to limit strangers in the receiving the sacrament to the way of the Church of England. This probably would not have hindered many who were otherwise disposed to come among us; for the much greater part of the French came into the way of our church. But it was thought best to cast the door as wide open as possible for encouraging of strangers. And therefore since, upon their first coming over, some might choose the way to which they had been accustomed beyond sea, it seemed the more inviting method to admit of all who were in any Protestant communion. This was carried in the House of Commons with a great majority. But all those who appeared for this large and comprehensive way were reproached for their coldness and indifference in the concerns of the Church. And in that I had a large share, as I spoke copiously for it when it was brought up to the Lords. The Bishop of Chester (Sir William Dawes) spoke as zealously against it, for he seemed resolved to distinguish himself as a zealot for that which was called High Church. The Bill passed with very little opposition.”

To leaven the British population with Protestantism of Huguenot intensity was always the policy of the Williamite or true English party. But the aim of the opposition was to drive this influence out of the kingdom. So that when the Opposition became the Queen’s ministry under the leadership of Harley and Bolingbroke, they assailed the authors and supporters of the Naturalization Act, proclaimed them to be “the Queen’s and the kingdom’s enemies,” on account of it, and lost no time in introducing a Bill to repeal it. This was in 1711.

The appeals made to English prejudices, and the probable success of such appeals in more quarters than one, may be illustrated by referring to a rhyming pamphlet of the period (without date), entitled: “Canary-Birds Naturaliz’d in Utopia—a Canto (*Dulce est paternum solum*). London, printed and sold by the Booksellers of London and Westminster, Price 2 Pence.” The preface appeals in prose “*To the Free-born Reader* :”—“Ought not I to prefer my old acquaintance, my old friends, or even my old shoes (that King James the 1st said were easiest for his feet), before strangers, sharpers and intruders—Hoghen Moghens, *Hugonots*, and Wooden-Shoe Makers? In a word, can any one of sense and reason be so barbarous to his own bowels as to undervalue, undermine, and undo his natural-fellow-free-born Subjects for any interloping Canary-Birds or naturaliz’d foreigners?” Here is a specimen of the poetry:—

Here they grew fat and liv’d at ease,
And bigger look’d than *Refugees*,
Kindly protected from the stroke
Of swift pursuing Gallick hawk.

Them we so well did entertain
They would not choose go home again,
But now at last so saucy grew
That to aspiring heights they flew;

They must be topping Masters made,
 And, as our free-born Subjects, trade.
 On this account assembled were
 The native *Birds* of all the air,
 And having laid their heads together,
 Advising and debating whether
 Those bold *Canary-Birds* should stay,
 And nat'ralized be this day
 Through all disturb'd Utopia.

Then honest *Robin* silence brake,
 And to the matter boldly spake—
 "Is not our property so dear
 That we those foreigners may fear?
 Or shall such interlopers come
 And turn me out of house and home?
 Besides, they're not of our religion
 No more than any Holland widgeon.
 They never go to church, as I,
 Anthems to hear or sing, for why?
 They hate our decent liturgy."

The charming *Linnet* then besought
 His brother birds to weigh this thought,
 He wisely said and sweetly sung,
 And with a pop'lar air it rung—
 Whether they could believe it reason
 To nat'ralize them at this season,
 When our own traders hardly live,
 And scarce industrious workers thrive;
 For though they sing a merry note,
 They are perhaps not worth a groat.
 And why should we infranchise those
 That strangers come—and whence, God knows—
 Or give such rights to foreign breasts
 Till we have feather'd our own nests?
 They'll underlive and sell us too,
 And thus the native poor undo,
 Or bring us to their wooden shoe.

Taking our houses o'er our heads,
 The Free-born turning out of beds;
 At easy rates their pockets filling
 For small expense of one poor shilling.

Great numbers of the French refugees had been content with simple toleration, because they did not wish to cast off their French citizenship. They had lived in hope that a good time was coming when their native country would receive them,—a time when the victories of Britain and of the Anti-Bourbon Alliance would, by a satisfactory treaty of peace, purchase their restoration to their homes and estates. But the tone of the debates of 1711 alarmed them, and drove above two thousand to take advantage of the Act, and to enrol themselves as British subjects. [It should therefore be observed that the date of the naturalization of a Huguenot refugee is not necessarily the same, or even almost the same, as the date of his arrival on British soil.] Although the first attempt to repeal the Act failed; yet the second assait, renewed with the utmost possible haste, put an end to its existence. And on the 9th February 1712 the royal assent was given to "An Act to repeal the Act of the seventh year of Her Majesty's reign, entitled an Act for Naturalizing Foreign Protestants except what relates to the children of Her Majesty's natural born subjects, born out of Her Majesty's allegiance."

With regard to attestations of naturalisation, the denizen, whose name had been duly recorded on the patent roll, received a printed certificate, of which the following is a specimen:—It is endorsed, "Certificate of denization for James Barbot and Mary his wife, 16th July 1696," and is stamped with a "VI PENCE" impressed-stamp. The names and the day of the month are inserted in writing; also the plural verb "are."

"I, Nicholas Hayward, Notary and Tabellion Publick, dwelling in London, Admitted and Sworn, Do hereby Certifie and Attest unto all whom it may concern, That I have Seen and Perused certain Letters Patent of Denization granted by our Sovereign Lord King William the Third under the Broad Seal of England, Dated the tenth of July in the Eighth year of His Majesties Reign, wherein among others is inserted the name of James Barbot and Mary his wife, who, though Born beyond seas are made His Majesties Leige Subject[s?] and to be Held, Reputed, and Taken as Subject[s?] Born in this Kingdom of England, and may, as Such, Purchase, Buy, Sell, and Dispose of Lands, Tenements and Hereditaments in this Kingdom or any other of His Majesties Dominions as freely, peaceably and entirely, as any Subject Born in this Kingdom, and that the said James Barbot and Mary his wife, by Virtue of the said Letters Patent, are to enjoy all Liberties, Priviledges and Franchises of Subject Born in this Kingdom, without any Disturbance, Impediment or Molestation as by the said Patent, relation being thereunto had, may more at large appear. Of all which act being Required of me the said Notary, I have Granted these Presents to serve and avail the said James Barbot and Mary his wife, in Time and Place convenient, London, the 20th of July 1696, and in the Eighth year of His Majesties reign.

"In testimonium Veritatis signo meo manuali solito signavi et Tabellionatûs mei sigillum apposui rogatus.

Seal

"NICH. HAYWARD.
 "Notrius Pubcus Angl. & Hyb."

Under the short-lived Naturalization Act of Queen Anne, printed forms were used. I give below the copy of a form duly filled up. The blanks, which in the original are inserted in writing, are here represented by italic types. The reason for the words *Queen's Bench*, &c., having been written, and not having been printed, was that the applicant might select any one of the three courts of law, and might appear

before either the Court of Queen's Bench, or the Court of Common Pleas, or the Court of Exchequer.

"*Queen's Bench, Westminster.* These are to satisfie all persons whom it may concern that *Sarah Aufrere wife of Israel Anthony Aufrere of St. James, Westminster, within the county of Middlesex,* born out of the allegiance of Her Most Excellent Majesty Anne, by the Grace of God Queen of Great Britain &c: Did on *Monday the fourteenth day of November Anno Domini 1709,* personally appear before the Justices of Her said Majesties *Queen's Bench* at Westminster, and then and there, in term time, between the hours of nine and twelve in the forenoon of the same day, produce and deliver in open court a certificate in writing of *her* receiving the sacrament of the Lord's Supper in a Protestant or Reformed Congregation in this kingdom of Great Britain within three months past, next before the exhibiting such certificate, signed by the person administering such sacrament, and attested by two credible witnesses in pursuance of an Act of Parliament made in the seventh year of her said Majesties reign, entitled, an Act for Naturalizing Foreign Protestants, and then and there took and subscribed the oaths, and made, repeated and subscribed the declaration appointed by Act of Parliament, made in the sixth year of her said Majesties reign, entitled, an act to make further provision for electing and summoning sixteen Peers of Scotland to sit in the House of Peers in the Parliament of Great Britain, and for trying Peers for offences committed in Scotland, and for the further regulating of voters in elections of Members to serve in Parliament.

"Dated the *14th day of November* in the year of our Lord 1709 and in the *eighth year* of her said Majesties reign.

"RICH^d. HARCOURT, *Secondar. Coron.*
"Officii in C^{no} D^{nae} R^{nae} coram ipsa R^{na}.

"Taken out of the several offices and delivered by Messrs Laymerie and Brissac, as also certificate for the sacrament ready filled up."

In Ireland, naturalization, on taking the oaths before the Lord Chancellor, was granted without difficulty. The following are all the names I find in my note-book:—

DUBLIN PATENT ROLLS. Adam Billon (1 Aug. 1699). The following merchants being "Protestant strangers,"—(29th Nov. 1704).—Henry Maynard, Anthony Guizot, Stephen Peridier, David Dupont, James Bournac, Clenet Clancherie, Peter Bigot, Daniel Guion, John Clamouse, James Soignon, Samuel Offre, Mark Le Blanc, Andrew Le Blanc, William Boncoiron, Peter Dumas.

Naturalization by a private Act of Parliament could be attested either by reference to the Rolls of Parliament or by the possession of a copy of the Act, signed by *the Clerk of the Parliaments*, or by his deputy. I transcribe a specimen of a Naturalization Act.

An Act for naturalizing Peter Langlois and others. Anno 6^o Annæ Reginae [1707], No. 75.

Humbly beseech your most excellent Majesty, the Lords Spiritual and Temporal, and Commons in this present Parliament assembled, Peter Dubourdieu, son of John Dubourdieu, by Margaret, his wife, born at Usez, in Languedoc in France, Peter Langlois, son of Peter Langlois, by Jane, his wife, born at Montpellier, in France, and others, being all persons born out of your Majesties allegiance, but professing the true Protestant religion, and having given good testimony of their Humble, Dutiful, and Loyal affection to your Majesty and the good of the kingdom of Great Brittain.

That it may be enacted—AND Be it enacted by the Queen's most excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and the Commons in this present Parliament assembled, and by authority of the same, that they, the said Peter Dubourdieu, Peter Langlois, and others, be, and are hereby from henceforth Naturalized, and shall be adjudged and taken to all intents and purposes Naturalized, and as free-born subjects of this Kingdom of Great Britain; and they are and shall be from henceforth adjudged, reputed, and taken to bear every conditions, respect, and degree, free to all intents, purposes, and constructions, as if they and every one of them had been and were born natural subjects of this kingdom of Great Brittain.

AND be it further enacted, declared, and ordained by the authority foresaid, that the said Peter Dubourdieu, Peter Langlois, and others, shall be and are hereby enabled and adjudged able to all intents, purposes, and constructions whatsoever, to Inherit, and be Inheritable and Inherited, and to demand, challenge, ask, take, return, have and enjoy all Mannors, Lands, Tenements, and Hereditaments, goods, chattels, debts, estates, and all other Privileges and Immunities, benefit, and advantage in Law or Equity belonging to the liege proper and natural born subjects of this Kingdom; and to make his or their Resort or Pedigree as Heir to his or their ancestors, Lineall or Collaterall, by reason of any Descent, Remainder, Reverter, Right or Title, Legacy or Bequest whatsoever, which hath, may or shall from henceforth descend, remain, revert, accrue, or grow due unto them, and every of them; as also from henceforth to take, have, retain, keep, and enjoy all Mannors, Lands, Tenements, and Hereditaments which he or they may or shall have by way of purchase or gift of any person or persons whatsoever; as also to prosecute, pursue, maintain, avow, Justify, and Defend all and all

manner of Actions, Suites, and Causes, and all other things to do as lawfully, liberally, freely, and surely, as if the said Peter Dubourdieu, Peter Langlois, and others, and every of them had been born of British Parents within this Kingdom of Great Britain, and as any other person or persons born or derived of British Parents within this Kingdom of Great Britain may lawfully in any wise do, and in all things and to all intents shall be taken to be and shall be Natural Liege subjects of the Kingdom of Great Britain, any Law, Statute, Provision, Custom, Ordinance, or other thing whatsoever, had, made, done, promulgated, proclaimed, or provided to the contrary thereof in any wise notwithstanding.

MATH. JOHNSON, *Clc: parliamentor:*

A very large number of refugees were often naturalized in company in one Act of Parliament. In former editions of this work I printed the lists of naturalizations in the Patent Rolls only, not knowing of any others. But in the Parliamentary Rolls in the House of Lords there are other long lists. With these my learned correspondent Mr Wagner is familiar, and to him I am indebted for the following names. These lists are the most interesting of all to genealogists.

SOME OF THE NATURALIZATIONS BY ACT OF PARLIAMENT.

2d July, 1 James II. (1685).

- James Dufay (son of James Dufay, by Judith Dognier, his wife), born at Boulogne.
 Theodore Janssen and Isaac Janssen (sons of Abraham Janssen), by Henrietta Manigauld, his wife), born at Angoulesme.
 James Tiphaine (son of John Tiphaine, by Anna Frondell, his wife), born at Sedan, Elizabeth Berchet, his wife, and Peter John, James, Paul, Daniel Charles, and Solomon Tiphaine, his children, all infants.
 Daniel Grueber (son of John Henry Grueber, and Anne These, his wife), born at Lyons, and their sons, Francis, John, Henry, and Nicholas Grueber.
 Lewis Berchere (son of Claude Berchere, by Magdalena Loyseau, his wife), born at Paris, and his sons, both infants, James Lewis and John.
 Anthony Chauvin (son of Stephen Chauvin, by Claudiana Illaire, his wife), born at Nismes.
 John Dumaistre (son of Abraham Dumaistre, by Eliz. Rousseau, his wife), born at Bordeaux.
 Michael Fallet (son of Ezechias Fallet, by Mary Marot), born at Caen.
 Andrew Pancier (son of Peter Pancier, by Marguaritta Denoland), born at Nismes, and Andrew Pancier, his nephew, an infant.
 John Goudett (son of John Goudett, by Mary Doucett), born at Montagnac, in Languedoc.
 James Le Serurier (son of James Le Serurier, by Elizabeth Leger, his wife), born at St. Quentin.
 Paul Minvielle (son of Bertrand Minvielle, by Mary Doquet), born at Bourdeaux.
 Peter Lombard (son of John Lombard, by Magdalena Gibbert), born at Nismes, and Jane, his wife.
 John Des Ormeaux (son of Crespin Des Ormeaux, by Mary Harselin), born at St. Quentin, and John Des Ormeaux, his son, an infant.
 John Auriol and Peter Auriol (sons of Eliza [Elisée] Auriol, by Anne De La Bauve), born at Castres, in Languedoc.
 David Sarrazin (son of Lewis Sarrazin, by Frances Pichot, his wife), born at Sinsaturin, in the Province of Auvergne.
 Peter Careiron (son of John Carieron, by Jane Fayet), born at Mompellier, and Daniel, his son, an infant.
 Hector Vatemar and Ephraim Vatemar (son of Anthony Vatemar, by Mary De La Mary), born at Rowen.
 Charles Angibaud (son of Daniel Angibaud), by Jane Baudin, his wife), born at Xaintes, and Charles and Daniel, his sons, both infants.
 Isaac George La Roche (son of Daniel George La Roche, by Magdalena Poisson, his wife), born at Angers.
 Peter Chauvet (son of Marc Chauvet and Anne Chasseloup), born at Xaintes.
 Jonas Durand (son of Isaac Durand, by Mary Tandin), born at Bourdeaux.
 Henry Bibaud, Esquire (son of James Bibaud, by Louisa Gassau), born at Rochel.
 James Laty (son of Joseph Laty, by Frances Giraud), born at Grenoble.
 Peter de Graet (son of Cornelius de Graet, by Sara Bridges), born at St. Christophers, in America.
 Isaac de la Croix (son of James de la Croix, by Anne Mouflies), Judith, his wife, and Isaac, John, and James de la Croix, his sons.
 Charles Godfroy, born in Normandy, and Rachel, his wife.
 Charles De La Faye, infant son of Louis De La Faye, both of Paris.
 John Baptist Rosemond (son of James Rosemond, by Mary Dorr, his wife), born at Paris.
 Lewis Jarvis (son of Lewis Jarvis, by Marguerit De Frene), born at Paris.
 Daniel Barbaut (son of Ezechiell Barbaut, by Mary Bassett, his wife), born in Haintongues.
 Peter (?) Baume (son of Cesar Baume, by Frances Maryes, his wife) born in Bevis, in France, and his son, Peter Nicholas Baume, an infant.

Simon Grimault (son of Moise Grimault, by Marguerita Duteux, his wife), born at Blois, and his daughter, Mary Grimault, an infant.
 Isaac Grimault (son of Enoch Grimault, by Mary Lavalle, his wife), born at Paris.
 Daniel Crommelin (son of John Crommelin, by Rachel Tasset), born at St. Quentin, and his sons, Charles and Isaac, infants.
 Daniel Bruston (son of Peter Bruston, by Jane Morand), born in Isle of Re.
 John Tiphaine (son of Peter Tiphaine, by Judith Renard), born at Sedan.
 Daniel Colet (son of Peter Collet, by Esther Vedeau), born at Xaintes.
 James Boissonett (son of Loreon Boissonett, by Ann Desportes), born at Nogent, and his son, Louis Boissonett.
 John Maurice, son of John Maurice and Margueritta Cossart, of Rouen.
 John Chardin, knight (son of John Chardin and Jenny Ghiselin), born at Paris.
 Jeremias Gazuët (son of Andrew Gazuët, by Jane Barbier), of Geneva.
 Anne, wife of Jeremias Gazuët, daughter of Peter Rocher, by Jane Ruel, of Alençon in Normandy.
 Henry Le Noble, son of John Le Noble, by Susan Le Mercier, of Paris.
 Jeremiah Lepine, son of Claudius Lepine and Ludovitia Gouneret, of Sedan.
 Nicholas Massey, son of Nicholas Massey, born at Blois.
 Mary Mell, born in Diepe.
 James Paillard (son of Peter Paillard, by Susan Mitz), born in Bazell, Switzerland.

Parliament of 9 and 10 William III., Act passed 5th July 1698.

Hillary Reneu (son of Peter Reneu and Susanna, his wife); Margaret, wife of the said Hillary (daughter of John Lupé and Mary, his wife); Peter Renet, son of said Hillary and Margaret; Mary Lasseur, widow, sister to said Hillary—all born at Bordeaux.
 Peter Lauze (son of Andrew Lauze, by Jaquette, his wife), born at Nismes.
 Peter Lauze (son of Peter Lauze, by Dorothy, his wife), born at Lyons.
 John Arnaud (son of Peter Arnaud, by Elizabeth, his wife), born at Rochelle.
 James Dargent (son of James Dargent, by Mary, his wife), born at Nismes.
 John Missolle (son of John Missolle, by Frances, his wife), born at Ganges.
 Isaac Gervaise (son of Lewis Gervaise, by Jaqueline, his wife), born at Paris.

24th March, 11 William III. (1699, N.S.),

Isaac Gouyquet de St Eloy, son of Isaac Gouyquet, and Jone, his wife, born at Plumy [Pluvigner?], in province of Brittany.

4th May, 11 William III. (1699).

Samuel Bernardeau, son of Samuel and Jeanne, born in Rochelle.
 Peter Chautreau Desgandrée, son of P. C. D. and Renée, born in Poitiers.
 John Hamilton, son of John and Mary, born in Montandre.
 John Rondeau, son of James and Anne, born in Sedan.
 Peter Philipon, son of Nicole and Marquise, born in Chastebrant.
 Abel Rostan, son of Peter and Jeanne, born in Verzole.
 James Chitron, son of Moses and Margueritte, born in Vegue.
 David Bandisson, son of John and Susanna, born at Medo.
 James Mallortie, son of James and Hester, born at Rouen.
 John Vergnol, son of Isaac and Jeanne, born at Puzolo, France.
 Gabriel de Varangeville, son of John and Esther, born at Varangeville.
 Jeremie Thomassin, son of John and Susanna, born at Mets.
 Philippe Gulick, son of John and Margueritte, born at Arnham, Guilderland.
 Renauld de Comarque, son of Renold and Margueritte, born at Montoban.
 Peter John, son of John and Jaquette, born at Anduse.
 James Tannoy Du Plessis, son of James D. and Eliz., born in Alençon.
 Samuel Redard, son of Fancis and Mary, born at Neuchastel.
 Noah Regnant, son of John and Joanna, born in Friesland.
 Louis Bernardeau, son of Samuel and Jeanne, born at Rochelle.
 Peter Verharen, son of Peter and Hester, born in Costronde, Breda.
 Abraham Perdrian, son of Ozea and Margueritta, born at Rochelle.
 John Tostain, son of James and Julienne, born at Moon, at St Martin.
 Conelius Anthony, son of John and Anna, born at St Martin.
 John Albert, son of Daniel and Susanna, born at Bordeaux.
 Joseph de Rison, son of Paul and Mary, born at Leitoure.
 Peter Borel, son of Oliver and Margueritta, born at Tourase.
 Michel Geghter, son of Michel and Margueritte, born at Waldbroode, Germany.
 Christopher Schriber, son of Anthony and Cathrina, born at Gotha.
 John Narbonne, son of Peter and Eliz., born at Montpellier.
 Elias Morel, son of Zachariah and Magdeleine, born at Sedan.
 Martin Sadiere, son of Abel and Esther, born at Sedan.
 Samuel Grandprey, son of Francis and Jeanne, born at Caen.
 David Durane, son of John and Sara, born at Campon, Germany.
 Charles Pels, son of Esdras and Eliz., born at Hanau.

SECTION SEVENTH.

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David Delauriere, son of Peter and Mary, born at Loudun.
 Isaac Dagar, son of Paul and Jeanne, born at Paris.
 John St Amant, son of Michael and Susanna, born at Paris.
 Isaac Pilon, son of Isaac and Mary, born at Sedan.
 James Molinier, son of Anthony and Alix, born at Nismes.
 Benjamin Duplessy, son of Paul and Ester, born at Argentan.
 Isaac Valmont, son of Anthony and Joane, born at Montserrat, Normandy.

AND VERY MANY OTHERS.

Another Act of 11 William III. (No. 85).

Scipio Gay.

David Dignes, *aliàs* De la Touche, son of Denys Dignes, *aliàs* De la Touche, and Magdalena, born in the town of Merin, in the province of Orleans.

AND OTHERS.

Parliament of 11 and 12 William III., 11th April 1700.

Francis Vandertyd, son of Jacob and Susanna, born at Rotterdam.
 Agneta Van der Mersch, daughter of Lieven and Jane, born at Haarlem.
 Henry Loman, son of Theodor and Mary Lowman, born at Dortmund.
 James Gabriel Le Tresor, son of James and Lucy, born at Caen.

2 Anne, No. 37. 1703.

Henry Boisrond de St. Leger, son of René and Benine, born at St. Siers, in province of Saintonge.

Peter de la Grange.

Lewis Wadden.

John Cottin,

AND OTHERS.

Parliament of 3 and 4 Anne, 14th March 1705 (n.s.)

Andrew. Girardot, *aliàs* De Vermeuoux, son of Paul Girardot and Jeane, born at Chatel Chinon, in Nivernois.

Francis Buzelin, son of Benjamin and Mary, born in Rouen.

Henry Lapostre, son of Andrew and Judith, born at Rouen.

John Casimir Felkirzams, son of Casperi and Christina, born at Nowogrede, Poland.

Peter Desitter, son of Peter and Agatha, born at Amsterdam.

John James Cext, son of John and Jane, born in province of Languedoc.

Thomas Pearse, son of Thomas and Rebecca, born in the kingdome of the Great Mogull.

Thursday, 28th February 1706 (n.s.)

“The Commons read a third time and passed the Bill for naturalizing Vincent Laymerie and about 200 others. There was a division whether they should have a right to vote for parliament-men, and carried it by forty-three in the affirmative.” (Luttrell.)

6 Anne, No. 75. 1707.

Peter Dubourdieu, son of John and Margaret, born at Uzes, in Languedoc.

Peter Langlois, son of Peter and Jane, born at Montpellier.

AND OTHERS.

20th March, 7 Anne, 1708 (n.s.)

Peter Des Maizeaux, son of Lewis and Magdalen, born at Paillet, province of Auvergne.

Peter Bouvot, son of Theodor and Mary, born at Chaaions sur Savone.

John de la Boulonniere, *aliàs* De la Grange, son of Peter de la B. and Magdalen, born in Paris.

Paul Vaillant, son of Francis and Jaqueline, born at Saumur.

Isaac Vaillant, ditto. ditto.

Samuel Alavoine, son of Daniel and Mary, born at Sernquentoin [St. Quentin], Picardy.

John Bull, son of Jochim Bull and Anne, born at Bergen, in Denmark.

Charles Perier, son of Peter and Lucy, born at Xaintonge.

Peter Drelincourt, son of Charles and Marguerite, born in Paris.

Isaac Didier, son of John and Margareta, born at Quassy, in Champaign.

John Manian, son of Abraham and Jane, born at St. Antonin.

John Colum.

Moses Moreau.

Abraham Gouyquet.

David Perronet.

John Peter Durand.

David Tanqueray.

Gabriel Rousseau.

Peter Menard.
Phillip Bryand.
Amand Lalloutie Duperron.
Louis Chavalleau de Boisragon,

AND VERY MANY OTHERS.

16th July, 12 Anne (1713). No. 43.

Simon Descury, son of Daniel and Mary, born at Tour, in province of Tourrene.
Peter Ribot, son of Charles and Margaret, both at St. Hipolite, in Languedoc.
Peter Laffite, son of Peter and Jane, born at Hench, in Guiene.
Peter Cousseau, son of James and Jane, born at Tournon, in Guiene.
Daniel Dufaur, son of Josiah and Mary, born at Nerac, in Guiene.
Balthazar Defoissac, son of Noah and Louise, born at Tesac, in Guiene.
Peter Legrand, son of Peter and Mary, born at La Cousade, in Quercy.
Matthew Suberbille, son of John and Judith, born at Dorthiez, in Bearn.
Peter Darquier, son of Bartholomew and Sarah, born at Bourdeaux.
Paul Breton, son of Peter and Ann, born at Tonnins, in Guiene.
Henry D'houre, son of Anthony and Louise, born at Montpellier, in Languedoc.
Charles Durand, son of Charles and Elizabeth, born at Tournon, in Guiene.
Peter Delapoire, son of Peter and Rose, born at Vianne, in Languedoc.
Samuel Coqutsante, son of Samuel Coqusante and Mary, born at Nerac.
John de la Boissiere, son of Anthony Paquet la Boissiere and Susanne, born at Roche Riquie, in Angoumois.
Charles Alotte, son of Daniel and Esther, born at Loudon, in Poitou.
John La Combe, son of John and Eliz., born at Vezenobre.
William Lacombe, son of Esaiah and Louise, born at Vezenobre, in Languedoc.
John Teissier, son of James and Jane, born at Anduse.
Alexander Geffree La Touche, son of Charles Geffree D'Einchein and Anne, born at Einchein, in Poitou.
Gabriel Geffree La Groye, son of Charles Geffree D'Einchein and Anne, born at Einchein, in Poitou.
John La Boutiniere, son of Henry Massan La Boutiniere and Jane, born at La Sangliere, in Poitou.
Francisco Cavalry, son of Anthony and Corinta, born at Lastira, in Germany.
David Darripe, son of David and Anne, born at Armdy, in Bearn.
Isaac Crozee, son of Peter and Eliz., born at Mazamet, in Languedoc.
James Bertet, son of James and Mary, born at Sommieres.
John Henry De Bastide, son of John and Ann, born at the Hague.
Daniel Gast, son of John and Susanna, born at Chalais, province of St Ouge.
Joseph Dufaur, son of James and Esther, born at Nerac.
Peter Layard, son of Raymond Layard and Francois, born at Monflanquin, in province of Guiene.
Louis Ourry, son of James and Magdeleine, born at Bloye.
Amy Piaget, son of James and Esther, born at Geneve.
Mathieu Dupuy, son of Isaac and Jane, born at Damazan, in Guiene.
Domingos Barboze, son of Renite and Mary, born at Conte, province of Minto, in Portugal.
Paul Cabanie, son of Paul and Susanne, born at Quissac, in Languedoc.
Estevin Perrin, son of Charles Clausade and Jane, born at Vile Mage, in Languedoc.
Francis de Caudole, son of Francis and Eliz., born at Penne.
Samuel Dusoul, son of Isaac and Mary, born at Fontenay le Comte, in Poitou.
Esteven Ducasse, son of Nicolas and Ann, born at Casteljaloux, in Guiene.
John Marvault, son of James and Mary, born at Moubron.
Oliver Malherbe, son of Peter and Francoise Marie, born at Londun, in Poitou.
Lewis Dejan, son of Anthony and Margaret, born in Anduze.
Anthony Dapilly, son of James and Jane, born at St André de Valborgue, in Languedoc.
Isaac St Martin Patras, son of Anthony Patras and Eliz., born at Grenoble.
Thomas Tersson, son of John and Eliz., born at Puilauvens, in Languedoc.
Anthony Maillet, son of Claude and Louise, born at Sauve, in Languedoc.
Lewis Fabre, son of Lewis and Susanna, born at St Romme Detar, province of Rovergne.
Daniel Addée, son of Hillaire and Ann, born at Ness, province of Lorraine.
Alexander Cazettes, son of John and Jerside, born at Tournon.
Jedeon [Gedeon?] Duvinois, son of John Clausel Duvinois and Antoinette, born at Maise, province of Vivarest.
James Vivaa, son of Peter and Claire, born at Boffre, province of Vivarest.
Peter Gorse, son of James and Mary, born at Bergerac.
Charles Fournier, son of Anthony and Mary, born at Cone, in Vivarest.
Francis de Lasvaly, son of Francis and Ann, born at Soulage.
Peter Lamenes, son of John and Judith, born at Collorgne, in Languedoc.
Daniel Manco, son of Esteven and Mary, born at D'hortez, in Bearn.

Nicolas Dubuc, son of René and Eliz., born at Montrevil, in Picardy.
 Isaac de Lavergne, son of Francis and Mary, born at St Ciprien, in Guiene.
 James Comarque, son of John and Eliz., born at Nimeguen, in Holland.
 Laurens Valantin, son of John and Diane, born at Die, in province of Dauphiné.
 John Pais, son of John and Simonne, born at Pont de Mouvert, in Cevennes.
 Marc de Lasale, son of Francis and Silvie, born at Camares, in Rovergne.
 Daniel De La Sale, son of Francis de La Sale de Lantarret and Marie, born at Die, in Dauphiné.
 Francis Gallary, son of Peter and Eliz., born at Vigan, in Devennes.
 Tobiah Ballit, son of Peter and Margaret, born at Bell, Suizland.
 John Descazale, son of John and Mary, born at Montpellier.
 Anthony Chabrier, son of Simon and Margaret, born at Belbay, in Languedoc.
 Elias Lombart, son of John and Susanna, born at Boye, in Guiene.
 Peter Abadie de Bonine, son of John de Bonine and Anne, born at Mallac, Bearn.
 Francis Mercier, son of Paul and Antoinette, born at Mouteau, in Languedoc.
 Saviniac de Clapie, son of Francis and Coulombe, born at Mountanac.
 Daniel Faure, son of Laurence and Jeanne, born in Soumiers, in Languedoc.
 Michael Soleirol, son of John and Jeanne, born at Monteile.
 Aquitania Isaac Blanchard, son of John and Mary, born in Bourdeaux.
 Abraham Teulieres, son of Gaillard and Antoinette, born in Caussade, Guiene.
 Francis Barbut, son of Peter and Magdalen, born at Montpellier.
 John Majou, son of René and Anna, born in the parish of Chaurainay, Poitou.
 Peter La Coste, son of Benjamin and Louise, born at Abeillan.
 Solomon Cavalier, son of Denis and Ester, born at Diepe.
 Peter Chabane, son of Peter and Margaret, born at Zurich.
 Isaac Guibert, son of Isaac and Mary, born at Pardalian.
 Josué Dufay Dessondun, son of J. D. D. and Margaret, born at Niort.
 James and Charles Ribot, sons of Charles and Margaret, born at St Hypolite.
 Charles De Goullaine, son of Samuel and Charlotte, born at Landonmere, Bretagne.
 Charles De Goullaine, son of Charles and Ann, born at the Hague.
 Peter Royrand de la Jaumiere, son of Eliab Royrand and Celeste, born at St Fulgent, in Poitou.
 James Stampel, son of John and Mary, born in Paris,

AND VERY MANY OTHERS.

24th March, 13th George I. (1727 N.S.).

Louis Aubert Duplessis, son of John Aubert Duplessis, by Anna Sarry, his wife, born at Chalon, in Champagne.

24th March, 2d George II. (1729 N.S.).

Peter Lapierre, son of Stephen and Susanna, born at Vigan, in France.
 John Stephen Benezet, son of John and Mary Magdalena, born at Abbeville.
 Stephen Teissier, son of Stephen and Elizabeth, born at Geneva.
 Godfrey Schreve, son of John and Magdalena, born at Lippstadt, Germany.
 Theodore Delafaye, son of Rev. James Delafaye, D.D., and Mary Chaturin, born at Utrecht.
 John Tamesy, son of John and Gertruy, born at Muscow.
 Henry Lang, son of Luder and Anne, born at Bremen.
 Theodore Dorrien, son of Rudolph Christian Dorrien and Mary, born at Bremen.
 Nathaniel St. André, son of David and Magdalen, born at Lausan, in Canton Bern.

15th April, 15th George II. (1742).

Daniel Beaufort, *clerk*, son of Francis and Louisa, born at Wesel, in the Duchy of Cleves.
 John Girardot de Chancourt, son of Andrew G. de C. and Margarete, born at Paris.
 John Calmac, son of Abraham and Elizabeth, born at Miramont, in province of Guienne.

16th George II., No. 3 (1743).

Daniel Vialars, son of Anthony and Anne, born at St. Antonin, in Rouergne.
 Peter Thomegay, son of Marc and Renie, born at Geneva.
 Francis Chassereau, son of James and Mariana, born at Niort, in Poitou.
 John Louis Demarin, son of Abraham and Margaret, born at Geneva.
 Daniel Lagier Lamotte, son of Claude L. L. and Mary, born at Geneva.

25th March, 21st George II. (1748).

Anthony André and David André, sons of William André and Maria, his wife, born at Genoa.
 John Fonblanque, son of Grenier Fonblanque and Anne, his wife, born in the province of Guienne.
 Peter Gausson, junr., son of Peter Gausson and Catin, his wife, born in Geneva.
 Gabriel Clarmont, son of John Clarmont and Mary, his wife, born at Bordeaux.

13th June, 22d George II. (1749).

An Act for the further encouragement and enlargement of the whale fishery, and for the Naturalization of such Foreign Protestants as shall serve for the time therein mentioned, on board such ships as shall be fitted out for the said fishery.

9th June, 31st George II. (1758).

John Baptist D'abbadie, son of John D'abbadie Cæsar, by Jeanne, his wife, born at Navarreins-en-Bearn, in France.

21st May, 12th George III. (1772).

Frederick Cazenove, son of Theophilus Cazenove and Mary de Rapin, born at Amsterdam.

16th March, 13th George III. (1773).

Stephen Beuzeville, son of James and Mary, born in parish of Millemare, in province of Caux, in Upper Normandy.

6th March, 18th George III. (1778).

James Cazenove, son of David Cazenove and Charlotte Marie Faure, born at Geneva.

In the introduction to this volume I have had to note generally the good-will and kind feeling of the British people towards the refugees. The grotesque rhymes, which I have quoted in this section, show that there was an under-current of jealousy, while they contain suggestions explanatory of this exceptional bad humour. The cause was trade. In 1702 there was published in London a "History of Trade in England," which complained of the "great herd of French tradesmen," and declared that "the English have now so great an esteem for the workmanship of the French refugees, that hardly anything vends without a Gallic name." Professor Weiss admits that "some classes of the indigenous population momentarily suffered." On his showing it cannot be denied that perfect equanimity and self-forgetful sympathy could not be expected from the sufferers or their friends. The following is his able and interesting statement:—

"The refugees' manufactures were so much preferred, that the native manufacturers more than once testified their vexation. French stuffs in particular were so sought after, that an English manufacturer, named Thomas Smith, established in Spitalfields, having had precisely similar ones made by his workmen, in vain offered them for sale in Covent Garden market. In order to dispose of them he was obliged to avail himself of the services of a refugee manufacturer, who easily sold them as of his own make. The same was the case with a number of other articles: they would go down only with French names. A refugee opened successively in Leadenhall Street four shops for the sale of ready-made clothes, stuffs, silks, and other articles of French manufacture; he made an immense fortune. Others followed his example in Smock Alley, in Bishopsgate, and succeeded in like manner. It was calculated that if the number of French merchants and manufacturers continued to augment in the same ratio as during the past twenty years, more than a half of the trade and manufactures of England would be in their hands within ten years."

Section VIII.

THE FRENCH REGIMENTS.

BEFORE attempting a roll and chronicle of the regiments of French refugees in the English army, I quote the gallant and venerable Du Bostaquet's list of officers of dragoons who joined the Prince of Orange and the Duke of Schomberg in Holland. It appears that before embarkation the Huguenot cavalry were provisionally enrolled in two regiments of blue and red dragoons.

The officers of "the Blues" [*les bleus*] were Colonel Petit, Captains Desmoulins, Petit, Maricourt, D'Escury, Montroy, Neufville, Vesansay, Montaut, and Bernaste; Lieutenants Quirant, Louvigny, Moncornet, Tournier, Le Blanc, D'Ours, Fontanes, Bernard, Senoche, Serre, and Rumigny; Cornets Martel, Dupuy, Larouvière, De Lamy, Lassaux, Salomon, Larouvière, La Bastide, De Bojeu, De Gaume, and Constantin.

The officers of "the Reds" [*les rouges*] were Colonel Louvigny; Captains Bostaquet, La Grangerie, Passy, D'Olon, Vivens, Varenques, and La Guiminière; Lieutenants Boismolet, Mailleray, Clairvaux, Vilmisson, La Caterie, D'Ornan, and Rochebrune; Cornets Vasselot, Maillé, Maillé (brother), D'Olon, jun., Du Chesoy, Montpinson, and Ricard.

The French refugee officers and soldiers enlisted with all their hearts in the army of William and Mary; several effective regiments were formed. Some accounts, however, exaggerate the number. There was one regiment of cavalry, also one of dragoons, and three infantry regiments. These were disbanded at the Peace of

Ryswick. They were re-organised in 1706-7 under different Colonels; and, as in those days each regiment was named after its Colonel, the mistake arose that these re-formed regiments were new and additional regiments. I begin by giving an account of the regiments as originally raised.¹

I. SCHOMBERG'S HORSE—AFTERWARDS RUVIGNY'S (EARL OF GALWAY'S).

Frederick, first Duke of Schomberg, raised this regiment in England. Dumont de Bostaquet gives a list of its officers, as raised in July 1689 (he omits their Christian names).

The Colonel-in-chief was the Duke. The field officers next to him were Colonel de Romagnac, Colonel de Louvigny, Major de La Bastide, Major le Chevalier de Sainte-Hermine. Each company had four officers in permanent full-pay,—a captain, lieutenant, cornet, and quarter-master. The full-pay officers in the *Compagnie Colonelle* were Captain d'Avène, Lieutenant Dallons, Cornet le Comte de Paulin, and Quartermaster Vilmisson. The other officers were styled *officiers incorporés*; they seemed to have received a good sum of money as bounty (*un gratification*) on being enrolled, but not to have drawn any pay except when on active duty. The names of the captains having the command of companies were D'Avène (or D'Avesnes), De Casaubon, De Belcastel, De la Fontan, De Moliens, De Cussy, De Tugny, and De Varengues. De Bostaquet was an older captain; but having come to us from the Dutch service, he was passed over in the distribution of commands. He says as to the above-named captains, "The officers coming direct from the service of France have been preferred to others, who had quitted her service at an earlier date. This occasions some jealousies and murmurs; but I try to rise above such vexations, as I left my country in quest, not of my fortune, but of liberty of conscience." The other captains were regimental subalterns with the rank of captain in the army. They were Captains Darènes, Bernaste, Montault, La Roche, La Millière, De Maricourt, Brasselaye, Des Loires, La Coudrière, Valsery, De Hubac, La Fabreque, Vesian, Boncour (sen.), Vesancé, Petit, Des Moulins, Louvigny (jun.), Dolon, Questebrune, D'Antragues, Montargis, Bostaquet, La Grangerie, Saint-Tenac, De Passy, Hautcharmois, La Roquière, Boudon, Champaigné, De Saint-Cyr Soumain, De L'Isle, Monpas, Deppe, Jonquière, D'Escury, Vivens, Baron De Neufville, and Brugières.

The names of the lieutenants, cornets, and quartermasters on permanent full-pay were *Lieutenants* Dallons, Mazères, De Salles, Coulombières, Le Cailletière (sen.), Maisonneuve, Braglet, and La Lande. *Cornets*, Le Comte de Paulin, Maleragues, D'Hours, Le Marquis de la Barre, Vervillon, Couterne, Bancelin and Dumay. *Quartermasters*, Vilmisson, Thomas, Verny, Lineau, Samson, Ricard, La Roque, and Chapelle.

The other officers were, *Lieutenants* Maillerays, Clervaux, Rochemont, Blanzac, Boudinot, Londigny, Des Ouches, La Bouchetière, De Lisle, Le Blanc, Tessonnière, Lentillac, Duvivier, Pinsun, Dumarest, La Casterie, Boisribeau, Liverne, Mercier, Fontane, Rumigny, Pascal, La Bessède, Chabrières, Pineau, Frement, La Cloche, Moncornet, La Boissonnade, Du Buy, Deserre, Liscour, Boncour (jun.), Cailletière (jun.), Dalbey, Gourdonnel, Bernard, Sisolles, La Batie, Fontanie, Boismolet, Eschelberghe, Augéard, Rouse, Beraud du Pont, La Boulaye, Deschamps, La Brosse-Fortin, Cassel, Dornan, Tournier, La Serre, Chateaneuf, La Malquière, Guiraud, Rouvière, Lavit, Rozet du Causse, Solègre, and Tobie-Rossat. *Cornets*, Boisragon, Rochemont (sen.) Père de Fontenelles, Blanzac (jun.), Lizardière, Moncal, D'Ericq, Rivery, Lacour, Laserre, Gaubert, Duchesne, La Bastide Barbu, La Rouvière, La Coste, Dolon (jun.), Lubières, Dupuy, Loulin, Boncour (jun.), Lassau, Constantin (sen.), Féron [Téron?], Constantin (jun.), La Basoche, Soumain de Vallière, La Loubière, De Lamy, Grenier, Arabin de Barcelle, Le Roux, Duval, Duchessoy, Lameryes, Théron, La Roque, Beaujeu, Fongrave, Laume, Cambes, Du Lac, and La Balanderie.

From the MSS. in the British Museum, I extract the following list of OFFICERS unable to proceed to Ireland on account of age or sickness:—

Captains—De Passy, Des Moulins, Dequestebrune, Dolon.

Lieutenants—De Boissonnade, Du Vivier, Berau-Dupont.

Cornets—De la Bosoche, Bealeu.

Schomberg's Regiment of Horse arrived in Ireland after the surrender of Carrickfergus, and proved itself to be an admirable corps. Some of the officers were victims of the sickly season at Dundalk. Captain De Brugière and Cornet Bancelin died in the camp. The Chevalier De Sainte-Hermine obtained sick leave, and went homeward, but did not get beyond Chester, where he died. Captain Brasselaye also sailed from the same cause, and died at Windsor. Lieutenant Maillerays was killed in a skirmish with King James's outposts. Colonel De Louvigny died in winter quarters, as also did Captain La Grangerie, who served in De Moliens' company along with Dumont de Bostaquet.

¹ *Puissar's* regiment was an English infantry regiment; what Dumont de Bostaquet calls "Le regiment de l'Anic," must have been the English regiment of cavalry commanded by Sir John Lanier.

At the Boyne Lieutenant-Colonel De Belcastel, who, at the time of the enrolment of the regiment, had the military rank of Major, and had been made captain of a company, commanded a squadron of cavalry; he made a brilliant charge, in which he was severely wounded; and he afterwards died of his wounds. Captain Montargis, of De Moliens' company, was with Schomberg, and warned him against exposing himself so much. Captains D'Avène and Montault and Cornet Vervillon were killed. Captain (Brevet Lt.-Col.) De Casaubon, Captains De Varenques, Hubac, Bernaste, Montault, and Des Loires, and other officers, were wounded.

At the Royal review on the 9th July (*o.s.*), the strength of the regiment was reported to be 395 men. They were next employed in the first siege of Limerick. A redoubt, which was a troublesome outwork, was taken with the co-operation of a detachment of the regiment, but almost every man was either killed or wounded, or his horse instead of him. Captains La Roche, Hautcharmois et La Roquière, were killed; Cornet Couterne, a very handsome man, was disabled by a wound, and his wounded horse having rolled over him and having died, he lay for three days and three nights on the ground; when he was relieved he could not rally, but died on the night of his removal to the camp.

Colonel de Romagnac (or Romagnac) retired from the army and became a settler in Ireland in 1692. He was a refugee from the Boulonnaise, and his family name was Chaland. He had a daughter married to Rev. John Darassus, refugee pasteur of Dublin. By a will dated Dublin, Dec. 1697, he left his fief of Romagnac and others in Burgundy to his grandson, Charles Peter Darassus.

The Marquis De Ruvigny, who was made Colonel of this regiment on the death of Schomberg, joined it in Ireland in the campaign of 1691. The Marquis commanded a division of the army as a Major-General, and we have already seen how, at the battle of Aughrim, he contributed to the great and decisive victory. *Ruvigny's* Regiment here began to earn its celebrity; it was commanded at Aughrim by Lieutenant-Colonel De Casaubon, who did his duty nobly. It was in Lieutenant-General De Schravemor's division. Victory was gained at the cost to *Ruvigny's* of two captains, nine lieutenants, nine cornets, forty troopers, and twenty-six horses killed; and the following were wounded—two captains, one lieutenant, one cornet, and forty-five horses.

The Marquis De Ruvigny, after the pacification of Limerick, remained in Dublin as Commander of the Forces. He forwarded to the War Office in London the following petitions, dated 1692:—

Mainvilliers, who was sent as Lieutenant-Colonel in April 1689 to Londonderry, where he served, is paid at the rate of 15s. a day to the 1st of January last, prays some allowance from that time.

Rochemont, reformed cornet in the Duke of Schomberg's regiment, who was sent over by his Grace with several others, unfit for service, to be paid in England, and being sick was omitted in the list, prays to be continued in pay.

Luttrell notes, under date 23d June 1692, "Yesterday Monsieur Ruvigny's regiment (now Viscount Galway) of horse of French Protestants, drew up in Hyde Park, bravely accoutred, having tents by their horses' side, and sixty horses carrying their equipage, and after marched through the city and are gone for Essex." "July 5, yesterday Major-General Ruvigny's regiment of horse embarked for Flanders." The fact of their actual sailing is noted on the 19th. A correspondent at the seat of war mentions their arrival at King William's camp on the 2d August. At the battle of Landen, in 1693, Galway's regiment of horse was led by King William in person, and also by Lord Galway himself. The French regiments served in Holland and "on the Rhine" till the Peace of Ryswick, when they were reviewed before disbandment. I shall copy the lists from the originals in the British Museum.

"THE EARL OF GALLWAY'S Regiment of Horse passed review before Major-General Ramsay, 27th July 1698.

	Trumpeters.	Troopers.
The Colonel's Company,	2	39
Captain La Fabreque's,	2	39
Captain La Milliere's,	2	38
Lieut.-Colonel Verangle's	2	37
Major Mazeret's,	1	38
Captain De Maupas',	1	37
Colonel Daubuzargues'	2	40
Captain de Changinan's,	2	37
Captain De Bernatre's,	2	38
	16	343."

OFFICERS of the Staff.

My Lord Gallway, *colonel*.
 Daubussargues, *second colonel*.
 Verangle, *lieutenant-colonel*.
 Mazeres, *major*.
 La Sarra, *chaplain*.
 Rambaud, *chirurgien*.
 Moreau, *agent*.

Standing Officers.

Captains.—Earl of Gallway, Daubussargues, Verangle, Mazeres, Changuion, Bernatre, Maupas, La Fabrègue, Lamillière, La Bouchetière.
Lieutenants.—La Lande, Cambecrose, Pinsun, Salles, Maisonneuve, Colombier, Boisribeau, Dumay.
Cornets.—Francois Lubières, Louis Dollon, Vaudière, Gassaud, Dhours, Laroque, Plafay, La Caltiere, Milliere.
Quartermasters.—Saurin, Guyraudet, Mallié, Boyer, Farange, Amatis, Pineau, Chelar, Pellisier.

Reformed Officers.

Captains.—Décury (*second major*), Desloires, Goulain, Lyverne, Vesian, Rouviere, Fontaune, Cramahé, La Cailtière, La Coudrière, Louis Lamalquiere, La Bessede, Chabrieres, Louvigny, Valcery, Clervaux, Guerin, Dallons [Dallory?]
Lieutenants.—Rousse, Isaac Maleray, Dutay, Chapel, St. Cristol, Nicolas, Comarques, Dalés, Drulhon, Thermin, Dimarette, Sijol, Duchesne, Gaubert, Constantin, Therond, Sigoniere, Moncornet, Dumarest, Duval, Constantin, La Rouviere, Ferron, Dornaut, La Roque, Le Blanc, Cambes.
Cornets.—Lasalles, Rigaudie, Jalaquier, De Forneaux, Brunel, Desiles, Dupuis, La Chapelle, Darguy, Dabadie, Dubay, Corbettes, Du Chesne, Savonet, Grangues, Bragnier, S^{te} Maison, Delisle, Louis [Daniel?] Coulon, Dallory, *jun.*¹

OFFICERS recommended for promotion on their retirement.

To be standing Captains.—Messrs. Dallons, Lamalquiere, Cramahé.
 To be reformed Captains.—Messrs. La Roque, De la Lande, Maisonneuve, Colombier, Salles, D'Arabin, Dornant, Blancard, Du Therond.
 To be Lieutenants.—Messrs. De Long Champ, Pineau, Castel, Chateauneuf, La Salles, Pineau, Chelar, Guyraudet, Saurin.
 To be Cornets.—Moreau, Galland, Lafontan.

PERSONS OF NOTE WHO HAD SERVED AS PRIVATES.
(Recommended for pensions on disbandment.)

Brigadiers.—Baltazar Farinel, Marc Rigaudie, Jean Fauché, Jean Hudat, Pierre Gallissian, Louis Raboteau. [*Brigadiers* were cavalry-sergeants, and eligible for promotion to the rank of *Mareschal-des-logis*, or quartermaster.]
Messieurs Gaspar Pajeon, Louis Pujon, Timothée Lafitte, Jean Beauchamp, Jaques La Bruleray, Abraham Genevrau, Jean Du Chesne, Charles Denie, Jaques Marc, Abell Amabis, Pierre Pineau, Jaques Pineau, Isac Guymet, Benjamin Dumas, Denis Galibert, Pierre Quatrefages, André Bertrau, Etienne Jeanbon, Jean Dubuy, A. Bonefoy, L. Danyer, L. Goudeau, H. Salez, — Tonquet, A. Corbette, Gabriel Canasille, J. Dumafé, S. Nicolas, Alex. Milliere, — Dubosc, H. Soignou, Chabot, Fagou, Lapalisle, Vialas.

The following is the substance of a petition forwarded to the government by Lord Galway in 1698:—

“Nicolas de Louvigny, captain in Galway's Horse, whose brother (colonel in the same regiment) died in active service, petitions for a pension. There are dependent on him a large family, his very aged mother-in-law, his wife, two children, and two female relations. He had charge of the regimental funds for the subsistence of the soldiers' families and for pensions to officers' widows and orphans, without a farthing's remuneration, so that he fears he may be out of pocket.”

The senior half-pay officers in 1719 were Colonel Daubussargues and Lieutenant-Colonel Verangle. Its half-pay in 1719 amounted to £2263, and in 1722 to £2294.

Some of the officers came into notice in the reign of Queen Anne, viz., the Comte De Paulin, Messieurs Montargis, La Bouchetière, &c. De Bostaquet says that Cornet Du Teron became an *audit lord*; probably he held a responsible post in the Exchequer or Audit Office of Ireland. Lieutenant La Boulay became a proprietor

¹ Accidentally I copied two lists of this one regiment, so that my readers have the result of a collation.

in Carlow parish of ten acres, which in parochial assessments were called Captain Labully's fields—granted by the Trustees of Forfeited Estates on June 17, 1703, to "Charles La Bouleey, of Carlow, gent."

II. LA MELONIERE'S FOOT.

The colonel of this regiment was Major-General de la Melonière. His regiment served in all the Irish campaigns. Captains Barbeau and De Sorman, and Lieut. De Millery were unable to proceed to Ireland. Its most celebrated officer was Captain St. Sauveur, of the grenadier company. In 1689 Colonel Russel, with some cavalry, Colonel Lloyd, with the Enniskilleners, and the refugee captain, were in Sligo. The two former drew off on the approach of General Sarsfield; but St. Sauveur carried some provisions into a fort, and held out. The nights being dark, he dipped some fir deals in tar, and by the light these gave when set on fire, he perceived the enemy advancing towards the fort with an engine called by the Irish a *sow*. This engine was rendered proof against musket-balls by a fourfold covering of hides and sheepskins; it consisted of strong timbers bound together with iron hoops, enclosing a hollow space. The back part was left open for besiegers to go in; the machine was fixed on an iron axle-tree, and was forced under the wall; then the men within opened a door in front. Captain St. Sauveur, by killing the engineer and one or two more, obliged the rest to retreat, and then he burned the sow. At break of day he forced the Irish to quit a small field-piece which they had planted in the street, and immediately afterwards sallied out and killed many of them. But his provisions were consumed, and there was no water in the fort. He therefore surrendered on honourable terms. As the intrepid Huguenots marched over the bridge, Sarsfield stood with a purse of gold in his hand, and offered every man of them who would engage in King James' service five guineas, with a horse and arms. They all, however, except one, replied that they would never fight for Papists; and that one, deserting next day, with his gold, his arms, and his horse, got safely to Schomberg's head-quarters. Captain St. Sauveur died of fever in Lisburn.

At the taking of Athlone, one of its captains, the Sieur de Blachon, was killed. From 1692 to 1698 the regiment was in active service abroad; (see my Memoir of the Duke of Leinster, third Duke of Schomberg). I pass on to the muster of the regiment in 1698.

STAFF and Standing Officers.

Major-General La Melonière, *colonel*.

Lieutenant-Colonels.—Vimar (Colonel in the army). St. Auban.

Major.—La Balme.

Chaplain.—Bonnevall.

Adjutant.—Papot.

Surgeon.—Darquier.

Captains.—La Bastide, Brasselay, Vignoles, La Court, Moncant, Deperay, Desbrosses, Montigny, Rosset, Secqueville.

Lieutenants.—Bordenave, Fraissinet, Massilos, Coulon, Brunvilla [Brunville?], Beraud, Béderatt, Portall, La Motte Grindor, Bigos, Vignaud, Font Ronce (or Fonronce), Longchamp, Ferrand.

Ensigns.—Valada, *jun.*; Brizac, *sen.*; Guy de St. Auban, Baucours, Daugilbaud, Glatigny, Delpy, Guarapuy, Dufaux, *sen.*; Molié, La Melonière, *sen.*; La Claretiere.

Reformed Officers.

Old Captains.—Danteuill, Cresserau, St. Phillibert, Marechall, D'Lanus, St. Memin, La Motte Belleau, St. Hypolitte, La Commerie, La Sauvage, La Rize, Ste. Jeme, Labatt.

Lieutenants.—La Coste, Dufaux, *jun.*; Puichenin, Castilverdun, Mercier, Pelat, Laporte, Papin, Valada, *sen.*; Daubon, Douglas, Villeneuve, La Lauze, Masse.

Ensigns.—Lafitte, Lafond, Brizac, *jun.*; Lamecourt, Motie, *jun.*; Dalbinque, Dapilly.

Officers from the Rhine.

Brigadier De Loches. *Colonel* La Valette. *Lieutenant-Colonel* Rintor. *Major* Dalbon.

Captains.—Bragars, Ruinat, Dussand, Alisieux, Dumény, Beaulieu, Gassand, Lausan, De Lauze.

Lieutenants.—Bonnabel, Bafignac, Dupuy, Dassas, La Rivaliere.

Ensigns.—Duvivas, Descers, Desamblards.

OFFICERS recommended for promotion upon their retirement.

To be standing Captains.—Messrs. St. Philibert, La Commerie, La Rize, Fontronce.

To be reformed Captains.—Messrs. Bordenave, Fraissinet, Massilos, Coulon, Laporte, Mercier.

To be standing Lieutenants.—Messrs. La Charetiere, Defaux, *sen.*; Delpy, Natalis.
 To be reformed Lieutenants.—Messrs. Dufaux, *jun.*; Soubiron, Francis Claris.
 To be standing Ensigns.—Messrs. Janisson, Joseph Gerard Depuichcain, Stephen M.
 To be reformed Ensigns.—Messrs. Brasselay, Beaumour.

PERSONS OF NOTE WHO HAD SERVED AS PRIVATES.
 (Recommended for pensions on disbandment.)

Messieurs Peter Grindor, Charles Quinzac, Peter Barcus, David Bellegarde, James Dalterac, Isac Falquier, Peter Massot, Francis Granier, Peter Petat, John Granon, James Guyzot, John Duval, Peter Nicolas, Simon Martin, Joseph Danroche, Charles La Riviere, Dosseville.

The senior officers in 1719 (says *Hiberniæ Notitia*) were Colonel Solomon de Loche and Brigadier and Colonel Vimare (or Veymar). Its half-pay in 1719 amounted to £1925, and in 1722 to £2182.

III. CAMBON'S FOOT—AFTERWARDS MARTON'S (EARL OF LIFFORD'S).

Colonel Cambon, or Du Cambon, received the colonelcy of one of the Huguenot foot regiments in 1689. He was also an Engineer; but in Ireland he was indisposed to do duty in that department, and displayed ill-temper and insubordination when the Duke of Schomberg projected some military engineering employment for him. The Duke then intimated to him that he had power to dispense with his services as Colonel of Infantry also. Goulon, reputed to be a great engineer, did not conduct himself well in Ireland; and he and Du Cambon were perpetually quarrelling. Schomberg privately reported to the King this distracting feud, as well as Du Cambon's insubordination; but, if Dalrymple's translation were right, Cambon would have been petrified on the spot on being dubbed with the ugly and incomprehensible designation, "a mathematical chicaner!" I believe the expression which Schomberg used meant only "a wrangler over his mathematics"—(*chicanier sur ses mathematiques*).¹ Cambon profited by Schomberg's hint and promptly returned to subordination and decorum: so that the very next day he was made Quarter-Master General.²

The following officers had been unable to proceed to Ireland on account of age or sickness:—*Lieutenants* De la Chancellerie, De la Vonte Bemecour, Pegat, and Bourdin. Schomberg defended the colonel from the injurious accusation that his regiment had not 150 men. "I can assure your Majesty," wrote Schomberg, 10th February 1690, "that though, since they came into winter quarters, many of Cambon's regiment have died, yet 468 healthy men have survived, and a good recruit of 70 men, who were levied in Switzerland, arrived within these eight days."³ One of the officers who died was Le Sieur de Maisonrouge, a captain. At the blockade of Charlemont this regiment and La Caillemotte's did their duty well; and at the Battle of the Boyne both regiments were much exposed and fought with conspicuous bravery. Mr Story gives us a specimen of Cambon's temper, though he seems to have overlooked the fact that the Colonel was also Quarter-Master-General. The time of the anecdote is the day after the victory of the Boyne, when the regiments were forming into a camp.

"Monsieur Cambon had almost set his own and my Lord Drogheda's regiment by the ears, by ordering a detachment of his men to take away by force the grass from the rear of the other regiment. The matter came so high that both regiments were charging their pieces. But my Lord Drogheda ordered his men to their tents, and Lieut-General Douglas ordered Monsieur Cambon to desist from his pretensions. This might have been of dangerous consequence; and yet my Lord was so kind to Monsieur Cambon as not to acquaint the King with it."

In 1691 Cambon is mentioned among the officers who advised the storming of Athlone. Samuel de Boisrond was appointed Lieutenant-Colonel of Cambon's, 12th September 1690 (he was at the head of the half-pay list in 1719 and 1722, with a pension of £219). At Aughrim this regiment lost one captain, one lieutenant, one ensign, and ten soldiers; the wounded consisted of four captains, four lieutenants, four ensigns, and thirty-five soldiers. Luttrell has an entry, headed Deal, Feb. 1693—"Colonel Cambon was petitioned against by his inferior officers for mismanagement, and stopping their pay, and the King has discharged him." Poor Cambon seems to have been seized with fatal illness upon this sad catastrophe, and, as a mark of sympathy, the formal appointment of a successor was postponed during the remaining months of his life. This we infer from observing that Colonel Cambon died on August 9th, and that the date of the commission of the Comte de Marton

¹ Despatch, No. 2.

² Despatch, No. 3.

³ Despatch, No. 17.

Reformed Officers come from the Rhine.—Sibourg, lieutenant-colonel; Traport, major; Brugière, major.

Captains.—Laiger, Duparc, Terrot, jun., Desmarest, La Baure, St. Maurice, Dagos, La Costé.
Lieutenants.—Martel, Chipre, St. Martin, Lautal.

Ensigns.—Senegas, De Guillin, Sautel, La Rouliere.

OFFICERS recommended for promotion on their retirement.

To be Captains.—Messrs Pepin, Graveron, La Salle, Vesthien, Bouniot.

To be Lieutenants.—Messrs La Salle, Jernac.

To be Ensigns.—Messrs Le Blanc, Fourblanche, Orignac.

PERSONS OF NOTE WHO HAD SERVED AS PRIVATES.

(Recommended for pensions on disbandment).

Messieurs St. Meard, Dufiguier, Jerson, Royal, Bonneval, Degout, Gobert, Fauchier, Rouvien, Langlade, Chatine, sen., Chatine, jun., Riquet, Desperron, Serriere, Pechels, La-vergue, Mimet.

The half-pay of this regiment amounted in 1719 to £1483, and in 1722 to £1925.

4. LA CAILLEMOTTE'S FOOT—AFTERWARDS BELCASTEL'S.

La Caillemotte, younger son of the old Marquis de Ruvigny, was the first colonel of this regiment; and his valiant services in Ireland were done at its head.¹ Of its officers Major De Lavard was killed in 1690 in a skirmish before Charlemont. Captain Dumont, brother of the Sieur Desmahis, De Bostaquet's relation, died *avec une très grand resignation* at Lurgan; "Le Squire Bromelay," described as the lord of the soil, granted him a grave, on the payment of eight shillings for the minister and the poor of the parish. The Colonel was killed at the Boyne. His successor was Pierre Belcastel, a brave soldier and an able officer. In 1691 his regiment lost at Athlone Captains Duprey de Grassy and Monnier, and Lieutenants Madaillon and La Ville Dieu; and at Aughrim its wounded consisted of the colonel, the lieutenant-colonel, 9 captains, 6 lieutenants, 5 ensigns, and 54 privates, while 1 lieutenant and 21 privates were killed.

Among the Petitions forwarded through the Marquis de Ruvigny to the king in 1692 are the following:—

René de la Faucille, captain in Belcastel's regiment, was wounded at the Boyne, and again at Limerick—is also come over for his cure, but wants money—prays his arrears.

De la Pois, another captain in the same regiment, and under the same circumstances, prays his arrears.

The petition from Lieutenant Friard makes a favourable impression, at least as to his good taste in attempting to coin a more elegant noun than *refugee*, as descriptive of himself and his countrymen in Britain. I extract part of it.

"1692. To the King's Most Excellent Majesty.

"The humble Petition of Charles Friard a French Refugient and late Lieutenant in the Sieur de Rochefort's, in your Majesty's Regiment of Foot, under the Command of Monsieur De Belcastel.

"Had served under His Majesty in Holland, and attended him in his voyage to England. Had served in Belcastel's Foot as lieutenant at the Battle of the Boyne, and before 'Lymrick.' Had leave to retire from the service on account of old age." (*Petitions to be continued in pay.*)

The following was the muster in 1698:—

Staff and Standing Officers.

Brigadier Belcastel, *colonel.*

De Monteye, *lieutenant-colonel.*

De Gastine, *major.*

Bouniol, *chaplain.*

Dalbenes, *adjutant.*

Mazuell, *surgeon.*

Captains.—Gedeon de la Maria, Anthonius de la Maria, James de Blanzac, Celeriez, Francis de Bourzolles, Tharot, La Meynerie, Pontereau, Bourdigues, La Bastide-Delon, Dupuy.

Lieutenants.—St. Martin, Cariez, Simond, Dubuc, Lalande, jun., Girard, Balguerie, Dalmas, Clavier, Petit-Desetangs, Colombiers, Laverniere, Bernay, Saubergue.

Ensigns.—Surville, De Vese, Grandry, Deprez, Pasturell, Bousson, La Tour, Celeriez, jun., La Terrasse, Daugé, Beaufort, Pinchinot.

¹ The following officers were unable to proceed to Ireland on account of age or sickness: Captain De Villenunc, and Lieutenant De Londais.

Reformed Officers.

Captains.—Dalbenas, Darres, Duchesnoy, Fontalba, La Fortelle, Vaury, St. Gabriel, Rossières, Machainville, La Brissoniere, La Lande, *sen.*, Tersson, Brassard.
Lieutenants.—Bermont, La Valette, De Bette, Duhommet, Estannie, Desperandieu, Vernoux, Rossiller, Brian, La Touche, Lagrois, Lavernede, Laferrière, Lacoste.
Ensigns.—Senegas, De Lorme, La Boissière, Nissolle, Salvaire, Boniface.

Officers from the Rhine.

Blosset, *lieutenant-colonel*; Guirand, *lieutenant-colonel*; Fonjuliane, *major*.
Captains.—Faviere, Valogne, Labatie, Dubarry, Lasnauzes, La Colombine, Coursell, Foissac.
Lieutenants.—Melon, Bernonville, La Negrie.
Ensigns.—Compagn, Lugandy, Fabre, Tersson, *jun.*

OFFICERS recommended for promotion upon their retirement.

To be standing captains.—Messrs. Dufaux-La Motte, Dalbenas, Dampierre, St. Martin.
 To be reformed captains.—Messrs. La Lande, *jun.*, Dubuc, Laverniere, Petit-Desetange, Dandouin, Despierre, Janssen-de-Tudebeuf.
 To be standing lieutenants.—Messrs. La Coste, De Vesc, Daugé, Surville, Deprez.
 To be a reformed lieut.—Pinchinat.
 To be reformed ensigns.—Messrs. Valotte, *sen.*, Marescall, Beaucorps, Gaillard, Daubusargue, Gignoux, Longuevergne, Décurie, Chateauvieux, David Ducasse, Vaquez, *sen.*, Vaquez, *jun.*

PERSONS OF NOTE WHO HAD SERVED AS PRIVATES.
(Recommended for pensions on disbandment).

Messieurs La Miliere, *sen.*, La Miliere, *jun.*, Valotte, *sen.*, Clavier, *jun.*, Verdier, Lagarde, La Bastide-Delon, *jun.*, Willmesson, *sen.*, Willmesson, *jun.*, Sance Champfleury, Cercler, Hubert, Geneste Beaufort, La Croix, Hillaire, La Roque, Bernard.
 The half-pay of the officers of *Belcastel's* amounted in 1719 to £857, and in 1722 to £999.

* * OFFICIAL SUMMARY.—The Three French Infantry Regiments passed review before Major-General Ramsey at Ostend, 14th August 1698.

Major-General La Melonière's.

	<i>Sergeants.</i>	<i>Drummers.</i>	<i>Sentinels.</i>
Grenadiers—Captain La Bastile's Company	3	1	29
Colonel's Company	2	0	32
Lieutenant-Colonel's	2	1	37
Captain Brasley's	2	1	36
Captain Vignoles'	3	1	27
Captain Montignie's	3	1	27
Captain Le Court's	1	1	30
Captain Sellesville's	2	0	26
Captain Montaut's	2	1	22
Captain De Bross's	3	1	29
Captain Brussett's	3	1	30
Captain Vymar's	2	1	26
Captain Du Pery's	3	0	31
	31	10	392

Comte Marton's.

Company of Grenadiers	2	1	22
Colonel's Company	2	1	21
Marquis Montandre's	2	1	30
Captain Gellie's	2	1	31
Captain Rumbellier's	2	1	25
Captain Du Brisay's	2	1	22
Captain Du Leger's	2	1	33
Captain De Poniett's	2	0	28
Captain Villasell's	2	0	17
Captain Mauye's	2	1	24
Captain Sallessers'	2	1	30
Captain Bancous'	2	1	27
Lieutenant Colonel's	2	1	33
	26	11	344

Belcastel's.

	<i>Sergeants.</i>	<i>Drummers.</i>	<i>Sentinels.</i>
Company of Grenadiers	3	1	22
Colonel's Company	3	1	29
Captain Le Maria's (<i>sen.</i>)	2	1	27
Captain Sellerie's	3	1	26
Captain Le Maria's (<i>jun.</i>)	2	1	35
Captain Montainiac's	1	1	23
Captain Tarrott's	2	1	21
Captain le Menery's	2	1	31
Captain Pontero's	2	1	24
Captain Bourdigoe's	2	1	25
Captain La Bastile's	2	1	25
Captain Du Puy's	2	1	20
Lieutenant-Colonel's	1	1	20
	—	—	—
	27	13	328

The above lists of infantry contain Frenchmen only. The whole strength of the regiments may be stated thus:—

	<i>French.</i>	<i>English.</i>	<i>Scotts.</i>	<i>Irish.</i>	<i>Total.</i>
La Melonière's	433	2	0	3	438
Marion's	381	5	9	9	404
Belcastel's	368	9	13	8	398
	—	—	—	—	—
	1182	16	22	20	1240

List of the French Officers who were broken out of the Scotch regiments.

<i>Captains.</i> —Jaques Dandoins, La Benne, La Tour, Gignoux, Bacalan, Despierre, Sixte, Milon	3s.	per day.
<i>Lieutenants.</i> —Claris, La Moriniere, Du Ry, Aymery	2s.	,,
<i>Ensign.</i> —Campage	1s. 6d.	,,

NOTE as to the year 1692.

The king having granted £300 to be distributed among French officers by the Marquis de Ruvigny, major-general commanding the forces in Ireland, the following two lists were drawn up by the major-general in his own handwriting, signed,
RUVIGNY.

1. *Officers from Ireland about to return.*—Captains de St. Maison, De Binestan.
Lieutenants.—De St. Sauveur, Cotereau.
Sub-Lieutenants.—Binyon, Payre, Bausobre, Lalegre.
2. *Officers from France.*—Captains De Crusel, De la Barthe, Du Joysel, De Madiane, Du Chesnoy, Moynier, D'Albenas, Darreau, Tremoulet, Cosautier.
Lieutenants Massé, Daldebert, Jourdan, Bourdenane, Du Faget, Du Pont de Lard.

NOTE as to the year 1699.

On 24th Nov. 1699 the Earl of Albemarle intimated to the Earl of Galway that Mr. de St. Maurie Monbrison was to succeed to the pension originally granted to his deceased brother.

5. MIREMONT'S DRAGOONS.

Armand de Bourbon, Marquis de Miremont, raised a regiment of horse in the English army under King James II., when his uncle, the Earl of Feversham, was commander-in-chief. This was at the end of that reign. And this regiment, as the *Marques de Miremont's Horse*, was recognised by the Prince of Orange, and had quarters assigned to it. I cannot find the date of his receiving the command of the French Refugee Dragoons. As we proceed, the reader will perceive an apparent indication that the French corps was originally under the command of a Colonel Barthazar, and that he was succeeded by the Marquis de Miremont. *Miremont's Horse* was probably soon disbanded, as King James seems to have left behind him an unnecessarily large squadron of heavy cavalry. *Miremont's Dragoons* was in existence on 31st. Dec. 1695, as appears from the registration of the marriage of Captain Addée. And at all events it was a French regiment at the date of the peace of Ryswick, and was disbanded with the others.

"The Marquis de Miremont's dragoons passed review at Bruges, 15th August 1698 :—

	<i>Sergeants.</i>	<i>Drummers.</i>	<i>Sentinels.</i>
Colonel's Company	2	1	32
Lieutenant-Colonel's	2	1	33
Captain Tanquitt's	2	2	34
Captain Addée's	2	2	32
Captain Minualt's	2	2	27
Captain Brivaque's	2	2	33
Major's Company	2	2	40
Comte Movie's	2	2	36
	16	14	267."

Staff.

Armand de Miremont, *colonel*.
 Jean de Savary, *lieut.-colonel*.
 Charles Couteaud, *major*.
 Francois Durand, *chaplain*.
 Pierre Batigne, *agent*.
 Philippe St. Sevin, *chirurgien*.
 Pierre Aurelle, *ajudant*.

Capitaines.

Jaques de Lestauquette.
 Francois Menival.
 Louis Boisragon.
 Daniel Addée.
 William Maurice.

Lieutenants.

Estienne Degulhon (*brevet captain.*) }
 Pierre Chalamel. }
 Pierre Le Clercq. } *Captain-lieutenants.*
 Pierre Monfort.
 Pierre Du Fossat.
 Joseph Davessen.
 Samuel Dussoul.
 Jean Monledier.

Cornettes.

Marc Anthoine De Mezerac.
 Frederic Anthoine Haebreit.
 Pierre de Snegas.
 Reboul de Lonpré.
 Abel de Castelfranc.
 Josué Dufaye.

Estienne Petitot.

Jaques Limarest.

Dupon (*nouvellement arrivé de France ou il étoit cornette de dragons; il est frère de Mr. de Brugierè, qui estoit Major en Piemont et sur le Rhin.*)

Quartermasters.

Pierre Ribot.
 Pierre Guichenon.
 Jaques Michel.
 Jaques Pontbisson.
 Pierre Armand.
 Olivier Malherbe.
 Jean Boueherie.
 Jean Cailhot.

Cadets.

Jean Clausade.
 Francois Degulhon.
 Jean Lagrave.
 Pierre Layard.
 David Masuer.
 Gedeon de Castelfranc (succeeded Haebreit as cornet).
 Philipe Duval.
 Louis Duval.
 Frederic Dumeny.
 Louis de St. Loup.
 Suzar Thomas.
 Jean Gerbés.
 Jean Bertrand.

There is a petition to the King from Charles Coutaud, Major of Dragoons in *Barthazar's*, afterwards *Miremont's*, praying to be allowed to join his wife and three children at Morges, in Switzerland, without forfeiting his pension, he promising to obey his Majesty's summons to active service at any time, which summons could be sent through the Ambassador at Berne or through the Marquis d'Arzilliers, resident at Geneva. The petitioner represents that his brother, along with his wife, was executed during the persecutions in France, leaving three orphan children adopted by the petitioner and dependent upon him.

The senior officer of *Miremont's Dragoons* on half-pay in 1719 was Lieutenant-Colonel John de Savary. Its half-pay in that year amounted to £605, and in 1722 to £597.

6. OBSERVATIONS ON THE HUGUENOT SOLDIERS AS A BODY.

These five regiments represent the bulk of the French military refugees.¹ They were disbanded in 1699; but in the wars of Queen Anne they reappeared under new colonels, reinforced by subalterns of a younger generation.

¹ Trenchard, in his pamphlet against *Standing Armies*, greatly exaggerated the number of French refugee soldiers. I copy his tabular statement :—

	No. of Companies.	Officers.	Non-Commissioned Officers.	Privates.	Total.
Galway's Horse,	9	113	45	531	689
Miremont's Dragoons,	8	74	144	480	698
Marton's Foot,	13	83	104	780	967
La Melonière's do.,	13	83	104	780	967
Belcastel's do.,	13	83	104	780	967
		436	501	3351	4288

An English list spells the names of the regiments thus:—

Lord Galloway's, Mermon's, Martoon's, Lamellioneer's, and Belcastle's.

Hiberniæ Notitia calls them Galloway's, Moliniere's, Lifford's, Bellcastle's, and Miremont's.

In 1689, died at Dundalk, Monsieur Bonel, son of Fresné-Cantbrun of Caen, by his wife, a daughter of Secretary Cognart. In 1690, at the siege of Limerick, the first sortie was repulsed, but it left the Marquis de Cagny mortally wounded; his name was Gedeon-Mesnage, and he was the son of Louis, Sieur de Cagny, and Marie de Barberie de Saint-Contest; he had married a daughter of a distinguished physician, Francois de Mouginot, and had been, with his father-in-law, imprisoned for two years in the Bastille and in the Castle of Angers; in 1688 he was banished, and he retired to Holland; he died with great constancy and resignation, having often said that he had no wish to survive the Duke of Schomberg; the Marquis de Cagny's death was deeply regretted by the whole army. At the last assault on Limerick in 1690, Monsieur Martel, grandson of the Baron de Saint-Just, was killed just as he had entered the breach and was shouting *Ville gagnée*; at the same time were wounded Colonel Belcastel, and Messrs. Bruneval and La Motte Fremontier: the French infantry officers were in the van, and commanded by the Sieur de la Barbe; the English grenadiers were commanded by Le Bourgay, who was taken prisoner. At the same siege was killed Lieutenant Maurice de Vignolles of *Belcastel's*, a grandson of Vignolles de Montredon and Claude de Belcastel, his wife.

Old Schomberg wrote from Dundalk, 12th October 1689: "When we arrived [in Ireland], I had not more than 6000 men, no equipages, and the officers of the army not one horse. I was happy that the troops found horses to buy; these did not answer our necessities. Among those who took some horses there are Frenchmen; and, I believe, people are very glad in the letters that they write from hence to lay the blame upon them. I do not take a side either way. Others can inform Your Majesty that the three regiments of French infantry, and their regiment of cavalry, do their duty better than the others."

Two hundred and fifty Papists had contrived to enrol themselves in those regiments; but a conspiracy having been discovered at Dundalk to promote desertion, they were detected and cashiered. Their ringleader, Captain Du Plessis, and five of the traitors, were tried and executed. The rest were sent prisoners to England, and transported thence to Holland, where they were set at liberty.

It was not from dread of Popery in disguise that the refugee officers were unpopular with some politicians, for the good haters of Protestant strangers were ardent lovers of foreigners, if they were Romanists and Anti-Williamites. It was the French refugees' honest and immutable attachment to King William that led to the ultimately successful proposal to disband their regiments. And a new stroke of vindictiveness was attempted in 1701 by the Earl of Rochester, the Semi-Jacobite Lord-Lieutenant of Ireland:—

"That which gave the greatest disgust in his administration there," says Burnet, "was his usage of the reduced officers who were on half-pay, a fund being settled for that by Act of Parliament, and they being ordered to live in Ireland, and to be ready for service there. The Earl of Rochester called them before him, and required them to express under their hands their readiness to go and serve in the West Indies. They did not comply with this; so he set them a day for their final answer, and threatened that they should have no more appointments if they stood out beyond that time. This was represented to the King as a great hardship put on them, and as done on design to leave Ireland destitute of the service that might be done by so many gallant officers, who were all known to be well affected to the present government. So the king ordered a stop to be put to it." (II. 291).

These officers did afterwards tender their services for an expedition to the West Indies to be commanded by the Earl of Peterborough. Some progress had been made in organising a regiment before the withdrawal of that Earl's commission.

The best account of the granting and withdrawing of Lord Peterborough's commission to command an expedition to the West Indies may be found in John Locke's Correspondence. My authority for stating that Huguenot refugee soldiers offered their services to his Lordship, is the following paragraph in a pamphlet, entitled, "The Lawfulness, Glory, and Advantage of giving immediate and effectual relief to the Protestants in the Cevennes":—

"If Her Majesty can spare none of Her English Forces, there are above 300 French Protestant officers, near half of which are natives of Languedoc, in Her Majesty's half-pay upon the Irish establishment, who are weary of being idle whilst others are employed abroad in the service of Her Majesty and the nation; and who, if they were encouraged, would undertake

to raise 6000 Frenchmen, in a month's time, for the relief of the Cevennes. This I know from the mouth of several of them; and (to persuade such as might question it) I need but mention with what alacrity, diligence, and success, two French Captains in half-pay raised above 100 French dragoons to serve under the Earl of Peterborough in his (then) intended expedition to the West Indies; for the truth of which I appeal to that noble and illustrious Peer."

The following paper (reprinted from a copy in the possession of the Lefroys of Itchel), proves that the half-pay of the Refugee Officers was paid most irregularly.¹

The Case of the Officers of the Three French Regiments of Foot commanded by Major-General Lamelloniere, Brigadier-General de Bellcastel, and the Right-Hon. the Lord Lifford, relating to the arrears of pay due to them since the time they were put on the English establishment to the first of May 1699.

That the Parliament in 1698 allowed £34,813, 5s. out of £800,000 granted to his late Majesty for disbanding the army and other necessary occasions, to clear the arrears of pay due to the Lord Gallway's Regiment of Horse, Major-General Lamelloniere, Lord Lifford, and Brigadier-General de Bellcastel's Regiment of Foot, then in Ireland, for the time they served there during the war, and until they were put under the care of the Paymaster of the Forces in England.

That although the Lord Coningsby received the said £34,813, 5s. for the purposes aforesaid, yet he paid the said Colonels no more than what would disband the officers present, notwithstanding the account of the absent, as well as those present, were stated to the 1st of May 1699.

That the parties who were absent applied themselves to the Government of Ireland in the year 1700, and by them were referred to the Lord Coningsby, at which time he required them to prove that they were the same persons who had served in those Regiments, or the representatives of them, which they did very fully make appear. That instead of being paid their demands, his Lordship was pleased to tell them, "he had sent their account into England, and that they must apply to the Treasurer there, he not having money in his hands to pay them."

That afterwards the said parties applied themselves to the Treasury in England who referred their petition to the Commissioners of His Majesty's Revenue in Ireland, to state an account of what was due to every particular Officer, which was done accordingly; a copy whereof was delivered to the Lord Coningsby who did not object to the same.

The same French officers, in the year 1701, in hopes of obtaining what was due to them, presented several petitions to the Lords of the Treasury in England, which were referred to the Lord Coningsby.

The said officers having had no success by their former applications, they again petitioned the Lords of the Treasury; upon which, the Lord Coningsby thought fit, that once more they should prove their several demands; and on the 27th of May 1702 they proved the same accordingly by the accounts and certificates of the Colonels and agents, as they had been stated by the Commissioners of the Revenue in Ireland, which were examined and found right with his Lordship's register book by Mr. Pauncefort his Secretary, who then delivered part of the said accounts and certificates to the said officers, but has ever since kept the rest, delaying to deliver the same although he has been earnestly desired to do it.

In the year 1703 the said officers again presented several petitions to the Lord Treasurer, who was pleased thereupon to order the Lord Coningsby to pay twenty-six of the said officers only, whose debts amounted to about £1100 sterling, as appeared by the schedule delivered in to the Treasury. But of these twenty-six officers only one has been paid; the others have continued to entreat the same, though without any success.

Whereupon the said officers have humbly petitioned the Honourable House of Commons for redress, and humbly beg they will be pleased to order the said Mr. Pauncefort to deliver to the petitioners their original account and certificates which he detains, humbly presuming they will be very necessary to prove the justice of their demands; and that your Honours will be pleased to order the Lord Coningsby to lay before this Honourable House an account of what moneys he has received for, and paid to, the said Three French Regiments, that the petitioners may know where to apply themselves for the said arrears; and to afford them such relief, as to your Honours' justice and goodness shall seem meet.

7. OFFICERS WHO SERVED IN PIEDMONT.

Ruvigny, Earl of Galway (then Viscount Galway) had from 1693 to 1696 a regiment, known as *Lord Galway's Regiment in Piedmont*. Jacques Saurin (*born* Jan. 1677, *died* Dec. 1730), the celebrated pulpit orator, was a student in Geneva about the time of Galway's appointment to his command in Piedmont. The young refugee scholar, though he had dedicated his life to the use of the spiritual sword, was determined to have one rap at the French dragoons with carnal weapons.

¹ I am indebted for this paper to Sir J. H. Lefroy's "Notes and Documents relating to the family of Loffroy." (Some of the years were misprinted, but I have corrected them.)

He accordingly served as a subaltern in the above-named regiment, and when the peace had been arranged, he returned to his studies.

One of the officers in the service of Britain, killed at Piedmont, was Monsieur Brutel de la Rivière, son of Noble Gedeon Brutel de la Rivière, and Demoiselle D' Audemar, his wife, residents in Montpellier (the father became a refugee in Lausanne), and brother of the Pasteur Jean Brutel de la Rivière, refugee in Holland.

Cornet Vilas, of Galway's Regiment, son of a medical practitioner in Saint Hypolite, was a prominent agent in a plot to surprise Nismes and Montpellier, and to carry off, to the Anglo-Dutch fleet, Basville, the Duke of Berwick, and other officers of the highest rank, along with the judges and bishops of the two towns—Basville to be executed, the rest to be detained as hostages. The conspiracy failed. Vilas was broken on the wheel, and died with the greatest fortitude, 23rd April 1705. A storm that dispersed the fleet was the immediate occasion of the failure. Two French refugee officers, who were shipwrecked, fell into the hands of their great enemy; Pierre Martin, captain in the English service, was hanged, and Charles de Goulaine, holding a Dutch commission, was beheaded. The expedition had been organised by Major-General Belcastel.

In 1740 Captain Lacan, late of Lord Galway's regiment of foot in Piedmont, gave information of some Jacobite plots prepared in Holland by Sir George Maxwell, Captain Levingston, and others.

Officers from Piedmont, whose names a committee had struck out of the Irish Establishment, were reinstated in their half-pay to the amount of £1012, by the King's letter, dated 12th August 1718.

8. LORD RIVERS' BRIGADE.

The refugee officers were offered congenial employment. Britain and Holland planned a descent upon France in 1706, the Earl of Rivers to command in chief. The Protestants in France were to be invited to rise, and to furnish the principal strength of six regiments, the frame-work of which was to be manned by the refugees. A translation of Lord Rivers' preamble to his proposed manifesto shows the spirit of the undertaking:—

“Whereas (as is known to everybody) there has, for several years past, appeared in the management of the councils of France an ambitious and restless spirit which has manifested itself by the most outrageous violences against her neighbours without the least provocation on their side; and treaties of peace which had been sworn in the most solemn manner, have been violated with design to usurp a universal monarchy in Europe, the French king being first made absolute master at home: Whereas, in the accomplishment of this design the liberties and privileges of the French nation have been totally overthrown, the ancient rights of the States-General, Parliaments, and Courts of Judicature have been suppressed, the immunities of provinces, cities, towns, clergy, princes, nobility, and people have been abolished, and a great number of innocent persons have been sent to the galleys, or reduced to the hard necessity of abandoning their country, and seeking sanctuary elsewhere: And whereas, in the train of all these violences at home, use has been made of the sunk subjects of France to carry like desolation into other countries, THEREFORE, the Queen of Great Britain, the Lords of the States-General, &c., &c., were obliged to enter into engagements for the preservation of their own dominions, and for stopping the encroachments of so encroaching and so dreadful a Potentate.”

The project is thus described:—

“Because the High Allies ardently wish, that the French who at present are reduced to the extremest misery, may not henceforward serve as instruments in enslaving both their countrymen and their neighbours, but may reap the opposite fruit and advantage, Her Britannic Majesty and the States-General have sent a considerable military force and a strong fleet to put arms into their hands . . . to restore the States-General, the Parliaments of France and the ancient rights of all cities, provinces, clergy, princes, nobility, and people, and to secure for those of the Reformed Religion the enjoyment of the privileges stipulated by the Edict of Nantes.” The manifesto was dated London, 25th July 1706.

The six regiments raised in Britain were to form a Brigade, and to have as Colonels, the Earl of Lifford, the Comte de Paulin, Count Francis of Nassau (youngest son of Monsieur Auverquerque), Colonel Sibourg, Colonel Montargis, and Colonel de la Barthe. On its being announced that the Marquis de Guiscard was to command this Huguenot Brigade, Lifford, Paulin, and Montargis declined to serve, and were succeeded by Brigadier Josias Vimare (or Veymar), Colonel Fonsjuliane,

and Colonel Blosset. I copy from a contemporary printed list the names which formed the skeletons of six regiments :—

1. Colonel Josias Vimare, *Brigadier*.
Lieut.-Col. Jeremiah Bancous, *Major* Peter Bruse,
 Rev. Peter Le Seure, *Chaplain*.
2. Colonel Louis Fontjuliane,
Lieut.-Col. John Trapaud, *Major* Anthoine La Maria,
 Rev. Charles La Roche, *Chaplain*.
3. Colonel Paul Blossett,
Lieut.-Col. Pierre De Puy, *Major* Paul Gualy,
 Rev. John Rogue, *Chaplain*.
4. Colonel Frederick Sibourg,¹
Lieut.-Col. Balthazar D'Albon, *Major* Francis Vignoles,
 Rev. Bernard Richon, *Chaplain*.
5. Colonel Count Francis de Nassau d'Auverquerque,
Lieut.-Col. La Bastide, *Major* Constantine Magny,
 Rev. John Majon, *Chaplain*.
6. Colonel John Thomas La Barthe,
Lieut.-Col. John Brasselay, *Major* Gideon La Maria,
 Rev. Isaac l'Escott, *Chaplain*.

The descent upon France was not made. Unfavourable winds prevented the junction of the English and Dutch fleets in sufficient time, and the project was abandoned. But for the reinforcements required for Spain, one dragoon regiment commanded by Count Nassau, and two of infantry under Colonels Sibourg and Blosset, were fully equipped and sent out.

As to *Nassau's Dragoons*, we know only the names of officers included among the casualties of the battle of Almanza (1707).

The *killed* were Captain De Coursel, Lieutenants Ripère and Nollett; *wounded prisoners*, Major Labatie, Captain Desodes, Lieutenants Sellaries, Rocheblave, Verdchamp, and Du Fau; *other prisoners*, Captains De Barry, St Maurice, Gignous [*Query*, Gignoux], Beaufort, and La Ravalière; Lieutenants Santillie, Compan, Osmond, Lestry, Lostall, and Lescure. [*Blosset's* and *Sibourg's* were not present at that Battle, but were in garrison at Alicant.]

Of *Blosset's Foot*, as finally enrolled, no officer's name is preserved, except the colonel's. His descendants seem to have held landed property in the county of Dublin. Towards the end of last century, Miss Blosset ["descended from an ancient French family long settled in Touraine, who, being expatriated at the revocation of the Edict of Nantes, and seeking an asylum in Ireland, settled in the county of Dublin, where the family estates lie"], married Rev. Dr Henry Peckwell, Chaplain to the Marchioness of Lothian, and Rector of Bloxham-cum-Digby, who died 18th August 1787, aged 40. Mrs Peckwell survived till 28th Nov. 1816. Her only son was the late Sir Robert Henry Peckwell, knight, and her only daughter was Selina Mary, wife of George Grote, sen., and mother of the historian, George Grote, formerly M.P. for the city of London. Sir Robert (who died unmarried in 1828), assumed the name of Blosset, and had for many years a highly respectable forensic reputation as Mr Sergeant Blosset, author of "Reports of Cases on Controverted Elections," 2 vols., 1804. "He was afterward Lord Chief-Justice of Bengal, where he afforded his countenance in the support and encouragement of Christian missionaries" (See "Lady Huntingdon's Life and Times," vol. ii., page 200). [Major Paul de Gualy reappears with higher rank.]

Sibourg's Foot were quartered in Alicant during the memorable siege. The garrison of the Castle of Alicant was besieged by the French and Spaniards in 1708, and held out all winter. The enemy undermined part of the fortress and gave warning to the garrison, that, if afraid, they might surrender; and two British engineers were allowed to come out and examine the mine. On their report a council of war resolved to hold out still. The enemy then sprang the mine, and, as far as the demolition of the castle was concerned, it proved a failure. But Major-General Richards and Colonel Sibourg, out of curiosity, had approached too near,

¹ Two brothers, Frederic and Charles Sibourg, were reputed to be illegitimate sons of Charles, 2d Duke of Schomberg. Of Frederic we shall speak in the text. Charles was Lieut.-Colonel of Mainhardt, Duke of Schomberg's Horse till 1711, and was Colonel of that regiment from 1713 to 1720. He was made Governor of Fort-William in Scotland; he rose to the rank of Lieutenant-General, and died 25th January 1733, leaving a widow, a son, a daughter, and the reputation of being worth £80,000. His wealth, however, consisted chiefly of South Sea Stock, and neither his widow nor Charles his son administered to it. It was not till 8th May 1758, that his daughter Catherine, wife of Richard Reade, Esq., came forward, and was sworn to administer.

and other officers followed them to avoid the imputation of fear. The consequence was that they were blown up and buried in the ruins of the one bastion that was hurt. Thus died, on March 4, 1709, Colonel Sibourg, Major Vignolles, and above thirty officers and soldiers. The senior surviving officer, Lieut.-Colonel D'Albon, continued to hold out till the 18th April, when a capitulation was agreed to; the garrison marched out with two pieces of cannon and every mark of honour, and were conveyed by the British fleet to Minorca.

"A Person of Honour" (1740), in his history of the two last wars, gives some additional particulars on the authority of the enemies' engineer and of Colonel Sibourg's "gentleman;" the following is a summary:—

The French general having invited the officers to inspect the mine, Colonel Thornicroft and Captain Page, a Huguenot engineer, went; and on their return they reported to the garrison that the mine was a sham. On the morning fixed for the explosion, the enemy again gave warning, and the country people, who also received notice, went to the surrounding heights to look on from a safe distance. Sitting over their wine the night before, every one observed that General Richards was tormented by a great fly, which was perpetually buzzing about his ears and head, and that he appeared to be gloomy, thinking this annoyance a bad omen. In the morning a large party of officers went upon the doomed battery, and the General hurried to get off; but Colonel Sibourg jocularly said that they would go off without loss of time, but that they must first drink Queen Anne's health where they stood; and he sent his "gentleman" for two bottles of wine. The "gentleman," returning with the bottles, observed Captain Daniel Weaver, shouting that he would drink the Queen's health with them, leap upon the battery; in a moment the mine was sprung, and blew up the Captain along with the General, Colonel Sibourg, Colonel Thornicroft, and at least twenty more officers.

Most of the officers of *Nassau's*, *Sibourg's*, and *Blossel's* were entitled to the original half-pay fund. The rest were provided for, as appears in the list of Half-pay officers in 1718, "Under Lord Rivers, £346, 15s."

9. DRAGOON REGIMENTS IN PORTUGAL.

Lord Galway raised six regiments of Portuguese dragoons, all in British pay, and entirely commanded by British and refugee officers. Luttrell says, "Aug. 9, 1709. Letters from Lisbon of the 4th (*n.s.*) say that Generals Ogilvy and Wade had presented to the king several English and French officers in order to command his horse, who made objections, saying he never intended his regiments should be commanded by all foreigners, but that each should have half Portuguese officers—to which Lord Galway answered, that ours and his would be always disagreeing, and thereby hinder the operations of the campaign." The regiments were disbanded in 1711. Their Colonels were Major-General Foissac, Lieutenant-General Desbordes, Major-General Paul de Gualy, Colonel Bouchetière, Colonel Magny, and Colonel Sarlande.

Several of these names have already appeared in our lists. The military rank prefixed to the first three names is the rank the officers attained to before their death. Balthazar Rivas de Foissac followed John Cavalier in the lists as Brigadier in December 1735, and Major-General in July 1739. John Peter Desbordes survived all his comrades; he became Brigadier in 1727, Major-General in 1735, and Lieutenant-General in July 1739. The two officers, as to whom some biographical information has been preserved, are De la Bouchetière and De Gualy.

Paul de Gualy was a son of Pierre de Gualy, Sieur de la Gineste. As a captain of infantry he came to England with William of Orange. He was enrolled as captain in *Du Cambon's*, 1st April 1689, and served under that colonel in Ireland. He shared in all the campaigns of that regiment, under the colonelcy of the Comte de Marton (Earl of Lifford). He was enrolled as a major under Colonel Blosset for service in Spain and Portugal, and was rewarded with the above-mentioned colonelcy. He wore his laurels for more than a quarter of a century. According to Beatson, he became a brigadier on 12th March 1707; he appears in the list of major-generals in December 1735. He died in July 1737, in his 77th year. He had a brother, François, also a military officer, who founded a Dublin family.

Colonel de la Bouchetière had been a lieutenant in De Casaubon's company in *Schomberg's* in the Irish campaigns, and a captain in *Galway's* in 1698, and was a trusted associate and intimate friend of the Earl of Galway. His memory was long extolled in Waterford by the heads of two distinguished refugee families, who had been in his regiment in Portugal, namely, Captain Franquefort and the Chaplain, the Rev. Philip Amaury Fleury.

Cardinal Alberoni, the Prime Minister of Spain, was so bent on displacing the Duke of Orleans from his post of Regent of France, that he never could desist from

intrigues. And in the year 1719 he actually solicited the French Protestants to rise in rebellion. The British government heard an alarming report (which they too readily believed), that the Protestants were always watching to give trouble, and that they meditated a rising in the South. Mr. Craggs, the Secretary of State, despatched Colonel de la Bouchetière to Paris, with the following letter to the Earl of Stair:—¹

“WHITEHALL, *April* 11, 1719.—His Majesty having had many accounts of the disturbance which the Protestants of France often take occasion to create, and thereby disquiet His Royal Highness the Duke of Orleans’ administration, who, notwithstanding the favourable disposition he may have towards them, yet is rendered unable to shew them any indulgence by their unseasonable and tumultuous proceedings—and these, perhaps, fomented by declared enemies to His Majesty as well as to the Regent—has commanded me to signify to your Excellency that you would assure His Royal Highness, in the most engaging terms, of His Majesty’s great desire to contribute what he can for the ease and tranquillity of His Royal Highness’s government in this and all other occasions. Wherefore the king, believing his credit among a set of people that are Protestants might be of some weight, has judged it for the Regent’s service to send to them a person in his name to let them know how much he considers it for their interest as well as their duty to behave themselves with decency and quietness. The bearer hereof, Colonel de la Bouchetière, is the person appointed by the king for that purpose, and His Majesty would have you recommend him in the best manner to His Royal Highness, so that he may receive all fitting countenance and protection.”

The bad consciences of several intolerant members of the French government² and magistracy had caused them to be alarmed by a small incident, and to be frantically unscrupulous in exaggerating it. To repeat their false history and foolish vaticinations was a piece of drudgery which the British government ought to have been ashamed to undertake.

M. Charles Coquerel, in his “*Eglises du Désert chez les Protestants de France*” (vol. i., page 91), mentions that Cardinal Alberoni, being bent upon obtaining the post of Regent of France for Philip V. of Spain, intrigued with the Protestants of the Cevennes and the Lower Languedoc, stirring them up to rise in rebellion against the Duke of Orleans, in 1719. Monsieur de la Bouchetière, *colonel de cavalerie au service de la Grande Bretagne*, was despatched to Poitou, his native province, to dissuade the inhabitants from encouraging the Spanish plot. He reported that the Huguenots were patriotic on principle, and would not rise at the instigation of any foreigner; that there was no danger except from driving them to desperation by fanatical and persecuting edicts; and that before his visit they had packed off the Cardinal’s emissaries.³ [Colonel de la Bouchetière appears often in the Southamp-ton French Register.]

Besides the officers of French regiments, there were many others enrolled in the other corps of the British army. Skelton said truly concerning the French Protestant refugees, “They have shown themselves brave and faithful in the army, just and impartial in the magistracy. For the truth of the former assertion, the noble carriage of Sir John Ligonier is a sufficient voucher; and for that of the latter the mayoralty of Alderman Porter.”

¹ The Stair Annals, vol. ii., p. 106.

² A Protestant, according to the laws of Louis XIV., in and after 1685, had no legal existence in France. If caught in the practice of Protestant worship, he was sent to the galleys as an apostate Romanist. Any Protestant pastor, convicted either of conducting public worship or of administering sacraments, or of solemnizing a marriage, or of officiating at a funeral, was executed. The Duke of Orleans maintained all the Edicts against Protestant worship, and did nothing to improve the condition of the French Protestants.

³ Knight’s *English Cyclopædia of Biography* gives the credit of preserving tranquillity in the South of France to Jaques Basnage de Beauval, refugee pasteur of the Hague. The writer of the article BASNAGE, says:—“The Duke of Orleans, regent of the kingdom, fearing lest the *new converts* [*i. e.*, the Protestants, according to their only legal designation] of Dauphiny, Poitou, and Languedoc, should be excited to insurrection by the emissaries of Cardinal Alberoni, begged Basnage, in 1719, through the Count de Morville, then ambassador in Holland, to write to those whose fidelity had been assailed, and to urge them by his exhortations to the obedience which they owed to their king. Basnage accordingly addressed to them a Pastoral Instruction, which was reprinted at Paris by order of the court, and distributed in the suspected provinces.”

Section IX.

NOTES GLEANED FROM OLD REGISTERS OF MARRIAGES, BAPTISMS,
AND DEATHS.

(Supplementary to a similar section in Vol. I.)

MARRIAGES.

- 9th August 1682, *in St. Patrick's, Dublin*, Jean Gilbert to Jeanne Bonnet.
- 28th March 1683, *in St. Patrick's, Dublin*, Le Sieur Moyse Veridet, *widower*, minister of the French Church of Dublin, son of the late Jacob Veridet, officer of H.R.H. the Duke of Orleans, and of Marie Verent, of the province of Normandy, to Dlle. Françoise Suzanne de Mazières, daughter of the late Benjamin de Mazières, écuyer, Sieur du Passage et de Voutron, and of Dame Hélène Le Franc of the pays d'Aunix.
- 14th October 1683, *in St. Patrick's, Dublin*, Pierre Nau, master-saddler, son of Jeremie Nau and Suzanne Barbotin, native of Surgère, in Aunix, to Judith Pillot, daughter of Pierre Pillot and Marie Martin, native of Dauvy, in Aunix.
- 25th October 1683, *in St. Patrick's, Dublin*, Paul Dubois, *rope-maker*, to Louise Pillier.
- 25th June 1684, *in St. Patrick's, Dublin*, [Rev.] Antoine Nabés, son of David N. and Catherine de Rousillon, native of Puilaurens, in Languedoc, to Henriète Puignet, *widow*, daughter of René P., native of Bersnive, in Poitou. (Mr. Rossel, *ministre*, officiating.)
- 10th August 1684, *in the City of London French Church (Threadneedle Street)*, Nicholas Ghiselin (son of N. G., merchant of Havre de Grace, and the late Anne Gonté) to Elizabeth, daughter of Pierre Baril, maître-chirurgien and apotecaire to the king, residing at Neauphen le Chastel, near Paris, and of Madelaine Caillard.
- 19th October 1684, *in St. Patrick's, Dublin*, Daniel Bernard to Madelaine Barbotin.
- 20th December 1684, *in the French Church in the Savoy, London*, Jacques Dufay to Jeanne Crommelin, widow of Mr. François Amonnet.
- 16th June 1685, *in St. Patrick's, Dublin*, by M. Rossel, Jean Levéillé to Marie Villardin.
- 20th July 1685, *in Westminster Abbey*, James Lewis du Puissar to Mrs [that is, Miss] Katherine Villiers. [This lady survived her husband. Her Will proves that he was Lewis James Le Vasseur-Cougnée, Marquis de Puissar, a son of Le Marquis de Thouars.]
- 25th February 1686, *in Edinburgh*, John Dushane to Mary Willson.
- 22d March 1686, *in Edinburgh*, Zachariah Duffronna to Anna Marshall.
- 27th July 1686, *in Edinburgh*, Peter Castile to Margaret Peel.
- 26th August 1686, *in the French Church in the Savoy*, Ephraim Le Caron to Susanne Cavalier.
- 30th September 1686, *in the French Church, Canterbury*, Gedeon de la Mothe, native of Masgrenier, diocese of Toulouse (son of Sieur Pierre de la Mothe, ministre, and of Judith Garipui), to Judith, native of Missenais, in Perigord, daughter of the late Francois de Bontemps, écuyer, Sieur de la Foret, and of Anne Brousse.
- 7th November 1686, *in the French Church in the Savoy*, Elie Boudinot, *widower*, to Susanne Papin, *widow*.
Threadneedle Street, London, 5th March 1687 (n.s.), date of the promise of marriage of Pierre Debonnaire, native of St. Quentin, son of Jean D. and Marie De la Cour, to Ester Saint Amant, native of Paris, daughter of Matthieu Saint Amant and Marie Bourguignon. *Donné billet pour se marier dans l'Eglise Anglaise, Mars 27, 1687.*
- 5th April 1687, *in the French Church in the Savoy*, Jaques Galliere Vareilles to Fidey Aikeroyd.
- 14th June 1687, *in the French Church, Thorp le Soken, Essex*, Henry Vareilles, Sieur de Champredon (son of the late Etienne, Sieur de la Roche, of St. André de la Noise, diocese of Mende in Langue, and of the late Françoise de Brest), to Louise, daughter of Mr. Samuel Beauchamp, advocate in the parliament of Paris, and of the late Marie Malherbe.
- 22d June 1687, *in the French Church in the Savoy*, Marc Antoine Caillon to Marthe Poitevin.
- 12th July 1687, *in the French Church in the Savoy*, [Rev.] Jaques Arnould, *ministre*, to Marie Pondelet.
- 10th August 1687, *in St. Patrick's, Dublin*, Gille Le Moine to Elizabeth de Cassel (Rossel, *ministre*).
- 28th August 1687, *in the City of London French Church (Threadneedle Street)*, Pierre Cavelier, *widower*, native of Antretot, Normandy, to Marie, native of Greville, in Normandy, daughter of Pierre Ouvrix and the late Marie D'Yvetot.
- 3d September 1687, *in the French Church in the Savoy*, Jacques Michel Le Maitre to Suzanne du Chaigne.
- 10th November 1687, *in the French Church in the Savoy*, Thomas Bureau to Anne Dioré.
- 26th December 1687, *in the French Church of St. Jean, London*, Jean De Planché to Anne Barbier.

- 22d January 1688 (n.s.), in the *French Church in the Savoy*, Philippes Du Bois to Marie Jamet.
- 16th February 1688 (n.s.), in *Westminster Abbey*, Daniel Tibaut, *alias* De la Gurchesters [of St Martin-in-the-Fields, Goldsmith], to Henrietta Blanchart.
- 8th March 1688 (n.s.) in the *French Church in the Savoy*, [Rev.] Jean de la Sale, "ministre de Wandsor," to Judith Papin.
- 3d April 1688, in the *French Church in the Savoy*, Jean Le Motteux to Elizabeth Le Tourneur.
- 16th April 1688, in the *City of London French Church (Threadneedle Street)*, Jean Debonnaire, of St Quentin, *widower*, to Ester L'Epine, daughter of Isaac L'Epine and Marie Le Nain of St Quentin.
- 9th May 1688, in the *City of London French Church (Threadneedle Street)*, Jean Alavan, native of Bonteville, in Normandy (son of the late Thomas A. and the late Marguerite Reneu), to Marie Le Tellier, native of Bois-le-conte, in Normandy, widow of Salomon De la Bale.
- 18th August 1688, in the *French Church in the Savoy*, Isaac Potier to Françoise Le Quesne.
- 2d October 1688, in *Hungerford French Church, London*, [Rev.] Jean Le Ferre, *ministre*, to Marthe Peau.
- 14th November 1688, in the *French Church in the Savoy, London*, Paul Mounier to Catherine Gautier.
- 27th November 1688, in the *French Church in the Savoy*, Jean de Lespinasse to Madelaine Le Fort.
- 14th March 1689 (n.s.), in the *French Church in the Savoy*, Henry Morisset to Jeanne Du Portal.
- 16th June 1689, in the *City of London French Church (Threadneedle Street)*, Josias Baril, native of Houdran (son of Pierre B. and the late Madelaine Caillard), to Suzanne, native of Paris, daughter of Louis Berchere and Suzanne De Louvain.
- 15th July 1689, in the *French Church, Thorp le Soken, Essex*, Jacques Rougereau (son of J. R. and of Marie Porcher), native of *la ville de Marchenoir au pays Gaulois*, to Ester Le Blond (daughter of Isaac Le B. and of Marie de Caux), native of Lautreteau.
- 29th September 1689, in *La Patente French Church, London*, Philippes Foubert, native of Houdan, in Isle of France, to Marie Patenôte, native of Basqueville [Bacqueville?], in Normandy.
- 30th October 1689, in the *French Church in the Savoy*, [Rev.] Henry Gaches, *ministre*, to Elizabeth Moreau.
- 8th January 1690 (n.s.), in the *French Church in the Savoy*, [Rev.] Pierre Benech, minister of the Gospel, to Françoise de Fornes.
- 4th February 1690 (n.s.), in the *Parish Church of St. Mary Aldermary, London*, James Girardott, *alias* Du Perron, of St. Martin-in-the-Fields, to Ann Girardott, *alias* d'Vermenoux, of Hackney.
- 29th April 1690, in the *French Church in the Savoy*, Nicolas Quesnel to Marthe De la Coudre.
- 8th July 1690, in the *French Church in the Savoy*, by [Rev.] Mr. Couyer, Jean Barbot to Charlotte Suzanne Drelincourt.
- 16th July 1690, in *Hungerford French Church, London*, Mr. Claude Denize, gentilhomme, native of Troyes, in Champagne (son of Mr. Edmond Denize and Marguerite Huet), to Mlle. Marguerite Brisset, native of Caen, daughter of the late Mr. Jean Brisset and Anne De Vardon.
- 28th September 1690, in the *French Church in the Savoy*, by [Rev.] Mr. Lefevre, Jaques Planchet, of St. Fortune, in Vivaretz, to Elizabeth Perineau of Saumur, in Anjou.
- 12th October 1690, in the *French Church in the Savoy*, Jaques Perigal to Esther Le Marcis.
- 19th October 1690, in *La Patente French Church, London*, David Willaume to Marie, daughter of [Rev.] Samuel Mettayer, and sister of Samuel Mettayer, junior. (Witness, William Crommelin, merchant, London.)
- 14th December 1690, in *La Patente French Church, London*, Jacques Croimare (son of the late Jacques C. and Renée Faucquer), of Francville, in Normandy, to Catherine, daughter of the late Paul Campard and Catherine Brumand.
- 15th December 1690, in the *French Church in the Savoy*, Gabriel Philipponeau, ecuyer, Sieur de Montargis, to Elizabeth De Guillobert.
- 31st January 1691, in the *City of London French Church (Threadneedle Street)*, Daniel Alavoine, native of Pontreue, in Picardy (son of D. A. and of the late Marie Lenglé), to Madeleine St. Amant, widow of Jaques Benoist.
- 13th April 1691, in the *French Church of St. Jean, London*, Jean Moreau (son of Estienne M. and Françoise Lefeves) to Marie, daughter of Jean André and Elisabeth Basé.
- 25th April 1691, in *Swallow Street French Church, London*, by [Rev.] Mr. Degaleniére, one of the pasteurs of that church, Mr. Claude Mercier, ecuyer, *lieutenant du cavalerie*, to Marthe Bertheau (given away by her father, René Bertheau, *ministre du St. evangile*).
- 3d May 1691, in the *French Church in the Savoy*, Simon Pierre Laurens to Anne Chicot.
- 11th May 1691, in *Hungerford French Church, London*, Mr. Paul Le Mercier, Sieur de la Perrière (son of Mr. Jacques Le Mercier, Sieur de la Perrière, residing at Alençon, and Marie De Val, to Marguerite, daughter of Mr. Michel Le Maître, and Judith l'Ami, also residing in Alençon).

- 2d July 1691, *in the French Church in the Savoy*, Isaac Duprey, escuyer, Sieur de Beaulieu, to Marnon Moreau.
- 19th July 1691, *in the French Church, Canterbury*, Pierre Le Maistre (son of the late Pierre and of Marie Le Tellier) to Marie Minet, native of Calais, resident in Dover, daughter of the late Ambroise M. and of Susanne de Haffreyle.
- 7th October 1691, *in the French Church in the Savoy*, Messire Charles De Ponthieu to Mlle. Marguerite De la Rochefoucault.
- 22d October 1691, *in the French Church in the Savoy*, [Rev.] Pierre Lalouel, *ministre*, to Marthe Du Rouillé.
- 7th November 1691, *in the Swallow Street French Church, London*, by Monsieur Molles, *ministre de St. evangile*, Mr. Jacob Molles, *ministre de l'église françoise de Colchester*, to Marguerite, daughter of Isaac Bureau.
- 8th November 1691, *in Le Temple French Church, London*, by [Rev.] Benjamin De Daillon, Jean Le Mercier (son of J. le M. and of the late Marguerite Moustardier), of Saumur, in Languedoc, to Elue Fifaine, widow of Jacob Le Conte, of Alençon.
- 2d December 1691, *in the City of London French Church (Threadneedle Street)*, Jacques Ouvri, native of Pays de Caux (son of the late Moïse O. and the late Anne Bultel), to Judith, native of Pays de Caux, daughter of the late Jean Baudouin and Judith Marie.
- 5th December 1691, *in Le Quarré French Church, Little Dean Street, London*, [Rev.] Henry Pujolas to Anne Richer.
- 8th January 1692 (n.s.), *in the French Church in the Savoy*, Jean Ruben de Parreau, ecuyer, Seigneur de Camparné, to Mlle. Susanne Dastorg.
- 19th January 1692 (n.s.), *in Westminster Abbey*, Jean Louis Du Lorges to Catharine De la Barre.
- 24th February 1692 (n.s.), *in the French Church in the Savoy*, Joseph Lamotte, to Dlle. Elizabeth Pérès.
- 29th February 1692 (n.s.), *in Westminster Abbey*, John Du Commun to Margaret Puech.
- 21st April 1692, *in Glasshouse French Church, London*, Samuel de La Noue, of the province of Xaintonge, to Mme. Marguerite Aubert, of Honfleur, in the province of Normandy. (The bridegroom signs *Samuel Delanous*.)
- 26th April 1692, *in the French Church, Swallow Street, London*, by [Rev.] Jean Graverol, Henry David de la Croix, ecuyer (son of David De la Croix, ecuyer, councillor and secretary of the King's house, crown of France, and of his finances, and Marie Muysson), to Madeleine, daughter of Theodore Le Coq, ecuyer, Seigneur de St. Leger et Desmoulins-Tousserau, and Madeleine Muysson.
- 2d May 1692, *in the French Church in the Savoy, London*, Antoine De Martin De la Bastide to Anne Bazanier.¹
- 20th May 1692, *in Swallow Street French Church, London*, Lucas Boistoult, *dessineur*, to Esther le Monnier.
- 22d May 1692, *in Le Temple French Church, London*, Theodore Turpin, glover, native of Vendosme (son of Pierre T. and Jeanne Cailland), to Jane, daughter of Philippes Du Bois, merchant, and Marie Laurens, native of Fontenoy, in Poictou.
- 29th May 1692, *in Le Temple French Church, London*, Elie Demissy, native of Marenne, in Saintonge (son of Isaac Demissi and Ester Rullier), to Marthe, daughter of the late Benjamin Barbaud and Marthe De Ners, native of St. Martin, in the Isle of Ré.
- 29th July 1692, *at Glasgow*, Gaspard Shambon to Marie Wilson.
- 7th September 1692, *in the City of London French Church (Threadneedle Street)*, Estienne De la Forest, native of Sedan (son of Antoine D. and the late Louise Doguet), to Marie, native of St. George D'Aunai, near Caen, daughter of Louis Desessars and Jeanne Gosselin.
- 17th October 1692, *in the French Church in the Savoy, London*, by [Rev.] Mr Bertaud, sen., [Rev.] Mr Jean Deffray, minister of Old Romney, to Margueritte Tetard.
- 17th October 1692, *in Hungerford French Church, London*, by [Rev.] Mr Jouneau, Jacques, son of Adam and Anne Roumieu, to Madeleine, daughter of the late Pierre Marchand and Elizabeth Catillonlac.
- 13th December 1692, *in the French Church in the Savoy*, Salomon De Guerin, ecuyer, Capitaine de Cavallerie en regiment de Gallway, to Mlle. Anne Chaunin D'Osfrenille.
- St Jean French Church, London*, 18th December 1692, date of *les annonces* [banns] of marriage between Pierre Petit, native of Amiens, and Isabel Goye, widow of the late Isaac De Laballe, native of Dieppe.
- 8th January 1693 (n.s.), *in the City of London French Church (Threadneedle Street)*, Nicolas Galais, native of Harfleur (son of Daniel G. and the late Ester Bredel), to Anne, native of Bois-le-Conte, daughter of Pierre Lardent and Anne De la Haize.
- 24th April 1693, *in Westminster Abbey*, James Merle to Elizabeth Sabatier ["French people, married by Mr Sartre"].
- 26th September 1693, *in the French Church at Spitalfields, London*, called *La Nouvelle Patente*, Gaston Martineau, *maitre-chirurgien*, of Bergerac, in Perigord (son of Elie Martineau and Marguerite Barbesson), to Marie, daughter of William Pierre and Marie Jourdain, of Diepe, in Haut Normandie.

¹ The bride (according to Haag) was sister-in-law of Samuel Lardeau, procurator in the parliament of Paris.

- 14th December 1693, *in the French Church in the Savoy*, Jeremie Morin to Magdeleine Amyand.
- 26th January 1694 (n.s.), *in Hungerford French Church, London*, Charles de Vignoles de Prades, escuier, to Dlle. Gabrielle De Sperandieu.
- 6th February 1694 (n.s.), *in the French Church, Thorp le Soken, Essex*, Le Sieur Jacques Darvif, native of Aulas, in the Cevennes. (son of Marc Darvif, Sieur de Peyrolade, and of Thomase de Caladon), to Jeanne Potier, of the parish of Thorp, daughter of the late Paul Potier, master-surgeon, and of Jeanne Audinet.
- 23d March 1694, *in Edinburgh*, Peter Gautier, *felt-maker*, to Jean Thomson.
- 29th March 1694, *in Edinburgh*, John Joyan, *felt-maker*, to Agnes Fender.
- 9th April 1694, *in the French Church, Canterbury*, Jaques Gambier (son of Gedeon G. and Jeanne Broche) to Jeanne, daughter of Francois Marselle and Madelaine Le Roy.
- 8th July 1694, *in the French Church in the Savoy, London*, Pierre Levesque to Catherine De la Croix.
- 29th July 1694, *in Glasgow*, James Delumo to Elizabeth Naddo.
- 13th October 1694, *in St Patrick's, Dublin*, Jaques Quevermont de la Hauteville, *officer*, native of Diepe, to Dame Francoise Sirase, of Paris, widow of Guillaume La Beaume, Major of le regiment de Montbrun. (*Witnesses*—De Bostaquet, L'Enfant, H. Russell, K. Cheswood, M. de Brossard Bostaquet, J. de Conion, E. de Reigne.)
- 27th October 1694, *in the French Church in the Savoy*, by [Rev.] Mr Dubourdieu, Pierre Raboteau to Suzanne Chapuzet.
- 26th December 1694, *in St Patrick's, Dublin*, Jean Boivin, son of the late Jaques Boivin and Susanne Croixmar, of Brianté, in Normandy, to Marie de Cassel, daughter of the late Jean de Cassel and Elizabeth Michel. (*Witnesses*—J. Gillet, Robert Le Large, Louis le Roux, F. de Tort, Proisy Deppe, Paul Dupin, J. Hais, E. Michel, Bosnier, Martin de Clousis.)
- 24th February 1695, *in the French Church of St. Jean, London*, Jean Anthoine Rocher to Anne Leheup.
- 1st April 1695, *in St. Patrick's, Dublin*, Pierre Garesch, son of Jean G. and Marie Gourbeil, to Jeanne Alleuet, daughter of Jean A. and of the late Ester Adrien, native of St. Jean d'Angely, in Xaintonge.
1695. *Parish of Cathcart*. "James Hall and Margrat Deshan [De Champ] both in this paroch gave up their names to be proclaimed in order to marriage March 25, who also married y^r. after on Aprile 19, 1695."
- 31st May 1695, *in the French Church, Thorp le Soken, Essex*, Pierre Espinasse, surgeon, native of St. Jean du Breuil, in Rouarque (son of Francois E., merchant, and of Susanne De la Pierre), to Jeanne Audinet, widow of Paul Potier.
- 18th June 1695, *in St. Patrick's, Dublin*, Monsieur Honorat de Bernardon, *capitaine*, to Dlle. Marguerite de Najac de Genestre. (*Witnesses*—Ch. de Vignoles, J. Sperandieu de Vignoles, M. David de Poey, M. de la Ramière.)
- 27th June 1695, *in the French Church, Canterbury*, André Gentil, widower, resident in Canterbury, to Madelaine Agache, native of Guinne, resident in Canterbury, daughter of Pierre Agache and the late Marie Fantome. *Sont le premier qui sont marié, leur anonce estant publié à leur paroisse selon l'acte du parlement.*
- 14th October 1695, *in St. Patrick's, Dublin*, Monsieur Etienne Seve, retired officer, to Dlle. Judith Pascal. (*Witnesses*—Giberne, *capitaine*; La Bastide, Ben. Pascal, Jeanne Elenor de Verville, Marianne Suson Dumas, Delaroché, Judith de Pascal, Jeanne de Pascal, Giberne, Barbut.)
- 21st October 1695, *in St. Patrick's, Dublin*, by M. Severin, Jean Destaches, *goldsmith*, to Francoise Mongier, widow of Guillaume Mongier, *master-tailor*.
- 31st December 1695, *in Hungerford French Church, London*, Daniel Addée, Esq., captain in Miremont's Dragoons, to Louise de la Ferrière.
- 1st January 1696 (n.s.), *in the French Church, Canterbury*, Pierre De la Haize, son of Pierre and Susanne, native of Merbille, in Pays de Caux, to Marthe Fauquet, widow of David Ruffy.
- 29th April 1696, *in the French Kirk, Edinburgh*, Lewis Tostee, jeweller, to Marie, daughter of the late John Bissett, merchant in Glasgow.
- 3d May 1696, *in Glasshouse French Church, London*, Alexandre Sigournay to Esther Guillard, of Xaintonge.
- 1st June 1696, *in St. Patrick's, Dublin*, Francois Morgues, son of Jean, native of Sauve, in Languedoc, *master-shoemaker*, to _____, native of Chansey, near Geneva. (*Witnesses*—Pascal, Giberne, Pierre de Poispaille, Alelert, Jeanne Elenor de Verville, De la Rousselière, G. Barbier, Ch. de Saily, J. de la Cour de Saily, S. Bernard.)
- 2d August 1696, *in the French Church in the Savoy*, by [Rev.] Mr. Couyer, Laurent Boutelier to Ester Chaignau.
- 2d September 1696, *in Hungerford French Church, London*, Messire Louis de Sedière (son of the late Messire Jaques de Sedière, chevalier, Vicomte du dit lieu, Baron of Montamart, Seigneur de Brignac et de la Fargie, and of Antoinete de Contilhac, of Guienne) to Abigail, daughter of the late Monsieur Isac Bardeau, minister of the Gospel, and of Anne Garrison, of the town of Montauban.

- 10th March 1697 (n.s.), in *Hungerford French Church, London*, Tenneneguy Azire to Ester Du Solez.
- 18th March 1697, in *La Patente French Church, London*, Pierre Caron, surgeon, of St. Jean d'Angely (son of Jean C. and Louise Marchand), to Anne, daughter of Pierre Turpin and Anne Caillard, of Vendome.
- 3d May 1697, in *the Parish Church of St. Dionis Backchurch, London*, Alexander de Nicolai, Esq., of Languedoc, in France, but at present of St. Giles-in-the-Fields, County Middlesex, to the Lady Magdalen Gabrielle de Tiolt, of the same Kingdom of France, and at present of St. Giles aforesaid.
- 13th September 1697, in *the French Church, Stonehouse, Devon*, Guillaume Henry Aurez, Sieur De la Combe (son of the late Guillaume and Marie de Gont), native of St. André de Valborgue, in the Cevennes, to Louize, daughter of Charles Tordeux, Sieur de Bellespine, and Anne Blaize, native of Metz, in Lorraine—both residing at Plymouth.
- 19th June 1698, in *Le Tabernacle, London*, David Jallevaet, of Anneville, in Lower Normandy, to Marie Haze, of Condé sur Noirau, also in Lower Normandy.
- 3d December 1698, in *the French Church in the Savoy*, by [Rev.] Armand La Chapelle, Jean Raboteau to Anne Chapuzet.
- 20th January 1699 (n.s.), in *the French Church, Canterbury*, Pierre Gambier (son of Gedeon G. and Anne Brodu), native of Picardy, to Susanne Le Dé (daughter of the late Jean Le Dé and the late Susanne Loubard), also of Picardy.
- 11th December 1698, in *Edinburgh*, Patrick Chazelon, furrier, burges of Edinburgh, to Jennet, daughter of late Patrick Graham, skinner, burges.
- 20th April 1699, in *the French Church of Les Grecs, London*, Thomas Vautier to Marie Gueridaus.
- 7th June 1699, in *St. Patrick's, Dublin*, M. Isaac Fymé, captain, native of Malta, in Xaintonge, to Dlle. Susanne De Coudre. (*Witnesses*—De Marconnoy Hays, Louis, Jean, et Estienne Chaigneau.)
- 26th September 1699, in *Hungerford French Church, London*, Le Sieur Jean Chapoul La Fage, surgeon, to Anne, daughter of Isaac Amyand.
- 7th December 1799, in *the French Church, Swallow Street, London*, by [Rev.] Mr. Severin, Mr. Daniel De la Cherois, of Ham, in Picardy, to Maria Angelique Crommelin, of St. Quentin. (*Witnesses*—Rev. Francois Mutel, Louis Crommelin, merchant, Jean Rotisset, merchant.)
- 29th February 1700 (n.s.), in *the French Church, Canterbury*, André Gambier, native of Gouy, in Picardy, to Madeline, daughter of Abraham De Vime and Susanne Le Clerc, native of the same place.
- Canterbury*, 1st April 1700, date of the *promise of marriage* between Antoine De la Haize (son of Pierre De la Haize and Susanne De la Haize), native of Lunerœ, and Magdeleine, daughter of the late Abraham Bruman by Elizabeth Gille, native of Bolber.
- 23d April 1700, in *the French Church, Stonehouse, Devon*, Elie Roy (son of Captain Pierre Roy and of Suzanne Denioche) to Jeanne Marie, daughter of David De la Combe and of Suzanne De livet.
- 28th April 1700, in *the French Church in the Savoy*, Jean Francois Portal, escuyer, to Marie Gousset.
- 20th May 1700, in *the City of London French Church (Threadneedle Street)*, René Ammonnet, native of Tours (son of the late R. A. and Madeleine Potet), to Madeleine, daughter of the late Pierre Godet and of Suzanne Desangin.
- 25th May 1700, in *the French Chapel of St. James' Palace*, Louis Chevalleau de Boisragon to Louise de la Grange, widow of Mr. Royrand.
- 21st July 1700, in *the French Church in the Savoy*, Captain Jean Brasselay to Susanne Lagruelle.
- 29th August 1700, in *the French Church in the Savoy*, Captain Deconde de Largin (of the troops of Holland), to Annie Gousset.
- 13th September 1700, in *the French Church in the Savoy* [Rev.] Paul Lescot, *ministre*, to Françoise Du Rosel.
- 17th October 1700, in *the French Church of St. Martin Orgars, Martin's Lane, Cannon Street, City of London*, Louis De La Croix, Esq., to Françoise Durand.
- 29th January 1701 (n.s.), in *Hungerford French Church, London*, Mr. Pierre Dassas, officer, residing in Dublin, to Catherine Barjac.
- 9th February 1701, in *the French Church, Bristol*, Louis Casamajor (son of Noé C. and of Marie Mulez) to Clemence, daughter of the late Henry Le Peyre, procureur in the Parliament of Guieune, and of Clemence de Brugière.
- 15th May 1701, in *Crispin Street French Church, London*, Le Sieur Francois Joseph Alexandre L'Herondel d'Anglecqueville, *ministre*, to Helene Nezereau. (*Witnesses*—Louis Delacoste, Paul Roumieu, Abraham Torin.)
- 15th October 1701, in *Edinburgh*, Daniel Lasagette, merchant, burges, to Anne, daughter of the deceased Mr. William M'Ghie, late minister at Aberlady.
- 16th October 1701, in *the Parish Church of St. Mary, Aldermary, London*, Henry Foubert, Esq., of St. James', Westminster, to Mary Legard, of St Andrew's, Holborn.
- 1st January 1702 (n.s.), in *the French Chapel of St James' Palace*, Louis de Saumaise to Dorothee Le Coq.

- 28th January 1702 (n.s.), in the *French Church in the Savoy*, [Rev.] Ezechiel Barbauld, ministre, to Jeanne Martin.
- 6th May 1702, in *Hungerford French Church, London*, Mr. René de Sommiere de Lhermitage to Dlle. Francoise Gaultier.
- 16th May 1702, in the *French Church in the Savoy*, Jacques Bouché, "demeurant chez my Lord Spencer, en Piquedely," to Marie Lepine.
- 6th August 1702, in the *French Church, Bristol* (St. Mark the Gaunt), Estienne Geneste, refugee from the town of Nerac, in Guienne (son of Pierre G. and of Perside Sainpey), to Susanne Pillet, native of Depont, in Xaintonge.
- 8th October 1702, in *Hungerford French Church, London*, [Rev.] Pierre Cartault to Dame Madelaine Pierresene.
- 31st December 1702, in *Crispin Street French Church, London*, by [Rev.] Nicholas Du Val, Le Sieur Jean Delafous, of Chatelheraud, to Susanne Massienne, of Paris.
- 1st January 1703 (n.s.), in the *French Church in the Savoy*, Pierre Mauger to Charlotte Neveu.
- 14th April 1703, in the *French Church in the Savoy*, Louis Boyer, grocer, to Marie Perrier.
- 25th June 1703, in the *French Church of St. Martin Orgars, Martin's Lane, Cannon Street, City of London*, Sieur Jaques Amiot to Judith Benzelin.
- 21st August 1703, in the *French Church, Swallow Street, London*, by Rev. Mr. Asselin, [Rev.] James Saurin to Catherine Boitout.
- 30th November 1703, in the *French Church of St. Martin Orgars, Martin's Lane, Cannon Street, City of London*, Jean le Monnier, of Norwich, to Francoise Pierre.
- 2d December 1703, in *Hungerford French Church, London*, Mr. Antoine Hullin d'Orval to Dlle. Susanne Gouyquet de St. Eloy.
- 26th January 1704 (n.s.), in the *French Church, Riders Court, Westminster*, Daniel Guillon, of Poitou, to Marguerite Devin. [His surname is often spelt "Gillon."]]
- 2d April 1704, in *La Charenton French Church, Newport Market, London*, Barthelemy Morin, of La Rochelle, to Louise Malard, of Saumierre, in Languedoc.
- 24th April 1704, in the *Chapel of Spring Gardens, Westminster*, Estienne Baron dit Dupont, *opérateur pour les dents*, to Marie Pressereau. (Registered at the Savoy.)
- 26th October 1704, in *Wheeler Street French Church, London*, Le Sieur Jean Guindon, French refugee, of the Parish of St. Savinien, in Saintonge, to Judith Bridge, of Dieppe, in Normandie.
- 28th March 1705, in *La Charenton French Church, Newport Market, London*, Daniel Fougéon, of Maraimé, in Saintonge, to Jeanne Barré, of D'Oleron, widow of Francois Barré.
- 29th April 1705, in *Le Tabernacle, London*, Jacob Vautier to Ester Guerard.
- 12th March 1706 (n.s.), in *Wheeler Street French Church, London*, Le Sieur Jehan Guillet, officer in H.M.S. Royal Sovereign, to Marie Ridou.
- 21st March 1706 (n.s.), in the *French Church, Stonehouse, Devon*, Jacques Verger Lamott to Louise Couturier.
- 13th May 1706, in *Hungerford French Church, London*, Le Sieur Nicolas Vautier, *jeweller*, to Demoiselle Anne Marchant. (*Witnesses*—Les Sieurs Daniel Vautier, Pierre Marchant, and Jean Cabanet.)
- 16th October 1706, in the *French Church in the Savoy*, Louis Mettayer, to Anne Hobbema.
- 16th October 1706, in the *French Church in the Savoy*, Paul Samuel Lespinasse to Marie De la Rive.
- 6th April 1707, in the *Parish Church of St. Antholin, London*, John Love, of St. Gregory, to Magdalen Roumieu, of St. Ann, Blackfriars, widow.
- 15th October 1707, in *Hungerford French Church, London*, Marc Anthoine Ravaud to Dlle. Susanne De Monceaux de la Melonnierre.
- 5th February 1708, in *Le Tabernacle, London*, Pierre Courtauld to Judith Pantin.
- 12th June 1708, in *St. Patrick's, Dublin*, M. Daniel Marrault, *merchant*, to Mlle. Jeanne Chaigneau.
- 26th August 1708, in the *French Church, Leicester-fields, London*, Olivier Migault, to Jeanne Huard [or Huart].
- 13th December 1708, in the *French Church, Stonehouse, Devon*, Henry Delacombe (son of Mr. David D. and of the late Susanne Deliver) to Elizabet, daughter of Pasteur Estienne Molinier and of Jeanne Fargiat.
- 18th December 1708, in the *Parish Church of St. Michael, Cornhill*, Thomas Bourdon, of the Liberty of the Tower, to Magdalen L'heureux.
- 25th November 1709, in *La Patente French Church, London*, Jacque Mellin, weaver (son of Elie M. and Jeanne Come), of Selle, in High Poitou, to Marie, daughter of Nicolas Mordant and Marie Pottier, of Haute St. Supplice, in Lower Normandy.
- 5th May 1710, in the *French Church in the Savoy*, [Rev.] Mr. Louis Villette, minister of the French Church at "Barnstable," to Mlle. Anne Morin.
- 26th June 1710, in *St. Patrick's, Dublin*, by [Rev.] Jacques Abbaddie, Dean of Killaloe, Mr. David Renouard, of Paris, captain of cavalry, son of the late M. David R., and Dlle. Marie Garnauld, to Dlle. Elizabeth Chaigneau, daughter of Mr. Louis Chaigneau and of the late Dlle. Elizabeth De Coudre.
- 26th June 1710, in *St. Patrick's, Dublin*, by Dean Abbadie, Mr. David Chaigneau (son of the above-named Louis and Elizabeth), to Dlle. Elizabeth Macquarell.

- 2nd April 1711, in *St Peter's Parish Church, Cornhill, London*, Ludovicus de La Haye, of St Martin's-in-the-Fields, to Anne Hemming.
- 2nd June 1711, in the *French Church in the Savoy*, Pierre Barbaud to Marie Charlotte Brevet.
- 20th October 1711, in *Hungerford French Church London*, Francois, Sieur de la Farelle, to Catherine Le Quesne. (*Witnesses*—Susanne Noguier, Isaac Auriol, Simon Noguier, Jean Lombard, *ministre*.)
- 26th December 1711, in the *French Church in the Savoy*, Jean Marteilhe to Marthe Dubusc.
- 17th November 1712, in the *French Church in the Savoy*, Mr. Pierre Langlois to Mlle. Judich De Monceau La Melonniere.
- 1st February 1713 (n.s.), in *La Patente French Church, London*, Elie Barré (son of the late Isaac B. and Marie David), of Royan, in Saintonge, to Jeanne, daughter of Guy Jollin (or Jaulain) and Marie Ailliot, formerly of Royan, now of Bristol.
- 5th July 1713, in *Hungerford French Church, London*, Pierre Antoine Dolon, esquier, Seigneur de Ners, in Bas Languedoc, to Rachel Casamajor, of Navarreins, in Bearn. (*Witnesses*—C. Casamajor de Malmazet, Pierre Malmazet.)
- 29th October 1713, in the *French Church in the Savoy*, Jaques Oufrey to Jeanne Gautier.
- 17th December 1713, in *Le Quarré French Church, Little Dean Street, London*, Le Sieur Daniel Tirel to Mlle. Marthe Dumont (in presence of Le Sieur Jacques Du Desert-Dieu and Julien Loizel).
- 21st December 1713, in the *French Chapel of St James' Palace*, Louis Chevalleau de Boisragon, widower, to Marie de Rambouillet de la Sabliere.
- Monday, 26th April 1714, in the *French Church of St Martin Orgars, Martin's Lane, Cannon Street, City of London*, by [Rev.] Jean Lombard, Messire David de Montolieu Sieur de Saintipolite, ecuyer, Colonel in the service of Her Britannic Majesty, and *General de bataille* in the service of His Majesty the King of Sicily (son of Noble Pierre de Montolieu Seigneur de Saintipolite de Caton and of Dame Jeanne de Froment, both being natives of the diocese of Usez), to Demoiselle Marie Molinier (daughter of the late Sieur Anthoine Molinier and of Demoiselle Elizabeth Baudouin, of Nismes, in Languedoc). (*Witnesses*—J. Baudouin, Jean Lombard, *ministre*.)
- 27th August 1714, in the *Artillerie French Church, London*, Simon Dalbiac, silk-weaver, to Francoise, daughter of André Pallardy, silk-weaver.
- 15th September 1714, in the *French Church in the Savoy*, by [Rev.] Louis Saurin, Mr. Nicolas De Macon Du Buc to Mlle. Marianne (Mariame?) Saurin.
- 27th September 1714, in the *French Church in the Savoy*, by [Rev.] Mr. Aufrère, [Rev.] Louis Saurin, *ministre*, to Mlle. Henriette Cornel de la Bretonniere.
- 23rd January 1715 (n.s.), in the *French Church of Les Grecs, London*, by Mr Paul de Lavrinier, *ministre*, Mr Isaac Gignoux, to Madmoiselle Marie Gardies. (Registered at the Savoy.)
- 12th May 1715, in the *French Church in the Savoy*, Mr Gaspard La Nalve, to Mlle. Magdelaine Charles. (Registered in the Savoy; solemnized in the Chapel of Spring Gardens.)
- 26th October 1715, in the *Artillerie French Church, London*, Le Sieur Moses De la Haize, native of Dieppe, in Normandy, to Mary Alavoine, native of London.
- 17th December 1715, in the *French Church in the Savoy*, Jean Didier to Catherine Terre.
- 9th February 1716 (n.s.), in the *Parish Church of St. Michael, Cornhill, London*, Isaac Le Febure of St. Dunstan, Stepney, to Judith Snee, of the same parish.
- 18th July 1716, in the *City of London French Church (Threadneedle Street)*, René Ammonet, widower, native of Tours, to Senie, native of Leyden, daughter of Isaac Bertrand and Marie Catherine Des Rameaux.
- 25th July 1716, in the *French Church in the Savoy*, Philippe De Visme to Marie Anne de la Mejanelle.
- 31st December 1716, in the *French Church in the Savoy*, Jean Blaquiére to Marie Elizabet de Varennes.
- 8th April 1717, in *Hungerford French Church, London*, Jacob [Jaque] Marché, to Marie Martineau. (*Witnesses*—René Turquand, Samuel Turquand, Phillippe Marche, Pierre Marche, Isaac Turquand, Louise Martineau, Mrs Turquand, Lea Turquand, Peter Baraille.)
- 26th September 1717, in the *French Church of St. Martin Orgars, Martin's Lane, Cannon Street, City of London*, Daniel Cappel, of Saumur, to Catherine Dorey, of Jersey.
- 16th October 1717, in the *French Church in the Savoy*, Daniel de la Primaudaye to Charlotte de la Primaudaye.
- 19th October 1717, in the *French Church in the Savoy*, Pierre Geneste to Marie Françoise Pigou.
- 21st December 1717, in the *French Church in the Savoy*, Claude Champion de la Mothe to Margueritte Gold.
- 26th December 1717, in the *French Church in the Savoy*, Paul Boyer to Anne Wrottesley.
- 1st April 1719, in the *French Church in the Savoy*, Colonel Guillaume Stanhope¹ to Anne Griffith.

¹ The bridegroom, Colonel William Stanhope, was afterwards created Earl of Harrington. The bride was the daughter of Colonel Edward Griffith, one of the clerk-comptrollers of the Board of Green Cloth, by Elizabeth, daughter of Dr Thomas Lawrence, first physician to Queen Anne. The children of this marriage were two sons (twins), one of whom survived, namely, William, second Earl of Harrington.

- 17th January 1720, in the *French Church of Leicesterfields, London*, Mr Abraham De Vaux to Mlle. Marthe Mercier de la Perrière.
- 27th March 1720, in the *Artillerie French Church, London*, Pierre, son of Mrs. Pierre Alavoine, to Marie Madeleine, daughter of the late Jacques de la Mare and Madame de la Mare, née Auber.
- 26th May 1720, in the *Chapel of Spring Garden, London*, by Monsr. Jean Dubourdieu, pastor of the French Church in the Savoy, Joseph Martineau to Marie Thomas. (Registered at the Savoy.)
1721. "March 31. George Park, in the Parish of Killbryd, and Margerat Hall, daughter lawfull to James Hall, in Paper Mill, gave up their names to be proclaimed in order to marriage, and payed the dues and were married Aprile 26, 1721, before these witnesses John Hall, Jn. Cathcart, and William Paterson, servant to the sd. James Hall." (Register of the Parish of Cathcart.)
- 27th August 1721, in the *Parish Church of St. Antholin, London*, Abraham Le Febure, of the Hamlets of the Tower of London, to Magdalen Carante [Quarante?], of St. Dunstan, at Stepney.
- 10th September 1721, in *Leicesterfields French Church, London*, Jean Berenger, to Rachel Potel.
- 4th October 1721, in the *French Church of St. Martin Orgars, Martin's Lane, Cannon Street, City of London*, Paul Foudrinier to Susanne Groleau.¹
- 10th October 1721, in *St. Anne's, Dublin*, Charles Gaspard Du Petit Bosc to Martha Wallis.
- 10th July 1722, at *Bristol*, by Mr. Francois Groleau, pasteur of the French Church of Bristol, Monsieur Isaac de Montmayeur, escuyer, Sieur de L'Aigle, native of Montandre in Xaintonge, to Dame Marie Bellet, native of the same place.
- 17th October 1722, in *Leicesterfields French Church, London*, David Mafré to Susanne Dermé.
- 24th November 1722, in the *French Chapel of St. James' Palace*, Amand Lalloutie Du Perron to Susanne Royrand des Clouseaux.
- 31st January 1723 (n.s.), in *West Street French Church, London*, Jean Martineau to Charlotte Guenard. (Witnesses— Jean Guesnard, père, Joseph Martineau, Thomas Guesnard, Nicolle Phelippon, Marie Martineau, Francois Chassereau, J. Vc. Rambert.)
- 10th September 1723, in the *French Church of St. Martin Orgars, Martin's Lane, Cannon Street, City of London*, Guilbert Allix to Jeanne Champion De Crespigny.
- 15th February 1724 (n.s.), in the *French Church in the Savoy*, Mr. Jean Robert De Bechevel de la Motte Blagny to Mlle. Judich Petit.
- 11th April 1724, in the *French Chapel of St. James' Palace*, by [Rev.] Philippe Menard, Pierre Maurisset to Marie Raboteau.
- 28th June 1724, in *St. Peter's Parish Church, Cornhill*, Isaac Gentill, of St. Dunstan's, Stepney, London, to Mary Battaill, of St. Philip's, Bristol.
- 29th August 1724, in the *French Church in the Savoy*, Theodore André to Marie Martin. [Registered in the Savoy, but solemnized in the Chapel of Spring-Gardens.]
- 12th November 1724, in the *French Church of Leicesterfields, London*, Pierre Le Blanc (son of Rodolphe L. and Magdelaine Bouchet) to Rachel, daughter of Gabriel Migault and Jeanne Lafont.
- 15th April 1725, in the *Dutch Church, Austin Friars, London*, in virtue of a license, Dominus Paulus Collignon, teacher in this congregation, to *Juffrouwe* Anna Dupré, widow of Mr. Samuel Dupré.
- 28th December 1725, in *Leicesterfields French Church, London*, Guilhame Mounier to Sarah Baudry.
- 12th February 1726, in the *French Church, Castle Street, Leicester Square, London*, by [Rev.] Mr. Jouneau, [Rev.] Ezechiel Barbauld to Susanne Marie Jouneau. (Witnesses—John Montaud, Dorothee Marie Caroline Lemoyne.)
- 18th February 1726, within the *Parish of Cathcart*, John Hall to Jean Urie. (Witnesses— John Maxwell of Williamwood. John Urie, younger of Holmhead.)
- 21st August 1726, in the *French Church, Castle Street, Leicester Square, London*, Francois Perigal to Susanne Chartier.
- 26th September 1726, in the *French Church, Rider's Court, Westminster*, by [Rev.] César Pegorier, Jean Sauvage, ecuyer, officer in the regiment of Dalzell, to Demoiselle Madelaine Pegorier. (The bridegroom's signature is *John Savage*.)
- 17th June 1727, in the *French Church of St. Martin Orgars, Martin's Lane, Cannon Street, City of London*, Mr Thomas Hervé to Catharine Mitteau.

¹ On a tombstone in Wandsworth Cemetery are the following inscriptions:—

Mr. Lewis Grolleau died 26 Dec. 1715, aged 53. Also, Mrs. Mary Grolleau, his wife, died 5 Feb. 1729, aged 69. Also, their daughter, Mrs. Susanna, who died 16 Nov. 1746. Also, Jane Fourdrinier, daughter of the above-said Mrs. Susanna, died 8 May 1752, aged 15. Also, Mr. Paul Fourdrinier, husband of the above Susanna, died in 1787. Also, Mrs. Mary Lloyd, daughter of the above Lewis Grolleau, died 5 Oct. 1770, aged 57 years.

On another stone:—

Mrs. Elizabeth Vanderhoven, who died 14 March 1749, aged 74.

Also her beloved friend, Mrs. Judith Grolleau, died 3d November 1750, aged 61.

[See *Baptisms* in this Section, dating from 3d January 1724.]

- 3rd March 1728 (n.s.), in the *French Church in the Savoy*, Charles Estienne Le Metayer, widower, to Marie Anne Jeanne Bocquet.
- 22d May 1729, in the *French Church in the Savoy*, Jacques Cavallier to Susanne Dessandeau.
- 21st August 1729, in the *French Church in the Savoy*, Jacques Buscarlet to Marie Jourdan.
- 21st December 1729, in the *French Church, Castle Street, Leicester Square, London*, by [Rev.] Francois Guichard, [Rev.] Samuel Coderc to Francoise Marie, daughter of Colonel Savary.
- 1st January 1730 (n.s.), in the *French Church of St. Martin Orgars, Martin's Lane, Cannon Street, City of London*, Henri Neau to Jeanne Theronde.
- 15th April 1730, in the *French Church in the Savoy*, [Rev.] David Renaud Bouillier, ministre de La Savoie, to Mlle. Louise De Combebrune.
- 23d April 1731, in the *French Church of Les Grecs*, Robert De Berranger to Susanne Vulsemé. (Registered at the Savoy.)
- 18th May 1731, in the *Parish Church of St. Michael, Cornhill*, Peter Tabart, of St. Giles in the Fields, to Mary Anne Jonquiere, of Christ Church, Spittlefields.
- 22d June 1731, in the *Artillerie French Church, London*, Pierre André, native of Chatillon, in Dauphiné (son of Jaques A. and Esther), to Marie Anne Marguerite, daughter of Isaac Catel, of Rouen, and Marie.
- 21st February 1732 (n.s.), in the *French Church, Castle Street, Leicester Square, London*, Mr. Henry De Saunières to Magdelaine Portal.
- 21st March 1732, in the *French Church of St. Martin Orgars, Martin's Lane, Cannon Street, City of London*, David Palairot to Susanne Daubuz.
- 4th May 1732, in the *French Chapel Royal, St. James's Palace, Westminster*, Pierre La Primaudaye to Marie L'hermitage.
- 10th July 1732, in *St. Mary Aldermary's Parish Church, London*, Mr. Francis Pictett [Pictet?], of St. Mary Aldermary, to Mrs Anne Chedhotel [Chefd'hotel?], of the same parish.
- 19th April 1733, in the *Parish Church of St. Michael, Cornhill*, Abraham Delamare, of St. Peter-at-the-Chains, in the Tower of London, to Judith Maillard.
- 15th June 1734, in the *City of London French Church, Threadneedle Street*, Jean De la Haise, native of Rouen (son of Samuel D. and Jeanne Pigne), to Elizabeth, daughter of the late Jaques Godmay, and the late Marguerite Grandin.
- 24th August 1734, in the *Parish Church of St. Michael, Cornhill*, James Razoux, of Christ Church, Spittlefields, to Mary Magdalen Dubec, of Gun Street, in the Old Artillery Ground.
- 6th February 1735 (n.s.), in the *French Church of St. Martin Orgars, Martin's Lane, Cannon Street, City of London*, Jean Lagier La Motte to Louise Dalbiac.
- 4th February 1737 (n.s.), in the *Artillerie French Church*, Mr. Isaac De la Mare to Marie Vautier.
- 10th April 1737, in the *Parish Church of St. Michael, Cornhill, London*, Stephen Amiot, of St. Martin's-in-the-Fields, to Judith Gaudon, of Christ Church.
- 21st April 1737, in the *French Church of St. Martin Orgars, Martin's Lane, Cannon Street, City of London*, William Gomm to Madame Marianne Le Moivre,¹ widow.
- 13th November 1737, in the *City of London French Church (Threadneedle Street)*, Antoine Bordeaux (son of the late A. B. and of Jeanne Coupé) to Marie, daughter of the late Jean Dollond and Susanne Cavallier.
- 11th June 1738, in the *French Church of St. Martin Orgars, Martin's Lane, Cannon Street, City of London*, [Rev.] Daniel De Beaufort to Esther Gougeon.
- 15th June 1738, in the *Parish Church of St. Antholin, London*, Claude Fonnereau, of St. Antholin's, widower, to Ann Boehme.
- 21st March 1739 (n.s.), in the *Parish Church of St. Michael, Cornhill*, Michael Gabriel Tournie to Margaret de la Haize, both of Spittlefields.
- 8th May 1740, in the *French Church, West Street, London*, [Rev.] Paul Convenent to Judith Anne de la Meer.
- 9th August 1743, in the *French Church in the Savoy*, Daniel Peter Layard to Suzanne Hanriette Boisragon.
- 13th December 1743, in the *French Church in the Savoy*, Mr. Mathieu Maty, Docteur en Medecine, to Elizabeth Boisragon.
- 11th June 1747, in the *Parish Church of St. Dionis, Backchurch, London*, John Gibson, of Camberwell, to Mary Anne Desormeaux, of Norton Falgate, Middlesex.
- 6th December 1748, in the *French Chapel of St. James's Palace*, [Rev.] Jaques Du Plessis, chaplain of the French Hospital, to Marie Anne Milxan.
- 31st July 1749, at *Adisham Parish Church, Kent*, by Rev. Mr. De l'Angle, Rev. Emanuel Potter, vicar of Tynemouth, to Miss Catherine Regis.
- 8th January 1750 (n.s.), at *Adisham Parish Church*, James Chatham, attorney-at-law, Symmons Inn, London, to Miss Anne Regis.

¹ The lady was Marianne Jaquin, widow of Daniel De Moivre, son of Daniel De Moivre, senior, and nephew of Abraham De Moivre, F.R.S. (The bridegroom was a widower, father (by his first wife) of the ancestor of Field-Marshal Sir William Maynard Gomm, G.C.B., born 1784, died 1875.)

- 3d May 1750, at *Adisham Parish Church*, William Dawson, linnendraper, of St. Peter, Cornhill, to Sarah Regis.
- 26th July 1750, in the *French Church in the Savoy*, by Rev. Mr. Murray, Louis Charles Montolieu to Elizabeth Leheup.
- 13th July 1751, in *Canterbury Cathedral*, Peter Fector, of Dover, to Mary Minet, of Eythorn.
- 16th March 1754, in the *Parish Church of St. Dionis Backchurch*, John Debonnair, of St. Leonard, Bromley, to Anne Tennant.
- 29th November 1754, in *St. Anne's, Dublin*, by Rev. Vinchon Des Vœux, James Vignoles to Mary Anne Bonville.
- 14th February 1755, in *St. Anne's, Dublin*, by Rev. Mr. Letablere, Martin Du Coulcly to Mary Letablere.
- 20th March 1755, in *St. Anne's, Dublin*, by Rev. Alexander Lamillière, John Lescure to Benigne Corneille.
- 18th November 1759, in *Edinburgh*, Duncan Dassauville, merchant in Edinburgh, to Katharine, daughter of George Yule, farmer in East Fenton, in the parish of Dirleton, now in College Kirk Parish.
- 11th August 1768, in *St. Anne's, Dublin*, by Rev. Warburton Carden, Abraham Crommelin to Anne Carden.
- 18th May 1771, in *St. Anne's, Dublin*, Captain William Cary to Hariot Brocas.
- 1st February 1776, in *St. Anne's, Dublin*, Max Favière, Esq., major, to Maria Despard.
- 23d June 1783, in *St. Anne's, Dublin*, by Rev. Mr. Pellisier, Edward Litton, Esq., to Esther Charlotte Letablère.
- 21st January 1786, in *St. Anne's, Dublin*, by Rev. James Saurin, William Saurin to Dame Mary Cox, *widow*.
- 26th January 1788, in *St. Anne's, Dublin*, by Rev. Alexander Lamillier, vicar of Christ Church, Cork, John Ledavéze, Esq., to Mary Vesey.
- 31st May 1798, in *St. Anne's Church, Dawson Street, Dublin*, by Rev. William Beaufort, Richard Lovell Edgeworth to Frances Beaufort.
- 30th January 1801, in *St. Anne's, Dublin*, by Rev. Gabriel Stokes, James Nicholas Maillard, Captain in H.M.'s 5th Regiment of Foot, to Catherine Stubber.
- 17th October 1803, in *St. Anne's, Dublin*, by Rev. Charles Graydon Osborne, Rev. Charles Robert Maturin, of the City of Dublin, *clerk*, to Henrietta Kingsbury.
- 1st April 1804, in *St. Anne's, Dublin*, Patrick Henry Fitzgerald to Anne Du Noyer.
- 24th May 1805, in *St. Anne's, Dublin*, William Maturine to Eliza Jones.
- 12th June 1805, in *St. Anne's, Dublin*, Joseph Senior Lattey to Frances Pittar.
- 31st July 1805, in *St. Anne's, Dublin*, John Duckworth to Catherine Bondidier.
- 3d June 1808, in *Canterbury Cathedral*, Charles Allix, of Curlby, in the County of Lincoln, to Mary Hammond, of Nonington, Kent.
- 14th April 1810, in *St. Anne's, Dublin*, by the Lord Bishop of Waterford, Robert Latouche to the Hon. Lady Emily Trench.
- 29th April 1811, in *St. Anne's, Dublin*, John Pittar to Elizabeth Holmes.
- 31st July 1811, in *St. Anne's, Dublin*, by Rev. James Saurin, Vicar of Rosenallis, Queen's County, John Flood, Esq. of Flood Hall, Co. Kilkenny, to Sarah Saurin.
- 10th April 1812, in *St. Anne's, Dublin*, Richard Borough, of the City of Dublin, to Mary Deebochet.
- 13th July 1812, in *St. Anne's, Dublin*, William Phillip, Esq., to Anne Subremont, *widow*.
- 25th December 1812, in *St. Anne's, Dublin*, John Crozier to Mary Bray.

BAPTISMS.

- 1682, *Threadneedle Street*, April 16, Bartelemy, son of André Sigournay and Charlotte Pairan. Sponsors—Barthelemy Morin, Anne De Granges.
- CHILDREN of Jacques Cavallier and Marie Le Duc, baptized in the City of London French Church (*Threadneedle Street*):—
- 1682, 23d April, Marie. Sponsors—Pierre Cavallier, Susanne Cavalier, *jeune fille*.
- 1689, 9th June, Jaques. Sponsors—Anthonie Cavalier, Madelaine Le Pleye.
- 1682, *Threadneedle Street*, April 23, Marie Anne, daughter of Jacques Yon and Marie Bernard. Sponsors—Samuel Godefroy, Marie Gaillart.
- 1682, *Threadneedle Street*, July 23, Anne and Jeanne, twin daughters of Samuel Despagne and Sarra Mase. Sponsors—Richard Cots, Anne Loriers, Samuel Janson, Jeanne Despagne, widow of Layton Sergeant.
- SONS of Jean Le Febure and Judith Fairay, baptized in the City of London French Church (*Threadneedle Street*):—
- 1682, 5th August, Etienne.
- 1689, 19th May, Jean. Sponsors—Jean Michel, Susanne Hondebousrg.
- SONS of Matthieu Prevost and Elizabeth De Mante, baptized in the City of London French Church (*Threadneedle Street*):—
- 1682, 9th August, Timothée. Sponsors—Timothée Motteux, Judith Motteux, wife of Jacques Torquet.
- 1683, 15th August, Abraham. Sponsors—Abraham Pertuzon, The wife of Jean Trenel.

- 1683, *Threadneedle Street*, June 24, Marie (born 19th), daughter of Mr. Isaac Testard and Marie Madelaine Cromelin. Sponsors—Mr Francois Amonnet, Mlle. Marie Cromelin, wife of Mr. Jean Pigou.
- CHILDREN of Germain Oufrie and Anne Fer, baptized in the City of London French Church (*Threadneedle Street*):—
- 1683, 19th August, Pierre. Sponsors—Pierre Le Maistre, Elizabeth Wodin, wife of Elie Grosville.
- 1690, 11th May, Anne. Sponsors—Charles Oufrie, Anne Volnie.
- 1683, *Threadneedle Street*, August 19, Marte, daughter of Francois Amonnet and Jeanne Crommelin. Sponsors—Jean Pigou, Marie Beauchamp, wife of Allexandre Sasserye.
- 1683, *Threadneedle Street*, August 26, Francois, son of Mathieu Amonnet and Elizabeth Parrey. Sponsors—Francois Amonnet, Marie Crommelin, wife of Jean Pigou.
- 1683, *Threadneedle Street*, November 11, Jean and Francois, twin sons of Francois Tebus and Marie Sarazin. Sponsors—Jean Del Fosse and Marguerite Buigo, his wife, Charles Cavalier, Francoise Meneglies, wife of Pierre Hourand.
- 1683, *Threadneedle Street*, December 23, Allexandre, son of Philippe Guide and Louize Nodin [Naudin]. Sponsors—Monsieur Sassery, Mademoiselle Seignoret.
- 1684, *Threadneedle Street*, June 22, Janne, daughter of Samuel Pinson and Dorreté Hadque. Sponsors—Charles Cassel, Sara Barbe Boubay.
- 1685 (n.s.), *Westminster Abbey*, February 16, Thomas (born, 6th), son of Dr Samuel De l'Angle, Prebendary of this Church, and Mary his wife.
- 1685, *Thorp-le-Soken, Essex*, March 8, Alexandre, son of Mr. Paul Potier, *chirurgéou*, and Jeanne Audinet.
- CHILDREN of Jean Sionneau and Elizabeth Mestayer, baptized in the French Church, *Thorp-le-Soken, Essex*:—
- 1685 (n.s.), March 9, Marthe (born 6th). Sponsors—Jean de L'Estrille, Sieur de la Clide, Marguerite Raillard, widow of the late Sieur Estrange.
- 1687, September 11, Marguerite. Sponsors—Daniel Olivier, Marguerite Caron, wife of Henry Mestayer, *ministre de ceste place*.
- 1690, December 3, Jean.
- 1685, *French Church, Norwich*, May 10, Pierre, son of Monsieur Pierre Chovein, *ministre*. Sponsors—Sebastian Taverniers, Onias Philippo, and Judicq, his wife.
- 1686 (n.s.), *Threadneedle Street*, March 21, Jean, son of Jacob de Rouffignac, *ministre*, and Madalaine de Bonafous. Sponsors—René de Saunier, *avocat de Paris*, and Mlle. Tuiellyers.
- 1686, *City of Edinburgh*, March 25, James, son of James Mel,¹ *marchant in Rowan in France*, and Mary Godin. Witnesses—James, Earle of Panmoore, and Mr. Hary Male, his brother [Earl of Panmure and Hon. Harry Maule].
- CHILDREN of Urbin (or Urbain) Robichon and Marthe Joncourt, (or de Joncourt), baptized in the City of London French Church (*Threadneedle Street*):—
- 1686, 28th March, Jean. Sponsors—Jean de Carrier, Magdelaine de Joncourt, wife of Jacob Lalane.
- 1688, 15th April, Daniel. Sponsors—Daniel Lievrard, Elizabeth Joncourt.
- 1690 (n.s.), 23d February, Marthe. Sponsors—Jean de Doncourt [De Joncourt], Marthe Lievrard.
- 1686, *Threadneedle Street*, April 11, Timothée, son of Jean Benoist and Catherine Motteux. Sponsors—Timothée Motteux, Judith Lenud, wife of Jean Motteux.
- 1686, *Threadneedle Street*, April 18, Anne Marguerite, daughter of Jean Levesque and Madelaine Compors (?). Sponsors—Jacques Levesque, Anne Levesque.
- CHILDREN of Mr. Timothée Baignoux, *ministre*, formerly at Poitiers, and Anne Marie Drelin-court, baptized in the City of London French Church (*Threadneedle Street*):—
- 1686, 1st May, Anne Marie. Sponsors—Mr. Aaron Testar, *ministre*, Damoiselle Marie Magdelaine Crommelin.
- 1687, 20th November, Marguerite Charlotte. Sponsors—David Primerose, *ministre de cette eglise*, Charlotte Suzanne Drelincourt. [See also 13th April 1690.]
- CHILDREN of Isaac Barré and Catherine Griffier, baptized in the City of London French Church (*Threadneedle Street*):—
- 1686, 2d May, André. Sponsors—André Palardie, Anne Oduie.
- 1690 (n.s.), 5th January, Catherine. Sponsors—Jaques Marchet, Catherine Bellet.
- CHILDREN of Thomas Minet and Marie Goubart, baptized in the French Church, *Canterbury*:—
- 1686, 8th August, Marie.
- 1691 (n.s.), 1st February, Isaac (born 24th January).
- 1686, *Threadneedle Street*, November 28, Jacques Auguste, son of Louis Gervaise, and Jacquelin Mariett. Sponsors—Mr. Jacques Mariett, Madame Marie Le Maistre, wife of Mr. Francis Mariette.

¹ In 1621, in the official list of refugees in Dover, we find "Mr Michell Mel, advocate in the court of Normandie." The Rouen French Church register has in 1669, "Michel Mel, escuyer, Sieur d'Etrumont." Among those naturalized at Westminster are "James Mell" in 1687 (List xiii.), and "Michael Mell" in 1700 (List xxiv.).

- 1686, *City of Edinburgh*, December 18, Peter, son of Alexander Mercier, Frenchman, button-maker, and Anna Atimont. Witnesses—John Lumo, Paul Rummy.
- CHILDREN of Daniel Callard, Frenchman (styled in 1690, Burgess of Edinburgh and vintner), and Magdalen Bunell, baptized in the French Church, Edinburgh :—
- 1687, 12th January, Daniel. Witness—Paul Rumie, watchmaker.
- 1690, 23rd February, Jean (daughter). Witnesses—David de Bees, chirurgien-general to Major-General M'Kay, Paul Romoe.
- 1687 (n.s.), *Threadneedle Street*, February 27, Marie, daughter of Pierre Cavallier and Catherine Bien. Sponsors—Etienne Grullard, Marie Le Duc, wife of Jacques Cavallier.
- 1687 (n.s.), *Threadneedle Street*, March 6, Susanne, daughter of Jacques Levesque and Anne Ricoeur. Sponsors—Pierre Flahaut, Susanne Henin.
- CHILDREN of Henry Mestayer, *ministre*, and Marguerite Caron (or Garon), baptized in the French Church, Thorp-le-Soken, Essex :—
- 1687, 22nd May, Henriette Marguerite (*born* 13th). Sponsors—Alexandre Sasserie, Marguerite Pastereau.
- 1691, 10th May Henry (*born* April 30th).
- 1694 (n.s.), 11th February, Pierre, Marguerite, *twins*.
- 1697, 25th September, Pierre.
- 1703, 21st August, Daniel.
- 1687, *Threadneedle Street*, June 1, Marie Gershomith, daughter of Jeremie Vialas and Marie Pérès. Sponsors—John Quick, Marie Pérès. [*See* 30th November 1690].
- 1687, *Aberdeen*, August 28, Elizabeth, daughter of Andrew Bouhier, a Frenchman, and — Bouhier, his spouse.
- 1687, *Threadneedle Street*, October 9, Suzanne Charlotte, daughter of Jean Pierre Pouchet, *ministre*, and Suzanne Cuville. Sponsors—Charles Bertheau, *ministre de cette eglise*, Suzanne Amonnet.
- 1687, *Canterbury*, December 25, Elizabeth, daughter of Francois Berengier [Berenger?] and Anthoinet Majour.
- 1688 (n.s.), *Threadneedle Street*, January 8, Marie, daughter of Barthelemy Balaguier, *ministre*, and Marie Peuer. Sponsors—Samuel Peuer, Janette Peuer.
- CHILDREN of Pierre Debonnaire and Ester St. Amant, baptized in the City of London French Church, Threadneedle Street :—
- 1688 (n.s.), 15th February, Marie. Sponsors—Jean de Bonnaire, Marie Bourguignon.
- 1688, 23d December, Ester. Sponsors—Paul Bouilly, Jenne Prebost.
- 1691, 24th May, Pierre. Sponsors—Mathieu St. Amant, Ester Les Paine.
- 1688 (n.s.), *Threadneedle Street*, March 4, Benjamin, son of Samuel Mettayer, late *ministre* of St. Quentin, in Picardie, and Susane Frenin. Sponsors—Guillaume Crommelin, Marie Mettayer.
- 1688, *Hungerford French Church, London*, April 18, Pierre (*born* 3d), son of Pierre Boesnier, Sieur de la Touche, and Marthe Redoullés.
- 1688, *City of Edinburgh*, July 15, Elizabeth, daughter of Francis Chameau, *master of the manufactory for felt-making*, and Susanna Pillet. Officiating minister, "Monsieur du Pont, Pastor of the French Church, yr." Witnesses—Lord Napier,¹ Monsieur Bino, his lordship's governor, and two others.
- 1688, *Canterbury*, July 29, Pierre, son of Noë Gambier and Madeline Broche.
- 1688, *Threadneedle Street*, August 5, Elizabeth, fille de Jaques Waterloo et . . . sa femme. Sponsors—Jean Thornton, Jean Waterloo.
- 1688, *Threadneedle Street*, September 1, Anne, daughter of Ezechias Jago² and Anne Le Keux. Sponsors—Abraham De Heul, Marie Glintaus. [*See* 17th January 1702.]
- 1689 (n.s.), *Threadneedle Street*, January 30, David, son of David Garric and . . . his wife. Sponsors—Pierre Noual, Madame Soullard.
- CHILDREN of Monsieur Pierre Trovillart, *ministre*, and Susanne Regnier Jansse, baptized in the French Church, Canterbury :—
- 1689, 28th March, Judith Susanne.
- 1692, 17th April, Pierre.
- 1693, 8th October, Pierre.
- 1689, *Threadneedle Street*, May 5, Pierre, son of Jean Lefebure and Marie Sagnie. Sponsors—Jean Pollard, Marie Sagnie.
- 1689, *French Church, Norwich*, June 30, Jean Anthoine, son of Le Sieur Antoine Le Monnier and Judicq Le Preux. Sponsors—Le Sieur Jean de Cleve, Mademoiselle Olimpe Depillorre, wife of Le Sieur Lacaux, *ministre*.
- 1689, *Le Temple, London*, August 18, Abel (*born* 12th), son of Pierre Pratt, *officer in their Majesties' army*, and Catherine Ladneze. Sponsors—Mr. De Roquevidal De Moulin, for the Rev. Abel De Ladneze, *uncle*; Dlle. Francoise Pratt.

¹ According to the peerages, Hon. Margaret Napier became Baroness Napier (in her own right) in 1686, and survived till 1706. The witness, here called *Lord Napier*, must have been her son, "The Master of Napier," who afterwards entered the Royal Navy, and died in 1704.

² JAGO was an old Cornish family, represented by Rev. Richard Jago, Rector of Beaudesert, and in the next generation by Rev. Richard Jago, Rector of Kimcote, the Poet, *born* 1715, *died* 1781.

- 1689, *Thorney Abbey French Church*, August 25, Rebecca (*born* 6th), daughter of Pierre Bouchereau, *chirurgien et apoticaire* at Eye, and Elizabeth Giraud. Officiating minister, Le Sieur Jembelin. Sponsors—Monsieur Cairon, *ministre de St. evangile*, and Rebecca Holmes, widow of Le Sieur Jacob le Houcq. [The French register is kept by the curate of Thorney, Cambridgeshire.]
- 1689, *Threadneedle Street*, September 8, Marie, daughter of Jacques Lestourgeon and Marthe Perigal. Sponsors—Gideon Perigal, Marie Daval.
- 1689, *Threadneedle Street*, October 20, Marie, daughter of Abraham Quesnel and Marie. Sponsors—Jean Quesnel, Susanne Fontaine.
- CHILDREN of Pierre Cavallier [or, Cavaillier] and Marie Ouvry, baptized in the City of London French Church, Threadneedle Street:—
- 1689, 24th November, Marie. Sponsors—Francois Neez, Elizabeth Le Jeune.
- 1691, 28th June, Anne. Sponsors—Jaques Cavaillier, Anne Ouvry.
- 1689, *Threadneedle Street*, December 1, Abraham, son of Pierre du Rieux and Madelaine.
- 1690 (n.s.), *Glasshouse French Church, London*, January 10, Pierre, son of Augustin Courtaud, *merchant du lieu Doleron en St. Xonge*, and Ester Poutiers.
- 1690 (n.s.), *Threadneedle Street*, January 12, Catherine, daughter of Jean Chevallier and Marie. Sponsors—Abraham Fossier, Catherine Bos.
- 1690, "*Le Temple*," London, February 5, Pierre (*born* 31st January), son of Jean Herman, *officer in Ireland*, and Marianne Charrier.
- 1690 (n.s.), *Swallow Street French Church, London*, February 16, Anne Charlotte, daughter of Sieur René Guybert and Marie Gazeau. Sponsors—Pierre Paul Gendraul, Esq., Charlotte le Coq.
- 1690 (n.s.), *Threadneedle Street*, February 23, Anne, daughter of André Porcher and Sara. Sponsors—Jaques Porcher, Anne le Febure.
- 1690, *Glasgow*, March 4, John, son of Mr Thomas Castillan. Witnesses—Mr Ja. Wodrow, Robert Landes.
- 1690, *Stirling*, April 9, Belia, daughter of John Melin and Jennet Burnise. Witnesses—William Laurie, Robert Cailloue.
- 1690, *La Patente, London*, April 13, Laurent Jaques (*born* 8th), son of Timothée Baignoux and Anne Marie Drelincourt. [See 1st May 1686.] Sponsors—Jaques Testard, Marguerite Beraudin.
- 1690, *Swallow Street French Church, London*, May 18, Frideric (*born* 12th), son of Guy Mesmin, M.D., and Anne Marie. Sponsors—Monsieur Wolfgang de Schmettau, Minister of State and Envoy Extraordinary to their Britannic Majesties from Brandenburg, Monsieur Jean de Remy de Montigny, gentleman of the Queen, Mlle. Madeleine Olympe Beauchamp.
- 1690, *French Church in the Savoy, London*, June 3, Theodore, son of Jacob Philippes and Marie Bechever. Sponsor—Theodore Colladon, M.D.
- 1690, *Threadneedle Street*, July 20, Paul, son of Paul Allavoine and Marie. Sponsors—Francois Boitout, Elisabeth Legrand.
- 1690, *Le Temple, London*, Thursday evening, August 7, Henry, son of Messire Samuel Pynyot, escuyer, Sieur de la Largère, and Dame Henriette Marie Chatagner. Presented by Messire Henry Massue De Ruvigny.
- 1690, *Threadneedle Street*, August 24, Anne, daughter of David Camper and Catherine. Sponsors—Jean Camper, Anne Le Play.
- 1690, *Le Temple, London*, October 29, Samuel (*born* 25th), son of Mr. Samuel de Peschels de la Boissonade, escuyer, and of Madame Marquise de Thierry de la Prille, his wife, of Montauban, in Guyene. Sponsors—Sieur Jacob Peschels, escuyer, Madame Clere de Peschels, wife of Mr. Darassus of the same town, representing Dame Anne de Barry, wife of Monsieur de la Boissonade, *ministre*.
- 1690, *Threadneedle Street*, November 2, Daniel, son of Daniel Lombard and Judith. Sponsors—Jasques Pigné, Marguerite Lu Cas.
- 1690, *Threadneedle Street*, November 23, Marie, daughter of Michel Bonamy and Marie. Sponsors—Nicolas Quesnel, Mad. de la Caulder.
- 1690, *City of Edinburgh*, November 23, Margaret, daughter of Paul Rumue, younger, watchmaker, and Joannett Bizzett. Witnesses—Paul Rumue, elder, watchmaker; John Peutherer, violer.
- CHILDREN of Jeremie Vialas, *lieutenant of infantry*, and Marie Pères, baptized in Le Temple, London:—
- 1690, 30th November, Pauline, *born* 20th.
- 1692 (n.s.), 31st January, Noé. Sponsors—Rev. Noé Vialas, *uncle*, Jeanne Perés, *aunt*.
- 1690, *Hungerford French Church, London*, December 28, Jean Etienne (*born* 17th), son of Monsieur Jaques Girardot, Sieur du Perron, *capitaine de chariott du Roy*, and of Madame Anne Girardot. Officiating minister—Monsieur de Rocheblave, *ministre de ceste eglise*. Sponsors—Monsieur Jean Mesnard, *ministre et chapellain du Roi*, Etienne Seignoret, *marchand*, Madame Marie Girardot de Préfond.
- 1691, *Glasshouse French Church, London*, January 25, Marye Maddelaine, daughter of Isaac Longueuil, M.D., and Magdelaine Valet des Berres.

- 1691, *Glasshouse French Church, London*, February 15, Elizabeth, daughter of Mr. Daniel Nouë and Mlle. Anne Paillard, of Orleans. Sponsors—Mr. Pierre Desgrouzilliers, Mme. Rachel Cassq. (Signatures—Pierre Degrusellier, La marenne a déclaré ne savoir signe.)
- 1691 (n.s.), *Parish Church of Greenwich*, March 18, Henrietta Maria, daughter of John De Stalleur, *alias* Dequestebrune, Esq., and Magdalena, his wife, was born 16th, and baptised 18th March, in the French congregation, by Mr. John Severin, minister, Mons. Le Marquess de Rovigny, godfather, and Mlle. Dorvall, godmother.
- 1691, *Le Temple, London*, June 3, Jean (*born* 24th May), son of Jean Guicherit, *goldsmith*, and Susanne.
- 1691, *Le Temple, London*, June 3, Samuel (*born* 22d May), son of Pierre Gignoux, *captain of infantry*, and Marie de Richard. Sponsors—Samuel de Boisrond, *lt.-col. of infantry*, Marie de Vigier, wife of Mr. De Boisrond.
- 1691, *Aberdeen*, July 23, Rachell, daughter of James Mestin, *lax-fisher* [*i.e.*, salmon-fisher], and Jean Forbes.
- CHILDREN of Jean Barbot and Charlotte Susanne Drelincourt, baptized in La Patente, London:—
- 1691, 2d September, Anne Charlotte (*born* 26th August).
- 1694, 20th July, Charles Abraham (*born* 16th). Sponsors—Abraham Barbot, Sara Mazyle.
- 1699, 19th March, Simon Laurens (*born* 13th). Sponsors Simon Duport, Marthe Jamineau.
- 1691, *Artillerie French Church, London*, October 4, Jacques, son of Jaques Blanchard and Susanne Maynard. Sponsors—Daniel Tessier, Jeanne Neau.
- 1691, *Canterbury*, November 25, Gedeon, son of Gedeon Despaigne and Jeanne Six.
- CHILDREN of Jean Nicolas, escuyer, *cornet in Marquis de Ruvigny's regiment*, and Anne Roulin, baptized in Le Temple, London:—
- 1691, 25th December, Henriette, *born* 12th. Sponsors—Major General, Messire Henry de Massue, chevalier, Marquis de Ruvigny, Pauline Nicolas, wife of the Sieur de Daillon.
- 1693, 12th August, Pierre. Sponsors—[Rev.] Pierre Fontaine, Dame Marie Caillard.
- CHILDREN of Jean Moreau and Marie André, baptized in the French Church of St. Jean, London:—
- 1692, 5th February, Jean André. Sponsors—André Doré, Marie André.
- 1698, 23d October, Jaques. Sponsors—Isaac Potonnier, Françoise Crian.
- SONS of Samuel Alavoine and Anne Charlotte, of St. Quentin, Picardy, baptized in La Patente French Church, London:—
- 1692 (n.s.), 20th February, Jean (*born* 13th).
- 1695, 20th January, Isaac (*born* 1st).
- 1692, *Le Temple, London*, March 13, Jean, son of Elie Verdois, *shoemaker*, and Jeanne Marie Fournier, of St. Jean d'Angely. Sponsors—Jacques Mercier, *lieutenant in De la Melonnierè's*, Renée Prudomineau.
- 1692, *Hungerford French Church, London*, April 24, Daniel (*born* 16th), son of Mr. Etienne Charrière and Madame Jeanne Migaut.
- 1692, *Hungerford French Church, London*, June 16, Daniel Gabriel, son of Mr. Jean René Giberne and Marie Le Menuet. Sponsors—Marc Antoine de Crossat, Sieur de la Bastide, Daniel de Boubers, Sieur de Bernâtre, Madame Elizabeth de Gilbert de Secville, wife of Mr. De Montargis. [See 4th December 1697.]
- 1692, *Swallow Street French Church, London*, September 16, Marie (*born* 7th August), daughter of Mr. Pierre Allix, D.D., and Treasurer of the Church, Salisbury, and Marguerite Allix (*née* Roger). Sponsors—Dr. Allix, *representing* Rev. Dr. Thomas Burnet, Master of the Charter House and Clerk of their Majesties' Cabinet; Mary Allix, *aunt*, representing Madame Marie Burnet (*née* Scott), wife of the Reverend Father in God, Gilbert, Bishop of Salisbury.
- 1692, *La Patente French Church, London*, September 18, Marye (*born* 14th), daughter of Nicolas Vautier and Marthe Gloria.
- 1692, *Le Temple, London*, October 19, Louise (*born* 17th), daughter of Pierre de Bruse, escuyer, *captain in the army*, native of Tonnise, in Guienne, and Marie De Lallard. Sponsor—Francois Pierre D'Orgueilleux, Sieur de Painferier.
- 1692, *Artillerie French Church, London*, November 4, Marie, daughter of Nicolas Dufour and Marie Férés (or Fairay).
- 1692, *Swallow Street French Church, London*, November 15, Frederic Francois (*born* 20th October), son of Jean Rabault, *chevalier*, Seigneur de la Coudrière. Sponsors—The Duke of Leinster, Francois Philipponeau, *escuyer*, Sieur de la Mothe, Anne de Rouesle. [See 13th December 1693.]
- 1692, *Le Temple, London*, November 23, Elie (*born* 17th), son of Martin Neau, *lieutenant in Cambon's*, of Marene, and Jeanne Priolleau.
- 1692, *Le Temple, London*, November 23, Constance (*born* 10th), daughter of David Simon, *lieutenant in Belcastel's*, of Biny, in Dauphiné, and Mattle Ytiere. Sponsor—Jean Francois Nczer, of the King's Body Guard, *uncle*.

- 1693 (n.s.), *Canterbury*, January 1, Jean, son of Jean Ouvry and Marie De Frenne. Sponsors—Jaques de Frenne, Marie Grare.
- 1693 (n.s.), *Le Temple, London*, January 14, Henry, son of Pierre de Poipaille, escuyer, Sieur de la Rousselière, officer, of St. Sculine, in Poitou, and Elizabeth de Ferron. Sponsors—Marquis De Ruvigny, Viscount Galway; Madame Le Coq.
- 1693 (n.s.), *Stonehouse in Devon*, January 22, René, son of Etienne Barré and Jeanne Grimaud. Sponsors—Jean Chardavoine, Susanne Roy.
- CHILDREN of Mr. Samuel De la Noue (or Delanous) and Marguerite Aubert, baptized in Glasshouse French Church, London:—
- 1693, 26th January, Madelene (Mr. De la Roque Boyer, *Officiating Minister*).
- 1695, 24th February, Estrées.
- 1693, *Le Temple, London*, January 29, Francoise (*born 21st*), daughter of Baltazar Du Lac, officer, and Magdelaine Le Roy. Sponsors—Captain Gabriel De Malbois, Mlle. Francoise Brevai.
- 1693 (n.s.), *Canterbury*, March 5, André, son of Gedeon Gambier and Anne Broche.
- 1693, *Le Temple, London*, April 23, Charlotte, daughter of Pierre Le Goux, escuyer, Sieur de Perigny, native of La Rochelle, and Angelique De Queux. Sponsors—Alexandre Auguste Desvillates, escuyer, Charlotte Petitau, wife of Auguste Le Goux, escuyer, Sieur de Laspoix.
- 1693, *Artillerie French Church, London*, July 2, Paul Benjamin, son of Michel Derrier and Ester Leonard. Sponsors—Paul Girardot, Susanne Robert.
- 1693, *Le Temple, London*, September 14, Magdelaine Marie (*born 6th*), daughter of Captain Theophile de la Cour and Magdelaine de St. Leger. Sponsors—Samuel de St. Leger de Boisrond, *Lieut.-Col. of Cambon's*, Magdalaine De Barriere, Marie Vigor.
- 1693, *Glasshouse French Church, London*, October 7, Anne Johanne (*born 17th September*), daughter of Jehan Monier and Jhane Bigot. Sponsors—Jehan Boissan, Anne Cauvé.
- 1693, *Le Quarré French Church, London*, October 12, Philippe (*born 28th September*), son of Jacob Barron and Marguerite Cloue. Sponsors—Philippe Gadifar, Marie Legrand.
- 1693, *Aberdeen*, October 15, Alexander, son of James Depamare, merchant, and Margaret Thomson.
- 1693, *Glasshouse French Church, London*, November 26, Pierre, son of Pierre Nouaille and Susanne Jollys.
- 1693, *Swallow Street French Church, London*, December 17, Guillaume [William] (*born 11th October*), son of Jean Rabault, chevalier, Seigneur de la Coudrière, officiating minister, [Rev.] C. G. Delamothe. Sponsors—William, King of England, Scotland, France, and Ireland, represented by My Lord Silskirque [Selkirk?], James, Duke of Ormond, Caroline Elizabeth Rangrave Palatine, Duchesse de Schomberg.
- 1694 (n.s.), *Little Edward Street, London*, January 14, Jean, son of Pierre Pigné and Susanne de La Mare. Sponsors—Jean Marioge, Judith Cury. [See 23rd February 1696, n.s.]
- 1694 (n.s.), *Le Temple, London*, February 25, Marie Madelaine (*born 21st January*), daughter of Sieur Nicolas De la Cherois, first captain of Marton's, and Madelaine Crommelin.¹ Sponsors—Rev. Samuel Mettayer, Judith De la Cherois.
- CHILDREN of Simon Beranger and Jane, baptized in the Parish Church of St. Antholin, London:—
- 1694, May 24, Francis and Andrew. 1697 (n.s.), February 5, Ralph (*b. 13th Jan.*).
- 1695, September 26, Simon Lawton. 1698, August 12, Claudine.
- 1695, *French Church, Norwich*, November 2, Marie, daughter of Jean Du Puits and Marie Estere. Sponsors—Mr. Francois La Colombin, Michele Motte, wife of Jean de Cleare.
- 1694, *La Patente, London*, December 13, Timothée (*born 9th*), son of Francois Latour and Judith Tirard. Sponsors—Timothée Baignoux, C. S. Dreincourt Barbot.
- 1694, *Le Quarré French Church, London*, December 23, Pierre, son of [Rev.] Henry De Rocheblave and Elizabeth La Caux. Sponsors—Rev. Mr. Desgaleniere, Madame Signoret.
- 1695, *Glasgow*, January 20, Zacharias, son of Zacharias Paverie and Janet Weir. Witnesses—John Binnie, James Bogle.
- 1695 (n.s.), *Glasshouse French Church, London*, January 24, Jean, son of Jacques Moisant and Rachel Glizier. Sponsors—Jean Mesnard, *ministre*, Madame Charlotte Justel.
- 1695, *Le Quarré French Church, Little Dean Street, London*, June 12, Lucrese Elizabeth, daughter of Daniel Collot, escuyer, Sieur D'Escurie, and Anne Catherine De la Valette.
- 1695, *Hungerford French Church, London*, July 7, Pierre, son of Pierre Marchant, *goldsmith*, and Louise Le Pin. Sponsors—Pierre Chauvet, Jacques Roumier, Elizabeth Marchand.
- 1695, *French Church, Norwich*, July 28, Michelle, daughter of Francois La Colombin. Sponsors—Pierre Carpenter, Michel le Clere, the wife of Jean Le Cleare, Anne la Colombine.
- 1695, *La Patente, London*, October 6, Francoise Marie (*born 18th September*), daughter of Jacob Barbot. Sponsors—De Malnoe, Francoise Misson.
- CHILDREN of Gaston Martineau, baptised in the French Church, Norwich:—
- 1695, 5th November, Gaston. Sponsors—David Le Monnier, Anne Pierre.
- 1700, 27th October, Guillaume. Witness—Anne Paon.

¹ The mother's name has been registered incorrectly. For "Madelaine C." read "Marie C."

- 1707, 16th April, Elie. Sponsors—Mr. Baldy, *minister de ceste eglies*, the father and mother.
- 1711, 26th August, Marguerite. Sponsors—Gaston Martineau, jun., Marie Martineau, jun.
- 1696, *Glasshouse French Church, London*, February 20, Judith Marie, daughter of Thomas Amiot and Judith Le Cavelier. Sponsors—Monsieur Alex. Mariette, Mlle. Marie Bonouvrier. [See 27th February 1704.]
- 1696 (n.s.), *Glasshouse French Church, London*, February 23, Jacque, son of Pierre Pigné of Rouen, and Susanne De La Mare. Sponsors—Jacque Godefroy, Janne De Mille.
- CHILDREN of Jacob Dufour and Marie Des Courtieux, baptized in St. Jean French Church London :—
- 1696, 23rd February, Isaac. Sponsors—Isaac Pinot, Elizabeth Dufour.
- 1705, 22nd July, Daniel. Sponsors—Daniel De Cant, Judith Le Creu.
- 1706, 15th December, Abraham, Jacob—*twins*.
- 1711, 14th November, Jacob. Sponsors—Jacob Ousdy, Anne Jackson.
- 1696, *Crispin Street French Church, London*, April 8, Anthoyne, son of Anthoyne Poitevin and Catherine Andemare.
- 1696, *Artillerie French Church, London*, May 30, David (*born 19th*), son of Scipio Dabiac and Louise Le Large.
- 1696, *Le Temple, London*, September 10, Jean Robert, son of Jacob Phillipe de Beschevel Sieur de la Mothe Blagny, and Marie de Théré. Sponsors—Mr. Jean de Meslin, escuyer, Seigneur de Champigny, Madame le Coq.
- 1696, *Le Tabernacle, London*, December 1, Daniel, son of [Rev.] Daniel Chamier. Sponsors—Aaron Testas, Anne Cornet.
- 1696, *Glasgow*, December 3, James, son of Peter Pascal, Frenchman, and Marie Menanteau. Witnesses—Captaine William Descire, Mr Henrie Marschell.
- 1697, *St Jean French Church, London*, Abraham, son of Michel Bruneau and Catherine Arel.
- 1697 (n.s.), *Glasshouse French Church, London*, March 14, Marie, daughter of Alexander Sigournay and Ester Margot.
- 1697, *Glasshouse French Church, London*, March 28, Marie Elisabeth (*born 20th*), daughter of Mr. Paul Faneuil of Sainte, in Saintonge, and Judy Perdriau. Sponsors—Jean Faneuil, Elisabeth David.
- 1697, *Artillerie French Church, London*, June 10, Philippe (*born 1st*), son of Philippe Girardel dit Constantin and Ester Chefdautel [Chef d'hotel?]. Sponsors—Jean Philippe dit Constantin, La Veuve Daval.
- 1697, *Artillerie French Church, London*, July 15, Mary Marthe, daughter of Jean Lormier and Madeleine Mesnil.
- 1697, *Crispin Street French Church, London*, October 10, Jean Philippe, son of Mr. Jean Audebert and Elisabeth Dezeustre.
- 1697, *Stirling*, November 14, John, son of Abraham L'Fever and Jean Reignon.
- 1697, *Le Quarré French Church, London*, December 4, Susanne Ester (*born 26th November*), daughter of Mr. Jean René Giberne¹ and Marie. Sponsors—Mr. Nicolas Gambier, Mrs. Ester Gambier.
- 1697, *Le Quarré French Church, London*, December 22, Anne (*born 15th*), daughter of Paul Mercier De la Perrière and Marguerite Le Maistre. [See 4th January 1700.]
- DAUGHTERS of Captain Pierre Carle of the English Army (described in 1702 as of "Collier's Regiment") and Madame Aubertine Prunelay, baptized in Le Tabernacle, London :—
- 1697, 23rd December, Susanne Albertine, *born 27th July*.
- 1702, 18th March, Marianne, *born 18th December 1701*.
- 1698 (n.s.), *Canterbury*, January 9, Anne, daughter of Pierre Delahaize and Marthe Fouquet. Sponsors—Anthoinne Delahaize, Anne De Fourtule.
- CHILDREN of Abraham Le Noir, baptized in the French Church, Norwich :—
- 1698 (n.s.), 30th January, Jenne. Sponsors—Nicolas Godfery, Marie Belicar.
- 1700, 8th September, Madeline. Sponsors—Louie de Franse, Marie Duto.
- 1703 (n.s.), 14th February, Thimotee. Sponsor—Jean Wamback.
- 1698 (n.s.), *Le Quarré French Church, London*, February 1, Thomas (*born 30th January*), son of [Rev.] Pierre Peze Degalenière and Marthe Mirgon (?). Sponsors—Monsieur Gale, D.D., Dean of York, Madame Doyss.
- CHILDREN of James Bultell, servitour to my Lady Dudwick, and Marie Robertson, whose baptisms are registered at Aberdeen :—
- 1698, April 17, Anna. 1699, December 31, John.
- 1698, *Le Quarré French Church, London*, April 22, Anne Louise, daughter of René Guybert, *deacon or minister of the Anglican Church*, a native of L'Ille de Nairmastier, Diocese of Luca in Bas Poitou (?), and of Marie Gazeau, of Fontenay, presented by Rev. Jean Lescure, *priest of the Anglican Church*, of Dauphiné, Mlle. Madeleine Chamier, and Anne Amiens(?).

¹ On 17th December 1743, "Mrs Giberne, at the Wheat-sheaf, in Old Broad Street," London, is mentioned by William Bedford, M.D. (Nichols' "Literary Anecdotes," vol. vii., Alphabetical Index.)

- 1698, *French Church, Norwich*, November 12, Thomas, son of Benjamine Fourdrinier. Sponsors—Thomas de la Haize, Marie Marthe le Monnier.
- CHILDREN of Jaques Gambier and Jeanne Marseille, baptised in the French Church, Canterbury :—
- 1698, 25th December, Matthieu. 1703, 2nd May, Phillipe.
1700, 5th November, Gedeon.
- 1699 (n.s.), *Canterbury*, January 8, Jeanne, daughter of Jean Aubry and Jeanne Cornar.
- CHILDREN of Mr. Francois De la Combe and Judith Couderc, baptised in the French Church, Stonehouse, Devon :—
- 1699 (n.s.), . . . January, Judich. 1703, 11th July, Anthoine.
- 1699 (n.s.), *French Church, Portarlington*, February 6, Henry (*born* 18th January), son of Jean Grosvener [John Grosvenor], cornet in Essex's Dragoons, and Anne de Daillon. Sponsors—Lieutenant Jean Nicolas, of Galway's Horse, *au nom et comme envoyé expres de Son Excellence mylord Comte de Galway, Lt.-General des armées du Roy, un des Gouverneurs d'Irlande, et General des forces de Sa Majesté dans ce Royaume*, Madame de Daillon.
- 1699, *Threadneedle Street*, March 26, Rachel, daughter of Isaac Lalo, weaver, Holleway Lane, parish of Stepney. Sponsors—The said Isaac Lalo, Rachel Mariage.
- 1699, *Threadneedle Street*, April 9, Anne, daughter of Samuel Alivoine, shoemaker, Fort Street, parish of Stepney, and Suzanne. Sponsors—Jean Ferriere, Anne Petit.
- 1699, *Glasshouse French Church, London*, April 23, Jacob, son of Jean Neau and Madeleine Robardeau.
- CHILDREN of Jean Posquet, escuyer, Sieur de la Boissière, and Pauline Daillon, baptised in the French Church, Portarlington :—
- 1699, Charles, *born* 4th July. 1701, Susane, *born* 17th December.
- CHILDREN of Peter Motteux, lodger (described in 1700 as an officer of the post house), and Priscilla, his wife, baptised in St. Peter's Parish Church, Cornhill, London :—
- 1699, August 8, Catherine (died August 10).
1700, September 5, Isabell Katherine.
1701, September 19, Jane (died September 27).
- SONS of Pierre Gambier and Susanne Le Dée, baptised in the French Church, Canterbury :—
- 1699, 22d October, Pierre. 1701, 5th November, Pierre.
- CHILDREN of David Bosanquet, merchant in Queen Street, parish of St. Antholin, and Elizabeth, baptised in the City of London French Church, Threadneedle Street :—
- 1699, 29th October, David.
1700, 8th September, Samuel (*born* 4th September).
1702 (n.s.), 18th March, Daniel. Sponsors—Daniel Hays, Debora Hays.
1703, 30th August, Elisabeth Eleonor. Sponsors—Cornelle Noertwyele, Eleonor Deners.
1705 (n.s.), 25th January, Susanne (*born* 13th).
1706 (n.s.), 11th January, Debora.
1707, 4th May, Claude.
1708, 7th October, Benjamin.
1709, 11th December, Pierre. Sponsors—Pierre Gausсен, and the said Elizabeth.
1711, 8th November, Daniel (*born* 16th October).
1712, 17th November, Marguerite (*born* 2d November).
1713, 27th December, Jacob (*born* 22d).
1715, 4th November, Eleonor (*born* 24th October). Sponsors—Francois Gausсен, Eleonor Elisabeth Bosanquet.
- 1699, *Artillerie French Church, London*, November 9, Jean, son of Jean Crucefix, watchmaker, and Marie Daval, his wife, living in Petit-Coat Lane. Sponsor—Robert Crucefix.
- CHILDREN of Paul Le Mercier La Perrière and Marguerite, baptised in St. Martin Orgars French Church, Cannon Street, City of London :—
- 1700 (n.s.), 4th January, Jaques.
1702, 12th September, Marie.
1704, 30th September, Abraham, Augustin, *twins*. Sponsors—Abraham Menil, Augustin Osmont. [See 15th May 1707.]
- 1700, *Artillerie French Church, London*, March 30, Pierre (*born* 15th), son of Robert Crucefix and Madeleine.
- 1700, *Threadneedle Street*, July 7, Antoine, son of Antoine Cavelier and Marie, in Well Street, parish of Stepney, village of Mile End, New Town. Sponsors—Jean Dollond, Susanne Marie Cavelier.
- 1700, *Artillerie French Church, London*, July 18, Ester, daughter of Captain Jean Thomas, and Ester.
- 1700, *Artillerie French Church, London*, July 18, . . . daughter of Pierre Thomace, surgeon, Spitalfields, and Susanne le Chaigneau. Sponsors—Jean Vergier, Marie Chaigneau.
- 1700, *Threadneedle Street*, July 21, Moyses, son of Jacques Ouvry, glazier, and Judith, in Monmouth Street, parish of Stepney, village of Spittlefields. Sponsors—Pierre Baudouin, Elizabeth Neil.

- 1700, *Threadneedle Street*, November 6, Jacob, son of Pierre Albert, merchant, and Mariane, in Switins Lane, parish of St. Switing, in the ward of Wallbroke. Sponsors—The father and mother.
- CHILDREN of André Gambier and Magdeleine De Vime [De Visme?], baptized in the French Church, Canterbury:—
- 1700, 15th December, Daniel. 1702, 26th July, Isaac.
- SONS of Anthoine de la Haize and Magdeleine Le Brumont [Le Bruman], baptized in the French Church, Canterbury:—
- 1701, 6th February, Pierre. Sponsors—Jean Fouquett, Anne Le Brumont.
- 1702, 29th March, Pierre. Sponsors—Thomas Le Bruman, Marthe Fouquett.
- 1701, *Threadneedle Street*, April 20, Henry, son of Paul Faneuil, perruque-maker, and Judith, in Frogmorton Street. Sponsors—Henry Vielle, Marguerite Perdrican.
- 1701, *Le Temple, London*, May 4, Marie (born 3d March), daughter of Sieur Pierre Romieu and Jeanne Brochet. Sponsors—Sieur Etienne Brochet, *uncle*, Dlle. Marie Portal.
- 1701, *Riders' Court French Church, Westminster*, May 25, Catherine, daughter of Monsieur Jean Huet and Susanne. Sponsor—Catherine Gillon.
- 1701, *French Church, Norwich*, June 22, Guillaume, son of Jean De la Haize. Sponsors—Thomas De la Haize, Marie Martineau.
- 1701, *Le Quarré French Church, London*, July 10, Louise Gabrielle, daughter of Jean Morel, a French refugee, and Madelaine Dagneaux. Sponsors—Louis Dagneaux, Esq., Mr. Gabriel Pelier Duclos, Susanne, widow of Jacob Dagneaux, Esq., Sieur de la Fresgnais.
- 1701, *French Church, Norwich*, August 24, Louie, daughter of Louis De la Crois. Sponsors—Mr. Jean De Clere, Marie Martineau.
- 1701, *Riders' Court French Church, London*, September 7, Adam (born 25th August), son of Le Sieur Jean Pigné and Marie. Sponsors—Le Sieur Adam Beaune, Marguerite Villotte (Le père demeure dants Niouport Cort Marquet).
- 1701, *Le Temple, London*, September 21, Isaac, son of the late Isaac La Salle, officier, and Jeanne Ardesoif. Sponsors—Pierre Ardesoif, *uncle*, Anne Gillot, widow of Pierre Ardesoif, *grandmother*.
- 1701, *Riders' Court French Church, Westminster*, November 16, Louis Charles (born 28th October), son of Sieur Morte Crognon and Marie. Sponsors—Louis Fenoulhet, Marie D'Abbadie.
- BAPTISMS in Bristol of children of Louis Casamajor and Clemence:—
- Noë, born 23d December 1701. Louis, born 3d September 1708.
- Jean, born 10th December 1704. Elizabeth, born 13th April 1712.
- Clemence, born 30th June 1706.
- 1702 (n.s.), *Threadneedle Street*, January 11, Susanne Rachel, daughter of Jean Motteux and Susanne. Sponsors—Jean Anthoine Motteux, Rachel Des Pommare.
- 1702, *Crispin Street, London*, January 17, Ezechias, son of Ezechias Jago and Anne [Le Keux?]. Sponsors—Pierre Gauvain, Madelaine Le Blond. (See 19th October 1712.)
- CHILDREN of Mr. Claude Fonnereau and Madame Elizabeth, baptized in the French Church of St. Martin-Orgars, Martin's Lane, Cannon Street, City of London:—
- 1702, 14th May, Elizabeth Francoise. Sponsors—Mr. Louis Galland, Dlle. Francoise Girault.
- 1704, 22d October, Anne. Sponsors—Jean Girard, Catharine Galland.
- 1706 (n.s.), 3d March, Zacharie Phillippe (born 31st January). (No sponsors.)
- 1710, 29th March, Pierre. Sponsors—Mr. Thomas Bureau, Lade. Mde. Elizabeth Fonnereau.
- 1711, 5th August, Marie Anne (born 9th July). Sponsors—Louis Bonnet, Esther Binet. Officiating minister—M. Jouneau.
- CHILDREN of Jaques Ouvry, weaver in George Street, parish of Stepney, village of Bednall Green, and Marie [Persepie?], baptized in Threadneedle Street:—
- 1702, 2d August, Marie. Sponsors—Jean Le Bailly, Susanne Le Caron.
- 1708, 11th July, Magdelene. Sponsors—Estienne Perrier, Magdelene Carron.
- CHILDREN of Pierre Cavallier, schoolmaster, and Catherine, baptized in the City of London French Church, Threadneedle Street:—
- 1702, 23d August, Susanne. Sponsors—Samuel Brule, Susanne Lefranc.
- 1708, 5th September, Josué. Sponsors—Josné Lavoie, Jeanne Grelier.
- 1702, *Threadneedle Street*, October 14, Charles, son of Charles Auguste Berthe, banker in Mark Lane, and Anne. Sponsors—Claude Groteste, Sieur de la Mothe, Marie Duppe.
- CHILDREN of William Paulin and Martha, baptized in the parish church of St. James, Clerkenwell, London:—
- 1702, October 25, Adam, b. 13th. 1707, December 11, Eve, b. 10th.
- 1704, March 26, Robert, b. 25th. 1710 (n.s.), January 22, Margaret.
- 1705, September 10, Robert, b. 10th.
- 1702, *Riders' Court French Church, Westminster*, November 11, Elizabeth Anne, daughter of Pierre Barré, *cabrittier*. Sponsors—Jacques Caillouë, Elizabeth Endeline. (Signed) De-chautard Balguerie, *ministre*.

- 1702, *Threadneedle Street*, December 20, René, son of R. Amonet, weaver, and Magdelaine. Sponsors—Barthelemy Bernard, Susanne des Sanjons.
- 1703 (n.s.), *Artillerie French Church, London*, January 14, Jean David, son of Jean Davall, surgeon, and Madelaine.
- 1703 (n.s.), *Threadneedle Street*, January 17, Judith, daughter of Jean Vautier, weaver, and Jeanne. Sponsors—Jean Vautier, Judith Larcheveque.
- 1703 (n.s.), *Hungerford French Church, London*, January 17, Stephen (*born 6th*), son of Daniel Rigaud and Anne.
- CHILDREN of Reginald De Boyville and Lucy, baptized in the Parish Church of St. John Baptist, on Wallbrook, London:—
- 1703 (n.s.), January 21, John. 1706 (n.s.), February 12, René.
- 1704, April 28, Peter.
- 1703 (n.s.), *Stonehouse in Devon*, January 31, Elie, son of Captain Elie Roy and Jeanne Marie De la Combe.
- CHILDREN of James Hall and Margrat Deshan [De Champ], whose baptisms are registered in the record of the parish of Cathcart:—¹
- 1703, Bethia, October 3. 1712, Mary, September 28.
- 1706, Robert, September 9. 1715, Anne, March 6.
- 1709, James, January 6. 1718, Robert, April 17.
- 1711, David, February 20.
- 1704 (n.s.), *La Patente, London*, January 16, Isaac, son of Mr. Mathurin Gastineau, *ancien*, and Jeanne Chaboussant.
- 1704 (n.s.), *Les Grecs French Church, London*, February 27, Louise, daughter of Thomas Amyot, *watchmaker*, and Judic.
- 1704, *Riders-Court French Church, Westminster*, May 15, Pierre, son of Jean Blanchard and Anne.
- 1704, *Canterbury*, June 11, Susane, daughter of Pierre Gambier and Susane Le Dé.
- 1704, *St. Mary Aldermary Parish Church, London*, June 28, John James (*born 19th*), son of James Saurin, and Katherine, his wife, lodging at Madam Catillon's in the Church-yard.
- 1704, *Riders-Court French Church, Westminster*, July 30, Marguerite, daughter of Daniel Pepin and Apillice. Sponsors—Daniel Villeneau, Marguerite Dessessars. (Signed) Balguerie Dechautard, *ministre*.
- 1704, *Riders-Court French Church, Westminster*, September 6, Susanne, daughter of Jean Blanchard and Marie.
- 1704, *Le Quarré French Church, London*, November 21, Jeanne (*born 6th*), daughter of Maître Philippe Laloe, *ministre*, residing in Chapell Street, parish of St. Anne, and Catherine. The father officiating.
- 1704, *Riders-Court French Church, Westminster*, November 26, Abraham, son of Monsieur Isaac Brodu and Marguerite. Sponsors—Jeanne Cazèneusve, Jane Cornier or Parquot.
- CHILDREN of Samuel Le Febure, merchant, and Martha, baptized in the Parish Church of St. Thomas the Apostle, London:—
- 1705 (n.s.), January 21, Peter, *born 18th*. (Died in September.)
- 1706, August 8, Daniel.
- 1705, *Riders-Court French Church, Westminster*, April 22, Olivier, son of Denis Pérés. Sponsors—Olivier Migault, Jeanne Huart.
- DAUGHTERS of [Rev.] Pierre Rival and Jeanne Casenove, baptized in Le Tabernacle, London:—
- 1705, 13th May, Henriette Judith, *born 17th April*. Sponsors—Captain Louis Rival, Lady Henrietta Mordaunt, Madame Judith de Remy Du Casse.
- 1706, 14th July, Marie Susanne.
- CHILDREN of Jean Dollond, weaver in Well Street, parish of Stepney, and Susanne Marie [Cavelier], baptized in the City of London French Church, Threadneedle Street:—
- 1705, May 20, Susanne Marie. Sponsors—René Dusoux, Marie Cavelier.
- 1710, July 23, Jacques. Sponsors—Jacques Cavelier, Anne Cavelier.
- 1705, *Leicesterfields French Church, London*, June 17, Elizabeth (*born 31st May*), daughter of Philippe Belanger, perfumer, and Anne Martin. Sponsors—Jean de Montarge, Elizabeth Diggs.
- CHILDREN of Paul Allix and Catherine Jourdan, baptized in the Artillerie French Church, London:—
- 1705, 30th August, David, *born 24th*.
- 1706, 1st October, Rachel, *born 25th September*.
- 1707, 9th September, Paul.
- CHILDREN of Etienne Dufour and Esther, baptized in St. Jean French Church, London:—
- 1706, 20th January, Philippe. Sponsors—Philippe Coutty, Marie Lortie.
- 1707, 14th December, Esther.
- 1711, 2d March, Marie Madeleine.
- 1717, 20th January, Jeanne.

¹ The eldest son, John, and the eldest daughter, Margerat, were born before 1701; the registrations of baptisms in Cathcart before that year are lost.

- 1706 (n.s.), *Threadneedle Street*, January 31, Pierre, son of Francois Mariette, gentleman, and Jeanne. Sponsors—Pierre Le Keux, jun., Claude La Caux.
- 1706, *Wheeler Street, London*, June 16, Judith, daughter of Esaie Sigournay and Judith. Sponsors—Isaac Parquot, Anne Sigournay. [See 27th November 1709.]
- 1706, *Threadneedle Street*, June 30, Samuel, son of Anthoine Cavelier and Marie.
- 1706, *Riders Court French Church, Westminster*, September 2, Judy Helaine, daughter of Pierre Luard and Helaine. Sponsors—Ele Marchand, Judith Sanson Dieu Du Deser.
- CHILDREN of Pierre Antoine Pain-et-Vin and Catherine Deshayé, baptized in La Patente, London :—
- 1706, 13th October, Elizabeth (*born* 30th September). Sponsors—Abraham Pain-et-Vin, Elizabeth Miget.
- 1708, 25th January, Pierre (*born* 14th). Sponsors—Pierre and Anne Miget.
- 1709, 6th August, Madelaine (*born* 23d July).
- 1711, 23d September, Judith (*born* 4th).
- 1718, 19th October, Catherine (*born* 26th September).
- 1706, *Threadneedle Street*, October 21, Ester, daughter of Samuel Alavoine and Anne.
- DAUGHTERS of Mr Francois Duprat de Charreau and Anne Boucher, baptized in the Le Quarré French Church, Little Dean Street, London :—
- Francoise, *born* 29th December 1706. Marguerite, *born* 16th March 1710 (n.s.).
- Marthe, *born* 12th December 1708. Marie, *born* 29th October 1711.
- 1706, *Riders Court French Church, Westminster*, December 29, Jean, son of Louis Guillot. Sponsors—Jean Lefebure, Marie Veugnier.
- CHILDREN of Sieur Daniel De Moivre and Anne, baptized in West Street French Church, London :—
- 1707 (n.s.), 16th January, Daniel. Sponsors—Sieur Abraham De Moivre, Mary Martin.
- 1708 (n.s.), 12th March, Anne. Sponsors—Jaques Tabart, Anne Plastrier.
- 1707 (n.s.), *West Street London*, February 26, Jaques, son of Monsieur Pierre Dassaer, *officier réfugié*, and Catherine. Sponsors—[Rev.] Jaques Campredon, Marguerite de Cathusière de la Roque.
- CHILDREN of Mr. Nicolas Vautier and Anne, baptized in Hungerford French Church, London :—
- 1707 (n.s.), 16th March, Daniel (*born* 13th).
- 1714 (n.s.), 28th January, Simeon Pierre (*born* 13th).
- 1716, 28th June, Anne (*born* 6th). Sponsors—Mr. Henri Massi, Rachel Thevenot. Officiating minister—Mr Larroque Daneau.
- CHILDREN of Jonas Dufour and Rachel Dupré, baptized in St. Jean French Church, London :—
- 1707, 15th April, Elizabeth. 1716, 15th January, Susanne.
- 1710, 22d January, Marie. 1721, 8th January, Isaac.
- 1713, 27th September, Marie Madeleine.
- 1707, *Artillerie French Church, London*, May 15, Jeanne and Marguerite, twin daughters of Paul Mercier de la Perrière and Marguerite Le Maistre. [See 20th August 1709.]
- 1707, *Les Grecs French Church, London*, September 28, Abel (*born* 10th), son of Abel Heurteleu and Catherine. Sponsors—Abel Heurteleu, Marguerite Deverdun, represented by Catherine Heurteleu.
- 1707, *West Street, London*, November 26, Marthe Susanne, daughter of Major D'Antemil [D'Anteuil ?] and Marthe Grangé.
- CHILDREN of Monsieur Pierre De Cosne, *gentilhomme of La Beauce*, and Aimée Le Venier de la Grossetière, baptized in God's House, Southampton :—
- 1708, 5th July, Rachel Henrietta. Sponsors—My Lord Gallway (represented by Dr. Wickart, Dean of Winchester), My Lady Russell (represented by Madame de Chavernay).
- 1709, 15th May, Louise. Sponsors—M. de Montargys (represented by M. D'Aussy), Madame de la Maugère (represented by Madame de Chavernay).
- 1710, 13th August, Charles. Sponsors—M. de Montigny (represented by M. Daussy), Madame de Chavernay.
- 1714, 11th August, Henriette. Sponsors—Right Hon. Earl of Gallway, Madame de Castelnaud.
- 1715, 20th November, Antoine. Sponsors—Antoine Richier, ecuyer, Sieur de Coulombière (represented by M. Joachim Goudet), Mme. Elizabeth de Massanes, wife of Jean de Remy, ecuyer, Sieur de Montigny (represented by Mlle. Susanne Daniel le Grangues). [See 8th September 1717.]
- CHILDREN of Matthieu André and Marie, baptized in Crispin Street French Church, London :—
- 1708, 18th January, Michel (*born* 5th). Sponsors—Michel Le Mar, Marie Guerain.
- 1710, 4th June, Jean (*born* 22nd May). Sponsors—Jean Coste, Margueritte Marc.

- 1708, *St. Martin's Orgars French Church, Martin's Lane, Cannon Street, City of London*, April 15, Catherine, daughter of Etienne Romilly and Judith.
- 1708, *Canterbury*, April 25, Phillipe, son of Pierre Gambier and Susane Le Dé.
- 1708, *Wheeler Street French Church, London*, April 25, Anne (*born*, 10th), daughter of Le Sieur David Casamajor and Anne. Sponsors—Louis Martineau, Marie Clavery.
- 1708, *Canterbury*, July 11, Jeanne, daughter of Noë Gambier.
- CHILDREN of Abraham Gosset and Judith Ravenel, baptized in St. Jean French Church, London :—
- 1708, 25th July, Abraham. Sponsors—Matthieu Gosset, Charlotte Ravenel.
- 1709, 25th September, Isaac. Sponsors—Abraham Ravenel, Anne Fuire.
- 1711, 20th May, Pierre Jean. Sponsors—Pierre Ravenel, Charlotte Ravenel.
- 1708, *Le Quarré French Church, London*, December, Louis Henry (*born* 12th December), son of Mr. Marc Antoine Royrand de Jaunière and Catherine. Sponsors—Messrs. Louis de Boisragon and Henry Daurignac, Madame Susanne des Rouseaux.
- CHILDREN of Jean Beranger and Madelaine Touchard, baptized in Le Quarré French Church, London :—
- 1709 (n.s.), 13th January, Thomas (*born* 6th). Sponsors—Monsieur Thomas de Vaille, Anne de Casoti.
- 1707, 25th May, Jean (*born* 18th). Sponsors—Le Sieur Morrissette Tourans, Mrs. Marie Puril.
- 1710, 14th November, Judicq Louis (*born* 7th). Sponsors—Le Sieur Salomon Bouchet, Madame Judicq Louise Garsein.
- 1712, 28th May, Jeanne (*born*, 18th). Sponsors—Mr. Symon Touchard, Madame la Caux.
- 1709, *Westminster*, May 28, Guillaume, son of Mr. Joseph de la Plaigne and Mme. Salome de la Plaigne. Sponsors—His Grace William Cavendish, Duke of Devonshire, Madame Marie de la Bastide.
- EXTRACT from the Register of *Les Grecs French Church*.—"A la requisition de Made. Salome de la Plaigne, la Compagnie du Consistoire a consenti que le Certificat de baptême si desous serait inseré dans ce livre :—
- "Je certifie que le vint huitième du mois de May de l'année 1709 J'ay baptisé Guillaume de la Plaigne fils legitime de Mr. Joseph de la Plaigne et de Me. Salome de la Plaigne ses père et mère—lequel a esté presenté au baptême par le très honorable Guillaume Kendish, Mylord Duc de Devonshire et par Me. Marie de la Bastide parrein et marreine. Et le St. baptême lui a esté administré par moi sousigné—cydevant ministre de Casteljaloux en Guienne —en presence de Mrs. [Messieurs] de la Bastide et de Silvestre. Fait à Londres le même jour. (Signé) BROCAS DE HONDESPLENS."
- CHILDREN of Olivier Migault (of Mausé in Poitou) and Jeanne Huard [or Huart], (of Nerac in Guienne), baptized in Leicesterfields French Church, London :—
- 1609, 2nd August, Grabiell (*born* 1st). Sponsors—Grabiell Migault, Jeanne Huart Lacave.
- 1711 (n.s.), Jeanne Elizabeth (*born* 27th January). Sponsors—Monsieur Jaques La Cave, Madame Jeanne Elizabeth Migault.
- 1712, Francois (*born* 9th April). Sponsors—The father, Madame Madeleine Barbe.
- 1713, Susanne Jeannie (*born* 19th November). Sponsor—Madame Jeanne Mespélet.
- 1715, 22nd April, Olivier, Jean, *twins*. Sponsors—Jean de Laffons, Mlle. Hubert.
- 1709, *La Patente, London*, August 20, Marie, daughter of Paul Mercier de la Perriere and Marguerite Le Maitre. Sponsors—Paul Mercier De la Perriere, Marie Lamy De Varanne.
- 1709, *Les Grecs French Church, London*, October 23, Elizabeth (*born* 13th), daughter of Abraham Lefebure and Elizabeth.
- 1709, *Wheeler Street, London*, November 27, Louis, son of Isaie Sigournay and Elizabeth. Sponsors—Louis Genevre Boisvilliers, Jeanne Odinet [Audinet]. [*See* 1st June 1713.]
- 1710 (n.s.), *Threadneedle Street*, January 29, Jean, son of Samuel Alavoine and Anne. Sponsors—Jean Beaufils, Marthe de la Carte.
- 1710 (n.s.), *Le Tabernacle, London*, February 11, daughter of Pierre de Combebrune, *captain of dragoons*, and Judit de Courty. Sponsors—Colonel Constantin de Magni, Lussie (Lucy), Countess of Bellamont, Mlle. Judit de Courty.
- 1710 (n.s.), *Wheeler Street French Church, London*, February 26, Daniel (*born* 9th), son of Jean Croimare and Anne.
- 1710 (n.s.), *Les Grecs French Church, London*, March 19, Francoise (*born* 9th), daughter of Jean Bisset, *of the Queen's Body-Guard*, and Elizabeth.
- CHILDREN of Pierre Fleuriot, secretary to the consistory of the Artillerie French Church, and Rebecca Hill, baptised in the said church, the parents being sponsors :—
- 1710, 30th July, Pierre (*born* 15th).
- 1712 (n.s.), 10th February, Pierre (*born* 31st January).
- 1710, *Canterbury Cathedral*, August 1, James, son of James Rondeau, Gent., and Elizabeth.
- 1710, *Threadneedle Street*, August 16, Judith, daughter of Abraham Alavoine and Marie. Sponsors—Paul Formé, Judith Lott.

1710, *Le Quarré French Church, London*, November, Judicq Louise, daughter of Le Sieur Jean Berranger and Madeleine Touchard.

CHILDREN of Abraham Flahau and Ann, his wife, baptized in the Parish Church of St. James, Clerkenwell :—

1710, 4th December, Ann.

1721, 22nd June, Henry Hankin.

1711, 16th December, Henry.

1727, 26th August, Susannah.

1720, 1st May, Dorothy.

1731, 4th June, Mary.

1711, *God's House, Southampton*, March 26, (1) Hary and (2) Francois-Pierre, twin sons of Monsieur Francois du Chesne de Ruffanes, *major of infantry*, and Madame Marguerite de Pinsun, of Matur, in Bearn. Sponsors for (1), Sieur Daniel Pinsun, *grandfather* (for Lieut.-General Mordaunt), Madame de Chavernay. Sponsors for (2), Mr. Pierre Desvallées, Antoinette de Gineste, wife of Mr. Cougot, *ministre*.

1711, *Artillerie French Church, London*, May 13, Jean Jaques, son of Alexandre Chamier and Marianne.

1711, *Bell Lane, London*, August 19, Judith, daughter of David Le Heup and Marianne. Sponsors—David Luce, Judith Cluisan.

1711, *Les Grecs French Church, London*, August 24, Marianne Margaret Joseph, daughter of Mr. Jean Jaques de Villetes de Montledier and Judith Susanne. Sponsors—The father, Madame Marianne Petit Des Estangs, *aunt*.

1711, *Threadneedle Street*, October 11, Marie Anne (*born* 5th), daughter of Jaques Ouvry and Madeleine Larchevesque. Sponsors—Isaac Larchevesque, Marie Persepie (*veuve* Ouvry).

1711, *Artillerie French Church, London*, November 11, Françoise (*born* 28th October), daughter of Jaques Vautier and Esther Guerard. Sponsors—Jean Guerard, Françoise Guerard.

1712, *Wheeler Steet, London*, March 8, Elizabeth, daughter of John Travis and Anne. Sponsors—Paul Aubry, Elizabeth Cordier.

CHILDREN of Jaques Dalbiac and Louise De la Porte, baptized in the Artillerie French Church, London :—

1712, 30th March, Louise (*born* 10th). Sponsors—Scipion Dalbiac, Louise de la Porte.

1719, 7th June, Mariaune. Sponsor—Thomas De La Haize, *secrétaire*.

1721, 15th October, Jaques (*born* 27th September).

1726 (n.s.), 24th March, Charles (*born* 1st).

1712, *Le Quarré French Church, London*, April 9, Francois (*born* 24th March), son of Thomas Saville, *major of General Seymour's regiment*, and Susanne. Sponsors—Magnus Camperfeelds, *colonel of said regiment*, William Bissett, *major of ditto*, Madame Esther Sandham.

1712, *God's House, Southampton*, April 21, Phebé, daughter of Pierre Payn and Susanne Duval. *Cet enfant enregistré cy-dessous est le premier qui a été baptisé suivant la Liturgie Anglicane.*

CHILDREN of Paul Allix, of Alencon, and Catherine Jourdain, baptized in Artillerie French Church, London :—

1712, 3d May, Jaques (*born* 20th April). Sponsors—Jaques Fresnot, Madame Constance Aubry.

1716, 29th June, Pierre (*born* 16th). Sponsors—Jean Coller, Marie Anne Jourdain of Dieppe.

CHILDREN of Anselm Frederic Pigou and Catherine Camin, baptized in St. Martin-Orgars French Church, Martin's Lane, Cannon Street, City of London :—

1712, 26th June, Ester (*born* 5th).

1720, 29th March, Susanne (*born* 12th).

1713, 23d July, Henriette.

1721, 30th April, Jeanne.

1714, July, Marie.

1722, 20th July, Charles (*born* 12th).

1715, 10th August, Caroline.

1724, 1st November, Gerard.

1716, Sophie.

1727, 27th September, Elizabeth.

1717, 22d December, George.

1730, 11th June, Henry (*born* 2d).

1718, 21st December, Pierre.

1712, *God's House, Southampton*, October 9, Henry Charles (*born* 28th September), son of Mr. Charles Boileau de Castelneau and Madame Marie Magdeleine Collet Descury. Sponsors—Mr. de la Bouchetiere, for the Earl of Galway, Madame de Chavernay.

1712, *Wheeler Street, London*, October 19, Jacques, son of Ezechias Jago and Marthe. Sponsors—Jacque Fossé, Susanne Judith Le Blond. [*See* 1st September 1688, and January 17, 1702.]

1712, *Leicesterfields French Church, London*, November 30, Julie, daughter of Augustin Courtaud and Anne. Sponsors—Mr. Jean Bardin, Madame Renée Aveline.

1713, *Wheeler Street, London*, January 1, André (*born* 21st December 1712), son of Guillaume Bogué and Marie Dupuis. Sponsors—André Brenous, Marie Mallon.

CHILDREN of Richard Romaine and Eliza, baptized in the parish church of St. James, Clerkenwell, London :—

1717 (n.s.), January 27, John.

1717, October 9, Thomas

1715, September 25, Joice.

[*See* 18th September 1726.]

1713, *St. Jean French Church, London*, March 15, Samuel, son of Pierre Lefebure and Sara.

1713, *Riders-Court French Church, Westminster*, June 1, Elizabeth, daughter of Esaie Sgoullay and Susan. Sponsors—Isac Chagniau, Elisabet Vernet.

- 1713, *Artillerie French Church, London*, August 13, Ezechiel Louis, son of Mr. Pierre Barbauld and Marie.
- 1713, *God's House, Southampton*, November 15, Henriete, daughter of Edward Pope, *anglois*, and Bertrande Falaise, of Guernsey. Sponsors—Henry, Earl of Galway, Madame De Cosne.
- 1713, *St. James's, Clerkenwell*, December 4, John, son of Abraham Plastrier and Hannah.
- CHILDREN of Nicolas Vautier and Anne Marchand, baptized in Hungerford French Church, London:—
- 1714 (n.s.), 28th January, Simeon Pierre (*born 13th*).
- 1716, 28th June, Anne (*born 16th*).
- 1714 (n.s.), *Artillerie French Church, London*, March 21, Jean (*born 12th*), son of Pierre Evldes De Nipiville and Marie Jullien. Sponsors—Antoine Jullien, Ester Perigal.
- SONS of Captain Alexander Geffray de la Touche and Angelique Buor, baptized in the French Church, West Street, London:—
- 1714, July 20, Charles Benjamin (*born June 30*). Sponsors—Captain Benjamin Exondieu, Captain Timothée La Fitte, Louise de St. Romant.
- 1715, July 16, Gabriel. Sponsors—Captain Gabriel Geffray, Madame Charlotte Pujolas Buor.
- 1714, *Threadneedle Street*, July 29, Jean Jacques, son of Jaques Saurin, *ministre*, and , his wife [*see 11th May 1715*].
- 1714, *Les Grecs French Church, London*, September 19, Henriette, daughter of Pierre Migel and Rachel. Sponsors—My Lord Conte de Gullway, Dlle. Elizabeth Migel.
- 1714, *St. Martin-Orgars, London*, October 22, Charles, son of Jaques Molinier and Elizabeth Cajolle.
- 1714, *Les Grecs French Church, London*, November 13, Benigne Marie, daughter of Isaac De Brusse, escuyer, and Angelique. Sponsors—Pierre De Brusse, escuyer, *grandfather*, Dame Benigne Delavarane De Marmande, Dame Marie De la Primandaye.
- 1714, *Artillerie French Church, London*, November 21, George, son of Daniel Alavoine and Marie.
- 1714, *Artillerie French Church, London*, December 12, Jeanne (*born 26th November*), daughter of Jean Le Blon and Anne Dufour. Sponsors—Jean Benoist, Jeanne Des Champs.
- CHILDREN of Messire David Montolieu, Baron de Saint-Hippolite, and Mary Molinier, baptized in St. Martin-Orgars French Church, Martin's Lane, Cannon Street, City of London:—
- 1715 (n.s.), 24th February, Elizabeth. Sponsors—Jaques Baudoin, Eliz. Molinier, *grandmother*.
- 1717, 11th December, Susanne Marie. Sponsors—Jaques Molinier, Susanne de Saintipolite.
- 1719, 18th May, Louis Charles (*born 5th*). Sponsors—Messire Louis Montolieu de St. Hippolite, Charles Molinier, Dame Eliz. Molinier.
- CHILDREN of Rev. Louis Saurin, baptized in the *Les Grecs French Church, London*:—
- 1715, 11th May, Helene Hypolite (*born 10th*)
- 1720 (n.s.), Jaques Louis (*born 6th March*).
- 1715, *Threadneedle Street*, October 8, Marthe (*born 28th September*), daughter of Jacques Ouvry and Susanne. Sponsors—David Hanot, Marthe Serry.
- 1715, *St. James's, Clerkenwell*, September 17, Henry, son of John Henry Desmerciere and Angelique.
- CHILDREN of Samuel Dupré and Anna, baptized in the Dutch Church, Austin Friars, London:—
- 1715, 9th November, Margareta. 1718, 19th March, Johannes.
- 1717, 25th March, Catherina.
- 1715, *Les Grecs French Church, London*, November 23, George René (*born 7th*), son of Israel Antoine Auffère and Sara (officiating minister, M. Saurin). Sponsors—René Saunier De L'hermitage (represented by his nephew, Henry Saunier), Samuel Lamert, Madame Cornelia Teuhoren.
- CHILDREN of Simon Dalbiac and Françoise Pallardy, baptized in *Artillerie French Church London*:—
- 1715, 11th December, Simon (*born 22d November*). Sponsors—Scipion Dalbiac, Madame Louise Pallardy.
- 1717 (n.s.), 10th January, André. Sponsors—André Pallardy, Margaret Bouscher.
- 1718 (n.s.), 19th January, Jaques (*born 1st*). Sponsors—Jaques Dalbiac, Judith Pallardy.
- 1727, 30th November, Charles (*born 6th*). Sponsors—Charles Molinier, Judith Hebert.
- 1730 (n.s.), 13th January, Pierre (*born 23d December 1729*).
- 1716 (n.s.), *Threadneedle Street*, January 22, Elizabeth, daughter of Jacques Ouvry and Catherine Marie. Sponsors—David Hanot, Marie Bataile.
- 1716, *Artillerie French Church, London*, March 25, David, son of Samuel Ouvry and Marguerite.

- 1716, *Les Grecs French Church, London*, June 16, Jean Francois (*born* 29th May), son of Jean Marteilhe and Marthe.
- 1716, *Les Grecs French Church, London*, July 11, Marianne, daughter of Jean Estienne Benezet and Judith. [See 6th January 1724.]
- 1716, *St. Jean French Church, London*, September 16, Anne Françoise de Préfontaine, daughter of Pierre Girolet and Anne Durant. (The child was named after her mother and the pasteur.)
- 1716, *God's House, Southampton*, October 10, Judith Henriette (*born* 26th September), daughter of Mr. Olivier Armand Mocquot de Creanten, ecuyer (son of the late Messire Jean Baptiste Mocquot and Dame Therese Poursin, of the diocese of Seignelay, near Auxerre, in Burgundy), and of his wife, Antoinete Judith Cougot, who was born in England, daughter of Antoine Cougot, *ministre* and M.D., and Antoinete de Gineste, natives of Pulaurans, in High Languedoc. Sponsors—Mr. de la Bouchetière (for Henry, Earl of Galway), Antoinete Cougot, *grandmother*, Anne Caillard.
- 1716, *Artillerie French Church, London*, November 11, Marie (*born* 23d October), daughter of Jaques Mazere and Rachel Dupré. Sponsors—Jean Arnaud, Marie Ges.
- 1717, *Les Grecs French Church, London*, July 1, Jean (*born* 16th June), son of Isaac Gignous [Gignoux] and Marie. [See 12th May 1721.]
- 1717, *Leicesterfields French Church, London*, July 18, Gabrielle, daughter of Jean Grandpré. Sponsor—Olivier Migault.
- CHILDREN of Pierre Chaigneau and Adrienne Dedé, baptized in La Patente, London :—
- 1717, 11th August, Pierre (*born* 1st). Sponsors—Jacques Chaigneau, Madeleine Dedé.
- 1723, Judith (*born* 13th September).
- 1726, Pierre (*born* 14th September).
- 1717, *Les Grecs French Church, London*, September 4, Saumarez (*born* 1st), son of Mr. Jean Armand Dubourdiou, *ministre de la Savoye*, and Charlotte. Sponsors—Mr. De Saumarez, ecuyer, bailiff de Guernsey, Mlle. Marie De Laussac.
- 1717, *God's House, Southampton*, September 8, Ruvigny, son of Messire Pierre De Cosne, chevalier, of the Province of Orleans, and Dame Aimée le Venier de la Grossetière. Sponsors—Right Hon. Henry Earl of Gallway, Right Hon. Lady Rachel Wriotesley, widow of Right Hon. Lord William Russel (represented by Mlle. Caillard). [See 5th July 1708.]
- CHILDREN of Philippe De Vismes and Marianne De la Mejanelle, baptized in St. Martin-Orgars French Church, Martin's Lane, Cannon Street, City of London :—
- 1718, 8th May, Philippe. 1720 (n.s.), 28th February, William.
- CHILDREN of Pierre de Vatas (or Vatas), *Docteur en Medecine*, and Marianne (or Anne Marie), baptized in the French Church of *Les Grecs*, London :—
- 1718, 11th July, Louise Françoise (*born* 9th). Sponsors—Barthelemy de Vatas (represented by Marc Antoine Valongue), Louise Françoise d'Hervart (represented by Antoinette Molinier).
- 1719, 28th October, Antoinette Magdelaine (*born* 13th). Sponsors—Mr. Philibert d'Hervart, Mr. Horatio Walpole, Antoinette Molinier, Magdelaine de Basnage de l'asarras.
- 1719 (n.s.), *Artillerie French Church, London*, January 21, Gedeon, son of Jaques Dejean and Madelaine Chapuis.
- 1719, *St. Jean French Church, London*, March 15, Jean, son of Jean Garnier and Marie.
- 1719, *French Church in the Savoy, London*, April 9, Judith Jeanne (*born* 14th October 1718), daughter of Joseph Pigné, of Montignac, and Susanne Marie. Sponsors—Edward Recules, Judith Metivier.
- 1719, *Eglise Du Marché, London*, May 8, Susanne, daughter of Isaac Babault and Marie. Sponsors—Amy Lullin, My Lady Colladon.
- CHILDREN of Jacques Chaigneau and Madeleine Ardouin, baptized in La Patente, London :—
- 1719, 1st November, Marie Madeleine (*born* 4th October). Sponsors—Pierre Chaigneau, Jeanne Mailleboëuf.
- 1721, 22d October, Jacques (*born* 13th).
- 1723, Jean (*born* 27th August).
- 1724, Marthe (*born* 1st October).
- 1726, Elizabeth (*born* 29th May).
- 1719, *Les Grecs French Church, London*, November 27, Françoise Constance (*born* 25th), daughter of Jean Joseph Dagneaux, *ministre*, and Marie. Sponsors—Jaques Robethon, Claude Françoise De Robethon, Susanne Constance Dagar.
- 1720 (n.s.), *Les Grecs French Church, London*, March 14, Jean (*born* 29th February), son of Charles Gignous and Benigne. [The true spelling is Gignoux.] Sponsors—Jean Derossiere, Marie Gignous.
- CHILDREN of Charles De la Haize and Susanne, baptized in Artillerie French Church, London :—
- 1720, 26th March, Thomas (*born* 22d). 1721, 3d October, Charles (*born* 2d).

- CHILDREN of Major Pierre De Layard, baptized in *Les Grecs* French Church, London :—
 1720, 8th April, Daniel (*born* 28th March). Sponsors—Daniel De Brissac, Susanne Marie Crozé.
 1722, Amy (*born* 26th March). [See July 1735.]
- CHILDREN of Monsieur Isaac Gignoux, *ancien de cette église*, and of Dame Marie Gardié [Gardies], *tous deux françois réfugiés*, demeurant en la paroisse de All Saints, Southampton, baptized in the French Church, Southampton :—
 1720, 24th April, Marie Suzanne (*born* 7th). Sponsors—Mr. Charles Gignoux, Madame Suzanne de Saville, represented by Demille. Lucrece Gignoux.
 1721, 12th May, Isaac (*born* 17th April). Sponsors—Mr. Francois Gignoux, represented by Mr. Charles Boileau de Castelneau, Dame Marie Magdeleine Le Ferreur, wife of Mr. de Vallée. (The officiating minister at each baptism was Pierre Deneveu, de St. Denis, *ministre de cette Eglise Franc.*)
- CHILDREN of David Le Quesne and Susanne Stanley, baptized in the City of London French Church, Threadneedle Street :—
 1720, June 6, Susanne. Sponsors—Jean Le Quesne, Madame Harlei.
 1722, June 24, Françoise.
- 1720, *St. Jean French Church, London*, June 12, Elizabeth, daughter of Francis Papin de Préfontaine and Elizabeth.
- CHILDREN of Pierre Colombine, baptized in the French Church, Norwich :—
 1720, 12th July, Anne. Sponsors—Gaston Martineau, sen., Anne Colombine.
 1721, 3d December, Pierre. Sponsors—Gaston Martineau, jun, Marie Martineau, sen.
 1723, 6th April, Francois. Sponsors—The father, and Anne Wilson.
 1726, 22d May, Marie. Sponsors—The father, and Marie Martineau, sen.
 1730, 29th November, Paul. Sponsors—Paul Colombine, Aunt Violard.
- CHILDREN of Daniel Chamier and Judith, baptized in *Les Grecs* French Church, London :—
 1721 (n.s.), 2d February, Judith (*born* 23d January). Sponsors—Aaron Testas, *ministre*, Madame Judith De la Mejanelle.
 1722, Daniel (*born* 29th May). 1724, Gerard (*born* 19th August).
- 1721 (n.s.), *Artillerie French Church, London*, February 9, Etienne, son of Etienne Dufour and Marie.
- 1721, *Threadneedle Street*, October 22, Pierre (*born* 18th), son of Daniel Vantier and Catherine Marie Cornassa. Sponsors—Pierre Larchevesque, Marguerite Small.
- 1722, *Threadneedle Street*, May 24, Marie Madelaine (*born* 5th), daughter of Pierre Alavoine and Marie Madeleine Delamar.
- 1722, *Hungerford French Church, London*, June 21, Charles David Samuel, son of Paul Samuel de l'Espinasse and Marie Georgette [de Pralins]. Officiating minister, Pierre de Tascher. Sponsors—Mr. Charles De Saily, Mlle. Marie Anne Aubert. [See April 14, 1726.]
- CHILDREN of Saturnin Mercier and Anne Godart, baptized in *Artillerie French Church, London* :—
 1723, 5th May, Elizabeth Aymée (*born* 19th April).
 1724, 20th June, Sara (*born* 31st May).
- CHILDREN of Claud Perigal and Marie Madeleine, baptized in *Hungerford French Church, London* :—
 1723, 15th December, Francois, *born* 5th.
 1725, 28th April, Jean, *born* 24th.
- CHILDREN of Mr. Paul Fourdrinier and Madame Susanne, his wife, baptized in the French Church in the Savoy, London :—
 1724 (n.s.), 3d January, Paul (*born* 14th December 1723). Sponsors—Jacque Hubert, Judith Theronde.
 1727 (n.s.), 30th January, Judith (*born* 19th). Sponsors—Benjamin Fourdrinier, Judith Grolleau.
 1728, 7th July, Marie (*born* 21st June). Sponsors—Mr. Henri Gambier, Madame Sara Dufay.
 1730 (n.s.), 29th February, Henry (*born* 25th). Sponsors—Mr. Paul Fourdrinier, Catherine Judich Gambier.
- (The officiating minister at each baptism was Monsieur Daniel Olivier, one of the ministers of the French Church in the Savoy).
- CHILDREN of Mr. Jean Etienne Benezet and Judith, baptized in *Berwick Street French Church, London* :—
 1724 (n.s.), 6th January, Daniel. Sponsors—Mr. Daniel Chamier, Mrs. Geertryd Slicher.
 1725 (n.s.), 21st January, Madellaine. Sponsors—Mr. Alex. Des Fourneaux, Madame Susanne Simaud.
 1727 (n.s.), 15th March, Gertrude. Sponsors—Mr. Elbert Testard, Mlle. Susanne Benezet.
- 1724 (n.s.), *Le Temple, London*, February 4, Samuel, son of Samuel Magniac and Jeanne Laon. Sponsors—Samuel Jallasson, Sara Jallasson.
- 1724, *Leicesterfields French Church, London*, August 24, Marie, daughter of Joseph Martineau and Marie. Sponsors—Jean Cazalet, Marie Fremignac.

- 1724, *Bristol*, November 10. Baptized in the parish of St. Mary Ratclif, by Mr. Groleau, Isaac Vincent (*born* 2d), son of Isaac de Montmayeur, escuyer, Sieur de L'Aigle and Dame Marie Bellet.
- CHILDREN of Captain Thomas Eaton *of the Guards*, and Claude Olimpe La Caux, baptized in Berwick Street French Church, London :—
- 1724, 23d November, Henry Jean. Sponsors—Henry, Lord Herbert; John, Lord De la Ware (Delawarr?); Madame Claude Mariette, wife of Mr. Paul Louis La Caux.
- 1727, 16th July, Anne Claude. Sponsors—Mr. Louis de la Caux, *grandfather*, Mlle. Mariette and Mlle. La Caux, *aunts*.
- 1725, *West Street, London*, June 6, Charles (*born* 10th May), son of Charles Raboteau and Anne Ester Regnaud. Sponsors—Mlle. Susanne Bureau.
- 1726, *Dutch Church, Austin Friars*, 6th February, Charles, son of Paulus Collignon and Anna.
- 1726, *West Street, London*, February 13, Jean, son of Mr Auguste Dupré and Marie Madeleine. Sponsors—John, Duke of Montagu; Isabella, Duchess of Manchester.
- 1726 (n.s.), *Threadneedle Street*, February 23, Pierre, son of Pierre Caillon and Françoise Alix.
- 1726, *Castle Street French Church, Leicester Square, London*, April 14, Marie Anne Sophie (*born* 30th March), daughter of Paul Samuel de L'Espinasse and Marie Georgette de Pralins. Sponsors—Noble Jean Georg Steigertall, *King's councillor and physician*; Isaac de L'Espinasse, *advocate, judge, and director of the French colony of the town of Brandebourg*; Dame Marie De Tudert *née* Lanetillière; Anne de L'Espinasse; Marie Françoise de L'Espinasse.
- CHILDREN of Josias De Ponthieu and Anne Beaufiles, baptized in St. Martin-Orgars French Church, Martin's Lane, Cannon Street, City of London :—
- 1726, 6th September, Elizabeth (*born* 15th August).
- 1728, 24th May, Josias (*born* 1st). Sponsors—Josias Champagné, Isaac Beaufiles, Marguerite de Ponthieu.
- 1731 (n.s.), 3d March, Henry (*born* 24th February). Sponsors—Henry de Ponthieu, *uncle*; E. Cavallier.
- 1732, 30th August, Jean (*born* 2d).
- 1733, 14th November, Jean George (*born* 30th October). Sponsors—Jean de Raffon, Elizabeth Beaufiles.
- 1726, *St. James's, Clerkenwell*, September 18, George, son of Richard Romaine and Mercy.
- 1726, *Les Grecs French Church, London*, October 8, Jean Edemond (*born* 13th September), son of Theodore André and Marie.
- CHILDREN of John Hall, in Paper Mill, and Jean Urie, whose baptisms are registered in the record of Cathcart parish :—
- 1726, 23d December, James. 1732, 29th October, John.
- 1729, 9th March, Catheren. 1734, 21st July, Margrat.
- 1731, 21st March, John.
- 1727 (n.s.), *Les Grecs French Church, London*, January 29, Raymond, son of David Beranger and Magdelaine. Officiating minister—Monsieur Thomas Hervé. Sponsors—Raymond Lavillet, Anne Charieux.
- 1727 (n.s.), *St. Martin-Orgars French Church, Martin's Lane, Cannon Street, City of London*, March 1, Jean, son of Pierre De Vismes and Madeleine.
- 1727, *St. Martin-Orgars French Church, Martin's Lane, Cannon Street, City of London*, November 5, Pierre Francois (*born* 30th October), son of Pierre Simond and Susanne Groteste De la Buffiere.
- CHILDREN of Mr. John James Valicourt, merchant, and Elizabeth, baptized in the Parish Church of St Dionis Backchurch :—
- 1729 (n.s.), 21st January, James (*born* 6th).
- 1730 (n.s.), 9th March, Elizabeth (*born* 12th February).
- 1729 (n.s.), *Artillerie French Church, London*, February 9, Jean (*born* 21st January), son of Pierre Gosset and Catherine. Sponsors—Jean Gosset, Susanne Gosset.
- CHILDREN of David Le Heup and Françoise Paumier, baptized in La Patente, London :—
- 1729, 8th June, Marie (*born* 13th May). Sponsors—Jean Pierre Cottel, Marie Pain.
- 1730, 11th October, Françoise (*born* 18th September). Sponsors—Joseph Long, Marie Bright.
- 1733, 2d December, David (*born* 10th November). Sponsors—Jean Nadal, Marie Le Long.
- 1735, 23rd February, Isaac (*born* 25th January). Sponsors—David Le Heup, Marthe Guillard.
- CHILDREN of Mr. William Alexander, merchant in Edinburgh, and Marianne De la Croix, whose baptisms are recorded in the register of the City of Edinburgh :—
- 1729, 13th August, William. Witnesses—Mr. Wm. Porterfield, doctor of medicine, Matthew Brown, one of the under-clerks of Session.
- 1730, 2d November, Susanna (*born* 24th October). Witnesses—Mr. John Stevenson, doctor of medicine, James Mitchellson, jeweler.

1732, 25th April, Rosina (*born* 5th). Witnesses—Mr. John Porterfield of Fullwood, advocate, Mr. Matthew Brown, one of the under-clerks of Session.

1733, 9th November, a son [Alexander?]. Witnesses—Mr. Alexander Finlayson, under-clerk in the Session, Mr. John Porterfield of Fullwood.

1729, *French Church, Norwich*, December 7, Elizabeth, daughter of Abraham Pigney. Sponsors—The father, Esther Le Monnier.

1730, *St. Martin-Orguars French Church, Martin's Lane, Cannon Street, City of London*, July 30, Jaques (*born* 15th), son of Antoine Rouquet and Elizabeth.

1730, *St. Jean French Church, London*, September 20, Jean Gedeon, son of G. Garnier and Anne.

1731 (n.s.), *French Church, Norwich*, January 11, Susanne, daughter of John Bastiste Vautier.

1731, *St. Peter's Parish Church, Cornhill*, May 31, Robert, son of Jonathan and Sarah Vautier, lodgers.

CHILDREN of Francois Perigal and Susanne Chartier, baptized in Castle Street French Church, Leicester Square, London :—

1731, 4th July, Francois (*born* 25th June).

1734, 15th December, Francois.

1736, 23rd September, Jaques (*born* 19th).

1731, *West Street, London*, November 7, Jean Anthoine (*born* 1st), son of Alexandre Rafugeau, and Elizabeth. Sponsors—Jean Smith, Antoine Rafugeau, Elizabeth Sanderson.

1731, *West Street, London*, December 6, Marguerite Sarra (*born* 25th November), daughter of Charles De Ponthieu and Sarra. Sponsor—Cezar De Ponthieu.

1731, *Swan Street, London*, December 26, Isaac Guillaume, son of Isaac Brigs and Magdelaine.

CHILDREN of Jean Justamond and Ester Marie, baptized in the French Church, West Street, London :—

1732, 12th January (*born* 3d), Jean. Sponsors—Jean Goulard, Susanne Dubois.

1737, 20th October (*born* 14th), Jean Abdias. Sponsors—Jean Yver, Jeanne Brian.

1739, 26th December (*born* 14th), Anne Marguerite.

1732 (n.s.), *French Church in the Savoy, London*, January 13, Elie Jaques, son of Mr. Jean Girard and Mary. Sponsors—Mr. Elie Calas, Madame Marie Guerye.

CHILDREN of Paul Planché (or Planchet) and Marianne, baptized in Leicesterfields French Church, London :—

1732 (n.s.), 1st February, Joseph (*born* 22nd January).

1734, 18th August, Jaques (*born* 30th July). Sponsors—Jaques de Guion de Pampeleonne, Madame Andrieu de Veye.

1733, *St. Mary Aldermay Parish Church*, April 14, Susannah, daughter of Mr. Francis Pictett and Ann, his wife, late Ann Chedotel de Beaulieu. [See 10th September 1737.]

CHILDREN of Mr. Frederick Pigou and Mrs. Henrietta Dunbar Pigou, baptized in the Parish Church of St. Dionis Backchurch, London :—

1733, 2d December, Frederick Henry (*born* 28th November, *died* 19th December).

1736, 12th July, Harriott Catherine (*born* 3d July).

1751, 12th June, William Henry (*born* 12th May).

CHILDREN of Mark Cephas Tutet and Martha, baptized in the Parish Church of St. James, Clerkenwell :—

1735 (n.s.), 14th January, Gerard. Sponsors—Gerard Van Neck and Timothy Waldo, Esqs., Elizabeth Williams.

1739, 29th July, Edward (*born* 26th).

1735, *Church of St. Mary Aldermay*, April 8, William, son of [Rev.] William Portall, curate of St. Mildred's (lodge at Mr. Forsitts, apothecary in Watling Street), and Mary, his wife.

1735, *St. Dionis Backchurch, London*, June 11, Richard (*born* May 27), son of David and Dorcas Bosanquet.

1735, *Canterbury*, July, Susanne (*born* 13th July), daughter of Major Pierre de Layard and Marie Anne Crozé.

CHILDREN of James Benezet, merchant, and Frances, baptized in the Parish Church of St. Dionis Backchurch, London :—

1735, November 14, Thomas James, born 15th October (*died* March 1736).

1737, May 10, Claude, born 23d April.

1737, *Threadneedle Street*, September 10, Francis (*born* 7th), son of Mr. Francis Pictet and Ann, Chef d'Hotel de Beaulieu. Officiating minister—Henry de St. Colome. (Registered at the Parish Church of St. Thomas the Apostle.)

1738, *Artillerie French Church, London*, May 14, Jeanne Elizabeth (*born* 29th April), daughter of Jaques Jacob Daniel Molière. Sponsors—Simon De Molliere, Elizabeth Torquet.

1738, *Wheeler Street, London*, May 17, Pierre, son of Etienne de Lespinace [De l'Éspinasse?] and Catherine. Sponsors—Pierre Hebert, Catherine De Lespinace.

BAPTISMS of the children of Francois Philip Du Val, M.D., and Marianne Aufrère, at the French Chapel Royal, St. James', London.

1738, 26th November, Jaques (*born* 5th). Sponsors—Jaques Marc Hullin De Gastine, George Aufrère, Francois Morin, *veuve*.

1739, 15th November, Louis (*born* 15th October). Sponsors—Major Louis Dejan, of the 2d troop of grenadiers, Mrs. Marie Aufrère.

- 1742 (n.s.), 1st January, Marianne (*born* 3d December 1741). Sponsors by proxy—Mr De la Motte, of Alençon, Mrs. Marie Aufrère, of Norfolk.
- 1745, 17th December, George (*born* 22d November). Sponsors—George Aufrère, Sara Amsincq Aufrère.
- 1739 (n.s.), *Artillerie French Church, London*, February 9, Elizabeth, daughter of Charles De La Porte and Elizabeth Uxley.
- 1739, *St. Jean French Church, London*, April 1, Claude Schomberg, son of Antoine Plafay and Elizabeth.
- CHILDREN of Philip Fonnereau¹ and Margaret, baptized in the Parish Church of St. Antholin, London :—
- | | | | |
|--------------|----------------------------|--------------|--------------------------------|
| 1739, | June 27, Philip. | 1747 (n.s.), | March 11, Harry. |
| 1741, | March 26, Martyn. | 1748, | September 16, Carry. |
| 1742 (n.s.), | February 9, Charlotte. | 1749, | November 18, George (died). |
| 1743 (n.s.), | January 19, Thomas (died). | 1750, | December 4, George. |
| 1744 (n.s.), | January 13, Fanny. | 1752, | July 9, Claude. |
| 1746 (n.s.), | January 30, Thomas. | 1753, | November 7, Abel. ² |
- 1739, *Artillerie French Church, London*, November 4, (1) Jean, and (2) Michell, twin sons of Jean Martineau and Magdelaine. Sponsors for (1) Jean Moreau, Susanne Martineau; (2) The father, Marguerite Martineau.
- 1740, *French Church, Plymouth*, July 27, Eve, daughter of Captain Jacque Arnaud and Katherine. Sponsors—Henry Arnaud, Catherine Arnaud.
- 1741, *Artillerie French Church, London*, October 27, David-Pierre and Marie-Madelaide, twin children of David Ouvri and Kesie.
- 1742, *Le Temple, London*, September 2, Samuel, son of Jean Henry Fenoulhet and Catherine Fenoulhet.
- CHILDREN of Mr. Gedeon Gosset and Anne Buisset, baptized in Berwick Street French Church, London :—
- 1743, 3d May, Gedeon.
- 1744, 11th November, Pierre (*born* 4th). Sponsors—Pierre Gress, Jeanne Gouzal.
- CHILDREN of Mr. Isaac Gosset and Francoise, baptized in Berwick Street French Church London :—
- 1743, 4th May, Jeanne Magdelaine, *born* 18th April.
- 1745, 20th October, Isaac, *born* 13th. Sponsors—Gedeon Gosset, Susanne Gosset.
- 1748, 3d April, Abraham, *born* 27th March. Sponsors—Abraham Gosset, Catherine Bolquet.
- 1749, 5th November, Francoise, *born* 4th.
- 1743, *Berwick Street French Church, London*, August 14, Abraham (*born* 28th July), son of Mr. Pierre Mazères and Magdelaine.
- CHILDREN of Mr. Pierre Romilly and Marguerite, baptized in Berwick Street French Church, London :—
- 1744, 16th August, Michel Pierre (*born* 13th). Sponsors—Michel Garnault, Pierre Garnault, Judith Romilly.
- 1745, 30th October, Marguerite (*born* 25th). Sponsors—Amy Garnault, Mlle. Marguerite Facquier.
- CHILDREN of Mr. Mathieu Maty, M.D., and Elizabeth Boisragon, baptized in the French Church in the Savoy, London :—
- 1745, 18th January, Henry Paul (*born* 18th December 1744). Sponsors—Paul Maty, Henry Boisragon, Madame Francoise Desmarests.
- 1753, Jeanne, 4th July. 1758, Marthe, 7th March.
- 1745, *St. Jean French Church, London*, March 30, Philipe, son of Isaac Dufour and Catherine Neval.
- CHILDREN of Isaac Majendie and Marie Pilon, baptized in La Patente, London :—
- 1745, Marie (*born* 15th May). Sponsors—Hendrick Labordie, Marie Margueritte Le Brian.
- 1746, 23d March, Elizabeth (*born* 19th).
- 1747, 10th April, Isaac (*born* 29th March).
- 1746, *St. Peter's Parish Church, Cornhill*, June 25, Alexander Henry, son of Robert and Susan Leroux. (Buried September 1).
- CHILDREN of Jaques Dalbiac and Marianne De Visme (sometimes spelt *Davisme*), baptized in the *Artillerie French Church, London* :—
- 1747, 2d July, Elizabeth (*born* 29th June). Sponsors—Jaques Dalbiac, *grandfather*, Elizabeth Beaufile, *grandmother*.
- 1748, 4th June, Pierre, Marie Magdelaine—*twins*.
- 1750, 10th July, Jaques (*born* 11th June).
- 1731, 30th October, Henrietta (*born* 6th).
- 1754, 22d April, Charles (*born* 1st).

¹ The father's complete baptismal names were Zachary Philip.

² The *Harliian Society's* extracts were not continued after 1753. It appears that there was another child, Margaret, baptized in 1757.

- 1756, 24th November, Jean (*born* 3d).
 1758, 29th November, Susanne.
- CHILDREN of James Hall and Isobel Bulloch, whose births were inserted in the Baptismal Register of the Parish of Cathcart :—
 Helen (*born* 20th August 1747). John (*born* 30th January 1749).
- 1747, *French Chapel Royal, St. James's, London*, September 23, Samuel Henry (*born* 3d August), son of Pierre, Marquis de Conti Gravina, a Sicilian gentleman and Proselyte (?), and Elizabeth Weston. (Rev. Jaques Serces officiating).
- DAUGHTERS of Rev. Jaques Du Plessis and Marie Anne, baptized in the French Chapel Royal, St. James's London (*la Chapelle Francois du palais de St. James*) :—
 1749, 19th October, Marie-Louise (*born* 10th).
 1752, 6th October, Elizabeth Anne (*born* 2d).
 1755, 15th May, Marie-Esther. Sponsors—Philippe Siege, Lady Mary Hankey, Elizabeth Payne.
- 1750 (n.s.), *Castle Street French Church, Leicester Square, London*, February 1, Elizabeth Judith (*born* 10th January), daughter of Rev. Jean Albert Painblanc and Jeanne Mauger.
- 1750, *St. Martin-Orgars French Church, Martin's Lane, Cannon Street, City of London*, May 16, Jean (*born* 2d), son of Antoine André and Marie Louise. Sponsors—Monsr. Jean Bristow, Monsr. Jean André, represented by Mr. David André, Made. Marie, wife of Monsr. Paul Girardot, of Paris, represented by Made. Bristow.
- CHILDREN of Jacob Lemann and Madeleine, baptized in the Artillerie French Church, London :—
 1752, 20th February, Michel. 1755, 9th February, Marguerite.
- 1752, *French Church, Norwich*, June 30 (?), Pierre (*born* 21st June), son of Pierre Le Monier *anglicè* Miller and Marie Steward. Sponsors—The father and mother.
- 1753, *St. Peter's Parish Church, Cornhill*, December 2, Lawrence, son of Cha. and Sarah Faissiere.
- 1754, *Artillerie French Church, London*, October 10, Jean Matthieu (*born* 10th September), son of Matthieu Allix and Madeleine.
- CHILDREN of Jean Jaques de Majendie, *ministre de ceste eglise*, and Elizabeth, baptized in the French Church in the Savoy, London :—
 1754, 27th October, Henri Guillaume (*born* 7th). Sponsors—Guillaume Prevost, Jaques Godin, Susanne de Majendie, represented by Francoise Bonneau.
 1756, 18th January, Louis (*born* 4th). Louis Arnold de Majendie, represented by Philippe Barard, George Prevost, Anne de Pilles.
 1757, 14th September, Susanne (*born* 20th August). Sponsors—Le Chevalier Louis Schaut, Jeanne Pearsley, represented by Francoise Bonneau, Jeanne Brion.
- CHILDREN of William Alexander, Esq., merchant, and Mrs. Christian Aitchison, whose baptisms are recorded in the Register of the City of Edinburgh :—
 1755, 25th May, William (*born* 18th). Witnesses—John Aitchison, Esq. of Rouchsilloch, Robert Alexander, Esq., merchant in Edinburgh.
 1762, 30th August, Christian. Witnesses—Robert Alexander, Esq., and Alexander Alexander, Esq., merchants in Edinburgh.
 1765, 30th June, Jean.
 1767, 31st January, Robert (*born* 4th).
- CHILDREN of [Rev.] Benjamin Francois Houssemayne Du Boulay, minister of this church, and Louise La Motte, baptized in the City of London French Church, Threadneedle Street :—
 1757, July 16, Louise Marguerite. Sponsors—John Lagier Lamotte, Louise Dalbiac, Marguerite Du Boulay.
 1759, June 24, François Jaques. Sponsors—Pierre Francois Du Boulay, Jaques Banal, Louise La Motte.
- CHILDREN of Rev. Alexander Lamillier and Frances, baptized in St. Peter's, Dublin :—
 1762, July 23, Robert. 1769, April 1, Henry.
- 1773, *Artillerie French Church, London*, January 24, Anne Elizabeth, daughter of Jean Courche and Anne L'Etude. Sponsor—Jean Louis Tennielle.
- 1774 (?), *St. Jean French Church, London*, July 2, Elizabeth, daughter of Jaques Gosset and Sara Dutuile.
- 1776, *Artillerie French Church, London*, May 30, Jaques Charles (*born* 14th April), son of Charles Dalbiac and Anne Le Bas. Sponsors—Jaques Dalbiac, Marie Tahourdin.
- 1776, *Artillerie French Church, London*, July 14, André, son of Henry Massue and Marie Ann Lefevre.
- CHILDREN of Jaques Cazenove and Marianne Du Boulay, baptized in the Artillerie French Church, London :—
 1782, 9th May, Henry (*born* 13th April). Sponsors—Charles Henry Cazenove, Louise La Motte, *grandmother*.
 1785, 26th February, Louise (*born* 29th January). Sponsors—Francois Houssemayne Du Boulay, Donnat Sautter, Louise Houssemayne Du Boulay.
- 1803, *St. Anne's, Dublin*, January 9, Theodosia, daughter of James Du Noyer and Jane

- CHILDREN of Captain Daniel Corneille and Elizabeth, baptized in St. Anne's Church, Dawson Street, Dublin :—
 1804, July 25, Susannah. 1806, April 21, Charles Sackville.
- CHILDREN of Henry Schevenelle and Anne, baptized in St. Anne's Church, Dawson Street, Dublin :—
 1804, August 1, Elizabeth. 1808, December 12, Denis.
- CHILDREN of Peter Julius Cæsar Chevalier and Elizabeth, baptized in St. Anne's Church, Dawson Street, Dublin :—
 1805, March 13, Ellen Victoria. 1806, April 27, George Hartford.
- CHILDREN of John Pittar and Eliza [1st wife], baptized in St. Anne's Church, Dawson Street, Dublin :—
 1805, May 18, Elizabeth. 1807, June 2, John.
- CHILDREN of the Hon. Peter Boyle Blacquièrre and Eliza, baptized in St. Anne's Church, Dawson Street, Dublin :—
 1806, October 30, George. 1810, July 1, William.
 1807, December 11, Eliza Cecelia. 1811, July 9, Eleanor.
 1809, February 19, Anna Maria. 1812, July 9, John.
 1805, October 3, Peter Townsend.
- CHILDREN of Peter La Touche, junr., and the Hon. Charlotte, baptized in St. Anne's Church, Dawson Street, Dublin :—
 1807, October 10, Peter David. 1809, February 25, Cornwallis.
- 1808, *St. Anne's, Dublin*, January 28, Edith, daughter of General Vallancy and Edith.
- CHILDREN of Charles La Grange and Mary, baptized in St. Anne's Church, Dawson Street, Dublin :—
 1809, April 16, Charles. 1812, September 13, Eleanor.
 1810, September 2, Charles. 1818, March 8, Daniel (*born* January 16th).
- 1811, *St. Anne's, Dublin*, April 5, Sarah, daughter of Henry Ducros and Eliza.
- 1812, *St. Anne's, Dublin*, June 7, Penelope, daughter of Matthew Lathonge and Mary.
- CHILDREN of John Pittar and Elizabeth [Holmes], baptized in St. Anne's Church, Dawson Street, Dublin :—
 1812, November 26, Thomas John.
 1814, April 21, Anne Phipps (*born* January 23).
 1815, December 13, William Holmes (*born* July 20).
- 1813, *St. Anne's, Dublin*, February 2, Selina Benigne, daughter of John Corneille and Anne.
- 1813, *St. Anne's, Dublin*, privately, June 28, publicly, July 1, Anne Rosalie Olivia, daughter of Louis William, Vicomte de Chabot, Lieut.-Colonel in his Britannic Majesty's Army, and of the Right Hon. Lady Elizabeth Charlotte Fitz-Gerald, his wife, sister to the present Duke of Leinster. Sponsors—Her grandfather, the Right Hon. Charles Rosalie de Rohan Chabot,¹ formerly a Lieut.-Colonel in the Royal Army of France. The Right Hon. William Wentworth Fitz-Gerald, Anne Eliza Chandos, Marchioness of Buckingham, Olivia, Baroness Kinnaird, sister of the Duke of Leinster.
- 1819, *St. Anne's, Dublin*, June 17, William George, son of Edward Garde and Anne (*born* 14th).

DEATHS.

- Died at Thorp-le-Soken, Essex, 29th April 1685, Isaac de Sevre *dit* la Chaboissiere, aged about seventy-three.
- Died in 1687, and buried in Westminster Abbey, 13th December, Mrs. Mary De l'Angle [wife of the Prebendary].
- Died at Thorp-le-Soken, Essex, 9th April 1688, Jean Roquier, Sieur de Puischegut.
- Died at Thorp-le-Soken, Essex, 4th September 1688, Mr. Samuel Beauchamp, aged seventy-eight.
- Died at Thorp-le-Soken, Essex, 22d January 1689 (n.s.), Henry Vareilles, Sieur de Champredon.
- Died at Canterbury, "1689, Mars 15, Mourut M. Paul Gorgier, nostre fidel pasteur, aiant servy nostre Eglise 4½ ans."²
- Died in June 1689, and buried on the 7th in the church of St. Dionis Backchurch, Elizabeth, daughter of Joseph Ducasse, merchant.
- Buried at Greenwich, 28th July 1689, the Marquis of Ruvignie [*Register of Burials belonging to the Parish Church of Greenwich*].
- Died in Canterbury, in 1692, Peter (buried 4th May), and Danniell (buried 10th August), sons of [Rev.] Peter Trouillart, *clerk*. (Cathedral register.)

¹ This entry, although not properly belonging to Huguenot Refugee biography, is inserted here as commemorative of the marriage of the daughter and heiress of the great Duc de Rohan with the Marquis de Chabot, which I had to mention in my chapter on the first Marquis de Ruvigny. The union of the two families was brought about in the interest of the Roman Catholic party; it is, therefore, singular that it should reappear in a Protestant connection.

² There is a puzzle here as to the figures, which seem to mean "four years and a half;" but Mr. J. S. Burn reads them as "between forty-one and forty-two years;" and on the basis of this reading, when compiling a list of French Pastors of Canterbury, he gives 1648 as the date of M. Gorgier's admission to the pastoral charge. His conjectures have occasionally been inaccurate; in this case I copy the entry from the register, and must leave the interpretation to others.

- Died at Southampton, 3d August 1692, Madeleine de Gineste, wife of Noble Monsieur De Dupy De la Bousquetie, of Puylaurens in Languedoc.
- Died at Edinburgh, in 1694, and buried in Greyfriars' Churchyard, 16th March, Paul Roumieu, watchmaker. (See 5th November 1709.)
- Died in 1694, and buried in Westminster Abbey, 26th May, The Lady Eland.
- Died at Canterbury, 8th July 1694, Jean Ovry.
- Died in November 1694, and buried in the Churchyard of St. Peter's, Cornhill, London, on the 19th, Mary Hamon, a stranger.
- Died in London, in December 1694, and buried on the 27th, at St. Antholin's, Elizabeth Motteux.
- Died at Thorp-le-Soken, Essex, 19th January 1695 (n.s.), Marie Leriteau, wife of Francois Pontardant.
- Died in London, in September 1695, and buried on the 8th, at St. Antholin's, Jane Jaquin.
- Canterbury, 10th June 1696, registered in the French Church, the death of Jacob du Castel, *docteur en medesine à Maydston*.
- Died in 1696, and buried in Westminster Abbey, 11th July, the Duchess of Schomberg.
- Died in February 1697 (n.s.), and buried on the 20th, at St. Antholin's, London, Jane, daughter of Simon Beranger.
- Died in 1697, and buried in Westminster Abbey, 7th December, Mrs. Hester Hervart.
- Died in London, in December 1699, and buried on the 21st, at St. Antholin's, Mrs. Jane Beranger.
- Died in February 1700 (n.s.), and buried in Canterbury Cathedral, on the 29th, James Famouts (or Famouse), a French gentleman.
- Died in 1701, and buried on 26th April, in St. Mary Aldermary's, London, John Favre, a French gentleman, from Mrs. Catillon's, in the churchyard.
- Died in February 1702 (n.s.), and buried on the 4th, in St. Mary Aldermary's, Paul, son of Machelart Theronde, a French merchant in Watlin Street.
- Died in Canterbury, in April 1702, and buried on the 13th, in the Cathedral, Mrs. Margarit Geraud [Giraud?]. (Mary Geraut was buried on 26th May 1698.)
- Died in London, in April 1702, and buried at St. Antholin's, on the 19th, Daniell, son of David Bosanqueste.
- Died in London, in August 1702, in the parish of St. Andrew Hubbard, and buried on the 9th, in the Church of St. Mary Aldermary, Blanch, wife of Thomas Pettit, apothecary. (Thomas Pettit, apothecary, was buried there on 10th November.)
- Died in Edinburgh, in 1703, and buried in Greyfriars' Churchyard, 23d January, a child of Daniel Lashagett, a Frenchman.
- Died in Edinburgh, in 1703, and buried in Greyfriars' Churchyard, 4th April, Peter Gautier, felt-maker.
- Died at Bristol, in 1703 (buried on 16th June), Monsieur Descairac, aged about sixty-six, having been since 29th May 1687 minister of Bristol French Church, otherwise called the Church of St. Mark the Gaunt. [Mr. Descairac was formerly of the Reformed Church of Bergerac in Guienne.]
- Died in London in 1704, and buried in the churchyard of St. Peter's, Cornhill, on 14th August, Dinah, daughter of Dinah Dufresnay, mercer, and of Dinah, his wife. [Their son, Peter, was buried on 5th October 1710. Martha Dufresnay was buried on 8th January 1719, n.s.]
- Died at Canterbury, 28th August 1704, Madame Cortault, wife of Monsieur Cortault, *ministre*.
- Died on 1st April 1705, Machilart Theronde, a toy merchant in Watlin Street. (Buried on 29th April, James, son of the Widow Theronde, in Watlin Street.)
- Died in 1705, and buried in the Parish Church of Hammersmith, 21st May, Charlotta Eliza, daughter of [Rev.] John Armand Dubourdieu, a French minister, and Esther.
- Died in Edinburgh, 16th October 1705, Mary, daughter of Mr. Francis Lumeau Dupont, one of the French ministers of Edinburgh, aged five years. [Greyfriars' Churchyard.]
- Died at Thorp-le-Soken, Essex, 20th December 1705, Pierre Espinasse, surgeon.
- Died in London, in January 1706 (n.s.), and buried on the 13th, at St. Antholin's, Deborah, daughter of David Bosanquet.
- Died in January 1707 (n.s.), in Watlin Street, London, and buried on the 23d, in St. Mary Aldermary's, John Fonnereau, son of Claude and Elizabeth Fonnereau.
- Died at Bristol, in 1707 (buried in Bristol French Church, on 11th May), Jean Casamajor, minister of *La Patente*, London, son of the late Sieur Noé Casamajor and Marie, of Navarrens, in Bearn.
- Died in February 1708 (n.s.), and buried in St. Mary Aldermary's, on the 15th, Mr. Du Foy, brother to Mrs. Theronde, at y^e toy shop in Watlin Street, in Bow Lane.
- Died at Portarlinton, 14th August 1709, Isaac Dumond [Dumont], escuyer, Sieur Du Bostaquet, retired captain.
- Died in Edinburgh, 5th November 1709, Paul Roumieu, watchwaker, burges, aged sixty-six years. [There are duplicate records of burials in Greyfriars' Churchyard at this period, and one of them says, "aged about sixty."]
- Died in 1710, and buried in Westminster Abbey, 22d June, the Hon. Carolina, daughter of his Grace the Duke of Schomberg.
- Died at Bristol, 5th July 1711, Monsieur Jeremie Tinel, the minister of the French Church. [Mr Tinel was formerly pasteur of the Reformed Church of "Villeneuve de Puycheyn," in Guienne.]

- Died in Edinburgh, 5th November 1711, Janet Romieu, daughter to umqll. Paul Romieu, watchmaker, aged one year and ane half [Greyfriars' Churchyard.]
- Died at Canterbury, 7th January 1712 (n.s.), Monsieur De la Rose, nostre pasteur, aged forty-three.
- Died in Edinburgh, 9th May 1712, Mr. John La Ferre, French minister of the Gospel in Edinburgh, aged sixty-six years. [Greyfriars' Churchyard.]
- Died in Edinburgh, 7th September 1712, "of a decay," William Meal, burges; he was "buried 8th, in the French ground." [Greyfriars' Churchyard.]
- Died 21st May 1713, at Southampton, Antoinette de Gineste, wife of Antoine Cougot, M.D., rector of Millbrook, and minister of this [French] Church.
- Died in 1713, and buried in Westminster Abbey, 5th September, James Sartre, M.A., Prebendary of this church.
- Died in 1713, and buried in Westminster Abbey, 14th October, The Right Hon. Charles, Lord Marquess of Harwich, son to his Grace the Duke of Schomberg.
- Died in Edinburgh in 1713, and buried in Greyfriars' Churchyard, 26th December, Basile, son to Mr. Latuges, Governor to the Lord Basile Hamilton.
- Died in Edinburgh, 26th December 1713, Mr. Peter Cherintone, late lieutenant in Strathnaver's regiment; he was "buried 27th, in the Frenchmen's ground." [Greyfriars' Churchyard.]
- Died in 1715, in Thorney Parish, Cambridgeshire, "Jacobus Cairon, min^r eccl^æ Franc^æ, sepultus est Maij 15." [*Parish Register.*]
- Died in Canterbury, in August 1715, and buried on the 29th, in the Cathedral, the Reverend Dr. James Depree.
- Died in September 1715, and buried on the 15th, in the cloister of Canterbury Cathedral, Mr. Lardo, a Frenchman.
- Died at Canterbury, in April 1717, and buried on the 28th, in the cloisteryard of the Cathedral, James Bodar, a Frenchman.
- Died at Dublin, in 1717, Mrs. Delaune, widow, "laide in y^e Earle of Cork's Vault," St. Patrick's Cathedral, Dublin, 30th December.
- Died at Southampton, 8th January 1718, Madame Louyse de Challenge, widow, *first*, of Messire Simeon Le Venier, chevalier, Seigneur de la Grossetière in Normandy; and, *secondly*, of Messire Louys de Beraut, chevalier, Seigneur de la Maugère in Normandy, a refugee lady, aged seventy-seven.
- 4th August 1719.—Extract from the Westminster Abbey Register:—"Maynhard, Duke of Schonburg and Leinster, Marquiss of Harwich and Coubert, Earl of Brentford and Bangor, Baron of Theys and Tara, Count of the Holy Empire and Mertola, Grandee of Portugal, one of his Majesty's Most Hon^{ble}. Privy Council, Knight of the most noble order of the Garter, born at Cologne on the 30th of June 1641; died at Hillingdon, in the county of Middlesex, on Sunday, the 5th July 1719, in the 79th year of his age, and was buried in the East end of King Henry the 7th's Chappell."
- Died at Southampton, 26th July 1720, Dame Aimée Le Venier, wife of Messire Pierre De Cosne, chevalier.
- Died [at Stratton House, Hampshire], 3d September 1720, Henry, Earl of Galway; buried September 6. [*East Stratton Register of Burials in Micheldever Churchyard.*]
- Died at Southampton, 17th September 1720, Demoiselle Lucrece Gignoux, sister of Mr. Isaac Gignoux, *ancien*.
- Died at Southampton, 30th April 1721, and buried in that town in the parish church of Holyrood, Monsieur Philibert d'Hervart, Baron d'Huningen, aged seventy-six. The French Church Register says, "Monsieur Philibert d'Hervart, baron d'Hunnigen, Francois réfugié, mourut en cette ville le 30 Avril 1721, agé de 76 ans et fut enterré dans l'église paroisse de Holirood auprès de Mr. Frederic d'Hervart son fils, le mercredy suivant son corps étant conduit à la sepulture par tous les ministres Francois et Anglois de cette ville et du St. Mary, & par une grande multitude de Francois et d'Anglois. Sous le regne de Guillaume troisième il fut envoyé extraordinaire à Genève en Suisse, &c., et s'étant retiré en cette ville il y a laissé des marques de sa grande charité pour les pauvres en laissant à cette eglise un billet de £32 sterl., plus par testament £50 sterlin, aussi bien que de son zèle pour la gloire de Dieu en laissant pour entretien de ministre de cette eglise la somme de £12 sterlin de rente. Il avoit donné il y a environ 8 mois quatre mille livres sterlin à l'hospital de Francois réfugiés de Londres vulgairement apellé *la providence*. Les pauvres des deux nations Francois et Anglois perdant beaucoup à sa mort, Dieu veuille avoir pitié d'eux, et leur susciter des personnes aussi charitables. Dispersit, dedit pauperibus, justitia ejus manet in sæculum sæculi."
- Died at Southampton, 14th May 1721, Monsieur Anthoine Cougot, minister of this church to edification for thirty years; buried in the parish church of Milbrook, of which he was rector.
- Died at Southampton, 26th March 1722, Monsieur Francois Du Roure, aged sixty-two.
- Died in London, and buried in St. Mary Aldermary's, 17th June 1772, Maryan Devisme (buried 17th July 1723, Ann Devisme; buried 1st July 1724, Elizb. Defisme; buried 13th February 1728 (n.s.), Jno. Divisme).
- Died in 1722, and buried in Westminster Abbey, 10th July, the Right Hon. the Lady Esther, Marchioness de Gouvernet.

- Died in April 1723, and buried on the 17th, in the church of St. Dionis Backchurch, Paul Meuville Lacoze. (His widow, Anne Mary Meuville Lacoze, was buried on 17th Feb. 1730.)
- Died in Edinburgh, 22d January 1724, Major James Montresor, aged fifty-six.
Extract from the Canongate Record of Burials.—"25 January 1724—Major James Montrezeur, of the Royall Regiment of North british fusiliers, died the 22 Jan^{ry} and was interred the 25. In Giblistoune buriall place."¹
- Died in London in 1724, and buried in St. Mary Aldermary's, 13th November, Ester Gambier. 16th December, Antony Laroque. 18th November 1726, David Gambier.
- Died in Edinburgh. 8th December 1726, Master Francis Dupont, minister of the French Church. He was "buried 9th, in the Frenchmen's ground, south Morey's-stone." [Greyfriars' Churchyard.]
- Died in Edinburgh, 26th August 1727, Anthony L'heureux, hatter, burges of Edinburgh.
Extract from the Canongate Record of Burials.—"Anthonie Leureux, Hatter, burges of Edinburgh, died the 26th August 1727, was buried in the Canongate Kirk the 30^{sd} month. In the outsyde of the Kirk, a Litle to the North of the stair that leadeth up to the Duke of Roxburgh's loft."
- Died in London, 6th June 1730, John James Valicourt, late of the parish of St. Dionis Backchurch; funeral to St. Mary at Hill.
- Died in London, 12th February 1732 (n.s.), Armand de Bourbon, Marquis de Miremont. [Buried on the 22nd within the French Church in the Savoy, Strand.]
Note.—He was reinterred in the North Cross of Westminster Abbey, 21st March 1740 (n.s.), and the following epitaph is engrossed in the Abbey Register:—
Cy gist très haut et très puissant seigneur, Monseigneur Armand de Bourbon, Marquis de Miremont, etc., à qui Dieu a fait la grace de faire naître en Sa Sainte Religion Reformée et d'y persévérer malgré les grandes promesses de Louis XIV. mesme dans sa plus tendre jeunesse; né dans le Chatteau de la Cate en Languedoc le 12 Juillet 1656; décédé en Angleterre le 12 Fevrier 1732.
- Died in London in July 1732, and buried on the 12th in the Church of St. Michael, Cornhill, James Dubec. [His wife's name was Anne, and his daughter Anne was buried on 20th November 1724.]
- Died in London, 15th October 1732, Mademoiselle Charlotte de Bourbon, sister of the Marquis de Miremont. [Buried on the 21st within the French Church in the Savoy, Strand.]
Note. She was re-interred in Westminster Abbey 21st March 1740 (n.s.), and the following epitaph is engrossed in the Abbey Register:—
Cy gist Charlotte de Bourbon, à qui Dieu a fait la grace de naître, de vivre, et de mourir dans Sa Sainte Religion, la gloire en soit à jamais rendue à la sainte, benite, et adorable Trinité, Père, Fils, et Saint Esprit, Amen. Décédé en Angleterre le 15^{me} Octobre 1732, âgée de 73 ans.
- Died in the village of Picardy, near Edinburgh, in 1735, and interred in the Calton Burying Ground on 8th March, Mary Dasavilay, aged three.
- Died in London in April 1736, and buried on the 3d at St. Thomas the Apostle's, Susannah Pictett.
- Died in the village of Picardy, near Edinburgh, in 1737, and interred in the Calton Burying Ground on 2d June, Frederick Pillens, aged one year two months.
- Died in the village of Picardy, near Edinburgh, in 1737, and interred in the Calton Burying Ground, 7th July, John Frivilie, aged fifty-six.
- Died in 1738, and buried at Old Romney, Kent, 9th September, the Rev. Mr. John Deffray, Rector of Old Romney.
- Died in 1739, and buried in Westminster Abbey, 15th August, the most noble Francis de la Rochefoucauld, Marquess of Montandre, Field-Marshal of England, Master-General of the Ordnance, and Privy Councillor of Ireland, and Governor of Guernsey.
- Died in London in October 1739, and buried on the 24th at St. Antholin's, Margaret Allix.
- Died in the village of Picardy, near Edinburgh, in 1740, and interred on 15th April in the Calton Burying Ground, Elisabeth Polan [Paulin], aged three months.
- Died in London in 1740, and buried on 16th April at St. Antholin's, Claude Fonnereau, Esq.
- Died in London, 15th October 1741, David Bosanquet, Esq., "carried away to be buried at Woodford." (Register of St. Dionis Backchurch.)
- Died in Dublin in 1742, and buried in St. Anne's Churchyard, 24th May, Thomas Delaune.
- Died in Dublin, at midnight of 9th November 1746, the Rev. Gabriel James Maturin, Dean of St. Patrick, and was interred the 11th in the French Church under the Communion Table. (Registered at St. Patrick's Cathedral, Dublin.)
- Died in London in February 1747 (n.s.), and buried on the 12th in the new vault in St. Michael's, Cornhill, David Pratviel, lodger at Mrs. Hoper's.
- Died in 1748, and buried in St. Peter's Church, Cornhill, 2d October, Robert Leroux.
- Died in May 1753, and buried at St. Helens, on the 13th Thomasina Augusta Pigou (Register of St. Dionis Backchurch.)
- Died in Dublin in 1754, and buried in St. Anne's, 19th June, Halmy Duplesy.

¹ *Burial.*—"4 May 1724, Lady Giblistoune in her own buriall place, aged Eighty-two years."

- Died 26th April 1755, and buried in Westminster Abbey, near his father's monument, 10th May, Sir John Chardin, Bart.
- Died in Dublin in 1758, and buried in St. Anne's Churchyard, 2d April, Thomas Grollier. [Thomas Grollier was interred 18th December 1767, and Eppilina Grollier 29th March 1774, both registered at St. Anne's.]
- Died in the village of Picardy, near Edinburgh, in 1760, and interred in Calton Burying Ground, 12th February, Nicoll Dasevile, aged sixty-eight.
- Died in Dublin, in 1762, and buried in St. Anne's, 21st June, Charles Gaspard Dupetitbosc.
- Died in the village of Picardy, near Edinburgh, in 1762, and interred in Calton Burying Ground, 24th December, — Charlet.
- Died in the village of Picardy, near Edinburgh, in 1763, and interred in Calton Burying Ground, 5th April, Anne Dassifield, aged one year four months.
- Died in 1765, and buried in Westminster Abbey, 26th March, Lieut.-General Alexander Duroure.
- Died in the village of Picardy, near Edinburgh, in 1766, and interred in Calton Burying Ground, 1st October, Kathrine Core.
- Died in 1771, and buried among the poor in St. Peter's Churchyard, Cornhill, 7th May, Mary Vrignaud.
- Died 5th February 1772, aged eighty-nine, the Right Hon. Mary Anne, Marchioness of Montandre. (Westminster Abbey Register.)
- Died in 1773, in his twenty-first year, and buried in Westminster Abbey, 10th April, Thomas Auriol Drummond.
- Died in 1774, in the village of Picardy, near Edinburgh, and interred in Calton Burying Ground, 6th January, Charles Proy, aged twenty-eight.
- Died in London, in 1774, and buried in the Dutch Church, Austin Friars, 9th April, Susanna Bosanquet, widow of Charles van Notten.
- Died 20th January 1779, in his sixty-third year, and buried in Westminster Abbey, 1st February, David Garrick, Esq.
- Died in Edinburgh, in 1786, the Rev. Mr. Dupont, late minister of the French Church, Edinburgh, aged eighty-seven years; was buried "north Mr. Phesos' tomb" on 13th March. (Greyfriars' Churchyard.)
- Died at Stonehouse, in Devon, 15th March 1788, Mr. Antoine De la Combe.
- Died in 1788, and buried in St. Peter's Churchyard, Dublin, 12th November, James Brocas.
- Died 17th July 1796, and buried in Westminster Abbey, 24th July, Thomas Sanders Dupuis, Doctor of Music, aged sixty.
- Died in Dublin, in 1799, and buried in St. Anne's, 18th May, James Saurin.
- Died in Dublin, in 1800, and buried in St. Anne's, 21st April, William Saurin.
- Died in Dublin, in 1807, and buried in St. Anne's, 2d March, Elizabeth Saurin.
- Died in Dublin, in 1811, and buried in St. Anne's, 17th February, Lewis Saurin.
- Died in Dublin, in 1813, and buried in St. Anne's, 20th January, John Grandchamp.
- Died in Dublin, in 1815, and buried in St. Anne's, 13th December, Captain Rawdon Hautenville, aged seventy-three.
- Died in Dublin, in 1815, and buried in St. Anne's, 18th December, Francis, son of James and Haynes Hautenville, aged twenty-seven.
- Died in Dublin, in 1818, and buried in St. Anne's, 9th March, Madame Isabella Longpière, aged seventy-five.

BOOK THIRD.

REFUGEES NATURALIZED IN AND AFTER 1681.

EXTRACT FROM THE PREFACE TO THE SECOND EDITION.

THE first edition of this work was printed in 1866. Its predecessors were J. S. Burn's "History of French, Walloon, Dutch, and other Foreign Protestant Refugees, settled in England" (1846); also, "The Witnesses in Sackcloth," by a Descendant of the Refugees (1852), praised by the *Edinburgh Review* as an essay which deserves attention, especially on account of its literary and bibliographical Appendix. Professor Weiss' "Histoire des Refugiés Protestants de France," in two volumes, followed in 1854; it surveyed the globe in six books, the third being devoted to British Refugees. An English translation was published by Blackwood. It was the occasion of a well-informed and useful article in the *Edinburgh Review* for April 1854. The "Ulster Journal of Archæology" (vols. i. to vi., 1853 to 1858) has eight excellent Papers on the Refugees in Ireland. The Camden Society volume, entitled "Lists of Foreign Protestants and Aliens resident in England, 1618-1688," was edited in 1862 by W. Durrant Cooper, F.S.A., who also contributed a Paper to the Sussex Archæological Collections, vol. xiii. The French Protestants, from the Reformation era to 1789, have their worthies faithfully and learnedly memorialized in alphabetical order in the Messrs. Haag's "La France Protestante," in nine volumes (15th March 1871).

A large number of the books and documents quoted in this work can be consulted in the library of the English Presbyterian College, Queen Square House, Guildford Street, London.

. The great-grandmother of the author of "Witnesses in Sackcloth," was the daughter of a Huguenot exile in Canterbury, named Delamere, and thus entitled her great-grandson to call himself "a descendant of a refugee." In his *Life of Brousson* he signs his name Henry S. Baynes.

BOOK THIRD.

Chapter I.

THE LA ROCHEFOUCAULDS AND THE CHAMPAGNÈS.

I. FREDERIC CHARLES DE ROYE DE LA ROCHEFOUCAULD, COMTE DE ROYE.

THE Comte de Roye was a great grandson of Francis, the third Comte de La Rochefoucauld, who was killed at the St. Bartholomew Massacre in Paris in 1572. This comparatively youthful victim of Popish ferocity was in company with Charles IX. late in the evening that ushered in the dreadful night. The king, desirous to save his life, invited him to stay all night in the palace, but the Count replied that his wife expected him at home, and bade his Majesty adieu. When amid thick darkness the murderers burst into his chamber, the unsuspecting youth thought that they were a band of humorists whose errand was some practical joke, and that the king was their ringleader. The martyred count left a son by his first wife, who became the head of the family. But he was married to a second wife, Charlotte, the sister of Eleonore de Roye, Princess of Condé, and the youngest daughter of Charles, Seigneur De Roye and Comte de Roucy. The offspring of this marriage was Charles, Comte De Roucy, who died in Paris in 1605.

His son was Francois, Comte De Roucy, who married in 1627 Julienne Catherine de la Tour, youngest daughter of Henri, Duc de Bouillon, Prince of Sedan and Marshal of France, by Isobel of Nassau and Orange. And their son Frederic Charles was the Huguenot refugee.

The refugee Comte de Roye was born in 1633. He married, 3d June 1656, his cousin, Elisabeth de Durfort, youngest daughter of Guy Aldonce de Durfort, Marquis de Duras by Elisabeth de la Tour de Bouillon. The Count served in the French army with distinction, and was a lieutenant-general in the year 1676. His Protestantism arrested his further promotion, but he obtained the king's permission to accept an invitation of his Majesty of Denmark in 1683. His family, however, were required to remain in France. He received the chief command of the Danish army with the rank of Grand Marshal, and he was made a Knight of the Order of the Elephant. A letter from him to Pastor Du Bosc is preserved, from Copenhagen, 10th July 1685 :—

"SIR,—I have received the letter which you have been so good as to write me. I am very much concerned that an apprehension as to the very cold climate of this country hinders you from resolving to come to pass your life near a great Queen, according to her intense and expressed desire. Having shewn your letter to the Queen, I am commanded to write to you, and to state that the cold is not so great as people say, and that her hope was, that if you would make up your mind to come, you would have no cause to repent your resolution. That I would experience the deepest joy, you, sir, are well assured; and I can further assure you that so great is your reputation in this country, that the leading members of court, who are all Lutherans, are as anxious to see you as are those of our religion. Accordingly Her Majesty has been pleased to conclude upon nothing until you have sent me another reply, which I vehemently hope will be such as I desire. Be assured, sir, that here you would have accommodations and attentions, such as you would hardly find elsewhere. I can guarantee what I say. Therefore make your reflections upon it, and on quitting your country, come to a kingdom where you are so much desired, and particularly by myself, who am entirely yours,

"DE ROYE."

On the Revocation, the Countess de Roye was allowed to join her husband in Denmark, on condition of her leaving some of the children in France. The Count and Countess went to Hamburg in 1686, and the same year she removed to England; he came over in 1687, and spent the remainder of his life with us. She was a sister of General, the Earl of Feversham, and aunt of the Marquis de Miremont. The con-

nection of these relations with the Court of King James perplexed the De Royes; and requiring the royal hospitality, they stood by the King as long as possible, although the refugees generally were not pleased with them on that account. Comte De Roye, however, refused to command King James's army.

As soon as she arrived, the Comtesse was made a Lady-in-Waiting to the Queen; but her title not being British, the question arose whether the queen might kiss her as a female member of our nobility. Henry Savile wrote from Whitehall, April 1686, "The Countess de Roye is come, but it is decided against her that the Queen shall not salute her, which you may suppose is no great affliction to the Lady above-mentioned." This interesting question could not rest, as we find from the Ellis correspondence; a letter, dated London 23d July 1687, reports, "The reason why the Comte de Roye is made an Irish Baron was, that his lady might, with the less difficulty, it is supposed, wait on the Queen's Majesty, and have the honour to be *saluted* by her, which otherwise she could not have pretended to." Although no patent of nobility was ever given to Comte de Roye under the Great Seal of Ireland, yet there is evidence for the fact that he received the King's Letter to be the Earl of Lifford, and that he bore that title for life as a courtesy title, as was usual in similar cases when some obstacle prevented the Royal Grant from passing under the Great Seal.

"On the 20th October 1688," says Oldmixon, "a proclamation was published giving directions *to watch the coast, and on the appearance of the enemy to drive all horses, oxen and cattle for draught, twenty miles from their place of landing*, which is said to have been done by advice of the Count De Roye, whose conduct at the Revolution has been much condemned." "The King's journey to Salisbury was hastened by the advice of the Count De Roye, whose officiousness in this business gave great occasion of scandal to the French Protestants." "The King sent the letter for the Earl of Feversham about disbanding the army to the Countess De Roye, the Earl's sister, to be conveyed to him, and it was the last order he gave."

The Count's health declined, and he went to Bath "to drink the waters" in the spring of 1690. There he died on the 9th June of that year, aged fifty-seven. Du Bosc's biographer speaks of the pasteur as deeply affected at the news of the death of Monsieur le Comte de Roye. "He was satisfied as to his piety as well as to that of his countess and daughters; and he long regretted that good nobleman, whom he esteemed even more for his probity and candour, than for all the other qualities which caused him to be regarded as one of the worthy captains of the age."

The Comte de Roye was buried in the Cathedral of Bath, and Misson¹ copied the epitaph on his tombstone before 1698:—

Fredericus de Roye de la Rochefoucault,
Comes de Roye, de Rouci, et Liffort,
Nobilis Ordinis Elephantini Eques,
Natalibus, Opibus, Gloriâ Militari, et (quod majus est) Fide erga Religionem inclytus,
Decessit die 9 Junii 1690, Ætatis 57.

A letter from Johnstone to Leibnitz, dated Berlin, June 17-27, 1690, "begins (says Kemble, p. 57) with a discourse which passed between the Elector and Mr. Johnston concerning the Count De Roy, who died at *the Bath*, and so there can be no use of it now.

His widow survived for about a quarter of a century; she died in London on the 14th January 1715, aged eighty-two. His refugee daughters were his eighth and ninth children, Charlotte and Henrietta. The former was in March 1724 made governess to Prince William [afterwards Duke of Cumberland], and to his sister, Princess Mary. Henrietta became the second wife of the Earl of Strafford. The first Earl, who was executed on Tower Hill, left a son, William Wentworth (born 8th June 1626), who lived in obscurity until the restoration of Charles II. He was made a Privy Councillor, and Knight of the Garter, by King Charles, and restored to all his father's honours; his first wife, Henrietta Maria, daughter of Edward, Earl of Derby, and widow of Richard Lord Molyneux, died childless, 27th December 1685. He married, secondly, Henrietta de Roye de la Rochfoucauld, and left her a widow in 1695, and childless also.

The refugee descendants of the Comte De Roye lived to a great age. The first death was on the 11th November 1732, when Henrietta, Countess-Dowager of Strafford died. They seem to have had a predilection for the ancestral title of De Roucy—which, however, the scribes at Doctors' Commons mis-spelt, making it De Roussy, as may be seen in the letters of administration granted to the Countess's brother and sister, who exhibited an inventory of her property in May 1733. The

¹ Misson's Observations, Article *Bath*.

Gentleman's Magazine, records under 8th January 1743, the death of "Lady Charlotta De Rucy of a noble family in France, near ninety; she came over in King William's reign on account of her religion." The *Dublin Journal* of January 15th says, "Last Saturday, died of a lingering illness, at her house on *the Terras* in St. James's Street, London, near ninety years of age, the Lady Charlotta de Rucy, a French lady of a great family in the kingdom, and who has resided here on account of her religion ever since King William's reign. By her death a considerable pension reverts to the crown." On the 24th of that month her brother was granted letters of administration of "the goods, chattels, and credits of the Right Honorable Lady Charlotte De Roussy De Roy and De la Rochefoucauld." Of this brother I have next to speak.¹

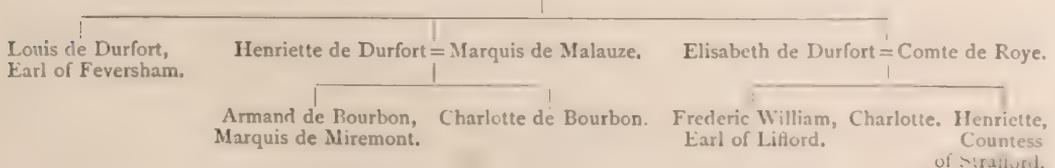
II. FREDERICK WILLIAM, COMTE DE MARTON, EARL OF LIFFORD.

Frederick William De Roye De la Rochefoucauld was the fourth son of the refugee Comte De Roye, and was born in 1666. He was originally styled the Comte De Champagné-Mouton, but exchanged that title for that of Comte De *Marthon*, pronounced and afterwards spelt "Marton." He was a military officer, and served in Denmark under his father. In England he was naturalised, along with his sisters, by letters patent, dated 20th September 1694. It was, however, in 1687 that he came over, and King James gave him a commission as Guidon in the Horse Guards. He was appointed colonel of a refugee infantry regiment (late *Cambon's*) on the 10th August 1693, and continued in the command until the general disbanding of the French regiments after the Peace of Ryswick. Luttrell notes, under date 19th July, 1698, "Count Marton, son of the late Count De Roy, and colonel of a regiment of French refugees, will be made Earl of Lifford in Ireland." Beatson informs us that a king's letter was granted to create him Earl of Lifford, but no patent followed; the Earldom, however, was conceded to him as a courtesy title. According to Beatson, he rose to the rank of Major-General. The title somewhat perplexed the printers of news, who, knowing that a Huguenot regiment must have a French colonel, made conjectures as to the name of Lifford, and styled his regiment sometimes *Lesford's*, sometimes *Le Fort's*; I find it once mentioned as *Martoon's*. He retired in 1699 on a pension of £500 a-year.

On the declaration of war in the reign of Queen Anne, Lord Galway wrote to Marlborough, recommending Lifford and Montandre for employment. The Duke acknowledged that they were excellent officers. Lord Lifford was named to command a regiment in a brigade of refugees to form part of a force under the Earl of Rivers, who was to make a descent upon France. But when he found that the brigade was to be commanded by the Marquis De Guiscard, late Abbot of Bourlie, Lifford declined to serve under that political adventurer, who was a Papist and a profligate. Guiscard's patron and associate, St. John (afterwards Viscount Bolingbroke), had his well-known murderous fracas with that Marquis some years later, and he might then read, with feelings of deference for Lifford, the following sentence in an old letter from Marlborough "to Mr. St. John," dated "Camp at Rouselaer, 1st July 1706,"—"I think her Majesty has shown a very just resentment of the Lord Lifford's and Comte Paulin's behaviour, and am glad you find on the contrary so much zeal and modesty in the Marquis De Guiscard."

In the "Annals of Queen Anne, we are informed that a deputation, headed by the Earl of Lifford and Messrs Le Coq and St. Leger, introduced by the Earl of Sunderland, 7th April 1707, presented an address to her Majesty, agreed upon at a meeting of which Pastor De la Rivière was president, praying "that her Majesty would graciously vouchsafe to take into her royal care the interests of the poor distressed churches of France, when her thoughts should be employed in settling the great concerns of Europe in a treaty of peace." In 1712 we find Lifford, in the society of Prince Eugene of Savoy, on his visit to England, and embarking with that great commander for Holland on his return home. A committee of the Irish House of Commons, in 1717, engaged in revising pensions, takes notice of £500 per

¹ Guy de Durfort, Marquis de Duras = Elisabeth de la Tour d'Auvergne.



annum granted to "Frederick William, Earl of Lifford—lives in England—a French refugee—had a regiment broke in Ireland after the Peace of Ryswick." The committee considered him to be entitled only to a colonel's half-pay, £223, 11s. 3d. The £500 pension was, however, paid until October 1725, but his name was omitted from the Irish Estimates of Lady Day 1727.

He spent his remaining years in private life, living in London, in the parish of St. George's, Hanover Square. He comes forward to perform the last offices of affection in 1732 and in 1743 for his sisters, who seem to have shared his home. His own death took place on the 24th February 1749, at the age of eighty-two. A marble slab to his memory is in St. James's Church, Jermyn Street, Westminster, with the following epitaph:—

FREDERICK WILLIAM DE LA ROCHEFOUCAULT,

A younger son of Frederick Charles, Comte De Roye and De Roucy; he came into Great Britain with his father in the year 1687, when the Protestants of France were obliged to fly from the cruel persecution that raged against them. At his arrival he was made Guidon of the Horse Guards of King James II. After the Revolution he followed King William into Ireland, attended him in all his enterprises, and was near his person at the famous battle of the Boyne. He was made colonel of one of the French regiments which the King raised at the beginning of the war. He served at the head of it till the peace was concluded at Ryswick. He was made Earl of Lifford in Ireland. His merit was acknowledged and rewarded by King William and King William's successors, particularly by his present Majesty. In a military and public life he acquired honour—in a civil and private life he gained the affections of all who knew him. He died on the 24th February 1749, aged four score and two, leaving by his will £4000 in charitable legacies.

As he was esteemed and loved whilst he lived, so he has been regretted since he died.

To do justice to his memory, this Monument has been erected by his grateful friend,
William Elliot.

The codicil of his will was signed at Bath on the 24th May 1748; the body of the will was signed and executed on the 3d November 1746. He bequeathed to St. George's Hospital, near Hyde Park Corner, £500; to the Foundling Hospital, £500; to the minister and churchwardens of St. George's, Hanover Square, for the poor, £1000; to the Bishop of London, to be distributed in donations to public charities, £1000; to Lady Colladon, for poor French Protestant refugees, £500; to the new infirmary at Bath, £500; the residue to William Elliott, Esq., equerry to his Majesty, whom he appointed his executor.

III. FRANCOIS DE LA ROCHEFOUCAULT, MARQUIS DE MONTANDRE.

Genealogical authorities write *Montendre*, but the geographical orthography is Montandre, which was a fortress in Saintonge, and this is the spelling which our Marquis followed. He stood in the relationship of *great-great-grandson* to Louis, Seigneur De Montandre, who was a younger son of Francois, the first Comte De la Rochefoucauld (this Comte died in 1516). The second Seigneur of Montandre (also styled of *Montguyon*) was named Francois, and died in 1600. The third was Isaac. The fourth was Charles, styled Marquis De Montandre; he was the father of Charles Louis, second Marquis, and the grandfather of the refugee. The refugee's mother was Madeline Anne Pithou, daughter of Pierre, Seigneur De Luyères. Francois was the second son, but his elder brother, Isaac Charles, died without issue, 15th August 1702, when the refugee assumed the title of Marquis. His next younger brother, Louis, a captain in the French navy, was by French law the head of the family, and the true Marquis, but he died childless. The same tale has to be told of the youngest brother, Paul Auguste Gaston De la Rochefoucauld, who died 19th December 1714, and was styled (in right of his wife) Le Comte De Jarnac. These Montandres were afterwards represented by the posterity of their grand-uncle, Francois, Seigneur De Surgères, Marquises De Surgères.

The Montandre branch had been Protestant, but the apostacy of Isaac, the third baron, made it a Romanist family. The refugee was born in September 1672. He was educated in Popery, and was a Regular Canon in the Abbey of St. Victor at Paris.¹ But he became a convert to the religion of the open Bible, and fled to

¹ Mr. Smiles believes that he was a Protestant, and only a prisoner in the Abbey, with a view to his conversion to Romanism. Neither in the Romanist nor in the Protestant authoritative books of reference have I observed any such statement, which, however, I would very much like to believe.

England, at what time does not exactly appear. We find him in *Cambon's*, afterwards *Marton's*, regiment, with a commission of Lieutenant-Colonel, dated 15th February 1693; he is called Francois De Montandre. We meet him as Colonel Montandre on October 3-14, 1701, receiving a pension of £200 per annum on the Irish establishment, for life.

Through the interest of the Earl of Galway, he was enrolled in the British army as a Brigadier in 1704, and he accompanied his patriotic chief to Portugal. When the General had been wounded at Badajoz in 1705, and the French were marching to raise the siege, the annalist states, "Marshal Tesse appeared upon some rising ground with part of his army; but the march of the confederate forces being covered by the Marquis De Montandre, with six battalions and eight squadrons, they drew off in very good order, and without any loss, on the 17th October 1705. The army rendezvoused at Elvas on the 19th, and then went into winter-quarters."

Montandre visited England in the winter of 1706; and we learn from the *Treasury Papers* that he addressed a memorial to the Lord High Treasurer (Godolphin), which is thus summarized:—"He had acted as Major-General for the first campaign in Portugal, &c.—asks for his pay—and hopes to obtain a command from her Majesty as Major-General." The following official memorandum is appended, "23 Nov. 1706, *Mr. Bridges saies he has his pay as brigadier from 15 May 1705 to Xmas 1706 ready when he comes for it. He is to have pay as Major-General on y^e establishment in y^e service of y^e K. of Portugal, pursuant to y^e treaty, from Xmas next. My Lord thinks he has served well and deserves well to have a regiment.*" The annalist says that the Marquis "who was a Major-General in the service of Portugal, and was made a Major-General in the English establishment, in consideration of his faithful and eminent services in Spain, set out in order to embark for that kingdom (from whence he had been sent by the Earl of Galway to represent the state of affairs there); having received a handsome present from her Majesty." He was specially instructed to urge upon Lord Galway to continue in his high command in Spain. This was in December. In the following April, Lord Galway, having been abandoned to defeat at Almanza by the wayward King Charles, and having secured Catalonia for the ungrateful monarch, resumed the command in Portugal, and was accompanied by Montandre, who had been further rewarded with the colonelcy of a British regiment (the late Lord Dungannon's). He never, however, had the honour of leading this regiment into action. On its way from Alicant, where its colonel had just died, to Lord Galway's camp, early in the year 1707, the whole corps was lost to us. "A Person of Honour" (1740), in some gossiping reminiscences which he called "A true and genuine history of the two last wars against France and Spain," has narrated the misadventure.

"The regiment set out under the command of their Lieutenant Colonel Bateman, reputedly a good officer. On his march he was so negligent (though he knew himself in a country surrounded with enemies, and that he was to march through a wood, and where they every day made their appearance in great numbers), that his soldiers marched with their muskets slung at their backs, and went one after another, himself at the head of them in his chaise, riding a considerable way before. A captain from the Duke of Berwick's army had been detached, with threescore dragoons, to intercept some cash ordered to be sent to Lord Galway's army from Alicant. This detachment, missing that intended prize, was returning disconsolate y, when the captain observing the disorderly march of the English regiment, resolved to attack it in the wood. He secreted his party behind a barn, and as soon as they were half passed by, he, with his dragoons, fell upon them from the centre, cutting and slashing at such a violent rate, that he soon dispersed the whole regiment, leaving many dead and wounded on the spot. The three colours were taken; the Lieutenant-Colonel was taken out of his chaise, and carried away prisoner with many others. An ensign, so bold as to do his duty, was killed. The lieutenant who commanded the grenadiers, drew his men into a house, where he bravely defended himself for a long time, but he being killed, the rest immediately surrendered."

At the battle of La Caya in 1709, the Portuguese brought on an action against the Spaniards against Lord Galway's advice, and their cavalry of the right wing fled, abandoning their cannon to the enemy. Supported by the Portuguese cavalry on the left, Lord Galway brought up a British brigade and retook the cannon; but meanwhile his supports had run away, so that several regiments were made prisoners of war. The retreat of the Portuguese foot had thus been covered, while they repulsed their antagonists three times with great vigour and resolution. "The rest of the British infantry, commanded by the Marquis de Montandre, received the enemy's fire on both flanks as well as in front, but made such bold stands and charges, that they secured the retreat of the Portuguese foot, and retired themselves

in very good order, with the loss of about 150 men." Langallerie says, "they performed wonders." A journal printed at the Hague observes, "The Earl of Galway behaved himself with his usual prudence and bravery, but had the same fate as at Almanza, that is, to be abandoned by the Portuguese, which I hope will deter him or any other general in future to venture upon any battle in so wretched a company." On Thursday, 29th September 1709, Montandre arrived in London to give the Queen a report of affairs in Portugal, and did not return to the camp, the Portuguese government having apparently resolved to limit military operations to the mere defence of the frontier. He was promoted to the rank of Lieutenant-General, 1st January 1710.

This auspicious year was the year of his marriage. His bride was Mary Ann Spanheim, only daughter of Ezekiel, Baron de Spanheim, Ambassador Extraordinary from the King of Prussia, and grand-daughter to the elder Frederick Spanheim, Divinity Professor, latterly at Leyden, but, at the date of Ezekiel's birth, at Geneva. There the said Ezekiel (born in 1629) was brought up under the best French Protestant influences, his mother being Charlotte Du Port, daughter of a gentleman of Poitou. His diplomatic life began under the Elector Palatine. In 1679 he entered the service of Prussia, and was Ambassador at Paris from 1680 to 1689. "After the Revocation of the Edict of Nantes he did several good offices to many French Protestants, who, being afraid of appearing in public, retired into his house till they could get out of France; he did not do it without running some hazard, but, being very zealous for his religion, he rather chose to run some hazard than to refuse his assistance to many honest people who knew not where to hide themselves." A postscript to a letter to the learned Le Clerc from the venerable Baron, dated London, May 16, 1710, announced his daughter's marriage thus:—

"I believed you would suffer me rather to dictate this letter than to write it with my own hand, that it might be more legible; and to add, that the Almighty has been so gracious to me as to dispose of my daughter in a very honourable marriage (the only child He left me) this day fortnight. Her husband is the Marquis de Montandre, a chief of a branch of the House of Rochefoucauld in France, and who is a Lieutenant-General in the Queen's service, and a man of confessed merit in other respects."

Le Clerc completed his account of the life of Baron de Spanheim, from which I have quoted,¹ by saying:—

"He was so happy as to see, before he died, his only daughter married to the Marquis de Montandre, a lord of great merit, and the worthy spouse of a lady who has been highly esteemed everywhere, and particularly at the Court of England."

The marriage was solemnised on the 21st April (old style), and the Baron's lamented death took place on the 14th of the following November. The Marquise de Montandre received from the Queen the present of 1000 guineas usually given to a foreign ambassador on his bidding farewell to the British Court. The Baron De Spanheim, as a most distinguished scholar and statesman was buried in Westminster Abbey; he had been a widower since 5th January 1707, when Lady Spanheim died at Chelsea. Notwithstanding the many displacements which followed a change of ministry, the Marquis de Montandre retained his regiment, which (according to the enumeration at that date) was the 52d foot; it was placed on the Irish Establishment.²

In the reign of George I., the Marchioness's German birth and mother tongue, combined with her accomplishments and excellences, secured for her the gracious notice of the king. This appears from Lady Cowper's diary, which has the following entries:—December 6, 1714—In the evening went out to sup at Madame Montandre's to wait upon the king. April 27, 1720—At St. James's with Madame de Montandre.

George II. was Montandre's chief royal benefactor. On the 16th January 1728, and in the first year of his reign, His Majesty appointed him Master (or Master-General) of the Ordnance in Ireland. This office he seems to have discharged principally by deputy. His residence continued to be in London, and he held the Irish office for life. His seal is still preserved; I saw it in the possession of the late Sir Erasmus Borrowes, who had obtained it from the Des Vœux family. His arms

¹ "Memoirs of Literature," vol. ii., art. 80; 2d Edit., 1722. [For Spanheim's Letter see an "Account of the Life and Writings of Mr. John Le Clerc," London, 1712.]

² June 1717.—A proclamation was published in Ireland, promising a reward of £20 each for the apprehending of Forbes Latimer, a sergeant, and five privates, in the regiment of *Montandre* and the troop of Colonel La Bouchalier, who were the ringleaders of a mutiny in which many others were concerned, who refused to be disbanded according to the King's orders.—*Historical Register*.

as a Marquis of the family of La Rochefoucauld are erected upon a ground-work, embellished with the ordnance insignia. In 1735 (October 27) he became a general in the army.

Under the date January 1736, the *Historical Register* has the following entry:—

“His Majesty, having erected a new post of honour, under the title of *Field-Marshal of the Armies of Great Britain*, conferred the same on His Grace the Duke of Argyle and the Right Hon. the Earl of Orkney.”

The above announcement gives great interest to the following:—

“June 1737.—The Marquess de Montandre, General of the Horse, is made Field-Marshal of all and singular His Majesty’s Forces, as well Horse as Foot, in the room of the Earl of Orkney deceased.”

In 1738 he was appointed “Captain, Keeper, and Governor of the Island of Guernzey, and Castle of Cornet, with the appurtenants, and of the islands and places of Serke, Ermon, and Southow, otherwise Gitton.”

Field-Marshal the Marquis de Montandre died in his house in Great Brook Street, Grosvenor Square, London, on August 8th, 1739, at 4 P.M., aged sixty-six years and eleven months. His will was in favour of his widow,—“in the name of God, eternal and Almighty, my Creator, and my judge, in whom I put all my trust and all my hope,”—dated London, 4th March 1736-37, proved 10th August 1739. He was buried in Westminster Abbey. The governors of Guernsey, with a salary of £1500 a-year, were not only permitted, but were commanded, to be non-resident. Montandre having enjoyed the revenue for so short a time, the Marchioness was left in possession for another year, and during that part of her widowhood, she was a subscriber to the fund for erecting new Government buildings in the island.

She lived to a great age. In English society those Countesses did not demean themselves who allowed her to have precedence as a Marchioness. But in any company where the hostess felt that strict rule must be observed, our noble Marquise had a plan to maintain her exalted position. Let the reader suppose that tea has been brought in. Before the groom of the chamber can offer it to the English Peeresses, she says to him in a loud tone of voice, “I would not have tea.” Then when the most of the company have been served, she calls out, “I have bethought myself; I think I will have one cup.” So writes Walpole to Miss Berry.

The Marchioness is mentioned in Mrs. Delany’s diary.

4th *February* 1758.—“Went to my brother’s [Mr. Granville]. . . . He had made a tour of visits in the morning; among the rest was admitted to Madame de Montandre’s toilette, who was attended by her filles-de-chambre. Her hair is so long that when she sits it reaches below the seat of the chair, and is very thick, and only grey next her face, which is very extraordinary for a woman turned of fourscore. When she had frizzed and set the fore part, her two damsels divided the hind hair, and in the same instant braided it up, which she twisted round her head before she put on her cap. I asked him ‘if he did not say some fine thing on the occasion;’ but he had only silently admired.” [Her age at that date was not fourscore, but threescore and fifteen.]

Her chambermaids became persons of some importance when the sad duty of proving her ladyship’s will had to be attended to. Her last will and testament, dated in March 1769, was proved on the 21st February 1772 on the testimony of Jane Fowler and Eulalia Carter, who each received a legacy of £200 and an annuity for life of £30. In the “Annual Register” the following notice appeared:—“Died in January 1772, the Marchioness de Montandre, in Lower Brook Street.” The true date of her death was 5th February. Her age was eighty-nine. She was buried in Westminster Abbey, beside her parents and her husband. She had intended Miss Henrietta Louvigny to be her heiress and executrix. This lady was the only daughter of a widow lady and refugee, Madame Jane de Louvigny of London, formerly of the Hague, Henrietta having administered to her personal property on the 3d June 1720.¹ But Miss Louvigny died before her benefactress; and, according to the provisions of the will (the only deductions being for the domestic servants’ benefit, £600 cash, and £167 per annum in annuities), the heir and sole executor of the Marchioness de Montandre was Samuel Pechell, Esq.

¹ Aufrère MSS.

IV. THE CHEVALIER DE CHAMPAGNE, AND MARIE, HIS WIFE
(née DE LA ROCHEFOUCAULD).

The noble family of DE ROBILLARD, which traces its pedigree back to the eleventh century, held the estate of *Champagné*, in the Province of Saintonge. Their title of nobility was Seigneur de Champagné. The refugees of this family were Josias de Robillard, Chevalier de Champagné, and his household; and (as was usual) they adopted their territorial designation as a surname. The Chevalier's "chère et illustre" wife was Marie de La Rochefoucauld, daughter of Casimir, Seigneur Des Touches, who was the second son of Charles de la Rochefoucauld, Seigneur de la Rénaudie.

The daughters of the family (four in number) and three sons took refuge in England in 1687, under the charge of Madame de Champagné. Her narrative in manuscript is in the possession of Sir Erasmus Borrowes, her lineal descendant, and the following is a translation of her account of the emigration of her family in two detachments:—

"On the 10th of April 1687, my four daughters and my two youngest boys, with my cousin Mademoiselle de Maseriée, left La Rochelle. It was night. The head of a wine cask was knocked out; the wine was emptied into the sea, and they were put inside the cask. The vessel in which they sailed was only eighteen tons burthen. They paid twelve hundred francs for the passage." [The other detachment consisted of Madame herself, her eldest son, and a maidservant; they escaped on the 3d of July; they had to walk several leagues to a secluded beach, and a boat rowed them three leagues to the friendly vessel. The lady proceeds:—] "We were put down into the hold upon a quantity of salt, and for eight days we remained there well concealed, the ship being at anchor. The vessel was searched without our being discovered. We set sail, and arrived at Falmouth eight days after, not without trepidation and much risk."

In the same year the Chevalier de Champagné took refuge in Holland. The prospect of receiving orders from so bigoted a Papist as King James II. gave his sons a distaste for the British army, in which they might then have been enrolled. The family accordingly removed to Holland, and joined the Chevalier there. The projected descent of the Prince of Orange made another change in their plans, as the Chevalier volunteered to take part in the expedition. We again borrow his noble wife's words:—

"My dear husband was appointed a captain, and incorporated with the troops of Monsieur de Scravemoer, a Dutch gentleman in high favour with the Prince. After being some time in England, and being present at the coronation of the King, the Duke of Schomberg went to Ireland, and with him my good husband. . . . The officers had to supply themselves with scarlet cloaks, and black velvet doublets trimmed with silver lace. He bought for himself three horses and hired two men-servants, and provided everything that was necessary for this service. Some days before the departure of the troops, he was deputed by his corps to proceed to the Court to ask for means to enable a number of officers to join the army. He obtained a grant of money, which won for him the esteem and gratitude of these poor refugees, but I fear this honour cost him a great deal of fatigue. He had to travel post in order to join the regiment, and then to embark at Chester. He fell ill at Belfast. The chaplain who attended him declares that he was never present at so touching a deathbed, nor heard more edifying things than my dear dying husband said to him. The death of my beloved husband was announced to me on the 28th of October [1689]. I never could have expected, my dear children, to have survived after such a blow, but God has supported me in a surprising manner; apparently it is that I may take care of you."

Madame de Champagné died at Portarlington, February 14, 1730. One of her daughters, Susanne de Robillard, married the Baron Tonnay Boutonne, who left France with the Chevalier de Champagné. Their son was General the Baron de La Motte Fouqué, whom Frederick the Great admitted to his friendship, grandfather of the great German romancist and poet, who inherited and adorned the title of La Motte Fouqué.

The Chevalier's elder surviving son was Francis Casimir de Champagné, who was born 23d December 1671.

Josias de Champagné, youngest son of the Chevalier, was born at "la maison noble de Champagné," 13th March 1673, and in 1689 was enrolled as an ensign in La Melonière's regiment of French refugee infantry. He was present at the battle

of the Boyne. In crossing the river he narrowly escaped a watery grave, but was taken safely to the opposite bank by a tall dragoon. His valour attracted general remark, and as a reward for conspicuous bravery, he was made an aide-de-camp to the Lord Lieutenant of Ireland. It is said that the Earl of Granard forthwith gave his consent to the marriage of his daughter with the young ensign, which he had previously interdicted. It is unnecessary to pronounce a decision on this romantic suggestion, it being enough to be able to say that he did marry Lady Jane Forbes, daughter of Arthur, second Earl of Granard. On the disbanding of the French regiments, he was admitted into the regular line, and became a major in the 14th Foot, called *Tidcomb's*, after its colonel.

On retiring from the service, Major Champagné settled at Portarlinton. His life was spent in doing good. He was beloved by his family, and a bountiful friend of his refugee neighbours, many of whom were his neighbours or connections. His account-book has already been quoted from, to tell his generosity to Madame Cavalier and her gallant husband. Here is another specimen of his dealings. He lends Mesdemoiselles de Champloriers two guineas, and supplies them with "eight car-loads of hay at 2s. 6d. per load;" he makes this note, "Miles. Champloriers pd. me two guineas against my will, but accepted of the hay."¹ As the late Sir Erasmus Borrowes testifies, "a system of mutual aid most gracefully adorned the character of the refugees." Major de Champagné owed money to the late husband of Madame D'Arrabin, for which she had a bond. The account-book says, "Delivered to Mrs. D'Arrabin some time in August 1715 a large burned china pounce Boull, valedwed att tenn pounds, on account of what I owed to her late husband. October the 3d, 1722, she allowed me six pounds more for ye above said boull, which perfected the full interest to that day." In 1724 she reduced the interest on the bond by £11, 12s. 6d., "whether I would or not." He died on the 2d May 1737, aged sixty-four. Lady Jane Champagné, "relict of Major Champagné, sister of the Earl of Granard," survived till October 11, 1760.

Major Champagné's son was the Very Rev. Arthur Champagné, Dean of Clonmacnois (February 1761), and Chaplain of the English Church of Portarlinton. He was born in 1714, and dying on the 20th August 1800, was interred in the cemetery of that town. His wife was Marianne, daughter of Colonel Isaac Hamon, and their family consisted of three sons and three daughters.

Of the sons, Lieutenant-General Forbes Champagné was born 2d July 1754—he rose to that rank in the army 25th July 1810, and died in October 1816, aged sixty-two. General Sir Josias Champagné, G.C.H., was born 26th September 1755, he became a full general 19th July 1821, and died in January 1840 in his eighty-fifth year. The other son was Rev. George Champagné, Rector of Twickenham, and Canon of Windsor. The two generals appear side by side during an important period of their career. The two lieutenant-colonels of the 60th Foot in 1793 were, Forbes Champagné, 18th December, and Josias Champagné, 19th December, and they were both made Major-Generals on the same day (25th Sept. 1803). Forbes held military commands in Ireland at Armagh, Enniskillen, and Athlone. Josias became eminent as an Indian officer.

Of Dean Champagné's daughters, Henrietta de Robillard married in 1783 Sir Erasmus Dixon Borrowes, sixth Baronet of Gilltown. Jane married in 1767 Henry, third Earl of Uxbridge, and was the mother of General the Marquis of Anglesey, K.G., G.C.B., G.C.H., etc., Jane Countess of Galloway, Charlotte Countess of Enniskillen, Lady Louisa Murray, and Mary, Baroness Graves. Marianne Champagné married in 1778 Sir Charles Des Vœux, first baronet of Indiaville, son of the Rev. Anthony Vinchon Des Vœux.

* * The elder Des Vœux was a Protestant Exile from France, second son of Monsieur De Bacquencourt, President of the Parliament of Rouen. He was a Roman Catholic of the Jansenist party, but the miracles at the tomb of the Abbé Paris justly incensed him, and finding Jansenism untenable he embraced Protestantism, and fled from France. His publication against the pretended miracles is said to be the best refutation of the Jansenist imposture. He was a French minister in Dublin in 1735 (in which year he published "A Defence of the Reformed Religion"), and afterwards of Portarlinton. He was appointed on 2d November 1742, chaplain of the Carabineers or Third Horse, at that time *Sackville's* regiment, afterwards *Dejean's*, and this chaplaincy also he held for life. The Rev. John Peter Droz, another French refugee, had founded in Dublin "A Literary Journal," on the model of La Roche's "Memoirs of Literature." Des Vœux became his coadjutor, and afterwards commenced a new series,

¹ *The Champagné MSS.* in the possession of Sir Erasmus Borrowes, Bart., and the Papers in the "Ulster Journal," by the late Sir Erasmus, who, if his life had been prolonged, would have printed the above-named MSS., with their valuable information concerning the families of Champagné, La Rochefoucauld, &c.

entitled "The Compendious Library." His great work is, "A Philosophical and Critical Essay on Ecclesiastes" (London, 1760), which was a labour of more than ten years. It had been planned thirty years before the publication of the goodly quarto. The English diction is exceedingly creditable to a born Frenchman. The exposition arose from the use which is made in the Protestant controversy of Ecclesiastes ix. 5, to prove the unreasonableness of praying to dead saints. Marin Grosteste Desmahis, the apostate brother of De la Mothe, had denied the propriety of that inference. Des Vœux considered that Desmahis could not be thoroughly answered without an elucidation of the true design of Ecclesiastes, the method pursued by the author, and the thread of his argument. It may interest the reader to know what this industrious commentator makes of the above-mentioned formidable text, "the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love and their hatred and their envy is now perished; neither have they any more a portion for ever in anything that is done under the sun." His paraphrase is, "The dead have no sort of knowledge of what passes in this world. Their merits with respect to it are buried with them, and there is neither reward for them, nor even remembrance of them. No regard is paid to what they loved, or hated, or envied. The influence of their passions and affections over human affairs is at an end." The commentary was translated into German by Bamberger, 4to, Halle, 1764.

Des Vœux was married to Charlotte, daughter of James Dessidin, and spent his last years in Portarlington.

V. RELATIVES OF THE LA ROCHEFOUCAULDS.

The surname of DE PONTHEIU is worthy to be associated with the most noble names. Messire Charles De Ponthieu, a refugee officer, was married to Marguerite de La Rochefoucauld in London at the Church of Les Grecs, 7th October 1691. She had a brother, a resident in Portarlington, named Reuben de La Rochefoucauld. To that town De Ponthieu retired on a captain's half-pay. The children of Captain and Madame de Ponthieu were Henry and Josias, and a daughter, Mademoiselle E. de Ponthieu, who was married to Major-General Cavalier. Josias was named after Major de Champagné, who was his godfather. The fact of Madame Cavalier being a relative of Madame Champagné, accounts for the interest which the distinguished Major took in her, and for his great liberality to her and her husband in money matters.

Chapter XX.

DUMONT DE BOSTAQUET.¹

AN ancient and knightly Protestant family of Normandy, surnamed Dumont, long resident in the vicinity of Dieppe, was represented in the beginning of the seventeenth century by Le Chevalier Samuel Dumont. He was married on the 2d January 1624 to Anne De La Haye, daughter of Isaac, Sieur De Lintôt.

Isaac Dumont De Bostaquet, the only son of that marriage, and the hero of this chapter, was born on the 4th February 1632. His father dying in the following May, he and his sisters were brought up by that lovely and excellent lady, their mother, who had become a widow at the early age of twenty-four, and who lived to keep her eightieth birthday in the prison of Caudebec, a prisoner for Christ's sake. Isaac's school-days at Rouen and Falaise came to an end in 1645, after which date he spent three years at the colleges of Saumur and Caen. He then entered a military academy at Rouen, and finished these professional studies at Paris.

In 1652 he became a cornet of cavalry in the Marquis d'Heudreville's regiment, in the company of Monsieur De Royville. But in 1657, after his marriage with Marthe de la Rive, he retired from the army. The nuptial ceremony was performed

¹ This chapter is an abridgement of the MS. of 281 folio pages, referred to by Lord Macaulay in his History of England, and which was printed in 1864, at Paris, under the direction of Messrs Charles Read and Francis Waddington, whose preface and notes are exceedingly valuable. The MS. title is "Registre fait en Hollande à La Haye le mois d'Avril mil six cent quatre vingt huit. Continué en 1689 en Angleterre à Greenwich en decembre. Finy le mois d'apvril 1693 à Dublin en Irlande." The title-page of the imprint is "Mémoires meslés de Dumont De Bostaquet Gentilhomme Normand sur les temps qui ont précédé et suivi la Révocation de l'Edit de Nantes, sur le Refuge et les expéditions de Guillaume III. en Angleterre et en Irlande." This book has not as yet been translated into English, but there is a good summary of it in the *Edinburgh Review*, vol. 121, No. 248. [Some matter has been gleaned by myself from other sources.]

in the Protestant church of Grand Quevilly, near Rouen,¹ by the Pasteur Maximilien De l'Angle. From this time the young Seigneur added largely to his landed possessions in deference to his mother, by whose advice he acted, and who had persuaded him, as an only son, to give up thoughts of campaigning, and to settle down as a country gentleman. Le Bostaquet was but a small house and estate. In 1660 he removed to the fine chateau of La Fontelaye.

He was an elder in the church of Lindebœuf. In 1665 it was by sentence of law condemned to be demolished, because it stood within a Catholic Seigneurie, a zealot lady, the Marquise de La Tour, being prosecutrix in the action. De Bostaquet went to Paris, and resisted the action to the utmost. He solicited the good offices of Turenne, who said that he did not meddle in ecclesiastical business, but referred him to his illustrious Victomesse; and she took infinite pains in the matter. The Protestant advocate in all such cases was the Sieur Des Galinières, who had hoped to have won this case. De Bostaquet, however, complains that he was not assisted by the Marquis De Ruvigny, the Deputy-General, whom he describes as "well-intentioned," "a very eminent and most honourable man, but devoted to the court, and more anxious for his own standing there, than for the interest of the Churches." It is remarkable that De Bostaquet never withdrew these expressions, although afterwards not only so much indebted, but also so respectfully and affectionately attached, to the old Marquis.

De Bostaquet was on his way home when he heard that the sentence had been pronounced against his church. He therefore proceeded to Longueville, and made a formal declaration before a magistrate that La Fontelaye was his principal residence, and that Protestant worship would be celebrated in it. When he was at the gates of Dieppe with the intention of making a similar declaration in that town, a messenger from home informed him of the dying condition of his wife, and before he could reach his house she had expired.

After little more than a year of widowhood, De Bostaquet married his second wife, a beautiful cousin of the maternal stock, Anne Le Cauchois, daughter of the Chevalier De Timbermont, by Marie de la Haye de Lintôt. This lease of married life was cut short in the eleventh year of its course. In August 1678, a few months after this wife's death, another calamity came—namely, the destruction of his Chateau of Fontelaye by fire; the occupation of rebuilding, however, somewhat calmed his violent grief. He now had many children, and his eldest daughter having married, he was obliged to enter upon another marriage; and in 1679 he again made a happy selection. His third wife, Marie de Brossard, daughter of the Chevalier de Grosmenil, was the devoted partner of his lot as a refugee in Holland and in the British Islands.

The troubles of the Protestants of Normandy thickened from year to year. In 1685 he had completed the preliminaries of a marriage between his eldest son Isaac, Seigneur de la Fontelaye, and Ester, daughter of Monsieur David Chauvel. "The religion," he writes, "was at its last gasp, all our temples being either demolished or shut up. Monsieur Chauvel and I had to take our young folk to Charenton to be married, where Monsieur Mesnard gave the nuptial benediction." The date of this event was 16th June 1685, as appears in the Charenton Register. This and all the principal occurrences in Dumont du Bostaquet's memoirs are confirmed by cotemporary documents still in existence and quoted in the form of notes by the editors of the printed volume.

The Edict of Revocation (l'edit de revocation de celui de Nantes) was registered at Rouen on the 21st October 1685. Every Protestant temple in Normandy having been already put down, De Bostaquet flattered himself that the dragons would not disturb the Protestant families of his province in their private worship and silent faith. Forewarnings of the opposite event soon were published; he therefore meditated an immediate flight into Holland. In that republic his late uncle Abraham Dumont² (who died in 1653) had served with distinction in the Estates' army, and his own family was connected by marriage with a Dutch officer of high rank, General De Torcé, with whom they corresponded as a kinsman.

The Seigneur de Bostaquet called a meeting of Huguenot gentlemen. He moved that they all should ride off at once, because by signing written abjurations at the dictation of the military visitors they would serve their families no better than they would by leaving them for a time under the guardianship of the God of Providence,

¹ The editor of Legendre's *Persecution faite à l'église de Rouen* states in his Appendix II., that in 1656 there occurs in the register of this church the name of "Isaac Dumont, Chevalier, Seigneur de Bostaquet de la Fontelaye." This seems to fix the date of his marriage.

² In 1615, the Rouen French Church register has, "Abraham Dumont, escuyer, l'un des cents gentil-hommes de la maison du roy."

in whom they could trust, and by whom family re-unions in some land of liberty would eventually be brought about. And as a preparation for this step, he proposed that they all should have one purse. At the meeting the gentlemen all approved of the proposal. But upon reflection they, and especially the ladies, shrank from the difficulties of the moment. So the dragoons, under the command of the Marquis de Baupré-Choiseul, beat up their quarters in detail, and all the principal gentry had to sign a recantation. Dumont's wife's mother died of humiliation and grief, and others of the Grosmenil family fled to Holland.

For a time the public authorities seemed satisfied with Dumont de Bostaquet and his family and neighbours as new converts nominally; but a demand for their regular observance of the Roman Missal and Ritual loomed in the distance. A large party of them accordingly conspired to escape from France, and on the 19th May 1687 negotiations with the crew of an English ship were made. The intending emigrants were rendezvoused on the sea-shore in two parties, one at Quiberville, and the other at Saint-Aubin. At the latter point Dumont himself was; but owing to some omission in the agreement with the sailors as to giving a signal, his party was kept waiting in vain, until some men, supposed to be the coast-guard, came down upon them.

"The pilgrims," says the Edinburgh Reviewer, "were three hundred in number, and it is hardly possible to doubt that their flight had been winked at by the local authorities. The character of the time in France is well illustrated by what followed afterwards. A band of marauders attacked the emigrants just as they had reached the sea-shore, pretending to be the royal guard which had been stationed along the coast in order to stop any Huguenot's passage."

It being night, the general skirmish and discharges of firearms in the moonlight were of a random and unrecitable kind. If the fugitive Protestants had been sufficiently supplied with war material, their victory would have been complete and not merely partial. But the plan of the sea voyage having come to nothing, the conductors had to think of securing the safety of the ladies and children before day-break. The ladies now were forward to propose what they should have agreed to in 1685, namely, that the gentlemen should make their escape from their deadly perils, seeing that the worst temporal evil that could befall the weaker sex was to be immured within convents.

After employing a few days in settling his affairs as well as haste would permit, the Seigneur de Bostaquet rode off for Picardy. He was suffering from a dangerous gunshot wound received in the mêlée on the coast. At the frontier the guards allowed him and his valet to pass, telling him, at his request, the route for Beaumel. His real destination was Prouville, where he arrived safely. He inquired for the house of a rich Romanist gentleman, but succeeded in quietly housing himself under the roof of a Protestant friend, Monsieur de Monthuc, his wife's kinsman. He stayed here for some time under the care of his affectionate host and hostess, and of a competent surgeon, until he was joined by a Norman comrade, Monsieur de Montcornet, who shared with him the dangers of the onward route until they reached Ghent in the Spanish Netherlands. There they were comparatively safe, except from swindlers, who took advantage of the necessity Dumont was under of selling his horses by giving him a shamefully small price, and who would have arrested him for pretended custom-dues, if a good Samaritan had not helped him to slip away from their grasp. From Ghent Montcornet took the road for Brussels. Dumont and his valet took the boat for Sas-van-Ghent, and landed on the shores of Holland (un pays de repos et de tranquillité d'âme) with a sacred joy. He went by easy stages to Rotterdam, and thence by water to the Hague.

On the 29th June 1687, in the Walloon church, he made his public declaration of contrition for the signature which the converters had extorted from him in France. He now realized all the advantages which he had expected from the friendship of General De Torcé. By command of the Prince of Orange he was enrolled in the Dutch army as a captain of cavalry, the rank to which he had attained in the French service. France, by its laws, proscribed and cast him off on the 14th of August. A legal narrative of his flight and its attendant consequences, which has been preserved among the De Bostaquet Papers, may be here quoted:—"En 1687 il fut poursuivi criminellement, soupçonné d'avoir voulu favoriser la sortie du royaume de quelques particuliers, et entre autres de . . . , ce qui l'obligea de sortir effectivement du royaume, et en haine de cette sortie le proces criminel fut continué, et lui condamné, et ses biens déclarés confisqués."

The letters which he received from his wife contained melancholy details of calamity and desolation; but in the course of the autumn she managed to send him

(*via* Dieppe) one of his little children, Judith Julie. In the following spring she herself, and the other surviving children, put off to sea at the same port, through the address and courage of Captain Laveine, and landed at Rotterdam, where Dumont met them. They arrived as a refugee family at the Hague on 22d March 1688.

The expedition of the Prince of Orange into England soon interrupted this domestic life. De Bostaquet joined it as a cavalry officer. The Huguenot cavalry were provisionally enrolled in two Regiments of Dragoons, *les bleus* (Col. Petit), and *les rouges* (Col. Louvigny). De Bostaquet, who had then nearly completed his 57th year, was made the senior captain of Louvigny's Red Dragoons. He gives a lively description of the embarkation and the voyage to England, then of the disembarkation and the march towards the British capital. On the arrival of the fleet at Torbay, "the disembarkation was effected with great skill and promptitude," says the Edinburgh Reviewer, from whom we borrow a translation of De Bostaquet's account of the arrival of the fleet:—

"We distinctly saw many people gathering upon the hills to watch our coming and enjoy the spectacle. They did not appear alarmed in the least, when the men of war and the entire army made their way into a bay in the vicinity. The place was called Torbay, and here we landed. It seemed as if nature had made it for our reception. The bay like a crescent runs in a long distance; where we cast anchor it was overlooked by cliffs of great height and with rocky points; and it is spacious enough to hold a number of vessels. Our fleet did not nearly fill it; the anchorage was good, and the surrounding heights enabled our ships to ride in safety. It was here, as I said, that our Great Prince and the whole of our army disembarked. Heaven, which had conducted him to the spot in triumph, appeared resolved to continue its favour. The sea was calm, the bay like a lake, and the setting sun shone with such lustre that he seemed to leave our hero with regret; yet at last he sank, for he wished to inform another world of our great adventure. The moon, however, took his place, and shone brightly to illuminate our landing."

"We may leave our readers," adds the Reviewer, "to learn from M. De Bostaquet how badly tilled and bleak of aspect were the Devonshire valleys at this period, and how execrable were the roads of Somersetshire; and to imagine how 'little edified he was by the huge wax candles, the font, and altar-plate, the surpliced canons and the choir of boys, so different from our reformed simplicity,' which were then the pride and glory of the cathedral of Exeter. He notices particularly that at every place the army were welcomed as deliverers; and he adds that the discipline enforced by William contributed to the success of the enterprise."

The Huguenot cavalry were conspicuous in the Prince's army, and also 2250 foot-soldiers of the same communion. The French historian, J. Michelet, estimates the number of French officers at 736, some of them making their debüt in the service of the liberator of Britain as privates. Observing that this steadfast and considerable portion of the troops is not alluded to in Lord Macaulay's word-picture of the march from Exeter, Michelet complains rather bitterly in words like these:—

"In the Homeric enumeration which that historian gives of William's comrades, he counts (as one who would omit nothing), English, Germans, Dutch, Swedes, Swiss, yes, down to the three hundred negroes, with turbans and white plumes, in attendance on as many rich English or Dutch officers. But he has not an eye for our soldiers. Is it that our band of exiles are clad in costumes incongruous with William's grandeur? The uniform of many of them must be that of the impoverished refugee—dusty, threadbare, torn."

De Bostaquet took up his quarters in London under the sign of *The Angel* on the 15th December. After the Proclamation of William and Mary in January 1689 (new style), he tendered his services to his king, either in the Dutch or English establishment, as his Majesty should appoint; and being accepted for the latter, he went to Holland to bring his family over. Fearing lest the army under Schomberg should embark for Ireland without him, he conveyed Madame and the children across the Channel with as much speed as wind and weather would permit. He and they were put ashore at Greenwich. Here they found a home, and the aged Marquis and Marquise De Ruvigny lavished their kindness upon them as upon all the refugees. On the 2nd July another infant son was born to De Bostaquet; the young Marquis De Ruvigny stood Godfather, and named him Henri. The death of the old Marquis took place about a month afterwards—namely, on August 5th (new style). It drew from Dumont a tributary sentence extolling "the illustrious deceased, who has left behind him a memory worthy of his life, wholly engrossed with the care of the Church in France, notwithstanding the contrariety of the times—a life illustrated at its close by his overflowing beneficence to the refugees in Britain, whose stay and protector he has been on all occasions."

De Bostaquet, as a subaltern in De Moliens' Company of Schomberg's Regiment of Horse, and with the rank of captain in the army, marched from London on the 28th August. He arrived in Ireland after the taking of Carrickfergus. Having weathered out that fatal autumn, he made application at Lisburn for leave of absence to visit his family. The Duke of Schomberg was obliged to answer in the negative, condescendingly adding, "You made such efforts to be in my regiment, and now you desire to quit it; do you wish to leave me here by myself? Wait for King James's leave, and we will go to England together." On Christmas eve he was attacked with a fever which raged for weeks; this circumstance obtained for him his furlough. The Marquis de Ruvigny had secured that he should retire on full pay; but he determined to serve in the campaign of 1690, when it was announced that King William was to join the army. Having served with distinction he returned to London, and having been taken to their Majesties' levee by the Duke of Schomberg and the Marquis De Ruvigny, he re-entered his Greenwich home on the 28th November. His family were in mourning for his mother, who died in France in October (1690), aged eighty-four, rejoicing to hear that her son had been preserved in the battle of the Boyne; she had hoped to the last to join him in England. Ruvigny had again arranged for his retirement, but Schomberg's Regiment having been given to the noble Marquis, the devoted captain resolved once more to postpone his adieux; however, he remained with his family during the campaign of 1691. In the spring of 1692 he went to Dublin in the suite of the Marquis, now styled Viscount Galway, and Commander-in-chief of the Forces in Ireland. The excursion occupied three months. "This journey," he writes, "although paid there and back by my Lord Galway, has cost me a good deal of money, without any gain but the honour of following his lordship; this has not saved me from the envy of some people at whom I laugh."

In the autumn, Lord Galway preparing to serve in the descent upon France under the Duke of Leinster, De Bostaquet volunteered to accompany him, and could hardly be dissuaded, expecting that the expedition would accomplish something great. Lord Galway assured him that nothing would come of it, and urged him to take his family to Ireland before the coming winter. This advice was taken; and again our refugees were in motion, leaving London on the 12th August 1692, and proceeding (*via* Coventry) to Chester. On the coast of Cheshire they found the wind against them; they had to wait for a month, all but two days, at the village of Neston, so that it was not till the middle of September that they found themselves in Dublin. In Bray Street in that capital they still were at the date of the conclusion of De Bostaquet's manuscript, 3d April 1693, Lord Galway having arrived to command the forces, and to superintend the Protestant colonisation.

Our refugee family's final resting-place was Portarlinton. There the veteran captain obtained a lease of ground, built his house and garden-wall, brought up his younger children, served as an elder in the French Church, and enjoyed his pension of 6s. 3d. *per diem*,¹ till his death in 1709, at the age of seventy-seven. The following is the registration of his burial in the Register of St Paul's, Portarlinton:—

"Sepulture du lundi, 15 Aoust 1709. Le dimanche, 14^e dernier à 3 heur du matin, Est mort en la foi du Seigneur et dans l'espérance de la glorieuse resurrection Isaac Dumont, escuyer, Sieur Du Bostaquet, Capitaine à la pension de S.M.B., dont l'âme étant allée à Dieu, son corps a été enterré cejourd'hui dans le cemetière de ce lieu par Mr De Bonneval, ministre de cette Eglise."

Before leaving France, he had sold La Fontelaye to his first wife's brother, Messire Jeremie de la Rive, Seigneur de Lamberville. Dumont's eldest son, Isaac, being the nephew of the buyer, became his heir, and from him descended the French family, which became extinct in 1847 at the death (in his eighty-third year) of Colonel Isaac Antoine Auguste Dumont, Marquis de Lamberville, great-great-grandson of the refugee.

The refugee's surviving children were two daughters: (1.) Judith Julie was married to Auguste de la Blachière, seigneur de la Coutière; their son Isaac Philip de Coutières was born 19th Sept. 1701, and in 1735 he was a captain in the 24th Regiment (*Wentworth's*). She was left a widow, and re-married with Monsieur De

¹ The pension was originally 5s., as appears from a letter to Mr Blathwayt from the Earl of Galway, dated Dublin, 12th Feb. 1700: "Mr Boyer informs me that he had the honour of conversing with you on the case of Mr. Bostaquet, retired on a pension of 5s. a day, which pension he has resolved to exchange for an ensign's half-pay for his son, who, having been born at Greenwich, may aspire to a commission in the line in due time. The old gentleman is a strong friend of mine, and the boy is my godson; so that if this arrangement can be made it will give me much pleasure. He was at Greenwich with our family, and was a captain in my regiment. He is at present settled at Portarlinton. I cannot help taking an interest in him, though in a few days I shall have nothing in my power. If you think, Sir, that it would be easier to divide the 5s. between his son and daughter, I could adjust the list accordingly."—*MS., Brit. Mus.*

Bonneval, the pasteur of Portarlington, when she was left a widow for the second time. The will of *Judith Julia Dumont de Bonneval* of Portarlington, widow, was dated 6th July, and proved 4th Oct. 1758. She mentions a daughter by her first husband, Susanna Courtiers [Coutières?], whose daughter Jane Susanna is appointed sole executrix. Witness, Gaspar Caillard, Samuell Beauch. The preservation of Dumont de Bostaquet's manuscript we probably owe to this daughter.

(2.) Marie Madeleine.

Chapter III.

MAJOR-GENERAL CAVALIER.

MAJOR-GENERAL JOHN CAVALIER is a name that may be seen in the British Army List in the reign of George II. This is no other than the valiant Camisard chief, and renowned self-taught officer.

Jean Cavalier was born in the year 1681 in the village of Ribaute, near Anduze, in Languedoc. His father outwardly conformed to Romanism, but, because his wife refused to abjure Protestantism, had to pay a share of the salary of the Romish Missionary Teacher, on the pain of being sent to prison or having soldiers quartered upon him, and also had to send his sons to the mission school. Jean Cavalier thus became well-versed in their catechisms and doctrinal books, and in due course he was confirmed and went to mass. His mother, however, filled his memory with Bible truth, and with proofs of the errors and follies of Papal Rome. The Romanists themselves, by their barbarities, alienated his heart from the priests and emissaries of their communion. In his early youth his indignation was called forth. One of the congregations in the desert, with which his mother frequently worshipped, was broken up by the soldiery, some of the men then apprehended were hanged, others were sent to the galleys, the women had their heads shaved, and were sent either to convents or to the dreadful Tower of Constance. His agitated mother told him all this; the boy was filled with abhorrence, wished he could take revenge on the persecutors, and thenceforth (though without making an open vow) ceased to attend mass. After this, when he was thirteen years of age, he heard Mr Claude Brousson preach, and his convictions on the side of Protestantism grew stronger and more intelligent. A long time passed before any notice was taken of his absence from mass, and when his father was informed and officially admonished as to the grave omission, the son had courage to declare to him that he could go to prison but not to mass. Yet he prudently kept himself retired from observation, and while the great Williamite war lasted, no inquisitorial search was made for him. The Peace of Ryswick gave the authorities more leisure. In 1698 a stringent Edict came out; and (says our young hero) "my father was one of the first that was fined, because his wife and children did not go to mass, a crown for the first time, and double for every time afterwards; if he did not oblige us to go they threatened to confiscate his land and chattels,¹ and banish him out of the kingdom." Young Cavalier went out of the way, and paid a long visit to some relations. In September 1699 he was deeply affected by the martyrdom of Brousson. At the end of that year the lads began to meet and sing psalms in the open air before the parish churches. The priests raised a militia against them. This provoked the boys to destroy crucifixes and images. A party of them took up arms to fight their way into Switzerland and Cavalier joined the party; they (thirty in number) passed the frontier unopposed and arrived safely in Geneva; he thus succeeded in escaping from France.

It is said that he worked as a journeyman baker at Geneva and also at Lausanne; he does not himself say so in his book. When he heard that his parents had been imprisoned because he had gone out of France, he rushed home to organize a party to rescue them. Partly to his joy, and partly to his sorrow, he found that they had procured their own liberty by consenting to go to mass. This was in the end of June 1701. He meant to retrace his steps to Geneva forthwith, but being invited and prevailed on to stay at home till the harvest was over, he became involved in

¹ The French give to any man's possessions (however small) the sounding name of "his estates." This is Cavalier's phrase as to his father's little property and stock, but in case of mistakes I have translated the phrase into more sober English.

the commotions of the eventful time when the butcheries of the Abbe Du Chaila, *Inspector of Missions* in the Cevennes, provoked armed resistance.

A student, the only pastor left by persecution to the poor people (his name was Esprit), led sixty men to rescue from the cells and from the instruments of torture in the Abbé's stronghold, some prisoners, ladies and gentlemen, who had been seized when attempting to fly to a country of refuge. This expedition was successful, and Le Chaila was killed. The authorities burnt Esprit alive. The military general, Count Broglio, made with the rest of the assailants a treaty of peace, which he broke by hanging all that he could find at the doors of their own houses. Cavalier was not of this party; he would have thankfully escaped to Geneva, but the frontier was too strictly guarded. He therefore, in self-defence, joined the insurgents, was at once made an officer, and soon had the chief command.

On Christmas day 1701, being Sunday, five hundred of the outlawed Protestants met for worship near Monteze, upon the river Gardon. They received information that six hundred men, cavalry and infantry, were on the way to attack them. The unarmed worshippers retired, and Cavalier entrenched the fighting men so well, that their enemies were decisively repulsed; he then led the pursuit, and made the rout complete, nearly a hundred of the enemy being killed. The next day Cavalier was deliberately chosen to take the command.

The following manifesto was issued:—¹

“Matters having come to this pass, that we are permitted neither to reside quietly in the kingdom nor freely to quit it, we do no longer regard those as our governors who thus treat us as enemies; hence we resolve to resort to those means of preservation with which nature has furnished us. And hereby we invite all our neighbours to join us in endeavours to cast off the yoke of slavery under which they have so long groaned. With respect to those who refuse to join us, but who remain neutral, doing us no harm, we hereby promise not to molest them, either in their persons, or their goods, or their religion; on the contrary, to protect and defend them of whatever religion they may be. But as for those who have been, or shall be found in arms against us, as we expect no quarter from them, so we are resolved to give none, but to treat them in the same manner they have treated us, or may hereafter treat us.

CAVALLIER.
ROLAND.
RAVENAL.
CONSTANET.
LA ROSE.
CATINAT.”

Nearly a quarter of a century afterwards, in his peaceful retreat in Ireland, he published a book, entitled “Memoirs of the Wars in the Cevennes under Colonel Cavallier, in defence of the Protestants persecuted in that country, and of the Peace concluded between him and the Mareschal Duke of Villars. Written in French by Colonel Cavallier, and translated into English” (Dublin, 1726). Dedicated to Lord Carteret, Lord-Lieutenant of Ireland. In 1727 a second edition was published. The main facts are confirmed by documentary evidence. But Huguenot antiquaries complain of many inaccuracies of detail, while they make allowances for an unpractised author writing from memory.

That his pen did not indite romances as to the feats of his sword, we have evidence in a letter from Roland, printed in Mr Hill's Correspondence (p. 123), dated Anduze, ce 22 May 1704:

“Brother Cavalier's battles have always been favourable to us, and it seems (what we have no doubt of) that the Lord fights for us. Brother Cavalier has fought more than thirty battles with wonderful successes. . . . His great victory near Uxes has struck terror into the enemy, who dare not march without 1500 or 1600 men as an escort. Since Marshal Villars has been here he has continually caused incursions to be made, both into Lower Languedoc and into our Cevennes without (thank God) having produced any effect, which has obliged him to send us proposals for peace, which appears to us to be suspicious.”

Of the devastations and bloodshed which marked this civil war, the persecuted and justly incensed Protestant peasantry cannot bear the chief blame. However, their co-religionists in the more tranquil provinces reproached them, and hence they were distinguished from the northern and midland Huguenots by the name of Camisards. For the etymology of that nickname there cannot be a better authority than Cavalier himself. According to him—

“Our men commonly carried but two shirts with them, the one on their back, the other in their knapsack; so that when they would pass by their friends' houses, they would leave the

¹ Baynes's “Witnesses in Sackcloth,” page 197.

dirty, and take the clean, not having time to spare to wash their own linen. Also, when they discovered Romish citizens, they took clean shirts from them, leaving dirty ones in exchange. If a jocose neighbour heard any of the victims of this system of exchange expressing resentment and rage, he would say, 'You are very lucky that they did not take away your skin instead of your shirt' [camise]."

Notwithstanding that one Marshal after another came to oppose the insurgents Cavalier could not be conquered, and the government was reduced to the necessity of treating with him. All his military knowledge had been gained by watching the manœuvres of the town guards of Geneva. His fame was immense; at the age of twenty-two he was more renowned than any commander in the armies of Europe. "Every one," writes Villars, "was surprised to see a man of low origin and without experience in the art of war, behave under the most difficult and delicate circumstances like a great general." The historian Browning says:—"There was nothing in his person to impress beholders. On the contrary, he is represented as small in stature; the head large, and sunk upon the shoulders; with a broad red face, and light hair. His countenance did not bespeak intelligence; but his career proves that he was well endowed."

Cavalier and Marshal Villars, with their military escorts, met to negotiate. The king had no intention to keep faith with the heretic, but took this method of hearing what he had to say. "In that (to borrow the words of an old English pamphleteer) we may see what account is to be had of all promises made to heretics in matters of religion by any prince of the Roman communion, but more particularly by a prince who has put the conduct of his conscience in the hands of a Jesuit." On the 17th May 1704, at Nismes, the following concessions to the Protestants were promised provisionally by the Marshal, and by Lamoignon de Basville:—*First*, Liberty of conscience, and permission to hold religious assemblies in such country places as they think convenient (provided they do not build churches), but not in cities or walled towns. *Secondly*, All such as are detained in prisons and galleys only on account of religion since the Revocation of the Edict of Nantes, shall be set at liberty in six weeks after this date. *Thirdly*, All who have left the kingdom on account of religion shall have free liberty to return, and be restored to their estates and privileges, on condition they take the oath of allegiance to the king. *Lastly*, A regiment of 2000 shall be raised by Cavalier for the French army in Portugal, and the remainder of the party shall lay down their arms, trusting to the royal toleration.

Cavalier took a journey to Paris, and being admitted to an interview with Louis XIV., he began by saying, "We have not taken up arms against your Majesty, but only in self-defence against those who, contrary to your royal intentions, have oppressed and persecuted us." After enlarging on their woes, he added that it was with lively regret that his followers had appeared in arms against so good and great a king; but on receiving the royal clemency, and the ratification of the Marechal de Villars' engagements, they would be ready to shed their blood in his service. The king, with warmth, refused to hear of the treaty with Villars, except to the extent of releasing the prisoners and galley-slaves upon the submission of all the rebels. Being interrogated, Cavalier said that he got no arms from the Duke of Savoy or foreign princes. "Where did you get arms?" asked the king. "Sir," replied Cavalier, "We took care to attack none of your troops but them we were much superior in number to; and having overcome them, especially in the beginning, it was from them that we supplied ourselves." "How many of my troops did you destroy?" the king inquired. Cavalier answered that he did not know, but that his Majesty's generals could tell. The king then upbraided him at some length for outrages on persons and property. Cavalier in reply exposed the great provocations done by the magistracy and Romish soldiery, and gave some heartrending recitals, which the courtiers in substance confirmed, and which made an evident impression on the king. His majesty brought the audience to a close, by asking if he would become a good Catholic. Cavalier replied, "My life, sir, is in your hands, and I am ready to lay it down in your service, but as for my religion, I am resolved not to change it for any consideration this world can afford." "Well," said the king, "go and be wiser in future, and it will be better for you."

In the antechamber, Cavalier was offered, if he would recant his religious creed, pensions both for himself and his father, and a commission as Brigadier. But he accepted no title but that of "obstinate Huguenot." Thereafter, though treated with apparent kindness, he felt he was under surveillance, and having good information that it was intended to beguile him into a fortress, he escaped into Switzerland.

There have been critical estimates of Cavalier's character, tending to the verdict

that his moral and religious character was but low as compared to his bravery. But this has arisen from forgetfulness that the stratagems and severities incident to a civil and unequal war bring out exceptional features of character, and cannot fairly be commented on as the only or the best materials for deciding a question of personal character. A young man, deprived of his spiritual guides, and debarred from stated Scriptural instruction, assailed with insulting orders and threats (and such was Cavalier), must labour under disadvantages which can account for many errors of judgment and of conduct. Some accusations, however, arose from mistaking him for one of the Camisard Prophets, another Jean Cavalier.¹ Mr. John M. Kemble, in his interesting volume of "State Papers" (printed from Leibnitz's correspondence), notes as to the pretended prophets:—

"Their pretensions to inspiration, absurd as they were, attracted the attention and excited the alarm of the clergy. With these impostures, or, perhaps, manifestations of unsound mind, Cavalier had nothing to do. We have no doubt, from the evidence before us, that in his earlier days, and while it served his purposes as a leader, he had, like the others, administered the sacraments, and made pretensions to the gift of prophecy; but in the larger world in which his lot had since been cast, he had naturally learned common sense, and discovered that claims to immediate inspiration were not likely to find much favour in the eyes of practical and thinking men."

It suited the king-craft of Louis XIV. both to deny that he ever had an interview with Cavalier, and to enjoin his privy councillors to deny it. Hence some persons have naturally suspected that Cavalier's narration of an audience with the king was a fabrication. The Electress Sophia directed Leibnitz to write some interrogatories to Cavalier as to this audience (as to the fact of which no rational doubt is now entertained), and as to his escape from France. A copy of his answer is preserved, docquetted "Copie de la Reponse de M. Cavalier, Sevenois, 1704," and the following is a translation of it by Mr Kemble:—

"With regard to Fraignant he was never with me. The object of my journey to Paris was to demand of the king the ratification of the articles of the treaty which Marshal Villars had made with me, which were:—That all the prisoners and galley-slaves, who had been condemned since the Revocation of the Edict of Nantes, were to be set at liberty; that they were to give us liberty of conscience throughout the whole province of Languedoc; and that all those who had expatriated themselves for the sake of religion should have liberty to return, and to have full enjoyment of their property. After I had made all these demands, the king said to me, That the hearts of all kings were in the hands of God, and that it was not for subjects to meddle with religion; that the ministers had to answer for the salvation of their flocks; that if his religion had not been the good one, God would have let him know it, since He gave him the grace to vanquish his enemies on every spot where he had attacked them. And he asked me where I got my money and ammunition from? I answered him, that we were so often engaged with his troops that they furnished me abundance of all that I was in need of. Upon that he gave me orders to retire, and replaced me in the hands of the Sieur de Chamillard, saying to me that he would do something for me—that I must be steady. Afterwards I was reconducted into Burgundy by the same courier, being forbid, on pain of incurring the king's indignation, to say that I had spoken with him or that I had been to Paris, all of which I observed very exactly until my escape from France.

"Afterwards, having remained six weeks in Burgundy, I received orders to set out for Brissac, under escort of the Maréchaussée of Dijon, which was relieved from place to place till Besançon. When I was two days' journey from Besançon I was lodged in a village where the houses stood very far apart. Seeing myself so near Switzerland, I took the resolution to escape from the hands of my enemies. I gave my orders to all my troop to be ready at such an hour, which they did; and at night I began to file off with a guide in the direction of Switzerland, without any one's asking me whither I was going. Providence conducted me to Neufchatel in Switzerland, where I was well received."

Cavalier was accused by comrades of desertion and treachery. But he was guilty only of a miscalculation of probabilities; when he agreed to negotiate, he did not

¹ In Pointer's "Chronological History of England," page 584, it is stated that the French prophets, "by their formal cant and their feigned extatic fits, deluded several of their countrymen in Soho, London, which gave just offence to the soberer part of the French refugees, who looked upon them as impostors, as they really were. They were censured in the French Church in the Savoy. . . . One of the said Camisars, and two of their abettors, were indicted and prosecuted at the charge of all the French churches in London as disturbers of the public peace and false prophets. On the 28th November 1707, they received their sentences at the Court of Queen's Bench Bar, to stand twice on a scaffold, with a paper denoting their offence, to pay a fine of 20 marks each, and to give securities for their good behaviour for one year." This affair led to the mistake that the word "Camisard" meant a prophet. As to our hero's namesake, Jean Cavalier of Sauve, three affidavits, disclaiming all relationship and sympathy, signed by Colonel Cavalier, are printed in "Nouveaux Memoires pour servir à l'histoire des trois Camisars," London 1708. To one of these affidavits the Rev. Edmund Calamy refers in his "Caveat against New Prophets," page 52.

see that he was virtually laying down his arms. For if his treaty were ratified, the Camisards would gain the blessings of peace and liberty, which would be a good finishing stroke. But if his treaty were not ratified, the circumstance would simply and inevitably make him a prisoner of war.

Mr Kemble brings a mild charge of provincialism and narrow-mindedness against Cavalier on account of one of the articles in his treaty, "Liberty of Conscience through all the Province of Languedoc (which ought to have been liberty of conscience over the whole kingdom of France). The answer to this is, that there had been no declaration of war, except in Languedoc, and the formal treaty could extend no farther. But that Cavalier's aspirations were confined within one province we can safely deny. I have read, in one of the numbers of the *Bulletin of the French Protestant Historical Society*, an account of a conversation between him and a Romish priest, who asked him on what terms he and his troops would lay down their arms. Cavalier's reply was, "La liberté de prier Dieu en esprit et en verité. Le repos de tout le monde. L'elargissement des captifs."

The friendly Swiss in the vicinity of France could shew Cavalier and his men a ready hospitality, but could not venture to consent to their taking up their quarters with them. The exiles, therefore, moved cautiously onward, in separate detachments, till they halted at Lausanne. From this place of safety Cavalier sent a letter offering his services to the Duke of Savoy:—

"May it please your Royal Highness,—

"Providence having saved me from the snares the French had laid for me, I am safely arrived in this country. I think I cannot do better than to address myself to so great a prince as you are, and to offer you my most humble services. The honour of serving under your Royal Highness's banner will be to me the greatest felicity I could wish for, looking upon your Royal Highness as the protector of the poor oppressed people in France, and I hope by your valour the neighbouring people of France will be secure from being molested by the most ambitious of monarchs. For my part, I shall embrace all opportunities of shewing your Royal Highness my inviolable attachment for your service. I have about 250 men come out of France along with me, and willing to follow me whithersoever I shall go. As soon as I have received the honour of your Royal Highness's orders, I shall repair to whatsoever place you shall command me. I shall leave officers here to raise recruits, in order speedily to form a regiment, if your Royal Highness thinks proper. I am, with the profoundest respect, &c.,

"Lausanne, August 31st, 1704."

"CAVALLIER."

The Right Honourable Richard Hill, the British Ambassador to the Duke, and the Duke himself also, had been watching with anxiety and dismay the negotiation between Marshal Villars and Cavalier. Their plan was to foster the war in the Cevennes by sending auxiliary troops by sea, and thus to keep the French monarch so busy at home that he might send no reinforcements abroad. Mr. Hill wrote to the Earl of Nottingham from Turin, 12-23 May 1764, "The two last posts assure us that the Camisards have laid down their arms. We do not want zeal or mettle; but I am not willing to play off the Queen's ships and 500 good Protestants if the game is already lost." To Lord Godolphin he wrote, on 16-27 May:—

"What does affect and mortify me most sensibly is, the loss of our Allies in the Cevennes who have submitted to the tyrant and have laid down their arms." *May 30th*. "All our advices from France continue to affirm that Cavallier had accepted the amnesty offered by the Mareschal de Villars, and made his peace with the French King; but the conditions cannot be known till the return of the courier whom the Mareschal sent to Versailles. . . . Letters from Nismes, of the 17th inst., say that day M. Cavallier came thither to meet the Mareschal de Villars, with whom he had a long conference; he had left his troop at Lusary, about a league from Nismes, and was conducted into the town by M. de Lande, Lieut.-General, who was sent out to meet him with a small guard. In the evening he returned to his troop, very well satisfied with his reception and the civilities he received from the Mareschal. People of all sorts crowded to see Cavallier, and were so well satisfied with his person and his modest behaviour, that some of the most considerable of Nismes accompanied him to his troop. It is impossible to express the joy that country has on this account, in hopes that now they may stir out without being in danger of being murdered. The same letters give an account that Messrs Roland and Castanet, two captains of the Cevennes, had, the very same day on which Cavallier had offered to submit, defeated the battalion of Tiurnon, killed about 200 soldiers, eight or ten officers, and the Lieut.-Colonel. This action makes us believe and hope that Roland may still hold out, and not come into the resolutions which Cavallier seems to have taken, and we are still willing to hope that something may break off the negotiation with Cavallier himself." *19-30 June*. "I embarked last week at Nice about 450 men, officers, and soldiers, with money, with arms, and ammunition, for the relief of the Camisards." *1st July*. "They are gone upon a desperate errand, and I am in pain for them; but it was not reasonable to expect the Cevennois should hold out any longer, if nobody would endeavour at least

to come to their relief. The defection of Cavallier, and the negotiations of the rest with the Mareschal de Villars, and the appearances of the entire submission of the whole party, made it impossible for me to embark *mes enfans perdus*, till I had assurances to shew them, from a man whom I had sent on purpose to Languedoc, that Ravenal and a great party held out still." [This expedition failed.]

With regard to Cavalier at Lusanné, Mr. Hill writes to Sir Charles Hedges from Turin, 9th September 1704 :—

"The last week his Royal Highness received a letter from Cavallier, who had formerly done so good service in Languedoc. He said he had saved himself from the hands of his enemies, who were leading him to Brisach; that he was come to Lausanne, and that he would come on to offer his services to his Royal Highness if they might be agreeable; that he had 100 of his own men with him who would follow him anywhere. I went to the camp immediately, and desired his Royal Highness to accept the offers of a man who had been so useful and might still be so; that I would answer for the sincerity of his intentions; that if his Royal Highness would take him immediately into his service, and employ him with his troop in the Valleys, I hoped he might augment his number and form a battalion: that the encouragement which was given him might animate the Camisards, and keep their party alive in the Cevennes, and give new zeal and vigour to the levies which the Queen and the States were about to make in England and Holland; that the refusal of Cavallier's good offers would have the contrary effects; and, lastly, that I would write to London, and did not doubt but that I should have such orders from the Queen as would take these people off his Royal Highness's hands, if he found they were not for his purpose. His Royal Highness did consent very generously to receive them, sent a gracious letter to Cavallier to invite him hither, settled a route for him and for all the men he had or could bring with him, and sent him 100 pistoles to bear his expenses over the mountains. I must say that I look upon him at present as his Royal Highness's officer; but I shall receive him here as if he were to be the Queen's officer upon occasion."

The following is the Duke of Savoy's letter :—

"MONSIEUR CAVALLIER,—We have received with pleasure the letter you wrote to us from Lausanne, the 31st of last month. Being well pleased with the testimony of your zeal for our service, we send you money by the courier, in order that you repair with your men to the city of Aosta, where you will apply to the Marquis De Cirie, governor of the province, who will shew you the route you must take to go into the Valleys of Luzerne with your people, which you must endeavour to increase as much as you can with sure and choice men upon whom one may safely depend. We are very glad you have experienced how little foundation there is in the promises of France, which reckons the greatest violences as nothing. Assure yourself that, upon all occasions, we shall willingly contribute to all your advantage; and, in the meanwhile, we pray God to have you in His holy keeping.

"From the Camp at Crescentino,
The 5th of September 1704."

"V. AMEDE.
J. CULLAT."

Cavallier immediately sent off Lieut.-Colonel Billard with a detachment to Aosta, and was lingering to raise recruits, where the alarm of the French cutting off his communication with Piedmont, compelled him to set out in a Swiss costume, and with two Swiss gentlemen as fellow-travellers. On his reaching Aosta, the Marquis De Cirie sent him to join the troops at La Tuille, which the French were on the eve of assaulting. Unfortunately, the General, Baron De St. Remis, had an army of Swiss recruits and Savoyard militia, very unlike the intrepid Camisards. The entrenchments were strong, and Cavallier, at his post, was expecting a good fight, when, to his surprise, he was almost surrounded by the French, the above-mentioned army having surrendered without fighting. He had to draw off his men precipitately into a wood; soon they sprang out and routed a party that had taken De Cirie and St. Remis prisoners, and rescued them, but as these chiefs would not fall back on Aosta, Cavallier and his men made with all haste for Turin, and got the start of the French, who would have intercepted his party if he had delayed but an hour.

Mr Hill wrote to the Duke of Marlborough on the 3rd October, "I have got the famous Cavalier to me now, with about sixty-seven of his Camisards, good men and true. I carry him to-day to his Royal Highness in hopes to place him in his service, till the Marquis de Miremont comes." Again he wrote to Sir Charles Hedges, 8th October :—

"Mons. Cavallier came hither last week just before the passages were stopped, and brought about seventy men with him, officers or soldiers, good men and true. He had an opportunity, as he came through the Val d'Aoust, to show his zeal for the service of his Royal Highness. But at the first sight of La Feuilliade's troops, our new-raised Swiss and our militia abandoned all their posts which had been a-fortifying these six months, and our Camisards came away in

the crowd without hearing one musket fired. The Swiss ran up the mountains and their officers with them. M. Cavallier came the better way, and came hither. So soon as he arrived, I carried him to our camp, and his Royal Highness received him very well. He gave him a commission to be Colonel in his service, and he is now to make up a battalion as soon as he can possibly, in which I will give him all the assistance I can possibly."

Cavallier's quarters were in the Valley of Luzerne. "The Vaudois," he writes, "were very glad of having me with them, being a companion in their sufferings for the same cause; for there is no difference betwixt their church and our churches of France, Geneva, and Holland." He had not been many days there before he had a project to communicate to Mr. Hill; he wrote from Luzerne, 10th October 1704:—

"SIR,—I do myself the honour of writing to assure you of my most humble respects, and to beg you to continue your favours, and the honour of your protection. I have just found a man who offers to go to the country [Languedoc]. He is one whom I know, and on whom I can rely. He asks no reward, and promises to bring me an answer in a month and a half. If your Excellency thinks proper to give him anything, I beg you will send it to me by the bearer of this. I shall be forgetful of nothing in keeping an eye on matters relating to our country, and to the Divine service. I have heretofore penetrated into Dauphiny a little. I hope to go and make a little excursion there very soon, in order to observe the disposition of the people and the country. I hope God will bless all our enterprizes. I venture to ask of your Excellency to send me word if letters can pass for Switzerland or Geneva. I can assure you that no one can have more pleasure than I have in the honour of subscribing myself, most respectfully, and with respect, &c."

"CAVALLIER.

"Luzerne, 10th October 1704.

"There are here, sir, many refugees who would wish to take part with me, but their officer requires an order to that effect. I beg of your Excellency to write to his Royal Highness on the subject. I shall have the honour of obeying his orders; also as to my Turin expenses [de la dépense de Turin]."

MR. HILL TO M. CAVALLIER.

"TURIN, *October 12th*, 1704.—SIR,—I have received the letter which you did me the honour of writing to me on the 10th, and by the bearer of that letter shall send you this reply. I applaud your zeal and your attachment to the interests of our religion and of our friends, and I pray to God to bless your anxious attentions. I very much approve of your design of sending a trusty man into Languedoc, taking it for granted that you will give him good instructions. He can assure our friends in the Cevennes that they shall never be forsaken, that great efforts will be made to go to them next spring, and that for this object the Marquis de Miremont is levying troops in England and in Holland. Their chiefs may be told that orders have already been given to several persons to put money into their hands; and if they will please to let me know the names of persons in Nismes, Anduze, or in any other town to whom money might be safely given for them, I will cause it to be put in their hands. Your man will on his return bring us their news. I have given 10 louis d'or to Mons. de la Feuterie for your man's travelling expenses.

"I will speak to H.R.H. to let you have an order, if he thinks fit, that the refugees who are in the valleys may be able to enrol themselves in your regiment. I shall also make arrangements regarding the expenses incurred at Turin. Letters can no longer go from this either to Switzerland or Geneva by the Val d'Aosta; but if you send me your letters for those places, I will forward them, via Genoa and Venice. I am very glad that you have already thought of extending your views into Dauphiny. I hope that you will find a path through that province for the establishment of affairs in France."

Mr. Hill's letter to Secretary Sir Charles Hedges at this period is important as a testimony to the religious character of Cavallier and his men. I give an extract:—

"TURIN, *6th Nov.* 1704.—I am glad the Queen was pleased to approve of what I did for M. Cavallier. . . . I should say nothing of him now, if I were not amazed so oft as I see him. A very little fellow, son of a peasant, bred to be a baker, at twenty years of age, with eighteen men like himself, began to make war upon the King of France. He kept the field for eighteen months against a Mareschal of France and an army of 10,000 men, and made an honourable capitulation at last with the mighty Monarch. It is certain that he and his followers were animated with such a spirit of zeal for their religion which is the true enthusiasm. I fear they may lose that temper of mind in the commerce of the world, though they are very devout and very regular. I therefore will do all I can to get them back into France, where one Camisard is worth 100 refugees."

The siege of Verrue by the French, and its gallant defence by the Duke of Savoy, lasted from the 10th October 1704 to the 19th April 1705. Cavalier was with the Duke's army about six weeks during that time. He continued to hold com-

munication with France, and became very uneasy about difficulties and obstructions cast up in Holland. In October he was at Turin to apply for leave to remove his quarters to Switzerland. From the camp de la Turin, 13th October 1705, he addressed this letter to Mr. Hill :—

“SIR,—I give myself the honour of writing this, having learnt from a man who came from Languedoc the manner in which things are going on there, and I was unwilling to fail in sending information to your Excellency. I wished to send him to you ; but he would not go for fear of being recognised. He assures me that the man named Claris had 200 men with him (this man was one of my troop), and that another named Portefrajeue had as many. As their route is given to all men, great and small, to go to Catalonia, they are always increasing. There even are many Papists who are joining them every day. I hope that your Excellency seeing this will have the goodness to obtain leave of absence for me from His Royal Highness, to go to Switzerland. I am making efforts to find a good number of men to go thither, as the opportunity is so manifestly favourable. I would go to join the Marquis de Guiscard in Holland, as they are disagreeing very much with the Marquis de Miremont. It is known that they will do nothing, and the time will still slip away without any succour being given to the poor people. As for me I have the honour to say to you that at the peril of my blood and of my life I will do all I possibly can to go and join them wherever I may be, whether here or elsewhere. If I see no sign of diligence, I for my part will do all that shall be possible to me, with the help of God, and I hope that I shall not lose my time. I am entirely persuaded that your Excellency will have the goodness to lend a hand and to give your approbation to this, since it is for nothing but the deliverance of poor down-trodden people [*des pauvres catis*] and for the advancement of the glory of God that I act. I continually demand the honour of your powerful protection, since I for ever am with profound respect, &c. “CAVALLIER.”

In November the Duke sent him with formal instructions to concert measures in Switzerland for the relief of Montmelian. It appears, however, that his actual orders were different. Mr. Hill wrote to Godolphin from Turin 14, 25 Nov.—“Mr. Cavallier is gone disguised over the Alps to try if he can find the way once more into the Cevennes. The enemies have few or no troops left in Languedoc, and if he can once more get at the head of an army, he may prove of great use to his friends who are now in Catalonia. I have provided him with 400 louis d'or, half of which I must require from your lordship. We do yet conceal his journey with all the care that is possible.” By a devious route he managed to reach Berne, and to report himself to the Duke's Ambassador, but news had just come from Savoy of the surrender of Montmelian. Cavalier had been several times recognised in his route by Frenchmen, and had narrowly escaped being taken prisoner. Instead, therefore, of returning to the Valley of Luzerne, he traversed Germany, and reached his new destination, namely, Holland.

The States granted him a regiment of foot, to receive its pay to the extent of two-thirds from Queen Anne, one-third being promised by Holland. Cavalier had the naming of the officers and the giving of commissions. The Duke of Marlborough wrote to him from St. James's, “ce 22 Fevrier 1706,” “Monsieur, J'ai recu votre lettre du 16 de ce mois et ne puis assez louer votre zèle, en faveur de vos pauvres frères opprimés en France, et pour le bien de la cause commune. La Reine, je vous assure, en est sensible.” The Duke felt really glad to have his services, and had already written to Spain to the Prince of Lichtenstein (5th Feb.), “By the next convoy from Holland, we expect a batalion of Cevenols. It will be commanded by Colonel Cavallier, who has so highly distinguished himself in the Cevennes, and who gives us reason to hope that from Catalonia he will always keep up communications with his people, which cannot but occasion a good diversion.” Some months, however, were required to complete the enlistments ; a large number responded to the Colonel's call in Prussia and Hanover. Mr. Howe wrote to Mr. Stepney from Hanover, April 4th, 1706 : “On the 27th past, about 120 French refugees and others, by the name of Camisards, listed to serve in Cavallier's regiment of foot, came from Berlin to the neighbouring places in this town ; and fourteen of these men, with a Swiss serjeant at the head of them, came hither, and were quartered by billets. They listed some few men, and set out on the 31st for Minden, the appointed place for their rendezvous, from whence they are to continue their march to Holland.” (*Stepney Papers*, quoted by Kemble.)

Cavalier arrived in England the 31st July 1706. Next day he had an interview with the Lord Treasurer (Godolphin), and went to St Helen's. His regiment was among the reinforcements sent to Spain for the campaign of the following year, and he himself went out with them. His inventive mind had some suggestions to make (though it is not recorded what they were), as appears from a sentence in the letter of instructions from the Earl of Sunderland to General the Earl of Galway :—

"I send you a copy of Monsieur Cavalier's Letter to the Queen. If you think what he proposes practicable, and that the circumstances of affairs do allow it, Her Majesty thinks that it would be of great advantage to the common cause. But that must be left to your judgment."

At the battle of Almanza, says Professor Weiss, "Cavalier's regiment, composed entirely of Protestant refugees, found itself opposed to a Catholic regiment which had perhaps shared in the pitiless war of the Cevennes. As soon as the two French corps recognised each other, they charged with their bayonets, disdaining to fire, and slew each other with such fury that, according to Berwick's testimony, not more than three hundred men survived. Cavalier's regiment was but seven hundred strong, and if, as is possible, the Catholic regiment was complete, its almost total destruction was a bloody glorification of Cevenol valour. Marshal Berwick, though familiar with fierce encounters, never spoke of this tragical event without visible emotion." Oldmixon informs us that "Colonel Cavalier gave repeated proofs of that courage by which he had before acquired great reputation in the Cevennes. He received several wounds, and having lain some time among the slain, made his escape by the favour of a horse given him by an English officer. Mr Prat, his lieutenant-colonel, five captains, six lieutenants, and five ensigns of his regiment were killed, and most of the other officers wounded or taken prisoners."

After this, Cavalier was again in the service of the Duke of Savoy, as appears from his letter to the States of Holland, written after his recovery from his wounds received on the field of Almanza¹ :—

"Genoa, 10th July 1707.

"High and Mighty Lords, with the most profound respect, I have to represent the misfortune I have had to lose my regiment at the battle of Almanza. I have had the additional pain of witnessing, on this, the first occasion on which I have had the honour to fight under your standards, that your arms have not had the desired success. The only consolation that remains to me is, that the regiment I had the honour to command never looked back, but sold its life dearly on the field of battle, as Baron Friesheim has probably informed you. I fought as long as a man stood beside me, until numbers overpowered me, losing also an immense quantity of blood, from a dozen wounds which I received. I was looked upon as one of the slain, and as such I was plundered, but Providence gave me sufficient strength to drag myself off from the enemy's hands. When I began to be conscious of recovery, the generals intimated to me that the service of the States required that I should be transferred to the Duke of Savoy's forces.² At once I joyfully closed with the opportunity thus presented to me; and having received my orders from his Excellency, the Comte de Noyelles, I embarked for Leghorn, and thence for Genoa, whence I shall set out to join the army forthwith. I wish some new occasion, and a more auspicious one, may happen to enable me to continue giving proofs of my attachment and affection to the service of the States. I cherish the hope, that with the wonted generosity of your Highnesses, you will take measures to enable me to replace my regiment, one-third of the officers having survived, the greater part wounded or made prisoners—also, that my solicitor may receive the arrears of pay due to myself and to my regiment.—I have, &c.,

"CAVALLIER."

The Duke of Savoy made Cavalier a Colonel of hussars, and took him with him in the expedition against Toulon—that great arsenal and dockyard of France, which the Allies had concerted to besiege by land as well as by sea. The only hope of success was a very rapid march, so that the siege might be commenced before the arrival of a French army beneath the walls. Such a surprise, however, was prevented by the vigilance of the French General De Tesse, who found that "the fortifications of Toulon on the land-side could not maintain a six-days' siege." There was no slackness in the Duke of Savoy's dash towards the walls, yet De Tesse succeeded in making an entrenched camp as well as to strengthen the fortifications. Fighting began in earnest on the 15th August (1707), but day after day victory declared more and more for the French; and the Allies' army retired precipitately during the night between the 21st and 22d August. In the correspondence connected with this expedition, I find the following information :—"Cavalier, chief of the Camisars, is at the head of the Hussars, one Meissonier of Souliers is with him."³

¹ Bulletin, vol. vi., p. 70.

² The Editor of Richard Hill's Correspondence (page 691) uses the word "desertion" as applicable to Cavalier's going to Holland; but that the Duke of Savoy did not regard him as a deserter is a fair inference from the above intimation.

³ The information as to the Toulon Expedition is from "The History of the Siege of Toulon, with an Account of the Political Reasons that induc'd the Confederates to undertake it. Together with all the Transactions from the Duke of Savoy's entrance into Provence to his going out of it. Written in French by Monsieur Deviss, Author of the *Mercur-Galant*. Done into English, from the Paris edition, by Mr. A. Boyce, London, 1708."

This is the last record of his campaigning that has come under my notice. Professor De Felice says of Cavalier, that he is the hero of a martial epic, skilful, adventurous, dashing, and the bravest of the brave. Both Roland and Cavalier, like Oliver Cromwell, relied on the authority lent by inspiration. If they must plead guilty to sanguinary reprisals on their persecutors, the spirit whom they consulted instructed them to release prisoners from whom they had received no harm, and punish their own men with extreme severity for wanton murder or robbery. The Camisards, as all admit, were not guilty of swearing, drunkenness, or quarrelling. The accusations of licentiousness were false, and arose from their mothers, wives, and daughters living in their camps to cook their food and to nurse the wounded. Until otherwise informed, I conclude that Cavalier was not again in action after the year 1707.

He is now only in his twenty-seventh year, so that probably it was thought impracticable to promote him to be a general officer. He retired on a pension, and took up his residence in England and Ireland. That pension was inadequate to his expenses, and his future life was much embittered by debt. His debts seem to have been his chief faults. The Duke of Marlborough writes to Mr. Granville from the Hague, 10th March 1711 :

“I have been solicited by so many people of note here in behalf of Madame Du Noyer, who all complain of the ill usage she meets with from Colonel Cavallier, that I cannot help troubling you with her petition. I pray you will send for the Colonel and exhort him to compliance with her just request, otherwise I shall be obliged to complain to the Queen, that she may have justice done her out of his pension.”

An Edinburgh Reviewer (in 1856) believes that Cavalier married Madame Du Noyer's daughter ; and, at the same time, he attaches weight to the attacks which the said Madame made on Cavalier's character. Now Madame fired off her countless poisonous missiles, just because he refused to marry her daughter. It is evident that in that affair Cavalier's error lay in making an engagement, not in breaking it. Mr. Kemble says, “Much obscurity rests over this period of his life, which is not much illustrated by the scandalous libels and evidently false accusations of Madame Du Noyer, whose daughter he was engaged to marry, but disappointed.”

My late lamented correspondent, Sir Erasmus Borrowes, discovered, from original letters in his possession, that Cavalier married the daughter of an aristocratic refugee at Portarlington, Mademoiselle E. Ponthieu, of whose family I have spoken in the chapter on the Rochefoucaulds and the Champagnés. The signatures, “JN. CAVALLIER” and “E. CAVALLIER” are still extant in Portarlington.

To his pecuniary embarrassments we are indebted for his book. A kind-hearted creditor, Major Champagné, took the trouble of collecting payment for copies of his “Memoirs of the Wars in the Covenens,” and gave him credit in his account-book for five books at *five shillings and five pence* each. This model account-book was in the possession of the Major's great-grandson, the late Sir Erasmus Borrowes, through whose great kindness I saw and examined it. A loan of £50 was on one occasion granted to Colonel Cavallier. The debtor and creditor account between the Major and Colonel, extending through several pages, seems pretty nearly balanced at last, as far as cash is concerned ; but a memorandum is appended : “The colonel owes me for a horse which he borrowed from me and never returned, *valew'd* four or five pounds.” Perhaps some less patient creditor had arrested the horse on Cavallier's premises and appropriated it.

In 1723 Champagné bought in Holland for Madame Cavallier, “narrow lease (lace?), cambric and Holland.” He lent her money at different dates, “a guynay,” “a moydore,”¹ &c., &c. He paid for grazing Mrs Cavallier's “yong mere,” and on one occasion £12 to release her “gould watch.”

At last the Colonel was remembered as he deserved. Primate Boulter (Hugh, Archbishop of Armagh, formerly Bishop of Bristol), in whom the British Government placed implicit confidence, recommended him to the Duke of Newcastle :—

“DUBLIN, Jan. 5, 1726-7.—My Lord, As we talk here that some new regiments will be raised, Colonel Cavallier was with me to-day to desire I would recommend him to be put in commission on this occasion. I told him it was wholly out of my way to recommend to the army, but as he had very much distinguished himself abroad in the last war, I would venture to take the liberty to acquaint your Grace that he is alive, and very willing to serve his Majesty if a war comes on.—I am, &c.,
“HU. ARMAGH.”

¹ A *moydore* (in 1736) was worth *twenty seven shillings* in England, and *twenty-seven shillings and ninepence* in Ireland (*i.e.*, thirty old Irish shillings). See Primate Boulter's Letters.

Chapter IV.

MAXIMILIAN MISSON.

A WISH has been expressed, that there could be found or compiled some record of the impressions and sensations of the French Protestant Refugees¹ among the strange scenes and society of England. It is because one of Misson's books, entitled, "Observations of a Traveller," contains materials for such a record that I devote a chapter to him.

His father was the Pasteur Jacques Misson, who at the time of the Revocation was in charge of the Reformed Church of Niort. He and his family were naturalized in England on the 15th April 1687; in the Patent Rolls their names are enumerated thus:—"James Misson (clerk); Judith, his wife; Maximilian, James-Francis, and Henry-Peter, their sons; and Anne-Margaret, their daughter." That they may have endured hardships on their way may perhaps seem probable from Quick's description of a manuscript book of the Acts of the National Synods which was lent to him by "that reverend and ancient minister of Christ, Monsieur Misson, who had been pastor of the Church of Niort," which manuscript was "fairly written, but much impaired by rain and salt water." Maximilian Misson says of those refugee ministers who had no fixed charges (either because of the impossibility of finding a congregation for every one, or because they were forestalled by "the first that came over") :—

"With pious resignation they submitted to the decree of providence, which so disposed of them; until age and infirmity laid their arrest upon them, although not in charge of a congregation, they preached frequently, visited the sick and the afflicted, and wrote books of devotion; and their whole conduct had a sweet savour of charity and edification."

This panegyric (I may say) partly applies to old Misson, the pastor, who was alive in the year 1695, aged seventy-six.

I have found no account of any of the family, except of the eldest son, Maximilian, who (according to Haag) was born about the middle of the seventeenth century, and was one of the Protestant Judges in "The Chamber of the Edict, in the parliament of Paris." Soon after becoming a refugee, he was selected by James, 1st Duke of Ormond, to be tutor to his younger grandson, Lord Charles Butler. This youth was created Earl of Arran in 1693, and became a lieutenant-general in the army, and Chancellor of Oxford University. Misson travelled with him through Holland, Germany, and Italy, and out of this arose his celebrated work, "Nouveau Voyage d'Italie." To this young lord he dedicated this book on 1st January 1691. From an enlarged edition, I make this note, namely, that he was never ashamed to be recognised as a Frenchman except twice,—*once* in 1695, when he was shown how the French army had gutted one of the Duke of Savoy's charming palaces; *and again*, "when I saw myself reduced to the necessity of falling into the hands of a Dunkirk privateer."

Misson's writings prove him to have been a man of taste, and a connoisseur as to the fine arts. Benoit, speaking of the desolations committed upon lovely mansions and pleasure grounds by the dragoons and the Popish mobs, adds, that the beautiful mansion in the environs of the city belonging to Misson, one of the councillors of the Parliament of Paris, and its garden with its tasteful decorations, were no exceptions to the rule, but were totally laid waste. I give the full titles, both of the originals and of the translations, of Misson's celebrated works, best editions :—

¹ The sensations of a worshipping congregation of refugees, some just arrived along with others who had already found a home in an adopted country, were alluded to by the eloquent Pasteur Claude in a Sermon preached at the Hague in the French Church, 21 Nov. 1685 :—

"Si je porte mes yeux sur les personnes qui composent cette assemblée j'y trouve des biens et des maux, des prospérités et des calamités . . . je les y trouve confondues et mêlées ensemble, par un effet admirable de notre mutuelle charité. La charité de Jesus Christ nous étroit, dit S. Paul—c'est-à-dire, qu'elle nous lie, nous serre, et nous unit les uns avec les autres—sage discours, dont vous et nous sommes le commentaire. Vous peuple heureux et benit de Dieu qui jouissez de la sureté du port—vous compatissez au malheur de vos frères qui sont encore tout moites de leur naufrage; vous leur tendez les bras, et pour les essuyer vous leur ouvrez votre sein. Nous tristes rechapés du naufrage—nous nous rejoignons avec nos frères de la paix et de la tranquillité dont ils jouissent, et nous en benissons Dieu de tout notre cœur. La différence des mouvemens s'y fait reconnoître; la douleur y est, la joye y est; mais la charité leur a fait changer de situation et de place; la joye a pris celle de la douleur et la douleur a pris celle de la joye. C'est un échange, ou (pour mieux dire) c'est un mélange que la grace a fait—et qu'elle a si bien fait, qu'à peine peut on distinguer les heureux d'avec les malheureux, les tranquiles d'avec les affligés."

Memoires et Observations faites par un Voyageur en Angleterre, sur ce qu'il y a trouvé de plus remarquable, tant à l'égard de la Religion que de la Politique, des mœurs, des curiositez naturelles, et quantité de Faits historiques. Avec un description particuliere de ce qu'il y a de plus curieux dans Londres. Le tout enrichi de Figures.

Lege sed Elige.

A la Haye. Chez Henri Van Bulderen, Marchand Libraire, dans le Pooten, à l'enseigne de Mezeray. 1698.

Voyage D'Italie. Par Maximilien Misson. Edition augmentée de remarques nouvelles et interessantes. [4 tomes.] A Amsterdam ; et se vend à Paris

Chez, { Clousier
David, l'ainé, } Rue Saint Jacques,
Durand

Damonneville, Quay des Augustines. 1743.

[The fourth edition, published at the Hague in 1702, was in three volumes, and entitled, "Nouveau Voyage d'Italie." There had been extant since 1670 the work of an older writer, R. Lassels, entitled, "The Voyage of Italy."]

His account of the miracles and prophecies of the French Prophets was entitled, "Theatre Sacré des Cevennes, ou Recit des prodiges arrivées dans cette partie du Languedoc." Lond. : 1707.

His "Memoires et Observations" were finished on the day when news arrived in England of the signing of the Treaty of Ryswick. It is from the translation, published twenty-one years afterwards, that I now select a series of passages, from which we discover some of Maximilian Misson's sensations in his adopted country, and of his sentiments concerning it. [This translation, having come into my possession soonest, was my quarry, and having now compared it with the original French, I find it accurate and well executed. The book consists of articles, arranged alphabetically according to their headings—an arrangement which occasioned the only change made by the translator. For instance, the first article in the original was headed ANGLETERRE ; but the translated article, being headed ENGLAND, had to be transferred so as to appear under the letter E.] We picture a refugee on his voyage from France. Finding himself at port and wishing to reach London, he has asked information as to means of transit. He is therefore now able to inform us (p. 331):—

"They have several ways of travelling in England, and the prices are all fixed. The post is under a good regulation throughout, and the horses are better than those in France. There are coaches that go to all the great towns by moderate journeys, and others which they call *Flying Coaches*, that will travel twenty leagues a day and more; but these don't go to all places. They have no *Messageries de Chevaux* as in France, but you may hire horses for what time you please. The sea and the rivers also furnish their respective conveniences for travelling. I say nothing of the waggons, which are great carts, covered in, that lumber along very heavily; only a few poor old women make use of this vehicle."

In London he remarks upon the old streets, whose houses are (p. 134) "the scurviest things in the world, nothing but wood and plaster, and nasty little windows, but with one little casement to open—the stories low, widened one over another all awry, and in appearance ready to fall." He admires, however, the streets built since the great fire; "the houses are built with brick, with even fronts, without magnificence or anything like it, but with sufficient symmetry and neatness, roofed with tile, and generally built high enough. Balconies are very much in use. All the rooms have ceilings, and the windows are large and sashed; the ground-floors and the first floors are always wainscotted—sometimes the second floors also."

He notices (p. 283) how Englishmen, when they meet, no more dream of pulling off their hats than women would think of pulling off their head gear; they salute one another by giving one another their hands, and shaking them heartily, but (p. 74) without that flood of compliments that usually pours out of the mouth of the French, Italians, &c.

"Other nations upbraid this as incivility; but every one follows his own ideas, and the idea of the English is, that civility does not consist wholly of outward demonstrations, which very often are hypocritical and deceitful."

M. Misson's Memoirs and Observations in his travels over England. With some account of Scotland and Ireland. Disposed in alphabetical order. Written originally in French, and translated by Mr Ozell. London. Printed for D. Browne, A. Bell, J. Darby, A. Bettesworth, J. Pemberton, C. Rivington, J. Hooke, R. Cruttenden, T. Cox, J. Batley, F. Clay, and E. Symon. 1719. (Price 5s.)

A New Voyage to Italy, with curious observations on several other countries, as Germany, Switzerland, Savoy, Geneva, Flanders, and Holland, together with useful Instructions to those who shall travel thither. [4 vols.] By Mr Misson.

The fifth edition, with large additions throughout the whole, and adorned with several new figures. London. Printed for J. & J. Bonwick, C. Rivington, S. Birt, T. Osborne, E. Comyns, E. Wicksteed, C. Ward & R. Chandler, and J. & R. Tonson. 1739.

But Misson observed how the English Court at that time was more exacting of outward courtesy than even the Court of Louis XIV., the officers in attendance on the French king at a review being allowed to keep their hats on, whereas (p. 29) "I saw the King of England reviewing above 12,000 men (which could be no short review) surrounded by a large attendance, all with hat in hand."

As we have come within sight of royalty, there may be introduced here an account of King James' agitation at the approach of the expedition from Holland, which Misson asserts to have come under his attention at first-hand (p. 242). James, being very restless and uneasy, on 23d October (1688) orders a weathercock to be placed where he might see it from his apartment, that he may ascertain with his own eyes whether the wind is Protestant or Popish; for this was the way of talking in the court and in the city; the east wind was called *Protestant*, and the contrary *Popish*. On the 30th he receives letters from Newport, informing him, with extravagant exaggerations, of the dispersion of the Prince of Orange's fleet. Being at dinner, he used one hand only, holding in the other this most welcome letter. Laughing, he says to Monsieur Barillon, "At last, then, the wind has declared itself a Papist;" but adds, resuming his habitual serious air, and lowering his voice, "You know that for these three days I have caused the Holy Sacrament to go in procession." That very evening, letters arrive which modify the former tidings, and the joy of Whitehall is changed into consternation. Two days after, namely, on 1st November, the weathercock points a north-east wind, and the consternation increases. At this moment William goes on board again. "The weathercock, large, handsome, and high, is (writes Misson) still to be seen; it is at one end of the banqueting-house."

As to William III., Misson says (p. 362):—

"I leave his eulogium to be made by the professed makers of such, and shall only say here, out of the abundance of my heart, and with sufficient knowledge of the fact, that I do not believe there is in the world a more worthy man, a sublimer genius, or a king so fit to govern."

To return to private life, our author speaks of catching cold, like one who had personally suffered (p. 41):—

"When a cold grows inveterate in England, you may reckon it the beginning of a mortal distemper, especially to strangers; you must beware, therefore, how you neglect a cold."

But, if a sufferer, he had a fireside to cheer and warm him. Under the heading "Coals," he writes (p. 37, see also p. 364):—

"In many parts of England they burn nothing but wood, in some others, turf, ling, &c., but their common fuel is the coal which comes from Scotland and Newcastle. The Scotch coal burns faster than the other, and is dearer; it flames like wood, and makes a bright fire. The common coal is not so combustible; but when once it is lighted, and there is a sufficient quantity of it, it burns very well, and has this convenience that it lasts a great while with little mending. To make a coal fire, they put into the chimney certain iron stoves about half a foot high, with a plate of iron behind and beneath; in front, and on each side, bars are placed and fastened like the wires of a cage, all of iron; this they fill with coal, small or great, just as they come. In the middle they put a handful of small coal, which they set fire to with a bit of linen or paper. As soon as this small coal begins to burn, they make use of the bellows, and the other coal takes fire in less than two minutes. After this you must blow a little longer, till the fire spreads a little round about, and then you hang up the bellows. As the coal grows hotter, it becomes glutinous, and sticks together. To keep up the fire, and revive it, you now and then give it a stir with a long piece of iron made for the purpose. As it burns out, you must throw on more coals, and thus with a little pains you have a fire all day long. The smoke that rises is horribly thick, but if the chimneys are well built, it is carried clean away, and consequently incommodates the streets more than the houses. The smell of sulphur caused by this is offensive to persons lately come from France, but one soon gets used to it; and the smell is less perceptible within doors than in the street, especially when the fire is thoroughly lighted. All things considered, a wood fire is unquestionably more agreeable; yet, being naturally prejudiced in favour of what they themselves possess, not a few English people pity the unhappy state of the French and other nations who have no coals. I have sometimes said to them in reply, 'It is a strange thing that your king and all the nobility should voluntarily throw themselves into the misery of poor French folks in burning nothing but wood in their bed-chambers.'"

Sometimes, of course, Misson would put on his hat and go out in search of variety.

"The coffee-houses (he reports, p. 39) are extremely convenient. You have all manner

of news there. You have a good fire, which you may sit by as long as you please. You have a dish of coffee; you meet your friends for the transaction of business, and all for a penny, if you don't care to spend more." (P. 146.) "There are cook shops enough in all parts of the town, where it is very common to go and choose upon the spit the part you like, and to eat it there. In France custom would not allow a man of any distinction to be seen to eat in such a place; but in England they laugh at such niceties. One of the first lords of the Court makes no scruple to take a hack if his own coach keeps him waiting too long; and a gentleman of £1500 a-year enters a cook's-shop without fear of being despised, and dines for his shilling to his heart's content. I have often eat in that manner with a gentleman of my acquaintance who is very rich, and was a Member of the House of Commons."

As to visits, by which he means friendly or ceremonious calls, he remarks (p. 332)—

"People of high rank pay visits to one another in England as much as we do in France, generally about evening; but not so the ordinary sort of people. In France all the little shopkeepers, particularly the women, go with their gowns about their heels to call upon one another by turns. In England persons of that rank go to see one another with their work in their hands and cheerfulness in their countenances, without rule or constraint, except on the occasion of a marriage or a death, when a visit of ceremony is expected." (P. 77.) "The English eat well, but are no great feasters; they do not invite their friends to eat at their houses so frequently as we do in France; but upon certain grand occasions they make sumptuous banquets." (P. 1.) "The English mutton in my opinion is not so good as ours in France; it has quite another taste; this I was sensible of the moment I came to London. The English beef is said to be the best in the world; let them be judges who have a nicer palate than I pretend to have. Their poultry is tender, and (I think) excellent, yet many French people think it insipid, compared with the exquisite relish of French poultry. (P. 315.) "Blessed is he that invented pudding! Oh, what an excellent thing is an English pudding! Flour, milk, eggs, butter, sugar, suet, marrow, raisins, &c., are the usual ingredients. *To come in at pudding-time* means to come in at the most lucky moment of time. Give an Englishman his pudding, and he will think it a noble treat in any part of the world. They never dream of dessert, unless it be a piece of cheese; fruit is brought only to the tables of the great, and to but a small number among them." (P. 88.) "Those Frenchmen who set up for a nice taste despise all English fruit, but this is going too far. Though the climate of France is more happy, that of England is not unhappy. The fruit sold at common markets (and the French refugees eat little other) is generally bad enough, but we must not judge of the whole piece by such a sample."

(P. 17.) "Hundreds of kinds of beer are made in England, some of which are not bad. Art has well supplied nature in this article. But what I say is, beer is art, and wine is nature; and I will stand up for nature against the world." (P. 69.) In England, especially among the middle classes, when you drink at table, you must drink to somebody's health, and must observe two rules—*first*, to sit as motionless as a statue while the drinker is drinking; and, *secondly*, thereafter to make him a low bow, to the great risk of dipping your wig in the sauce on your plate. A foreigner thinks it most comical to observe a man, who is just going to cut some bread or to chew a mouthful of meat, or who has begun some operation of that kind, and all at once to see him put down his knife, or fork, or spoon, grow as motionless as one paralysed, put on a solemn face, and keep his eyes fixed on some man who has announced himself as about to drink his health. If you are going to drink a man's health, you should first fix your eye on him, and give him time to swallow his mouthful, that you may not place him under the uneasy necessity of putting so sudden a stop to his mill, as to have to sit for a time with his cheek swelled into the shape of an egg or a wen."

With regard to morality and religion in England, he observes:—

(P. 78.) "The Church of England was not willing to melt down the Roman religion quite, as was done at Geneva and elsewhere, and to purify it by the crucible of Calvinism. She set about the reformation of that religion in another manner, cutting off what was bad and superfluous, and mending what was mendable, without thinking herself obliged to change the face of it entirely." (P. 310.) "The English of all sects, but particularly the Presbyterians, make profession of being very strict observers of the Sabbath day. I believe their doctrine upon this head does not differ from ours, but assuredly our scruples are much less than theirs. This appears upon a hundred occasions, but I have observed it particularly in the printed confessions of persons who are hanged. Sabbath-breaking is the crime the poor wretches always begin with; if they had killed father and mother they would not mention that, till they have professed how often they broke the Sabbath. One of the good English customs on the Sabbath day is to feast as nobly as possible, and especially not to forget the pudding."

As to family government, he says (p. 33)—

"They have an extraordinary regard in England for young children; they are always flattering them, always caressing them, always praising what they do. At least it seems so to

us French people, who correct our children as soon as they are capable of reasoning ; being of opinion that to keep them in awe is the best way to put them in a good mould."

Partly applicable to peculiarities of English education is the following note (p. 304) :—

"Anything that looks like fighting is delicious to an Englishman. If two little boys quarrel in the street, the passers-by stop, make a ring round them in a moment, and set them against one another. They encourage the combatants, and never part them as long as they fight according to the rules. The father and mother of the boys let them fight on as well as the rest, and try to keep up the courage of the one who seems to be giving ground, or to have the worst of it."

Mr. Misson, being deeply grateful for English hospitality, is always inclined to say a good word for the English, either categorically, or as a qualifier to a partly unfavourable criticism.

"A beau (he says at p. 16) is in England all the more remarkable, because Englishmen, as a general rule, dress in a plain, uniform manner. Fops or beaux are compounded of a periwig and a coat loaded with powder as white as a miller's, a face besmeared with snuff, and a few affected airs ; they are exactly like Molière's marquises, and want nothing but the title, which they would infallibly assume in any other country but England."

Hear him doing honour to the fair sex (p. 364) :—

"They pay great honour to the women in England, who enjoy very great and very commendable liberties ; yet they receive neither as much favour nor as much honour as their beauty, their graceful mein, their gentility, and their very many charms deserve."

As to the English character, he exclaims (p. 73) :—

"I can't imagine what could occasion the French notion that the English are treacherous. That the English, of all nations of the world, should lie under this scandal, is strange indeed—they, whose generosity cannot endure the sight of two men fighting without an equality of weapons. Any man who would venture to use either a cane or a sword against another who had nothing to defend himself with but his hands, would run a risk of being torn to pieces by the apprentices of the neighbourhood and by the mob. . . . I am willing to believe that the English are prone to some faults, as all nations are ; but I am satisfied, by several years' experience, that the more that foreigners are acquainted with the English, the more they will esteem and love them. What brave men do I know in England ! what moderation ! what generosity ! what uprightness of heart ! what piety and charity ! Thoughtful men and devout ! lovers of the liberal arts, and as capable of the sciences as any people in the world ! Yes ; there are in England persons that may truly be called *accomplished*, men who are wisdom and goodness itself, if we may say so much of any being besides God. Peace and prosperity be eternally upon England !"

I have not been able to find any reminiscences of the author's mother and sister. The following remark may have been first addressed to them (p. 171) :—"They make in England the best knives and the worst scissors in the world."

In the list of Misson's works at the beginning of the chapter, is one on the prophecies and miracles attributed to prophets among the Cevenols ; and his friends justly regretted that these men imposed upon him, and took his faith captive. The Messieurs Haag say that he tarnished his reputation by his credulousness. I think that it was a malady or fever that soon subsided. And if he was credulous, he has almost atoned for it by telling the following story, which, even if read as a fiction, is beautiful and instructive (p. 179) :—

"The 26th of November 1693 there happened a very extraordinary thing in London. A girl, named Mary Maillard, thirteen years and two months old (daughter of a French sword cutler of Coignac, in Xaintonge), was cured in a manner which many people of good sense believe to be miraculous. At the age of thirteen months she became lame, and her distemper never ceased to grow worse. The bone of her left thigh, whereof the end towards the hip is rounded, was slipped so far out of the hollow bone that serves as a case to the convexity of the first, and at the same time had got so far above its natural situation, that that leg was four inches shorter than the other ; the knee turned inwards, and the foot did the same. The girl, instead of resting upon the sole of her foot, leaned inwards upon the ankle. It was a wearisome effort to walk, and she sometimes felt violent pain. When she walked, her body swayed from one side to the other so much, that her elbows, particularly her left one, almost touched the ground at every step she took. This made her so ridiculous to children in the street, that they threw dirt at her and insulted her. This lame condition of the girl is well proved, and of public notoriety. On Sunday, the 26th of November 1693, as she returned from church, she was so ill-used by a mob that followed her, that when she got home (to the house of Made-

moiselle De Laulan, whom she served as an interpreter), she fell a-weeping. Mademoiselle De Laulan said several things to comfort her. The girl took up a New Testament to read a chapter or two, and she read the second chapter of St. Mark. Filled with indignation at the incredulity of the Jews on the occasion of the miraculous cure of the paralytic, she exclaimed, '*I am sure I should believe if such a thing were to happen to me, and should run fast enough.*' She had scarcely finished these words when her leg stretched out, the bone of her thigh went into its natural place with some noise, her foot and leg grew straight, her pain ceased, and she walked with ease. Ever since that time she has felt nothing of it, and continues in perfect strength, only she limps a little, but so little that it is almost imperceptible. Might not Providence order it so, that this remnant of an infirmity might serve her for a memorial of her deliverance?"

Mr Misson held a high position in literary society. I find the following reminiscence of him in the Literary Journal, April to June 1731:—

"Mr Misson, who gave us an account of his travels into Italy, told me that as he was walking one day with Dr Grabe at Oxford, near Christ College, he proposed to him a theological difficulty; whereupon Dr Grabe lifted up his hands towards heaven, and cried out, *May God enlighten us! may God enlighten us!* 'Sir!' said Mr Misson, 'that is no answer to my question.' *What would you have me say?* replied the Doctor, *may God enlighten us.*"

Among Des Maizeaux's Correspondence, I have found an autograph letter, of which the following is a translation:—

"A thousand pardons, sir, for all the trouble that I give you, and for the liberty which I still take to ask the continuance of your obliging attentions. I believe that the advertisement will be of fourfold more advantage to the booksellers, because all the good that is spoken of the book will be the occasion of reviving the desire of seeing it. A second edition might be made much better, but I must not speak of that yet. You will observe, sir, some few alterations from the original,¹ which I return to you, and I think that you will not disapprove of them. The least that the booksellers can do is to put this advertisement in the *Post-Man* and in the *Post-Boy* [dans les *Post-Man-et-Boy*]; but it seems to me that it should appear twice in each of those journals.

"When you have an hour to throw away [à confisquer], and your route is in the environs of Porter Street, you are very strenuously entreated not to refuse a little charitable visit to your old friend, who is more lonely than ever, being kept within his den [la grotte] by the unfortunate remains of a terrible malady, not to speak of the cold air, and the rich mud [des boues], and the famous smoke of London (the subject, by-the-bye, of a poem by Mr Evelyn, which I should not be displeased to see). I hope, or I flatter myself, sir, that you in no wise doubt that I am, with truth, your very humble and very obedient servant, but here I repeat it, according to the good and laudable custom.

“MAX: MISSON.

“Monday, 5th day of the year 1718-9.”

He was about seventy-two years of age when he died. The Chronological Diary appended to the *Historical Register* for 1722 notes:—"January 12, Died, Maximilian Misson, Esq., author of the *Voyage to Italy*, in four volumes." According to the new style, Messrs Haag exactly concur by writing January 23. As a conclusion to this chapter I quote a few remarks on him and his volumes of *Travels* from Harris's Collection.

"There are very few volumes of *Travels* that have maintained their credit so well." The years 1687, 1688, apply to the whole thread of the work, though additions and corrections, belonging to later dates, have been interwoven. In the author's lifetime his observations as to Italy were attacked by several writers, "against whom he defended himself with equal spirit and success: and whenever he found himself in the wrong, he took care immediately to correct it." The principal critics, however, were Romanists, who complained that he looked at things with less of an observing than of a Protestant eye. "In the reign of James II., when the Papists thought themselves secure of reviving their religion in England, it is no wonder at all that men, firmly attached to the Protestant cause, should likewise shew their zeal; and it was still the more excusable in Mr Misson, as he had been very lately banished out of his native country on the score of religion." But even his chief opponent, Father Labat, admits that the greater part of Misson's book is worthy of special approbation. Once "he had the misfortune to be taken by a French Privateer and carried to Dunkirk, where he suffered a severe imprisonment, chiefly on the score of his being a Protestant. But his friends having applied themselves to the King of France on his behalf, he was immediately set at liberty, which contributed not a little to confirm that high spirit of loyalty with which he had been possessed, and of which he has left abundant testimonies in his Works, by defending (as much as in his power lay) the character of Louis XIV.; for, though he could not prevail upon

¹ Perhaps this refers to Ozell's translation of M. Misson's *Observations*, in which case it appears that the author took the opportunity of revising and improving the book and that it was printed under his superintendance.

himself to be a *good Catholic*, yet a better *Frenchman*, or a better Subject, that great monarch had not in all his dominions—which is a plain proof that Louis XIV., with all his policy, served the priests much more than himself or his family in driving so many thousands of Protestants out of his territories.”

Chapter V.

REV. JAMES FONTAINE, M.A. AND J.P., ENSIGN JOHN FONTAINE, AND THE MAURY FAMILY.

I. REV. JAMES FONTAINE, M.A. AND J.P.

IT was in the year 1535, that two members of the noble family of De La Fontaine, a father and son, became converts to the principles of the Reformed Church. The son, Jean, was born in 1500, and died a martyr in 1563, himself and his wife being assassinated one night in the mansion of the family estate in the Province of Maine. His scattered family fled and was at last re-united within the walls of La Rochelle. The eldest surviving son was Jacques de la Fontaine, who was fourteen years old, and destitute, but soon learned to support his younger brothers as a journeyman shoemaker. He became a merchant of competent fortune, and died in 1633, aged eighty-three. His only son was Jacques Fontaine, the Huguenot pastor of Vaux and Royan, who dropped the aristocratic prefix to his surname from motives of humility. In his youth he travelled as tutor to a young French gentleman, and spending some time in London, he betrothed himself to Miss Thompson. He married this lady in 1628, and she left several children at her death.

The refugee, Jacques, or James, Fontaine,¹ was the youngest child of the pasteur, by his second wife, Marie Chaillon, daughter of the proprietor of Rue au Roy, near Pons, in Saintonge. He was born on April 7, 1658, and during his infancy became lame for life through the carelessness of a nurse. His father died in 1666, so that his boyish education was irregular; but being placed at the age of seventeen under the tuition of the eccentric De la Bussière of Marennes, he took the degree of M.A. with distinction at the College of Guienne in 1680. About this time his mother died; and by buying off his brothers and sisters he became sole proprietor of the estates of Jenouille and Jaffé, with an annual income of 1000 francs and a dwelling-house.

His sister Marie had married Pastor Forestier of St Mesme in Angoumois, and under his roof young Fontaine studied theology. Forestier had to take refuge in England soon after. Fontaine, finding the Protestant population without a temple, encouraged public worship in the open air, and he sometimes officiated. For this crime he was imprisoned and tried, and was condemned in the inferior courts. But his accusers having specified a meeting for worship, at which he was not present, he carried his plea of *alibi* to the Parliament of Paris, and was acquitted; this was in 1684. “The history of our persecution,” he writes, “spread far and wide, and I received many letters of congratulation upon the courage and successful result of my appeal to the Parliament. Among others the Marquis de Ruvigny, father of Lord Galway, wrote me a complimentary letter.”

The dragoons visited the district of Royan early in 1685. Several shiploads of Protestants had escaped a few days before, but Fontaine was not among them. He fled, accompanied by his valet. Both were on horseback, remarkably well mounted, and his saddle was decorated with scarlet housings and black fringe, and pistols within holsters. His clerical costume was secularised by the fashionable wig which he wore and by a band of crape round his hat. As he sat well on his horse, his distinguished appearance was not marred by his lameness. Officers and soldiers, whom he frequently met, saluted him as an orthodox gentleman. He passed some time in paying visits to relatives and friends. At length, that he might not waste his money, which at his setting out amounted to 500 francs, he dismissed his valet and fixed his headquarters with a peasant on the estate of the Comte de Jonzac. The Comte's

¹ For the facts of this Memoir, I am indebted to a most interesting book, “Memoirs of a Huguenot Family; translated and compiled from the original Autobiography of the Rev. James Fontaine, and other family manuscripts, by ANN MAURY, with an Appendix containing a translation of the Edict of Nantes, and Edict of Revocation.”—New York: George P. Putnam & Co., 1853.

groom (his master being absent) was engaged to attend one horse at grass, while Fontaine rode about the country on the other, professedly on business.

The latter arrangement lasted about three months. Then came the month of October, and with it the Edict of Revocation, whereupon he went to Marennes, and arranged with an English captain to embark himself and a party at Tremblade. The party consisted of Anne Elizabeth Boursiquot (to whom he was betrothed), her sister Elizabeth, and his niece, Janette Forestier. They intended to rendezvous on the sands near the Forest of Arvert, until, hearing that the Custom-house was on the look-out for them, they abandoned that plan. By the advice of the captain they went out in a boat to meet the ship, after the voyage had begun. One of His Christian Majesty's frigates hove in sight, searched the British ship, and providentially found no prisoners, but compelled it to proceed on the straight course for England. The fugitives were immediately concealed in the bottom of the boat, and covered with an old sail. The boat being hailed by the frigate, the boatman and his son counterfeited drunkenness, and thus contrived both to quiet the suspicions of the naval captain and to give the appointed signal to the Englishman, by letting their sail drop three times while they seemed to be earnestly attempting to hoist it. The frigate sailed away towards Rochefort, and in a little time the boat made for the English vessel which had slackened its speed, and the exiles were received on board while the frigate was still in sight. After a voyage of eleven days, the party found a refuge in Barnstaple. Fontaine was hospitably received into the house of Mr Downe, along with his property, which consisted of twenty pistoles and six silver spoons, one of which was gilded and engraved with the infantine initials of his father, I. D. L. F. His betrothed accepted the hospitality of Mr Fraine.

The necessity of quickly earning a livelihood made him doubly acute. By his very first purchase, a cabin biscuit, which cost only a halfpenny, while in France the price would have been twopence, he was led to speculate in shipping grain for France. Mr Downe became his partner, getting one-half of the profits, and advancing all the money. The first cargo realised a fair profit. But, writes Fontaine, "the English seldom know when they are well off," and Mr Downe insisting on naming a different consignee for the two subsequent cargoes, the speculation was ruined by dishonest agents. Mr Downe was the owner of an estate near Minehead, valued at £10,000. He was about forty years of age, and unmarried. A maiden sister took charge of his house.

There was every probability that the state of Fontaine's purse would for some years be an inexorable argument against naming the day for his marriage with Miss Boursiquot. Miss Downe with the self-satisfaction of a lady endowed with £3000, resolved to announce herself as a rival candidate for the hand and heart of the refugee, although she was his senior by at least six years. Fontaine describes the English lady as totally destitute of personal attractions, while he gives this glowing picture of his lovely affiancée:—

"She was very beautiful; her skin was delicately fair; she had a brilliant colour in her cheeks, a high forehead, and a remarkably intellectual expression of countenance; her bust was fine, rather inclined to *embonpoint*, and she had a very dignified carriage which some persons condemned as haughty, but I always thought it peculiarly becoming to one of her beauty; the charms of her mind and disposition were in no way inferior to those of her person."

Mr. Downe and Fontaine were able to keep up a connected conversation by having recourse to Latin, French, and English, according to the exigencies of the moment. And, at least in course of time, Fontaine's knowledge of English enabled him to understand Miss Downe's hints as to the folly of his engagement, and as to new and prosperous arrangements which might result from breaking it off, when both he and Miss Boursiquot might look hopefully in another direction. He, however, took refuge, in "*n'entends pas*," successfully feigning his inability to follow her to the end of her sentences. But one day, when the farcical dialogue was being repeated, her brother came into the room, and was abruptly called upon by her to explain the two-fold project which they had agreed to suggest. Mr. Downe was embarrassed; he hesitated, but at length he said, "The plain truth of the matter is, my sister wishes to marry you, and if you will agree to it, I have promised to help to remove the difficulty which we see in the way, by taking for my wife your intended lady, whom you brought with you from France." Fontaine silently drew out of his pocket the written engagement between his countrywoman and himself, and then answered Mr. Downe (who had read the document without remark). He said that his heart was engaged irrevocably, and as for Miss Boursiquot, he felt confident that her feelings were unchangeable; nevertheless he was so disinterestedly

anxious for her welfare, that he would communicate to her this offer to become the wife of a rich man.

On the evening of that very day Fontaine went to Mr. Fraine's house. The scene, by readers who are not natives of France, might be called rather dramatic, but it was all true love and honesty. The lovers met, and he presented the Downe double proposal before her mind in such a business-like way, that she supposed that his judgment was convinced in favour of his own marriage to Miss Downe. She burst into tears, but at last commanding herself, and scarcely raising her eyes, she said slowly and distinctly, "You are free; I release you. Think no more of me; I am contented to remain as I am; only be so good as convey to Mr. Downe a request not to repeat to me himself what I have heard from you, for I will never be his wife." Fontaine, of course told her at once that if she had accepted Mr. Downe, he would have remained single. He returned home with a light heart to deliver himself of the brief message or monosyllable, No! and he observed, "Mr. Downe was a man of good sense and kind feelings, and I verily believe he was relieved by the issue of the negotiation. It was otherwise with his sister; she was displeased and aggrieved, and made no secret that she was so."

The refugee pair now resolved to share each other's poverty, and they were married in the parish church of Barnstaple by the Rev. Mr. Wood, the rector, on the 8th February 1686. Mr. Fraine "took upon himself the furnishing of a wedding feast for us, to which he invited almost all the French refugees in the neighbourhood. Mr. Downe invited the same party to a similar entertainment at his house the day following." The poverty of the young couple was relieved by the great liberality of the inhabitants of Barnstaple. He had no assistance from the national fund, collected for the refugees, because he would receive the Lord's Supper for spiritual benefit only, and not as a qualification for pecuniary benefactions. He did receive £7, 10s. as the first quarterly payment; but for want of the Episcopal sacramental certificate he received no more, except, indeed, a gratuity of £3 when in person he appealed to the committee against the regulation.

After various straits he settled at Taunton. There he made a livelihood by teaching boarders, also by extensive provision dealing, and by the manufacture of calimanco. He prospered as well as the jealousy of the native tradesmen would allow. At last, having realised £1000, and being weary of the turmoil of business carried on amidst so much ill-will, he resolved to resume the life of a pastor. A French Protestant Synod at Taunton had some years previously (on June 10th, 1688) admitted him to holy orders. In 1694 he set out for Ireland in search of a congregation.

As a specimen of his trials at Taunton, I shall give an account of his appearing according to citation before the mayor and court of aldermen, as an interloper and a "jack of all trades"—being a wool-comber, dyer, spinner, and weaver, grocer and retailer of French brandy, hatter, dealer in St. Maixant stockings, and dyed chamois leather, and in tin and copper ware.

The mayor (who was a wool-comber) enquired, "Have you served an apprenticeship to all these trades?" Fontaine replied:—

"Gentlemen, in France a man is esteemed according to his qualifications, and men of letters and study are especially honoured by everybody if they conduct themselves with propriety, even though they should not be worth a penny. All the nobility of the land, the lords, the marquises, and dukes take pleasure in the society of such persons. In fact, there a man is thought fit for any honourable employment, if he is but learned; therefore my father, who was a worthy minister of the gospel, brought up four boys (of whom I was the youngest) in good manners and the liberal arts, hoping that wherever fortune might transport us, our education would serve instead of riches, and gain us honour among persons of honour. All the apprenticeship I have ever served, from the age of four years, has been to turn over the leaves of a book. I took the degree of Master of Arts at the age of twenty-two, and then devoted myself to the study of the Holy Scriptures. Hitherto I had been thought worthy of the best company wherever I had been; but when I came to this town, I found that science without riches was regarded as a cloud without water, or a tree without fruit—in a word, a thing worthy of supreme contempt; so much so, that if a poor ignorant wool-comber or a hawker amassed money, he was honoured by all, and looked up to as the first in the place. I have, therefore, gentlemen, renounced all speculative science. I have become a wool-comber, a dealer in pins and laces, hoping that I may one day attain wealth, and be also one of the first men in the town."

This sally was received by the audience with a general laugh. The Recorder laid down the law as follows:—

“King Charles II., of blessed memory, issued a Declaration, whereby he invited the poor Protestants, who were persecuted in France for the cause of the Gospel, to take refuge in the kingdom. If the poor refugees who have abandoned country, friends, property, and everything sweet and agreeable in this life for their religion and the glory of the Gospel, if they had not the means of gaining a livelihood, the parish would be burdened with their maintenance, for you could not send them to their birth-place. The parish is obliged to Mr. Fontaine for every morsel of bread he earns for his family. In the desire he has to live independently, he humbles himself so far as to become a tradesman, a thing very rarely seen among learned men, such as I know him to be from my own conversations with him. There is no law that can disturb him.”

Fontaine then retired amidst showers of benedictions.

Strange to relate, he was in personal danger after the landing of William of Orange. Some of the inhabitants had denounced him as a Jesuit. “On the arrival of a company of soldiers at Taunton,” says Fontaine, “they were informed that there was a French Jesuit in the place who said mass in his house every Sunday. The captain of this company was a French Protestant, who had taken refuge in Holland. He was determined to be the first to seize the Jesuit. He was posted opposite to the door of my house with a guard of soldiers, before any of the family were stirring, except a female domestic, who was a Frenchwoman. He asked her who lived in that house. She replied, ‘Mr. Fontaine, a minister from Royan, in France, lives here.’ The captain immediately desired her to go up to my room, and tell me that Captain Rabainières was below. I waited only long enough to get on my dressing-gown, and went down to welcome a dear friend; for we had been intimately acquainted with each other in France, and our residences were only four or five miles apart. We embraced one another with the warmth of fraternal affection. I was then introduced to the rest of the officers, who were most kind in their offers of friendship. They went to the door to disperse the crowd, which was not an easy matter, under the disappointment they felt at not seeing the Jesuit punished. They told them that their captain knew Mr. Fontaine to be a good Protestant—better than they were in all probability.”

When Fontaine went to Ireland, a new home was soon chosen. He found a congregation in Cork, where he arrived in 1694, and was installed by an Act of Consistory, dated January 19th, 1695. His settlement attracted many refugees to Cork, and the congregation increased. He turned his £1000 to account, and established a manufactory of broad cloth. This provided much welcome employment, and was also necessary for his own support, because the congregation could not give him any stipend. He also received the freedom of the city. All this happiness was destroyed in consequence of his sermon on the text, “Thou shalt not steal.” In his expository details he upbraided dishonesty so effectively, that a merchant interpreted the discourse as a personal attack, he having just perpetrated a swindling act, of which, however, Fontaine had not heard. The said Mr. De la Croix took his revenge by propagating notions of the advantages of Episcopal ordination, which Fontaine had not. By this artful scheme the Bishop of Cork was drawn into the quarrel, and also His Excellency the Earl of Galway; and so Fontaine resigned the pastorate in 1698. But Lord Galway recommended a French Presbyterian as his successor, Mr. Marcomb, who was appointed, to Fontaine’s satisfaction.

Soon after this, Fontaine took a farm at Bear Haven on Bantry Bay, being anxious to found a fishery. He took also other small farms, including the island of Dursey. In 1699 his son Aaron’s death affected him and his family so much, that they finally quitted Cork. Some London merchants took shares in the fishery; but becoming engrossed with the wine trade, they detained the vessels that should have transported the fish, and the fishery company failed. Fontaine, however, still resided at Bear Haven. He thus describes his neighbours:—

“My Irish neighbours were in the habit of pillaging and cheating me in a thousand indirect ways. I had brought thirteen destitute Frenchmen into the neighbourhood, who had served in the army under King William, and had been discharged (the war being over), and they knew not where to lay their heads. I gave them land to cultivate; but whether it was owing to their ignorance of agriculture, or their habits of indolence engendered by a military life, or the perpetual injuries they received at the hands of the Irish, I know not, but certain it is, they became discouraged, and most of them left me before the end of the three years. I lost £80 by them, having advanced so much for their use.

“There was a Court held for the Barony of Bear Haven, which was competent to decide in all causes under forty shillings. I do not believe that there were more than half-a-dozen Protestants in the adjacent country besides my own family and those I had brought with me; so that when I or any of my Protestants demanded what was due to us, the matter was referred to a jury of Papists, who invariably decided against us. If the Irish took it into their heads to

make any claim upon us, however unfounded, they were sure to recover. After some little experience, I put a stop to this system of cheaterly and false swearing, by appealing from the decision of the Barony to the County Assizes."

Fontaine made himself conspicuous as a Justice of the Peace, in endeavouring to break up the connection between the Irish robbers¹ and the French privateersmen. This came to a height in June 1704, when a French privateer entered the bay, and attacked his settlement, but was signally discomfited.

Fontaine, as a Justice of the Peace who did his duty, had been introduced to the Lord Lieutenant of Ireland, the Duke of Ormonde, in the autumn of 1703. The Duke was then at Kingsale on an official tour. Fontaine, with the secret support of Lord-Chancellor Cox, represented to His Excellency that a fort should be erected at Bear Haven. The Duke, finding that Fontaine was a refugee, conversed with him in French in the kindest manner; but seeing that his petition was to be enlarged upon by some of the company, he abruptly closed the interview, saying, in a jocular tone, "Pray to God for us, and we will take care to defend you in return."

After the fight with the privateer, Fontaine wrote to the Duke; and an extract from his letter, and a valuable public document which was obtained, will give the reader some idea of the circumstances. The letter began thus:—

"Since I had the honour of paying my respects to your Grace at Kinsale, I have not failed to pray for you daily, in conformity with the request you then made; but you must allow me to complain that your grace has not been equally true to the promise you then made of defending me; for without your assistance I have had to defend myself from the attack of a French corsair."

The following is the public document addressed "To our right trusty and right entirely beloved cousin and councillor, James, Duke of Ormond, our Lieutenant-General, and Général Governor of our kingdom of Ireland, and to our Lieutenant-Deputy, or other chief governor or governors of that our kingdom for the time being:"—

"ANNE R.

"Right trusty and right entirely beloved Cousin and Councillor, we greet you well. Whereas, James Fontaine, clerk, did by his humble petition to us pray that we would be graciously pleased to bestow on him a pension of five shillings a day on our establishment of our kingdom of Ireland, in consideration of his good services in his defence against a French Privateer, and the great charge he is at in securing the remote port he lives in against the insults of the French, and whereas our High Treasurer of England hath laid before us a report made by you upon said petition, wherein you testify that the petitioner is settled in a very remote port, in Bear Haven in our said kingdom, which place is very much infested with the privateers—that he hath built a very strong house with a small sort of sod fort on which he hath the permission of our said government to mount five guns,—that he hath often been in danger of being attacked by the privateers, and that by the continuance of the said fort he hath protected several merchant ships,—that there hath been produced to you several very ample certificates from the merchants of Dublin and of Cork, of the commodiousness of that place for securing merchant ships, as also from the captains of our ships, the 'Arundel' and the 'Bridgewater'—and that upon the whole you are of opinion that the said James Fontaine very well deserves our favour and encouragement, in consideration of his said services and expenses. And in regard he is a French Refugee you propose that a pension of five shillings a day may be inserted for him on the establishment under the head of French Pensioner, to commence from Michaelmas 1705. Now we, having taken the premises into our Royal consideration, are graciously pleased to consent thereunto, and accordingly our will and pleasure is, and we do hereby direct, authorise and command, that you cause the said pension or allowance of five shillings a day to be paid to him the said James Fontaine, or his assignees, from Michaelmas last 1705 as aforesaid, for maintaining the said fort for the better preservation of our subjects of the said kingdom against the insults of French Privateers, the same to continue during our pleasure, and to be placed for him in the list of French Pensioners on the establishment of our expenses in our said kingdom, and paid in like manner as others, the pensions within the said list, are or shall be payable. And this shall be as well as to you for so doing, as to our Lieutenant Deputy or other chief governor or governors of our said kingdom for the time being, and to our Receiver-General and all others concerned in making the

¹ It is amusing to observe that Irish robbers were then called *TORIES*. Fontaine uses that word, and his editor remarks, "The word *tory* having been long known as a cant term applied to a political party, it may not be amiss to remark that it is here used according to its original signification. It is derived from the Irish word *TORUIGHIM*, *to pursue for purposes of violence*, and in the days of Queen Elizabeth we discover it first used to signify the lawless banditti who were so troublesome in Ireland during her reign."

said payments, and allowing thereof upon account, a sufficient warrant. And so we bid you very heartily farewell.

"Given at our Court of St. James's the twelfth day of October 1705, in the fourth year of our reign.

"By Her Majesty's command,

GODOLPHIN."

Besides this, he received a grant of £50 for building the fort, and a rent from government of £23, 16s. for the Island of Dursey.

On Fontaine's side, a Scotchman, John M'Liney, and a Frenchman, Paul Roussier, greatly distinguished themselves—but none more than Madame Fontaine, who showed no sign of fear; though a military officer residing in the house was in such trepidation that in loading a musket, he put the ball next the touch-hole, and rammed down two cartridges over and above. She encouraged everybody with pious and courageous words, and acted as aide-de-camp and surgeon. The engagement (which was, in fact, a siege, or a storming of the buildings), lasted from eight in the morning till four in the afternoon, when the French decamped with the loss of three killed, besides seven wounded. They spread in their own country a salutary terror of Fontaine and his battery. In 1705, when Fontaine was in London on the business of his fort and pension (the guest of John Arnauld), a privateer cautiously approached Bear Haven. "But," writes Fontaine, "my wife was on the alert, she had all the cannons loaded, and one of them fired off to shew that all was in readiness for defence. When they saw this they veered off, landed on Great Island, stole some cattle, and sailed away."

All was tolerably quiet till the month of October 1708—a company of soldiers was quartered in the Half Barony, and the captain was a boarder with the gallant refugee family. On the 7th day of the month he was absent. A French privateer came in the evening to reconnoitre and to try stratagem where an assault had failed. She hoisted English colours, which deceived the subaltern, who was temporarily resident. This ensign hastened to get on board to drink with the ship's officers, and was taken prisoner. He was regaled to his heart's content and speedily became intoxicated, when he revealed the circumstance that there was no officer in Fontaine's house. A great portion of the crew were Irishmen, and when they landed an attacking party at midnight, their guide was a man named Sullivan, to whose family Fontaine had shown great generosity. They did not succeed in surprising the household. Fontaine hailed them through a speaking-trumpet. No answer being returned, they were fired upon. They then separated into six detachments, and began to set fire to the offices and stacks; the household, under the directions of Madame Fontaine, protected the dwelling-house from combustion. The men of the family discharged their firearms at intervals, but at random, on account of the smoke from the burning premises. The enemy, with ignited straw tied to long poles, continued to do all the mischief they could; and some of them with crowbars made a breach in the wall of the house. This, however, did not serve their purpose, because the constant firing from the house led them to suppose that it was defended by at least twenty soldiers; they therefore kept at some distance and wasted their ammunition. At length they summoned the besieged to surrender, and offered good quarter. The firing ceased, and Fontaine advanced to the breach for a parley, when one of the Irish lieutenants took aim at him and would have killed him, if Peter Fontaine had not promptly pulled his father aside. This treachery made the Fontaines resume firing, which did not relax for a quarter of an hour. The enemy then threatened to throw in a barrel of gunpowder and blow them up; to which Fontaine replied, that he had enough powder to blow himself and them all into the air together. Terms were then agreed to, by which the enemy got the plunder, and the Fontaines and their followers life and liberty. The brigands secured the plunder; but they made Fontaine, his sons James and Peter, and two servants, their prisoners.

Against this violation of a treaty Fontaine protested; but the commander replied, "Your name has been so notorious among the privateers of St Maloes, that I dare not return to the vessel without you. The captain's order was peremptory, to bring you on board dead or alive." When he appeared on deck the crew shouted "*Vive le Roi*," and repeated it three times in grand chorus. Fontaine called out to them in a loud tone, "Gentlemen, how long is it since victories have been so rare in France that you sing in triumph on such an occasion as this? A glorious achievement truly! Eighty men, accustomed to warfare, have actually been so successful as to compel one poor minister, four cowherds, and five children, to surrender upon terms."

In the cabin Fontaine represented to the captain that his being taken prisoner was a breach of treaty, and that the Government would retaliate on French prisoners

of war. This was actually done; French officers in Kingsale were put in irons, and also the French prisoners at Plymouth. In the meantime the captain landed the ensign (not yet sober) and all the captives, except Fontaine. He opened up a communication with Madame Fontaine on Dursey Island, and fixed her husband's ransom at £100. She paid £30, which she contrived to borrow; whereupon Fontaine was liberated and his son Peter was carried off as a hostage, to guarantee the remaining £70. This balance was never claimed. The French government, convinced by international law, and by the groans articulated from Kingsale and Plymouth, sent the youth home to his now celebrated parents.

Fontaine had recently made the acquaintance of the Commander of the Forces, General Ingoldsby, who proved a friend in need. He procured for him an immediate grant of £100. His pension was continued; and the general undertook to obtain for Peter and John the position and rights of half-pay officers.

Bear Haven, having been completely desolated, was abandoned. The county of Cork paid Fontaine £800 as damages, it having been proved that Irishmen had been concerned in the attack and robbery. This money enabled him to begin a school at Dublin for instruction in Latin, Greek, and French, geography, mathematics, and fortification. There were very suitable premises in St Stephen's Green, with a yard and garden 300 feet in length and 40 feet in breadth. But the house was supposed to be haunted. No one having for several years offered to tenant it, Fontaine easily obtained a lease of 99 years for an annual rent of £10. The spectres proved to be a gang of Irish vagrants, whose nocturnal howlings did not alarm the brave refugees, and who were ejected without delay. The school was most successful, and Fontaine passed the remainder of his days with serenity. His noble wife died on the 29th of January 1721, and his unmarried daughter, Elizabeth, presided over his housekeeping afterwards. His married daughter and three of his sons had emigrated to Virginia. It was to them that he addressed his autobiography; and he wrote out a verbatim copy of it for his other two sons who lived in London. All this he accomplished in less than three months, namely, between 26th March and 21st June 1722.

Having had no space for more than a very small portion of those memoirs, I have omitted the many pious and unaffected comments and ejaculations which the work contains. The following sentences present a specimen and summary of them all:—
 “My dear children, I would fain hope that the pious examples of those from whom we are descended may warm your hearts. You cannot fail to notice in the course of their lives the watchful hand of God's providence. I hope you will resolve to dedicate yourselves wholly and unreservedly to the service of that God whom they worshipped at the risk of their lives; and that you and those who come after you will be steadfast in the profession of that pure reformed religion, for which they endured with unshaken constancy the most severe trials. When I look back upon the numberless uncommon and unmerited mercies bestowed upon myself, may my gratitude towards my Almighty Benefactor be increased, and my confidence in him so strengthened, that I may be enabled for the future to cast all my care upon him. The frailties and sins of the different periods of my life are brought to my mind. Great as is my debt of gratitude for the things of this life, how incalculably greater is it for the mercy to my immortal soul, in God having shed the blood of his only begotten Son to redeem it! O my God! I entreat thee to continue thy fatherly protection to me during the few days I have yet to live, and at last to receive my soul into thy everlasting arms. Amen.”

My readers will be pleased if I give the names of other Huguenot refugees preserved in this exile's memoirs. The first is Mr. Maureau, an advocate of Saintes, who managed Fontaine's case before the French courts, and who knew that the successful appeal to parliament had set at liberty twenty of Fontaine's poor and pious neighbours, for whose sake he had voluntarily surrendered himself for trial. This gentleman, becoming a refugee, was appointed secretary to the Committee in London for administering relief to the necessitous refugees. When the Committee refused Fontaine's claim, on account of non-conformity to the sacramental test, Mr. Maureau, with much warmth, pled his cause, saying:—

“You will not, I trust, suffer so worthy a man to be reduced to extreme want, without affording him any assistance,—a man who has shown that he counted his life as nothing when the glory of God was in question, and who voluntarily and generously exposed himself to uphold the faith of a number of poor country people. Perhaps there are not four ministers who have received the charity of the Committee, who have done so much for the cause of true religion as he has done.”

In Barnstaple, Fontaine mentions the surnames of Mausy (the French pastor) and Juliot. He had boarders at Taunton—one named Travernier (from Plymouth), and another, Garaché. At Cork the Huguenot names are Abelin, Caillon, P. Reneu, P. Cesteau, M. Ardouin, and John Hanneton. He had dealings with three London merchants, Renue, Thomas, and Gourbould. At Bear Haven, he had reason to praise two French soldiers, Paul Roussier and Claude Bonnet.

In the French Register at Portarlinton, the surname of La Lande occurs—for instance, Monsieur Aulnis de La Lande. It is probably to him that Fontaine, among the reminiscences of his own school-days, makes the following allusion:—

“ Mr. de La Lande, who now lives at Port Arlington in Ireland (1722), was at Rochelle in Mr. Arnould’s school, at the same time I was there (1664-1666). We became the greatest friends, and we desired some mode of showing it to each other. We decided at last that when either of us should be taken to the room for chastisement, the other should follow and call Mr. Arnould names for his cruelty, which would of course irritate him, and then we should be both punished together. . . . The object was fully accomplished. . . . Mr. Arnould tried to discover what had prompted such conduct, but we would not have disclosed it for the world. Some of our schoolfellows, however, let out the secret. He tried various expedients to conquer our resolution, but in vain. At one time he punished the innocent, and allowed the guilty to go free; this pleased us mightily, for we were able to testify our affection by saving each other from the rod. At last his mother-in-law, my Aunt Bouquet, persuaded him to adopt the following plan. His habit was to keep a record of the faults of each pupil, and to administer the rod when a certain number had been committed. So when one of us two had reached the limit, the punishment was delayed until the other had filled up his measure, and then both were whipped at the same time. This plan worked well, and made us circumspect, to spare each other.”

Many of the Fontaines and their connections became refugees, as appears from the following notes, which may be called their “Refugee Pedigree:”—

JACQUES FONTAINE, Pastor of Vaux and Royan (born 1603, died 1666), married,
1st, in 1628, Miss Thompson, of London; and
2dly, in 1641, Marie, daughter of Monsieur Chaillon, of Rue au Roy.

His children were

JACQUES, Pastor of Archiac, in Saintonge, who died in the prime of life (and before the birth of Jacques, the refugee). After his death, his widow suffered a three years’ imprisonment, and was then banished. She and

Three sons became refugees in London—one of whom became a Protestant minister in Germany.

PIERRE, assistant and successor to his father as Pastor of Vaux. His temple was demolished, and he was banished. He became chaplain of the *Pest House*, in London. He was alive and on active duty in 1697. He had three daughters. His youngest daughter, Esther, became the wife of Jean Arnould, refugee merchant in London, “whose uprightness and correctness of judgment caused him frequently to be called upon to act as umpire, when differences arose between any of the French merchants in London.” J. A. was the grandson of Madame Bouquet, who was a sister of the first *Jacques Fontaine* mentioned in this pedigree.

JUDITH, widow of Monsieur Guiennot, had to take refuge in London.

Four daughters were refugees in London—who, with their mother, were dependent upon needlework for their support.

ELIZABETH was the wife of Pastor Sautreau, of Saujon, in Saintonge.

Five children (with the father and mother) having fled to Dublin, set sail for America, but the ship was wrecked, and all seven were drowned within sight of their desired haven, Boston.

[The above were children of the first wife.]

ANN, wife of Leon Testard, Sieur des Meslars—both took refuge in Plymouth, but she died a few months after landing, “rejoicing to leave her children in a land where the pure gospel was preached.”

MARIE, wife of Pastor Forestier, of St. Mesme—both became refugees.

Their children were—

Janette, whom her uncle brought to England.

Pierre, watchmaker in London.

JACQUES (or James), born in 1658, married in 1686 Anne Elizabeth Boursiquot; “she willingly gave up relations, friends, and wealth.”

His children were—

James, born in 1687, was married in Ireland—a farmer, settled in Virginia in 1717.

Aaron, died young.

Mary Ann, Mrs. Maury.

Peter, B.A. of Trinity College, Dublin, married in 1714 Elizabeth Fourreau. He became a clergyman in Virginia.

John, b. 1693, a military officer.

Moses, B.A., also of Dublin—studied law in London—but became an engraver.

Francis, b. 1697, M.A. of Trinity College, Dublin. He was admitted to holy orders by the Bishop of London (Robinson) in 1721, and settled in Virginia.

Elizabeth, b. 1701. After her father's death, she lived with John and Moses, and was married to Mr. Daniel Torin.

II. ENSIGN JOHN FONTAINE.

John, the fifth child, and (at the date of his entering the army) the third surviving son of the Rev. James Fontaine, was born at Taunton in 1693. He was a dutiful son and pupil of his father; but a prospect appearing of his being enrolled in the British army, he was allowed to desist from more profound study, and gave proof of talent in the art of military drawing, and in kindred pursuits. All the family had made the acquaintance of General Ingoldsby about two months before the destruction of their home at Bear Haven. The General was commander of the Forces in Ireland, and frequently acted as a Lord Justice. When on an official tour he was met by Fontaine, who asked him to visit his snug house and fort.

“He accepted my invitation (says Fontaine), and he and his whole retinue remained with me three days, during which time I treated them as hospitably as I possibly could, making them welcome to the best the country afforded. Having had a little notice beforehand we had time to make preparations, and I was able to have as many as fourteen or fifteen different dishes on the table every day, and a great variety of wine. He has been one of my best friends from that day to this.”

On hearing of the disaster inflicted by the French and Irish pirates, the General immediately obtained for him a grant of £100; and being pleased with the appearance and gallantry of his sons Peter and John, he put them down on his list to be provided for. He entered them among half-pay military officers, and in 1709 they received orders to embark for Spain; but Mr. Secretary Dawson removed their names from the list. This disappointment proved to be a merciful providential appointment, as the small transport in which the officers sailed had to surrender to a large French man-of-war, after a desperate resistance, in which one-half of their number were killed, and almost all the remainder were wounded. Next year, however, the Lord-Lieutenant having removed from the regiments under orders for Spain the names of all subalterns under sixteen years of age, John Fontaine applied for one of the vacancies. But his Lordship had resolved to sell all the commissions, and so John's prospects of success were more than doubtful. “At last (says his father) on the very eve of departure, finding that some of the commissions were unsold, General Ingoldsby went himself to the Lord-Lieutenant and obtained an Ensign's commission for John, without our having to pay anything more than the office fees.”

Ensign John Fontaine, of Colonel Shaw's regiment of foot, sailed from Cork in February 1711, and from Plymouth on March 26th; the troops arrived at Lisbon on April 22d, and at Barcelona on May 31st. They evacuated Barcelona in November 1712; and were afterwards quartered in Majorca and Minorca. But in 1713 they were back again in England, and with the war John Fontaine's military life ended.

Our Generals, employed under the Harley-Bolingbroke *regime*, were expected to do nothing; and if the Allies wished to fight the enemy, their duty was to draw off the British troops. So that young Fontaine was never in action. What is most interesting in this part of his Journal is his paragraph about the poor Catalans whom our un-English rulers abandoned to Philip the Bourbon's revenge:—

“The latter end of November 1712 we had orders to embark; and as we were leaving Barcelona, the poor Spaniards seeing they were left in the lurch, they called us traitors and all the most vile names they could invent; and the common people threw stones at us, saying we had betrayed them into the hands of King Philip. It was with a great deal of difficulty we embarked.”

[The true English party at home had implored our Queen to throw her shield round the Catalans, but in vain. All the glory of Lord Peterborough was tarnished by our sacrificing that people, for it evidently would have been better if Catalonia had never been taken. Lord Peterborough, at the time when he ought to have joined Lord Galway at Madrid, had been made our ambassador for the express purpose of residing in that capital and consolidating

King Charles's dynasty. We have seen how Lord Galway drove the Duke of Berwick's forces before him, and how also the concentration of the French forces, for their siege of Barcelona, had cleared Lord Galway's road to Madrid. But even if we accept Lord Peterborough's statement¹ that it was he himself who had cleared the way to Madrid for Lord Galway, what was the use of his clearing the way to the rendezvous, if he did not himself hasten to join the allies there? What happened at last was a consequence of this cruel trifling; we lost the whole of Spain except Catalonia, and for that corner of land Lord Peterborough's political friends did not care. Those politicians made use of an after-thought as an apology, namely, that King Charles III. having become the Emperor Charles VI. of Germany, it was impolitic for them to continue to support his claim to the throne of Spain. But they had abandoned him, before the unexpected death of his brother took place. Queen Anne, in reply to the lately mentioned appeal on behalf of the Catalans, was instructed by her ministers to insinuate that the new Emperor should relieve them. But those ministers had left him in a helpless condition in Spain. In order to take possession of his German dominions, he had to steal away from Spain like a poor hunted refugee.^{2]}

To return to John Fontaine. He staid in Dublin for some time after leaving the army. The result of some grave family consultations was, that it would be desirable to obtain a settlement for the clan in Virginia. And John, having a love of travel and adventure, was sent across the ocean to make enquiries and to buy an estate. He landed in the new country on the 28th May 1715; and, acting on the best advice, he made his way to Williamsburg. Though industrious in his negotiations, he reports himself as still a visitor there in April 1716, not having made a purchase. He obtained the friendship of Governor Spottiswood, and accompanied him in his famous expedition for the discovery of the *Passage over the Mountains*, when Mount George and Mount Alexander received their names. On the second day they came to Christanna Fort. As to the fourth day we find the following satisfactory entry in John Fontaine's Journal:—"In the morning I rid out with the Governor and some of the people of the fort to view the lands which were not yet taken up. We saw several fine tracts of land, well watered, and good places to make mills on. I had a mind to take some of it up, so I asked the Governor if he would permit me to take up 3000 acres, and he gave me his promise for it."

We have now before us John Fontaine, as an owner of landed property in Spottsylvania (so named after the Governor Alexander Spottiswood), in King William County, Virginia, the father and founder of a plantation, at which, however, he was not himself to reside.

The first of his brothers who arrived was the Rev. Peter Fontaine and family; they came in December 1716. The singular circumstances of the marriage of Peter while a student at Trinity College, Dublin, are thus related in old Fontaine's Memoirs. "In the month of November 1713 Captain Boulay, a French gentleman, a half-pay cavalry officer, with whom I had not the slightest acquaintance, called upon me to offer his granddaughter in marriage to one of my sons. Her name was Elizabeth Fourreau. He was upwards of eighty years of age; she was his sole descendant, her father and mother were both dead, and she was to inherit all his property. He told me he had heard an excellent report of my sons . . . he said he preferred in the husband of his child virtue without fortune, above the largest property, accompanied with piety and discretion." On the 29th March 1714 Peter was married to the Huguenot girl, whose grandfather died in March 1715, leaving £1000. John wrote to him that he had found a parish for him in Virginia. "He had taken his degree, and was ready to be ordained at the time he received John's letter. He accordingly went to London, and received ordination from the hands of the Bishop of London, who is also Bishop of all the British colonies." Peter obtained the parish of Roanoke near Williamsburg, and took up his abode there.

John set about building houses in his Spottylvanian plantation; and before they were quite finished his eldest brother James arrived to occupy the first lot; this was in October 1717. In the following March their brother-in-law Maury arrived, and secured his lot. "On the 17th of July 1718 (says John), I made over the deeds of the land to my brother James in order to go to England."

¹ Lord Peterborough's case is faithfully reported in "Collins' Peerage," though in the ambiguous language which such a case required:—"The possession he gained of Catalonia, of the Kingdom of Valencia, &c., gave opportunity to the Earl of Galway to advance to Madrid without a blow. . . . That war being looked on as likely to be concluded, he received Her Majesty's commission for Ambassador Extraordinary, with powers and instructions for treating and adjusting all matters of state and traffic between the two kingdoms. Whatever were the causes of his being recalled from Spain, they are not publicly known; but 'tis certain that our affairs there were soon after in a very ill condition by the loss of the Battle of Almanza."

² "Charles hastened home from Spain to take possession of the throne which had been unexpectedly vacated. The Capuchin Monks of Mount St. Jerome helped him to escape. That act cost the guardian and reader of the cloister their lives."—"History of the Protestant Church of Hungary," translated by Craig (London, 1854), page 265.

John was again in Dublin in 1719. More than a year thereafter he removed to London, taking with him his youngest brother Francis, now a Master of Arts, who was fortified with a letter from the Dublin Primate, Archbishop King, to the Bishop of London (Robinson). The bishop ordained him in 1721, and he joined the family colony in Virginia. He was a superior scholar and an eloquent preacher, so that he had the choice of several parishes, and settled in St Margaret's Parish, King William County.

Thus we have marshalled before us the Fontaine colonists. The 1st of June annually they observed as a religious festival, a family thanksgiving for the many providential deliverances experienced by their father's household. They all met on that day, and went to the House of God in company. A sermon preached by Peter Fontaine at the festival in 1723 has been printed.

After the death of their father (the date of which is not preserved) the Virginians reported their progress to their brothers John and Moses, who lived in London. The latter was an engraver. John, having been forsaken by the military service, resolved to work for his livelihood, and under the tuition of his cousin, Peter Forestier, he became a watchmaker. John was married, and had four sons (or four boys in his family, sons and grandsons, or nephews?); he had also an only daughter, who was married to her first cousin, a son of her uncle James Fontaine, farmer in Virginia. Her early death was a great grief to the English and the American family circles.

When John Fontaine was in about his sixtieth year, his thoughts turned to an exchange of London life for the air of the country. He found a good investment in South Wales; so that in 1754 he was the resident proprietor of Cwm Castle, probably in the county of Glamorgan. The last memento of him, which we have, is his letter to the Rev. James Maury, dated 2d January 1764:—

“DEAR NEPHEW MAURY,—The last letter we received from you was dated the 18th June 1760, which was very acceptable to us, the which we answered the 24th January 1761, and have received no letter from you since. Our great desire to hear from you will not permit us to be any longer silent, as the peace is now concluded so much to our advantage, and more especially so to all those who possess estates in North America, bounded on the north by the North Pole, on the south by the Gulf of Florida, and the west by the great river Mississippi. Nothing more can (we think) be wished for as to extent of territory, but to be thankful for this great enlargement, and the great deliverance from our powerful enemies the French and Spaniards, and from popery and slavery which in our opinion is as great if not a greater blessing than any, or indeed all the others put together.

“Now, thanks be to our great God for it, HE may and will be worshipped without a rival from the North Pole to the Gulf of Florida. It is impossible for you and me, without his especial assistance, to be sufficiently thankful for so many favours conferred on us, and our posterity. A land flowing with milk and honey to inhabit—the pure and unadulterated doctrine brought down from heaven by our blessed Saviour and Redeemer to lead us to eternal life,—these are blessings so complete that no more can be added to them.

“The poor natural inhabitants still remain as thorns in your sides, lest you and we should forget the past deliverances. We pray to God to open their understandings, and make them one flock with us, obedient to the same God and Saviour. Whilst those Indians continue uninstructed in the principles of Christ's true religion, they will be cruel and treacherous. We are greatly concerned to hear of the horrible cruelties committed by those infidels upon your out-settlers. We hope you will soon put a stop to their proceedings, and by a superior force bring them to reason, and convince them of the folly of such undertakings.

“I received the Timothy grass you were so kind as to send me. I sowed some in my garden, and it grew well. I tried in the field and the grass killed it. It would grow well in well-cultivated lands if well weeded and (I think) would produce a great crop; but I am too old and too feeble to undertake anything, and I am often confined with the gout.—Your affectionate uncle,
“JOHN FONTAINE.”

I understand that this worthy representative of a Huguenot family founded an English family of Fontaines, but I have found no genealogical record of it. Ann Maury says that it was from his descendants she borrowed his Journal, and she adds, “They are now (1853) living in the neighbourhood of London. I cannot refrain from expressing my admiration of the piety and excellence of my kinswomen.” She presents her readers with a pleasing portrait of John Fontaine, “from an original likeness by Worlidge,” and with another of the reverend and venerable refugee “after an original likeness in the possession of Miss Fontaine, Bexley, England.”

III. THE MAURY FAMILY.

MATTHEW MAURY, of Castel Mauron, in the Province of Gascony, came to Dublin as a Protestant refugee in 1714. On 20th October 1716 he married Mary Ann Fontaine (who was born on 12th April 1690) the eldest daughter of the Rev. James Fontaine, who describes his son-in-law as "a very honest man and a good economist, but without property." In 1717 he made a voyage to Virginia, and took a portion of the land which John had purchased, and having given orders for building a dwelling-house, he returned to Dublin. In September 1719 the Maury family sailed for America, and arrived there in due time as settlers.

The eldest child, James, was born in Dublin, and made the voyage to Virginia in the unconsciousness of infancy. Afterwards a daughter was added to the family, named Mary, who became the wife of Daniel Claiborne. And in 1731 Abraham Maury brought up the rear, a very favourite child, who grew up to be a devoted son, an excellent man, and a successful merchant.

The good refugee, Matthew Maury, died in 1752. His widow writes to John and Moses Fontaine on the 15th April, as their "most afflicted and affectionate sister and servant to command." "I have been deprived of the dearest partner of my joys and affections. He made the most uneasy things tolerable to me, and though I knew we were mortal, and that we must soon part, yet by my continual indispositions, I thought my labours were the nearest at an end. . . . Cruel self-love, that I should lament the happiness of that good soul which is gone before me, to attain the immortal crown of glory which God has promised through the merits of our blessed Saviour to them that trust in him." Her husband (one of the family slaves) "left her the house, land, and stock, household furniture, and six working slaves during her life, besides £20 a year."

Most reluctantly did these settlers own slaves. Not their own desires, but the politicians of old England, brought this about. The Rev. Peter Fontaine calls them, "our intestine enemies, the slaves," and he writes in 1757, "Our Assembly hath often attempted to lay a duty upon them which would amount to a prohibition, such as ten or twenty pounds a-head: but no Governor dare pass such a law, having instructions to the contrary from the Board of Trade at home. By this means they are forced upon us, whether we will or will not. This plainly shows the African company hath the advantage of the colonies, and may do as it pleases with the Ministry." In the house of this brother Mrs. Maury died on 31st December 1755.

Her son was the Rev. James Maury. He paid a visit to England in 1742, when he received ordination from the Bishop of London. On his return he became minister of Fredericksville parish, Louisa county. He married a niece of Colonel Walker, described as the chief person in the Ohio Company, in whose territory he settled. His letters to his uncles in England (to whom he signs himself sometimes "Your dutiful nephew and affectionate friend"—sometimes, "Yours affectionately and dutifully,") show him to have been a sensible and able man. I find the names of six children, Matthew, James, and Walter, his sons, and Ann, Mary, and Elizabeth, his daughters.

Of these, James Maury and his son, with their wives, replanted the family in England. They were merchants in Liverpool, and Mr. Maury, sen., as a special mark of the esteem of the community, received the freedom of the borough. The second wife of Mr. Maury, jun., was an Englishwoman, and having visited America she published a book entitled "The Englishwoman in America." Both father and son had become widowers soon after landing in England: in her book Mrs. Sarah Mytton Maury gives us this reminiscence:—"The father and the son had each borne to the shores of England a daughter of their country—had borne them thither but to die. The emphatic words of that venerable man still ring in my ear as he thus addressed my husband, who had alluded to his wish to carry me his English partner to America, *My son, every exotic will thrive in a foreign land, except a woman.*" There is an engraved portrait of the venerable "James Maury, Esq., drawn on stone by Richard Lane, from a picture by G. S. Newton."

Ann Maury, to whom my readers are so much indebted, is his daughter. As to the invaluable book, "The Huguenot Family," she says in the Preface, "On the former appearance of a portion of the present book, many supposed it to be a work of imagination merely, presented under the guise of autobiography. It is therefore proper now to state that it is in truth, what on the title page it purports to be, an authentic narrative of actual occurrences, and is drawn entirely from family manuscripts."

It would be to trench on American ground to trace the exact parentage of

Commander Maury of the American Navy, who by his writings has made the family name universally known. It is satisfactory, in referring to Knight's English Cyclopaedia, to have ocular demonstration of his descent from James Fontaine and Matthew Maury, for we find that Matthew Fontaine Maury, author of "The Physical Geography of the Sea," was born in Spottsylvania county, Virginia, on the 14th January 1806.

Chapter VI.

NEAU, BENEZET, AND REFUGEES IN OUR COLONIES.

I. LE SIEUR ELIE NEAU.

ELIE NEAU, when only eighteen years of age, that is, in 1679, saw how persecution in France was always advancing to the climax of the extermination of the Protestants. Professor Weiss styles him "the chief of a great family from the principality of Soubise, in Saintonge." Yet he made up his mind to be a voluntary exile. Being by profession a sailor, he had no dread of the ocean, and his first place of refuge was the island of St. Domingo. At the beginning of the reign of William and Mary he was at New York; and his application for naturalisation as a British subject having been forwarded to London, he was naturalised on the 31st January 1690. His name is in the Patent Rolls of that date; and the reader will find it anglicized into Elias Neau, in the Historical Introduction to this volume, List XVII. About this time he married, and his friends provided him with a trading vessel, in command of which he made a first voyage. But it was also the last; his vessel was unarmed, and had to surrender without resistance to a French privateer. The prisoners were taken to St. Malo; and when it was known that he was a French Protestant he was tried for the crime of disobedience to the Proclamation of Louis XIV., recalling the fugitive Protestants to their native country. He was sent to the galleys, and underwent the severest treatment, of which an account was published in the French language.¹ An abridged account was printed in English, and from the copy in the British Museum my readers are presented with the following transcript of it. It is in the brave martyr's own words.

It is not out of any vanity that I have been induced to publish the following account of my sufferings while I remained on board the French king's galleys or in the dungeons of Marseilles. But the Lord out of his infinite mercy having saved me out of my distresses, brought me out of darkness and broken my fetters, some pious persons have thought I should be ungrateful did I not praise the Lord for his goodness, and publish his wonderful works to the children of men.

I left the kingdom of France on account of my religion in the year 1679, being then about eighteen years of age, and went to St. Domingo, and from thence to New York, where I married some time after. As I had been bred to the sea, some friends of mine fitted out a small ship of 80 tons, which they trusted to my care and command, I having been made a free denizen of England by his present Majesty, in the first year of his reign.

I sailed from New York on the 15th August 1692, bound for Jamaica, and was taken on the 29th by a privateer from St. Malo, who was returning home from St. Domingo. I continued two months on board his ship, after which I was put in prison with other seamen and prisoners of war. The judge of the Admiralty, being informed that I was a French Protestant, gave notice thereof to the King's Attorney, who, having acquainted Monsieur De Pontchartrain with it, received orders to persuade me to change my religion, or, in case I proved obstinate, to condemn me to the galleys. This order was signified unto me; but God was pleased to assist me in such a manner that I was not terrified in the least, and did not hesitate at all to answer that I could not comply with their desire, seeing it was against my conscience.

Their solicitations proving vain, I was brought before the court to be examined, and asked why I was not returned into the kingdom, when the king had, by a proclamation, recalled all his subjects who were in foreign countries. I answered it was because the Gospel commanded me, when I was persecuted in one kingdom to fly into another country. The Judge, being likely a stranger to Scripture maxims and expressions, told me that I blasphemed; but I having desired him to tell me wherein, he would not, and repeated the same word. I replied

¹ Histoire Abregée des souffrances du Sieur Elie Neau sur les galères et dans les cachôts de Marseille.— A Rotterdam, chez Abraham Asher. MDCCI.

that this was an expression of the Son of God contained in the Bible. Whereupon he inclined his head, looking on the greffier (or clerk of the court), repeating once more that I blasphemed. He examined me also upon several other articles foreign to my purpose, and sent the informations, which he had taken, to court.

I remained four months in the prisons of St. Malo, where I had many temptations to overcome, as, threats and promises; but by the grace of God I was proof against all their artifices. The order of the court having arrived, I was sent to Rennes to appear before the Parliament of Brittany. I was put on horseback bound hand and foot, but, the shaking of the horse causing my arms to swell, the manacles proved then too little, and I felt then a most exquisite pain. An advocate of the parliament who travelled the same road, pitying my condition, desired those who were appointed to conduct me to take off the manacles, but had much ado to persuade them to it. I was then considerably eased, but it was impossible for me to hold a pen to write in a fortnight's time.

Some days after my arrival at Rennes I appeared before the Great Chamber and was commanded to hold up my hand, and swear to answer truly and directly to the interrogatories which should be made unto me. They asked me first my name and profession, and then why I had settled myself in a foreign country contrary to the king's orders. I own I was then struck with such a terror that I could hardly speak; but they bid me be assured, and to answer the questions that were put to me. This having revived me, I told them I had left my native country because Jesus Christ, the king of kings, commanded me to fly from that country when I could not enjoy liberty of conscience, and retire into another.

The First President told me that persecution was a great evil, but added that I was not to be ignorant that St. Paul commands to obey kings not only in temporal things but likewise in conscience. I replied that likely St. Paul did not understand that passage in the sense of his lordship; for *if he did so, my Lord* (said I to the President), *why did he not obey Nero?*

He asked me afterwards, whether I had fired on the king's subjects; but understanding that my ship had no guns, or any other offensive arms, he asked me whether I would have fired upon them, if I had been in a capacity to do it. I replied that it was natural for a man to defend his estate and goods; whereupon he interrupted me in these words: *It is a great misfortune for you to be born in that religion, and that the Holy Ghost has not enlightened you. Withdraw.*

I was remanded to the prison; and two hours after, the attorney-general came to tell me that if I would change my religion, I should have my pardon, and that they would help me to a good employment at Brest. I gave him the same answer that I had given to the king's attorney at St. Malo, namely, that I was ready to lose my life rather than renounce my religion; whereupon he went away, commanding to put me to the chain with some other galley slaves.

It was on the 3d April 1693 that I was tied to the great chain, with fifty-nine other slaves, who were condemned to that dreadful punishment—some for desertion, others for defrauding the king's duties upon salt, and others for horrid crimes, as robbery, murder, and worse. It rained almost all that month, so that we could hardly travel five leagues a day; and when we arrived at night at any town or village, to lie, they put us as so many beasts in stables, where, though always wet and dirty, we often wanted straw to lie upon. We had $3\frac{1}{2}$ [sous?] a day for our nourishment; but it often happened that we could find no bread for our money in those villages where we were obliged to lie upon the road. When they put us in these stables, they fastened both ends of the chain to the walls, so that we had only the liberty to lie down, but not to stir at all. That hard fatigue and the coldness of the walls threw me into a being unable to walk. I gave forty livres to our captain to be carried in a cart—happy to find a man whose cruelty could be melted with money!

As we went through all the capital cities of the Provinces that lie between Brest and Marseilles, our number increased apace; for we took sixty other slaves at Saumur and Angers, condemned for various crimes. We recruited also at Tours, Bourges, and Lyons, insomuch that we were upwards of 150 men when we arrived. It is indeed a horrid spectacle, to see such a number of men fastened to a chain, and exposed to so many miseries, that death is not so hard by half as this punishment.

We arrived at Marseilles on the 10th May; and about the same time arrived also 800 slaves from several parts of that kingdom. We were divided into forty lots; and I and several others were sent on board the *Magnanimous*, commanded by Mr. De Soison. There were on board that galley six persons on account of their religion; and among them were three, very timorous and fearful, who had sometimes the weakness to comply, in some manner, with the idolatries of the mystical Babylon. God was pleased to send me thither to encourage them; and my example and exhortations wrought such an impression upon them, that they resolved to glorify their Saviour openly, and without disguise. One of them told the first-lieutenant of the galley, with a Christian courage and resolution, that he had indeed been so unhappy as to faint under the weight of the persecution, but that he begged God's pardon for that crime, and that he abhorred the idolatry of the Church of Rome. They told him, in my hearing, that they would make him expire under beating; but he answered that, by the grace of God, he was ready to die. This was enough to kindle the fury of the captain of the galley, who complained that, since I was arrived, that man had discontinued *to do his duty* (to use his own phrase, for thus they speak of such who have the weakness to go to mass, &c.). This incensed

them so much against me, that they resolved to treat me with a greater severity than the rest of the slaves, and loaded me with two chains, whereas the others had but one.

There happened, sometime after, another thing which considerably increased their rage. A Roman Catholic slave on board the *Warlike*, for having deserted the king's service, observing that the officers used more severity towards Mr. Carrières than any others, and understanding he was there only for refusing to change his religion, had the curiosity to know from him what was the religion he maintained with so much constancy and magnanimity. That faithful confessor explained to him the principles thereof, and gave him a New Testament, translated by Father Amelote. I was informed thereof, and wrote to him some letters to encourage him to go on with the examination of our religion; to which he applied himself with so much sincerity, that, upon Easter Day next following, he refused to worship the host, and had the courage to declare to his captain that he would never own himself any more a Roman Catholic. They loaded him with two chains, and used him with a most barbarous severity. They searched immediately his pockets; and having found therein some of my letters, my persecutors were enraged against me, and made me sufficiently fear the effects of their fury. Their barbarous usage did not fright our new proselyte into any compliance; for God has so strengthened him, that for these five years since, he has been and is still a most glorious confessor of His Name.

When my enemies saw that their chains and other hardships wrought no impression upon me, they writ to court that I spoke English, and was perpetually a-writing. This reason was sufficient for them to obtain an order to transfer me from the galleys into the prisons of the citadel of Marseilles. But before I speak of the cruelties they exercised upon me, I think it may not be improper to give a short account of the hardships the slaves are exposed to.

They are five upon every form, fettered with a heavy chain, which is about ten or twelve foot long. They shave their heads from time to time, as a sign of their slavery, and they are not allowed to wear any hats or periwigs; but the king allows them every year a cap, with two shirts, two pair of drawers of the coarsest linen, a sort of upper coat of a reddish shift and a capot; but it is to be observed that they have of late but one coat and capot every two years, and two pair of stockings every year. They have only beans, and nothing else, for their food, with about 14 ounces of coarse bread a day, and ne'er a drop of wine whilst they are in port. They are devoured in winter by lice, and in summer by bugs and fleas, and forced to lie one upon another, as hogs in a sty. I shall not take notice in this place of the barbarity they are used with by the officers of the galleys, which is beyond imagination. The Protestants are obnoxious to all these miseries, and a great many other besides. They are not allowed to receive any money from their friends and relations, unless very privately. They are every day threatened and tormented by priests and friars, who, being unable to convince them by reasons, think that severity alone can do it. To this I must add the trouble and vexation a Christian soul is afflicted with, to live with wicked and desperate fellows who never use the name of God but for cursing and swearing.

On the 3d of May, in the year 1694, orders came from court to transfer me into the prison of the citadel, and I was put into the same dungeon wherein Mr. Laubonnière, one of our most illustrious confessors, died seven months before. I was forced to lie upon the stones, for I could not obtain for a year together any bed or even straw to lie upon. There was a strict order to suffer nobody to speak to me nor me to write to anybody, and the aid-major came every night to search my pockets when he had taken his round. Though my condition was as miserable as possible, nobody took pity on me, and the victuals they gave me was hardly sufficient to keep me alive. In the meantime, God, out of his infinite love, afforded me such comforts that I little regarded the miseries I was reduced to.

I remained there about a year without seeing anybody; but about that time the Director of Conscience of the then Governor came to see me as they were bringing me my dinner. He had hardly looked upon me, but he cried out, *Lord! in what a condition are you, sir!* I replied, *Sir, don't pity me, for could you but see the secret pleasures my heart experiences, you would think me too happy.* He told me that the greatest sufferings did not entitle a man to the glory of martyrdom, unless he were so happy as to suffer for truth and justice, which I granted him, but told him withal that the Holy Ghost had sealed that truth in my heart, and that very thought was my comfort in all my afflictions. That priest, taking his leave of me, wished that God would multiply his grace upon me, and sent me a straw bed to lie upon. I continued twenty-two months in that prison without changing my clothes, my beard being as long as the hair of my head, and my face as pale as plaster.

There was just under me a generous confessor whom they had so much tormented that they had turned his brains; but he, having some good intervals, had always reason enough to refuse to comply with their desires. He asked me one morning with a loud voice how I did. This was immediately reported to the governors, whereupon I was immediately removed into another prison, where I continued very little, because of my singing of psalms, though I sung with a very low voice, that I might disturb nobody. I was put on the 20th May 1696 in a subterraneous hole, wherein I remained till the first of July next following, when I was sent, together with the distracted person I have named, by express order from the court, to the Castle of If, about five miles from Marseilles, in the mouth of the harbour.

They had likewise five weeks before sent thither five other persons from the same citadel. We were all at first in different prisons, but as five sentinels were required to keep us, they

obtained leave from the court to put us together in a secure place, so that on the 20th of August I and the poor gentleman I have spoken of were put in a hole, and the other three in another. The place was so disposed that we were obliged to go down a ladder into a dry ditch, and then to go up by the same ladder into an old tower through a cannon hole. The vault or arch wherein we were put was as dark as if there had been no manner of light in heaven, stinking, and so miserable dirty, that I verily believe there was not a more dismal place in the world. We might have received some money to help us in this great distress, but they would not suffer it, so that all our senses were attacked at once, sight by darkness, taste by hunger, smell by the stench of the place, feeling by lice and other vermin, and hearing by the horrid blasphemies and cursing, which the soldiers (who were obliged to bring us some victuals) vomited against God and our holy religion.

The missionaries, who had flattered themselves that we could not resist much longer, were almost enraged when they saw our firm resolution to die in the profession of our religion, and therefore began to talk of nothing else but the judgments of God. And thereupon I could not forbear one day to tell them that the judgments of God were upon them, for he suffered them to fill the measure of their crimes in insulting over us in our miseries; but that God was just and would not fail to avenge us, and punish them according to their demerits. Having continued six months in that pit, my fellow-sufferer happening to die, I was removed into the other with the other three confessors. As that poor man was in his agony, he heard the soldiers say that it was necessary to send for the chaplain; but he made a sign with his hand to testify his aversion to it, and so gave up the ghost unto the Lord.

We continued all four in the other pit for some time without seeing any light at all; but at last they gave us leave to have a lamp while we eat our victuals. The place being very damp, our clothes were rotten by this time; but God was pleased to have mercy upon me, miserable sinner, and upon another of my fellow-sufferers. For on the 3d July the Lord broke our fetters, the Right Honourable the Earl of Portland, then Extraordinary Ambassador to the Court of France, having reclaimed us in his Majesty's name. We left two of our companions in that dreadful pit, and about 370 others on board the galleys, where they glorify the name of God with an unparalleled courage and constancy.

This is the short but sincere account of my suffering which I have written, at the request of several eminent persons, as a means to comfort, and rejoice in the Lord, the faithful servants of Jesus Christ, and confound the emissaries of Satan, who would fain make the world believe that there is no persecution in France.

ELIAS NEAU.

The above narrative shows that the fact, that he was a naturalised subject of Britain, procured his deliverance, our ambassador having a plain right to demand his release when negotiating the Peace of Ryswick.

With evident propriety the larger memoir was dedicated to the Earl of Portland by Elie Neau's Pasteur, J. MORIN. From this work the following additional details may be interesting. St. Domingo was a French colony, and he did not leave it until compelled by persecution; thus any Frenchman at home who had facilitated his departure would not be chargeable with the offence of promoting emigration to British territory. Boston in America was the "city belonging to the English" which first sheltered him, after flying from the spreading flames of persecution. The vessel which he commanded was the *Marquise* (80 tons), belonging to Gabriel Le Boiteux, merchant of New York; the date of its capture was 8th September 1692. The vessel was sent back to New York, Elie Neau having promised 3500 livres (£140 sterling) for its redemption. The privateer kept hold of his person as security for payment. And it was not the interest either of the captor or of his partners at St. Milo, that Neau should be regarded by the law of France as a felon, for then the price of their prize would be lost to them. It was therefore in spite of their strenuous endeavours that the religionistic prosecution was insisted on. His sentence was, "To serve the king as a convict (*forcat*) at the galleys, for life—and that, for having settled in foreign countries without the permission of His Majesty, and contrary to his declaration in 1662 which prohibited his subjects from leaving the kingdom."

The larger memoir also contains some letters from Elie Neau. Some are addressed to Monsieur Morin, who had been his pasteur in France, and had settled as a refugee in Holland. The following is a part of one written to his sister, Rachel, on 14th September 1696; she, as well as his father and mother, had apostatised from the dread of persecution, a circumstance which the martyr regarded with lamentation and indignation:—

" You have pierced my heart with lively grief by the tidings of the death of my very dear mother. I have full in view the beaten path along which all mankind must pass. . . . Think, my dear sister, of that enormous crime which you have committed at the instigation of those who gave you birth,—that terrible shipwreck which keeps you engulfed in a sea of misery. For these twelve years and more, do not the waves of God's justice go over

you? I wish to say, have you not, since the beginning of that period, added crime to crime?"

Another letter is to Pierre Neau, of Amsterdam, his first cousin:—

"Your letter gave me a joyful surprise; for I thus got intelligence not only of a dear cousin to whom I am attached, but also of all his family, and of my dear cousin Henri Neau, whom I love with all my heart. You know well that for seventeen years I have not had the honour of seeing you; hence my surprise arose. I was well aware that you had become a refugee, my dear sister Sason told me so five years ago, when she removed to New England, I having sent for her. There she was married, three years since, to a native of La Tremblade, a remarkably honest man and very steady. . . . I am greatly obliged to Monsieur Gorgeon, who (you tell me) enquires about me and my family. I do not deserve such concern from so worthy a gentleman whom I have not the honour to know. My family is not in Europe, my dear cousin; it is in New England; it consists of two little children. The first offspring of our marriage was a daughter, whom God took from us eight days after her birth. When I parted from my dear wife she had only an amiable little boy, eighteen months old, who was beginning to speak; but she was very near her accouchement. For two years I remained without any news from home; but at last the Lord had pity on me, and gave an opportunity, through Messieurs Le Boiteux. I had no ink or paper to write an answer. I was obliged to write to these gentlemen with a pencil which had been left in my possession."

Some of his cousins probably settled in England, or on British ground. James Neau was naturalised by Royal Letters Patent, dated Westminster, 11th March 1700 (see List xxiv). Martin Neau was a lieutenant in *Cambon's*; he married Jeanne Priolleau, and his son Elie was born 17th November 1692. Jean Neau was godmother to Jacques Blanchard in 1691 in L'Artilerie French Church. Jean Neau married Madelaine Robardeau, and his son Jacob was baptized in Glasshouse French Church, London, 23d April 1699. On 1st January 1730 Henri Neau married Jeanne Theronde, at the French Church, in St. Martin's Lane, in the city.

I refer my readers to Professor Weiss's five chapters on the "Refugees in America." He mentions that in 1662 some La Rochelle ship-owners were prosecuted for "conveying" French "emigrants to a country belonging to Great Britain." The information against Neau was that he did not return to France when summoned.

II. ANTHONY BENEZET.

Antoine Benezet, the amiable and useful author and correspondent concerning slavery and the slave trade, was by birth a Frenchman, the son of a Huguenot gentleman. [A mistake concerning him has accidentally found its way into a noble and careful publication, "The Imperial Dictionary of Biography," which begins an article thus:—"BENEZET, *Antoine*, a man of colour."] E. M. Chandler, a poet of America (in some verses addressed to Anthony Benezet), correctly indicates France as his birthplace:—

"Friend of the Afric! friend of the oppressed!
Thou who wert cradled in a far-off clime,
Where bigotry, and tyranny unblest,
Defaced with gory hand the page of time!"

The Benezet family was wealthy and important, but their estates were confiscated on account of their Protestantism in 1715. Antoine was born at St. Quentin on the 31st January 1714 (new style).¹ His ancestors were of Calvisson in Languedoc; but had removed to the northern and manufacturing district of France in or soon after 1681, on the marriage of his grandfather, Jean Benezet, who allied her husband to the celebrated family of Crommelin. The good old man died in 1690. His eldest son, John Stephen Benezet, continued to keep up the family registers in the old way, a pious sentiment being appended to each entry; to the name of his little Antoine he added the prayer, "May God bless him in making him a partaker of his mercies."

In order to show the alliance of Jean Benezet's descendants with the Crommelins, we make the following statement:—Jean Crommelin became Seigneur de Camas in right of his wife, Marie de Semery, whom he had married on 17th December 1595. We are concerned with his sons, Pierre (born 28th November 1596), who married Marie Desormeaux, of Cambrai, and Jean (born 19th March 1603), who married

¹ For this memoir I am chiefly indebted to the Memoirs of Anthony Benezet by Roberts Vaux (1817)—and to "Anthony Benezet—from the Original Memoir, revised with additions by Wilson Armistead (1859)." The original memoir is indispensable—the reviser has given 1713 as the year of birth (omitting month and day)—failing to notice that the true date is 1713 (old style), and that in consequence of his reckoning according to the old style of year, the biographer called the month of January the "Eleventh Month."

Rachel Tacquelet. A son of Pierre and Marie was Samuel Crommelin, of Haarlem, who married Marie, daughter of Ciprien Testart, a Huguenot refugee, at Haarlem, and their daughter Anne was married to her first cousin, Louis Crommelin, whom we call the great Crommelin of Ireland. A son of Jean and Rachel was Louis Crommelin, senior (*born* 2d December 1625, *died* 10th November 1669), who married, in 1648, Marie, daughter of Pasteur Jean Mettayer, and sister of Pasteur Samuel Mettayer, ministers of Hancourt. And a daughter of Jean Crommelin and Rachel Tacquelet was Rachel Crommelin, wife of Pierre Testard. Her daughter, Marie Madelaine Testard, was married, in 1681, to Jean Benezet, and had seven children—Jean-Etienne, Jaques, Jean, Ciprien, Madelaine, Melchier, and Pierre. Jean-Etienne (*alias* John Stephen) Benezet was the father of Antoine, *alias* Anthony.

John Stephen Benezet set out for Holland with his family (including the infant Anthony) in 1715; his plan was to get out of France secretly, and in defiance of the arbitrary laws against Protestant emigration. "To accomplish this purpose (says the American biographer) he secured the services of a young man, upon whose attachment he could rely, to accompany him beyond one of the military outposts which then skirted the frontier of France. Nothing occurred to interrupt their progress until they approached the sentinel; when their adventurous friend presenting himself before him, displaying in one hand an instrument of death, and tendering with the other a purse of money, said, *Take your choice; this is a worthy family, flying from persecution; and they shall pass.* The guard accepted the gold, and their escape was safely accomplished."

Their first retreat was Rotterdam; but in the course of a few months they sailed for England and settled in London. In that city, John Stephen Benezet lived for sixteen years, and was a prosperous merchant. In the register of *Les Grecs* French Church we find, on 11th July 1716, "Jean Estienne Benezet" and his wife "Judith" bringing their daughter Marianne for baptism. Other children may have been born with ordinary rapidity. But perhaps on account of their changing their place of worship, the next registration, which I have found, is in the year 1724. In that year Daniel was baptized (named after Mr. Daniel Charmier), in 1725, Madellaine, and in 1727, Gertrude, these three being registered in Berwick Street French Church.

Antoine Benezet received a good commercial education in London. At the age of fourteen "he was united in membership with the religious Society of Friends, called Quakers." Having too scrupulous a conscience for trading speculations, he wished to be a mechanic, but could not persevere in his resolution from a want of muscular vigour; and he had not fixed upon any business or occupation in his eighteenth year, when he emigrated with his parents to America and made Philadelphia his home; this was in 1731. In 1736 he married Miss Joyce Marriott, a young woman of congenial principles and disposition.

At length, in his twenty-sixth year, desiring to engage in a profession which would itself be eminently useful to mankind, and also afford leisure for varied benevolence, he, from a sense of duty, became a schoolmaster. His first school was at Germantown. But he returned to Philadelphia in 1742, having been elected to fill a vacancy in the English department of the Public School founded by a charter from William Penn. He quite revolutionised the system of teaching, which had been previously conducted with combined dulness and harshness. In 1755 he opened a female school, and was "entrusted with the education of the daughters of the most affluent and respectable inhabitants of the city." One of these pupils was deaf and dumb; and without any of the advantages of the experience and theories of the nineteenth century, he educated her successfully; "she acquired, during two years under his tuition, such instruction as enabled her to enjoy an intercourse with society which had been previously denied to her."

It was a great advantage to him as a teacher that, being a member of a refugee family, and yet by education an Englishman, he had a complete practical command of both the English and French languages.

It was in 1750 that his sympathy for the negro slaves brought him into notice as a public man. He opened an evening school for black people in Philadelphia. His professional experience and habits of observation entitled him to be heard in reply to the fashionable assertion that the blacks are, in their mental capacities, inferior to human beings born with a white skin. He testified deliberately, "I can with truth and sincerity declare that I have found amongst the negroes as great variety of talents as among a like number of whites." In his unpaid services he exhibited the same patience and good humour as in his regular classes.

It was chiefly as an author that Benezet promulgated anti-slavery sentiments and statistics. His works were usually reprinted in England under the editorship of Mr.

Granville Sharp, a compliment which was paid and returned, before the two philanthropists became correspondents. Granville Sharp's copy of one of Benezet's works contains an autograph note, from which I extract the following :—

“The author of this book, as printed at Philadelphia in 1762, was Mr. Anthony Benezet of that city, descended from a French family which forsook (and lost very considerable property in) France for the sake of their religion; so that the present Mr. B. is obliged to earn his bread in the laborious office of a schoolmaster, and is also unhappily involved in the errors of Quakerism; nevertheless, he has a very large and extensive acquaintance, and is universally respected, not only among the whole body of Quakers (Dr. Fothergill and Dr. Franklin having been his correspondents), but also by all others who knew him. When G. S. was involved in the first law-suit to defend himself against a prosecution for having set a negro slave at liberty in 1767, he accidentally met with a copy of this book on a stall, and, without any knowledge whatever of the author, caused this edition to be printed and published.

“In 1769 G. S., having non-suited his prosecutors, was at liberty to print his representation of *The injustice and dangerous tendency of tolerating Slavery*, which he had drawn up during the proceedings against him; and it is remarkable that Mr. Benezet reprinted that tract at Philadelphia without knowing that the author had paid the same compliment to Mr. B.'s work in 1767.”¹

This publication by Benezet, reprinted by Sharp, was entitled, “A Caution to Great Britain and her Colonies, in a short representation of the calamitous state of the Enslaved Negroes in the British Dominions.” This pamphlet contained quotations from the works of celebrated authors, but at the head of these we find a Scotchman, George Wallace, advocate, Sheriff of Ayrshire and Professor of Law in the University of Edinburgh; the quotation is from his *System of the Principles of the Laws of Scotland*, of which I copy a few sentences :—

“They (the negro slaves) are purchased from their princes who pretend to have a right to dispose of them. Kings, princes, governors, are not proprietors of those who are subject to their authority; they have not a right to make them miserable. On the contrary, their authority is vested in them, that they may, by the just exercise of it, promote the happiness of their people. They have not a right to dispose of their liberty, and to sell them for slaves. Besides, no man has a right to acquire or to purchase them; men and their liberty are not *in commercio*, they are neither saleable or purchaseable. Every one of those unfortunate men, who are pretended to be slaves, has a right to be declared to be free, for he never lost his liberty; he could not lose it; his Prince had no power to dispose of him; of course, the sale was *ipso jure* void. This right he carries about with him, and is entitled everywhere to get it declared. As soon, therefore, as he comes into a country in which the judges are not forgetful of their own humanity, it is their duty to remember that he is a man, and to declare him to be free.”

In 1771 was published his most important work :—“Some historical account of Guinea, its situation, produce, and the general disposition of its inhabitants, with an inquiry into the rise and progress of the slave trade, its nature and lamentable effects, also a republication of the sentiments of several authors of note on this interesting subject, particularly an extract of a treatise by Granville Sharp; by Anthony Benezet.”

This publication led to the correspondence between Benezet and Sharp, as to which the biographer of the latter says (vol. i. p. 172) :—

“The correspondence with Benezet, if it did not inspire, at least confirmed and enlarged, Mr Sharp's desire of inquiry respecting the general subject of the African slave trade. It conducted his view to an examination of the *source of the evil*, and he conceived the vast design of extending his endeavours, and of augmenting and strengthening his means, until he should obtain an entire abolition of the infamous traffic carried on by Great Britain and her colonies. In justice then, and no less in honour, to the memory of the pious but humble Benezet, let it be remembered that, although his zealous labours failed to eradicate from America the evil which he deplored, they contributed to strengthen the arm of the great champion of his favourite cause, and finally to wipe away no small portion of human disgrace.”

Another favourite topic on which Benezet wrote and printed, was Peace among the Nations and the Unlawfulness of War. In 1756 he aided in the formation of “The Friendly Association for regaining and preserving peace with the Indians by pacific measures.” In 1763 he made an appeal to Sir Jeffery Amherst, commander of the army against these natives of the mountains, urging that security be given to them that they would not be robbed and spoiled by British traders, in which case

¹ Hoare's Memoirs of Granville Sharp [*born 1735, died 1813*], vol. i. p. 145.

their policy would be that expressed by their old chief in a message to his comrades:—*Brethren, if you desire to become grey, and to see many days upon this earth, leave off striking the English.* The war with the mother country which began in 1775 gave him too good an opportunity for again pressing his opinions, and in 1776 he published his tract, "Thoughts on the Nature of War." This, with his other publications, he was in the habit of circulating gratuitously, and sending copies to the leading personages both of Europe and America. One was addressed to Henry Laurens, President of the Congress of the United States. These presentation copies were respectfully acknowledged by the receivers; probably, however, the remark of Governor Livingston, of New Jersey, expressed the general opinion:—"The piece on slave-keeping is excellent, but the arguments against the unlawfulness of war have been answered a thousand times."

The war suspended his correspondence with Granville Sharp. It was renewed on the return of peace; but by this time Benezet's health was fast declining.

With regard to personal traits, Benezet had much of the Huguenot firmness and humility, and of the French gaiety of spirit and conversation. His stature was small, and his features intelligent, but not handsome. On being asked to sit for his portrait, he exclaimed, "Oh! no, no, my ugly face shall not go down to posterity." He disapproved of verbose panegyrics on tombstones, and entreated that he should never be the subject of an epitaph, unless such a one as this:—"Anthony Benezet was a poor creature, and, through divine favour, was enabled to know it." His biographer steered gracefully clear of flattery by applying to him the quotation:—

He was the offspring of humanity,
And ev'ry child of sorrow was his brother.

Benezet's humble expressions as to himself did not originate with his failing bodily health. They pervade all his correspondence—for instance, in 1774 he wrote:—

"I beg thou wilt spare complimenting me about the importance of my engagements. Thou amongst others of my fellowmen art welcome, nay hast a right to my poor service. I indeed desire not to be my own; but I am much out of humour with most of what I have been long doing, as well as with myself. I am rather fearful much of my activity has been nothing, less than nothing. O that a true *gospel nothingness* may prevail in my heart, is my most earnest desire."

"He often (says his biographer) indulged an inherent facetiousness of mind, though the sallies of his wit were always controlled by the predominance of goodwill, and intended to convey lessons of instruction. Seeing one of his friends in the street, who was remarkable for a hurrying habit he had acquired, Benezet called to him to stop. *I am now in haste*, said the gentleman, *I will speak with you when we next see each other.* But resolved on his purpose, Benezet detained him for an instant with this impressive question, *Dost thou think thou wilt ever find time to die?* They then parted; but the person who received this laconic interrogation was afterwards heard to say, that he felt infinitely indebted to Mr. Benezet for his kind admonition."

Benezet died in his seventy-first year, and was interred in the Friends' burial-ground, Philadelphia. His funeral (says Granville Sharp's biographer) "was attended by several thousands of all ranks, professions, and parties, who united in deploring their loss. The mournful procession was closed by some hundreds of those poor Africans who had been previously benefited by his labours, and whose behaviour on the occasion showed the gratitude and affection which they considered to be due to him as their own special benefactor, as well as the benefactor of their whole race." In his lifetime he had fruit of his anti-slavery exertions in America—*first*, the emancipation of all slaves held by "the Friends"—and, *secondly*, the law passed in 1780 for the gradual abolition of slavery in Pennsylvania.

The date of his death was the 3d of May 1784. In 1785 in the English University of Cambridge, Thomas Clarkson, B.A., resolved to compete for the prize offered for the best Latin dissertation. The subject was, *An liceat invitos in servitutem dare?* and Clarkson was thus required to study the history and moral bearings of the slave trade. A part of the "few weeks" allotted for the composition of the essay had passed, and he felt hampered by the scantiness of the information he had collected. "Going by accident (he himself narrates) into a friend's house, I took up a newspaper then lying on the table, and one of the articles which attracted my attention was an advertisement of Anthony Benezet's Historical Account of Guinea. I soon left my friend and his paper, and, to lose no time, hastened to London to buy it. In this precious book I found almost all I wanted." Clarkson gained the first prize; and

the study so roused his best feelings and resolutions that he dedicated his life to the Abolition cause. Thus soon did Benezet obtain a successor, as

The champion of an injured race,
Among the great and good.

It appears that John Stephen Benezet had a brother, who settled in England. James Benezet, Esq., married Elizabeth Frances, daughter of Claude Fonnereau, Esq., of Christ Church Park, in Suffolk. Elizabeth Françoise Fonnereau was baptized by M. Doules, in the French Church of St. Martin-Orgars, London, on Thursday, 14th May 1702; she was married at St. Stephen's, Walbrook, on 13th May 1729, to Jaques Benezet, merchant.

The annotator of the Countess of Huntingdon's life says, as to James Benezet :

“His descendant, the late Major Benezet, was a resident in Margate for many years, where he acquired considerable property, a great part of the new town having been built on land belonging to him. The name is now (1841) nearly extinct, only one person remaining, an old bachelor, upwards of seventy years of age.”

III. ANCESTORS OF AMERICAN PRESIDENTS.

Before the year 1789, when George Washington inaugurated the office of President of the United States, the president of the legislature was called *The President of the Congress of the United States*. Among those early presidents there were descendants of the Huguenot Refugees. A few notes regarding them may be appropriate.

(I.) LAURENS. There were refugees of this surname in England in 1682. In that year John Laurens, his wife Anne, and two daughters were naturalised (see List IV.). Laurent was probably the same name. Simon-Peter and Mark Laurent were naturalised in 1688 (see List XIV.). And on 3d May 1691, “Simon Pierre Laurens” married Anne Chicot, in London, within the French Church in the Savoy. There were other Laurens, also refugees, called *Lauran* and *Laurans*; but these I need not specify, because the president's ancestors may have emigrated from France to British America. Indeed, it is said that they settled “first” at New York, and then removed to Charlestown, in South Carolina.

Henry Laurens was born in Charlestown in 1724. He made his fortune as a merchant under the sway of Great Britain. With regard to the quarrel with the mother country he afterwards said :—

“For many years, at the peril of my life and fortune, I evidently laboured to preserve and strengthen the ancient friendship between Great Britain and the colonies; in no instance did I ever excite on either side the discussions which separated them. The commencement of the present war was a subject of great grief to me, inasmuch as I foresaw, and foretold in letters now extant, the distresses which both countries experience at this day. In the rise and progress of the war I have extended every act of kindness in my power to persons called Loyalists and Quietists, as well as to British prisoners of war.

His abilities and character commanded universal respect; and on the 1st November 1777 he was elected President of Congress on the resignation of Mr. John Hancock. The next year he signed the reply of Congress to the King's Commissioners, which concluded thus :—

“Congress are inclined to peace, notwithstanding the unjust claims from which this war originated, and the savage manner in which it hath been conducted. They will therefore be ready to enter upon the consideration of a treaty of peace and commerce not inconsistent with treaties already subsisting, when the King of Great Britain shall demonstrate a sincere disposition for that purpose. The only solid proof of this disposition will be an explicit acknowledgment of these States, or the withdrawing of his fleets and armies.

“Signed by order of the unanimous voice of Congress at York-town, June 17, 1778.

“HENRY LAURENS, President.”

On the 6th August he publicly received at Philadelphia the French Ambassador, who made a friendly speech, and “the President answered it with ease and dignity.” After filling the presidential chair for a year or upwards, he was succeeded by Mr. Jay. In 1780, Mr. Laurens was sent as an extraordinary envoy to negotiate a treaty with Holland, and sailed for the Hague in the Congress packet *Mercury*. On 3d September the ship was taken by a British cruiser off the Banks of Newfoundland. His box of papers, which he was observed to throw overboard, was recovered by a British sailor. Himself and papers were examined in London by the Privy Council; he was committed close prisoner to the Tower, and not released until the 31st

December 1781. We meet with him next at Paris, on 30th November 1782, signing the treaty with Great Britain, along with the other three commissioners, Adams, Franklin, and Jay. His son, Lieut.-Colonel John Laurens (born in 1755), had been killed in action on 27th August 1782. He himself died in South Carolina on 1st December 1792. His daughter Martha was the wife of Dr. Ramsay, author of a "History of South Carolina," and of "Memoirs of the Life of Martha Laurens Ramsay," 1811.

(2.) JAY. Pierre Jay, a merchant and shipowner of La Rochelle, sent his family to England at the beginning of the dragonnades. For this offence he was imprisoned, but escaped. One of his own ships, homeward-bound, hove in sight, and a pilot's boat conveyed him on board, and himself as well as the ship's cargo was conveyed to England. Messieurs Haag give the names of two sons, Auguste and Isaac, by his wife, Judith Francois, and state that Isaac was an officer, killed at the battle of the Boyne. In the naturalisations I find, on 31st January 1690, Peter Jay, and his sons Gabriel, John, and David (see List XVII.), and "Augustus Jay," on 6th September 1698 (see List XXIII.). These, however, may be members of families related by consanguinity. So we shall proceed under the guidance of Haag.

Auguste Jay (born 1665, son of Pierre and Judith), having been sent to England in his boyhood in 1681, received a good commercial education. Returning to France in 1685, he heard that the Edict of Nantes had just been revoked by Louis XIV., whereupon he emigrated to Charlestown, and ultimately settled in New York as a trader. In one of his voyages, in 1692, he was taken by a St Malo privateer, and was imprisoned in France; but, escaping to La Rochelle, he, by the help of his Aunt Monchard, was landed on the isle of Rhé; thence he sailed to Denmark, and passing through Holland and England, he returned to America, where he died in 1751, aged eighty-six. He in 1697 married Anne Marie Bayard. Their son was Peter Jay, who, by his wife, Mary van Courtland, had ten children, of whom the eighth was John.

John Jay (born 1st December 1745) became B.A. of the Royal College, Columbia, 15th May 1764. He was by profession a barrister-at-law. He was Governor of New York from 1775 to 1781, and President of Congress in 1779-80. He was Ambassador at Paris 1782, Chief-Justice of the United States from 1789 to 1801; on 27th April 1792 he received the degree of LL.D. from the University of Edinburgh. On 28th April 1794, he arrived in London as minister plenipotentiary from the United States of America. He retired from public life in 1801, and spent twenty-eight years as an agriculturist. He died on 17th May 1829. (William Jay, son of John Jay and Sara Livingston, was born in 1789; he was a barrister, and rose to be a judge; he published his father's life in 1833, and died in 1858.)

(3.) BOUDINOT. Elias Boudinot, and his children Peter, Elias, John, and Mary were naturalised at Westminster 20th March 1686 (see List XII.) On the following 7th November Elias Boudinot, a widower, married Susanne Papin, a widow, in London, within the French Church in the Savoy. His second son, Elias (named above), founded a family which settled in America. This second Elias was the grandfather of Elias Boudinot the fourth, who was the son of Elias Boudinot the third, by Catharine Williams, his wife, a lady of Welsh descent. Elias the fourth, born in Philadelphia on 2d May 1740, was an eminent lawyer, and received the degree of LL.D. He became a Member of Congress in 1777, and was elected President in November 1782. He thus was officially pre-eminent in bidding farewell to British rule, under which my greatgrandfather, Andrew Elliot, had been Lieutenant Governor of the Province of New York. To him he addressed the following courteous letter:—

"PRINCETON, 29th. Oct. 1783.—Sir,—Being lately informed, with some degree of certainty, that you mean to leave the City of New York for Europe with the British troops, and not knowing whether it was matter of choice or from any apprehension of your remaining being disagreeable to the State, permit me, sir, to offer you any services in my power, and to assure you that, as far as I can judge, your stay will be both agreeable and pleasant to any State where you may think proper to reside, and to promise that I will undertake to obtain the most ample acknowledgment of this temper from the government of either of the States you may think proper for this purpose, if you should require it. Having been fully convinced of the rectitude of your conduct throughout the late disagreeable contest, and having experienced the happy effects of your liberality and beneficence to multitudes of our unhappy citizens who have suffered captivity by the fortune of war, I could not withhold my testimony to your goodness, and contribute my mite in giving you your election as to your residence in this country, as far as was in my power. I have the honour to be, with great respect and esteem, sir, your most obedient and very humble servant,

"ELIAS BOUDINOT."

After his Presidential year of office Mr. Boudinot returned to the practice of law, but was again in political life as a Member of Congress from 1789 to 1796. He was the Director of the Mint of the United States from 1796 to 1805. The remainder of his life he spent in retirement. Professor Weiss says of him, "True to the traditions of the French Protestant families, he devoted himself wholly to the great work of the propagation of the gospel." He is celebrated as the first President of the American Bible Society (founded in 1806), to which he gave a donation of ten thousand dollars. He was a trustee of Princeton College, and founder of its cabinet of natural history. He had been a prosperous man, and was able to crown the munificent benefactions of his life with splendid legacies. He died at Burlington, New Jersey, on 24th October 1821, aged eighty-one. An only daughter survived him. One of his legacies gave 3270 acres of land to the Hospital at Philadelphia for the benefit of foreigners; the General Assembly of the American Presbyterian Church were his residuary legatees.

IV. GALDY.

The *Scots Magazine*, vol. lxxi. p. 367, states that the following epitaph is on a tombstone at Green Bay, adjoining the Apostles' Battery, Port Royal, Jamaica:—

"DIEU SUR TOUT.

Here lies the body of Lewis Galdy, Esq., who departed this life at Port Royal, the 22d December 1736, aged eighty. He was born at Montpellier in France, but left that country for his religion, and came to settle in this island, where he was swallowed up in the great earthquake in the year 1692, and by the providence of God was by another shock thrown into the sea, and miraculously saved by swimming until a boat took him up. He lived many years after, in great reputation, beloved by all who knew him, and much lamented at his death."

A midshipman, in 1816, wrote the following notice of the monument in his private journal, from which I extract it:—

"We first touched at Jamaica, where we remained some little time—long enough to look about us, and to go over to Port-Royal and hear all about the earthquake. I remember landing at a place called the Twelve Apostles, to look at a tombstone there, erected to the memory of a man who had been swallowed up by the earthquake at Port-Royal, and thrown up from the sea half-way betwixt that and Kingston; it mentioned (I forget the man's name) that he married after this, and had a family, and lived to the age of eighty; it did not mention whether he could tell anything about his submarine journey or not." [Perhaps a wife and family are named in further inscriptions on the stone.]

V. PORCHER.

There was a refugee, André Porcher, in London at the Revocation era, and a relative (probably a brother), Jaques Porcher who, on 23d February 1690, was a witness in the City of London French Church, Threadneedle Street, to the baptism of Anne, daughter of André Porcher and Sara. A mother of a refugee is mentioned in the French Church Register of Thorp in Essex in 1689 named Marie Porcher, wife of Jean Rougereau of Marchenoir, near Blois. The only family whose pedigree I have seen claims descent (according to *Burke's Landed Gentry*) from the old noblesse; their ancestors are said to have been Comtes de Richebourg and courtiers of high position in the olden time. Isaac Porcher de Richebourg, M.D. of the University of Paris, married Claude Cherigny, of the province of Touraine, and, after the Edict of Revocation, they fled to South Carolina under British rule. Their son was Joseph Porcher, father of Paul Porcher, who married Mary Du Pre; and his son, Josias Du Pre Porcher, removed from Charleston, South Carolina, in 1768, being brought to England by his uncle James Du Pre, who had been governor of Fort George, Madras. His son was Josias Du Pre Porcher, Esq., of Winslade House, Devonshire, M.P. for Old Sarum, who married Charlotte, daughter of Admiral Sir William Burnaby, Baronet, and sister of the wife of John Chamier, Esq., and who died in 1820. His eldest surviving son, Rev. George Porcher, married, in 1818, Frances Amelia, daughter of John Chamier, Esq.; and his sons are George Du Pre Porcher, Esq., barrister-at-law, and Captain Edwin Augustus Porcher, R.N. The youngest son of Mr. Porcher, M.P., was Charles Porcher, Esq., of Clyffe (*born* 1800, *died* 1863), whose widow succeeded to his estate. A brother of Charles, namely Henry Porcher, Esq., was M.P. for Clitheroe.

VI. SALMOND.

The family of Salmond of Waterfoot, on the shores of Ullswater, have a tradition that their ancestors were French Protestant Refugees who, at the Revocation era, emigrated to the island of Antigua. An abiding tradition like this is more convincing than many elaborate pedigrees. The surname was known among refugees in England at an earlier date than 1685. There was a baptism in Canterbury on 4th August 1672 of Isaac, son of Anthoine Saumon—this, probably, was the original spelling of the family name. John Samon was naturalized at Westminster, 3d July 1701 (see List xxv.). William Salmond, Esq., removed from Antigua to England in the end of last century. He was the father of Major-General James Salmond of Waterfoot, whose son, James (born 15th June 1805, died 24th November 1880), was successively Captain of the 2d Dragoon Guards and Lieutenant-Colonel of the Westmoreland and Cumberland Yeomanry Cavalry. This family is best known by its connection with the above-named counties, although by residence it is more rooted in Nottinghamshire.

VII. SIGOURNAY.

The surname of Sigournay has received celebrity through the poetry and other writings of Mrs. Lydia Sigournay (*née* Huntly), an American lady, who was born 1st September 1791, and died 10th June 1865. She mentions in her "Scenes in my Native Land" a place named *Huguenot Fort*, in the United States, to which Andrew Sigournay, a Huguenot refugee in England, came in 1713. It is singular that in the Naturalizations (see List iv.) this surname is deliberately placed under the letter C, and spelt CIGOURNAY, among other Christian names there being two Andrews (father and son). The initial letter S is always employed in the French Church registers.

 Chapter VIII.

HERVART AND GOUVERNET.

I. BARON D'HERVART.

THE brothers Hervart (Barthelemy and Jean, natives of Augsburg), having, as bankers in Paris, made an immense fortune, laid it all at the feet of King Louis XIII., at the critical period of the invasion of Alsace. This money enabled the king to retain ten thousand Swedish soldiers in his army, and saved the State. Bartholomew and John Hervart received in return the estates of Landser, and Hart Forest (which were confiscated at the Revocation of the Edict of Nantes).

Mazarin made Bartholomew Hervart Comptroller-General of the Finances, in defiance of the screaming protests of the Popish clergy. The financial department of the government of France thus became a refuge for Protestants, who had been unrighteously debarred from other government employments. The finances were collected with such unparalleled efficiency and integrity, that Hervart retained office from the year 1657 till his death in 1676. His wife's maiden name was Esther Vimart.

His son was Philibert Hervart, born in 1645, and styled Baron de Huningue by French writers, but Baron of Huningen in some English law-papers;¹ in common conversation, Monsieur De Hervart or Baron Hervart. He inherited the respect and regard of all the Protestants of France. At the period of the Revocation he was in the prime of bodily and mental vigour. Being a refugee in England, he was selected by King William in 1690 to be his ambassador at Geneva. There was some delay before his actual installation. Luttrell writes:—"1691, April 13.—Letters from Switzerland say that the city of Geneva had not yet received Monsieur Hervart, King William's Envoy, from fear of the French. Mr. Cox, King William's Envoy in Switzerland, had not been able to prevail with the cantons to relinquish the French interest and declare for the confederates, nor to raise 4000 men for His Majesty, as agreed on." Baron Hervart resided at Geneva; latterly he was ambassador to Switzerland, and resided at Berne, till the close of King William's reign.

¹ Aufrère MSS. [A box of papers connected with several refugee families, which was courteously lent to me by the late George Anthony Aufrère, Esq.]

Our foreign embassies often combine the acquisition of fame for the ambassador, with the loss of his money, the home-government refusing to refund the cash that he has laid out for his country's good. Baron Hervart seems to have had his share of this experience. Mr Vernon wrote to the Duke of Shrewsbury on 12th October 1697—

“I send your Grace a bill of Monsieur D'Hervart's, if you please to allow it; it exceeds £94 what the yearly allowance is established at, but there are some extraordinary articles that do not come within the common computation. Mr. Bowyer, his agent, at first brought a bill of £100 more. I told him that was so far beyond measure, he could never think to get it passed.”¹

As to fame, the Baron acquitted himself with ability and high reputation. In 1699, when the Prince of Conti attempted to usurp the sovereignty of Neufchatel and to oust the sovereign lady, the Duchess of Nemours, De Hervart was sent by King William to oppose this Bourbon intrigue. The French ambassador, the Marquis de Puisieux, had arrived at Neufchatel before him, and was canvassing the elective body, but without success. The following was our ambassador's memorial to the Prince of Conti:—

“MONSIEUR,—Being ordered hither by the King of Great Britain, my master, my first business is to pay my respects to your Highness, and to assure you of my very humble service. I am satisfied you are not ignorant that his Majesty has a right to the County of Neufchatel and its dependencies, his Ministers at the Treaty of Ryswick having given notice thereof to his most Christian Majesty's plenipotentiaries. In the meanwhile, his Majesty (William III.), who was very willing that the said county should be expressly comprehended in the treaty of peace, was also willing for the better assuring the tranquillity thereof, to defer the justifying of his pretensions, though very well grounded, till the Duchess of Nemours' death, who has been invested in the sovereignty five years.

“But having received intelligence of the motions made here on the subject of your Highness's pretensions, his Majesty thought it his interest to declare expressly, by his ministers at the Court of France, his right to that sovereignty, hoping that his Most Christian Majesty would observe an exact impartiality in this affair, that he might leave the States, who are the true judges of it, to their full liberty, when they shall be called on that account after the Duchess of Nemours' death. And his Majesty thought it reasonable that your Highness should then propose your pretensions as well as others. The assurances which his Most Christian Majesty's ministers did thereupon give of his impartiality are so positive, that the King, my master, thought he might have kept silent, until a convenient time was offered for him to prove the justice of his pretensions.

“But the design formed by your Highness to call a Tribunal at present, during the life of the Duchess of Nemours, obliges me, according to his Majesty's orders, to represent to your Highness that his Majesty cannot look on this Convocation any otherwise than as prejudicial to his right, contrary to the laws and customs of this County, and as a means to destroy its peace and tranquillity.

“I hope your Highness will be pleased seriously to consider what I have the honour to represent to you on his Majesty's behalf; and allow me the liberty to give your Highness assurance of my high consideration and profound respect for your person. “D'HERVART.”

The Ambassador also presented a Memorial to the Duchess of Nemours, in which he used these expressions:—

“MADAM,—The interests of His Majesty being conformable to yours, and the King being willing to contribute on his part that your Highness be not troubled in your possession, and that nothing be done contrary to the rights and liberties of the County, I hope that the steps I take by his order will not be displeasing to you.”

At first, the French Prince was disposed to be somewhat insolent, saying, “I did not think that anyone would have hindered me of my right;” but the Duchess being in possession of the Castle, and not herself only, but the states of Neufchatel having expressed the greatest gratitude for King William's intervention, his Highness took his departure, desiring his secretary to give a most respectful answer to our ambassador. The answer was in the following terms:—

“My Lord, the Prince of Conti, knowing nothing of the several transactions mentioned in the Memorial which was delivered to him by Mr. D'Hervart, the English Envoy, on the 21st of the last month (o.s.), is not in a condition to answer the same without further instructions and orders from the French Court. In the meantime, it shall be without prejudice to his right if, out of respect to his Majesty of Great Britain, he desists for some time to go on to justify and make valid his pretensions to the sovereignty of Neufchatel. His Highness, having yesterday by a courier from Court, received his Majesty's orders to attend his person, hath thought meet to

¹ Ph libert Hervart was naturalized in 1698 (List xxiii.). This might imply that he was then beginning to amass money. It may be another man.

answer the Lord Envoy of England, that he cannot believe, if his Britannic Majesty was well informed of the justice of his pretensions, that he would oppose himself to the legal pleas he makes for the bringing the same to take effect. . . . As to what remains, his Highness will always receive whatever comes to his hand from the King of England, for whose person he hath a particular respect, in a becoming manner, &c."

We next meet with Baron Hervart in Switzerland, acting in concert with the Marquis of Puisieux in a negotiation connected with the Second Treaty for the partition of the Spanish dominions. Both France and England wished the Deputies of the Cantons to be the guarantees in this Partition Treaty; and both the ambassadors made orations to the deputies in the summer of 1700, but in vain. A memorial was then drawn up, containing full explanations in writing. As to the non-success of this, the Baron wrote to the Earl of Manchester:—

SOLEURNE, *Sept.* 29, 1700.

"MY LORD,—The answer of the Swisses to our memorial is not such as Messrs De Puisieux, Valkenier, and I expected, as you will see. They believed, that by explaining themselves in the manner I gave you an account of by the last Courier, and, as we thought, they might do it, they would enter into an engagement, which at present they have no intention to come to. The best reasons of the Ambassador of France, joined to two hundred thousand livres which he caused to glisten in their eyes, not having been capable to make them change, what could M. Valkenier and I do?"

"Nevertheless, I must tell you, my Lord, that in general all the Deputies, have, by express orders of their sovereigns, spoke to me of his Majesty with so much esteem, respect, and veneration, that I was charmed with it, the very particular expressions they made use of, both coolly, and in their cups, not giving me leave to doubt but that their hearts spoke; and I have not perceived the same eagerness for his most Christian Majesty, when we dined with his Ambassador. To-day the Deputies of the four Cantons are to dine with me, and on Friday I set out from hence for Berne. I am, with all esteem, &c. "D'HERVART."¹

The Swiss probably thought that an English Envoy was in very unsuitable company during our hollow peace with the Bourbons. The rupture, which soon took place, brought out a purer style of oratory and composition from Baron Hervart. In 1701 he addressed the Swiss on the "French King's recognition of the Pretended Prince of Wales." The following passages in his memorial were much admired:—

"It is certain that his Britannic Majesty was unconcerned, and made no complaint at the late King James having, since his abdication, passed at the French Court as King of Great Britain, in regard that his late possession of that crown allowed him in some manner to assume the title thereof during life. But this prince being now dead, his Majesty could not but highly resent the French king's declaring and owning the pretended Prince of Wales as King of England, Scotland, and Ireland.

"My Lords, you have too much prudence and penetration to be persuaded that this recognition of that pretended prince is consistent or compatible with the Treaty of Ryswick, and with the formal declaration which both kings have made to maintain a perpetual peace, a sincere mutual friendship, and to do nothing but what may tend to each other's honour and advantage. The Most Christian King stands engaged, by virtue of the Fourth Article of the Treaty of Ryswick, not to trouble or molest his Majesty in the possession of his kingdom, and to give no assistance or countenance, directly or indirectly, to any that shall presume to disturb his Majesty in his present possession. How ridiculous, and what nonsense is it, therefore, to imagine that the French Court should persuade any one who is not strongly prepossessed, that the recognition of this pretended prince for King of Great Britain and Ireland (which high title he never can enjoy nor hope for, neither by the constitution or laws of England, nor by his birth, nor by virtue of the late King James' declaration), was made to contribute to the honour and advantage of his Majesty! How can this faithless proceeding consist with the French king's engagement, not in anywise to favour those who should form any the least design against his Majesty's royal dignity? The French Court seems to have a mean opinion of the generality of mankind by endeavouring to abuse their credulity, and to make them believe so strange a paradox."

The above is all that we know of Baron Hervart's public life, except what concerns the Waldenses. The plan and arrangements for establishing Vaudois Colonies in Germany were devised and carried out by him in 1695. The British Government established an annual grant for the salaries of seven pasteurs and seven schoolmasters, who settled along with those Waldenses at Dirments, Wiertheim, Knitlingen, and Heynsheim in Wurtemberg, at Meerfelden and Rosibach in Darmstadt, and at Homberg. The local treasurer was Mr. Isaac Behaghel, banker, at Frankfort-on-the-Main, who charged nothing except his outlay in postages. Mr.

¹ Cole's State Papers.

Hill succeeded Baron Hervart in the superintendence of this Bounty; but both of their Excellencies in their after-lives continued to take some active charge of it. In 1711 Mr. Behaghel wrote, "There is no one here or elsewhere who can give you better information on the state of the colonies, since I had the trouble on the part of England, by order of M. d'Hervart, to effect the establishment of them, in conjunction with M. Valkenier on the part of Holland"—and again in 1714, "There is no need of recommending these poor people to me, as I have their interest at heart, having by M. d'Hervart's order distributed the English collection among them. At the time that M. Valkenier was establishing them, they all, great and small, had recourse to me daily." In 1716 King George gave a donation of £1000 "without account" for the Waldenses. A memorandum, as to its distribution, has been preserved in Mr. Hill's handwriting, showing that thirteen pastors, and the same number of schoolmasters in the Valleys, and the pastors and schoolmasters in the seven German Colonies, participated in this grant. Mr. Behaghel wrote from Frankfort, 13th September 1716:

"I have seen how it was thought proper to dispose of the £1000 sterling, which M. d'Hervart had remitted to the Treasury. The £340, 6s. sterling which you ordered me to pay to the Vaudois ministers and schoolmasters, also to the school at Offenbach, and to Mr. Jordan for the expenses of his journey, shall be punctually paid."¹

Glancing back to the reign of Queen Anne, we find that it was expected that, through the favour of Lord Bolingbroke, Baron Hervart would have returned as Ambassador to the Cantons in 1711; this, however, was not realized. At this juncture he renewed his acquaintance with the Robethons, and, at the same time perhaps, was introduced to Mr. Aufrère, who was a most serviceable friend to himself and his descendants.

As to his private life, he was married in Switzerland to a lady with a good fortune, named Jedide Azube de Graffenried, by whom he had five children. In his latter years Southampton, where so many refugees resided and worshipped in the venerable *Maison-Dieu*, became his residence. On the death of the Earl of Galway, in 1720, he became Governor of the French Hospital of London. The death of his son, Frederick, seems to have affected him much; and on that occasion he presented to the hospital, as a donation, the munificent sum of £4000, which Frederick would have inherited. This was about eight months before his own death, which took place on the 30th April 1721. He was seventy-six years old. He was buried in the Parish Church of Holyrood, in Southampton, his funeral being attended by all the ministers of the towns, French and English, and by a large number of the French and English population. From his deathbed he sent £32 to the poor of the *Maison Dieu*, besides £50 bequeathed to them by will. He also left £12 a year for the *pasteur*. These particulars are recorded in the register of that church, where a brief biography records his great and constant charity to the poor of the town.

His surviving children were two sons and two daughters. It was not till the 20th June 1724 that the Court of Chancery found that the one-fourth share of his estate, to which each child was entitled, was £4286, 5s. 4d.; so that the Baron had proved himself to be nearly as accurate, and a much more expeditious judge in his estimate of what the fifth share of the unbroken estate amounted to. His widow returned to Switzerland, and the younger son and daughter accompanied her. The elder son, John Francis Maximilian De Hervart, remained in Southampton, and was married there, in 1723, to Margaret Angelique de Vignolles. In the same year the elder daughter, Mariana Ursula, was married in London to Colonel John Guise, regimental Major of the Guards. The Baroness d'Hervart de Hunninghen died in Switzerland, in May 1737; and we learn from her will² that her younger son, James Philip d'Hervart, was styled Lord of St. Leger, and resided in Vevay, and that the younger daughter, Sabina Frances, was the wife of Sigismund de Cerjat (or de Bressonay), Lord of Syens, who lived at Lausanne. The Lord of St. Leger, being voluntarily offered, and having accepted his mother's estate in Switzerland, renounced his share of the Baroness's English property, so that each of his sisters, and his elder brother obtained a share of about £1312, 10s.—with the addition of a third of a share, or £1750 altogether, which added to their patrimony was a large portion for those days.

Mrs. Guise died 25th May 1749, leaving an only child, William (born 2d March

¹ Right Hon. Richard Hill's Correspondence, page 986.

² Her Swiss executors were Hercules Daniel de Tavel, Bailiff of Moudon, and John Lewis Crozat de Prelas, judge at Lausanne. Her English executors were the Rev. Israel Anthony Aufrere, and Solomon Penny (attorney).

1729, named after his paternal grandfather, a well-known Hebraist, related to the baronets of Elmore). William died unmarried, in the lifetime of his father, who rose to be a Lieutenant-General, Colonel of the 6th Foot, and Governor of Berwick, and who survived till 1765.¹

John Francis Maximilian d'Hervart, who removed from Southampton to London in or before 1752, died in 1769; he was buried at Chelsea on 31st January. His younger daughter, Angelique (or Angelica), died in the spring of the same year; her will was proved by her sister, Jedidah, on 8th May 1769. Jedidah died in January or February 1780, and her will was proved by Maximilian Cerjat, sole executor. William Hervart, the only son, was elected a Director of the French Hospital, 10th July 1765; he resided during his later years in Southampton, where he died in June or July 1780. He was buried, according to his desire, in St. Michael's, Southampton, near his "dear friend, Ruvigny De Cosne." His residuary legatee was Rebecca Vignoles (daughter of Mary Vignoles, widow).

* * When the Earl of Galway was Commander-in-Chief of the Land Forces as well as a Lord-Justice of Ireland, Major-General Hervart served under him. This officer was perhaps a brother of the Baron. In 1699, the government being about to pass into the hands of the Earl of Rochester, Lord Galway carried on an extensive correspondence with Mr Balthwayt, Secretary-at-war, part of which is preserved in the British Museum. On 6th April Lord Galway wrote that Major-General Hervart was much dismayed on hearing that Major-General Erle was to be sent over to Ireland. Major-General Hervart, as to whom Lord Galway testified that he was a good and brave officer and enthusiastic in the king's service, was Erle's senior both as a brigadier and a major-general, and had hoped to be continued in Ireland. [Erle got the appointment.]

II. THE BARONESS ELAND.

Esther Hervart, sister of the Baron d'Hervart, was the wife of Charles de la Tour Marquis de Gouvernet, who was the son of the former Marquis by Madelaine de Vignolles. He is described as "a gentleman of a very ancient family and a most plentiful fortune in Dauphiné." Himself and Esther his wife, and Esther their daughter, first come to our view as residents in Paris and worshippers in the Huguenot temple at Charenton. It is of the daughter that I am now to speak. She was born in 1666, and, being rich and beautiful, she was regarded with interest at a very early age. She was introduced to the notice of the famous Earl of Halifax, by his brother, Henry Savile, then the British Ambassador at Paris, in a letter dated Paris, 25th February 1680:—"My great assiduity at Charenton has gained me a general acquaintance and kindness amongst the Huguenots; and as generally the women are most pleased with such a proceeding, I have got into the friendship of the gravest. They all think themselves unhappy by being of a persuasion different from the Government, apprehending daily greater calamities than they yet lie under, that most of them are disposed to marry their children rather into England and Holland than in France. Amongst this number there is one who will give 200,000 crowns down, paid in London and in English crowns, viz., £25,000, with a very pretty daughter as modestly bred as I have ever seen."

Negotiations for a marriage with the Earl's son were commenced in due time. In 1682 the ambassador was annoyed that his brother on being created Marquis of Halifax did not ask for an additional earldom, and that thus he had no second title for his son except Lord Savile of Eland. As a diplomatist he was nervous lest the young and important lady should think the title of Lady Savile beneath her acceptance. This led to the decision that the young lord should adopt the courtesy title of Baron Eland. The marriage of Henry Lord Eland and Demoiselle Esther de la Tour took place in April 1684; but he died in 1688 without issue. His will was altogether in favour of the Huguenot widow, who proved it on 8th June, not without opposition. The will was disputed unsuccessfully, probably by the Marquis, her father-in-law, who was likely to make a struggle to retain the Savile heir-looms and portraits. She herself survived till 1694, and was buried in Westminster Abbey on May 26 of that year. Soon after her husband's death she had made a will in her mother's favour, the date being 5th January 1689 (n.s.). It was proved by the Dowager Marquise de Gouvernet, but not till 13th December 1709.

¹ This officer saw service at Gibraltar. Michael Maittaire addressed to him a Latin Ode congratulating him on his return home with honour; the ode is printed in that author's "Senilia" with the heading: Ad Johannem Guise, Tribunum militum, de ipsius in patriam redditu, 1728, Maii 10.

III. MADAME HERVART.

Madame Hervart (*née* Esther Vimart), the mother of Baron d'Hervart and of Esther Marquise de Gouvernet, and the grandmother of Esther, Lady Eland, was a refugee along with her noble relatives. The date of her arrival in England is not known, and no fact is on record concerning her, except her burial in Westminster Abbey on 7th December 1697. Her daughter the Dowager Marquise administered to her estate on 23d September 1698.

IV. LA MARQUISE DE GOVERNÉT.

Esther Hervart (born in 1636) became (as already recorded) the wife of the Marquis de Gouvernet. She and the Marquis were firm Protestants to the end of their days; but he died soon after the marriage of Lady Eland. Thus at the Revocation the Marquise de Gouvernet was a widow. She was permitted to take refuge beside her married daughter, only on the condition of her leaving her other children in France; these included the young Marquis, another son Jean Frederic, a third son who was a Romish ecclesiastic and an Abbé, and a daughter, afterwards Comtesse de Viriville—all of whom had to conform to Romanism. The Marquise was permitted to bring her ample worldly possessions to England, and she purchased a house in St. James's Square, London. She became an influential member of London society. She is mentioned by John Evelyn, under date 6th July 1686; he calls her *Madame De Governé*, and says of her, "This lady was of great family and fortune, and had fled hither for refuge. . . . Her daughter was married to the Marquis of Halifax's son."

The refugee Marchioness was naturalized at Westminster on 16th January 1691 (n.s.), as "Esther Hervart, widow of Charles de la Tour, late Marquis de Gouvernet." "She occupied," says Colonel Chester, "a distinguished position in society, and seems to have been a universal favourite." We meet with her often in the Countess Cowper's Diary in the reign of George I. On 16th February 1716 this clever and beautiful countess writes:—

"Madame Gouvernet offered me an emerald necklace, which I accepted rather because it was offered me and I was afraid of disobliging her, than to make myself fine; for I don't care one farthing for setting myself out, and I hope always to make it my study rather to adorn my mind than set off a vile body of dust and ashes."

Again on 12th March of the same year:—

"This day poor Madame Gouvernet was taken ill of a palsy. 'Tis a thousand pities. She is the most charming, agreeable woman in the world, without any of the ill humours of eighty, though of those years."

Happily the much beloved lady recovered, and did not execute her Will till 20th October 1718. She alluded to herself thus:—"While I yet enjoy a tolerable measure of health, and God has preserved to me the free use of my senses, I have thought fitt to make my Will, in order to dispose of what estate I have here. But first, I commit my soul to God, in whose mercy I put my trust through the alone merits of my Saviour Jesus Christ, and as touching my body, I will that after it has been decently kept, it be buried in my vault at Westminster, near my dear mother and my dear daughter Eland, in a plain manner, without any ceremony, willing that there be no rooms of my house hung in mourning." She also described herself as "now dwelling, as I have for above thirty years last past, in my own house in St. James's Square in the Liberty of Westminster." She survived the making of her Will for nearly four years, and passed away on 4th July 1722, aged eighty-six. She left an immense quantity of china, jewels, furniture, and pictures, both French and English (including the Savile Portraits), to her grandson, Charles de la Tour, Marquis de Gouvernet, her heir. She also remembered in her Will her surviving children, John Frederick de la Tour de Gouvernet and the Countess of Viriville. She mentioned her granddaughters, sisters of the young Marquis, Frances Emelia (married to the Marquis de Monsales), Jane Angelica, and Emelia Margaret Esther. She also left £600 to the French hospital, and 200 guineas in gold to my Lady Cowper, wife of the Right Honourable William Lord Cowper, formerly Chancellor of Great Britain." The Earl Cowper proved the Will on 3d August 1722.

As a specimen of the goods and chattels of a refugee lady of rank, I present my fair readers with her own inventory of moveables, from the copy preserved at Somerset House, "translated from the French:—"

MEMORANDUM or CODICIL annexed to my Will, and making part thereof, containing a list of the precious stones and other jewels, silver plate, and moveables bequeathed to my grandson, Charles de La Tour, Marquis de Gouvernet.

1. One string of fourscore and eight round pearls, weighing six grains and three-quarters each.
2. One string of threescore and two round pearls, weighing eleven grains each.
3. One string of threescore and twelve round pearls, weighing five grains each.
4. One string of threescore and fifteen round pearls, weighing four grains and three-quarters each.
5. One string of threescore and nine round pearls, weighing four grains and a half each.
6. Thirty-four brilliant diamonds.
7. Eight brilliant diamonds.
8. Thirteen emeralds.
9. Two diamonds in shape of a heart.
10. Two facet¹ diamonds.
11. Two pearl drops, weighing two hundred and eight grains.
12. Two pearl drops, weighing one hundred and seventy-two grains.
13. Two pearl drops, weighing one hundred and ninety-six grains.
14. Two round pearl buttons, weighing one hundred and twenty grains.
15. One flat diamond, set in a locket ring over the hair of my Lady Eland.
16. One square half-brilliant diamond.
17. One oriental topaz ring.
18. Four middling saphyrs and one German topaz.
19. Two emerald drops.
20. One crotchett of tenn small diamonds.
21. One gold tweezer-case, with chain and furniture of the same.
22. Two gold goblets.
23. Two tortoiseshell snuff-boxes, set in gold.
24. One shagreen case, studded with gold, with the knife, spoon, and fork of the same.
25. Two gold snuff-boxes.
26. One shagreen pocket-book, set with twenty-four diamonds, besides that on the pencil, which is larger.
27. One gold pen, with my seal at one end, and my cypher at the other.
28. One etney and snuff-box of steel.
29. Three small gold coffee-spoons.
30. One small calico bed, three foot wide, and eight foot high, for the country, being stitched with coloured flowers, with five armed chairs of the same.
31. One suit of chamber hangings of cloath, painted with Indian figures, nine pieces, seven foot high.
32. One other suit of chamber hangings of cloath, painted in the Indias, drawn in porticoes, eleven in number, seven foot high, very old.
33. One suit of chamber hangings of white damask, pillows of coloured stuff fixed thereon.
34. One blew gauze Indian bed, worked with gold straw work, eight pieces of tapestry, and tenn chairs of the same, all very old.
35. A furniture of Indian damask of four colours, with the bed, four foot wide, the door curtains, the window curtains, and chairs of the same, all very old.
36. Two taggs of diamonds.
37. One bundle of borders of old gold and silver brecard, with coloured flowers embroidered thereon.
38. Two tapestry armed chairs.
39. Four pieces of blew damask hangings, with borders of cross stitch, and three chairs.
40. Nine chairs of tent stitch, the ground of gold colour.
41. Two couches; the ground violet, with figures.
42. Bottoms of Hungarian Irish stitch chairs, and two door curtains.
43. Two large Marselian quilts, and one Indian quilt, stitched in colour.
44. One Indian quilt, stitched with yellow silk, basses and pillows of the same, all old.
45. Two satten quilts.
46. One large Indian lackerd cabinet, with figures.
47. One small Indian lackerd cabinet, with figures.
48. Two Indian Lackered boards, with varnished boxes, and plates.
49. One table of Calambour-wood, which encloses a Toylett of the same wood, ornamented with gold, containing two dressing boxes and looking glass, one pinn cusneon, one powder box, and two brushes of the same.
50. Two ditto cabinets upon Tables of the same.
51. One Indian quilt, stitched with coloured flowers.
52. Six pieces of Tent stitch, with figures.
53. One cloath bed, worked on boath sides, containing twelve pieces.

¹ Diamand taillé en facette. — *Boyer*.

54. The lining of a bed of gold mohair, the counterpane, the head cloth and the small vallances.
55. One bundle of Gold thread Laces, very old.
56. Two pieces of cloth imbroidered with silver, and thirty-two pieces of Tent stitch.
57. Thirteen breadths of dove-coloured silk Serge, two yards and three-quarters high, imbroidered with flowers, in figures.
58. Thirty-five yards of the same in several pieces, some of them drawn.
59. One four-leaf skreen of the same damask, with the furniture of four colours embroidered, and of the same embroidered damask sufficient to make another of four leafs at least.
60. One twelve-leaf lackered Tonquin skreen, with figures.
61. One four-leaf folding low skreen, tent stitch, with antique figures, and four pieces of the same work to add to it, if occasion.
62. Two tables and two large stands of Calumbour wood.
63. One small bureau of ditto wood, inlaid with rays of princes mettle, and one scrutore of the same.
64. One little table and one glass cupboard, of Calumbour wood.
65. One lackered Tonquin coffer, with figures.
66. Two small glass cupboards.
67. Two large looking-glasses, with green ebony frames, and one other large looking-glass.
68. One bed of Spanish point, with festoons of gold and silver colour, fixed upon white damask, four curtains, vallances and bases of the same lined with white satin, the counterpane, head cloath, and the tester, embroidered, five arm'd chairs and two door curtains of the same.
69. One suit of hangings, the ground white, half painted, and half worked, containing five pieces, one piece without any border.
70. One brown damask bed, with gold-coloured flowers, tenn armed chairs, one couch, one door curtain, eight chair bottoms, and four pieces of hangings of the same.
71. Two carpetts of Indian velvett, the ground with red flowers.
72. One small tapestry carpet, with gold ground.
73. One Indian carpet, with gold ground and coloured flowers.
74. One damask bed, with a violet ground, and flowers of gold straw work, and of colours with borders of velvet cut in Persian figures, six pieces of hangings belonging to the bed, whereof the middle are Persian carpets gold ground, and the borders of gold coloured silk serge, on which are fixed the same figures with the bed, nine arm'd chairs, two door curtains, six borders, with figures and birds.
75. Eight curtains of white damask and twelve yards of white mohair.
76. Thirty silver plates, weighing 531 ounces.
77. One large silver dish, weighing 66 ounces.
78. Four small silver dishes, weighing 125 ounces.
79. One silver pan, weighing 36 ounces.
80. One silver bason, one deep dish, weighing 33 ounces.
81. One silver kettle and cover, weighing 107 ounces.
82. One silver chaffing dish or lamp, weighing 47 ounces 9 dwt.
83. One silver water boyler, weighing 42 ounces 10 dwt.
84. One silver chocolate pott, weighing 24 ounces.
85. One silver chocolate pott, weighing 11 ounces 10 dwt.
86. One sugar castor, mustard castor, and peper castor, of silver, 41 ounces.
87. Two silver salt sellars.
88. Twelve spoons and twelve forks of silver, weighing 58 ounces.
89. One large silver soup spoon, weighing 10 ounces 10 dwt.
90. One silver skimmer, weighs 7 ounces 19 dwt.
91. Eight small knives, eight small forks and spoons of silver, for fruit.
92. Twelve silver hafted knives, weighing 22 ounces.
93. Two German silver salvers, gilt, weighing 21 ounces 7 dwt.
94. Eight German silver salvers, gilt, wighing 118 ounces.
95. Six gobletts and three vases of silver gilt, weighing 78 ounces 15 dwt.
96. Two large salt sellars, with two goblets, with covers of silver gilt, weighing 91 ounces.
97. One silver tea-pott, gilt.
98. One small silver skillet.
99. Two silver Indian tea-potts, 30 ounces.
100. Two pair of silver branches, weighing 138 ounces.
101. One pair of Berlin silver candlesticks, weighing 50 ounces 5 dwt.
102. Three pair of small silver candlesticks, weighing 26 ounces.
103. Two pair of silver candlesticks, gilt.
104. Two pair of silver candlesticks, snuffers, and snuff-pan of the same.
105. One silver tea table, weighing 133 ounces 5 dwt.
106. One silver bason on a pedestal in form of a stand, weighing 79 ounces 8 dwt.
107. One silver cistern pierced, supported by four dolphins.
108. One small branched candlestick of silver gilt, weighing 34 ounces.
109. One small German Silver cistern, gilt, weighing 33 ounces.
110. Two Triangular German salt sellars of silver gilt.

111. One small silver set half gilt, containing three small dishes, four plates, one goblet, one salt sellar, one knife, one spoon, and one fork of the same, weighing 58 ounces 2 dwt.
 112. Two silver knobs for a grate, and five handles for tongues, fire shool, &c., and four hooks to support the fire shouel, &c., all of silver.
 113. One German silver pott for broach and cover gilt.
 114. One small German barrell ornamented with silver.
 115. One silver clock.

A Memorandum of my Paintings, Pictures, and China.

1. The picture of my father, by Mignard.
2. The picture of my mother, by Mignard.
3. A child sitting on a cusheon with a dog and a parrat, by Mignard.
4. A child in swadling cloaths sleeping on a cusheon, by Mignard.
5. A child's head, by Mignard.
6. The picture of the first wife of the old Marquis of Hallifax, by Lilly.
7. The picture of the second wife of the old Marquis of Hallifax, by Lilly.
8. The picture of my daughter sitting in a chair, as big as
the life, by Kneller. } [Portraits of Lady Eland.]
9. Another picture of my daughter on half length. Kneller. }
10. The picture of Sir William Coventry. Kneller.
11. The picture of my Lord Hallifax, half length.
12. The picture of my Lord Leicester. Lilly.
13. The picture of my Lady Sunderland, sister of my Lord Leicester, in the habit of a
shepherdess. Lilly.
14. The picture of the Princess Conty.
15. The picture of my brother, the Master of Requests [D'Hervart].
16. The picture of Madame de Senozan, my grand-daughter.
17. The picture of Madame the Countess de Viriville, my daughter.
18. A Charity, a large picture.
19. The Nativity of Saint John, a large piece.
20. A flock of sheep, by Rassin.
21. A picture, by Polbrille.
22. A day-break.
23. An head, by Pelerin, in bust.
24. Three Landskips, by Gaspe.
25. Another landskip.
26. Saint Peter's head, as big as the life.
27. Another head of an old man.
28. Two seasons of the year, viz. : the summer and winter, by Fouquière.
29. A piece of several pigeons.
30. Two men standing upright, as big as the life, by Van Dyke, in two pictures.
31. A maid with a child on a cushion, by Mignard.
32. Ten flower pieces, by Baptist.
33. A garland and festoon of flowers, in two pieces, by Botson.
34. Twelve pictures of divers animals.
35. Ten pictures, gold ground, which were designed for my mother's bed.
36. Twelve pictures of small figures, which were designed for my mother's bed.
37. Fourteen pictures of divers fine birds upon vellum covered with glass.
38. Twenty-two small pictures of the Bible, workt in Tent stitch.
39. Six long and narrow pictures of gardens, painted on white mohair.
40. A Saint Jerome and his lyon in a large desart.
41. The picture of my Lord Eland, by Knellar.
42. A large Dutch landskip with figures.
43. The picture of my son, *the Abbé*.
44. The triumph of love, by Petrarque.
45. A small picture, representing the Fountain in the little Garden of the Hotell d'Hervant
[d'Hervart ?]¹

A Memorandum of my China.

- | | |
|---|--|
| 1. Two greenish bottles with white flowers. | 6. Two marble veind, ditto. |
| 2. One marble veind urn. | 7. One large pott and cover, and two small ones. |
| 3. Two great beakes with serpents. | 8. Two cornetts and covers. |
| 4. One large beaker with coloured flowers. | 9. Two cornetts without covers. |
| 5. Six green goblets. | |

¹ I thank M. Depping of the Bibliothèque Ste Geneviève for his revision of the above list, and for his highly probable suggestion that No. 45 is, in reality, a *Portrait of De la Fontaine*, the great fabulist, seated in the garden of the hotel of his intimate friend, Monsieur d'Hervart, Master of Requests. (This mansion is now the Post-Office of Paris.) The originals of Wills "translated from the French" were returned to the families of the testators, so that it is now impossible to verify the translations.

10. Two large cornets.
11. Three large water potts.
12. Two bottles.
13. Three small bottles with coloured flowers.
14. Two bottles, Phillimot, with coloured flowers.
15. One pott, Phillimot and white.
16. Eight urns.
17. One large beaker.
18. Two small beakers.
19. Two beakers with figures.
20. Two bottles.
21. Two bottles of new china.
22. Two beakers of new china.
23. One bottle, all of one colour.
24. Two potts and covers of new china.
25. One piece of red china ware.
26. Two cornets, blew and white.
27. One large dish.
28. Two Japan bowles.
29. Two green bottles.
30. Two cornets and two beakers, blew and white.
31. Four green cupps.
32. Two small muggs.
33. One small coffee-coloured urn, with white flowers.
34. Two blew and white cisterns.
35. One marble veind cistern.
36. Four small marble veind cisterns.
37. One large coloured dish.
38. Two large green dishes.
39. Seventeen green plates.
40. One large blew and white dish.
41. Six dishes, white and coloured.
42. Eleven plates, white and coloured.
43. One bowle of the same sort.
44. One blew and white bason, dragons at the bottom.
45. One large blew and white pott and cover.
46. Two large blew and white urns.
47. Two blew and white bottles.
48. Two yellow cupps.
49. One large brown tea pott, covered with a lyon.
50. One other large brown tea pott.
51. Two coloured tea potts.
52. Two coloured sallet dishes.
53. Two coloured beakers, with roses.
54. Two cupps and covers of the same.
55. One bowle of the same, with roses.
56. Two black urns, with coloured flowers.
57. Two mustard potts.
58. Two potts and covers.
59. Two large blew and white urns.
60. One blew and white bowle.
61. One coloured Japand dish.
62. Twenty plates, the ground green, with coloured flowers.
63. Two beakers, the ground white, with circles.
64. One bowle, the ground white, with coloured circles.
65. One tea pott, the ground white, with coloured circles.
66. Two other tea potts.
67. Four salvers, with vine blossoms.
68. Six green dishes.

There is besides a great deal of china in common use, as, dishes, plates, tea potts, basons, cupps, &c., which are all to be delivered to my grandson, the Marquis de Gouvernet. There are several other moveables of use in my house, viz., tables, chairs, coffers, beds, bedsteads, and other movables, for the use of the footmen, table linnen, &c., which I do not mention in particular, which must be delivered to the said Marquis de Gouvernet, my grandson, as also the pewter kitching furniture and other utensils of household stuff, &c.

V. COLLATERAL DESCENDANTS OF THE HERVARTS.¹

(1.) VATAS.

The brother of Baron D'Hervart was a refugee in Holland; he was styled Jean Henri Hervart Du Fort. While in France he was Sub-Comptroller of the National Finances. He died at the Hague, 18th February 1729. He had a son, Philibert Hervart, who was living at the Hague in 1720, and a daughter, Reigne Sabine, who married in Holland. Another daughter, Anne Mary Hervart, who died in 1773, was the wife of Peter Vatas, M.D., of Wardour Street, London. The doctor's children were the Rev. Peter Vatas (*died* 1800), Major John Vatas (*died* 1795), Louise Frances (*born* 1718, *died* young), Antoinette Madeleine (*born* 1719, *died* 1778), Judith Susanne (*died* 1800), and Sabine (*died* 1811). Of these Sabine, or (in English) Sabina Vatas, was the last of her family, and proved the wills both of her brother Peter and of her sister Judith in 1800. The Rev. Peter Vatas was educated at Westminster, from whence he was elected to Oxford, where he became B.A. in 1741, and M.A. in 1743; he was a *Senior Student* (equivalent to a *Fellow*) of Christ Church; he was Perpetual Curate of Caversham, Oxfordshire, for fifty years (in 1780 he was presented to the living of Wanley in Essex) from the date of his graduation as B.A. I conjecture that he was born in 1719, and thus he died at the age of eighty-one, as stated in *Alumni Westmonasterienses*. Major Vatas was of the 10th Regiment of Foot.

¹ For all the information in this section, as well as for much information regarding the Baron's other descendants, I am indebted to my friend, Henry Wagner, F.S.A.

(2). CERJAT.

Sabine Frances Hervart, the younger daughter of our refugee Baron, was married in 1725 at Moudon, in Switzerland, to Sigismund Cerjat, Seigneur de Bressonay. Her son, John Francis Maximilian Cerjat, was born at Moudon in 1729; but coming to London he was naturalised by an Act of the twenty-seventh year of George II. (6th April 1754). On the 13th November of that year he married "an English lady of large fortune," probably a descendant of a French Protestant refugee, Marguerite Madeleine de Stample, only child of Peter de Stample and Jeanne Foissin, his wife. Mr Cerjat lived for more than twenty years at Louth in Lincolnshire, but died at Lausanne, 17th June 1802. His sons were Captain John Cerjat of the 1st Dragoon Guards, who was born in London in 1755, and died in 1801; Lieut.-Colonel Henry Andrew Cerjat of the Enniskillen Dragoons, born in London in 1758, and died at Lausanne in 1835 in his seventy-seventh year; Lieut.-Colonel William Paul Cerjat of the Blues, born at Louth in 1764, died at Lausanne in 1814; Rowland Alexander Cerjat, a young officer in our royal navy, born in 1766, and was killed in Rodney's action, 12th April 1782; Lieut.-Colonel Charles Sigismund Cerjat of the 1st Royal Dragoons, born at Louth in 1772, died at Lausanne in 1848 in his seventy-sixth year. The latter officer was married and had an only child, Sabine Lizette, wife of Sir Rowland Winn, fifth baronet of Nostell Priory, and mother of the sixth baronet, the last Sir Rowland Winn. She was also the mother of Esther, Mrs. Williamson, whose children assumed the name of Winn. Thus Sabine Lizette, Lady Winn, may be noted to have been the great-grandmother of Rowland Winn, M.P. for North Lincolnshire, proprietor both of Nostell in Yorkshire, and of Appleby Hall, near Lincoln, now Baron St. Oswald.

Chapter VIII.

ROBETHON, FALAISEAU, AND D'ALLONNE.

I. RIGHT HONOURABLE JOHN ROBETHON.

JEAN ROBETHON was a son of Jean Robeton or Robethon, Advocate in the parliament of Paris, by his wife, Anne Groteste, daughter of Jacques Groteste Sieur de la Buffiere, and sister of the Reverend Claude Groteste De la Mothe. As he bore his father's name, so he adhered to his religion, and followed the same professional employment. From his will, deposited in London, we learn that his brother, Jacques Robethon, who remained in France, was in 1722 Attorney-General of the Court of the Mint in Paris. To him the refugee was indebted for the realisation and remittance of £3000 from the property in France, which he had forfeited by his flight. His cousins, also mentioned in his will, were Francis Grimandine, "Cousin Catal," residing at Middleburg in Zealand, and James Robethon, of Poland Street, St. James's, Westminster (also an ex-Advocate of Paris).

The cousins, John and James Robethon, seem to have taken refuge in Holland. John Robethon was recommended to the Prince of Orange, who made him his secretary, and highly appreciated his capacity and fidelity. He was continued in the same confidential post when his great master became King of England; and he frequently accompanied him in his campaigns. Leibnitz wrote to him about a book which he had hunted for successfully in a shop at the Hague, and he wrote his answer in the camp at Gemblour, July 26-16, 1690¹:—

"SIR,—I have received the letter with which you have honoured me, and I wrote off directly to the Hague, to M. de Viquefort, as the Sieur van der Heck has been here for some days. M. de Viquefort has answered me that he had found the book, just as I had seen it at Moektien's, and that he had even kept it back, so that he should not sell it to anybody else. I think you already know that the Peace with the Turk is looked upon as settled. The envoy of the king writes to him, from Adrianople, that the Grand Vizier had told him that if he had full powers, it should be made in four-and-twenty hours, upon which the envoy despatched his secretary to Vienna to ask for them. The Turks will accept whatever conditions the Emperor chooses to impose upon them, so we expect to see 40,000 Imperials on the Rhine for the

¹ Kemble's "State Papers."

next campaign. The raising the siege of Coni rejoices all honest folk here. . . . Denmark has made up its quarrels with Holland and England, and Sweden is on the point of doing the same. They write from Ireland that the army of the king has taken by storm that part of Athlone which is on this side the Shannon. They even go so far as to publish that St. Ruth is taking steps to give up Ireland, and to take with him to France the best soldiers that are left; he has for this purpose kept vessels at Limerick. The two fleets are in sight, and they hope to have their turn at sea; after which—and Ireland reduced—the king can have here more than 30,000 English, and then it will be well to be on good terms with him. Since the French have failed in their design on Liege and Brussels they have had recourse to other practices, having attempted to set Bruges and Brussels on fire, by means of incendiaries; but all has been discovered, and there are more than thirty of them in prison.—I am, with much attachment, &c.,
“J. ROBETHON.”

Robethon was naturalised in England on 15th April 1693 (see List xx.). It is not until after the Peace that we hear more of him as Royal Secretary. Some of his letters are printed in Christian Cole's State-Papers, but the greatest store is contained in the two volumes, entitled, “Original Papers, containing the Secret History of Great Britain from the Restoration to the Accession of the House of Hanover. Edited by James Macpherson, Esq. (London, 1775).”

That there was little cordiality between the kings of England and France after the peace of Ryswick, appears from Robethon's letter, which mentions that Louis XIV. had granted a pass to a Frenchman to buy French wines for King William's use, only after some hesitation and as “a great favour.” The first serious business after the peace is concerning the “Perecation,” which he thus defines in a letter to the Earl of Manchester:—

“The Perecation is a tax laid on the Popish Clergy in the Principality of Orange, which is applied to the maintenance of the ministers. While France enjoyed the principality and kept the ministers in prison, they discharged the Popish Clergy of this tax. And when the Peace was made France asked that the clergy might not be called upon for what was past; and this was granted.”

Macpherson informs us that Robethon conducted his royal master's correspondence with the German princes. There are copies extant in Robethon's handwriting of letters from King William to many of those princes. There is a paper of Robethon's endorsed by himself, “Speeches for the King and Queen of Prussia which I composed for Lord Raby, 1701.”

His letter to Lord Manchester, dated “Loo, September 5, 1701,” has a melancholy interest:—

“The king's health is (God be thanked) every day better. The swelling of his legs is almost entirely gone off by rubbing and fomentations from without; to which they have added some very innocent remedies, which make him void water plentifully. His majesty sleeps, eats, and hunts as well as ever he did. The common opinion is that he will go over to England in six weeks. I hope that affairs will be put then upon a good footing. The Duke of Zell is expected here to-morrow week, with the Elector of Hanover, who will not go for England till some months after the king. The presents which my Lord Macclesfield has had at Zell and Hanover are magnificent, and are above the value of £7000 sterling.—I am, &c.,
“J. ROBETHON.”

Zell and Hanover were virtually one domain, the Electoral Prince of Hanover being the heir of Zell in right of his wife, the Duke's only child. The two potentates were impressed by Robethon's ability and industry; and on King William's death they engaged him to reside at their courts in the capacity of secretary. The letters of congratulation which he received prove him to have been recognised as a useful and influential public servant. The following is from the British ambassador to Denmark:—

“COPENHAGEN, July 29, 1702.— . . . You will do me the justice to believe that there is none who interests himself more in what concerns you than I do. The embarrassment of the journey prevented me from congratulating you sooner on the honourable station which you now fill at your courts. I would envy them the advantage of having you if I did not see them in such a strict union with ourselves, as to induce me to consider them as one and the same court. The immense loss which England and all Europe suffered [by the death of King William] hath drawn several others in its train, and among these our country may reckon your quitting its service.
(Signed) “J. VERNON.”

Lord Portland's letter to Robethon shows that that nobleman had not given himself up to rural affairs, as was generally believed. It is dated “Hague, 5th Sept. 1702:—

"I have received your very agreeable letter, and I rejoice at your good establishment, in which, I assure you, I am deeply interested. I beg of you to assure the Duke of Zell and the Elector that I shall continue all my lifetime in the same sentiments of respect and attachment for their family. I am too old to change, and too deeply impressed with the sentiments of the late King, my master, ever to deviate from them. Besides, I love my religion and hate slavery. I hope my son, who is on his return from Italy, will have the honour of making his court at Hanover, and of being received as the son of a faithful servant to the family. But he must not stay long, for in order to be serviceable I must avoid to be suspected of being too much attached to the family; and for this reason I must desire you to write me under Mr. Schutz's cover, and to make use of his cypher."

Sir George Murray correctly says that Robethon "was busily employed in keeping up a friendly correspondence with the leading English statesmen, with the view of making the Hanoverian succession more sure." Macpherson says—"Robethon wrote all the letters which the two Georges and the Princess Caroline, consort of the second, sent to England from the time he entered into their service until the family became our royal family. The first rough drafts of them are still extant in his handwriting, and all the originals that may be in the possession of persons in this and other countries are but copies made from what Robethon wrote for them."

The following important letter was sent from Whitehall, April 5, 1706.

"To Monsieur Robethon.

"Although it is a long time since you heard from me, you must not believe that it proceeds from a forgetfulness of what I owe to my old friends. With regard to what concerns the service of the family I am sure the Elector does me justice. . . . Yesterday the Queen summoned a chapter of the knights of the order [of the Garter], in which the Electoral Prince was chosen. I entreat you to believe that I am always very truly, &c., "PORTLAND."

This proceeding led to Robethon's introduction to the great Addison, who, with Monsieur Falaiseau, accompanied Lord Halifax to invest the Elector with the insignia of the order. Halifax wrote from the Hague, May 7, "I am overjoyed that I shall have again the honour to renew our acquaintance; you needed no recommendation; I put an entire confidence in Monsieur Robethon." After this visit, there were letters regarding the Elector's enrolment in the English peerage as Duke of Cambridge. Lord Halifax writes—

"I think now we may be all allowed to boast that nothing was ever better pushed than the establishment of our succession here, since we had a Parliament to promote it. And if you can but take care to hinder your northern hero from breaking our measures, we will make France own both the Electorate and the succession of the House of Hanover."

In the autumn of 1707, Robethon replied to a letter he had received from the Earl of Manchester.

"HANOVER, Aug. 15.—My Lord, I have received the letter of the 18th July, which your Excellency has honoured me with. I should have had great pleasure to correspond with your Excellency if I had followed the Elector to the army, whence I might have sent you things worth your curiosity. But as I am not named to go there, I have asked leave to take a journey during that time about my domestic affairs, so that it would be useless to write to me. His Electoral Highness will set out in fifteen days to command the army on the Upper Rhine. The success at Naples has been as quick as complete; and I find the affairs of the allies in a good condition, except the umbrage which the King of Sweden continues to give. He remains in Saxony, whence he has caused four regiments of horse to enter into Silesia, and by the manner in which they negotiate with Count Wratislaw at Leipsig, we cannot be sure of an accommodation.—I am, &c., "DE ROBETHON."

The two following extracts from letters to Robethon are selected from a mass:—

"WHITEHALL, Sept. 30, 1707.—Sir, I have been long in the country this summer for my health, which hindered me from thanking you sooner for the honour of your letter which I received some time ago; but I could not prevail with myself not to take this opportunity of congratulating you on his Electoral Highness's successful beginning on the Rhine. . . . If you will honour me from time to time with your correspondence, you will do me a very great pleasure. I hope you do me the justice to believe that I am with great esteem, &c., "SUNDERLAND."

"April 26, 1709.—Sir, I am very glad I can congratulate you on a new mark of favour which His Electoral Highness has paid to your great merit. . . . I shall be highly obliged to you to recommend my services to his Electoral Highness, and to let me hear sometimes from you.—I am, &c., "HALIFAX."

The honour which Robethon received was the post of *Privy Councillor of*

Ambassade (as he calls it in his will). Macpherson speaks of him, in 1713, as Secretary for Embassies, *Secrétaire des Ambassades*. It was not a mere title, but a distinguished and responsible office. An anonymous author calls him Count de Robethon, and his signature might seem to confirm such an appellation, if it were not that in his will, which was written with his own hand, he does not own to any title of nobility.

The change of ministry in England in 1710 caused much uneasiness in Hanover. The Electress Sophia alludes to the Earl of Rivers' embassy on this occasion, in a letter, drafted for her by Robethon:—

“The good-natured Lord Rivers told me he clearly perceived I was of the Duke of Marlborough's party. I answered that if the Queen had made an ape her general, and he had gained as many battles and towns, I would be equally for him.”

An amusing fact as to the Duke of Marlborough is brought to light. “He could not write the French language, and his French letters were written by Mr. Cardonnel, his Secretary. Sometimes, to give greater weight to their contents, he transcribed Mr. Cardonnel's drafts with his own hand. But this innocent imposition ceased when, during an illness of his secretary, the Duke wrote to Robethon in English, excusing himself for not using the French language by saying, ‘Poore Cardnall is sick.’” In modernised spelling, this note is printed by Sir Henry Ellis thus:—

“August 18, 1710.—Poor Mr. Cardonnel being sick, I must ask your pardon for writing in English; but I would not defer any longer returning you my thanks for your obliging letter of the 5th, and assuring you at the same time of the satisfaction I take in the good choice the Elector has made of Monsieur de Bothmer. Our conjecture in England is so very extraordinary, that it will require not only his diligence, but also his utmost prudence. I pray God everything may end for the best; but our dismal aspect seems rather favourable for France than for ourselves.—I am with truth, Sir, your faithful friend and servant,

“MARLBOROUGH.”

Robethon, though of the discarded party, felt it to be his duty to write respectfully to their successors, and sent by Lord Rivers a letter to Secretary St. John (afterwards Viscount Bolingbroke). Baron Hervart was disposed to think favourably of the new ministry, and had frequent interviews with its members. He happened to call upon St. John on the 2d November, and the question was put to him, “Do you know Monsieur Robethon?” “Perfectly well, sir,” replied the Baron, “and you can't address yourself to any one that will tell you more about him than I.” “I am happy to hear that,” St. John said; “take the trouble of reading that letter; I believe you will find it is written very well.” “Sir,” said Hervart, “as I was for four years in a regular course of correspondence with him, I know what he can do.” St. John proceeded to say, “It is a letter which Lord Rivers brought me from him, and he said a great deal to his advantage. I want to write an answer to him. Will you kindly let me know the titles which should be on the address of his letters? Since you have been so long acquainted with him upon the footing of a perfectly honest man, I shall be very happy to do him a pleasure, when the opportunity offers, and I wish we may be friends.” Hervart was charmed with this speech, and asked, “Do you consent, sir, to my letting him know your favourable opinion?” “I shall be much obliged to you,” was St. John's answer.

Baron Hervart accordingly wrote to Robethon, and the dialogue quoted above is a part of his letter, which began with a polite hesitation as to Robethon's remembering his name after a cessation of correspondence for ten or twelve years, and expressed real pleasure in resuming it, “no time having been able to make me forget a man whom I always highly esteemed.” The Baron also spoke to James Robethon and Monsieur De La Mothe. The latter wrote to his nephew on the 3rd November 1710:—

“Monsieur De Hervart, whom I do not visit, because I am afraid of new acquaintances, and drop the old, came to see me. At first he spoke to me of you, and of the esteem he had of you. This ended in his telling me that as the Whigs gave you some private advantages, you might hope for the same from the new party (in which he is deeply engaged). I answered that I did not believe the Whigs gave you any such advantages, that if it had been so, I would have perceived something of it, and that you had a master who was alone capable of rewarding your services. *I beg of you, said I, explain a little what you mean, that I may understand you the better.* He said to me, *what is expected of Monsieur De Robethon is that he should act in concert with the new party in favour of the family of Hanover.* I replied that you would always do your best to support the interests of the Elector, and to show that the new

party was well thought of at your Court. . . . He told me that he had likewise seen your cousin. They do not choose to disoblige you, as you see."

St. John wrote to Robethon in very flattering terms, and soliciting him to be his correspondent. His rejoinder proves that he was not won over:—

HANOVER, 17th Dec., 1710.

"Sir,—I received, while I was at Gohre (from whence our Court returned three days ago), the obliging letter with which you was pleased to honour me. His Electoral Highness, who read it, has very expressly commanded me to thank you from him for the protestations which it contains, of your zeal for the interests of his family; and to assure you that he is very sensible of this, and has a very great esteem and regard for you, knowing your capacity, which renders you so deserving of the choice and confidence of the Queen.

"His Electoral Highness approves much of my having the honour of writing to you, when Mr. Bothmar may be absent from London, and business worthy of your attention shall offer. But during the residence of that minister at her Majesty's Court you will admit, no doubt, that since he has the entire confidence of his Electoral Highness, and is perfectly acquainted with his intentions, my correspondence would be very useless, and would only weary you with the repetition of things which Mr. Bothmar will not fail to represent to you verbally, much better than I can write them. I said so to my Lord Rivers, and I must add now that they hope here you will be pleased to give Mr. Bothmar some share of your confidence, and will judge him worthy of this when you know him. He has great experience in business, with a great deal of discretion, impartiality, and known probity. I am not afraid of flattering him in allowing him those qualities.

"As to the rest, I am very much surprised, sir, that you should ask my protection for the minister whom her Majesty shall send here. I am not upon such a footing at this Court as to be able to protect any one; and the ministers of so great a Queen have no need of any other protection than their own character. But with regard to the rendering my small services to him who shall come here, and the doing so cheerfully with all imaginable care and sincerity, I can venture to promise this, and I shall perform it with pleasure, as I endeavoured to do to the late Mr. Cresset, to my Lord Winchilsea, Mr. Poley, and Mr. How.

"I received likewise, with respect and gratitude, the polite things which Monsieur D'Hervart wrote to me by your order. I desired him to testify this to you; and I doubt not but he has communicated to you the letter I wrote to him, entreating you to believe, that in all I can do I shall never feel any motive but that of acquiring the honour of your esteem and of being considered by you an honest man, a quality without which I would not venture to take the liberty of calling myself, with great respect, your, &c.,

"DE ROBETHON."

The "new party" did not obtain the confidence of the Elector of Hanover. And when he was solicited to act in concert with that geographically-English government in arranging the peace with France, he replied that he considered himself to be actually one of the Princes of Germany, and would act accordingly, because neither practical wisdom nor good taste would justify him in anticipating a posture of affairs contingent upon the deaths of her Britannic Majesty and of his own mother.

Dean Swift angrily explains that "there was at the Elector's Court a little Frenchman, without merit or consequence, called *Robithan*, who, by the assistance and encouragement of the last ministry, had insinuated himself into some degree of that Prince's favour, which he used in giving his master the worst impressions he was able of those whom the Queen employed in her service, insinuating that the present ministers were not in the interest of his Highness's family, that their views were towards the Pretender, that they were making an insecure and dishonourable peace, that the weight of the nation was against them, and that it was impossible for them to preserve much longer their credit or power." In another place Swift calls Robethon "a very inconsiderable French vagrant," and "the channel through which all the ideas of the dispositions and designs of the Queen, the ministers, and the whole British nation were conveyed" to the Court of Hanover. These quotations are from "Swift's Four last Years of Queen Anne," which book further asserts that a bribe, remitted in good time, would have changed the tactics of the Right Honourable Jean Robethon. A Huguenot refugee required no bribe to take the side of Marlborough, Stanhope, and Ruvigny. And in his chastened judgment no bribe could remedy the wild confusion and petulant intolerance of a Jacobite or semi-Jacobite regime. I need not suggest to my readers that the Dean betrays his own ill-concealed conviction that Robethon was a man of consequence, if not of merit. The German statesman and general, Count Schulenburg, whose opinions regarding English politics leant strongly to the same side as the Dean's, wrote to Leibnitz in July 1714:—"Robethon is able, but his violent passions and party spirit sometimes make him drive on the wrong side; he is hated and persecuted by the Hanoverian ministry, with the exception of Bernstorff, who supports him."—(Kemble, p. 512.)

Under the year 1712 we find a specimen of his instructions to the Ambassadors of his Court. He writes to Baron De Grote on his way to London in November:—"Monsieur De Bothmar having given some poor lords reason to expect small pensions, our master will never hear of it; therefore your Excellency is in the right not to give a present even of one crown without orders. If the House will enable you to make donations when you judge proper, or obtain the permission of his Electoral Highness, let them do so. For my share, I am a mere cypher, when it is necessary to ask a penny, and I cannot at all meddle in the affair." To the same he writes again, 16th December 1712:—"It is proper to take care that the captain of the yacht has not secret orders to delay your departure [from Holland]. When once he has your baggage on board, your passage will depend upon him, and he may lose a fair wind on frivolous pretexts. The packet would have been less convenient, but more expeditious."

The last alarm of the Court of Hanover was a letter from Monsieur Martines, the Hessian Envoy at Paris, of date 23d March 1714, reporting that the Pretender was going to place himself formally under instruction, with a view to becoming a Protestant. The Electress Sophia died on the 8th June, the Elector succeeding to her rights. On the 30th of July, Mr. Craggs was despatched by the Privy Council of England to the Elector, "to acquaint him with the extreme danger the Queen's life was in, and the measures they had taken to secure his peaceable accession; and to desire his Electoral Highness to repair with all speed to Holland, where a squadron of British men-of-war would attend to bring him over, in case the Queen died." Mr. Craggs delivered his message, and returned with a letter from King George, to the effect that he was hastening towards Britain. Queen Anne died on the 1st of August. Craggs was surprised to find the Tories converted into Hanoverians, and wrote to Robethon, on August 17, warning him against such politicians—"three months ago," says Craggs, "they treated us as seditious on account of the zeal which we showed for the succession. . . . I own I distrust such a sudden change."

The Earl of Stair wrote to Robethon, London, 24th August, thanking him for having designed him for the command of the troops in Scotland. Addison, as a Secretary of State, addressed a letter to Robethon, which is worth quoting:—

"ST. JAMES'S, 4th *September* 1714.—Sir, I have been obliged to so close an attendance on the Lords Justices, and have had so little time at my own disposal during my absence from their Excellencies, that I could not do myself the honour before now to assure you of my respects, and to beg the continuance of that friendship which you honoured me with at Hanover. I cannot but extremely rejoice at the occasion which will give me an opportunity of waiting upon you in England, where you will find a whole nation in the highest joy, and thoroughly sensible of the great blessings which they promise themselves from his Majesty's accession to the throne. I take the liberty to send you enclosed a poem written on this occasion by one of our most eminent hands, which is indeed a masterpiece in its kind, and (though very short) has touched upon all the topics that are most popular among us. I have likewise transmitted to you a copy of the preamble of the Prince of Wales's patent, which was a very grateful task imposed upon me by the Lords Justices. Their Excellencies have ordered that the Lords and others who meet his Majesty be out of mourning that day, as also their coaches, but all servants, except those of the city magistrates, to be in mourning. The shortness of the time, which would not be sufficient for the making of new liveries, occasioned this last order. The removal of the Lord Bolingbroke has put a seasonable check to an interest that was making in many places for members in the new parliament, and was very much relished by the people, who ascribed to him in a great measure the decay of trade and public credit. You will do me a very great honour if you can find terms submissive enough to make the humble offers of my duty acceptable to his Majesty. May God Almighty preserve his person, and continue him for many years the blessing of these kingdoms.—I am, with great esteem and respect, sir, your most obedient and most humble servant,
"J. ADDISON."

Robethon came with the King to England, and took up his abode in London, having apartments granted to him in St. James's Palace. He was accompanied by his family. Madame Robethon survived him, and he mentions in his will one son, George (his only son, and still a boy), and a son-in-law, Captain Maxwell. The continued influence of Robethon is proved by the nickname of "the foreign ministry," given to Bernstorff, Bothmar, and himself. Mr. Toland, in one of his publications, expressed an anxiety that some way could be found to reward the public services of "the equally able and indefatigable Monsieur Robethon." This proved the occasion of a paper war on "The impolicy of ennobling foreigners." I have a pamphlet before me with the title, "An Argument proving that the design of employing and ennobling foreigners is a treasonable conspiracy against the Constitution, dangerous

to the kingdom, an affront to the nobility of Scotland in particular, and dishonourable to the Peerage of Britain in general. With an Appendix, wherein an insolent pamphlet intituled, *The Anatomy of Great Britain*, is anatomized, and its design and authors detected and exposed. The Third Edition. London: Printed for the Booksellers of London and Westminster, 1717."

We have little insight into his last years, except through some entries in the diary of Mary, the Countess Cowper, wife of the Lord Chancellor, and chief confidante of Caroline, Princess of Wales. The dissensions between the King and Prince, and the perpetual scramble for employment and favour, polluted the atmosphere with personal criminations and recriminations, in the midst of which no reputation could be unsullied. The King retained his confidence in Robethon; and notwithstanding variations arising from the vexatious alarms and anxieties of each passing day, a similar regard was cherished for him by the Prince and Princess. Here is one piece of news:—

"1714, *December 25*.—This day Monsieur Robethon procured the grant from the King of Clerk of the Parliament (after Mr. Johnston's death) for anybody he would name. He let my brother [Spencer] Cowper have it in reversion after Mr. Johnson for his two sons for £1800."

Accordingly William and Ashley Cowper held the office from 1716 to 1788, and a Mr. Henry Cowper was Deputy-clerk from 1785 to 1825. The following entries are evidently reliable:—

"*Feb. 29, 1716*.—Monsieur and Madame Robethon, Lady W. Paulet, and Madame De Gouvernet dined here. Monsieur Robethon spoke to me to propose to my Lord Cowper to change his place of Chancellor for that of President of the Council. I have spoke to him and he refuses, and says, if they will have him quit, he will do it, but he will not change. I represented to Monsieur Robethon it would be a great difficulty to persuade him to be President of the Council, he not speaking the French tongue. He replied, *Pray, use all your art to get it done, or it will break all their measures, for such is their scheme.*" "*April 2, 1716*.—Monsieur Robethon came to Baron Bernstorff either drunk or so impertinent there is no enduring him; but the Princess always says that Monsieur Robethon is the best man in the world, but unsupportable when he pretends to be witty or pleasant."

Dr. Edmund Calamy, the eminent Dissenting Divine, gives us in his autobiography a peep into Robethon's life at court:—

"LONDON, 1717.—Mr. Gowan, minister of the English Church at Leyden, being here this summer, was desirous to kiss the King's hand, his Majesty being then at Hampton Court. Being an utter stranger there, he desired my assistance. I accordingly went with him, and applied to Mr. Robethon, his Majesty's private secretary for Hanover, who received us with great civility. He, entering into free conversation with Mr. Gowan, enquired particularly after the behaviour of the Scottish gentlemen who retired into Holland after the late Rebellion in the North was over; and I found by what passed (and was well pleased with the discovery) that those about the King were distinctly informed of everything material abroad as well as at home. Mr. Robethon told Mr. Gowan that if he would attend in the ante-chamber, he would speak to the Lord in waiting, who would not fail of introducing him to his Majesty, just as he rose from dinner."

The following autograph note in the French language to Des Maizeaux is extant:—

"LONDON, 21st *April 1718*.—Some days ago, our good friend, you asked at the Café if any one knew of a young Frenchman who could serve an English gentleman in the capacity of valet-de-chambre. The bearer, though of good family, would willingly, for the sake of subsistence, close with the offer, if the place is not yet filled, and should he be thought competent for the duties required. You would much oblige me by trying to get him the situation on the best terms that can be procured. This is the favour which I ask of you, as well as that you would believe me, Sir, your very humble servant,
"J. ROBETHON."

On the 27th July 1716, there was a report that a pension of £300 a year had reconciled him to some arrangement of offices which he did not like. No such pension, however is mentioned in his will, which informs us that he had 800 florins per annum from Holland, and his wife five crowns per week from Hanover. His uncle De La Mothe, on his death in 1713, had bequeathed him £1200, subject to his aunt's liferent. His property was much diminished by the failure of the South Sea Company in 1720.

The respect in which he was held by the French Protestant refugees was shown by his election to be Governor of the French Hospital upon the 4th October 1721,

on the death of Baron Hervart. He is styled in the list of Governors, *Jean Robethon, Conseillier Privé*; he had been made a Director on the previous 5th of July. He did not long enjoy these tokens of esteem and affection, as he died in the following year.

In the *Historical Register* this obituary notice occurs:—"1722, April 14. Died, John Robethon, Esq., Domestic Secretary and Councillor to his Majesty as Elector of Hanover. He had served King William III. in the office of Secretary of State for the Principality of Orange."

He had made his will on the 19th February (1722), and it was proved on the 22d of April by James Robethon, his cousin and executor, and the guardian of George Robethon, his son. The will expresses laudable care for the comfort of his widow and the education of his boy, and very fully explains his wish that in the event of either his wife or his son being his last representative, one half of his property should go to his brother in France, whose remittance, already mentioned, was an act of integrity and affection, and whose own property was much deteriorated through the misfortunes of the French nation. The religious phraseology of the will is strongly Trinitarian, and the entire composition and concoction is creditable to the head and heart of John Robethon.

His son's full name was George William Frederick de Robethon; his Will was dated at Luneburg, 25th May 1739, and revoked three Wills previously made in England, Holland, and Germany. His brother-in-law, Lieutenant Charles Theodore de Maxwell, proved his Will at London on 12th December 1739. George Robethon was probably aged about thirty.

As to James Robethon, he died in September 1738, "at his house in Warwick Court, near Charing Cross," aged upwards of eighty. In 1750, his representatives were two unmarried daughters, Susanna and Elizabeth.¹ It is of one of these ladies that the *Gentleman's Magazine* records:—"1762, July 5. Died, Mrs. Robethon, one of the Bedchamber, belonging to the Princess Amelia; she had been forty years in the service of the Royal Family." James Robethon's nephew, the above named George, left £300 to Elizabeth, whom in 1739 he described as "Cousin Elizabeth, who lives at Court with the Princess."

II. PETER FALaiseau, ESQ.

Pierre Falaiseau, ecuyer, was the son of Messire Jacques Falaiseau, ecuyer, and Dame Anne Louard. As "Peter Falaiseau, gentleman," he was naturalized in England on the 15th November 1681 (see *List Second*).² The next year he removed to Brandenburg. The Court of Berlin appreciated his talents, and the Elector Frederick William took him into his service as a diplomatist. In consequence of this Monsieur De Falaiseau soon returned to London as the ambassador from the Elector to the English Court. The correspondence between the two Courts was conducted in a controversial and animated style, which the Royal Stuarts provoked. The Elector afterwards sent him as his envoy to Sweden, then to Denmark, where he represented the Court of Berlin from 1692 to 1698. His last diplomatic residence was in Spain; but this embassy he resigned on some grounds of personal discontent, and again took up his abode in England, where he died. This is the outline of his life, which it would be foreign to my plan to fill up, except by detailing a very few incidents in its course.

After the Revocation of the Edict of Nantes, a personal friend, though entrusted with a hostile mission, visited Berlin. This was the Seigneur de Rébénac, Francois Du Pas, second son of Isaac Marquis De Feuquières. He was sent by Louis XIV. "to remonstrate with the Elector upon the countenance given in Brandenburg to the expatriated Huguenots." Falaiseau wrote to him confidentially with a view to rescuing some of his French property. The Minister of State in Berlin, with whom Falaiseau as an ambassador officially corresponded, and whose friendship he enjoyed, was Paul von Fuchs. With him Rébénac promised to concert some scheme, as appears from the following letter:—

"BERLIN, 12th April 1686.—To Monsieur De Falaiseau: I have seen, sir, by the letter which you do me the honour to write, how much confidence you are pleased to place in my friendship. Write to me, I beg, all the circumstances of your affairs, without, however, disclosing to me what your effects are or the place where they are, but only their nature, that I may take the proper measures. For some time past the King [Louis XIV.] has shown a wish to do me a favour, and, by his commands, my friends are looking out for an opportunity for

¹ Aufrere MSS.

² Englishmen sometimes spelt his name "Faliso."

it. If your effects are concealed, and are not discovered by the King's officers, I will apply for the confiscation of them for myself, and I will deal with you in the manner that you desire. Besides my word of honour, which I give you upon it, and which, as far as I am concerned, the best assurance, I should be ready to give you others, even if it went as far as furnishing security. I do not offer to ask the confiscation for myself and give it back to you entire; in that case I should be deceiving the King, against whose intentions I should be acting, and I should be doing myself considerable wrong, inasmuch as I should be rendering the goodwill of my master towards myself of no effect. But I will content myself with what you mention; and I will act in the rest of the affair in concert with M. De Fuchs, to whom you and I shall be obliged to mark our gratitude. I am, sir, with all the esteem and passion imaginable, &c.

“REBENAC.”

Mr. Kemble, to whom I am indebted for the above letter, gives specimens of the Falaiseau Correspondence, which prove that the refugee occupied a good and creditable position as an ambassador. As a specimen, De Fuchs says to him, in 1687, “This is only to tell you that your relation of the 16th (26th) March has been received, that your reasoning on the subject of Protestantism is found to be very just, that it is much approved of, and that an answer will not fail to be sent to you by the first ordinary, in expectation of hearing farther from you on the subject.”—(Addressed to Monsieur De Falaiseau, Councillor of State to his Electoral Highness of Brandenburg, and his Envoy Extraordinary to the Court of his Majesty the King of Sweden, at Stockholm.)

In England his loyalty was much appreciated, Secretary Blathwayt wrote to Mr. Greg, in 1692, “I have acquainted his Majesty with Monsieur De Falaiseau's and your endeavours to interrupt the irregular trade of the Danes. For Monsieur Falaiseau, whose acquaintance I had formerly in England, I desire you to present my most humble service to him, and to assure him his Majesty does very much value his zeal for the common cause.”

Monsieur De La Foullesse, a French gentleman, had settled in Denmark, and was secretary to King Christian V. De Falaiseau, on the occasion of his taking a journey to London, gave him letters of introduction to his friends in England. He writes to Falaiseau from London, June 1694:—“I have seen the most of your friends here, to whom I paid my respects, particularly the family of Monsieur Mouginet, which still retains an agreeable remembrance of you. My Lord Montague has been in the country for the last month; I was told yesterday that he was returned, and I shall not fail to go and see him in your name as soon as possible.”

It does not appear that Falaiseau was married. In 1695, Count Dohna wrote to him from Berlin, “Tell me, if you please, whether you intend to live for ever a bachelor. I approve of everything you do except that. . . . It is not one's relations one ought to consult on that question; they think you rich, and are on the look-out for your inheritance.”

As already said, he, at the close of his diplomatic life, returned to England. In 1706, he had the honour to accompany Lord Halifax and Mr. Addison on a special errand to Hanover, to invest the Elector with the Order of the Garter. He had a pension of £200 a-year from the Royal Bounty Fund for French Protestants, administered by the *Comité Laïque*.¹ The date of his death was 19th April 1726. His Will is dated 21st May 1725 at Dieppe, where he found himself temporarily; it was solely in favour of Mrs. Mary Alsen, of Southampton, who proved it 6th May 1726.

III. ABEL TASSIN D'ALLONNE, ESQ.

The surname of this learned civilian was Tassin. Why he was styled Le Sieur D'Allonne is a query for my genealogical readers. His father, Tassin, married a Dutch lady with the double surname of Silver-Crona. His uncle Tassin resided at Paris, and in 1680 gave Jean Rou a letter of introduction to his nephew at the Hague. D'Allonne at this date was secretary to the Princess of Orange, and when her Royal Highness became our Queen Mary, he was retained in this office and removed to the English Court. Narcissus Luttrell writes, “April the 3d, 1689, Abel Tassin d'Allonne, Esq., is made principal secretary and master of requests to the queen.” He was recognised as a Protestant refugee, though no particulars have reached us regarding his departure from France, his object no doubt being to secure his life and livelihood in conjunction with liberty of conscience. He seems to have been an only child, and to have lived unmarried; and his uncle Tassin also had no heir. But his aunt Elizabeth was the wife of Nicholas Damin, and left three

¹ Burn's MSS.

children, Jacob, Elizabeth, and Anne. Jacob Damin and his children settled in Geneva; Elizabeth was, in 1721, the widow and relict of Charles Brunier, and a refugee at the Hague, having a son, Charles Brunier, who lived in Paris; Anne married Pierre Joly, and was resident in Paris in 1721, but her daughter, Margaret Joly, was a refugee at the Hague.

On the death of Queen Mary, King William III. continued him in office, and probably, as a testimony to his fidelity to the deceased Queen, he gave him a reversion of part of the estates of the Duchy of Lancaster held for life by the then Queen Dowager, Catherine of Braganza. In the Patent Rolls there is a grant dated 18th May 1697, unto Abel Tassin D'Allonne, Esq., "for, and in consideration of, the good and acceptable services unto his said Majesty performed, and also in consideration of the rent and covenants hereinafter contained," of the Castle of Pickering, the Manor or Lordship of Pickering and the Park of Blandesby, the Bailiwick of Soke and Liberty of Pickering, the Manor and Lordship of Scalby, also "those lands or tenements there concealed and lately found out by force of a commission, and then or lately in the tenure or occupation of John Carpenter, gentleman, now deceased," all which premises are called the Honour of Pickering, in the county of York. The rent of this estate and its perquisites amounted to £234, 10s. 2d., but the clear income was only £187, 13s. 10½d. This was granted to D'Allonne for a yearly rent to his Majesty of £10, for ninety-nine years after the death of the Queen Dowager, (Catherine of Braganza, who survived till 21st December 1705). It is probable that he sold this grant.

In December 1697 D'Allonne went to Paris to make preparations for the reception of the Earl of Jersey, as British Ambassador, and was there for some months as a *chargé d'affaires*, along with Mr. Secretary Prior. In November 1698, on the suggestion of the former French Ambassador, the Earl of Portland, he received a definite appointment in the English court, as the King's Secretary for Dutch correspondence.

The last notice of D'Allonne in Macpherson's State Papers, is dated after the death of his Royal Master; he wrote (2d September 1702) as one who felt his connection with England broken up, congratulating Robethon on his settlement, and thanking him for having employed him to make a communication to the Earl of Portland and Secretary Heinsius. His letter is dated from the Hague, where he is expecting to receive employment as an envoy to some foreign court; he wishes it may be at Hanover, considering how much Holland is connected with that country, and is interested in the Protestant Succession, and for himself how agreeable it would be to be near his friend Robethon. He does not mention, either there or in his will, the Castle of Pickering.

D'Allonne, on retiring to Holland, aspired to employment as a Foreign Ambassador. But Rapin de Thoyras' biographer informs us that he received the office of Secretary of State for War, and that Rapin was much indebted to him for access to valuable books bearing on English History. [I do not believe the scandal, alluded to by that biographer, that D'Allonne was an illegitimate half-brother of William III.] He kept up a connection with England, by continuing to receive his annuity of £200 from the *Comité Laïque*,¹ until his death, which happened on the 14th October 1723.

I present my readers with a copy of his English will (omitting a few sentences only):—

In the Prerogative Court of Canterbury.

In the name of God, Amen. I, ABEL TASSIN D'ALLONNE, of the Hague, in Holland, being sensible of the frailty of human life, and uncertain when it shall please God to call me out of this world, and being at present, thanks be to God, of sound and perfect mind, memory and understanding, do make this my last Will and Testament as to the estate which I have in England in the form and manner following, — intending to dispose of what estate and effects I have in Holland by another Will made in the Dutch language, and according to the style and manner used in Holland.

My Will and intention therefore is, that my whole estate, real and personal, which I now have, or may have in England at the time of my decease, be divided into five equal shares or portions. As to the first share or portion, I give and bequeath one-half or moiety of the same unto Elizabeth Damin, the widow and relict of Charles Brunier, daughter of Elizabeth Tassin, my father's sister by her husband Nicholas Damin, for the term of her natural life, she, the said Elizabeth Damin, being now living at the Hague, in Holland, as a refugee. The other moiety or half of the said

¹ Burn's MSS.

first share I give and bequeath unto Margaret Joly, the daughter of Pierre Joly by Anne Damin, another daughter of my father's sister Elizabeth Tassin, for the term of her natural life, which said Margaret Joly is now living a refugee at the Hague, in Holland. And in case of the death either of the said Elizabeth Damin, or of the said Margaret Joly, then my Will and intention is, that the whole of the said first share or portion shall go to the longest liver of them two, and after the decease of them both to my aforesaid aunt's son, Jacob Damin, and his children living at Geneva. Unless that my cousin, Elizabeth Damin, *alias* the Widow Brunier, should outlive her niece, the said Margaret Joly, and by means of such survivorship be entitled to the said whole first share or portion, in which case it is my meaning and intention that she, the said Elizabeth Damin, being well satisfied with her son Charles Brunier, now living at Paris, his dutiful behaviour towards her, shall be hereby empowered, in case she thinks fit so to do, to dispose, by testament, codicil, or other appointment under her hand or seal, of one half, or moiety of the said whole first share or portion to her said son Charles Brunier.

The second share or portion of my said English estate I devise and bequeath unto Sarah Silver Crona, daughter of my mother's brother John Philip Silver Crona, and to the children of the said Sarah by John de Fagett Van Cralingue and Heyneoort, living at the Hague in Holland.

As to the third share or portion of my said English estate I devise and bequeath one half or moiety thereof unto Johanna Susanna Willocquauw, daughter of my mother's sister Catherina Bommert Silver Crona, and to the children of the said Johanna Susanna, by Michael Baars. And the other half or moiety of the said third share I give and bequeath unto Johanna Willocquauw, the youngest daughter of my said mother's sister Catherina Bommert Silver Crona by her husband Peter Willocquauw, and to the children of the said Johanna Willocquauw by her husband John Blair of Balthayock.

The fourth share, or portion of my said English estate, I give and bequeath unto the three daughters of my mother's sister, Johanna Maria Bommert Silver Crona, to wit, Catharina, Maria, and Anthonette, by Elias Hamilton de Guickery, the said fourth share to be divided among the said three daughters in three equal portions, and the portion of each daughter to go to their descendants.

Concerning the fifth and last share or portion of my said English estate, it is my will and intention, that it be divided into two equal parts. One part thereof to be delivered to the Reverend Doctor Thomas Bray and his associates, that a capital fund or stock may be made thereof together with that little he has received from me before, and that the yearly income or proceed thereof be bestowed and employed in the erecting a school or schools for the thorough instructing in the Christian religion the young children of negro slaves, and such of their parents as show themselves inclinable and desirous to be so instructed, in some one or other part of the English plantations in the West Indies, according to the scheme to be made of it for the fittest execution of it, and the greater success in it. And I do further hereby leave and bequeath to the said Reverend Doctor Thomas Bray and his associates, to the same purposes before expressed, the arrears of pension from his present Majesty (whom God long preserve) that shall be due or owing to me at the time of my death. And as touching the other moiety or half of this fifth share, designing to dispose of it to the same or some suchlike uses by my Dutch will or testament, it is my further will and intention that the same be put into the hands of the executors of my Dutch will, to be by them disposed of in the manner and to the uses I have directed in my said Dutch will.

It is my further will and intention that in case any difference or dispute should arise between any of my relations who are legatees in this my Will in relation to any clause or bequest of this my English Will, that the same should be determined in an amicable manner by a reference to some friends or impartial honest men chosen for that purpose, that they may decide the matter in dispute by plurality of voices. And if any of the contending parties do refuse to make such reference or to submit to the award of arbitrators so chosen, and do peremptorily insist to have the matter decided at law, then I do in such case declare that I do hereby, to all intents and purposes, disinherit him, her, or them. But if it should fall out in such wise that the matter in dispute, being referred to arbitrators named on both sides, their votes should be equal so as that the matter in dispute should thereby rest undetermined, then in such case it is my meaning and Will that an umpire be chosen by the executors of both my Wills to make a final decision of the matter in dispute. And if either of the contending parties do refuse to submit to the award given by the said umpire or appeal from the same, then the said party so refusing shall be hereby

debarred from claiming any benefit or advantage whatsoever either under this my English Will or under my Dutch Will: and the legacy which would have been otherwise due to the said parties shall in such case go to and be equally divided among my other relations, who are the legatees in this Will of the four shares of my English estate.

Finally, being sensible as I ought to be, and truly am, of the many most friendly and undeserved helps and good advices in my concerns, which I have from time to time received from my most worthy friend Henry Temple, Esquire, who has already been at no small trouble, and is yet to undergo more before the full execution of this my last will, I hope His Honour will not find fault with my having left him (only as a bare token of my gratitude) a legacy of two hundred pounds sterling, which I hereby bequeath unto him to be bestowed upon a silver toilet to a daughter of his that shall be married first, or otherwise as he shall think fit. And I do hereby constitute and appoint my said most honoured friend Henry Temple, Esquire of East Sheen, in the county of Surrey in England, and Mr. Harrauld Johannis Pels and Robert Pierre Chilton, Esquire, Seigneur de la Davière, a Dutchman and a Frenchman now living at the Hague in Holland, joint executors of this my last Will and Testament, hereby revoking all former Wills by me made in relation to my estate I have in England. In witness whereof, &c., &c., at the Hague in Holland, 1st July 1721.

AB. T. D'ALLONNE.

Witnesses.—S. Johnson, A. Gilly, B. Lindeman.

Proved by Henry, Viscount Palmerston, one of the executors named in the Will. London, 12th December 1723.

Chapter IX.

FELLOWS OF THE ROYAL SOCIETY:—DE MOIVRE, DURAND, DESAGULIERS, AND DESMAIZEAUX.

I. ABRAHAM DE MOIVRE, F.R.S.

THE father of this able man was a surgeon at Vitry, in the province of Champagne. His surname was Moivre, according to Haag and the French authorities. But the young refugee styled himself *De Moivre*.

Abraham was born at Vitry, May 26th, 1667, and there his first school education was superintended by the *Brethren of Christian Doctrine* (les frères de la doctrine chrétienne). At the age of eleven he was sent to the University of Sedan, and was placed under the charge of the Greek Professor Du Rondel. His masters, struck with his precocious talents, aimed at making him an eminent classical scholar, and were disappointed by observing his strong bent for arithmetic. It was probably Du Rondel who was in the habit of asking "what the little rogue meant to do with those cyphers." He dutifully pursued classical studies; but he deserted his fellow-students in their hours of recreation, shutting himself up with a dumb companion, namely, *Le Gendre's Arithmetic*. He had completed his "humanities" in 1681, when the College of Sedan was tyrannically suppressed. He took his course of philosophy at the University of Saumur. He then came to Paris for Physics. Here his father joined him, having retired from his medical practice at Vitry—probably a forced retirement, as Protestants were, by successive curtailments of the Edict of Nantes, excluded from the liberal professions. Abraham pursued his mathematical studies under a tutor of great reputation, Jacques Ozanam. But the Revocation of the Edict of Nantes found the student firm in Protestant doctrine. The agents of government, accordingly, shut up the young heretic, now in his nineteenth year, in the Priory of St Martin, in order that he might discover it to be right or politic to go over to the Roman Catholic religion.

The obstinate boarder gave his ecclesiastical guardians no more satisfaction than the majority of the Huguenot boys and girls gave to the various teachers and masters under whom persecution drove them. There is nothing more interesting in Benoit's History than his account of the steady resistance which mere children offered to ghostly proselytizers. This fortitude, associated with a mutual support of each other's resolution, often resulted in their returning home better instructed

in Protestant doctrines than other young persons carefully taught by their parents. Little girls, with nerves shaken by cruelty and false alarms, were unshaken in their faith. The boys wore out the patience of their teachers, or kept them so perseveringly on the defensive that categorical instruction could not be given for want of time. To questions out of the Roman Catholic catechism they replied with answers which they had formerly learned from the Protestant; and a devout audience, invited to hear the proficiency of a class of supposed proselytes, were startled with a loud repetition of such sentiments as that the Pope is Anti-Christ, that Romish worship is idolatrous, and that the so-called Catholic Church is the mystic Babylon, and is spiritually named Egypt. Sometimes the converters tried to humour them in their jocularities, and to insinuate their dogmas upon their memory by stratagem; but they succeeded only in making themselves and their tuition ludicrous. In the house the boys burnt devotional books, broke images, made an uproar at meal-times, and mixed lumps of lard with fast-day fare. In church they talked or sang where the rubric enjoined silence, moved about from seat to seat, turned their backs on the semi-pagan altar, and stood or sat cross-legged when the congregation knelt. Besides which, there were constant escapes, leaping over high walls, and jumping out of windows; and even when recaptured, the young lion-hearts were not conquered.

Whether Abraham De Moivre made as noisy resistance we are not informed; but the result was the same. Being quite resolute, he received his discharge on the 15th April 1687, and was allowed to retire to England. And so he came to London, accompanied by his brother Daniel.¹

At the age of twenty he found himself in the city, where he had immediately to begin a defensive war against starvation. He turned his favourite studies to account in order to earn a livelihood. He became a teacher of mathematics. He also gave lectures on natural philosophy, which, however, he discontinued, having not acquired any great command of the English language, and being, like many scientific men, inexpert in performing experiments before an assemblage of spectators.

But as an important epoch in the literature of the physical sciences, the date of his arrival in London was a happy one for him. In 1687 Isaac Newton had published the "Principia." The fame of this great work soon reached the ears of De Moivre. Being written in Latin, it was no sealed book to him; and his classical and mathematical scholarship was such, that he thoroughly understood it, which few did. This led to his being admitted to the society of Newton and his learned friends. And although the renowned Englishman was his senior by a quarter of a century, he honoured the clever and accomplished refugee with his special regard. He thus obtained a gratifying position among English philosophers, which his own abilities enabled him to keep. It is said that in 1692 he had gained the friendship of Halley, and his intimacy with Newton began soon after that date.

The article in the "English Cyclopædia of Biography" states that although De Moivre could appreciate such writings as Isaac Newton's, there is scarcely a trace either of physical or geometrical investigations in his own writings, when his career of authorship began. His power lay in "pure mathematics of the kind now called analytical." His first appearance in print was in the "Philosophical Transactions" for 1695; the subject of his paper was "The use and excellence of Newton's Doctrine of Fluxions for the solution of geometric problems." Another paper appeared in 1697 on the method for finding the root of an infinite equation. In this year, the thirtieth of his age, he was made a Fellow of the Royal Society.

Daniel De Moivre obtained a good position, but in what line we are not informed. In or before the year 1706 he was married to "Anne," and in the register of the French Church in West Street, on 16th January 1707, he appears as a father presenting his son, Daniel, for baptism; he is styled "Sieur Daniel De Moivre," and the godfather is "Sieur Abraham De Moivre." [A daughter, Anne, was baptized on 12th March 1708 (n.s.).]

Abraham De Moivre seems to have increased his reputation in a controversy with a Scottish author, Dr. George Cheyne, who settled in London in 1701. This medical gentleman having adopted a novel doctrine of fluxions, published a treatise in Latin against Newton and his admirers, including De Moivre. This was in 1703, and in the following year De Moivre published "Animadversiones in Geo. Chenæi Tractatum," which was tolerably cutting. It drew out a still more cutting rejoinder from Cheyne, "Adversus Abr. De Moivre," which being not mathematical, but per-

¹ I have ventured to say "1687" in spite of Haag's "1688," because our King James' warrant "to our Attorney or Solicitor-Generall" for the Naturalization of Abraham and Daniel De Moivre was dated Whitehall, 16th December 1687, and the naturalization was granted at Westminster 5th January 1688 (new style).

sonal, was left unanswered. The Frenchman had the best of it, which the Scotchman soon admitted with recovered temper, saying as to his own treatise that it was conceived in ambition and brought forth in vanity.

A contention arose between Newton and Leibnitz for the honour of the invention of the method of fluxions. The Royal Society appointed De Moivre to investigate and report upon the rival claims—a flattering tribute to “his abilities, acquirements, and impartiality.” The facts are now believed to be these, Newton invented the method in 1667; Leibnitz in 1677 sent his own method to Newton, with a complete system of notation, only in the latter particular excelling Newton, whose notation was then incomplete. But Leibnitz having published his method to the world in 1684, and Newton having delayed publication till 1687, the question as to originality very naturally arose.

De Moivre superintended and revised Clark’s translation of Newton’s Optics, and is said to have spared neither time nor trouble in the task. According to the style of life in those days, Newton met him every night at a coffee-house (probably *Slaughters*) in St. Martin’s Lane. When they had finished their work, he took De Moivre home with him to spend the evening in philosophical conversation. It is said that when Sir Isaac was asked to explain statements occurring in his own works, he would often say, “Go to De Moivre, he knows better than I do.” Sir Isaac died on 28th March 1727 in his eighty-fifth year; he had often said to De Moivre (this anecdote was told by Dr. Maty) that, if he were not so old, *he would like to have another pull at the moon.*

De Moivre’s conversation, except in such a circle as Newton’s, was not abstruse or pedantic, but touched on every variety of interesting subjects. His style was forcible and solid, rather than lively and elegant, but it was singularly correct and distinct. A traveller named Jordan, who visited England in 1733, describes him as a man of talent, and very agreeable.

De Moivre is regarded as the father of tables of rates according to which a life is assured, or annuities for the remainder of life are negotiated. His calculations at first seemed trifling, even to himself, as they appeared in a quarto volume which he published in 1718, and dedicated to Newton, entitled “The Doctrine of Chances, or the method of calculating the probability of events at play.” In his preface, he pleasingly acknowledged the friendship of Monsieur de Monmort (author of the “Analyse des jeux de hazard”), also of the Hon. Francis Robartes, on account of whose desire and encouragement he had about seven years before given “a specimen in the Philosophical Transactions of what I now more largely treat of in this book.” The following is the dedication:—

“To Sir Isaac Newton, Knight, President of the Royal Society.—Sir,—The greatest help I have received in writing upon this subject having been from your incomparable works, especially your method of series, I think it my duty publicly to acknowledge that the improvements I have made, in the matter here treated of, are principally derived from yourself. The great benefit, which has accrued to me in this respect, requires my share in the general tribute of thanks due to you from the learned world. But one advantage, which is more particularly my own, is the honour I have frequently had of being admitted to your private conversation, wherein the doubts I have had upon any subject relating to mathematics have been resolved by you with the greatest humanity and condescension. Those marks of your favour are the more valuable to me, because I had no other pretence to them, but the earnest desire of understanding your sublime and universally useful speculations. I should think myself very happy if, having given my readers a method of calculating the effects of chance as they are the result of play, and having thereby fixed certain rules for estimating how far some sort of events may rather be owing to design than chance, I could by this small essay excite in others a desire of prosecuting these studies, and of learning from your philosophy how to collect, by a just calculation, the evidences of exquisite wisdom and design which appear in the phenomena of nature throughout the universe.—I am, with the utmost respect, Sir, your most humble and obedient servant,

“A. DE MOIVRE.”

He was consulted on more substantial matters than games of chance. On Mr P’eter Le Neve’s death in 1729, his estates at Wychingham and other towns of Norfolk, were claimed by John Norris, Esq., whose grandfather had purchased the reversion upon the failure of the male line for £30. The litigation was ended by an appeal to the House of Lords, who sustained Mr Norris’s claim. On the other side it had been contended that £30 was no valuable consideration for estates which were yielding £1500 a year; but on the evidence of De Moivre and others well versed in calculations, it was judged to have been a full price for the chance at the time of the purchase, when many remainders to heirs-male were in force.¹

¹ Nichols’ “Literary Anecdotes.”

His miscellaneous investigation ripened into a useful theorem, by which the values of annuities on single lives might be determined. "By the most simple and elegant formulæ," says Francis Baily, "he pointed out the method of solving all the most common questions relative to the value of annuities on single and joint lives, reversions, and survivorships."¹ This eulogium refers to De Moivre's work on "Annuities and Lives," published in 1724. In 1742 Professor Simpson of Woolwich took up this subject, and his book called up De Moivre in a second edition, criticising this apparent intruder on his own field with some harshness. In a third edition published in 1750, "he omitted the offensive reflections of his former preface." It has been erroneously stated that Simpson had done justice to his predecessor in his *Treatise on Life Annuities*. Wishing to quote "the well-deserved compliments to De Moivre," I searched Simpson's pages, and found that he recognised no contributions to the study since the publication of Halley's Papers, although the greatest scientific men acknowledge that De Moivre had ably and largely supplemented Halley's speculations and calculations. De Moivre was not mentioned, unless he was alluded to in the statement that "some writers" were neither precise nor consistent (Simpson's exact words I forget). That the venerable mathematician felt indignant with the juvenile author was scarcely to be wondered at.

The Fourth Edition, published in 1752, has the following dedication:—

"To the Right Honourable, George, Earl of Macclesfield, My Lord, I have had the honour of dedicating three editions of this work, the first to your noble father, the other two to your Lordship, who, in a continual endeavour to promote arts and sciences, especially those called mathematical,—in a constant benevolence to all mankind, particularly to those who study the good of society,—and in a regular discharge of all the important duties of life, are truly his successor. I can have no pretence to seek elsewhere for a patron to this fourth edition, which the demand I have met with for the copies, and some typographical errors (heretofore overlooked), have rendered necessary. And therefore I again trespass on your Lordship's indulgence in this address, well knowing that your usual candour and goodness will excuse any imperfections that may still remain in the performance of, My Lord, Your Lordship's most obedient and most humble servant,
"A. DE MOIVRE."

His various Papers in the *Philosophical Transactions* are, says the *English Cyclopaedia*, "of sterling value on the subjects of which they treat." Their dates range from 1695 to 1744. The same authority states, that his mathematical "writings on analysis abound with consummate contrivance and skill; and one at least of his investigations had the effect of completely changing the whole character of trigonometrical science in its higher department." It was in 1730 that he published his "*Miscellanea Analytica de Seriebus et Quadraturis*," a work which, we are informed, "contains several very elegant improvements in the known methods of termination of series, as well as some new methods." The author had not the gratification of presenting it to Newton, for the veteran philosopher had died three years before, but on a copy being sent to Berlin, Monsieur Naudé proposed the election of De Moivre as a member of the Academy of Berlin, and he was elected by acclamation.

The complete title of his "*Miscellanea Analytica*" is as follows:—"Miscellanea Analytica de Seriebus et Quadraturis—accessere variæ considerationes de methodis comparationum, combinationum et differentiarum, solutiones difficiliorum aliquot problematum ad sortem spectantium, itemque constructiones faciles orbium planetarum, unà cum determinatione maximarum et minimarum mutationum quæ in motibus corporum cœlestium occurrunt. Londini, Excudebant J. Tonson et J. Watts, 1750." The dedication, which is "spectatissimo viro Martino Folkes armigero," mentions that the principal contents of the book had been submitted to, and approved by Newton (14th January 1723), Professor D. Sanderson and Rev. D. Colson; and that the theorem concerning the section of an angle had been read to the Royal Society, 15th November 1722.

The honour which he most dearly prized was reserved for the last year of his life. The Academy of Sciences at Paris, overcoming all prejudices against a branded refugee, elected him as one of its Foreign Associates on the 27th of June 1754. On receiving the news of his death, which took place on the 27th November following:²

¹ In an Essay by De Parcieux (1746), I find materials for a brief description of De Moivre's investigations on the probabilities as to life and death among individuals in the population. De Moivre followed Halley in adopting the death-registers of Breslau as his basis, its population being more stationary than that of London. His calculations of the value of annuities extend from the age of one year up to eighty-four, while Simpson's calculations extend from six to seventy-five, Simpson's basis being an annuity of £10, and De Moivre's an annuity of £100, both at 5 per cent.

² "Died 27th Nov. 1754, Mr. Abraham De Moivre, well known for his mathematical writings, F.R.S., and of the Royal Academy of Sciences at Paris."—*Gentleman's Magazine*.

an Eloge on the far-famed exile was drawn up by Grandjean de Fouchy, and inserted in the "Recueil de l' Academie des Sciences."

De Moivre received honours, but no emoluments. He earned a precarious support by working out calculations on probabilities at play and on contingencies of various kinds, and he took fees from his employers. He was one of the attractions for an evening's lounge in the coffee-house; and without doubt many of the eminent frequenters of this place of literary resort commiserated his straitened circumstances, and were glad to furnish him with work suited to his talents and tastes. At the age of eighty-seven he was left almost alone in the world, and was dependent on the fees above-mentioned. He continued in the possession of his faculties almost to the last. During the last month of his life he lost his sight and hearing, and during a visitation of lethargy, he slept his last sleep; thus he passed away in his eighty-eighth year.

The best monument to Abraham De Moivre is the honourable mention made of him by Sir John Leslie, in his dissertation prefixed to the *Encyclopædia Britannica*. The pre-eminent Scottish mathematician testifies that "De Moivre, a French refugee," was "a man of learning and profound science;" "his analytical discoveries extended his fame, and his good conduct earned him respect."¹

II.—REV. DAVID DURAND, F.R.S.

DAVID DURAND was born at Sommières in 1680. Though only five years of age at the date of the Revocation, he was educated till the age of fifteen under the eye of his reverend father, and he had been five years in the ministry before his mother's death, so that he breathed as Huguenot an atmosphere as any of the refugees.

His father, the Pasteur Jean Durand, was a native of Montpellier. His charge was the congregation of Sommières, from whence he retired to Switzerland, and died at Neufchatel in 1695. His widow, who had managed the arduous deed of transplanting the children (four in number), out of France, survived till 1707. She died at Les Brenets, of which place her eldest son, Jean Antoine Durand, was pastor. [David Henry Durand, the son of Jean Antione, must be mentioned, partly as a meritorious scion of the family, and partly that he may not be confounded with his uncle David. David Henry (*born 1731, died 1808*) was pastor of the City of London French Church; and his sermons, which were published in 1815, are pronounced to be clear, convincing, and energetic.]

Our David Durand was educated for the French Reformed Ministry. His theological studies were carried on at Basle, and at the age of twenty-two, that is, in 1702, he was admitted to the ministry there. Soon afterwards he was appointed Chaplain of a French Refugee corps in Dutch pay, and followed the regiment to Spain. There, when one day he was taking a walk, a band of peasants waylaid him, seized him as a heretic, and were on the point of putting him to death, having prepared fiendish tortures, when the Duke of Berwick came up and rescued him; but though he gave his life back to him, that Anglo-French Romanist General refused him liberty. Durand was made a prisoner, but managed in course of time to escape from durance, and fled to Geneva. Thence he betook himself to Rotterdam, where the erudite Bayle admitted him to his friendship. In 1711 he came to London where he spent the remainder of his life. He was minister of the French Church, first in Martin's Lane, and latterly in the Savoy.

A valued associate of learned men, and an industrious and successful author, David Durand was made a Fellow of the Royal Society. He occupied himself much with Pliny's Natural History and the Philosophical Writings of Cicero. He gave to the world an elaborate History of the Sixteenth Century, and two volumes in continuation of Rapin's History of England. He also wrote biographies of Mahomet, Lucilio Vanini, and the French Pastor Ostervald. To simplify the acquisition of the French and English languages by learners, was an object to which he devoted much attention; but to give the names of the books which he wrote for that end is unnecessary. He lived to an honourable old age; he died in 1763, aged eighty-three.

To the above particulars, selected from Haag's article, it should be added that Monsieur Durand, after having preached in the Walloon Church of Rotterdam in 1710 for nearly the whole of that year, received an invitation to settle in Amsterdam as pastor of a congregation there. He applied to the consistory for a ministerial

¹ There is no known link of the De Moivre family with this century except one in the Gomm Pedigree. Daniel De Moivre, junr., son of the refugee Daniel, married Marianne Jaquin, and left a daughter, Anne De Moivre, who died in 1814. [Marianne, having become a widow, re-married in 1737 with William Gomm, ancestor of Field-Marshal Sir William Maynard Gomm.]

certificate; but two ministers appeared, and impugned his doctrine as being tainted with the errors of the sect of the Remonstrants. The Consistory of Rotterdam having heard both sides, referred the case to the Synod of Briel (or La Brille). Durand was advised to print the sermons in question for the use of members of Synod; but before the printer was ready, the Synod met, viz., on the 7th May and following days, 1711. His accusers sent their complaints in writing, and Durand produced his sermons in manuscript, which he attested as being the originals without alteration. Le Synode des Eglises Wallonnes des Provinces Unies honourably acquitted him, as appears by Article XL. of its Acts, a copy of which was granted to him as the best certificate. With this extract he returned to Amsterdam (for in the end of 1710 he had settled there). The printer, having executed his order, now advised him to publish more of his sermons, that a respectable volume might be produced. When the title-page, as the last page in order of execution, came to be printed, he was a Minister at London. This is the reason why I have affixed the date of 1711 to his removal to England, while the Messieurs Haag make it 1714. The Sermons are able and interesting, although the author protests that considering himself too young to come forward as a theological author, he would not have gone into print except for the reason stated.

I wish to allude to his little book, dated London, 10th August 1714, and published at Rotterdam in 1717, "La Vie et les sentimens de Lucilio Vanini." An English translation was published with this title-page, "The Life of Lucilio (*aliàs* Julius Cæsar) Vanini, burnt for atheism at Thoulouse, being the sum of the Atheistical Doctrine taken from Plato, Aristotle, Averroes, Cardanus, and Pomponatius's Philosophy—with a confutation of the same, and Mr Bayle's arguments in behalf of Vanini compleatly answered. Translated from the French into English. London, printed for W. Meadows at the Angel in Cornhill. 1730." 110 pp., 8vo. I allude to it because of the following explanation, which may serve as a vindication of other refugees as well as himself for being sometimes in doubtful company:—

"You know, Sir, the great esteem I have always had for Mr Bayle's ingenuity, and with what vehemence I have wished he would turn it to a more uniform use and more worthy of him. I have often been with him, but we never agreed in any point, but disputed about everything. I told him my thoughts about several parts of his works, as I would now do were he living. So that I flatter myself no one will reflect on me, since I take only the same liberty now, as I would have done during his life."

A letter (written in his sixtieth year) is preserved, addressed to M. Francois Durand, Docteur en Droit, advocate at Leyden, supposed to be a relative. The letter is dated London, January 1740, and in it Pasteur David Durand tells the doctor that he cannot assist his son to obtain a pastoral charge in England. He speaks of the gradual falling off of the refugee congregations, and the difficulty of keeping them up. (This letter is described in the *Guernsey Magazine* for 1873.)

The French refugees took an interest in improving the style of the French translations of the Bible. The history of the French language differs from the English in this respect, that old French is capable of improvement in beauty and simplicity, while the English of our authorised version is unapproachable in these attributes, and so-called improvement introduces much scientific jargon and childish slang. In 1712 the Pasteur David Martin of Utrecht published "La Sainte Bible . . . revue sur les originaux *et retouchée dans le langage*." Mr Durand followed Mr Martin in a similar revision, though of the New Testament only. The first edition of which I am informed has no date on its title-page, but was probably published in 1720 (according to the British Museum catalogue); its title was "Le Nouveau Testament de Notre Seigneur Jesus Christ. Nouvelle Edition exactement revue sur le texte de M. Martin. Par D. Durand, Min. de la Savoye. A Londres, chez J. Nourse et P. Vaillant." In his old age he endeavoured to interest a wider circle of readers by printing the following edition, "Le Nouveau Testament . . . retouché sur le langage en faveur des jeunes gens avec une table des matières. Par D. Durand, Min. de la Savoye et Membre de la S.R. A Londres, chez J. Watts dans Wild-Court proche de Lincoln's Inn Fielde et B. Dod a l'enseigne de la Bible et de la clef dans Ave-Mary-Lane près de la Halle des Stationers. 1750." It seems to have become a school-book, and I have before me an edition published in 1772, "chez J. Nourse, P. Vaillant, and E. Johnson."

. The fact that Mr. Durand, in and after 1725, most frequently employed the learned printer, Mr. William Bowyer, occasioned the titles of many of his works to be embalmed in Nichols' "Literary Anecdotes." The information which I have thus gained I give as an appendix to my brief memoir—except that, on the authority of Haag, I must correct Mr.

Nichols as to the volume of sermons, "par Monsieur David Durand," printed in 1726, which consists of Specimens of French Pulpit Oratory, to which, in 1728, there was added a Sermon by Mr. Durand himself (which he had preached in 1727) on the death of King George I.

In 1725 he began to publish, in monthly numbers, "Histoire du Seizième Siècle que commence avec le Regne de Louis XII. en 1498 et finit à la mort d'Isabelle de Castille en 1594. Par Monsieur Durand." His studies on Pliny are thus described:—"Histoire de la Peinture Ancienne extraite de l'Histoire Naturelle de Pline Liv. xxv., avec le Texte Latin corrigé sur les MSS. de Vossins et sur la première édition de Venise et éclairci par des remarques nouvelles," folio, London, 1725. "Histoire Naturelle de l'Or et l'Argent extraite de Pline Liv. xxxiii. avec le texte Latin corrigé sur les MSS, et un *Poème sur la chute de l'homme et sur les ravages de l'Or et de l'Argent* dédié au Roi et à la Reine par David Durand, ministre de S. Martin et Membre de la Société Royale," folio, with cuts, London, 1729. The *London Evening Post* of April 9, 1730, advertises the latter volume, "To be had at Mr. Durand's, in Broad Street, Gresham College; at Mr. Lyon's, in Russell Street, Covent Garden; and at Mr. Vandenhoeck's, bookseller, in the Strand. *The Poem* separately. It is reprinted in Holland without the knowledge of the author." In 1732 he published "La Vie de M. De Thou," and a study upon Cicero in 1740, namely, "Academiques de Ciceron avec le texte Latin de l'Édition de Cambridge, et des remarques nouvelles, outre les conjectures de Davies et de Mons. Bentley et le commentaire philosophique de Pierre Valentia, Jurisprud. Espagnol. Par un des Membres de la S.R." He also published an edition of "Academica," by "Petrus Valentia," and he edited "Telemachus," printed by Watts in 1745.

A posthumous publication in the year 1777 was entitled "La Vie de Jean Frederic Ostervald, pasteur de Neufchatel en Suisse. Par M. David Durand, ministre de la Chapelle Françoise de la Savoye et Membre de la Société Royale." To this was prefixed Durand's [?] poem entitled, "Avis aux Predicateurs, ou Idée Generale de la Vraie Predication." The most valuable portion of this volume is the biographical preface by Rev. Samuel Beuzeville, pasteur of Bethnal Green, who says that "Durand was one of the most distinguished and eloquent among the French Protestant preachers, as is simply proved by the very favourable reception given to a volume of Sermons published by him when he was but thirty years old. No less favourable was the reception accorded to his translation of two books of Pliny and of the Academics of Cicero, and to his History of the 16th Century. He was a universal scholar, a deep divine, a devotee to truth, and—to crown all—a most benevolent and disinterested man. Many of his valuable MSS. perished at London in an accidental fire."

M. Beuzeville possessed three MSS. by M. Durand. (1.) Notes sur le N. Testament de M. Le Céne et sur le N. Testament de Genève. (2.) Idée Generale de l'Histoire. (3.) La Vie de Mr. Jaquelot—which last the possessor wished much to have seen printed.

III. JOHN THEOPHILUS DESAGULIERS, F.R.S.

Jean Theophile Desaguliers was brought under the British rule at the age of two years (or perhaps sooner), so that he might be denied his claim to associate with the other admired refugees, as being by education and habits an Englishman. But he cannot be separated from that good genuine refugee, his father, Jean Desaguliers, Pasteur of Aitré in 1681. It was said as to an ancient Presbyterian minister named Erskine, whose celebrity was eclipsed by the fame and writings of his offspring, "Do you ask what WORKS he has given to the world?—look at his sons." The younger Desaguliers owed the essentials of his knowledge and attainments to his faithful and scholarly father.

An old French Bible is extant in which both father and son entered domestic events and names, from which it appears that the father, Jean Desaguliers, was born about the 6th August 1644. He was received into the ministry by the Synod of Marcennes, the 18th October 1674, and (as quoted above from Haag) his pastoral charge was Aitré. He was married at the Church of La Rochelle to Marguerite Thomas La Chapelle, and their elder child Marguerite was born on the 1st (and died on the 7th) January 1678.

The pasteur was serving his flock in troublous times. It was illegal for a Protestant minister to preach on controversial subjects, even to his own congregation. A government that could affect to tolerate Protestants while it forbade them to protest, was not to be relied on to enforce its prohibition accurately, or even plausibly. On a quiet Sabbath-day, Pasteur Desaguliers said in his sermon, "I exhort you to persevere courageously in your faith." At once the emissaries of the government exclaimed, "That is a controversial statement, and actionable in law." The preacher was taken before the magistrates. Their decision was considered a kind one in those days. The accused was dismissed from the bar, on condition that he withdrew from the office of the ministry.

His younger child, and only son, Jean Theophile, was born at La Rochelle on the 12th of March 1683. The pasteur, on his enforced resignation, was permitted

to emigrate to Guernsey. If the tradition be true that the infant boy was brought away from France concealed in a barrel, the reason must have been that the authorities had decided to detain him with a view to his being educated as a Roman Catholic. In the Rev. William Douglas's Album there is the following autograph:—

QUICONQUE ESPERE AU DIEU VIVANT JAMAIS NE
PERIRA.

Pour la continuation de vostre amitié j'ay escrit
cecy Le $\frac{20}{30}$ APRIL 1688.

DESAGULIERS.

In the same Album this memorandum occurs:—

“Je vous supplie très-humblement d'avoir la bonté de s'informer de Madem^{lle}. Desaguliers, auprès de Mons^r. Troussaye, Marchant à Londres.

LEMBRASIERES,
de ma part.”

In 1692 the family removed to England, and in that year the father was ordained by the Bishop of London (Dr Henry Compton), receiving from him both deacon's and priest's orders on the same day, the 28th November. He was then offered and accepted the pastorate of the Swallow Street French Church. This he resigned, and founded an academy in London. His object probably included a plan for educating his son publicly, and yet under his own eye.

Of young Desaguliers the English Cyclopædia says, “His early education he owed to the instructions of his father, who appears to have been a very respectable scholar and sound divine.” When his school education was completed, he acted as his father's assistant in the academy, which, on the reverend exile's lamented death, was discontinued. This is the statement of the *Biographia Britannica*. But John Theophilus Desaguliers can have discharged the duties of an usher for only a very short time. The family Bible says that the father died on the 6th February 1699, aged fifty-four years and six months. And even if we suppose that, according to the new style, the year was 1700, the son had not then completed his seventeenth year. We now call the young man by his surname, Desaguliers. He matriculated as a student of Christ Church in the University of Oxford, where he took the degree of B.A. His chosen profession was the ministry of the Church of England, and he received deacon's orders from Bishop Compton on June 14th, 1710.

There was an ingenious German residing and lecturing in Oxford during and before Desaguliers' university career, of whom the young graduate writes:—“Dr. John Keill was the first who publicly taught natural philosophy by experiment in a mathematical manner. He laid down very simple propositions, which he proved by experiments, and from those he deduced others more compound, which he still confirmed by experiments; till he had instructed his auditors in the laws of motion, principles of hydrostatics and optics, and some of the chief propositions of Sir Isaac Newton concerning light and colours. He began these discourses in Oxford about the year 1704 or 1705, and introduced the love of the Newtonian philosophy.”

Dr. Keill consented to accompany the expatriated Protestants of the Palatinate to their emigration field in New England, and went with them as their treasurer in 1710. Desaguliers removed to Hart Hall (one of the numerous colleges of Oxford), and took Dr Keill's place. He adopted his predecessor's method, adding mechanics to the course—“which ever since that time I have endeavoured to improve, by the addition of new propositions and experiments, and by altering and changing my machines, as I found things might be made more intelligible to such of my auditors as were not acquainted with mathematics, or more satisfactory to such as were.” These lectures were triumphantly successful.

On the 3d of May 1712 he took the degree of M.A. His fame as a lecturer evoked very pressing invitations from London, which he was the more willing to accept, having on the 14th October 1712 in the Church of Shadwell, been united in marriage to Joanna, daughter of William Pudsey, Esq. He removed to the metropolis in 1713, having his residence and lecture-room in Channel Row, Westminster. On the 29th July 1714 he was elected a Fellow of the Royal Society. Sir Isaac Newton admired his style of performing experiments, and the Royal Society appointed him their demonstrator with a fixed salary. Newton's theory on light

and colours was disputed by Monsieur Marriotte who had unsuccessfully attempted the confirmatory experiments. Desaguliers repeated those experiments with perfect success in 1714 and in 1728, "after which," says Priestley, "no person who chose to give his name to the public, or whose name is worth recording, made any more opposition to it."

A rather amusing anecdote is told regarding a publication suggested by the troubles of housekeeping. In 1716 he published a pamphlet entitled, "Fires Improved; being a new method of building chimneys so as to prevent their smoking." It was a translation from the French. Edmund Curll, as publisher and part-proprietor, puffed it off with gross exaggerations, in order to increase the sale. This offended Desaguliers, who published a letter in Sir Richard Steel's periodical, called "The Town Talk," informing the public that whenever the writer's name hereafter "was or should be printed along with that egregious flatterer Mr Curll's, either in an advertisement, or in the title page of a book (except that of Fires Improved), he entirely disowned it."

The Hanoverian Royal Family shewed a laudable interest in science. The Countess Cowper in her Diary, under the date 11th February 1716 (n.s.), says, "Sir Isaac Newton and Dr Clarke came this afternoon to explain Sir Isaac's System of Philosophy to the Princess [of Wales]." And in 1717 King George I. requested Desaguliers to give his course of lectures at Hampton Court; His Majesty and the royal family were among the auditors, his course being a popular one addressed to the general public, including the fair sex. The lecturer was made LL.B. and LL.D. of Oxford on the same day, 16th March 1718.

It should be noted that Dr Desaguliers was a clergyman of the Church of England. The Earl of Carnarvon (a generous friend to Dr Keill) took Desaguliers under his patronage, made him his chaplain, and presented him to the living of Stanmore Parva or Whitchurch. In 1717 he preached before the king a sermon on Luke xiii. 5, which would have been rewarded with the gift of the Rectory of Much-Munden in Hertfordshire, if a friend of the Earl of Sunderland had not produced a prior claim. He obtained in that year a benefice in Norfolk (worth £70 per annum), which he exchanged in 1727 for the Rectory of Little Warley, Essex, of which Sir John Tyrrell, Bart., was the patron. In the reign of George II. he was made chaplain to Frederick Prince of Wales, and in 1738 chaplain to Bowles' Dragoons. His one sermon standing alone, among so many scientific lectures and literary performances, might seem to divest him of his clerical character; but he was always recognised as a clergyman. On one occasion, when he was dining in illustrious company, an officer swore in conversation, and after each oath he asked Dr Desaguliers's pardon. After bearing this gross misconduct patiently for some time, the Doctor silenced the offender by saying to him, "Sir, you have been attempting to render me ridiculous by your pointed apologies. All I shall say to you is, if God Almighty does not hear you, I will never tell him."¹

In his family register, written in the French language within the boards of his Bible, he continued his father's pious tone and devout spirit. We obtain from it the names, birthdays, and baptisms of his children. His eldest son and namesake was born 7th March 1715, and died 19th August 1716. But the second son, born 18th August 1718, was also named John Theophilus, and grew up to manhood. John Isaac was born 17th October 1719, and was presented for baptism by Sir Isaac Newton, the Marquis of Carnarvon,² and Cassandra Cornwallis. Thomas was born 5th January 1721 (n.s.). Three daughters, Joanna, Sarah-Jane, and Elizabeth, died in childhood; the sponsors of the second daughter were Lord Malpas, the Duchess of Richmond, and the Countess of Dalkeith. The widowed mother of Dr. Desaguliers died on March 14th, 1722, aged eighty-two. The entry as to Thomas is a good specimen of a Huguenot registration:—"Aujourd'hui le 5 de Janvier est né mon quatrième fils Thomas au grand peril de la vie de sa mère qui par la misericorde de Dieu a enfin accouché heureusement. Cet enfant a eu pour parrains Thomas Parker Comte de Macclesfield et grand chancelier d'Angleterre, et Archibald Campbell Comte d'Ilay, et pour marraine Theodosia Comtesse de Clifton, fille de my Lord Clarendon, depuis décédée. Dieu donne cet enfant sa grace et benediction." All his children were baptized at St. Margaret's, Westminster.

On the 25th June 1720, a patent was granted to John Theophilus Desaguliers, Daniel Niblett, and William Vreem, of an invention for making the steam and vapour of boiling liquors useful for many purposes. In 1721 he was consulted by

¹ Nichols' Literary Anecdotes.

² This godfather was the eldest son of his patron, who, on the 30th April 1719, had been created Duke of Chandos and Marquis of Carnarvon.

the Town Council of Edinburgh on the plan of Water-Works for their city, and received a fee. The Board of Overseers on 22d May 1722, "approve of what is done as to the compliment given to Doctor Desaguliers." A letter from Dr. Desaguliers, preserved in the British Museum, is printed in the *Biographia Britannica*.

To Dr. Scheutzer, from Channel Row, January 15, 1728-9. "Sir, I intended myself the honour to have waited upon the President [of the Royal Society], to have spoken to him concerning what I told you at Slaughter's Coffee House; but last Thursday's work was too much for me in my condition, and caused a relapse, which has confined me to my chamber ever since. I was just free from pain after a long fit of the gout; and standing almost two hours upon my feet that day whilst they were still weak, together with the effect of the cold, gave me a return of pain as well as lameness that very evening. I must beg of you to be my advocate to Sir Hans, to desire him (if there be nothing contrary to form in it), to be so good as to settle my last year's salary [*i.e.*, to pay it] in the next council, which used to be done generally at the meeting of the Society after the vacation, though now the death of the treasurer hindered it. This would be of great service to me at present, because I am entirely out of money, and have pressing occasions for it. What else I told you by word of mouth you will also mention when proper, in doing which you will much oblige, &c.,

"J. T. DESAGULIERS."

Besides being F.R.S., Dr. Desaguliers was a member of several foreign academies, and Corresponding Member of the Royal Academy of Sciences at Paris.

Paul Dawson, one of his pupils, took the unwarrantable liberty of publishing in 1719 a quarto volume, called, "Desaguliers' System of Experimental Philosophy." The Doctor did not take the trouble of disclaiming the authorship till after the lapse of fifteen years, when he himself produced two quarto volumes, entitled, "A Course of Experimental Philosophy." In the preface (dated 1734) he thus speaks of his successful career:—"About the year 1713 I came to settle at London, where I have with great pleasure seen the Newtonian Philosophy so generally received among persons of all ranks and professions, and even the ladies, by the help of experiments. Though several ingenious men have since that time, with great success, taught (and do still teach) experimental philosophy in my (or rather Dr. Keill's) manner, I have had as many courses as I could possibly attend to, the present course which I am now engaged in being *the one hundred and twenty-first*, since I began at Hart Hall in Oxford in the year 1710. The satisfaction we enjoy by being, in any way, instrumental to the improvement of others is so great, that I can't help boasting, that—of eleven or twelve persons who perform experimental courses at this time in England and other parts of the world—I have had the honour of having eight of them for my scholars, whose further discoveries become an advantage to myself."

I may here allude to a handsome pamphlet, illustrated in a superior manner, and printed on large quarto paper, entitled, "The Newtonian System of the world the best model of Government, an Allegorical Poem—to which is added Cambria's Complaint against the intercalary day in the Leap Year, by J. T. Desaguliers, L.L.D., Chaplain to His Grace the Duke of Chandos, and F.R.S.; Illustrated with engravings; Westminster, 1728."¹ The versification, employed instead of prose with a view to entice young or indolent readers, is on Dryden's model, and (if I remember correctly), this is the first line:

In ancient times, ere bribery did begin.

On the 15th April 1738, he performed some experiments before Frederick, Prince of Wales, at Cliefden House. He also gave his course of Lectures before George II. and the royal family. When Channel Row was ordered to be taken down, to make way for the new bridge at Westminster, he removed to lodgings over the Great Piazza in Covent Garden, where he continued to lecture until his death. He was repeatedly consulted by the government upon the design of Westminster Bridge, of the construction of which his assistant, Charles Labelye, was overseer. At the request of Parliament, he erected a ventilator in a room over the House of Commons.

We get a peep into the lecture-room by reading a letter to a Berlin correspondent from the Baron de Bielfeld, the Prussian Ambassador, dated London, March 6, 1741:—

"I withdraw myself twice-a-week from my labours in order to attend the celebrated Dr. Desaguliers, chaplain to H.R.H. the Prince of Wales, in a course of experimental philosophy; and I have engaged almost all the foreign ministers here to be of the party. The Doctor's

¹ About this time there is evidence of his fame having become European. In a letter to the Earl of Macclesfield, dated Paris, 1st September 1729, Maupertuis says that he sends presentation copies of a new pamphlet *ad clarissimos viros Ds DE MOIVRE et DESAGULIERS*.—*Correspondence of Scientific Men* [edited by Rigaud], Oxford, 1841.

apartment has more the appearance of a hall of congress than of the auditory of a professor ; and as we pay him generously, he, in return, spares no pains to entertain us, and to discover to us all the hidden springs of nature. Physics (properly so called), mechanics, hydraulics, hydrostatics, optics, astronomy, are all included in his course. You have, I believe, in your valuable library, that work of the Doctor's which is called *A Course of Experimental Philosophy* ; it forms the basis of his lectures. Among the great number of his machines, there are none that excites my admiration so much as his famous Planetarium. I had before seen, in the libraries at Leyden, and Berlin, and elsewhere, several spheres made to exhibit to the eye the motions of the heavenly bodies ; I have likewise examined that which they call the Orrery, after Lord Orrery, its inventor. But all these machines, though ingenious, have one considerable defect. For, by placing the sun in the centre, and giving it the size of an orange, it is necessary, in order to preserve a due proportion between it and the planets, and to determine the just distances, and such a sphere should be at least an English mile in diameter. Dr. Desaguliers, perceiving this inconvenience, ruminated for a long time in order to find out some method of perfecting this machine, and at last contrived his Planetarium. He was very efficaciously assisted in this business by Mr. Graham, the most able and the most celebrated watchmaker that ever existed. When the whole machine is complete, you see the sun immovable in the centre, and the earth and moon, and the planets with their satellites, which turn round the sun on their axes. He then begins by turning a winch, and immediately the whole heaven is in its natural motion, each body describing its proper orbit, whether circular or elliptic. The first lecture is given by daylight, that the auditors may clearly observe all the different bodies and their movements. In the next lecture, he places in the centre a small crystal globe, which contains a lamp, and represents the sun. He then shuts the windows, and putting his Planetarium again in motion, he shows in this lecture what parts of the earth, moon, and planets are illuminated by the sun at every instant. In these two lectures (you will observe) the exact distances must be abstractedly considered, for it is not possible to represent them distinctly in a machine of four feet diameter. But in the succeeding lectures, the Doctor analyses his machine, and presents to his auditors the sun still in the centre, but with only one planet and its satellites at a time. By this method, the distances become more discernible ; and in this manner he explains with admirable facility the whole solar system. All these matters are exhibited with so much perspicuity, that I would engage to teach astronomy, by the help of the Planetarium, to any lady who has the least curiosity and attention, in a month's time. But such a machine is not to be had by every one ; for that of Dr. Desaguliers has cost him more than one thousand pounds sterling.¹

The academy of Bourdeaux, at the request of Monsieur Harpez de la Force, offered a medal of the value of three hundred livres (£12) for the best essay on electricity. In 1742, Dr Desaguliers' "Dissertation on Electricity" won the medal. Priestley, in his "History and Present State of Electricity," remarks—

"To Dr Desaguliers we are indebted for some technical terms which have been extremely useful to all electricians to this day, and which will probably remain in use as long as the subject is studied. He first applied the term CONDUCTOR to that body to which the excited tube conveys its electricity—which term has since been extended to all bodies that are capable of receiving that virtue. And he calls those bodies, in which electricity may be excited by heating or rubbing, *electrics per se*."

It was in 1738 that Desaguliers made his first electrical experiments before the Royal Society, which he said he could have done at an earlier date ; "but he was unwilling to interfere with the late Mr Stephen Grey, who had wholly turned his thoughts to electricity, but was of a temper to give it entirely over, if he imagined that anything was done in opposition to him." Desaguliers was also the author of numerous papers in the Philosophical Transactions from the year 1716 to 1742, on prismatic colours, on the atmosphere, on the barometer, on magnetism, on electricity, on statics, on perpetual motion. He also published translations from foreign authors, such as Ozanam, &c.

The Doctor continued to lecture with great reputation till his sixtieth year, the year of his death (1744). He spared no expense in procuring illustrations for his lectures. Like many sedentary men, he had an unnatural appetite for food. So that his mind may have given way during his last months ; and he may also have been embarrassed in his pecuniary affairs. But Cawthorn's rhapsody in his "Vanity of Human Enjoyments" must be a tremendous exaggeration :—

"————— permit the weeping muse to tell
How poor, neglected Desaguliers fell ;
How he, who taught two gracious kings to view
All Boyle ennobled, and all Bacon knew,
Died in a cell, without a friend to save,
Without a guinea, and without a grave."

¹ "Biographia Britannica" (Kippis' edition), Art. DESAGULIERS.

He was a widower; and his sons, having homes of their own, may not have been present when he expired, through not getting a timely summons. But that he received a decent funeral is certain. Nichols' "Literary Anecdotes" chronicle the following facts:—"That he died in his lodgings in the Bedford Coffee House, Covent Garden, on 29th February 1744 (n.s.), and that he was buried in the Savoy on March 6."

The *Gentleman's Magazine* says, "Died, 29th February 1744, Dr. Desaguliers, a gentleman universally known and esteemed." His eldest son, Rev. John Theophilus, published the translation of Gravesande's *Mathematical Elements of Natural Philosophy*, which he had left ready for the press; he was a beneficed clergyman in Suffolk, and survived only till 1751. The second, John Isaac, died in infancy. And the third, Thomas, was Colonel of the Royal Regiment of Artillery from 1762 to 1771; he became a Major-General in the army, 25th May 1772, and Lieutenant-General on the 29th August 1777; he was also an Equerry to King George III; he died in March 1780, aged fifty-nine. This gallant officer's wife was Mary, daughter of Job Blackwood, Esq., of Charlton, Kent, and on the mother's side a grand-daughter of Sir Cloudesley Shovel. Their second daughter, Anne Desaguliers (*born* 1748, *died* 1801), was married to Robert Shuttleworth, Esq.; and from her the French Bible (printed in 1669), with the entries by the Pasteur and by his son, Dr. Desaguliers, has descended to the family of Shuttleworth of Gawthorpe Hall. To the handsome volumes of the *Chetham Society* on that family, my readers have been indebted for the extracts from the fly-leaves of the Bible. The second son of Robert and Anne was Robert Shuttleworth of Gawthorpe (*born* 1784, *died* 1816). His heiress, Janet, was married in 1842 to J. P. Kay, Esq., afterwards Sir James Phillips Kay Shuttleworth, Baronet (so created 22d December 1849), who died in 1877, in his seventy-third year. [The elder daughter of Major-General Desaguliers was Mary Catherine, Lady Cotterel (died 27th July 1814); her first husband, to whom she was married on 6th September 1765, was Thomas Cartwright, Esq., of Aynhoe (*born* 1736, *died* 1772), whose family have produced many Members of Parliament for Northamptonshire, namely (exclusive of her husband's ancestors) her only son Ralph William Cartwright, M.P., and her great-grandson Fairfax William Cartwright, M.P. Her eldest grandson was Sir Thomas Cartwright, G.C.H., father of William Cornwallis Cartwright of Aynhoe, and of Thomas Robert Brook Leslie-Melville Cartwright of Melville House, Fife.]

IV. PETER DES MAIZEAUX, F.R.S.

Materials for a memoir of Pierre Des Maizeaux are to be found in the ten volumes of manuscripts, entitled, "Letters to Monsieur Des Maizeaux," belonging to the Bibliotheca Birchiana, in the British Museum. The first eight volumes contain his literary and miscellaneous correspondence, autograph letters arranged according to the alphabetical order of the writers' surnames. The tenth volume contains all his loose papers, chiefly notes jotted from books at the time of reading them. In the ninth volume are the letters from his father and mother to him, and certificates and documents of a personal nature.

Pierre Des Maizeaux was born in 1673. His father was Mr. Louis Des Maizeaux, Pasteur of Paillat in Auvergne; his mother's maiden name was Madelaine Dumonteil. The family became refugees in Switzerland, the father settling as the pastor of Avenche in the Canton of Berne. Pierre obtained a certificate from Berne on the 9th May 1695, stating that in that town he had been for five years a teacher of youth, and a student of divinity of great promise. This he presented to the Professors at Geneva, under whose tuition he remained for nearly four years, his farewell certificate being dated 3d April 1699.

Peter Des Maizeaux, on removing from Geneva, made his way to London, and there he spent the remainder of his life. He did not proceed to ordination to the ministry, but sought and obtained employment as a tutor. He had several pupils of high rank, of whom the most noted and the most attentive was George Parker, whose father rose to be Lord Chancellor, and Earl of Macclesfield, and who himself succeeded to that Earldom in 1732, and was distinguished as a scholar. Des Maizeaux is chiefly known and remembered as one of those men of letters, some orthodox, some heterodox, who clustered round the Seigneur de St Evremond, and were virtually a literary club. "On his arrival in England," says Weiss, "and admission to the intimacy of St. Evremond, Des Maizeaux persuaded the illustrious old man to revise with him the originals of his works, in order to put an end to the unprincipled use made of his name by authors and publishers. He gathered from

his lips sufficient information regarding his writings to be competent to publish an authentic edition."

A club, living by the breath of a nonagenarian, was dispersed soon. The Earl of Shaftesbury wrote to Des Maizeaux, from Rotterdam, 2d November 1703, "I am sorry you were not present with Monsieur St. Evremont at his death; however the mark he has placed on you of his esteem and friendship will, I hope, be of advantage to you in making you known and valued." Another highly educated French refugee united with him in the publication of St. Evremont's Works, viz., Dr. Sylvestre. I have read all the letters in his Collections which he received from his fellow-exiles, and my readers will find the substance of those specimens of his correspondence in my memoirs of the writers. I allude to them here, as proofs that he lived on the most cordial terms with them, and was respected, beloved, and admired by them.

In 1709 he presented a petition to the Government for a pension. "Your petitioner," he said, "hath for many years resided in England, in which kingdom he came as a refugee from the persecution in France, on account of religion." He represented himself as having devoted "ten years to the education of young gentlemen of quality." His claim for relief was failing health; he had impaired his sight; was a sufferer from pains and weaknesses in the eyes and head, partly arising from irregularity as to his meals and a sedentary life. The Lord Treasurer Godolphin obtained for him the Queen's Letter to the Earl of Wharton, Lord Lieutenant of Ireland, dated 26th April 1710, for a pension of 3s. 6d. a-day. This occasioned some correspondence with Mr. Addison, one of the letters being from Addison himself, dated Dublin Castle, August 1st, 1710, wishing him joy of his new post (whatever that may have been). Other business letters bear the names of French refugees, as, Theo. Des Brisac; H. Morel; Daniel Gervais, cornet, agent to the French pensioners, William Street, Dublin; and in London, Messieurs Girardot de Tillieux and Lamotte Blagny. On the 18th July 1722, on the recommendation of the Lord Chamberlain (the Duke of Newcastle), Des Maizeaux was made Gentleman of his Majesty's Most Honourable Privy Chamber. It was in the year 1720 that he was elected a Fellow of the Royal Society.

Des Maizeaux's correspondents were of almost all beliefs, sacred or profane; but it was the love of classical literature and *belles lettres* that formed the bond of union. There is one letter from David Hume.

The famous Dr. William Warburton, on the 9th September 1732, sends him an old French coin, one of the League's, struck in 1592, for the old Cardinal of Bourbon with the title of Charles X., the inscription being CHRISTUS REGNAT VINCIT ET IMPERAT. This letter and four others are printed at full length in Nichol's "Illustrations of Literary History," vol. ii. That volume contains also three letters from Des Maizeaux to Rev. Thos. Birch.

His pupil the Earl of Macclesfield, whose letters often occur in the collection, writes to him on the 24th April 1743, having heard that he was ill, and sending him £9, 14s., as a contribution from some of his friends. A considerable portion of the mass of correspondence is in Latin, in which language we trace him from the *ornatissimus juvenis*, to the *vir doctissimus, præstantissimus, honoratissimus, amplissimus, nobilissimus*. The *Gentleman's Magazine* informs us that Mr Des Maizeaux, F.R.S., died on the 11th July 1745; thus his age at his death was seventy-two.

Besides St. Evremont, he memorialised in his numerous works and compilations, Boileau Despreaux, Hales, Chillingworth, Locke, Bayle, &c., &c. His life of Chillingworth has been thought worthy of republication by the enterprising Tegg, under the editorship of Mr James Nichols. Des Maizeaux's preface is dated London, July 15th, 1725:

"Some time ago I published the life of the ever-memorable Mr Hales as a specimen of a Historical and Critical English Dictionary, in which an account will be given of such persons as have made themselves famous by their writings or other actions in Great Britain and Ireland. But as a work of that nature requires an uncommon labour and diligence, and consequently a considerable time, I have been desired by some persons, who have a particular esteem for Mr Chillingworth, to select out of my materials what concerned that excellent man, and to print it by itself. This hath given me the liberty of enlarging that article beyond the bounds required in a Dictionary."

We may thus look on the *Biographia Britannica* as a monument to Des Maizeaux.

His life of Boileau Despreaux was prefixed to the first complete collection of that poet's works in English, translated from the French under the superintendence of Rowe, Ozell, and others. The Memoir is described as "Written to Joseph

Addison, Esq., by Mr Des Maizeaux," and is dated London, November 24th, 1711. Volumes I. and II. of Boileau's Works were published in 1712. Afterwards a posthumous volume appeared, "London, Printed for E. Curll at the Dial and Bible against St. Dunstan's Church in Fleet-street. 1713. Price 3s. 6d.; where may be had the two former Volumes of M. Boileau's Works, Price 12s." The most interesting item in verse is "The Satire upon Equivocation, against the Jesuits,"—and in prose, "A critical dispute between Monsieur Boileau, M. Huet, Bishop of Avranches, and M. Le Clerc, concerning the sublimity of this passage in Genesis, *And God said, Let there be light—and there was light.*" This collection of Boileau's Works was complete and serviceable; but, being printed fragmentarily and economically, it has no external elegance, except the engraved portrait of Monsieur Boileau Despreaux.

* * Mr Wagner sends me the following note from the register of St Paul's, Covent Garden:—"Marriage, 1740, Feb. 2. Peter Des Maizeaux to Ann Brown."

Chapter X.

THE REFUGEE CLERGY—FIRST GROUP.

I. JAMES ABBADIE, D.D.

JACQUES ABBADIE was born at Nay, in Bearn, in the kingdom of Navarre, in the year 1654. To the pasteur of that country town, Jean de la Placette, a celebrated moralist,¹ he owed his early education. He completed his studies at Puylaurens, Saumur, and Sedan;—at the last-named university he took the degree of Doctor of Divinity at the age of seventeen. He never had a congregation in France; although but for the gloomy prospects of Protestantism in that country, "his own, his native land," he would have refused the offer which enabled him to leave it quietly, and with royal permission. Frederick William, Elector of Brandenburg, had resolved to found a church in Berlin, where public worship should be conducted in the French language. He sent the Count d'Espence to Paris to select a minister, and the Envoy's choice fell on Abbadie, who accepted the appointment. The date of his arrival in the Prussian capital is not preserved. Before leaving France he had earned the reputation of a master in controversial writing. He wrote four letters on Transubstantiation, which have been translated and published by John W. Hamersley, A.M., with the title, "The Chemical Change in the Eucharist—in four letters, showing the relations of faith to sense, from the French of Jacques Abbadie." The learned translator gives the history of them:—

"The design of Louis XIV. to commit Turenne to the Roman Creed gave the first impulse to the controversy that closed with these caustic letters. Louis, by instinct a bigot and despot, tempted the ambition of the chief captain of the age. The politic Port-Royalists sent the Marshal a thesis, charging the actual presence on the Protestant faith and change of faith to be impossible. Anne De Nompar, his wife, an ardent Calvinist, doubting the stability of her husband if he should survive her, induced Claude, the great polemic of France, to expose the fallacies of Port-Royal. The cordial reception of the Roman laity throughout Europe of Claude's *Critique* (written on a journey from Languedoc to Montauban and circulated only in manuscript) evoked the able work of Arnauld and Nicole, *La Perpetuité de la foi dans l'église catholique sur l'Eucharistie*. Claude replied. Arnauld rejoined; Nouet the Jesuit came to the relief of Arnauld in the *Journal des Scavans*. Claude answered Nouet in the Provincial

¹ La Placette's treatise on conscience, entitled "The Christian Casuist," was translated into English by Kennett in 1705. The translator differed from some sentiments in the chapter *Of Ecclesiastical Ordinances*, and therefore he subjoined a statement of the difference between the Anglican and French churches as to the obligation to submission to such ordinances, specially on the ground of their receiving a concurrent sanction from the Christian sovereign of the country. The difference appears in interpretations of the text in Luke xxii., "The kings of the Gentiles exercise lordship over them . . . but ye shall not be so" [or as Matt. xx. 26, has it, "but it shall not be so among you."] Kennett informs us, "As to the disputed text, the generality of French divines of the Protestant Communion agree with our Dissenters in maintaining that it utterly prohibits the conjunction of civil and ecclesiastical power in the same person." The opposite opinion is expressed by Hooker, who says, that our Lord's complete statement amounts to this, that the servants of the kings of nations may hope to receive from them large and ample secular preferments; but not so the servants of Christ; they are not to expect such gifts from him: "Ye are not to look for such preferments at my hands; your reward is in heaven; submission, humility, meekness, are things fitter here for you, whose chiefest honour must be to suffer for righteousness' sake."

Letter that called out two more folios from Arnauld, which Claude met with equal ability and learning. A clique of the Jansenists, secretly pleased with the confusion of Port-Royal, yet bound in honour to appear in the lists, issued their *Just Prejudices against Calvinism*. Claude reviewed it in his masterly *Defense de la Reformation*. Abbadie's iron pen, ever nibbed with merciless courtesy, now the massive mace of Richard, now wary and keen as the Saracen's cimetar, gave the *coup de grace* to the Papal hero of the clerical tilt."

The above list of works—the one occasioning the next to be both written and printed—represents several years. Madame de Turenne died in April 1666, *i.e.*, when Abbadie was twelve years old; and the controversy went on after the perversion to Popery of the unstable widower. It was in marvellously early youth that Abbadie wrote those Letters, concluding thus:—

"I may seem bold to enter the lists with such stalwart foes; but while those proud Philistines are defying the armies of the living God, may I not hope, though as feebly armed as the shepherd warrior of Israel, to confound them with a single blow? In my own cause I would despair; but I am fearless in thine, O God, who out of the mouth of babes and sucklings hast perfected praise."

He resided at Berlin, says the *Biographia Britannica*, "for many years with great reputation, and in high favour with the Elector; making now and then a trip to Holland on account of publishing his writings, which were received with great applause." At first his congregation was thin, but after the Revocation of the Edict of Nantes, numbers of French refugees retired into Brandenburg. "They were received with the utmost compassion, so that Dr. Abbadie had a great charge, of whom he took all imaginable care; and by his interest, he rendered them many services at court." His first book, containing four sermons, was published at Leyden in 1680. Early in the year 1684 he brought out the brilliant essay which established his fame—a panegyric on the Elector of Brandenburg. Bayle spoke of it, "not only with great condescension, but also with such marks of approbation as are not usual with that author;" and it was translated into Italian by Gregorio Leti.

In the Rev. William Douglas's Album there is the following autograph:—

μακάριοι οἱ δεδιωγμένοι ἔνεκεν δικαιοσύνης
ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.

Tu ne cede malis, sed contra audentior esto.
OMNIA fausta atque felicia
animitus apprecatur hujus libelli
possessori reverendissimo Domino
Douglaacio addictissimus servus
ABBADIE.

Dabam
Berolini
Oct. 3, 1687.

The death of the Elector in 1668 seems to have spoilt the charm of his adopted home; not that he had anything but happy feelings towards his successor, in whose honour he published "Sermon prononcé à l'occasion du couronnement de l'Electeur de Brandenburg, le 13 de Juin 1688." Though the Elector was a friend, yet the venerable and admirable Schomberg was a dearer one; and at the Marshal's pressing invitation he accompanied him to Holland (where perhaps he had been superintending the publication of the coronation sermon) to England.

I cannot do better than quote Professor Weiss's summary of the literary history of Abbadie up to this date:—

"It was Count de Beauveau who called him to Berlin, and attached him to the rising church in that city. Frederick William soon had reason to congratulate himself on the choice made by his Master of Horse; for his panegyric, eloquently written by Abaddie, made the tour of Europe, and gave him, before his death, a renown which powerfully contributed to the success of his later designs. Men were still inquiring the name of the Protestant writer who had composed this discourse, when the author made it known, and almost at the same time ensured it a very great celebrity by his Treatise on the truth of the Christian Religion, published in the same year as the panegyric. Protestants and Catholics received the treatise with unanimous expressions of approbation. *It is long* (wrote Bayle, in his News of the Republic of Letters) *since a book has been written displaying greater vigour and grasp of mind.* Bussy Rabutin, who did not pass for being very orthodox, or even a believer, wrote to Madame Sevigné, *We are reading it now; and we think it is the only book in the world worth*

reading. This judgment delighted Madame de Sevigné. *It is the most divine of all books* (said she, in her turn); *this estimation of it is general; I do not believe that any one ever spoke of religion like this man.* The Duc de Montausier, speaking of it one day with the Prussian ambassador, said, *The only thing that grieves me is, that the author of the book should be at Berlin and not at Paris.* . . . Some years after the publication of this masterpiece, Abbadie brought out his Treatise on the Divinity of Jesus Christ. Although not so successful, this book was not unworthy of its predecessor. It extorted from Pelisson the essence of the prayer of Polyuctes for Pauline—

["Seigneur ! de vos bontés il faut que je l'obtienne,
Elle a trop de vertus pour n'être pas Chrétienne"] :—

Lord ! it is not without you that any one combats for you thus powerfully; deign to enlighten him more and more. [Seigneur, ce n'est pas sans vous qu' on combat pour vous avec tant de force ; daignez l'éclairer de plus en plus.] Pelisson and other eminent minds among the Catholics mistook the real tendencies of this defender of the Christian religion ; they thought he had but a step to take to re-enter the pale of their church, and they held out a hand to help him to take that step. With some pride, Abbadie made them feel that they deceived themselves. Instead of returning to France after the death of the great Elector, he embarked for England with Marshal Schomberg, who had conceived the warmest friendship for him."

These two theological treatises were translated into English, the first in 1694, the second in 1704, the translator of both being John Henry Lussan. As to the second, we find the date of the publication of the French original in Darling's Cyclopædia Bibliographica, "Traité de la Divinite de notre Seigneur Jesus Christ, Rotterdam, 1689." The English translation, as re-issued in 1718, is remarkable for its grand title-page, "The Great and Stupendous Mystery of Man's Salvation by JESUS CHRIST asserted and defended, in proving from the old and New Testament, the writings of the Fathers of the Primitive Church, and many other holy men and learned doctors the Divinity of our Blessed Saviour—that he is GOD co-eternal with the FATHER, and that by him and through him the heavens and earth and all things were created. Plainly confuting those that impiously hold the doctrine of the Arians and Socinians in our days—answering and repelling their objections, and silencing the strongest proofs and reasons they can bring to authorise their absurd assertions. By James Abbadie, D.D., London, printed for John Morphew, near Stationers' Hall, and are to be sold by the booksellers of London and Westminster, 1718." The concluding words are :—

"This treatise I dedicate to the glory of the Saviour. Forgive, O God, my imperfections and infirmities ; and do thou thyself establish by thy Holy Spirit the sacred and eternal truths of thy gospel, that as thou hast been pleased to manifest thyself in the flesh, so all flesh may acknowledge thy glory. Amen."

Dr. Abbadie accompanied the Marshal to Ireland, and did not return to England until after the victory of the Boyne, bereaved of his friend and patron. He served as one of the ministers of the church in the Savoy, where his "mild eloquence" "instilled peace into the souls of the numerous refugees who flocked to hear him." Amidst the noise of the Irish camp, he began to write his book on "The Art of Knowing One-Self," which has been praised as "a book of remarkably vigorous conception," and "the most perfect of his religious treatises ;" he finished it in London, and it was published in 1692 under the title, "L'Art de se connaitre soi-même, ou la Recherche des sources de la Morale." A Romanist reprinted it at Lyons in 1693, leaving out all the passages which favour the Protestant religion. An English translation was published in 1694, with this advertisement, "The translator, by the author's advice, retrenched from the former part of this treatise certain obscure and metaphysical passages, which may be seen in the original. In doing which, he has cut off rather superfluous and useless branches than any material or necessary part, and has rendered it more agreeable and fitted for every capacity.—April 29, 1694." (A second edition appeared in 1698.)

In 1693 Dr. Abbadie published his "Defence of the British Nation," occasioned by an anonymous pamphlet, which Weiss thus describes :—

"The Advice to the Refugees on their approaching return to France, which appeared in 1690, and which his enemies attributed to Bayle, although he never admitted himself to be its author, was a cutting pamphlet [his antagonist Jurieu having prophesied the triumphant return of the Protestants to France in 1689]. The author ironically congratulated the exiles. . . . But he charitably warned them not to set foot in the kingdom without having previously undergone a slight quarantine, to purge them of two maladies contracted during their residence abroad, namely, the spirit of satire, and a certain republican spirit which tends to nothing less than to introduce anarchy, that great scourge of society."

Abbadie's reply was equally ironical, and more courteous. Republican spirit and anarchy had been imputed to the refugees, because they approved of the English Revolution of 1688, which had dethroned a king, and had done uncourtly homage to the popular voice. It was thus that a "Defence of the Huguenot Refugees" resolved itself into a "Defense de la Nation Britannique, ou, Les Droits de Dieu, de la Nature et de la Societé clairement établis au sujet de la Revolution d'Angleterre, contre l'Auteur de l'Avis important aux Réfugiés." The neat pocket volume contains four Letters, of which the first three fill only 190 pages altogether, while the fourth occupies the remaining 326.

Bayle's offensive book, to which Abbadie replied, was printed at Paris, with a licence from Louis XIV., it was entitled, "Avis Important aux Réfugiés sur leur prochain Retour en France, donné pour etrennes à l'un d'eux en 1690. *Par Monsieur, C. L. A. A. P. D. P.* A Paris. Chez la Veuve de Gabriel Martin, rue S. Jacques, au soleil d'or. 1692. Avec Privilège du Roy." Abbadie's reply gradually slid into a defence of the rival monarch, William III., though he had many fine passages on his proper subject; for instance, in some keen and powerful sentences, he ridiculed Bayle's insinuation that the refugees on their return home might be dangerous to public tranquillity, because men who had shed so much ink in exposing the horrible cruelty of the recent persecutions, would probably take advantage of a tempting opportunity to shed the blood of their former persecutors.

Dr. Abbadie's Panegyric on our good Queen Mary, who died on 28th December 1694, was probably preached as a Funeral Sermon in the French Church in the Savoy. The French original is to be found in the collected edition of Abbadie's *Sermons et Panégyriques* (published in three volumes, Amsterdam, 1760). I have now before me the spirited English translation of the wonderful oration, entitled, "A Panegyric on our late Sovereign Lady, Mary, Queen of England, Scotland, France, and Ireland, of glorious and immortal memory. By James Abbadie, D.D., Minister of the Savoy." A few passages from it will be interesting to my readers:—

"In vain we strive to eternize the memory of heroes . . . if we do not labour to revive the spirit that animated them, and to immortalize their glory by a careful imitation of their actions. Only such an elogy is worthy of Mary, a queen the exemplar of her subjects, a heroine the model of queens, elevated above her rank by her virtues, and even in some measure raised above her virtues by her modesty. . . . She condemned thankfulness to silence, and made this seeming ingratitude the condition of her favours. With one hand she dried the tears of the afflicted, and with the other drew a veil over their misery. . . . But in vain she imposed a silence which sooner or later would certainly be broken. The whole universe, that was a witness of her virtues—the world that is filled with her charity, which she scattered through all nations and all climates—such an infinite number of persons that felt the consoling influence of her bounty, cry so much the louder after her death as they were forced to be silent during her life. Imprisoned gratitude shakes off its fetters. . . .

"The merit of our illustrious Mary was great, but it was not greater than her destiny. . . . The State demanded our Princess as its sure refuge and the source of all its comforts; and superstition courted her for a support and foundation of its hopes. . . . She believed that she owed herself to God and to the State, and that she could not answer the call of heaven but by devoting herself entirely to her country and her religion. . . . With an unshaken constancy, she reserved herself for that important and necessary marriage, to which the Church and the State, the Parliament and Council, and God and the King, had appointed her. Never was the public joy better grounded than on this occasion. For then it was that Providence laid the foundations of the public liberty; and to this happy marriage we owe the succeeding union of England and Holland, and the general confederacy of their allies. When the Prince went to England, accompanied with the prayers and acclamations of the whole world that was concerned in the success of his voyage, he seemed to ask the Princess, in the name of all those nations that were one day to owe their liberty to this blessed match. And, if I might be allowed to join the present events with the occurrences of those times, I would not scruple to affirm that their contract of marriage was a treaty which God by his Providence negotiated with all the nations of Europe, for their common defence and preservation. . . .

"We may easily remember that time which our latest posterity shall never forget, for they also are concerned in it—a time, in which God set bounds to the oppression of the people, and to the affliction of his Church, in which, by one sudden stroke, he stopped the progress of that Power which threatened to devour all the world—in which he preserved the earth from the overbearing inundations of that raging sea, by writing on the sand, *Hitherto shalt thou come and no further.* We saw, and still have before our eyes that important juncture of affairs, when the all-wise governor of the world, who disposes second causes according to his pleasure, thought fit to chain the preservation of England, and of so many other countries to the resolution of one man—when the laws, rights, liberty, and religion of so many nations were entrusted by Providence to the inconstancy of the waves—when even the tempests served in so admirable a manner to advance the work of our deliverance, when unbloody victories executed the

designs of the God of mercy, when the armies of the wicked were subdued by the harmony and union of our minds—when the Deliverer appeared, and the terrors of God seized on our enemies, and when, by the miraculous blessing of God on the noblest and most necessary undertaking of our age, England is still suffered to enjoy her laws, the Church to serve God, and we to live and breathe.”

The Assassination Plot, in which the name of Sir John Fenwick is notorious, was detected in 1696. By the king's command a narrative of the conspiracy was written by Abbadie, and printed in French, Dutch, and English; the Earl of Portland and Secretary Sir William Trumbull furnished the original papers from the Government archives for the author's use. An exposure of the conspiracy was peculiarly required by the Protestants of the Continent. I have the original French edition before me; it is entitled, “*Histoire de la dernière conspiration d'Angleterre, avec le détail des diverses entreprises contre le Roy et la Nation qui ont précédé ce dernier attentat.*” A Londres, Par W. Redmayne dans Jewen Street, 1696.” The concluding words are:—

“*Quand les siècles suivans oublieroient les obligations qu'ils auront au Prince et au Peuple; il est toujours vray que, malgré leur ingratitude, le bienfait subsistera autant qu'il y aura des loix en Angleterre et des peuples libres dans l'Europe.*”

The air of London disagreed with Dr. Abbadie's health, and he expressed a wish to reside in Ireland. The king accordingly designed for him the Deanery of St. Patrick's, Dublin, as the best preferment, to which, however, he could not be presented, because of his want of facility in speaking English. But the first vacancy of a similar nature was promised to him; and thus he became Dean of Killaloe in 1699. There was no Deanery and no other house suitable for a residence, so that Dean Abbadie was unavoidably non-resident and a sinecurist. His signature appears in the Chapter-Book¹ twice only—namely, on the occasion of his installation, 13th May 1699, and again on the following November 13. He resided sometimes in Dublin, sometimes in Portarlington. He is mentioned in the Portarlington Register as “*doyen de Cilalou.*” His life was varied by journeys by sea and by land, for (as the *Biographia Britannica* observes)—“*Business, and especially the printing of his books, called him frequently into England and Holland; in both which places he was extremely beloved.*” Two volumes, entitled “*La Verité de la Religion Reformée,*” were issued in 1718. [Dr. Henry Lambert, Bishop of Dromore, translated them for the information of the Roman Catholics of his diocese, and to convince them of the truth of the reformed religion.] He devoted much attention to the interpretation of the Apocalypse, especially the chapters on the opening of the several Seals—and the result was a remarkable work in four volumes, under the title of “*La Triomphe de la Providence et de la Religion, ou, L'ouverture des sept seaux par le Fils de Dieu; ou l'on trouvera la première partie de l'Apocalypse clairement expliquée par ce qu'il y a de plus connu dans l'histoire et de moins contesté dans la Parole de Dieu. Avec une nouvelle et très sensible démonstration de la verité de la religion Chrétienne*”—published at Amsterdam, 1723.

In 1726 Dr. Abbadie resolved to apply for ecclesiastical promotion, as his income could not afford him an amanuensis to render assistance in the manual and mechanical departments of authorship. He addressed himself to Primate Boulter (of Armagh), who at once wrote to Lord Carteret, the Lord Lieutenant:—

“*DUBLIN, July 6, 1726.*— . . . The present vacancy of the Bishopric of Cloyne, as it occasions (no doubt) very numerous applications to your lordship, so it brings some upon me. Mr. Abbadie, Dean of Killaloo, has been with me to desire my recommendations to Your Excellency, to be thought of for some deanery, which he supposes may happen to be vacant by promotion on this occasion. . . . Your lordship knows him to have the character of a man of learning, and one well affected to His Majesty.”

This letter not having any practical result, the aged Dean resolved to wait upon the pillars of Church and State in London. The primate gave him a very handsome letter of introduction to Dr. Edmund Gibson, Bishop of London, which I quote entire (the blanks in the extract from the letter to Lord Carteret contained the information which is detailed in the following communication):—

“*DUBLIN, September 6, 1726.*

“*MY LORD,*—The bearer is Mr. Abbadie, Dean of Killaloo, one who for many years has made a figure in the world by the writings he has published. I find upon inquiry, he was by King William recommended to the government here for somewhat considerable, and would have had the Deanery of St. Patrick's which fell soon after, but that having no knowledge of

¹ The Chapter-Book is in the keeping of the Rev. Dr. Reeves, of Armagh, my much-valued correspondent.

our language, it was thought improper to place him in the greatest preferment in this city. However, it was then fixed that he should have the next deanery that fell, which happened to be that of Killaloo, which was given him with one or two little things to make him amends for its falling short of the other deanery, and with those helps he had but about half the value of what had been designed him. At first he made about £240 *per ann.* of his preferment, but afterwards, upon a great scarcity of money here, was obliged to let his preferments during his incumbency for about £120 *per ann.*, which I find was a pretty common case at that time with a great many other clergymen. He had afterwards repeated promises of having somewhat farther done for him, but nothing beyond promises. As this is but a small income, and now he grows old, he finds he wants an amanuensis to assist him in his studies, he would gladly have somewhat better either here or in England. He has firmly adhered to His Majesty's interest here in the day of trial, and is every way a worthy man. I shall do my endeavour to serve him here, but as opportunities may not offer here so soon, he desired I would recommend him to your lordship, in hopes somewhat might be done for him in England.

"He would hope (if that consideration may be of service to him) that as his preferments are all in the gift of the government, they might easily be obtained for some friend of your lordship's, if the dean had somewhat given him in England.

"I take the liberty to recommend him to your lordship's favour and countenance, and if it shall lie in your way to help him to somewhat in England that may be a honourable subsistence to him the small remainder of life he is likely to live, you will do a kindness to a person of merit, and very much oblige, &c.,

HU. ARMACH.

The Dean's visit to England was his adieu to Ireland. In 1727 he issued a prospectus for publishing all his writings in four volumes 4to, containing a complete collection of his printed works, with the addition of several others prepared for the press. "But before he could bring his design to bear he was taken away by death." He died at Marylebone on the 25th of September 1727, aged seventy-three. "He had," says Dr. Kippis, "great natural abilities, improved by a large stock of solid and useful learning, was a most zealous Protestant, and, without flattery, one of the most eloquent men in the age in which he lived."

Among the refugees of Portarlinton lived Cornet Daniel D'Abbadie, half-pay of the Earl of Galway's Horse; his annual pension in 1719 was £27, 7s. 6d.; and in 1723, £36, 10s.

II. THE PASTEURS BERTHEAU, FATHER AND SON. *R*

A refugee family is thus enumerated in one of the lists of naturalisations, René Bertheau (clerk), Martha *his wife*, Charles *their son*, and Martha *their daughter*. The father had been a minister at Montpellier. The date of naturalisation was 15th April 1687 (List xiii.); but they probably came to England sooner, as the venerable refugee was made a Doctor of Divinity in Oxford in 1686. The following is Anthony Wood's memorandum:—"November 18th, 1686. René Bertheau, late minister of the Reformed Church in the University of Montpellier, in France, was created D.D. by virtue of the letters of the Chancellor of the University, who had a little before received letters of recommendation in his behalf from the Lord High Treasurer of England (Laurence Hyde, Earl of Rochester), as "a man of great reputation in his own country, and very eminent both for learning and piety," &c.

The daughter Martha was married in 1691 to Lieutenant Claude Mercier, a cavalry officer, and their son became the representative of the family. The high reputation of the son, the Rev. Charles Bertheau, may be inferred from his receiving a place in the Biographia Britannica. I copy the article:—

"Charles Bertheau, an eminent and ingenious French Protestant divine, long resident in the city of London, was born in the year 1660 at Montpellier, where his father was minister. He studied philosophy and divinity partly in France, and partly in Holland, and was admitted a minister in the Synod held in Vigan in 1681, being then only twenty-one years of age. He was, the next year, chosen pastor to the church at Montpellier; but he did not make any long stay in that city; for he was soon after promoted to be one of the ministers of the church of Paris which met at Charenton. He continued in that station about two years; and though he was yet in very early life, he discharged the pastoral duties, to which he was called, in a manner greatly to his reputation. But when Louis XIV. thought proper, by the Revocation of the Edict of Nantes, to drive his Protestant subjects out of France—an act equally repugnant to justice, humanity, and the dictates of sound policy—Mr. Bertheau found himself obliged to quit his native country. He accordingly came to England in 1685, and the following year was chosen one of the ministers of the Walloon Church, in Threadneedle Street, in the city of London, where he discharged the duties of the pastoral office for about forty-four years, in such a manner as procured very general applause. He died on the 25th December 1732, in the seventy-third year of his age, exceedingly regretted by his congrega-

tion, and by all who had the pleasure of being acquainted with him. He possessed considerable abilities, was distinguished for his good sense and sound judgment, and had (we are informed) so retentive a memory that it might be said he never forgot anything of what he saw, read, or heard. He understood ecclesiastical history perfectly well, and might always be consulted upon that subject with safety; for he would at any time name the persons, and even the most minute circumstances of time and place, relating to the events upon which he was consulted. He was a very eloquent preacher, though it is intimated that there was somewhat unfavourable in his appearance. Two volumes of his sermons have been printed in French; the first volume was published in 1712; it was reprinted at Amsterdam in 1730, two sermons being then added to the volume. The second volume was published then also."

To the above, I add that, in 1735, a third volume of Mr. Bertheau's sermons was published, containing Expository Discourses on several detached sections of Calvin's Catechism. All the three volumes abound with solid instruction, imparted with affectionate earnestness, and in a very decided yet candid tone. The *Gentleman's Magazine* announces:—"DIED, 25th Dec., 1732, Rev. Charles Bertheau, a native of Montpellier, and late minister of the French Church in Threadneedle Street, to the poor of which he has left £400, and £1000 to his nephew."

III. REV. JAMES CAPPEL.

The name of Cappel has many monuments in masterly writings on Biblical interpretation and sacred philology, and especially that imposing line of folio tomes, the *CRITICI SACRI*. A prince among the great scholars of his race was Louis Cappel, who is regarded as the father of Protestant sacred criticism. In 1609, being twenty-four years of age, and still thirsting for more knowledge, he commenced a two years' residence in the University of Oxford. He died a Professor of Theology at Saumur. By his wife, Susanne, daughter of Benjamin Launoy, Sieur de Gravier and Pasteur at Chilleurs, he was the father of six children.

James Capel (as we called him), his third son, who was born 13th August 1639, was a refugee in England after the Revocation. His distinguished talents had obtained for him the professorship of Hebrew in the University of Saumur at the age of nineteen. We first meet him in London on 6th June 1689 in the Diary of John Evelyn, who says, "I din'd with the Bishop of Asaph [Lloyd]; Monsieur Capellus, the learned son of the most learned Ludovicus, presented to him his father's works not publish'd till now." From this memorandum it would appear that the learned refugee conversed with Bishop Lloyd in Latin. He was also a correspondent of Dr. Thomas Gale, Dean of York.¹ He became in 1699 the tutor of Martin Folkes, the younger (afterwards eminent as a scholar and antiquary, and man of science), then only nine years of age. This connection continued for seven years, and Mr. Cappel wrote to M. Le Clerc from Hillington Hall, February 1707 (n.s.), that his pupil was "a choice youth, of penetrating genius, and master of the beauties of the best Roman and Greek writers."

A memoir of the life of the pre-eminent Louis Cappel may be found in Quick's² MS. entitled "*Icones Sacræ Gallicanæ et Anglicanæ*," in Dr Williams' Library. The refugee son is there mentioned as a Professor of the Oriental Languages in London, "a gentleman far above my praises." In 1708 he accepted a Chair in the Dissenters' College, called Hoxton Square Academy, which was vacant by the death of the Rev. John Spademan, where he was associated with the Rev. Joshua Oldfield, D.D., and the Rev. William Lorimer, M.A. There he taught "the oriental languages with the critical application of them in the study of the Sacred Scriptures." The venerable refugee died in 1722, in his eighty-third year. Mr. Lorimer died in the same year, aged eighty. And Dr Oldfield, who was sixty-five, seems to have retired; for the Academy was extinct before his decease. The institution, according to *Bogue and Bennett*, was "in high repute." "Here," says Dr. Harris, in a funeral sermon on Dr Oldfield (1729), "many were educated of great worth, and who now make a considerable figure in the world, in the ministry, and other learned professions, both in the Establishment and out of it."

One of the letters in Des Maizeaux's volumes is from Monsieur Cappel, and is one of the best of the whole correspondence; there is also a note from his son. From these we learn that the old scholar's wife was alive in 1706, and himself and his son in 1716.

¹ On 1st February 1698 the Dean stood in Le Quarré French Church as godfather to Thomas Desgalenière, son of a refugee pasteur.

² On 1st June 1687, Rev. John Quick was entered in the register of Threadneedle Street as a witness to the baptism of Marie Gershomith Vialas, grand-daughter of Antoine Péres, late professor at Montauban.

I append a translation of the former letter :—

“LONDON, 24th September 1706.—Sir, as soon as I got hold of the volume which you have had the goodness to procure for me, I selected seven chapters which I read with care ; afterwards I made divers extracts from them. Thus I have seen that the basis upon which I have corrected, in more than a hundred places, the Acts and Scenes of Terence, is sure. I had already written out fairly, and in proper order, all that correction, after a double and careful revision. I have done the same for the catalogue of the persons in each comedy, distinguishing the

Personæ in scenâ loquentes,
Personæ post scenam,
Personæ mutæ.

Never had the requisite care been employed for this object, and, in the last article, the most exact scholars had committed palpable faults of omission and commission. For what remains, when a full hundred trumpets would stun me with the call to march in quick time, I would always go at my own pace. I was born perverse, and I do not move any further than at the time I feel inclined, though I always have a very sincere desire to go forward. This declaration applies to all written composition ; as to giving lessons *viva voce* in Latin, Greek, and Hebrew, I am always ready, and such occupation never fails to give me pleasure. For a whole month this recreation was not offered to me, not until to-day. The three sources of the difficulties which you find in Terence embarrass those who have not read him with accuracy, and with the theory of criticism which long experience has elucidated and corroborated. This author, and Sallust also, not to name several others, have this excellency, that when one has once disentangled the knots which are encountered, every reason for dubiety is removed, and no ground is left for scepticism. This proceeds from the perfect consistency of their writing. Others of an inferior rank are sometimes obscure, and leave matter for hesitation, even in the passages which have been cleared up the most. The greatest obstacle to the progress of classical literature, and to the pleasure it has the power to give, is that those who teach the classics to our youth are deficient in neatly-expressed and well-grounded ideas, in diligence, in preparation, in a lively predilection for teaching. This is to be affirmed only of the majority of masters, for I would be too rash if I passed judgment upon all. I asked yesterday at Lord Sunderland's for what has been written on the *Heautontimoroumenos* by the Abbé Menage and the Abbé D'Aubignac, and also for the latter author's work, 'Le Terence Justifié.' I should own myself mistaken if his critique had to yield to that of the former author. Madame Dacier arranges very ill the twelve hours within which she, following other writers, truly says that the acts of the above-named play are completed. The programme of the twelve hours is there observed with the utmost precision and with complete demonstration, but a demonstrator may lose his way, and, in aiming at the goal, I have been obliged to apply the measuring-line to things great and small, and to each circumstance in detail. After all, I do not know at all what will become of this plaything of mine, and of others like it, considering that I am the kind of man whose portrait I have drawn in this letter. Keep it, I beg of you, that it may serve as my apology, should I be in need of one. My wife salutes you with respect, and my son will respond in some measure worthy of the honour which you do to him. I ask your permission to pay Mr Vaillant for the book arrived from Paris, and which that gentleman's apprentice brought me. I will make inquiry quietly, and as occasion permits, for what I yesterday applied for at Lord Sunderland's. If I had the use of the books for a single day, that would suffice ; and if they never reach me I will do without them. What consoles me for my slowness and heaviness, or whatever people please to call it, is that assuredly whatever I leave undone is what I am unable to do. I have good projects, but a thousand circumstances rule me and absolutely master me. Happily I am not ashamed of anything in particular, and I love always, and above all things, the One Thing Needful [la seule chose nécessaire]. Let us love that with a singular love, my dear sir. What the world values above it is infinitely beneath it. I cannot understand how my pen compels me to discourse with you so long, but it goes on, beyond its limits, through the ardour of the affection towards you, always to be felt by, Sir, your very humble and very obedient servant,

“J. CAPPEL.”

“Pour Monsieur Des Maizeaux.”

The son's letter is from Hoxton, 28th February 1716, and is signed D. CAPPEL. He thanks Des Maizeaux for having exerted himself to get him a situation, but prefers to adhere to *la petite fonction à quoi je suis presentement occupé*. He adds, “My father assures you of his very humble civilities. When you see Monsieur Diserote, I beg you will assure him of mine.” The next year (26th September 1717) this young man, described as “Daniel Cappel of Saumur,” married Catherine Dorey of Jersey. (See my Historical Introduction, Section viii.)

IV. REV. BENJAMIN DAILLON.

The Rev. Benjamin Daillon, or De Daillon, is said to have been a scion of the noble house of Le Lude, which at a subsequent date became a ducal family (see *Anselme*). The Right Hon. James Daillon, Count Du Lude, who has the doubtful honour of having been kept before the eye of posterity by an engraved portrait, was probably the younger brother. This possible brother, or probable cousin espoused the Jacobite side of British politics, and put himself forward in an irritating style when the good Queen Mary was at the head of affairs, and when the fortunes of her absent lord had assumed a rather cloudy aspect. On the 20th August 1693, he preached a sermon in St. Matthew's Church, London, on the text, "My kingdom is not of this world," which offended the royal and munificent benefactress of the Huguenot refugees, a feeling in which the king seems to have shared. In Anthony Wood's diary, there is this entry,—“1694, Feb. 20, Mr. Daillon, a French minister, who had been committed prisoner for preaching treason in St. Matthew's Church in Friday Street, was found by the jury not guilty, and so acquitted.” He had perhaps saved himself by an enigmatical style, and his imprisonment had been a more than sufficient punishment. In 1724 he accomplished the more respectable achievement of completing the ninetieth year of his age, in memory of which his portrait (painted by J. Fry, and engraved by P. Pelham) was published, the substratum of engraved description calling him “a confessor,” which he may have been in France, but in England certainly was not, if he claimed the honour of martyrdom only as one “who was tried for high treason for preaching an orthodox sermon in y^e city of London on y^e 36th verse of the 18th Chap. of St. John's gospel on y^e 20th day of August 1693.” It would appear that James Daillon was born in 1634.

Benjamin De Daillon, escuyer, sieur de la Levrie, was born in 1630. His epitaph seems to point to Brittany as the native province of the noble family from which he sprang. He was pasteur of the Church of La Rochefoucauld in Angoumois. He was also an author. Three small publications of his were printed¹ (Amsterdam, 1687), one of which is a sermon entitled, “La Revolte de la Foi, ou les Doctrines des Demons,” a sermon preached before a Provincial Synod on the 1st September 1668; another is a letter to the Faithful in the provinces of Angoumois, Xaintonge, and Aunis; and the other tractate is an Examination of the oppression inflicted upon Protestants in France. On the last topic, he could speak and write feelingly, because he had been a sufferer from French lawyers and in French prisons.

The Curé and Carmelite Monks of the country town of La Rochefoucauld made several attempts to suppress the Huguenot Temple. At length they appealed to the criminal courts, and produced title-deeds, either forged altogether, or fraudulently interpolated, setting forth that the site of the temple was the property of the monastery. They then swore that the clock had been taken from their chapel, and that Daillon had placed it above the cross. They also complained that the building was too near them, and occasioned distraction to the Catholic worshippers. Daillon met the charges and refuted them, both by vocal pleading and in a written remonstrance; but in vain. Le Lieutenant Criminel ordered him to discontinue the ministerial office, suppressed the consistory of La Rochefoucauld, and interdicted for ever the exercise of the Pretended Reformed Religion in that town. He commanded that the temple be demolished within one month, by the members of the congregation, or, in case of their failing to give obedience, to be pulled down at their expense. Further, he sentenced Benjamin de Daillon to be banished from the Province of Angoumois for nine years, and fined him and his elders 3000 livres (£120). Being probably unable to pay the fine, or for conscientiously disregarding some other parts of the sentence, Daillon was for a long time shut up in various prisons. In April 1685 he was a prisoner in the Conciergerie of Paris. Before the end of the reign of James II., he, with his wife, *née* Pauline Nicolas, was a refugee in London.

By letters patent under the Great Seal 4 James II. (1688) Benjamin de Daillon, John Louis Malide, Samuel Mettayer, Simon Canole, Henry Gervais, Timothy Baignoux, Charles Peter Souchet, William Bardon, John Forent, and Barthelemy Balaguier, and their successors, ministers of the French congregation of Protestant strangers, were formed into a corporation with permanent succession and liberty to exercise the functions of the ministry according to their manner accustomed, with power to purchase land, to build churches, and, in case of death or removal of any of the ministers, to choose other persons to succeed in the office of ministers. The Anglican Liturgy had formerly been urgently prescribed to refugee ministers. By

¹ Baynes's "Witnesses in Sackcloth," p. 223.

this Patent, King James gave a royal license to "their manner accustomed," called by Burnet the Charenton system. To *le rite Calviniste*, Daillon conscientiously and firmly adhered. Only one church, and that in Soho, was built under this Patent, and went by the name of La Patente. After the Revolution, churches sprang up as they were required, without requiring any such legal formality to justify their erection. One of these was called La Nouvelle Patente.

In 1691 a reprint seems to have been published in Holland of his book, *Examen de l'oppression des réformés en France, ou l'on justifie l'innocence de leur religion*. It had a sermon prefixed, which the *Assemblée Pastorale* at the Hague was petitioned to censure, as containing some peculiar views about the Devil. Fortunately Jurieu addressed a Letter to the Assembly, proving that the accusation arose from a misunderstanding; and so the petition was dismissed. Rou informed Jurieu of this result in a letter dated 21st January 1692, which intimated the mind of the assembly that Daillon had neglected to guard his readers against some consequences of his Thesis, and that he had been spared on account of his varied merits, accompanied with docility and modesty, and even with submission.

The thoughts of Daillon, in the course of a very few years, were turned to Ireland. The Nicolas family, to which Madame de Daillon belonged, were high in Lord Galway's favourable estimation. Daillon himself was an able and learned man; and Luttrell's "Historical Relation" points to him (spelling the name, *Dallions*) as designed by the noble chief of the refugees to be the head of a Protestant College at Kilkenny. Lord Galway, as already stated, built and endowed both an English and a French Church at Portarlington—the latter was opened in 1694 according to the Charenton model. The first ministers were Messieurs J. Gillet and Balaguier. In 1698, Daillon was appointed to that charge, and entered upon its duties on the 26th of June. From the old French Church Register we learn that he had two daughters, Pauline and Anne. Pauline was the wife of Jean Posquet, escuyer, Sieur de la Boissière; Anne was the wife of Cornet John Grosvenor.

The chequered fortunes of the noble Earl of Galway influenced Daillon's future career. The Portarlington estates having been resumed by the English Parliament, his Lordship's churches and schools were at the disposal of the Earl of Rochester and the High Church party. One of Lord Galway's faults in their eyes was that he was an unbeliever in the virtue of the episcopal consecration of churches. Believers in that ceremony might have thought the churches sufficiently consecrated by seven years' religious use, and at least might have confined their ritualistic programme to the English Church (St Michael's). What took place is thus recorded by Sir Erasmus Borrowes:—"In the first year of Queen Anne's reign, an Act of Parliament was passed confirming the leases made by Lord Galway, which had been shaken by the Act of Resumption, and vesting the churches, school-houses, and endowments, in the Bishop of Kildare [Dr William Moreton], in trust for the purposes specified by the noble founder. The Bishop issued an address to the French inhabitants of Portarlington, setting forth his intention of consecrating the two churches, transmitting a copy of the Consecration Service, inviting them to conform to the discipline of Episcopacy, and complaining of Daillon for holding tenaciously to his consistorial authority, being unwilling to part with it on any terms."

The "terms" which the bishop proposed to M. de Daillon were liberal as to money; if his stipend was not included in the new Irish budget, the bishop would pay him out of his own pocket an annuity of the same amount, and even more, if he would be tractable. But there were other terms. The French pasteur was to regard himself, and each of his predecessors in the pastorate, not as a minister of Christ, but as a "teacher" set up contrary to the Apostolical injunction (implied in 2 Timothy iv. 3, which text the bishop supposed to be a prophecy that the Portarlington refugees would "*after their own lusts heap to themselves TEACHERS*")—so that Divine Service could never be duly celebrated by him or by any similar outcast 'from Apostolicity.

As to the French congregation we are told that, soon after, it "acceded to the wishes of the Bishop." But this triumph was obtained at the expense of the union between pastor and people. On the 3d October 1702, the Rev. Antoine Ligonier de Bonneval succeeded Monsieur De Daillon, who, about this time, seems to have removed to Carlow. There Pauline, his wife, died on the 31st December 1709, and he himself followed her, four days after, on the 3d January 1710 (n.s.), aged seventy-nine. Every kind of church register in Carlow, prior to the year 1744, has unfortunately been lost. There is, therefore, no vestige of a French church there. There is, however, sufficient evidence that there was a congregation of French worshippers. In the estimates, then called the "establishment," for Ireland, there was this item:—To a French Minister at CATHERLOUGH, £30 *per Annum*.

The fact that Monsieur and Madame De Daillon spent their last years in Carlow is preserved by their tombstone. A correspondent, to whom I am largely indebted, informs me that the stone lies in a neglected corner of the Old Parish Churchyard, a slab of black limestone, having the letters of the epitaph incised :—

Hic situs est
Benjaminus Daillon Gallus Britanu generosâ familiâ ortus, ecclesiæ reformatæ presbyter
eruditus, diu ob religionem incarceratus et demum relegatus.
Qui post LXXIX annos
studio pietate et labore evangelico magnâ ex parte dimensos quatrinduo post obitum Paulinæ
uxoris hic inhumatæ animam puram exhalavit.
Accipe, Docte Cinis, musarum pignus amoris,
Accipe, si famam morte perire vetent,
Si Christi castris pugnans captivus et exul
Urbem hanc funeribus condecorare velit.
Cur tegerentur humo simul omnia?—et inclyta virtus,
Et genus, ac artes, et pietate honos?
Immemor urbs fuerit, tamen haud marcescet Olympo,
Clamabitque lapis, vivet hic arte meâ.
OBIIT ILLE VIR JAN. III. AN. DOM. MDCCIX.

See the Bishop of Kildare's *Letter to the French Protestant Refugees living at Portarlinton*, which was printed both in French and English, and prefixed to the *Form of Consecration and Dedication of Churches and Chapels according to the use of the Church of Ireland*. [FORMULAIRE de la Consecration et Dedicace des Eglises et Chapelles, selon l'Usage de l'Eglise d'Irlande. Traduit de l'Anglois par l'Ordre de My Lord Evêque de Kildare et en faveur des Protestans Francois Réfugiés habitans à Portarlinton, Comté de la Reine. A Dublin, Chez André Crook, Imprimeur de la Reine, demeurant sur le Blind-key, proche Copper Alley, 1702.]

V. REV. PREBENDARY DEBIA.

This refugee divine, the knowledge of whom as of so many other refugees I owe to the Messieurs Haag, was a member of a Montauban Protestant family which still exists in that academic town. Jaques Debia was born at Montauban on 10th March 1652, son of Jean Debia, merchant, and Marguerite Pelleport. The story of his banishment from France is curious, and a characteristic specimen of Romish trickery. The Protestant Academy of Montauban having been suppressed, this youth was sent for education in the classics as a day-scholar in the Jesuits' College. He happened to get into some boyish scrape which could be expiated by a flogging; but the Jesuit master offered to let him off if he would become a Roman Catholic. After repeated refusals he signed a form of abjuration on 17th November 1668. This act was kept secret by the Jesuits lest Protestant parents should remove their children from the college, and he himself kept his promise of secrecy, until he had all but forgotten the semi-comic transaction, which was not mentioned to him again for fifteen years. In the meantime he had lived as a regular and steadfast Protestant, and had completed his studies for the ministry of the Reformed Churches. He lodged an application to the Provincial Synod to admit him to the ministry in the year 1683. It was then that the Jesuits produced the written abjuration signed by him, and demanded that he should forthwith profess publicly the Roman Catholic creed. On his refusal he was arrested as a relapsed Catholic, and placed at the bar of the parliament of Toulouse. According to the laws of France he was guilty and liable to be sent to the galleys; but the judges, perceiving that he was the victim of a cruel technicality, were lenient, and were content to order him to quit France. He came over to England, and became a clergyman of the Anglican Church. The Rev. James Debia was known by his book entitled, "An account of the Religion, Ceremonies, and Superstitions of the Muscovites" (London, 1710), dedicated to William [Wake], Bishop of Lincoln, 27th March 1710. It seems that there were fifty prebends in Lincoln Cathedral, and one of these fell to the lot of this Huguenot refugee after a residence among us of six or seven years. He was installed as a Prebendary of Lincoln (stall of Crackpole, St. Mary), on 5th April 1690. As his successor was installed on 5th August 1736, we may say that the Rev. Prebendary Debia enjoyed this preferment for forty-six years, and died at the age of eighty-four.

VI. REV. JAMES PINETON DE CHAMBRUN.

This Divine, a nobleman by birth, signed himself DE CHAMBRUN. The oldest families in France preferred to sign with their ancient surnames, rather than with their territorial titles. I would, however, have had no doubt that in this case the surname was Pineton, were it not that in the codicil of this Monsieur De Chambrun's will, registered at Doctors' Commons, he is styled "Master James De Chambrun, Sieur de Pineton."

His grandfather received ordination at the hands of Calvin, and was Pasteur of Nismes from 1562 to 1601. He published, in 1584, a quarto volume, dedicated to King Henry of Navarre, in reply to Jan Hay, a Jesuit's, calumnies on Calvin and the Reformation. It is said of this Jacques Pineton de Chambrun that, representing an ancient and noble family, he renounced the world that he might receive from Calvin the modest but glorious title of a minister of Christ. In 1609 his son, of the same name and title, and the father of the refugee, was ordained to the new charge of fourth Pastor of Nismes, and continued in that town till 1620, when he was translated to Orange, where he served the Reformed Church till his death in 1658.

The refugee Jacques was born at Orange in 1637. His divinity studies were carried on at Saumur, his connection with which is kept in memory in the volume containing the best academic disputations held in that university, where the thesis "De Libertate Christiana" is debated, *respondente* Jacobo Pinetone A. Chambruno. At the age of twenty-one he succeeded his father as pasteur of Orange. He acquired great reputation as a minister, a professor of theology, a controversialist, and an influential gentleman, but amidst continual turmoil and tribulation until the Revocation of the Edict of Nantes. Louis XIV., although not the sovereign of Orange, never scrupled to invade and occupy the little principality, if it pleased him so to do, and scrupled still less, when his persecuted Protestants sought an asylum there. In 1685 worshippers whose churches had been demolished, parents with children for baptism, and fugitives from oppression crowded the streets and the highways, and even the fields and woods of Orange. At length a representation was sent to the Prince of Orange as to the offence given to the French government by this refuge for contumacious French subjects, and also a warning that a military occupation of the principality of Orange on the part of France as a necessary precaution must be expected. The Prince was powerless to prevent the execution of this threat, and concluded a truce, by which eight days were allowed for the strangers to return to their homes. This truce the French broke, and precipitately surrounded the city, and quartered the dragoons and other soldiery upon it. The churches were demolished. Four Protestant ministers were thrown into prison. As for De Chambrun, he had for some time been confined to bed; to his chronic malady, gout, there had been added the pain arising from a fracture of the left thigh, and from a severe strain upon the sinews of the leg, so that, from want of sleep, he was in a state of pitiable debility and emaciation. He was, therefore, put under arrest, two dragoons keeping guard—one at his bedside, and the other at the street door. On the afternoon of his arrival the Comte de Tessé paid him a visit, admired his elegant mansion and furniture and fine library, recognised him as one of the noblesse, and blandly exhorted him as to religion to obey the king. He replied that his rulers were God and the Prince of Orange. The Count then entrapped him into a brief disputation with his tolerant neighbour, the Bishop of Orange; but the Protestant divine having the best of it, De Tessé asserted that the King of France had set his heart on making him a Catholic, and gave him a *carte blanche* to ask any favour at his Majesty's hands. De Chambrun replied, that his Majesty could have no such high thoughts about a poor minister, but that he would so far identify himself with the Protestant ministers of France, as to ask, that like them, he might have a passport to retire into Holland. De Tessé answered that it would be politically dangerous to send him to be a councillor of the Prince of Orange. He then dropped his polite tone, and demanded obedience with threats of violence. Upon De Chambrun protesting that he would not dare to maltreat such an invalid and sufferer, the French Count departed in a rage. In less than two hours, the dragoons were quartered on him, who tormented him day and night, until he became so utterly insensible, that he was believed to be dead. De Tessé, alarmed lest the king should reproach and disgrace him for having gone too far, withdrew the dragoons from his house, and ordered a litter to be prepared to carry him to Pierre-Cise. The next day as he was carried off, crowds lined the streets and the road to the distance of half a league; every one expressed the deepest commiseration; and even De Tessé relented so far that he changed his destination to St. Esprit, which

was a nearer and less dreadful prison than Pierre-Cise. The Governor of St. Esprit was a relation of Madame De Chambrun, and a brother of the Marquis de Montanègues. He lodged his prisoner in a private house, where he was attended by the companions of his journey, John Convent, his nephew, and two valets, and latterly by his noble wife, who before the expiry of twenty days had been allowed to join him. At the expiry of that time he was removed to Valence; and with regard to his suite it must be recorded, in case the favour thus showed him might be over-rated by readers, that De Chambrun had to pay all the expenses of this involuntary journey. On arriving at their second halting-place, the violent attempts for his conversion were renewed, the Bishop of Valence being very vain, and ambitious of the fame of making such a proselyte. The practised attendants were withdrawn, and dragoons and archers were substituted to attend to his bandages and other surgical appliances. Under the excruciating agony which such cruel hands occasioned he felt as if he was going mad, and half unconsciously he cried out, *Then I will reunite myself* (Eh bien! je me reunirai). This phrase which was in those times employed to mean, "I will become a Roman Catholic," was at once reported to the Bishop. With intense exultation he visited De Chambrun, to whom his own attendants had immediately been restored. The patient, however, protested that nothing but bodily pain had brought the magic words to his lips, and refused to sign a written recantation. Yet an express was sent to Paris announcing the conversion of Monsieur Pineton De Chambrun, and the Bishop received congratulatory letters from the Archbishop of Paris, Father La Chaise, and the Marquis of Louvois. The Bishop could not stultify himself by contradicting his own official report; he had, therefore, to wink at the pertinacity of De Chambrun, whom he removed to Romeyer, near Die, still retaining him within his own diocese. From February to July 1686 the prisoner remained here, till some symptoms giving a colour to his declaration that he required a surgical operation, he petitioned that he might be conveyed to Lyons. The Bishop said, Receive the sacrament in the first place. De Chambrun having replied, Your lordship will not be much longer annoyed by me, as I shall probably die under the surgeon's knife, the Bishop exclaimed, "What will the king say to me, if I don't make my reputed convert perform his duties?—Sir, your own ministers at Die have conformed. Would you be the only Huguenot in France." Such eloquence was thrown away, and the Bishop could not inflict any open severities without robbing himself of the fame of a converter. The journey was therefore allowed, and on the 6th August De Chambrun had a consultation with a surgeon at Lyons. He saw that the inn was not a favourable starting-point for his projected flight into Switzerland; he therefore removed to a trusty friend's house, and resorted to the artifice of employing the Archbishop of Lyons' physician. Him and the surgeon he kept at bay till the beginning of September, when all was arranged for his escape. A friend cleverly executed his plans. A carriage was bought; two servants were hired in addition to his own two valets, and the four were put into handsome liveries. He himself was to be attired as an officer of state of the first rank, with a richly trimmed suit, a venetian cravat, and a large wig. The carriage, containing himself and his nephew, with the two valets outside, started from his own door on Sunday evening, the 8th September 1686. They mixed with the other vehicles and equipages, and crossed the Bridge of the Rhone without being recognised, his friend nodding him a farewell, and thus giving the preconcerted signal that it was "all right." They overtook the other two servants, who were on horseback as his escort, and the cortège travelled rapidly forward. One acted as an outrider, to secure immediate changes of horses, and to represent that "his lordship" travelled on pressing business. Innkeepers and postillions, being liberally paid, promoted despatch. At Beauvoisin, the outrider and the innkeeper had an altercation, and the former (when the carriage came up) was heard to exclaim, "My Lord pays handsomely, horses must be had at any price." Hurrying towards the carriage-door, he apologised to "my lord" for the delay, no horses being there. The traveller pretended great indignation against the innkeeper for hindering the service of the king. He was humbly requested to alight and take a little rest in the house, but he roughly refused, alleging that he must proceed without loss of time. In fact, he was tightly strapped to the back of his carriage, that his debility might not be noticed. The villagers were now in groups all around, wondering what great personage he might be. It was early in the morning of Monday. He ordered some refreshment, and partook of it in the carriage. Thereafter he desired the landlord to serve wine to the bystanders, that they might drink the king's health. After two hours' delay, horses were obtained. And now the bridge was to be passed,

where a dozen dragoons kept guard, but the rumour of "my lord" had reached them, and it being represented by the outrider that his master was a great officer travelling express, he crossed without interruption, the guard filing on each side and saluting.

He had now passed the French frontier; but there was still a guarded post on the great road across the Alps, and which the Duke of Savoy, then in alliance with France, maintained expressly to hinder the retreat of fugitive Protestants. Here the postillion informed him that the guards (seven in number) had placed themselves in a position to stop the way. He ordered him to dash through them. But a musket was pointed to the horses, and a soldier with a drawn sword came up to the carriage-door. To the question, "Why he dared to stop his carriage?" the soldier replied, that he had orders to let no person proceed without a passport. "How, sir?" cried De Chambrun, "do not I carry it upon my countenance? Is it thus that you retard the king's service? When I arrive at Chambéry I will have you put in prison." The soldier saluted and began a cautious apology, which made De Chambrun redouble his threats. He asked the man, "Who and where is your officer?" "His name," replied the soldier, "is Favier, and he is in yonder enclosure, eating grapes." "He deserves," exclaimed De Chambrun, "to be imprisoned for not being at his post. Let him be called, that I may speak to him." He was accordingly summoned, and perhaps informed of the lordly envoy's menace. He contented himself with calling to the guard, "Let my Lord pass."

The cavalcade started with renewed speed and reached Chambéry. After waiting to effect a trifling repair on the carriage, they went on safely, and the mountainous part of the journey was accomplished, not without agitating fears on the part of the fugitive that he might yet be overtaken by a government express. Having gained the bridge of the Arve, his heart was relieved, and at six o'clock on Tuesday morning, he drove through one of the gates of Geneva.

As his horses made the final halt in the inn-yard, the carriage broke down. His arrival was soon known; crowds of hospitable people congratulated him, among whom were the great Francis Turretin and the other pastors of Geneva. He met them with joy, but with deep humiliation and many tears, for his verbal recantation pressed heavily on his conscience. For this reason he gave to the book which he published concerning the Bourbon Persecution the title of "*Les Larmes de Jacques Pineton de Chambrun*," alluding to the bitter tears of the Apostle Peter, whose case he took as the text of a sermon on the same Protestant and personal history. The sermon was published with the title, "*Le Retablissement de Saint Pierre en son Apostolat*."

In Geneva De Chambrun insisted on confessing publicly his alleged abjuration, and on receiving a consistorial rebuke before partaking of the Lord's Supper; he was also formally restored to the office of the ministry by an assembly of French refugee ministers, solely on account of his own request.

I have reserved for a continuous paragraph some memoirs of Madame de Chambrun, who is also upon our list of refugees. This lady was Louise, daughter of Monsieur De Chavanon of Orange; she had the additional surname or title of Perrot or De Perote. When the dragoons were molesting and torturing her husband, she continued in charge of his house, in spite of foul language constantly addressed to her, to watch opportunities for succouring him; but on his enforced farewell to Orange, she by his advice fled to her father's house, where she hid herself. She was dragged from her hiding-place, and ordered to wait upon the dragoons in De Chambrun's house. A friendly monk sent a messenger, who told De Tessé that she had done her duty. This was true morally and in words, but it was an imposition upon De Tessé, who interpreted it to mean that she had become a Catholic, the phrase, *Elle a fait son devoir*, having this meaning in the laws of France as to religion. This enabled her to go to her husband at St. Esprit, the dragoons being withdrawn, and herself set at liberty. She was with him until his memorable start of Lyons, when she immediately stole away into another house which he had taken for her. While a scheme was being arranged for smuggling her into Switzerland, the fact of her being in Lyons was reported, and an inquisitorial search was made for her, which she eluded by hiding among a pile of firewood. De Chambrun hired and paid some guides, with whom she and three other ladies left Lyons one night, but after a two hours' walk the guides deserted them. Pursued by the military, and haunted by informers, they during nine successive wintry nights continued their walk through mountain paths, ice, and snow, and found themselves at the gate of Geneva on the 31st Decem-

ber 1686, the ladies ascribing the happy result to the fortitude of Madame De Chambrun, as the sole leader and heroine of the march.

In reply to his letter, reporting himself safe in Geneva, De Chambrun received a passport and a seasonable remittance of money from the Prince of Orange, and the refugee couple arrived at the Hague on the 28th March 1687. He was made the Prince's domestic chaplain; and after the Revolution in England, on the invitation of their Majesties, they settled in their kingdom in 1689. He was at once made a Canon of Windsor, Queen Mary graciously saying as to the appointment, "It is only till a better preferment shall offer." This year, and we need not wonder at it, proved to be his last. He died about six months after his arrival, and at the age of fifty-two.

The following is the substance of a codicil registered at London :—

Master James De Chambrun, Sieur de Pineton, His Majesty's Minister of the Holy Gospel, making his codicil, being sick in bed, desired that his last will made at Orange may have its effect, except that the legacies therein named shall not be paid by his dear wife and heiress Madame Perrot et De Chavanon, but after her decease—redueth Mr John Convent's legacy to 1000 livres—desires that his wife, by reason that the goods and effects he hath in this country are very inconsiderable, shall take them and dispose thereof at her will. This is his will, as he hath declared it with a loud voice to us his friends, witnesses thereunto required and subscribed, desiring that this his will may not be contested for want of solemnity, and hath signed at London 30th July 1689.

DE CHAMBRUN.

Guiran,

Councillor in the Parliament of Orange.

Lubières.

Proved 8th Feb. 1690 by Louise de Chambrun, *alias* de Perote, *alias* de Chavanon, relict, and legatee of the codicil.

VII. REV. JOHN DEFFRAY.¹

Jean Deffray, son of Jean and Catherine, was a native of Tours, born in 1668. He was educated at the University of Saumur, and took the degree of M.A. His parents and himself became refugees after the Revocation; "John Deffray, Catherine, *his wife*, and John, *their son*," were naturalized on 15th April 1687 (see List xiii.). We meet with him next at Oxford, receiving incorporation as an M.A. in that University. Anthony a Wood has the following entry for the year 1689 :—"Incorporation, June 21, John Deffray, a French Protestant, M. of A. of Saumur. He was lately forced out of his country on account of religion."

Mr. Deffray took orders in the Church of England, and obtained the Rectory of Old Romney, in Kent, in the year 1690. In the register of that parish there are the following entries :—

"1690, August 8.—John Deffray, born at Tours in France, educated at Saumur, A.M. in both the Academy of Saumur and the University of Oxford, took possession of the Rectory of Old Romney.

"August 10.—He read prayers and preached. And in y^e afternoon read prayer and the 39 Articles, &c."

The next memorable event in his life is his marriage to Marguerite Tétard, on 17th October 1692, the registration of which I copy from one of the books of the London French Church in the Savoy :—

"1692.—Mr Jean Deffray ministre de Vieux Romey et Marguerite Tetard ont receu la benediction nuptiale le 17 d'Octobre dans l'eglise de la Savoie par Mr. Bertaud, père, ministre, en consequence d'un licence de Monseig' l'Archevesque de Cantorbry du 9 du det. mois et an."

During a ministry of over forty-eight years he enjoyed the respect and confidence of his parishioners. According to the *Historical Register* he happened to be in Canterbury when death overtook him; he died on the 4th September 1738 in his seventy-eighth year. He was buried within the chancel of his own church on the 9th. His widow survived him for about twenty-three years.

The above is a summary of his life. He was probably a gentleman by birth; as to this, any antiquarian pilgrim to Old Romney can satisfy himself by inspecting the coat-of-arms (about 18 inches in diameter) which is cut upon his gravestone. A

¹ I am under great obligations to Rev. Wm. Anderson, M.A., Rector of Old Romney.

black marble slab, from 6 to 7 feet in length, and 4 feet in breadth, occupies the centre of the floor of the chancel. The following is the inscription upon it:—

Here lieth
The Body of y^e Rev^d. M^r. John Deffray, A.M.,
who was a faithfull diligent Rector
of this parish for near 48 years.
After much delight in doing good
he departed this life Sept. y^e 4th 1738
in y^e 78th year of his age.
And also, The Body of Margaret
widow of the Rev^d. M^r. Deffray
who departed this life July the 13th
1761. Aged 88 years.

VIII. REV. ARMAND DE LA CHAPELLE.¹

Armand Boisbebeau, Seigneur de la Chapelle, was born at Ozillac in 1676, the son of Jean Boisbebeau, Sieur de la Chapelle et d'Ozillac, by his wife, Andrée Le Vallet, widow of Jean Vachon, Sieur de la Berauderie. His father may literally be called venerable, for it appears from the register of Charenton, under the date of his marriage, August 1672, that he was sixty-two years of age. The witnesses of the marriage were his brother, Marc Boisbebeau, Sieur de Montassier, Master of the Falcons (*gentilhomme de la fauconnerie*) to the Prince of Condé, and that brother's son, Marc Boisbebeau, divinity student (afterwards a refugee French pasteur at Amsterdam).

Armand de la Chapelle became a student in the College of Bordeaux. He seems to have lost his father in early boyhood; for it was in the charge of his mother that he came to England as a refugee after the Edict of Revocation. The octogenarian pasteur, Isaac Du Bourdieu, was his grandfather. Under his wing the refugee student studied theology, and made such remarkable progress that at the age of eighteen he was permitted to go forth as a preacher. This was in 1694; the scene of his probationary labours was Ireland, where he remained for two years. In 1696 he returned to England as French pasteur of Wandsworth, and in 1711 he was translated to the charge of the *Artillerie* French Church of London. Altogether he served the French refugees in England for twenty-nine years with approbation and public reputation. In 1725 he removed to Holland to become the French pastor of the Hague, where he died in 1746 in his seventieth year.

Monsieur de la Chapelle did nothing in the way of authorship in London, except that his name is associated with Michel de la Roche in *Literary Journals*, which I shall have a future opportunity of describing. In Holland his admiring thoughts seem to have often reverted to England, and he translated two religious books from English into French—namely, in 1728, "Ditton on the Resurrection of Christ," and, in 1738, "Burnet's Defence of Natural and Revealed Religion." It would have been well if he had confined himself to the theological department. But his admiration of "The Tatler" led him to produce a translation of it under the title of "Le Babillard;" and, having a satiric vein, he interpolated an essay of his own composition. This essay, being a veiled attack upon known individuals, was censured by a synod at Rotterdam in 1744, and the author was sentenced to retract the imputations, and to suppress the article. Monsieur de la Chapelle atoned for this indiscretion by preparing and publishing an excellent volume on the necessity for Public Worship. As is well known, the Protestants of France, and notably of Languedoc, had to meet for worship in the open air, and their congregations were named The Churches of the Wilderness (*les églises du désert*). These congregations were, according to the law of France, illegal and seditious, and accordingly their members often suffered imprisonment and death. The persecuted worshippers were steadfast to their duty, and met all the terrors and threats of the government and of the magistracy with their conscientious demand for liberty to worship God in public assemblies. An anonymous pamphleteer endeavoured to undermine their principles—or rather to diminish the sympathy felt for them—by arguing that public worship is unnecessary for Christians, and that disobedience to the King of France in this matter is therefore indefensible. Our author's reply was entitled, "La Necessité du Culte Public parmi les Chrétiens établie et défendue (contre la Lettre de Mr. D. F. L. D. M. sur les assemblées des religionnaires en Languedoc

¹ Compiled from Haag's *La France Protestante*, second edition.

écrite à un gentilhomme protestant de cette province et imprimée en France sous le faux titre de Rotterdam 1745). Par M. Armand de la Chapelle, pasteur de l'église Wallonne de la Haye. La Haye, 1746." It was translated into Dutch in 1748, and into German in 1749; the German translation reached a third edition.

IX. REV. CLAUDE GROTESTE DE LA MOTHE, D.C.L.

This gentleman was of a noble house, being a son of the Sieur De La Buffière. The surname of the family was Groteste. Claude Groteste was born at Orleans in 1647. He studied law in his native city, and took the degree of Doctor of Civil Law in 1664. In 1665 he commenced practice in Paris as an advocate. But he changed law for divinity, and we find him admitted to the pastoral care of Lisy, in the province of Ile de France and diocese of Meaux, in 1675. According to custom, he assumed one of his father's titles, and was styled Le Sieur De La Mothe. He was translated to the church of Rouen in 1682, and entered upon his charge there; but Lisy continued vacant; and "having compassion on sheep without a shepherd," he returned to his original congregation, sacrificing all personal advantage for their sake.

It was in Lisy, in the month of August 1683, that the very last Protestant Provincial Synod was held. The place of meeting was the grand hall of the Chateau de Mont-Louet, the residence of le Capitaine Mosnier, who had married the heiress. The pasteur, Allix of Charenton, was moderator. De la Mothe was synod-clerk, and the wisdom of his counsels, and the dignity with which he flourished his quill, were generally remarked; he was regarded as the ruling spirit of the assembly. His task was no light one, for the synod sat for nearly three weeks, and there were two sessions daily—namely from 8 to 11 A.M., and from 3 to 6 P.M. The temporal condition of the French Protestant Church was now at its lowest depth of adversity (although the temple of Lisy was not suppressed till 1684), and the king grossly insulted the synod (which might not meet without his license), not only by appointing a Roman Catholic Commissioner, but also by allowing a priest to sit along with that nobleman as a sub-Commissioner. The latter half of this Bourbon insolence has, however, been partly atoned for; to the priest we owe a narrative of the proceedings which, on the whole, was highly complimentary, especially to De la Mothe.¹

The importance of this pasteur's family in general estimation was proved by the loud exultations of the Jesuits on gaining over to the Romish Church his brother, Marin Groteste, Sieur Des Mahis. This perversion was announced in 1683. The Jesuits spoke of him as a most important convert, a man of high consideration on account of his birth, piety, and erudition.

Readers may, however, form their own opinion of De La Mothe's family and connections by reading a list of the company who were present at the drawing up of his marriage contract, an old parchment which is still preserved,² and from which I copy the names.

Wednesday afternoon, 23d June 1679.

Claude Groteste, Sieur De La Mothe, Ministre de la Religion Pretendue Reformé de Lizy, son of Jacques Groteste and Anne Groteste, his wife, residing at Paris, in the Rue Vinier, parish of St. Eustache.

Mr. Jean Berthe, banker and burgess of Paris, and Suzanne Marchant, his wife, who is authorised by her husband to give effect to these, residing at Paris, Rue des Deux Boules, parish of Saint-Germain, Lauxerois, and contracting for

Miss Marie Berthe, their daughter.

*There were present on the part of the said Claude Groteste:—*The said Jacques Groteste and Anne Groteste, his wife, *father and mother*. Jacques Groteste, Sieur De la Buffière, gentleman in ordinary of my Lord the Prince; Marin Groteste, Sieur Des Mahis; Abraham Groteste, advocate in the Parliament, *brothers*. Mr. Jean Robeton, advocate in the Parliament, and Anne Groteste, his wife, *sister*. Paul Groteste, Sieur Du Buisson, Lieutenant of the Chasseurs of my Lord the Duke of Orleans, *uncle*. Louise Groteste, widow of the Sieur Naudin, physician, *aunt*. Mr. Daniel Chardon, advocate in the Parliament, for Marie Caillard, his wife; Louise Naudin, wife of Le Sieur Guide, doctor of medicine; Miss Anne Caillard; Mr. ——— Rochebonot, Sieur De Launay, advocate in the Parliament, and Philottée Naudin, his wife; Dame Catherine Le Monon, wife of Monsieur De Monginot, Sieur De la Salle; Cezard Caze, escuyer, *cousins*. Charles Aubeson, Sieur De la Durferie, a friend of the said Sieur De la Mothe.

¹ Bulletin de la Société de l'Hist. Prot., Vol. i., p. 458.

² Aufrère MSS.

There were present on the part of the said Miss Marie Berthe :—Jean Auguste Berthe ; Jacques Conrart, escuyer, advocate in the Parliament, and Suzanne Berthe, his wife ; Anne and Elizabeth Berthe, *brothers and sisters*. Samuel Bedé, escuyer, Sieur De Loisillière ; Benjamin Bedé, escuyer, Sieur De Longcourt ; Mr. Phillippes Auguste Perraux, procurator in the Parliament ; Dame Olimpe Bedé, widow of ——— Hardy, escuyer ; Seigneur De la Fosse, *cousins*. Jacques Conrart, escuyer, councillor, secretary of the King, and Dame Susan Regnard, his wife ; ——— Conrart, escuyer, Sieur De Roupambert, friends of both families.

Time would fail me to decipher the contents of the contract ; but Monsieur and Madame De la Mothe, having become refugees in London on the Revocation of the Edicte of Nantes, executed a deed which gives a summary of the settlement. The deed is entitled an “ Indenture between Claude Groteste De la Mothe and Mary, his wife, of the one part, and Philip Guide of London, doctor of physic, of the other part,” February 1704 (n.s.) It represents that, by marriage contract, Madame’s fortune was 36,000 livres, whereof 10,000 were common to husband and wife, 2208 to be invested, and the balance to be her separate estate. But the said Claude and Mary having left the kingdom of France and settled in England, it might be questioned whether she can dispose of her estate by will, as the law of France would permit, and as her husband means and intends. Therefore he, in consideration of love and affection, &c., and of the sum of five shillings of lawful money of England to him in hand paid by the said Philip Guide, declares that she shall have the power to dispose of her estate by will. The signatures are, C. G. Lamothe, Marie De la Mothe, Philipp : Guide.

Monsieur De la Mothe had to abandon some of his French property, which was confiscated and given to his father. He became a minister of the French Church in Swallow Street ; he officiated at a baptism, King William being a sponsor, of which I have taken notice in the life of the Duke of Schomberg and Leinster. In 1694 he was transferred to the Savoy Church. In 1712 he received the honour of being enrolled as a Member of the Royal Society of Berlin.

His works were numerous and in high reputation. The one which is best known is “ The Inspiration of the New Testament asserted and explained, in answer to some Modern Writers. By C. G. LAMOTHE, Divine. London, Printed by Tho. Bennet, at the Half-Moon, in St Paul’s Church-Yard. 1694.” It is full as to topics, but brief and condensed in style, extending to 178 duodecimo pages only. He published a book entitled “ Pratique de l’Humilité ” [The Practice of Humility], in 1710 ; it contained 331 pages.

In private life he was a judicious and useful friend. His early education had led him to acquire good business habits ; and he was quite capable of mastering the English laws and customs as to property. The refugees frequently consulted him and thoroughly trusted him. His letter to his nephew, Jean Robethon, has already been given to my readers.

In public life he was known by his efforts to expose the delusions of the three Camisard prophets, and also by his appeals on behalf of the French Protestant martyrs in the galleys of France. As to the former, he brought out two books, namely, “ Nouveaux mémoires pour servir à l’histoire des trois camisars, ou l’on voit les déclarations de M. le colonel Cavalier ;” also, Four Sermons, entitled, “ Caractère des nouvelles propheties,” both published in London, 1708. As to the latter, he was a leader in influencing popular sentiment in England, in the same direction as the Marquises of Rochegude, Miremont, and Du Quesne, in their interviews with European statesmen and crowned heads. De la Mothe’s literary weapons were the memories of England as a champion for the oppressed, and a refuge for expatriated Bible-loving Christians. He published some “ Dialogues on the fraternal correspondence of the Church of England with Foreign Churches,” at the Hague in 1705. His appeals on behalf of the galley-slaves may be dated from that year, if that (the first) edition contained the same Dedicatory Epistle as the one prefixed to the edition published at Amsterdam and London in 1707.¹ The epistle which is addressed to Queen Anne, records the succour to Protestants accorded by Edward VI. and Elizabeth, and proceeds to extol Anne : “ I wish, Madame, that I had the ability to celebrate worthily your charity to so many poor Protestants, whom the love of religion brought within the shadow of your sceptre.” Then follows the practical application :—

“ If it be permissible that a people, already loaded with your benefits, should ask any other favour from Your Majesty, I in the name of all the refugees would most humbly supplicate

¹ Entretien sur la Correspondance fraternelle de l’Eglise Anglicane avec les autres Eglises Reformées. A Amsterdam, Aux depens d’Estienne Roger, et se vend à Londres chez Paul et Isaac Vaillant, Libraires dans le Strand, ou l’on trouve un assortiment général de toute sorte de Musique. M.DCCVII.

that you would cast your eyes upon the sad remains of our desolate church; that you would have pity on the very many Protestants who groan in the galleys and in prisons; that you would restore their light to the many lamps which the storm has extinguished; and that you would establish Gospel liberty [in France] by your powerful intercession. That, Madame, would be to enhance the value of the great things which Your Majesty has already done.

. . . . Your Majesty's most humble, most obedient, and most faithful Subject,
"CLAUDE GROTESTE DE LA MOTHE."

In 1713 we find him busy in raising funds for the released sufferers. From the generous Earl of Gallway he received the following letter:—

"STRATON, le 13^e Juillet.

"Je vous suis infiniment obligé, Monsieur, de la peine que vous avez prise de me faire savoir ce qui se passe par rapport à nos Confesseurs par votre lettre du 19^e Juin. J'ai eu le soin de l'envoyer à Mlle. Caillard comme vous le souhaitiez. J'ai vue depuis ce tems la copie de celle qui a été écrite de Marseille du 17^e Juin, par laquelle je vois qu'on a fait embarquer une partie de nos pauvres frères (apparament pour leur faire trouver plus de difficultés dans leur voyage), et qu'ils espèrent qu'on mettra aussi la reste en liberté. Je vois par la même lettre qu'ils croient que ces Pauvres Confesseurs auront grand besoin de secours en arrivant à Genève; c'est de quoi je n'ai pas douté. Si vous prenez le parti de leur envoyer, je vous prie de me le faire savoir à temps, et ce que vous avez besoin, et je vous ferai donner ce que vous me demanderez jusqu'à Cent Livres Sterlings; mais il est bon que je le sache le plutôt qu'il se pourra, afin de les tenir prêts. Nous attendons My Lady Colladon tous les jours, je lui parlerai sur ce sujet, mais je dependrai absolument de ce que vous aurez la bonté de m'écrire. Je vous prie d'être persuadé, Monsieur, que je suis toujours avec beaucoup d'estime et de sincérité Votre très-humble Serviteur,
"GALLWAY."

The general and active sympathy for the French Protestants he commemorated in a book entitled, "Charitas Anglicana," consisting of a number of interesting documents. This was printed in 1712, or about that date.

Before the close of his life he was afflicted with a long and severe illness, from which he recovered, to the great joy of his colleagues in the Savoy, and of his congregation. The Christian duties connected with convalescence engaged his thoughts and were the theme of several sermons. These he published in 1713 under the title of, "Le Devoir du Chrétien Convalescent, en quatre sermons sur les paroles du Pseaume 116, v. 8 and 9; et les quatre sentiments du Roi Ezéchias sur sa maladie, sa convalescence, and sur sa chute après sa convalescence. Comme aussi les Pensées d'un Chretien convalescent, avec un prière sur ce sujet." One remarkable sentence in his prayer was, "J'ai besoin du secours de Ta grace; sans cela j'oublierois bientôt que j'ai été à deux doigts de la mort."

His convalescence was of short duration. He died in the same year, 19-30th September 1713, aged sixty-six.¹

He bequeathed £1200 to Robethon, subject to Madame De la Mothe's liferent. That lady survived her nephew as well as her husband. The following is the learned Divine's entire will, "translated from the French":—

In the name of God, I underwritten, Claudius Groteste De la Mothe, living at London, in the parish of St. Martin-in-the-Fields, in the county of Westminster, being, thanks be to God, of a free and disposing mind, I thought I ought to revoke all the wills which I may have heretofore made, and make this.

Imprimis, I commit my soul to God, in whose mercy I put my confidence through the merits of Jesus Christ, my Saviour, blessing Him for having granted me His knowledge, and for having done me the honour to call me to instruct others, which I have done with a great deal of weakness, but with great sincerity.

Then, to dispose of the goods which God hath given me out of France, I give £100 sterling to the poor of the French Church of the Savoy of which I am one of the ministers. More,—to the poor of the Charity House near Soho, £20. More,—to the poor of the parish where I shall die, £10. More,—to the Society for Propagating the Gospel, £15, and the like sum to the Society which meets at Mr. Shute's, minister, in Bartlet's Buildings. More,—to Mrs. Anne Caillard, to Mrs. Louisa Guide, my two cousins-german, to Mr. Dubuisson my cousin, and to Mdlle. Naudin, daughter of Mr. Naudin, my cousin, living in Holland, to each a ring of the value of £25, which I beg them to accept of as a proof of the esteem which I have for them.

I give and bequeath to my dear spouse the overplus of the effects which I have out of France, to enjoy the same during her life, intending that after her decease there be taken out of the said effects the sum of £100, which I give to Mr. Claudius Guide, my godson, as also

¹ Therefore he died during the reign of Queen Anne, and had no share in the discussions which took place in the following reign. Another pastor, Rev. Gedeon Delamotte (the surnames have the same sound in pronunciation), then officiated in the West Street French Chapel, St. Giles's, and [?] was the author of "The Usefulness and Necessity of Confessions of Faith."

the sum of £500, which I give to my nephew Claudius Groteste, son of Mr. De la Buffierre, my elder brother, and the heirs of the said legatary, which said sum shall only be paid, as is said, after the decease of my wife. And as my family has advanced to me several sums for which I ought to be accountable to it, I thought it justice to cause part of my effects to return to them to make them amends, hoping that my dear spouse, in case of need, would confirm this present legacy, the equity of which she hath acknowledged, that is to say, that after her decease I give to Mr. James Groteste sieur de la Buffierre, my eldest brother, and to his heirs, £1200, the like sum to Mr. Groteste, advocate of the Parliament, my younger brother, the like sum to Mr. John Robethon, Privy Councillor of Embassies of his Electoral Highness of Brunswick, the said sieur representing Mr. Robethon, his father. In case Mr. Robethon, my nephew, should not be living at the time of the decease of my dear wife, I intend that the sum of £1200, which I have bequeathed to him, do pass to the heirs of his blood. I give to my dear wife full power to dispose in property of the surplus of my said effects which shall be found, my aforesaid legacies being paid. And I name her Executrix of this Will, and in default of her, Mr. John Robethon my nephew.

Done at Chelsea, the third of September 1713. Signed and sealed by me in the presence of the underwritten witnesses for that purpose required.

C. G. LAMOTHE.

John Bardin. Franc Duneau. Cosmo Duneau.

Proved by Mary Groteste de la Mothe, relict and executrix, London, 6th October 1713.

X. REV. ALEXANDRE DESCAIRAC.

Alexandre Descairac, born in 1637, was educated at Montauban, and became the Reformed Pasteur of Le Fleix in 1665, but was translated in the following year to Sauvetat. He married Mademoiselle La Brue, daughter of a distinguished military engineer, and sister of Madame Rigaud. His last church in France was Bergerac, in the province of Guienne, where he settled in 1677, and from whence he removed by command of the Revocation Edict in October 1685. Being in Bordeaux as a traveller, he brought himself under the lash of the law by conducting family worship for his host. He wrote a narrative of his subsequent adventures, which is preserved in manuscript¹ by the Rigaud family, by whom I have been obligingly furnished with the following summary:—"In consequence of the Revocation of the Edict of Nantes, and the orders of the French court for all the Protestant clergy to leave the kingdom in a fortnight, M. Descairac went to Bordeaux. He lodged in the house of a friend, who desired him to read prayers, and he considered it to be contrary to his duty to refuse. A female servant, who had been permitted to attend, betrayed him (as he was told) to the jurats of the city; he was seized and sent to prison. They visited him there four or five times every day, and pressed him to abjure his faith, as the evidence was so strong, and the king's orders so precise, that they could not otherwise avoid condemning him to the galleys. He resisted; but the magistrates importuned him at least to comply with the outward ceremony of going over to the Roman Catholic faith. To this he was at last induced to submit, by the fear of the utter ruin which otherwise hung over his family. He resolutely refused, however, to go to church, or to do more than sign an abjuration either in prison or in a private room. This was contrary to the directions of the Church; but when the archbishop was consulted, and assured that more could not be obtained, he consented to dispense with his own orders in this respect. Having regained his liberty, M. Descairac endeavoured to send his family out of the country. The ship in which his wife embarked was burnt, and the report was that none on board had escaped but a few sailors. Notwithstanding this, he sent his two eldest daughters, who could not embark with their mother, on board another vessel. [These had a difficulty in escaping, and one of them was obliged to be concealed, when the vessel was searched, in a coil of ropes.] About this time the Jurats of Bordeaux, having had information of his intention to escape with his family out of the kingdom, were about to seize him, when he fled to Paris, thinking it might be more easy from thence to put his intentions into execution. He remained there a month, but to no purpose. He then went into Normandy, and, returning through Paris, went to Brittany, and after visiting several seaports, he went to Rochelle, but the watchfulness of the government was so great that he found no means of getting away. He then came to Bordeaux. But the rigour there was greater than ever, and left him no hope of

¹ This precious heirloom is known in the family as the *De Schirac Manuscript*; the ink has faded very much, and in a few places the words are nearly obliterated. The late very eminent Professor Rigaud made a fair copy of it, and drew up a summary. He, however, quite mistook the surname. There is a list of necessitous ministers, drawn up by themselves in 1695 (*M.S. Treasury Papers*, Vol. 35), and one of the names is *Desquinarac*, aged fifty-eight. In the Bristol French Church Register, each baptismal entry is followed by the perfectly distinct surname, DESCAIRAC. See D'Hozier's *Armorial General de la France* for an account of Hugues D'ESCAIRAC, Seigneur d'ESCAIRAC (whose wife was alive on 11th June 1556), and his descendants.

escape ; but he learned that his wife was safe in London, and that his two daughters were with her. He was unable to stay more than two hours in Bordeaux, and from thence he went to St. Foy. A friend, whom he found by the way, gave him hopes that it would be possible for him to embark at Bordeaux, and that something might be done if he returned there in a fortnight; but this required money. The travelling, which he had now had for three months, had exhausted his purse. He employed six weeks to raise money ; but now M. de Bonfleur, having heard that he did not go to mass, and that he was supposed to encourage others to resist the Roman Catholics, issued orders to seize him. He nevertheless continued for three weeks longer in the useless endeavour to raise some money, and at last escaped the search which was made for him.

[Here there is a digression on the sin of apostacy, and the necessity of taking refuge in a Protestant country, in order to exercise the duties and privileges of true religion.]

“Notwithstanding he had still the tie of a part of his family whom he must leave behind him, he at last determined on trying to get off from France, per Bordeaux, but being too well known to think of venturing to go there himself, he applied to a friend for his assistance in negotiating the business for himself and his son. His friend could not go ; but at his house there was a young relation, who was about to set out immediately with a party of recruits (*une recreue*) for the frontier of Switzerland. Amongst these the young man hoped to escape. M. Descairac and his son were suffered to join the party, which consisted chiefly of persons who thought with him, and the commander happened to be an acquaintance. This was fortunate, as M. Descairac could not well have passed for a common soldier ; and he was permitted to lead the rest, while his son acted as his servant. In forty-five days they reached Zurich, where they were received with Christian charity by the Swiss, who likewise furnished them with the means of getting to Holland. After remaining at Zurich only five or six days, they set out in the month of June, and in about a month after, they reached England.”

This summary brings the narrative down to July 1686. It appears from an ecclesiastical document that M. Descairac had voluntarily appeared before the consistory of the Church of Zurich and professed his repentance for his act of abjuration ; this consistory restored him to the position of a church-member, and gave him a written *témoignage* (a certificate of full communion). He arrived in London in July, and presented the *témoignage* to the consistory of the French Church in Threadneedle Street, by whom he was received into congregational fellowship, and was encouraged to hope that he would be re-installed in the pastoral office. The following is the Minute :—

“25^e Juillet 1686.—M. Descairac ministre de Bergerac a présenté a la Comp^e un témoignage de l'église de Zurich par leq il paroît qu'étant en danger d'être envoieé en galères pour avoir faire la prière dans une maison à Bordeaux, on l'a sollicité à abjurer notre religion, et qu'enfin il le fit mais en protestant qu'il n'iroit jamais à la messe, et que sur la repentance qu'il fit paroître il a été admis à la communion de nos Eglises ; que même on lui a temoigné qu'après quelque temps on ne doutoit pas qu'on ne dût le retablir au ministère.”

Huguenot refugees had flocked into Bristol in great numbers. The famous bishop of the diocese, Sir Jonathan Trelawny, interested himself in procuring church accommodation for them, and the mayor and magistrates co-operated with him. The Church of St. Mark-the-Gaunt was granted, and the opening services are narrated in the first page of the register of the congregation. Mr. Tinell, a refugee pastor from the Province of Guienne, conducted the devotional exercises, and Mr. Alexandre Descairac preached the sermon ; and these two were declared to be the ministers of the French Church of Bristol, Tinell signing first, and Descairac second. M. Descairac during his lifetime attended to the registrations. But another hand had to record his burial on 16th June 1703, “aged about sixty-six.” Professor Rigaud has noted as to his death, the cause of which was apoplexy, “He died in his pulpit at Bristol ; he had had a lap-dog with him at the time, which could not be driven from his corpse. His daughter married M. Triboudet Demainbray, himself a refugee from France in consequence of the Revocation of the Edict of Nantes, and their granddaughter was my mother.”

XI. REV. JOHN GRAVEROL.

This family is famous for two noted Protestant members, one a lawyer, the other a pasteur, both being sons of Pierre Graverol, of Nismes, and his wife, Catherine Reynaud. The lawyer, Francois Graverol, was born in 1636. Besides being a well-qualified advocate, he was a poet and antiquary of good reputation. He was a strong Protestant, but strove in vain to escape from France. He was seized, condemned, and banished to Carcassonne for six months. Being allowed to return to his native town, he shut himself up in his study, and spent the remainder of his life in bookish retirement. He died at Nismes in 1694.

The pasteur, Jean Graverol, was born on the 28th July 1647. He studied theology at Geneva. He began his ministerial career at Pradel, in Vivarais, in 1671, but the next year was translated to Lyons. He married, on the 27th September 1676, Catherine Philibert, daughter of Alexandre Philibert and Anne Fermont. At the period of the Revocation he and his wife took refuge at Amsterdam, but soon removed to London, and became English subjects.

The Rev. John Graverol (as we must now call him) was pastor of the London French Churches of Swallow Street and le Quarré. He was a voluminous author, writing with a characteristic vehemence arising from strong conscientious convictions, and heaven-born affection for good men, and especially for God's slaughtered saints. His first publication, "De religionum conciliatoribus," appeared under the anagrammatic pseudonym of Joannes Rolegravius, and denounced those who professedly desired to amalgamate discordant creeds.

Passing over many solid works, we note his sermon preached at Amsterdam in 1686, on Psalm lxxix. 2, "The dead bodies of thy servants have they given to be meat unto the fowls of the heaven, the flesh of thy saints unto the beasts of the earth." Of this sermon he said himself, "I was so powerfully touched by the shameful manner in which the faithful, glorifying God before dying, were treated in France, that I could not help preaching with emotion and with fire on the second verse of psalm 79. The Papists made a great noise about it. Their remonstrances, equally violent and unjust, obliged me to publish it without changing a syllable. The preface, which accompanied it, made them repent of their clamour."

The Protestants of France had been promised, in the king's Edict of 1685, toleration both of their private worship and of their inward convictions. Instead of this, the priests and magistrates had insisted on their recantation of their faith, and on their profession of Romanism. There was good reason to believe that it was represented to the king that their compliance was a spontaneous deed, and that the non-complying were only a very few. They were styled in public documents *new converts* or *new catholics*,—while their brethren at a distance called them apostates and *Protestants Tombés*. Graverol used the milder designation of *Nicodémistes*, as we gather from the title of another of his works first printed at Amsterdam in 1687 (reprinted 1700):—"Instructions pour les Nicodémistes, ou après avoir convaincu ceux qui sont tombés de la grandeur de leur crime, on fait voir qu'aucune violence ne peut dispenser les hommes de l'obligation de professer la vérité."

He printed a "Dialogue on a Union of Protestants in Great Britain," as to which also we can quote his own remark: "Persons of moderation testified their favourable opinion of this dialogue; but such persons are not in the majority." In a treatise entitled "Moses Vindicatus," he proved that the Mosaic account of the creation is strictly a history, and not an allegory; (Amst. 1694). Mr. Graverol was one of the prominent ministers of the French churches of London in their communications with British statesmen. In his later years he had to defend the propriety and utility of catechisms and confessions of faith, his opponents being one or two recent converts from Popery whose temptation was to deify mere liberty and to suspect the presence of enslaving intentions in the minds of all composers of creeds or articles of faith. His last Pamphlet was entitled, "A Defence of the Reformed Religion, of its Synods and Pastors, &c." The co-adjutor of Laval, in the preparation of the voluminous History of the Reformed Church of France, was another *Pastor John Graverol*, the son (we presume), of this aged refugee. Our John Graverol died in London in 1718, aged seventy-one.

He had published, in 1703, a historical and topographical manual on the town of Nismes, for the sake of the refugees from his native place. Written probably from memory, this "Histoire de la ville de Nismes," is pronounced by Haag to be a failure; but the prefatory epistle to "Messieurs les Réfugiés de Nismes qui sont établis dans Londres," is certainly valuable, as we may judge from its conclusion:—

“We who are in a country so remote from our own, only for the word of God and the testimony of Jesus Christ,—let us study to render our confession and our faith glorious by discreet and modest conduct, by an exemplary life, and by entire devotedness to the service of God. Let us always remember that we are the children and the fathers of martyrs. Let us never forget this glory. Let us strive to transmit it to our posterity.”

XII. THE MESSRS. MESNARD, BROTHERS.

The senior Mesnard (*alias* Mesnart) was, with some of his family, a refugee first in Holland, and then in England. The name is pronounced like the English surname Maynard, and is (according to modern orthography) spelt Ménard. He was one of the pastors of Charenton at the date of the Edict of Revocation, and received a passport for Holland. There he was at once patronised by the Prince of Orange, and accompanied him to England. His Majesty made him a Canon of Windsor on the 11th June 1689; he is styled S. T. P., *i.e.*, Professor of Theology. Anthony Wood informs us:—“1689, June 15. John Mesnard was created Doctor of Divinity, by virtue of the Chancellor’s letters, which say, ‘that he had been sixteen years minister of the Reformed Church of Paris at Charenton, and afterwards chaplain to his Majesty when he was Prince of Orange, for some years; in which quality he came with him into England; that he has his Majesty’s warrant to succeed Dr. Isaac Vossius in his Prebendary of Windsor,’” &c. The first names of naturalised subjects from abroad, in the first year of William and Mary, are John Mesnard, clerk, Louisa, *his wife*, Mary, Susan, and Peter, *their children*, 31st January (List XVII.).

Dr. Ménard held all his appointments under King William and under the three succeeding sovereigns. He died on 13th September (another account says 26th August) 1727, in his eighty-fourth year. He was succeeded in his canonry of Windsor by Dr. Waterland.

Philippe Ménard was styled Le Sieur d’Aix. He was Pasteur of Saintes, and his church, like that of Charenton, was levelled to the ground, he himself being fined 10,000 livres. He took refuge in Denmark; Queen Charlotte Amelia made him her chaplain, and pastor of the French Church in Copenhagen, on the 1st December 1685, where he remained till the year 1700. Although we have not been able to discover the ancestry of the brothers Ménard, we believe that Philippe’s father-in-law has been found, namely, Monsieur Pierre Guenon de Beaubisson [in our patent-rolls spelt *Beaubinson*], to whom our King granted the office of “Gentleman of the Bows,” with an annual fee of £58, 5s., on the 20th February, 2 William and Mary [1690, *new style*].

There was a chapel within the precincts of St. James’s Palace in Westminster, which had been lent both to the Dutch and to the French Protestants for public worship. It was originally a Roman Catholic chapel, having been erected in connection with a convent by Catherine of Braganza. Misson tells a story about it, combining pleasantness and pleasantry. During the uncontrollable tumults on King James’s abdication, the Queen Dowager’s chapel was plundered. A French officer found and appropriated a curious little box of relics. The Queen Dowager implored him to restore the prize. “Your Majesty cannot have it for nothing,” said the officer; “my brother is a martyr chained in one of the galleys of France, and his religion is his only crime. Do you petition the King of France for his release; restore me my brother, and I will restore your box.” She petitioned and secured the brother, and her relics were returned. “If this anecdote be true,” says Misson, “these relics may really be said to have wrought a miracle.” In 1700 the chapel became the French Chapel Royal of St. James’s; Philippe Ménard was brought over to be its minister, and the king granted him a salary of £160. There was no consistory, but Protestant ordinances were administered in it, in the French language, by one or more ministers. In 1727 Mr. Aufrère was associated with Mr. Ménard. The *Historical Register* sometimes confounds him with his brother, John. It was Philippe Ménard who was so influential among the Directors of the French Hospital, and who preached the opening sermon in 1718. He died in 1737, at a very advanced age, “at his lodgings in St. James’s.”

The Cheque-book of the Chapel-Royal contains the following entry:—

“1737, May 27.—By virtue of a warrant from the Rt. Rev. Edmund, the Lord Bishop of London, I have sworn and admitted the Revd. Mr. James Serces into the place of Minister of the French Chapel in St. James’s Palace, vacant by the death of the Revd. Mr. Philp Menard. Geo. Carleton, Sub-Dean.”

XIII. REV. HENRI DE ROCHEBLAVE.

De Rocheblave was born in France on the 6th December 1655 [1665?]. At the date of the Revocation he was a student of theology at Schaffhouse, and there he was admitted to the ministry at the age of twenty-one. France being closed against him, he took refuge in England, and arrived at Greenwich, where the Marchioness of Ruvigny made him her domestic chaplain. In 1692 he was one of the ministers of the French Church of Le Quarré, Little Dean Street, Westminster. He thereafter went to Ireland, having received a parochial benefice. This he resigned in a few years, and in 1703 we find his name on the list of ministers of the French Church of Lucy Lane, Dublin. When he was solicited to transfer his services to St. Mary's, a conformist French congregation patronised by the Archbishop of Dublin, he promised his attached Huguenot people that he would never leave them. He died, after a brief illness, in the prime of life, at Dublin, on the 14th September 1709 (3d Sept., *old style*). His sermon on the last Sabbath of his ministry, was on Acts xx. 32, being the Apostle Paul's adieux to the elders of Ephesus; he had not time to finish the sermon, and announced that he would finish it on the following Thursday. This was a displacement of his weekly lecture on the Catechism. Some of his congregation suspected that he meditated a translation to another church, which being reported to him, he was much amused. On the Thursday he kept his promise, being apparently in perfect health; he preached with great energy, and this strengthened the conjecture that he was giving a hint of his having accepted another ministerial appointment. The next day he was seized with what proved to be his last illness, but it seemed to be very slight; he, however, from the first, said calmly and decidedly, "I am ready to go wherever Providence leads me. I have not preached the truth, as it is in Jesus, so long, without making a personal application of it. Whatever be the way God may be pleased to dispose of me, I have no other will but His."

He appears to have been twice married. His first wife's maiden name was Elizabeth La Caux. Their son, Pierre, was baptised in Le Quarré French Church on 23d December 1694, and was named after the pasteur, Pierre Desgalenière. His second wife, who survived as his widow, and whose Christian name was Isabeau, had the sad and pleasing duty of superintending the publication of the posthumous volume of his sermons, which she dedicated to the Earl of Galway in 1710. (See the Appendix to my vol. i., where her Dedicatory Epistle is printed.) The son, Pierre de Rocheblave, is probably the person intended in the following notice inserted in the *Historical Register*:—"1730, Sept. 12.—The Rev. Dr. Rocheblave was sworn in Preacher to the French Chapel Royal at St. James's, by the Sub-Dean of His Majesty's Chapel."

XIV. PASTEUR SANXAY.

M. Sanxay, pasteur of St. Jean d'Angely, became a refugee in England in 1686, along with his wife and children. There is a copper-plate portrait of him, from a drawing executed when he was nineteen years of age. His father was a merchant at Taillebourg, in Saintonge, where he built a very fine house; and the refugee was the younger of two sons. He was sent for an academic course of humanities to the Jesuits' College at Bourdeaux, where he won the prize for eloquence; and both the certificate and the handsome volume presented to him were preserved. The Jesuits having set their hearts upon his entering their Society, his father removed him from their college and sent him to London to learn English. He had not been in that city for quite two years, when both his father and his brother died. He returned to France, and went to the Protestant College of Saumur. There he finished his humanities under the famous Professor Tanneguy Le Fevre, and finally took his Degree of Master of Arts, the diploma of which is an heirloom. On the Revocation of the Edict of Nantes, he was ordered by the authorities to shut up his church and to desist from preaching. On the apostolic plea that we ought to obey God rather than men, he continued to preach in his church at St. Jean d'Angely. He was arrested, and dragoons were quartered on his house; he himself was conveyed to the prison of La Rochelle, where he was confined for six months. He was released in consequence of an order of the Court, sent through the Duc de Boufflers, Governor of Guienne, requiring M. Sanxay to quit France within fifteen days, on the pain of being sent to the galleys.

M. Sanxay resolved to go to England, and spent his days of grace in disposing of some of his effects, and removing his furniture from St. Jean d'Angely to La Rochelle. At that port, the last day of grace having arrived, he found no ship sailing for England, and had to embark in a ship for Holland. However a providential storm drove them into Plymouth harbour, and he and his wife and three children took a house in that town. In a coffee-house he met Mr. Jonkin, a Cornish squire. The conversation turned upon the Protestant refugees from France, who had come in such numbers as to attract universal notice and commiseration. M. Sanxay gave Mr. Jonkin a faithful narrative of the persecution, and of his own sufferings; and that gentleman said to him that he could give him a house and a good salary, though he could not undertake for his wife and children. The result was that M. Sanxay went to Cornwall as the tutor of Mr. Jonkin's young family, five sons and a daughter.

Huguenot refugees arrived at Exeter in great numbers. The Bishop of Exeter (Lampugh) sent for their principal man and asked if a clergyman had come with them. He replied in the negative; but having heard of M. Sanxay, and being informed as to his place of residence in Cornwall, he mentioned him to the Bishop. The refugee pasteur accordingly received a letter from the Episcopal palace, exhorting him to come to Exeter and feed a Huguenot flock that was without a shepherd; the Bishop also offered him the use of one of his churches, and promised to obtain him a pension from the English Government. Such an offer meeting with a suitable response in the pasteur's heart, Mr. Jonkin not only released him from his engagement, but also sent all his children to board with him in Exeter. The Bishop gave him the church of St. Olave as his place of worship. There M. Sanxay ministered for six or seven years till the day of his death, which was sudden, and suspected to have been occasioned by poison introduced into a cup of coffee by a French spy. He left a daughter, Claudia, whom the Bishop Trelawny adopted, also two sons, Rev. Daniel Sanxay, Rector of Sutton, and James Sanxay, who left on record the information furnished to me. These surviving children are said to have been all born in England, the refugee children having died at very early ages. James Sanxay, on mentioning the refugee pasteur's death, said, "I was then between three and four years old, so that I cannot remember him." The Rector of Sutton had a son, and James had a daughter, Claudia. This is all I can glean as to direct descendants; the surname is preserved in the person of a collateral descendant, the Rev. Arthur Henry Sanxay Barwell, M.A., Rector of Clapham, near Worthing.

Chapter XX.

CROMMELIN, PORTAL, COURTAULD, AND THE INDUSTRIAL REFUGEES.

I. CROMMELIN.

"HISTORY and chronology," says an eloquent Irish writer, "more frequently record those events that tend to the glory rather than to the prosperity of nations. Thus in the various tables of remarkable occurrences, the establishment of our great staple, the Linen Manufacture, is omitted. . . . The individual who, in establishing the Linen Manufacture in Ireland, contributed so much to its prosperity, deserves to be memorized amongst our most illustrious countrymen, whether statesmen, legislators, or warriors. The name of this person, now so little known, was Louis Crommelin."

The Crommelins were a Protestant family in the Province of Picardy.¹ Their residence, and the seat of their manufactures, which brought them great wealth, was Armandcourt, near St. Quentin. They became refugees in Holland. Their founder was Armand Crommelin of Courtray, the father of five sons, Peter of Cambray (*died* 1609), Joshua of Haarlem (whose six sons left no male descendants), Adrien of Rouen (whose last male representative was a grandson Francis, son of James), Martin (who died in England, unmarried), and John, the ancestor of the British

¹ My pedigree may be called the French Refugee Crommelin pedigree. Traced to its remote origin, the family is Dutch, and may be instructively studied in the *Genealogie van het geslacht Crommelin*, published at Rotterdam in 1879; it contains all the French branches, and has been helpful to me.

refugees. He not only kept up the family name, but also brought the blood of the noblesse into the family, by his marriage. He married, on the 17th Dec. 1595, Marie, daughter of Jacques de Semery, Seigneur de Camas; the Princess Catharine of France was present at the marriage, and the royal castle of Follembroy was granted for the ceremony. John Crommelin had fifteen children, of whom two daughters and three sons survived. The daughters were Mary, wife of Peter Lombard of London, and Catherine, wife of Abraham Desdeuxvilles of London. The sons were Peter, John, and Adrien. Peter Crommelin (*born 1596, died about 1680*) married Marie Desormeaux of Cambrai, and left seven children, one of whom, Samuel, by his wife, Madelaine Testart, had twenty-two or twenty-three children, the eldest daughter among these being named Anne. John Crommelin (*born 19th March 1603*) was the direct ancestor of our refugees. We pass from him in the meantime, to mention his younger brother Adrien, who married at Charenton, on the 11th August 1641, Susanne Doublet. He had two daughters, Marie and Jeanne; the former was married (in 1667 or 1668) to Jean Pigou of Amiens; she with her husband and family lived in that town till the Revocation, when they took refuge in England. Anselm Frederick Pigou, their son, married, in 1709, his cousin Catherine, daughter of John Camin. Jeanne Crommelin was married at Paris, about 1669, to Francis Ammonnet; this couple escaped into England with great wealth in 1681; the husband died, and their wealth was dissipated partly through the speculative mania of her second husband, James Dufay. We now return to John Crommelin.

John Crommelin married, in 1623, Rachel, daughter of Guillaume Tacquelet of Castalet, and had fifteen children,¹ of whom I now mention only Anne, and Louis, the eldest son. Anne (*born 1636*) was married to Isaac Cousin of Meaux; both became refugees at Lisburn. Louis (*born 1625, died 1669*) married Marie, daughter of Jean Mettayer, one of the pasteurs of Haucourt, and their son was the great Louis Crommelin, the refugee, of whom at present we note only the fact, that he married his cousin, already named as one of the twenty-two or twenty-three brothers and sisters, Anne Crommelin of Haarlem. [One of Anne's brothers, named Alexander, after a sojourn at Hamburg, settled in Lisburn. And a sister, Jeanne, was married there to Louis Mangin.]

Other children of John Crommelin and Rachel Tacquelet are worthy of some notice. WILLIAM (*born 25th April 1645*) settled in Ireland. JACOB (*born 26th May 1642*) married Elizabeth Testart in 1663; he had a daughter, Marianne (who married James Courtonne of Alencon, refugee in London), and a son, Daniel, who in 1693 became a tutor in England to Mr. Vernon's son, and having remained with him for three or four years, settled in Ireland without a profession. DANIEL (*born 28th December 1647*), who married Anne Testart in 1674, was a refugee, first in England, finally in New York. MARY (*born 5th March 1627*) was married to Daniel de la Chambre of Haarlem, from whom descended John de la Chambre, refugee in London, the husband of a Miss Laurent. CATHERINE (*born 20th June 1632*) was married to Francis De Coninck of Antwerp; her daughter, Catherine, was the wife of John Camin of Rouen, and the mother of Captain Camin in the British army, and of Mrs Anselm Pigou (above-mentioned); her son, Frederick Coninck, married, in England, Mary Camin, daughter of Louis Camin of Abbeville. RACHEL (*born 21st July 1634*) became, in 1656, the second wife of Pierre Testard, merchant in Saint-Quentin; her daughter, Susan, was married in 1686 to Daniel Robethon, a French refugee; and another daughter, Anne, was married in 1681 to Jean Benezet. [P. Testard married a third wife, Anne Baulier, and her daughter Marianne was married, *first*, to Francois Ribot (drowned in the passage from London to Rotterdam); *secondly*, to Monsieur de Rapin.]

Louis Crommelin, the distinguished refugee, had two sisters, Mary and Jane. Mary was married, *first*, to Isaac Testard of Blois, a refugee in London, and, *secondly*, to Major de la Cherois. Jane was married to Abraham Gillot of Alencon; this couple at the Revocation took refuge in Amsterdam, and ultimately settled at Lisburn. The brother of Louis was Samuel Louis Crommelin; he with Judith Truffet his wife resided at Saint-Quentin till the Revocation, when they retired to Amsterdam. He, being left a widower, came to Lisburn with his sons, and there married a second wife, Louise Adelaide, sister of Major-General Belcastel. The eldest son of Samuel-Louis married his first cousin, daughter of the above-named Abraham Gillot, and the second son, Daniel, married also a first cousin, daughter of the above-named Isaac Testard.

The patrimony of Louis Crommelin (as of each of his brothers) was £10,000.

¹ Jacob (born 26th May 1642), the author of the old pedigree, was the tenth child.

In my memoir of the Earl of Galway, I have narrated the establishment of the linen-trade in Ireland by Act of Parliament, under his Excellency's government. The next step was to appoint a competent national manager and overseer. King William III. invited from Holland Louis Crommelin, and the Royal invitation was accepted; this was in the year 1698. Crommelin's children were a daughter and a son. His son, also named Louis, was at this date only fifteen years of age, but evidently was well endowed with hereditary ability. The father and son came over to Ireland to select a place of settlement, and he chose as his headquarters the small town in the county of Antrim, then called Lisnagarvey, but afterwards Lisburn. He obtained a Royal Patent, dated 14th February 1699 (*i.e.*, 1700 *new style*), as to which a Report was presented to the English House of Commons by the Commissioners of Trade, 26th May 1700:—

“His Majesty having referred to our consideration some proposals made by Mr Crommelin, a French refugee, long experienced in the linen manufacture, for the more effectual establishment and improvement of that manufacture in Ireland, we humbly offered our opinion that his Majesty would be pleased to allow £800 per annum for ten years, to pay the interest at eight per cent. of £10,000 advanced by said Crommelin and his friends for the setting on foot of that manufacture; the said £800 to be received and issued out by trustees appointed by his Majesty to inspect the employing of the said £10,000. And his Majesty having been pleased to give directions accordingly, the said Crommelin is lately gone to Ireland in order to put his proposals into execution.”

From the Patent it appears that in addition to the £800 per centage, there was a pension of £200 a-year to Crommelin, £40 annually to each of three assistants, and a salary of £60 for a French minister. A linen-factory was built at Lisburn, at the foot of a bridge which crossed the river Laggan; the water-course remained till the beginning of this century, and the French church is now the court-house of Lisburn.¹ Crommelin “brought from Holland 1000 looms and spinning-wheels of an improved construction, and invited a number of families (in general Huguenot refugees, like himself), who gladly complied, and soon founded quite a colony among themselves.” While Crommelin did his part, King William's Patent being not formally completed at that Sovereign's untimely death, was, after two years and a quarter, held to be non-existent. Queen Anne's government issued a new Patent, which did indeed retain the same grand total of £1180 per annum, but redistributed it so that it might provide the premiums for workmen, enacted in Lord Galway's Act. By this arrangement, Crommelin's personal share was reduced to £400 per annum, and the limitation of ten years was extended to the total £1180.

Besides his personal venture, Crommelin also had to devote himself to the National office of Overseer of the Royal Linen Manufacture of Ireland. His formal appointment took place in the end of 1703, after a representation as to his claims by the Irish Parliament. His private affairs he entrusted entirely to his son, that he himself might (to use his own words) “mind the public,” and “continue his care in promoting the good of the kingdom.” That his office under Government gave him a variety of occupation may be gathered from the contents of a book which he published in 1705, “An Essay towards the Improving of the Hemen and Flaxen Manufactures in the Kingdom of Ireland.” This book contained six chapters: I. Preparing ground, sowing, weeding, pulling, watering, and grassing flax. II. Dressing flax. III. Hemp. IV. Spinning and spinning-wheels. V. Preparing yarn and looms. VI. Bleaching utensils and bleaching. In these departments he found prevailing ignorance, and a want of anxiety, patience, perseverance, and zeal among the Irish employés. He had to direct the selection or reclamation of soil for the crop; to instruct them in the choice of seed, and in pulling flax and watering it in season and with judgment; to prevent their drying flax by fire-heat; to watch the reeling of yarn, so that an honest article, both as to quantity and quality, might be supplied to the dealers, &c. He had built a bleachery at Hilden, near Lisburn; so that, after describing to his readers his machinery and processes, he says, “They who are disposed to erect one of these bleacheries, may, with much greater satisfaction, come and view one small bleachery at Lisburn, which may serve as a model.” Crommelin was highly eulogised in the Parliament of Ireland in 1707 and 1709.

In the year 1711 he had to consider that his Patent was about to expire. His thoughts had also a more affecting and disconsolate element in them, arising from

¹ Throughout this memoir I am greatly indebted to the article on Lisburn and its Huguenots by Dr Purdon in the *Ulster Journal of Archaeology*.

the death of his son. Louis Crommelin, jun., died on the 1st July 1711, as we learn from his tombstone in the wall of Lisburn churchyard :

Six foot opposite lyes the body of Louis Crommelin, born at St. Quentin in France, only son to Louis Crommelin and Anne Crommelin, Director of the Linen Manufactory, who died beloved of all, aged 28 years, 1 July, 1711.
Luge, Viator!
et, ut ille dum vita manebat,
suspice cœlum, despice mundum, respice finem.

Crommelin was obliged to rouse himself from his grief, and to memorialise the Lord-Lieutenant, the Duke of Ormond. He represented the necessity for renewing the Patent. He also petitioned for a pension of £500 a-year to enable him to retain his office of Overseer, because "having lost his only son, who managed all his affairs," he could not afford to employ another manager of his business, unless he was thus securely provided for. Whether Crommelin's petition succeeded to its full extent, we are not informed. But one result of it was that, on the 13th October 1711, the Duke of Ormond constituted a Government Board for the Linen Manufacture, and this Board reported favourably as to Crommelin's public projects. When, in 1716, Lord Galway was again the acting-Viceroy, *Warburton, Whitelaw, and Walsh's History of Dublin* informs us, that his Lordship gave all the encouragement in his power to the Trustees of the Linen and Hemen Manufacture, and empowered them to use his name with the Lord Mayor that their hemp and flax seed, lying in the Custom-house, might be deposited in the House of Industry. Lord Galway also gave the Trustees an apartment in Dublin Castle for the transaction of their business. In 1717 a petition was presented to the House of Commons from Louis Crommelin, gentleman, "proposing, upon a suitable encouragement, to set up and carry on the hemen manufacture of sail-cloth, in such part of the kingdom as the House thinks proper." Louis Crommelin's petition was successful. The House of Commons referred it to the Committee appointed to inspect the state of the linen manufacture, and on December 10 their Report was to the effect that Louis Crommelin should, under the directions of the Trustees, be employed in making settlements for the manufacture of hemen sail-cloth, and that £1000 a-year, for two years, should be voted to the Trustees for the project. This was done; two manufactories were set up at Rathkeale and Cork, another at Waterford, another at Rathbridge in Kildare. In 1719 duties were imposed to furnish revenues for promoting the linen manufactures in the south, namely, 12d. per lb. on tea, 3d. per lb. on coffee and chocolate. On 8th December 1725 favourable reports were presented to Parliament. After Crommelin's death the southern manufactures languished, though the north continued to progress.—(*Ulster Journal*, Vol. IV., p. 207.)

Nothing more is recorded of Louis Crommelin, except the fact of his death in 1727. His daughter, Magdalen, Madame de Bernières, wife of Captain Jean Antoine de Bernières, of Alençon, survived him; her son died at Lisburn in July 1711, aged twenty-eight or thirty.

The male line of the Crommelins was kept up by his brother Samuel-Louis, of whose descendants my Chapter on Families will speak. The *Ulster Journal* mentions a third brother, William Crommelin, who had the linen manufactory at Kilkenny, where he married Miss Butler, "one of the Ormond family," but his son and heir, Louis, died unmarried; his other child was a daughter, Marianne.

We return to Louis Crommelin's cousin and brother-in-law, Alexander Crommelin; he married Mademoiselle Madeleine de La Valade, but his son and heir, Charles, died unmarried; his daughter, Madeleine, was the wife of Archdeacon Hutchinson. Alexander's sister, Jeanne (as already noted), was the wife of Louis Mangin, and probably the mother of a Captain Paul Mangin, whom the *Ulster Journal* has memorialised by printing a letter from him, addressed thus:—

By Forpatrick.

To Doctor JOSHUA PILOT,
In the Honble. Colonel Battereau's Regt.,
Inverness,
Scotland.

"DUBLIN, 28th of June 1746.—I have a nephew named Alexander Crommelin, who served his apprenticeship to a surgeon in Lisburn, in the North of Ireland, and since has been at

Edinburgh two years, attending the colleges and hospitals; he arrived from Scotland about four days ago, and was there all the time of the troubles, and attended the wounded. He is a sober youth, and has taken much pains to perfect himself as to surgery and physic. As he designs to enter as a surgeon in the army in time, he would fain begin by being surgeon's-mate, which he would immediately purchase. I am thinking that he could not be better off than with you, if you wanted such, and would be glad if he was to serve under you; if he can't have that happiness, I shall be much obliged to you to inquire for one in some other regiment, and to acquaint me how much is desired for it; the price of it is ready to be paid at sight. He was offered one when in Edinburgh, in Brigadier Bleith's [Blyth's?] Regt., when the college was sitting, but at that time would not accept of it, till the college was up."

II. PORTAL.

This very honourable family is both Albigenian and Huguenot. It is memorialised in an interesting volume entitled "Les descendants des Albigeois et des Huguenots, ou Mémoires de la Famille de Portal" (Paris 1860). The city of Toulouse was French in its politics; but it had its own legislature and magistracy, independent of the King of France. It was governed by Capitouls—a corporation of civic dignitaries elected annually, the members of the retiring corporation being excluded from re-election for several years. On the 14th June 1204, a treaty between the city and the lord of a neighbouring castle is signed "Oldric de Portal, capitoul." From 1204 to 1423 twenty-one elections to the Capitoulate were in favour of the De Portal family. After the latter date the Inquisition was set up in Toulouse. In 1238 Raymond de Portal had removed to Nismes. But most of the Portals resided in Toulouse until 1463, when, in consequence of a great fire, many of them were dispersed. Jean de Portal is found established at Bagnols, in Lower Languedoc, at the end of that century. His elder son, Jehan, was sent by King Henry II. to the cradle of his race, as Viguier of Toulouse, in 1555. His kinsman, Berenger de Portal, chevalier, Sieur de la Pradelle, was then resident at Toulouse as Treasurer-General of Languedoc. Jehan fell a victim to a fanatical riot; his younger brother, Francis de Portal, is the ancestor of the modern branches of the family.

Of Berenger, Sieur de la Pradelle, it is recorded that he was commonly called General Portal, because Treasurer-General to the King. In 1573, although the desolations of the St. Bartholomew massacre seemed to have extinguished Protestantism, he died confidently persuaded that there would again be a Reformed Church in Paris. And he left a tangible proof of his conviction by bequeathing a sum of money for the benefit and maintenance of the Protestant Church of Paris (pour le bien et soutien de l'Eglise de Paris). In 1591 Du Moulin, having accepted the title of Pasteur of Paris, claimed and received his salary out of this Portal Bequest.¹

At the time of the Revocation of the edict of Nantes the chief of the Portals died a martyr's death; he was the fifteenth in the direct line of descent from Oldric de Portal. His name and title was Louis (or Jean Francois?) de Portal, Sieur de la Portalière; he with his wife (*née* Jeanne de la Porte) and a numerous family were living peacefully and patriarchally at the chateau of La Portalière, near St. Hippolyte, in the Cevennes. In October, Monsieur Saint-Ruth, at the head of regiments of dragoons, made a descent upon the defenceless neighbourhood, set fire to the chateau, and razed it to the ground. In their retreat, Portal, his wife, and their youngest child were massacred. The fifth son, Pierre, fainted at the door of a baker's shop, at Montauban, and being succoured by the benevolent shopkeeper, he lived to found a family in France, which, amidst gross oppression, remained true to Protestantism.² The eldest son, and one daughter, found their way to Brandenburg. Two other sons, Henry and William, and a daughter, reached Bordeaux. The captain of a merchant vessel admitted them on board, hid them in empty hogsheads, and brought them safe to Holland. It is said that they, in point of time, narrowly escaped death by suffocation. For the French Government, enraged at the habit of stowing away fugitive Protestants in cargoes, soon afterwards gave orders to fumigate departing vessels with a deadly gas. "On se servait d'une composition qui, lorsqu'on y mettait le feu, developpait une odeur mortelle dans tous les recoins du navire, de

¹ Bulletin, vol. viii., p. 2.

² The celebrated Pierre Barthelemy de Portal (born in 1765), the French Minister of State, Chevalier and Grand Officer of the Legion of Honour, and Baron de Portal (from 1815) was the grandson of the little boy who owed his life to the baker. His eldest son, Pierre Paul Frederic, 2d Baron de Portal (*born* 1804), is the head of the French family.

sorte que, en le respirant, ceux qui s'étaient cachés trouvaient une morte certaine." ¹ Henry and William landed in England with the Prince of Orange in 1688.

The motto of the De Portals, "Armet nos ultio regum," was granted to Raymond de Portal in 1336 by Charles V. of France, in honour of his having been one of the four hundred knights of Toulouse who volunteered to accompany Bertrand du Guesclin, on his expedition into Spain to avenge the death of the sister of the Queen of France, Blanche of Bourbon, Queen of Castile. Had this family desired to resent the ingratitude of the Bourbon kings to themselves and the other loyal Huguenots, they might have assumed as a new motto, a naive aphorism which introduces one of the Chapters of the Portal Memoirs, "Le système d'intimidation eut peu de succès sur la famille de Portal."

It may be asked, how can such a family be associated with the industrial class? The reply is this, they cheerfully became poor for conscience' sake, and resorted to industry to earn a livelihood. Henry Portal, devoted himself to manufactures, and having invented a peculiar fabric of paper, he obtained the privilege of making the Notes of the Bank of England, which his descendants inherited. His paper-mill was in Hampshire; the mill was at Laverstoke; his residence was Freefolk Priors. The wheel of his mill was turned by the river Itchen, on which Cobbett (in his "Rural Rides") waxes eloquent, as "that stream which turns the mill of Squire Portal, which mill makes the Bank of England note-paper."

"Talk of the Thames and the Hudson with their forests of masts; talk of the Nile and the Delawar bearing the food of millions on their bosoms; talk of the Rio de la Plata and the other rivers, their beds pebbled with silver and gold and diamonds; what, as to their effect on the condition of mankind—as to the virtues, the vices, the enjoyments, and the sufferings of men—what are all these rivers put together, compared with the river at Whitchurch, which a man of three-score may jump across dryshod?"

I have found it interesting to follow out the history of the noble refugee's paper-mill. He died 30th September 1745. He had, along with the mill, the estates of Freefolk Priors, Laverstoke, and Ash, all in Hampshire. The whole (subject to portions for his four daughters) became the property of his only son, Joseph Portal, Esq. of Freefolk Priors, who enjoyed his inheritance for forty-eight years, dying on 14th December 1793.

Joseph Portal's eldest son, Harry, had gone into the army, and William had become a barrister in the Inner Temple. His special favour seems therefore to have been reserved for his third son, John, who became the squire of Freefolk Priors, and also had the celebrated paper-mill as part of the paternal bequest. His will is thus expressed:—

"I give and devise all those my Mills called Laverstoke Mills, with all the houses and gardens to the same belonging and adjoining, now in the several occupations of the several persons working at or belonging to the said Mills, with the Mill-Heads and the piece of ground lying between the two Mill-Heads, and the entire use of the River and stream of water for working the said Mills, in the same manner as I have for many years past held and enjoyed the same: and also my Mill, called Bear Mill, in Freefolk-Syfreewast, with the houses, barns, stables, orchards, gardens, and plot of ground belonging thereto, and now in the possession of the paper-makers and others, my servants, all within the gate or opposite to the cottages late Edwards's, together with their and every of their appurts, unto my son JOHN PORTAL and his assigns for the term of 99 years, if he and my sons Harry and William, or he and either of them, or he and the heirs-male of the bodies or body of them my said sons, Harry and William or of either of them, shall so long live and continue, he the said John Portal and his assigns yielding and paying therefore, yearly and every year, by two equal half-yearly payments, unto the person or persons who shall or may, for the time being, under and by virtue of the limitations hereinafter contained, be entitled to the reversion, freehold, or inheritance of the same mills and other hereditaments, comprised in the said term of 99 years, expectant on the termination thereof, the yearly rent and sum of £150 of the lawful money of Great Britain, free and clear from all rates, taxes, charges, and deductions whatsoever, and also keeping the said mills, and other hereditaments and every part thereof, in good tenantable repair and condition at all times during the said term, and so leaving the same at the end thereof.

"I give and bequeath unto my said John all and singular my implements, utensils, and stock in trade, and all my husbandry and farming implements and utensils of every sort and kind, and all debts which shall be due and owing to me at the time of my decease in or account of my said trade and farming business respectively, but subject to the payment of all debts due and owing from me in or account of the same trade and business respectively. And I give my said son John all and singular my plate, linen, china, books, pictures, house-

¹ Royer, *La Colonie Francaise en Prusse*, p. 153, quoted by Smiles.

hold goods, and household furniture, horses, carts and carriages, with the harness and tacking thereunto belonging, *not hereinbefore otherwise bequeathed or disposed of* (and subject to my wife's having the use and enjoyment of such parts thereof as are hereinbefore specified, for the space of one year after my decease)."

Mr John Portal possessed the mills for fifty-five years, that is to say, until his death in 1848. He had succeeded to Laverstoke and Ash in 1846, on the death of his good and learned brother William, but he did not change his designation; he made his will on 27th January 1848 as "John Portal of Freefolk Priors, in the County of Southampton, Esquire." In 1843 he had taken power to bequeath the mills to whomsoever he pleased for the term of eighty years after the day of his decease. In the requisite parchment or indenture the mill property had been thus described:—

"All those Paper Mills called Laverstock Mills with the dwelling houses, cottages, gardens, yards, outlets, warehouses, drying rooms, and other buildings to the same belonging, together with all the millheads and the piece of ground lying between the two millheads, and the entire use of the rivers and streams of water for working the said mills—all which mills, dwelling houses, cottages, and premises contain 3 acres, 1 rood, and 18 perches, and are situated in the parish of Laverstock, on the north side of the turnpike road leading from Basingstoke to Andover. And also those several cottages or tenements, and gardens or plots of ground thereunto belonging, situate on the south side of the said turnpike road and immediately opposite the said mills and dwelling houses, containing together 3 roods and 24 perches, and then and now occupied by the workmen employed at the said mills, and lying in the respective parishes of Laverstock and Syfreewast."

His Will accordingly declares:—

"Now I the said John Portal do by this my Will direct, limit, and appoint, give and devise all and singular the said mills called Laverstock Mills, &c., unto and to the use of my son WYNDHAM SPENCER PORTAL, his executors, administrators, and assigns for the term of 80 years, to commence and be computed from the day of my decease [7 May 1848]. . . . I bequeath to my said son all that my business of a Paper-Maker by me carried on upon the said premises, and the good-will thereof, with all fixtures, machinery, articles, stock, and implements by me used and employed therein. I bequeath unto my said son all debts due and owing to me at the time of my decease from the Bank of England, or any person or persons whomsoever for or in respect of the said business of a paper manufacturer, subject to his paying thereout all debts whatsoever which shall be due and owing from me for or in respect of the same business."

Under Mr. Wyndham Spencer Portal, the manufacture of the bank-note paper with the new water mark began, and the mills have been remodelled and enlarged in the most admirable manner, the only monument of refugee days, except the surname of Portal having been pictured thus:—

"The artisans and work-people live in neat and picturesque cottages adjoining the premises, and are occupants of the same dwellings formerly tenanted by their great-grand-fathers."

This quotation is from the *Illustrated London News*; and from the Numbers of that journal for 30th December 1854 and 6th January 1855, I condense the following description:—

The Bank-note Mills, the property of Mr. Wyndham Portal, are situated in the parish of Laverstoke, in Hampshire, in the picturesque valley of the Test. This is a limpid stream, rising about three miles above the mills, thence running by Stockbridge, it flows through Lord Palmerston's property at Broadlands, and finally discharges itself into the Southampton Water. The first Bank-note paper ever issued was made in these mills in or about the year 1719, and it has ever since been produced on the same premises. The water of the river is well adapted to such a paper-mill as the Bank of England requires, as a recent analysis has confirmed. The entire mill has been undergoing alterations, in order to adapt it to the perfect production of the paper used for the new Bank-note, which is to be issued on New Year's Day 1855. The new buildings, in which the unique machinery is placed, were erected under the superintendence of Mr. Hellyer of the Isle of Wight, architect, who has effectively provided for light, ventilation, and the comfort of the workmen, and has also succeeded in pleasing the eye with the beauty and chasteness of his designs. Although Mr. Portal's engineers (Messrs. Donkin & Co., of Bermondsey) have constructed machinery of the most improved character and on an extensive scale, upwards of eighty persons are kept in constant employment. The quality and watermark of the Bank-note paper have been brought to a high degree of excellence. The moulds from which the paper is made are the outcome of an invention, patented by Mr. Brewer and Mr. Smith, which was rewarded by a medal at the great Exhibition of 1851. The

whole of the Bank of England's valuable patent process for the manufacture of the new watermark is (in 1855) executed in the premises of the Bank in London, by Mr. John Smith of the Engineering Department, under the superintendence of Mr. Hensman, the Engineer-in-Chief. By the latter it is transmitted to Mr. W. S. Portal, at the mill, when Mr. W. Brewer places the different portions together on the mould frames, superintending any repairs, &c., that may be necessary. About 50,000 notes are made daily.

On 20th December 1854, before the Society of Arts in London, Mr. Alfred Smee, F.R.S., Author of "Elements of Electro-Metallurgy," read a paper "On the New Bank of England Note, and the substitution of *surface-printing by electro-type* for copper-plate printing." He incidentally mentions that the Bank has twelve sets of notes, namely, for London, Manchester, Liverpool, Birmingham, Leeds, Newcastle, Leicester, Bristol, Portsmouth, Plymouth, Hull, and Swansea. There are thus sixty-six kinds of Bank of England notes, and 9,000,000 (equal to nearly £300,000,000) are issued in a year. In the manufacture of the paper every sheet must be accounted for, and it is a felony to manufacture paper like it. All kinds of precautions, in the way of counting and accounting, are used on the arrival of the paper in London, on its being stored, on its being delivered to the printer, and on its actual conversion into bank-notes. Each note circulates under the protection of the laws, "When a note returns to the Bank in Threadneedle Street, it dies." "The registry of its death is taken by a system devised by my brother, Mr. William Smee." "After the death has been registered, the note is deposited in the vaults for reference, for ten years, when it is burnt."

III. COURTAULD.

The Courtauld family was cradled in the Province of Saintonge. Its early members, settled in England, are described as merchants, goldsmiths, and jewellers. But ultimately the family became eminent in the silk-manufacture, and introduced *silk-throwing* into the county of Essex, where they built throwing-mills. The sites of their mills were Pebmarsh and Braintree. They are now represented by the opulent firm of Samuel Courtauld & Co., crape-manufacturers, of Halstead, Braintree, and Bocking.

Colonel Chester, with his usual generosity, furnished me with a Memoir of this family, the result of researches in the Isle of Oleron, and of most persevering searches in English archives. The following details are extracted from it.

Pierre Courtauld was the first of his family who settled at St. Pierre, in the Isle of Oleron. Official papers prove him to have become the principal merchant, and, through successful industry, the monopolist of the trade and manufactures of the island. His first wife was Judith Gibaud, the mother of his children. [Before 19th September 1686, he had married a second wife, Anne Cagna; this lady made her will on 19th August 1689, and in it she says:—"First, I recommend my soul to God the Father Almighty, who hears this prayer for the sake of His dear Son my Saviour Jesus Christ, who has shed His precious blood upon the cross for our sins, to have pity and compassion upon it, and at its departure from the body to receive it graciously into His holy paradise in the ranks of the faithful, to the enjoyment of eternal life."]

The children of Pierre Courtauld and Judith Gibaud were two sons, Augustine and Pierre, and a daughter, Judith, wife of Gedeon Gannet. Of these, only Augustine came to England as a refugee.

Various documents, signed by the Courtaulds, indicate the superior position and culture of their family. Clerks, notaries, and official persons, took great liberties with their surname spelling it in every imaginable way, Cortald, Cortauld, Courtald, Courtaud, Courtault, Courtaut, Courtaux, Courteau, Courteauld, Courteault, Courthould, Courfauld, Courtland. "But whenever the actual signatures of the Courtaulds themselves have been obtained, the orthography has been, without a single exception, COURTAULD, and the handwriting is invariably and remarkably excellent."

Augustine Courtauld made his will on the 5th September 1706; it was written in French, and an English translation was made for the Probate Court. He is described as "Mr. Augustine Courtauld, born in St. Peter in the Isle of Oleron, in France, and then residing in the parish of St. Anne in Soho, in the Liberty of Westminster." He made a formal declaration that he had been twice married, *first* to Julia Giron, by whom he had one son, Augustine; and that by his second wife, Esther (still living), [she survived him until May 1732] he had also one son, Peter. His will directs that his wife and two sons shall each have one-third of his "inheritance," his wife to be executrix for Peter; while for the elder son, Augustine, the testator's brother, Pierre Courtauld, was to be executor. He also mentions his estate in France; "for the estate in France, he giveth it to his two children for to share them by equal parts and portions."

There are very distinct family traditions, narrating the great difficulties experienced by the refugee in escaping from France, and declaring that his younger brother remained in France as a New Catholic, and by royal permission appropriated the above-mentioned estate, which was considerable. The refugee's will requiring Pierre's consent to marriages, contracted before the age of twenty-five by his nephews the testator's sons, it is maintained that Pierre died before 1709, the year in which young Peter married with the consent of his mother only. It is certain that young Augustine never got his French estate; at his death in 1751 he left mourning rings "to his cousins Peter and Augustine Courtauld," who are unknown to the registers in England, but were, of course, Pierre's descendants, and probably denizens of France, conformists to Romanism.

The first evidence of the residence in England of Augustine Courtauld, senior, is the record of his second marriage, which took place on the 10th March 1688-9, in the Glasshouse Street French Church, London. The circumstance that he often appears in the registers after this date, either as a godfather or as a witness, but never before it, implies that he had recently arrived in England. He is described as of the Province of St. Onge, and his wife is called Esther Potier of La Rochelle. On the 19th January 1689-90 was baptized Peter, son of Augustine Courtauld of the Isle d'Oleron in St. Onge, merchant, and Esther Potier. Peter left no noteworthy descendants, though he had many children by his wife, Judith Pantin, whom he married in the Church of *Le Tabernacle*, 5th February 1708-9, the marriage allegation being made by Isaiah Pantin, of the parish of St. James's, Westminster, goldsmith.

The Courtaulds, as a prominent family in their adopted kingdom, descend from Augustine, the son of Augustine by Julia Giron, the refugee's first wife, who died in France. The refugee himself died, aged about forty-five only, in London, and was buried at St. Anne's, Soho, on the 20th September 1706; his will was proved in the Archdeaconry Court of Middlesex on the 5th October, by his widow and by his brother, who paid a visit to this country for that purpose. As to Augustine, the second, it is probable that the Isle d'Oleron was the place of his birth, and that he was brought over as a refugee infant; the date of his birth was 1686. He married Anne Bardin¹ of Chelsea, but, as the registers of the Chelsea French Church have been lost, the memory of this and several other domestic dates has been lost also. He had eight children, and in taking the legal steps for the marriage of one of his daughters he declared himself to be forty-three years of age on the 21st May 1729. He died in 1751, aged sixty-five; his wife and himself died in the same year, she being buried on the 26th March, and he on the 14th April, both in the parish churchyard of Chelsea. He was a goldsmith, and he left behind him a lucrative trade, £2000 in portions of £400 each to his surviving children, small bequests to other persons, including his late brother's children, mourning rings to relatives and friends, including a Mr. Peter Roubeleau [or Riboleau], and £10 for the poor of the French Church in Orange Street, commonly called Leicester-Fields Church. This was his place of worship during the greater part of his married life, his house being in the parish of St. Martin's-in-the-Fields. His surviving children were Anne, wife of John Jacob; Esther, wife of Stephen Goujon; Judith (unmarried); Augustine (*born* 1718); and Samuel (*born* 10th September 1720.)

Augustine Courtauld, the third, was baptised on the 24th July 1718, his sponsors being Jacob de Milon and Jane Riboleau. He married on 19th March 1748-9, a cousin, Jane Bardin, daughter of John Bardin, by Renée Aveline, his wife. His children were two daughters, and the male line was continued by his brother Samuel.

Samuel Courtauld was baptised on the 13th September 1720; his sponsors were Samuel Aveline and Catherine Blanchard. On 31st August 1749 he married a daughter of Peter Ogier, silkweaver, formerly of Poitou, by his wife, Catherine Rabaud, Louisa Perina Ogier, who, like her eight brothers and sisters, inherited £250 on her father's death in 1740. After his father's death Samuel Courtauld removed to the parish of St. Michael's, Cornhill, and to the French Church of Threadneedle Street; he died in 1765. In his Will he describes himself as a jeweller. His eldest son, Augustine, died in infancy. The second, Samuel (*born* 1752, *died* 1821), became a prosperous merchant in the State of Delaware in America. Several other children died either young or unmarried, of whom the youngest was Sophia (*born* 1763, *died* 1850). Catherine, the sixth child and third daughter (*born* 1760, *died* 1826), had as sponsors Mr. Giles Godin and Mrs. Francis Catherine Merzeau (*née* Ogier), and was

¹ Perhaps the Bardins also were refugees from Saintonge. Among the graduates at Edinburgh University, 29th July 1600, were Joachimus Dubouchet, *Gallus*—Theodorus du Bouchet, *Gallus*—Joannes Bardin, *Xanctoniensis*.

the wife of William Taylor, Esq. The fourth son was George, who continued the direct line of the Courtaulds.

George was born 19th September 1761, he acted as Secretary of the *Eglise de La Patente* till 1785, when he emigrated to America, and died at Pittsburg, 13th August 1823. George Courtauld, "after a life of most varied enterprise in America and in England, invested what property he finally found himself possessed of in the purchase of lands in the Western States, and died as he was about to introduce the growth and manufacture of silk into the State of Ohio. He was a man of great power of character, and of great philanthropy, and it is said of him that in all his path through life he left a track of light behind him." By his wife Ruth, daughter of Stephen Minton of Cork (whom he married in America, and who died in England, aged ninety-two), he had eight children; his eldest surviving child, Louisa Perina (*born* 1791), widow of Abraham Clemens of America, resided for some time in Edinburgh; she died at 1 Carlung Place, Edinburgh, on 12th March 1883, aged ninety-two. Another daughter, Catherine (*born* 1795), was married to her first cousin, Peter Alfred Taylor, Esq. At the death of George Courtauld in 1823, his eldest surviving son, Samuel, became the head of the family.

Samuel Courtauld, Esq. of Gosfield Hall, near Halstead, Essex, was born in the City of Albany in the State of New York, 1st June 1793. He married in 1822 his first cousin, Ellen, daughter of William Taylor, Esq. He inherited a passion for manufactures, and founded the firm of Samuel Courtauld & Co., crape manufacturers, of Halstead, Braintree, and Bocking. For very many years he was the head of this firm, and active in the management. On his retirement he resided "at the historical mansion of Gosfield Hall, which he had purchased, and which he had the happy taste to restore and improve without destroying." He died 21st March 1881, worth £700,000. He had no children, and he bequeathed Gosfield Hall and 76 Lancaster Gate, Hyde Park, to two adopted daughters. He had survived his brother George for twenty years; he was succeeded in the firm by that brother's sons, George Courtauld (*born* 1830), M.P. for Maldon, and Sydney Courtauld.

IV. VARIOUS PERSONS AND MEMORABILIA.

From much more ancient times than the era of the dragonnades and the Revocation of the Edict of Nantes, English manufactures had been immensely indebted to foreign Protestant immigrants and refugees. The comparative toleration which the Huguenots reaped from the Edict of Nantes, they repaid to France by their skill, industry, and inventive powers, so that the beautiful, industrial products and manufactures of France were mainly the work of Protestant hands. These goods brought annually a great flow of money into the kingdom, especially from England. Both the money and the manufactories were to a great extent lost to France, when the masters and workmen had to fly by tens of thousands from fanatical persecution. The benefit was largely transferred to Britain.

As Mr. Durrant Cooper, the editor of "The Savile Correspondence," observes, to Henry Savile "belongs the honour of suggesting that wise course which turned the Revocation of the Edict of Nantes to such an advantage for the future prospects of England." He wrote to Secretary Jenkins from Paris, 21st October 1681:—

"I send this in favour of a Protestant linen-draper who with all his substance has resolved to retire into England, in order to which he has packed up his shop and sent it in specie to Dunkirk, having paid all the duties and customs on this side for exportation; but, being now told that his religion will not hinder the confiscation of his goods, he goes first to London himself before he will hazard his effects." The postscript adds, "Here is a Protestant haberdasher in the same trouble about carrying his effects. Pray instruct me what to say to such people upon the like occasions. I assure you it is worth a serious consideration, for if you refuse to take substantial tradesmen with their ware, they will go into Holland; so that they will get the rich merchants, and we only the poor ones."

In my Historical Introduction it has been recorded that leave was granted to refugees to come "with their ware." The linen-draper was Bonhomme, of whom Savile said, "This man will be able alsoe to give you some lights into the method of bringing the manufacture of sayle cloathe into England." Professor Weiss informs us, "In 1681 the company of elders and deacons of the French Church in Threadneedle Street [London] supplied funds for the establishment of a linen-manufactory at Ipswich, where Charles II. had permitted a great number of refugees to found a colony. Bonhomme, one of the most skilful manufacturers of linen cloth in Paris, spread its manufacture in England, and at the same time taught the English

to make sail-cloth." The whole of Weiss's chapter entitled "Of the principal manufactures with which *the refuge* endowed England," is worthy of perusal. I extract the following statement as a specimen :—

"Hat making became one of the most important manufactures taken into England by the refugees. In France it had been almost entirely in the hands of the Protestants. They alone possessed the secret of the liquid composition which serves to prepare rabbit, hare, and beaver skins, and they alone supplied the trade with the fine Caudebec hats. After the Revocation most of them went to London, taking with them the secret of their art, which was lost to France for more than forty years. . . . The French nobility, and all persons making pretensions to elegance in dress, wore none but English hats during those years; and the Roman cardinals themselves got their hats from the celebrated manufactory at Wandsworth established by the refugees."

The refugees also improved our paper, especially printers' and writing paper. Ours had been "a brownish and very coarse paper," says Professor Weiss, who adds, "the first manufactories of fine white paper were founded in London in 1685 and 1686 by French workmen from Casteljaloux, Thiers, Ambert, and especially from Angoulême." Mr. Smiles quotes the terms of a patent for making writing and printing paper granted in 1686 to "M. Dupin, A. de Cardonels, C. R. M. de Crouchy, J. de May, and R. Shales," they having "lately brought out of France excellent workmen, and already set up several new-invented mills and engines for making thereof, not heretofore used in England." Nicolas De Champ and his daughter Marguerite are remembered as refugee paper-makers in Scotland. They came from Normandy in 1679. De Champ began business at Colinton, near Edinburgh, but soon joined a firm at Woodside, near Glasgow. "Nicolas De Champs, Paper-maker in Glasgow," was a subscriber of £100 sterling to the Darien Company. He afterwards built a mill for himself in the parish of Cathcart, on a site beside a fall of the river Cart; "the place was called Newlands, and retains the appellation of Paper Mill to this day."¹ In 1726 his grandson, John Hall, was in occupation of this paper-mill. James Hall, De Champ's apprentice, had married his master's daughter ("Margrat Deshan") on 19th April 1695. De Champ himself as "Nicolas Deshan" was registered as a witness to a marriage at Cathcart, 14th November 1701.

Monsieur Pierre Nouaille was a refugee from Nismes; he is said to have forfeited considerable property in France. In 1693 he married Susanne Jollis. Their son, Pierre, was baptized in the Glasshouse French Church, London, on 26th November 1693. He was known as Mr. Peter Nouaille of Hackney, "a merchant of considerable eminence in the Levant and Italian trade." And he was the father of a third Pierre, namely Peter Nouaille, Esq. (*born 1724, died 1810*), of whom there is a long obituary notice in the *Annual Register*. In 1745, having been assumed by his father as a partner, he set out on a tour through France, Italy, and Sicily, by which he greatly increased his knowledge and accomplishments. In 1747 he returned to his desk in Throgmorton Street. He married, in 1760,² Elizabeth, sole heiress of a descendant of Huguenot refugees, Peter Delamare, Esq. of Greatness, near Sevenoaks (she died in 1805). In 1778, having, through untoward circumstances, become bankrupt, he resumed business through the countenance and aid of "many of the most eminent merchants in the city, among the foremost of whom was his ever-valued friend, Peter Gausson, Esq., then Governor of the Bank." In 1800 he retired from business with an independent fortune, which was at that date increased by his succession to a relative's property. He died at Greatness, "the oldest member of His Majesty's Court of Lieutenancy in the city of London." "He first introduced the manufacture of crapes into England, which, before his time, were imported from Bologna. By his own ingenuity he discovered the process of their manufacture, and soon rivalled them in his manner of preparing them." He established a manufactory which, with the property connected with it, he gave up to his son in 1800.

I find some indications of the inventive talent of the refugees in the English Patent-Rolls :—

2 Aug. 1681. John Joachin Becher—his invention for winding of silk.

19 Aug. 1681. John Joachin Becher and Henry Serles—new way of making pitch and tarre.

28 April 1682. John Joachin Becher—floating mills.³

29 July 1682. Francis Ammonet, Claude Hayes, and Daniel du Thais—their invention of the manufacture of draped stockings.

¹ Brown's "History of Glasgow" (1795), vol. ii., p. 211.

² *The British Magazine*, March 1760.

³ This eminent chemist and inventor (*born 1635, died 1682*) was, by birth, a German Lutheran. During his brilliant career in Mayence, Munich, and Vienna, he worshipped with the Papists. But at Westminster, 10th May 1681, he was naturalized as a Protestant. (See my List i.)

10 Aug. 1682. George Hager—making paper.

31 July 1682. John Duson—making salt and draining brine-pits and mines.

1 Aug. 1684. James Delabadie—an engine very useful for the beautifying of cloathes, freezes, and other woollen manufactures, in napping the same.

WILLIAM AND MARY, by the grace of God, to all to whom these presents shall come, greeting. Whereas Anthony Du Vivier, Esquire, hath by his humble petition represented unto us that he hath by his industry found out and invented a way to make a ship go against wind and tide by a very easie and not costly machine, and yet knowne by noe others, which will be of great use and service to our subjects, &c. Westminster, 29th Feb., 4 W. & M. (1692).

2 Sept. 1698. Francis Pousset—an invention for making black and white silk crape.

12 Dec. 1701. Richard Laurence De Manoir and Lewis Anne St. Marie—an engine for the making of large rough-looking glass plates and chimney-pieces.

19 Nov. 1715. Peter Dubison—printing, dying, or staining of callicoes.

5 Feb. 1719. James Christopher Le Blon—multiplying pictures and draughts by a natural colloris with impression.

25 June 1720. John Theophilus Desaguliers and others—making the steam and vapour of boiling liquors useful for many purposes.

12 Aug. 1721. Isaac De la Chaumette—a cannon or piece of ordnance, also a machine to cure smoky chimneys, and several other new inventions.

20 April 1723. Nehemiah Champion—invention for making a much greater quantity of brass from the copper and calamy, and of nealing the plates and kettles with pit coal.

1 June 1727. James Christopher Le Blon—making or weaving tapestry in the loom.

One of the most celebrated of the Huguenot colonies still survives in London, namely, in Spitalfields and Bethnal Green. I have already quoted from the present vicar's valuable Paper on this colony; he (Rev. Isaac Taylor) remarks as to the flight of this people's ancestors from France:—

“Whole villages were depopulated. At Tours, of 8000 silk looms only 100 remained. Of 40,000 persons employed in the silk trade in that city, only 4000 were left. Of the 12,000 silk-weavers of Lyons, 9000 fled. It was the same throughout the manufacturing districts of France. The more skilful and intelligent of the artisans were those who had thought for themselves on religious questions, and had embraced the principles of the Reformation. The more cultured of the nobles and the more thoughtful members of the professional class had been the natural leaders of the Huguenot democracy. Hence it was that almost all of the manual skill, as well as of the brain, the intellect, the wealth and the thrift of France found itself proscribed. The unknown terrors of exile and the difficulties of flight once more morally winnowed the chaff from the wheat. The man of weak character conformed, outwardly at least; the grave, earnest men, men of powerful convictions, strong will, and dauntless courage, resolved to run the terrible risks of flight, and to endure the ruinous worldly losses which it involved. Hence, by a process of *natural selection*, the very cream of the manhood of France was lost to her for ever. Her chief industries were destroyed, or rather, transplanted to flourish more vigorously in rival lands.”

“From carefully-prepared statistics, compiled from a series of observations and enquiries made about the year 1810, it appears that at that date there were above 10,000 silk looms in Spitalfields and its neighbourhood. About the same period 2852 of these looms were unemployed, and the members of the families dependent upon those unemployed looms amounted to 9700. About 3000 looms are only half employed, implying half subsistence for nearly 10,000 other persons. . . . The weavers were at intervals in a state of comparative comfort and prosperity, but always liable to be overtaken by severe trial and poverty through enforced idleness. The more industrious and steady among them were famed for their love of flowers, which they cultivated abundantly in window-boxes at home, and on a more extensive scale in numerous small plots of land (on the allotment system) at Hoxton and the City Road, then a suburban district of gardens and brick fields, but now brought miles within the embrace of street and terrace, square and crescent.” (Life of Peter Bedford.)

I may here insert a compendious statement compiled for the *first edition* of this work from printed books and periodicals:—

Thousands of the Huguenot refugees made their way to London, and settled in fields near London called Spitalfields, belonging to St. Austin's Spital (or Hospital). For a century they preserved their French habits, both social and religious, and they had mathematical, historical, and floricultural societies; Simpson and Edwards, the Woolwich mathematical professors, came to their chairs from the silk looms of Spitalfields. Huguenot weavers also went to Manchester. Dr. Aikin reckoned that before 1690, the manufacturers in Manchester earned no more than their livelihood. But “the second epoch extended from 1690 to 1730, where, from the time of their reception of the French emigrants they began to acquire little fortunes,

but still worked as hard as before, and lived as plainly; the modern brick houses beginning however, to take the place of those of wood and plaster." The French refugees introduced "the art of calico-printing and wax-bleaching, the weaving of velvet, silk stockings, crapes, bombazines, gauzes, damask table linen, cambric, &c. They brought with them improved ways of manufacturing ribbons, tapestry, baize, sail-cloth, and sacking; new modes of dyeing, and of making hats, pins, needles, watches, lace, and looking-glasses. The first person who contrived a machine moved by steam in England was Savary, the best maker of telescopes was Dollond, and the most famous biscuit-baker was Le Mann, near the Royal Exchange, London." In 1845 a Christian Society of Operative Silk-Weavers in Spitalfields erected a Tablet, "as a public declaration of their faith, that of late the sufferings of the Silk-Weavers have been greatly aggravated through a departure from those principles of piety which enabled their forefathers, the French Refugees, who planted the silk trade in Spitalfields, to endure the loss of all things; also to record their intention to erect a House of God.—HAGGAI i. 7, 8, 9." The last French minister was Rev. G. Huelins; he became a clergyman of the Church of England, but continued to care for his old flock.

"During the fifty years which immediately succeeded the Revocation," says Mr. Taylor, "the English silk manufactures increased no less than twenty-fold." As a specimen of the prosperity to which the weavers in those times attained, I refer to the will of John Blondell, weaver, of the parish of St. Mary Matfelle, *alias* Whitechappell, Middlesex, 5th March 1698 (n.s.). His heirs are several cousins of the name of Boudrie, to whom he leaves grounds in Coleman Street, and freeholds in Bishopgate Street—£500 to each of three cousins named Delfosse—to my brother-in-law Peter Petit, £100; to Rachel, wife of John Michie, £50; to Mary Blondell of Canterbury, widow, £40; to the poor of the French Church, Threadneedle Street, £40; to the poor of the Walloon Church, Canterbury, £40; unto my good friend Major Peter Le Keux, my copyhold estate in the parish of Stepney, *alias* Stebonheath, commonly known by the name of the ANGELL and TRUMPET—unto my said very good friend, my six messuages or tenements in Gravell Lane, Houndsditch; to my god-son James Le Keux, £20.

Mr. Taylor picturesquely describes the weavers and weaving processes, as now existent. He informs us that a silk-weaver, requiring a broad and full light, must live in the upper portion of a house, and having a window extending across the whole breadth of his room; such houses, having their upper stories with long rows of broad weavers' windows glazed with small diamond panes, may be seen in street after street in Spitalfields and Bethnal Green. Enter one of these houses, climb to the upper storey, knock at a door and enter the weaver's dwelling. "The room is airy, light, and scrupulously clean (for no master weaver would suffer costly and delicate fabrics to be made in a room reeking with abominations); with the exception of the ponderous looms, there is little furniture, two or three unsteady chairs, a deal table, a bed-stead that folds up against the wall, a few cheap framed prints, a struggling fuchsia or nettle-plant on the window sill, and on the chimney-piece the family heir-looms, those inevitable china ornaments." "The refugees had no English settlement, and consequently no claim upon the poor-rate. Self-reliant by nature, they started friendly and provident societies to provide for the necessities of sickness and old age. One of the earliest of these, the *Norman Society* of Bethnal Green, survived till within the last five years (1869). From this germ arose the English Friendly Societies." "The weavers have two hereditary hobbies, gentle tastes brought with them from the sunny south, the love of birds and the love of flowers." The roofs of the older houses are frequently covered with wooden stages for pigeon-cotes. The songs of canaries, finches, larks, and linnets enliven the weavers at their weary work. Many of their windows are a perfect flower show. The first refugees were often skilful gardeners. They introduced their craft at Rye and Sandwich, and there it still survives. The Rye flower-shows are in high repute in Kent and Sussex. One of the earliest flower-shows ever held in England was the annual weavers' show in Spitalfields. Twenty or thirty carefully trained plants may sometimes be seen in a single room, and their flower-shows are now being re-organized.¹ The *History of Dublin* states that the resident Huguenot refugees founded the Dublin Florists' Club in the reign of George I.; annual meetings were held in the Rose Tavern in Drum-coudra Lane (now Dorset Street); before that era, the cultivation of flowers was little attended to, and exotics were scarcely known.

One very remarkable inventor is rather a descendant of a refugee than a refugee—I mean Lewis Paul. His father, a refugee druggist and medical practitioner, left him a competency, his guardians being the Earl of Shaftesbury and Hon. Maurice Ashley Cooper. But not till he had squandered away his property did his genius

¹ Rev. Isaac Taylor's Paper in "Golden Hours" for 1869, pp. 258, &c.

appear. Mr Smiles describes his invention for spinning wool and cotton by rollers, of which Sir Richard Arkwright's spinning machines were practical improvements, or adaptations on a gigantic scale. The *Edinburgh Review* (April 1865), discussing the law of patents, says, "Upon the principle of the Patent-Law, Arkwright ought never to have had a patent; his spinning-frame was not new, having actually been patented before by Lewis Paul in 1738." Paul died at Brook Green, Kensington, April 1759.

The surname of Du Pre was introduced by the refugees. A Belfast family is descended from Mark Henry Du Pre, a reed maker, whom Crommelin induced to settle in Lisburn, in order to improve the manufacture, or rather the preparation, of reeds for the looms.

I should mention another industrial item regarding Wandsworth, although its proper place would have been in my Vol. I. "Protestant refugees set up in Wandsworth a manufacture of brass plates for kettles, &c., which they kept a mystery. The houses in which it had been carried on were long afterwards called THE FRYING PAN HOUSES." (*Sunday at Home*, No. 1295.)

With regard to the manufacture of Gobelin tapestry at Exeter, there is a question as to the Protestant origin of the speculation in England. Jehan Gobelin, inventor of a scarlet dye, established his works in Paris about the year 1450, so that this far-famed tapestry was two centuries old at the period of the Revocation of the Edict of Nantes. It is very likely that the workmen at this late date would, to a large extent, be Huguenots. But the man who enticed some of them into England was a French Capuchin Friar, named Nobert, who came here with the Pope's blessing, though he afterwards took the name of Monsieur Parisot. He swindled both the English subscribers who enabled him to set up a manufactory at Fulham, and also the French workmen, and absconded. A French Protestant, Jean Ulric Passavant, went to the sale by auction at the Fulham manufactory, and bought the looms and implements for a small sum. The wretched workmen had not dared to return to Paris, which they had left without permission. M. Passavant engaged all the survivors, and set up the looms at Exeter, where there was a French Protestant refugee congregation. I have been unable to give any dates; but I am informed that Passavant was born at Strasburg in 1678, so that his factory cannot have been set up at Exeter before 1700.

Chapter XXX.

REFUGEE LITERATI.

BOUHÉREAU.

ELIE BOUHÉREAU was born at La Rochelle, where his father, Elie Bouhéreau, was pasteur in 1642. He was M.D. of the University of Orange, 29th August 1667, and after taking his degree, he travelled in Italy with his cousin, Elie Richard Bouhéreau. He settled in La Rochelle, and practised medicine, at the same time acting as an elder in his church, and studying various departments of literature. As persecution thickened, he was banished by *Lettre de Cachet* to Poitiers. Continuing steadfast in the faith, he was debarred from the practice of medicine, but was permitted to reside in Paris. Not many months had elapsed, when an order was served upon him to remove to the extreme confines of Languedoc. He, however, betook himself secretly to La Rochelle, where his wife and children were, and from that famous port they all set sail and arrived safely in England. His father, it is said, came over with him. In the Naturalizations, dated 15th April 1687 (see List xiii.), we find the family, Elias Bouhéreau, Margaret, *wife*, Elias, Richard, Amator, John, Margaret, Claude, and Magdalen, *children*.¹

Elie Bouhéreau was a scholar of no mean reputation. He was an intimate friend of the scholarly secretary of the French Academy, Valentine Conrart (*born* 1603, *died* 1675), who may be said to have been the most accomplished and the most universally popular Huguenot of his own or any generation. When the

¹ The French Register of Thorney, under date 25th August 1689, mentions Pierre Bouchereau, surgeon and apothecary at Eye, and the baptism of his daughter. (See my Historical Introduction.)

erudite Monsieur Rou sent presentation copies of his *Chronological Tables* to the marked men of his time, Bouhéreau was on the list of recipients; this was in 1672. In acknowledgment of the gift Rou received the following letter:—

“Sir—After the approbation which the king, the dauphin, the Duc de Montausieur, Mr. Conrart, and the great and illustrious in Paris have given to your *Tables Chronologiques*, thanks from a mere provincial may seem of mighty little consequence. Possibly they may be indifferent to you; still, Sir, they must dutifully be rendered. It is not for me to speculate regarding your sentiments, but I must have respect to gratitude which inspires my own. That I cannot imprison within my breast, and if its testimony impresses you as being beneath you, you must take the blame of having dispensed your benefits to too low a level. When I hardly believed I had the honour of being yet in your memory, you made me see that there I am in almost the same rank as the crowned heads and sovereign arbiters in polite literature, by regaling me with the same present which you offered to them, and which they have received so well. As yet I have been able only to run over your beautiful tables; but I have already been so much charmed with the distinctness both of the printing and of the matter, that when the binder has put them into shape, they will prove a most agreeable and constant recreation for my eyes and my mind. I shall often employ them in my most serious study, learning more by a glance of the eye than I could by turning over the leaves of many ponderous volumes. And what, when you have retouched your work, as they assure me you intend to do? After that, it will be easy to take a course of study from all the ancient historians, and then from all the modern, when you are pleased further to favour us. I would wish that Monsieur Tessereau, who is greatly interested in your work, and who would be best possible co-adjutor if such were needed, could persuade you to continue it down to our own time. Meanwhile, I am under particular obligations to him for having revived in your heart those favourable sentiments towards myself which I might have feared that the lapse of time had effaced.”

(Signed) “BOUHEREAU.”

Dated at La Rochelle, 7th April 1672.

Rou was highly gratified by this letter, and in his answer to it he assured Bouhéreau that the offer of his friendship was to him more precious and substantial than the best reception at court, and the most potent incense of the Academy, that he is honoured by his eulogium, though he cannot feel worthy of it, as coming from one who is confessedly a sovereign arbiter as well as a labourer in the belles lettres, and has been authoritatively selected as an organ for diffusing the eloquence of the first Fathers of the Church.

Rou's allusion is to Conrart's appreciation of Bouhéreau's powers. This leading member of the Academy took delight in committing important literary tasks to his many friends, selecting for each what he was likely to perform best. The task which he assigned to Bouhéreau was the translation of Origen's Treatise in reply to Celsus, and the task was accepted. The work would have been done with great expedition, but Conrart's death removed the motive to complete it. However, during leisure moments it was completed, and it was among the author's manuscripts when himself, his family, and his baggage were landed in England.

The first notice of him by Englishmen is in the Latin language, Bouhéreau being Latinised into Boherellus. Anthony Wood was thus led into the mistake, when translating the Oxford University Fasti, of naming him *Boherel*.

“1687. In a Convocation held 15th December letters were read from the Chancellor of the University in favour of one *Elias Boherel* (born at Rochelle, partly bred under his father, an eminent physician, and two years or more in the University of Saumur), to be created Bachelor of the Civil Law; but whether he was created or admitted, it appears not. He and his father were French Protestants, and were lately come into England, to enjoy the liberty of their religion, which they could not do in France, because of their expulsion thence by the king of that country.” [Wood, I believe, was mistaken in saying that the father was a physician.]

With regard to Bouhéreau's refugee life few particulars are known. His abilities found a discerning patron in the Earl of Galway, who during his government of Ireland employed him as his secretary, *i.e.*, from 1697 to 1701. In the Portarlington register he is entered as a godfather (by proxy), 11th July 1700, and is styled, “Monsieur Bouhereau, Secetaire de Son Excellence Mylord Comte de Gallway, l'un des Lords Justice d'Irlande.” During this time he received information that a French translation of *Origen against Celsus* was announced for publication. This reminded him of his manuscript, and he forthwith gave it to the public in the shape of a handsome quarto volume, “*Traité d'Origène contre Celse, ou Défence de la Religion Chrétienne contre les accusations des Païens*. Traduit du Grec par Elie Bouhéreau. Amsterdam, 1700.” Its dedicatory epistle to Lord Galway has already been given to my readers. In the Preface he ascribes his undertaking to the order

laid upon him by Conrart, "the arbiter of the Belles lettres, and the father of all lovers of literature in France;" he alludes to his deceased friend Claude's fear, that the publication of Origen's work in the vulgar tongue might infect some readers with the errors which that father mingled with Bible truth; but refers to Baron Spanheim and Professor Fabricius as having assured him that Origen's heresies had been so well discussed, that they bore within the very statement of them their own refutation.

Mr. Bouhéreau remained in Dublin after the departure of his patron. He became pasteur of one of the French congregations in Dublin, was episcopally ordained, was Chantor of St. Patrick's Cathedral from 1708 to 1719, and Doctor of Divinity. He was keeper of the library of that cathedral (known as Archbishop Marsh's Library), and custodier of a large collection of Huguenot documents in print and in manuscript, partly amassed by himself, and which are now the property of the Consistory of La Rochelle. He had a son, John Bouhéreau, who obtained a scholarship in Trinity College, and was a beneficed clergyman of the Irish Church. The family became an Irish family of high rank, and the surname Bouhéreau became Borough.

BOYER.

Abel Boyer, to whose annals historians and biographers are so much indebted, was descended from an influential burgess family in Castres. He was born in 1664, and was a student in Puylaurens; but the Revocation prevented him from completing his college education in France. He then went as a senior student to Geneva, and again removed to Franeker. He came to England in 1689, and resided forty years, wielding his pen with diligence and success. He died at Chelsea, 16th November 1729, aged sixty-five. To the public his "Royal Dictionary, French and English," is the only memento of his name, except perhaps his "History of Queen Anne," in one volume folio. With a declared view to the service of posterity he had constantly compiled pamphlets and volumes (anonymous, but usually well known to be his), containing documents and news concerning public men and measures, the memory of which might have otherwise perished, at least as to minute details. His "Life of King William III." extended to three volumes. The "Account of the Earl of Galway's Conduct in Portugal and Spain" was (I think) compiled by Boyer. His folio "*Queen Anne*" grew out of his annual volumes, which would have been called Annual Registers, but which he named "The Annals of Queen Anne." He also brought out "Annals of King George." To suit readers who preferred greater brevity, he founded, and during his life edited, the periodical chronicle named "The Political State of Great Britain;" which lived from 1711 to 1739. His last work was "The Great Theatre of Honour and Nobility, 1729."

Boyer had been French master to William, Duke of Gloucester, who died 24th July 1700, aged ten years and five days. In Boyer's "Life of William III." (vol. iii., p. 457) there is a good portrait of that Prince. It was this connection with the heir-presumptive to the throne that gave rise to the title of "Boyer's Royal Dictionary." The first edition was published in 1699; and the standard edition in 1729, the latter being superintended by Zach. Loquet (probably a refugee). This was the first good dictionary ever published—being not only a vocabulary for purposes of translation, but also an interpreting dictionary of both languages, French and English.

I must refer to his English translation, printed in 1708, of a French account of the "Siege of Toulon," because it shews what a good Englishman he had become. He introduces a few marginal notes, for instance, "Here the Author shews himself an absolute stranger to the affairs of Great Britain"—"Here the Author runs into such extravagant suppositions, as seem to be calculated for the meridian of the *French mobb* only"—"Here's an abominable untruth, for 'tis certain that the French were superior in numbers to the Allies"—"Here's a cluster of French rhodomontadoes and chimerical suppositions! I believe with a design to feed that nation with the hopes of an approaching Peace on their monarch's terms."

Boyer was a great dealer in anecdotes. For instance, he concludes the preface of the third Volume of his "History of William III.," thus:—

Some of my friends would have persuaded me to animadvert upon a book entitled, "The Life of William III., late King of England, and Prince of Orange," which indeed is but an undigested abridgement of my two first volumes. But I think it unnecessary to take any further notice of it. As for such as will suffer themselves to be imposed

upon, I content myself to tell them what a shrewd nuncio from the Pope at Paris was repeating to crowds of ignorant people that kneeled and gaped for his Benediction :—QUI VULT DECIPI, DECIPIATUR.

BRUNIER.

ABEL BRUNIER.—The refugee of this name was descended from a noble Protestant family in the Cevennes. His grandfather was Abel Brunier, one of the fathers of modern botany, court physician to Henri IV. and Louis XIII., whose son was also named "Abel." The second Abel was famous for his ornithological paintings, and, like his father, was keeper of the unique collection of medals formed and augmented at the expense of Gaston, Duke of Orleans. On the Duke's death, his Protestantism drove him into retirement, and at his country house near Blois he spent his time in the education of his children, and in discharging all the duties of an elder of the church. He died 19th January 1685, leaving five sons, of whom the youngest, aged ten, remained in France; three others took refuge under the sway of the Prince of Orange, and of these two died at the victory of the Boyne, and one was wounded at Landen. The eldest, Abel, made a feigned recantation, which imposed upon no one. The Roman Catholics endeavoured to make him a real convert to their creed. Bertier, Bishop of Blois, was the last and the greatest of the baffled missionary fraternity. The Bishop then resorted to a more impressive mode of address, and obtained a *lettre de cachet* for his apprehension and imprisonment. Brunier received timely information, and fled to Holland; this was in 1699. He removed to England soon after, and was naturalized there. His joy, however, was bitterly alloyed. He heard of the death of his wife (a daughter of Jean Laugier, M.D.) about a year after his flight; she had been forcibly detained in France, and died of grief and vexation. A daughter, whom he had conveyed to Holland, became the wife of a pastor; but the rest of his children were placed in convents, and were brought up as Roman Catholics. The eldest son was educated in the college of the Oratorians at Vendosme, and received a gift of his father's estate, which has been inherited by his lineal descendants.

The families of *Brunier* and *Chamier* were intimate during six generations, so that Abel Brunier was not without friends in England (their two founders had been advocates in Avignon, and had renounced Popery together). He became tutor to Henry, Viscount Boston, and his pupil's early death, which took place 19th June 1718, is supposed to have hastened his own.

Monsieur de Petigny of Blois has written the family history entitled, "Les trois Brunyer." As to the refugee he mentions that the Duke of Marlborough's influence obtained him the tutorship in the Earl of Grantham's family, also that Abel Brunier's descendants in France possess an autograph letter proving that he actively interested himself in procuring the release, by an exchange of prisoners, of some French officers who had been taken at the Battle of Hochstet;—and this he did, notwithstanding the rigour with which the French Government prevented all correspondence between him and his family.

CHARDIN.

The great and learned traveller Jean Chardin, son of Jean Chardin and Jeanne Ghiselin, was born at Paris 26th November 1643. His father was a rich jeweller, who by Caron was named along with a Monsieur Raisin, and both were described as *très-honnêtes gens et marchands très-experimentés*.¹ The son left Paris and began his career of foreign travel in 1664; he did not return home till the summer of 1670. He printed a 12mo volume, entitled "An Account of the Coronation of Solyman III., Schah of Persia." Seeing how dark the temporal prospects of the Protestants were, he resolved to quit his native country; accordingly on the 17th August 1671 he set out on his return to Persia, where he remained till 1677, when he turned his steps to India, and did not see Europe again till 1680.

He says as to himself that his great desire to know the Empire of Persia, and to publish a faithful account of it, moved him to study for several years the language of the country and the customs and manners of its inhabitants. His celebrated volumes of travel do not detail his first or 'prentice wanderings, but begin with 1671; his route to Persia then was "by the way of the Black Sea, through the countries of Circassia, Mingrelia, the country of the Abcas, Georgia, Armenia, and Media." Before this, however, he had lingered in Italy and Constantinople for several months

¹ Haag, tom. vi., p. 118.

—from the latter city his departure was hurried by a quarrel between the Grand Vizier and the French Ambassador, which gave rise to a report that as a Frenchman Chardin would be arrested, and that “his goods, which were very rich and very considerable in quantity, would be seized.” Judging from the abstracts of Chardin’s Travels, which I have read (in Harris’s “Collection of Voyages,” vol. ii., and De la Roche’s “Memoirs of Literature,” vol. iii.), I would say that he does not, except as to his voyage from Paris to Ispahan, give us materials for following his steps day after day, but he presents us with digested information, as to people, places, and phenomena, as the results of the enquiries and observations of many years.

In 1680 his pilgrimages ended. Haag says that he arrived in London on 14th August 1681, that ten days after he received the honour of knighthood from King Charles II., and that on the same day he married a lady from Rouen. From Colonel Chester’s MSS. I have learned that her Christian name was Esther, and in Dumont de Bostaquet’s Narrative we are informed that her father was Monsieur de Lardinière Peigné, counsellor in the Parliament of Rouen. But Haag’s date must refer to Chardin’s final settlement in England, for he came to this country a year before, as we learn from Evelyn’s Diary, which contains this entry:—

“1680. -30th August. I went to visit a French gentleman, one Monsieur Chardin, who having been thrice in Persia, the East Indies, and other remote countries, came hither in our return ships from those parts; and it being reported that he was a very curious and knowing man, I was desired by the Royal Society to salute him in their name, and to invite him to honour them with his company. Sir Joseph Hoskins and Sir Christopher Wren accompanied me. We found him at his lodgings in his Eastern habit, a very handsome person, extremely affable, a modest well-bred man, not inclined to talk wonders. He spake Latin, and understood Greek, Arabic, and Persian, from eleven years’ travels in those parts, whither he went in search of jewels, and was become very rich. He seemed about thirty-six years of age. After the usual civilities, we asked some account of the extraordinary things he must have seen in travelling over land to these places where few (if any) northern Europeans used to go, as the Black and Caspian Sea, Mingrelia, Bagdat, Nineveh, Persepolis, &c. He told us that the things most worthy of our sight would be the draughts he had caused to be made of some noble ruins, &c.; for that, besides his own little talent that way, he had carried two good painters with him, to draw landscapes, measure and design the remains of the palace which Alexander burnt in his frolic at Persepolis, with divers temples, columns, relievos and statues yet extant, which he affirmed to be sculpture far exceeding anything he had observed either at Rome, in Greece, or in any other part of the world where magnificence was in estimation. He said there was an inscription in letters not intelligible though entire. He was sorry he could not gratify the curiosity of the Society at present, his things not being yet out of the ship, but would wait on them with them on his return from Paris, whither he was going the next day, but with intention to return suddenly and stay longer here, the persecution in France not suffering Protestants (and he was one) to be quiet.”

On 28th March 1681 Henry Savile gave him a letter of introduction to his brother, the Earl of Halifax. Perhaps, rather, he sent the letter, for Mr. Chardin seems to have been in London sooner. Le Neve says, “Sir John Chardin, a Frenchman, merchant and jeweller, was knighted at Whitehall, 17th March 1681.” He presented his letters to Lord Halifax, who wrote to his brother from London, October 24th—November 3d, 1681, “I had this morning two of yours brought to me by Sir John Chardin; one of them of so long a date, viz., March 28th, that I think it will not be necessary to make any answer to it. . . . I think such men as Sir John Chardin should be encouraged, and I shall be ready to do my part.” He was naturalized at Westminster, 8th March 1682; the grant is to Joh^t Chardin, mil.; (*i.e.*, John Chardin, knight); Esther Chardin was naturalized on the 16th June 1682. In this year he was elected a Fellow of the Royal Society. Our king (says the English Cyclopaedia) employed him diplomatically on an important mission to Holland; and in 1683 he was at the Hague and Amsterdam as agent for the English East India Company. But the statement, which I have seen somewhere, that he resided thirty years in Holland as Ambassador and East India Agent, is a mistake. His home was in England, and his chief occupation was preparing his volumes of Travels for the press. On the death of Charles II., and the accession of a new sovereign, he seems to have thought it advisable to have a new grant of naturalization; at any rate he, with many others, was naturalized by Act of Parliament, 2d July, 1 Ja. II.

In Evelyn’s Diary we frequently meet him. In 1683, 18th October, he is conducted through the apartments of Montague House, along with Evelyn and Lady Scroope; and on 27th December (says Evelyn) “I went to visit Sir John Chardin, who had made many curious researches in his travels, of which he is now setting forth a relation.” 1684, 23rd Feb.—I went to visit Sir John Chardin,

who desired my assistance for the engraving the plates, the translation, and printing his story of that wonderful Persian Monument near Persepolis, and other rare antiquities, which he had caused to be drawn from the originals in his second journey into Persia;" 15th March, "I dined at the Lord Keeper's, and brought him to Sir John Chardin, who showed him his accurate draughts of his travels in Persia."

In the year 1686 he published his first volume of Travels; his residence was now in Greenwich. Evelyn writes, 18th July 1686, "I went to see Sir John Chardin at Greenwich." The volume was a folio, profusely illustrated, entitled, "Voyage de Monsieur le Chevalier Chardin de Paris à Ispahan, Capitale de l'Empire de Perse." It was dedicated to King James. It was speedily translated into English, Dutch, and German.

In the year 1687 his son and heir was born. On 6th October, Evelyn writes, "I was godfather to Sir John Chardin's son, christened at Greenwich Church, named John; the Earl of Bath and the Countess of Carlisle were the other sponsors." Another son was born in 1691, as appears from the register of St. Martin's-in-the-Fields, which contains the baptism of George Chardin, son of John and Esther, 11th October 1691.¹

As a Protestant exile, he was a known friend of the persecuted Protestants. In a State Paper, Her Majesty Queen Anne declares:²—

"By our warrant, bearing date the 30th Sept. 1704, we did direct (amongst other things) that the following yearly sums should be paid to our trusty and well-beloved Sir John Chardin for the uses following, that is to say,

To be remitted by him for the use of the Vaudois Ministers, per annum,	£425	0	0
To be remitted as our bounty to a school at Offenbach,	30	0	0
And for the use of [Henri] Arnaud, per annum,	100	0	0
	£555 0 0		

"The said yearly sums have been satisfied and paid to the said Sir John Chardin to Michaelmas 1709."

After that date, the payments fell into arrear, and the Vaudois pastors in 1711, when calling Mr. Hill's attention to this, and also to new channels for remitting the money, observe, "The Chevalier Chardin has heretofore been the channel through which this maintenance has reached us, but his age and infirmities (as he has often assured us) prevent him from being so for the future." (Hill, pp. 834, 978.)

He devoted his best energies to the task of composing and revising his works as a traveller, in which public and philanthropic labour he was most painstaking and conscientious. He had established himself in a residence suitable to his fortune. Evelyn writes on the 18th May 1705, "I went to see Sir John Chardin at Turnham-Green, the gardens being very fine and exceeding well planted with fruit." In 1711 his Travels appeared in three volumes, the first being the fifth edition of his previous work, and the other two being new. He recommends himself to his readers, as one who knows Ispahan better than London, who speaks the Persian language as easily as English, and understands it almost as well as French. He gives many specimens of the moral sentences of the Persians, for instance—

If the ass on which Christ rode should go to Mecca, he would come back from thence as much an ass as before.

Never take a house in a part of the town where the common people are both ignorant and devout.

A man deserves to be accounted wise, whilst he seeks wisdom; but as soon as he thinks that he has acquired it, he is a fool.

A learned man knows an ignorant man, because he has been ignorant; but an ignorant man does not know a learned man, because he never was learned.

Such aphorisms the Persians often exhibit on the walls of buildings, both public and private. From the front of a mosque, built in a solitary place, Chardin copied this inscription:—

The Church does not consist in a multitude of people.
Whoever has truth with him is the Congregation of the faithful,
though he be alone.

Sir John Chardin's Travels, as they were the first really good accounts of foreign countries and nations, so they long retained their hold on public attention. In 1735

¹ Colonel Chester's MSS.

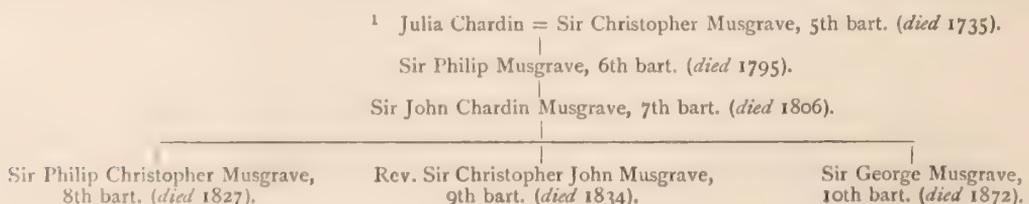
² Right Hon. Richard Hill's Correspondence, p. 824.

they were reprinted at Amsterdam, in 4 vols. 4to; and again they were brought out in 10 vols. 8vo, annotated by Langlés, and published at Paris, 1811. He died in his own house on Christmas day 1712, having not long before entered his seventieth year. Turnham-Green was in the parish of Chiswick, and thus in the Chiswick register (according to Lysons) there is this entry, "Sir John Chardin, buried December 29, 1712." On the same day his Will was proved by one of the executors, Charles Parry, Esq., power being reserved to the other two, viz., Henry, Earl of Galway, and Dr. John Wickart, Dean of Winchester. The Will, dated 20th September 1711, contains, among other charitable bequests, the following:—For the benefit of poor Protestant Refugees, £500. For the propagation of Gospel in foreign parts, £1000. A monument was erected in Westminster Abbey to the memory of Sir John Chardin; it is surmounted by a terrestrial globe, over which is marked the course of the deceased's travels, and below his name is the inscription, "Nomen sibi fecit eundo." Sir John Chardin left two sons and several daughters (one was named Elizabeth). His eldest son, John, passed as a barrister and was of the Inner Temple, London. He purchased from Grantham Andrews, Esq. of Sunbury, a country seat in Middlesex, near Hampton Court, called Kempton Park; he was made a Baronet on the 28th May 1720. Here he lived unmarried, but in 1746 presented the estate to his nephew Sir Philip Musgrave. Sir John Chardin, Baronet, died 26th April 1755, in his sixty-eighth year, when the title became extinct. On the 10th May he was buried in Westminster Abbey, in the eastern aisle, near his father's monument.

Julia, a daughter of Sir John Chardin, Knight of Turnham-Green, married in 1711, during her father's life-time, Sir Christopher Musgrave, fifth baronet of Hartley Castle in Westmoreland, M.P. for Carlisle, and had four sons and seven daughters—two of the sons had some fame in the learned world, Rev. Christopher Musgrave, Fellow of All-Souls' College, Oxford, Rector of Barking, and Rev. Chardin Musgrave, Provost of Oriol College, Oxford. Her eldest son Sir Philip, M.P. for Westmoreland, succeeded to the baronetcy in 1735, and was succeeded in 1795 by his eldest son, John Chardin Musgrave, whose three elder sons in their turn succeeded to the baronetcy.¹ Sir John Chardin Musgrave, who died in 1806, sold the Chardin estate, Kempton Park. But at Edenhall, the seat of the Musgraves, there are memorials of the illustrious refugee, in the shape of two portraits and some pieces of plate. There are also some manuscript volumes which I shall now describe.

In his printed Works, Sir John announced that he intended to publish a distinct treatise containing explanations of passages in the Holy Scriptures, suggested by the existing customs and manners of eastern nations; but he died before he could prepare this anxiously expected book. The subject was taken up about the year 1760 by the Rev. Thomas Harmer, who compiled notes from the narratives of oriental travellers on the principle, "Make every kind of study pay its contribution to the oracles of God." He brought out a volume of "Observations on divers passages of Scripture, placing many of them in a light altogether new by means of circumstances mentioned in books of voyages and travels in the East." In 1775 Harmer brought out a second edition, enlarged into two volumes; an extract from its preface will best serve my present purpose:—

'The greatest advantage to this addition are those editions which have been furnished by some MS. Papers of the late Sir John Chardin, who resided long in the East, was a very curious observer, and paid a particular attention to such matters as might serve to illustrate passages of holy writ, which led him to make many observations very much resembling those that were heretofore published in this work. There are six small MS. volumes of Sir John which are still in being, and which I have perused on this occasion. . . . His observations sometimes give a new turn to the passages of Scripture which he is endeavouring to elucidate; but oftener farther illustrate and confirm the explanations that are to be met with in other writers, and not unfrequently those formerly published in this work. I have selected those that seemed at all suited to the intention of this collection of mine, and I hope these additions will give a considerable degree of pleasure to my readers. If they should, the public ought to be informed that they are indebted for such instruction and pleasure to Sir Philip



Musgrave, Baronet, a descendant of this eminent traveller, and the proprietor of these MSS., to whom I sometime ago returned them. And I beg leave in this public manner to return my thanks to that gentleman for granting me the liberty of perusing these Papers, and for the permission he gave me of publishing any part of them that I should select as proper to be introduced into this work."

[In 1787, Harmer published the third and fourth volumes of his "Observations," and said in the Preface, "Sir Philip Musgrave most obligingly sent me, after the two first volumes of my Observations appeared, the three tomes of Sir John Chardin's Travels printed in French, at Amsterdam, 1711, which have furnished me with considerable additions." Many years after Harmer's death (which happened in 1788), Dr. Adam Clarke brought out the standard edition (the fourth).]

COLOMIÉS.

The eminent refugee, who bore the surname of *Colomiés*, might have been classified among the clergy, if it was not that it was in literature that he distinguished himself. His grandfather, the pasteur Hierosme Colomiés, was a native of Bearn in Navarre. As a pastor his home was La Rochelle; he was one of the six ministers who constituted the staff of the Reformed Pastorate of that city. In Quick's Synodicon we find him in the Roll of Ministers for the year 1603, a member of the National Synod in 1614, and surviving in the Roll of Ministers for 1626. The son of Hierosme and the father of the refugee was Jean Colomiés, doctor of medicine; the pasteur's daughters were Françoise, wife of Pierre Hamelot, doctor of medicine (the date of whose marriage was 1628), and Sara, wife of Jehan Hamelot, merchant in La Rochelle, a brother of Pierre. Thus the refugee had two Hamelot uncles and many Hamelot cousins, the Hamelots being illustrious Rochellers.

Paul Colomiés was born in La Rochelle on 2nd December 1638. He was educated for the ministry, and qualified for a charge in the Reformed Church of France. We do not hear of his having a pastoral charge. As a refugee, he preferred to settle in England, because his friend Isaac Vossius was there. He came over in 1681; he appears at the head of a list of Naturalizations, 21st March 1688. Like Vossius, he imbibed heterodoxy, and he received a severe castigation from the pen of Jurieu. His hobby, however, was to substitute the Greek version of the Old Testament for the Hebrew; and he took bitter revenge upon all who would not follow him in abjuring all the vernacular translations "done out of Hebrew." He took a special aversion to Presbyterians as the most methodical opponents of heterodoxy—an aversion which he manifests in his "Icon Presbyterianorum," and in his "Parallele de la pratique de l'Eglise Ancienne et de celle des Protestans de France." Professor Weiss says that "he passed in England for one of the pillars of Socinianism," and that "St Evremond, who was amused by his mental eccentricities, described him as an unbeliever, who in his books strove to prove that the Version of the Seventy was divinely inspired, while by his discourse he showed that he did not believe in Divine Inspiration." His temper was perhaps soured by poverty. When Dr Allix, who appreciated his varied learning, came to England and obtained a French Church in London, he gave Colomiés the office of Reader in the church. He accordingly speaks feelingly in his "Parallele" (which should rather have been named *Contraste*) concerning the services demanded from a Reader:—

"In the ancient church, only one chapter of the Old and of the New Testament was read. Among the French Protestants, the Reader reads ten or twelve, sometimes with a little vexation. In the ancient, the Reader did not begin to read until the clergy and people had come in, as we may conjecture from the celebrated passage of Justin Martyr. Among the French Protestants, when ten persons have assembled, the Reader ascends the pulpit—by which excellent arrangement all the people, who arrive afterwards, understand the Scriptures but imperfectly, having also disturbed the attention of those who had come first."

He received episcopal ordination, and was made Librarian to the Archbishop of Canterbury at Lambeth Palace. But Archbishop Sancroft lost his see on refusing to take the oaths in favour of William and Mary in 1691; and Colomiés had to retire from Lambeth with his patron.

He had another source of income, the so-called Rectory of Eynsford in Kent. The actual ministers of Eynsford were and are Vicars. Only the Vicars of the parish are recognised in its registers. The Rectory is a sinecure, or an annual rent which is in the gift of the dignitaries of Canterbury Cathedral. This annuity was enjoyed by the Rev. Paul Colomiés. He resided in London, and in his Will he assured the poor of the parish of "Einsford" that he without ceasing prayed for them, and he left them a legacy of five guineas.

This learned refugee was attacked by his last illness in the month of November 1691. His house was in the parish of St. Martin's-in-the-Fields, and his host was the Sieur Jacques Arnaud, or Arnaudin, master-surgeon. He received every attention, and was surrounded with Hamelot cousins, one of whom, the Rev. Peter Hamelot, he declared to be his heir. This reverend gentleman would have gladly inherited his admired library; but the invalid took a fancy to sell it, and himself carried out the transaction. Thus he had nothing but cash (amounting to about £120) to bequeath. He dictated a Will in which there is no symptom of unbelief. He said:—

“Sound in mind, by the grace of God, I here declare to all my brethren that I die in the faith of Jesus Christ my Saviour, who loved me and gave himself for me, and in the hope that God will deal mercifully with me, receiving my soul within his paradise, and raising my body at the last day, that I may enjoy the eternal happiness which my Saviour Jesus Christ has promised me.”

He died, a quarter of an hour before midnight, on 4th January 1692 (new style), aged fifty-three.

There is a thick quarto volume of his collected Works, entitled:—“PAULI COLOMESII Rupellensis, Presbyteri Ecclesiæ Anglicanæ et Bibl. Lambethanæ Curatoris, OPERA,” edited by J. A. Fabricius, 1709. (The Works of Paul Colomiés of La Rochelle, Presbyter of the Anglican Church and Keeper of the Lambeth Library.) Some one having read the Latin title carelessly, a statement appeared that Colomiés had gone over to the Presbyterians, which was absurdly untrue.

His most valuable works are “Rome Protestante,” a collection of statements, involuntarily approving Protestant faith and practice, from Roman Catholic authors; and “Gallia Orientalis” (being a biographical dictionary of Frenchmen who have successfully studied Hebrew and other Oriental languages). He left unfinished a biographical work on Orientalists of other nations. The quarto volume contained all (or almost all) his original compositions. He edited the Correspondence of Isaac Vossius, and published it in a folio volume in 1690. He also published a series entitled *Bibliothèque Choisie*. His criticisms on authors were considered impartial and valuable. We are indebted to *Notes and Queries* (2nd Series, vol. i., p. 5) for printing his Will, extracted from Rev. Peter Hamelot's note-book:—

Moy Paul Colomiés, Rector d'Einsford en la Province de Kent, demeurant dans la ville de Londres, Paroisse de S. Martin-in-the Fields, sain d'esprit par la grace de Dieu, déclare icy à tous mes frères que je meurs dans la foy de J. Chr. mon Sauveur qui m'a aimé et s'est donné soi-même pour moy, et dans l'espérance que Dieu me fera miséricorde, recevant mon âme dans son Paradis, et ressuscitant mon corps au dernier jour, pour me faire jouir de la félicité éternelle que mon Sauveur J. Chr. m'a promise de sa part.

Après cela, je déclare à tous ceux qui peuvent avoir interêt à ma succession, que je fais et institue Monsr. Pierre Hamelot, mon cousin, fils de feu Jerome Hamelot mon cousin-germain, mon héritier universel de tous les biens qu'il a plu à Dieu de me prêter et donner en Angleterre; à condition toutefois qu'il aura soin de la sépulture de mon corps, que je désire êtenter dans la cimetièrre de l'Eglise paroissiale du dit S. Martin, selon les coutumes de l'Eglise d'Angleterre; à condition aussi de payer à Monsr. Jacques Arnaud ce que je luy pourrai devoir, et qu'il payera aussi aux personnes dessons nommés les sommes cy-après et que je leur donne et legue. Scavoir:—Aux pauvres de la paroisse du dit Einsford la somme de cinq guinées, et pour les dits pauvres je verse sans cesse des prières à Dieu.

A Elie Hamelot, aussi mon cousin, la somme de douze guinées. A Monsr. René Cheneau, Ministre Refugié, mon cousin, la somme d'un cheling. A Marie Bouquet, ma parente, la somme de dix shilins. A Monsr. Charles de Seines,¹ Ministre Refugié, mon bon ami, la somme de six guinées. A Maitresse — Ferningham, pour les bons services qu'elle ma rendu, la somme de deux guinées. A Mlle. Elizabeth Harlington, pour les grands services qu'elle m'a aussi rendu à Lambeth, la somme de dix guinées. Au dit sr. Jacques Arnaudin, Mre. Chirugien, mon hôte, pour les bons offices que j'ay recu de luy, la somme de quatre guinées. Et à Mlle. Magdelaine Bongrain, pour reconnaissance de toutes les peines qu'elle a prises pour moy dans ma maladie, la somme de trois guinées.

Moyennant le payement desquelles dites sommes par moi présentement données et léguées aux personnes cy-devant nommées, le dit sr. Pierre Hamelot, mon cousin, demeurera paisible et légitime maitre et possesseur de tout le reste de mes dits biens à moi appartenant en Angleterre. Estant cecy ma disposition et ordonnance de dernière volonte, que j'ay dictées et fait écrire ce jourd'hui à Londres deux jours de Janvier 169½, et que j'ay signée de ma main et scellée de mon cachet en présence des témoins soussignés.

P. COLOMIÉS.

Signé, scellé, et delivré à mon dit cousin }
Pierre Hamelot, le faisant mon Exécuteur } BRAGUIER.
Testamentaire en présence de } PAUL VAILLANT.

Proved in the Prerogative Court of Canterbury by Peter Hamelott, *clerk*, 8th January 169½.

¹ Perhaps this legatee was Charles Le Cene.

DE LA BASTIDE.

Marc Antoine de la Bastide was an eminent man in the French Protestant Church, and also an efficient public servant in his native country. His family was noble, their territorial title being De La Bastide, and their patronymic being Crosat or De Crosat. Marc Antoine was born at Milhau about 1624; his father was the governor of the viscounty of Creissel. The youth came to Paris at a very early age, having as his patron the celebrated Fouquet, the Superintendent of the Finances during Cardinal Mazarin's administration. His talents and training brought him into notice, and in 1652 he was appointed Secretary to the French Ambassador in England. In 1662 he returned to London as Ambassador Extraordinary; and in that city he is found at a later date as a colleague to the Marquis de Ruvigny or an *attaché* to his embassy.

De la Bastide was a zealous Protestant, and was ready with his pen to defend his church and his faith. He was an elder in the church of Charenton; the date of his ordination I cannot find, but in 1671 he is mentioned as an "ancien du consistoire de l'église de Charenton," and his house was in the Rue Neuve Saint Eustache in Paris.¹ In the preceding year the pasteur of Saumur, Isaac d'Huisseau, published a latitudinarian pamphlet entitled LA REUNION DU CHRISTIANISME, to which De la Bastide wrote an able reply. But he had soon to take the field against Bossuet's disingenuous book on the Doctrine of the Catholic Church. In 1673 Bossuet was Bishop of Condom, so that De la Bastide's answer was entitled "Reponse au livre de M. de Condom qui a pour titre *Exposition*," &c. (Quevilly, 1673). In 1680 he published a "Seconde Reponse a M. de Condom," which he dedicated to the Marquis De Ruvigny;² like its predecessor it was anonymous, but an "Attestation" was prefixed, signed, CLAUDE, DE L'ANGLE, P. ALLIX, MENARD. (A translation, published at Rouen in 1672, of Ratram, or Bertram, on the Body and Blood of the Lord, is usually attributed to Allix, but some claim it for De la Bastide.)

Like the Huguenot literati in general, De la Bastide enjoyed the confidence of the great Valentin Conrart, the father of the French Academy. Conrart had begun a revision of Clement Marot's Psalms, but at his death (23d September 1675) the task was unfinished. De la Bastide continued it, and the Provincial Synod of the Isle of France (27th April 1679) recognised his undertaking of that revision. It was not completed when he became a refugee. The revision was published at Berlin in 1701, "avec privilege du Roi de Prusse." (Whether this was the first edition I am not informed; a copy of it is in the British Museum, as well as of a reprint published by S. Powell at Dublin, 1731.)

Like his noble old chief, the Marquis de Ruvigny, De la Bastide foresaw the extinction of all liberty of worship for Protestants in France, while he made as good a fight as he could. The Romish clergy assembled in 1682, and fulminated their execrations and menaces. Our author replied to them in a pamphlet (published at Amsterdam in 1683), entitled "Reponse apologétique à MM. du clergé de France sur les actes de leur assemblée de 1682."

At the Revocation of the Edict of Nantes he was still a Charenton elder, and accordingly Louis XIV. by a sealed letter (*une lettre de cachet*) banished him to Chartres. It appears that he had a country house at Villeneuve-le-Roi. His friends petitioned the Government to allow him to reside there; they hinted that he might be converted to Romanism, and their petition was granted. The converters, proud of their craft, were sanguine. A police report described him and his supposed tendencies thus:—"An able man and learned—a man of experience in worldly affairs and in negotiations—a man both honest and sensible—seems to be kept in his religion by a certain worldly sense of honour." So said the French police; and a paragraph in *The Mercury* of January 1686 confirmed the constabular expectation regarding himself and some others, describing him as an ancien of Charenton and a brother of the minister of Blois. There was no foundation for the fabricated news. He was steadfast, and in 1687 he was banished from France. Thus he became a refugee in England, whence his pen discharged pointed arrows upon the head of Pelisson, the arch-apostate and *convertisseur*. In 1690 the brochure entitled *Avis important aux refugies* (which was really a venomous harangue against the refugees, was published. The general belief was that Bayle was its author. De la Bastide differed, and in an essay entitled "L'auteur de l'Avis aux Refugiez dechiffré," he contended that the

¹ "Bulletin de la Société de l'Histoire du Protestantisme Français," viii., p. 251.

² I reprint this dedicatory epistle in the Appendix to my Volume First.

³ "La Bastide, homme d'esprit et de lettres, entendu au commerce de monde et aux negociations—honnête homme, esprit sage—il parait être retenu en sa religion par quelque intérêt d'honneur du monde."—The *La Reynie* Papers, quoted by Haag.

“Avis” was the work of the author of “Reflexions sur les differens de la religion”—that that author was not a nominal Protestant but a Romish renegade from Protestantism—and that his name was Paul de Pelisson. This essay was inserted in De la Monnoye’s *Histoire de Mr. Bayle et de ses ouvrages*. (A new edition was published at Amsterdam in 1716.)

Refugees in England often lived tranquilly without naturalization, until their interests demanded it. Mark Antony de la Bastide does not appear in a patent-roll till 8th May 1697 (*see* List xxii.). We find him in Hungerford French Church, London, on 16th June 1692, as a sponsor to Daniel Gabriel Giberne; he is entered in the register as “Marc Antoine de Crossat, Sieur de la Bastide.” He died in London on 4-15 March 1704, aged about eighty.

DE LA CROZE.

JOHN CORNAND DE LA CROZE was another of the refugee literati. He was author, along with Le Clerc, of the *Bibliothèque Universelle*, in eleven volumes. He wrote a book against Molinos the Quietist and his disciples; also three letters on Italy (1688); “The Works of the Learned,” and “The History of Learning” (both in 1691); and “Memoirs for the Ingenious, containing Observations in Philosophy, Physic, Philology, and other Arts and Sciences for the year 1693.” [Rev. Dr. La Croze was a subscriber to the Second Edition of De la Roche’s “Memoirs of Literature,” in the year 1722.]

FLOURNOYS.

The family of Flournois, or Flournoys, were early sufferers for their Scriptural faith. After the massacre at Vassy in 1562, Laurent Flournois took refuge in Geneva, and two families were founded by his sons Gideon and Jean—descendants of, the offspring of both sons are believed still to exist in America. The second son of Gideon was Jacques, and the latter had four sons, one of whom, named Pierre, settled in England.

It is probable that the parents of the refugee had again settled in the land of their fathers. In the stream of French refugees from the dragonnades Peter Flournoys came to England, and he was naturalized on the 28th June 1682 (*see* List vi.). Although I have found no indication of his occupations for more than thirty years after the above date, yet he had evidently proved himself to be an able and accomplished man, and had obtained the approbation and esteem of the Earl of Sunderland, who perhaps employed him as a tutor to his sons. This led to his appointment by King George I. as tutor to his lordship’s nephews. In the Patent-Rolls, under date 17th March 1715, His Majesty declares, “We are graciously pleased to allow for and towards the maintenance of the late Countess of Clancarty’s children and for their education in the Protestant religion, the annuity or yearly pension of £1000, and the same shall be paid to the hand of our trusty and well-beloved Peter Flournoys, Esq., as from last Christmas, during pleasure.” A few months thereafter his name occurs along with Mr. Delafaye; and this suggests (what may be concluded to be certain) that the Earl of Galway was the original friend and patron who had introduced him to Lord Sunderland:—“3d September 1715. The office of Taster of all wines and other liquors imported into Ireland, and of Surveyor of the duties and defects of the same, is granted to Peter Flournois and Charles Delafaye, Esqs.” Mr. Flournois must have been known at the dinner-tables of the upper classes. At a later date he received the office of Clerk of the Robes and Wardrobes to his Majesty. He died in 1719. In his Will he remembers his pupils “Lord Muskerry and his brother Mr. Justin Maccarty.” He leaves books and pictures to his dear friend, Lord Spenser [eldest son of the Earl of Sunderland]; and we infer that they must have been of some value, when proposed to form part of the treasures of the *Ædes Althorpianae*. He mentions his brother Anthony Flournoys with two sons and one daughter, an unmarried brother James, and a sister Elizabeth, wife of Monsieur Veillier with two sons (Gaspard and John James) and three daughters. He leaves £50 to poor-boxes in Geneva, £50 to French Protestant Refugees in England, £10 to the poor of St. James’s, Westminster, and £100 to the French Hospital of the Pest-House. The Will was sworn to by Rev. Nicholas Clagett in December 1719, but probate was delayed till July 1720, for the evidence of John Walker, ironmonger, and Philip De Noyer, bookseller. A witness to the signature was Isaac Garnier. The Executors were René de la Combe de Clusell and Rev. Philip Mesnard.

DE L'HERMITAGE.

DE L'HERMITAGE was a literary man in Saint Evremond's circle, and said by Weiss to be "nearly related to Gourville,"¹ and a French Protestant Refugee. A Monsieur de l'Hermitage appears as an English secretary in Robethon's correspondence. He was probably the same as St. Evremond's friend, and as the pensioner on the Irish establishment of 1715, as to whom there is the following entry:—"Renatus de Saumier d'Hermitage, residing in England, £500."

I have found several traces of this esteemed gentleman in the register of the London French Churches. He was an advocate in the Parliament of Paris. On March 21, 1686 (n.s.) he comes to view in Threadneedle Street Church as a witness to the baptism of Jean de Rouffignac, a son of a refugee pasteur. In 1702 (6th May) within Hungerford French Church he married Dlle. Francoise Gaultier. He seems to have been on intimate terms with the Aufrère family; and in 1715 he stood within the French Church of *Les Grecs* as godfather to George René Aufrère, who lived to do credit to his name. As he was known by his territorial designation *De l'Hermitage*, there has been a difficulty in spelling his patronymic, the chief contest being between the letters *m* and *n*. In 1686 he is called "De Saunière"—at his marriage, Mr. René de Sommière de Lhermitage—and on 23d November 1715, "René Saunier de L'hermitage, represented by his nephew, Henry Saunier." In 1726 his signature as witness to the Duchesse De la Force's Will, as translated, seems to be RENATUS DE SAUNIERS LHERMITAGE; in the French Will he must have written "Réné."

The N seems victorious; the nephew is married in 1732 within the French Church, Castle Street, Leicester Square, to Magdelaine Portal, as "Mr. Henry De Saunières," and the *Historical Register* (copying the *Gazette*) says, "20th May 1727, Henry De Sauniers, Esq., is appointed Gentleman Usher, Daily Waiter to His Majesty. I conclude that the true patronymic was DE SAUNIERS.

DE LA HEUZE.

J. DE LA HEUZE was employed by the first Earl of Warrington (better known by his former title, Lord Delamere) to be tutor to his son. And on the Earl's death he printed his lordship's papers, chiefly on the politics of the patriots of England, and dedicated the book to the son, who had succeeded his father as second Earl. The date is 1694, and in the dedicatory epistle he says, "You are become in a little time a great master of several languages and most parts of philosophy. . . . It is not enough for one in your lordship's high station to be humanist, geographer, historian, and (I may add) a good man too; he must be also a statesman and a politician; but being neither myself, I must repeat that your lordship wants a better master. Amongst several of the most eminent men which I could recommend to your lordship, I found none so learned, nor indeed so fit to make deep impressions upon your mind, as your lordship's noble father, whose writings belong to you, as well as his estate."

In the above paragraph I copied this refugee's name from his signature to his Preface to Lord Delamere's Papers. I believe him to be the same person as "John De La Heuse," naturalised at Westminster, 21st March, 4 James II. (See List xv.)

LA ROCHE.

MICHEL DE LA ROCHE, editor of "Memoirs of Literature," and "A Literary Journal," has, by his volumes, filled up a gap in literary history. In volume iii. of the "Literary Journal," page 290, he writes—"I was very young when I took refuge in England, so that most of the little learning I have got is of an English growth. I might compare myself to a foreign plant early removed into the English soil, where it would have improved more than it has done, under a benign influence. As I had imbibed no prejudices in France against the Church of England and Episcopacy, I immediately joined with that excellent church, and have been a hearty member of it ever since. I was not frightened in the least, neither by a surplice, nor by church music, nor by the litany, nor by anything else. I did not cry out, *This is Popery*. I cannot say that I have learned in England to be a moderate man in matters of

¹ Gourville was a French political agent and diplomatist, as to whom see his own "Memoires de Monsieur de Gourville, concernant les affaires auxquelles il a été employé par la Cour" (printed in 1724), and Grimblot's "Letters of William III. and Louis XIV.," vol. i., Appendix i. His names and title were Jean Hérault, Sieur de Gourville (born 1625, died 1703). He was a native of La Rochefoucault.

religion, for I never approved any sort of persecution one moment of my life. But 'tis in this country that I have learned to have a right notion of religion—an advantage that can never be too much valued. Being a studious man, it was very natural for me to write some books, which I have done, partly in English and partly in French, for the space of twenty years. The only advantage I have got by them is that they have not been unacceptable, and I hope I have done no dishonour to the English nation by those French books printed beyond sea, in which I undertook to make our English learning better known to foreigners than it was before. I have said just now that I took refuge in England. When I consider the continual fear I was in, for a whole year, of being discovered and imprisoned to force me to abjure the Protestant religion, and the great difficulties I met with to make my escape, I wonder I have not been a stupid man ever since." (Dated April, May, June, 1731).

De la Roche felt such a revulsion against cruel and unreasoning Popery, that he yielded to the temptation of disparaging every doctrinal system, however scriptural, confining himself to the watchword, "Honesty is Religion." We must admit that Christianity (or acquaintance with Christ) promotes godliness, and that godliness promotes honesty, and that the advancement of honesty is one of the grand and intentional effects of implanting Christian faith in a human soul; but under the plausible motto, "Honesty is religion," the scriptural partnership of "wisdom, righteousness, sanctification, and redemption," might be renounced, in defiance of the warning contained in the Thirteenth Article of the Reformed Churches of France, "Nous croyons qu' en celui Jesus Christ tout ce qui etoit requis à notre salut nous a été offert et communiqué. LEQUEL, nous étant donné à salut, nous a été quant à quant fait *sapience, justice, sanctification, et redemption*, en sort qu'en declinant de LUI on renonce à la misericorde du Père, ou il nous convient avoir notre refuge unique."

The society which De la Roche frequented was unfriendly to Bible religion. He tells us¹—

"Mr. Bayle was a friend of mine; I was personally acquainted with him; he was a not positive Atheist. A person of great probity told me that he died an Atheist; I had rather say at most that he died with doubts about the existence of God. And I own that 'tis a deplorable thing to have doubts about such an important article. Once I spoke to him of the phenomena of nature, whereupon he told me that it was impossible for an Atheist to answer the arguments for the existence of God, taken from those phenomena. From whence, then, proceeded his doubts?—He could not apprehend that a Being infinitely just and holy should permit all the disorders, all the crimes and wickedness, that have prevailed at all times among men. Political wars, and persecutions on account of religion which have been so frequent, appeared to him to be insurmountable objections. It does not appear to me that the disorders of mankind can elude the argument for the existence of God, which the phenomena of nature afford us. Yet it must be owned that those disorders have chiefly contributed to Atheism. And therefore preachers (and also men in power) should use their utmost endeavours in all countries to make virtue and honesty more universal than they are."

Another of his unstable companions was Dr. Samuel Clarke, on whom he wrote a panegyric in the *Literary Journal* (vol. iii. art. 13), concluding thus:—

"What I have said of Dr. Clarke does not proceed from any great favours received or expected from him. And what can a layman expect from a clergyman, especially considering that I knew well enough that Dr. Clarke would die rector of St. James's, because he followed the doctrine of the primitive Fathers, for whom we have a due veneration? I never was of Dr. Clarke's opinion about the Trinity, and I told him so, more than once. He never was displeased with it in the least. Let us bear with one another in theological matters, and always remember that *Honesty is Religion*."

At the same time our author expresses his disapprobation of signing, without believing, doctrinal articles, in the following allusion to Vossius: "A clergyman, well acquainted with Isaac Vossius, told me that one day he asked that Prebendary of Windsor, what was become of a certain person; *he has taken Orders*, replied Vossius; *he has got a living in the country, sacrificulus decipit populum*. Did Vossius take holy orders for no other reason but to live an easy life? Is it not a deplorable thing that a man, who believes nothing, should subscribe Thirty-nine Articles of Faith?"

De la Roche compiled several chapters in his *Memoirs of Literature* by culling from the Minutes of the French Synods all the decisions that might provoke a smile, and also by digging up anecdotes of scenes in those assemblies of the Church of his fathers which were not for edification. But the suggestion that deliberative Church-courts should be abolished for such reasons implies a similar suggestion as to free

¹ *Literary Journal* (1731), vol. iii. p. 116. I have taken the liberty to abridge this article.

parliaments, business associations, and benevolent committees, and even as to juries, from whose proceedings many ridiculous passages might be extracted.

It is only fair to add, that De la Roche shews sympathy with the French Protestants. For instance, he makes this observation: "Christ ordered his disciples to celebrate the memory of his death by eating some bread and drinking some wine. Who in the Apostolical age would have thought that such a plain ceremony would in time be transformed into a mass, and that thousands of people would be burnt alive on account of that bread and of that wine?" He gives this useful extract from the French Synods (which, and indeed everything valuable, had already been given to English readers in Quick's Synodicon)—

"1612. The Deputies-General are enjoined most humbly to beseech their Majesties to free them from the necessity imposed upon them (with greater severity than has been done heretofore, and even against the liberty of conscience granted them) call themselves of the *pretended Reformed Religion*, rather choosing to undergo the greatest punishments than to condemn their religion with their own mouth."

He relates the following interesting anecdote:—

"In the time of the persecution of the French Protestants a friend of mine was apprehended in a maritime province, when he was ready to take shipping for England. The famous Abbé Flechier, who happened to be there (he was afterwards Bishop of Nismes), sent for him and discoursed with him in a very polite manner to persuade him to turn Catholic. The young gentleman told him, *Sir, you have expressly declared in your History of the Emperor Theodosius the Great that no violence ought to be used for the conversion of heretics.* The Abbé being sensible of the consequence of such an observation, especially at such a time, turned immediately the discourse another way, and spoke of something else to a gentleman who sat by him."

He also introduces to his readers a Huguenot book, reviewing it favourably and heartily thus:—

"Lettres à un Protestant François touchant la Declaration du Roi concernant la Religion donné à Versailles le 14 Mai 1724. A Londres, chez Thomas l'Etonné, 1725." [Letters to a French Protestant about the King's Declaration concerning Religion, given at Versailles, 24th May 1724. London, 1725, 2 tomes in 12mo., pp. 246 and 221.]

This work contains eleven letters with these titles:—I. General Reflections. II. and III. Pretended mitigations in the Declaration. IV. Proofs of Severity from the preface. V. The Severity of the Articles of the Declaration taken from the old Edicts, and reflections upon forced communions [one of the most valuable parts of this book]. VI. Articles of the Declaration more severe than the former Arrêts. VII. Persecution gives no right to take up arms against the Sovereign. VIII. Dissimulation is a crime in point of religion. IX. The necessity of running away in the time of persecution. X. and XI. Reasons for running away taken from the Declaration. One may boldly challenge the most violent Divines of the Church of France, and even all the Jesuits and Dominicans of that kingdom, to confute what the Author says against the persecution of the French Protestants. Nothing can be more deplorable than the state of Christianity in the Church of Rome. Men are taught to believe such things as are most inconsistent with reason, and to act against natural humanity."

In addition to what I formerly quoted, he says with regard to his own literary labours:—"Unnecessary abridgements are a public nuisance in the commonwealth of learning. I never printed any Abridgement but that of Gerard Brandt's History of the Reformation in the Low Countries; and I hope nobody will say that it was unnecessary" [it is in two octavo volumes].

De La Roche's Autograph may be seen in the British Museum in the collection of letters to Des Maizeaux, to whom he writes:—

"LONDON, 19th October 1717.—I pray you very humbly not to mention in your performance that it was I who translated the controversy between Mr. Clark and Monsieur Leibnitz."

* * The following is an exact account of his periodical publications:—The first volume of his Memoirs of Literature was in folio, 1710-11. Vols. two, three, and four followed at various intervals from 1712 to September 1714, and these were quartos. He then transferred his publications to Holland, where he issued from 1714 to 1725 the *Bibliothèque Angloise ou Histoire Littéraire de la Grande Bretagne*, in five vols. 12mo, and a continuation entitled *Memoires Littéraires de la Grande Bretagne*, in eight vols. 12mo. He published, by subscription, in 1722, at London, a second edition of his former Memoirs of Literature, 350 copies, in eight vols. octavo; to the new preface he signed his name, MICHAEL DE LA ROCHE; the only apparent Huguenot names among the subscribers are Isaac Diserote, Rev. Dr. La Croze, Charles de Maxwel, Esq., and James Rondeau. Next he brought out "New Memoirs

of Literature," from 1725 to 1727, in six volumes. And finally, "A Literary Journal, or a Continuation of the Memoirs of Literature by the same author,"—this lasted during 1730 and 1731, and extended to three volumes. The third volume (which is the most interesting and contains the author's own miscellaneous observations) begins in January 1731. In the opening advertisement he says, "If my readers knew the history of this Journal and what crosses and disappointments it has met with, they would pity me." The concluding advertisement, June 1731, is in these words:—"My readers know that I print this Literary Journal upon my own account. I give them notice that it will be discontinued, till I have sold a certain number of my copies; and then I shall go on with it."

LE CENE.

Charles Le Cene was a native of Caen in Normandy, born in 1647. He studied for the ministry of the Protestant Church at Sedan, Geneva, and Saumur. He was ordained at Caen in 1672, and became the pasteur of Honfleur, where he officiated for ten years. In 1682 his talents procured for him the nomination to be one of the pasteurs of Charenton; but his admission was barred by an accusation of heterodoxy, and the case was not concluded at the date of the Revocation of the Edict of Nantes. He then became a refugee in Holland, where he openly declared himself to be an Arminian. In 1684 he wrote a treatise on the theme that "man has the natural power to repent, to become virtuous, and to save himself." In 1685 he produced a book "On conversion, free-will, and original sin, in connection with Le Clerc's Essay on Predestination." He visited England, but did not obtain a charge among the refugees, partly because he was suspected of Socinianism. Ultimately he took up his residence in London, where he died in 1703. In 1696 he issued a proposal for a new translation of the Bible into French [*Projet d'une nouvelle version Française de la Bible*]. His son, Michel Le Cene, probably inherited the manuscript of a new translation. He re-issued his father's proposal, with the title, "An Essay for a New Translation of the Bible, shewing that there is a necessity for a new translation" (2d edition, London, 1727). He brought out the translation in 1741 at Amsterdam, in 2 vols. folio. The Synod of La Brille condemned this version, and called (unsuccessfully) upon the civil powers to suppress it. The Rev. B. H. Cowper says of Le Cene's Bible, "It is justly charged with culpable inaccuracy and gross misrepresentation; it is perhaps one of the most remarkable perversions of the sacred text that has ever been made public." (See Darling's "Cyclopedia Bibliographica," and Cowper's "Memoir in the Imperial Dictionary of Biography.")

LUSSAN.

Among "Oxford Writers," arranged "under their respective colleges," who were alive in 1695, Anthony has noticed "John Henry Lusan, son of Henry." The true surname is Lussan.¹ Among the naturalizations on 4th April 1685, we find "John Henry Lussan" (see List xi.) The grandparents of this refugee were Jean de Lussan, apothecary at Orthez, and Jeanne de la Place, his wife. The father was Henri de Lussan of Paris, apothecary to the king for the Artillery, who married in 1653, Jeanne, daughter of the recently deceased Charenton pasteur, Edme Aubertin. The refugee, "born within the city of Paris, left his native country upon account of religion." He obtained admission to Oxford University as a poor student or servitor in Pembroke College, "in 1687, aged seventeen years or more" (says Anthony a Wood; I conjecture that the year was 1684); he afterwards became a clerk of All-Soul's College. He took the degree of B.A.; the dates are in some confusion; but perhaps it was in 1687 that he took his degree. As B.A. he was made Chaplain of New College; he obtained leave of absence to become tutor to a young Welsh gentleman of the name of Morgan. As a writer, he is known only by his translation of Abbadié's great work on the Christian religion. This translation was published in London in 1694, dedicated to Dr. Henry Beeston, Warden of New College, Oxford. From the title-page we are unable to learn whether the refugee changed the spelling of his name; the title is, "A Vindication of the Truth of Christian Religion against the objections of all modern opposers, &c., &c., Render'd into English by H. L." He is again met with in the year 1704, as the translator of Abbadié on the Divinity of Jesus Christ, published in London.

¹ The surname had a local or territorial origin. Gabriel d'Audibert, Seigneur de Lussan, was an efficient military officer among the Huguenots between 1562 and 1595. There was a chateau of Lussan. The family was connected by marriage with the families of Barjac, Du Roure, and Vignolles. The head of the Du Roures, whose Christian name was Samson, had no son; but his daughter Madelaine was the wife of Charles d'Audibert de Lussan. Another daughter, Marthe, was married in 1684 to Charles de Vignolles, Seigneur de Prades.

MAITTAIRE.

Michel Maittaire was born in France on 29th November 1667¹ of Huguenot parents. His father brought him to England at the time of the flight of the Protestants from the dragonnades. Among the naturalizations of 8th March 1682 are "Michael Metaire and Michael, his son" (see List iv.). Young Michael was sent to Westminster School, where he was a pupil of Dr. Busby. He has an honourable place among the *Alumni Westmonasterienses*, which list (edition 1852) contains a biographical notice of him. From Westminster "Mikell Mattair" proceeded to Oxford. It was usual to select some of the head boys for election to Christ Church, Oxford, or Trinity College, Cambridge. Maittaire found a patron in Dr. South, "by whom he was preferred to a studentship of Christ Church, in recompence for having drawn up for that dignitary a list of all the Greek words in Dr. Sherlock's books which were falsely accented." After a most creditable University career, he in 1695 accepted the post of Second Master of St Peter's College, Westminster (commonly called Westminster School), but resigned in 1699, in order to devote himself to literature. He took the degree of M.A. at Oxford in 1696, and was incorporated M.A. at Cambridge in 1708.

He devoted himself principally to bibliographical and philological researches, and to the editing of the classics with notes and indexes (among others, the Greek Text of Anacreon, with translations into Latin verse and prose). His native country was proud of his fame, and gave him a passport to prosecute his researches in Paris. For this favour he was deeply grateful, having, like most of the refugees, a warm affection for France and the French. He corresponded with all the *savans* of Europe, by whom he was respected, not only for his erudition, but also for his character, especially for his excellent temper and love of truth. "Maittaire's character presents a remarkable union of great abilities and profound learning with the most unassuming modesty."

His earliest project (undertaken during the period of his mastership) was to prepare a catalogue of the Westminster Public Library. His work, to the extent of 230 copies, was printed in 1694; but the whole stock was destroyed in an accidental fire, except one copy. Although his name was not to be thus publicly associated with the library, yet he interested himself in it all his life. In the Chapter-Book of Westminster Abbey there is a vote dated 25th December 1730, "Mr. Mattaire to have twenty-five guineas for the pains he has taken to regulate the public library."

In 1706 he published a book on the Greek Dialects, "in usum Scholæ Westmonasteriensis," affectionately dedicated to the school. His work long attracted attention. An edition was published at the Hague in 1738; he himself brought out a new edition in 1742, and it was reprinted at Leipsic in 1807 under the editorship of J. F. Reitz.

In 1709 he published his "Stephanorum Historia," being an account of the lives and publications of the celebrated printers who bore the name of Estienne, *aliàs* Stephen, *aliàs* Stephanus; this book was printed at London by Benjamin Motte. This and his other great works being in Latin, I cannot extract anything to excite interest. But an Etonian printer in 1762, Mr Joseph Pote, in his preface to the first edition of Morell's "Greek Gradus," gives the following hints:—

"A material article in Printing is the correction of the press. And it is worthy of remark and well known among the learned, that the most correct impressions were made in the infancy of printing, when literature was a general concern, and the correction of the press was thought not below the attention of the learned. Relative to this, it may be gathered from the History of the Stephens's (by Maittaire) that their printing-office was the common resort of the literati; and the reading of the sheets of their numerous productions as they came from the Press, became the constant amusement of the learned at those meetings. This happy circumstance, joined to their own learning and laudable industry, greatly contributed to the correctness of their impressions. And it is to be wished the like attention to literature in some measure yet remained."

In 1711 the heresies of Mr. Whiston drew out from him no less than three pamphlets, proving him to be a learned theologian, and an ardent Christian. (1.) "The Present Case of Mr. William Whiston, humbly represented in a Letter to the Reverend the Clergy now assembled in Convocation." (2.) "Remarks on Mr.

¹ The year has hitherto been stated as 1668 (no month or day being mentioned); but the reason seems to have been that his age at his death (7th September 1747) was seventy-nine. But his birthday was 29th November, and therefore 1667 seems best to accord with the dates both of his naturalisation and of his death.

Whiston's Account of the Convocation's Proceedings with relation to himself, in a Letter to the Bishop of Bath and Wells" (Hooper). (3.) "An Essay against Arianism and some other heresies, or a Reply to Mr. Whiston's Historical Preface and Appendix to his *Primitive Christianity Revived*." In 1718 he published his last contribution to theology. "An Essay on the Doxology of the Church of England," occasioned by "Whiston's Account of Primitive Doxologies." He sent it to his early and constant friend Robert Harley, Earl of Oxford, with this epistle:—

"I chanced lately to mention to you in our discourse something concerning the famous Whiston's impudent letters to the Bishop of London, wherein he opposed our doxology; you will pardon me, my Lord, if I trouble your Lordship with this little pamphlet, which my zeal in the cause of religion moved me to write. Neither my studies nor calling have been turned to Divinity farther than a Christian ought who has some little knowledge of the original text of his Bible. I know your Lordship to be no less quick-sighted in those things, than in others which are more particularly the object of men in your high station. What I now offer to your reading must needs discover much of my imperfections and ignorance; but your goodness will, I hope, excuse its faults for the sake of its honest meaning. I have my aim, if I can confirm still the good opinion your Lordship has entertained of my steadfast and immoveable adherence to the Orthodox Church of England, as well as to the true loyal interest of a country to which (after I was driven from my own) I owe everything which I enjoy in the world. Aug. 2, 1719."¹

In 1712 was published "The English Grammar, or an Essay on the Art of Grammar, applied to and exemplified in the English Tongue, by Michael Maittaire." It was written under the conviction of the hardship of youths being "hurried into Latin before they are well able to read English;" "the ignorance of English can never be a good foundation or ingredient towards disposing of youth for the learned languages; the knowledge of it must serve as an introduction to them." Accordingly for comparative grammar he makes English the familiar one, and the basis of observation as to differences and variations in the grammatical rules of languages. With this view he attempts to modify the English practice as to the first personal pronoun, suggesting to us that there is a want of modesty in the Englishman's peculiarity of assuming the capital *I*. To give an idea how the change would look, I quote Maittaire's prefatory note as to Elocution (p. 238), where after recommending Quintilian, Book xi., Chapter Third, "which to translate would be worth some learned man's while, who were an exact master of English and Latin," he adds—

"I am indeed too sensible of my want of ability to undertake that task; and therefore i have only gathered some few general notions and rules, that i may not wholly be silent upon so necessary a part of a grammarian, orator and poet. In the perusal of it i found it very difficult to choose what to take and what to leave. I beg the learned reader to excuse my choice if it has failed in judgment; for i frankly own i have omitted some things which i wished to have inserted here, had i been able to give them that turn in English which they have in the Latin Original."

It would be endless to enumerate and describe all his editions of the classics.² I may mention two folio volumes published in 1713, "Opera et fragmenta veterum poetarum Latinorum—profanorum et ecclesiasticorum." In 1722 he published by subscription, "Miscellanea Græcorum aliquot Scriptorum carmina;" among the subscribers were Mr. Peter Chrestien, Mr. Peter Dunoyer, and Mr. Thomas Pellet.

In 1717 he produced "Historia typographorum aliquot Parisiensium," dedicated to Philip, Duke of Orleans, Regent of France. The Parisian printers whom he memorialized were Simon de Colines, Michel de Vascosan, Guillaume Morel, Adrien Turnèbe *alias* Tournebeuf, Frederic Morel, Jean Bienné [*Bene-natus*], Frederic Morel secundus, Claude Morel, Claude Morel secundus, Charles Morel, and Gilles Morel.

Next, he began a series of quarto volumes of Annals of the art of printing and achievements of the printing-press from its invention onwards (*Annales Typographici ab artis inventæ origine*). Volume I., published in 1719 contained the period from 1461 to 1500; dedicated to Thomas, Earl of Pembroke and Montgomery. Volume

¹ Nichols' "Literary Anecdotes," vol. i., p. 201.

² Such was his fame as an editor of Latin and Greek classics, that his name was sometimes used in titles of books *not edited by him*. These he publicly disclaimed, though in most polite language, in a memorandum written in the latter part of his life:—"As the Editor of several classics some years ago printed in 12mo at Messrs Tonson and Watts' press, thinks it sufficient to be answerable for the imperfections of those editions, without being charged with the odium of claiming what has been put out by editors much abler than himself—he therefore would acquaint the publick that he has no hand in publishing the following books which in some newspapers have been advertized under his name, viz.: *Sophoclis Tragediæ, Homeri Ilias, Musarum Anglicanarum Anecdota, Livii Historia, Plinii Epistolæ et Panegyricus, Conciones et Orationes ex Historicis Latinis*. M. M." Nichols (as above), vol. iv., p. 558.

II., published in 1722, carried on the work to 1536; dedicated to William, Duke of Devonshire, who had been Maittaire's school-fellow at Westminster. Volume III., published in 1725, brought down the work to 1557. Volume IV. was completed in 1727, being the conclusion of the Annals, extending to the year 1664; this and the other volumes were published at the Hague.

The completion of this work left him in excellent spirits, as we may judge from his letter to the antiquary, Rev. William Stukeley, M.D., dated October 26, 1727: ¹—

“DEAR DOCTOR,—When I look upon the date of your obliging letter, I am ashamed not to have answered it sooner. I heartily thank you for thinking a poor old friend worth your attention, especially when you have (as I perceive by your letter) so many delightful objects about you to engage it much better. The few friends I have (among whom I desire still to reckon you) are not increased since you left the town. I am too old now to create new friendships; and as the world now goes, a few good ones are best. Among those of your profession I stick still to honest Dr. Hale, who hath not been so fickle and inconstant as to cast me off. I will not turn my letter into a newspaper; you have (no doubt) enough of them in the country, and I live too much retired to be able to be a news-writer. My conversation never did, nor doth, much lie that way; I had rather read the ingenious description you give of your country villa than all the North and South news which stuff our daily papers. Your invitation thither is what I wish I could comply with; but the little businesses which still chain me to the town will not let me enjoy that happiness. Besides, there is a sort of laziness attends one who grows old, which maketh him loth to change his sedentary life. The disposition of your rural house (and none better fitted for those things than yourself) and your suitable inscriptions please me well. The criticism you make upon Horace (in the beautiful antithesis of *te* and *me*) and the parallel places you bring to prove it, convince me of the truth of your reading.

“I shall now close my letter with answering the kind conclusion of yours, whereby you are pleased to continue as *a subscriber to whatever I publish*—by which I see that distance of place makes no alteration in your friendship. I am just rid of my last volume of the *Annales Typographici*, and am ready to put to the press a New Edition of *Marmora Oxoniensia*, by subscription, every copy Large Paper, the same as what I have used before in the books you have been so kind to subscribe to. The copies of these books will be as few as I can, and for no other but subscribers; for I value more the opportunity of experiencing the kindness of my friends than the vain name of an author. I will make bold to acquaint you by a letter with my Proposals when they are ready.

“After having robbed you of some minutes (and it is a pity any moment of that time you spend so usefully and agreeably should be lost) by this homely scribble, give me leave to subscribe myself, with the honesty and sincerity of a friend, dear worthy Sir, your most humble and most obedient servant,
“M. MAITTAIRE.”

The “*Marmora Oxoniensia*” consisted of descriptions and engravings of the Arundel Marbles and similar treasures possessed by Oxford University, prepared for the press and published by Prideaux (afterwards the famous Dean Prideaux) in 1676. Maittaire's edition contained additions and valuable notes concerning the ancient inscriptions. It was published in 1732, and is considered to be superior, not only to the first edition, but to the later edition produced by Dr. Richard Chandler in 1763. (*Marmorum Arundellianorum, Seldenianorum aliorumque Academiæ Oxoniensi donatorum, &c., folio, 1732. Appendix, folio, 1733. Antiquæ Inscriptiones Duæ, Græca altera, altera Latina, folio, 1742.*)

In 1733 Mr. Maittaire began a new and enlarged edition of *Annales Typographici*, published at Amsterdam; the first volume included the period from 1457 to 1500. Three volumes followed (which I have not seen) continuing the work to 1697. It was completed in a fifth volume consisting of an elaborate index, published in London [Londini, apud Gul. Darres et Cl. Du Bosc, MDCCXLI.]. Each volume comprised two voluminous parts, so that this great work was really in ten volumes. The index was truly colossal, though he sent it to Sir Richard Ellys along with an epigram, beginning thus:—

Chare Eques, indiculum (munus leve) mitto librorum.

It will be observed that the new edition specifies an earlier date than the first for the invention of printing, but yet not early enough, as appears from a letter of Maittaire's friend Rev. John Lewis, to Joseph Ames, Secretary to the Antiquarian Society, and at a later date the author of “*Typographical Antiquities*;” in this letter Lewis (a learned man and a useful author) says, on 18th November 1743: ²—

“Mr. Maittaire has said that he knows of no impression of any book before 1457; yet he owns it is not to be doubted but that before that time a great many printed books were extant. Would it not then have been better not to have said so positively that *the useful and invaluable art of printing was first invented anno 1457*?”

¹ Nichols' “*Illustrations*,” vol. ii., pp. 799, 800.

² *Ibid.*, vol. iv., p. 188.

“Richelet’s account seems to me the truest; it is thus in English:—*They who are most disinterested think that Strasburgh is the veritable place of its birth, and fix the date 1440. The most probable opinion is that Guttenburg conceived at Strasburgh the first idea of printing—that, not being able to accomplish that work or bring it to perfection alone, he went to Mentz, where he took Faust for a partner, and where they began their first impressions with a Bible in 1450 and Tully’s Offices.*”

“This account agrees in the main with our John Fox’s. Does it follow that because Mr. Maittaire never saw these books, therefore there never were any such? He relies upon the evidence of Caxton, the Register of the Garter, and Fabian—the former of whom tells us *Printing was invented at Mentz, 1455*—the other two, 1457. But if, as Maittaire intimates, there were books printed in 1457, the *invention* must have been before that time. Caxton tells us in his Chronicle that *Printers of bookes were mightily multiplied in Mentz, 1460.* Is this likely, if it was invented but three years before?”

In the next generation Dr. Jortin, while making use of Maittaire’s Annals, ungratefully depreciated him as “a useful compiler and nothing more.” But in the generation after Jortin, the Rev. William Beloe, lauding the *editio princeps* of Homer, gives a grateful and generous verdict. He says:—

“It becomes me to affirm that I have derived the most satisfactory information from Maittaire, whose work, now of great rarity, is so intrinsically valuable that no writer on these subjects can proceed with security or confidence without his aid. Indeed it may be asserted of Maittaire that he laid the foundation of this branch of knowledge. . . . Maittaire, unlike the generality of biographers, is not contented with giving a dry and accurate description of the book before him, but improves us by his learning and interests us by his taste. He is elevated almost to rapture when speaking of this first Homer. *Milan* (he observes) *and Venice had some reason to be proud as having produced the first Greek books; but Florence could not bear to be outdone* (erubuit vinci) *and accordingly produced what made ample amends for her delay. What had hitherto been done in Greek typography might be said to resemble slight skirmishings before a great battle. For what is a single sheaf compared with the fulness of the harvest? What is the Grammar of Lascaris compared with the HOMER of Florence? Whilst other cities were making feeble and immature efforts on the threshold, as it were, of learning, Florence, by one mighty effort, arrived at once at the summit and produced what defied all competition.*”¹

In 1742 Maittaire’s influential admirers encouraged him to publish by subscription a collection of his own Latin and Greek poems, consisting of translations from the Bible; also of odes to his friends—to John, Lord Carteret; to the ducal family of Rutland; to Sir Richard Ellys, Baronet; to John Freind, M.D., &c. He himself had a modest opinion of these verses, and openly characterised the collection thus:—

“*Pauca bona hic, quædam mediocria, sunt mala plura.*”

The title of the well-printed quarto was, “*SENILIA, sive poetica aliquot in argumentis varii, generis tentamina.*” About half of his subscribers were connected with the peerage. Among the other subscribers I note Mr. Peter Debury, Rev. Dr. Robert Freind, Mr. Latouche. The late James Joye, Esq., and Mr. Paul Vaillant; also foreign ambassadors, including “Archbishop of Nazianzo, Monsigneur Crescenzi, Nuncio from Rome to his most Christian Majesty.”

We have a glimpse of him in old age, giving encouragement to younger authors. To Ames, who was preparing a book on typographical lore, he gave many good suggestions. Lewis wrote to Ames on 2d July 1741:—

“Mr. Maittaire is right in observing to you the use which is to be made of Caxton’s and other printers’ *prologues*, &c. We should not have known as much of Caxton as we do, had he not told us himself. Maittaire has not thought proper to reprint these Prologues, but only to extract from them what relates to the purpose of history.”

Three years later he showed his interest in a younger editor of Latin classics by writing thus:—

“As among the poets, Virgil is the chief, so the accurate English translation and learned notes which Dr. Martyn has made with much pains and labour upon *the Georgicks*—the most complete and exactly finished work of that poet—deserve to be recommended. M. MAITTAIRE. Southampton Row [London], 1st July 1746.”

In Des Maizeaux’s collected correspondence all the refugees write in French, except Maittaire, who always uses colloquial English. On the 7th August 1734 he writes, with regard to two of his manuscripts which a printer had lost, and which Des Maizeaux had unsuccessfully endeavoured to recover, “Good Sir, I am obliged to you for the trouble you have been at . . . I own I had taken some pains in both

¹ Beloe’s “Anecdotes of Literature and Scarce Books,” vol. iii. pp. ix. and 305 (London 1808).

these pieces, and when or whether I can ever take the same pains again I know not. 'Tis a nauseous thing (as the proverb has it) *cramben recoquere*. But vexing myself mendeth not the matter, though I am no Stoick. I am, Dear sir, wishing you your health and never to have the same ill luck with me, &c., *M. Maittaire*." Another letter begins, "Worthy Sir, and my very kind friend," and seems to indicate that a Mr. Humber had some right of property in *Annales Typographici*; one volume was just out, as to which he writes, "Many gentlemen who have already bought the foregoing volumes complain that Mr. Humber would oblige them to buy over again these volumes, or else they could not have this lately published." Maittaire alludes to a criticising article in a journal entitled, *Pour et Contre*:—"The gentleman . . . is pleased to make himself very merry in ridiculing me; as his mirth can do me no harm, so it gives me no pain." In the *Gentleman's Magazine* there is this entry, *Died* in 1747, "Sept. 7, Michael Mattaire, Esq., author of *Annales Typographici*, and publisher of many classics with approbation, aged seventy-nine."

I quote two Odes from the *Senilia*:—

In meum Natalem, 29th November.

Hâc me luce Parens lacrymosum misit in orbem,
Et fletus misero vox mihi prima fuit.
Sed cùm summa dies aderit, fuero-que renatus,
Non fletûs utinam causa sit ulla mihi!
Des igitur te, CHRISTE, sequi dum vita superstat.
Vita,¹ opto, ut CHRISTUS sit mihi, morsque lucrum.

—Page 105.

Morbo periculoso laborantis supplicatio.

JESU CHRISTE, meæ salutis Author,
Ad Te pando manus, premente morbo,
Fessas deliquio auferente vires.
Sustentes animam metu trementem
Mortis, quam mihi sentio propinquam.
In quâ crimina nostra diluisti
Spem Crux anchora fulciat fluentem.
Antequam ultima nox meas ocellos
Claudens imperet hinc abire, dicas,
JESU CHRISE, animæ: Tuus Redemptor
Sum, delicta tuæ remitto vitæ.
Dictâ pace mihi, lubens obibo.

—Page 31.

Maittaire's portrait, painted by Dandridge, was engraved in mezzotint (*jussu amicorum*) by Faber.

* * * The sale of his library by Messrs Cock & Langford, the celebrated auctioneers, was a great event in the literary world. It took place in the end of 1747 and beginning of 1748, and occupied forty-four nights. The printing of the catalogue was committed to Mr. Bowyer; the books had been diligently read, and Maittaire himself had catalogued and described them. On the back of the title-page the auctioneer inserted an advertisement, in which he said:—"Though the books in their present condition make not the most ostentatious appearance, yet, like the late worthy possessor of them, however plain their outside may be, they contain within an invaluable treasure of ingenuity and learning. In fine, this is (after fifty years' diligent search and labour in collecting) the entire library of Mr. Maittaire, whose judgment in the choice of books, as it ever was confessed, so are they undoubtedly far beyond whatever I can attempt to say in their praise. In exhibiting them thus to the publick, I comply with the will of my deceased friend, and in printing the Catalogue from his own copy, just as he left it (though by so doing it is the more voluminous), I had an opportunity not only of doing the justice I owe to his memory, but also of gratifying the curious."² A Latin letter, dated 1st June 1731, from Maittaire to Des Maizeaux, is printed in Nichols' "Literary Anecdotes," vol. iv. p. 561; the subject is *Index-Making*, a learned labour in which the writer confessedly excelled.

MOTTEUX.

The Motteux family were refugees from Rouen. We find, under date 15th April 1693 (List xv.), the naturalisation of John Motteux, with his children, John Anthony, Timothy, Peter, Judith, Catherine, and Martha Mary. Although naturalised at so late a date, they came over in 1685, and some of them sooner. It is difficult to identify the household from the entries in the French registers. But assuming the above-named Peter to be the litterateur, the year of whose birth was 1660, we can identify Timothy, Judith, and Catherine as his brother and sisters. On 11th April

¹ "Philipp I. 21. 'Ἐμοὶ γὰρ τὸ δῆν ΧΡΙΣΤΟΣ· καὶ τὸ ἀποθανεῖν, κέρδος."

² Nichols' "Literary Anecdotes," vol. iii. p. 617, iv. p. 561.

1686 we meet with Judith Le Nud, wife of Jean Motteux (she probably was the mother of the children naturalized in 1693, but had died between 1686 and 1693). On that 11th April Timothée Benoist (named after Timothée Motteux) was baptized in Threadneedle Street Church, being the son of Jean Benoist and Catherine Motteux. As early as 9th August 1682 Timothée Motteux was witness to the baptism of Timothée Prevost, along with Judith Motteux, wife of James Torquet. (In 1702, January 11th, Jean Motteux and Susanne, his wife, present a daughter for baptism, Jean Anthoine Motteux being a witness; Madame Susanne may have been the second wife of the refugee father). The litterateur is (as I have said) probably the "Peter" of the Naturalization Grant, although the cyclopædias call him "Peter-Anthony Motteux."

Pierre Motteux (*born 1660*), though not one of those whose piety or morality did honour to his religious profession, was a credit to Huguenot education and example, in the qualities of industry, energy, perseverance, and vivacity. Many men approve of Bible religion who yet fail to comply with its demands. So Sir James Mackintosh, anticipating his readers' surprise at the constancy of many Protestants in spite of the perverting tuition and temptations of King James II., thus expresses himself: "So much constancy in religious opinion may seem singular among courtiers and soldiers; but the inconsistency of men's actions with their opinions is more often due to infirmity than to insincerity, and the members of the Protestant party were restrained from deserting it by principles of honour." Peter Motteux died unhappily on his fifty-eighth birthday, 18th February 1718, and was buried in the Church of St. Mary Axe, London. He had been found dead in a house in the Butcher-Row, near St. Clement's Church. "His Majesty was pleased to promise his pardon and a reward of £50 to any person concerned in the murder of Mr Peter Motteux, except the person by whom the murder was committed, who should discover the rest of the persons who committed the said murder, so as they, or any of them, were [shall be?] convicted thereof." But on April 26th, at the Old Baily, "five persons were tried for the murder of Mr Peter Motteux, and were acquitted." (*Historical Register for the year 1718.*)

As to this talented man, the *Imperial Dictionary of Biography* says: "A Huguenot, he migrated to London after the Revocation of the Edict of Nantes, became the prosperous owner of a large East India warehouse in Leadenhall Street, and, from his knowledge of languages, received an appointment in connection with the foreign department of the post-office. Sir Walter Scott (*Works of Dryden*) adds, that he was also a bookseller. Motteux amused himself with literature, edited the *Gentleman's Journal*, wrote some twenty plays in English (many of them well received), and a good deal of English poetry, and took a place among the London wits of the time. Dryden dedicates his fourteenth Epistle, *To my friend Mr Motteux on his tragedy called Beauty in Distress*, published in 1698, and apostrophizes him thus:

But whence art thou inspir'd, and thou alone,
To flourish in an idiom not thine own?"

[Motteux's *Gentleman's Journal* was a monthly publication, which continued during three years, 1692, 1693, and 1694.]

Tytler (Lord Woodhouselee), in his *Essay on Translation*, decides that Motteux "has no great abilities as an original writer," but "has, upon the whole, a very high degree of merit as a translator." It must be remembered that it was Tytler's opinion that "the art of translation is of more dignity and importance than has been generally imagined. Excellence in this art is neither an easy attainment, nor what lies at all within the reach of ordinary abilities. It not only demands those acquired endowments which are the fruit of much labour and study, but requires a larger portion of native talents and of genuine taste than are necessary for excelling in many departments of original composition." (Preface to *Third Edition*, Edin. 1813.)

* * Tytler mentions as "one of the most perfect specimens of the art of translation" the English version of Rabelais, combining the able workmanship of Sir Thomas Urquhart, Mr Motteux, and Mr Ozell. Urquhart translated the first three books, these Motteux republished, translating the remaining three books, and annotating the whole; lastly, Ozell re-edited Motteux. The translation of *Don Quixote* by Motteux receives great commendation from Tytler, who proves that it is a very just and easy translation of the original Spanish, so much so, that Motteux can never have seen a French version to translate from. Tytler prefers Motteux's translation to Smollett's. "To contend with Motteux, Smollett found it necessary to assume the armour of Jarvis [an English translator of Cervantes]. Jarvis had purposely avoided the smallest coincidence of expression with Motteux, whom, with equal presumption and injustice, he accuses of having taken his version wholly from the French. . . . In the

adoption of corresponding idioms, Motteux had been eminently fortunate, and had in general pre-occupied the appropriate phrases, so that a succeeding translator, who proceeded on the rule of invariably rejecting his phraseology must have, in general, altered for the worse;" this rule through the whole of their undertaking, was followed by Jarvis, and by his copyist and improver, Smollet. Lockhart published an English edition of Don Quixote, and prefixed to it an Essay on Cervantes; it was Motteux's translation that our great critic then selected for republication. Lockhart's opinion was, in our day, held and expressed by Prescott.

RAPIN DE THOYRAS.

The cradle of the ancient family of Rapin¹ was the diocese of La Maurienne in Valloires in Savoy. The city of St Jean de la Maurienne was so called on account of a relic of the bones of St. John the Baptist deposited there by a female pilgrim, Sainte-Thècle, who according to tradition was by birth a Rapin. The Rapins were for some centuries Seigneurs de la Chaudane. In 1250 Humbert Rapin de Valloires, styled *noble homme*, inhabited the Chateau de la Chaudane, and was a vassal of the Bishop of Maurienne. In the fifteenth century Antoine Rapin de Valloires is met with, and two of his sons are mentioned, Messiere Guillaume Rapin, as Canon of the Cathedral, and Noble Pierre Rapin de la Chaudane, ecuyer, as doing homage to the kings of France in 1536 and 1552. Whether the family early espoused Protestantism, or whether a mere worldly quarrel with the Bishop took place, does not appear; but there must have been some reason for an inscription cut in the stone wall of one of the halls of the Episcopal Palace—an inscription which almost survived the seventeenth century:

Caveant Successores Nostri a Familiâ Rapinorum.

On 16th December 1577 we meet with Pierre Rapin, Seigneur de la Chaudane, as Civil Judge (*juge corrier*) of the city of Maurienne, and his titles were proclaimed in a Latin epitaph, translated thus:

Here Reposes Noble Seigneur Pierre Rapin de la Chaudane de
Valloires, Corrier and Judge of that town and of the territory of the Commune,
Gone the way of all flesh, 8 November 1579.

This Pierre Rapin was the head of the family, and his heirs continued the line in Savoy. Guillaume, the syndic, his eldest son, was represented till 1776, when his great-great-grandson Claude Francois Rapin died; Jacques, Pierre's second son, was succeeded by his son Claude Ferdinand Rapin, whose death dispersed his estate among heiresses in the year 1672. The last-named Rapin wrote a letter to a kinsman in France dated 3rd November 1666, and signed *Claude Ferdinand de Rapin, Juge de la cité de Saint Jean de la Maurienne*, in which he said, "We have records to prove our nobility during more than four hundred and fifty years."

The French Rapins were the younger brothers of Pierre Rapin whose death in 1579 and whose epitaph have just been given. Their names were Jacques, Antoine, and Philibert. Jacques, a Romish ecclesiastic, was induced to go to the French Court as Almoner to Queen Catherine de Medicis in 1561. His two brothers came forward as Protestants among those who enrolled under the standard of Condé after the massacre of Vassy. They first appear at Toulouse in 1562, sharing the woes of the Protestant inhabitants. The Huguenots, becoming masters of the town, had given quarter and protection to the Catholics by a formal treaty. The Catholics in breach of the treaty obtained reinforcements from the royal army, imprisoned the Capitouls, and during three days kept up a murderous civil war. The Protestants who held the Hotel-de-Ville under Antoine de Rapin, then capitulated, laid down their arms, and on the next day quitted Toulouse, relying upon the articles of truce. Unarmed, the larger number were foully attacked and slain. Throughout the country much sanguinary fighting followed, the Huguenots seeking to avenge the slaughter of their Toulouse comrades. Rapin reached Montauban in safety, and that town was put into so good a posture of defence that the enemy under Montluc retired. Antoine continued to do good service in Castres, in Montpellier,

¹ See a splendid volume entitled, *Rapin Thoyras, Sa famille, sa vie et ses œuvres*. Par Raoul de Cazenove. Paris, 1866.

and in the field till the peace, known as the Edict of Amboise, concluded in March 1563. On the return of war in 1567 he again hastened to the standard of Condé; on the 6th January 1568 he was with the advance guard when the battle of Gannat was brought on, and the brilliant charge with which he opened the battle was the prelude of victory. He continued to serve with distinction, chiefly as Governor of Montauban, till 1570. Many of the written orders which he received from Henry of Navarre and Henry Prince of Condé are preserved, all praising the confidence placed in him. The date of his death is not known, but in 1571 he is called the late noble Antoine; by his wife Cecile de Doux d'Ondas he left one son, who died young.

Jacques, the clerical brother, had died in 1567. The French Rapins thus descend from the youngest brother Philibert (born about 1530). He was a page to the Duke of Savoy; when he removed to France, he became the steward of the Duchesse of Enghien, the Prince of Condé's sister; thence his courage, his conscience, and his consciousness of capacity naturally led him to serve under Condé himself. He was the mediator of the capitulation at Toulouse in 1562. In 1568 when a Peace, dated 20th March, between the Romanists and the Huguenots, had been signed at Longjumeau, Philibert de Rapin was sent with the safe-conduct of a royal envoy to deliver the treaty to the Parliament of Toulouse. With the perfidy of a Guise, the Cardinal de Lorraine had written to the parliament, interpreting a secret mark which might occasionally be found upon royal letters, and which was intended virtually to cancel their contents. When Rapin's communication was examined, the fatal mark was found. He was reposing in his country house at Grenade, when parliamentary officers arrested him and loaded him with chains; some accusation of old date was revived, he was tried and sentenced, and on the 13th April (1568) was beheaded. Rapin's death was avenged by the repudiation of the treaty and the continuance of war. And in January 1570 Coligny's soldiers burnt the senators' houses at Toulouse, and upon the ruins they wrote with hot charcoal, VENGEANCE DE RAPIN. He had married in 1556 Jeanne du Verger, an heiress, through whom he obtained the house of Grenade near Toulouse, and a landed estate which conveyed to him the title of Baron de Mauvers. He left two sons, of whom one died young; the other was Pierre de Rapin, Seigneur et Baron de Mauvers, who served in the Netherland in 1583 under the Duke of Anjou, and returned to serve on the staff of Henri of Navarre. He served with the Huguenots all his life. He contracted on paper on 8th October 1589 his marriage (which was solemnized 26th March 1591) with his first wife Olympe de Cavagnes, daughter of Arnaud de Cavagnes, formerly a Capitoul of Toulouse; the only child of this marriage died young. His second wife, whom he married on the 26th November 1602, was Perside, daughter of Jean de Lupé, Seigneur de Maravat. On his death in 1647, aged eighty-nine, he was succeeded in the Barony of Mauvers by his son, Jean, who was the eldest son of a family of twenty-two children, and who continued the senior branch of the Rapins. Jacques de Rapin, Seigneur of Thoyras near Grenade, a younger son of the octogenarian Baron, founded a junior branch, to which our literary refugee Rapin de Thoyras belonged. This celebrated refugee must not be confounded with his less known refugee kinsmen, who were the sons of Jean, Baron de Mauvers; that baron's sons, by his wife Maria de Pichard, were Paul (Baron de Mauvers), Daniel, Francois, and Jean—the last three being refugees. Colonel Daniel Rapin (*born* 1649, *died* 1729) was the first French officer of the refugees who offered his sword to Holland, he served King William in Ireland as a captain, and became a colonel in the British army in 1700; in 1709, owing to some misunderstanding, he finally emigrated to Utrecht. Captain Francis Rapin was killed before the Castle of Charlemont in 1690, in which year his brother Major John Rapin of *Belcastel's* regiment was also slain in fight.

The Seigneur de Thoyras (father of the literary refugee) was born in Mas-Garnier, of which his father was Governor, in December 1613. His warrior father desired all his sons to join the army, but the mother, perceiving Jacques' talents, obtained an exception to the rule on his behalf. He was educated at Montauban, and was called to the bar. He became the leading Protestant Advocate in the Chamber of the Edict for Languedoc attached to the parliament of Toulouse. The proper seat of this Chamber was the town of Castres, though the caprice of Romanist rule often compelled the court to shift its quarters. In 1654 he married Jeanne de Pelisson, a great-grand-daughter of the celebrated President Raymond Pelisson; her grandfather was that son of this Romanist family who became a convert to Protestantism, and adhered to it to the last; her grandmother was Jeanne Du Bourg, daughter of the Chancellor; her father was Jean Jacques Pelisson, and her mother the eminently beautiful and pious Jeanne de Fontanier. The latter Pelissons lived at Castres, and were members of the literary Academy of that town, of which

Rapin, Seigneur de Thoyras, was one of the founders; the brothers of Rapin's wife had been his fellow-students at Montauban. The Seigneur died amidst the thickening troubles of the Church two months before the Revocation of the Edict of Nantes, 18th August 1685. His devoted and intrepid widow (*née* Jeanne de Pelisson) urged her two sons rather to fly than to apostatize, and when she had the satisfaction of seeing them on their way to England, she hid herself in a farm-house. She was at last tracked out by her persecutors and imprisoned in the Convent of Lavaur, and when after long years she was set at liberty, and had found her way to Geneva, she rapidly sank under her bodily and mental sufferings, and died 13th February 1706.

The two sons who found a refuge in England were Paul and Salomon. The learned Paul was born at Castres, 25th March 1661; his birth is thus formally recorded:—"En 1661 et le 25 mars, Paul de Rapin, écuyer, seigneur de Thoyras, naquit à Castres en Albigeois." He received his education at the colleges of Puylaurens and Saumur. Eager to become a soldier, he yielded to his father's wish and studied for the bar. But in 1679 the Chamber of the Edict at Castres was suppressed, and the whole family removed to Toulouse. The old seigneur began a private practice, and his son assisted him; but these six years young Rapin chiefly spent in study. His studies were various, law (from a sense of duty), mathematics, music, and military fortification (from inclination), also the Latin, Greek, and French classics.

When Rapin de Thoyras found himself a refugee in England in March 1686, he was twenty-five years of age. He was not only the first cousin of the Baron de Mauvers, but also his brother-in-law, that Baron having married Cecile de Rapin Thoyras (this lady in her widowhood was a refugee in Utrecht, her husband who had outwardly confirmed to Romanism having died in 1704). Our refugee was also, through his mother, nephew to the notorious renegade and perverter, the Abbé de Pelisson. Owing to the latter relationship, he was exposed to controversial attacks from his uncle, which, being seconded by other French Papists in London, drove him to Holland, where he enlisted in a company of the French volunteers of Utrecht, under the command of Captain de Rapin, his cousin-germain. Here the Abbé sent him his new book, entitled "Reflections on Religious Differences;" and Rapin returned for answer a number of criticisms, sufficiently full and sharp to convince the Abbé that he might let the young Huguenot alone.

A letter from Rapin to Monsieur Le Duchat, dated May 1722, gives fuller particulars. From it, it appears that his uncle Pelisson abjured Protestantism after a four years' imprisonment in the Bastille as a friend and follower of Fouquet. At the same time he declared himself to be quite convinced how odious is a professed conversion, where mercenary ends are studied; but concerning himself he always was forward to assert that his conversion to Romanism was genuine. Among the other rewards of his change of religion were two ecclesiastical benefices; one of these was the Priory of Saint-Orens d'Auch, which he would have handed over to young Rapin, if he would have gone over to Romanism. Between the dates of his perversion and the Edict of Revocation, he did not disturb any of his Protestant relatives in their creed and worship. But thereafter he made a tremendous onset upon them. And (as already said) he attacked young Rapin, enforcing his arguments and entreaties by compelling him to receive visits from the Ambassador, the Marquis de Saissac, Monsieur de Bonrepas, and the Abbé de Denbeck (nephew of the Bishop of Tournay). Pelisson urged his own example, but Rapin replied, "You went over when you were convinced, how does that apply to my case who am unconvinced?" He sent him a book of which he himself was the author, entitled, "Reflexions sur les différends de religion," in which there was much about the tolerance which characterized the true church and the uselessness of violence. Rapin replied that such mild sentiments though excellent in themselves, came with a very bad grace from Frenchmen in authority who practised so different a system, and reminded him of Sganarelle crying out to his wife, "My dear heart! I'll thrash you. Gentle light of my eyes! I'll annihilate you." After that, the uncle gradually ceased his proselytizing efforts.

Thoyras Rapin (this was his signature) returned to England with the Prince of Orange, and served in Ireland in 1689 as an Ensign in the Earl of Kingston's regiment. For his gallantry before Carrickfergus he was promoted to the rank of lieutenant. He served under a new colonel, Lieutenant-General Douglas, at the battle of the Boyne, and then accompanied Douglas's expedition to Athlone, in the capacity of Quarter-Master General. In the same year (1690) he was severely wounded before Limerick, and was left behind; but was promoted to be captain. He was to have been Douglas's aide-de-camp in Flanders; but his wound being not

sufficiently recovered he remained in Ireland, and took part at the capture of Ballymore and Athlone in 1691; in the latter town he was left with the garrison, and garrison duty fell to his lot during almost two years. In 1693 he joined his regiment at Kilkenny, where he received a summary order to leave his regiment, and start for England. No reason was formally assigned; but a private letter from Colonel Belcastel informed him that he was to be tutor to the Earl of Portland's son, Viscount Woodstock. He had been recommended by his countryman, Lord Galway. He had to leave the army, and by special favour he was allowed to hand over his company to his brother Solomon, afterwards known as a lieutenant-colonel of dragoons, who had also been wounded at Limerick in 1690, and who died in 1719. He accompanied his pupil to all countries and courts both before and after his own marriage.

Along with his pupil he was in the suite of the Earl of Portland in 1698 on his Embassy to Paris. He took the opportunity of investigating the truth of the report that his Uncle Pelisson had died a Huguenot. He ascertained the fact that he had refused the last Sacraments of the Romish Church. Some persons said that he had merely postponed the rite, alleging that he never communicated without deliberate preparation; and it was added, that though he died without communicating, yet he had arranged a day for the ceremony with the Bishop of Meaux. This may have been a fabrication, invented to explain away his actual refusal. So Rapin suspected, and his suspicion was revived when one of Pelisson's valets, on being questioned, answered with a reserve that seemed to shew he had something to conceal. And, to crown all, the king confiscated Pelisson's property.

At the Hague in 1699 Thoyras Rapin married Marie Anne Testart, a refugee from Saint Quentin, and a small heiress. Jean Rou describes her, "a help-meet for him, young, beautiful, rich, and withal virtuous, and of the most pleasing and gentle temper in the world." Her property, however, was not so ample, but that some additional income was desirable, and King William granted him from the revenues of Holland an annual pension of 1100 florins, for life, or until better provided. This pension was paid during the king's life, but afterwards was cancelled, but with a promise, not fulfilled, of providing for him otherwise.

On being relieved of his tutorship, he settled in Holland. He became a resident at the Hague, and founded a successful literary club there. In 1707 he removed to Wezel, in the Duchy of Cleves. There a good number of French refugees, most of them military officers of noble birth, along with many other government officials and other native gentlemen, were agreeable society. There also he wrote his *History of England*; it was the first comprehensive and scrupulously accurate history of the country, written after laborious and conscientious research, in which his knowledge of English, Dutch, German, Italian, Spanish, Latin, and Greek was fully enlisted. He did not live to add the annals of his own era, or to publish an English version of his history, which he composed in French. His learned friends aided him in his researches. Among these is named Monsieur d'Allonne, Secretary of the late Queen Mary, and thereafter Secretary of War in Holland, a gentleman full of merit and learning, who managed to despatch to him, from the Hague, a number of rare and curious books on English history.

With regard to the close of Rapin's life, all we can say is, that he ruined his health by hard study, and three years before his death he felt altogether spent. In spite of remonstrances, he struggled on with book or pen in hand, till a violent fever, attended with some oppression on the lungs, carried him off on the 25th of May 1725. Thus he died at Wezel, at the age of sixty-four, leaving a widow, six daughters, and one son. A good officer, a good scholar, and a good man, he was generally respected, though his manners, being those of a very studious and rather absent man, made him unpopular with casual acquaintances. He was no stranger to wit and humour, and often amused his friends with his effusions in prose and verse on light and ludicrous subjects.

* * * The *History of England*, by Rapin de Thoyras, was founded on *Rymer's Fœdera*. The first two volumes appeared in November 1723, six more were published in 1724, and brought the narrative down to the death of Charles I. Vols. ix. and x. in manuscript, ending with the coronation of William and Mary at Westminster, were left by the author ready for press. The work was received with great applause by the learned world, and Rapin was pronounced to be a master in historical style. His success artistically cannot be judged by the mere English reader. The English translation by the Rev. Mr. Tindal brought the work within the ken of the general public, who read it with interest. The translation, however, did not satisfy the leading critics, among whom were William Duncombe, Esq., and Archbishop Herring. The former published a Pamphlet of "Remarks," concluding that a better transla-

tion was wanted—his last words being, “Mr. Dryden’s elegant version of Maimbourg’s History of the League is, with regard to style and language, a much better model, for anyone who will oblige the public with an accurate translation of M. Rapin de Thoyras’s History than Sir Roger L’Estrange’s translation of Josephus or of Quevedo’s Visions.” Dr. Herring concurs; writing to Duncombe on 16th September 1728, he pronounces his criticisms upon Tindal to be “exceedingly just and necessary;” “the inaccuracies of style and lowness of expression, and the many omissions of this translation are prodigiously offensive. The history of Rapin Thoyras is so much debased and mangled by them, that one would think the translator had a design upon his character, and intended him to appear ridiculous, by putting him into an awkward English dress; for really, if Mr. Tindal does not take a little more pains, Rapin Thoyras will become of the same class with the rest of our English historians.”

Besides his history, Rapin wrote, and published in 1717, *Une Dissertation sur les Whigs et les Torys*. This work, the title of which shows that it relates to English politics, was immediately translated into the English language, and was well received. Dr. Samuel Parr thought it worthy of republication; his illustrative notes for a contemplated new edition, which were written in the year 1783, occupy nearly 200 pages of the third volume of *Dr. Parr’s Works*.

The following sentences, translated from Rapin’s History, well express his just abhorrence of persecution. (He treats of the reign of Elizabeth):—

“This is not the only time, nor England the only State, where disobedience in point of religion has been confounded with rebellion against the sovereign. There is scarcely a Christian State, where the prevailing sect will suffer the least division, or the least swerving from the established opinions—no, not even in private. Shall I venture to say that it is the clergy chiefly who support this strange principle of non-toleration, so little agreeable to Christian charity? The severity, which from this time began to be exercised upon the non-conformists in England, produced terrible effects in the following reigns, and occasioned troubles and factions which remain to this day.

RENEU.

In my Historical Introduction I have the name of Mr. Hilary Reneu as the translator of Claude’s celebrated brochure *Les Plaintes des Protestans cruellement opprimés dans le royaume de France*. As a refugee he was Hillaire Reneu, a native of Bordeaux. He arrived in England in or about 1685, although the first known source of information regarding him is the Act of Naturalisation, dated 5th July 1698,¹ from which we learn that he was the son of Pierre Reneu, of Bordeaux, and that by his wife Marguerite, daughter of Jean Lupé, he had a son Pierre. His wife and son were refugees with him, also his widowed sister Marie, Madame Lassens. We may add that his daughter, Marie Reneu, was one of the refugees, though in 1698 she was not included in the home circle, because on 26th March 1695 she had been married to the Heer Denis Dutry, a Dutch Protestant and naturalized Englishman. In 1708 he appears in the third edition of his translation of Claude as M. Hillaire Reneu, *alias* Mr Hilary Reneu. And in M. de Gastigny’s Will, dated 10th August 1708, where it is mentioned that he took an active interest in one of the Houses of Charity for French refugees, he is described as “Mr. Reneu, father-in-law of Mr. Dutry.” He had realised some wealth in France and had succeeded in bringing it with him. He was at the expense of printing two editions of the translation of Claude in the year 1707, and the bookseller, William Redmayne, brought out a third edition in 1708. Claude’s pamphlet had been bought up and all but destroyed by the Papists, so that (says M. Reneu), “the very children of the refugees themselves, who either came hither very young, or else are born here, do not know the cause of the exile and transmigration of their fathers and mothers.” In the reign of Queen Anne great efforts were made to disparage the refugees, and to prejudice the English nation against them. One false allegation was, that they were people of the lowest rank and intelligence. M. Reneu replied:—

“There came hither a Duke and Mareschal of France, some Generals of armies, a Duchess, several counts and countesses, marquises and marchionesses, Judges of Sovereign Courts, Viscounts, Barons, noblemen and gentlemen, ladies and gentlewomen, men of learning, lawyers, physicians, substantial merchants, tradesmen of all sorts, and many captains, masters mariners, gardeners, and husbandmen, besides the great number of ministers who were banished that kingdom, with orders to depart forthwith upon pain of the galleys.”

As for poverty, he declares that as a rule money was necessary for their escape;

¹ Peter, a brother of Mr. Hilary Reneu, was naturalised in 1677 (see vol. i. p. 39). Henrietta Reneu, of Putney, described in 1732 as “the youngest daughter of the late Mr. Peter Reneu, an eminent merchant of London,” was perhaps a daughter or grand-daughter of that refugee; she was married on 24th January 1732, to Rev. Mr. Comarque.

at least £20,000 sterling in specie was paid for passage money to the Masters of English ships. M. Reneu states the Report of the French Committee as to the sums paid for the relief of poor refugees, dated 26th July 1705, partly was due to the accusation of a man (who proved to be a Piedmontese priest) not only asserting that the Committee was unfaithful, but also presenting a petition to the Queen to suspend the charity of the nation.

Another false allegation was that after the Revocation of the Edict of Nantes, persecution had ceased. M. Reneu refers to refugees by name, who can tell Papists and others a very different and true tale:—

“Let them address themselves to Martha Guisard, living in Frith Street, Soho; she will tell them that she came out of France because John Guisard, her father, was burnt at Nerac. Let them speak to Mrs. Tinel, wife to a French Minister at Bristol, and to his sister-in-law; they will tell them that the Sieur Margueron, their father, was hanged at Ste. Foy for having held a religious assembly in his house (the history of his edifying death is to be sold at the Widow Baldwin in Warwick Lane); their mother with her head shaved by the hangman was condemned to make *amende honorable*, and afterwards to a perpetual imprisonment; they escaped the like severities by their flight into this kingdom, with their brother, since killed in the army. Let them ask of the Sieur Peyferie and his family what made them abandon a great estate to be reduced to great straits in Tower Street in Soho; he will answer, that being accused with some neighbours of his of having exercised his religion in his country house, he was condemned to be hanged, his house demolished and his woods destroyed, but God of His mercy delivered him. Let them inquire of Mrs. Charlotte and Mary, daughters of the Sieur de la Ramière, who died in the service of England; they will tell them that his castle was pulled down and his woods destroyed, because he held there a religious assembly. The Sieurs Dupré and Moses Du Boust, now living upon the charity of the nation in the parish of St Giles-in-the-Fields (the one being eighty years old, and the other grown an invalid in our army), will testify that they were persecuted in their persons and estates. Martha Trapeau and Mary, living in Soho, will answer that being sick, they declared to a priest and magistrate that they would die in their religion, notwithstanding they had through their persecutions been forced to abjure it; but being recovered they were condemned to perpetual confinement to the ‘Manufacture (?) of Bourdeaux,’ from whence they escaped, as also did Olympe Passelaigne of Bergerac, Johan Darrac, and Johan her sister of Fangeroles, Johan Groux, Judith Chabot, Catherine Mulh, the two Mrs. Goriux, Martha Cove, and eighteen others now here. Mary Perreau, living in Spittlefields, will tell you that she was married at Plymouth to Peter Perreau, a French Pilot, who a month after their marriage having sailed for the Straits, was taken and carried into France where he was condemned to the galleys for 101 years.”

The above paragraph, abridged from his Preface to Claude, is a specimen of Mr. Reneu's contribution to refugee literature. His daughter became Lady Dutry on 19th June 1716, when her husband was created a baronet. The name of Hilary Reneu would certainly have been among the Directors of the French Protestant Hospital at its foundation, if he had been alive in 1718. Peter Reneu, his son, appears on that list, and that is his last appearance. Lady Dutry ultimately was described as her father's “only daughter and universal heiress.” In the autumn of 1728, Sir Denis took her to Bourdeaux, that she might again see her native city. He was sixty-five years of age at this date, and was unexpectedly seized with illness at Bourdeaux, and died there on the 5th November (1728).

Lady Dutry returned to London; Sir Denis was buried in the Dutch Church, with an epitaph, to which I am indebted for information. In October 1734 there was announced the marriage of Gerrard Van Neck, Esq., late Director of the East India Company, to Lady Dutry, £100,000. He died 17th August 1750. She lies buried in his grave in the Dutch Church of London.

. Sir Denis Dutry's will and codicil, written in French, were dated, the former, “London, 20 March 1727 (n.s.)” and the latter, “Bordeaux, 2 Nov. 1728.” The executors were Sir Matthew Decker, Knight; John Girardot de Tillieux, Esq.; and Nathanael Torriano, merchant. Besides his legacies to the Dutch Church, he left £300 to the poor of the French Church in Threadneedle Street, and to the five ministers of that church, each £20; to the Hospital established by patent for the poor French Protestants and their descendants in Great Britain, £300; to the House of Charity called *La Marmite*, “for the soup of the poor French Protestant refugees,” situated in Spittlefields, £200; to the Directors of the House of Charity in Soho, for the use to the poor French Protestant refugees, £200; to the poor of the French Church of Wandsworth, £100; and to the two ministers of said church, each £20, and to the reader of said church, £10; to Mr. Matthew Testas, “who did formerly live with me,” £100; to my godson, James Frontin, £100; to my goddaughter, Madam Baignoux, £100; to Messrs Gerard and Joshua Van Neck, brothers, each £100.

DE SOULIGNE.

MONSIEUR DE SOULIGNE, who styled himself grandson to Du Plessis Mornay, is known by his writings.

He published in 1697 a volume dedicated to Rt. Hon. Charles Montague, Chancellor of the Exchequer, entitled, "*The Desolation of France demonstrated, or evident proofs that one half of the people of that kingdom are destroyed, two-thirds of its capital stock consumed, and the nation reduced to such a condition that it cannot be restored to the flourishing state that it was in (thirty years ago) in less than two hundred years, and not then neither, except the whole frame of their government be new modelled. By a Person of Quality, a Native of France.*" A few extracts from the Preface will show his object:—

"I have observed several times when in company of ingenious men both English and Refugees, that neither of them did know the state of this kingdom nor that of France. . . . I observed also that several of the Refugees did long eagerly after their return into France, not thinking the nation to be destroyed to that degree that it really is, fancying that she may be restored easily to her former condition in a few years, and having in a manner forgot the cruelties and perfidiousnesses of the Popish Church towards them. I observed likewise that several English and French who have lent money to the Public, or to whom some may be owing otherwise, do vex themselves by fancying the affairs of the kingdom [of England] to be in a worse condition than they really are, because of the present scarcity of money—that the Jacobites and other enemies of the Government do harden themselves in their obstinacy, thinking the kingdom not able to maintain the war any longer, and France to be still potent enough to dispossess K. William by this war, and restore the late K. James, &c." . . .

"I am confident that several of my countrymen will think it strange, that being of a noted family in France, having some interest to manage in that kingdom, and being uneasy in England, that I should expose myself thus, seeing the Peace seems to be in great forwardness, by publishing such a book which cannot but highly provoke the rulers in France. . . . I do not see any reason why it should not be as lawful to me, as for several French Generals and other officers among the Refugees, who are in the service of this nation and other confederates, to do what I can for the service of those nations who have generously sheltered us. . . . If there be any man so unreasonable as to fancy that because I am a Frenchman born, I ought out of conscience to abstain from the displaying the weakness of France as I do, he would be guilty of a gross error to believe that a Prince or a Nation may trample under foot all the duties of human society and religion in relation to their Subjects, and that the Subjects notwithstanding should not be allowed to make complaints and publish the excesses of their quondam rulers, even when they are delivered from under their bondage; and that the same Subjects should not be permitted to serve, according to their ability, their benefactors under whose protection they live quietly, and worship God according to his word, and the light of their consciences, to whom, moreover, they owe allegiance and fidelity—to serve 'em, I say, against those who have behaved towards 'em like so many cruel and ravenous wolves, both as to the affairs of body and soul, and behave themselves still in the same manner towards their brethren in France, and seem, besides, to be the universal enemies to mankind."

Having written his book in the English language, he added, "As for the style, I know several Gallicisms will be found in it, and other faults, because I was obliged to compose it myself, being not in a condition to pay a translator."

In 1698 he published a second book (which has been twice reprinted), in which he said, "I published a Treatise, for the service of the nation, upon the present state of France, entitled, '*The Desolation of France Demonstrated.*'" He followed out the theme of his first book. The title of this second work was "*The Political Mischiefs of Popery.*" He represented in his dedication to the House of Commons, that, "even as to temporals, the kingdom of England reaps unspeakable advantages by the Reformation."

"The tender care and great charity which you have manifested towards the poor refugees, who suffer for the said religion; but above all, the courage and zeal you have discovered in this last war, by sparing nothing that was necessary for the preservation of the Protestant interest, have made it gloriously appear to all the nations of the earth that you value neither your treasures nor your blood, when there is a necessity of spending them in defence of pure religion, and liberty of opinions. . . . That it would please God that you, by your generous example and sage resolves, may transmit to all succeeding parliaments that same prudence, magnanimity, and zeal for the maintenance of the Protestant religion and your publick liberties, against all attempts of Popery, is and shall be the constant prayer of him who is, &c., &c."

"DE SOULIGNE,

"Grandson to Monsieur Du Plessis Mornay."

According to Halkett and Laing's Dictionary of Anonymous and Pseudonymous Literature, he was the author of another pamphlet, entitled, "London bigger than

Old Rome, or an Essay upon Old Rome, wherein 'tis plainly demonstrated that its extent did not exceed that of new Rome—against Justus Lipsius, Vossius, and their followers—and that it never was so big as London is now. By a person of quality." London, 1701, 4to.

VAILLANT.

The literary refugees were fortunate in including in their circle a learned bookseller who opened an attractive shop in London in 1686. Maittaire, in 1731, records as an agreeable reminiscence that he had made the acquaintance of Des Maizeaux in Paul Vaillant's book-shop. In the present day inns and taverns have signs; but in his day shops also had them, and his shop bore the sign of "The Ship." Its exact situation appears in the title-page of one of the reports of the French Committee:¹—"Estats de la distribution de la somme de douze mille livres sterlings accordée par la Reine aux pauvres protestans françois refugiez en Angleterre, receue par le Comitté françois le 18 de decembre 1706 et par lui administrée sous les ordres des Seigneurs nommés par Sa Majesté et par la direction de Messieurs les Commissaires anglois. A Londres, chez Paul Vaillant dans le Strand vis-a-vis de Bedford House, à l'enseigne du Navire, 1708."

Paul Vaillant² was a member of a good Protestant family of Saumur. He escaped as a persecuted fugitive in 1685, or perhaps a year or two earlier, as he was naturalized in London in January 1685. Searching among the refugees naturalized at Westminster, we have found in the Patent-Rolls Paul Vaillant and Mary Magdalen, his wife (21st January 1685); and Francis Vaillant, Jacqueline, his wife, Paul, Francis, and Isaac, their sons, and Susan and Mary, their daughters (15th April 1687). The heads of these two families were brothers, and both were from Saumur. In the end of 1691 Paul Colomiés, being on his death-bed, sold his library to "a bookseller." "Paul Vaillant" signed as one of the witnesses to his Will, dated 2d January 1692; he, therefore, probably was the fortunate bookseller whose shelves were enriched by that library. The business remained with the family till the year 1802, being carried on successively by the first Paul, by his nephews Paul and Isaac, and by a third Paul Vaillant (son of either Paul the second or of Isaac), who was born in 1715. We may note what is remembered concerning the generations of this family:

(1.) Paul Vaillant, the refugee, had the merit of founding and consolidating the business, and of making his shop a favourite literary resort. We identify him with the first of the Pauls in the Patent-Rolls. We cannot specify his birth and death; because the "Paul Vaillant" mentioned in an obituary notice quoted in "Illustrations of Literature" as "the first bookseller of that name in the Strand" is incorrectly described, and is not the aged Paul, but his nephew. The business was established in 1686.

(2.) Paul Vaillant, the second, the elder son of Francis, was born at Saumur in 1672, and was thirteen years of age at the date of the Revocation Edict. His education, therefore, must have been chiefly carried on in England. Perhaps not knowing anything about the naturalization in 1687, he and his brother were naturalized by Act of Parliament in 1708. He died October 14, 1739, aged sixty-seven, and was described as "an eminent bookseller in the foreign way," which was true, although the chronicler mistook him for his uncle. His brother, Isaac Vaillant, was his partner, and probably survived him, devoting himself to the business department, and leaving the literary department to the third Paul.

(3.) Paul Vaillant, the third, was born in London in 1715. The "Literary Anecdotes" say of him: "In 1739 or 40 Mr. Vaillant went to Paris for the purpose of superintending the famous edition of Cicero by the Abbé Olivet, and again in 1759 to settle the plan for a new edition of Tacitus by the Abbé Brotier." The latter year witnessed the commencement of his year of office as a Sheriff of London and Middlesex. And in May 1760 he had the mournful duty of attending on the scaffold the unfortunate Earl Ferrers, who was executed for having murdered his steward in a paroxysm of rage. His pious and Christian bearing towards the unhappy peer is detailed in the "British Chronologist," vol. iii.; the Earl acknowledged his kind attentions by presenting him with his stop-watch. Paul Vaillant, Esq., was a Justice of the Peace for Middlesex; he is described as "an opulent and respectable bookseller in the Strand." He died at his house in Pall-Mall on 1st February 1802 in his eighty-seventh year, "being at that time father of the Company of Stationers, of

¹ L'hospitalité anglaise en 1706, par M. Henri Bordier, printed in the *Etrennes Chrétiennes* for 1874.

² See "Literary Anecdotes," vol. iii., p. 309; vol. viii., p. 439. "Illustrations of Literature," vol. viii., p. 456.

which he had been a liveryman sixty-four years." He was twice married. By his first wife he was the father of Paul Vaillant of Hexham, in Northumberland, who married Miss Downes, only child and heiress of an attorney there. By his second wife he had "two sons, one of whom is in holy orders; the other is well known and respected as a gentleman of great literary talents, and eminent as one of the Counsellors-at-law in the Corporation of London." (These last particulars apply to the early years of the present century; see "Nichols.")

VASLET.

Louis Vaslet seems, according to his gravestone at Fulham, to have come over to England at the epoch of the Revocation, being then in his twentieth year, and a well educated young man. He is described as *Gallus gente, Anglus lege atque animo*—a Frenchman by birth, but a naturalized and loyal Englishman. He devoted himself to the teaching profession, perhaps as a schoolmaster, but more probably as a private tutor. Many young English gentlemen were educated by refugee tutors, and were not only taught the French language grammatically, but also learned some other branches from text-books composed in French. Mr. Vaslet spent forty-five years in this serviceable work. London was probably his head-quarters, and it seems to have been only a year or two before his death that he became resident at Fulham, his wife and son dying soon after the change of residence. He died a year after his wife, on 12th June 1731, aged sixty-five, and was buried at Fulham. He had been twice married. His first wife was Mary, daughter of Claud Barachin; she died in London, 10th January 1705 (n.s.), and was buried in the churchyard of St. Giles-in-the-Fields. His second wife was Catharine, daughter of Charles Testard; by her he had a son, Testard Louis Vaslet, who died 21st March 1731 (n.s.), aged twenty-five, and was laid in the grave beside his mother, who had died 29th April 1730, aged fifty-six. Mr. Vaslet left a daughter, Catharine, who was twice married, 1st, to Mr. John Noades; 2dly, to Oliver Edwards, Esq., as whose widow she was buried beside her parents. Owing to some mistake, either of the draughtsman or of the mason employed to execute the epitaph, I cannot state either the year of her death or her age.¹

Perhaps our Louis Vaslet was the translator, editor, and part-author of a book of 300 pages on Roman Antiquities. The learned Cellarius had at his death left in manuscript a Latin book on that subject, which was printed at London in 1711. This work Mr. Vaslet translated into French, with enlargements bringing it up to date. The title was, "Introduction à la connoissance des Antiquitez Romaines, traduite en partie d'un petit ouvrage latin de Cellarius et en partie tirée des meilleurs auteurs anciens et modernes. Par Louis Vaslet. A la Haye, Chez les frères Vaillant, et N. Prevost. 1723."

It was common for refugee authors to print their books in Holland—a country where their language was so highly appreciated, and in which several generations of learned printers had resided. It therefore is not improbable that the above is the work of our Louis Vaslet.

NOTE.

An interesting reinforcement of French Protestant Refugees arrived after the Peace of Utrecht, and were called *French Protestants released from the galleys of France*. One among these became an author, namely, Jean Marteilhe, a native of Bergerac, born in 1684. The dragoons had been let loose upon the Protestants with renewed fury after the Peace of Ryswick in 1698. Jean was then aged fourteen; and troopers having been quartered in his father's house, he fled towards Holland; but, having entered Marienburg, he found himself surrounded by French soldiers, and was arrested and sent to the galleys. It was not till 1714 that he was released and arrived in London. (A Jean Marteilhe was married in London on 26th December 1711. See my Historical Introduction.) His coming to England was not with the view of settling there, but only on an errand of mercy. His adopted country was Holland, where he died in 1777, aged ninety-three. He published, in 1757, *Memoires d'un Protestant condamné aux galères de France pour cause de religion, écrits par lui-même*. There is an English translation of this book largely circulated and extensively read. The first translation appeared in 1758, in two volumes, said

¹ The gravestone has it "Obiit 10th Sept. 1766, anno atatis 90," (so says Faulkner, History of Fulham, p. 110). If she was ninety in 1766, she was born in 1676. If her father was aged sixty-five in 1731 (the year of his death), he was born in 1666, and was a father at the age of ten.

to be "*translated by J. Willington;*" but it was in fact the work of the poet Goldsmith. The following receipt has been preserved:—¹

"LONDON, Jan. 7, 11, 1758.—Received of Mr. Edward Dilly, six pounds thirteen shillings and four pence, in full for his third share of my translation of a book entitled 'Memoirs of a Protestant Condemned to the Gallies for his Religion,' &c. "OLIVER GOLDSMITH."

Chapter XIII.

MEMBERS OF NOBLE FAMILIES.

CASTELFRANC.

THE estate of this old Huguenot family² was not far from La Rochelle. Their patronymic was De Nautonnier, and they were Seigneurs of Castelfranc. There was among the scions of the house a distinguished astronomer and mathematician, J. de Nautonnier, Protestant minister of Vènes in Quercy, author of *Mécographie* (or *Mécométrie*) *du Guide-Aimant*, a method for ascertaining Longitudes; he is praised by Casaubon in a latin epistle addressed to the younger Scaliger; a letter from himself to the later savant is preserved, dated from Castelfranc in the year 1606.

In 1619 the head of the family, Philippe de Nautonnier Sieur de Castelfranc, pasteur at Montredon in Le Castrais, married Marguerite, daughter of the great Chamier and of his wife who was a lady of the Portal family. The eldest son of this marriage was the refugee nobleman, and Quick gives us information as to both father and son.

As to the father:—

"The Lord of Castelfranc was a noble gentleman of a fair estate, who yet did not think it beneath himself to be a minister of the gospel. When the city of Rochelle was besieged, the Chateau of Castelfranc, which lay in Poitou, was ordered by the king to be demolished, his estate and lordship was confiscated, and he was condemned for high treason. Though God knows he was most innocent; his greatest and only crime being this, that he was a Protestant minister, and preached the everlasting gospel in its power and purity unto his tenants and vassals, and charged his whole church to persevere in their holy religion, whatever it might cost them, unto the last. For this capital offence he ran the risk of his life, estate, and all. But the Lord hid him; and upon the conclusion of the peace, which the Duke of Rohan made for the churches, he was reinstated in all his rights."

Quick informs us that "this noble minister had two sons." The younger son, Jacques de Nautonnier de Castelfranc (so he signed himself in 1659, when witnessing a deed) was a minister, "a man highly esteemed for his great learning and exemplary godliness; he was pastor of the church at Angers, the capital city of the Province of Anjou, but he was murdered, as he was riding on the highway, by a crew of robbers."

The elder son (says Quick) inherited the lands of Castelfranc, and was the father of a numerous family, who, together with their father, did all then glorify God in a most exemplary manner by their faith, love, and zeal for the truth, patience, and constancy in this last and most dreadful persecution. I had a particular acquaintance with this Sieur de Castelfranc, who lived for some time in the house just against me on Bunhill, London. As this gentleman and his wife, with their nine or ten children, were getting out of France, they were arrested and cast into prison. His three sons and six daughters were brought before that infamous, inhuman, and bloody butcher of God's saints, Rapine, who could never by any of his cruelties and torments (for which his name and memory will rot and be had in perpetual execration) prevail with so much as one of them to prevaricate in the least in their holy profession. Whereupon the three sons and three of their sisters were transported into America, and made slaves there in the Caribbee Islands. The father, by some means or other, got out of the hands of Rapine, and came over into England. His

¹ John Waller's Catalogue of Autographs, No. 137.

² Our knowledge of this family is derived from a paragraph or two in Quick's MS. Life of the Great Chamier, printed in Read's "Daniel Chamier," pp. 102, &c., and from the notes in the Appendix to Mr. Read's work, p. 395, in which the information afforded by Quick and others is revised and corrected. In the printed Chamier Pedigree the title is erroneously entered as "Castelnau."

three other daughters were detained by Rapine, but sustained all their sufferings with a masculine and heroic courage, till such time as the Lord, having tried their patience and found them faithful, did even wonderfully, beyond their hopes and expectations, work out their deliverance. For the French king issued out an order that they should be set at liberty and conducted in safety unto Geneva. And those six who had been carried to America were taken by the English, who, compassionating their many and heavy trials, did free them of their bonds and sufferings, and brought them over unto London. Two of Monsieur Castelfranc's sons were slain in the wars of Flanders, in the service of King William. The third is yet alive. Their poor afflicted father, passing from London into Holland, was taken captive by a ship of Algiers, where he finished his life as became a most sincere Christian in that miserable slavery."

The noble and venerable refugee had two sisters, daughters of his reverend father by Marguerite Chamier. Of these, one was married to a Monsieur Testas; their son, Aaron Testas, was a reformed pastor of Poitiers, and afterwards a minister of the City of London French Church. The other was married to a Monsieur Bondet, and was the mother of the Rev. Mr. Bondet, minister of New Rochelle, in New England, a pastor concerning whom Quick writes thus:—"This gentleman preacheth in three languages unto three several nations, English, French, and Indians; he espoused a most virtuous lady of a ducal family in France."

A surviving son of the Lord of Castelfranc was Le Sieur Gedeon de Castelfranc. He was a Cornet in Miremont's Dragoons, and, like his brothers, served in Flanders. He retired on half-pay and settled at Portarlington. His name appears in the register of the French church of that town.

PYNYOT DE LA LARGERE.

Messire Samuel Pynyot, escuyer, Sieur de la Largère, was a noble refugee whose name I observe in the Register of *Le Temple*, London, on 7th August 1690. His wife's maiden name was Henriette Marie Chataguer. On the evening of that day their son Henry was baptized, being *presented by Messire Henry Massue De Ruvisny*.

He signed his Will at London, 11th April 1699, in presence of Lewis Barrand de La Noue, Lewis Poyrand, and Lewis Duplessy. The will was proved on the 28th June following, by Renatus Poyrand, Sieur Desclouseaux, the executor. The testator styles himself "a gentleman of Poitou, refugeed for the cause of the gospel." His directions are addressed to his wife, Mary Henrietta Chataygner (or Chatagner), Lady de la Largère. "First, I pray her, after God hath taken my soul to Him, to cause my body to be interred, without any funeral pomp, which I prohibit and forbid, but with the most ordinary manner that may be such as 'tis convenient for a Christian refugeed for the cause of the Gospel, which I always professed through the grace of God." "She shall take care like a good mother of my three children which are here now, and give them share of my property, equally as much as she can, as well for their subsistence, as of the principal that may be remaining to her at the time of her decease. And in case God should grant grace to my children who are in France, or to one of them, to depart from thence to come in these countries for to give glory to God, and not otherwise, my will and mind is that whatsoever they may bring be joined to what may remain to my wife, for to be shared by equal portion between all my children who shall be found refugeed for the cause of the Gospel." (This, like the larger number of the refugees' wills, is translated from the French by John James Benard, N.P.)

Henry Pynyot de la Largère was about nine years old when his father died, and his godfather, Lord Galway, seems to have allowed him £20 per annum. This was the annuity that he left him in 1720, "if he shall not have attained the age of 25"; [his age was 30].

From an article in *La France Protestante*, I conjecture that the Cramahé and De la Largère families were related. The following is the Messieurs Haag's account, condensed into small space:—"Cramahé was the surname of a noble Protestant family of La Rochelle. In 1685, there were three brothers, Cramahé, De l'Isle, and Des Roches. The first reached England in 1685, and the second soon after. The third was apprehended in France, was imprisoned for twenty-seven months, and then banished. In 1743, the Cramahé estate was possessed by Pinyot de la Largère."

DE LA CHEROIS.

The noble family of De la Cherois were for several centuries the Seigneurs of Chery, or Cheroy, or La Cheroye, in the province of Champagne ; this seigneurie was in the neighbourhood of Sens, the ancient capital of the Sennones. Their title is preserved in the surname of the good Irish family of De la Cherois, which we pronounce *Delàsshery*. And at Carrowdore Castle in County Down, many interesting documents illustrative of their genealogy are preserved, from which it appears that their patronymic was de Choiseul, and their title was De la Cheroy ; the surname, however, came into the family in the fifteenth century through an heiress, Catherine de Choiseul, who became the wife of Seigneur Jean, and was the mother of Seigneur Claude. Towards the end of that century Claude de Choiseul, Seigneur de Chery, and Maître des Requêtes, married Marie de Beauvais des Ormes. In the sixteenth century we meet with Jean, Seigneur de Chery, whose son flourished in 1616, and was styled, Robert, Seigneur de Chery, de Beauchamp (en Bourgogne), et de la Chapelle.

The refugees were descended from the Languedoc branch of this family, founded by Samuel de la Cheroy, a captain in the French Army, who married an heiress in that Province. His captain's commission from Louis XIII., dated in 1641, was extant until recently. The *Ulster Journal* gives us some hints as to the sufferings of his family for their Protestant faith. "The first of this family (the writer informs us) who settled in Ireland felt so deeply the utter ruin of his fortunes and his banishment from his country, that, in his anxiety to spare his children unavailing regret, he always evaded entering into the particulars of his history. . . . After the general flight, only two members of the family were known to have remained in France—two deaf and dumb co-heiresses, who had been placed for education in a convent ; immediately on the departure of their rightful guardians they were forcibly detained, and their property was confiscated for the use of the convent." The refugees, the five children of "Le Capitaine Samuel," were Daniel, Nicholas, and Bourjonval, and their sisters Judith and Louise.

The eldest son, Daniel de la Cherois, intended to have spent his life as a country gentleman ; but persecution drove him into Holland, where his military brothers had gone before him. There, in his zeal for William of Orange, he volunteered into his army, joined the expedition into England, and served during the campaigns in Ireland. In 1693 he left the army, and received from the king the Dutch appointment of governor of Pondicherry in the East Indies. At the peace of Ryswick, Pondicherry was restored to France, to which it had belonged before the war ; Mr de la Cherois wound up his affairs and realised a large fortune. In 1699 he finally returned, first to London and then to Lisburn. On 7th December 1699 he was married, in the Swallow Street French Church, London, to Marie Angelique Crommelin, daughter of Abraham Crommelin by Marie, daughter of Samuel Boileau, "Heer van Caisse" and "Bailliu van Cramaille." In the register he is styled of "Ham in Picardy," and she "of St Quentin," where she was born on 9th October 1663. "He seems," says the *Ulster Journal*, "never to have given up the hope of recovering some of his former possessions in France, and is said to have gone over there himself secretly, several times, with this fruitless expectation." She died at Lisburn in 1710, and he in September 1732. He left an only child and heiress, Marie Angélique Madeline,¹ who was married first to Philip Grueber, Esq., of Feversham Park, Kent, and secondly, to the Hon. Thomas Montgomery, afterwards the fifth Earl of Mount Alexander. At his death, without issue, she became the heiress of the Mount Alexander estates in the County of Down.

The second refugee brother was Nicholas, born about 1651 ; he and the youngest, named Bourjonval, were officers in the army, and their commissions are among the family papers. Nicholas was enrolled as a lieutenant of fusileers on the 12th April 1675, and was promoted to the command of a company on the 16th November 1677 ; the latter commission is addressed, "Pour le Sr. de la Cheroy." In 1686 he received leave of absence for two months. In August he was given the command of a recruiting party, and the "route" given to him is preserved. He undertook to get recruits at Liege ; and a passport was granted to him, dated at Strasbourg, 22nd October 1686, which describes him as "about thirty-five years of age, with chestnut-coloured hair, wearing a perrique, captain of the king's regiment of fusileers, going to Liege to enlist recruits for his regiment and for his company." It is supposed that this employment afforded him an opportunity to quit France altogether, as we

¹ M. A. M. were her initials. These have been misread by a compiler of one of the De la Cherois pedigrees, and have been changed into MANOAH. That compiler is wrong as to her parentage also.

next find him, on the 17th July 1687, receiving a Dutch commission, in which he is styled Nicholas de la Cherois, late captain in the service of the King of France. He received a similar commission in the English service in 1689. He, with his brothers, served in Ireland under King William, whom he followed to Flanders, continuing in active service until the peace of Ryswick. He was promoted to the rank of Major, 1st August 1694, and took the sacrament and the oaths on the 3d of February following. The commission from William and Mary to Nicholas de la Cherois, Esq., appoints him "to be Major of our regiment of foot commanded by our trusty and well-beloved, the Comte de Marton, and likewise to be captain of a company in the same." The *Ulster Journal* thus narrates the remainder of his career. "After King William's death, he served under Marlborough, and distinguished himself on several occasions. Tradition records that one of his promotions was received in consequence of his having made 1500 men lay down their arms, with only a subaltern's guard; and that he also received a reward of 1500 crowns. His commission as Lieut.-Colonel was drawn out, but not gazetted, when he unfortunately lost his life about the year 1706, through the carelessness of an apothecary who sent him poison instead of medicine." He had married a sister of the great Crommelin, called Marie in the pedigree,¹ although registered as Madelaine on February 25th, 1694 (n. s.), on the occasion of the baptism of her daughter, Marie Madelaine, born 21st January of that year. Besides this daughter, he left a son, Samuel. The daughter was married to Daniel, son of Samuel Louis Crommelin. The son founded the senior line of the De la Cherois family in Ireland.

Bourjonval De la Cherois, the youngest military refugee, held a French commission dated 1677, and an English one dated 1689. He rose to the rank of lieutenant. He fought gallantly at the battle of the Boyne. In the same year (1690) he was at the head of a small party of men near Dungannon, when he was overpowered by superior numbers who attacked him unexpectedly; he made a brave resistance, but was killed in the skirmish. He was a favourite brother and unmarried.

The two maiden sisters took refuge first at Bois-le-Duc, and then at Leyden, where they were disposed to settle for life; but at last they yielded to the pressing invitation of their family, and came to Ireland. According to Presbyterian custom, they brought a *tesmoinage* or certificate from the consistory, to the following effect:—

"We, the undersigned, being pastors and elders of the Walloon Church of Leyden, certify that Mesdemoiselles Judith and Louise de la Cherois, natives of the town of Ham in Picardy, after having given up their all in France for the sake of the Church, and having spent some years at Bois-le-Duc, from whence they brought a favourable certificate, retired to Leyden where they have resided these four years, during which period they have conducted themselves in a most Christian and edifying manner, giving proof of their piety and zeal by assiduously frequenting our sacred assemblies, participating in the sacrament of the Lord's supper on all the occasions of its celebration, and exhibiting on all occasions such wisdom, humility and modesty as have won for them the esteem of every one."

This certificate is signed by two *pasteurs* and three *anciens*; dated 5th July 1693. Louise did not long survive this change of residence. But Judith lived to the age of 113, and two or three days before her death, she proved the remarkable possession of her faculties by teaching a child to repeat the Lord's Prayer. She never acquired the English language, having been discouraged in some early attempts to speak English by the unrestrained ridicule of Irish listeners. [See the *Ulster Journal of Archæology*, vol. i. pp. 216, 217, 219, 220; vol. ii., pp. 180, 181.]

DE LAVAL.

A French Protestant nobleman, Henri d'Albret D'Ully, chevalier, Seigneur Vicomte de Laval, claimed descent from Henri IV. He had large estates in Picardy; his residence was the Chateau of Gourelencour. A picture of that mansion is still preserved, and many spacious white-washed residences in Portarlinton are formed upon the model of that and of similar French chateaux. His wife was Magdeleine de Schelandre. The emissaries of persecution broke up this honoured and happy family in August 1688. He was imprisoned in Verneuill, and the Vicomtesse in Sedan. Several years were spent in vicissitudes between liberty and durance. Two of the children of this noble pair were born in French prisons. Sir Erasmus Borrowes possesses a manuscript address from the Vicomte to his children, dated from a prison, "De Guize, le 2 Avril 1689;" it is partly a narrative, and partly an affectionate religious exhortation. His eldest son (afterwards an officer in the British

¹ She was the widow of Isaac Testard of Blois, and at the date of her second marriage she was childless.

army) was kept in the dungeons of Laon, the old capital of France, from 1688 to 1705. A letter is extant which he addressed to his parents on his liberation, dated Fontaine, 4th March 1705.

The parents had made an earlier escape; the father's imprisonment having terminated in the end of September 1689. They settled in Portarlinton in 1695. Daniel David, son of the Vicomte de Laval, was born there, 25th October 1695; his sponsors were Captain David De Proisy, Chevalier et Seigneur de Chastelain d'Eppe, and Anne de Vinegoy, wife of Lieut.-Col. Daniel Le Grand, Seigneur du Petit Bosc. In the reign of Queen Anne five of the Vicomte de Laval's sons were in the British army; three of these gallant youths were killed in action. One of the younger sons, Louis, assumed the title of Sieur de Fontaine from one of the family estates. Other two were named Joseph and David. The former lost his life in the battle at sea between a British transport and a French ship-of-war, of which the venerable Pasteur Fontaine speaks when thanking God that his son, contrary to his own wish, did not embark in that transport. Louis and David de Laval were on that occasion taken prisoners and conveyed to France. The incidents of this mournful casualty are detailed in the following letter from Louis to one of his sisters:—

“ May 26, 1709,
Living at Mademoiselle de Grange's, at
Dinan in Bretagne.

“ My dear Sister,—Since I saw you last I have endured great hardships. Having sailed for two days after our embarkation at Cork, on the third day we encountered a large man-of-war with fifty guns and a mortar; and although we had but 36 cannons, we fought the French for some time, until we lost a considerable number of men, and among the killed was my poor brother Joseph; he was shot with a cannon-ball, and poor Monsieur De Bette (from Portarlinton), with a great many more besides. And when the French boarded us, they took from us all we had, and brought us into their own ship, and put the officers and us into a large room, where we lay on deck for three or four nights before we came to land. They disembarked us at Brest, where we remained two days; and while we were there Captain Nicola (from Portarlinton) gave David and me an English half-crown, and bid us to be as economical as possible, as he had only two for himself and his son; and we were allowed by the king only fivepence a day. They then sent us from Brest to Dinan, which is forty leagues distant; we performed most of the journey on foot, every league is three long miles. We were five days and a half on the journey, and David and I have walked twenty-one miles in a day. Had it not been for some gentlemen that were with us, we should never have been able to make the journey; for our officer was not with us, and did not know we were gone until after our departure. When we arrived at Dinan they put us into the castle, and there we lay on the ground on straw. The next day they allowed us to go into the town, where they gave us a lodging for fourpence a night, and agreed to dress our food. Excuse me to my father and mother, for I was unwilling to inform them of this bad news; and pray, dear sister, give my brother's and my duty to my father and mother, and assure them that we are both well and wish to be with them:—and give our regards to my sisters and to all who enquire for us, whom it would be too long to name. Your loving brother till death, “ LOUIS FONTAINE.”

Sir Erasmus Borrowes (in the *Ulster Journal*, vol. iii. p. 226) mentions Mrs Willis of Portarlinton, the refugee's great-granddaughter, then in possession of the family heirlooms, such as the picture of the Chateau, a wooden token representing the profile of Louis XIV., and the manuscript written in Guize prison and already described. I had permission to copy the French original (but time did not permit); I therefore reproduce and re-edit the translation by Sir Erasmus Borrowes of the most interesting portion of the manuscript:—

“ 1689. My dear children, when I spoke to you at the commencement of this letter of my captivity, I told you that it continued still with great inconveniences really insupportable, to the extent that I had lost all hope of ever seeing you again (of which my persecutors wished to convince me) unless I made you return to prison, assuring me that this was the only means to restore myself to liberty. But God was so merciful to me (notwithstanding the torments they inflicted on me) as to enable me to refuse compliance with a condition so cruel, and so prejudicial to your eternal salvation. You were too happy in leaving such a sink of vice that I should consent to plunge you into it again, by a cowardice unworthy of the name and profession of a Christian, and of a Christian enlightened by the Divine mercy through the Holy Gospel. You know that I was arrested by the police of Soissons on the 17th of August, and conducted into the prisons of Verneuil; and this was for being accused, as formerly was St. Paul, for the hope of Israel,—that is to say, for holding the name of God in the purity and the simplicity that it pleased him to reveal to us in his word, a crime which in France at present is esteemed the most fearful, and visited with punishment the most severe. This was the reason that I was so strictly guarded in a place most disagreeable and incommodious, in which I was nearly smothered by different kinds of animals, and where there was not even room to arrange

a bed. I was not there long before I fell ill, and I beheld myself abandoned by the whole world. I *heard* from my friends, for it was not permitted to them to *see* me. But persons, who presented themselves for the purpose of annoying me, had all license for doing so, and of such people there were only too many to be found. Even your poor mother saw me but rarely and with the greatest difficulty, which obliged her, though very inconvenient from the approach of her accouchement, to make a journey to Soissons in order to try and obtain from our Intendant the favour that she should be allowed to take care of me in my illness, and that some kind of liberty should be afforded to me. Fearing that I could not survive for any length of time in such a miserable place, she offered to remain in prison herself in my place for some time; but they were inexorable to her prayers, and she returned without having obtained anything.

“You can imagine what was her sorrow and grief: however, the good God, who always paternally chastises his children, and who never strikes them with one hand but to raise them up with the other, bestowed on me strength and vigour to vanquish that illness, notwithstanding the hardships I had to bear. Thus, at the end of twelve days I found myself a little better, which made your mother resolve to take a secret journey into her country in order to receive some arrears that her father-in-law owed us, the term of payment being past; and this is what has been partly the cause of all my sufferings, and of our having so long deferred following you. He wished for nothing so much as that some obstacle should present itself to prevent him from paying this money; accordingly he decided that the authority which I had given to your mother to receive that sum was not sufficient, because it had been drawn up in prison, and that a man, in the situation in which I was, could not legally negotiate or authorise it. Thus she found she had made a useless journey; and, to fill up the measure of her misfortunes, she found on her return that, because it was not yet bad enough with me, they had transferred me from the prisons of Verneuil to those of Guise.

“On the 27th September [1688] the police of Laon had orders to come and remove me, and to conduct me to Guise. I was not quite recovered from illness; however I had to travel, and they tied me with many cords on a horse. The officer who commanded the escort was an upright man, and had formerly conducted me to the prison of Sedan for the same cause of my religion. He said that he was touched at my condition, and assured me that they only transferred me that I might be better; but I well experienced the contrary. He excused himself for the cruel and inhuman manner in which they treated me, making me understand how express his orders were, and to what an extent he was forced to obey them; and as for me he esteemed me only too happy to be suffering for the profession of the truth. All the population of the town came out into the streets to see me; they had, indeed, seen me many times in a similar condition, but not tied and bound with cords, as I now was. I was visited by many melancholy thoughts during the journey; but never had anything so much afflicted me as, on arriving at Guise, to see a mob excited against me (who could do me no evil, because they were prevented) and heaping on me a thousand atrocious insults. I remembered that the Saviour of the world replied not to such outrages, and I had the honour to imitate him in that respect; nevertheless this heart, little regenerated, was with difficulty prevented from showing its resentment. How often did I ardently ask God to support me with patient self-possession under this insult. And then the words of the Prophet David in Psalm Sixty-nine came to my mind, where he says, *For they persecute him whom thou hast smitten, and they talk to the grief of those whom thou hast wounded*; this passage of Scripture for a long time occupied my thoughts, finding that it exactly suited my case.

“They lodged me in the most frightful part of the tower, so far removed from the business of the world that I neither saw nor heard anything but the gaoler, who came a moment each day to see what I was doing. I was two days and two nights without knowing if I was dead or alive, and consequently without dreaming of taking any nourishment. So much was I penetrated with grief and agony, and so extraordinary was my depression, that I could not even address God or invoke him, except by interrupted and unconnected prayers. The end of Psalm Seventy was continually on my lips, saying with the author, *But I am poor and needy. Make haste to me, O God! Thou art my help, my deliverer. O Lord, make no tarrying.* Reflecting upon these words, I pictured to myself, that my trials were similar to those of the prophet when he pronounced them, which gave me some consolation. But when I reflected that instead of lodging me better than when at Verneuil—as the officer who conducted me had made me hope—they now treated me with such rigour and inhumanity, it came into my head that they wished to make me a terrible example to the Reformed Christians in the Province.

“The image of death continually presented itself before me, which made me exclaim with the same prophet, as in Psalm Seventy-seven. It was from what I said in that hour that God came to my assistance, or I should have died. I knew my weakness then, and how little I was disposed to be a martyr. On this subject I earnestly implored divine assistance to aid me, entreating that he would be pleased to accord me strength and courage to do nothing unworthy of the profession of a reformed Christian, of which I had the honour to experience the light. But God had not reserved me for so glorious a part as to seal His truth with my blood; of which I became aware seven or eight days after, by the arrival at Guise of the Intendant, who I knew was favourable to me.

“Your mother, the day after her return to Verneuil, set out again to see me. God willed that her journey was so *à propos* that she preceded the Intendant two or three hours only,

during which she could see me but for a moment (notwithstanding any intercession she could make for that purpose), and only in the presence of a sergeant and four soldiers of the garrison, who attended her like her shadow. She had a number of particulars to relate to me respecting the journey she had just made in her country, but as it was impossible for her to impart them to me, I could draw nothing from her except sighs and tears, which she poured forth in abundance. Her escort dragged her away against her will, for the poor creature would have taken it as a great favour if they had detained her as a prisoner along with myself. This visit affected me much more deeply than any former one, so that I should have wished very much not to have seen her. Yet when the Intendant arrived, she besought him with so much determination, that he was compelled to yield to her importunity, so much so, that he permitted her not only to see me, but even to remain with me, and that, too, in a place a little less dreadful than that in which I had been, which they made me leave at once.

“ This change so unexpected, and so agreeable to me that I regarded it as an interposition of Heaven, was (I believe) rather the effect of necessity than the result of any kind disposition they might have felt towards me. When I found myself in her society, and out of that detestable place, I seemed to have entered another world. All my unhappiness now was for my poor wife, who every moment expected her accouchement; she would willingly have been a captive for my sake, courageously despising all the inconveniences which she would meet with in a place where she would have nothing but solitude. This was one great cause of sorrow; although this was not the first time that by divine permission she was placed in a similar position, though more inconvenient. In fact you know that two years ago her accouchement took place in the prison of Sedan, she having been dragged from her bed (which from illness she had not left for six months) to be brought there. By the goodness of God she now, at the end of three weeks, notwithstanding all these miseries and calamities, brought into the world another fine boy, by whom the number of your brothers is again augmented.

“ After I had been in prison seven months, they thought themselves obliged to bring my trial on, and for that purpose, on the last of January [1689] the police of Soissons brought me to the prison of Laon, to which place the Intendant arranged that the witnesses, along with the President, should go. With all these forms it was on the 27th of March that I was confronted with the witnesses, who had not much to say against me. I was kept before the bar for more than two hours to render an account of my faith and of what I was accused of, and particularly your flight, which they positively wished me to remedy by your return, although I had always borne witness that it was not in my power to do so. They exhibited an Order of Council which commanded the Intendant to treat me with all the rigour of the law. God gave me grace to reply to all their questions according to the promptings of my conscience, and boldly to confess the truth which we at one time so feebly defended. It now pleased Him to show His strength in my weakness, for in myself and in my flesh I recognize nothing but weakness. Sentence was pronounced that, as an expiation of my pretended crimes, I was still to remain in prison for six months—a sentence which was considered very favourable, and which I attribute to prayer to God on that and on ordinary occasions. I am much indebted to Mons. and Madlle. de Lussi who were most kind to me, and whom I shall remember with gratitude all my life. At present I have more license for writing than ever. May it please God to preserve us to the end of this persecution, to shield us from the storm and the tempest, and to conduct us by his goodness to the haven of salvation.”

The De Lussi family were cousins of the Livals. Some of the ladies underwent what they call “ a wretched imprisonment ” in the convent of Soissons. Vicomte de Laval was an elder in Portarlinton French Church; his signature, “ LAVAL, *ancien*,” may be seen in the Register. As a prominent member of the aristocratic colony, he lived in some grandeur. He was in the habit of wearing a cloak of scarlet cloth lined with ermine, a sword-buckle, knee-buckles, shoe-buckles, and a stock-buckle, all of silver, set with diamonds; and he always carried his hat under his arm.

The refugee Vicomte's son, David, went back to France, where he retained the title of nobility, and resided in the chateau of his ancient family. By his wife, daughter of Colonel Paravicini, he had several sons and three daughters. In 1751, on the rising of fresh troubles in France, he brought his daughters over to Portarlinton, and left them with an aunt. He was again in France in 1755, but returned to Ireland, and spent his last days in Portarlinton. The last Vicomte, Robert, died unmarried. One of Vicomte David's daughters was not married. Frances was married to a gentleman of good family, and had two daughters, one of whom was Mrs. Willis, wife of the Rev. Thomas Willis, D.D. The eldest daughter of David, Vicomte de Laval, was Mary Louisa Charlotte, wife of Gilbert Tarleton, Esq., of Portarlinton. Her children were Harrietta, wife of Monsieur Castelfranc; Edward Tarleton, Esq. of Dublin (born 20th February 1764), and Captain Henry Tarleton, a military officer, killed in action. The heir of Edward Tarleton, Esq., is the Rev. John Rotheram Tarleton, rector of Tyholland, county of Monaghan, the representative of Vicomte de Laval. The chief relic, an heirloom, surviving from the refugee era,

is an antique silver seal, having three faces engraved with—(1st) the arms of Vicomte de Laval; (2d) his monogram on a shield, surmounted by a French Vicomte's coronet; and (3d) his wife's portrait engraved on his heart, and surrounded with the sentimental motto, *IL Y RESTERA TANT QUE JE VIVRAY*. Mr. Tarleton cherishes the memory of his doubly illustrious French ancestry; one of his sons is Captain Edward De Laval Tarleton, of the Royal Artillery.

DE LA MUSSE.

This was a well-known surname among the Protestant Noblesse. One of the members of the National Synod, which sat at London from 10th November 1659 to 10th January 1660, was Pierre de la Musse, ecuyer, Seigneur des Roquettes, an elder of the church of Caen. To a later generation belonged the Marquis de la Musse, a young nobleman, who was arrested after the Revocation, and underwent a two years' imprisonment. Benoist, in his vol. v. p. 1000, mentions a singular finale to their duration in France, which was accorded to some Huguenots. There was a large number of noblemen and gentlemen, not only patient and steadfast in prisons and galleys, but also glorying in their lot. Their cases were known to many of the public, and their death would have evoked sympathy for their religion, and indignation against their persecutors. Many other noblemen and gentlemen, who had made a formal abjuration, had openly resumed the Protestant profession, and notwithstanding the sanguinary law against relapsed heretics, they were determined that they would not abjure a second time. The government were not prepared to crowd their galleys and cells with these conspicuous witnesses to the truth. These persons were marched off under the escort of archers. An awful silence was maintained as to their destination. Fatiguing marches by land were continued from day to day, or they were put on board of some ship, the same mystery enshrouding the future. This ordeal in a few cases proved too severe, and prisoners who had braved some years of severity succumbed under it, and abjured the faith. They succumbed on the eve of deliverance. For the orders were to march them, perhaps from one end of France to the other, to the frontier, either of Holland, or of Germany, or of Switzerland, and there to set them at liberty, with a small sum of money for their journey to the nearest town. Or if they were sent off by sea, the captain of the ship was to land them on a foreign shore, having given them the money, and to obtain a certificate of their disembarkation from the nearest magistrate. In either case the exile was formally debarred from returning to France. The Marquis de la Musse, a young gentleman of solid piety, whose steadfastness during two years' imprisonment had been admirable, was treated thus. He was embarked in a foreign vessel, and by no sign could he discover that there was anything but what was dark in his prospects. It was not until he was in full sail for England that the captain dared to inform him of the fact. Benoist adds, that the most of those thus exiled by sea were sent to England, where, at the date of 1688, the probability of the establishment of Popery in England was so great, that it seemed they were only to exchange one scene of persecution for another.

Happily this was not the refugees' experience; they received hospitality from James II., and breathed freely under the friendly sceptre of William and Mary. In this condition the Marquis de la Musse appears on the last page of Quick's "Synodicon," published in 1692. He is then in London, "a faithful confessor for Christ, having forsaken his estate and embraced the cross rather than part with his religion and his God."

MONTOLIEU DE SAINT-HIPPOLITE.

The family of Montolieu de Saint-Hippolite was a branch of the Barons de Montolieu of Marseilles (see Moreri). Illustrious as it was in the world, it is more distinguished as having contributed many soldiers and martyrs to the Huguenot cause. Guillaume de Montolieu, Seigneur de Saint-Hippolite, was killed at the Battle of Dreux in 1562. Of his four sons, three were killed in action—Jacques at St. Denis in 1567, and Francois and Hippolite at Moncontour in 1569. Antoine was severely wounded at the siege of Rouen in 1592, but lived till 1615. The latter married Susanne Dupuy, and was the father of Jean, killed at the siege of Montpellier in 1622, and of Claude, who married Catherine de Saurin, whose son Pierre, the father of the refugees, was married to Jeanne de Froment, daughter of Nicolas de Froment and Marie Du Roure. The refugees were Louis (who retired to Brandenburg), and David, Sieur de Saint-Hippolite, who came to England with the

Prince of Orange. David Montolieu, who was born in 1668, was in several actions in Flanders under King William III. In the reign of Queen Anne he was ordered to Piedmont, where he assisted in the intrepid and brilliant defence of Verrue against the French besiegers, by which the Duke of Savoy and Marshal Staremberg obtained such renown. Verrue fell on the 9th April 1705, "with great decency and with immortal honour to those brave men who had defended it almost six months;" so writes the Right Hon. Richard Hill (page 529). Next came the siege of Chivas, which little fortress held out till the 29th July, having been besieged for six weeks, when it surrendered "with great honour." This expenditure of time saved Turin. I find the name of Monsieur de Saint-Hippolite, in print, associated with the Waldenses, whom the French had unsuccessfully solicited to be neutral. On the 20th June 1704, the French made a successful raid into the valleys of St. Martin and St. Germans. The inhabitants of the latter valley, however, rallied, Monsieur de Saint-Hippolite taking the command on the 30th June, and on the next day defeating the French at Angrogna, and expelling them from all the valleys except St. Martin, which capitulated. Altogether his valour and good conduct were conspicuous, and Monsieur Staremberg recommended him to the Emperor Joseph. The Emperor satisfied himself of the antiquity and nobility of the family of the Sieur de Saint-Hippolite, and gave him a patent of nobility as Baron of Saint-Hippolite, in the German Empire, dated at Vienna, 14th February 1706.

Two of his commissions from the Duke of Savoy (Vittorio Amedeo) lie before me. The first, dated at Turin, 3d May 1709, states that the "Sr. David Montolieu di St. Ippolite," had been Lieutenant-Colonel in the Regiment of Meyrol, and Adjutant-General of the camp near his Royal Highness' person, and was now promoted to the rank of Colonel. The second, dated at Nizza, 30th November 1713, signed by the same Prince as King of Sicily, commends the conduct of the Sigr. David Montolieu di St. Hippolite as Adjutant-General and Colonel of infantry during the late war, specifying his services at the sieges of *Verrua*, *Civasso*, and *Torino*, and concludes by promoting him to the rank of *Generale di Battaglia*. [I may here observe that his title is variously spelt; in English legal documents it is Saint-Hippolite; he himself, in military phonographic style, made one word of it, "Saintipolite."]

Of the same year, though of earlier date, is Mr. Hill's certificate, which (I believe) was never printed before:—

This is to certifie that in the year 1703 I was comanded by the Queen to carry into Piedmont as many french protestant officers as I could find in Hollande or in germany, because at that time the enemyes had seized and made prisoners allmost all ye D. of Savoye's troops.

In obedience to these comands I carried allmost a 100 good officers into the service of his R.H. upon the promises and assurances wch I gave them by her Majtys. expres comands, signified to me by a Secretaire of State, that all ye services wch should be performed by them dureing ye war in Piedmont should be accounted for to them by ye Queen at ye time of a peace, as if they had been performed more imediately to her majesty in her own troops.

Amongst these officers Monsr. David de Montolieu de St. Hippolyte had ye honour and good fortune to distinguish himself very much, being made adjutant Generall at the first, by his dilligence and activity, by his courage and capacity, he acquired the esteem and confidence of his R.H. who employed and trusted him in a particular manner dureing ye famous seiges of Verrue, Chivas, and Turin in both which Monsr. de St. Hippolite acquired a great and a just reputation.

To the truth of this I have set my hand and seal at London 7bre 5th 1713.

RICHD. HILL. (Seal.)

The gallant Baron spent the rest of his life in England, where (says the *Scots Magazine*) "he with tranquillity attained a great age under the shade of the laurels he gathered in his youth." It was, however, at the age of forty-five that he left Piedmont, and came back among us, being recognised as a colonel in our army. He had, after the Peace of Ryswick, what is called "a pension," probably a lieutenant-colonel's half-pay, and which was continued, as appears from a letter to Mr. Hill from Mr. Edward Southwell, dated Dublin, 3d March 1704-5:—

"We drink his Royal Highness's health every day; we extol his great and noble defence of Verrue, and wish him succours due to such zeal for the common cause. As to your friend, Monsieur St. Hippolyte, you may let him know that all his clearings of his pension are paid to Midsummer last, and, for particular favour, the two-thirds thereof for subsistence to the first of last month."

His pension now rose to the amount of a colonel's half-pay, £223, 11s. 3d. In 1714, within St. Martin's Lane French Church, in the City of London, he married Mary, daughter of Anthony Molinier, and one son, Louis Charles (born 1719), and

two daughters, Elizabeth (1715), and Susanne Marie (1717), were born to him. [The son was born within the parish of St. Mary, Aldermary; and on the presentation of a certificate of Henri Chatelain, pasteur of St. Martin-Orgars, his baptism was inserted in the parish register.] The gallant Baron became a Brigadier 22d April 1727, Major-General 13th November 1735, and Lieutenant-General 2d July 1739. In 1744 he wrote a letter on behalf of the King to the City of London French Church, desiring to ascertain "the number of French Protestants willing to take up arms in case His Majesty required their services at this conjuncture." I have found the minute of the General Assembly of the French Churches of London.¹ The Assembly met on the 7th March 1844, Rev. J. J. Majendie being in the moderator's chair. The Baron de Saint Hippolite's letter was read and engrossed in the minutes. A committee was appointed to ascertain the number of volunteers that the French refugees could muster for military service, and to collect their names. The committee-men were Monsieur Dalbiac, Captain de Merargues, and Mr. Pravan (formerly a captain of militia), for the City and Spitalfields; and Messrs. de St. Maurice, De Foissac, and Soulegre, for Westminster. On the 13th of April, they reported that more than 800 names had been received in Spitalfields, and about the same number for Westminster; the latter list including a number of officers and housekeepers. An autograph note, preserved in the British Museum, shows that the Baron had submitted to a literary friend for revision his Memorial to the French Churches:—

"A Monsieur, Monsieur Des Maizeaux à Marie-la-Bonne."

"Monsieur, Je vous remercie de la bonté que vous avez eu de corriger le mémoire que je vous avois donné. Agréé, Monsieur, que je vous prie de boire à ma santé avec la demy Guinée çà-incluse, étant avec une parfaite estime, Monsieur, Votre très humble et très obeissant serviteur,

"LE B. DE SAINTIPOLITE.

"Albemarle Street, le 23 Janvier 1743-4."

The Baron was promoted to the rank of General of Foot on the 9th of March, in the last year of his life. He died 9th June 1761, "at his house in Surrey," aged ninety-three, and was buried in the Wandsworth Cemetery, which is still called "the French burial ground." In his will, he left "the house in Albemarle Street" to his widow; £100 to the French Hospital, of which he had been a director from its establishment in 1718; he directed that the allowance which he had regularly given to his youngest brother, Aimard Montolieu, residing at Berlin, should be continued [this brother's name is mentioned by *Moreri*, who styles him "Aymard de Montolieu, Conseiller de Cour et d'Ambassade de S. M. Prussienne."] The Baron also left £1500 to his only surviving daughter, Elizabeth, wife of "the Reverend and Honourable" Gideon Murray, D.D., Prebendary of Durham (third son of Alexander, fourth Lord Elibank), to whom she had been married in 1746. In 1778 Prebendary Murray died, leaving two sons, Alexander and David; the former had married, 20th April 1776, his first cousin, Mary Clara Montolieu, daughter of Colonel Louis Charles Montolieu.

The Baron's son, Louis Charles, entered the army. By his marriage, he allied himself with the family of Leheup, of which four members appear in the journals as public servants, named Isaac, Michael, Matthew, and Peter; of these, Isaac twice represented boroughs in Cornwall in Parliament, and was Minister-Plenipotentiary to the Diet of Ratisbon in 1726. On the 26th July 1750, Captain Montolieu, only son of Lieutenant-General Baron St. Hippolite, married Elizabeth, daughter of Peter Leheup, Esq. of St. James' Place, London; the marriage was performed in the French Church in the Savoy. He rose to be Colonel in the Horse Guards. He established a bank in London, afterwards known as Hammersley's Bank. He died on 13th February 1776, and was buried in the Huguenot Cemetery at Wandsworth, where his sister, Susanne Marie, who died at the age of twenty-five, had been laid in 1743, as well as the Baron, his father, in 1761. He himself, as declared in the Wandsworth register, claimed to have succeeded his father as second Baron.

Colonel Montolieu left several daughters. I have already named Mary Clara, wife of Alexander Murray, who in 1785 succeeded to the Peerage as the seventh Lord Elibank; she died on the 19th January 1802, leaving three sons and two daughters. The eldest son, Alexander, eighth Lord Elibank (*born 1780, died 1830*), had six sons and seven daughters; the third son being the Hon. Thomas Montolieu Murray (*born 1811, died 1852*), and the eldest son, Alexander Oliphant Murray, the ninth Lord Elibank, father of Oliphant Montolieu Fox Murray, tenth Lord Elibank. The two latter represent both the son and daughter of the old Baron de Saint Hippolite; the

¹ Burn's MSS.

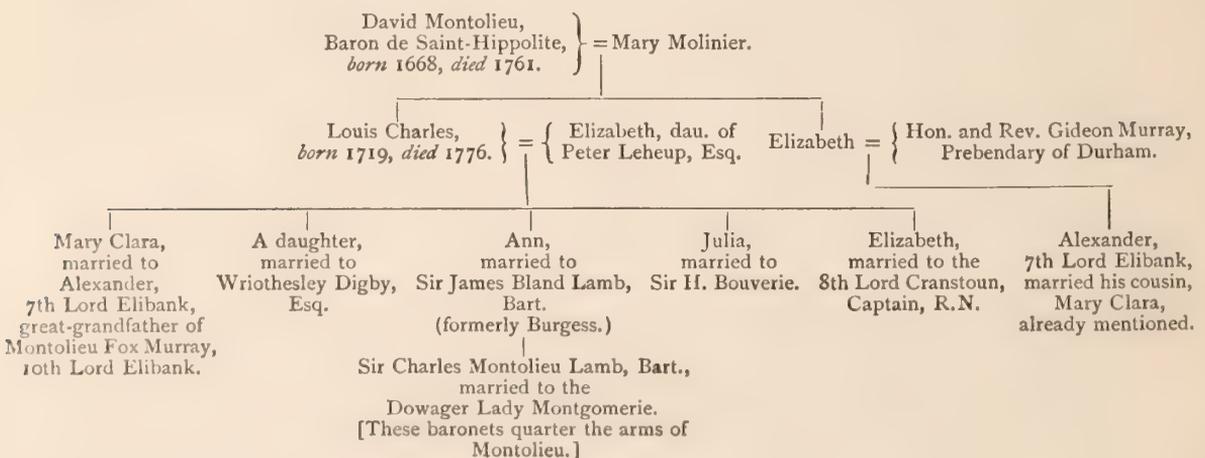
daughter being further represented by the branch of the family founded by her younger son, David Murray, Esq. (*died* 1794), father of the Rev. David Murray, Rector of Brampton-Brian, who married in 1828 Frances, daughter of John Portal, Esq. of Freefolk.

Colonel Montolieu had other daughters. On 16th December 1780, Ann, his third daughter, was married to Sir James Bland Burges, Bart.; she died on 25th October 1810; her eldest son was Sir Charles Montolieu Lamb, Bart. (*born* 1785, *died* 1860), who, by his marriage with the Dowager Lady Montgomerie, became step-father to the thirteenth Earl of Eglinton: hence *Montolieu* was introduced among the Christian names of the Earl's descendants.

On 27th May 1783, another daughter of Colonel Montolieu was married to Wriothlesley Digby, Esq. (*born* 1749, *died* 1827), son of the Hon. Wriothlesley Digby, LL.D., and grandson of William, fifth Lord Digby.

In 1826 another daughter, Julia (being the widow of Captain William Wilbraham, R.N.), was married to Lieut.-General Sir Henry Edward Bouverie; she had a daughter, Henrietta, wife of Hugh Montolieu Hammersley, and a son, Captain Henry Montolieu Bouverie, of the Coldstream Guards.

* * The brother of the old Baron, Louis Montolieu, being a refugee in Brandenburg, is memorialised in the seventh and ninth volumes of *Erman and Reclam*. In 1693 he was a Captain in the regiment of the Marquis de Varennes. He also was created a Baron in 1706, and became *General de Bataille* in the kingdom of Sicily; he became Major-General in Prussia, and received pensions from Prussia, Sardinia, and Great Britain; he died in Berlin; his eldest daughter was married to Lieut.-Colonel Beville (father of Lieut.-General Beville); the second daughter was married to Lieut.-General de Forçade; his eldest son, after spending his active life in Wurtemberg, retired to Lausanne. This son is mentioned in the diary of James Hutton, in connection with the visit of that zealous Christian layman to Lausanne in 1756; he is styled "Baron de Montaulieu, of the House of St. Hippolyte, in France, who speaks English, and has a pension and *ordre* from Wurtemberg, and also a pension from Prussia, and is *beau-frère* of the Prussian General Forçade." At that time France was supplied with Protestant pastors by the "Languedoc Theological Seminary," established at Lausanne. Hutton was there on a visit to urge the Professors to promote evangelic doctrines. The substance of his representation to them was, that the French Reformed Church was a martyr church, whose members had suffered the flames, the gallows, the sword, the dagger, the hatchet, the rack, precipitation from rocks, and drowning, &c., for forty years before they took up arms; and on this account he honoured her, but felt anxious that she should not permit herself to be led aside, by merely moral sermons, from the profitable and thankful contemplation of the sufferings of Christ for sinners.



PUISSAR.

The Marquis de Puissar was an officer in the French army, and came over to England a little before the Revocation Edict. His surname was Le Vasseur-Cougnée. On the 20th July 1685, James Louis, Marquis de Puissar, in the kingdom of France, was married in King Henry VII.'s Chapel, in Westminster Abbey, to Catherine, second daughter of Sir Edward Villiers, Knt., and sister of Edward Villiers (afterwards created Earl of Jersey), of the Countess of Portland, and of the Countess of Breadalbane. According to the army lists, Louis James, Marquis de Puissar was in 1695 appointed Colonel of the 24th regiment, which thereafter served in Flanders. On 25th September 1697, the king granted several forfeited estates,

yielding £607 per annum, to "James Puissar, Esq., commonly called Marquis de Puissar." And the said Louis James Puissar empowered Lieutenant-Colonel William Tatton "to set by leases of lives renewable for ever all his lands in Ireland, as also to receive all his rents." In 1699 he resigned "Terence Coghlan's estate," and got other lands in exchange. He died in 1701. His widow married her cousin, Colonel the Hon. William Villiers, second son of George, third Viscount Grandison. In the Irish Establishment for 1702 there is a pension of £200 to Mrs. Catherine Puissar, now married to Colonel Villiers. Because he was a Frenchman, his regiment is sometimes named conjecturally as a French regiment, and called *Pisar's* or *Pizar's*—but it was the 24th foot, which was *Marlborough's* from 1702 to 1704, and was then given to Lieutenant-Colonel Tatton.

The researches of Colonel Chester revealed his pedigree. The widow of our Marquis made her Will in 1706 (proved by her second husband in 1709), through which his names were ascertained. She does not call him a Marquis; but it must be remembered that his Marquisate was a French courtesy-title, which could not be retained in English society by his widow on her re-marrying; her legal title as a widow was Mrs. Catherine Puissar (she is so styled in the Irish Pension List). It is stated in official documents that her husband was "commonly called Marquis de Puissar." His name was Louis Jacques Le Vasseur-Cougnée. His father was George le Vasseur-Cougnée, Marquis de Thouars, as to whom Haag states that he married a Dutch lady, and had a son, Charles Gaspard. The title of Marquis de Thouars was also a courtesy-title. Joachim le Vasseur, Seigneur de Coigners, *alias* de Coignée, *alias* de Cognée, *alias* de Cougnée, was killed in the St. Bartholomew massacre. His first wife's name was Louise de Thouars, and she was the mother of his children. The eldest son was Jacques le Vasseur, Sieur de Coigners, Thouars, and Fargot, whom Anselm calls Seigneur de la Coignée au Maine; but he dying childless, the representation of the family devolved on his brother, Joachim le Vasseur, Sieur d'Aillières, who died in 1629, and was styled "Le Vasseur-Cougnée." His son and successor, Louis le Vasseur, Seigneur de Coigners, married Susanne de Mallery, and had seven children; of whom the eldest son, Jacques, Marquis de Coigners, abjured Protestantism and continued the family in France; the second son was Georges, Marquis de Thouars, father of De Puissar [or Des Puisars].

DU QUESNE.

The Du Quesnes were a Norman family, renowned through one of its sons, the greatest naval hero of France. The father of the historic Du Quesne was Abraham Du Quesne, an earnest Protestant, born at Blangy in the Comté d'Eu, but by residence a citizen of Dieppe; he died in 1635, having the rank in the French Navy of Chef d'Escadre. His merits having been recognised by Gustavus Adolphus, he for a time had quitted the French for the Swedish service; perhaps it is a memento of his wandering life that has been found in the City of London French Church register, which records the baptism of Etienne, fils de Abraham du Quesne and Marthe De Caul. Louis XIII. recalled him from Sweden with honour, and gave him employment and promotion.

Abraham Du Quesne, surnamed "Le Grand," was born in 1610. He was thus seventy-five years of age when the Edict of Revocation came out. On being urged by Louis XIV. to change his religion, if he would escape banishment, he nobly pleaded that, having for three-score years rendered to Cæsar the things that are Cæsar's, he should be unmolested in his old age in continuing to render to God the things that are God's. The king granted him this toleration; he died at Paris on the 2d February 1688. Monsieur Perrault says of him:—

"He was born and died a Huguenot. 'Tis not to be doubted, had it not been for this obstacle to his fortune, but that the king would have rewarded him in a more conspicuous manner than he did during the whole course of his life, though he gave him a very illustrious mark of his favour—namely, a grant of 300,000 livres to purchase an estate, which was named Bouchet (near Estampes), but which his Majesty erected into a marquisate under the name of Du Quesne, to make his name immortal, as it deserves to be."

The French family descends from his brother. The admiral's sons were refugees.

The eldest son, Henri, Marquis Du Quesne, was born in 1652. He spent his refugee life in Holland, in Switzerland, and in England. When his father died, he petitioned that his body should be given up to him, he having bought the estate of Aubonne in Switzerland chiefly for his burial. The king refused the petition; and having secured that the interment should take place in France, he also refused to erect a monument. The Marquis succeeded in possessing himself of the heart of his

father, which he buried within the temple of Aubonne in the Canton de Vaud: the epitaph is in gilded letters on a black marble tablet:—

Siste gradum, Viator!
 Hic conditur cor invicti herois,
 Nobilissimi ac illustrissimi Abraham Du Quesne
 Marchionis, Baronis, Dominique du Quesne, de Walgrand,
 de Quervicard, d'Indrette, &c.
 Classium Gallicorum Præfecti—
 Cujus anima in cœlis,
 Corpus nondum ullibi sepultum,
 Nec unquam sepelientur præclara gesta.
 Si a te ignorari queant tanti viri
 Incorrupta erga principem fides,
 Imperterritus in proeliis animus,
 Singularis in consiliis sapientia,
 Generosum et excelsum pectus,
 Ardens pro verâ religione Zelus,
 Interroga aulam, exercitum, ecclesiam,
 Imò Europam, Asiam, Africam, utrumque pelagus.
 Verùm si quæras
 Cur fortissimo Ruitero superbum erectum sit mausoleum,
 Ruiteri Victori nullum,
 Respondere vetat latè Regnantis reverentia.
 Hoc sui luctûs ac pietatis ergà patrem triste monumentum mæs-
 tus et lacrymans posuit Henricus ejus primogenitus,
 hujusce toparchiæ Dynasta et ecclesiæ Patronus.
 Anno 1700.

The junior marquis took up a good position in public life as a friend of the French Protestants. Luttrell writes on Tuesday, 14th June 1709, "Monsieur du Quesne, a French Protestant, presented on Sunday a letter to Her Majesty from the King of Prussia about the reformed churches in France, and a petition in the name of above a million of these poor people who groan under a most severe persecution. She assured him that she had already given her ministers abroad instructions concerning the same, and will do further whatever lies in her power." "19th July—The Marquis du Quesne, having received a letter wrote by Her Majesty to the King of Prussia in answer to one she lately received from him in favour of the reformed churches in France, goes hence for Berlin with all expedition."

When Philip V. of Spain aspired to the Regency of France, and employed Scipion Soulan as an emissary to stir up rebellion in the south of France against the Regent (Duke of Orleans), that shivering and dastardly Duke invoked Protestant aid, got a refugee officer from England to deal with the French Protestants of the south, and implored the influence of Pastour Basnage of the Hague, and Professor Pictet of Geneva. The Marquis du Quesne happened to be in Paris; and the Regent sent for him and consulted. This was in May 1719. By Du Quesne's advice, M. Genac de Beaulieu, a Protestant nobleman of Dauphiny, was selected as an envoy, to obtain assurances of the loyalty of the Protestants and to suggest a temporary suspension of their assemblies for Public Worship. The spokesman of the Protestants of the south were the pasteur Antoine Court, and the Sieur Benjamin Du Plan, a gentleman of Alais. They satisfied M. de Beaulieu that their loyalty was unimpeachable, that their worshippers did not carry arms, and that if Soulan came among them they would deliver him up to justice, on condition that he should not be put to death; a report to this effect was sent to the Marquis du Quesne. The government declared it to be satisfactory; and De Beaulieu assured Du Plan that the cessation of the assemblies would no longer be insisted on.¹

In 1718, Henry, Marquis Du Quesne, was Lieutenant and Lieut.-Colonel of the first troop of Horse Grenadier Guards, commanded by Colonel Fane. He died at Geneva in 1722.

The second son of the French Admiral was Abraham Du Quesne, Capitaine de Vaisseau, who died in England, a Protestant refugee. Gabriel Du Quesne, his son, probably a military officer, was in 1725-6 Commissioner of Fortifications in the English service at Port-Royal, Jamaica; he defended his conduct in a pamphlet published in 1728. He was living in 1735 in Old Bond Street, London. He married Elizabeth, daughter of Sir Roger Bradshaugh, Bart., of Haigh, Lancashire, and was the father of the Rev. Thomas Roger Du Quesne (*born 1717, died 1793*),

¹ Bonnefon's *Benjamin Du Plan*; London, 1878; chapter 6.

Prebendary of Ely and Vicar of East Tuddenham, Norfolk. This reverend gentleman lived a bachelor, and left the bulk of his fortune to the Hon. Charles Townshend.

Another refugee son of the great Du Quesne was styled Le Comte Du Quesne ; he died at St. Domingo.

DE VICOUSE.

Among the Directors of the French Hospital of London was Guy de Vicouse, Baron de la Court, Governor from 1722 to 1728. He was a subscriber to the first edition of Rapin's History ; and Rapin's biographer states that his French title was Baron Viçose de la Cour, and that he was a descendant of Raymond de Viçose, Councillor and Secretary of State to Henri IV., who fought so bravely at the Battle of Ivry, that the king gave him his famous white plume, now represented in the family armorial bearings. This name often re-appeared in the persons of spiritual heroes who were rewarded for their attachment to the Protestant faith by imprisonment and exile. According to Haag, the comrade of Henri IV. was Savignac Viçose, General of his Commissariat and Secretary of his Finances, and Governor of the Castle of St. Maixent. Another De Viçose was beheaded by the Parliament of Toulouse in 1628, he having persuaded the citizens of Montauban to declare in favour of the Duc de Rohan in the last civil war. The refugee baron kept the dragoons at bay, sword in hand, and succeeded in escaping to England. His sister, then aged thirty-five, was in 1686 imprisoned in the Convent of Castel-Larvazin. Another Guy Vicouse, probably his son, became a Director of the French Hospital on 5th July 1732.

BOILEAU DE CASTELNAU.

The surname of Boileau is of great antiquity, and achieved celebrity in the person of Etienne Boileau, Grand Prevôt of Paris in 1258 ; his great-grandson was ennobled by Charles V. of France in 1371 ; and from him descended the family of Boileau de Castelnau-Mauvissière which has long been extinct. (One of that family was an envoy from Charles IX. to the Scottish Court, and is in our State-papers styled Monsieur Castelnau, Sieur de Mauvissière ; this seigneurie of Castelnau was in the Pyrenees.)

The ancestor of our honoured refugees was created in or rather before 1538, Seigneur de Castelnau, his seigneurie being near Nismes. At this date neither the surname of Boileau nor the territorial designation of Castelnau were uncommon. The new edition of Haag's *La France Protestante* introduces us to this nobleman, Jean Boileau, first Seigneur de Castelnau, Treasurer of the Court-Seneschal of Nismes, the first of his family who embraced the reformed faith. His ancestry is not recorded, but the date of his being ennobled is satisfactorily ancient. This Seigneur married, on 6th February 1538, Anne de Montcalm, and died in 1562. His eldest son, Jean Boileau, second Seigneur de Castelnau, married—1st, on 15th July 1571, Honorade, daughter of Robert Blanc, Sieur de la Rouvière ; and 2dly, on 15th October 1576, Rose, daughter of Nicolas de Calvière, Sieur de Saint-Colme. In 1600 he was deputed by the inhabitants of Nismes to represent them at an assembly at Montpellier for maturing the inauguration of the observance of the Edict of Nantes. In 1605 he was first Consul of Nismes, and Syndic of the Diocese ; he died on 10th May 1618. The third Seigneur was his eldest son Nicolas, born 21st December 1578 ; in his youth he had travelled in Italy, Germany, Holland, and England. At the date of his father's death, he was forty years of age, and had acquired great reputation at the bar. His wife's maiden name was Anne de Calvière de Boucoiran. The year of his death was 1657.

The son and successor of the learned Seigneur was Jaques Boileau, fourth Seigneur de Castelnau, born 15th January 1626 ; a Councillor of Nismes in 1652. He married, in 1660, Françoise Vignoles (daughter of Jaques de Vignoles and Louise de Baschi), and had twenty-two children. He was a nobleman of great piety, and a staunch Protestant, and stood firm at the mournful and terrible crisis of the Revocation of the Edict of Nantes. The consequence was, that he was torn from his family on 12th January 1687, and immured in the Castle of Pierre-Cise (or Pierre-Eccise), where he suffered an unbroken imprisonment of ten years and a half. He died a martyr, although he did not actually draw his last breath in the prison. Being prostrated by paralysis, he obtained leave to try the baths of Balaruc, and died at St. Jean-de-Vedas near Montpellier, on 11th July 1697, in his seventy-second

year. His wife, after suffering imprisonment in convents, had, in February 1690, found her way to Geneva; at the date of her husband's death she had been for five years with her children in Brandenburg. In 1698 she returned to Geneva, where she died on 4th January 1700. The fourth son, Maurice, remained in France, and, according to French law, was the fifth Seigneur de Castelnau.

The three elder sons were military refugees in Brandenburg. The third, named Charles, ultimately settled in England. His elder brothers fell in battle, Jean-Louis being among the killed at the battle of Hochstedt in 1703, and Francois-Henri falling at the siege of Tournay in 1709. Accordingly, our refugee, on the occasion of the baptism of a son, named after the Earl of Galway, is registered at Southampton on 9th October 1712, as Monsieur Charles Boileau de Castelnau.

This seigneur (by right of birth) on coming to England, had been admitted to the army, and joined *Farrington's* regiment. After having seen service, he was an ensign still in 1698 at the Peace of Ryswick, but in 1703 he was promoted to the rank of lieutenant. In 1704 he was taken prisoner, and was released on the occasion of an exchange of prisoners on 1st February 1709, at Valenciennes. He left the army in 1711, and resided at Southampton till 1722, when he removed to Dublin. He became a wine-merchant in Bride Street, and the ancestral business and premises now belong to John George Boileau, one of his descendants. The gallant refugee died in Dublin on 7th March 1733 (n.s.), aged sixty. His will was proved on 22d May; in it he resigned to his brother Maurice all right to his French title and estate; he left £5 to the French Conformist Church in Dublin, and £5 to the Children's Society at Nismes. He had married in Holland in 1704, Marie Magdelaine, daughter of Daniel Collot d'Escury, late Major-en-second of *Galway's Horse*, and had ten children. The headship of the family was descended on an eldest son, Daniel Philip Boileau, with whom it rested till 1772, when he died without heirs. The second surviving son, Simeon Boileau, born in 1717, became a wholesale druggist and chemist, and made a fortune; he married in 1741, Magdalene, daughter of Theophilus de la Cour Desbrisay, and died on 15th July 1767. Simeon's eldest married son was Solomon Boileau (*born 1745, died 1810*), cashier in one of the Dublin banks, whose heir was Simeon Peter Boileau, merchant (*born 1772, died 1842*); father of Major-General Francis Burton Boileau, of the Royal Bengal Artillery, the head of the family in 1871. (See Chapters xxiv. and xxvi.)

D'OLIER.

The refugee family of D'Olier descends from a French Protestant exile who bore the ancient surname of Olier. Isaac Olier was a Huguenot martyr of eminent piety and courage, who escaped to Holland about the period of the Revocation of the Edict of Nantes, but suffered during the remainder of his life from the effects of the cruelties and tortures of his Romish persecutors. Wishing that himself and his descendants should be recognised as of French Protestant descent, he assumed the prefix of D'. The genealogical memoir of his family was drawn up in the year 1818 by the Chevalier de Saint-Allais, the great French genealogist,¹ and by M. Blanchard, historiographer of the King of France; and the armorial bearings were recorded in the office of the Ulster King of Arms at Dublin, by Sir William Betham.

The pedigree of the family of OLIER can be traced to the beginning of the sixteenth century, when it had become established in the Province of Ile de France, of which Paris was the capital. Its origin seems to have been in the south. "Wilhelmus Olerius" is named in a quittance granted by Raimond de Baure to Pierre Rigaud, Seigneur de la Bocide, for twenty sous (Toulouse money), dated 4th May 1249. Bertrand Olier, professor of medicine, was one of the capitouls of Toulouse in 1364, as was Bernard Olier in 1376. And in 1386 Juibert Olier was Master of the Mint of Toulouse. These memoranda illustrate the antiquity of the clan. But descending to genealogy, I note that the Olier pedigree contains details concerning four branches, all descended from Jean Olier, Seigneur de Vaudelle, and Marguerite Brisebarre, his wife, who were married before 12th June 1505. His only son and heir was Francois Olier, Seigneur de Vaudelle et de Nantele, who was made Secretary to the King of France on 12th July 1556; he was afterwards Audiencier in the Chancellerie, and died 1st August 1597; his wife's maiden name was Madeline Molé. He was succeeded as head of the family by his eldest son, Francois Olier, Seigneur de Nointel, &c., who had become secretary to the king on the resignation of his father on 22d March 1586. This royal secretary filled other important offices; his wife's maiden name was Françoise Bouhier de Beauregard; he died in 1629, and

¹ I follow him in deriving the refugee from the chief clan of the Oliers.

was succeeded in his seigneurie and in his secretaryship by his son, Edouard Olier. This Seigneur married Catherine de Malon in 1639; he was raised to the rank of Marquis de Nointel (or in French phraseology, the land and seigneurie of Nointel was erected into a marquisate for himself and his heirs male and female), 3d September 1654. He died in 1683, and was succeeded by his eldest son, Charles Francois Olier, second Marquis de Nointel, celebrated as the French Ambassador to Constantinople, and collector of the Grecian Marbles in the Bibliothèque Royale. The second Marquis died unmarried on 31st March 1685, and the marquisate disappeared. The last named dark and cloudy year suggests much. But we must go twenty years back. The last Marquis had three brothers whom the pedigree names in this order—Pierre, Ferdinand, and Paul. Paul, styled “Paul Olier de Nointel,” was installed as a Knight of Malta, 22nd May 1663. Ferdinand, styled “Seigneur de Gicourt,” last appears as a Lieutenant in the Guards. Pierre was designed to be a Knight of Malta, but he became a Protestant, and took to himself a wife in the year 1665. At this date his father was alive, and lived eighteen years longer, and his elder brother lived till 1685. Probably he was disowned by the family, and retired to the south as “Pierre Olier, ecuyer” (so he is styled in the pedigree); and he enjoyed the status of a younger son only. His wife was Genevieve, daughter of Philippe Genaud, Seigneur de Guiberville, by Genevieve Le Brun, his wife. Their union was only of three years’ duration, as she died, 24th November 1668. She left a son, Isaac. At what date Pierre died, we are not informed. He seems to have settled at Montauban,¹ and Isaac, if the year 1664 was the date of his birth, was twenty-one at the Revocation epoch. The sufferings of his family we have not the means of recording. It is well known that the cruel and cowardly dragonnades began in 1681, but were confined to the Province of Poitou. In 1682 Montauban was threatened, but was spared on a hint from Paris that “they should not put too much fuel on the fire at one time.” The respite was short, and year after year, the desolation of churches, the pillage of houses, and the torturing of individual Protestants raged all around. Isaac Olier suffered very severely both in person and in property, but escaped with his life, and found a refuge in Holland along with thousands of his fellow-sufferers. We meet with him in Amsterdam in 1686, and there, as already explained, he varied the spelling of his family name. The Dutch Government, like the English, had, in 1681, given facilities for the naturalization of French Protestant refugees. And in terms of the regulations of that year, Isaac D’Olier, of Montauban, merchant, was admitted a burgher of Amsterdam on 21st May 1686, gratis. The expedition of 1688 led him to follow the Prince of Orange into England, and to go over to Ireland. There was little inclination for secular business in the following years of campaigning, combined with anxieties as to the Williamite throne and the designs of France. But in 1697 (October 21), Isaac D’Olier, merchant, was admitted a burgher of the City of Dublin. Mr. D’Olier married Martha, daughter of Richard Pilkington, Esq., of Toré, County Westmeath, by whom he had a son, Isaac, ancestor of the D’Olier family, and two daughters, Martha and Joanna. He assumed armorial bearings different from his French coat-of-arms, as a thankful commemoration of his firmness under persecution and of peace and prosperity in the land of his adoption. In the year 1794, some affidavits concerning his grandson were made before the Mayor of Dublin, and one of the matters involved was the identity of the venerated refugee. Two aged gentlemen, Richard and Brathwait Homan, deposed—

That they knew very well and had also been intimately associated with Isaac D’Olier, late merchant in Dublin; that they have often heard and do firmly believe that he was born in France, and that he came to Ireland near the time that William III., King of England, landed there; that that was a thing generally accepted as notorious by all his friends and relations and associates; that he married Martha, daughter of Richard Pilkington of Tore, in the County of Westmeath, who was their aunt; that he spoke English imperfectly, and with a French accent; that he died in Dublin about fifty years ago [*i.e.*, about 1744].

The following is Sir William Betham’s grant or attestation:—

“To all and singular to whom these presents shall come, I, Sir William Betham, Knight, Deputy Ulster King of Arms and Principal Herald of Ireland, send greeting. Whereas, application has been made to me by Isaac Matthew D’Olier of Collegnes, in the County of Dublin, Esquire, setting forth that his great-grandfather, a junior branch of the family of D’Olier, formerly resident at Collegnes near Montauban, in the Province of Dauphiny in France, having left his country on account of the Revocation of the Edict of Nantz, and the persecutions of the Professors of the Reformed Religion, came to and settled in Ireland, and that on account of his sufferings in the cause of religion, he assumed certain armorial ensigns,

¹ This is said to be not the famous university seat, but another town in Dauphiné.

that is to say, azure three Corinthian pillars, each surmounted by a Dove proper, as emblems of the faith he professed, and laid aside the use of his family arms, but did not obtain any legal authority for such assumption. And that the said applicant, being desirous to retain the said family arms, and also to keep in remembrance the circumstances of the sufferings of his said great-grandfather, and of his attachment to his religion, has prayed me that I would make such exemplification of his said arms, as well those of his family as those assumed, as will best hand down to posterity and keep alive this very honourable feeling and true devotion. Know ye, therefore, that I, the said Deputy Ulster King of Arms, having examined into the circumstances, and finding the allegations to be true, am pleased to comply with the same, and by the authority to me granted, do by these presents Grant, Assign, Ratify, Exemplify, and Confirm unto the said Isaac Matthew D'Olier, and the descendants of his great-grandfather, the arms following, that is to say—Quarterly of Four, First, *or*, on a chevron *gules* between three bunches of grapes *sable*, a crescent of the first surmounted by a bezant all within a border *azure* semée of fleurs-de-lys of the first. Second, *azure*, three columns of the Corinthian order in fess *proper*, each surmounted with a dove, close, *argent*. Third, *gules*, on a fess *or*, three martlets *sable* within a border *ermine*. Fourth, as First. Crest, on a wreath a dove, close, *argent*, holding in his beak an ear of wheat *or*. The whole, as above more clearly appears depicted, to be used and borne by the said Isaac Matthew D'Olier, Esquire, the descendants of his said great-grandfather and their issue respectively, according to the Laws of Arms, without the let, hindrance, or interruption of any person or persons whatsoever. In witness whereof I have hereunto subscribed my name and title, and affixed the seal of the office of Ulster King of Arms of all Ireland, this fifteenth day of July, in the Fifty-eighth year of the Reign of our Sovereign Lord George the Third, by the grace of God of the United Kingdom of Great Britain and Ireland, King Defender of the Faith, and so forth, and in the year of our Salvation One Thousand eight hundred and eighteen.”

(Signed) W. BETHAM, Depy. Ulster King of Arms for all Ireland.”

The arms (as described above) were depicted, with the motto, LA BONTÉ DE DIEU. It is believed that the father of the refugee, and the refugee himself, resided at Collegnes, a country house in Dauphiny. But the reader must not suppose that they belonged to the branch known as the Oliers of Dauphiny, whose arms were, “*azure* a chevron *argent*, accompanied with a lion *or* langued *gules* having the chief *or* charged with a star *gules*.” Evidently the old seal of the noble Huguenot refugee was engraved with a chevron between three bunches of grapes, and a crescent surmounted by a bezant, and justified the statement of the Chevalier de Saint-Allais, that he was descended from a family established for two centuries in the province of Ile de France.

AURIOL.

The Auriol family is French, though its remote ancestry was Spanish. Its seat was in the province of Languedoc. It holds a conspicuous place among the noblesse, and boasts intermarriages with the most noble families. Members of the house have held the first offices of state, others have served with distinction in the army. Pierre Auriol in the year 1477 was Lord High Chancellor of France under Louis XI. In the reign of Louis XIV. they possessed the title of Baron de Toutens; and being Protestants, several of the name became refugees in England.

The pedigree of the refugee family begins with Jean d'Auriol, Baron de Toutens, Sieur de Roumens, d'Alquier, &c., of Languedoc, and his wife Marie de Nogué. They were the grand-parents of the refugees, whose father was Elisée d'Auriol, Seigneur de Toutens, Roumens, Salasses, &c. He continued a Protestant, but did not leave France at the Revocation epoch; his children, seven sons and two daughters, were many of them unborn at that time. All accurate information regarding children and grandchildren I owe to Mr. Wagner, who (it is hoped) will print the pedigree. I give some fragmentary notices:—

(1.) The second son, John Auriol, was a merchant of St. Anne's, Westminster; his will was dated 5th February, proved 13th December 1739.

(2.) The third son, Jean Louis Auriol, born 24th October 1684, died at Geneva 24th January 1750. He had married Olympe, daughter and heir of General Bonnefons. James Auriol, merchant in London, who removed to Lisbon to join the house of Pratiel, was his son; during the memorable earthquake he was in Lisbon and lost much property; but there he married his wife, Miss Charlotte Russell, an English lady. He had three daughters and three sons, who were educated in England. The daughters were Sophia, Mrs. Prinsep; Amelia, Mrs. Edward Auriol Drummond; and Charlotte Louise, Mrs. Dashwood. The sons obtained appointments in India; they were James-Peter, John Louis, and Charles, who became a General in our army. James-Peter Auriol, Esq., was elected a Director of the

French Hospital in 1780, married in 1788 Emmeline, daughter of the late Richard Jelf, and had a daughter, Eliza, and three sons, George, Charles-James, and Edward. The last was the Rev. Edward Auriol, M.A., Prebendary of St. Paul's, Rector of St. Dunstan's-in-the-West, in London, a venerated clergyman, ready for every good work, a worthy successor of his dignified predecessors, the prebendaries John Rogers and John Bradford. His only son, Edward, was drowned in Lake Lemane in 1849, aged eighteen. He himself died on 10th August 1880, aged seventy-five.

(3.) The fourth son, Elisha Auriol, married Marguerite, daughter of Le Marquis de Fesquet, Seigneur de la Baume; he died in Old Broad Street, London, on 25th January 1778, aged eighty-six. He had five children, of whom Elizabeth was married in 1756 to William De Vismes, and her daughter, Elizabeth, was the first wife of Dean Drummond.

(4.) The fifth son, Peter Auriol, a successful London merchant, who died in 1754, left two daughters, of whom the younger, Elizabeth, died unmarried in 1799 in Queen Street, Westminster. He himself is remembered as the father of Henrietta Auriol, the ancestress of the Earls of Kinnoull, whose marriage was thus recorded in the *Gentleman's Magazine*:—"Married, 31st Jan. 1749, the Right Rev. Robert Drummond, Bishop of St. Asaph, to the eldest daughter of Mr. Auriol, merchant in Coleman Street, £30,000." This prelate was by birth the Hon. Robert Hay, second son of George Henry, 7th Earl of Kinnoull. He assumed the name of Drummond in 1739, on succeeding to the estates (not to the title) of the first Viscount of Strathallan, his maternal great-grandfather. He rapidly rose in the Church, becoming a Prebendary of Westminster in 1743, Bishop of St. Asaph in 1748, Bishop of Salisbury in 1761, and in the same year Archbishop of York. He was born 10th November 1711, and died 10th December 1776. He was a very distinguished man; but this memoir principally concerns his wife and her children by him. There were six sons, and the father (says a family manuscript) "chose to have all his children christened with the name of Auriol, well aware of the rank of the Auriol family as certainly no disparagement to his own."

"It is remarkable," says the editor of the *Scottish Nation*, "that three of the six sons of this eminent prelate came to untimely deaths. Peter Auriol Hay Drummond, the third son, Lieut.-Colonel of the 5th Regiment of West York Militia, died in 1799 (aged forty-five), in consequence of a fall down the staircase of his house. John Auriol Hay Drummond, the fourth son, Commander R.N., was lost in the *Beaver* (prize) off St. Lucia in a hurricane in 1780, aged twenty-four; and the youngest son, aged forty-six, Rev. George William Auriol Hay Drummond, editor of his father's sermons, was drowned while on a voyage from Bideford (in Devonshire) to Greenock, the ship having been cast away in a storm on the night of 6th December 1807."

Besides these, in 1766, the Hon. Mrs. Drummond lost her eldest child, Abigail, a beautiful girl, aged sixteen, for whom Mason wrote the following epitaph, which, slightly abridged, is printed in that poet's works:—

"Hence, stoic apathy! to breast of stone.
A Christian sage with dignity can weep:
See mitred Drummond heave the heartfelt groan,
Where cold the ashes of his daughter sleep.
Where sleeps what once was beauty, once was grace,
Grace that, with tenderness and sense, combined
To form that harmony of soul and face
Where beauty shines, the mirror of the mind.
Such was the maid that, in the morn of youth,
In virgin innocence, in nature's pride,
Blest with each art that owes its charm to truth,
Sank in her father's fond embrace, and died.
He weeps; oh! venerate the holy tear.
Faith lends her aid to ease affliction's load;
The parent mourns his child upon the bier;
The Christian yields an angel to his God."

The *Scots Magazine*, vol. xxxv., contains the following *Inscription on Miss Drummond's Monument* (it is in the church near the Archbishop's country-seat, Brodsworth, in Yorkshire):—

TO ABIGAIL DRUMMOND, daughter of Robert, Archbishop of York, who lived, alas! only sixteen years, this last duty is paid by her afflicted parents:

Here sleeps what once was beauty, once was grace,
Grace that with tenderness and sense combin'd
To form that harmony of soul and face,
Where beauty shines, the mirror of the mind.

Such was the maid who in the bloom of youth,
 In virgin innocence, in nature's pride,
 Bless'd with each art that owes its charm to truth,
 Sank in her father's fond embrace—and died.

He weeps ! O venerate the holy tear ;
 Faith lends her aid to bear affliction's load ;
 The father mourns his child upon her bier,
 The Christian yields an angel to his God.

How soon, alas, their bosoms bleed again !
 See Charlotte in the dawn of life expire !
 Another daughter lost renews their pain,
 Another angel joins the heavenly choir.

With softest smiles of tenderness and love
 She late could soothe a father's manly breast,
 And all a mother's tender softness move ;
 Then smil'd a fond farewell ! and dropp'd to rest.

Escap'd from present ills, from future care,
 And many a pang that meets us here below,
 She's called thus early to yon brighter sphere—
 With native sweetness smiles a cherub now.

The eldest son became the 9th Earl of Kinnoull, Lord Lyon King-of-Arms of Scotland, and President of the Society in Scotland for Propagating Christian Knowledge (*born 1751, succeeded 1787, died 1804*). The second son, Thomas, died in 1773, aged twenty-one, and, like the third and fourth sons, left no descendants. The fifth son, Edward (of whom hereafter), had many children. The youngest, already noticed, had a son, Robert William, Under-Secretary of State for the Colonies, who died in 1861, aged seventy-five. Besides editing in 1803 the Archbishop's Sermons, the Rev. George Auriol Hay Drummond wrote a prefatory memoir, and published in 1802 a volume of "Verses, Social and Domestic." In the former he tells us that his mother "died in 1773, and her Lord never recovered her loss."

From Dame Henrietta Auriol or Drummond (as Scotch law would designate her) descended three principal families :—

1st. The Earls of Kinnoull, through her eldest son Robert Auriol, the 9th Earl.

2nd. The inheritors of the estates of Cromlix and Innerpeffray, destined for the second sons of the Earls of Kinnoull, who assume the name, style, and arms of *Drummond of Cromlix*.

3d. The descendants of the Archbishop's fourth son, the Rev. Edward Auriol Hay Drummond, D.D. (*born 1758, died 1829*), Dean of Bocking, Prebendary of York and Southwell, Rector of Hadleigh, and chaplain to the King. By his marriages he extended his connection with the Huguenot Refugees ; he married first in 1782 Elizabeth, daughter of William, Count De Vismes (she died in 1790), and secondly, his mother's cousin Amelia, daughter of James Auriol and aunt of the Rev. Edward Auriol. By his second wife Dean Drummond left two daughters : Amelia Auriol married in 1812 to Rev. George Wilkins, D.D., and Charlotte Auriol, wife of the Rev. Thomas Jones. His daughter, by his first wife, was Henrietta Auriol, who was married in 1831 to the Rev. Morgan Watkins, and died in 1832. The Dean's only son was a military officer ; the Strathallan estates having passed to a younger generation, he returned to the surname of Hay ; his name was Edward William Auriol Drummond Hay (*born 1785, died 1845*) ; he was Consul-General for Morocco, and left six sons and four daughters—the youngest daughter, Henrietta Auriol Drummond Hay, was married in 1851 to Henry Chandos Pole, Esq. The sons are (1), Sir Edward Hay Drummond Hay, Governor of St. Helena and other colonies from 1839 to 1862 [he died on 24th January 1884, aged sixty-eight] ; (2), John Hay Drummond Hay, K.C.B., Her Majesty's Ambassador at the Court of Morocco ; (3), Colonel Thomas Robert Hay Drummond Hay, late in command of the 78th Highlanders ; (4), George William Drummond Hay, Esq. ; (5), Francis Ringler Drummond Hay, Esq., Consul-General at Tripoli ; (6), James De Vismes Drummond Hay, Esq., C.B., Consul at Valparaiso.

NOTE AS TO THE WANDSWORTH HUGUENOT CEMETERY (known as *Mount Nod*).

The Wandsworth and Battersea District Times has printed much useful information. There is a French epitaph to a refugee lady :—

Ici repose Dame ISABEAU BORIES de Montauban en Guienne,
 espouse de Jean de Comarque, escuyer.
 Decedée le vi. Aoust MDCCXXXI., la LXIII. année de son age.

All the other epitaphs and registrations are in English, such as :—

Here lyeth y^e body of LEWIS DE LA PORTE DE CRAUANT, French Gent., deceased y^e 5th day of February 1709, in y^e 54th yeare of his age.

The following memoranda are suggested by the register :—

Peter Delaporte, Esq., bought the mansion and park of Esher in or about 1718; he became a Director of the South Sea Company, and surrendered all his property by order of Parliament; he was found to be worth £17,151, 5s. 6d., and the House of Commons virtually acquitted him of fraud by returning to him £10,000.

In 1755, July 17th, Miss Jeanne Susanne de Rodon Trollet was married at Wandsworth to Lawrence Desborough; the lady's noble names suggest the nobility of Anthony Trollet, Esq., who was buried there in 1751, aged 70.

Elizabeth, y^e wife of Mr. Molinier, was buried in 1736; and Benjamin, infant son of Mr. Benjamin Caron, of St. James, Westminster, in 1737.

Chapter XXX.

THE THREE LIGONIERS.

THE ancient family of Ligonier belonged to Castres, in Languedoc. An elder at the National Synod of the Reformed Churches of France, which met at Charenton on 26th December 1644, was "Anthony Ligoniere, Councillor and Secretary to the King, elder in the church of Castres."¹ At the epoch of the Revocation of the Edict of Nantes the family was represented by Louis de Ligonier, Sieur de Monteuquet. His eldest son, Abel, became the head of the family, and was alive in France in 1769.

Three younger sons became Protestant refugees in England at different dates; not, however, in 1685, as at that time they were not far advanced in boyhood. They adopted the spelling, "Ligonier." The first who came to England was John (of whom afterwards). Antoine came over in 1698, served in several of Marlborough's campaigns; he is mentioned as a Major in Harrison's regiment (the 15th). In 1732 the *Historical Register* mentions Colonel Anthony Ligonier's regiment of horse in Ireland. According to Haag, he died unmarried in 1767, and of him I have no more to say. The other two Ligoniers are Francis and Edward, father and son. [A Reverend Abel Ligonier was naturalised on the 15th April 1693. I have his signature on the title-page of a copy of the *Colloquies of Erasmus*.]

I. COLONEL FRANCIS LIGONIER.

Francois Auguste de Ligonier came to England in 1710, and received a cornet's commission in the 2nd Dragoons. He passed through the various steps of promotion "with that honour, courage, and magnanimity which are so distinguishingly the characteristics of his family," till we find him Lieutenant-Colonel of the 8th Light Dragoons at the battle of Dettingen. At the head of his regiment he did wonders, and was wounded in the thigh. He was promoted to the Colonelcy of the 48th Foot on the 25th of April 1745; probably there was no vacant cavalry regiment at that date. The death of the lamented Colonel Gardiner at Prestonpans, on the 21st of September, created a vacancy in the 13th Light Dragoons. That regiment was given to Colonel Ligonier on the 1st of October, the king observing, "I will give them a colonel that will *make* them fight." The 48th was not handed over to another colonel till April 6th, 1746, so that on the 17th January there fought at the battle of Falkirk both Ligonier's foot and Ligonier's dragoons.

General Hawley directed the battle without sufficient consideration, and ordered a charge of cavalry at an improper time, and on unfavourable ground. Colonel Ligonier, who had the command of all the cavalry, had no choice but to attempt to obey an impracticable order, with a violent storm of wind and rain blowing full in the face of the troops. Lord Cobham's dragoons, which were part of the brigade of cavalry under our colonel's command, behaved well, and so did his own infantry regiment, which was in Brigadier Cholmondeley's brigade. Except in these and

¹ The spelling is Quick's in his *Synodicon*. Two other deputies from the same Province were "Peter Ollier," pastor of the Church of Montauban, and "John Darassus," Councillor for the King in the Presidential Court of Montauban, and "elder of the said church." Ollier's name appears in 1637.

one or two other regiments, the officers were deserted by the troops, and left exposed to the rebel forces.

Colonel Ligonier's connection with this battle from first to last was of a nature to deserve the reader's sympathy. Being ill of a pleurisy, for which he was bled and blistered on the 14th January, he would, nevertheless, contrary to advice, march with the army to Falkirk on the 16th, and command the brigade of dragoons at the attack of the rebel army's two lines. He broke the first line, and did great execution; when Lieutenant-Colonel Whitney and several other officers were killed in the midst of the rebels, Colonel Jordan and others were wounded, and the squadron was repulsed by the enemy's second line. Colonel Ligonier rallied them, and made the rear-guard of the army to Linlithgow, where he arrived at one in the morning, his clothes being wet through. He was in consequence attacked with quinsy, of which he died on the 25th of the same month. The following is the inscription on his monument in Westminster Abbey:—

“A Rege et Victoria.

“Sacred to

Francis Ligonier, Esq., Colonel of Dragoons, a native of France, descended from a very honourable family there; but a zealous Protestant and subject of England, sacrificing himself in its defence against a Popish pretender at the battle of Falkirk, in 1745 [1746, new style]. A distemper could not confine him to his bed when his duty called him to the field, where he chose to meet death rather than in the arms of his friends. But his disease proved more victorious than the enemy; he expired soon after the battle. When under all the agonies of sickness and pain, he exerted a spirit of vigour and heroism.

“To the memory of such a brave and beloved brother this monument is placed by Sir John Ligonier, Knight of the Bath, General of Horse in the British Army, with just grief and brotherly affection.”

II. FIELD-MARSHAL THE EARL LIGONIER, KNIGHT OF THE BATH, AND PRIVY COUNCILLOR.

Jean Louis de Ligonier was born at Castres¹ on the 7th November 1680; he came to England in the year 1697. On the declaration of war in 1702, he accompanied the British army to Flanders as a volunteer, and immediately, by prodigious bravery, attracted the attention of the Duke of Marlborough. On the 23rd October 1702, he and another volunteer, the Honourable Allan Wentworth, brother of Lord Raby, were the two first who mounted the breach at the storming of the citadel of Liege. Wentworth was killed at the side of John Ligonier.

In February 1703 he was permitted to purchase a company in Lord North's regiment. Mr Jacob, however, is mistaken in saying that he was only sixteen years of age, he was in his twenty-third year, according to Haag, whose very specific date for his birthday we have given above; or if we are guided by his monument, he was twenty-five years of age in 1703. Permission to enter the regular service as a captain implies mature age. In July 13th he fought at Schellenberg, and on August 13th (n.s.) at Blenheim. The latter “glorious victory” cost Lord North an arm, and the lives of all the captains of his regiment, except Ligonier. At the siege of Menin, in August 1706, Ligonier served as a captain of the English Grenadiers, who made themselves masters of the counterscarp after hard fighting. He was raised to the rank of major, and appointed major of brigade. He took part in all Marlborough's great battles. At Malplaquet he must have specially distinguished himself, the name “Taisnière” being inscribed on his monument after “Malplaquet.” The allusion may be gathered from the following incident narrated by Boyer:—

“11th Sept. 1709, in the morning. A little after eight o'clock (the signal for the attack being given by a discharge of fifty pieces of cannon, and the cannonading continuing very brisk on both sides), Prince Eugene advanced with the right into the wood of Sart. Thirty-six battalions of that wing, commanded by General Schuylenberg, the Duke of Argyle, and other generals, and twenty-two other battalions under the command of Count Lottum, attacked the enemy with such bravery that, notwithstanding the barricadoes of felled trees and other

¹ An unhappy marriage, contracted by his nephew, occasioned the publication of a worthless brochure entitled, “The Generous Husband,” London, 1771. As there may be some truth in the following paragraph, I insert it in this note:—“The late Lord Lelius [John Ligonier] was born in France of a noble family, not less illustrious for their many domestic virtues and inflexible regard for public liberty, than for their noble extraction and extensive possessions. His father was born in the south of that kingdom, where, having taken up arms in defence of the civil and ecclesiastical liberties of his oppressed fellow-Protestants, but being overborne by numbers and superior strength, he was made prisoner, brought to trial, and condemned. This was on account of the revocation of the Edict of Nantes and the other oppressive persecuting measures pursued by that tyrant, Louis XIV., against his unoffending Protestant subjects. To these operations of bigotry, superstition, and injustice, we owe the services of a Schomberg, a Galway, and Ligonier.”

impediments they met in their way, they drove the French out of their intrenchments in the woods of Sart and TAISNIÈRE."

During this battle, twenty-two shots went through our hero's clothes, but he was not wounded.

After the Peace of Utrecht, we find him at the head of the British troops in Minorca. That island had been taken on 30th September 1708 by Admiral Sir John Leake and Major-General Stanhope—as Majorca had been by Sir John Leake in 1706—for our protégé, whom we recognised as King Charles III. of Spain. Minorca was in our possession, having been ceded to England by the Utrecht Treaty on 17th April 1711. In 1715 Majorca was still occupied by the troops of the quondam Charles III., who had, on the 12th October 1711, become the Emperor Charles VI. of Germany. Charles had succeeded his brother as head of the Imperialists, but shrank from any step that implied an acknowledgment of Philip V. as King of Spain. He signed the Peace with France at Baden, 7th September 1714. But at that date he still garrisoned Majorca; and England virtually sanctioned his occupation until the Peace was universally established and concluded. King Philip being a son of Louis XIV., Spain and France were virtually under one government. In 1715 Charles was willing to evacuate Majorca, and appointed the Earl of Stair, who had just arrived in Paris as the British Ambassador, to negotiate the business. But Philip had resolved, as secretly advised by France, to take forcible possession of the Island. Colonel Ligonier wrote to Lord Stair that the Spanish fleet was in sight. It seems, however, that it sailed away. But soon his lordship received another letter, dated from Port Mahon, in Minorca, of which the following is an extract:—

"PORT MAHON, *June 20, 1715.*—Some time ago I had the honour to inform your Excellency that the Spanish fleet was in sight of this island; a few days after they landed at Majorca, and have met since with all the good success they could desire. By the ill defence of the Governor of Alcudia, they are masters of all except the capital, Palma, where the Viceroy [Marquis de Ruby] is with 2500 regular troops; and as the town is strong, and they attack him but with 7000 men, I believe the siege will be long. The Marquis de Ruby has desired I would enclose this letter to your Excellency, in whose hands he is assured from Vienna the affair of Majorca is entirely left. The Spaniards had given out that they thought no more of this expedition which has been carried on with all the diligence imaginable, so that, though all their ships were dismissed, they were gathered together (at least most of 'em) and under sail in three or four days. . . .
"J. L. LIGONIER."¹

Lord Stair went to the Marquis de Torcy and charged the French Government with a breach of national honour, at which the Marquis was furiously enraged. The next intelligence was that Majorca was reduced to King Philip's obedience. On the following 1st September Louis XIV. died. To detach the Regent and statesmen of France from the Jacobite Pretender, through Lord Stair's diplomacy, was now the main object of the British Government; and nothing more was said about Majorca. As to Colonel Ligonier, his name does not appear for the next few years. In 1717, owing to the aggressive policy of Spain, D'Avenant said, "No time ought to be lost in putting Mahon in a posture of defence." In 1718, when Admiral Sir George Byng sailed to encounter the Spaniards in the Mediterranean, "he took on board the garrison of Port-Mahon."

When the Pretender was encouraged by Spain to make warlike preparations within its territory, Ligonier was Colonel and Adjutant-General under Lord Cobham at the taking of Vigo in 1719. Detached to attack the city of Ponto Vedro, he took it; and at the head of a hundred grenadiers, reduced Fort Marin, in which was a garrison with twenty pieces of cannon. He obtained the colonelcy of the 4th regiment of horse on the 18th July 1720; that regiment at a later period was named the 7th Dragoon Guards.

He was one of the six aide-de-camps (with £200 per annum) to King George the Second, with whom he was in high favour, and from whom he obtained, in March 1735, "a grant to Colonel John Ligonier, of the office or place of Chief Ranger or Master of the Game in Ireland." In the same year (November 14) he became Brigadier-General, and he was promoted to the rank of Major-General on July 2d 1739. The king's favourite son, William Duke of Cumberland, had lately completed his eighteenth year (having been born April 15, 1721) and Ligonier was appointed his military tutor.

A storm burst in 1740, in consequence of the death of Lord Galway's ancient friend or enemy, the Emperor Charles VI. (the King Charles III. of the War of the

¹ "Annals of the Earls of Stair," by John Murray Graham, vol. i., p. 386.

Spanish Succession). His territorial dominions now belonged to his only child and heiress, Henrietta Maria. The nearest male relative was Charles, Elector of Bavaria, who had the prospect of being elected to the dignity of Emperor; but coveted also the succession to the vacant throne. But it was the invasion of Silesia by Frederick of Prussia that gave its shape to the war. It was fortunate for the honour of England that the Parliament, in the spring of 1741, sent to the royal lady a subsidy of £300,000; and that this sum, turned to account and augmented by the devoted loyalty of the Hungarians, was of great service to her. It atoned for the scrape into which our King George thrust himself by his inopportune visit to Hanover in the month of May, when the approach of the French compelled him to promise to be neutral for a year. This did not prevent preparations with a view to action on the expiry of the neutrality. Ligonier was now our greatest cavalry officer, and His Royal Highness Prince William was to make his debüt at his side. However, in 1742, the British in Flanders, under the command of the Earl of Stair, were hampered by the apathy of the Dutch, and got no opportunity of acting. Ligonier became a Lieutenant-General on the 8th of February 1743. A European war had now set in; and on the 16th of June the battle of Dettingen was fought. Lieutenant-General Ligonier was, with General Honeyman, Lieutenant-General Campbell, &c., placed at the head of the first line of the cavalry; and after the retreat of the French, was ordered with Campbell to pass the morass and march with the horse straight to Dettingen. This they effected, but found the village abandoned. They then marched to Wilsheim, which was also evacuated, though barricaded all round, and loopholes made through all the walls and tops of the houses. Ligonier's regiment suffered much, and gained great reputation. After the victory, the king invested him with the insignia of a Knight of the Bath on the field, under the royal standard.¹

The year 1744 is remarkable, so far as Britain is concerned, for the beginning of the last plot to win the British crown for a Stuart. France became so demonstrative, that it was compelled by common honesty to issue a formal declaration of war with our country, and to become a principal belligerent. No blow was struck on British soil, either in 1744 or the greater part of 1745. The scene of action was Flanders. On the 1st May 1745 was fought the Battle of Fontenoy (or Tournay). "The French army of 76,000 men under Marshal Saxe," says the *Student's Hume*, "occupied a strong position; the allied army numbered only about 50,000 men, of whom 28,000 were English and Hanoverians." The latter would have carried the French lines if the Dutch had not stood aloof. Voltaire declares that if the Dutch had advanced while the British infantry were repeatedly driving back the enemy, there would have been no escape for the French king (Louis XV.), or for his army. The French accounts at the time speak of the intrepidity of the English infantry, and of their prodigious fire. And our *Gazette* stated, that "the honour gained by the infantry was in a great measure owing to the conduct and bravery of Lieutenant General Sir John Ligonier." Mr. Jacob gives the particulars. The famous attack of the French intrenchments was commanded by Sir John Ligonier in person. Everything gave way to British intrepidity, the troops remaining masters of the field of battle for upwards of two hours. If the Duke of Cumberland could have persuaded the Dutch to imitate the example and bravery of British troops, victory would have been certain. Nor did Sir John, though in imminent danger, think of a retreat until he received a written order from the Duke. Before leaving the field, he sent a card to Marshal Saxe, laconically asking him to take a humane care of his dead and wounded, and promising to repay the obligation on the first opportunity by similar humanity to the French. The Marshal replied that he had laid Sir John's message before the king, his master, who had ordered him to comply with it in its utmost extent. The Duke of Cumberland received Sir John with most tender marks of affection and approbation. Three shots had gone through his clothes; "but, from that providential protection he had so often experienced, he escaped without a wound."

The campaign having proved unpropitious to our arms, the Pretender considered that the time had come for his meditated dethronement of the Hanoverian potentate. The young Chevalier set his foot on Scotland in the month of July, gained the battle of Prestonpans in September, and would then have found England in a very defence-

¹ The Military Order of Knights of the Bath (which had been practically abolished in 1661) was revived by King George I. on 27th May 1725. The number of knights was limited to thirty-eight, and each knight had a stall in Henry VII.'s Chapel (Westminster Abbey), over which his banner was hung; and supporters were added to his coat-of-arms. His stall became vacant and he ceased to be a K.B., if he was advanced to be a Knight of the Garter. The limited number was strictly adhered to until 1st January 1815, when the numbers were enlarged, and the three classes of G.C.B., K.C.B., and C.B. were established.

less state, if it had been in his power to hasten southward. He however allowed time for the English to arm, and for our regiments from Flanders to return to be the backbone of the forces.

Horace Walpole wrote to Mann from London, 15th November 1745, "Ligonier, with seven old regiments and six of the new, is ordered to Lancashire." November 22nd, "Colonel Durand, Governor of Carlisle, sent two expresses, one to Wade and another to Ligonier at Preston; but the latter was playing at whist with Lord Harrington at Petersham. . . . The Duke sets out next week with another brigade of guards, and Ligonier under him."

At the head of the list of troops and commanders marching towards Lancaster, we find "Sir John Ligonier, Commander-in-chief under the Duke of Cumberland." This successful march terminated in the recovery of Carlisle from the rebels on the 30th December; His Royal Highness then returned to London, and would have gone to Flanders, but the defeat at Falkirk showed that he himself must undertake the quelling of the Scottish Rebellion. Ligonier had therefore to part from his royal pupil, and to take the command in Flanders.

In the summer of 1746 the following appeared among the appointments:—"Sir John Ligonier, Knight of the Bath, to be general and commander-in-chief of all His Majesty's British forces, and of those in His Majesty's pay, in the Austrian Netherlands." The British under his command consisted of three regiments of cavalry, and seven of infantry. He arrived in Flanders on the 8th of July (n.s.) A counsel of war was immediately held at Terhyde, when it was resolved to march towards the bishopric of Liege, to facilitate the junction with a great reinforcement from Germany under Count Palfi. They set out on the 17th, and the expected reinforcement met them on the 23d at Peer, and the army halted at Hasseldt on the 26th. After various marches and counter-marches an action happened between the right wing of the French and the left of the allied army at Roucoux, near Liege. Ligonier led the whole left wing, and when, after great loss and gallant conduct, some battalions gave way, he rallied them and brought them again to the charge. At the close of the action he made a retreat that did him great honour—a retreat much admired and praised by Marshal Saxe. The Earl of Sandwich being at Breda, received the following dispatch, dated

"CAMP AT LESSER, 12th October 1746.

"MY LORD,—For fear the relation which the French may publish of what passed yesterday should make too great an impression, I would not, though on a march, miss a post in communicating to your Excellency that Marshal Saxe yesterday attacked our army on the side of the left wing, where the Dutch, after long resistance, and after behaving extremely well, were obliged to yield to superior numbers. Three villages, occupied by eight battalions, English, Hanoverians, and Hessians, being attacked by fifty-four battalions of French, after repulsing them twice, were, in their turn, forced to give way; but the English cavalry had all along the advantage. I think that (properly speaking) the affair cannot be called a battle, for I doubt if the third part of our army was engaged. The cannonading was terrible for about two hours. I look upon our loss to be between 4 and 5000, and that of the French double the number. The army retired in the best order that could be. As we suspected the town of Liege to be betrayed to the enemy, it was impossible for us to remain in our camp. My letter is written in great haste.—I have, &c.

"J. L. LIGONIER."¹

Ligonier was at the above date only Lieutenant-General; but the following *Gazette* notice was issued:—"Whitehall, Jan. 3, 1747.—The king has been pleased to appoint Sir John Ligonier, Knight of the Bath, to be General of the Horse." This year witnessed his last battle, now known as the battle of Lauffeld (or Lawfield), then called the battle of Kesselt or of Val. It was fought on the 2nd July between the left wing of the allies and the French (the Dutch and Austrians looking on). Ligonier sent Lieutenant-Colonel Forbes to inform the Commander-in-Chief, the Duke of Cumberland, that the enemy seemed by their motions to have formed with a design of attacking our left wing, and that he had ordered all the troops to arms. Ligonier advanced at the head of the British dragoons, and the whole wing of cavalry followed. This charge was very successful, having the enemy in flank in spite of their superior numbers, but Sir John, by an order which was never cleared up, was stopped in his successful attempt. The second charge was with only ten or twelve squadrons, with which he attacked the whole right wing of the enemy's cavalry, then in motion to fall upon our retiring infantry. Sir John's sudden and unexpected charge immediately routed twenty or twenty-five French squadrons. The French,

¹ Supplement (added in 1769) to a *Complete English Peerage*, by Rev. Alexander Jacob, 2 vols. folio, London, 1767. I have derived much assistance and some interesting details from the *Ligonier* article in that supplement, which contains a fine engraving of his coat-of-arms.

thoroughly disconcerted, left off the pursuit of our infantry, and had to defend themselves. Our cavalry was at last overcome by the power of numbers. Ligonier, espying a squadron of the Enniskillen Dragoons in order, endeavoured to effect a junction, but on his way he fell among a squadron of French Carabineers, and was taken prisoner.¹ The *Pictorial History of England* says:—"The gallant Ligonier, with the British cavalry, checked the advance of the French, and saved the allies from destruction."

The commander of the French carabineers was the Chevalier de Lagé; he accepted Sir John Ligonier's parole, and would not take either his sword or pistols. He sent his great prisoner to Prince Clermont, who brought him to Marshal Saxe. The Marshal introduced him to the French King, saying, "Sir, I present to your Majesty, a man who, by a glorious action, has disconcerted all my project." The French monarch received him with great marks of distinction. He asked him if he had received any wound, to which he answered in the negative. His Majesty then complimented him on his generalship, having seen the whole affair from the hill of Herderen, about 300 paces from the place of action. Sir John had much conversation with Marshal Saxe who told him that the French had lost an immense number of officers and men, and that their disaster was worse than that of the allies.

The greatest compliment which Louis XV. paid to Ligonier on this memorable occasion was his consultation with him as to possible terms of peace. His Majesty pointedly, though delicately, indicated his opinion that the prolongation of war was the King of England's doing. Lord Chesterfield, who had distinguished himself as our ambassador at the Hague, was at this date a Secretary of State; I therefore borrow from that Earl's biography the following paragraph:—

"It is well known that in the evening of that day in which the gallant General Ligonier risked his life and lost his liberty to save both the army and his royal general, the French King, to whom he was presented, received him with all the regard due to his rank and merit. He asked him in a most condescending style and manner when he might hope to obtain peace from his sovereign, and ordered his generals to enter into conference with him upon the subject. The terms proposed were by no means dictated by an enemy flushed with success and the spirit of conquest; they were moderate and more favourable than those that were accepted at Aix-la-Chapelle. But the new Ministers in Holland and the Cabinet at St. James's thought proper, notwithstanding Lord Chesterfield's entreaties, to refer the articles to the Congress, for the same reason, says his apologist, that mysterious points of faith are referred to general councils, to be frittered away in squabbles without end. *Note.*—The King of France's expression is said to have been, '*He Bien! Monsieur de Ligonier, quand est-ce que le roi votre maitre nous donnera la Paix?*'"—(Maty's Memoirs of Chesterfield.)

Wolfe's biographer states that the Duke of Cumberland was enabled by Ligonier's chivalrous charge to collect his scattered forces, and to retire to Maestricht without molestation. Thus, although the French won the battle, the allies succeeded in reinforcing the city, which they continued masters of during the campaign. Sir John Ligonier was allowed complete liberty in France upon his parole. On an exchange of prisoners he returned to his duty with the allied army, which went into winter quarters in October. He arrived in London on the 13th November. He embarked on his last visit to foreign camps at Harwich, in the end of February 1748. Haag sums up his foreign service, by stating that he had taken part in nineteen pitched battles and twenty-three sieges, and had never been wounded. The general peace (signed at Aix-la-Chapelle, October 7-18, 1748), found him in his sixty-eighth year.

Field-Marshal George Wade died in the beginning of 1748. Marshal Wade was Member of Parliament for Bath; and, a writ for a new election being ordered on the 13th March, his place was supplied by General Sir John Ligonier. Sir John not only stepped into the Marshal's vacant seat in the House of Commons, but also into his post of Lieutenant-General of the Ordnance. He was made a privy councillor on the 1st February 1749. He became Director of the French Hospital of London on the 13th April, and on the 5th of October its Governor. He also received a new grant of the office of Chief Ranger, &c., of all the king's parks in Ireland. On the 24th July he was transferred to the colonelcy of the 2nd Dragoon Guards. This regiment was vacant by the death of John, Duke of Montague, Master-General of

¹ It was stated at the time that it was a private of the French carabineers who took Ligonier prisoner. And this seems to be confirmed by the minutes of the National Assembly at Paris, 8th January 1792:—Guillaume Pierre, a veteran, aged seventy-four, claimed the honour of having taken General Ligonier at the battle of Lawfelt, "whose talents made him so important a prisoner," and stated that he had refused the offer both of his purse and diamonds, with which he endeavoured to buy his release. The Assembly, on the recommendation of its committee, presented him with 7000 livres, and ordered his annual pension of 150 livres to be continued.

the Ordnance. Ligonier was the right man for the Master-generalship, but it was an office always filled by noblemen. Accordingly that office was left unsupplied, and for six years Sir John did the duties of the head of that department. On 10th April 1750 he was made Governor of Guernsey. In 1753 (January 27), he was advanced to the colonelcy of the Royal Regiment of Horse Guards Blue. Next year, the Parliament having been dissolved, he again presented himself to the constituency of Bath, that is, to the Mayor, Aldermen, and Common Council, and being re-elected, he took his seat in May; he is now called Governor of Plymouth.

In 1750 "An Ode on Martial Virtue" was addressed "to the Right Honourable Sir John Ligonier" (printed for M. Cooper, in *Pater-noster-Row*). Its value now arises only from its indication as to the English pronunciation of his name, which seems to have received exactly the same treatment as the French word, *Grenadier*; [LIGG-A-NEAR; GRENN-A-DEAR].

Now turn, O Muse, the bold Pindaric song
 To Ligonier; for he deserves it well.
 Well has he served thy sister Pallas long,
 And long he shall adorn the martial shell.
 Mild is thy soldier as the breeze of May;
 But if the brazen tongue of war
 Commands him to th' embattled plain,
 He mounts with joy the warlike car,
 Or guides the impatient courser's rein
 Where victory or death must close the day.
 * * * * *

Sweet the remembrance of heroic deeds,
 And beauteous as the landskips of the spring!
 Graceful the files of war, when Virtue leads
 Against the powers of a tyrannic king!

The attention of Government in 1755 was occupied with preparations for war. Artillery was drafted off to the several regiments in country quarters. At the end of the year, Charles Spencer, Duke of Marlborough, was made Master-General of the Ordnance, under whom Ligonier remained as Lieutenant-General for two years.

The year 1757 was an eventful year to him. The Duke of Cumberland retired from the army, and Ligonier had the honour of succeeding to the martial prince's appointments. He thus became Commander-in-chief of all His Majesty's land forces in Great Britain, and was permitted to purchase the proud position of Colonel of the 1st Foot-Guards. On the 30th November he was promoted to the rank of Field-Marshal. And he was raised to the peerage on the 21st of December by the title of Viscount Ligonier of Enniskillen, in the kingdom of Ireland. An Irish peer may represent an English constituency in parliament, so he retained his seat in the House of Commons. Lord George Sackville succeeded him in the Ordnance Office.

In 1758 the equipments for the expedition to America under Wolfe occupied the chief attention of Viscount Ligonier. Wolfe always spoke of him as "the Marshal," and thought he showed some of the jealousy of old age towards a younger aspirant. Probably there was no real grievance. Ligonier vindicated Wolfe's claim to select the officers of his staff. Lord Ligonier (says history) presented the names of the staff selected by Major-General Wolfe, and His Majesty struck out the name of one officer, Colonel Guy Carleton, who had spoken slightly of the Hanoverian Guards. Lord Ligonier waited upon His Majesty a second time to request that Carleton's name should be restored, but the king was inexorable. It was only at a third audience, and in consequence of Lord Ligonier's persistently arguing that the great responsibility thrown upon Wolfe required that his request should be granted, that the King signed Carleton's commission.

Bubb Doddington notes under date, 6th July 1758, just after the return of our expedition from St Malo, the Earl of Granville made some strong animadversions at a meeting of the Cabinet. Lord Ligonier said—*My Lord Granville, you must admit*— Lord Granville interrupted him with—*My Lord, I will admit nothing; your Lordship is apt to admit, but I will admit nothing.* Ligonier perhaps meant to specify the demolition of Cherbourg harbour. Two new cannons were made out of the guns captured there, and became admired trophies in the Tower of London; on one of them Viscount Ligonier's arms were carved "in a masterly manner."

In 1759 the additional honours of a decade of years satisfied the nobility that he might be the chief of the Ordnance Office. On July 3rd the *Gazette* informs us that the King was pleased to appoint Field-Marshal the Right Honourable Viscount Ligonier to be "Master-General of the Ordnance, arms, armouries, and habiliments of war," in room of the Duke of Marlborough deceased. He found in the office a new

Lieutenant-General of the Ordnance, the "gallant and good-natured" Marquis of Granby. This General's name is associated with the Battle of Minden—a battle which ruined Lord George Sackville's reputation. It is reported that old Ligonier was disinclined to grant to the latter Lord a court-martial in England, and said with gruff wit—If you want a court-martial you may go and seek it in Germany; (so writes Walpole to Sir Horace Mann, 19th September 1759).

I have omitted several notices of ordnance experiments under Ligonier's auspices. A somewhat eventful one took place nearly three weeks after the accession of George III. "At a proof at Woolwich of the new-invented smoke-balls, one of them burst, whereby Colonel Desaguliers had his arm broke, Lord Howe received a small contusion on his side, Sir George Saville had his ankle torn, Sir William Boothby a finger broke, and Lord Eglinton had his sword broke by his side."

George II. died in Kensington Palace on the morning of 25th October 1760 in the seventy-seventh year of his age and the thirty-fourth of his reign. Viscount Ligonier sat during that day in the Privy Council at Carlton House, and his signature appears in the Proclamation of the Prince of Wales as King George III. By the young king's command all the Privy Councillors of the late king were immediately sworn in as members of his own Privy Council. And on the 27th October H.R.H. Edward, Duke of York, and the Right Hon. John Earl of Bute were added to their number. Lord Bute received early notice of the king's favour for Lord Ligonier, as we may infer from the following letter to the Earl from the veteran Viscount: ¹—

"MY DEAR LORD,—I am extremely obliged to your Lordship for your kind enquiry. My being confined has hindered me from waiting on you. I find myself much Better, and hope to be able to pay my duty to the King to-morrow, whose Great Goodness and Condescension I have not words to acknowledge. I am thoroughly sensible of your Lordship's friendship, which I shall endeavour to cultivate and deserve by the heartiness with which I shall ever be, My dear Lord, your most humble and most obedient servant,

"Wednesday.

"LIGONIER."

I may here remark that there were several portraits of Ligonier, both painted and engraved. Speaking of what artists call "effects," Sir Joshua Reynolds said, "The picture of my own in which the *effect* pleased me most is Lord Ligonier on horseback, engraved by Fisher; *the chiaro-scuro was suggested to me by a rude wood-cut on a half-penny ballad, which I bought from the wall of St. Anne's Church, in Princes Street.*"

Under George III. Lord Ligonier continued to be Commander-in-Chief, Master-General, and Privy Councillor. He had the gratification of obtaining substantial honour to the memory of the Woolwich Professor of Mathematics, the talented Thomas Simpson, F.R.S. "The King at the instances of Lord Ligonier, in consideration of Mr. Simpson's great merits, was graciously pleased to grant a pension to his widow, together with handsome apartments adjoining to the academy, a favour never conferred on any before." At the coronation of the King and Queen, 22nd September 1761, "Lord Ligonier, as commanding officer of the guard on duty, had a small tent fixed on the left side of the platform in Old Palace Yard."

Parliament was allowed to run its septennial course, and a dissolution having taken place in March 1761, Lord Ligonier was, for the third time, returned for Bath; the houses met on the 3rd of November. The octogenarian lord, having no heir, was honoured with a new Irish patent of viscounty, containing a remainder in favour of his nephew. This patent, dated 2nd June 1762, gave him the title of Viscount Ligonier of Clonmell, with remainder "To our trusty and well-beloved Colonel Edward Ligonier, captain of a company in our first regiment of foot-guards."

In 1763 the viscount retired from the ordnance, and from the House of Commons. On 19th April 1763, the King was pleased to grant to the Right Hon. John Viscount Ligonier of Ireland and his heirs-male, the dignity of a Baron of Great Britain, by the title of Lord Ligonier, Baron of Ripley, in the county of Surrey. His country seat was Cobham Park in Surrey, but the title, Lord Cobham, being pre-occupied, he took his English title from an ancient village in his neighbourhood; the chapel of Ripley was founded about the end of the twelfth century. Lord Ligonier was also a Fellow of the Royal Society.

On the 13th August 1766 Viscount Ligonier ceased to be Commander-in-Chief, the claims of the Marquis of Granby to the office admitting, in the opinion of the government, of no longer postponement. Ligonier's removal was generally regretted. Earl Temple wrote to Mr. Grenville, London, 25th August 1766:—"Lord Bute, who

¹ The Musgrave Collection of Autographs, in the British Museum.

affects at least to be much dissatisfied with everything that is going forward, had a meeting with Lord Ligonier at Lord Townshend's, where he declared that he had not been in the least instrumental in the disgrace which his Lordship had suffered by the promotion of Lord Granby, and added that upon his honour he had not seen the King even once during the last twelvemonth." The Earl of Chesterfield said—"It was cruel to put such a boy as Granby over the head of old Ligonier; and if I had been the former I would have refused that command during the life of that honest and old general." To gratify a wish generally felt, the Government gave Ligonier a pension of £1500 a year; and on the 10th September there was this announcement in the Gazette, "John, Lord Ligonier, to be Earl Ligonier in the Peerage of Great Britain."

He lived to enter upon his fourth year as a British Earl, and died on the 28th April 1770. He was in his ninetieth year, according to Haag; his monument says his age was ninety-two.

The well-earned monument (designed and executed by J. F. Moore) is in Westminster Abbey (ambulatory, north side). The principal figure is History, with a pen in her right hand and a scroll in her left hand. She is leaning on a sepulchral urn, on which are the arms and ensigns of the Order of the Bath. She points with her pen to the scroll, inscribed with the names of battles:—Schellenberg, Blenheim, Ramillies, Oudenarde, Malplaquet, Taniere, Dettingen, Fontenoy, Rocoux, Laffeldt, "at all which," says Neale, "the courage of Ligonier was conspicuous." The Earl's portrait is in profile, "a well-executed medallion" on the stand of the urn. A Roman coat of mail, in which is the emblem of Fortitude, represents the soldier at rest. Behind the figure of History is a pyramid of Brujata marble, at the top of which is his lordship's crest, with the motto *A rege et victoriâ*, and below is an alto-relievo of Britannia. Round the pyramid are medallions representing the four sovereigns whom the Earl served about seventy years. The following is the inscription:—In memory of John, Earl Ligonier, Baron of Ripley, in Surrey, Viscount of Inniskilling, and Viscount of Clonmell, Field-Marshal and Commander-in-Chief of His Majesty's Forces, Master-General of the Ordnance, Colonel of the First Regiment of Foot Guards, one of His Majesty's Most Honourable Privy Council, and Knight of the Most Honourable Military Order of the Bath. Died 28th of April 1770, aged ninety-two years.

Field-Marshal the Earl Ligonier left a daughter, Penelope, wife of Lieutenant-Colonel Arthur Graham, of the 1st Foot Guards. Their family consisted of two sons and four daughters—the elder son's names were Ligonier Arthur, and the other was John Jeffery Edward. Lord Ligonier left £10,000 in trust for these grandchildren; also £2000 to his niece, Frances Ligonier, and £500 to the French Hospital. He had settled £20,000 on his nephew, Edward Ligonier, on his marriage with Penelope Pitt, for any children that might be born to them. (There was no issue of that marriage.) The Will was dated 17th January 1769, and proved by Sir Jeffery Amherst, K.B., Arthur Graham, Esq., and Edward, Viscount Ligonier, on 2nd May 1770.

III. EDWARD, EARL LIGONIER, K.B.

Edward Ligonier, the reputed son of Colonel Francis Ligonier, was born in 1740. His valiant uncle's affection and influence ensured his prosperous career, though he himself was evidently a man of ability and conduct.

We find him holding the rank of captain in the army, and lieutenant in the 1st Foot Guards (Lord Ligonier's regiment) at a very early age. He served in the "Seven Years' War," during five campaigns, under Prince Ferdinand of Brunswick, chief commander of the allied forces. His Serene Highness requested King George II. to send him two British aides-de-camp, and Lieutenant-Colonel Fitzroy and Captain Edward Ligonier were selected.

Captain Ligonier was the bearer of the despatches to the British Government announcing the glorious victory of Minden, which took place on the 1st August 1759. In the general order published in the camp next day, Captain Ligonier was one of the officers named by Prince Ferdinand among those "whose behaviour he most admired." There was also an implied censure on Lord George Sackville. It is well known that Lord George Sackville was tried by court-martial, and cashiered. Young Ligonier had to give evidence against him.

The facts were these. The heat of the day had been borne by the infantry and the artillery, and the French under Marshal Contades were thrown into disorder. The Prince sent his Hessian aide-de-camp (Captain Wintzingerode) to order the cavalry under Lord George to advance. His Lordship expressed some hesitation as to the interpretation of the order. The Prince, perplexed and impatient at the delay,

despatched Ligonier with a repetition of the order—"Bring up the cavalry, there is a very fine opportunity of gaining a great deal of credit, the enemy being all in disorder." The Duke of Richmond, a few minutes after, rode up to the Prince, and recommended a charge of cavalry. And then Lieutenant-Colonel Fitzroy asked His Serene Highness's leave to go and bring up the British cavalry, which was granted. Fitzroy hastening at full gallop met Wintzingerode, and asked, "Why does the cavalry not advance? His Highness is in the greatest impatience." In the meantime Ligonier had delivered his message to Lord George, who made difficulties as to the direction of the advance movement. Ligonier said "to the left"—but Lord George was not satisfied. Then Fitzroy arrived and used the phrase "the British cavalry;" the perplexed Sackville saw another difficulty—why divide the cavalry?—in short, he would go and speak to the Prince before giving an order. His Lordship's aide-de-camp, Lieutenant-Colonel Sloper, said aside to Ligonier, "For God's sake, sir, repeat your orders to that man, that he may not pretend not to understand them, for it is near half an hour ago that he has received orders to advance, and yet we are still here; but you see the condition he is in." Sloper explained to the court-martial that he meant by the last remark that "Lord George Sackville was alarmed to a great degree." His Lordship said, "Captain Ligonier, your orders are contradictory." Ligonier replied, "In numbers, my Lord; but their destination is the same." The Prince afterwards sent his orders to Lord Granby (the second in command of the right wing) to advance, and both he and Sackville did then advance; but the delay had lost them the opportunity of contributing to the victory.

On the 15th August 1759 Edward Ligonier obtained a company in the 1st Foot Guards which gave him the rank of Lieutenant-Colonel in the army. He gave his evidence at the court-martial as Lieutenant-Colonel Ligonier on March 8th and 29th, 1760. We hear no more of him until the next reign. In April 1763, retaining the same regimental rank, he was made a Colonel in the army, and Aide-de-camp to King George III.

In the following August he had the honour of being sent to Madrid as Secretary of the British Embassy to the Court of Spain. The Spanish king was Charles III. The heir-apparent to the throne, whose title was the Prince of the Asturias, was also named Charles, but was not yet out of his teens. A singular interview which Colonel Ligonier had with this young man is the only memento of his diplomatic career. The Royal Family of Spain, being Bourbons, did not altogether sympathise with the Spanish grandees in their family pride, which secretly despised French blood even of regal dye. Yet Spanish etiquette made these nobles give unquestioning subjection to royal will. The Prince of the Asturias contrived a plan for making their haughtiness and stateliness appear absurd. One morning Colonel Ligonier was waiting in an antechamber for admission to the young prince, when he was astonished to see several grandees retire from their audiences one after another, each with a paper fool's cap on his head, and walking in court-dress with humiliating gravity. After taking a cautious look at them, the Colonel thought of himself, and asked one of the ministers in waiting, "Is a similar compliment in store for me?—because the king, my master, would be far from pleased if I were to submit to such an indignity." The minister said he would enquire, went into the prince's chamber, and returned with the reply, that the Colonel must be crowned like the other visitors of His Royal Highness. "Then," said Ligonier, "I present my respects to His Royal Highness and wish him a very good morning;" having said this, he walked away. The Spaniard called out quickly, "Nay, nay, stay a little, and I will step in again to the Prince." He did so, and returned with a message implying that the British diplomatist might banish his apprehensions. Ligonier having been admitted for his audience, the prince conversed with him for some time with the greatest affability. The royal stripling, who stood with his back to the fire-place, always kept one hand behind his back. Observing this, Ligonier resolved to keep a sharp look-out, which he did. In due time he approached to take leave, and made a very low bow. At the moment when he was raising up his head, he saw the Prince rapidly bring forward his hidden hand, holding a fool's-cap for our Colonel's summary coronation. But he was too good an officer to be unprepared. With an adroit jerk he struck the paper crown out of the Prince's hand to the other end of the room, made a second unexceptionable bow, and retired. The merry Prince lived to ascend the throne as Charles IV.

On the 17th November 1764, Colonel Ligonier was appointed one of the grooms of the bedchamber to William Henry, Duke of Gloucester. It appears that he had a pension of £1000 a year. Earl Temple writes on 25th August 1766, "Lord Ligonier has got the pension for his nephew increased from £1000 to £1500 per annum, and a promise of the second regiment that becomes vacant (the first being

engaged to Colonel Clinton)." On 16th December 1766, he married, at Paris, Penelope Pitt, daughter of Lord Rivers (then George Pitt, Esq., M.P.). He divorced this lady on 7th November 1771. From the proceedings it appears that he had inherited his uncle's house in North Audley Street, and also Cobham Park. When he discovered that his wife had been the victim of a seducer, he hastened from Cobham Park to London. On getting out of his chaise, he immediately went from his house towards Bond Street, and in Bond Street he took a sword from a sword-cutler's, and afterwards went to the Opera House and found Count Alfieri, whom he called out. As they walked to the Green Park he drew from the Count a confession of his guilt. In the Park they fought a duel. Ligonier was only yielding a formal compliance with the world's code of honour, and he allowed the Count to make a furious attack, which he skilfully parried, being a splendid swordsman. Alfieri says, "He only parried my blows; his aim was not to kill me. At last he made a thrust and wounded me between the elbow and the wrist; he then lowered the point of his sword, and said he was satisfied." All the world admitted that Ligonier had been an excellent husband, and his wife's relations took his side. She is remembered through Gainsborough's beautiful portrait; the National Portrait Gallery catalogue is mistaken in calling her a Countess; she was only Viscountess Ligonier. His uncle, Earl Ligonier, had died in 1770, when (by the remainder of the patent of 1762) Colonel Ligonier had become an Irish Viscount, but not an Earl.

Edward, Viscount Ligonier, became Colonel of the 9th Foot on the 8th August 1771. On the 14th December 1773, he married a second time. Old Ligonier's first colleague in the representation of Bath was Robert Henley, who suddenly rose from being Solicitor-General to the Prince of Wales to be his Majesty's Attorney-General, became Keeper of the Great Seal, with the title of Baron Henley, and afterwards (in 1764) Lord Chancellor, with the higher title of Earl of Northington. His son was the second and last earl, and a daughter and co-heir, Lady Mary Henley, became the wife of Edward, Viscount Ligonier.

Lord Ligonier was promoted to the rank of Major-General, 19th September 1775. He wished to be an Earl, and accordingly in 1776 (19th July) the King granted him "the state, degree, title, style, dignity, and honour of Earl Ligonier of Clonmel, in the kingdom of Ireland." He became a Lieutenant-General on the 29th August 1777. In Beatson's List of Knights of the Bath, the following notice occurs:—

"1781, Edward, Earl Ligonier, Lieutenant-General, died before installation." His death took place on the 14th of June 1782.

Thus the Earl Ligonier expired at the early age of forty-two. His library was sold in 1783 by Joseph White, Auctioneer in Holborn. He had no children by either marriage. On the 18th November 1785, the Countess Ligonier gave her hand to a second husband, Thomas Noel, LL.D., the second and last Viscount Wentworth. Cobham Park was sold to the Earl of Carhampton.

* * Frances, sister of Edward, Earl Ligonier, was born in 1742. In a description of a fancy-ball, where she appeared as Minerva, she is described as "a very elegant figure." Her marriage removed her from London assemblies to the distant and stilly north, her husband being Colonel Thomas Balfour of Elwick, in the Orkney Islands. Her children were Mary (born 1778); Captain John Edward Ligonier Balfour, of the 9th Foot (born 11th January 1780), who was killed at Alkmaar, in Holland, 19th September 1799; Captain William Balfour, R.N., of Trenabie, Vice-Lieutenant of Orkney (born 1781, died 1846). Mary was married in 1798 to the Rev. Alexander Brunton, afterwards Doctor of Divinity, and Professor of Hebrew in the University of Edinburgh. Mrs. Brunton, by her celebrity as the author of works of serious fiction, specially of "Self-Control" and "Discipline," has saved her mother's and her husband's names from oblivion. The date of her mother's death is not preserved; the lamented "Mary" died on the 19th December 1818, aged forty.

From the manly and pathetic memoir by her husband, I select those sentences which connect her with the Ligoniers:—

Mary was born in the Island of Burra in Orkney, 1st November 1778. . . . Her mother had early been left an orphan to the care of her uncle, Field-Marshal the Earl Ligonier, and had been trained rather to the accomplishments which adorn a court than to those which are useful in domestic life. She was, however, a person of great natural acuteness and of very lively wit; and her conversation, original though desultory, had no doubt considerable influence in raising her daughter's mind. She was assiduous, too, in conveying the accomplishments which she herself retained; and Mary became, under her mother's care, a considerable proficient in music, and an excellent French and Italian scholar. From these languages she was much accustomed to translate; and there is no other habit of her early life which tends, in any degree, to account for the great facility and correctness with which her subsequent com-

positions were written. . . . Before 1798 Viscountess Wentworth proposed that Mary, her god-daughter, should reside with her in London. What influence this alteration might have had on her after-life is left to be matter of conjecture. She preferred the quiet and privacy of a Scotch manse. We were married in her twentieth year.

The above are Dr. Brunton's words. He has also printed some of his wife's correspondence, and of her journals during tours in England. There are letters to her mother, dated 6th October 1802 and 21st November 1809; to her brother, Captain William Balfour, of the dates 9th September 1813, 21st April and 27th October 1815, and December 1816; and to her brother's wife of date 21st March 1812; two dated 17th January 1818, and her last, dated 22nd October 1818. In the first letter to her brother she humorously consoles him for the small dimensions of his baby's corporeal frame-work:—"Like you, like Cæsar, Alexander the Great, myself, and others, our friend may hide a capacious soul in a diminutive body." In one of the last letters she ever wrote there is the following beautiful sentiment:—"Life is too short and uncertain to admit of our trifling with even the lesser opportunities of testifying good-will. The flower of the field must scatter its odours to-day. To-morrow it will be gone."

NOTES.

Louise Boileau, sister of a noble refugee, was born 7th November 1683, and was brought up in France. She became the wife of Noble Abel Ligonier, Seigneur de Moncuquet et de Castre, and died at Castre, 9th October 1748. (I copy this from an old Boileau pedigree; I follow its spelling of the Ligonier titles.)

Before going to Flanders in 1746, at the request of Dunk, Earl of Halifax, "Sir John Legonier" interceded with King George II. for the pardon of a military deserter who was under sentence of death. This man had been brought up in Northampton under the pastorate of Dr. Doddridge, on whose representation Lord Halifax had interested himself in the case, and had communicated with Ligonier. The Rev. Philip Doddridge, D.D., was a grandson of a German refugee clergyman who fled from the Palatinate soon after the exiled royal family and old Schomberg. Doddridge had as a heirloom his grandfather's German Bible (Luther's version), printed at Strasburg in 1626, bound in black morocco in 2 vols. 12mo, the binding deeply indented with gilt ornaments. On the fly-leaf of the first volume the grandson made this memorandum:—

"P. Doddridge. 1724.

"These Bibles my honoured grandfather, Mr. John Bauman, brought with him from Germany, his native country, when he fled on foot from the persecution there on account of the Protestant religion. 'For he had respect to the recompense of the reward' (Heb. xi. 26). 'The law of thy mouth is better to me than thousands of gold and silver' (Ps. cxix. 72). 'Be ye followers of them who, through faith and patience, inherit the promises' (Heb. vi. 12)."

For the following memoranda, I am indebted to Henry Wagner, Esq., F.S.A.:—

In February 1788 the *Gentleman's Magazine* records the death, "in her 100th year, of Judith de Ligonier, born at Castres 2nd May 1688, cousin-german to General [John] Ligonier," and adds, "there remains at Castres a nephew of the same general, and some grand-nephews of the eldest branch."

Lieut.-Colonel Arthur Graham, "somewhile of Hockly Lodge, Co. Armagh, and of Dublin," besides the two sons named above, had four daughters, of whom Penelope became, in 1775, the first wife of Henry Vernon, Esq., of Hilton Park, Staffordshire. Her son, General Vernon, assumed the name of Graham in 1800, but resumed that of Vernon, only in 1838.

Chapter XV.

THE CAUMONT AND LAYARD GROUP OF FAMILIES.

I. LA DUCHESSE DE LA FORCE.

THE Ducs de la Force highly valued their ancient surname of Caumont. Francois de Caumont, Seigneur de Castelnau, married on 16th May 1554, Philippe, daughter of Francois de Beauvil, Seigneur de la Force. The Seigneur de Castelnau was killed in the St. Bartholomew massacre, as was his elder son, Armand de Caumont. But the family became an illustrious ducal house through the talents and achieve-

ments of the younger son, who escaped from the massacre, and was sheltered by his relative the Baroness de Biron. This was Jacques Nompar de Caumont, Duc de la Force, Marshal and Peer of France; he married, on 9th February 1577, Charlotte de Gonthault. The Marshal's two sons, Armand and Henri Nompar, successively succeeded to the dukedom, the former dying without issue. Henri was the grandfather of the next Duke, Jacques Nompar de Caumont, fourth Duc de La Force, whose children by his first wife, Marie de St. Simon de Courtemer, did not survive. He married, secondly, Susanne de Beringhen, who was the mother of two dukes:—(1) Henri Jacques, fifth Duke, who married Anne Marie de Beuzelin, but whose issue did not survive; (2) Armand, sixth Duke, who, in 1713, married Elizabeth Gruel, and whose son and heir was Jacques, seventh Duc de la Force.

At the time of the Revocation, the heads of the family were the fourth Duke, and his second wife (née Susanne Beringhen). It was an illustrious Protestant family, but unhappily the only refugee was the Duchess. "The Duke de la Force," says an anonymous historian, "after having his children taken away, was confined in a monastery, insomuch that at last he yielded. But no hard usage was able to overcome the constancy of my lady the Duchess, who, after having tired out the cruelty of her persecutors, obtained leave to come over into England a few days after the death of her husband in 1699. God gave him grace to repent of his weakness, and to die in the profession of the true religion."

Under the year 1699 Oldmixon's History chronicles that, "before the Earl of Jersey returned from his embassy in France, he obtained leave for the Duchess de la Force, a Protestant, to quit that kingdom where, upon the death of the Duke, her husband, she was thrown into a nunnery at Evreux in Normandy. She had endured fourteen years' persecution, with invincible constancy, on account of her religion. She came over to England with the Countess of Jersey, and lived here to a very great age." Narcissus Luttrell writes, "1699, June 10. The Bishop of London, and several eminent clergy, have been to wait on the Dutchesse d'la Force, arrived from France, where she was persecuted on account of her religion; and the princesse has given her an apartment in St. James's house."

Jean Marteilhe, of Bergerac, in his own autobiography of "un Protestant condamné aux galères de France, pour cause de religion," informs us that the Chateau of La Force was near his native town, in the province of Perigord. The good Duchess's son, the fifth Duke, had, in 1699, become a bigoted Papist, and obtained a commission to convert the Huguenots in his estates. After having tortured some of his victims to death, and compelled the survivors to utter an abjuration of their faith, he held a riotous festival in the village of La Force, and made "a bonfire of a magnificent library, composed of the pious books of the reformed religion, which his ancestors had carefully collected." On the 25th May 1731 (says the *Gentleman's Magazine*), died at her house in St. James's Place, London, the Duchess de la Force, "grandmother of the present Duke de la Force, a Marischal and Peer of France." From her Will it appears that in 1726 she had a house at Sunbury near London. This Will (as translated from the French by Peter St. Eloy, notary public), is so characteristic of the pious Duchess, that I give it to my readers at full length:—

"In the name of God the Father, Son, and Holy Ghost, one only God, blessed eternally. Amen. I, underwritten, Susanne De Beringhen, Duchess Dowager of La Force, considering the great age that it has pleased God to permit me to attain to, and the weak state of health that I have laboured under for a long time, I have thought proper, since God has granted me still the free liberty of my mind, to dispose of my temporal affairs, to the end that at the time of my decease nothing may interrupt me from the thoughts of an Eternity, which I desire to be only employed in upon that important occasion. Before all things I render to God my most humble thanks for all those graces which he has favoured me with in this world, and particularly that he has caused to be born, to be educated, and to persevere, in the Christian Protestant Reformed Religion, in which I declare I will live and die—with the assistance of the Holy Spirit, which I implore for that purpose with all my heart. I beseech heartily from this Great God, with great concern and extreme confusion, the pardon of all my great and innumerable sins, and of the criminal abuse which I have made of all his favours and of all his benefactions, desiring him with all my soul to pardon them all by his infinite merits, and to wash them entirely in the blood which His Holy Son, my only Saviour, has shed for me upon the cross, and to grant me the love of this Divine Redeemer—all the faith, all the repentance, and all the charity, which are necessary to me for to have a part in the precious fruits of his death and of his resurrection.

"I recommend to this good God, whereof the compassions are infinite and extend themselves to a thousand generations, my most dear and unfortunate children, whereof the deplorable state has always (after a bitter thought of my sins) been the subject of my greatest

grief, and I beseech from him, with all the fervency I am capable of, the return of his Holy Blessing, for to bring them back into the right way, and to enlighten them with the light of his Holy Spirit, which their ancestors have sealed with their blood—to the end that they may glorify him by their conversion, and by a public profession of His Holy Religion, in which they were born and have been baptized, and to transmit this precious gift to their posterity after them. (O Lord! be my God and the God of my children. Holy Father! keep them in thy name.)

“Not having any hopes, considering the misfortune of the times, that after my decease my ashes, until the happy resurrection, may rest near those of my most dear and most honoured lord and husband, I desire that after my decease my body may not be opened but be laid in the ground of the parish church of St. James', where that of my dear sister Le Coq now lies, and that my burial be performed without any vain ceremony or expense, and as private as it possibly can be. I will be buried in woollen. I write this present testament with my own hand, and seal it with my seal, and I declare that what is contained therein is my last and fixed Will.

“As for and concerning my estate I dispose thereof in the manner following:—Imprimis. I give and bequeath to my most dear and only son, Armand Nompar De Caumont, Duke of La Force, all the estate in general which I have left in France, and all my right, title, and lawful interest, as well present as to come, without any exception. More, I give and bequeath to my said son, Armand De Caumont, out of the little estate with which it has pleased God to bless me in England, 3 long annuities—2 upon the Excise of £14 sterling per annum, each Nos. 1930 & 3655 and another upon the 3700 weekly [?] of £20 sterling per annum—the 3 annuities amounting in the whole to £48 sterling per annum. Item, I give and bequeath to my said son, Armand De Caumont, 10 shares of the South Sea Company's Stock, the 10 amounting to £1000 stg., and producing at present £60 stg. per annum, but it is thought that the interest will be lowered in a short time. Item, I give and bequeath to my said son, Armand De Caumont, 800 oz. of plate, of the newest and best fashion, which I leave in England. I give to my said son, Armand De Caumont, all that is mentioned here above, upon condition only—that he shall pay to my two daughters Charlotte and Susanne Jane De Caumont, who are nuns, for their lives each a rent-charge of 200 *livres tournois* (French money), yearly, amounting in the whole to 400 livres for both my said daughters, which sum of 400 livres per annum shall go to the survivor of my said two daughters—after whose decease I will and order that the principal of the said rent of 400 livres shall revert to my granddaughter, Olympia De Caumont, if she is not a nun—but, in case she is, I give the said principal of the rent of 400 livres to my two grandchildren, Armand and Anthonin De Caumont. More, I give and bequeath to my son, Armand De Caumont, his picture with his family which he sent me, the picture of his father, and all the other family pictures that he shall desire, and whereof a catalogue shall be sent him. I give and bequeath to my grandson, James De Caumont, my tortoise snuff-box set in gold. I give and bequeath to my granddaughter, Olympia De Caumont, my watch with white dial-plate, with two gold cases with the chains and gold seals that are thereto belonging. I give and bequeath to my two grandsons, twins, Armand and Anthonin De Caumont, to each ten guineas, for to buy some jewels for to remember me. I give and bequeath to my dear sister, Frances De Beringhen, £30 stg. per annum during her life and after her decease I will and order that the principal of the said sum of £30 stg. shall be remitted to the Governors and Directors of the French Hospital of the Providence for the use of the poor refugees who are maintained there. I give and bequeath to Mr. Le Blanc, minister of the little French Chapel of Sunbury, twelve guineas once paid. As concerning my servants, I have taken care to recompense them in my lifetime. I declare that all the sums which I have placed in England upon the public funds, as well in the Company as upon the Exchequer, I have placed in my maiden name, which is Susanne De Beringhen. I nominate and constitute for Executors of my present testament John De Remy De Montigny, and Mr. Philip Menard, minister of the Chapel Royal of St. James. And all the residue of the estate which I have in England (my just debts and the legacies contained in my present testament being paid) I give and bequeath to my said Executors, Messieurs Menard & Montigny.

“Done at Sunbury this 29th day of August 1726,

“(Signed) SUSANNE DE BERINGHEN, DUCHESSE DE LA FORCE.”

Signed, sealed, and published in the presence of

René De Sauniers L'Hermitage,
Sam: Ravenel.

Proved at London by Philip Menard, *clerk*, and John De Remy De Montigny, executors, 2nd June 1731.

* * The Beringhen family were warmly admired for their constancy under persecution. The father (who was an elder of Charenton), the mother, sons, married daughters, and daughters marriageable, were all severely tried.

II. LAYARD.

The Layard family claims descent from the Raymonds, whose chiefs were the illustrious Sovereign Princes and Comtes De Toulouse. They are believed to spring from the same ancestry as the Ducs Caumont de la Force. The more specific ancestor was either Guillaume Raymond, the first Seigneur de Caumont (who died in 1337), or Nomparr Raymond, Seigneur de Caumont, who died in 1400. Among the family papers are the names and armorial bearings of Pierre de Caumont and Jeanne de Brissac, his wife (1570), and of Raymond de Caumont de Layarde, and Françoise Savary de Mauleon de Castillon, his wife (1590).

Without presuming to decide the question of descent, I follow the documents before me, and inform my readers that the refugee's name was Pierre Layard; his father's name was Raymond Layard, and his mother's baptismal name was Françoise. Pierre was born in 1666, at Montflanquin, in the Duchy of Agen and Province of Guienne. Having taken refuge in Holland in 1685, he came to England in the train of William of Orange. I first meet with him as a cadet in Miremont's Dragoons. He had to go upon half-pay when the Huguenot regiments were disbanded in 1698. Soon afterwards he received a commission in an English regiment, and in 1710 he had attained the rank of Major. He was naturalized, along with many others, by Act of Parliament, on 16th July 1713.

In 1716 he married a Huguenot and comparatively youthful bride, Mary Anne Crozé or Croisey, by whom he had twelve sons, of whom all died in infancy except one son and two daughters. Major Layard died in his eighty-first year, on the 18th March 1747.

Major Layard's daughter, Elizabeth, was born at Sutton-Fryers, Canterbury, on 23rd June 1731, and was married at St. Bride's, Fleet Street, London, on 4th November 1760, to Charles Fouace. Her sister, Mary Ann, born in the same place, 5th March 1733, was married on 2nd January 1769, to Brownlow Bertie, fifth and last Duke of Ancaster. The Duchess died 13th January 1804, leaving an only child, Lady Mary Elizabeth Bertie, the first wife of Thomas Charles Colyear, fourth and last Earl of Portmore, whose son Brownlow, Viscount Milsington (heir-at-law of the Duke of Ancaster), died before him, being mortally wounded by banditti near Rome, in 1819.

Major Layard's sole male representative (registered as the son of Major Pierre De Layard) was Daniel Peter Layard, born on 28th March 1720, and baptized in the French Church of *Les Grecs* on April 8, the parents being resident in St. Ann's parish, Westminster. He became M.D. of Rheims, on 9th March 1742. He married, on 9th August 1743, in the Westminster French Church in the Savoy, Susanne Henriette Boisragon, daughter of Lieutenant-Colonel Louis de Boisragon by his second wife, Marie Henriette, daughter of the Chevalier Nicolas de Rambouillet. In April 1747 he became physician accoucheur to the Middlesex Hospital, but retired to the Continent on account of bad health. On his return he established a prosperous medical practice in Huntingdon, and was styled "of Woodhurst, Huntingdonshire;" he claimed the barony of Clifton-Camville. He was admitted a licentiate of the Royal College of Physicians, on 3rd July 1752. A most calamitous cattle-plague raged in Great Britain from 1744 to 1756. In 1757 Dr. Layard published "An Essay on the Contagious Distemper among the Horned Cattle in these Kingdoms." He also published "An Essay on the Bite of a Mad Dog" (1762). In 1769, when the cattle-plague again broke out, he was sent for by the Privy Council, and assisted in the drafting of Orders in Council and Acts of Parliament, which were mainly instrumental in extirpating the plague. The House of Commons gave him a grant of £500, and the king appointed him to be Corresponding Secretary with Foreign Courts on the nature, causes, and cure of that distemper. In 1762 Dr. Layard had settled in London as an accoucheur, and in 1772 he published a *Pharmacopœia*, specially for his feminine patients. But in or before 1769 he had taken up his abode in Greenwich. He received many honours; he was a Fellow of the Royal Society of London, and of the Academy of Göttingen, and he received in 1792 the honorary degree of D.C.L. from Oxford. He was elected a Director of the French Protestant Hospital of London on 4th October 1775. He died at Greenwich on 28th March 1802, aged eighty-two.

Dr. Layard left three sons. His daughter, Susanna Henriette (*born 1757, died 1832*), wife of Peter Pegus, Esq., had a son, Peter William Pegus, M.A., of Cambridge, who married his cousin, the Countess Dowager of Lindsey, and whose daughter, Mary Antoinette Pegus, was married to Charles, tenth Marquis of Huntly. Dr. Layard's younger sons, Lieut.-General Anthony Lewis Layard (*died 1823, and buried*

in Salisbury Cathedral), and Lieut.-General John Thomas Layard (*died* 1828, and buried in Walcote Church, Bath) had no descendants. The eldest son was the Very Rev. Charles Peter Layard, D.D., F.R.S., Dean of Bristol. He was born in the parish of St. Ann's, Westminster, 19th February 1749; he married, *first*, Elizabeth, daughter of Joseph Ward of Greenwich, and, *secondly*, Elizabeth, co-heiress of Rev. John Carver.

Dean Layard (whose early preferment was the Vicarage of Warle and Kewston) was a graduate of Cambridge with honours, M.A. in 1773, and S.T.P. in 1787. In 1789 he preached a Sermon at the consecration of Bishop Horsley, which was published. During his ministry in Oxendon Chapel, London, he was greatly followed and admired as a most eloquent and excellent preacher;¹ he was Chaplain in Ordinary to his Majesty, and Librarian of Archbishop Tenison's Library, in St. Martin's Parish. On the resignation of Dr. Hallam he was made Dean of Bristol in January 1801, and died at the Deanery, 10th April 1803. His daughter, Charlotte Susanah Elizabeth, renewed the family alliance with the Berties, by her marriage on 15th November 1809, with George Albemarle, ninth Earl of Lindsey; this Countess died in 1858, being the mother of the tenth Earl. Another daughter of Dean Layard was Caroline Bethia, wife of Louis Gibson, Esq.

Three branches of the Layard family sprang from the three sons of Dean Layard, who were—

1st. The Rev. Brownlow Villiers Layard, M.A., Rector of Uffington, Lincolnshire (*born* 1779, *died* 1861), who married, *first* (in 1803), Louisa, daughter of John Port, of Ilam Hall, Staffordshire, and, *secondly* (in 1821), Sarah Jane, daughter of Thomas Margary of Clapham Common.

2nd. Henry Peter John Layard, Esq., of the Ceylon Civil Service (*born* 1782, *died* 1834), who married Marianne, only daughter of Nathaniel Austen, Esq., of Ramsgate. (To this branch belong the Right Honourable Sir Henry Austen Layard, and his brother, Lieut.-General Frederic Peter Layard; to the latter I am indebted for an abstract of the family papers.)

3rd. Charles Edward Layard, Esq., of the Ceylon Civil Service (*born* 1786, *died* 1852), who married Barbara Bridgetina, daughter of Gualterus Mooyart, the last Dutch Governor of Ceylon. He had a family of twenty-six children, of whom at one time seventeen were living. One of them is Sir Charles Peter Layard, K.C.M.G., Government Agent in Ceylon (*born* 18th May 1806).

The heir of the first branch, Lieutenant-Colonel Brownlow Villiers Layard, M.P. for Carlow, died in his father's lifetime in 1853, aged forty-nine. He had married in 1835 Elizabeth, daughter of Captain John Deane Digby, of the 5th Irish Dragoons. He left an only child, born in 1838, Lieut.-Colonel Brownlow Villiers Layard, a military officer, the present head of the family, whose heir-apparent is Brownlow Villiers Layard (*born* 24th August 1884). A younger brother of the late Lieut.-Colonel B. V. Layard, was Lieut.-Colonel Bernard Granville Layard (*born* 1813, *died* 1872), who edited an abridgement of his great-grandfather's essay on the Cattle Plague.

III. CROZE AND DESPAIGNOL.

Susanna, heiress of James Samuel Balaire, and widow of James Crozé (or Croissé, or Croissy), Captain in the Dutch Navy, died in London 16th March 1716, and was buried in St. Martin's-in-the-Fields. Her husband had died in Amsterdam in 1710, being a Huguenot refugee born at Loudun in France. Their children were James Samuel Crozé (*born* 1697, *died* 1714), and two daughters Mary Anne and Susanne Mary.

Mary Anne was born at Rotterdam, 8th April 1693 (General F. Layard says 1689), and was married in London at St. Benet's, Paul's Wharf, to Major Peter Layard, whom she survived till June 16th, 1768; she was buried at Kensington on 23d June, when her deceased husband's coffin was laid beside hers.

Samuel Despaignol, Esq., born at La Bastide, in France, in 1683, married in 1722 Susanna Mary Crozé. She was born in 1700, and died 3d June 1737. He survived till 1743. Their son was Peter Despaignol, Esq. (*born* 1733, *died* 1769). Their daughter was Elizabeth Despaignol (*born* in 1728), wife of the Very Rev. David Palaret, Dean of Bristol, to whom she was married on the 31st March 1765.

¹ I shall give a specimen of his pulpit eloquence in my memoir of Matthew Maty, M.D.

IV. BOISRAGON.

An ancient French family, surnamed CHEVALLEAU, acquired the territorial title of De la Liffardière, and at a later date the territorial title of De Boisragon. Jean Chevalleau, Ecuyer, proved his *chevalerie* in 1594. In 1614, Pierre Chevalleau, Ecuyer, Seigneur de la Liffardière, married Marthe, daughter of Jean Rignon, Ecuyer, Sieur de la Braconnière by Antoinette Prevost. His son and heir, Jean Chevalleau, Ecuyer, Seigneur de Boisragon, was living in the chateau of St. Maixant in Poitou, in 1665, having married, in 1652, Catherine de Marconnare. From him descended the French family and the refugee family of Boisragon.

The refugee, born in Maixant, was the younger son of Louis Chevalleau, Seigneur de Boisragon. He took refuge, first in Holland, and latterly in England in the train of William of Orange. On 18th March 1689-90, he was enrolled in *Schomberg's Horse* as a cornet; he rose to be Captain in that regiment. He obtained the rank of Major in 1708, and was Brevet-Lieut.-Colonel in 1709-10. At the date of his death he was Lieut.-Colonel in command of the 53d Foot. His Will, dated 16th December 1729, was proved 2d April 1730.

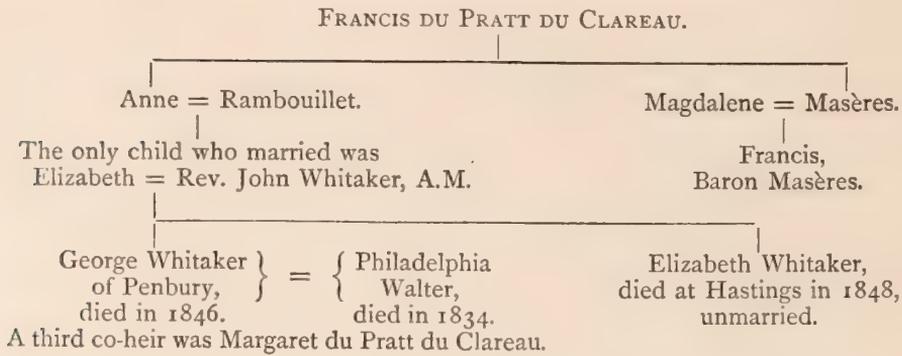
He had married, in 1700, Louise Poyrand, daughter of Messire René Poyrand, Seigneur Des Clouseaux, by whom he had a daughter, Catherine Louisa, and a son, Alexander Louis Chevalleau de Boisragon, who, after serving as an ensign in our army, retired to Surinam. Lieutenant-Colonel De Boisragon's second wife, whom he married on 21st December 1713, was Marie Henriette, daughter of Messire Nicolas de Rambouillet, chevalier, Seigneur de la Sablière. By her he had Susanna Henrietta, Mrs. Layard—Elizabeth, Mrs. Maty—and Anne, Mrs. Justamond—also Major Henry Boisragon of Windsor, who died in 1791, and Major Charles Gideon Boisragon, C.B.

The latter Major Boisragon married Mary, daughter of James Patterson of Combe, County Down. His son was Henry Charles Boisragon, M.D., of Cheltenham, who married, on 7th June 1803, Mary, daughter of John Gascoyne Fanshawe of Parsloe, Essex, and whose sons were Captain Charles Henry Boisragon of the Bengal army, Theodore Smith Boisragon, M.D., and Conrad Gascoyne Boisragon. The eldest of the above, Captain Boisragon (born in 1804) married Ellen, daughter of General Maxwell, and his sons were Lieutenant-Colonel Henry Boisragon, and Major-General Theodore Walter Ross Boisragon, C.B., commandant of the 30th Punjab Infantry from 1861 to 1881, who died in 1882.

V. RAMBOUILLET.

The Rambouillets were falconers to the Kings of France. The first Marquis de Rambouillet was in the royal carriage with Henri IV. when that prince was assassinated. From him descended a noble refugee, Nicholas, Marquis de Rambouillet, chevalier, Seigneur de la Sablière, who married Henriette Louise de Cheusse. He himself, with his wife and family, fled from France on the Revocation, and took refuge in Copenhagen. He became a Councillor of State of the King of Denmark. In 1714 he came to England with King George I., and did not remove till his death (date unknown); the Marchioness survived till 1735. The Marquis's shield was "azure, three partridges *proper*, picking an ear of corn *or*." But he had an allegorical seal engraved in memory of the determination of himself and his lady to seek refuge in a Protestant country; the device was, two doves perched on a tree and ready for flight, and the motto was "idem velle, idem nolle!" He had also another seal representing a crown of glory in the sky held out in prospect over a stormy sea.

Anthony Gideon de Rambouillet, his eldest son, died at the Hague, unmarried. He also had an emblematical seal, surmounted by a coronet, with the initials A.G.R., and having as the device a bird escaped from a net leaving several feathers behind, the motto being "Les pertes ne sont rien quand on sorte d'esclavage." His nephew, Major Henry Boisragon administered to his Dutch Will in February 1751, the Boisragons of that generation being the children of his only sister, Marie Henriette. The old refugees had another son Charles William de Rambouillet, Lieutenant-Colonel in the Guards; he married, at Fulham, 16th June 1730, Anne, daughter and co-heir of Francis du Pratt du Clareau of La Rochelle; by this marriage he became connected with the refugee family of Masères, thus:—



VI. LE COQ.

Francois le Coq, Sieur de Germain, Counsellor of the Parliament of Paris, was proprietor of the estate of La Ravinière, near Blois. He was the son of Aymar Le Coq, Counsellor of the Chamber of the Edict at Paris; his mother's maiden name was Marguerite de la Madeleine. He pursued his studies in company with the learned Jean Rou, who in his memoirs highly praises his character and talents. When he was seventeen years of age he could translate the Greek of Theophilus at sight, without deigning to cast his eye on the Latin version. In 1661 he was received as Counsellor of the Parliament with great applause. In 1672 he married Marie de Beringhen, and was thus brother-in-law of Le Duc de Caumont La Force. During the dragonnades, Monsieur and Madame Le Coq were arrested and were shut up in a succession of prisons. In August 1685 they were permitted to go into exile. At the same time the equally unflinching members of the family of De Beringhen were released, and retired into Holland—namely, Monsieur de Beringhen, his father and mother, and the greater part of his family. Monsieur Le Coq's property in France was confiscated, and was given to a nephew and niece on their apostatizing from the Protestant faith. The nephew was the Marquis de Verac; the niece was the Countesse de la Coste.

Monsieur Le Coq established himself in London. When the Prince of Orange made his entry, Barillon, the French Ambassador, fled from the populace to Le Coq's house, and thus found a refuge from his alarms under the hospitable roof of a refugee. Another refugee arrived, the Sieur de l'Estang, an officer of William's guards, bearing orders from his Highness that the Ambassador should quit London within twenty-four hours. A third refugee received orders to accompany him to Dover, to protect him if any tumult should arise. Barillon wrote from Calais, 8th January 1689, to Louis XIV.—

"The Prince of Orange desired that an officer of his guards should accompany me. I was not sorry for it. It seemed to relieve me of some difficulties which are met with on such occasions. He is a gentleman of Poitou, named St. Leger, who retired to Holland with his wife and family. I received all manner of good civility and treatment wherever I passed.

Evelyn writes as to the 2d October 1689—

"Came to visit us the Marquis de Ruvigny, and one Monsieur Le Coq, a French refugee who left great riches for his religion, a very learned civil person; he married the sister of the Duchesse de la Force."

Cet aimable savant homme, ce sage magistrat, Monsieur Le Coq was, through life, a very influential gentleman in London and among the Huguenot refugees.

VII. DANEY.

Elias Daney, advocate in the Parliament of Bordeaux, received in 1665 from the Duc de la Force the appointment of Judge of the lands and lordship of Caumont and Taillebourg. He married Anne Bouet. The only child was Anne, born at Caumont on the 23d April 1669. This daughter became a refugee in England, and was married on the 6th March 1698, to John Grubb, Esq., of Horsenden, Bucks. She was the mother of nine children, and died on the 11th March 1721 in the fifty-third year of her age. The year must have been 1722, according to new style, because the above figures are copied from her monument in Horsenden Church; she was buried in a vault in Camberwell Church.

The anonymous author of "An Essay for composing a Harmony between the Psalms and other parts of Scriptures" (London 1732), presented a copy of that book to one of her sons, with this autograph inscription on the fly leaf, "Mr. Grubb is desired to accept this book from the author, who has the pleasure to reflect that he was in some degree serviceable to his mother who, in the year 1685 upon the repeal of the Edict of Nantes, came into England with her uncle Dr. Donne, when she was about seventeen years old. She was a lady of exquisite beauty, which was embellished with the charms of her great modesty."

A letter from a persecuted relative of Mrs. Grubb is reverentially preserved, which gives a painfully interesting glimpse of the deplorable and heart-rending hardships to which the French Protestants were exposed. The writer (who does not sign his name, in case his letter should be intercepted) announces the death of his wife, gives some details of her steadfastness to the last, and of his consolation, so great as to prepare him to bear the indignities that might follow—"for (he writes) I suppose you know that there is a Royal Proclamation to this effect, that, in the case of those who die in the neglect of the prescribed rites of the Romish Church, their corpses shall be flung into the highway and their goods confiscated. Accordingly the authorities would not give leave for her interment, and I myself was obliged to bury her as secretly as possible." I am obligingly permitted to print the letter entire (in the original spelling):—

"Jay Receu toutes vos lettres dont la denière est du 23 du mois passé ; et je trauaille tout autant quil mest possible a satisfere au desir dicelles, ce qui seroit bein plus auancé quil nest sans les malhurs et les disgrasses qui maccompaignent journellement, dont je viens den ressentir les effets les plus sensibles qui me pouuoit jamais arriuer dans ce monde, par la perte de ma peauure femme, qui est morte depuis le second de ce mois apres vn mois Entier de maladie la plus cruelle qui ce soit jamais veue. Son Comancement fut par vne dolleur de teste qui ne continua pourtant que cinq ou six jours, ce qui fut suiuy dune fieure et dun flux ex ventre qui la tint pendant vingt vn ou vingt deux jours, apres quoy il ce forma une Jdropisie qui la mit dans trois jours au tonbeau. Elle ne manqua point destre secourue tout autant quil ce pouuoit, mais Dieu na point voulu benir ny nos soins ny les remedes quelle prenoit, son St. nom en soit benit. Je ne doubte point que cette nouuelle ne vous soit aussy surprenante que affligente et que vous ne deploriés mon sort quy est sy malheureux puis que Dieu le veut. Helas y eust il jamais daffliction pareille a la mienne, ayant perdu ce que javois de plus Cher dans le monde, toute ma joye et ma consolation. Je ne saurois arester mes larmes car elle sont trop justes, ne pouuant estre que miserable toute ma vie, sy Dieu na pitié de moy. Ma perte est trop grande pour la pouuoir digerer, et je ne voy rien du costé du monde qui men puisse consoller ; il faut donc que je latande toute du ciél, esperant que Dieu me lacordera comme je lui prie de tout mon cœour, et quil veuille repandre sur ma peauure famille ses plus precieuse benedictions. Je croy que vous seres bien ese de sauoir la maniere de sa mort quand a Dieu et se qui cest passe ladessus dans le temps malhareux ou nous sommes. Je vous puis assurer quelle est morte aussy Crestienement quil ce puisse, ayant toujours pareu Entierement resignee a la vollonte de Dieu, et quoyque pans lafin de sa maladie elle ayé esté fort procupee dans son esprit, elle auoit pourtant tousjours quelque Interualle ou elle marquoit vne grande regeneration, nayant jamais rien voulu ecouter du Costé de la seduction, ce qui me donne vne grande Consolation et vne Joye dans mon ame quoyque Cella me donne lieu a essayer bien des chagrins, car je croy que vous saves quil y a une declaration du roy qui porte que tous ceux qui mourront sans fere toutes les fontions qui ce pratiquent dans lesglise romene leurs corps seront jetes a la voirie et leurs biens confisqués, tellement qua cause de cella lon ne luy a pas voulu donner de sepulture, et jay esté obligé de lenseuelir le plus secretem^t quil ma esté possible. Cela ne ma pas fait grand pajne car je suis bien plus satisfet que les choses soit allées de ceste fasson que non pas autrem^t. Lon pretend luy fere son proces, et cella estant nous courons risque de perdre son bien ; tout cella sont de grands sujets daffliction pour nous, la volonté de Dieu soit faite, il ny arriuera que cequil en a ordonné ; je suis resolu a receuoir tout ce qui me viendra de sa main avec patiance ; outre que dailleurs cella me donne lieu dune grande Consolation dans mon ame voyant que lesécriture sacomplit dans ce rencontre, nous predisant que les Corps des fidelles demeureront sans sepulture dans un certain temps ; voicy le temps arriué, et cella me confirme encore quelle est de nombre de ces fidelles, ce qui me donne une joye fort grande dans mon ame, estant dailleurs persuadé que, Dieu ne faisant rien que pour sa gloire et pour le bien de ses enfans, il na pas voulu la lesser dauantage dans ce monde sy plen de corruption pour ne voir pas le mal quil y veue fere, layant voullue retirer a soy pour la fere jouir dun repos eternel. Enfin tout mon desir nest presentam^t quil me fasse bien tost la mesme grace afin que nous puissions jouir tous ensemble dun doux repos dans Le Ciell, car je vous assure que nous auons tout le sujet du monde nestre las et anuyé de cest vie sy malhuruse et sy plenne de chagrins. Dans lestat ou nous sommes presentament nous mourons tous les jours en viuant, et nostre condition ne sauroit estre plus malheureuse, puis que nous ne pouuons auoir la liberté de nostre Contiance. Le bon Dieu y veuille metre quelque bon ordre tel luy plait, nous auons plus de

sujet que jamais de le prier que son regne vienne et que sa volonté soit fete. Dans ce triste estat ou je suis presentement reduit je nay pourtant rien plus a cœur que de vous pouuoir continuer mes services et de pouuoir fere quelque chose pour votre soulagement. Je dessendré pour cest effet ceste foire abord, sil plaît a Dieu, pour voir sy je traîne a mon batiment pour vous envoyer les marchandises que me demandés. Japrehande pourtant ne pouoir pas les envoyer toutes a la fois car lon crain icy quil y aura bien de la risque. Je feré pourtant tout ce me qui me sera possible vous n'y deves pas douter. Je vous escriré de la Estanc plus particulierem^t tout ce me demandés. Tout le monde ce porte bien de dessa et je vous prie de fere me bese mens (baisemains?) a tout vostre monde de della ausquels je souhette mille benedictions et je vous suplie de me croier toujours entierem^t a vostre service.

Jeus yer (hier?) nouvelles de nos soldats. Ils ce portent bien, Dieu mercy.

Du 12 Octobre 1686."

* * A representative of one of the old branches of the noble stock of Caumont de la Force seems to have settled in England about 1688. Luttrell notes under date, "Thursday, 12th April 1694," "The king and council, on report of the lords of the treasury, have resolved to grant letters patent, &c., for five years for coining halfpence and farthings to Sir John Lowther, Mr. Clark, and the Marquesse D'Monpouillon." Lord William Paulet, son of the first Duke of Bolton, married Louisa, daughter of the Marquis de Monpouillon, and had, with other children, the Viscountess Ross, who died at Chester on her journey from Ireland, on 5th October 1718, wife of an Irish Peer.

Chapter XVI.

THE REFUGEE CLERGY—SECOND GROUP.

I. PETER ALLIX, D.D., AND DEAN ALLIX.

PIERRE ALLIX was the son and namesake of an old pasteur of Alençon, and was born in the year 1641. In 1664 we have a glimpse of him as a student at Saumur taking part in a disputation, *De Ultimo Judicio*. He followed his father's profession, and his first employment was to be one of the Protestant ministers of Rouen. The Protestants of that city required several pastors to minister in the only temple allowed them by the government, which was situated in the village of Grande-Quevilly, and was capable of holding seven or eight thousand persons. In 1670 he was translated to Paris, where the congregation had to submit to the same policy as their brethren of Rouen, their temple being at the village of Charenton; and, though it could accommodate 10,000 persons, it was often too small for the crowd of worshippers. He had already distinguished himself as a learned and masterly writer in defence of the faith; and his appointment to Charenton being an indication that his publications had been serviceable and opportune, he continued his literary labours with redoubled assiduity. "His Sermons," says Weiss, were "fine models of sacred eloquence; were distinguished for their tasteful simplicity, and by precepts appropriate to the circumstances in which his church was placed."

A Mr. Wylie contributed to "Wodrow's Analecta" some reminiscences of the two great pastors of Charenton, Claude and Allix (my readers must remember that a French preacher in those days put on his hat at the beginning of his sermon). "Monsieur Claude," says Mr. Wylie, "was a very plain, slovenly man. One could scarce have access to him, he was so much thronged with business. . . . He promised very little to look at, but was a mighty affectionate preacher, and very much affected with what he delivered, and very grave and staid in his delivery. His colleague Allix was a frank open man, very much seen in the Rabbinical learning, and of very free access. He kept weekly conferences in his house, to which many of the Doctors of the Sorbonne resorted. He was bold and brisk in the pulpit, and when he read his text he cocked his hat; but Claude, when he put on his hat slipt it on and drew down the sides of it. There were some differences fell in between Claude and Allix, and Allix said that he could have been forty years with his venerable colleague without bringing them into the pulpit, and complained that Monsieur Claude brought them to the pulpit."

In 1683 at the Provincial Synod of Lisy (known as the last Synod), Allix was Moderator. Claude appeared to promote the translation of his son, who was the pasteur of Clermont, to one of the pastorates of Charenton; but owing to some

informality the translation was refused, and Claude went home. The Synod sat for nearly three weeks, and there was both a forenoon and an afternoon sermon every day; very many of these sermons were preached by Allix. Unfortunately a Roman Catholic nobleman was always present as a Royal Commissioner or spy. During a sermon upon morality, Allix remarked upon the morals of the Roman Catholic people, and went on to use vehement invectives. His lordship started up and said, "Sir, if you go on in that tone, I shall have you removed from that pulpit, and from this assembly; learn to speak respectfully of the religion professed by your Sovereign." What could the preacher do, but utter something like an apology and preach more quietly.

At the Revocation he and his colleagues were ordered to quit Paris immediately, having only forty-eight hours allowed them for packing up. The Charenton temple was demolished without a day's delay. (A Benedictine monastery was afterwards built on the site, and a small Roman Catholic church, dedicated to the "Holy Sacrament.")

Allix retired to St. Denys, and obtained a passport to England with some difficulty. He was accompanied by his wife, whose maiden name was Margaret Roger, and by his sons, John, Peter, and James. From a letter written by Seignelay from Versailles (9th February 1686), it appears that some of his family remained in France:—"The family of the minister Allix, who is in London, have become sincere converts here in Paris." The writer proceeds to say to the Envoy Bonrepaus, "If you could get at that minister, and prevail upon him to return to France with the intention of being converted, you need not hesitate to offer him a pension of 3000 or 4000 livres; and if it were necessary to go further, I doubt not but that upon the advice you would give me of it, the king would consent to even more liberal settlements." On 8th July 1686, Evelyn writes, "I waited on the Archbishop at Lambeth, where I dined, and met the famous preacher and writer, Monsieur Allix, doubtless a most excellent and learned person; the Archbishop and he spoke Latin together, and that very readily."¹

King James II. gave him a patent, dated 10th July 1686, to found in London a French Church, with the Anglican ritual. And here I have to give another quotation from Wodrow, who says:—

"Mr. Webster tells me that he had an account (I think from one of the French ministers in Edinburgh) that when they were forced out of France in 1685, Monsieur Allix was the first who submitted to re-ordination in England—that he was so *choaked* [shocked?] when he saw Monsieur Allix re-ordained, and a declaration made that he was [had been] no minister, and the reflection cast on the whole ministry of France and the Reformed Churches, that he could not bear it but came to Scotland."

In palliation of this accusation I may suggest that the Presbyterian view of ordination is that it is the solemn setting apart of a minister to the charge of the congregation and district, which at that date he has undertaken to serve. In Scotland and Ireland there is the "laying on of the hands of the Presbytery" on the head of the minister, only on his being installed in his first church; on his removal or translation to a new sphere of ministerial labour, the ordination questions are again put to him as before, but there is no "laying on of hands," the ceremony being then called his induction (in Scotland) or his installation (in Ireland). Mr. Allix may have regarded the ceremonial, to which he submitted, in the light only of an induction or installation, and not of re-ordination. He certainly in several of his books styles himself a "Divine of the Church of England." As such he co-operated with the leading established clergy in the composition of the learned tracts against Popery, which were originally intended to counteract the pamphlets by Romish divines issued by King James's printers, but which are still read and admired. Allix contributed three brief and weighty discourses to the series, the first licensed on 1st April, the second on 31st May, and the third on 15th August, all in the year 1688.—(1st) "A discourse concerning the merit of Good Works;" (2nd) "An Historical Discourse concerning the necessity of the Minister's Intention in administering the Sacraments;" (3rd) "A Discourse concerning Penance showing how the Doctrine of it, in the Church of Rome, makes void True Repentance."

The French congregation, to which Monsieur Allix ministered, assembled in Jewin Street, Aldersgate. On 8th November 1691, they removed to Brewers' Hall. Next, on 26th February 1693, they removed to a hall in a private mansion on

¹ Anne Allix, widow of Abraham Guillotin, of Rouen, remained in that city after the Revocation, and was sent to the prison of Le Pont-de-l'Arche on 23rd July 1689, for harbouring Protestants and permitting meetings for Protestant worship in her house. Her brother-in-law, le Sieur Jacob Guillotin, was also a steadfast Protestant at that date.

College Hill, which had belonged to a Duke of Buckingham, then deceased, and was known as Buckingham House. Finally, through a lease, dated 3rd February 1699, they got possession of a church in Martin's Lane in the City, called St. Martin Orgars.

Monsieur Allix's first publication in England was dated 20th December 1686, and was published in 1687, "à Londres," by "Jean Cailloué, Marchand Libraire dans le *Strand* au long d' *Exceter Exchange* à la Librairie Françoise"; it was entitled, "Reflexions sur les Cinq Livres de Moÿse pour etablir la verité de la Religion Chrétienne." The author's name is not on the title-page, but is signed to the Epistle Dedicatory to King James, in which "P. ALLIX" dwells upon his Majesty's hospitality to the refugees—describes himself as *jouissant d'un heureux azyle dans Vos Etats*, and as speaking to VOTRE MAJESTE as a representative of *ceux de notre nation qui ont cherché du repos à l'ombre de Son Sceptre*, and also pays a tribute to *le feu roi de glorieuse memoire*. In the same year he published a second volume, extending his remarks to the complete Scriptures, and describing the entire work as *Reflexions sur les livres de l' Ecriture Sainte*. The work became well-known when it appeared as an English translation, 7th May 1688, with a Dedicatory Epistle from which I quote a few sentences:—

"To the King. Great Sir,—The gracious acceptance, which your Majesty was pleased to allow the first volume (of my 'Reflexions upon the Holy Scriptures to establish the Truth of the Christian Religion'), encouraged and almost necessitated me to the further presumption of laying these two volumes at this time at your Majesty's feet. Your Majesty did me the honour to say, *That you were pleased to see divines apply themselves to the clearing of subjects so important*. . . . As your Majesty continues still to give such illustrious instances of your clemency and royal protection to those of our nation; so I confess, Sir, I thought myself under an obligation to lay hold of this opportunity of publishing what all those, who find so sure a protection in your Majesty's dominions, feel and think (as much as myself) upon these new testimonies of your royal bounty. . . . The whole world, Sir, which has received upon all its coasts some remainder of our shipwreck, is filled with admiration of the unexampled effects of your Majesty's clemency. . . . We must, Sir, be wholly insensible, if we had not all of us the highest sense of so great a bounty; and we should justly appear to the whole world to be unworthy of this your paternal care, if, notwithstanding that low condition to which we are now reduced, we should not prostrate ourselves before your august throne, with the humblest demonstrations of thankfulness. . . . This, Sir, is my whole aim in the dedication of this work to your Majesty; and may your sacred Majesty be pleased to approve of these poor testimonies of our thankfulness in general, and to look upon them as instances of mine in particular, and of that profound respect with which I am, &c.

"P. ALLIX."

Allix was, with his pen, the incessant and victorious adversary of the crafty Bishop Bossuet; and however thankful to his Jacobite Majesty, he could never forget that he himself was a Protestant refugee, and that, after the characteristic atrocities of 1685 he was more than ever called to continue the good fight. A farewell sermon, which he had prepared in Paris, but which he found that he could not deliver at Charenton "without danger to himself and his congregation," he printed and published in his haven of refuge—also a volume containing two practical treatises, "Maximes du vrai Chrétien," and "Bonnes et saintes pensées pour tous les jours du mois" (1687).

The advent of King William occasioned his pamphlet, entitled, "An Examination of the Scruples of those who refuse to take the Oaths" (1689).¹ Tillotson, in a letter to Lady Russell, dated London, September 19, 1688, gives a list of clerical appointments, which concludes thus:—"and, which grieves me much, Monsieur Allix is put by at present." Allix was consoled by receiving admiration and honours. The clergy fixed upon him as the best man to write a complete History of Councils, in several folio volumes: this work could not be completed for want of funds. It drew forth the only gift he seems ever to have obtained under the Protestant succession from high places, namely, an order from the House of Commons that all the paper brought from Holland for printing it should be exempt from duty.

¹ The *Dictionary of Anonymous Literature* gives the following title:—

Reflections on the opinions of some modern divines concerning the nature of government in general, and that of England in particular. With an Appendix relating to this matter, containing—

I. The seventy-fifth canon of the Council of Toledo.

II. The original articles in Latin out of which the Magna Charta of King John was framed.

III. The true Magna Charta of King John, in French: by which the Magna Charta in Matth. Paris is cleared and justified, and the alterations in the common Magna Charta discovered, of which see a more particular account in the advertisement before the Appendix.

All Three Englished. 4to. London, 1689. [By Peter Allix, D.D.]

His "Remarks upon the Ecclesiastical History of the Ancient Church of Piedmont" were licensed for the press on the 23rd September (1689). The dedication to King William contained the following sentences:—

"May it please your Majesty,—If your Majesty, following the example of your glorious ancestors, did not think it an honour to maintain the Reformed religion, I should never have undertaken to present your Majesty with a treatise of this nature. . . . From your royal throne you were pleased to cast your eye on the miserable estate of that little flock of dispersed Christians, in affording them a happy retreat in your dominions, as the ancient professors of pure Christianity."

Turning his thoughts to his own France, he published, in 1692, "Remarks upon the Ecclesiastical History of the Ancient Churches of the Albigenses." This work he dedicated to Queen Mary, beginning thus:—"May it please your Majesty,—This defence of the Albigenses, the ancient and illustrious confessors who some ages ago enlightened the southern parts of France, is laid down at your Majesty's feet for your protection, as well as their successors do now fly into your dominions for relief." The title-page of the latter volume reminds me that I should mention that since the summer of 1690, through the kindness of Bishop Burnet, he had been "Treasurer of the Church of Sarum," *i.e.*, of Salisbury Cathedral. He seems to have thoroughly identified himself with the Anglican clergy, and to have discontinued all stated ministrations among the refugees. The University of Cambridge at the *commencement*, in 1690, conferred on him the degree of Doctor of Divinity; and he was incorporated as a D.D. at Oxford in 1692. These volumes on the Waldenses and Albigenses are so well known through modern editions that I need hardly say that, in opposition to Bossuet, Dr. Allix vindicates those primitive Christians with great erudition and spirit. As a specimen of the latter characteristic, I quote a single sentence of his comments upon the Waldensian tractate, known as the "Noble Lesson":—"Now I defie the impudence of the devil himself to find therein the least shadow of Manicheism" (p. 166). It is by these historical works that Dr. Allix is now remembered; although it is said that the book which obtained him the highest credit was, "The Judgment of the Ancient Jewish Church against the Unitarians, in the controversy upon the Holy Trinity and the Divinity of our Blessed Saviour" (1699).

In 1701 he published "The Book of Psalms, with the argument of each psalm, and with a Preface giving some general rules for the interpretation of this sacred book." The note "to the reader" is as follows:—

"We reproach justly the Papists for reading their prayers in the Latin tongue, which is unknown to the common people, and hindreth them from receiving any benefit from their public worship. And it were to be wished that our common people could understand well what they read in English, that they may not fall under the same reproach. As nothing is so ordinary amongst us as the reading of Psalms, I thought fit to help them to a better understanding of that divine book. I could have given abundance of notes to clear many places which are dark in the translation, but I think I have given light enough by a short preface, and by the arguments which are prefixed to every psalm, if the readers are willing to consult diligently the places which I have remitted them to, and to consider them attentively. I pray God give his blessing to those who read this book, and make them sensible of the several motions of the Holy Ghost, which are expressed with such nobleness that all human poetry is but straw in comparison of the Psalms."

His Latin Dissertations, *De Messiaë duplici adventu*, also published in 1701, drew forth Bayle's sarcasm (*Art. Braunbom*), "notwithstanding Jurieu's want of success, Dr. Allix has taken the field to assure us that Antichrist will be extinct in 1716, in 1720, or (at the latest) in 1736." Such were favourite speculations of the French refugees. A correspondent of Ralph Thoresby wrote from Petty France, Westminster, August 17, 1715, (signed J. C.):—

"The setting aside of the French king's Will as to the most essential parts of it, and that before he was quite cold, shews that the commands of the most imperious and domineering person in the world cannot extend his *sic volo et jubeo* one moment after the breath is out of his body; that a living dog is better than a dead lion. Great events seem now not so remote as even the year 1717, when the Bishop of Worcester expects them; restoration of the religious and civil rights of France; the downfall of Rome and Popery, &c., which God grant, Amen!"

I can do little more than name some of Dr. Allix's works, such as "A Confutation of the Hope of the Jews concerning the Last Redemption." London, 1707. The special object of this book was to reply to Dr. Worthington. It was intended to dedicate the book to Simon Patrick, Bishop of Ely; but that prelate having died, the dedication is to his successor, Bishop John Moore. "Diatriba de Anno et Mense

Natali Jesu Christi. Dedicated to the Earl of Pembroke and Montgomery, 1707. (My copy was issued in 1722, and gives the date 1710 to the Dedicatory Epistle. The true date, however, is 1707, when Lord Pembroke was Lord-Lieutenant of Ireland.)

The learning and candour of Dr. Allix found employment in such cases as that of Jonah (John, after baptism) Xeres, a learned Jew from Barbary, who came to England to investigate the truth as to the Messiah. By helping him to inform himself out of books, and by encouraging him to exercise his private judgment, he led him to the conviction that Jesus is the Messiah. He took four hours to convince him of the absurdity of the pretended oral law of the Rabbins. He lent him all the Jewish Paraphrases, Maxims and Commentaries, and finally the New Testament translated into Hebrew; and from these authoritative sources all their arguments were drawn in a controversy which seems to have been prolonged for months. The result was all that could be desired. Xeres had brought a certificate of character from seven London "merchants trading into Barbary in Africa," "having formerly lived for several years in those parts," viz., Messrs. Peter Fleuriot, Samuel Robinson, John Lodington, John Adams, Val. Norton, Robert Colmore, and Thomas Coleman. He received a certificate from Dr. Allix, in these words:—

"These are to certify that upon several discourses had with the afore-mentioned Jonah Ben Jacob Xeres, I have found him very well acquainted with the Holy Scriptures of the Old Testament, and all other Jewish (particularly the Talmudic) learning; so that he was very ready upon the chief objections the Jews make to the doctrine, divinity, and office of our Saviour. But as he is endowed with very good natural and acquired parts, I was the more able to satisfy and convince him of the truth; so that, after having examined by Scripture all the most material controversies, he hath freely declared to myself, and his other friends, his desire to renounce the errors and prejudices of his education in the Jewish religion, and to embrace and profess the Christian faith.

"Witness my hand, this 30th day of July, 1709,

"PETER ALLIX, D.D."

In 1709, Dr. Allix published anonymously a pamphlet extending to upwards of 200 pages, entitled:—

"Remarks on some books lately publish'd, viz.,

Mr.	{	Basnage's History of the Jews.
		Whiston's Eight Sermons.
		Lock's Paraphrase and Notes on St. Paul's Epistles.
		Le Clerc's Bibliotheque Choisie."

The Trinitarian controversy raised no slight animosity in some quarters against Dr. Allix. He had attributed some works of Anti-Trinitarian tendency to a Mr. N., and other writers who professed to believe the Thirty-nine Articles of the Church of England. The rage of the Rev. Stephen Nye, Rector of Hormead, may be seen in the following ebullition:—"Of so many eminent for learning and dignity as have written against those books . . . none charged those books on Mr. N., or on the other supposed writers, *save only this stranger*, who of a refugee for religion was not ashamed to turn informer; he that will take on him the infamous character of an informer is ready, without doubt, to go much farther, if circumstances and opportunity invite him." He also came into collision with a personal acquaintance, William Whiston, Professor of Mathematics in the University of Cambridge.

I would not go farther in this matter, if it did not afford a good opportunity of exhibiting Dr. Allix's intercourse with English society, and also his remarkable command of the English language, which he had acquired by careful study. I have before me a pamphlet entitled, "Remarks upon some places of Mr. Whiston's books, either printed or in manuscript. By P. Allix, D.D. The Second Edition, to which is adjoined, an answer to Mr. Whiston's Reply. London, 1711."

"He pretends," says Allix, "I have transgressed the rules of humanity and Christian friendship in publishing my remarks at a time when his writings were before the Convocation. What a complaint is this! He gave his Historical Preface in MS. to be perused by several of his friends, and one of them told me how he reflected on my answer to Dr. Payne. A while after he published that Historical Preface, wherein he lays to my charge (plus quàm inuendo) that I had given him an occasion of calling in question the Divinity of the Holy Ghost. After this, was I not necessarily obliged to purge myself from such an imputation?" "Those words of mine which he relates were spoken in a conversation at which many other divines and ministers of London were present, and since none of them were displeased with what I then said, it is plain that Mr. Whiston must have put a wrong interpretation on them." "The late Dr. Payne having asked me, 'Whether the Holy Spirit was addressed to in the

public prayers of the Primitive Church?' I answered that if they had ever read the works of St. Basil the Great, they would have found a satisfactory answer . . . all the public prayers were directed to the Father by the intercession of the Son in the Holy Spirit." "I am sure the divines and ministers who were there and then present little thought that I had therein given any occasion for such a charge as Mr. Whiston has now, at the distance of twelve or thirteen years, publicly brought against me." "I thought him a studious man, and had a respect for him as such; and he will do me the justice to acknowledge that I always spoke my mind to him very freely and sincerely; but that I never approved of the liberties he took." "He again visited me since his professing himself an Arian, and he can witness that I exhorted him seriously to pay some deference to the advice of one of the most learned prelates of our church. . . . I represented to him with some earnestness how ill it became a person of his age to be so positive as I had always found him, especially since he had spent so much of his time in mathematical studies, and therefore could not have sufficiently applied himself to the study of antiquity." "Indeed, as I learned from one of his friends, he had never read Dallæus's book 'De Pseudepigraphis Apostolicis,' where that learned man had demonstrated the *Book of the Apostolical Constitutions* to be spurious; but, according to Mr. Whiston, that book is the most canonical book of the whole New Testament, because all the other books are only supported by its authority." "It is very plain that Mr. Whiston has not read the ecclesiastical writers with much judgment or attention; nay, and that he has made little use of that sort of learning which he best understands, I mean the mathematics." "It seems Mr. Whiston is ashamed of Arius's person, since he complains that I have represented him as one of his followers. But I must own that he has confirmed me in that opinion of him, by the propositions he has published in his appendix to his reply, and it is my custom that I call *scapham* 'scapham.'"

"He enjoyed," says Dr. Campbell (in the *Biographia Britannica*), "a very uncommon share of health and spirits, as appears by his latest writings, in which there is not only all the erudition but all the quickness and vivacity that appeared in his earliest pieces. Those who knew him found the same pleasure in his conversation that the learned will always find in his productions; for with a prodigious share of learning he had a wonderful liveliness of temper, and expressed himself on the driest subjects with so much sprightliness, and in a manner so out of the common road, that it was impossible to flag or lose one's attention to what was the subject of his discourse. He continued his application to the last, and died at London, 21st February 1717, in the seventy-sixth year of his age, leaving behind him the reputation of a man equally assiduous in the right discharge of all the offices of public and private life, and every way as amiable for his virtues and social qualities, as venerable for his uprightness and integrity, and famous for his various and profound learning."

His will was dated 18th February 1717, and proved on the 27th by his widow, Mrs. Margaret Allix; it was translated from the French by Pet. S. Eloy, N.P., and was as follows:—

"I, under-written, Peter Allix, living in London, have made my will as follows:—I recommend my soul to God, the Father, Son, and Holy Ghost, and I order my body to be buried privately, and without expense. I was minister of the church of Paris when, by the persecution made in France to those of the reformed religion, all the ministers were drove out of the kingdom by an Edict. I came for refuge into England with my wife and three children, where I found a happy asylum. The universities of Oxford and Cambridge did of their own accord confer on me the degree of Doctor in Divinity. I exercised the ministerial functions two years or thereabouts in London among the French refugees, until I was named Treasurer and Prebendary of Salisbury by the bishop of the diocese. I have endeavoured to edify the faithful by my ministry, my works, and my example. I bequeath to my eldest son, Peter Allix, my manuscripts, to make such use thereof as I have mentioned to him. I have always wished the welfare of this nation, and of the Church of England, and I have sought for the opportunities of contributing thereto. I have made fervent wishes for the Act of Succession of these kingdoms of Great Britain and Ireland in the House of Hanover. I have taken part in the public joy upon the accession of King George to the crown, and to my death I will put forth my fervent prayers to God that He will please to give him a long and happy reign, and to continue the same, till time is no more, in his illustrious house. I die full of gratitude for the kindness of that good king, which he hath showed lately towards my family, in granting it a pension for its subsistence, upon the treaty of my Lord Archbishop of Canterbury, and my Lord Bishop of Norwich. I thank these worthy prelates for having bestowed on me their generous offices, and I pray God to reward them.

"I have left the best part of my estate in France, whereof my relations have taken possession by virtue of the Edicts; and I have brought little into England. The revenue of my Prebend and Treasurership hath supplied me for to live on, to educate my family, and to be at the expense of one to copy who had been given to me to work on *The Councils*. The small remainder which I leave is not sufficient to fulfil my Marriage Articles with my wife. There-

fore I leave to each of my five children only ten pounds for their mourning, and I give to my wife the remainder of my estate, after my debts, funeral expenses, and legacies paid; and I name her for my executrix and administratrix. I exhort my wife and my children to live in the fear of God, and to keep up the good union and understanding wherein they have lived till now, which is the sure and only way to bring down the blessing of heaven. This is my last will, &c., &c. "P. ALLIX."

Witnesses—Sam. Woodcok; J. Le Clerc De Virly; R. De Boyville.

With regard to his children, his will gives their number as five; two must have been born after 1688, one of whom probably was Gilbert Allix (perhaps named after Bishop Burnet), a London merchant, who married on 10th September 1723, in the French Church of St. Martin-Orgars, Jeanne Champion de Crespigny, and whose will was proved on 3rd July 1767. I have found the registration of Dr. Allix's daughter Marie, born 7th August 1692, baptized on 6th September in Swallow Street French Church, in the presence of her aunt Mary Allix and of Madame Marie Burnet, *née* Scott, Bishop Burnet's wife. (Gilbert and Mary, added to the "three" in the preamble of the will, give the total required.) The father and mother, with their sons, John, Peter, and James, were naturalised on 5th January 1688. These have been spoken of as "three sons," but the will calls Peter "my eldest son," and the editor of Evelyn names him "John-Peter."¹ This son, known as the Rev. Peter Allix, became minister of Castle-Camps in Cambridgeshire. He was publicly created Doctor of Divinity on the occasion of the king's visit to Cambridge, on 6th October 1718, and on the 23rd January 1722 he became a chaplain in ordinary to His Majesty. On the 25th April 1729 he was made Dean of the Cathedral Church of Gloucester, vacant by the resignation of Dr. John Frankland, and by the death of the same reverend doctor, the Deanery of Ely becoming vacant, Dr. Peter Allix became Dean of Ely on the 26th October 1730. Dean Allix died in 1758, and was buried in his church of Castle-Camps. His wife was Elizabeth, niece and co-heir of Admiral Sir Charles Wager, Treasurer of the Navy, and First Lord of the Admiralty. From Dean Allix descend the families of Allix of Willoughby Hall, and Allix of Swaffham.

II. REV. ISRAEL ANTHONY AUFRÈRE, M.A.

The Rev. Israel Antoine Aufrère was a great-great-grandson and the senior representative of Pierre Aufrère, Procureur du Roi au siège-royal a Paris (*i.e.*, one of the highest law-officers of the crown of France), about the beginning of the sixteenth century. This Pierre, according to tradition, was son of the celebrated author on French law, both civil and ecclesiastical, Etienne Aufrère, President of the Parliament of Toulouse. Pierre Aufrère bought the castle and estate of Corville in Normandy, and by his wife, Claire Macetier, was the father of Antoine Aufrère, Marquis de Corville, and Procureur du Roi. In 1622 the Marquis married Catherine Le Clerc, and was the father of another Antoine, who in his turn (in 1622) married Marie Prevôt, and was the father of the third Antoine Aufrère, Procureur du Roi, the first refugee, and father of the refugee minister.

Antoine (the third) was a zealous and intelligent Protestant. On the 11th November 1644 he married Antoinette Gervaise. His high position in Paris enabled him soon to see that the Protestants were doomed, and to foresee that exile in foreign lands would be their lot. His business talents were useful to him in effecting from time to time the sale of all the property that he could prudently bring into the market, and remitting the proceeds to Holland; it is said that altogether he realised £9000² sterling. He and his family made their escape to Holland soon after the Revocation, in circumstances of the greatest peril. His family consisted

¹ Mr. Wagner has called my attention to Gilbert Allix's will, which mentions a brother, William (William may have been under age, and not mentioned in the Grant of Naturalization), so that the "five children" at the date of the will may have been John-Peter, James, William, Gilbert and Mary.

² This is the estimate given in a MS. lent to me by Geo. A. Carthew, Esq. In 1688 an Inventory was made and attached to Mr. Aufrère's will, in which his property is estimated in florins:—

	Florins.
1. Six Bonds on the Treasury of Amsterdam, yielding 3 per cent. per ann., . . .	14,300
2. Three Bonds upon the Counter of the City of Amsterdam 4 per cent., . . .	11,922.10
3. Two Bonds on the East India Company of Amsterdam, . . .	9,740
4. Debt due by Mr. Barnardus Muyskens, . . .	16,980
5. An Action in the West India Company of Amsterdam, . . .	6,720
6. Another of the same, . . .	6,712
7. Another—not paid, . . .	0,000
8. Twenty bales of Pepper, . . .	5,032.13
9. Twenty bales of Pepper (value not given), . . .	0,000
10. Profits of speculations in merchandize by Mr. Tourton, with money furnished by Mr. Aufrère, 8,900	

of his wife and two sons, Israel Antoine, and Noel Daniel; they took up their abode in Amsterdam. On 30th April 1688 the good man of the house summoned to his bedchamber Henry Rams, Notary Public, and his visitor describes him as being "sick a-bed but of sound mind and understanding." The notary at his dictation wrote a disposition of his estate, to be shared between his two sons, "after it shall have pleased God to retire him out of this world for to introduce him into the life eternal which he hopes to enjoy with the blessed, through the only merit of Jesus Christ his Saviour and redeemer." He bequeathed 1000 florins to "Jesus Christ's poor persecuted in France for the truth of His Gospel, and to whom God hath given grace to come to glorify Him in these Provinces." Monsieur Aufrère's illness did not prove fatal, and on 1st July 1690 he made a will, substantially confirming the above settlement, but amending and adding to it. The preamble is as follows:—

"I, Anthony Aufrère, considering the certainty of death, and the uncertainty of the time and moment of its coming, which cannot be prevented and expected too soon by every person who will lessen the surprisal and the fear of its approaches and its seizing, and put himself better by that means in a condition to think on the eternal salvation prepared for all the faithful elected for whom it was acquired and merited by the sufferings and death of Jesus Christ our divine Saviour and Redeemer to which I do aspire by the grace of my God, though I have wholly rendered myself unworthy thereof by the number and enormity of my sins, hoping through the grace and merciful bounty of that great God that he will grant me the pardon thereof according to my earnest prayers and supplications, very often re-iterated and accompanied with a sincere and serious repentance for having so much, so often, and so unworthily offended his holy and divine Majesty. Finding myself in that good disposition, and besides sound of body and mind, having escaped from a fit of sickness which it pleased God to send me two years and two months since, which was short but nevertheless dangerous," &c.

One alteration in the will is to reduce the legacy to poor refugees to 500 florins. In neither document does he make any allusion to his wife, so that we conjecture that she died before 1688. Monsieur Aufrère lived to emigrate with his eldest son to London in 1700. To this son we return.

Israel Anthony Aufrère was born in 1677. Though only eighteen years of age when he fled from France he was not a mere follower in the train of his father, but deliberately defended his faith against the Romanists and refused to recant. He studied for the ministry in Holland, and was ordained there. On May 2nd, 1700, he married Sarah Amsincq, "one of the daughters of a gentleman belonging to a family of great distinction both at the Hague and at Hamburgh, where they filled the highest posts." This marriage connected the Aufrère family with the distinguished Dutch families of Boreel and Fagel. It is more germane to this volume to observe that it connected them with the glorious Huguenot family of Basnage. In later years we find the Rev. Mr. Aufrère obligingly managing the English part of the property of Marie Basnage de Beauval, *alias* Amsincq (1752), and Susanna Basnage, *alias* Dumoulin.

This marriage probably decided in the affirmative the question as to removing into England. Through this union of hearts and hands our king, William of Orange, may have been informed of the young divine's talents and excellence. There was also an intimacy between the Aufrères and the Robethons, James Robethon (resident in Amsterdam in 1688), having been one of the advisers named by old Mr. Aufrère for his sons' interests. Among the naturalisations at Westminster, and near the end of List XXIV (dated 11th March 1700), we have the names of Anthony Aufrère and Israel Anthony Aufrère (clerk).

The date of the father's death is not known. The career of the son was highly influential. He was enrolled as an M.A. of Cambridge. As to his talents and acquirements, we are informed that he was a proficient in Greek, Latin, and Hebrew—also in German, which he spoke with ease. He understood English, but conversing chiefly with French refugees, he never attained to any tolerable pronunciation of the language of his adopted country. As to French, his native language, his composition was very pure and elegant, and in preaching he was sometimes eloquent. A manuscript memoir says that he was a preacher at the Savoy French Church. He does not appear in any of Mr. Burn's lists until 1727, when he was promoted to be one of the ministers of the French Chapel Royal, St. James's.

In February 1720 Mr. Aufrère was appointed one of the Secretaries of the General Assembly of the French Churches of London, among whom he was a leading minister. In 1736, on occasion of the Prince of Wales's marriage, the Duke of Newcastle introduced at Court Mr. Aufrère and other ministers of the French Protestant refugees, to present four congratulatory addresses to the King, the Queen,

the Prince, and the Princess. These addresses, written in French, were printed at full length in the *Gazette*, Nos. 7506 and 7508, May 1736. At a meeting of the General Assembly, 17th February 1744 (n.s.), Mr. Aufrère reported that he had communicated with the Duke of Newcastle, venturing to assure the Government that the French refugees would be willing to make some demonstration of loyalty on the threatened invasion in favour of a Papist Pretender. On the following 22nd February an address was signed, testifying, along with their loyalty, their devotion to the Protestant religion *pour laquelle ils ont souffert*, and their sense of obligation to the *illustre et genereux* nation among whom they were naturalized. An opportunity for action was given to them, which they assembled to embrace on March 7th, by the letter from the Baron of Saint-Hippolite. Besides ecclesiastical matters, other interests occupied much of Mr. Aufrère's attention. He was the father of the poor of his district, and the firmest of friends. As an adviser in business matters and an executor of Wills, his generosity was in constant exercise. The Hervarts, the Robethons, the De La Mothes, the De Gastines, the Deslauriers, and many other refugee gentlemen and ladies were among the friends whom he obliged. And he had friends also among the English clergy and literati, among whom is mentioned Archdeacon Robinson, of Northumberland.

In domestic life, his memory is fragrant and evergreen. He was comparatively rich; and, raised above the fear of penury, he kept up the style of a gentleman. Yet "for his children's sake" he not only denied himself things suitable for his station in life, but even stripped himself for them, and for some of his grandchildren, so as to leave nothing but what was necessary for his decent maintenance. His dear wife, a woman of most exemplary virtue, was entirely of the same way of thinking, so that their frugality and economy were remarkable, and their contempt of everything that looked like show or grandeur. He built a noble house in Charles Street, St. James' Square; but on the death of his brother, who left a widow and six children destitute, he let the house for £100 *per annum*, and rented another at £40, to enable him to maintain these distressed relations.

Mr. Aufrère was remarkable for the perfect health which in Providence was granted to him. At the age of eighty-six he was not sensible of any decay of nature, but the death of Mrs. Aufrère in the year 1754 reminded him to make his Will, which he did. About two years after he felt a weary disinclination for public business, and we are told that, "on account of his great age," on the 21st March 1756, he resigned the books of the Chapel Royal to the Rev. James Serces. He continued to walk about London, and to read without spectacles for about two years more. In March 1758 nature failed all at once. He revised his Will, and added a short codicil on the 23rd March. He met death like one of the ancient patriarchs, calling his family around him, and giving them an edifying farewell, sending a message to his congregation, declaring that he prayed for them, and asked their prayers for himself, and sending, from his bed, money to the sick and the poor of the neighbourhood. He expired on the 24th March 1758, in his ninety-first year. I add his Will and Codicil:—

JE, Soussigné me voyant âgé de 86 ans accomplis, &c.

I, the underwritten, being eighty-six years of age complete, though in perfect health of body, and of sound mind, have thought it proper to make my Will, wherein in the first place, I return thanks to God for having caused me to be born in the Christian Church, reformed from the gross superstitions and idolatries of Popery, and when the same was cruelly persecuted in my native country, to have drawn me happily from thence, after having refused to dissemble my faith, having conducted me at the time of the highest danger, a few months after the revocation of the Edict of Nantes, and brought me into the countries of liberty, and there honoured me with the ministry of the Gospel, which I had destined myself for by my first resolutions, that I might more constantly employ my thoughts on the importance of a future life and the little worth of the present life, and in order to persuade other men, and for having accompanied me during my whole life with the protection of His divine Providence, and having caused me to enjoy, during my whole life, an uninterrupted health, notwithstanding the weakness of my constitution. I most humbly prostrate myself before Him, being sensible of my sins, which I condemn and also deplore, but whereof I hope for the remission through His infinite mercy, by the mediation of our Lord Jesus Christ, who gave Himself as a ransom for us. I entreat Him to sanctify me entirely, and to grant me a happy death, and to admit me one day, in pursuance of His promise, to the enjoyment of a better life and to an eternal felicity. I order that my body be interred with much simplicity in the churchyard of Paddington, to remain there as a deposit for the day of resurrection. As to my temporal affairs, I WILL that after my debts are paid and discharged (if there be any), that my executor, hereafter named, do dispose of my effects and estate in the following manner: First, As by the Marriage Settlement of Anthony Aufrère, my eldest son, with Susanne de Gastine, his first wife, I engaged myself to assure to

him, and to the children who should be born of that marriage, the house which I caused to be built in Charles Street, in the parish of St. James, Westminster, to enjoy the same after my decease, and that of my wife, I do declare that I do confirm by these presents the said settlement. And whereas I have obtained a prolongation of the first term which was to expire in the year 1766, I give and grant to him all the said ulterior term which has been so granted to me, with all the rights thereto belonging, to him, and to his son after him. In conformity to the directions of Sarah Amsincq, my deceased wife, who by her marriage settlement had a right to dispose of the plate and household goods which should belong to me at the time of my decease, I do order that my daughter, Marianne Du Val, may have a share of that plate, to wit, two candlesticks, also a case with twelve knives and as many spoons and forks, also twelve other large knives with silver handles, pursuant to her mother's intentions; moreover, I give to my said daughter all the household goods, linen and clothes, which shall be found in my house on the day of my decease. As to the remainder of the plate, I leave the same, to wit, a silver kettle, the porringer, and all the remainder,—I leave the same to be equally divided between the four daughters of my daughter Jane (deceased), who was married to Balthazar Regis (also deceased). I give to the two daughters of my deceased brother, Catherine and Dorothy, fifty pounds sterling, to be equally divided between them, and which shall be paid to them within three months after my decease at furthest. And I do order that all the remainder of my estate, after the payment of the above-mentioned legacies, as also whatsoever shall come in by succession, donation, or otherwise, be divided between my children or representatives into four equal portions, whereof one shall be for my son Anthony, the second for my son George, the third between the four daughters of Jane Regis, representing their mother, and lastly, the fourth for my daughter Du Val, for her and her children. I leave to my grandson Philip Du Val, all the books which he shall find in my house. I give him also the watch which I caused to be made by G. Lindsay. He shall also take my sermons and other manuscripts. The gold watch was given to his sister by my wife. I give to the servant who shall be in my service, and who shall have taken care of me during my last illness until my death, besides his wages, a reward of ten pounds sterling, which shall be paid to him fifteen days after my decease. I give to my granddaughter, Catherine Potter, a leathern purse, wherein are seven guineas of divers reigns, and forty shillings of West Friesland in silver of Holland. I nominate my son, George Aufrère, to be executor of this my last Will and Testament, and I give him twenty pounds sterling for his trouble in the execution of my Will, thus done and settled to be my last Will, London, the 3rd July 1754.

I. A. AUFRERE.

Signed, sealed, and delivered in the presence of John Fagg, An. Newcomb, Martha Smith.

As the things which I had promised and left by the aforesaid Will to Catherine Potter are not now in being, I leave her as an equivalent twelve guineas. In witness whereof I have subscribed my name in London, 23rd March 1758.

I. A. AUFRERE.

Proved, 20th April 1758.

III. REV. DANIEL CHAMIER.

One of the greatest men of the French Protestant Church was Daniel Chamier, Professor of Theology in the University of Montauban, who, when Louis XIII. besieged Montauban, was struck by a cannon-ball, and died 17th October 1621, aged fifty-seven.

His great-grandson, Daniel Chamier, a refugee first at Neufchatel, and then (from 1691 to 1698) in England, was son of Daniel and grandson of Adrien, both pasteurs of Montelimart. He was first cousin of an Antoine Chamier (who, being taken prisoner in the civil wars at the age of twenty-eight, was broken alive upon the wheel in 1683 before his father's house), and of an Adrien Chamier, another refugee who, in order to perfect his acquaintance with the English language, that he might be ordained to the ministry in the Established Church, went to Essex for a short sojourn, but died there; both of these lamented young men were sons of Jacques Chamier, Advocate and Doctor of Laws. Daniel's father was, during his own father's lifetime, the Pasteur of Beaumont, and married in 1659 Madeleine Tronchin of Geneva; his children were born at Beaumont, the eldest being Daniel, born 11th January 1661; the death of Adrien, the head of their family (aged eighty), led to their removal to Montelimar in 1670. The pastoral charge had passed from father to son since the days of the famous professor; and there is still a domain named *Chamier* on the Dieu-le-Fit road, two kilometres from Montelimar. Young Daniel's manuscript, engrossed in a family register, gives a concise account of his life, beginning with his entrance upon his tenth year. I quote the concluding portion:—

"In November 1685 I came to Neufchatel, where I resided till 26th March 1691. There, on the 3rd June 1686, I received ordination. There I was married on the 9th December 1689. I had a son there on the 22nd October 1690. I set out thence with my wife, my mother, my two sisters, and my son, the 26th March 1691, and I arrived in England on the 26th May of the same year. I was forthwith associated with Messieurs Pégrier, Lions, Contet, Verchères.

and Lombard, to serve their three churches, and I was received by the three consistories in June 1691. In 1691 the Walloon Church of the City of London resolved to elect a minister in room of M. Gravisset, who had asked leave to resign; the candidates were myself and M. Blanc, who was chosen by a majority, the decisive votes having been secured by M. Testas, my relative. On Wednesday, October 5th, at six P.M., my wife gave birth to a son. He was baptised on Wednesday November 9th, being presented by my cousin, Daniel Lions, and by Madame Bourdeaus, and was named Adrien, after my grandfather. M. Contet baptised him, after having preached on the words, *Notre conversation est de bourgeois des cieux* (Phil. iii. 20). In the end of 1692 my colleagues and I exerted ourselves to get a temple built, larger and better situated than the one in Glasshouse Street, and we found a site near the quarry of Leicesterfields, where an architect erected for us an edifice 64 feet in length and 40 in breadth. We ceased to preach in the Glasshouse Street Church on Sunday, 9th April 1693, and I formally closed it. The following Saturday, Easter Eve, 15th April 1693, I officiated at the opening and the dedication of the temple of Leicesterfields, where there was a prodigious flow of people. Some months after this M. Contet died of consumption; soon after M. Contet's death M. Lombard left us without leave, to go to Holland. M. Coulan arrived from Holland in October to take the place of M. Lombard. On the day after Christmas my eldest son was seized with fever and vomiting; the fever lasted seventeen days, it was not very violent, but he was always very lethargic. On Thursday night, 11th January 1694, between nine and ten o'clock, God took him from this world, his age being three years, two months, and twenty-one days, and he having given beautiful hopes of every kind. He was handsome in person, had a tender and caressing heart, and showed vivacity, judgment, and a good memory. In March I took up house in the neighbourhood of the quarry of Montmouth, where, on the 2nd April I lost my second son, Adrien, who died of fits caused by teething, and lasting for twenty-four hours. He was eighteen months old, and he was a very beautiful boy. In the month of May M. Coulan was elected a pastor in our three churches, and we reduced the number of our pastors to five; but the last comer did not survive long; he preached on Sunday morning, 9th September, and died on the Thursday following of a very slight fever, which gave no indication of the approach of death. In his place we chose MM. Rival and Lamothe of Guienne, who were elected by the three consistories on Monday, 24th September. On Sunday, 14th October, between one and two P.M., my wife gave birth to a daughter; she was baptised on Thursday the 25th, and was presented for baptism by M. Pierre De Malacare and Madame Jeanne Crommelin, and Madelaine Chamier, my sister; she was named Jeanne Madelaine. On Monday, 21st November 1696, God gave me a son, born at half-past eight A.M., named Daniel, presented by M. Testas and Mademoiselle Lions."

The Rev. Daniel Chamier's wife was a daughter of Pasteur Huet of Neufchatel. His sisters were Madeleine Chamier, (*born* 16th November 1662, *died* in London, 19th March 1745) and Jeanne Chamier (*born* 26th August 1667, *died* in Edinburgh 7th March 1729). Madeleine wrote a brief history of the family, addressed to her brother's eldest surviving son, Daniel Chamier, Esq. In it she says:—

"Your father, my dear nephew, married in 1689 Mademoiselle Huet, daughter of a minister of the gospel, a man of superior mind and sought after by all the able men of his time. From this marriage sprang a son, *born* 22nd October 1690, who was presented for baptism by M. Osterwold, a worthy pastor of Neufchatel, and by M. Chambrier (banneret) and Madame Sudre, the godmothers were Madame Saudot and Mademoiselle de Montmollin. On the 21st May 1691 my eldest brother and his wife, with my mother, my sister, and me, and my little nephew (who was only a few months old and died at the age of three years), took refuge in England to escape the persecution of the Protestants at the period of the Revocation of the Edict of Nantes. My brother, Daniel, had several more children, a son named Adrien, a daughter named Madeleine (those two died very young); in 1696 a son named Daniel (who is yourself, my dear nephew); in 1697 a son named John; in 1698 another son named Robert, who came into the world some months after the death of his father—a mournful event which had occurred on the 15th July 1698.

"That was the day your father died of a malignant fever. He had great sweatings. His brain was attacked, but he spoke of nothing but good things during his illness, which lasted fifteen days. All the world regretted him; there were fully a thousand persons at his funeral, and his memory is blessed yet. On the day of his seizure he preached at the Calvinist Church of Leicesterfields, which he himself had consecrated, and of which he was minister. His text was Psalm xxxii. 6. He preached with much power, saying that a sinner should not delay to seek God till the day of adversity or the end of his life; that we knew not at what time God would summon us—*perhaps* (he added) *among those now hearing me there are some who are soon to die—perhaps I who am speaking shall be of that number.* After the service, he received the judicial declaration of contrition from seven persons who had professed in France to be New Catholics. He then visited a sick man with whom he prayed; it would seem that he was infected by this man, as both died of the same fever. His mother conversed with him to the last moment with great fortitude and piety, keeping herself up during that great affliction with much resolution, for very tenderly did she love her son. This dear mother, on the 2nd December 1708, was attacked with inflammation of the lungs, which passed into a kind of

dropsy. God took her to Himself, after great suffering, on Friday 14th January 1709. God grant that we may profit by her good example and exhortations. She was buried in the same place as my late father, in the parish of St. James's, London, on the 17th January. The pall was borne by six ministers."

The Rev. Daniel Chamier died at the early age of thirty-seven. Quick says that he was a young man of rare parts, and that he adorned his name and family.

* * The above biography is abridged from (1) "Memoir of Daniel Chamier," London, 1852; and from (2) *Daniel Chamier, avec de nombreux documents*, per Charles Read, Paris, 1858; from which books and from other sources I have to compile an account of the Refugee Family of Chamier in another chapter.

IV. REV. CHARLES DAUBUZ, M.A.¹

The surname of D'Aubus, or Daubuz, was taken from the Seigneurie of Aubus in Poitou. Records of the honours and noble alliances of the ancient Seigneurs are abundant, but we begin with a branch of the family at Auxerre, the head of which was Charles D'Aubus (*born 1550, died 1639*). He seems to have spent his life at Nerac, in the province of Guienne, probably as a pasteur, and to have been succeeded in the pastoral charge by a son and grandson. Charles (sen.) published, in 1626, a tractate against the Capuchins, especially as begging friars; and his son Charles (jun.), who was born about 1600, also was an author. The grandson was Isaye, born in 1637, pasteur at Nerac, and his wife's Christian name was Julie. He was happy in having powerful friends at court, and he accordingly obtained the king's permission to sell his property and to retire to England with his family.

The following is a translation of the royal permit, the original of which is still in the possession of one of his descendants; it is signed by Louis XIV., and by the younger Colbert (Marquis de Seignelay):—

"To-day, the second day of July 1685, the king being at Versailles, and taking into consideration the very humble petition made to him by Isaye D'Aubus, heretofore minister of the Pretended Reformed Religion at Nerac, praying leave to retire into England with his wife and four children, and to sell all their property in France, His Majesty is graciously pleased to grant them his permission to that effect, and in virtue of this his decree releases them from the rigour or penalty of any of his Ordonnances to the contrary. To which it is His Majesty's pleasure to affix his own signature, and at his command this is countersigned by me his Councillor and Secretary of State and of his Commandments and Finances."

The emigrants took their departure accordingly; but perhaps from agitation in the prospect of exile, he died at Calais in an inn. He was aged forty-eight only. Dreading any insult from priests or people, the widow begged the innkeeper for leave to bury her husband in his garden privately. The good man helped her to dig his grave, and there the pasteur was buried during the night. She remained at the inn until a brother of her husband arrived, and he, personating her husband, as named in the royal passport, got the whole party safe into England; it is said that this brother-in-law had joined them from York, where he himself had settled; at all events it was to York that Madame D'Aubus came with her fatherless children. These children, according to my information, were three sons and one daughter—this daughter lived to marry Monsieur La Roche, who took the name of Porter, and she was the mother of Sir James Porter, Ambassador at Vienna; the youngest son was named Louis; but we are concerned with Charles, the eldest (or eldest surviving) son.

I began my list of the ancestry of this family with Charles D'Aubus, or "Charles, sen."; (I cannot for the purposes of this new edition remember my authority), but probably I ought to have begun with Jean, perhaps a brother of the said "Charles, sen." For Ralph Thoresby was informed by the refugee Charles that his great-grandfather was Jean D'Aubus, Doctor of the Civil Law. (Thoresby's "Diary," vol. i., page 416, *note*.) According to this information, the refugee boy ought to be described as Charles, son of Isaye, son of Charles, son of Jean.

Charles Daubuz was born at Agen in the province of Guienne, in July 1673, and was thus a refugee at the age of twelve. His early education was at a private school in York. From his birth he was destined for the Christian ministry, and Providence placed him in the Church of England. He was admitted as a sizar to Queen's

¹ The printed authorities for the refugee life of Mr. Daubuz are the Rev. Dr. Zouch and others in "Nichols' Literary Anecdotes," vols. ii., v., and viii., articles which must be carefully compared together; also Thoresby's "Diary and Correspondence."

College, Cambridge, on 10th January 1689, and he took the degree of B.A. on 13th January 1693 (both of these years are perhaps according to old style). On 21st March in the latter year he was appointed Librarian of his College, and held that appointment till 10th August 1695. He was elected to the mastership of the Free Grammar School in Sheffield (in succession to Thomas Balguy, B.A.), on 23rd September 1696. This office he held for a short time only; for he soon departed to undertake the duties of a Vicar-Choral at Southwell. In the spring of 1699 he was presented by the Dean and Chapter of York to the Vicarage of Brotherton in the West Riding, and on July 22 of that year he took the degree of M.A. Ralph Thoresby, who always calls him "Parson Daubuz," had a sister, Mrs. Rayner, who lived in the village of Brotherton, and secured him as a learned correspondent—also, as a contributor to his collection of autographs and coins; "he gave me some original papers subscribed by eminent statesmen of the French nation, and one by Louis-le-Grand himself."

The early promise of scholarship and biblical learning which characterised Mr. Daubuz had perhaps been fostered by the refugee divine and author, De la Mothe, as I find that he married one of the connections of that family, Anne Philota, daughter of Philippe Guide, M.D. They had eight children, of whom I have the names of five,—Stephen, perhaps the eldest son; Claudius (perhaps named after Monsieur de la Mothe), born 1704; Charles, born 1710; and Theophilus, who founded the modern families of Daubuz in England; and John, a posthumous child. The living of Brotherton yielded only £60 or £70 per annum, so that the learned vicar "was under the necessity of engaging himself in the education of several gentlemen's sons, in the neighbourhood. Notwithstanding his contracted income he made some additions to the vicarage house; in 1789 part of it was repaired, and three gold coins of the reign of Louis XIV. were found in the wall, which were no doubt placed there by him." He was a diligent student and writer; he published, in 1703, a translation of a French brochure, "The Maxims of Popish Policy in England," and in 1706 a treatise entitled, *Pro testimonio Flavii Josephi de Jesu Christo*. On 30th April 1712 Mrs. Thoresby "called at the vicarage; viewed two large volumes [in manuscript] of parson Daubuz's learned and curious commentary upon the Revelation." Mr. Daubuz died in the prime of life, and he is described as "tall and graceful in his person—of a strong and healthy constitution—of a swarthy complexion—wearing his own black hair flowing in curls—his voice full of energy, with a persuasive and impressive delivery of his sermons"—as to his character, "pious, humble, and benevolent," according to the testimony of his parishioners, whom he served for eighteen years. He left in manuscript a magnificent commentary on the Apocalypse, which was published in 1720; it is entitled "A Perpetual Commentary on the Revelation of St. John," and extends to 1068 closely-printed folio pages. Upon it have been founded all the modern Dictionaries of Prophetic Symbols. It is a valuable book of reference, if studied by the help of an analysis, published in 1730, whose title-page is an abridgement of the folio title-page, containing Mr. Daubuz's name as author, and adding that the new edition is "new modell'd, abridg'd and render'd plain to the meanest capacity by Peter Lancaster, A.M., Vicar of Bowden in Cheshire;" the abridgment occupies 630 quarto pages. This precious and darling offspring of Mr. Daubuz's sacred learning and consecrated labour may be said to have been the innocent occasion of his death. There are two explanations. Dr. Zouch, writing in 1792, says:—

"When he had finished his Commentary he went to Cambridge to consult Dr. Bentley, the great critic of the age, who (as is supposed) thinking that Mr. Daubuz would outshine him in learning and eclipse his glory, or, *which is more probable*, knowing that works of that kind, however excellent they might be, were little relished in those times, did not encourage him to publish it; upon which, Mr. Daubuz returned home, wearied in body and unhappy in mind, sickened of a pleuritic fever and died in a few days."

Another writer, who seems to have possessed more information regarding the family, says:—

"Rev. Charles Daubuz died June 14th, 1717, of a pleuritic fever caught by sleeping in a damp bed, when returning from London, where he had been on the subject of printing his Commentary on the Revelations."

His mother survived him for six months, and died aged seventy-seven.

A marble slab in the church of Brotherton is thus inscribed:—

"Near the east window in the church-yard lie interred the remains of Charles Daubuz, formerly vicar of this parish, who departed this life 14th June 1717, aged 43 years. And

of Claudius Daubuz, his son, late Rector of Bilsthorpe and prebendary of Southwell in Nottinghamshire, who died the 13th of September 1760, aged 56 years. Both [were] eminent for piety, virtue and learning; they lived beloved and died universally lamented.

“Also, Julia Daubuz, widow, and mother of Charles Daubuz (who, with her family, in the year 1686, left France, their native country, to avoid the severe persecution against the Reformed), died the 8th of December 1714, aged seventy-seven years.

“Also, John and Charles, sons of Charles Daubuz. John died June 21st 1723, aged eight years; and Charles, 18th November 1728, aged eighteen years.”

With regard to the above-named Reverend Claudius Daubuz, he was Rector of Bildesthorpe in Nottinghamshire, to which he was presented by Sir George Savile, Bart. He was ten years of age when his father died, but obtained the favourable notice of the Ramsdens of Byrom in his father's parish; it was perhaps through their assistance that he was enabled to study at Cambridge, where he was a member of Catherine Hall, and took his degree of B.A. in 1726; he was for some time Vicar of Huddersfield, in which town he was much esteemed, and long remembered as a clergyman of learning and merit. He took his degree of M.A. in 1749. He obtained the rectory of Bildesthorpe in 1752. It was at Pontefract that he died, and he was buried at Brotherton, near his father, in the year 1760. The auctioneers, John Whiston and Benjamin White of Fleet Street (London) sold the library of “the learned and reverend Mr. Daubuz” in 1763.

Stephen Daubuz, Esq., was an influential citizen of London, and paid his fine to be excused acceptance of the office of sheriff; he died 23rd June 1746.

Theophilus Daubuz, Esq., merchant of Falmouth, kept the honoured refugee surname in remembrance (*see* Chapter xx.).

V. THE TWO BROTHERS DE L'ANGLE.¹

The two brothers De L'Angle were the sons of the Pasteur Jean Maximilien De L'Angle of Rouen; the family title was Seigneur De L'Angle; their French surname was De Baux. The father of the refugees was one of the letter-writers of 1660 in favour of King Charles II., but otherwise his public life was most serviceable and distinguished. He was born at Evreux in 1590, was settled at Rouen in 1615, where he died in 1674. He had married in 1619 Marie, daughter of René Bochart, Sieur de Menillet, and sister of Samuel Bochart. He left two sons, Samuel and John Maximilian. Before the brothers, I mention their sister, Marie De L'Angle, wife (*see* her naturalization in my vol. i., *Historical Introduction*) and afterwards widow of John Durel, D.D., Dean of Windsor; she died in 1700, and left a son, Colonel Henry Durel, aide-de-camp to the Duke of Marlborough. (The old pasteur of Rouen was never a refugee, although he visited England and preached.)

(1.) Samuel De L'Angle was named after his erudite uncle. He was born in 1622, and in 1647 he became colleague to his father at Rouen. He became a pasteur of Charenton in 1671, where he remained for eleven years, and then retired to England, when Anthony Wood introduces him to us in the *Fasti* of Oxford University, thus:—

1682-83. February 12. Samuel De L'Angle was created D.D., without paying any fees, by virtue of the Chancellor's letters written in his behalf, which partly run thus:—Mr. Samuel de Langle, minister of the Reformed Church at Paris, is retired into England with his whole family, with intentions to live here the remainder of his time; . . . he hath exercised his function thirty-five years, partly at Rouen and partly at Paris; . . . he is only M.A., which the Protestant Divines usually take, and no farther,” &c. When he was conducted into the House of Convocation by a beadle and the King's Professor of Divinity, all the Masters stood up in reverence to him. When the Professor presented him, he did it with a harangue; which being done, Mr. De Langle took his place among the Doctors, and spoke a polite oration containing thanks for the honour that the most famous University of Oxford had conferred upon him. He had been preacher of the chief Church of the Reformed religion in France, called Charenton, near Paris, and was afterwards made Prebendary of Westminster. He died in 1693, aged seventy-one.

He was installed Prebendary of Westminster, 13th October 1683. At the Coronation of William and Mary, when the Dean and Prebendaries brought the Regalia to Westminster Hall, in solemn procession, Dr. De L'Angle carried the King's sceptre with the cross. He died at his prebendal house on Saturday night, 17th June 1693, and was buried on the 21st. In the register he is called also Parson of Steventon in Bucks. His eldest son was the Rev. John Maximilian De L'Angle (born 1666), M.A., of Christ Church, Oxford, in 1694. His second son, Peter (who

¹ See the De L'Angle Pedigree in *Archæologia Cantiana* (1883), by Henry Wagner, F.S.A.

was an attorney), wrote his Will, the testator's brother, Dr. John Maximilian De L'Angle, being present. It was signed 13th June, and proved 2nd July 1693. The effects consisted only of "what shall be found of money and medals," and of his "plate," which was to be sold. The contingencies were, "if anything be gott of my lawsuite which I have against Mr. Lewson and my estate in France," "what arrearages are due for my prebend of Westm'," "what is due of the Coronation." He left to his daughter *Jany*, "my Chagrin Psalmes, with golden clasps," and a diamond ring; he left to *Nanny* (*i.e.*, Agnes) "my deare wife's Neckclesse of Pearles;" his other daughters, Mary and Anne, testified to the genuineness of the Will. Jane became the wife of Rev. Robert Freind, D.D., and Mary was married to Rev. George Smalridge, D.D., afterwards Bishop of Bristol. Dean De L'Angle's executor was his eldest son, who became the Rector of Croughton in Northamptonshire, where there is this epitaph in honour of his ancestors and of himself:—

Hic cum certâ resurgendi spe sepultus est
 Joannes Maximilianus De L'Angle
 Samuelis De L'Angle S.T.P. de Charenton, juxta Parisios celebris olim ecclesiæ pastoris
 (deinde, pulsus in exilium Protestantibus, Ecclesiæ Westmonasteriensis Prebendarii)
 filius
 et magni Bocharti ex sorore nepos,
 patriâ Gallus, fide omninò Anglus
 Qui hujusce parochiæ curam administravit Rector pius integer industrius
 a suis omnibus et dilectus et cultus
 Uxorem duxit Annam Freind, Gulielmi Annæque filiam
 quæ marito desideratissimo h.m.p.
 OBIT An. Dom. 1719, Aug. 20, Æt. 53.

(2.) The Rev. John Maximilian De L'Angle, younger brother of the Prebendary, was born in France about 1640. He and his wife Geneviève were naturalised in England in 1681, but he must have come over at an earlier date; for it is stated that John Maximilian De L'Angle, S.T.P., was installed Canon of Canterbury on the 27th July 1678; he had the degree of D.D., probably from a foreign university, perhaps from the Archbishop of Canterbury. He signalled himself by very solemnly and indignantly rebuking Dr. Louis Du Moulin for having become an advocate of the Independents' theory of Church Government, and for having disparaged and scandalised the Church of England. Before his elevation to be one of the dignitaries of Canterbury Cathedral, he appears to have been Curate of Walmer. He did not become a vicar till 1683, when he obtained the vicarage of Shebbertswell, *aliàs* Shepherdswell, *aliàs* Sibbertswold, *aliàs* Coldred, near Dover. He was Rector of St. George's, Canterbury, from 1686 to 1692. Finally, he settled for life as Rector of Chartham (near Canterbury), on 28th June 1695, where he lived for twenty-nine years in Delangle House, and died on 11th November 1724, aged about eighty-four, being the senior Canon of the Cathedral. His only son, Theophilus De L'Angle, Esq., married Elizabeth, daughter of Rev. Merrick Head, D.D., third son of Sir Richard Head, Bart., by Elizabeth, daughter of Alderman Merrick, of Rochester; both husband and wife died in 1750; they had three sons, Theophilus, Merrick, and William. The second son appears in December 1748 as Captain Merrick De L'Angle, R.N., of H.M.S. *Devonshire* (eighty guns); he died in 1753. The third son, William, "of H.M.S. *Plymouth*, marriner," died in 1744. The eldest of the three was the Rev. Theophilus De L'Angle, Vicar of Tenterden, Rector of Shargate, and minister of Goodnestone, all in the County of Kent. At his death, on 29th June 1763, he left a widow and a son. Mrs. Theophilus De L'Angle lived till 1782, and her son, with whom she spent her widowhood, was the last of the family. He was the Rev. John Maximilian De L'Angle, M.A., Rector of Danbury and Woodham Ferrers, and minister of Goodnestone, who died at Danbury (Essex) on the 30th May 1783. His library was sold by John Pridden, auctioneer, Fleet Street, London.

VI. DEAN DRELINCOURT.

This dignified and munificent clergyman was the son of the famous Charles Drelincourt, Pastor of Charenton; his grandfather was Pierre Drelincourt, a Protestant native of Caen, who fled for refuge to Sedan. As to the dean's grandfather, if it be true, it is no disparagement to him that he was a humble tradesman, either a shoemaker or a soap-boiler. This his adversaries proclaimed as a taunt; it at any rate embodied an admission that their information was not at all precise. It is certain that he discharged with credit the office of secretary in the court of the Duc

de Bouillon. Charles, his only child, was renowned for his publication, "Consolations de l'ame fidelle contre les terreurs de la mort;" but he was the author of forty other works, some of them displaying solid learning, which occasioned the anagram¹ on his name:—

CHARLES DRELINCOURT—CHER TRESOR DE CALVIN.

He was born at Sedan, the 10th July 1595, and died at Paris, the 3rd November 1669. He had sixteen children, of whom five sons and one daughter survived him. The fifth surviving son was Pierre, who came to England in order to study for the Established Church. The very reverend and learned Dean of Armagh (William Reeves, D.D., LL.D.), now Bishop of Down and Connor, furnished me, with his usual kindness and courtesy, with the following chronological memoir:—

Peter Drelincourt, sixth son of Charles Drelincourt, born in Paris, July 22, 1644. Came to Ireland as chaplain to the Duke of Ormond. His employment by the Duke may have been due to the services of his brother, Charles, the physician to King William III.

1681. Spring commencement—graduated M.A. in the University of Dublin.

1681. August 18. Appointed Precentor of Christ-Church Cathedral, Dublin, which office he held till death.

1683. October 17 Presented by the Crown to the Rectories of Powerstown and of Shankhill, in the diocese of Leighlin.

1683. Oct. 31. Collated Archdeacon of Leighlin, and instituted Nov. 11. Resigned this preferment in Feb. 1691, on his appointment to the Deanery of Armagh.

1690-1. Dean of Armagh by patent dated Feb. 18, and installed March 14; at which time he also became rector of Armagh.

1691. Spring commencement. He graduated LL.D. in the University of Dublin.

He published a pamphlet with the following title:—"A Speech made to his Grace the Duke of Ormond, Lord Lieutenant of Ireland, and to the Lords of his Majesties Most Honourable Privy Council. To return the humble thanks of the French Protestants lately arriv'd in this kingdom and graciously reliev'd by them. By P. Drelincourt, Domestic Chaplain to his Grace the Duke of Ormond, and Chantor of Christ-Church. Published by Special Command. 4to. Dublin 1682, pp. 8."

Inscription on the mural tablet over his monument in Armagh Cathedral against North Wall of the Nave:—

En tibi, Lector,
effigies PETRI DRELINCOURTII, LLD.
e Drelincurtiorum gente Parisiense
liberali et eruditâ,
in quâ pater claruit CAROLUS
cui, quod Fides Reformata latius effulgeat
debent populares
quod mortem non extimescant.
Christiani universi
hunc habent studiorum pariter et morum exemplar.
Patriam reliquit adolescens
Ecclesiæ Anglicanæ desiderio,
non suæ infortunio;
habuitque Angliam
non Asylum sed Patriam,
ubi visus est Jacobo Ormondia Ducis, dignus
qui sibi esset a sacris domesticis,
nepoti Oxoniæ literis operam danti,
tam studiorum quam consiliorum moderatori;
quibus muneribus fideliter functus
ad hujus ecclesiæ decanatum
ultra votum et ambitum evectus est.

Hoc marmor mortuo dicavit Uxor
pietate superflâ,
cui nempe hæc ecclesia quam decenter ornata
et tantum non extracta!
cui ecclesia Sancti Dulaci² non tantum extracta
sed et sacrâ supellectili pretiosâ instructa,
etiam Pastore redornata!
cui Hospitium puerorum inopum apud Dublinenses

¹ The anagram would be literally (if not verbally) accurate thus:—L'CHER TRESOR D'CALVIN.

² The small parish of St. Dulough's in the County of Dublin is an appendant on and in the gift of the precentor of Christ Church Cathedral, to which, I presume, Dr. Drelincourt presented himself in virtue of his Precentorship.—W. R.

FRENCH PROTESTANT EXILES.

amplâ munificentâ ditatum—
 Monumenta exstant Perennia.
 Tu, lector,
 adstrue tibi vivo monumentum.
 Cippum apponant aut etiam non apponant
 posteri.

On the east panel of the sarcophagus is engraved :—

“ Doctor Peter Drelincourt was born in Paris, July 22d 1644.
 Died March 7th 1720. Aged 76 years.”

In front panel of sarcophagus is engraved the following :—

Such was the second Drelincourt, a name
 Victorious over death and dear to fame ;
 The Christian's praise, by different measures won,
 Successive graced the father and the son ;
 To sacred service, one his wealth consign'd,
 And one, the living treasure of his mind ,
 'Twere rash to say whose talent did excel,
 Each was so rich, and each improved so well.
 Nor was his charity delayed till death,
 He chose to give what others but bequeath.
 Much though he gave and oft, yet more he meant
 Had life proportion'd to his will been lent.
 But to complet a scheme, so well design'd,
 Belongs to her who shar'd his bed and mind,
 Whose pious sorrows thus to future days
 Transmit his image and extend his praise.

The edge of the cushion has the inscription, M. RYSBRACK FECIT.

“ This monument was erected by his widow, Mrs. Mary Drelincourt, before 1731. This elegant piece of sculpture was executed by the famous M. Ruysbrack, and is a noble specimen of his talents. The Dean is represented as recumbent. His attitude is graceful and dignified ; and the several parts of the figure harmoniously combine in producing a pleasing unity of effect. The drapery is simply disposed, and so arranged as to excite in the mind of the spectator the idea of a perfect symmetry of form, slightly veiled beneath its flowing folds. The features are strongly expressive of intelligence, mildness, and benevolence, and were peculiarly admired by Dr. Drelincourt's contemporaries for the strong resemblance which they bore to the original.” (Stuart's Historical Memoirs of the City of Armagh ; Newry, 1819 ; p. 518.)

In 1732 Mrs. Mary Drelincourt founded and endowed a school, called the Drelincourt Charity, in Armagh, which still subsists under this name.

Dean Drelincourt was not an author. He employed the Rev. Marius D'Assigny to translate his father's consolatory book regarding death. His wife, Mary, was probably a Welsh heiress, at all events he had a good estate in Wales. He spent most of his latter years in London, where he died on the 7th March 1722 (the “1720” on his monument is a mistake), (a quarterly periodical named *The Historical Register* says *March 15th*), his age was seventy-six. He was very generous with his money during his lifetime, beautifying the cathedral, building a church at St. Dulough's, and founding an educational hospital for boys in Dublin. In his will he left £500 to the French Church in Dublin, £700 for a charity school in Wales, £800 to the blue boys' hospital of Dublin, and £1000 for charitable and pious uses either in Armagh or in Clonfeicle, and £2000 for his own or his wife's relations, at her discretion, but this £5000 was to be disposed of as above, only if his daughter married without her mother's consent. This daughter, their only child Anne, was married on 21st June 1739, to Lieut.-Colonel Hugh, third and last Viscount Primrose. Both charity and wedlock seem to have been pleasingly arranged ; the school in Armagh, called the Drelincourt Charity, was founded in 1732 by the dean's widow, Mrs. Mary Drelincourt ; she also founded a chapel and school, named Berse-Drelincourt, in the parish of Wrexham in Wales, which subsists upon the income of a landed estate now yielding about £500 per annum, dedicated to the double object. As a widow she resided in London ; she styled herself “ of the parish of St. George, Hanover Square,” in her Will, which was entirely in favour of her daughter ; the Will was proved on 14th June 1755.

* * * Viscount Primrose died at Wrexham on 8th May 1741, in his thirty-ninth year. Anne, Viscountess Primrose, died in London on 3rd February 1775. Her Will leaves her freehold lands in Denbighshire, &c., to Thomas, Lord Dartrey, and to his son, the Hon. Richard Dawson, and their heirs, whom failing, to the daughter or daughters of the Hon. Elizabeth Perry, wife of the Right Hon. Edmund Sexton Perry. (The above Lord Dartrey

leaving no surviving issue, Lady Primrose's heiresses must have been the two daughters of Viscount Pery, Diana, Countess of Ranfurly, and Frances, wife of Nicholson Calvert, M.P.) Among other legacies she left to Charlotte Elizabeth De Laval, £400, and to Daniel De Laval, £400, to the French Hospital, £100, to the French Charity School in Court Road, £50, "I give to the Honourable and Right Reverend his Grace the Archbishop of York, Doctor Robert Drummond, £200, as a small mark of my friendship and gratitude to him;" "I give to my friend, Mrs. Dorothy Johnson, my father and mother's pictures;" I give £200 Irish, for the marrying, or settling in any way of business, four young women, those of Armagh or of French extraction to have the preference." The Will and Codicil are signed, A. PRIMEROSE.

VI. REV. ISAAC DUBOURDIEU.

The Rev. Isaac Dubourdieu was born about 1597. He was senior pastor of Montpellier, but persecuting laws condemned both him and his church. Mr. Baynes ("Life of Brousson," p. 219), says, "Upon judgment being given against Du Bourdieu, sen., by the parliament of Toulouse in 1682, he absconded and repaired to London." In 1688 an author writes ("Apologie des Refugiés," pp. 98-100), "Among ministers, the good man, M. Du Bourdieu, the father, holds a primary rank. You know that he was one of the best heads of our French presbytery. What he was in Montpellier, that he is in London—wise, laborious, and entirely devoted to the welfare of the Refugee church, which he instructs by his frequent preaching." In 1684 was published "A Discourse of Obedience unto Kings and Magistrates upon the Anniversary of His Majesties Birth and Restauration. By Isaac Du Bourdieu, D.D., one of the ministers of the French church in the Savoy, the 29th May 1684." The English translation was dedicated to Henry Savile. An Appendix contains lists of names, &c., connected with the persecutions in France. One outrage was the demolition of the author's church. On that event two rival epigrams (translated by Isaac Watts D.D.) were written. First, a Jesuit sang:—

"A Hug'nots' Temple, at Montpellier built,
Stood, and proclaimed their madness and their guilt;
Too long it stood beneath heav'n's angry frown,
Worthy, when rising, to be thundered down.
Louis, at last, the avenger of the skies,
Commands, and level with the ground it lies.
The stones dispersed, a wretched offspring come,
Gather, and heap them on their fathers' tomb.
Thus a curs'd house falls on the builder's head.
Although beneath the ground their bones are laid,
Yet the just vengeance still pursues the guilty dead."

A French Protestant replied:—

"A Christian Church once at Montpellier stood,
And nobly spoke the builders' zeal for God.
It stood, the envy of the fierce dragoon,
And not deserved to be removed so soon.
Yet Louis, the vile tyrant of the age,
Tears down the walls, doom'd by malignant rage.
Young faithful hands pile up the sacred stones
(Dear monument!) over their fathers' bones.
The stones shall move when the dead fathers rise,
Start up before the pale destroyer's eyes,
And testify his madness to th' avenging skies."

It was of Dr. Isaac Du Bourdieu that Quick wrote in 1692: "This reverend and ancient servant of the Lord Jesus resides in London, and preacheth, though 95 years old." At last he died, and was buried within the Savoy chapel.

VII. REV. JOHN DUBOURDIEU.

The Rev. John Du Bourdieu, son of Isaac, and also styled, on his portrait, *Docteur en Theologie*, was born about 1642. He was his father's colleague at Montpellier. Cardinal de Bonsy had great hopes of obtaining his abjuration, partly through intimidation, and specially through the influence of some relations or bosom friends. His Eminence asked for and received from the French government a *lettre de cachet*, containing an order for the imprisonment or banishment of Du Bourdieu, le fils. The coveted divine was immoveable, and was allowed to remain at his post in the Reformed Church till the Revocation. He then retired to England, and was fol-

lowed by many of his flock, who increased the numbers of the London Savoy congregation.

He was chaplain to the three Dukes of Schomberg successively. He was at the old Duke's side when he fell at the battle of the Boyne. He accompanied Duke Charles to Turin. During the irruption into France, when about two hundred native Protestants left France under the Duke's protection, Du Bourdieu was the minister before whom they recanted the abjurations of their faith previously extorted from them. At his instigation Dr. Lloyd, Bishop of St. Asaph, espoused the cause of the Waldenses. When the Duke of Schomberg breathed his last at Turin, the good chaplain was with him, and undertook the burial of his honoured remains at Lausanne, and embalmed his heart, which in 1696 he brought to England.

As a resident in England, he avoided domestic politics, and declared his motto to be, *Exul! tace.* But he wrote, preached, and published much. Before his exile he published a sermon preached at Montpellier, entitled, "The Blessed Virgin's Opinion regarding what all Generations should say of her;" also a Brief Correspondence with Bishop Bossuet. He wrote the Duke of Schomberg's manifesto to the French people, on his irruption into France, dated at Embrun, 29th Aug. 1692. At Turin, within the church of the Jesuits, on 20th January 1693, he witnessed the idolatrous worship paid to the Thebean soldiers, Solutor, Adventor, and Octavius, the patron saints of Turin. This was the occasion of his writing and publishing "An Historical Dissertation upon the Thebean Legion, plainly proving it to be Fabulous." He also published a Funeral Sermon on Queen Mary, entitled, "Sermon prononcé la veille des Funerailles de la Reine," 1695. To him is also attributed the sermon preached at Chelmsford Assizes, published in 1714 (but not having seen it, I can say no more). Neither am I sure whether to attribute to him or to his nephew the anonymous work entitled, "Comparison of the Penal Laws of France against Protestants with those of England against Papists, with an Account of the Persecution of the Protestants abroad, by J. D., a clergyman of the Church of England," 1717. Dr. John Du Bourdieu died in the parish of St. Martin's-in-the-Fields, London, on the 26th July 1720, aged 78. The Historical Register for 1720 calls him "a celebrated preacher among the French Refugees."

Dr. Dubourdieu's two daughters, Anne and Elizabeth, remained in France. He had two sons, Peter and Armand, both clergymen of the Church of England, a grand-daughter, the child of Peter, and a grandson, John (afterwards an English clergyman), son of Armand. Before returning to any of these descendants, I give his Will (it would appear that he was a widower, his wife having died in France).

"In the Prerogative Court of Canterbury. Translated out of French. *Our help be in the name of God who made heaven and earth. Amen.* John Dubourdieu, minister, living in the parish of St. Martin's-in-the-Fields, doth above all things recommend his soul to God, and desires that his body be buried near that of his father in the Chapel of the Savoy. He gives £20 sterling to the poor of the said Church, and £20 sterling to the six oldest French ministers who are assisted or are upon the list of the Royal Bounty. I give to my eldest son Peter Dubourdieu, Rector of Kirby-over-Carr in Yorkshire, the annuity of £14 per annum of the year 1706, No. 1769. I give to my son Armand Dubourdieu the annuity of a like sum of £14 per annum of the year 1706, No. 1770. I give and bequeath to Anne Dubourdieu, my daughter, who is still at Montpellier in France, the other annuity of 1706, No. 1771, which is also of £14 per annum, upon condition (and not otherwise) that she shall come here in England and profess the Protestant religion, willing and intending also that, although she comes here, she shall not have the power to dispose of the fund but after she shall have lived here ten years a Protestant; nor shall she receive anything of the income whilst she shall continue a Papist either in France or here; but as soon as my administrators shall be convinced that she is sincerely a Protestant, they shall deliver her the annuity, together with the income grown due thereon. I give and bequeath to my daughter Elizabeth, who is still at Montpellier in France, the annuity of 1704 upon the 3700 excise, but upon this express condition (and not otherwise) that she shall come here in England, to abjure the Popish religion and profess the Protestant religion. And whereas the said Elizabeth is married and hath children, I will and intend that in case any of them, in default of their mother, shall come in this country and live here professing the Protestant religion, my executors shall apply the income of the said annuity for adding to their maintenance or for putting them apprentice, and that they shall not have the power of disposing of the fund but after they shall have attained the age of five-and-twenty years. And in case my daughter Anne, or lawful child or children born of her body, shall not come out of France within ten years after my decease, then I give and bequeath to Peter Dubourdieu, my son, the annuity of £14 per annum of 1706, No. 1771. And in case my daughter Elizabeth or any of her children shall not come out of France within ten years after my death, I give and bequeath to Armand Dubourdieu, my son, the annuity of 1704 of £14 per annum upon the 3700 excise, and all the income

grown due thereon till that time. I give and bequeath to my grandson, John Dubourdieu, son of Armand, all my books and all my papers, which shall not be delivered him till he shall be a minister, and in case he should embrace another profession, I give them to the first of my grandsons who shall be a minister. And whereas I have still an annuity for thirty-two years of the year 1710, No. 620, of £13, 10s. per annum, and also some Lottery Orders, which may amount to £120, besides my silver-plate, and all my household goods, I will that after payment of my legacies for charity, the whole, together with the money I may have at the time of my death, shall be equally divided between John Du Bourdieu [Prevenau], son of Armand Pigné Prevenau, and the eldest daughter of my son Peter."

As to his two sons, Peter Dubourdieu was educated at Clare Hall, Cambridge, and was B.A. in 1692 and M.A. in 1697. In 1708 he appears to have been chaplain of *Townshend's* regiment. He became the rector of a parish, in the North Riding of Yorkshire, now called Kirkby-Misperton. Nichols relates of him that "being quick to discern and willing to encourage merit," he sent to school a clever boy, John Clarke (son of a mechanic in his parish), who became M.A. and Fellow of Trinity College, Cambridge, and was successively master of the schools of Shipton, Beverley, and Wakefield.

I have read the Will of the second son of Dr. John Dubourdieu, Rev. Armand Du Bourdieu. He was Vicar of Sawbridgeworth in Hertfordshire, having been collated to that vicarage on 27th April 1716. There he died on 25th August 1733. His wife, Elizabeth, had died on 15th April 1724, and had been buried underneath the sacrum, and he was laid beside her. He left two daughters, Elizabeth and Emma, and six sons, John, Jacob, Isaac, Armand, Peter, and Charles.

* * Armand's son, John, early was destined for the ministry, as appears from his grandfather's Will. He proved his father's Will as executor on 17th October 1733; there was this clause concerning him, "I give and bequeath to my eldest son, John Dubourdieu, clerk, all my manuscript papers" (he was already the heir of his grandfather's library and papers). He succeeded his father as Vicar of Sawbridgeworth, being collated on 28th August 1734; it is said that he resigned the living, but no date has been ascertained, and his successor was not collated till the year 1752. That may have been the year of his death, and perhaps he was a pluralist and non-resident. A Rev. John Dubourdieu solemnized marriages in the parish church of St. Antholin's, London, from 1733 to 1747. There was a John Dubourdieu, M.A., Vicar of Layton, and Lecturer of Hackney, who published in 1745 a "Sermon on 2 Samuel xv. 21, on the present Rebellion." A clergyman of the same name was the *Lady Moyer* Lecturer "on the Trinity and the Divinity of our ever-blessed Saviour," for the years 1745-6.

VIII. REV. JOHN ARMAND DU BOURDIEU.

There were two ministers of the French Church in the Savoy of this surname until 1720. Malard in his "French and Protestant Companion" mentions "Jean Armand Dubourdieu, Ministre de l'Eglise Française de la Savoie," and "Jean Dubourdieu, SON, ONCLE, Ministre de la même église." The clan, Dubourdieu, seems to have been numerous, and the names of *Isaac* and *John-Armand* seem to have been common among them. The family in the Patent-Roll of Naturalizations (see List x.) seems not to have been a clergyman's household, nor was the John-Armand in it the junior Savoy pastor, unless two brothers (his father and his uncle) had the same name, John. The *Ulster Journal of Archaeology* informs us that our junior pasteur was the son of Jacques De Brius, Seigneur (or Sieur) Du Bourdieu, who died before the Revocation. His widow and the boy became refugees in London, she was of the family of De la Valade. She had set out on her circuitous and perilous journey, "disguised as a peasant, with her boy concealed in a shawl on her back, and accompanied by a faithful domestic." The party effected their escape through the frontier guards into German Switzerland. If we have correctly affiliated him, the young pasteur of the Savoy cannot have the date of his birth fixed later than 1680. Under the superintendence of his aged grandfather, and afterwards of his uncle, his school and college education was thoroughly English and with a view to the Anglican Church. This accounts for his lack of reverence for Louis XIV., of whom the older refugees spoke with melancholy awe and romantic regard. He attracted the attention of the Duke of Devonshire, who made him his chaplain,¹ and in 1701 presented him to the Rectory of Sawtrey-Moynes (now called Sawtrey-All-Saints) in Huntingdonshire. On the fly-leaf of the old Parish Register it is stated

¹ The *Ulster Journal* quotes the title-page of a Sermon which gives him another ducal patron; the discourse is called "L'Indigne Choix des Sichemites;" and the preacher is styled *Chaplain to the Duke of Richmond and Lennox*; the date of publication is 1733, seven years after our J. A. D.'s death. This led me to say in my second edition that there were two *John Armand Dubourdieux*; but the subsequent discovery of the baptism of Saumarez Dubourdieu in London has changed my opinion.

in Latin that to Richard Morgan, in 1701, succeeded *Johannes Armandus Dubourdieu, Monspelliens : Gallus, et Ecclesiæ Gallo-Sabaudiens : apud Londinenses Pastor*. This church, during Du Bourdieu's incumbency, was served by his curate, the Rev. W. Corke, who afterwards succeeded him in the benefice. He printed a number of sermons and pamphlets; I make a note of those which I have seen; bibliographers having confused uncle and nephew, and having attributed the writings of both *en masse* to one ideal person whom they name *John*.

He preached in 1707 a sermon on Ex. ix. 16, in which he was supposed to allude to Louis XIV. as a Pharaoh to the oppressed Protestants of France. This discourse was published, and the consequence was that he had the honour to be singled out by the French king, at the time of the Peace of Utrecht, as the one victim whose punishment would soothe his chagrin on being prevailed upon to release so many Protestant slaves from the galleys. Mr. Prior wrote to Lord Bolingbroke that the king of France desired that young Du Bourdieu might be punished. Bolingbroke communicated with the Queen, who answered to the effect, that "that was none of her business, but the Bishop of London's." The French Ambassador, Le Duc d'Aumont presented a written memorial to Her Majesty, who formally referred it to the Bishop. On the 17th May 1713 the pastor received a summons, which he cheerfully obeyed, the French Savoy Church being under the jurisdiction of the metropolitan Bishop; and on the 19th, accompanied by four elders, he went to Fulham Palace, and the Bishop showed him the memorial, which was as follows:—

"Whatever reason the King may have hitherto had, not to abate his just severity against those of his subjects who have been condemned to the galleys for contravening his orders in matters of religion, His Majesty, nevertheless, in consideration of the Queen of Great Britain, has given his orders to release the least guilty, and to let them enjoy the grace from which they were more and more excluded by the conduct of the refugees, and particularly of their ministers, towards His Majesty. They made the punishment of some private persons the concern of the whole body, and her Britannic Majesty, moved by their clamours and their representations, was pleased to intercede in their behalf with the King; but they will certainly render themselves unworthy of that favour which she has procured for them, if they continue to talk with so little regard of a Prince to whom they owe profound respects. But what appearance is there of keeping them in duty, if those very persons, whose position obliges them to give others an example of moderation, launch out even in public into passionate and injurious discourses, and (if one may say so) into blasphemies? It is a matter of importance to inflict an exemplary punishment on those who have abused the ministry of the pulpit, to disperse their malice, bitterness, and animosity against the King. Whereas nobody has expressed himself with more rage and scandal than Mr. Armand du Bourdieu, Minister of the Church of the Savoy, whose whole religion is reduced into declamations against France and against the person of the King (he thinking by that means to gain the esteem of parties and to conceal his scandalous life)—and forasmuch as such a turbulent temper as his, being a man moved by the spirit of party and faction, cannot but be disagreeable to the Queen, to the consistory, and to the nation, who have already set a mark upon him,—*therefore* the punishment of Armand du Bourdieu is the only thing that Monsieur le Duc d'Aumont takes the liberty to demand from Her Britannic Majesty. At a time when the King, out of his sole complaisance for Her Majesty, is induced to give his subjects the marks of such extraordinary clemency, it is right that she should suppress calumny and irreligion, covered with the mask of apostolic zeal, and should, by the punishment of one man only, impose silence on others as to the sacred person of a Prince so strictly united to Her Britannic Majesty by the ties of blood."

The pastor and elders examined the memorial, and after Mr. Pujolas had read it, the Bishop asked Mr. Du Bourdieu, "What he had to say to it?" He answered, "That, the memorial containing only general complaints, he had nothing to say, except that during the war he had, after the example of several prelates and clergymen of the Church of England, freely preached against the common enemy and persecutor of the Church; and the greatest part of his sermons being printed with his name affixed, he was far from disowning them; but since the proclamation of the Peace he had not said anything that did in the least regard the person of the French King." The Bishop made him repeat the words, "since the proclamation of the Peace," and asked the elders, "Is that true?" They answered, "It is, my lord." The Bishop said that he would make his report to the Queen. Mr. Du Bourdieu requested that a copy of the memorial might be granted to him, and the Bishop promptly complied. The memorial, with an account of the interview with the Bishop, was printed both in French and English. No further steps were taken.

The sermon most calculated to offend Louis XIV. was one entitled, "The Silence of the Believer in Affliction," which was printed both in French and English. The

following is the title of the French edition:—"La Silence du Fidelle dans l'Affliction, ou Sermon sur le Pseaume xxxix. 9 prononcé dans la Chapelle des Grecs le Dimanche de la Trinité 1712, à l'occasion de la Persecution renouvelée en France, avec un ample peface pour la justification du Sermon." The peface extended to 112 pages. On the occasion of the Scotch Rebellion, he took occasion to expose the dogmata of Dr. Sacheverell and the Jacobites, in a sermon preached on 7th June 1716, on the day of thanksgiving for the success of our arms:—"La Faction de la Grande Bretagne caracterisée et confondue—sur ces paroles de St. Paul, 2 Cor. xi. 26, *En périls entre faux frères*, ou l'on refute ce qu'il y a d'essentiel dans le Discours du Docteur S—l sur ces mêmes paroles." In 1718 (says Baynes) he published, "An Appeal to the British Nation, or the French Protestants, and the Honest Proselytes [from Romanism], vindicated from the calumnies of Malard and his associates; with an account of the state of the French Churches in this Kingdom." His last printed sermon was on an occasion of the King having returned from Hanover; Du Bourdieu thought it expedient to hint to the English that the refugees could observe their prejudices and the fickleness of their hospitable resolves. The sermon is entitled:—"MEPHIBOSETH, ou le caractère d'un bon sujet—sermon sur 2 Sam. xix. 30, prononcé le 5 Janvier 1724 (n.s.), sur le retour du Roi de la Grande Bretagne dans son royaume et dans son palais." I translate the following sentence which provoked many remarks (as doubtless the preacher intended that it should):—"But if (which God the Protector of the afflicted will never permit) necessity should force the Prince to suspend payment of the Royal Bounty, beware of murmuring at that. Remember that the love of religion commands you to prefer the conservation and prosperity of that august House to your own subsistence—to life itself; and say with Mephiboseth, *Let them take all, forasmuch as my lord the king is come again in peace to his own house.*"

The death of this Divine occurred in the latter part of the year 1726, soon after which his curate succeeded to the Rectory of Sawtrey Moynes. From the proceedings in the Court of Probate, on 11th July 1727, it appears that at the time of his death he was a widower, and that he left one son, Samuel [Saumarez?], and two daughters, Margareta-Henrietta, and Esther. These children having declined to serve themselves heirs to his estate, a commission was granted to Peter Quantiteau, the principal creditor of John Armand Dubourdieu, late of the Parish of St. Martin's-in-the-Fields. In 1727 Luke Stokoe, auctioneer, of Coventry Court, Haymarket, issued a sale-catalogue entitled, *Bibliotheca Dubourdieuana*.

Mr. John Armand Dubourdieu had a wife named Charlotte.¹ The *Ulster Journal* says she was Comtesse d'Espuage. Their son was named Saumarez, after M. Saumarez, Bailiff of Guernsey (the above-quoted Letters of Administration call him *Samuel*, a clerical error). He was born on 1st September 1717; and the baptism is entered in the register of *Les Grecs* on the 4th, of Saumarez, fils de Monsieur Jean Armand Dubourdieu, *ministre de la Savoye*, et Charlotte. He was taken to Ireland on his father's death by his refugee grandmother's relations. He was minister of the French Church of Lisburn for forty-five years.

Chapter XVII.

GROUPS OF REFUGEES—(1.) LADIES. (2.) OFFICERS. (3.) CLERGY. (4.) MEDICAL MEN. (5.) MERCHANTS.

I. LADIES.²

I. MADEMOISELLE GUICHARD was the governess in the Chateau of St. Jean de Gardonenque, to the family of the Marquis de Montvaillant, in the year 1689. The castle was used as a prison, and in that year one of the prisoners was a Huguenot preacher, Monsieur Roman, described as a *proposant* or divinity student. One day she heard that the following morning was appointed for his execution. She planned his rescue and attempted it at midnight. "It required (says a narrator) that she

¹ Probably she was his second wife. In the Parish Register of Hammersmith there is the following register of a burial:—1705, May 21st, Charlotte Eliza, dau. of Mr. John Harmand Debourdieu, a French minister, and Esther.

² This group includes worthy female descendants of refugees.

should be assured that the guards slept; then she had to find means to open the prison door; to disengage the prisoner's bands; to conduct him to a room in the castle in which was a window looking towards the outer side of the walls; that he should descend from thence to a wall of great height." Mademoiselle Guichard accomplished her heroic enterprise, and no suspicion fell upon her. But finding that the Marquis, who had once been a Protestant, was suspected and was in danger of prosecution, she volunteered a confession. For her offence against the sanguinary laws of France, she was publicly whipped by the executioners, and was for some years imprisoned in Sommières. In 1696 she set out for England by the circuitous route of Switzerland, Germany, and Holland. In Switzerland she met Roman, who had the opportunity of personally offering his assurances of gratitude and sympathy. She was living in London in 1700. (See Baynes's *Life of Brousson*, p. 347.)

2. Henri de Dibon was a Huguenot refugee in England; he had one son, Henri, who married, but died (as did his wife) in his father's life-time. The younger Henri's only child, Margaret, was thus the good refugee's sole representative. MARGARET DE DIBON married a clergyman, and was in her turn represented by an only child—namely, a daughter, Anne, afterwards Mrs. Faber, mother of the uncommonly erudite, valuable, and valiant religious author, Rev. George Stanley Faber, B.D. (*born 1773, died 1851*). Within the old French Bible handed down to him by his maternal ancestors (and now the property of Charles Waring Faber, Esq., barrister-at-law), the Rev. G. S. Faber wrote, in 1834, what follows:—

"This Bible once belonged to M. de Dibon, a Huguenot gentleman, whose family estate and residence were situated in the Isle of France. At the Revocation of the Edict of Nantes in the year 1685, M. de Dibon was arrested by order of Louis XIV. ; and on his firm refusal to abandon the religion of his ancestors, his whole property was confiscated, and he himself was thrown into prison. Before the arrival of the dragoons at his residence, he had time sufficient to bury this his Family Bible within a chest in his garden. Here he left it, in hopes of some day recovering what he esteemed his best treasure. While in confinement, he was frequently tortured by the application of fire to wreaths of straw, which were fastened round his legs; but through the grace of God, he was enabled to persevere in making a good confession. This particular torture was specially resorted to, in consequence of his being a sufferer from the gout. He at length effected his escape; but, ere he quitted his native land for ever, he had the resolution to re-visit the estate of his forefathers, now no longer his, for the purpose of recovering his Bible. This he accomplished; and with the Word of God in his hand, an impoverished exile, he finally reached England in the reign of William III. of glorious memory. It was the will of heaven that he should survive his only son and daughter-in-law, who left behind them an only child, Margaret, born A.D. 1720. In consequence of the early death of both her parents, Margaret de Dibon received her education from her pious grandfather and grandmother, who, having sacrificed everything for their religion, were thence proportionately anxious to inculcate its great saving truths on the mind of their grand-daughter. Nor was their labour useless; for, through many trials and privations, Margaret ever showed herself the faithful descendant of a faithful ancestry. At the age of twenty-four years, in the year 1744, she became the wife of the Rev. David Traviss, only son of William Traviss, Esq., of Darton, in the County of York, Vicar of Snape, &c. The offspring of this marriage was—1st, Anne, born A.D. 1745, and married A.D. 1772, to the Rev. Thomas Faber, A.M., Vicar of Calverley; 2nd, Caroline, Mrs. Buck; 3rd, William (died without issue)."

3. JANE GUILL was a daughter and co-heir of Monsieur George Guill, a French Protestant, proprietor of "noble estate in Tours in France." Her family became refugees in Britain, and she was married, first, to Mr. Francis Barckstead, and secondly, in 1701, to the Rev. Daniel Williams, D.D. The father wrote a memorandum within his family Bible as follows:—

"On Thursday, 11th October 1685 (French style), we set out from Tours, and came to Paris on Monday, the 15th of the said month. On the 17th came out the king of France his declaration to drive out the Protestants, who had notice in Paris in four days, which day falling on the 21st, was just the day whereon our places in the waggon for Calais were retained; and the day before I was warned by letters from Tours by several friends, that upon false accusations I was sought out by the Intendant and other magistrates, and that they had written to the Chancellor of France to send after me and arrest me. But it pleased God that, immediately after his signing and sealing the declaration for the annulling of the Edict of Nantes, he fell sick, and died while we were on our journey; so I have extraordinary occasion to take notice of God's providence towards me and mine in such eminent dangers, out of which He hath miraculously saved us."

A sister was married to Rev. Joseph Stennett, another learned and patriotic Dissenting divine. Mr. Baynes possessed a manuscript which belonged to Stennett, described as "Reflexions on the Cruel Persecution which the Reformed Church of

France now undergoes, and on the conduct and acts of the Assembly of the clergy of that kingdom. Translated out of French, 4to., 1685." Mr. Godfrey Holden Pike, in his "Ancient Meeting Houses" (p. 177), states that Monsieur Guill left property in France to the value of £12,000. Louis XIV. promised Lord Preston that the estate should be restored, and signed a document to that effect; but the promise was not kept.

4. MARY ROUSSEL (born 15th August 1666) was the great-grand-daughter of one of the two Roussels, the bosom friends of Farel, the Reformer. Her father, Lawrence Roussel of Pont-Audemer, was arrested in 1684 as he meditated flight, and he died a prisoner for the Protestant faith in his own house in 1691. Her mother, with two boys, reached Calais in safety, *en route* for England. Mary's duty was to follow with her brothers, Stephen and Francis, aged eight and four. Having dressed herself as a peasant-girl, she placed them in two panniers which were swung over the back of a donkey, covering them with vegetables and fruit; she put a basket containing poultry on the donkey's back. The little ones were charged neither to speak nor to move, whatever might happen on the road. A servant, dressed as a farmer, rode on horseback, moving in advance as if unknown to the girl. They travelled by night; but as time was precious, the latter part of the journey had to be taken by day-light. Suddenly a party of dragoons came in sight; they rode up, fixed their eyes upon her, and then on the panniers. "What is in those baskets?" they cried. Before she could give an answer, one of them drew his sword, and thrust it into the pannier where the younger boy was hid. No cry was heard, not a movement was made; the soldiers concluded that all was right, and galloped off. As soon as they were out of sight the sister knocked off the inanimate contents of the pannier, the little boy lifted up his arms towards her, and she saw he was covered with blood from a severe cut on one of them. He had understood that if he cried, his own life and the lives of his brother and sister would be lost, and he bravely bore the pain and was silent. She bound up the wound and nursed him on the road with the fondest care, and had the joy of finding that his life was spared, though he carried a scar from the wound all his days. The party reached Calais, and the family crossed to England. The two elder boys were Isaac and Lawrence; and they, with Stephen and Francis, were educated in England. Isaac left two married daughters. Lawrence, after a chequered life in America as a slave, and then as a proprietor, was a London physician, and had a daughter, Bridget, who married her cousin Isaac, son of Francis. Francis, "the wounded Huguenot boy," married Esther Heusse, a refugee from Quillebœuf, and had eight children; from two of his daughters, Elizabeth, wife of Peter Beuzeville, and Mary Ann, wife of Thomas Meredith, the collateral representatives of the Roussels descend. One of these was Esther Beuzeville (*born* 1786, *died* 1851); she wrote the account of Mary Roussel's flight in "Historical Tales for Young Protestants," edited by Mr. Crosse for the Religious Tract Society; she was a daughter of Peter Beuzeville, son of the aforesaid Peter and Elizabeth, and was married to the Rev. James Philip Hewlett of Oxford. Her son, the Rev. James Philip Hewlett of London, has with admirable industry and accuracy compiled a genealogy of the Roussels, showing their relation to the families of Beuzeville, Meredith, Byles, Jolit, and others; to this genealogy, a copy of which Mr. Hewlett presented to me, I owe the above details. Mary Roussel the intrepid refugee was never married; a husband worthy of her would have been a prodigy of worth. [The elder Rev J. P. Hewlett died in 1820, aged thirty-nine; a volume of excellent sermons by him was printed in 1821; among the subscribers are P. Levesque, Esq. (10 copies), Mr. Barbet, Mrs. and Miss Beuzeville, Messrs J. C., H. N., and J. B. Byles and Miss Byles, James Guillemard, Esq., Mrs. Jolit, Mr. Samuel Jolit, Mrs. Saubergue.]

5. RENÉ DE SAINT-LEGER, Sieur d'Orignac, son of Le Sieur de Boisrond, was a Huguenot; the Revocation dispersed his family. His wife and daughter were refugees in England; the latter was imprisoned in France, and was conveyed to one convent after another from 1685 to 1688, until, proving "obstinate," she was banished.

6. LADY DOUGLAS, at the time of the Revocation, had completed her first year of married life in France; her maiden name was Anne De Bey de Batilly, and she had brought to her husband an estate in Alsace. From a state paper Sir John Dalrymple gives the following extract; it occurs in a letter to the Earl of Sunderland, dated 19th December 1685, from our ambassador at Paris, Sir William Trumball:—

"I acquainted Mons. De Croissy with Sir William Douglas's petition for leave for his wife and child to go into England with him. But this he told me plainly the king had refused;

for although the husband, being not naturalized, might go if he pleased, yet the wife and child were subjects of France, and should not have that permission. It happened that at the same time I requested leave for one Mrs. Wilkins to sell her estate at Rouen and to return to her husband in England, whose case was this: Humphrey Wilkins had for many years been a merchant in Rouen, but falling into troubles, his wife obtained a sentence of separation *de habitation et des biens* from him, and so he went to London. Monsieur De Croissy told me that the king would not grant her any leave as she desired, but because her husband had been naturalized he looked upon her as his subject. So that in the case of Sir William Douglas they separate man and wife, and in the other, they join them that were separated by the sentence of their own judges."

During the Williamite war the estate was forfeited, and after the peace of Ryswick a petition for its restoration was transmitted. Our ambassador reported on 12th December 1699, "I have mentioned the case of Sir William Douglas, and have obtained as much as could be desired, it being a matter triable at law, so it is recommended by the king's order to the chief president of Alsace, with which Sir William Douglas is well satisfied." The following epitaph is on a tablet in St. James' Church, Westminster:—

"Near this place lies the body of Lady Anne de Bey of Batilly, daughter of the Right Hon. Anthony de Bey, Lord Baron of Batilly (Major-General to Louis XIII. and Louis XIV., Kings of France, Governor of the town and citadel of New Chateau in Loraine), and of the Lady Susanne de Pas, the daughter of the Marquis of Feuquière, who was made Marshal of France the day he died. This illustrious person was famous for her piety, charity, virtue, and goodness, and was married to Sir William Douglas, Major-General of Her Majesty's forces, by whom she had four children, Charles only surviving, now Colonel of Her Majesty's forces. She died the 20th of March 1709."

7. MAGDALEN LEFEBVRE in October 1685 was a very little girl, "a child of old age," daughter of a farmer-proprietor in Normandy, and of an invalid mother. A writer in *Household Words*, vol. viii., gives a beautiful narrative of her parting from her parents, and her being shipped off to Jersey with a great chest of clothes hastily but abundantly collected. From one of her brothers descended a Duke of Dantzic. She herself is represented by English descendants, one of whom was the lady who told the story to the writer. That lady, as an orphan child, had lived in London with two maiden aunts, who always spoke French, thinking English a foreign language, and often reminded their niece that she was a little French girl, bound to be polite, gentle and considerate, to curtsy on entering or leaving a room, to stand until her elders gave her leave to sit down. Upstairs was the very chest with which Magdalen Lefebvre was sent off from France. Out of Magdalen's trousseau the little Spitalfields girl was dressed. When she shrank from putting on so peculiar a frock, with such a quiet pattern, she was told, "You ought to be proud of wearing a French print, there are none like it in England." They were surrounded by families like their own. Some correspondence had been kept up with the unseen and distant relations in France (third or fourth cousins perhaps); but it languished and ceased. Yet there remained characteristic relics from Normandy and Languedoc, a sword, wielded by some great-grandfather, a gold whistle that had summoned household servants and out-of-door labourers when bells were unknown; bibles with silver clasps and corners; strangely-wrought silver spoons, the handle enclosing the bowl; a travelling case with coat-of-arms engraved in gold, containing a gold knife, spoon, and fork, and a crystal goblet. Many such relics still tell of the affluence and refinement which the refugees left behind for religion's sake. (The above facts and phraseology are from *Household Words*.)

8. A Huguenot wife reached England. The husband, who had taken a different road to avoid suspicion, was captured and consigned to a French prison. His cell had an iron floor, which was heated from beneath till it was red hot, whenever the attempt to torture him out of his religion was resorted to. He became a cripple, and was at last let out, to go about the town on crutches. He had no means of corresponding with his wife, and knew not whether she was safe, or even alive. But at last he found his way to London, and startled the passengers by enquiring if they knew where Louise his wife was. Some one at length thought of directing him to a coffee house near Soho Square, kept by a French refugee, and resorted to by Huguenots; but even there he could get no information. A pedlar, overhearing all that was said in the coffee-room, silently resolved to enquire for the poor stranger's wife in every town where French settlers were to be found. At length, at Canterbury, his enquiries made a noise, and Louise, who was there, and living by needle-work, lost no time in starting for London. Reduced to the lowest poverty, and

utterly despairing of seeing her again, the poor man was found. It may well be supposed that Louise rejoiced, though tears flowed fast at the tokens of agonizing and protracted suffering visible on the long-lost companion of her youth. At Canterbury she affectionately and thankfully nursed him, and maintained him for the remainder of his life. (Crosse's Historical Tales.)

9. The wife of René Bulmer, a Huguenot refugee, residing at the Priory House in Lambeg, has a name in Irish Protestant history. In 1690, as William III. was passing their house on his way to the army, his carriage broke down, and the Huguenot husband helped to repair it. The only reward he requested was that the great and generous chief of European Protestants would deign to kiss him, to which the king assented, adding, "And thy wife too," and suited the action to the word. They left descendants in Lisburn, whose representatives spell their name "Boomer," and keep up the Christian name "Rainey," or "Renny." The following is from Dr. Purdon's Huguenot Lecture:—

At Lambeg, René Bulmer, his wife, and other refugees, met William III. on his route to the Boyne. René requested permission to detail his grievances to the king, which request his Majesty kindly granted. He then requested permission to salute the king's cheek, which was also granted, and then King William jumped off his horse, saying, "and thy wife also," and she being a very pretty woman, the king kissed her, as the old chronicle says, "right heartilie."

10. In the Irish Pension List of 1722 are the names of three ladies, each in receipt of two shillings per day, Elizabeth de St. Lis de Heucourt, Urania de St. Lis de Heucourt, and Magdalena de St. Lis de Heucourt; they were probably daughters of a Protestant nobleman of Normandy, the Marquis de Heucourt, mentioned as a Royal Commissioner by Du Bosc.

"I believe," said the Rev. Philip Skelton, "you will be as much pleased as I was with the behaviour of a French Gentlewoman, brought from Bordeaux to Portsmouth by a sea captain of my acquaintance. This excellent woman, having found means to turn her fortune (which was considerable) into jewels, was in the night conveyed on board the ship of my friend, with all she was worth in a small casket. Never was the mind of a human creature so racked with fears and anxieties till the ship was under sail. But she no sooner saw herself disengaged from the country which she loved best, and where she had left all her relations, than her spirits began to rise and discover that kind of joy which others, after a long absence, testify on their approach to the place of their nativity. This pleasing sensation gave signs of gradual increase, as she drew nearer and nearer to the place she had chosen for her banishment. The moment she landed she threw herself on her face among the mud, and (without the least regard either to the foulness of the spot, or the remarks of those who saw her), kissing the ground, and grappling it with her fingers, she blessed the land of liberty and cried, '*Have I at last attained my wishes? Yes, gracious God! (raising herself to her knees, and spreading her hands to heaven) I thank Thee for this deliverance from a tyranny exercised over my conscience, and for placing me where THOU alone art to reign over it by THY word, till I shall lay down my head on this beloved earth.*'"¹

11. HELENA LEFEVRE was, in 1789, the heiress of a Huguenot refugee family. Her ancestors appear to have been a different family from Magdalen Lefebvre. From the history of the latter, we learn that her father, Isaac Lefebvre, died of fatigue, cold, and grief on his return home, after having seen her embarked for Jersey; he was, however, represented in modern times by the Duke of Dantzic, one of Napoleon's marshals. In Waddington's *Protestantisme en Normandie*, p. 14, an Isaac Lefebvre is mentioned, who was imprisoned in a convent of the Cordeliers; this may be the Isaac who died in one of the French galleys in 1702, after eighteen years' captivity. Helena's father was John Lefevre, Esq. of Heckfield Place, in Hampshire, son of Isaac. Isaac's elder brother, Lieut.-Colonel John Lefevre, served in our army under Marlborough. John and Isaac were sons of Pierre, and grandsons of Isaac of Rouen, who suffered deeply in the French persecutions, Pierre Lefevre having been kept in prison for thirty years, and thereafter put to death. Helena was married to Charles Shaw, Esq., M.P. for Reading, barrister-at-law, and he in honour of this good alliance assumed the additional surname of Lefevre or

¹ Mr. Skelton printed a sermon, from which I quote more than once, to incite our hospitality towards French Protestant refugees who arrived in 1751, exiles in the reign of Louis XV. The Rev. Philip Skelton (born 1707, died 1787) was an Irish clergyman and able Divine; he was an admired pulpit orator, and his sermons and other pieces were printed, and fill several volumes; the sermon on the refugees was not preached, but was printed from Mr Skelton's manuscript.

1789; her father died in 1800; Mr. Shaw Lefevre died in 1823, and his sons have made the double surname eminent. The head of the family is the Right Hon. Charles Shaw Lefevre, Viscount Eversley (so created in 1857, on his retirement from the dignified office of Speaker of the House of Commons), who has entered upon his ninety-third year. His next brother was no less distinguished—namely, Right Hon. Sir John George Shaw Lefevre, father of Right Hon. George John Shaw Lefevre, the apparent male heir of the family. Sir John (born in 1797) was senior Wrangler at Cambridge in 1818, and Fellow of Trinity College; he was K.C.B., D.C.L., and F.R.S.; he had been M.P., and in various offices, and was Clerk of the Parliaments from 1856 to 1875; he died on 20th August 1879, aged eighty-two. Motto: SANS CHANGER.

12. SOPHIA PORTAL, daughter of William Portal, Esq. of Laverstoke, and heiress of his large personal property, was a truly illustrious descendant of the Huguenots. Her pedigree is in another chapter; but here I note that a daughter of the refugee, Henri Portal, named Charlotte, was married on 16th August 1755 to John Slade, Esq. of Maunsel, Somerset, one of the Commissioners of the Victualling Board; her son, John Slade, was created a baronet in 1831; her daughter, Sophia Slade, was married in 1799 to her cousin, William Portal, who was the squire of Laverstoke from 1801 to 1846. Sophia Portal was his only child; but Laverstoke passed to her uncle John, and she was, after her father's death, Miss Portal of Russell Square, London. Until her lamented death, on 13th November 1875, she administered her large fortune with the greatest energy, liberality, and judgment, conducting a large correspondence, and holding interviews with leading philanthropists in a manner worthy of a minister of state. It was she who established the Wandsworth Reformatory for Boys, which was afterwards transferred to the Government. She established and maintained at her own cost, first at Eastbourne, and afterwards at Little Hampton, a Convalescent Home for London City Missionaries and similar invalided or overworked Christian labourers. In or about 1850 she purchased the lease of Portman Chapel in Baker Street, of which the Rev. Canon Reeve was incumbent, in order to secure the continuance of his ministry. And almost to the last day of her life she taught a weekly Bible-class of young shop-women. She was (says the *Record* newspaper) "peculiarly simple and unpretending in her dress and manners, spending large sums on others, and little on herself. . . . In the true spirit of her noble forefathers, who surrendered everything rather than the truth, she was strongly opposed to every form of superstition and priest-craft, and deplored their progress in the Established Church; she was of that Catholic spirit that could rejoice in good done, or godliness advanced, whether under the agency of a Bishop or a Presbyterian, a Baptist or a Wesleyan. She died at the age of seventy five, having dispensed her bounties for nearly thirty years, and left £5000 to the British and Foreign Bible Society, besides large legacies to the Church [of England] Missionary Society, the London City Mission, the Society for Promoting Female Education in the East, the Christian College at Beyrout," &c., &c.

13. May we allude to the fact, that there is noble Huguenot blood in our Royal Family?—Alexandre d'Esmiers, Marquis d'Olbreuse, a Huguenot nobleman of Poitou, was an exile in Holland. George William, Duke of Zell, married his only child, Eleonore, Marquise d'Olbreuse, and had issue an only child, Her Serene Highness, Sophia Dorothea, Consort of George Lewis, Electoral Prince of Hanover, and mother of King George the Second. The generous deeds of the Olbreuse Family illumine the pages of Jean Migault, filled with the *Malheurs d'une Famille Protestante de Poitou*.

II. OFFICERS.

1. Old Schomberg wrote to King William in January 1690:—"If your Majesty gives Hewet's regiment to Mr. Beyerley, it would be desirable that you would put a good lieutenant-colonel under him. Several suitable persons might be found among the French officers; but I never of my own accord put any French among the English, unless they desire it." (Despatch, No. 16.)

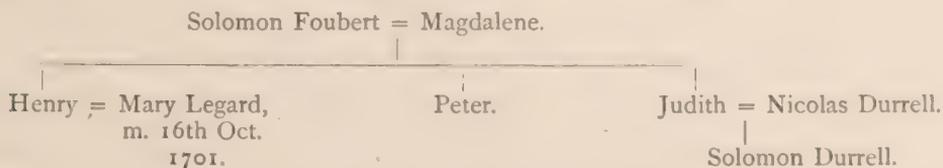
2. JEAN LA BORDE, a military officer, fought at the battle of the Boyne. His wife was of the family of La Motte Graindor, which possessed a beautiful property in Languedoc. This young lady, during her earliest years, witnessed the relentless persecution which her family and relations had to endure, and which she often narrated to her own descendants. "A young girl, her cousin, they tied by the heels to a cart, and then they drew on the horse through the streets until her brains were

dashed out; a young man she was to be married to went after the cart, imploring them to stop." The family of Cassel, having undergone fearful tribulation, were the first of her relations to fly into Holland, and they took her with them. The La Bordes suffered as much, many being imprisoned and stripped of their property. Jean La Borde escaped out of prison in an almost miraculous manner, and after great privations, contrived to let his parents know where he was, hiding in fields, afraid to enter his own home, where there was plenty of food, and he starving. At length he fled to Holland, met the Cassels, and married Anne La Motte Graindor. There he joined the army of the Prince of Orange, whom he followed into England. He retired on a lieutenant's half-pay, and settled at Portarlinton, in which town the Cassel family also had representatives. In the register there is the baptism of a son of Jean La Borde and Anne Graindor, the parents being sponsors, who was born 16th December 1703, and named Jean. Another child, Anne La Borde, was married to Isaac Cassel, and Abel Cassed, their son, was baptized on 12th August 1736. In 1858 a daughter of Abel Cassel was alive, the last of her family, and very aged; she dictated the substance of the above narrative to Sir Erasmus Borrowes. (*Ulster Journal*, vol. vi., p. 345.)

3. *Captain* RENE DE LA FAUSILLE, formerly of the French royal regiment of La Ferté, was a captain in *La Caillemotte's Foot*, and served in Ireland. At the Boyne he received no less than six wounds, and King William took special notice of his ardour and courage, so that he received a pension of ten shillings per day, and the post of Governor of Sligo. His two sons were British officers; one died with the rank of captain, unmarried. The other being in 1758 Lieut.-Col. John Lafausille of the 8th foot, was promoted to the Colonelcy of the 66th; he became Major-General in 1761, and died on his voyage home from Havannah in 1762. The day of his death was November 27. Two days thereafter the ship, H.M.S. *Marlborough*, foundered, but the crew was rescued by H.M.S. *Antelope*. The General was survived by an only child, Mrs. Torriano.

4. *Major* ISAAC CUISSY MOLLIEN left a holograph memorandum dated 6th June 1692, willing the destination of his property, "If God should dispose of me in the dangers of war or otherwise." On 4th October 1698 this document was sworn to by Charles Moreau, of St. Martin's-in-the-Fields, gent., and was administered to by Susan, wife of James de Mollien. This lady and her husband were to inherit his small means, on condition of their maintaining the Major's two nieces, named Denandiere, which nieces were to succeed to the whole upon the death of Mr. and Mrs. de Mollien without issue. Otherwise, surviving daughters of the De Molliens should have it in equal shares; if, however, the De Molliens left a son, he was to have one half, and the daughters to share the other half between them. [The major is perhaps the same person as Captain de Moliens of *Schomberg's Horse*.]

5. *Major* HENRY FOUBERT was aide-de-camp to William III. at the Boyne; he is said to have warned old Schomberg against mingling in the fight without his cuirass. He was a son of M. Solomon Foubert, founder of the Riding Academy, From List xi. of Naturalizations and from other sources I compile the following:—



As to the Riding Academy between Swallow Street and Regent Street (where Foubert's Alley became monumental) the following extracts from Evelyn's Diary may be given:—

"1681. Sept. 17. I went with Monsieur Foubert about taking the Countess of Bristol's house for an academy, he being lately come from Paris for his religion, and resolving to settle here.

"1682. Aug. 9. The Council of the Royal Society had it recommended to them to be trustees and visitors or supervisors of the Academy which M. Foubert did hope to procure to be built by subscription of worthy gentlemen and noblemen for the education of youth, and to lessen the vast expense the nation is at yearly by sending children into France to be taught military exercises; we thought good to give them all the encouragement our recommendation could procure."

On 17th December 1684, Evelyn mentions Mons. Foubert and his son, provost-

masters of the Academy, persons skilled in horses and "esteemed of the best in Europe."

On 20th January 1728, King George II. made Henry Foubert and Peter Voyer Richaussée, Esquires, equerries of the crown stables. That the Major Foubert, who was at the victory of "The Boyne," was a son of the founder of the Riding Academy, appears from the obituary notice in the *Gentleman's Magazine*:—"Died, 13th Feb. 1743, Major Foubert, who signalized himself at the Battle of the Boyne and to the end of that war [1698], when by King William's command he took on him the management of the Royal Academy."

I find the following letter to the Earl of Bute in the British Museum (Musgrave Collection of Autographs):—

"My Lord, The last time I had the honour and happiness of seeing your Lordship I then took the liberty to mention my pension of an one Hundred and fifty Pound p^r Ann^m which His Majesty was most graciously pleased to grant me when Prince of Wales. You was then so good and so very obliging as to assure me you would take care of it, and as my Lord Bathurst's office is at an end, and hearing that some gentlemen had received their pensions on that List, encouraged me to wait on Mr. Walcup yesterday, but to my great disappointment he told me my name was not on the list. As your Lordship is no stranger to the many difficulties that attended me in regard to my Uncle Foubert's disappointments which all fell on me—which I hope will plead my excuse in presuming to give this trouble, and to most humbly beg your Protection and Favour. I am, with the greatest respect imaginable, &c.

"Fryday, May 15, 1761.

SOL. DURELL."

I find a Lieutenant, Peter Foubert, quartered at Tibbury Fort on 22nd October 1762. (The surname is in the Portarlinton register.)

6. *Captain* LOUIS GENESTE PELRAS DE CAJARE fought at the Boyne in Cambon's regiment. His surname was Geneste. On retiring from the service he lived at Lisburn till his death, except during the interval between 1724 to 1731, when he resided in the Isle of Man, where his son, Louis Geneste, afterwards settled. The son of the latter visited Beargues in France, the estate belonging to his ancestors, and found Genestes in possession of one half of it in 1792.

[The Rev. Hugh A. Stowell informs me that it is a mistake to credit the Stowells with Geneste blood, though they have repeatedly been in affinity with members and connections of the Geneste family. My reverend correspondent's eminent father was the late Rev. Hugh Stowell, Canon of Chester, whose father, the Rev. Hugh Stowell, Rector of Ballaugh, in the Isle of Man, published a Memoir of Francis de la Pryme Geneste. That lamented youth, who died in 1826, aged twenty-one, was the fourth son of Lewis Geneste, Esq., by Catherine De la Pryme: the other sons were, Lewis, Charles, and (Rev.) Maximilian. Commander Lewis Geneste, R.N., was the son of Charles, and married Mary, a daughter of Maximilian.]

7. *Major* ABEL PELISSIER was the son of Abel Pelissier and Anne-Nicolas, of Castres in Languedoc. When he retired from the service, owing to the disbanding of the French regiments, he was Aide-Major and Mareschal-des-logis in *Galway's Horse*. He had hardly found a home in Portarlinton, when in 1698 he married Marie, daughter of Cæsar de Choisy, a refugee from Poitou, by his deceased wife, Marie Gilbert de Chef-boutonne. Their children were Abel, Alexandre, Jean, Jacques, Angelique, and Marie. The second son, born in 1701, was Alexander Pelissier, merchant, of Dame Street, Dublin.

8. PETER PETIT, Esq. was Quartermaster-General of the Light Horse of France. He married Madame du Quesne, née Susanne Monnier, who had a son to her first husband, named Abraham Du Quesne, "Captain of one of the King of France his ships." Monsieur and Madame Petit, "being gone out of France through the persecution exercised against those of the true reformed religion, were forced to leave there almost all their estates." They retired to the Hague, where on 18th April 1687 he made his Will, being then a Major of horse in the army of the States-General. All his own and his wife's property was declared to be the property of the survivor unconditionally. And it was directed that the children, Armand Louis Petit and Isaac Francis Petit, should have "a good education, and in the fear of God;" and that in the survivor's ultimate settlement the young Du Quesne should have an equal share with each of the two Petits. The Will was proved in London by Mrs. Petit on the 12th January 1698.

9. *Brigadier* LOUIS PETIT (I give the rank to which he rose in our army) was a refugee from the neighbourhood of Caen, and a member of the Norman family of Petit des Etans. Some of his services were chronicled by Narcisus Luttrell:—

1708. Major-General Stanhope took the island of Minorca and Castle of Port Mahon; we had about fifty killed in the expedition, and among them Captain Stanhope of the *Milford*

man-of-war (brother to the General), who was very instrumental in animating the seamen, and had a great share in the execution of it. And Brigadier Petit, for his great services there and at the Siege of Barcelona, is made Governor of the Isle.

Oct. 28. Brigadier Petit, a French refugee, Governor of the Island [of Minorca] is adding new works to it, and making the same as strong as possible.

This gallant General died in 1720, and his Will was proved in London by his widow, Marianne, daughter of John Meslin De Glatigny. Their daughters died unmarried, and their son, John Peter, founded a family. (See Chapter xx.)

10. *Colonel* RIEUTORT was a native of Montpellier, and of a good family. He served in Ireland under William III., and afterwards in Piedmont. In 1703 he assisted in the defence of Landau. In 1704 he was sent by the Earl of Galway to co-operate in the relief of Gibraltar. He then went to Barcelona with King Charles III., who gave him a regiment of dragoons, but Count Lichtenstein insisted on his becoming a Roman Catholic, and as he could not comply, he resigned his command. He was afterwards Chamberlain to the Elector-Palatine. He had a house in Chelsea, where he died on the 24th January 1726, in his sixty-sixth year.—(*Faulkner's Chelsea.*)

11. *Brigadier* MARK ANTONY MONCAL, promoted to that rank in our army on 12th February 1711, was no doubt the officer who distinguished himself in Gibraltar in 1705, as is recorded in the Annals of Queen Anne. On the 27th January, "Colonel Moncall, Major in Lord Barrymore's regiment, a French refugee, by a vigorous charge drove the enemy from the round tower which they had held for an hour. The next day his leg was shot off, as he was in attendance upon the Prince of Hesse-Darmstadt in the new battery." He died on 25th March 1729.

12. LOUIS HIRZEL, *Comte D'Olon*, an old French refugee officer, attended the Earl of Galway as aide-de-camp and secretary at the battle of Almanza. He became Lieutenant-Governor of the island of Jersey. The noble family of Hirzel, to which he belonged, was of St. Gratien, near Amiens in Picardy. His daughter and heiress, became the second wife of Thomas Le Marchant, Esq. of Le Marchant Mann, Guernsey. She had no children; but her step-son, John Le Marchant, a retired officer of the British army (who died in Bath in 1794), married her relative and heiress, Maria Hirzel, of St. Gratien, eldest daughter of the Comte de St. Gratien, a *maréchal-de-camp* of the Swiss Guards in the French service. This is the ancestry of Sir Denis Le Marchant, Baronet.—(*Duncan's Guernsey.*)

13. *Colonel* LA FABREQUE (military rank superseded Christian names in most of the lists) had a long career. In July 1689 he was a lieutenant in *Schomberg's Horse* with the rank of captain; when the regiment in 1698 (then *Galway's*) was disbanded he was a captain with a company under his command. He was afterwards in the British cavalry, and was Lieutenant-Colonel of *Carpenter's Dragoons* at the Battle of Almanza in 1707. After our defeat Lords Galway, Tyrawley, and Carpenter made good their retreat into Catalonia under his escort, fighting their way with characteristic impetuosity (*see* Tindal's Continuation of Rapin, where his regiment is erroneously called Guiscard's). It appears that he was promoted to be a full colonel of dragoons; it is certain that there was a regiment called La Fabréque's Dragoons in 1708, which the almanacks misspelt, La Fabrique's.

14. *Lieutenant* GASPARD LANALVE was "a native of France, which he left on account of religion at fifteen years of age"—*i.e.* in 1688-9. He served in the wars in Ireland after the Revolution, also in Flanders and Spain, and received several wounds. So says the *Scots Magazine*; and the *Gentleman's Magazine* adds, "Though never promoted higher than lieutenant, he had served in five battles and several sieges, and was in the castle at the blowing up of the Rock of Alicant." He probably belonged to Sibourg's regiment. He died on half-pay at Canterbury on 17th September 1754, aged eighty. He is the same person as Mr. Gaspard La Nalve registered in the London French Church in the Savoy, in 1715, on the occasion of his marriage to Mlle. Magdelaine Charles.

15. *Brigadier* LALO, "a French refugee in great favour and esteem with the generals," was killed at the battle of Malplaquet. There was a noble sufferer in France in 1687, Monsieur De Lalo (or De l'Alo), of the house of Epeluiche, a councillor in the parliament of Dauphiny. The refugee in Britain was Samson de Lalo; he became Colonel of the 28th Foot in 1701. In 1706 he exchanged with John, Viscount Mordaunt, and thus obtained the 21st Regiment, called the Royal Scots Fusiliers. In 1707 the Duke of Marlborough wrote thus:—"Colonel Lalo is acquainted that his officers must conform themselves to other regiments, and use pertuisans as those of the regiment of Welsh Fusiliers." The Colonel received a letter, dated 7th December 1708, in which the Duke says:—"I thank you for your

letter of the 3rd inst., and the account you give me of the siege. I hear so seldom from thence that I should be very glad if you would write to me every evening, when the post comes away from Brussels, how it goes forward. Your letters may be left at Oudenard, from whence they will be forwarded to me by express. I would readily oblige you in your request of going for England, but that, having sent twice already, I do not think it proper to send you. However," &c., &c. He was promoted to be a Brigadier, 2nd April 1709, and on the 11th September following, he was killed in action. He was unmarried, and his estate was administered to in London by female relatives.

[The anxiety manifested to administer to his estate has given us some information as to the relations of General De Lalo. It appears that his full name was Samson De Vesc De Lalo. In 1709 (November 29), his aunt, Mary, wife of Jacob de Drevon, in the kingdom of France, obtained letters of administration as his next of kin; but these were revoked in 1716 (June 14) in favour of John Le Clerc De Virly, attorney of Francis de Vesc De Lalo, brother of the deceased, and of Judith Roux, *alias* Judith de Vesc De Lalo (wife of Stephen Roux), sister of the deceased, both residing in France. The above proceedings were in the Prerogative Court in London. There was also a process before the Commissary Court at Edinburgh, on 23d June 1715, when Mary Johnston, relict of Mr. Alexander Montgomery, merchant, a creditor, was confirmed his executrix, and an asset was minuted, *viz.*, arrears amounting to £41, 2s. 3d. sterling, due to him as captain-lieutenant of the first battalion of foot-guards.]

Luttrell says:—"October 1700, Monsieur La Loo, a French Huguenot, is made standard-bearer to the yeomen of the guard." The name occurs frequently. On 10th September 1705 was baptised at St. Peter's, Chichester, Richard De Lalo Spicer, son of Luke Spicer and Elizabeth [De Lalo?]; Susanna Spicer, a daughter of the same couple, was married at Chelsea on 22nd September 1724, to a husband of Huguenot name, Peter Lefebur. On 16th April 1726 Philip Laloe of St. Clement Danes, London, married Jane Judith Delpech. On 7th February 1749 a "Miss Laloe, with £10,000," was married (see the *Gentleman's Magazine*).

16. A cavalry field-officer also fell at Malplaquet, named ANTOINE DU PERRIER, son of Mark du Perrier, a refugee of noble birth, who settled in Ireland about 1685. From this officer descends the family of Perrier of Cork. Three of his great-grandsons were Sir David and Sir Anthony Perrier, knights, sheriffs, and mayors of Cork, and George Ferdinand Perrier, merchant in that city. The elder son of the last-named was Sir Anthony George Perrier, C.B., British Consul at Brest (*born* 1793, *died* 1867); his official connection with Brest was of forty-three years' duration, and he was respected and beloved. He was made a C.B. in 1859 for his conduct in Paris as British Delegate to the European Sanitary Conference of 1851-2, on which occasion the Prince-President (Napoleon) had given him a gold medal. It was in 1843 that he was knighted for his services in the International Commission on Fisheries.

17. In the Artillery and Engineers Goulon and Cambon have been already named. Luttrell says, "Monsieur Le Roch, the Huguenot engineer, did more execution before Lisle in three days than D' Meer, the German, in six weeks." Weiss says, "The refugee JOHN DE BODT, devoted his whole life to the defence of the cause for which he was proscribed. Born in Paris, he fled to Holland at the age of fifteen, and was recommended to the Prince of Orange by General De Gor, chief of the Dutch artillery. He accompanied the Prince to England, was made captain of artillery in 1690, and was afterwards placed at the head of the corps of French engineers. William III. employed him in eight sieges, and four great battles—those of the Boyne, Aghrim, Steinkirk, and Nerwinde. At the siege of Namur, it was he who, in the capacity of chief of Brigade, directed the triumphant attack on the castle. In 1699 he removed to Brandenburg."

18. PIERRE CARLE was born at Valleraugue, in the Cevennes, about 1666. He first took refuge in Geneva, next in Holland, next in England. Next he went back to Holland on the invitation of a powerful patron, on whose death he studied mathematics, and in six months qualified himself as a military engineer. He came to England with William, and served under the King in Ireland and Flanders, and was wounded before Namur. He was fourth engineer in the service, and received a pension of £100. He accompanied Lord Galway to Portugal, and was present at the taking of Alcantara. John V. made him Lieutenant-General in the Portuguese army (and afterwards a full General, it is said), and engineer-in-chief, and pressed him to settle in Portugal. Peter Carle was a naturalized subject of England, and was true to his adopted country; but he consented to reside as a foreign visitor in Portugal till 1720, when he returned to London, and renounced arms for agriculture. He died at London, 7th October 1730; his wife's maiden name was Aubertine

Prunelay; his surviving family consisted of three daughters; his only son had died of an accident in hunting, and had predeceased the gallant and talented veteran. Of the daughters, Susanne Albertine (born 1697), was the wife of Daniel Dupont, Mary, or Marianne (born 1702), was the wife of Hon. Henry Wolverton, second son of the first Viscount Longueville; Anne, was the wife of the second son of the sixth Earl of Lincoln, Admiral the Hon. George Clinton, C.B., M.P. for Saltash, Governor of Newfoundland in 1732, Governor of New York in 1741. Collins' Peerage says that Mrs. Clinton had three sons and three daughters, but that two only, Henry and Mary, were surviving in 1756.

19. COLONEL DUBOURGAY was the officer sent to King Charles III. (so-called in 1706) to announce the arrival of the allied army at Madrid; he had a four days' ride by a rather circuitous route to Saragossa. His baptismal name is not mentioned, but I conjecture that Colonel Charles Dubourgay was not the same man. Our colonel had a regiment which was named after him, which was disbanded on 25th October 1718. It was announced on 9th September 1721 that *Colonel Charles Dubourgay* was appointed Lieut.-Governor of Jamaica. On 28th June 1723, Colonel Dubourgay was made colonel of a regiment of foot, late Brigadier Borr's [this was the 32nd regiment, and the colonel's Christian name was Charles]. On 3rd March 1724, *Colonel Charles Dubourgay* was appointed Envoy-Extraordinary to the King of Prussia; he was recalled in 1726, and succeeded by Brigadier-General Richard Sutton on the 1st of April. He re-appears in 1736, as Brigadier Charles Dubourgay, serving in Scotland under General Wade, having been promoted to that rank on 11th March 1727, according to Beatson's Political Index.

20. Many gentlemen served as privates in our Huguenot refugee regiments. In Schomberg's (afterwards *Galway's*) cavalry regiment, some of these were honoured with employment as non-commissioned officers, and, according to French nomenclature, were called *brigadiers*,¹ being next in rank to quartermasters (*Mareschaux-des-logis*). One of these brave and zealous gentlemen was PIERRE MALIE. His father was Le Sieur Pierre Malié of Cernis near Nismes, of whom there is a portrait dated 1676, and an impression of whose seal with coat-of-arms is preserved; his mother's maiden name was Françoise Sabollie; it is said that they were refugees, and that the father was killed at the Boyne. The younger Pierre Malié was born in 1660; he served under Schomberg and Galway as a brigadier, and was promoted to be a quartermaster in 1694. In 1699 he had, owing to the disbandment, to retire on half-pay. He went to London, where he married, in 1700, Anne, daughter of Thomas Devaux Michel of Caen, and Judith le Coq, his wife. He settled in Dublin in 1708-9, and died there in 1740, aged eighty. The following is copied from his own statement of his services, half-pay, &c. :—

Suivant l'ordre du gouvernement du 26^e Decembre dernier le sousbiné declare quil a servy Sa Majesté depuis lannée 1689, dans le regiment du Duc de Schomberg et ensuite de Millord Galloway en qualité de Brigadier pendant toute la guerre d'Irlande et jusques en 1693. Il a servy Depuis 1694 en qualité de Mareschale de logis jusques en 1699 que le regiment a esté cassé. Il est agé de 54 ans; il a une femme et cinq ansans, et cinq cens livre sterling sur lettre Dengleterre; il a une pension de dix huit sous que sa majesté a en la bonté de luy ausit continuer jusques appresent en foy de quoy me suis signé à Dublin le 12 fevrier 1713-4.

PIERRE MALIE.

His family consisted of eight sons and three daughters; one of whom, André Malié, became an attorney in Dublin, and died in 1779, aged seventy, leaving a daughter, Anne, who died unmarried in 1781. The eldest son was an M.D., of No. 2 New Pye Street, Westminster; had been Surgeon of the 1st Dragoon Guards, Surgeon-General to the Forces in the West Indies, and of the Army in Flanders. Thomas Malié, M.D., died in March 1789, in his eighty-ninth year, and was buried at Paddington. He is represented collaterally.

* * I bring up the rear of this group with an array of officers' names, which are or seem to be Huguenots.

In 1704, at the Battle of Schellenberg, were wounded Ensign Denys Pujolas of the Foot Guards, Ensign Bezier of *Webb's*, Ensign Pensant of *Hamilton's*, Lieut. Jeverau of *Inglis's*, Lieut. Tettefolle of the Cavalry. At the Battle of Blenheim, Major Chenevix of *Windham's Horse* was killed, and the following were wounded :—Captain La Coude of *Marborough's*, Capt. Pennetiere of *Hamilton's*, Captain Villebonne of *How's*, Lieut. Boyblanc of *North and Grey's*.

¹ "Ils sont subalternes," says Father Daniel, under the heading *Des brigadiers d'une compagnie de cavalerie*, in the Second Volume (p. 72) of his *Histoire de la Milice Française*. Paris, 1721. "Les brigadiers dans une compagnie de cavalerie vont poser les vedettes; ils tiennent un registre des ordres qu'ils reçoivent des mareschaux-des-logis pour les distribuer ensuite aux cavaliers. Il y en a deux en chaque compagnie, et ils marchent à la droite du premier rang en l'escadron."

Lieut. Beiser of *Webb's*, Cornet Creuseau of *Schomberg and Leinster's Horse*. In 1707, at the Battle of Almanza, Captain Justeniére of *Southwell's*, Capt. Cramer and Lieut. Doland of *Hill's*, Captain Digoine and Ensign Ferrer of *Wade's*, and Lieut.-Col. Deloches of *Pierce's* were killed, and the following were made prisoners:—Lieut.-Col. Magny of *Nassau's*, Capt. Saubergue of the Guards, Lieut. Morin and Champfleury of *Mordaunt's*, Capt. Berniere of *Gorge's*, Capts. Latour and Hauteclair, and Ensign Lamilliere of *Wade's*, Lieut. Labastide of *Montjoy's*, Lieut. Gedouin of *Britton's*. (Colonel Armand de la Bastide was Governor of Carisbrook Castle in 1742.)

The Dutch had Huguenot refugee regiments which served the common cause in the Grand Alliance against the Bourbons. In the reign of Queen Anne, refugees who had belonged to regiments in English pay, removed their residence to Holland, that they might have the sea between them and the *Bourbon-loving* Jacobites. In Dumont de Bostaquet's lists of officers, we meet with the name Vesansay, or Vesancé. At the Battle of Almanza we read of *Visonse's* regiment. Perhaps the colonel was the same man as the captain named by De Bostaquet, and the regiment may have been raised in Holland.

Perhaps we should mention Major de Labene of Sir Richard Temple's Foot; after the town of Ghent had been taken by the French in July 1708, he held out in the castle with great resolution, and was granted a very honourable capitulation. He was made Lieutenant-Governor of Tynemouth Castle in 1718, and died with the rank of Lieutenant-Colonel in 1722.

A book was published at the Hague in 1718 entitled, HISTOIRE DU WHIGISME ET DU TORISME, *composée par* Mr. de CIZE, *cy-devant Officier au service d'Angleterre*; the dedicatory epistle is signed *Emanuel de Cize*. A learned correspondent informs me that there is an earlier edition printed at Leipsic in 1717, in which the author says that he found a refuge in England from the persecution in France. Major Duquery, of the *Earl of Stair's* regiment, died on 2d July 1724. On the following September 1st, a house in Conduit Street, near Hanover Square, London, was burnt, and Captain Barbut, a Frenchman and half-pay officer, perished in the flames. On 6th February 1730, Colonel John Orfeur was appointed Governor of Southsea Castle. In September 1734 Major Pujolas was made Lieutenant-Colonel of *Sir Charles Hotham's* regiment, and Major Duroure, Lieutenant-Colonel of *Whetham's*.

The following promotions were announced in December 1735:—To be a General, the Marquis de Montandre; to be Major-Generals, Francis Columbine, Paul de Gualy, John Peter Des Bordes, David Montolieu, *Baron de St. Hippolite*; to be Brigadiers, John Cavalier, Balthazar Foisac, Andrew De Boismonell, John Ligonier, John Orfeur.

Two officers are to be found in the list of names on the Lafitte tombstone in the Huguenot Cemetery at Wandsworth. I quote the list:—

Captain Timothy Lafitte died 21st May 1737, aged sixty-three.

Mrs. Catherine Lafitte died 7th April 1740, aged nineteen.

Mrs. Timothy Lafitte died 1st July 1741, aged nineteen.

Colonel Peter Lafitte died 1742.

Mr. Peter Lewis Lafitte died 1742-3, aged twenty-six.

Mrs. Louisa Lafitte, wife of Captain Lafitte, died 18th July 1759, aged seventy.

In July 1737 Major-General Francis Columbine was made Colonel of a foot regiment, late *Grove's*, and in August Albert Desbrisay became Captain-Lieutenant in *Oglethorpe's*. Captain Peter Ribot was buried at Wandsworth in 1738, Captain Samuel Clavis (aged sixty-nine) in 1743, Captain Peter Fraxinet (aged eighty-four) in 1746, and Captain John James Gaches (aged seventy-six) in 1747. In the same Huguenot Cemetery, there is this memorial:—

Here lyeth y^e body of Captain Lewis Dangilboud, who departed this life
on y^e 22d of November, in y^e year of our Lord 1748.

In December 1738 there died in Virginia, Major Abraham Nicholas, for many years Adjutant-General of that colony.

Wolfe's biographer mentions Captain Charles Desclouseaux, "an officer of skill and capacity," who was wounded at Fontenoy; he was made Fort-Major of Berwick in 1755.

In the "Ulster Journal," vol. iv., the admirable article on French settlers in Waterford (by Rev. Thomas Gimlette), notes the following officers:—Major Sautelle (whose heiress was Mary), Quartermaster Peter Chelar, Captains Louis du Chesne, Abraham Franquefort, John Vaury, and Louis Belafaye; Lieutenants Emmanuel Toupelin Delize and Besard de Lamaindre. A similar article on Youghal notes the deaths of Cornet Daniel Coluon (1738), Captain James Dezieres (1747), Lieut. Pierre Mazière (1746), Ensign John Roviére (1736); a site in Youghal is still called "Roviére's Holdings."

Major Achilles La Columbine was long resident in Carlow; he was very zealous from the year 1731 and downwards for the spiritual interests of the parish and the rebuilding of the parish church; he died on 31st August 1752, and was buried in the Carlow churchyard.

A young officer, named Desmaretz, entered our army in 1709, and served under the Duke of Marlborough. After the Peace of Utrecht he was sent to Dunkirk to survey the works, and was appointed the Commissary of the Court of England in that celebrated port. There he lived for fifty-five years, and rose by regular promotion to the rank of Colonel. So that the sum of his uneventful record was that Colonel Dumaresq, the first British Commissary at Dunkirk, died in October 1768 at Dunkirk, having been sent there by Queen Anne, and having there "resided ever after."

III. CLERGY.

1. From a French manuscript list preserved in our Public Record Office, the names of the pasteurs in need of assistance from the Royal Bounty Fund in the year 1695 can be given, and their ages in that year:—*Messieurs* Desers (84), Chenevix (76), Misson (76), Malide (66), Le Sauvage (66), Miteau (68), Vchard (63), Boissatran (63), De Santé (62), Fontaine (61), De Guillem (60), Vernoux (60), Soullignac (60), Astruc (60), Dejoux, sen. (58), Chaineau (58), Hanus (58), Souchet (58), Tirel (58), Motte (58), Desqueirac (58), Pons (55), Ticier (55), Bardon (55), Baron (55), Benech (55), Lalo (55), Marchant (55), Blanc (55), Severin (55), Fleury (55), Brocas (55), Bernardeau (52), Gommarc, sen. (52), Thibaud (52), Rouffignac (51), Dupuy (51), Romans (51), Couyer (51), Aubin (51), D'huisseau (51), Joseph Blanc (50), Gommarc, jun. (50), Foran (50), Molinier (50), Laplace (50), Delbeque (50), Majou (50), Courdill (50), Tinel (50), Desaignilliers (50), Campredon (48), Campredon, of Dover (—), Richard (47), —combes (47), Camou (46), La Motthe (47), Raoux (46), Boudet (48), Cairon (45), Sylvius (45), Le Grand (55), Lagarde (48), Chabbert (43), Laborie (40), Boursicot (50), Fournes (50), Duval (40), De Mazas (40), Belvais (60), Fontaine (45), Charpentier (32), Pujolas (32), Bassel (32), Rivière (37), Dejoux, jun. 32), De la Roque Boyer (24). (*Treasury Papers*, vol. xxxv.)

2. There were two French Churches in Dublin, namely, in Lucy Lane and Peter Street, until 1707. At the latter date the congregations united, and met in Peter Street. The names of the ministers were Joseph Lagacherie, 1692; Robert Balaguier, 1693; John Darassus, 1695; John Guillebert, 1701; Henri De Rochblave, 1703; — Pons; John De Durand; Paul de St. Ferreol, 1716; Paul de la Douespe, 1717; Gaspard Caillard, 1720; Jacob Pallard, 1724; Vinchon Desvœux, 1735; Louis Ostervald, 1735; Jacques Pelletreau, 1741; Pierre Samuel Hobler, 1742; Isaac Subremont, 1760; Louis Campredon, 1760; Francis Bessonnet, 1765; Francis Campredon, 1781. [Two small Episcopal societies, known as St. Patrick's and St. Mary's, united in a congregation which assembled within St. Patrick's Cathedral; they considered themselves conformists, and therefore *churchmen*; and ludicrously called their own countrymen, who were true to the French forms of worship, *dissenters* and *enemies*.]

3. Anthony-a-Wood's *Fasti* of Oxford University informs us that in "1685, September 9, James Le Prez, lately one of the Professors of Divinity in the University of Saumur, and warden of the college there before it was suppressed, was created D.D. by virtue of the Chancellor's letters sent in his behalf. This learned theologian was one of those eminent divines that were forced to leave their native country upon account of religion by the present King of France; and his worth and eminence being well known to the Marquis of Ruvigny, he was by that most noble person recommended to the Chancellor of the University."

"1686-87, March 8. James D'Allemagne, a French minister of the Protestant Church, lately retired in England upon account of religion, was created D.D. without the paying of fees." He was naturalised at Westminster, 15th April 1687. [In the Camden Society volume of Lists of Foreign Protestants, a line was accidentally omitted in the process of copying, so that this divine's name was mixed up with another surname whose Christian name had dropped out; and he accordingly appears in the index to that volume as "D'Allemagne Demay." Of course this is a mistake; see my List XIII.]

4. *The Rev.* DANIEL AMIAND was a native of Mornac in Saintonge, who studied for the ministry at Geneva, entering its college in 1672. He became the pasteur of Marans, in the Province of Aunis, not far from the place of his birth. He was in the habit of reading after sermon the long *prière ecclésiastique*, containing detailed intercessions for all men. One paragraph is—

Singulièrement nous te recommandons tous nos pauvres frères qui sont dispersez sous la tyrannie de l'Antechrist, estans destituez de la pasture de vie, et privez de la liberté de pouvoir invoquer publiquement ton S. Nom—mesme qui sont detenus prisonniers ou persecutez par les ennemis de ton Evangile—Qu'il te plaise, ô Père de grace, les fortifier par la vertu de ton Esprit, tellement qu'ils ne defaillent jamais, mais qu'ils persistent constamment en ta sainte vocation, les secourir et les assister comme tu connois qu'il en est besoin, les consoler en leurs afflictions, les maintenir en ta garde contre la rage des loups, et les augmenter en tous les dons de ton Esprit, afin qu'ils te glorifient tant en la vie qu'en la mort.

In 1684 he was arrested on a formal accusation that he, the pasteur Amiand, on a specified Sabbath in a prayer, had publicly called Louis XIV. a wolf, and applied to the Holy Father, the Pope, the name of Antichrist. When he understood the mysterious accusation, he surrendered his person to the officers of the law, and was

imprisoned at La Rochelle, where he was solemnly tried and sentenced to be interdicted from exercising the pastorate, and to be banished from the province. He took refuge in England, and was naturalized during the last days of James II. (*see* List XVI.) William and Mary presented him in December 1690 to the Rectory of Holdenby in Northamptonshire. On 21st November 1718 he was collated a Canon of Peterborough Cathedral; in the lists he is styled, "Daniel Amyand, Rector of Holdenby in this diocese, a French refugee." He described himself as "passed four score" when he wrote his Will on 12th December 1729; he died in 1730. An oak screen in the parish church is a visible memento of the Rev. Canon Amiand at Holdenby. He lived unmarried, but his brother Isaac founded an English family.

5. *Monsieur L'ALOUËL*, pasteur of La Moussaye, became a refugee in England in 1686. Before he could embark at Dieppe, he was arrested as a fugitive, and imprisoned until it should be proved that he was a pasteur; and during the process of examination and investigation all his money was lost. Some of the refugees were too infirm to endure the voyage to England; Monsieur Faget, pasteur of Sauveterre, in Bearn, died in the passage; he was buried in the country which he had sought as a refuge.—(Benoist, tome 5, pp. 934-5-6.) But though I have had to chronicle the death of the last-named pasteur, I can record the marriage of L'Alouel, "Pierre Lalouel, *ministre*," on 22nd October 1691 married Marthe Du Rouillé, in London, within the French Church in the Savoy.

6. *The Rev. ANTHOINE LIGONIER DE BONNEVAL* was pasteur of Sablayrolles until 1681, in which year he was appointed to the pastorate of Pont de Camarès. In 1685 his public worship being interdicted, and being himself apprehensive of personal arrest, he received a consistorial certificate, dated 12th September, and quitted France. He became a military chaplain in Britain, and retired with a pension of 3s. 4d. a-day to Portarlington in 1702, where he accepted the incumbency of the French church under episcopal jurisdiction, and its endowment of £40 per annum; he resided there till his death, 16th September 1733. His sister Anne Marie was married in 1737 to Jacques Louis de Vignoles. He himself married Judith Julie de Bostaquet (*see* Chapter II.), and left a daughter, Ann Mary, who died young. He left £20 to the poor of his church.

7. ANTOINE PÉRÈS was a native of Montauban, who in 1649 began to study theology in Geneva. In 1661 he was made Professor of the Oriental Languages in the Protestant University of his native town, and afterwards was transferred to the chair of Systematic Theology. In 1684 the University of Montauban was suppressed; the professors were imprisoned, and were not set at liberty until October 1685, when they were banished. Pérès shared their vicissitudes. Quick says of him, "This very learned and godly divine died in my neighbourhood in 1686 here, in King Street, near Bunhil-fields," [London]. One of his daughters, Marie, was married to Jeremie Vialas, lieutenant of infantry, nephew of the pasteur Noe Vialas. Feeling herself, after the death of her father, "a stranger in a strange land," she named her first child *Marie Gershomith*; the baptism was in Threadneedle Street on 1st June 1687, Rev. John Quick being one of the witnesses. Two of her children were baptised in *Le Temple*—viz., Pauline, born 1690, and Noe, born 1692. Elizabeth Pérès, another daughter of the refugee, was married in 1692 to Joseph Lamotte. Perhaps Denys Pérès was the refugee professor's son; his child Olivier, named after Olivier Migault, was baptised on 22nd April 1705.

8. CÉSAR PÉGORIER, a theological student at Geneva in 1666, was a native of Roujan in Languedoc. He became pasteur of Senitot in Normandy. Through the pressure of persecution he left his charge and came to England, with a certificate of honour from the Synod of Quévilly. He was the minister of the French churches, styled the Artillery and the Tabernacle in London, and was the author of three publications:—(1.) "Exposition de la Religion Chrétienne" [in dialogues], Utrecht, 1714. (2.) "Système de la Religion Protestante," containing 700 quarto pages, London, 1718. (3.) "Maximes de la Religion Chrétienne" [a controversial work], London, 1722. In 1728 his daughter, Madelaine, was married to Jean Sauvage in Rider's Court French Church. The Rev. Daniel Cæsar Pégorier, who was born in 1696, was probably this good refugee's son.

9. *The Rev. JAMES SARTRE* (naturalised in 1685 as James Sartres, *clerk*, and called by Anthony-a-Wood *Jacobus Sartræus*), was a native of Montpellier, and M.A. of Puylaurens. He was ordained by the Bishop of London on 1st August 1684, incorporated as M.A. at Oxford on 14th May 1688, and installed a Prebendary of Westminster on the 17th; he carried St. Edward's staff in the procession at the Coronation of William and Mary, 11th April 1689. On the 5th July 1704, at Bromley in Kent, he married Dorothy, daughter of the Rev. Lancelot Addison,

D.D., Dean of Lichfield, and sister of the Right Hon. Joseph Addison. He died 3rd September 1713, and was buried in Westminster Abbey; Mrs. Sartre remarried with Daniel Combes, Esq. (Col. Chester's MSS.)

10. EZECHIEL BARBAULD was in 1704 a pasteur of the City of London French Church; Pierre Barbauld was pasteur of La Nouvelle Patente in Spitalfields in 1709, and of La Patente in Soho in 1720. Whether either of these was the French refugee who, "when he was a boy, was carried on board a ship inclosed in a cask and conveyed to England," I am not informed. The boy refugee was surnamed Barbauld, and he lived to be the father of the Rev. Theophilus Lewis Barbauld, whom George II. presented on 22nd June 1744 to the rectory of St. Vedast in London; the rector's son was the Rev. Rochemont Barbauld, a dissenter, whose wife, Anna Lætitia Aikin, made his own surname celebrated: he left no descendants. Mrs Barbauld, being an English authoress, should not have a place in this work, but a few of her sentences illustrative of its subject must be quoted. As to French Protestant preaching at Geneva, she writes in 1785—

"As soon as the text is named, the minister puts on his hat, in which he is followed by all the congregation, except those whose hats and heads have never any connection (for you well know that to put his hat upon his head is the last use a well-dressed Frenchman would think of putting it to). At proper periods of the discourse the minister stops short, and turns his back upon you, in order to blow his nose, which is a signal for all the congregation to do the same; and a glorious concert it is, for the weather is already severe, and people have got colds. I am told, too, that he takes this time to refresh his memory by peeping at his sermon, which lies behind him in the pulpit."

With regard to the Protestant congregation at Marseilles:

"The minister is an agreeable and literary man; his wife has been six years in England, and speaks English well. Her family fled there from persecution; for her grandfather (who was a minister), as he came out from a church where he was officiating, was seized by the soldiers. His son, who had fled along with the crowd, and gained an eminence at some distance, seeing they had laid hold on his father, came and offered himself in his stead, and in his stead was sent to the galleys, where he continued seven years. *L'Honnête Criminel* is founded on this fact."

[*L'Honnête Criminel* was written by Fenouillot de Falbaire. The fact on which it is founded, is the filial devotion of Jean Fabre (born at Nismes 1729). Although the self-devoted substitute of his father, he was awarded no mild sentence, but was sent to the galleys for life on March 11, 1756. M. de Mirepoix, minister of marine, obtained his release on May 22, 1762, after six years' servitude. See *Freville's Beaux Exemples*, Paris, 1817.]

11. Rev. PHILIPPE JOUNEAU was descended from a very good family in the Isle of Rhé, near La Rochelle. He came over to England in 1685 a refugee from the persecution, and was in 1693 appointed minister of the Eglise de Hungerford, in Hungerford Market, London, and afterwards officiated in the French Churches of Berwick Street, Soho, and St Martin Orgars. The Marchioness of Halifax selected him at a later date for the post of tutor to her grandson, the Hon. Philip Dormer Stanhope, afterwards Earl of Chesterfield, who was born on 22nd September 1694; and the branches in which he grounded the future statesman were history, philosophy, and the languages. His pupil afterwards corresponded with him, and six of his letters have been printed, the last, from Paris, concludes with practical proof that he had learnt the French language tolerably well—

"Je ne vous dirai pas mes sentimens des François, parceque je suis fort souvent pris pour un; et plus d'un François m'a fait le plus grand compliment qu'ils croyent pouvoir faire à personne qui est, *Monsieur, vous êtes tout comme nous*. Je vous dirai seulement que je suis insolent; que je parle beaucoup—bien haut et d'un ton de maître; que je chante et que je danse en marchant; et enfin que je fais une depense furieuse en poudre, plumets, gands blancs, &c."

This nobleman, who was the patron of Bishop Chenevix, employed another minister of Berwick Street French Church, Samuel Coderc, to be his son's tutor, Michael Maittaire being his Latin master. Rev. Samuel Coderc married Francis Mary, daughter of Colonel Savary, on 21st December 1729, in the Castle Street French Church, to which the Berwick Street congregation had been united.

12. Rev. JOHN CHERPENTIER ministered to a conformist congregation in Canterbury from 1710 to 1716 in opposition to the recognised refugee congregation in the Undercroft of the Cathedral. There is a minute-book with a few registrations of baptisms solemnised in the "Malthouse Chapel, Canterbury." Under date 4th

August 1710, when he appeared as a candidate, there is a minute to the following effect:—

“Rev. John Cherpentier states that he hath been a minister of the Gospel and exercised his ministry with edification and approbation for twenty-five years—that his family hath suffered very much for the Protestant religion, especially his father, who was put to death by the dragoons, and died as a martyr in the year 1683.”

13. Rev. HENRI D'AUBIGNY, presiding in La Charenton French Church, Newport Market, London, as its minister, the consistory did, on 21st July 1701, associate with him in the ministry, the Rev. Louis de Lescur de La Prade, who was formally received on August 11, and on 8th September it was agreed to erect a tablet containing the Ten Commandments. M. D'Aubigny had opened the church on the previous 13th April.

14. PASCAL DU CASSE is described in 1705 as a young clergyman who had been chaplain to Colonel Ecklin's regiment and in possession of a living near London of £80 per annum. Mr. Aug. Laspois, minister of the French Church of St. Patrick's, Dublin, writes disparagingly of his preaching, and calls him *levis armaturæ miles*. But Dean Abbadie took him by the hand and obtained his appointment to be collegiate minister of the French Church of St. Mary's, Dublin, promising to preach for him once a month. This was in 1705, his Irish stipend being only £40; but he must have had higher hopes, which were realised when his place of worship was shut up. For in 1722 the University of Dublin conferred on him the degrees of B.D. and D.D. A royal patent, dated 5th May 1724, made Paschal Ducasse, D.D., Dean of Ferns and Leighlin, and another patent, dated 29th February 1728 (n. s.), made him Dean of Clogher. He died on 8th January 1730. (See the Second Report of the Irish Historical MSS. Commission 1871, Appendix, p. 243, col. 2.)

15. The name of Monsieur ROUSSEL, as a French pasteur in Dublin, in and about 1685, occurs in the registers. There were two pasteurs of that name who escaped from France, brothers, and one of them had been sentenced to be broken upon the wheel for conducting public worship for his own congregation on the ruins of their temple. It is well known that though King James ran away from Great Britain, he, with the help of Louis XIV., made a stand in Ireland. And it was said that he had promised the French King that, as King of Ireland, he would give up M. Roussel to undergo the barbarous execution to which he was doomed by French law.

16. PIERRE BROCAS DE HONDESPLENS was the pasteur of Castel-jaloux. He and his son John were naturalized at Westminster in 1696 (see List xxi.). When Queen Anne sent the Marquis de Miremont to negotiate for the liberty of the French Protestants at the congress of Utrecht, this pasteur was sent as his co-adjutor by the refugees of London.

17. CHARLES THEOPHILE MUTEL was one of several refugee pasteurs naturalized on the same day as the last mentioned. But I have found nothing as to his antecedents, and only one thing as to his refugee life, namely, that he was the translator of J. F. Ostervald's anonymous work, “*Traité des sources de la corruption qui regne aujourd'hui parmi les Chrétiens*,” 1st edition about 1699; 9th edition, 1709. The first edition of the English translation was published in 1700, and the second, corrected in 1702, both by Ri. Chiswell at the *Rose and Crown* in St. Paul's Churchyard. I have the third edition, entitled, “*A Treatise concerning the causes of the present corruption of Christians, and the remedies thereof*.” The third edition, corrected, London, printed for D. Midwinter at the *Three Crowns*, and B. Cowse at the *Rose and Crown* in St. Paul's Churchyard, 1711.” The Dedicatory Epistle is to the Right Reverend Gilbert, Lord Bishop of Sarum, and is signed *Charles Mutel*; probably it was written for the first edition in 1700. From it, it appears that Bishop Burnet had befriended him and had given him some post in the church. I extract a few sentences:—

“MY LORD,—The treatise I now humbly offer to your Lordship in English has met with a very great and general applause in French; a second edition of it was desired in less than two months after the first, and it is already translated into more languages than one. Your Lordship thought fit that so valuable a work should be put into English. You were pleased, my Lord, to commit this translation to my care. . . . And now, my Lord, I do gladly embrace this opportunity to make a publick acknowledgment of the extraordinary obligations your Lordship has laid upon me. A post in the service of the Church is not the greatest favour I have received at your hands. I reckon myself much more beholden to your Lordship for the benefit of your example and instructions which I have enjoyed several years in your family.”

18. *Rev. P. F. DE LA RIVIÈRE*, Minister of the London French Church in the Savoy, seems to have been eminent. He was chairman, in Queen Anne's reign, of one of the meetings of refugees, to concert with statesmen and diplomatists, concerning the desired toleration of Protestants in France; there is an engraved portrait of him by Van Somer.

19. *Rev. STEPHEN LYON*, or *Lion*, was born in Rouen in 1674. His monument states that "he left Rouen under the guardianship of his mother, for the Protestant religion there persecuted." He matriculated at Oxford from Oriel College, 14th June 1692, aged eighteen, as "pleb. fil.," his father's name being J. Lion. He took his B.A. degree as of All Souls College, 13th February 1695-6; M.A., 21st February 1703-4. He was for nearly forty years minister of Spalding in Lincolnshire. There his daughters Mary and Susannah, who died young, were buried; also his wife, who died 16th April 1747, aged seventy-three, (Grace, daughter of George Lynn, Esq. of Southwick, in Northamptonshire); and the Rev. Stephen Lyon himself, who died 4th February 1748, (n.s.), aged seventy-four. Ezekiel Lion, M.A. of the University of Bordeaux, was incorporated at Oxford, 16th May 1704.—(Colonel Chester's MSS.)

20. *The Rev. HENRY PUJOLAS* was minister of the French church of Parson Drove in 1692; on 5th December 1691 he married Anne Richer, and died in 1749. Denys Pujolas was an ensign in the Guards in 1704. John Pujolas died in London before 1762, and was the father of Henry Pujolas, Esq., *Richmond Herald*, who died in 1764, aged thirty-one. Benjamin Pujolas, surveyor to the Westminster Insurance Office, died in 1776.

21. *The Rev. DANIEL LOMBARD*, D.D., rector of Lanteglos and Advent in Cornwall, formerly chaplain to the Princess Sophia, Electress of Hanover, was the elder son of a French Refugee pasteur. The refugee family appears among our Naturalisations (see List xiv.) of 5th January 1688: John Lombard (clerk), Frances, *his wife*, and Daniel and Philip, *their sons*. The father was minister successively of Martin's Lane, Le Quarré, and Hungerford French churches in London, and died in 1721. Daniel was Fellow of St. John's College, Oxford, and became M.A. by diploma dated 7th April 1701—then proceeded to B.D. on 25th April 1708, and to D.D. on 23rd April 1714. He is said to have been an extraordinary linguist. He died on 31st December 1746, having just completed his able and concise "History of Persecutions." In this book, which is still celebrated, he betrays his noble birth by dwelling upon the sufferings of the Protestants of France.

22. *The Rev. STEPHEN ABEL LAVAL* was in 1737 pasteur of the united chapels of Castle Street and Berwick Street in London. At that period of his life he brought out his elaborate *History of the Reformed Church of France*, in six volumes, with an appendix. The preface apologises for his English, as written by a Frenchman. He was proud of his connection with the Drelincourts. Charlotte Susanne, daughter of the deceased Pasteur Laurent Drelincourt, eldest brother of the Dean of Armagh, was married in the London French Church in the Savoy, in 1690, to John Barbot, author of *Voyages to Guinea*, in Churchill's collection; Charlotte Barbot, her daughter, was Laval's wife, and had to him two children, Daniel and Charlotte Elizabeth.

Among the subscribers to his history, the following names are interesting:—

Colonel Addée, Mr. Albert, Captain Arabin,¹ Rev. Mr. Aufrère, Mr. James Baignoux, Rev. Mr. Barbauld, Mr. Bardin of Chelsea, Rev. Mr. Battaile, Mr. Paul Bauvais, Rev. Mr. Bernard, F.R.S., Mr. De la Bertouche, Mr. Binet, Mr. Bion, Brigadier de Bommarel, — Bonet, Esq., Rev. Mr. Bourdillon, Rev. Mr. Boyer, Mrs. Brunet, Captain Bruneval, Mr. Cabibel, sen., Mr. Cautier, — Casa-major, Brigadier Cavalier, Mr. Chamier, Mr. Francis Chassereau, Mr. John Chatin, Mr. Chattie, Lady Colladon, Rev. Mr. Ste. Colombe, Mr. Commarques, M.D., Rev. Mr. Comarques, Mr. Dalteyrac of Bristol, Mr. Darien of Wandsworth, — De Crepini, Esq., Captain Theophilus Des Brisay, Madam Drelincourt, Miss Drelincourt, Rev. Mr. Droz, Rev. Mr. Durand, F.R.S., Rev. Mr. Simon Durand, Rev. Mr. Duval, Colonel De Veil, Rev. Mr. Eynard, Mr. Farette, Claud Fonnereau, Esq., Rev. Mr. Fouace, Captain Des Fourneaux, Peter Gausson, Esq., Daniel Goizin, Esq., Major De Jean, *five copies*, Mr. Johannot, Mr. Isaac Lacan, James La Touche, Esq., La Roche, Esq., Henry St. Leger of Trunkwell, Esq., Gideon Leglise, Esq., Rev. Mr. Lestabieres, Mr. Joseph Lycett, Captain De la Maindric, — De Mazères, Esq., — Miré, Esq., Rev. Mr. De Missy, Charles De Montaulieu, Esq., Madam de Montigny (deceased), Mr. James Moetiens, James Molinier, Esq., Captain Philip Moreau, — De Morin, Esq., Miss De Morin, Motte and Bathurst, booksellers, *fourteen copies*, Rev. Mr. De Muysson,

¹ "Alexandre Arabin, *jeune homme de Wandsworth*," was received into the communion of the French Church of Norwich in 1722.—*Burn*, p. 118. On 7th March 1785 at 8 P.M., the house of Colonel Arabin in Grasse Street was entered by five robbers, who carried off property valued at £2000.

James Mundy, Esq., Rev. Mr. Pellisier, T.J.C.D., Mr. Peloquin of Bristol, Rev. Mr. Pignot, Mr. Samuel Piquenit, Rev. Mr. Preluier, Mr. Prevot, Rev. Mr. Pordage, Alexander Primerose, Esq., Sir John Le Quesne, knight and alderman, Mrs. Ravenel, Rev. Dr. Reynell, *Chancellor of Bristol*, — Reille, Esq., Captain Ribot, — Robeton, Esq., Mr. Isaac Roberdeau, Mr. René Roulleau, Mr. Peter Ruffe, Rev. Mr. Saurin, *Dean of Ardagh*, Colonel De Soulegres, Mr. Tanqueray, Lewis De Thuder, Esq., Mr. Samuel Torin, Mr. Vareilles of Dublin, Alderman Simon Vashon of Waterford, Philip De Vismes, Esq., — De Vermenoux, Esq.

✓ IV. MEDICAL MEN.

1. We may begin this section with a Huguenot martyr who would have been a refugee if he could, and whose ancestor fled from a persecution of English Protestants. PIERRE BARIL, *maitre-chirurgien*, was a son or grandson of an English medical student, named Barry, who fled from the fires kindled by our Bloody Queen Mary. Dr. Baril married Madelaine Caillard, and had a son, Josias, who was born at Houdan, and a daughter, Elizabeth; both children emigrated to England. At the date of the marriage of the daughter, 10th August 1684, Dr. Baril was *maitre-chirurgien* and *apotecaire* to Louis XIV., residing with his wife at "Neauphen-le-Chastel," near Paris; the son-in-law was Nicholas Ghiselin, native of Havre-de-Grace, son of Nicholas Ghiselin, merchant, and the late Anne Gonté; the marriage was solemnized in the City of London French Church, Threadneedle Street. But in the rapid progress of persecution, Baril, as a Huguenot, was prohibited from practising medicine and surgery. This prohibition he obeyed, until, having been called in by a lady of quality, in whose case a moment's delay might have been fatal, he could not refuse his aid. For this offence he was thrown into the Bastile. His wife had died before 1689, in which year, on 16th June, Josias married Susanne, daughter of Louis Berchère. The next year the father died in the Bastile, and was buried in the prison-yard. (The surname re-appears in London in 1767, when James Baril became a Director of the French Hospital.)

2. Several French physicians are memorialized in Munk's Roll of the Royal College of Physicians of London, Vol. I., namely:—

(1.) Philip Guide, M.D., of Montpellier, admitted a Licentiate of the College on 2nd April 1683. A medical author.

(2.) Lewis Le Vasseur, a Parisian, M.D. (12th January 1654), of Montpellier, admitted a Licentiate of the College on 2nd April 1683.

(3.) John Peachi, M.D., of Caen, admitted an Extra-Licentiate on 26th July 1683. A voluminous medical author from 1692 to 1706.

(4.) Sebastian Le Fevre, M.D., of Anjou, a Frenchman, was admitted a Licentiate of the College on 22nd December 1684.

(5.) "John Dufray, M.D., was a doctor of medicine of Montpellier of 1668. He was a French Protestant refugee who *lost all he had by the persecution in France*. He applied to the College on 5th June 1688, praying to be examined and admitted, and to have his subscription money forgiven; which was readily agreed on in favour to such a distressed foreigner. He was admitted a Licentiate of the College, 1st October 1688."

Viro eruditissimo Doctori Dufray e Galliâ ob Reformatæ Religionis professionem fugienti, post tres examinationes approbato et hodie in ordinem Licentiatorum admissio, Solutiones Collegio debitæ, charitatis ergo, nemine contradicente, remittuntur.

(6.) "Joseph Mauclère, M.D., was a French Protestant refugee, and a doctor of medicine of Montpellier (of 1681). He was proposed for examination and admission without fees, 1st March 1689, and had passed as a Licentiate of the College on 8th June.

"8th June 1689. Dr. Mauclère was presented to the College by Mr. President and Dr. Colladon, as of their knowledge a Protestant fled from France for his religion. He brought his diploma from Montpellier, but some of the College moved, that (hereafter at least) if any name himself a Protestant who comes to be admitted into the College, he should bring certificates of his being such. However, upon the testimony of Mr. President and Dr. Colladon, Dr. Mauclère was accepted to be admitted *in formâ pauperis*, and was balloted for, there being two negatives, the rest affirmative. He was this day admitted *permissus intra urbem*, and promised to pay future fees, if able."

3. Dr. PETER SILVESTRE was born at Bourdeaux, about the year 1662, being the son of Daniel Silvestre, procurator to the Parliament of Bourdeaux; he and all his family were Protestants. His college education commenced at Guienne, where he *passed his philosophy* under Mons. Vaudrel. He studied at Montpellier under

Mons. Barberiac. He excelled in anatomy, and took his medical degree at the age of twenty-one. He was then sent by his father to Paris to gain experience in the hospitals, and there he staid until the Revocation. Happily he had the opportunity of quietly removing to Amsterdam from Paris in the company of some German noblemen. He was made physician to the Prince of Orange, whom he accompanied into England. Marshal Schomberg solicited of King William the favour that Dr. Silvestre might accompany him to Ireland, which was agreed to; and to Ireland he went. However, having neglected to obtain a military commission, he found himself adrift after the Duke of Schomberg's death. His Dutch pension he retained, and being known to the Duke of Montague, he was attached to the household of the Prince of Valdée. He obtained an extensive private practice in London, having been admitted a Licentiate of the College of Physicians on 26th June 1693. It is stated that he was also commissioner of the sick and hurt. To the latter duke he dedicated St. Evremond's collected works, in the publication of which he was associated with Des Maizeaux in 1703. He died 16th April 1718. He had no heirs, but Sir John Baptist Silvester, knt., M.D. (died 1789), was his nephew. A son of the latter became, in 1815, Sir John Silvester, bart., Recorder of the City of London (died 1822); the baronetcy expired in 1828 in the person of Captain Sir Philip Carteret Silvester, Bart., C.B., R.N.

4 The greatest medical surname belonging to the refugees is MARTINEAU. Gaston Martineau, maitre-chirurgien, son of Elié Martineau and Marguerite Barbeson, was a refugee from Dieppe in 1685; in the same ship was another refugee, Marie Pierre. To her he was married in 1693, their *annonces* being published at the City of London French Church, Threadneedle Street, on September 3, and the wedding being in the French Church of Spitalfields on the 26th. They settled at Norwich in 1695. Their son, David Martineau, surgeon, married Elizabeth Finch, and died 29th May 1729, aged thirty-two, leaving two daughters and one son, the second David Martineau, surgeon (*born 1726, died 1768*); the latter, by Sarah Meadows, his wife, had five sons—Philip Meadows Martineau (*born 1750*), surgeon, David (*born 1754*), Peter Finch (*born 1755*), John (*born 1758*), and Thomas (*born 1764, died 1826*). The fourth of these, John Martineau of Stamford Hill, Middlesex, was the father of Joseph Martineau of Basing Park, Hants, who married, in 1823, Caroline, daughter of Dr. Parry of Bath. The Martineaus are now considerable, both in numbers and in reputation, and all descend from the five sons of the second David Martineau. The public, however, divide them into two branches, the Church of England and the Unitarian. A good representative of the former was Rev. Arthur Martineau, M.A., formerly Fellow of Trinity College, Cambridge, Rector of St. Mildred's, 1864; Prebendary of St. Paul's, 1866; Chaplain to the Archbishop of Canterbury (Tait), 1869, who died in 1872, aged sixty-five; he was the author of "Church History in England from the earliest times to the period of the Reformation," London, 1853; at that date he was Vicar of Whitkirk, near Leeds, and Rural Dean. The well-known representative of the latter communion is the Rev. James Martineau, D.D., born in 1805; his sister was the celebrated authoress, Harriet Martineau, born at Norwich in 1802, died at Ambleside, in the Lake district, in 1876. The two latter were children of Thomas, manufacturer of bombazine and camlet, the fifth of the second David's sons; and Harriet's eldest brother was Thomas Martineau, surgeon in Norwich, born in 1795, "a man of qualifications so high as to promise to sustain the honour of his name and profession in the old city," but who died before the age of thirty. Philip Meadows Martineau, already named, "was considered the most eminent provincial surgeon of his day;" he was baptized at Norwich on 28th November 1752, and died in 1828, the last survivor of a succession of surgeons that had continued for above 130 years. There is a separate memoir of him, with his portrait as the frontispiece of the volume.

5. Dr. JAMES REYNETTE, of Waterford, was a son of Henri De Renêt, a Huguenot landed proprietor in Vivarais in Languedoc. Five sons became refugees, of whom the youngest, Gabriel, turned Roman Catholic, and got back the estate; two went to the Cape of Good Hope, and from their vineyards came a wine called *Graf de Renêt*; and two remained in Ireland, one of whom was Jacques. His fame as a physician reached Dublin, and he received an offer from that capital of £200 a-year for life if he would accept the charge of their greatest hospital. His refusal was regarded as a great compliment at Waterford, and he received the freedom of that city for himself and his heirs for ever, and also (tradition says) more substantial rewards. The Parish Register contains, under date 23rd July 1719, the marriage, in Doctor Reynette's house, of Captain John Ramsay and Miss Charlotte Reynette; but too soon after there is this entry:—"Jan. 23rd 1720. Doctor James Reynette

was buried by Mr. Dennis in the French Church." The French descendants of Gabriel fled from France during the first French Revolution. Napoleon I. included their surname among many others in a list to be read by the clergy in Roman Catholic chapels everywhere, communicating his imperial invitation to them to return to France. Some one reported this in England to the Rev. Henry Reynett, D.D., who obtained information from the French Ambassador that the old Languedoc estate was in the possession of a family of his name. Accordingly, General Sir James Reynett wrote to his distant relatives, who replied that they had got safe home, but had found their house damaged by soldiers, who had been quartered in it. The refugee Reyettes, descendants of the good physician, have prospered. In 1755, James Henry Reynette was sheriff, and he was twice Mayor of Waterford. From him the above-mentioned clergyman and general officer sprang.

6. *Dr. PIERRE DE RANTE* was another Huguenot physician in Waterford. His first wife was of the influential family of Alcock (she died in January 1716, aged thirty-three), and, partly for her sake, the Town Council gave him the care of the sick poor, with £10 per annum, and he was known as "the French doctor." In December 1717 he married Miss Anne Pyke; he had several children, and lived till January 1756. He was buried beside his first wife, on the 26th day of that month.

7. *JAMES AUGUSTUS BLONDELL*, a native of Paris, was naturalized at Westminster, 5th January 1688 (see List xiv.). He studied medicine at Leyden, where he took the degree of M.D. on 17th July 1692, the title of his thesis being *Dissertatio de crisisibus*. He settled as a practitioner in London, having been admitted a Licentiate of the College of Physicians, 26th March 1711. He obtained celebrity by his treatise (London, 1727) on "the strength of the imagination of pregnant women," demonstrating it to be "a vulgar error" that "marks and deformities" in infants are occasioned thereby. This was contrary to the published opinion of Dr. Daniel Turner, whose strictures called forth a second publication entitled "The power of the mother's imagination on the fœtus examined," London, 1729. Dr. Blondell's original book on this subject passed through several editions, and translations appeared in Germany and Holland. He died on 5th October 1734.

8. *JOHN LA SERRE*, M.D., was a French refugee in Guernsey. He was born in 1682 at Ville Magne, in Languedoc; he married Esther, daughter of Peter Whitehead of Guernsey, and died in St. Peter's Port, 10th January 1774.—(Camden Society Lists.)

V. MERCHANTS.

1. Many of the refugees brought considerable sums of money; some who had not money had good knowledge of business and inventive talents, thus they contributed greatly to public prosperity, and some made private fortunes and founded British families. It was a custom in London, regularly observed till 1723, for elders of the Dutch and French Churches, who usually were merchants, to be sent in December of each year on a deputation to the new Lord Mayor; this I infer from a paragraph in the *Gentleman's Magazine* for December 1738:—Thursday 14th—"The elders of the French and Dutch Churches, in number about twenty, attended by their ministers, waited on the Lord Mayor (Micaiah Perry, Esq.) to beg his protection, and presented two large silver cups. His lordship received them in an obliging manner, and assured them of his favour. This custom has been neglected fifteen years, and we cannot guess why it is revived."

2. "A London merchant, Mr. BANAL, a good refugee," was once in 1713 in the French café near the Exchange, when he heard an officer of the French embassy insulting the Protestant refugees, saying that they ought to be hanged. The French Papists had great hopes from the Harley-Bolingbroke ministry, as secret sympathizers with Louis XIV. in his quarrel with the Huguenots, and the French Ambassador's household were in the habit of speaking in this insolent style; so that this officer had no regard for verbal remonstrances, but went on to say, "Think you, gentlemen, that the king of France has not arms long enough to reach you beyond the sea? I hope that you will soon find that out." Mr. Banal could stand this no longer, but rushing forward with uplifted hand, shouted, "This arm, which is not so long as your king's arm, will reach you from a nearer place," and gave him a tremendous box on the ear. A row ensued, in the midst of which the landlady obtained for the officer the favour that he should be turned out by the door instead of being thrown from the window. (Marteille.)

3. *Paul Durand* (perhaps *PAUL DARANDE*) was a merchant of good reputation. His conduct greatly impressed Mr. Anthony Lefroy in his youthful days. In 1770

Mr. Lefroy discovered that he had lost £30,000, and anticipated that he might be judged as deficient in sagacity. "But (he writes) I thank God not any person can with reason call in question my sentiments of honour and honesty, who have always in view the example of one Mr. Paul Durande, who failed about fifty years ago when I was an apprentice to Mr. Mark Weyland, and who afterwards, having met with great success, paid all his creditors near cent. per cent., which was of more honour to him than if his statue had been erected in marble." (Sir J. H. Lefroy's Notes and Documents.)

4. PAUL LEWIS LA CAUX, Esq., who, according to the *Historical Register*, died on 10th July 1728, made his Will on June 6th of that year, which was translated from the French and was proved by his widow and Mr. Paul Dufour on July 18th. Her Christian name was Claude. He had a cousin, John Lewis La Caux, and two sisters, Mesdames La Colombine and Sigier, the former being either the wife or mother of Paul La Colombine. Mr. La Caux left two sons, Michael and Peter, and four daughters, Anne, Magdalen, Elizabeth, and Olympia Claude, wife of Captain Thomas Eaton; the portion of each of his children was £2000. He left to the Governor and Directors of the Hospital for French Protestants, for the use of the poor of the said hospital, £100; to the French Church in the Savoy, for use of the poor French Protestant Refugees, £100; to the Church La Patente, for the use of the poor French Protestants of said church, £50; to the Charity House in Soho, commonly called *La Soupe*, for the use of the poor French Protestant Refugees, £50; to the House of Charity in Spitalfields called *La Soupe*, for the use of the poor French Protestant Refugees, £50.

5. GABRIEL TAHOURDIN, a Protestant refugee from the province of Anjou, was naturalized in 1687 (see List xiii.), and became a London merchant; he died in 1730, and was buried at Wandsworth. His eldest son, Gabriel, was unmarried. His second son, René Tahourdin, Esq., merchant citizen and grocer, dying in 1750-1, left an only son, Richard. (Mr. René Tahourdin married Mary, daughter of Mr. Richard Wright, merchant, and lies in the same grave in the church of St. Stephen's, Walbrook.) From Peter, the refugee's third son, the English families spring. The refugee had four daughters, of whom Dorothy was married to Maximilian Western, and is thus an ancestress of the Western and Larpent baronets; Cassandra was married to John Graydon, and is an ancestress of the Earls of Milltown. Peter Tahourdin (*born 1720, died 1784*) was the father of two clergymen and of Henry Tahourdin, Esq., of Olveston, in Gloucestershire (*born 1752, died 1816*). The latter, who was the youngest son, left six daughters, of whom Anne was married to Sir Hanson Berney, Bart., and Mary Henrietta to Lieut.-Colonel the Hon. Savile Henry Lumley. The younger of the clerical sons was Rev. Charles Tahourdin, B.D., rector of Stoke-Charity, Hants (*born 1750, died 1819*), father of the late Rev. William Tahourdin, M.A., Fellow of New College, Oxford. The eldest clergyman, and chief of his name, was Rev. Gabriel Tahourdin, M.A. (*born 1743, died 1814*): he married Mary, daughter of Stephen Le Bas, Esq., and was the father of Peter Tahourdin, Esq., of London, solicitor (*born 1771, died 1844*), whose eldest son is Peter Le Bas Tahourdin, and the second son, from whom the apparent heirs-male spring, is Charles Tahourdin, Esq., of Westminster, solicitor (*born 1805*). The eldest son of the latter is Charles John Tahourdin, Esq., B.A., Oxon, barrister-at-law; the second son, Harry Tahourdin, Esq., who married, in 1868, Bridget, daughter of Robert Hannay, Esq., of Rusko, died in or about 1872.

6. STEPHEN SEIGNORET was a London merchant in the parish of St. Gregory. He was a Huguenot refugee, and was naturalized at Westminster, with his wife Elizabeth, on 20th March 1686 (see List xii.). Narcissus Luttrell mentions one of his early transactions thus:—"9th June 1693.—Mr. Seignoret, a merchant of London, paid in £2000 on the fund act on the life of the Duke of Burgundy, eldest son of the Dauphin of France." In 1698 Luttrell alarms us by tidings of a State Trial impending over seven French merchants who had pleaded *not guilty*, and were to be arraigned at the tremendous bar of the House of Lords. But on looking back we come to the less painful information—"19th May 1698.—Seven French merchants were impeached before the House of Lords *for trading to France*." In those days all leading Englishmen were monopolists, and furious ones; however, the refugee merchants, of whom Mr. Seignoret was one, escaped a trial by withdrawing their pleas of *not guilty*. The *British Chronologist* says:—"4th July 1698.—The Commons having impeached John Goudet and others for importing French lustrings [glossy silks], they confessed the facts, and this day the Commons demanding judgment against them at the Lords' bar, they were condemned in very great fines." Luttrell notes that the fines were fixed on July 2nd, viz., John Goudet, £1500; Barran, £500;

Seignoret, £10,000; Baudouin, £3000; Santini, £1500; Deherse, £1000; Dumais-tres, £1000, "and to lye in Newgate till paid" (*i.e.*, till they have paid). Mr Seignoret was not ruined. He was one of the original Directors of the French Hospital, named in the royal charter, 24th July 1718, but died in the following year; his Will was proved on 22nd October 1719. He left £600 to said hospital, £100 to James Robethon, and £100 to John Le Clerc Virly. His wife's maiden name was Elizabeth Got. Being a childless widow, she interested the newsmongers, so that her death was recorded in the *Historical Register* in June 1734, "Mrs. Seignoret, a French lady, reckoned worth upwards of £30,000"—the *Gentleman's Magazine* raised the figure to £40,000, and her Will seems to dispense about £50,000. Mr. Seignoret had a sister Susanne, wife and (in 1718) widow of Marc Anthoine Ravaud, a refugee from Lyons to Geneva; it was his son and namesake who married Susanne, daughter of Major-General La Melonière. Mr. Seignoret's brother (Christian name not known), perhaps, had been a refugee in Switzerland, but was deceased in or before 1718, and was in that year represented by a son (Mr. S.'s nephew), Pierre, or Peter Seignoret of Greenwich, who married, first, Sara Marie Couvreu (sister-in-law of Henri Gaultier), and secondly, Marguerite Allix (see the pedigree of Seignoret, Ravaud, &c., by Henry Wagner, F.S.A.).

* * * The Will of Mrs. Elizabeth Seignoret, *alias* Got, "translated out of French by Ph. Crespigny," was proved by the two executors (each of whom received £500), Peter Seignoret, Esq. (the nephew named above), and James Gaultier, Esq. (brother of Henri), on 2nd July 1734. She says, "I recommend my soul to God, my Creator, hoping that after my death it will be received in His holy Paradise, in consideration of the merits of Jesus Christ, my Saviour, who died for the remission of the sins of all those who, like me, believed in Him, and put their whole confidence in His mercy." Her legacies were—£1000 to the French Church of St. Martin Orgars, to be invested for the support of the ministers, and £200 for the poor French refugee members of that church; £2000 to the Hospital erected for poor French Protestant Refugees, to be invested for its maintenance; £50 to the poor of the parish of St. Gregory; £50 to the Charity School of Richmond, in Surrey; £200 to the poor of the French Church in Threadneedle Street; £20 to John Brugneirrolle; £100 to Mr Peter Dugua; £100 to Mrs. Susanne Passavant; £500 to Mr. Alexander de la Gorce; £200 to Elizabeth, wife of Mr. John Anthony Merle, and £200 to his daughter Elizabeth; £200 to Miss Elizabeth Gaultier; £200 to Mrs. De Virly; £500 to Mr. James Robethon; an annuity of £50 "to my friend, Mrs. Crommelin, widow;" an annuity of £10 to Elizabeth Blany, daughter of Widow Juvenel of Wandsworth; an annuity of £200 to Mr John Martin Couvreu, residing at Vevay, in Switzerland.

As to relations, there are the following bequests:—£6000 to her nephew, Stephen Seignoret, son of Peter; £12,000 to her niece, Elizabeth Seignoret, daughter of Peter; £11,000 to her nephew, John Lewis Couvreu, son of Mr. John Martin Couvreu; £9000 to her niece, Susanne Bernardine Couvreu, wife of Mr. De Bondeli; £1000 to each of the children of her nephew and of her last-named niece, "who shall be living at the time of my death;" £200 to Mrs. Susanne Kearny, daughter of Mrs. Ferdinand Ravaud, deceased; £1000 to Mrs. Elizabeth Julia Carré; £200 to Mrs. Susanne Anne Ravaud; £200 to Mr. Stephen David Ravaud; £200 to Mrs. Margaret Ravaud. "My silver toilet, my gold repeating watch and chain, set with diamonds, and all my rings, pearls, and jewels, and other trinkets whatsoever," to the aforesaid Elizabeth Seignoret. The deceased lady had a house in Richmond as well as in London, coachman, footman, and two gardeners. Her residuary legatee was her niece, Marianne Couvreu, wife of Mr. Henry Gaultier.

7. In the *Gentleman's Magazine* a death is recorded, 23d November 1739—"PAUL DUFOUR, Esq., Treasurer of the French Hospital, to which he left £10,000." He was one of the original directors, and was treasurer for twenty-one years (a period of service which was exceeded only by Richard Hervé Giraud, Esq., who officiated for twenty-two years, having previously been secretary for twenty years, and is now the Deputy-Governor). By reference to Mr Dufour's Will, he seems to have been a man of rank and wealth, and to have lived to a good old age, as his marriage took place in 1681; but that the Hospital received £10,000 is more than doubtful. He bequeathed to the "corporation of the Hospital of the French Protestants £300, in order to pay them what is coming to them by the marriage-contract passed with my wife at Paris, the 24th September 1681, by Soyer, a royal notary."

He left to his cousin, James Dupin, an annuity of £56, and the residue of his estate after the payment of legacies; to his cousin, Dina Dufour, £1000, and an annuity of £49; to his cousin, Margaret Guichery, wife of Mr. Henry, the silversmith, £1000, and an annuity of £49; to Mr. James Triquet, £16 per annum; to the widow Charlotte Bleteau, his servant, £10 per annum, which annuity shall, after her death, be paid "to the little Thomas Dufour, son of Captain Thomas Eaton;" to the widow Claud La Cana, £500; to Captain Thomas Eaton, £500; to Mr. Stephen Guyon, £500; to Mr. Peter Le Maistre, £500; to Mr. Cæsar

Le Maistre, £500; to Captain Amand Lalloue Duperron, £500; to his cousin, Abraham Guichery, living at Loudun, in France, £500; to his cousin, Martha Dupin, £500; to his cousin, Mary Anne Dupin, of Loudun, £500; to Paul Aubrey, the younger, of Loudun, £100; to Renauchon Aubrey, £100; to his cousin, the widow Des Illes Morteault, of London, £500; to the two daughters of the late Mr. Malherbe, who died at the French Hospital in London, living at Spitalfields, £200; to Captain James Philip Moreau, £100; to the two daughters of the late Mr. Francis Mariette, of Spitalfields, £100 each; to the two children of his late cousin, Paul Dupin, Sieur de la Mothe, of Loudun, named Paul and James Dupin, £50 per annum; to Madame Desclouseaux, widow, £100; to Captain Alexander Desclouseaux, £100; to Dr. George Cantier, £100; to Dr. Bernard, £100; to Mr. Cauderc, minister, £50; to Mr. Laval, minister, £50; to Mr. Peter Mariette, £50; to the widow Beaufepere, £50; to Mrs. Le Maistre, widow of Mr. Nicholas Rousselet, of Amsterdam, £200; to Mary Roussel, now at Amsterdam, £100; to Martha Dufour, of Loudun, wife of Mr. Dovalle, £500; to his maidservants, £150, to be equally divided: to the widow Charlotte Bleteau, "one room furnished, and a silver cup with two handles, which my wife formerly used;" to his nephew, Lewis Gervaise, £100; to Elizabeth Gervaise, £100; to Mrs. Amiot, widow of Isaac Gervaise, £100; to Michael, Anne, and Peter La Caux, children of Madam La Caux, £50 each; to Louisa Mariette, £50; to Mr. Francis Mariette, £50.—Dated 21st September 1739. Proved at London, 4th December 1739, by the executors, Captain Thomas Eaton, Captain Amand Lalloue Duperron, and Mr. Cæsar Le Maistre. [The names of the second executor are not recorded quite correctly. I find in the register of the French Chapel-Royal, under date 24th November 1722, the marriage of Amand Lalloutie Du Perron to Susanne Royrand des Clouseaux.]

8. "March 1734, died, MR. LOUBIER, a French merchant, worth £20,000," says the *Historical Register*. The Will of Anthony Loubier was dated London, 9th March, and signed in the presence of D. Chamier, Peter Thomegay, and Isaac Delpech, N.P.; it was translated from the French by Charles [Philip?] Crespigny, N.P., and proved on 4th April by the testator's two sons and executors, John Anthony and Henry, who were recommended to conduct themselves by the advices and directions of their uncles, Lewis Loubier and Charles Loubier. The testator was survived by his sister, Mary, by his two sons named above, and by his two daughters, of whom the elder, Mary, was wife of Mr. John Noguier of Leeds (and had two children, Anthony and Jane); the younger, Charlotte, was the wife of Mr. James Teissier (and had three children, Stephen, John-Lewis, and Elizabeth). He left £100 to the poor of the French Church in Threadneedle Street to be distributed by the elders and deacons, and £20 to be distributed to the poor Protestant Refugees of the Society of the Children of Nismes, erected in London.

9. "November 1733. Died, PHILIP MOREAU, Esq., possessed of an estate of £50,000," says the *Historical Register*. His Will, dated 10th March, and translated out of French by Philip Crespigny, N.P., was proved on 17th November by his son, Captain James Philip Moreau, and Paul Dufour, Esq. His son was his heir, and at the date of the making of the Will, had a wife, as to whom it was stipulated that if she became a widow she was to receive an annuity of £50. The testator's daughter, Louisa Elizabeth, Mrs. Hubert, was apparently a widow, having a son, Michael, who was already well provided for by the Will of her late father-in-law, Michael Hubert. To the Captain were left "my gold watch, and my silver shaving basin, and silver pot and box for the wash-ball which belongs thereto;" and to Mrs. Hubert, "my small silver Hungary water-bottle;" two-thirds of his plate to the former, and one-third to the latter. He had a gardener and maid-servants, but does not appear to have been as wealthy as reported. He desired to be buried in the church or vault of Kensington. He left £100 to the "French Hospital in Bunning Fields;" £50 to the French Church in the Savoy, "either to acquit the debts of the Church or to distribute to the poor as the ministers and elders shall think fit;" £50 to the Charity which is called *La Soupe at Les Grecs*.

10. Two London merchants of the name of BAUDOIN were named in the patent granted on 24th July 1718 by George I., for the French Protestant Hospital of London—namely, René and Jaques, the former as a Director, and the latter as Deputy-Governor. Their biographies are written in their monumental epitaphs which I am about to quote. If, however, the Deputy-Governor is the James of the epitaph, he resigned his office in 1720, the year of the death of the Earl of Galway, the Governor named in the patent.

René Baudouin's monument is in the Church of St. Mary Aldermary, in the City of London. The Rev. Dr. White, the present Rector, kindly sent me a copy:—

Near this Place
Lyeth interred the Body of
RENE BAUDOIN,
Late of London, Merchant, who departed this life the 4th day of February 1728,
In the 79th year of his Age.

He was born at Tours in France, the 27th of March 1650, n.s. And came into England in January 167 $\frac{2}{3}$, and by coming over avoided the Persecution carryed on for many Years by Subtile Popish Devices, against the Protestant Subjects of that Kingdom, and which at last openly broke out in the reign of King Lewis the 14th. Who in October 1685, repealed the Edict of Nants, and caused his Protestant Subjects to be cruelly persecuted for their Religion, many whereof fled into foreign parts, and the greatest numbers into this Kingdom of England, where they were received with a true Christian love and charity; to the immortal praise of this nation, which God for ever preserve.

In the Huguenot Cemetery at Wandsworth (says *Sunday at Home*, No. 1295), "a tomb, shaded by a tree which grows within and has twisted itself about the rails, bears this inscription:—

JAMES BAUDOIN, Esq., born at Nismes in France, but in the year 1685 fled from France to avoid Tyranny and Persecution, and enjoyed a Protestant Liberty of Conscience, which he sought, and happily found, and was gratefully sensible of, in the Communion of the Church of England. He constantly answered this pious resolution in his life, and went to enjoy the blessed fruits of it by his death, the 2nd day of February 1738-9, aged ninety-one.

II. In the end of February 1744 (new style) the merchants of the City of London presented a loyal address to the king in consequence of his majesty's message to the Houses of Parliament regarding designs "in favour of a Popish pretender to disturb the peace and quiet of these your majesty's kingdoms," and declaring themselves resolved to hazard their lives and fortunes "in defence of your majesty's sacred person and government, and for the security of the Protestant succession in your royal family." Among the 542 signatures, the following French names, chiefly Huguenot, occur:—

Jacob Albert, Gilbert Allix, William Alvauder, George Amyand, Francis Arbovin, Claude Aubert, George Aufrere, J. Auriol, Nathaniel Bassnet, Allard Belin, Claude Bennet, James Lewis Berchere, Herman Berens, John David Billon, John Blaquiere, John Peter Blaquiere, Henry Blommart, John Boittier, Samuel Bosanquet, John Boucher, James Bourdieu, Stephen Cabibel, Peter Callifies, James Caulet, James Chalie, Honorius Combault, Peter Coussirat, Daniel Crespin, Abraham Dafoncell, Peter Davisme, Gabriel De Limage, Joseph De Ponthieu, Peter Des Champs, C. Desmaretz, Andrew Devesme, Philip Devesme, Isaac Fiput De Gabay, Ph. Jacob De Neufvrille, John Dorrien, Libert Dorrien, Peter Du Cane, Samuel Dufresnay, J. Dulamont, Henry Durell, Charles Duroure, Alexander Eynard, William Fauquier, An. Faure, Abel Fonnereau, Zac. Phil. Fonnereau, John Furly, Peter Gaussen, Francis Gaussen, James Gaultier, J. Gignoux, James Godins, Benjamin Gualtier, G. T. Guigner, Joseph Guinand, Henry Guinand, Stephen Guion, William Hollier, Isaac Jalabert, John Jamineau, Stephen Theodore Janssen, John Lagiere Lamotte, P. Lefebure, Thomas Le Blanc, Charles Le Blon, Gideon Leglize, Cæsar Le Maistre, David Le Quesne, Benjamin Longuet, Samuel Longuet, John Lewis Loubier, Henry Loubier, Charles Loubier, Jo. L. Loubier, J. Ant. Loubier, Peter Luard, William Minet, William Morin, Fulcrand Mourgrue, Francis Noguier, Peter Nouaille, Francis Perier, Pearson Pettitt, John Pettit, Joseph Pouchon, Philip Rigail, Hugh Rou, Cypre Rondeau, Stephen Teissier, Matth. Testas, Peter Thomas, Thomas Thomas, Ant. Vazeille, Dan. Vernezobre, Dan. Vialers, Thomas Vigne, William Vigor, Peter Waldo.

The first in the above list, Jacob Albert, was born in 1700, son of Pierre Albert, merchant of Swithin's Lane, and Marianne, his wife; he was baptized in Threadneedle Street Church on 6th November, his parents being the registered witnesses. He was elected a Director of the French Hospital on 6th October 1756, and became the Deputy-Governor on 4th August 1779. We may say that he died in his eighty-fifth year, as Francis Duroure was appointed on 11th May 1785 to the vacant Deputy-Governorship.

James Bourdieu may have been the youngest son of John Du Bourdieu (Naturalization List x.). He was an influential insurer, and named as such in 1746 along with Jasper Mauduit.

Eynard was the name of a family in Dauphiny, allied to the house of Monteynard. Jacques Eynard, Chatelain (*i.e.*, Lord of the Manor) of La Baume-Cornillaine, had, for becoming a Protestant, been disinherited by his father, and seems to have earned his new position for himself. He was very zealous in founding and maintain

ing a Protestant church on his manor; he died in 1666, and his son, Antoine, inherited his zeal. Antoine Eynard removed to Lyons in 1676, married Sara Calvier, and had four sons. The third and fourth were refugees in England, and died unmarried. Anthony (who died in 1739) was an officer of merit in the British army. Simon Eynard was a merchant in London, and made a fortune. Their sister, Louise, and her husband, Gideon Ageron, were also refugees in England. A nephew, John Anthony Eynard, a son of an elder brother, Jacques, passed most of his life in England, but died in the Canton-de-Vaud in 1760, unmarried.

The Le Maistre family were very decided Huguenots. *Haag* informs us that Pierre Le Maistre, who probably came from Orleans, married at Canterbury in 1691, Marie, daughter of Mr. Ambrose Minet, French Pasteur of Dover; also, that Françoise Le Maistre was married at London, 1695, to David Pouget, and that a lady in France, of the same name (perhaps the same person), having fled, a description of her was sent to all the civil authorities, and she was arrested at Valenciennes in May 1685, and was shut up in the Bastille till 1688, when she was banished. Cæsar Le Maistre is the signature of one of the London merchants in 1744; he certainly was a Huguenot, as he was one of Mr. Dufour's executors in 1739. The marriage of Stephen Cæsar Lemaistre, Esq. of Queen Street, Westminster, to Miss Roche, was recorded in April 1760. The surname was Anglicised into *Masters*. Mr. Matthew Le Maitre died in Carlow on 7th December 1782, aged ninety. Stephen Cæsar Le Maistre, Esq., was a Judge of the High Court at Calcutta from 1774 to 1783.

12. A refugee minister, styled Le Sieur Francois Joseph Alexandre L'Herondel d'Anglecqueville, married in London, in 1701, Helene Nezereau. The surname, LHERONDEL, survived in the next generation, but exposed its owners to the trial of being addressed as Sherondel. In the beginning of the reign of George III. there was a merchant in London named Francis Lherondell, and in 1762 he wrote to a gentleman with regard to his application to be admitted to subscribe to a Government loan.

CRANE COURT, 29th November 1762.

SIR!—As you have pleased to assure me that Lord Bute will mention my affair to Mr. Fox, I cannot but flatter myself with hope of success, both from his Lordship's generosity and that gentleman's friendship and integrity. But as the Earl of Bute's great engagements may occasion a concern of so inferior a nature as mine to be sometime forgotten, I hope you will forgive the liberty I now take to entreat you to mention me again to his Lordship if there should be a necessity for so doing. It may likewise be not improper to observe that my name begins with L, and not with S. I observe it, as a misnomer may occasion mistakes and trouble, and I am most respectfully, Sir! your obedient, humble servant,

FRA. LHERONDELL.

13. In 1763, January 17, PETER LAPRIMAUDAYE applied to be allowed to subscribe £5000 to the Government Loan, "having always had the honour of being concerned in all former subscriptions!" His letter was addressed to the Earl of Bute, as also were the following:—

MY LORD,—We beg the favour of your Lordship to be admitted subscribers to the New Loan for the sum of Forty Thousand pounds.—We have the honour to be, with the most profound respect, &c., &c.

JOHN LIOTARD & GILES GODIN,¹

Merchants in New Broad Street.

LONDON, 13th January 1762.

MY LORD,—Having had £2000 in last year's subscription in Mr. Maginn's List, I take the liberty, on his intimation, to apply to your Lordship, desiring the favour of a proportionall share in this year's subscription.—I am, &c.

17th January 1763.

JNO. LE COQ.

[All the letters to Lord Bute are copied from the Musgrave Collection of Autographs in the British Museum.]

¹ David Godin, merchant in London, died on 11th September 1740; his son, David, was his executor, and was confirmed as such by the Commissary of Edinburgh on 20th July 1745, a debtor to the estate being resident at Pittenweem.

Chapter XVIII.

REFUGEES ON THE CONTINENT AT THE REVOCATION EPOCH WHOSE
DESCENDANTS SUBSEQUENTLY SETTLED IN BRITAIN.

I. MIGAULT.

JEAN MIGAULT was in 1663 a schoolmaster and lecturer at Moullé in Poitou, having succeeded his father in those functions, to which, in 1670, he added the business of a notary. He was, like his father, a Reader in the Protestant Church of Mougou. In 1681 he was thrown out of his practice as a notary by the Royal Edict excluding Protestants from all civil employments, and he immediately removed to a house in Mougou, hoping to be able to continue his school there. But in August of that year he became houseless through the ravages of the dragoons of France, and his wife and ten children were scattered among the chateaux and houses of kind friends, and before the end of the year a second dragonnade finally drove them from Mougou, in whose Protestant Church he had been for twenty years both Reader and Secretary, and Conductor of Sacred Music. On 31st January 1682 he became schoolmaster at Mauzé, in the same province. There he prospered for a time, but his excellent wife died there on 28th February 1683. Twelve days thereafter a new Royal Edict prevented him from keeping boarders, but the parents of his pupils requested him to continue his superintendence of the studies of their sons, who were removed to lodgings. In a few months a charge was entered against him before a local judge, that by teaching music and singing he was disobeying the Edict which commanded Protestant schoolmasters to teach nothing but reading, writing, and arithmetic; but the Protestant consistory having, by appeal, referred the case to the Lords of Council, the matter was allowed to drop.

For two or three years Mauzé was exempted from the persecutions and desolations suffered elsewhere; and its Protestant church, which was spared, was crowded with worshippers from very distant towns and parishes. This was through the influence, at the Court of Versailles, of "Her Serene Highness the Duchess of Brunswick-Luneberg and Zell." Her father, the Marquis d'Olbreuse, had been one of the Protestant noblesse of Poitou; her brother was his worthy successor; and she herself had been baptized in the Protestant temple of Mauzé. It was not till the 23rd September 1685 that the dragoons invaded and occupied Mauzé. But at that date its Protestant inhabitants were finally scattered. Migault was a wanderer for nearly three years, frequently visiting La Rochelle, and constantly planning the escape of himself and his children from France. At last, after more than one fiasco, they embarked from the shore below the Chateau de Pampin, near La Rochelle, and landed at the Brille, in Holland, on 8th May 1688, and by the 1st of June they were settled at Amsterdam. In September 1689 he completed his graphic and heart-stirring narrative of himself—a manuscript which was found at London in Spitalfields about the year 1824, in the possession of one of his descendants, and was translated and printed under the auspices of the Rev. Dr. Adam Clarke. Another translation was made at a later date by Professor William Anderson, of the Andersonian University, Glasgow; and the French original has also been printed.

Migault had been married on the 14th January 1663; he writes to his children in the above-mentioned narrative, "I had completed my eighteenth year, and your mother her nineteenth" (her maiden surname was Fourestier). He gives a list of his fourteen children, of whom eleven were living in 1689, and ten were refugees in Holland. An examination of the French registers in Somerset House shows that it was the youngest of these children, Olivier Migault (*born* 21st February 1683) who ultimately came over to England and settled in London. Jean Migault in his MS. has mentioned him several times, and specially in connection with an unsuccessful attempt to embark at La Bugandière for Holland, in December 1687. He writes, "When we were leaving La Bugandière, little Olivier, in his insinuating and affectionate manner, asked, *Where are we going, papa?* My heart was full, and to avoid the necessity of an explanation I said, *We are going to our house at Moullé, my child.* In the morning, the little fellow finding himself on the beach surrounded by sea and rocks said, *Are we in our house, papa?* I hastily answered, *Yes;* and he replied, *Then our house has tumbled down, papa.* I relate this anecdote in order solemnly to express my sorrow for the untruths I unguardedly uttered." I may take this opportunity of quoting one short but very suggestive sentence. At page 42 (of Professor

William Anderson's translation), Migault says of the refugees, "The fear of losing their children, if they remained in the country, was what decided the greater number of them to emigrate." The children of Protestants in France were to be taken from their parents and shut up in monasteries and convents, to be brought up as Papists. In *Household Words*, vol. viii., No. 194, there is an admirable article on the French Protestants, and it has only one blot. Writers, if they are of liberal politics, when they narrate persecuting deeds done by Roman Catholics, think that they ought to insert a single comment, here and there, in order to propitiate Roman Catholic readers. Accordingly, the above writer fixes on the horror of parents at a daughter being carried off to a convent; and he says sneeringly, "A convent to the Huguenot's excited prejudices implied a place of dissolute morals as well as of idolatrous doctrine." Surely this writer is a bachelor, who thinks that parents should cheerfully give away their own children to Mother-Church or to any applicant, if the house to which it is proposed to transport them be a comfortable one.

In the London French Church registers, Olivier Migault is described as a native of Mauzé in Poitou. I should rather say, in the register of Leicester-fields French Church. There on the 26th August 1708, he married Jeanne Huart, a native of Nerac in Guienne. And there his children were baptized, Gabriel, born 1st August 1709; Jeanne Elizabeth, born 27th January 1711; Francois, born 9th April 1712; Susanne Jeanne, born 19th November 1713; and twins, named Olivier and Jean, born 22nd April 1715. From the registrations of the eldest son and daughter, it appears that Olivier's brother, Gabriel Migault (born 22nd June 1669), was in London in 1709, and a Madame Jeanne Elizabeth Migault in 1711.

II. CHATELAIN.

Rev. Henri Chatelain was born in Paris, 22nd February 1684. He was the great-grandson of Simon Chatelain (born 1590), the famous Protestant manufacturer of gold and silver lace. This lace was a much-prized article. It procured for the steadfast Huguenot the toleration of his religion, in which he was zealous from the fifteenth year of his age to the eighty-fifth, which proved to be his last. In 1675 he died, leaving more than eighty descendants, who all paid fines for openly attending his funeral. Henri's grandfather was Zacharie Chatelain (born 1622), and was married to Rebecca Bonnel. On old Simon's death, he was harassed with a view to a forced apostasy; but at length, in 1685, he fled to Holland in disguise. For this offence he was hanged in effigy, and his house at Villers-le-Bel was razed to its foundation. He died at Amsterdam in 1699, having had five daughters and an only son. This son, the second Zacharie Chatelain, was married to Catherine Bonnel, and had an infant family before he left France. He was thrown into the Bastille in 1686, and on being set at liberty, removed to Holland with his wife and children. There he introduced the gold and silver lace. His eldest child, Henri, studied for the ministry at Amsterdam and Leyden; and having removed to England in 1709, he was ordained by the Bishop of London on the 3rd October 1710. He was pasteur of the Church of St. Martin Orgars (St. Martin's Lane) from 1711 to 1721, when he removed to the Hague, and in 1727 to Amsterdam, where he died on the 19th May 1743. His sermons were published in six volumes, with his portrait, bearing the motto, "Flexanimo sermone potens."—(Haag.)

III. DESCHAMPS.

Jean Deschamps, Sieur de Bourniquel, born 1667 at Bergerac in Perigord, became a refugee in Geneva in 1685. He removed into Germany about 1699, and from that date till 1729 was the French pasteur at Butzow in the Duchy of Mecklenburg. He died in the beginning of 1730 when about to remove to Berlin, in which city he had intended to settle, having received an appointment from the King of Prussia. His wife *née* Lucrece de Maffée, was a refugee lady from Dauphiny whom he married in Geneva; she survived him till December 1739, leaving out of eight children, five survivors, Gabriel, Jacques (who succeeded his father at Berlin), Jean, Antoine, and Sophie.

Of these the third, Jean, born at Butzow, 27th May 1709, and educated at Geneva and Marbourg, and for many years a litterateur and courtier at Berlin, ultimately adopted England as his country. At Marbourg he had been a pupil of the famous *Wolfius* (Christian Wolff), and in 1736 he had obtained the notice of the Prince-Royal by his translation into French of Wolff's *Logic*. On the accession of this Prince (Frederick the Great) to the throne in 1740, he appointed Deschamps tutor to the

young princes, brothers of His Majesty. At what dates he studied theology and obtained ordination to the Christian Ministry I am not informed, but in the title-page of his "Cours Abrégé de la Philosophie Wolfienne," published in 1743, he styled himself "Ministre du St. Evangile à la Cour de S. M. le Roi de Prusse, et Précepteur de LL., AA., RR., Messieurs les Princes Henri et Ferdinand, Frères du Roi." It is supposed that he offended Frederic by his righteous and vigorous attacks on Voltaire in the above-named work; at all events, a series of discouragements led to his departure from Berlin, which took place 7th June 1746, and after a tour through Holland he arrived in England on 25th March 1747. In the hope of securing an introduction to remunerative employment he began his labours in London by executing a translation of Lyttelton's *brochure*, entitled "Observations on the Conversion and Apostleship of St. Paul," and thereupon was permitted to call on the author (who was not elevated to the peerage till 1757). He has described the interview, which I copy as a picture of the feelings of a refugee in the great metropolis, just arrived, and in his thirty-eighth year. The statesman (then a Lord of the Treasury) received him one morning at about ten o'clock.

"He received me in his dressing-gown and night-cap, saluted me very coldly, and having settled himself in an elbow-chair, ordered that one should be placed for me near to him and to the fire; he allowed me to pay my compliments, to which he replied only by an inclination of the head, and began to buckle his shoes, draw on his stockings, and adjust his garters. Hereupon I shewed him my manuscript and asked him for an explanation of a passage that puzzled me. He forthwith discontinued the operations about his legs, and taking my manuscript, he said, 'Sir, you do much honour to my work by wishing to translate it into French; I cannot think it worthy of your so doing?' He then explained to me the passage in question, and spoke to me of his *Persian letters*, which had been very badly rendered into French, and much wished it could be translated anew, besides which he had added to the original work more than a third. Conversation went on for some time in this manner, and when I saw that his legs were completed and his barber ready in his turn to enter upon his office, I thought it right to resign to him a head which his operations were about to reduce to silence. . . . About fifteen days after, he sent to beg my attendance. I went at the hour appointed, and was received with much more politeness. He assumed a gracious air, thanked me for the trouble I had taken, and asked me if I wished him to tell me freely what I thought. 'Most willingly, sir,' replied I, 'for that very reason I have shewn you my translation.' Then rising, and taking a tone both emphatic and sententious, he made me this very obliging speech, 'Sir, I find that you know neither English nor French; your style is harsh; in many places you make me say absurd things; in one word, I think that if you print this manuscript, you will do credit neither to me nor to yourself.' So polite a compliment mortified me less than it excited in me pity for the weakness of a man who believed himself capable of judging of what he did not understand, for he spoke French indifferently and by no means correctly. . . . I retained my self-possession, and, without the least feeling of anger, said calmly, 'Sir, it may be that I have in some places misconceived the meaning of your expression; but, as to my language, I flatter myself that I am tolerably well acquainted with it, so has the public judged of my works; and if there be harsh passages in my translation of your work, they are those passages which I have translated literally, in order that the force of the original may not be lost?' At these words he regarded me fixedly, and replied in a softened tone, that truly he did not so perfectly understand our language as to judge with certainty; he could, however, assure me that I had not exactly conveyed his ideas; for example (continued he), 'you make me say to the friend to whom I dedicate the work, that he has had the goodness (*a eu la bonté*) to applaud it, and find it worthy of being published. I do not so say, but that he has approved the design I had of publishing it.' 'Sir,' I replied, in a tone of irony, 'I must beg your pardon for having given to your words a too polished tone of expression. Amongst us French, all polite people speak in this manner, and the words *a eu la bonté* convey no expression of a favour bestowed, but are simply a compliment which leads to no consequence.' 'Ah, well,' replied he, 'we English are unceremonious people, and do not love compliments, and you will oblige me by leaving that out.' We subsequently examined some other passages, upon which his remarks were about as well founded, and I would have withdrawn my manuscript; but he begged I would leave it with him a little time longer, that he might examine it more at leisure, and we parted good friends. He thanked me again and again for the trouble I had taken, and said that an individual like myself conferred too great honour on his work. Truly these English are an odd race of people!"

Owing to some accidents, the translation of Lyttelton's tract was not published till 1750. In 1749 Mr. Deschamps was about to settle at Cassel as Professor of Philosophy, but he was retained in London by receiving the appointment of one of the ministers of the French Church in the Savoy, where he received Anglican ordination from the Bishop of Llandaff. On 4th April 1753 he married, at Mile End Chapel, Judith, daughter of Daniel Chamier, Esq. Sir Abraham Janssen presented him to the living of Pillesdon in Dorsetshire in August 1756. The death of the Rev.

John Deschamps took place on 23rd August 1765. His widow died at Winchester on 27th December 1801, aged eighty. Their son assumed the name of Chamier on the death of the last male representative of that refugee family, and is the ancestor of the present English family of Chamier.

IV. MATY.

The Pasteur Matthieu Maty, of Beaufort, in Dauphiné, became a refugee in Holland in 1685, along with his little sons, Charles and Paul. Both these boys rose to considerable eminence. Charles Maty became the author of a *Dictionnaire Géographique Universel*, published at Amsterdam in 1701, and again in 1723. (Perhaps he was "Monsieur Maty, pasteur Français à Utrecht" in 1718.)

Paul Maty was born at Beaufort in 1681, and (according to Haag), was Catechist at the Hague in Saurin's School for the Poor. He certainly was the pasteur of Montfort, near Utrecht, in 1715. On 8th September 1715 he married Jeanne Crottier des Marets, a lady of a refugee family from Lyons. In 1729 he printed a letter on the mystery of the Trinity, in which he started a new dogma concerning our Divine Saviour. There was a very ancient sect known as the Monophysites; if our theologian had obtained followers they might have been named Triphysites. The only interest we have in this letter is that it was replied to by one of our refugees, the Pasteur Armand de La Chapelle, in a pamphlet entitled, "Reflexions en forme de lettre au sujet d'un système prétendu nouveau sur le mystère de la Trinité," 1729. Paul Maty refused to appear before his synod, and was expelled from his church. He then applied himself to the study of medicine, and in 1740 he retired to England along with his son.

This son, named Matthieu, had been baptised on 19th May 1718, at Montford. He had taken the degree of M.D. at Leyden on 11th February 1740. Aspiring to literary employment in England, he printed some fugitive pieces, among which were *Ode sur la Rébellion en Ecosse* (1746) and *Eloge Critique du grand medecin, Boorhaave* (1747). In order to bring himself into notice in London he began to publish in 1750 a magazine of literary news, entitled *Journal Britannique*, which was continued till 1755. The British Museum being organised in 1753, Matthew Maty was appointed one of its sub-librarians. In the same year he was made F.R.S. On 16th November 1754 Mr. Duncombe wrote to Archbishop Herring:

"I have lately commenced an acquaintance with a F.R.S., Dr. Maty, a man of learning and genius. He published every two months at the Hague *une feuille volante* (as the French call it) entitled, *Journal Britannique*. He has continued it five years. . . . The Dr. is in easy circumstances, and knows nothing of my mentioning his name here."

He was a member of the Medical Club which met every fortnight at the Queen's Arms, in St. Paul's Churchyard. In 1754 Dr. Richard Mead and M. Abraham De Moivre died, and Dr. Maty published concise memoirs of both; his tiny volume entitled, *Memoire sur la vie et sur les écrits de Mr. Abraham De Moivre*, is the life of which all subsequent biographies of the famous mathematician are abridgments. He also wrote memoirs of Rev. Thomas Birch, D.D., the historian of the Royal Society, who died in 1766. Dr. Maty was elected Foreign Secretary of the Royal Society 4th March 1762. And on 25th June 1765 he was admitted a Licentiate of the Royal College of Physicians. On 30th November of the same year he became the Secretary of the Royal Society. He was chosen to be the Principal Librarian of the British Museum in 1772, on the death of Dr. Knight.

Dr. Maty married in London, on 13th December 1743, in the French Church in the Savoy, Miss Elizabeth Boisragon. In the same Church, of which he was afterwards a trustee, his children were baptised—Henry Paul (born 1744), Jeanne (1753), Louise (), and Márthe (1758). He died in the beginning of August 1776, and was survived by his second wife (*née* Mary Deners), one son, and three daughters. He left a manuscript nearly ready for publication, viz., "The Memoirs of the Earl of Chesterfield," a work undertaken to do honour to a great statesman, but refusing to deal with his religious opinions. This memoir was published in 1779, prefixed to Chesterfield's Works, in four volumes, edited by Justamond. A portrait of Dr. Maty, by Bartolozzi, was given to his friends as a legacy to the extent of 100 copies, after which the plate was destroyed. His funeral sermon was preached by his wife's nephew, Charles Peter Layard (afterwards known as Dean Layard), from which I give an extract—a good specimen of the preacher's eloquence.

"A SERMON preached at Oxendon Chapel on Sunday, August 11, 1776, occasioned by the Decease of the late Matthew Maty, M.D. of the Royal College of

Physicians in London, Principal Librarian of the British Museum; Secy. to R. S.; F. of the R. SS. of Berlin and Stockholm and of the Society of Haerlem; and Physician to the Hospital for French Protestants and their descendants. By Charles Peter Layard, A.M., Fellow of St. John's Coll., Cambridge. London, 1776.

"A mark of the author's veneration for the character and memory of his deceased uncle."

"To lay the examples of men of this amiable character before the world is in some measure to prosecute the plan of their lives, and to carry into practice their laudable intentions of advancing to the utmost the benefit of mankind and the glory of God. It is too often observed, and with justice, that the industry of those who are endowed with brighter parts than the generality of men is by no means proportionable to their abilities; because, as they perceive their natural superiority to others, they rely too much on their talents in the acquisition and communication of knowledge. But this was far from being the case in the instance before us. An unwearied application, which commenced in the dawn and failed not till the very extinction of the last gleam of life, gave constancy and energy to the exertion of faculties far exceeding such as are entrusted to the majority. An extent of knowledge comprehending a great number of the most essential parts of science, and a superior acquaintance with the rational theory, joined to eminent skill in discharging the duties of [the medical profession] a profession not more useful to society than difficult in its study and practice, were the effects of this happy disposition. The very relaxations of a great and good man participate in that dignity which adorns his character. To his vast and valuable fund of profane literature was added an intimate acquaintance with religious and moral learning; the pride of human wisdom had not taught him to scorn what was most worthy his attention; nor had the contagion of infidelity poisoned the pure sources of benevolence in his heart. Deep indeed is the shadow which has fallen upon those who so lately enjoyed the society of our departed friend; but not they alone have been deprived of a father, a husband, or a brother; the orphan, the widow, the afflicted, share in their distress; every honest man has lost a fellow-labourer; every learned man an assistant in his laudable pursuits; every Christian an industrious and faithful fellow-servant; and this country one of its wisest and one of its worthiest citizens.

"I might describe to you the last hours of this excellent person, which corresponded exactly with his former life; I might relate to you with what humility he waved the deserved applause of his surrounding friends; with what earnestness he declared his disapprobation of that vain wisdom which misleads men from the ways of religion, till their ears cannot hear her voice, nor their eyes behold her perfections; with what fervency he professed his faith, with what constancy he persevered in his hope in Christ; and with what resignation and sincerity he awaited that moment which was to divide him from his nearest and dearest connections; but let me recall these words; the nearest connection of a good man is with the merciful Being, whose grace hath enabled him to persevere in that course which is closed in the brightness of His presence.

"A great degree of solid and useful and elegant knowledge, acquired, by the application of excellent abilities, with habitual and unwearied industry; an heartfelt interest in the public good; a charitable attention to that of every private person; and such a belief of religion and obedience to its precepts as constitute the real dignity and happiness of man,—are the most striking features in this unflattered portrait. If, therefore, the tenor of this man's life excites respect and attachment in the mind of any one, let me exhort him in the words of our Lord, for the sake of God's glory, for the benefit of the community, for his own present and future happiness, *to go and do likewise.*"

Dr. Maty's daughter, Louise, became, on 21st March 1776, the second wife of Rogers Jortin, Esq., son of Archdeacon Jortin. Before that date, another daughter had been married to Obadiah Justamond, Surgeon to the Westminster Hospital, and F.R.S. The other daughter was unmarried.

Dr. Maty's only son was born in London, 18th December 1744, and was registered *Henry Paul* at his baptism in the Savoy, 18th January 1745; at Westminster he was entered as *Paul Henry*; from 1782 to 1786 he called himself *Henry* only; I appealed to Mr. Winter Jones, late Principal Librarian of the British Museum, and he kindly wrote to me, with charming official positiveness, "His name was Paul Henry." He became a pupil at Westminster School in 1758, and from thence was elected to Trinity College, Cambridge, in 1763. He became B.A. in 1767, and M.A. in 1770; he also obtained a travelling fellowship and passed three years abroad. He was ordained to the ministry of the Church of England, and became, in 1774, chaplain to Viscount Stormont, our Ambassador at Paris. Dr. Lort, in a letter dated "Old Bond Street, 7th August 1776," says, "Dr. Maty being dead, his son, who is chaplain to Lord Stormont, is expected over." Soon after his arrival in London, he renounced the Thirty-nine Articles of his Church and embraced Unitarianism. That this step was not the result of any very industrious research may be inferred from Mr. Nichols' account of the posthumous volume of his sermons; "they had

been preached in the British Ambassador's Chapel in Paris in the years 1774, 1775, 1776, and in this volume by an oversight, that has sometimes happened in other cases, two or three sermons which he had transcribed from other authors were reprinted."

Mr. Maty found a more appropriate field for his tastes and talents. The death of his father having necessitated a re-arrangement of the staff of the British Museum, he was appointed as Assistant Librarian in December 1776, and he was promoted to be an Under-Librarian or Keeper of a Department in July 1782—the department assigned to him being Natural History and Antiquities. On 13th February 1772, he had been made Foreign Secretary to the Royal Society, of which he was elected a Fellow, and on 30th November 1778, he succeeded Dr. Horsley as Principal Secretary. In 1782 he began to publish a periodical entitled, "The New Review, with Literary Curiosities and Literary Intelligence. By Henry Maty. *Sequitur patrem non passibus æquis.*" It was continued till 1786, and consists of nine respectable octavos.

Unfortunately, in the Royal Society, he forgot the neutrality which is almost incumbent on a Secretary, and in its debates he both spoke and voted (the mere voting might have signified little, as it was by ballot). A series of disputes arose in which he took a prominent part, and even (it is believed) printed an anonymous pamphlet. His distinguished friend, Dr. Hutton, the Foreign Secretary, had been covertly censured on 20th November 1783 by a resolution of the council, and his resignation was accepted. Mr. Maty disliked the President, Sir Joseph Banks, whom he considered guilty of canvassing and using undue influence as to the election of Fellows, and the exclusion of the unsuccessful candidates for that honour. The Royal Society, however, refused on 26th February 1784 to inflict any covert censure on Sir Joseph Banks, though notice of such a motion had been signed by Samuel Horsley, Nevil Maskelyne, William James, Henry Maty, Charles Hutton, John Hyacinth de Magellan, Francis Masères, Thomas Brand Hollis, and Richard Paul Jodrell. That motion had "originated in some words spoken by Sir Joseph Banks to Mr. Maty, expressive of his dissatisfaction at finding that gentleman usually in opposition to him." On 25th March 1784, Mr. Maty resigned his secretaryship; and on 5th May Dr. Blagden was elected his successor. Dr. Kippis, from whose pamphlet¹ I have taken my information, says:—

"I cannot but express my wish Mr. Maty could be induced to abate something of the warmth of his disposition. For his general integrity, and for the particular proof he hath displayed of it in a striking instance, by which he sacrificed his interests and prospects in life, he is greatly to be respected. Nor will the praise be denied him of abilities and learning. But certainly, in the exercise of his free and independent spirit, he might have preserved a greater moderation of temper. If, as is commonly understood, he is author of the *History of the instances of exclusion from the Royal Society*, the violence of it cannot be approved; and the time will probably arrive, in which he himself will acknowledge that the language of his indignation hath gone beyond all reasonable limits."

Mr. Maty continued in his post at the British Museum, and devoted his leisure to literary work and a useful study of the Royal Society's Transactions. He published in 1787 a translation, in three volumes, of Baron Riesbeck's Travels through Germany. He also translated from Latin into French Bryant's *Gemmæ Marlboroughenses* (an account of the collection of gems in Blenheim), for which the Duke of Marlborough gave him £100. About the same time he brought out "A General Index to the Philosophical Transactions from Vol. I. to Vol. LXX." He died on 16th January 1787, leaving a widow (daughter of Joseph Clark, Esq. of Weatherfield, in Essex) and a son, who died young.

In his "New Review" he characterised the English translation of Saurin's Sermons as unworthy of the justly-admired orator, and gave suggestions for a nearer reproduction of them. The following is Mr. Maty's version of Saurin's grand apostrophe to Louis XIV. (in a sermon preached in Holland):—

"And thou, formidable Prince, whom I formerly honoured as my king, and still respect as the minister of the punishments of the Most High! thou, too, shalt have a part in my wishes. These Provinces threatened by thee, but sustained by the arm of the Lord—these climates which thou hast peopled with fugitives, but with fugitives whom a spirit of charity inspires—these walls which enclose thousands by thee made martyrs, but by faith made triumphant—shall resound once more with benedictions on thy head. God grant that the fatal bondage which covers thy eyes may drop off! God forgive the rivers of blood with which thou hast

¹ Observations on the Late Contests in the Royal Society. By Andrew Kippis, D.D., F.R.S., and A.S. London. Printed for G. Robinson, No. 25 Paternoster Row, 1784. Page 144.

covered the earth! God efface from His book the ills which thou hast done to us! And while He recompenses those who have suffered, may He pardon those who have made them suffer! God grant that after having been for us and the whole Christian Church the minister of his judgments, thou mayest be the dispenser of His graces and the minister of His mercies!"

V. DE MISSY.

Charles De Missy, or De Missy, a Huguenot merchant, and native of the province of Saintonge, became a refugee in Berlin, along with his wife. Her maiden name was Susanne Godefroy; her grandfather, Jean Godefroy, ecuyer, Sieur de Richal, had been major and captain-general of La Rochelle during its last historic siege. César De Missy, the son of the refugee, was born at Berlin, 2d June 1703. He was educated at the French College of that city, and at the University of Frankfort-on-Oder. The consistory of the French Church at Berlin admitted him as a *candidat*, or probationary preacher, in 1725. But the Prussian Government interposed with a test for his signature, according to custom. Young De Missy and another *candidat*, named Franc, scrupled as to signing; but after eleven months' correspondence, they were allowed (partly on account of the death of a Prussian prime minister) to accompany their signatures with the desired reservations. The same test would have been imposed upon the occasion of his induction to a pastoral charge; César De Missy, therefore, removed to the Netherlands, and preached in various towns for five years. In 1731 he came to England, and settled in London as a minister of the French Church in the Savoy. In 1762 he was translated to the French Chapel Royal of St. James', as successor to Mr. Serces. He died in London on 10th August 1775, aged seventy-two.

During a residence in London for forty-four years he was respected as a pastor and a scholar. He did not forget his worthy ancestors. In 1735 he preached in the French Church of La Patente in Soho a sermon suitable to the anniversary of the Revocation of the Edict of Nantes; it was printed along with his exposition of Psalm cxxxvii., and passed through several editions, the last of which is dated 1751. He was a diligent and successful Biblical student, as appears from his Greek Testament (Mill's text and Kuster's edition), the margins of which are covered with Latin notes in his neat handwriting. It is to be regretted that what he has printed should have consisted to so large an extent of trifles in prose and verse, appearing in periodicals either anonymously, or signed C. D. M. Paul Vaillant *tertius*, the French publisher, prevailed upon him to print the following critical work:—

“De Joannis Harduini *jesuite* Prolegomenis, cum autographo collatis, EPISTOLA quam ad amicissimum virum Willielmum Bowyer, iisdem nondum præstantibus, scripserat CÆSAR MISSIACUS [vulgò Cæsar De Missy] Reg. Brit. a sacris Gallicè peragendis. Prostant *Harduini Prolegomena* Londini, apud P. Vaillant, 1766.”

Mr. De Missy was celebrated as a collector of rare books and manuscripts. He had *three copies* of the first printed Polyglot, namely, a Pentaglott Psalter (in Hebrew, Greek, Arabic, and Chaldee, with three Latin versions of the Psalms), printed at Genoa in 1516 by Petrus Paulus Porrus; the first of these was sold to the late Rev. Mr. Cracherode, and thus passed into the library of the British Museum. He had also *two copies* of John Polken's Psalter, printed at Cologne in 1518. Accordingly we find in “Nichols' Literary Anecdotes,” vol. iv., some interesting *Remarks on the first printed Polyglotts* addressed by Mr. De Missy to Mr. Bowyer in the year 1770. One of his slight publications was entitled, “Parables ou Fables et autres petites narrations d'un Citoyen de la Republique Chrétienne du dixhuitième siècle mis en vers par César De Missy, 1759;” 2d edition, 1770; 3d edition, 1776—which edition, although posthumous, had been revised and corrected by the author himself, and had his portrait as the frontispiece. He was, no doubt, urged by his admiring friends to bring out something really important, and in his old age he set to work in earnest to prepare a learned work on the Complutensian Polyglot; but at his death it was found to be in a quite unfinished state. Three volumes of his sermons, however, were printed as a memorial of him, viz., “Sermons sur divers Textes de l'Écriture Sainte—par feu César De Missy, un des Chapelains Francois de Sa Majesté Britannique, 1780.”

His library was sold by auction by Messrs Baker and Leigh, March 18 to 26, 1778. It was rich in biblical and other manuscripts, and in classical works; several of the most curious books were bought for the king's library; the British Museum bought the Greek Testament which I have mentioned above. It was the occasion of Mr. Beloe's panegyric, with which I conclude this memoir:—

"I have before had occasion to mention with respect the name of Cæsar De Missy. He was a profound scholar, an acute writer, and above all a most excellent theologian. This will sufficiently appear from an edition of the Greek Testament preserved in the Museum. It formerly belonged to De Missy, and is enriched with innumerable notes from his pen. I transcribe a few of them . . . taken without any particular care as to the selection . . . to satisfy the theological student that the book from which they are transcribed will amply repay his attention."¹

VI. THELLUSSON.

Monsieur de Thellusson was a Huguenot of noble birth who took refuge in Geneva. His son, Isaac de Thellusson, was born 14th, and baptized 15th October 1690, at St. Gervais in Geneva, and rose to be Ambassador from that Republic to the Court of Louis XV. He died in 1770; his wife was Sarah, daughter of Mr. Abraham le Boulenger, to whom he was married at Leyden, 11th October 1722. Peter Thellusson, son of Isaac, came to London in the middle of last century, and prospered; he purchased the manor of Broadsworth in Yorkshire. One of his sons, George Woodford Thellusson, married Mary Ann, third daughter of Philip Fonnereau, Esq.; and his youngest daughter, Augusta Charlotte, was married to Thomas Crespigny, Esq. (who died in 1799); his third son was Charles, M.P. for Evesham. Mr. Thellusson died on 21st July 1797; his eldest son, Peter Isaac, was made Baron Rendlesham, in the peerage of Ireland, in 1806, but survived only till 1808; the second, third, and fourth barons were his sons; the present, and fifth baron, was the only son of the fourth. The celebrated will of Peter Thellusson, Esq., dated 1796, is matter of history. He left £4500 a year of landed property, and £600,000 of personal property, to trustees for accumulation during the lives of his three sons, and of their sons alive in 1796; the vast fortune expected to have accumulated at the death of the last survivor was left to the testator's eldest male descendant alive at that date. The will was disputed, but was confirmed by the House of Lords on 25th August 1805. Charles Thellusson (*born 1797*), son of Charles, M.P. (who died in 1815), was the last survivor of nine lives; he died 5th February 1856. Litigation was necessary to decide who was the heir intended by Peter Thellusson, and the decision was in favour of Lord Rendlesham on 9th June 1859. The fortune, however, was comparatively moderate, vast sums having been swallowed up by the sixty-two years of litigation. One good result of the monstrous will was the Act of Parliament (39-40 Geo. III. c. 98), "which restrains testators from directing the accumulation of property for a longer period than twenty-one years after death."

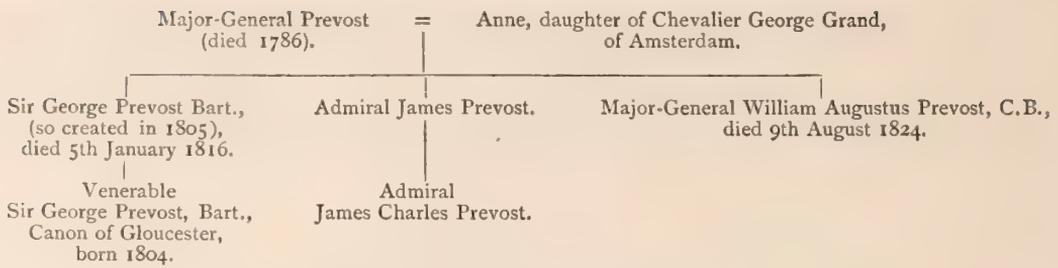
The unsuccessful litigant was Arthur Thellusson, Esq. (*born 1801, died 1858*), sixth son of the first Lord Rendlesham, who reasonably thought that, having been born after his grandfather's death, and being thirty-eight years the senior of his noble kinsman, he was the eldest male descendant. He died before the decision, and left his claims to his only son, the present Colonel Arthur John Bethell Thellusson, of Thellusson Lodge, Aldeburgh, Suffolk. The Rendlesham estate is near Woodbridge in Suffolk. (*Imperial Dictionary of Universal Biography, and other authorities.*)

The fifth and present Lord Rendlesham (Frederick William Brook Thellusson), descended from a noble refugee, is now connected with England, Scotland, and Ireland—with Ireland by his title of nobility—with Scotland by his marriage on 4th July 1861, to Lady Egidia Montgomerie, daughter of Archibald William, 13th Earl of Eglinton and Earl of Winton (she died 13th January 1880)—and with England, as a landed proprietor and (late) M.P. for East Suffolk. His heir is the Hon. Frederick Archibald Charles Thellusson, born in 1868.

VII. PREVOST.

The family of PREVOST was represented among Huguenot refugees in Geneva at the period of the Revocation Edict. There Augustine Prevost was born about 1695, married Louise, daughter of Gideon Martine, first Syndic of Geneva, and dying in January 1740, was buried at Besinge. His son, Augustine, removed to England, and entering our army rose to the rank of Major-General. He and his brother, Colonel Jacques Marc Prevost, served together in America. The motto of this good French family was J'AI BIEN SERVI.

¹ *Anecdotes of Literature and Scarce Books*, by Rev. William Beloe, vol. i. p. 113, London, 1807.



As to the first baronet I insert the following paragraphs:—

Whitehall, September 3, 1816.—His Royal Highness the Prince Regent, taking into his royal consideration the distinguished conduct and services of the late Lieutenant-General Sir George Prevost, Bart., during a long period of constant active employment in situations of great trust, both military and civil, in the course of which his gallantry, zeal, and able conduct were particularly displayed at the conquest of the island of St. Lucie, in 1803, and of the island of Martinique in 1809; as also in successfully opposing, with a small garrison, the attack made in 1805, by a numerous French force, upon the island of Dominica, then under his government; and while Governor-General and Commander-in-Chief of the British Provinces in North America, in the defence of Canada against the repeated invasions perseveringly attempted by the American forces during the late war; and His Royal Highness being desirous of evincing in an especial manner the sense which His Royal Highness entertains of these services, by conferring upon his family a lasting memorial of His Majesty's royal favour, hath been pleased, in the name and on the behalf of His Majesty, to ordain that the supporters following may be borne and used by Dame Catharine Anne Prevost, widow of the said late Lieutenant-General Sir George Prevost, during her widowhood, viz., "On either side a grenadier of the 16th (or Bedfordshire) regiment of foot, each supporting a banner, that on the dexter side inscribed West Indies, and that on the sinister, Canada," and that the said supporters, together with the motto 'Servatum Cineri,' may also be borne by Sir George Prevost, Bart., son and heir of the said late Lieutenant-General, and by his successors in the said dignity of a Baronet, provided the same be first duly exemplified according to the laws of arms, and recorded in the Heralds' Office. And his Royal Highness hath been also pleased to command that the said concession and especial mark of the royal favour be registered in his Majesty's College of Arms."

"Sir George Prevost was the eldest son of Major-General Augustine Prevost, who served under General Wolfe, and was severely wounded on the plains of Abraham, and who afterwards so eminently distinguished himself in the first American war, by his defence of Savannah. The surviving brothers of Sir George are both in his Majesty's service, the eldest a post-captain in the Royal Navy, and the other a colonel in the army. Sir George Prevost married, in the year 1789, Catharine, daughter of Major-General Phipps, who survives him, together with a son, a minor, who succeeds to the title, and two daughters."—*Gentleman's Magazine, February 1816.*

VIII. FOURDRINIER.

From the north of France noble refugees bearing the surname of *Fourdrinier* first settled in Holland. A descendant settled in London during last century, and obtained a good position as a papermaker and wholesale stationer. His son, Henry, born in Lombard Street, on 11th February 1766, was the inventor of the paper-making machine in conjunction with his brother. Although patentees, they were the victims of piratical appropriation perpetrated both in Russia and in England. From the former nation no compensation could be obtained, but the English Parliament, in May 1840, voted £7000 as compensation to Messrs. Fourdrinier. Their expenditure on the invention itself, and in the defence of their rights, had ruined their business as stationers, and had entailed upon them loss, instead of profit, as inventors. They had invented a paper-cutting machine also. The compensation was avowedly inadequate, and in November 1853 the paper trade took steps for providing for Henry Fourdrinier, the surviving patentee, and his two daughters, by annuities. Henry Fourdrinier died on 3rd September 1854, in his eighty-ninth year. On the completion of his eighty-sixth year, his daughter, Harriet had indited this tribute to his worth:—

His form is spare, his hair is white, he has passed that age of fourscore years which the Psalmist so touchingly described; but at present, we rejoice to say, his strength is not labour and sorrow. His walk is active, his eye is bright, his health is good, his spirits buoyant, and his piety firm. He is the delight of his children and his children's children, the latter of whom, to the number of some twenty-four, make him their friend or their companion. He will talk with the elders or romp with the young ones—drive his daughters out in the carriage or take long walks with his sons—run races with the boys, or dance with the girls—shows hospitality to his friends, does his duty as a master, is a loyal and devoted subject, and makes a capital churchwarden. Many worldly troubles still oppress him, but he bears the yoke as knowing by whom it is laid on.

IX. DU BOULAY.

The family of *Du Boulay* were refugees who adopted Holland as their home. Their arms, as they appear on a three-sided silver seal, one of the few relics preserved in their flight, are "argent, a fess wavy gules," surmounted by a helmet, full faced, with open vizor of five bars, and a plume of three feathers. The tradition is so established in the family of its descent from a French nobleman with a marquis' title now extinct, that it is probably founded on fact.¹

Benjamin François Houssemayne du Boulay, after studying theology in Holland, was elected, in 1751, to the fifth place among the ministers of the French Church in Threadneedle Street. M. Du Boulay insisted on receiving ordination at the hands of Thomas Sherlock, Bishop of London. He married, in 1756, Louise, daughter of Jean Lagier Lamotte, and his wife, Louise Dalbiac. (A niece of Mrs. Du Boulay, grand-daughter of Jean Lagier Lamotte, married, in 1795, Charles Abbott, first Lord Tenterden.) The pasteur died, and was buried at Southampton in 1765. A sermon, preached by M. Durand, on the occasion of installing his successor, says of him—"Il avait cette éloquence vive qui va au cœur, parcequ'elle en vient;" and again, "la seule façon de nous le faire oublier sera de nous en faire souvenir sans cesse."

He left one son and four daughters, of whom three died unmarried, the fourth was married to James Cazenove, Esq., the English representative of a Huguenot branch of a noble family. The only son, François Jacques Houssemayne Du Boulay, married, in 1708, Elizabeth, daughter of Archibald Paris, Esq.; he lived at Walthamstow, and became wealthy by business during the war with France. His name stood for some years first on the list at the Bank of England as holder of the largest amount at that time of government stock. He died in 1828, leaving eight children, all of whom married and have had families. The three daughters were married to Isaac Solly, Esq., and the Rev. Messieurs John and William Blennerhassett. The eldest son (*born* 1801, *died* 1836), the Rev. James Thomas Houssemayne Du Boulay, rector of Heddington, Wilts, is now represented by his son Francis Houssemayne Du Boulay, also rector (and patron) of the same living; and the youngest son, John (*born* 1811), who married Mary Farr, daughter of the Rev. Harry Farr Yeatman of Stock House, Dorsetshire, became, in 1851, the owner of Donhead Hall, Wiltshire (once the residence of Sir Godfrey Kneller), and is now also the proprietor of Avis-hayes House, Dorsetshire. His sons are Arthur Houssemayne, Ernest de Vismes, and Digby de la Motte, and his daughter is Bertha Dalbiac, Mrs. Lane.

This family is at present largely represented in the Church, and is established in several of the southern counties. It exemplifies the manner in which the French colony clung together, though perhaps it is only a coincidence, that by the marriage of the widow of the Rev. J. T. H. Du Boulay of Heddington, with the Rev. G. J. Majendie, son of the Bishop of Bangor, the Rev. Henry William Majendie, at present the representative of the Majendies, is half brother to the present head of the Du Boulays (1874). The next brother of the Rev. Francis Houssemayne Du Boulay (*born* 1828) is Rev. James Thomas Houssemayne Du Boulay (*born* 1832), Assistant Master of Winchester College.

X. CAZENOVE.

The noble family of *De Cazenove* is well known to genealogists. The Protestant refugee branch was recognised as such in 1790 by the undoubted chief of the house, M. Pierre De Cazenove, Seigneur de Pradines, resident at Marmaude on the Garonne, in the Province of Guienne (*see* D'Auriac and Acquier's *Armorial de la Noblesse de*

¹ *Burke's Landed Gentry* says that Francois Houssemayne Boulay, the Father of the Reverend Benjamin, was a son of Le Marquis d'Argenson.

France, vol. v.). The head of this branch was a French Protestant of the sixteenth century (there was a Pasteur de Cazenove at Defau in Languedoc in 1568). The pedigree of the English Cazenoves begins with Charles de Cazenove, born about the end of the sixteenth century, whose son, Pierre, married Elizabeth Gaussorge about 1633. Their son, Charles (*born 1634*), removed from Guienne to Anduze; it was he who dropped the aristocratic "de" from his surname on entering upon business. Charles Cazenove died in 1699; but before that date, his family having been scattered by the Edict of Nantes in 1685, his son, Pierre Cazenove, had become a refugee in Geneva. There, on 15th June 1697, he had married Marie Plantamar, of Chalons-sur-Saône. On 21st April 1703 Pierre Cazenove and his two sons, Jean and Philippe, were enrolled as burghesses of Geneva. The eldest son, Jean, is the head of the Cazenoves in America.

After 1703 M. Pierre Cazenove of Geneva had a third and a fourth son, named Theophile and David. Theophile married Marie, daughter of the illustrious Paul de Rapin, Seigneur de Thoyras, and founded the Cazenoves of Holland; his son Frederick, however, was naturalized in England in 1772. David, born at Geneva in 1711, married, in 1737, Charlotte Marie Faure, and had fifteen children, three of whom settled in England—John, Charles-Henry, and James. Only one of these brothers left descendants—namely, James (born at Geneva in 1744), who married Marianna Houssemayne Du Boulay, and had four sons, Henry (*born 1792, died unmarried*), James, John, and Philip. Of these, James married Miss Knapp, and had, with other children, Edward and Frederick; and Edward's son, Edward Cazenove, Esq. (*born 1856*), is now the head of the Cazenoves in England.

John married Miss Gibson, and is represented by his son, Rev. John Gibson Cazenove, D.D., Chancellor of St. Mary's Cathedral, Edinburgh.

Philip, born in London in 1799, was educated at the Charterhouse School. He commenced business in partnership with Mr. Menet. This Mr. Cazenove had a long and prosperous career as a stockbroker, and died 22nd January 1880 in his eighty-first year. He was distinguished for unflinching integrity and intelligent devotion to business, combined with a high tone of sentiment and feeling. His leisure time was occupied with works of benevolence and charity. He was forward and generous in subscriptions to Church Societies, to hospitals, and to beneficent undertakings generally. His large-hearted and substantial liberality will long be remembered in many quarters, and especially in the Anglican Church. He married Miss Emma Knapp, and had a large family; his son Henry has served as high Sheriff of Buckinghamshire; another son is Rev. Arthur Cazenove (*born 1832*), Vicar of St. Mark's, Reigate, and Rural Dean, Honorary Canon of Rochester.

XI. MENET.

The family of Menet was at an early date established in the domain of Royas, near Beauchastel in Le Vivarais; its members were staunch Protestants, who remained in France as members of the Church in the Wilderness (*Eglises du desert*). As to their pedigree, the first names on record are Nicolas Menet and Marguerite Besson, his wife, who had two sons, François and Pierre. On 20th April 1600 the Duc de Ventador granted to the elder son, François Menet, the domain of Royas by the tenure of a lease renewable for ever. François' son was Charles Menet, who married Louise de Lhomme, and had three sons, the eldest of whom was the father of Jean Menet. Jean Menet married, on 3rd December 1708, Marie Torras of Riou-de-bel, near Beauchastel, and was the father of Jean-François, François, Isabeau, and Jeanne (the latter was born in 1720).

Isabeau became the wife of François de Fiales. The devoted couple were worshipping with a congregation in the desert on 29th March 1735 when they were surprised and arrested by a company of dragoons; the husband was condemned to the galleys for life; Isabeau was imprisoned in the dismal Tower of Constance, where she was kept in durance for fifteen years. Jeanne was also arrested, but escaped to Geneva where, in the course of years, she was married to François Augustin Lombard. (Some of her letters are preserved, addressed to refugee correspondents in England—to her cousin, Pierre and Jean Gausson; to Colonel Marc Antoine Saurin, condoling on the death of Rev. Louis Saurin, Dean of St. Patrick; to M. Saint-Férel of Dublin; to M. Pelletreau, French pasteur of Dublin; and especially to her cousin, Francoise Portal, a refugee lady in Ireland. A volume was privately printed at Geneva in 1873, entitled *Isabeau Menet, prisonnière à la Tour de Constance, 1735-1750*).

Isabeau's brothers founded the firm of Francois Menet et C^{ie}, silk manufacturers

in Turin. Francois came to London on the business of his firm in 1764, and was naturalized as a British subject in 1766. In one of his letters he expressed his joy that now his descendants would be possessed of a nationality which was denied to them in the land of their fathers. He does not seem to have taken up his abode with us, for he became a burgess of Yverdon in Switzerland on 23rd November 1771. His wife, a native of Geneva, was Charlotte Albertine Achard; their children were a daughter, Antoinette Marie (Madame Pictet), and a son, Jean-Francois, of whom we must now speak as John Francis.

John Francis Menet married Louisa, daughter of James, and sister of Philip Cazenove, Esq. He founded a house of business in London, and took his brother-in-law, his junior in age, into partnership. As to Mr. Menet, I have no further information, except that he died at Hampstead on 1st September 1835, and left a son, the Rev. John Menet, M.A., Oxon., ordained in 1849, and since 1852 Vicar of Hockerill, and Rural Dean, late Chaplain of the Hockerill Training College, Hertfordshire, author of "Short Notes for Lessons on the Church Catechism," published by the Christian Knowledge Society, London, 1876.

XII. BEAUFORT.

Francois de Beaufort was a Huguenot refugee in Wesel, where his son, Daniel Cornelius, was born in 1700. There were two other sons, General Alexander Beaufort of the Prussian army, and Louis of Maestricht, author of "La Decadence de l'Empire Romaine," and "Les Incertitudes de l'Histoire." Daniel was educated at the University of Utrecht. He came to England under the patronage of George II., and became minister of Barnet, near London. About 1743 he went to Dublin as Chaplain to the Duke of Devonshire, Lord-Lieutenant of Ireland. He was appointed to the provostship of Tuam—an ecclesiastical preferment which he exchanged for the Rectory of Navan, in the county of Meath. He resigned Navan in favour of his son in 1775, and became Rector of Clonenagh, in the diocese of Leighlin. Although he was so completely at home in his adopted country, he had a Huguenot heart, and married in 1738, in the French Church of St. Martin Orgars, Esther Gougeon, and was the father of Rev. Daniel Augustus Beaufort, LL.D., and grandfather of Rear-Admiral Sir Francis Beaufort, K.C.B., of whom future chapters will speak.

The Rev. Daniel Beaufort died at Clonenagh in 1788. He was the author of "A Short Account of the Doctrines and Practices of the Church of Rome, divested of all controversy, and humbly recommended to the perusal of all good Catholics as well as Protestants." This clever and witty brochure displays acquaintance with books, some of which may have belonged to his ancestors. He writes:—

"I have a book entitled, *Taxe de la Chancellerie Romaine*, in Latin and French, printed at Leyden, in the year 1607, from the original published at Paris, 1520, with privilege and with the arms of the Pope and the King of France in the frontispiece, wherein all sins, even the most horrid crimes, are taxed as they may be bought off with money. This book throws so much scandal on the church of Rome that they have suppressed it, and it has now become very scarce, yet it has been reprinted in London in French, 1701, 8vo. 158 pp."

He alludes to his own travels, and mentions the heads treasured up at Cologne as the heads of "the wise men from the east" (Matth. ii. 1). He says:—

"The Church of Rome has determined these wise men to have been three in number; she has raised them to the rank of kings, and given to them the names of Gaspard, Melchior, and Balthasar; you may buy there bits of paper as amulets or preservatives, with an inscription 'that these papers have touched the heads of the three kings, and are a preservative against the many diseases therein specified, and also to travellers against all dangers and accidents on the road.' I procured one out of curiosity for a small piece of money, and carried it along with me; I crossed two seas, ran over a great tract of land, and got safe home without any accident (if by virtue of the amulet, I am much obliged to Gaspard, Melchior, and Balthasar)."

XIII. FONBLANQUE.

The surname of this Huguenot family was Grenier, a corruption of Garniero; pointing to Italian ancestry. The senior branch was represented as late as 1829 by the late César de Garnier, Marquis de Juliers. The junior branch were the Greniers of Languedoc, eminent in the Huguenot civil wars; a member of the family was created Comte de Fonblanque by Henri IV., Fonblanque being a fief in the Forêt de la Gresine, near Bruniquet. In 1685 a Grenier de Fonblanque was tried and

executed for having harboured a Huguenot pasteur. The family remained in France, suffering all the persecuting penalties and risks of their co-religionists; and in 1740 Abel de Grenier, Comte de Fonblanque, sent his two sons, Antoine and Jean, to England to receive a Protestant education. The first became known as Anthony Fonblanque, Esq. of London; he married and had a family of daughters, of whom the eldest, Harriet, married in 1786 William Hollingworth Philipps, Esq., and was the mother of Rev. Sir James Evans Philipps, M.A., eleventh baronet of Picton Castle, Pembroke, and grandmother of Rev. Sir James Erasmus Philipps, M.A., Prebendary of Salisbury. Jean, the other refugee, was naturalized by Act of Parliament in 1748 as John Fonblanque, born in the province of Guienne, son of Grenier Fonblanque and Anne, his wife. He established a London bank, which did not succeed at first; "but, on his retiring from it, it was successfully carried on by his book-keeper, Peter Thellusson, who became the founder of the Rendlesham family, and of that gigantic fortune which attracted so much public attention." In 1823 he obtained royal license to reassume as surnames, "de Grenier de Fonblanque;" but, with one exception, his descendants adhered to "Fonblanque" alone. He married Miss Bagshawe. His only surviving son, John Samuel Martin Fonblanque, born in 1759, died in 1838, a great equity lawyer of the Middle Temple, called to the bar in 1783, M.P. for Camelford from 1802 to 1806, brought out the standard edition of "A Treatise on Equity," and lived to be the senior King's Counsel and father of the English bar. This eminent lawyer had three sons; his eldest son and namesake was born in 1787, and died in 1865. Having spent his early manhood in military service, he was not called to the bar till 1818; he established a periodical "The Jurist;" he became a Commissioner of the London Court of Bankruptcy in 1825, and was joint-author of Paris and Fonblanque's Medical Jurisprudence. The youngest son was the justly celebrated Albany William Fonblanque.

Albany Fonblanque was born in 1793; his early predilections, also, were military, and he studied for a short time at Woolwich for the Royal Engineers. These studies ceased through an illness from which he did not recover for nearly two years; then he studied law and abandoned it, having before the age of twenty developed a talent for political writing. His father had been an ardent political reformer, and his brother entered upon an agitation for the Reform of the House of Commons in 1817. Albany was a distinguished writer on the staff of the *Times* and the *Morning Chronicle* from 1820 to 1830. In 1830 the Rev. Dr. Fellowes, the proprietor of the *Examiner*, and known as the heir of Baron Masères, made him editor of that weekly newspaper and literary journal, and placed its management under his absolute control. Leigh Hunt, who had been its editor at a former period has said:—

"I had an editorial successor some years afterwards, Mr. Fonblanque, who had all the wit for which I toiled, without making any pretension to it. He was indeed the genuine successor, not of me, but of the Swifts and Addison themselves; profuse of wit, even beyond them, and superior in political knowledge."

His career in the *Examiner* extended to seventeen years; and in 1847 Lord John Russell gave him the post of Statistical Secretary to the Board of Trade. Albany Fonblanque called himself "a philosophical radical," and distinct from those "who are radicals because they are not lords." His radicalism, however, was only the advocacy of most necessary reforms in the representation of the people in the House of Commons and in Municipal Corporations, and in the Criminal Code, following in the latter department the footsteps of Romilly. The style of his political writing was beautiful as well as terse, and collections of his best articles have, to a large extent, the character of history, both readable and reliable. The work of collection was begun by himself; three volumes appeared in 1837, under the title of "England under Seven Administrations." In 1874 his nephew, Edward Barrington de Fonblanque, published, "The Life and Labours of Albany Fonblanque," the greater part of the volume consisting of extracts from the *Examiner*. No satisfaction, however, on questions of social and moral reforms can be obtained from his essays;¹ in his day social reformers, whose names are venerated now, were abhorred and caricatured by both whigs and tories.

The Political Economy of a Weekly Sabbath, as corrective of the secular and cold-blooded system of six days' pay for seven days' work, was not generally understood in his day, so that he was betrayed into upbraiding my benevolent and patriotic father, the late Sir Andrew Agnew, as a Pharisee. Neither did my father then (nor myself now) feel any resentment against him in consequence, being only disposed to apply to him a parody of the late Lady Dufferin's celebrated song, and to say

'Tis a pity when charming scribblers
Write of things that they don't understand.

Edward Barrington de Fonblanque, whom I have just named, has written some instructive and amusing works, such as "The Administration of the British Army in 1858," "Nippon and Pecheli," travels in the service of the British Government in China and Japan, published in 1862, and "The Life and Correspondence of General Right Hon. John Burgoyne," published in 1876. His father was Captain Thomas De Grenier de Fonblanque, K.H., of the 21st Fusiliers, who married, in 1815, a daughter of Sir Jonas Barrington, and died at Belgrade in 1861, as British Consul-General for Servia.

Although Albany Fonblanque did not assume the old French surnames, he had a just regard for his good ancestry. There hung in his study a framed pedigree surmounted by an elaborately emblazoned coat-of-arms, the margin of the parchment being embellished with quarterings. On its being hinted to him that such a display might seem inconsistent with radicalism, he replied that "he could see no possible connection between a man's political opinions and the interest which it was natural and right for him to take in his family history and antecedents."

In 1854 he went to Paris as the English representative of the International Statistical Congress. He continued to write occasional articles in the *Examiner* till 1860. After this date he courted quietude; he died on 13th October 1872, aged seventy-nine.

XIV. ANDRÉ.

Jaques André of Nismes died soon after the Revocation of the Edict of Nantes. He was a Huguenot, and when his great-grandson, Anthoine André, had settled in London as a married man, he took his eldest child to the French Church of St. Martin Orgars for baptism. (See in my Historical Introduction the baptism, dated 16th May 1750.) That baptism I had the honour of discovering. All other information I obtain from Colonel Chester's marvellous paper, entitled, "Some particulars respecting the family of Major John André," and printed in the Proceedings of the Massachusetts Historical Society for March 1876.

David André, the elder son of Jaques, was a merchant in Genoa, living in a house "in the country of Locoli, near to the Church of St. Mary Magdalen," and in partnership with Paul Sabonadière. He was unmarried, and for some unknown reason his Will was proved in the Prerogative Court of Canterbury in London on 30th September 1738, he having died at Genoa on the 28th of March preceding. His brother, Jean André, is the ancestor of the André families in England and Geneva; he died before 1756 (as appears from his fourth son Jean) having had by his wife, Louise Vageille, five sons and two daughters, the third son being named Guillaume, who was the heir to two-thirds of his above-named Uncle David's estates.

Guillaume André married Marie Privat; they both died at Geneva, he in 1748, and she in 1767; they had six sons and four daughters. The eldest son, Anthoine André, born in 1717, was naturalized in England by Act of Parliament in 1748. About that date he married Marie-Louise, daughter of Paul Girardot of Paris, a connection, probably, of the Girardot refugees. His eldest son, afterwards so famous as Major John André, was born on 2nd May 1750, and baptized at St. Martin Orgars. Mr. Anthony André was a prosperous merchant and resident at Clapton, where he died on 17th April 1769, and was buried in the family vault in St. Augustine's Church-yard, Hackney. His widow survived till 22nd February 1813, when she died at Bath, in her ninety-second year. Their two sons and three daughters all died unmarried; the daughters' wealth accumulated to a large sum. The second, Ann-Marguerite, who died in 1830, left £35,000; the youngest, Louisa Catherine, died in 1835, aged eighty-one; and the eldest, Mary Hannah, died in 1845, aged ninety-three. Each of them had long-cherished souvenirs of their *dear brother, Jack*.

The brothers of Anthony André, who settled in England, were David, *born* 1721, and John-Lewis, *born* 1720. David, who was an Italian merchant of Leadenhall Street, and afterwards of New Broad Street, married, on 8th September 1751, Mary-Jane, daughter of Andrew Girardot of New Broad Street, merchant; she died in 1786, and he in 1791; their only son died in 1819, in his sixty-eighth year, unmarried. The other brother, John Lewis André, was also a merchant in London, who died 24th March 1811, aged eighty-one. He had two sons, John-Lewis and James-Peter. John Lewis André, the *second*, was baptized in London on 1st January 1772; became a merchant in Camomile Street, and died in Upper Berkeley Street, Portman Square, in 1848, and was the father of John Lewis André, the *third*, and of Anthony Alexander André. The above-named James Peter André, merchant in

Camomile Street, was born in 1774, and died in 1850; his daughter, Mary Louisa, was married to Richard Grellier, Esq., and her brothers were William and James Peter André (the latter being the father of James Lewis André).

XV. OLIVIER.

What I have to note regarding this family I owe to "Burke's Landed Gentry," and to my correspondent, Henry Wagner, F.S.A. The Oliviers were an old family of Nay—a father, son, and grandson, Laurent (1520), Bernard (1550), and Pierre (1575) begin the pedigree. Pierre's son Isaac was born in 1600, and married in 1630 a lady of noble birth, named Isabeau de Masselin; he died in 1671. Their son was Jourdain Olivier, pasteur of Pau, married in 1677 Anne Day; he became a refugee in Holland in 1683; his sons were Jerome (*born* 1687) and Daniel, minister at Amsterdam (*born* 1694). Jerome married a lady, the niece of a Huguenot martyr, Julie, daughter of Joseph de la Motte. Jerome's son was Daniel Josias Olivier, banker in the house of Vanech (also described as a merchant of London), born 19th July 1722, married 30th June 1750 Susanne, daughter of Jaques Massé, by Marie, daughter of Jaques Louis Berchère. Mr. Olivier died in 1782; his son was Rev. Daniel Stephen Olivier, Rector of Clifton, Bedfordshire (*born* 1755, *died* 1826), who was succeeded in his rectory by his son, Rev. Daniel Josias Olivier (*born* 1789), who had five sons and seven daughters, the third son being John Josias Conybeare Olivier (*born* 1825), father of Charles. The junior rector's second son became a landowner, and was Lieut.-Colonel Henry Stephen Olivier of Potterne Manor House, Wilts (*born* 1796) and now represented by Rev. Henry Arnold Olivier, M.A., Rector of Poulshot (*born* 1826), and by other children and grandchildren. (See Burke.)

Chapter XXX.

REFUGEES BEING CONVERTS FROM ROMANISM.

1. REV. JOHN FRANCIS BION was born at Dijon, 24th June 1668. He was curate of Ursy, in the province of Burgundy, and thereafter almoner of the convict galley *La Superbe*. The torments inflicted on the Protestants, and the fortitude, patience, and humility of the sufferers, led him to inquire into their faith. "It was wonderful to see (he writes), with what true Christian patience and constancy they bore their torments, in the extremity of their pain never expressing any rage, but calling upon Almighty God, and imploring His assistance. I visited them day by day. . . . At last, their wounds, like so many mouths, preached to me, made me sensible of my error, and experimentally taught me the excellency of the Protestant religion." On his conversion, in the year 1704, he retired to Geneva. Thence he came to London, and for a time he was rector of a school, and minister of a church in Chelsea. He published at London, in 1708, his *Relation des tourmens que l'on fait souffrir aux Protestans qui sont sur les galères de France*. And in the same year and place he issued an English translation entitled "An Account of the Torments the French Protestants endure aboard the galleys." Ultimately he settled in Holland as an English chaplain.

2. CHARLES CHARLOT, called D'ARGENTEUIL, was a Romanist curate in France, and on his conversion to Protestantism he took refuge in England. He was pastor in several of the French churches in London. In 1699 he preached in the church called Le Tabernacle. He was also an author. (Smiles' Huguenots.)

3. JOHN GAGNIER was born at Paris about 1670. He was educated at the College of Navarre, being a Romanist by birth; and, in due time, he took orders in the Romish Church, and was a canon-regular of St. Geneviève. Becoming convinced of his errors, he left France for England, and embraced Protestantism. He was certified to be a fine oriental scholar, specially in Hebrew and Arabic, and received degrees both from Oxford and Cambridge. Lloyd, Bishop of Worcester, made him one of his chaplains, and in 1715 he was appointed Professor of Oriental Languages in the University of Oxford. His writings were on rabbinical lore, Mahometanism, and other subjects connected with his chair, which he filled with honour. He died 2nd March 1740, and left a son, John, of Wadham College, Oxford, B.A. in 1740, and M.A. in 1743, Rector of Stranton, in the diocese of Durham.

4. MICHAEL MALARD was a French proselyte from the Romish Church who came to London for liberty of conscience. He was appointed French tutor to the three royal princesses, Anne, Amelia Sophia Eleonora, and Elizabeth Carolina. Himself and the other proselytes imported much disputation and irritation among the refugees. Their deliverance from spiritual despotism seems to have surprised them into a boisterous excitability and a petulant impatience as to doctrinal standards. Malard's language was peculiarly unbrotherly and abusive, especially as to the royal bounty, in which he thought that the Huguenots proper shared too largely, and as to which he clamoured that a larger share must be allotted to the proselytes.¹ The share of the latter was afterwards defined by a royal grant. He did not, however, lapse into any unsoundness in the faith, as we may judge from his book, "The French and Protestant Companion," published in 1719, and dedicated to the King, in which Protestantism is expounded in the English column of each page, and French is taught by a translation of the exposition in the second column. He, however, twice introduces the miserable royal bounty annuities, and recommends, in French and English, that the proselytes' proportion should be distributed by a committee, consisting of the Marquis de Montandre, the Marquis du Quesne, Mr. Rival, a French minister, Mr. Justice Bealing, Sir John Philipps, Dr. Wilcocks, and an ecclesiastic proselyte to be chosen every third year by casting lots (p. 236).

5. FRANCIS DE LA PILLONNIERE was in his youth a Jesuit, but dismissed for his inquisitive studiousness and want of blind submission. His father, who lived at Morlaix, in Brittany, and who was opposed to the Jesuit order, welcomed him home, but designed him for priest's orders in the Romish Church. Young Francis, however, pursued his inquiries, and avowed a theoretical Protestantism. His father sent him to a friend's house, intending that he should ultimately go to Paris, and be placed under orthodox Romish tutelage. Francis, instead of visiting his father's friend, removed secretly to Holland, where he resided for a time as a Protestant. Thereafter he went to England, and pursued a quiet course, teaching the French language in academies and private houses, but preparing for the ministry of the Church of England. He sympathised with the more or less decided opponents of clerical subscription to creeds and standards; and in this way he got into a singular squabble. The Pasteurs Graverol and Gideon Delamotte had written well and strongly on the use and necessity of Confessions of Faith; on the other hand, Pasteur Durette, of Crispin Street French Church (sometime a military chaplain), wrote on the abuse of Confessions of Faith, and his book was printed in the French language. La Pillonnière translated it into English, and printed it in 1718. In the meantime the Bishop of London had been frequently conversing with Mr. Durette; the result was that the latter was disposed to withdraw his book, and wrote to La Pillonnière that his mind was not made up on the controversy. La Pillonnière, who had Durette's consent to translate the book, was irritated, and published the translation, with a long gossiping appendix as to Durette and the London pasteurs generally. La Pillonnière obtained an accidental celebrity through being employed to teach French to the family of Hoadley, Bishop of Bangor. The Bishop's opponents assumed (which was a mistake) that he admitted the French master to personal friendship; and they endeavoured to account for his lordship's writings (which seemed to bring the Church of England into danger) by proclaiming that he had a Jesuit in his house. This, though a mere controversial cry, was seriously urged; and it was asserted and asseverated that La Pillonnière was a Jesuit emissary and no Protestant. Into his history it is needless to go further. It is sufficient to say that all unprejudiced men were satisfied with the sincerity of Francis de la Pillonnière's profession of Protestant faith, and with the excellence of his moral character. [One of his certificates was from Vincent Perronet of Queen's College, Oxford, 29th October 1717.]

6. MICHAEL LE VASSOR was born at Orleans about 1648, and died in Northamptonshire as a parish clergyman² in 1718. He had been a Roman Catholic, and a member of the congregation of the Oratory. In 1695 he embraced Protestantism, and escaped, *viâ* Holland, to England. He was patronised by the Earl of Portland and by Bishop Burnet; the bishop obtained a pension for him from William III. During his sojourn in the Oratory he had published three volumes of Paraphrases on books of the New Testament (Matthew, John, Romans, Galatians, and James). During his refugee life he published a temperate treatise on the study of religious

¹ The Camisard Prophets, their delusions and their punishment, occasioned the first division of the London Refugees into two parties, with reference both to doctrine and to the distribution of the Royal Bounty annuities.

² *Nouvelles litteraires de La Haye*, tome viii.

controversies, and a translation of De Vargas's Letters and Memoirs on the Council of Trent; also a vigorous and indignant History of the reign of Louis XIII., in ten volumes, dedicated to the second Earl of Portland (afterwards Duke). This great work exposed him to much fierce criticism, which, however, is neutralised by the verdict of Sismondi: *Histoire écrite avec passion, mais généralement avec la passion de la justice et de la vérité.*

With regard to his book on the study of religious controversies, it is entitled "Traité de la manière d'examiner les différens de religion. Dedié au Roi de la Grande Bretagne. Par Mr. Michel Le Vassor. Amsterdam, 1697," 605 pp.

He is the author of the translation into French of the Letters of Francis De Vargas (which were translated into English by Rev. Michael Geddes, LL.D., Chancellor of the diocese of Sarum). The work is thus described by Principal Robertson (*Hist. of Charles V.*):

"Vargas, a Spanish doctor of laws, who was appointed to attend the imperial ambassadors at Trent, sent the Bishop of Arras a regular account of the transactions there, explaining all the arts which the legate employed to influence or overawe the Council; his letters have been published, in which he inveighs against the Papal Court with that asperity of censure which was natural to a man whose situation enabled him to observe its intrigues thoroughly, and who was obliged to exert all his attention and talents in order to disappoint them."

These letters and memoirs of the Council of Trent, which had slumbered in manuscript so long, had come into possession of the Trumbull family. Le Vassor's publication included a Dedication to Sir William Trumbull, a portrait of that statesman's grandfather, and a preface by Le Vassor himself on the state of religion in France in 1699. He says, "On y est las de controverse. *L'affaire des Protestans, dit on, c'est une affaire finie.* Ceux, qui n'ont pas voulu se rendre aux instructions qu'on leur a données, sont des opiniâtres et des entestez; il faut seulement leur faire sentir les dents de la charité, que Messieurs de Clergé ont si bien nommée *une charité mordante.*" The preface concludes with a memoir of the ancestral William Trumbull, who had acquired Vargas's MSS. in Brussels.

His History of Louis XIII. brought him under the notice of monarchs and statesmen. Narcissus Luttrell writes: "28th Dec. 1699. Monsieur Vassor, formerly a priest, and now tutor to Ld. Woodstock (son to the Earl of Portland), having lately written a book of the Life of Lewis the 13th of France, with reflections upon the present king, his most christian majesty sent a letter to the States of Holland to banish him out of their dominions, and another to the Ld. Portland to dismiss him from his service; but the States and his lordship excused themselves from complying, saying they would endeavour to suppress the books there, and would endeavour to get the same done in England." "4th January 1700 (n.s.). The Earl of Portland, at the French king's request, has dismissed Monsieur Vassor from being his son's tutor; but a pension is settled upon him by our king." I have before me a volume translated from the French, entitled, "The History of the Reign of Lewis XIII., King of France and Navarre. Containing the most remarkable occurrences in France and Europe during the Minority of that Prince. By Mr. Michel Le Vassor. London, 1700." In the epistle dedicatory to "the Vicecount of Woodstock," the author states that he was his tutor, "employed to entertain you with history." Alluding to the English people, he calls attention to "the brave efforts of your dear and celebrated country in maintaining their liberty."

* * A correspondent sends me several names of Romanists who formally abjured Romanism, and whose abjuration was registered by *La Cour Ecclesiastique* of the Island of Guernsey.

11th Feb. 1717-18. Louis Bertau of Riou, in Saintonge, abjured in the town church.

7th Dec. 1718. Nicolas Mauger, native of the environs of Cherbourg, in Normandy, having abjured within the Anglican Church of St. Pierre du Bois, was received by the Vicar, Rev. Hugues Sacquin.

16th Dec. 1719. Pierre Burreau of Royan, in France, abjured in the church of St. Pierre-Port.

17th August, 1717. Nicolas Le Cordier, of the parish of Louvier, in the diocese of Bayeux, Normandy.

29th April 1720. Marie du Pain, of Vitry.

14th May 1720. Jacques le Grand, of Villedieu.

13th August 1720. Julien Groslet, widow of Mr le Petit of St Malo.

21st March 1722. Rev. Joseph Querray, formerly a curate in France, and canon regular and prior, declared that he had abjured in London, and having produced a certificate to that effect, and also his deacon's and priest's orders, he received a licence from the Very Rev. Jean Bonamy, Dean of Guernsey, having at the same time taken the oaths and signed the

three articles of the thirty-sixth canon. [He was made vicar of the parish of St. Pierre du Bois.]

Same day. Rev. Pierre Garcelon, formerly priest in the diocese of Clermont.

6th May 1722. Thomas Dacher, native of St. Martin in Normandy, abjured in the church of St. Martin, Guernsey.

1st March 1724-5. Claude Coquerel, from France.

16th April 1725. Jacques Drouet, from Normandy.

18th December 1725. Jean Le Sevestre, native of Paris.

22d February 1725-6. Le Sieur Jean La Serre, native of Billmagne in Languedoc. [On the next day he married a Guernsey lady, and is still represented in the island.]

18th November 1726. Bernardin Rossignol, native of Quimper in Lower Brittany, formerly a priest of the Church of Rome, having abjured within the church of St. Pierre Port, was received into the communion of the Church of England on the 15th inst.

29th October 1727. Jean Ferdant, from Normandy.

Chapter XX.

GRAND GROUP OF FAMILIES FOUNDED BY THE REFUGEES.

ALLIX.—From Dean Allix (*see* chap. xvi.) two families have sprung. (1.) *Allix of Willoughby Hall*. The Dean's only son on record was Charles Allix, Esq. of Swaffham, whose wife was Catherine, daughter of Thomas Greene, Bishop of Ely; and their eldest son was the first Allix of Willoughby Hall (Rev. Charles Wager Allix), who was succeeded, in 1795, by Charles Allix, J.P. and D.L. This Mr. Allix died in 1866, aged eighty-three, and the present head of his family is his son, Frederick William Allix of Willoughby Hall, Lincolnshire.

(2.) *Allix of Swaffham*. This family has kept alive its great ancestors' many ties to the county of Cambridge. The founder was John Peter Allix, Esq., younger son of the first Charles; and his two sons, John-Peter and Charles, were successively chiefs of this branch. The latter was Colonel Allix, whose wife was his cousin, Mary Allix, and who, dying in 1862, aged seventy-five, was succeeded by the present Charles Peter Allix of Swaffham, his only child.

AUFRÈRE.—This family descended from the Rev. Israel Antoine Aufrère (*see* chap. xvi.). The honourable and reverend gentleman was, in France, entitled to the territorial title of Le Marquis de Corville; but when he became a refugee, he relinquished it altogether. His spendthrift brother, Noel Daniel Aufrère, still kept his courtesy title of Chevalier de Corville; but he squandered his share of the paternal inheritance, and did not found an English family. By his wife, Sarah Amsincq, the reverend refugee had two sons and three daughters. His eldest daughter and child, Jeanne (born in 1701), was married to Rev. Dr. Regis; Magdalene (*born* 1703, *died* 1729) was the wife of Samuel Grove, Esq., barrister-at-law, appointed to Antigua; Marianne (*born* 1707) was married, about 1730, to Philip Du Val, one of the Court physicians. George René Aufrère, Esq., who was born in 1715, and died at Chelsea in January 1801, was the youngest child of the Rev. Israel Antoine Aufrère. He married, in 1746, a cousin of the Earl of Exeter, Miss Arabella Bate of Foston Hall, Derbyshire. He was M.P. for Stamford, and left an only child, Sophia (who died in 1786, before the elevation of her husband, Charles Anderson Pelham, Esq., to the peerage, with the title of Baron Yarborough).¹

The Aufrère line was continued by Rev. Anthony Aufrère, the eldest son of the refugee, born 25th June 1704. He was a scholar of Westminster, and a gentleman-commoner of Oriel College, Oxford, where he took the degrees of B.A. and M.A. He was ordained a clergyman of the Church of England in 1728, and was presented to the Rectory of Heigham, near Norwich, by Archbishop Wake of Canterbury. He

¹ Lord Yarborough (who died in 1823) is the ancestor of the Earls of Yarborough. In 1808 he sold to Government the house at Chelsea, which, with a collection of pictures, &c., he had inherited from his father-in-law, George Aufrère, Esq. The house became a part of Chelsea Hospital. [The following notice appeared in the *Scots Magazine*:—*Died*, 1st September 1804, Mrs. Aufrère, mother-in-law of Lord Yarborough. By the death of this venerable old lady his lordship will come into possession of £50,000 ready money, and one of the finest collections of paintings in this country. The late Sir Joshua Reynolds frequently said that it contained a greater variety of pieces by first masters of the Italian, Dutch, French, and Flemish schools than any other private collection in England, and estimated it at £200,000 value. It is supposed that the deceased, in conformity with her promises frequently repeated, has besides left a legacy of £10,000 to each of his lordship's six daughters. His lordship's two sons, it is also supposed, will enjoy £20,000 each besides the Chelsea estate.

was twice married; 1st (soon after his becoming a Rector), to Marianne de Gastine, daughter of a French refugee officer, a major in the Dutch service at the time; 2nd, in 1740, to a widow lady, Mrs. Mary Smith, heiress of Giles Cutting, Esq.; her married life was also brief, but she left her wealth to her widowed husband, who survived her for nearly thirty years, or until 22nd May 1781, when he died at Norwich, in his seventy-seventh year. His only surviving child and heir was the son of his first wife.

Anthony Aufrère, Esq. of Hoveton, who was born February 1730, and died at Hoveton, 11th September 1814, in his eighty-fifth year, is remarkable as the father of fifteen children—seven sons and eight daughters. He entered the married state on the 19th February 1756. His widow, Anna, daughter of John Norris, Esq. of Witton and Witchingham, Fellow (1728) of Gonville and Caius College, Cambridge, by Anna, daughter of Thomas Carthew of Benacre, in Suffolk, Esq., died at Hoveton 11th September 1814, in her eighty-second year. I cannot follow the fortunes of their large family, having space to mention only Lieutenant Charles Gastine Aufrère, R.N., who perished, in his twenty-ninth year, on the 9th October 1799, on board H.M.'s frigate, *Lutine*, off the coast of Holland; Rev. Philip Duval Aufrère (*born* 1776, *died* 1848), Rector of Bawdeswell, Norfolk; Rev. George John Aufrère (*died* 30th January 1853, aged eighty-three), Rector of Ridlington and East Ruston, Norfolk; and the eldest son, Anthony.

Anthony Aufrère, Esq. of Foulsham, Norfolk (*born* 1757, *died*, at Pisa, 1833), married in 1791, Marianne, daughter of General James Lockhart of Lee and Carnwath, Count of the German Empire (she died on 14th September 1850). This Mr. Aufrère edited "The Lockhart Papers," which were published in two quarto volumes in 1817. He had made his debut in the literary world in 1795 as the translator of "Salis's Travels in various Provinces of Naples;" he also (in 1795) translated from the German, and published, "A Warning to Britons against French Perfidy." He left one son and one daughter.

George Anthony Aufrère, Esq. of Foulslam Old Hall, and of Bowness, the last of the family, was born 18th June 1794, and married, on the 3rd September 1828, Caroline, second daughter of John Michael Wehrtmann, Esq., of Hamburg and of Osterrade in the Duchy of Holstein. The heirs of Mr. Aufrère's deceased sister, Louisa Anna Matilda, wife of George Barclay, Esq., of New York, are the children of her only child, Antonia Matilda, wife of R. Rives, barrister of New York, formerly an attaché to the American Embassy in London, the eldest son being George Lockhart Rives, born 1st May 1849. [Mrs. Barclay died at New York, 13th February 1868, and her husband in 1869.] Mr. Aufrère died at his residence, Burnside, on 6th May 1881, aged eighty-six, and left no heirs.

BOSANQUET.—This ancient and steadfast Huguenot family has taken very deep root in English soil. Pierre Bosanquet was the father of Fulcrand (or Foulcrand) Bosanquet who flourished in 1583, and whose son and grandson bore the name of Pierre. The latter married Gallarde de Barbut. His son David left written a memorandum concerning his flight from France, of which the following is a translation:—"I, a son of the Sieur Pierre Bosanquet by Gallarde de Barbut, was born at Lunel, Monday, 31st October 1661; presented for holy baptism by M. David Barbut, my uncle, and by Marguerite de Barbut, my aunt, in the stead and place of Marguerite Bosanquet, my eldest sister, baptized on 6th November 1661, by M. Thomas, one of the pasteurs of that church. On Saturday, 29th September 1685 (n.s.), in order to escape the persecution, I departed from Lyons, where I was living, and I arrived at Geneva the 29th September (o.s.), whence I departed the 18th November following, taking Germany and Holland in my way. I arrived on Sunday, the 21st February following, at London, where I was married in the Parish Church of St. Stephen's, Coleman Street, by the parish minister, the blind Dr. Richard Lucas, on Thursday, 15th September 1698, to Elizabeth (born 25th September 1676), daughter of the late Claude Hays and of Eleanor Hays (Cognard)." In the same church the venerated couple was buried, with this epitaph:—

"M. S. Davidis Bosanquet Luneliæ in Galliâ Narbonensi prid. kal. Nov. A.D. 1661 nati, qui post Edicti Namnetici abrogationem ex patriâ ergo profugiens in Angliam se recepit, atque huic civitati adscriptus in omnes fermè orbis terrarum partes mercaturam feliciter fecit, in matrimonium duxit Elizabetham, Claudii Hayes civis Londinensis filiam, pulchris quæ feminam ornant, virtutibus amabilem, ex quâ sex filios et tres filias unâ cum charissimâ conjuge superstites sibi relinquens decessit prid. kal. Jul. A.D. 1732,—cujus desiderium mœstissima conjux haud amplius ferens heu nimium cito subsequuta est prid. kal. Oct. A.D. 1737 ætatis suæ 62. David Bosanquet, filius natu maximus utriusque memoriæ hoc monumentum tristis posuit."

David, the writer of this epitaph (*born 1699, died 1741*), married Dorcas Melchior, a sister of Mrs Fonnereau; he was a learned antiquary, traveller, and collector of historic coins, medals, &c. His line failed in 1809, on the death of his son Richard (unmarried). The refugee's family was continued by his second and eighth sons. The fourth son, Claude's, epitaph is beside that of his parents:—"To the memory of Claude Bosanquet, late of this parish, Esquire, who died 26th July 1786, aged 79; his life was the evidence of his faith in the Christian religion, his death the proof of its reward. Pious and benevolent, he constantly exemplified his love to his fellow-creatures, his respect and reverence to his Maker. Ripe, both in years and virtue, he beheld his approaching end without fear, and retired at once with resignation and with confidence." [It must be remembered that the deceased gentleman never endorsed either the phraseology or the doctrines of the above epitaph.]

The founder of the chief line of the Bosanquets was the refugee's second son, Samuel Bosanquet, of Forest House, Leyton, Essex, who was born in 1700, and married in 1732 Mary, the heiress of William Dunster, Esq. His eldest son was Samuel Bosanquet, of Forest House, who was a Director of the Bank of England, and Deputy-Governor of the Levant Company; in all political and social questions he was deeply read, extensively experienced, and frequently consulted. His practical loyalty was conspicuous at the period of the French Revolution; he died 4th July 1806, in his sixty-third year. Another son, William, was unmarried; the daughters were Anna Maria (Mrs. Gausson), and Mary (Mrs. Fletcher). The second Samuel had three noteworthy sons, namely, the third Samuel Bosanquet, Esq. of Forest House and Dingestow House (*born 1768, died 1843*), Colonel Charles Bosanquet, of Rock (*born 1769, died 1850*), and Right Hon. Sir John Bernard Bosanquet (*born 1773, died 1847*). The next head of the family succeeded as the heir of the eldest of these; he was Samuel Richard Bosanquet, Esq. of Dingestow Court, barrister-at-law, Chairman of the Quarter Sessions of Monmouthshire, and Deputy-Lieutenant; he died on 27th December 1882, aged eighty-three. His next brother was James Whatman Bosanquet, Esq., who married Merelina, only daughter of the Lord Chief-Justice, Sir Nicolas Conyngham Tindal, and whose descendants are the Tindal-Bosanquets; he died on 22d December 1877, in his seventy-fourth year. Samuel Courthope Bosanquet, M.A., Oxon (*born in 1832*), is the present head of the refugee family, and Squire of Dingestow. He proved his father's Will on 26th February 1883, along with his brothers Rev. Claude Bosanquet, and Frederick Albert Bosanquet, M.A., barrister-at-law (personal estate over £49,000).

We now return to the eighth son of the refugee, namely, Jacob Bosanquet, Esq. (*born 1713, died 1767*); his monument is in Abbey Church, Bath, under the good Samaritan. His eldest son was Jacob Bosanquet, of Broxbournebury, in Hertfordshire, who for forty-five years was an East India Director, and was repeatedly elected Chairman of the East India Company. His eldest son and representative was George Jacob Bosanquet, Esq. of Broxbournebury (a celebrated mansion, and remarkable for a unique rose-garden). This Mr. Bosanquet was in the diplomatic service from 1815 to 1830; after two years' residence at Berlin, and four at Paris, as an Attaché, he went to Madrid as paid Attaché in 1822, and was promoted to the rank of Secretary of Legation in November 1828. For about three years and a half he acted as Chargé-d'Affaires, first for Sir William A'Court, and latterly for Sir Frederick Lamb. He married Cecilia, daughter of William Franks, Esq., and widow of Samuel Robert Gausson, Esq. Two other branches of the family spring from William and Henry, brothers of George Jacob Bosanquet, Esq. William, a banker, died in his father's life on 21st June 1800, from a melancholy accident, recorded in the *Gentleman's Magazine* for that year. In that obituary notice he is described as "a gentleman of the finest literary attainments; nature had done much for him, education more. He possessed a fine taste, improved by the richest classical stores, and as a gentleman and a scholar was much admired in the superior circles of life." He had married, 6th December 1787, Charlotte Elizabeth, one of the co-heiresses of John Ives, Esq., of Norwich (she died 13th November 1805, aged thirty-eight). One of their sons was Augustus Henry Bosanquet, Esq. of Osidge, who married Louisa Priscilla, eldest daughter of David Bevan, Esq., of Belmont. He was an eminent civilian in India, in which country he also earned a military pension by a successful attack on the fort at Bareilly. His sister's son, Adolphus de Kantzow, a cavalry officer, received the special thanks of the Governor-General for his services in the suppression of the Sepoy revolt. George Jacob Bosanquet, Esq., who died in 1866, left an only daughter, Cecilia Jane Wentworth Bosanquet, his heiress, who married in 1858; her husband has assumed the surname of Bosanquet by Royal letters patent; he is Horace James Smith Bosanquet, Esq. of Broxbournebury.

CASSAN.—The family of Cassan of Sheffield House, near Maryborough, Ireland, claims descent from a French Protestant, Etienne Cassan, native of Montpellier (*born* 1659). This pious ancestor became a refugee in Holland in 1685, and served there as a military officer, and came to England with William III. He served in the Irish campaigns, and married in 1692 Elizabeth, daughter and sole heir of Joseph Sheffield, Esq. of Navestock, Essex, and Cappoly, Queen's County. His only son, Matthew Cassan (*born* 1693), is styled "of Cappoly or Sheffield," because he rebuilt the mansion of Cappoly, and named it Sheffield, after his mother's family. This Mr. Cassan was twice married; by his first wife he had Stephen, his heir, and Richard Sheffield Cassan (*born* 1729), barrister-at-law; by his second wife he had Rev. Joseph Cassan, of Stradbally, who died in 1830, aged eighty-eight, and Captain John Cassan, who died in 1805. The above-named Stephen of Sheffield House died 26th April 1773, aged forty-eight, and was succeeded by his eldest son, Matthew (*born* 1754, *died* 1837). Stephen's second son, named Stephen, a barrister-at-law (*born* 1757, *died* 1794), had an only son, Rev. Stephen Hyde Cassan, M.A., F.S.A.,¹ Vicar of Bruton and of Wyke, Somerset, who died in 1841. Matthew's successor was Stephen Sheffield Cassan (*born* 1777), father of Matthew Sheffield Cassan, Esq. of Sheffield House (*born* 1813), whose sons and collateral heirs will not let the family die.

CHAMIER. The English family of Chamier is descended in the male line from Rev. John Des Champs (*born* in 1709), whose parents were Huguenot refugees in Mecklenburg, his father being the Pasteur Jean Des Champs, Sieur de Bourniquel, and his mother Lucrece de Maffée, daughter of a gentleman of Dauphiné. Having emigrated to England in 1747, he became a minister of the London French Church in the Savoy in 1749, named Judith Chamier in 1758, and died in 1767; he was also the non-resident incumbent of Pilleston, in Dorsetshire. In the female line, the present Chamiers are descended from Daniel Chamier, Esq., brother of John Chamier, secretary to the Archbishop (Wake) of Canterbury, and of Robert Chamier (an officer severely wounded at Dettingen), sons of the Rev. Daniel Chamier. Daniel Chamier, Esq., who had been private secretary at Paris to the Earl of Stair, died a London merchant in 1741, aged forty-five. By his wife, Susan de la Mejanelle, he had one daughter, Judith, Mrs. Des Champs (*born* 1721, *died* 1801), who had the honour of keeping alive her father's name and family, and one surviving son, Anthony, who had the merit to endow them with a good position in English society. After the death of the latter the following appeared in the *Gazette*:—"St. James's, 21st Oct. 1780.—The king has been pleased to grant unto John Des Champs, of the city of London, and his heirs-male, pursuant to the will of his uncle, Anthony Chamier, late of Epsom, in the county of Surrey, Esq., deceased, his royal licence and authority to take and use the surname of Chamier only, and to bear the arms of Chamier." This John was John-Ezekiel Des Champs (*born* 30th May 1754); in 1772, by his own persistent choice, and through his uncle's interest, he entered the Madras Civil Service, and though his succession to his uncle obliged him to visit England in 1780, yet he returned to his post in that distant empire to which his descendants have been equally devoted, and in which they have earned distinction. There he married in 1785 Georgina Grace, daughter of Admiral Sir William Burnaby, Bart. John Chamier, Esq. (as he must now be called), was secretary to the Madras Government in the days of Macartney and Clive, and thereafter spent a quarter of a century (*i.e.*, from 1805 to 1831) in literary leisure in London. Of his sons, the name of Chamier was represented in the literary arena by Captain Frederic Chamier, R.N., a successful historical writer and author of nautical romances. The eldest, Henry Chamier, Esq., the head of his family, was born 7th April 1795; his son, Charles Frederick Chamier (also of Madras) was born 13th April 1825; and his grandson, Henry Chamier, was born 17th April 1851. Henry Chamier, senior, was Chief Secretary, thereafter Member of Council, and at length Governor and Commander-in-Chief of Madras; he retired with a very high reputation, and died at Windsor in 1867. Charles Frederic was of the Madras Civil Service, Civil and Sessions Judge of Salen, he died in India on 21st April 1869, aged forty-four, justly eulogised as "the best type of the Anglo-Indian official," and, like the old refugees, a great horticulturist.

DAUBUZ. The English families of this surname descend from Theophilus Daubuz, Esq., fifth son of the Rev. Charles Daubuz (see chap. xvi.), who was born

¹ Author of "Lives of the Bishops of Salisbury," 1 vol. (1824); "Lives of the Bishops of Winchester," 2 vols. (1827); "Lives of the Bishops of Bath and Wells," 1 vol. (1830); and of several pamphlets. He was born at Calcutta, 27th October 1789, and was educated at Magdalen Hall, Oxford; he was chaplain to the Earl of Caledon, and served the curacies of Frome, Somerset, and of Were, Wiltshire, during which period he sometimes felt that preferment is dispensed on the principle, "They who ask, shall not have; and they who don't ask, don't want." He died 19th July 1841.

at Brotherton in 1713, and died in London in 1774, having children by his second wife Magdalen Judith, daughter of Lewis Baril, Esq. His eldest son, Lewis Charles Daubuz, Esq. (*born 1755, died 1839*), married in 1794 in Cornwall, Wilmot, third daughter of William Arundel Harris Arundel, Esq. of Kenegie; he had nine children, and died at Leyton, in Essex; of his children two sons survived at the head of families. The eldest son was James Baril Daubuz, Esq. of Leyton, Essex and Ryde, Isle of Wight (*born 1795*), J.P. and D.-L. for the county of Sussex, formerly an officer of the Royal Dragoons; his eldest son was Captain John Theophilus Daubuz, R.A. (*born 1833, died 1871*), whose eldest son is James Claude Baril Daubuz (*born 1868*). The head of the other family was the Rev. John Daubuz (*born 1808*), rector of Creed, afterwards rector of Killiow, Cornwall; his heir is John Claude Daubuz. The late Lewis Charles Daubuz, Esq., had a daughter, Anne, who died in 1882, wife of the Hon. John Craven Westenra, and mother of Mary Anne Wilmot, Countess of Huntingdon. (Marie Daubuz, refugee sister of Rev. Charles Daubuz, was married in 1732 to Joshua Vanneck, Esq., afterwards a baronet; she was the mother of Joshua, Lord Huntingfield.)

DELACHEROIS.—This family descends from Samuel la Cherois (see chap. xiii.), only son of Major Nicholas de la Cherois, by Marie Crommelin, sister of the Royal Overseer of the Linen Manufacture. He married in 1734 Sara Cornière, daughter of Daniel Cornière and Sara de Lalande, and his eldest son was Daniel de la Cherois. Daniel's marriage in 1782 was another tie to the Crommelins, his wife being Mary, daughter of Alexander Crommelin, granddaughter of Samuel Louis Crommelin, junr.; great-granddaughter of Samuel Louis, brother of the celebrated Louis Crommelin. The Major did not make any fortune to retrieve his losses as a refugee. But (as already narrated) his elder brother Daniel, Governor of Pondicherry, acquired great wealth; and Daniel's only child and heiress, the Dowager-Countess of Mount-Alexander, succeeded by Will to the Earl of Mount-Alexander's landed estates in County Down. These she divided into two shares, one of which became the property of the eldest surviving son of Daniel De la Cherois and Mary Crommelin. Three sons had sprung from this marriage, of whom the youngest, Ensign Nicholas De la Cherois of the 47th, was killed at Barossa in 1811; the eldest, Daniel of Donaghadee (*born 1783, died 1850*) was unmarried; thus the representation of the family devolved on the descendants of the second son, Samuel Louis (*died 1836*). The present head of the family is Nicholas De la Cherois, Esq. of Ballywilliam, County Down (*born 1821*), late of the 7th Dragoon Guards. The second family is presided over by Daniel De la Cherois, Esq. of the Manor House, Donaghadee (*born 1825*), M.A. of Dublin, and a member of the Irish Bar; his heir is Daniel Louis (*born 1855*).

DELACHEROIS-CROMMELIN.—This family is genealogically De la Cherois and monumentally Crommelin. With regard to the De la Cherois ancestry, the reader must remember that we have disposed of only the eldest son of Samuel De la Cherois and Sara Cornière. There was a second son, Captain Nicholas De la Cherois, of the 9th Regiment, but he left no descendants. The third son, Samuel De la Cherois (*born 1744*), is the ancestor of the Delacherois-Crommelins.

The necessity for a monument to the Crommelins arose from the failure of male representatives. Louis, the Royal Overseer, left no surviving son; his brother, Samuel Louis, married at St. Quentin, Judith, daughter of Daniel Truffet and Judith Coulliette, and had four sons, whom we shall account for in four columns:—

SAMUEL-LOUIS
married — first, Anne, daughter of Abraham Gillot and Jeanne Crommelin, and granddaughter of Louis Crommelin and Rachel Tacquelet; married—second, Henriette, daughter of Louis Mangin and Jeanne Crommelin, and granddaughter of Samuel Crommelin and Madeleine Testart. He left many daughters and three sons, Samuel, Abraham, and Alexander, all without male heirs. Alexander's daughter Mary was the wife of Daniel De la Cherois.

DANIEL
married Marie Madeleine (*born 1694*), only daughter of Major Nicolas De la Cherois and Marie Crommelin, and had three sons, Nicolas, Daniel, and De la Cherois, THE LAST SURVIVING MALE HEIRS OF THE CROMMELINS, representing their grandfather, Samuel Louis, sen., and their maternal grandmother, Marie, sister of the great Crommelin.

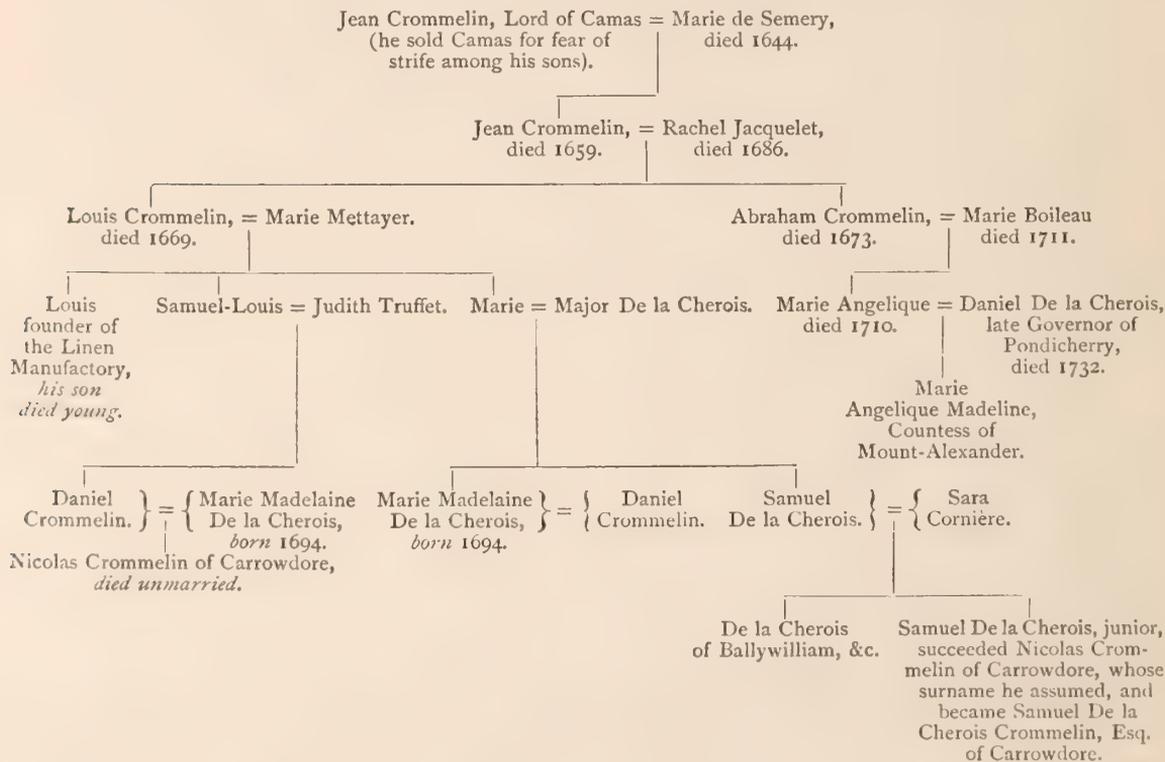
JAMES
married Esther, daughter of Abraham Gillot and Jeanne Crommelin, and had eight daughters.

JOHN (*born 1689*)
(tutor to the Earl of Drogheda) married Esther, daughter of Elie Blaquièrre and Catharina Crommelin, and granddaughter of Abraham Crommelin and Marie Boileau. He had three daughters and a son, Isaac. This family left Ireland and settled in Rotterdam.

Referring to the second column, the reader will take note of the three surviving Crommelin male heirs, at the time when the Countess of Mount-Alexander gave one half of her estates to the head of the De la Cherois family. The other half, being the Carrowdore portion, she gave to the Nicholas Crommelin of our second column, whom we must now call Crommelin of Carrowdore. When Crommelin of Carrowdore had to leave his earthly inheritance, he saw that the male line of Crommelins was disappearing, he himself and (Daniel) his next brother being unmarried, and his youngest brother (whose Christian name was *De la Cherois*) having an only child, a daughter. He, therefore, bequeathed his name and estate to his younger cousin, Samuel De la Cherois, junior, who thus became Samuel De la Cherois-Crommelin of Carrowdore Castle. Having discovered the first De la Cherois-Crommelin, the enquirer sees a direct line of posterity. Samuel (*born 1744, died 1816*) was succeeded by Nicholas (*born 1783, died 1863*), who married the Hon. Elizabeth De Moleyns, daughter of the 2nd Lord Ventry. Nicholas was the father of Nicholas (*born 1819*), of Rockport, county Antrim, and of Samuel Arthur Hill De la Cherois-Crommelin, Esq. (*born 1817*), the head of the family of Carrowdore Castle, County Down, whose heir-apparent is Frederic-Armand De la Cherois-Crommelin (*born in 1861*).

Of the Crommelins of last century, Daniel emigrated to New York, and his descendants to the East Indies. During the Indian mutiny the name was honourably represented among British officers. Of these I have no definite information; but I observe in the Army List Lieut.-General William Arden Crommelin, C.B., of the Royal Engineers (late *Bengal*), and Lieut.-Col. J. A. Crommelin, officer of H. M. Indian Forces, retired on full pay; and of the young generation, Lieutenant Clarence Yule Crommelin.

The monument erected by Lady Mount-Alexander may be displayed thus:—



DE LA CONDAMINE.—André de la Condamine, Coseigneur de Serves (*born 1560*), left a son, Jean (*born 1583*), a lord of the bedchamber. Jean was the father of Gabriel and Antoine—from the latter descended the litterateur De la Condamine. Gabriel de la Condamine (*born 1606*) had a son, George, father of André and Charles-Antoine; the latter was Colonel of the Regiment de Piedmont, and he conformed to Romanism. André de la Condamine of Nismes (*born 1665*) continued a Huguenot. He married Jeanne, daughter of Pierre Agerre de Fons; continuing to reside in France, they submitted for many years to much persecution, although they could not altogether elude some outward conformity to Romish worship, as they formally and humbly acknowledged in the year 1719. The fury of their adversaries, breaking out without restraint after the Peace of Utrecht, made them

resolve to fly, along with their four sons and three daughters. The third son, Jean, was persuaded by his military uncle to remain with his regiment, and he founded a French Romanist family at the Chateau de Pouilly, near Metz; and his eldest brother, Pierre, afterwards returned to France, and also became a Roman Catholic. But, according to their resolve, the parents and six children fled in the year 1714; the two youngest were Jean Jacques (*born 1711*), and Marthe (*born 1713*). The fugitives set out from the family mansion, near Nismes, and experienced great sufferings and privations in their perilous journey, travelling by night, and concealing themselves by day, until they reached St. Malo, whence they crossed to Guernsey. In that island two sons and three daughters grew up as British subjects; of these, one son and two daughters died in London unmarried; Martha died in Guernsey in 1787, aged seventy-four, and Jean Jacques founded a family; it was in 1764 that he died, aged fifty-three, leaving by his wife (*née Mary Neel, of Jersey*) a daughter, Mary (Mrs. Bowden), and a son John (*born 1763, died 1821*), King's Comptroller, or Advocate-General, and Colonel of the 1st or East Regiment of Guernsey Militia. Colonel de la Condamine, by his wife Elizabeth, daughter of Peter Coutart, Esq. of Guernsey, was the father of five sons and two daughters, namely, John de la Condamine, Esq. (*born 1792*), William (*born 1795, died 1854*), Captain Thomas de la Condamine (*born 1797*), who married Miss Janet Mary Agnew of Cairn Castle, Robert Coutart de la Condamine, Esq. of Edinburgh (*born 1800, died 1870*), James (*born 1803*), Mary (*born 1788, died 1840*), wife of Captain David Carnegie, late of the 102nd Fusiliers, and Elizabeth (*born 1790, died 1847*).

DELMEGE.—A prosperous and well-connected family in the county of Limerick, the heads of which have long resided in Rathkeale, descends from a Huguenot refugee of Alsace, who left France at the Revocation epoch. Their surname is variously spelt, Delmege, or Dolmage. The first on record is a grandson of the refugee, known as Adam Dolmage of Rathkeale; his eldest son Julius was born in 1772, and married Susanne, daughter of Monsieur de Gorrequer, a French emigrant at the period of the first French Revolution, said to be a descendant of the Comtes de Morlaix. The next chief of the family was Julius (son of Julius), born in 1800, married in 1833, and died in 1868, whose eldest son, Julius de Gorrequer Delmege, was a Colonel in the Persian Army, and knight of the Lion and Sun, but died unmarried. Thus the headship of the family devolved on the second son, Austin, born in 1838, who still survives and has several sons. Austin Dolmage, Esq., was formerly of the 87th Royal Irish Fusiliers; he subsequently, as a volunteer in the Italian army, earned the knighthoods of SS. Maurice and Lazard, and of the Corona of Italy. (The first on record, Adam, had younger sons, named Tobias, Christopher, James, and John, who have representatives; of these, John was rector of Bannagher and prebendary of Droughta, father of John Evans Dolmage of Montgraigne, and of Adam William Stafford Dolmage, barrister-at-law.)

D'OLIER.—The venerated refugee of this name, whom we have already memorialized, and who died about 1744, left one son and namesake, Isaac. What branch of business the refugee established in Dublin I am not informed, but probably it was that in which he was followed by his son, whom I first meet in his "prerogative marriage license," dated 17th May 1733, where the happy couple are described as "Isaac D'Olier, goldsmith, of St. Werburgh's, Dublin, and Joyce Keen, of the same parish, spinster." The family pedigree states that she was a daughter of Arthur Keene, Esq. of Ulverston, Lancashire. Their marriage took place on 29th May 1733, and their eldest son was baptized on 12th March 1733 (*i.e.*, 1734 new style). She died in 1771 (aged sixty-two), and he in 1781. The Prerogative Will of Isaac D'Olier, the elder, of Little Forest, Dublin, gentleman, which was dated in 1778, and proved on 28th February 1781, mentions his three sons, Isaac, Richard, and Jeremiah. Isaac (*born 1734*) is called in his Dublin Marriage License, dated 28th April 1768, "Isaac D'Olier of Little Forest, gentleman;" after his father's death he is styled "of Finglas." It would appear that his father and he, as the heads of the family, had renounced business; because each of his two brothers, who took wives at the same period, is styled "goldsmith." Isaac died in 1790 (aged fifty-six). As to his brothers, the Dublin marriage license of Richard is dated 11th February 1768, and that of Jeremiah 24th February 1769.

Richard was led to visit France, landing at Bourdeaux, and sojourning at Montauban, by medical advice, for about three years from August 1791. The leaders of the French Revolution arrested him, and imprisoned him as a suspected conspirator. In order to obtain his release his friends in Dublin made affidavits on 18th April 1794, before the Mayor, to the effect that Richard D'Olier was a grandson of a refugee from the persecutions in France in the reign of Louis XIV. (this was

certified by two old gentlemen who had known the grandfather personally), that the said Richard was universally respected in Dublin, and that he had sailed for Bourdeaux in 1791, for no other reason than the re-establishment of his health. On the same day several "bankers, merchants, and inhabitants" of Dublin signed a corroborative certificate, laying emphasis on the fact that Mr. D'Olier was a descendant of a French family. The signatures were—D. La Touche, *banker*; Abm. Wilkinson, *governor of the Bank of Ireland*; G. Gloadowe Newcomen & Co., *bankers in Dublin*; John Finlay & Co., *bankers in Dublin*; Alex. Jaffray; Peter Joseph Tourtellor, *merchant*; James Boursquot, Gaspard Erck, John Erck, Benigne Lescure, *widow of John Lescure of Moutauban*; Alexander Mangin, *grandson of a refugee*; John Ladaveze. Rev. Isaac Subremont,¹ French pasteur of Dublin, both made an affidavit and also translated the papers and certificate into French for the use of the French potentates. The result was that they released the prisoner, their principal reason being that because his grandfather had been persecuted by Louis XIV., therefore he himself could have no friendship or good wishes for the Royal Bourbons. He had been in prison for more than a year. He returned to Dublin, and resided there till his death. His wife was Sarah, daughter of Nicholas Ogle, Esq., of a Westmeath family; she died in January 1816, and he survived her only until the 9th of the following October, aged seventy-nine.

We now pass to the next brother, Jeremiah, who was one of the first directors, and afterwards Governor of the Bank of Ireland. His father had acknowledged his business talents by appointing him to be executor of his Will. Richard seems to have ascertained that the father of the D'Olier refugee had a country house near Montauban called Collegnes. Mr. Jeremiah D'Olier therefore gave this name to his own country house near Dublin; and he was styled "of Collegnes, Esq." His wife was Sara, daughter and heiress of Matthew Collins, Esq. D'Olier Street in Dublin was named after him; he died 11th October 1817. Thus we wind up the notices of the three sons of Isaac D'Olier of Little Forest, and come to their descendants.

The son of Isaac, the first of the three, had no descendants; he is styled Joseph D'Olier, Esq., of the Bank of Ireland. He lived unmarried; but as he lost his father in 1790, and survived him till after 1840, we may say that he was the chief of his name for more than half a century. The headship then passed to his nephew, the only surviving son of Richard, namely, Isaac D'Olier, LL.D., Member of the Royal Irish Academy, Secretary to the Board of First Fruits, *born 1772*. He appears in the Prerogative Marriage License, "Isaac D'Olier to Maria Brooke, of St. Mary's, Dublin," dated 25th July 1794; in the pedigree his wife is called "Maria Jane, daughter of Henry Brooke, Esq." He died in his seventieth year on 2d November 1841. His widow died on 18th July 1854, aged seventy-seven. Their daughter Anna Maria, wife of Archdeacon Wolseley, died in 1870, aged seventy.

Dr. Isaac D'Olier was succeeded in the headship of the refugee family by his son, Rev. Richard Henry D'Olier, M.A., Vicar of Ballymore Eustace, County Kildare; he was born in 1797, and married in 1823 Charlotte, daughter of George Lunnon of Drumraney, county Westmeath, Esq., and great-grandniece of Lord Chancellor Hyde, first Earl of Clarendon. This first and last clergyman of the family died 9th April 1839, aged forty-two; his widow survived till 16th August 1880. Their eldest and only surviving son, Isaac Arthur D'Olier, M.D., of Dublin, died in London on 19th July 1871, leaving a son, Isaac James D'Olier, head of the senior line.

The younger brothers and sisters of Isaac Arthur D'Olier are to be found in the records of Canada. There was George Ogle D'Olier, Crown Solicitor in Peterborough, Canada, who died in 1857, leaving two sons, Richard Henry and George John; there was another brother Richard Henry D'Olier, Civil Engineer in Upper Canada; a sister, Elizabeth Maria D'Olier, married Judge Hall, and died in 1858. There remained in Ireland Maria Henrietta, Mrs. Duckworth, and Charlotte Theodosia, Mrs. Roe. (Charlotte D'Olier Roe, daughter of the latter, was married in 1878 to Lord Granville Armyne Gordon, brother of the eleventh Marquis of Huntly).

We now come to the representatives of the Governor of the Bank of Ireland, Jeremiah D'Olier, Esq. of Collegnes, who died in 1817, having given two names to his son and heir, uniting the French and Irish ancestry. Isaac Matthew D'Olier, Esq., married Margaret Eleanor, daughter of John Rutherford of St. Doulough's, Esq., and died at Collegnes on January 20, 1855, leaving two sons, Isaac Matthew and John Rutherford; and a daughter, Sarah Rosanna, wife of Rt. Hon. John George, Judge of the Queen's Bench, Ireland. Of these, Isaac Matthew D'Olier of

¹ He arrived in Ireland in 1760, and on 30th November of that year became pasteur of Peter's Street French Church.

Collegnes, Esq., has been the head of this house for the past thirty years. John Rutherford D'Olier, Esq., barrister-at-law, married Helen Campbell, daughter of James Lawson, Esq., writer to the Signet, Edinburgh, and has two children, Isaac Matthew and Helen Campbell.

DUBOURDIEU.—I here give some memoranda, taken almost entirely from an article in the *Ulster Journal of Archæology*, by Dr. De la Cherois Purdon. The Dubourdieu family became an Irish one. Rev. Charles De la Valade, a refugee pasteur, was the first minister of the French Church of Lisburn, he being the brother-in-law of Alexander Crommelin, who had married his sister; another sister was Madame Du Bourdieu (already memorialised), the widowed mother of Rev. John Armand Du Bourdieu, who died in 1726, minister of the London French Church in the Savoy. Saumarez Du Bourdieu, the only son of the latter (*born* 1st September 1717), thus became an orphan at the age of nine, and was welcomed to their home by his Franco-Hibernian relations. He was educated at Trinity College, Dublin. Uncle De la Valade was French minister in Lisburn for upwards of forty years; the second minister remained only two years and a half; the third and last minister was Saumarez Du Bourdieu, "who was minister for forty-five years, and was so beloved in the neighbourhood that in the insurrection of 1798 he was the only person in Lisburn whom the insurgents had agreed to spare." He died the Incumbent of Lambeg parish [in 1813], aged ninety-six. He left three sons, John, Shem, and Saumarez; the third was a military surgeon, unmarried; Shem's grandchildren settled in Dublin.

John was the Rev. John Dubourdieu, author of two statistical volumes on the Counties of Antrim and Down; he died aged eighty-six. His eldest son, Captain Saumarez Dubourdieu, on the surrender of Martinique to the British, received the sword of the French commandant, who addressed him thus:—"My misfortune is the lighter as I am conquered by a Dubourdieu, a beloved relative. My name is Dubourdieu." The second son was Colonel Arthur Dubourdieu, who died of wounds received at Badajoz; the third was John Armand Dubourdieu, of H.M.'s Customs; the fourth was Captain Francis Dubourdieu, of the Royal Hanoverian Engineers. "The youngest son, George, joined the patriots under Bolivar in South America, and perished there."

The following letter from the reverend author, addressed to Bishop Percy, was printed in Nichols' *Literary Anecdotes*:—

ANNAHILT, *June 20, 1799.*—My Lord, in compliance with your Lordship's request, I sit down to relate, as well as I can at this distance of time, what I saw in 1790, immediately after the demolition of the Round Tower which stood adjoining the ruins of the old Abbey of Downpatrick. Happening to go into the churchyard just as the foundation of the Round Tower was cleared away, I observed underneath the tower part of a wall, evidently a continuation of the wall of the old cathedral or abbey. It immediately struck me that the Round Tower must have been built upon the ruins of part of the cathedral. Mr. Lilly, the architect, who was present, had the same idea, who likewise pointed out to me the continuation of a wall in the same line considerably further. I find that it was likewise seen by several other persons, as the circumstance happened during the Spring Assizes. I have drawn the underneath sketch, which I think is nearly the situation of the different foundations. I have the honour to be, my Lord, your Lordship's most obedient, humble servant,

JOHN DUBOURDIEU.

ESDAILE.—The family of Esdaile of Cothelestone is believed to be a Huguenot refugee family, the head of which was the Baron d'Estaille. The fugitives at the Revocation led a life of poverty for the sake of religion, but their descendants gradually rose in their adopted country; one obtained the honour of knighthood, namely, Sir James Esdaile, and he was the father of William Esdaile, Esq., banker in London (who died in 1837), and the grandfather of Edward Jeffries Esdaile, Esq., of Cothelestone House, Somersetshire (*born* 1785, *died* 1867). The son and namesake of the latter is the present proprietor (*born* in 1813; he married, in 1837, Eliza Ianthe, daughter of the late Percy Bysshe Shelley, Esq.; his heir-apparent is Charles Edward Jeffries Esdaile (*born* in 1845), father of Edward Jeffries Shelley Esdaile (*born* in 1876). A brother of Mr. Esdaile of Cothelestone is William Clement Drake Esdaile of Burley Manor, Hants.

FONNEREAU.—This family is believed to spring from a branch of the ancient stock of the Comtes De Poitiers and d'Evreux, the chief of which branch in 1120 was Messire Gauthier d'Evreux, Sire De Valliquerville, cousin of the Dukes of Normandy, Kings of England. The surname of *Fonnerel*, or *Fonnerneau*, is supposed to have been a royal grant, or an assumed designation, in memory of military services or achievements. In a manuscript memoir concerning the wars in Dieppe it is stated

that, in 1599, the citizens of Dieppe were led by "Noble homme Robert de Valliquerville, cadet de Normandie," called "le capitaine Fonnereau," whose wife was a lady of the house of Vauquelin des Ifs; during the same period are mentioned Abraham de Valliquerville, chevalier, called also "Fonnereau," and Jean de Valliquerville, ecuyer, his nephew. The ascertained ancestry of our refugee family was located in La Rochelle. It appears that the Sieur Zacharie Fonnereau (born in 1636) lived there in 1685; and his son, Claude, born 22nd March 1677, was sent into England in 1689. The father, who is sometimes styled Zacharie Fonnereau de Valliquerville, had married, in 1674, Marguerite Chataigner. The late Thomas George Fonnereau, Esq. (see Chapter XXV.), had among his treasured papers a certificate on parchment, finely written, and surmounted by the Fonnereau arms, emblazoned:—

JE CERTIFIE d' avoir fait les recherches dans l'Armorial General des Armories de France qui est entre mes mains comme genealogiste du Roy : et j'y ay trouvé que le Sieur Zaccarie Fonnereau descendu des Fonnereau de la Rochelle pays d'Aunis epousa en 1674 Marguerite Chataigner dont il eut un fils Claude qui passa en Angleterre en son enfance, et que les armes de cette famille sont de gueules à trois chevrons d'argent au chef cousu d'azur chargé d'un soleil d'or, selon qu'elles sont blazonnées cy dessus.

"Fait à Paris ce 20 Juillet mil sept cent trente.

CHEVILLARD *Genealogiste.*"

Claude Fonnereau, a merchant prince, died on 5th April 1740, possessed of immense wealth. His first wife's maiden name was Elizabeth Bureau (naturalized with Mrs. Anne Bureau, her widowed mother, on 5th January 1688—see List xiv.); she was the mother of his children; he married, secondly, in 1738, Ann Boehme. The *Gentleman's Magazine* reported that he had left to his eldest son, Thomas, £40,000, and to his other sons, Rev. Claude, £25,000, Abel, Philip, and Peter, each £20,000, to four daughters, each £10,000, and to his widow (his second wife) £400 per annum. I have read the Will, proved 17th April 1740, and I find mention of only two daughters, Elizabeth Frances, wife of James Benezet, Esq., and Anne, wife of Philip Champion de Crespigny, Esq. His sons being married, the Will confirms all marriage agreements and covenants, without quoting any of their details; in addition to which a sum of £54,000 is left to be invested; there are also legacies to St. Thomas's Hospital, to the French Church in Threadneedle Street, to the Charity in London for the poor of La Rochelle and the Province of Aulnix, and to the French Charity in London called *La Soupe*. [The fourth son, who was often styled Philip, was Zachary Philip; he was the grandfather of Thomas George Fonnereau, Esq. As to daughters, there were other two—(1) Marie Anne (born 9th July 1711), baptized in St. Martin Organs French Church, who was married at Chelsea, to John Martyn, Professor of Botany at Cambridge; (2) Elizabeth (born 2nd November 1712), wife of Dauteville Lebur.]

The testator, according to Burke, had acquired much landed property. He had purchased, in 1732, from Viscount Hereford, the manors of Christ-Church and Wick-sufford in Suffolk, and a large estate at Edmonton. The estate which has remained with his descendants, is Christ-Church near Ipswich. His eldest son, Thomas, of Christ-Church, was M.P. for Sudbury, elected 1741, 1747, and 1754; he was M.P. for Aldborough in 1773, and died in 1779. He left no descendants, and was succeeded by his brother, Rev. Claude Fonnereau, LL.D., the ancestor of the present family. This reverend squire, who was born in 1701, married, in 1725, Ann, daughter of Rev. William Bunbury, and through her acquired some of the Bunbury property in Cheshire; they had twelve children, of whom two only are on record, viz., Ann, wife of Sir Booth Williams of Clapton, baronet, and the Rev. William Fonnereau, LL.B., his successor at Christ Church, who married in 1758 the heiress of the last baronet of Clapton, to whom his eldest son, Rev. Claude William Fonnereau (born 1761) succeeded as the Squire of the Friars, Chichester; he himself, on his death in 1817, was succeeded by his second son (eventually the head of the family, as his elder brother had no children), Rev. Charles William Fonnereau of Christ Church, Park (born 1764, died 1840), (the latter gentleman was previously a lieutenant in the navy, and served under Admiral Rodney in the American War, and in the action of 12th April 1782). His son, William Charles Fonnereau, Esq. of Christ Church Park (born 1804, died 1877), married in 1832 Katherine Georgiana, daughter of John Cobbold, Esq. of the Holy Wells. Their son is the present Thomas Neale Fonnereau, Esq. of Christ Church Park (born 1841) (named after his great grandfather, Thomas Neale, Esq. of Preston Tower), whose eldest son is William Neale (born 1862); his Huguenot ancestry, however, is recognised in the names of his second and third sons, Zacharie-de-Valliquerville, and Thomas-Claude.

GAMBIER.—A branch of the Norman family of Gambier was in England in the reign of James I.; and several persons of the name became exiles for their religion. "Some monumental fragments in Normandy (says Lady Chatterton), together with various other circumstances, prove the family to have been one of antiquity and importance." The English family, with its several branches, is sprung from a good Huguenot refugee. Nicolas Gambier left France some time after the Revocation of the Edict of Nantes. He settled in London in 1690, where he died in 1724, leaving two sons, James and Henry. The latter was represented by a clergyman in 1824, at which date he published the third edition of his book, "An Introduction to the Study of Moral Evidence, or of that Species of Reasoning which relates to Matters of Fact and Practice, with an Appendix on Debating for Victory and not for Truth. By James Edward Gambier, M.A., Rector of Langley, Kent; of St. Mary-le-Strand, Westminster; and Chaplain to the Right Hon. Lord Barham." James Gambier, born in London in 1692, became a barrister in good practice, and was a member of the Common Council of the city. He was elected a Director of the French Hospital, 9th April 1729. He married Miss Mary Mead and had several children. The daughters were Susan, wife of Sir Samuel Cornish, Bart., and Margaret, wife of Sir Charles Middleton, Bart., who, after her death, was First Lord of the Admiralty, and raised to the Peerage with the title of Lord Barham. (Their only child was Diana, Lady Barham, wife of Sir Gerard Noel, Bart.) Their sons were John and James. The latter was Admiral James Gambier (*born 1725, died 1789*); he married Jane, daughter of Colonel Monpesson, and was the father of Sir James Gambier, British Consul-General in the Netherlands. Sir James (*born 1772*) married in 1797 Jemima, daughter of William Snell, Esq. of Salisbury Hall, Hertfordshire, and was the father of William Gambier, Esq., Rear-Admiral Robert Fitzgerald Gambier, and James Mark Gambier, Esq.

The head of the senior line, the above-named John Gambier, Esq., was born in 1723 and died in 1782; he was Lieutenant-Governor of the Bahama Islands. His eldest son was Samuel; the second son was the gallant and magnanimous Lord Gambier. As to the daughters, Mary married Admiral Samuel Cornish. Susanna married Richard Sumner, of Devonshire. Harriet, wife of the Rev. Lascelles Ire-monger, Prebendary of Winchester, deserves eminence as the mother of Georgiana, Lady Chatterton, to whom we are indebted for two volumes of Memorials of Lord Gambier. Margaret, "a woman of singular beauty and attractiveness," married William Morton Pitt, M.P. for Dorchester, son of John Pitt of Encombe, who was a cousin of the great Earl of Chatham. Mr. and Mrs. Morton Pitt had an only child, Mary, who in 1806 was married to the second Earl of Romney, and is the ancestress of the present Earl.

We now return to the head of the family, Samuel Gambier, Esq. He was born in September 1752, and rose to be First Commissioner of the Navy; he married Jane, and Lord Gambier married Louisa, daughters of Daniel Matthew, Esq. of Felix Hall, Essex, and the latter having no children, it would have been creditable to his Majesty's ministers if they had responded to the suggestion to reward his lordship's great and varied public services by advising the king to grant him a new patent, with a remainder to Samuel and his heirs. "Died May 11, 1813, in Somerset Place, after a few hours' illness, Samuel Gambier, Esq., one of the Commissioners of the Navy (brother of Lord Gambier), leaving a widow and eleven children." Upon this family, according to the destination made by Admiral Sir Samuel Cornish, Bart. (who died in 1770), devolved the estate of Sharnbrook, in Bedfordshire. The eldest son (*born 1790, died 1848*) became Charles Samuel Gambier, Esq. of Sharnbrook; he was succeeded by his next brother, Admiral Robert Gambier (*born 1791*), whose son and heir is Rev. Charles Gore Gambier, B.A., Oxon. The third son of Samuel Gambier, Esq., was Sir Edward John Gambier (*born 1794*), M.A., late Fellow of Trinity College, Cambridge, Chief-Justice of Madras from 1842 to 1849.

GAUSSEN.—The English family of Gausсен of Brookmans Park (as well as a French branch, which was represented by Le Chevalier de Gausсен, who died in 1843) sprang from the GausSENS of Languedoc. Jean Gausсен, a refugee in Geneva in 1685, was married to Marguerite Bosanquet, sister of David Bosanquet. Two of the sons, Pierre and Francois, were refugees in London, and died there, without issue; the former was Treasurer of the French Hospital in 1745, and Deputy-Governor in 1756. But they had a brother, Paul Gausсен, who married Catherine Valat; he lived in Geneva, and died in 1774; his third and fourth sons founded families. Paul Gausсен's fourth son, David Francois Gausсен, remained in Geneva; he was the grandfather of the celebrated pasteur and professor, Francois Samuel Robert Louis Gausсен (*born 25th August 1790, died 18th June 1863*), author of "La

Theopneustic," and kindred works. Paul Gausson's third son, Jean Pierre Gausson, was adopted by his English refugee uncles, and joined them in London in the year 1739, the sixteenth year of his age. He became Governor of the Bank of England, and a Director of the East India Company. He married his cousin, Anna Maria, daughter of Samuel Bosanquet of Forest House, the second son of David Bosanquet. His son was Colonel Samuel Robert Gausson, who was High Sheriff of Hertfordshire, and in 1782 a Director of the French Hospital; he married Eliza, daughter of Jacob Bosanquet, Esq. of Broxbournebury, and dying in 1812, was succeeded by the second Samuel-Robert, father of Robert William Gausson, Esq. of Brookmans Park (*born* 1814, *died* 1880). [Harriet, daughter of Colonel S. R. Gausson, was the wife of Lieut.-Colonel James Best of Park House, near Maidstone, who died on 20th June 1849; she died on 21st January 1875. She was the mother of Mawdistley Gausson Best, Esq. of Park House (*born* 1826); and her daughter, Emily Dorothy, was married on 25th August 1864 to James Whatman Bosanquet, Esq. of Claysmore, Middlesex.]

The Irish family of Gausson is recognised by Haag as of Huguenot origin; but whether it sprang from the Saumur, the Burgundy, or the Guienne stock is not known. The refugee set sail from France for England, but was driven by a storm into Carlingford Bay, and found shelter for life in Newry. His name was David Gausson (*born* 1664, *died* 1751); he won an Irish bride, Miss Dorothy Fortescue; his son was David of Newry (*died* 1802); his grandson was David of Ballyronan House, who died in 1832 (his sister, Miss Elizabeth Gausson, lived to a great age); the refugee's great-grandson was David of Lakeview House, County Derry (*died* 1853); his great-great-grandsons were David Campbell Gausson, Esq. of Shanemullagh (*born* 1815), barrister-at-law, Captain Thomas Lovett Gausson, R.N., Rev. Edmond James Gausson, and William Ash Gausson, Esq.

GERVAIS.—The Irish family of Gervais of Cecil descends from Jean Gervais of Tournon, in Guienne, and Anne Fabre, his wife, who both died before the Revocation. Their sons, Pierre and Daniel, were brought to England in 1685 by an uncle. Daniel (*born* 1679) became a Captain in the army, and Gentleman-Usher to the Queen; he married Pauline, daughter of the Rev. Mr. Balaguier of the French Protestant Church, Dublin. Pierre Gervais (*born* 1677, *died* 1730) married in 1717 Marie Françoise Girard; his son was Peter (*born* 1722, *died* 1800), who married Elizabeth, daughter of Rev. Samuel Close of Elm Park, county Armagh. Their son, Rev. Francis Gervais (*died* 1849), was the proprietor of the estate of Cecil, in county Tyrone; his wife was Katherine Jane, daughter of Michael Tisdall, Esq., and his heir and successor was Francis John Gervais, Esq. of Cecil, M.A. (*born* 21st August 1819, *died* 19th July 1882.) The latter is represented (I presume) by his son, Francis Peter Gervais, Esq. (*born* 12th December 1868).

GIRARDOT.—The family of Girardot (although as yet there is no pedigree) may be said to descend from Huguenot refugees, whose estates near Dijon were forfeited. In the registers I observe three branches with territorial titles of nobility, and in the magazines a fourth. Girardot Du Perron was naturalized in 1686 (see List xii.), and Anne Girardot Du Perron in 1696 (see List xxi.). In February 1690, in the parish Church of St. Mary Aldermary, London, James Girardot *alias* Du Perron marries Ann Girardot *alias* De Vermenoux. In December of the same year the same couple appears within Hungerford French Church, bringing their son, Jean Etienne, for baptism, the godmother being Madame Marie Girardot de Préfond. The Sieur Du Perron is styled Capitaine de chariott du Roi. Among the subscribers to "Laval's History" there is "De Vermenoux, Esq.;" he lived at Hackney, and was evidently not so well known by his patronymic, Girardot, as by his distinctive title. There was a very influential gentleman of the family, styled *De Tillieux*. John Girardot de Tillieux, Esq., was made a Director of the South Sea Company in 1721, but seems to have got out of it in time, as his property was not confiscated by Parliament; he was an executor of Sir Denis Dutry's Will in 1728. His property passed to an only child and heiress. I find the following notice:—

Married, 12th May 1747, Captain Hamilton, nearly related to the Duke, to Miss Girardot, only child of John Girardot of Tilleux, near Greenwich, Esq., with £30,000.

In my account of the family of André, I noted that the families of André and Girardot intermarried twice. Connected probably with these last-named Girardots was Charles Girardot, Esq., who married a Lincolnshire lady, daughter of William Dashwood, Esq.; his son was John Charles Girardot, Esq. of Allestree Hall, Derbyshire (*died* 1845), and by his wife, Lydia Marianne, daughter of Charles Vere Dash-

wood, Esq., he left three sons, Rev. John Chancourt Girardot, proprietor of Car-Colston Hall, Nottinghamshire (*born* 1798), Lieut.-Colonel Charles André Girardot, and Rev. William Lewis Girardot. I observe in the Army List Major-General George Charles Girardot, *born* 1841.

GOSSET.—This Norman family are known as refugees in Jersey, but when scattered by the Revocation Edict, some of them settled in London, as is evident from the French Church Baptismal Registers. Abraham Gosset, of London, married Judith Ravenel in or before 1707; their children were Abraham (*born* 1708), Isaac (*born* 1709), and Jean Pierre (*born* 1711); Matthieu Gosset was a sponsor at the first baptism. In the next generation, Mr. Gedeon Gosset, of London, married Anne Buisset in or before 1742, and had two sons, Gedeon (*born* 1743), and Pierre (*born* 1744). Mr. Isaac Gosset and Françoise, his wife, had Jeanne Magdelaine (*born* 1743), Isaac (*born* 1745), Abraham (*born* 1748), and Françoise (*born* 1749).

I abridge from Burke's "Landed Gentry" a memoir of the Jersey refugee family. John Gosset (*died* in 1712) was the father of John Gosset, who married Susan D'Allain, and left two sons; his younger son, Isaac, a subsequent chapter is concerned with. The elder son was Abraham, father of Matthew Gosset of Bagot, whose eldest son was another Matthew Gosset, Esq. of Bagot, Jersey, and of Connaught Square, London, *Vice-Comes* of the Island of Jersey (*died* 1843); the second wife of the younger Matthew was Grace, daughter of Admiral Sir Thomas Frankland, Bart., and her sons were Colonel William Matthew Gosset of the Royal Engineers, Admiral Henry Gosset, and Arthur Gosset, Esq. of Eltham House, Kent, the head of the family (*born* 1800), father of Arthur Wellesley Gosset and other children. There are two branches founded by Matthew Gosset, senior, by his second wife, Margaret Durell. (1.) Sir William Gosset, C.B., late Sergeant-at-Arms to the House of Commons (*died* 1848), was the father of Captain Sir Ralph Allen Gosset, K.C.B., also late Sergeant-at-Arms (*died* 1885), father of Colonel Butler Gosset. (2.) Major John Noah Gosset is the father of Colonel William O'Driscoll Gosset of the Royal Engineers. Another branch was founded by Matthew Gosset, junior, who by his third wife, Laura Honor Cotton, was father of George Bagot Gosset, Esq. (*died* 1840).

HARENC.—"This family," says the *Gentleman's Magazine*, "came originally from the south of France, the first ancestor in England having been one of the numerous Protestant gentlemen who were driven to find an asylum here from the folly and bigotry of their own Government, on the Revocation of the Edict of Nantes. A branch of the family still exists in France, one of the members of which was the amiable and accomplished Madame Harenc, of whom mention is made in the memoirs of Baron Grimm." Benjamin Harenc lived in London in the middle of last century, where he was well known in literary and fashionable society, and his house was the resort of the most distinguished foreign residents. He was elected a Director of the French Hospital in 1765. He bought the estate and mansion of Footscray Place, in Kent, in 1773, and resided there till his death. He also bought land in the county of Kerry. Benjamin, his son, took a degree at Cambridge, with honours, being one of the Wranglers of the year 1803. In 1804 he married Sophia Caroline, daughter of Joseph Berens, Esq. of Kevington. He was a prominent County Magistrate and Justice of the Peace, Commander of the Chislehurst troop of Yeomanry Cavalry, a constant visitor of the County Gaol at Maidstone, founder of National Schools for the parishes of Footscray and Chislehurst, founder of the Bromley Savings' Bank, and first Secretary of the District Branch of the Christian Knowledge Society. "Among the latest of the benevolent objects to which his attention was directed, was the formation of a Society supported by voluntary subscriptions for the assistance and support of discharged prisoners, with a view of facilitating their return to habits of industry, by affording them the means of communicating with their friends, and by relieving them from that feeling of destitution and abandonment which had been found in too many instances to drive them to a repetition of crime." He sold Footscray Place to Lord Bexley in 1821, and died at Seven Oaks at the early age of forty-five, on 13th September 1825. His death was hastened by his involving himself in great labour and anxiety, by accepting shares, and the provisional management of a scheme for establishing Steam Communication with America from the western coast of Ireland, in the neighbourhood of his county Kerry estate. He was buried amidst evident and universal lamentation, in the family vault under Footscray Church. Having ceased to hold land, his descendants are not recorded in books of reference; but I observe the names of (1.) Lieut.-General Archibald Richard Harenc, who formerly commanded the 53rd Foot. He served with the 97th in India, and was at the siege and capture of Lucknow. His

death is recorded as having occurred on 5th August 1884, when he is styled "of Kimpton House, Herts." (2.) Major Charles Edward Harenc (*born* 17th July 1842), entered the army as a cornet in the 5th Lancers, in 1861, and became a lieutenant in 1863, in which rank he was transferred in 1869 to the Bengal Staff Corps, where he has continued, having become a captain in 1873, and a major in 1881. He served in the Lughman Valley Expedition in the Afghan War of 1880, and received a medal. (3.) Sub-Lieutenant Archibald Kempt Harenc was in the Navy List several years ago.

KENNY.—Several families of this name are believed to descend from a Huguenot refugee who settled in Ireland, and whose son Thomas Kenny (*died* 1725) married Frances, a grand-daughter of Rev. John Courtney, Rector of Ballinrobe, and was the father of Captain Courtney Kenny. The eldest son of the latter was Thomas (*born* 1734, *died* 1812), father of Lieutenant-Colonel William Kenny (who met a soldier's death in India in 1803), of Thomas, Junior (father of Lieutenant-Colonel Edward Kenny), of Lieutenant-General David Crowe Kenny (father of William), and of Captain Courtney Kenny (father of Lieutenant-Colonel Thomas Kenny of Madras). The second son of the refugee's grandson was another Courtney Kenny (*born* 1736, *died* 1809), father of a third Courtney (*born* 1781, *died* 1863), whose representative is the present Stanhope William Fenton Kenny, J.P., of Ballinrobe. The second Courtney had a second son, Mason Stanhope Kenny, M.D., of Halifax, Yorkshire (*born* 1786, *died* 1865), who was the father of William Fenton Kenny and of Rev. Lewis Stanhope Kenny, Rector of Kirkby-Knowles. A third son of the second Courtney was John, father of Courtney Bermingham Kenny.

LA TOUCHE.—An old history of Dublin justly observes, "The moral qualities brought and exercised by the refugees and their descendants proved the most valuable acquisition to Dublin; their names are to be found among the promoters of all our religious and charitable institutions. And one is so conspicuous that notice would be superfluous and eulogy impertinent—who does not know, and knowing, not prize, the excellent family of La Touche?" The refugee in 1686 (aged fifteen) belonged to the family of the Seigneurs de La Touche whose surname was Dignes; he had an Uncle Louis Dignes Seigneur de la Brosse, a refugee in Amsterdam. David Dignes de La Touche was serving as a gentleman cadet in the citadel of Valenciennes, his brother Paul and others insisting upon his perversion to Romanism. He wrote to an aunt that he intended to remove secretly to Amsterdam; she replied, giving her consent, and sending him a hundred gold crowns and a Bible. This Bible is still preserved; it fared otherwise with the money, for he forgot to take it out of his pocket on the roadside when he exchanged clothes with a peasant. A penniless foot-passenger, he at length rested upon a door-step, humming a Huguenot tune, in Amsterdam. An elderly gentleman came up to him, and the following dialogue took place, the senior speaking first:— *Are you a Frenchman?* Yes, sir. *What is your country?* Le Blessois. *Where were you born?* At the chateau de La Touche, near Mer de Blessois. *Are you a Protestant?* Yes. *What are you doing here?* Nothing yet; I am only just arrived. *What do you intend to do?* Whatever my uncle wishes. *Who is your uncle?* Louis Dignes de La Brosse, and I am looking for his house. *Come with me, my child, I will show it to you!* The gentleman was his uncle, who adopted him. La Touche completed his military education, and in 1688 accompanied King William, whom he served as an officer of La Caillemotte's regiment. On retiring from it, he founded a silk, poplin, and cambric manufactory in Dublin. He was trusted with deposits of money and valuables by his brother-refugees, and this suggested the formation of a Bank, which in 1735 was removed from the factory salerooms in High Street to the banking premises in Castle Street, Dublin, where, as all the world knows, it still flourishes. He lived to enter his seventy-fourth year; "on 17th October 1745 he was found upon his knees in the Castle Chapel—*dead*." He had married Judith Biard, daughter of Noë Biard by Judith Chevalier, and left two sons; David succeeded him in the Bank, and James in the factory. David dropped the surname "Dignes" or Digges; he was born on 31st December 1703 and died in 1785, and was the senior partner of Messrs David La Touche & Sons. The sons were the Right Hon. David La Touche of Marlay, M.P., John La Touche, Esq. of Harristown, and Peter La Touche, Esq. of Bellevue. Bellevue, in the parish of Delgany, had been the father's country residence, who had changed the name from Ballydonough. Peter adorned the name of La Touche, and built a new church at Delgany, where, beneath a splendid monument, by which he had proclaimed his father's excellences, his own well-deserved reputation is thus described:—

In the vault beneath—rest the remains of

PETER LA TOUCHE ESQ. OF BELLEVUE.

During a residence in the parish of nearly fifty years
he was the constant benefactor of all within his reach,
a kind and indulgent master and landlord,

an attached and affectionate husband, and a steady and generous friend.

He died 26th Nov. 1828 at the advanced age of 95 years.

Trusting for his salvation to the merits of his Lord and Saviour Jesus Christ,

by few in his time could the words of Job have been so justly adopted :

*When the ear heard me then it blessed me, and when the eye saw me it gave witness to me,
because I delivered the poor that cried, the fatherless and him that had none to help him,
the blessing of him that was ready to perish came upon me,
and I caused the widow's heart to sing for joy.*

He adopted his nephew, Peter, a younger son of David of Marlay, as his heir, ancestor of the La Touches of Bellevue. The last-mentioned David was succeeded by his eldest son, David ; he sold Marlay to his brother, who was named John David (*born 1772, died 1838*), and was the founder of the present La Touches of Marlay. The La Touches of Harristown have descended in an unbroken line from John of Harristown. John's elder son, Robert of Harristown, M.P. for county Kildare, married in 1810, Lady Emily Le Poer Trench, daughter of the first Earl of Clancarty, and died in 1844 ; his daughter, Gertrude, was married in 1841 to Stanley, son of John M'Clintock and Lady Elizabeth Le Poer Trench, sister of Lady Emily La Touche.

We must now return to James, the refugee's second son. The business which he inherited prospered under him ; he was the author of "Observations on the Embargo lately laid on the Exports of Beef, Pork, and Butter from Ireland." By an arrangement with his elder brother, he adopted the double surname of "Digges La Touche;" he married in 1735 Elizabeth, daughter of David Chaigneau, Esq., and secondly, in 1743, Matilda Thwaites ; he had five sons, two of whom were William Digges La Touche of Sans-Souci, and Peter Digges La Touche of Belfield. William was the British Resident at Bussora on the Persian Gulf, and he is thus memorialized in "Major Taylor's Journey from England to India in 1789," vol. ii., p. 302 :—"No man ever deserved better at the hands of the Arabs, or was more highly respected and esteemed among them, than Mr. La Touche. His wonderful humanity and boundless generosity to the unhappy captives of Zebur had gained him their warmest affection. When Bussora was besieged by the Persians he sheltered within his own walls, and under the English flag, the principal people with their wives and families. And when the miserable inhabitants of Zebur, according to the custom of the Persians to persons taken in war, became the slaves of their opponents, he ransomed them without distinction at his own expense." He was born in 1746 and died in 1803 suddenly, at his town house in St. Stephen's Green. His son was James (*born 1788, died 1827*), a man worthy of the admirable Memoir, entitled, "Biographic Sketches of the late James Digges La Touche, Esq., banker, Dublin, Honorary Secretary to the Sunday School Society for Ireland during seventeen years from its commencement—by William Urwick, D.D." To that book I am much indebted.

LA TROBE-BATEMAN.—The family of La Trobe early joined the Protestant Reformers of France ; it ranked among the noblesse of Languedoc, and was settled in the neighbourhood of Montauban. They joined the loyal army against the League in the reign of Henri III., and adhered steadfastly to Henri IV. One of the family earned distinction by his defence of the fortress of Verlhac near Montauban. In the reign of Louis XIV. the head of the family was Henri de La Trobe, Comte Boneval, whose wife's maiden name was Adelaide Montmorencie. Their son, Jean Henri Boneval de La Trobe, became a refugee in Holland in 1685, and came to England with the Prince of Orange. This noble refugee is the ancestor of families in England, Holland, and America. His son, James La Trobe, married Miss Thornton, and had a son, Benjamin, born in Dublin in 1728. This was the Rev. Benjamin La Trobe, who was educated at the University of Glasgow, and formed an Independent Congregation in Dublin. In course of time he joined the *Unitas Fratrum* or Moravian Church, and became minister of the Brethren's Church at Fulneck in Yorkshire. Mr. La Trobe next removed to London as superintendent of the Brethren's congregations in England, and there he died on 29th November 1786. The Moravian Missions, so justly admired, were under his chief management ; in this charge he was succeeded by his son, Rev. Christian Ignatius La Trobe, who also was succeeded by his son.

The Rev. Benjamin La Trobe had married Anna Margaret, daughter of Colonel

John Henry Antes, of Fredericks county, Pennsylvania, and by her had, besides his three sons, a daughter, Mary-Agnes. (As the La Trobes were ministers and authors, I shall return to them.)

Mary Agnes La Trobe was married to John Bateman, Esq. (*born 1772, died 1851*), of Wyke in Yorkshire, afterwards of Ockbrook, Derbyshire. Her eldest son, John Frederic, born in 1810, is now of Moor Park in Surrey, F.R.S.S., L. and E.; he married, in 1841, Anne, the only daughter of the late Sir William Fairbairn, baronet, LL.D., F.R.S., corresponding member of the Institute of France. By baptismal names both father and son shewed their regard for the memory of the La Trobes; and the latter, at the earnest request of the family, assumed, in 1883, by Royal License, the surname and arms of La Trobe, and is now John Frederic La Trobe-Bateman, Esq., F.R.S.; his eldest son, is Rev. William Fairbairn La Trobe-Bateman, M.A., Incumbent of St. John's, Upper Norwood, Surrey.

LUARD.—Robert Abraham Luard, of Caen in Normandy, was a Huguenot refugee in London. In the ancient province of Maine, and near to the town of Le Mans, there is a Chateau de Luart, and probably his family was originally cradled there. He married Miss Verbeck, and their son, Peter Abraham Luard (*born 1703, died 1768*), became a great Hamburg merchant. The senior line of the family derives from his only son, by his first wife, Peter Robert Luard (*born 1727, died 1802*), who married Jane, daughter of Zachariah Bouryan, Esq.; his heir was Captain Peter John Luard, of Blyborough, who married Louisa, daughter of Charles Dalbiac, Esq., and dying in 1836 was succeeded by Charles Bouryan Luard (*born 1785, died 1855*), father of the present George Augustus Luard, Esq. of Blyborough Hall, Lincolnshire. His next brother, John Godfrey Luard (*born 1829, died 1862*), is represented by another John-Godfrey. Returning to Peter Abraham, we find that he had, by his second marriage, one son, William, whose second son, William, founded or resuscitated the family of Wright of Hatfield Priory, and the third son was the ancestor of Admiral William Garnham Luard, C.B., of the Lodge, Witham. Reverting to Captain Peter John Luard, we observe that he had eight sons, the seventh being Major Robert Luard of the Mote, Tonbridge.

MAJENDIE.—This noble family both in France and in England has been so largely connected with the Church and with the Protestant Reformation, that I reserve my notes as to its antecedents for Chapter xxiii. We begin here with the Right Rev. Henry William Majendie, D.D., Bishop successively of the sees of Chester and Bangor (*born 7th October 1754, died 28th July 1830*). He had one brother, Lewis Majendie, Esq. (*born 4th January 1756, died 13th August 1833*).

(1.) Bishop Majendie married Anne Routledge in 1785. Their eldest son was Rev. George John Majendie (*born 25th September 1795, died 2nd November 1842*); he married, on 2nd May 1839, Susan Maria, widow of Rev. James Du Boulay, D.D. (she died on 13th June 1875). Their eldest son is Rev. Henry William Majendie, M.A. Oxon., *born 12th February 1840*, ordained by the Bishop of Oxford in 1868.

The next son of the bishop who left descendants was Rev. Stuart Majendie, Rector of Longdon (*born 20th October 1799, died 28th September 1871*); he married, on 13th October 1835, Mary Angelina, daughter of Michael Hughes, Esq. of Sherdley Hall (she died on 1st April 1857), and had four sons and eight daughters. The eldest son, William Henry Francis Majendie (*born 3rd August 1842*), married, on 30th April 1858, Christina Maria, daughter of Richard Martin Southcote Mansergh, Esq., of Grenane, near Tipperary, and has two sons, Richard-Stuart and Bertran.

The bishop's son, John Routledge Majendie, Esq., was born on 12th December 1800, and died on 12th July 1850. He married Harriet Mary, daughter of George Dering, Esq. (son of Sir Edward, sixth baronet), and sister of George Charles Robert Dering, Esq. of Barham Court. This Mr. Majendie is numerously represented.

(2.) We return to the bishop's brother, Lewis Majendie. He became the proprietor of Heddingham Castle in Essex, by his marriage with Elizabeth, daughter of Sir Henry Hoghton, Bart., and grand-daughter and heiress of William Ashhurst, Esq.; he quartered the arms of Ashhurst and Hoghton with those of Majendie; the shield of the latter Huguenot family combines the wisdom of the serpent with the harmlessness of the dove. Mr. Majendie (as already stated) died in 1833, and was succeeded by his elder son, Ashhurst Majendie, Esq., F.R.S., F.S.A., who was married, but died in 1868 without heirs. He had been predeceased by his younger brother, Rev. Henry Lewis Majendie, vicar of Great Dunmow, who died on 6th January 1863, so that the next proprietor of Heddingham Castle was that vicar's eldest son, Lewis Ashhurst Majendie, Esq.; the second son was Arnold Henry Ashhurst Majendie, who died in Queensland in 1873, aged thirty-five; the third son is the Rev. Severne Andrew Ashhurst Majendie, M.A. Oxon. Lewis Ashurst Majendie, Esq., M.A.

Oxon., some time M.P. for Canterbury, died on 22nd October 1885, aged fifty. He had married, in 1869, Lady Margaret Lindsay, daughter of the twenty-fifth Earl of Crawford and Balcarras, and had two sons, minors. He took much interest in his ancestry, and compiled a documentary and genealogical family history, printed in 1878, "An Account of the De Majendie family, both French and English, from 1365 to the present century."

MARTIN-ATKINS.—A French Protestant, named Martin, came to England after the Revocation of the Edict of Nantes. One of his descendants married Miss Atkins; she had a brother Abraham Atkins, Esq., who, in 1746, purchased the manor of Kingston Lisle, near Wantage, Berkshire. He left this estate to his nephew, Mr. Martin, on condition of his assuming the additional surname of Atkins. There are no dates on record regarding this Mr. Martin-Atkins, but his widow, *née* Ellen Frances Halhed, died in 1831, aged seventy-nine. Her son, Atkins Edwin Martin-Atkins, Esq., was the father of Edwin Martin-Atkins, Esq., of Kingston Lisle, born 1808, and of William Hastings Martin-Atkins, Esq. of Farley Castle (also in Berkshire), born 1811. The squires of Kingston Lisle have since borne the name of Edwin; the present proprietor is a minor, born 1870, whose father was born in 1838, and died in 1875.

METGE.—Pierre Metgé, a Huguenot refugee of the Revocation period, settled at Athlumney in the county of Meath. His son, Peter, was M.P., in 1776, for Ardee, and in 1783 for Boyle in the Irish House of Commons. A third Peter, his son, was a barrister-at-law, and was elevated to the bench as an additional Baron of Exchequer in Dublin in 1784; he died without surviving issue in 1801, and the next head of the family was his brother John, M.P. for Tallagh in 1798, and Auditor-General of the Irish Treasury. His eldest son succeeded him as chief of the Metge family, namely, Peter Ponsonby Metge, Esq., of Athlumney; he died 10th November 1873, the representatives of his deceased brother, John Charles Metge of Sion, succeeding him in the representation of the family, namely—

- (1). Francis Burton Metge, of Ladywell, County Westmeath.
- (2). Peter Ponsonby Metge, of Rathlea, County Tipperary.
- (3). Robert Henry Metge, of Athlumney, LL.B., barrister-at-law.

PETIT.—From the ancient Norman family of Petit des Etans descended Louis Petit, lieutenant in *La Caillemotte's* (afterwards Belcastel's) Foot, who rose to be a Brigadier in our army, and died in 1720. His son was John Petit, Esq., who, with his family, and with a brother, Captain Peter Petit, an officer in the army, inhabited the mansion of Little Aston, in the parish of Shenstone, Staffordshire, from 1743 to 1762. This family's munificence is glowingly described by Rev. Henry Sanders in his History of Shenstone. John Petit married Mary, daughter of Mr. John Hayes of Wolverhampton, and had a daughter, Mary-Anne, and a son. The son was John Lewis Petit, B.A. of Cambridge, and M.D., Physician of St. Bartholomew's Hospital, London, who died 27th May 1780, leaving by his wife (Katherine Letitia, daughter of Rev. James Serces of Hounslow) three sons: (1st) Rev. John Hayes Petit, M.A. of Cambridge, Perpetual Curate of Shareshill, Staffordshire, who died at Coton Hall, parish of Aveley, Shropshire, 26th July 1822; (2nd) Lieut.-Colonel Peter Hayes Petit of the 35th Foot, who died in 1809 (aged thirty-six) of a wound he received before Flushing, and was interred in the burial ground at Deal, with military honours, "a brave and much-lamented officer;" (3rd) Louis Hayes Petit, barrister of Lincoln's Inn, M.P. for Ripon (*born 1774, died 1849*). Neither the second nor the third left descendants; but the first was the father of the (1) Rev. John Louis Petit, M.A., F.S.A., member of the British Archæological Institute, &c., author and illustrator of "Remarks on Church Architecture," 2 vols., 1841; "Architectural Studies in France," 1854; "Notes on Circular Churches," 1861; "Sketches made during a Tour in the East and on the Nile," 1864-65, &c., &c., &c., born 1801, died 1869. (2) Lieut.-Colonel Peter John Petit, C.B., of the 59th Foot, died 1852. (3) Louis Peter Petit, Esq., barrister-at-law, died 1848. The Rev. J. L. Petit was the last male representative of his family.—(*Gentleman's Magazine* [1822], and *The Register* for 1869, vol. i., pp. 220 and 525.)

PORTAL.¹—Having already noted the antecedents of this noble Albigenian and Huguenot family, I begin with the refugee's son, Joseph Portal, Esq., of Freefolk

¹ Where there is a peerage or a baronetcy in a family, a chieftain cannot be ignored, even though he have left no male issue. This makes Burke's "Peerage and Baronetage" a more valuable book of reference than Burke's "Landed Gentry," because to the latter, descendants of younger brothers may send memoirs which ignore or curtail an uncle's honours. In my second edition I had to succumb to a memoir of this kind, which had been rendered unintelligible. But for this edition I have studied the Wills deposited in Somerset House.

Priors in Hampshire; he was born in 1720, and died on 14th December 1793. His Will was dated 13th June 1792, with a codicil dated 21st July, and proved on 4th January 1794, after *vivâ voce* attestations of its genuineness by the witnesses who had signed, and by his second son, William Portal of the Inner Temple, London, Esq. There was pinned to the Will a paper containing a list of "rings to be given," and the following instructions as to his funeral:—

To be interred under the Great House Seat in Laverstock Church, only a plain marble table over it like that for my father in Whitchurch Church, no hearse, and only my own carriage, and to be carried by nine of my own servants, and they have a guinea apiece; viz., Young Wm. Bennett, Sherrington, Wm. Mills, Ratcliffe, Jim Webb, Tom Montle, Ja. Fisher, Wm. Bray, Wm. Taleridge.

He left three estates in Hampshire to his three sons and their heirs-male, females being excluded, but portions being allotted to them and to younger sons, the destination being as strict as a Scotch Entail. The estate of Laverstoke fell to his eldest son, Harry; the estate of Ash to the second son, William; and Freefolk Priors to the third son, John.

(1.) Captain Harry Portal, born in 1752, an officer in the 10th Hussars, died unmarried on 19th March 1801, and Laverstoke passed to the next brother.

(2.) William Portal, barrister-at-law, who retained Ash, but thenceforth was styled "of Laverstoke"; he was born 12th February 1755, and died 12th February 1846, aged ninety-one. Of his only child, Sophia, I have spoken in a former chapter. The Will of "William Portal, late of the Inner Temple, now of Laverstoke," was dated in 1837, the executors being Charles Palmer Dumons and Sophia Portal (the Rev. William Knight was named in 1841). In June 1846 his effects were sworn as being under £160,000. The legacies were trifling, and the residue was the fortune which his admirable daughter dispensed with "unbounded liberality and world-wide charity." As a female, she also, according to her grandfather's Will, received a portion in money from her Uncle John, who now, according to the same rigid Will, possessed all that his grandfather had, viz., Laverstoke, Ash, Freefolk Priors, and the Bank of England Paper-Mill; and in addition he received lands from his brother, William, viz., three small properties, named in the Wills both of William and John.

(3.) John Portal did not survive his brother very long; he was born 29th April 1764, and died 7th May 1848, aged eighty-four. He did not change his designation. His Will, dated 27th January 1848, began thus:—

I, John Portal of Freefolk Priors, in the county of Southampton, Esquire, do . . . declare this to be my last Will and Testament. I desire to be buried in the family vault at Laverstock, in the said county, in such manner as my executors shall think proper, but I request that my funeral may be a walking one, and attended with as little expense as decency will admit of.

His effects were sworn as being under £40,000. Mr. Portal was twice married, but suffered sorrow upon sorrow in family bereavements. Three married daughters were left to him of the children of his first marriage, but three sons and two daughters died. He married, secondly, on 1st August 1815, Elizabeth, only daughter of Henry Drummond, Esq. of the Grange, Hampshire, by Anne, his wife, daughter of Henry, Viscount Melville. Their eldest child, Henry-John, died in 1823, aged six. Huguenot names being exhausted, British baptismal names were next selected.

The eldest surviving son is now the head of the family—namely, Melville Portal, Esq. of Laverstoke, Chairman of the Quarter-Sessions of Hampshire, born in 1819, married in 1855 Lady Charlotte Mary Elliot, daughter of the second Earl of Minto, whose eldest son is Lieutenant Melville Raymond Portal. The other brothers of Mr. Portal are Lieut.-Colonel Robert Portal; Wyndham Spencer Portal, Esq., the possessor of the far-famed paper-mill, and the Squire of Malshanger; and Rev. George Raymond Portal, M.A., Oxon., Canon of Winchester, Rector of Burghclere, Rural Dean and Chaplain to the Earl of Carnarvon and Duke of Northumberland.

ROUMIEU.—The famous surname of Romieu (of which I have spoken in my Volume I.) has in this country assumed the form of Roumieu, and seems to have done so in France before 1685. The excellent family, lineally descended from the refugee of the date just named, believe that he was noble not only in soul but also as one of the French noblesse, and the tradition is strong that he was the Comte de Roumieu. His name was the Sieur Jean Roumieu, or rather Seigneur, if (as believed) he held the seigneurie of Venci; and he had a chateau in the country near Arles. I am informed that the Roumieus of Orleans claimed the titles and estates which he forfeited both by adhering to Protestantism and by making his

escape from France; and that, though the estates having been granted to the Church were not given to these Romanist claimants, they assumed the titles of Comte and Viscomte de Roumieu, and that they and their descendants have occasionally corresponded with the refugee and his descendants. I give the refugee's adventures as handed down in his family. On abandoning his estate he passed some time in Marseilles, where he was the counsellor of his fugitive brethren, and the custodian of their money, papers, plate, and jewels. On one occasion a young Romanist brought him some silver plate of the Forbin family, representing himself to be a Huguenot; Monsieur Roumieu, being on terms of friendship with that family, detected the imposture, and secured the restoration of the property to its owner. When persecution thickened, he obtained a passage to Plymouth, where he was reduced, for the sake of subsistence, to the rank of a servant. There Admirals Jean Bart and the Comte de Forbin were prisoners of war in 1689, and were plundered. The latter being an old friend, Roumieu visited him in duration. And though these naval commanders had been taken in the attempt to convey succours to King James and the Irish papists, the Huguenot refugees in Plymouth at once responded to his appeal for charitable donations to the prisoners. Our truly noble refugee afterwards settled in London, in the district of Soho. He must have been advanced in life, for Forbin wrote of him as *ce bon vieillard*. The refugees continued to trust him with valuable deposits, so that his son, John, commenced business as a banker and bullion merchant. It was in the same way (as we have already seen) that the bank of La Touche began; and to similar beginnings it is said that the banking businesses of the Pugets and Bosanquets can be traced. John Roumieu was twice churchwarden of St. Giles's parish and of St. Mary's, Paddington. Adam, his brother, was steward of the French Hospital. John's son, Abraham Roumieu, was an architect (a pupil of Samuel Ware), father of John Roumieu, Esq., solicitor, of Lincoln's Inn, who died in his eighty-first year. From the sons of the latter the present family springs. Robert Lewis Roumieu, Esq., director of the French Hospital, was the architect of its new and beautiful fabric near Victoria Park, and gave his professional services without charge. He was chosen Treasurer of the Hospital in 1876, but died, much beloved and regretted, in the following year; his two sons, Reginald-St. Aubyn and Raymond-Louis, were elected Directors in 1876 and 1878. Mr. R. L. Roumieu had a brother, Charles, whose son, Rev. John Joseph Roumieu, was elected a Director in 1869. A tablet was erected in the Chapel of the French Hospital, with the following epitaph:—

ROBERT LEWIS ROUMIEU, ESQ^{RE}. F.R.I.B.A.

Elected Director 1856, Honorary Architect 1860, Treasurer 1876.

Died on the 159th Anniversary of the Hospital, 28th June 1877.

In affectionate remembrance of his personal character, and in recognition of the talent and care which he gratuitously devoted to the interests of the French Protestant Hospital, particularly in the design and erection of this building, and in the management of the Hospital Estate, this tablet is dedicated and a memorial bust placed in the corridor by the General Court of Directors.

VIGNOLES.—De Vignolles, or Vignoles, was the name of a noble family in Languedoc. From Jean de Vignoles, who was married in 1559, sprang the chiefs of four branches. The grandson of *Vignoles de Prades*, the oldest chief, was the first Protestant of the race; he was a Major of Cavalry, Jacques de Vignoles, Sieur de Prades. He married, in 1637, Louise, daughter of Louis de Baschi, Seigneur d'Aubais, and his wife, Anne Rochemore. Two of his daughters died in Ireland, namely, Louise, who died in Dublin in 1720 aged sixty-seven, and Marguerite, widow of Pierre Richard, Sieur de Vendargues; endeavouring to take refuge in Switzerland in 1686, she was robbed of 62,000 livres, and imprisoned in a convent, from which she escaped penniless (she died in 1730, aged seventy-eight). Another daughter was Madame Boileau. Charles de Vignoles, brother of these ladies, was a military officer, who was born in 1645, and married, in 1684, Marthe de Beauvoir du Roure, and with his wife fled to Holland, and afterwards to England; their only surviving child, Margaret (born in London in 1692), was married to her cousin, Scipio Duroure, and died in Dublin in 1721. Vignoles married, in 1694 (having become a widower), Gabrielle d'Esperandieu, daughter of Jacques, Sieur d'Aigues-fondes. Their daughter, Marie (*born 1694, died 1730*), became the wife of a refugee from Poitou, Joshua Du Fay, a Captain of cavalry. Charlotte (*born in 1696*) was married to Cornet Charles Nicolas, who emigrated to Philadelphia. Vignoles died at Dublin on 16th December 1721, in his seventy-seventh year. His heir was his son, Colonel Charles Vignoles (*born at Dublin 1701*), who married at Southampton,

in 1741, Mary, daughter of Captain Isaac Gignoux, of Nismes, but did not leave posterity. Another son, Maurice (*born* 1705, *died* 1745), left a son, Charles William, who died at Jamaica in 1758, aged twenty-seven, and without heirs. The thirteenth child, Major James Louis Vignoles, of the 31st regiment, founded a British family. He was born in Dublin in 1702, and married at Portarlinton, 17th March 1737, Anne Marie de Bonneval, sister of the deceased refugee pasteur of that town, Rev. Anthoine Ligonier de Bonneval. [I have seen no evidence that this Monsieur De Bonneval was a brother of Earl Ligonier; no such title in connection with the Earl's ancestors is on record.] The son and heir of Major Vignoles was John (*born* in 1740); he also rose to be a Major in the 39th Foot. After the death of his father (which took place 21st February 1779), he entered the ministry of the Irish Church, and was minister of the French Church of Portarlinton from 1793 to 1817. The Rev. John Vignoles married an heiress, Anna Honora Low of Cornahir, County Westmeath. On his resignation in 1817, his son succeeded him in the French Church. This venerable divine was Charles Augustus Vignoles, D.D., Dean of Ossory (*born* 1789, *died* 1877). The heir-apparent of Cornahir was the Dean's grandson, Charles Howard Vignoles, the present proprietor. Dean Vignoles was the proprietor of Dumont de Bostaquet's precious manuscript; the writer's heirs had probably deposited it with their pastor, Monsieur De Bonneval, among whose heir-looms it had been preserved and transmitted; [or, as I have already suggested, Monsieur De Bonneval may have been the second husband of Judith Julie, De Bostaquet's daughter].

Chapter XXX.

THE ROMILLY GROUP OF FAMILIES.

THE head of the English family of Romilly came to England in 1701. In the old Church-Book of the French Protestant Church of La Quarré, in London, there is an entry dated 14th December 1701, "Reconnaissance de Estienne Romilly de Montpellier." The great Sir Samuel Romilly left a narrative of his ancestor's refugee life, which is printed in his Memoirs, and of which the following paragraph is an abridgement:—"I have not the means of speaking of many of my ancestors. The first of them that I ever heard of, is my great-grandfather. He had a pretty good estate at Montpellier, in the South of France, where he resided. He was a Protestant, but living under the religious tyranny of Louis XIV., and in a part of France where persecution raged with the greatest fury, he found it prudent to dissemble his faith, and it was only in the privacy of his own family that he ventured to worship God in the way which he judged would find favour in His sight. His only son, Stephen Romilly (*born* 1684), my grandfather, he educated in his own religious principles, and so deeply did the young man imbibe them, that when he was about seventeen years of age he made a journey to Geneva for the sole purpose of receiving the sacrament. At Geneva he met the celebrated Saurin, who happened to be on a visit there. The reputation of that extraordinary man was then at the highest. He was revered as an apostle; and his eloquence and his authority could not fail to make a forcible impression on a young mind deeply tinged with that religious fervour which persecution generally inspires. The result of a few conversations was a fixed determination in my grandfather to abandon for ever his native country, his connections, his friends, his affectionate parents, and the inheritance which awaited him, and to trust to his own industry for a subsistence amidst strangers, and in a foreign land, but in the enjoyment of civil and religious liberty. Instead of returning to Montpellier, he set out for London; and it was not till he had landed in England that he apprized his father of the irrevocable resolution that he had formed. He at first met with much more prosperity than he could have expected. His father remitted him money, and after a few years he set up with a tolerable capital at Hoxton, in the neighbourhood of London, in the business of a wax-bleacher. He soon afterwards married Judith de Monsallier, the daughter of another French refugee, and he became the father of a very numerous family. His generosity, his piety, his affection for his wife, his tenderness towards his children, and their reciprocal fondness and veneration for him, are topics on which I have often heard my father and my aunts enlarge

with the most lively emotion. His generosity led him into expenses which the profits of his business alone would have ill enabled him to support, but he had a resource in the remittances which he was seldom long without receiving from his father. This resource, however, at last failed. His father died. A distant relation (the next heir), who was a Roman Catholic, took possession of the estate, and my grandfather was reduced to a very scanty income for the subsistence of his large family. Difficulties soon multiplied upon him; bankruptcy and poverty were the consequences. His gentle spirit sank under these calamities, and he died (1733) at the age of forty-nine, of a broken heart."

His father-in-law, Francis de Monsallier, had four children: Judith, Mrs. Romilly; Lucy, Mrs. Page; Anne Marie Picart, Mrs. De Laferty; and Elizabeth, Mrs. Fludyer. Mr. Romilly himself left four sons: Joseph, Stephen, Isaac, and Peter. Joseph died of grief on account of his father's death. Stephen was a partner in business with Sir Samuel Fludyer and Sir Thomas Fludyer—so was Isaac. The latter was of scientific tastes; his epitaph in the parish church of St. Bride's, Fleet Street, tells his story:—

Near this place are deposited the remains of
Mr. ISAAC ROMILLY, F.R.S., *obit* 18 Dec. 1759, *atat.* 49
(whose affable and humane temper of mind,
joined to his goodness of heart, justly endeared him to all his friends, as did his great ingenuity
and labour in forming his extensive and valuable collection of natural curiosities to the
esteem of the learned),
in the same grave with the remains of Mary, his beloved wife,
whose sudden and unexpected death on 11th Dec. 1759, in the 48th year of her age,
greatly contributed to shorten the thread of his life
for they were an example of conjugal affection.

Isaac's younger daughter was married to Nathaniel Thomas, B.A. Oxon., the first editor of the St. James's Chronicle (instituted in 1761), and afterwards proprietor of that newspaper, whose son, Nathaniel Thomas, Secretary to the Embassy to the Court of Delhi, died in India.

The refugee's fourth son, Peter, a jeweller, was Sir Samuel Romilly's father. In 1762 the union of the two French churches of Berwick Street and Castle Street is attested by the signatures of Pierre Romily, Isaac Gosset, and Phin. Deseret. Mr. Peter Romilly married Margaret, only daughter of Aimé Garnault, senior, but all his children dying, he removed from London to "*the village of Marylebone*," where he became the father of three children: Thomas, who married a daughter of Isaac Romilly; Catherine (Mrs. Roget), and Samuel. The mother being a confirmed invalid, her relative, Mrs. Facquier, educated the children. Samuel was born in 1757; in 1798 he married Anne, daughter of Francis Garbett, Esq.; he was knighted in 1806, on becoming his Majesty's Solicitor-General, and died in 1818 (see chapter xxv.). Sir Samuel left one daughter and six sons; the daughter was Sophie, wife of the Right Hon. Thomas Francis Kennedy of Dunure, and mother of Francis Thomas Romilly Kennedy, Esq. Of the sons, the eldest was William (*born* 1798, *died* 1855), the second was Lord Romilly (see chapter xxvi.), the third was Edward Romilly, Esq. (*born* 1804, *died* 1877), late Chairman of the Board of Audit, who married Sophia, daughter of Alexander Marcet, M.D.; the fourth was Henry Romilly, Esq. (*born* 1805, *died* 1884); the fifth is Charles Romilly, Esq., who married Lady Georgiana Elizabeth Russell, and has had six sons; the youngest, Lieutenant-Colonel Frederic Romilly (*born* 1810), married Lady Elizabeth Amelia Jane Elliot, and has three sons. The armorial bearings are old French, descriptive of the name, ROC. MIL. LYS.; out of a base of *rocks*, nine (or an indefinite number of) *lilies* spring. During the French Revolutionary War, an officer took from the Chateau de Romilly, in Brittany, an oil painting, a portrait of a Catherine de Romilly; he sent it to England for presentation to Sir Samuel Romilly; the features of the face bore a family likeness to ladies of the English branch.

In enumerating the families of the Romilly group, we must first mention Philip Delahaize, of Tottenham High Cross, in the county of Middlesex, Esq., who died in 1769. We perhaps ought to have called the group the Alavoine group; for its roots were Daniel Alavoine (*born* 1662, *died* 1729), and Mary Magdalene, his wife, who died in 1741. They were the parents of Marie Alavoine, whom I am about to mention.

Under the heading LA HAIZE, the Messieurs Haag have an article on a Jean de la Haize, appended to which there is this sentence:—"A Norman family of the same name also professed Protestantism; they passed to England at the Revocation."

We find the marriage in the Register of the *Artillerie* French Church in London, of Le Sieur Moysse Delahaize, to Marie Alavoine, on 26th October 1715; he was the father of Philip Delahaize, Esq., whose will diffused so much happiness, and laid the foundation of so much prosperity. Mrs. Delahaize's sister, Marguerite Alavoine, was the wife of Aymé Garnault, senior, and her daughter, Margaret Garnault, became Mrs. Romilly. [Judith Alavoine was married in 1719 in *Artillerie* French Church to Jaques Godin, of Spital Square. Samuel Alavoine, who *died* in 1746, had a daughter, Ester Deheulle, and another daughter, Mary (*died* 1767, aged seventy-two), wife of John Terron (*died* 1776, aged ninety-one). Mr. Abraham Deheulle, who *died* in 1763, was the father of Esther (*died* 1782), wife of Richard Dalton, Esq.]

Mr. Delahaize *died* in 1769, when Samuel Romilly was aged twelve; he was a gentleman of great wealth and benevolence, and by his judicious bequests to his circle of relations he set a number of refugee families upon their feet in a nation in which their ancestors had retired to voluntary poverty, "preferring conscience to affluence." "He left," says Sir S., "to me and to my brother £2000 a-piece; to my sister, £3000; to my father, my mother, and Mrs. Facquiere [called in the Will 'Miss Margaret Farquier,' Aimé being spelt *Amy*, and Ouvry, *Ouvery*] legacies of about the same amount, with remainder to my brother, my sister, and myself, and to each of us a share of the residue of his fortune equally with the rest of his legatees. The whole property bequeathed to us amounted together to about £14,000 or £15,000. Blessed be his memory for it! But for this legacy . . . I should have engaged in business; I should probably have failed of success in it," &c. The other families benefitted by the Will were, like the Romillies, connected with the Garnault family. A learned correspondent has presented to me a copy of the Will.

IN THE NAME OF GOD, *Amen*.—I, PHILIP DELAHAIZE, of Tottenham High Cross, in the county of Middlesex, Esquire, being of sound and disposing mind, memory, and understanding, praised be Almighty God for the same, do make and declare this to be my last will and testament, in manner following—that is to say—I will that I may be decently interred, as my relations have hitherto been, in my family vault at Tottenham High Cross aforesaid, and do direct that, as soon as may be after my decease, the present Ledger-Stone over such vault be removed, and in the room thereof a new one be put there, with the same inscriptions thereon as on the present one, together with the names and deaths of such other persons of my family as have been since buried there, and my own name and time of my death, and otherwise as is usual so to do. Item, I give and devise unto Mr Peter Romilly, Mr. Walter Dench, and Mr. Fenwick Lyddal, and their heirs, executors, and administrators, all and every of my freehold and other my real, and all also my leasehold messuages, lands, tenements, and hereditaments whatsoever and wheresoever, with their and every of their rights, members, and appurtenances, and all other my personal estate whatsoever, in trust nevertheless, to and for such uses, intents, and purposes as hereinafter mentioned—that is to say—in trust within eighteen calendar months after my decease, or sooner if convenient so to do, absolutely to sell and dispose of all such freehold and other real and leasehold estates for the best price or prices that can or may be had or gotten for the same, and to convey and assign the same respectively to, and to the use and behoof of, such person or persons who shall so purchase the same, his, her, or their heirs, executors, administrators, and assignees, according to my right and interest therein, and to receive the respective consideration moneys to be paid therefor, and all and every part of such moneys, as also the rents and profits of such freehold, real, and leasehold estates till such sales can or may be had and completed. And all my other personal estate and effects whatsoever I give and dispose of as follows—that is to say—In the first place, I order that all my just debts and funeral expenses be fully paid. Item, I direct that the sum of two thousand pounds of lawful money of Great Britain be laid out in Government Securities, and the interest or dividends thereof paid to Mr. Aimé Garnault of Bull's Cross, in the parish of Enfield, in the county of Middlesex, during his life, and at his decease the principal to be divided among his three daughters, Francisca, now married to Mr. Peter Ouvry, and Ann Garnault and Sarah Garnault, or such of them as shall be then living; but if they shall then be all dead, I give the same to the executors or administrators of the survivor of them. Item, I give unto Mrs. Sarah Garnault, wife of the said Aimé Garnault, a diamond mourning ring of fifty guineas value. Item, I give unto the said Francisca Ouvry the sum of £2000, and unto the said Ann Garnault the sum of £2000, and unto the said Sarah Garnault, the daughter, the sum of £3000. Item, I give unto Mrs. Mary Garnault, widow of Daniel Garnault, for her life the dividends to arise from the sum of £2000, which I direct to be invested in Government Securities, and at her decease I give the principal thereof to and among all such her children by the said Daniel Garnault as shall be living at the time of her death, equally to be divided among them, except that her eldest son shall have no share thereof. Item, I give unto Samuel Garnault, one of the sons of the said Mary Garnault, the sum of £2000; to Joseph Garnault, one other of her sons, the sum of £2000; and to Mary Detull [Deheulle], one of her daughters, the sum of £1000; and to Elizabeth Vautier, one other of her daughters, the sum of £2000; and to Aimée Garnault, the other daughter of the said Mary Garnault, the sum of £2000. Item, I do direct that the

sum of £2000 be laid out in Government Securities, and that the dividends thereof be paid to and for the use of the said Peter Romilly and Margaret his wife, for their lives and the life of the survivor of them, and at the decease of the survivor I give the principal thereof among such of their children as shall then be living, equally to be divided among them; but if they shall all be then dead, then I give the same to the executors or administrators of the survivor. Item, I give unto Thomas Romilly, one of the children of the said Peter Romilly, the sum of £2000; to Samuel Romilly, one other of his children, the sum of £2000; and to Catherine Romilly, daughter of the said Peter Romilly, the sum of £3000. Item, I do give unto the said Peter Romilly the further sum of £1000. Item, I do direct that the sum of £3000 be invested in Government Securities, and that the dividends or interest thereof be paid to Miss Margaret Farquier for her life, and after her death to the said Peter Romilly and his said wife during their lives and the life of the survivor of them, and after the death of such survivor the money to arise from the sale thereof to be paid to and among such of the children of said Peter Romilly and his said wife as shall then be living, equally to be divided among them; but if they shall all be then dead, then the same to go to the executors or administrators of the survivor of them. Item, I do direct that the further sum of £7000 be laid out in Government Securities, and the dividends thereof be paid to Mrs. Susanna Cooke, daughter of my late uncle Mr. Charles Delahaize, deceased, and now the wife of Mr. Cooke, for her life, and the same to be for her sole and separate use, exclusive of her present or any after-taken husband, and for whose debts and engagements the same shall not be liable, and her receipts alone to be only discharge therefor; and from and after her death I give such the dividends thereof to her said husband for his life; and from and after the decease of the survivor of them I do direct that such dividends be paid to Ann Cooke their daughter for her life; and from and after her decease that the moneys arising by the sale thereof be paid to and for the use and benefit of such of the children of her the said Ann Cooke, if any [she?] shall have, in such shares and proportions as she shall, by her last will and testament in writing, or by any other writing to be by her signed in her lifetime in the presence of two or more witnesses, direct or appoint the same, notwithstanding her then coverture in case she shall then be married, and in default of such direction or appointment, then to the use and behoof of all the children of her the said Ann Cooke which she shall leave living at the time of her death, equally to be divided among them; and if she shall have no such children then living, then the same to go and belong to the next of [kin?] of her the said Ann Cooke. Item, I do direct that the further sum of £5000 be laid out in Government Securities, and the dividends thereof be paid to the said Ann Cooke for her life, and that she may dispose of the moneys to arise by the sale thereof after her death among such her children aforesaid, or in default of her so disposing thereof the same to go equally to and among all such her children which she shall leave living at her death, or, if no such children, the same to go to her then next of kin, in the very same manner as I have directed of and concerning the said other moneys given to her as aforesaid upon the death of the survivor of her said father and mother. Item, I do direct that all such moneys as I have ordered to be laid out in Government Securities as aforesaid (except those for the benefits of the said Susanna Cooke, and her husband and daughter, which I direct to be invested for their benefits within three calendar months next after my death) are to be invested within six calendar months next after my death. And all the other of the above-mentioned Legacys I do order to be paid within twelve calendar months next after my death, save as to such of those legatees who shall be under the age of twenty-one years, their said legacies to be paid to them respectively on their attaining that age.

Item, I give to Mr. Peter Alavoine a Diamond mourning ring of the value of 50 guineas. Also, I bequeath unto the respective Governors or Trustees of the several Hospitals in or near London, called St. Thomas's Hospital, Bartholomew Hospital, and the London Infirmary, £100 for each Hospital to be respectively applied for the respective benefits of the Sick, Lame, and Wounded there, as usual in such cases. And I give to the Governors of the Magdalen Hospital £100 for the use of such Hospital. Item, I give unto the Governors or Trustees of St. Luke's Hospital for Incurable Lunatics £100 for the benefit of such lunatics in such hospital. Item, I give to the Elders and Deacons of the French Church in Threadneedle Street, London, £100 for the use of the poor, and the like sum of £100 to the Elders and Deacons of the French Church in Artillery Lane, London, for the use of the poor. Item, I give unto the Trustees of the Free Grammar School at Tottenham High Cross aforesaid, £100 for the benefit of such school, and unto the Churchwardens and Overseers of the Parish of Tottenham aforesaid, £100 for the benefit of the poor of that parish, as the minister and churchwardens and overseers of such parish shall think proper. Item, I give unto the churchwardens and overseers of the poor of the parish of Saint Michael Bassishaw, London, £100 for the use of the poor of that parish. Item, I give to the governors or trustees, or by whatever other name or names they are described, of the French Hospital near St. Luke's Church in Old Street, the like sum of £100, for the benefit of persons taken into such hospital; and which legacies, given to such hospitals, churches, parishes, and school shall be paid within one calendar month next after my death.

Item, I give unto the Governor, Deputy-Governor, and other the Directors of the Bank of England, each a gold mourning ring of the value of one guinea; and unto each of the proprietors of the New River Company who usually sit at and make a Board, one gold mourning ring of one guinea value. Item, I give unto Mrs. Catherine Charon, the wife of Mr. Charon,

and heretofore Catherine Levillaine, the sum of £200. Item, I give unto Miss Ann Stone and Miss Mary Stone the sum of £1500 a-piece, to be paid within 3 calendar months next after my death. Item, I give to the said Mr. Walter Dench the sum of £5000, to Mr. Fenwick Lyddall the sum of £1000, to Mr. Nasdale, a weaver, who married the daughter of Rachel Delahaize, the sum of £200; to Mr. John Beard, carpenter, the sum of £200; to Mr. William Case, nephew of the said Walter Dench, £500; to Mr. John Andrew Baumbach, and to Mr. Henry Metcalfe, each £100, all of which last-mentioned legacies to be paid within 6 calendar months next after my death. Item, I give unto the said Walter Dench my share of the lease of the house in Basinghall Street, London, wherein he and I now dwell, and the fixtures and other things belonging thereto or therein, and such of the household goods and furniture as belongs to me; but my upright harpsichord in such house I give to Miss Ann Garnault, daughter of the said Mr. Aimé Garnault. Item, I give unto the said Susanna Cooke, to buy herself and husband, and her said daughter Ann, mourning with, the sum of £100, to be paid her immediately after my death, one-third part thereof to be laid out for the said Ann. Item, I give unto Mr. Sampson Carver 50 guineas; to Mrs. Alavoine, her two daughters, each a diamond ring of the value of 10 guineas; to Mrs. Godin, Mrs. Wapshare, wife of Mr. William Wapshare of Salisbury, Mrs. Mary Langton, wife of Mr. David Langton, William Willis, Esquire, banker, and Captain Andrew Riddle, each a diamond mourning ring of 20 guineas value; to the eldest son of the said David Garnault, deceased, a diamond mourning ring of the value of 50 guineas; to James Townsend, Esquire, of Tottenham, a diamond mourning ring of 20 guineas value; and Mr. Jonathan Coulson, a diamond mourning ring of the value of 10 guineas; to Dr. Clarke of Tottenham, my physician, Mr. Cad (*i.e.*, Cadwallader) Coker, Mr. Page of Tottenham; and Mr. Henry Fletcher, Mr. Peter Deschamp. Mr. John Deschamp, Mr. John Rhodolph Bartenschleigh, Mr. John Gresley, senior, Mr. John Gresley, younger, and his wife, who live at Bristol; Mr. William Laforce, Mr. Peter Laforce, and Mr. John Hanbury of Bucklersbury, London; Mr. William Stone of Salisbury, and his wife and three daughters, Mr. William Wapshare and his son Charles, and Mr. Henry Dench, each a gold ring of one guinea value. Item, I give a gold ring of one guinea value to each of the above-named legatees who have not rings given to them, and to the two ministers of Tottenham I give each the like mourning ring of one guinea value.

Item, I give unto my gardener, coachman, footman, and each of my women servants that shall be living with me at my death, either in London or at Tottenham, £10 a-piece, and also £5 to each of them for mourning, over and above all charges that may be due from me to them respectively at my death, such legacies to be paid immediately after my death. Item, I do will and direct that such person or persons who shall purchase all or any of my aforesaid estates, shall not be liable to see the application, or be answerable for the non-application, of all or any part of the purchase moneys to be paid by them or any of them therefor. And I do direct that all my said trustees' and executors' costs, charges, and expenses relating to or any-wise concerning the trusts hereby reposed in them, or any of them, shall be fully paid out of the said trust estates, and that the one of them shall not be answerable for the other of them, or for the acts, deeds, receipts, payments, neglects, or defaults, the one of them of the other of them, but each of them only for his own acts, deeds, receipts, payments, neglects, and defaults. Item, I do hereby authorize my said executors, or the survivors or survivor of them his or their executors or administrators, to compound or agree, settle or adjust, all or any claims or demands which shall or may be made on them in respect of me or my estate (if any there shall be), in such manner as he or they may think most proper, and to pay all necessary sums of money for the compounding or satisfying the same out of my estate aforesaid. And I do empower my said trustees, for the two first years next after my decease, or so long thereof as my said estates shall remain unsold, to pay any sum of money out of my estate not exceeding the yearly sum of £50, for managing and taking care of my estates, and receiving the rents thereof, and keeping the books relating thereto. And I do hereby declare, that in case all my estates and effects, by reason of the fall of Government securities or otherwise, shall fall short or deficient in paying and satisfying the aforesaid legacies, then I do direct that each my said legatees whose legacies amount to two hundred pounds or upwards, do abate out of their legacies in proportion to such deficiency. Item, as to all the rest residue and remainder of the moneys to arise by sale of or from all or any part of my real and personal estates, I give and bequeath the same and every part to the said Mr. Aimé Garnault, and to his aforesaid three daughters, and to the aforesaid Samuel Garnault and Joseph Garnault, and the aforesaid three daughters of the said Mary Garnault, and to the aforesaid Peter Romilly and his said two sons and daughter, and to the aforesaid Margaret Farquier, and to the aforesaid Susanna Cooke and her daughter Ann Cooke, and to the said Walter Dench and Fenwick Lyddal, equally to be divided amongst them, which I expressly direct to be done within two years next after my death; but my executors shall not be paid any part thereof, unless they prove this my will, and take upon themselves the execution thereof; but the share or shares of such executors so refusing shall go and belong to the other and others of my said residuary legatees, equally among them, share and share alike. And I do hereby constitute and appoint the said Peter Romilly, Walter Dench, and Fenwick Lyddal joint executors of this my Will, and revoke all former wills by me at any time heretofore made. In witness whereof I, the said testator, Philip Delahaize, to this my last Will and Testament, contained in this and the four preceding sheets of paper, set my hand and seal, namely, my seal at the top of the first of the said sheets,

where all the said sheets are fastened together, and my hand at the bottom of each of the said preceding sheets, and my hand and seal to this last sheet, this 2nd day of November, the 10th year of the reign of His Majesty King George the Third, 1769.

PHILIP DELAHAIZE.

Signed, sealed, published and declared by the said testator, Philip Delahaize, as and for his last Will and Testament, in our presence, who in his presence, and at his request, and in the presence of each other, subscribed our names witnesses thereto; the words *fifty guineas* in the first sheet, the words *give unto the said Peter Romilly the further sum of £1000.* *Item, I do for her life* in the second sheet, the word *out* in the third, and the words *a diamond mourning ring of the value of 20 guineas* in the fourth sheet being first interlined, and the word *each* in such fourth sheet first struck out, and the word *such* in the first sheet, and the word *arise* in the second sheet, and the words or names *Mr. William John* in the fourth sheet being first wrote on erasures.

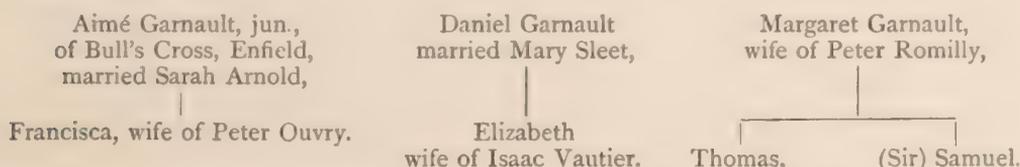
John Archer, Richard Nelson, William Bannister.

Before I signed the within Will I read the same and which is according to my direction, as witness my hand this 2 November 1769.

Philip Delahaize.

Proved at London, 29 November 1769, by Peter Romilly, Walter Dench, and Fenwick Lyddal, the executors named in the will.

Aimé Garnault, senior, a refugee of good family, from Picardy, had two brothers, John, and Michael of Enfield (*died* 1745). Aimé's children (those with whom we are concerned) were:—



Thomas Romilly had six sons and three daughters; his fifth son, Rev. Joseph Romilly, late Registrar of Cambridge University, was accustomed, when he rode past the late Mr. Delahaize's house at Tottenham High Cross, to take off his hat out of respect to the memory of the bountiful and judicious benefactor of his kindred.

James Ouvry, or Ouvry,¹ was naturalized 24th March 1685; he settled at Spitalfields, and prospered; he was admitted a member of the Weavers' Company in 1711, as was his son in 1738. Peter Ouvry, only son of John, married Francisca Garnault, daughter of Aimé Garnault, jun., and niece of Mrs. P. Romilly; he was Treasurer of the New River Company; his eldest son was Peter Aimé Ouvry, Esq., who married Sarah Amelia Delamain; his heir is the Rev. Peter Thomas Ouvry, M.A., Vicar of Wing and Rector of Grove, in Buckinghamshire, whose eldest son is Arthur Garnault Ouvry. The brothers of the Rev. P. T. Ouvry are Colonel Henry Aimé Ouvry, C.B., the late Frederic Ouvry, Esq., President of the Society of Antiquaries, and the late Rev. John North Ouvry North, M.A. The daughters are the late Francisca Ingram Ouvry, and Sarah Mary, widow of Francis Sibson, Esq., M.D., F.R.S. Miss Ouvry was the author of three historical tales, founded on Huguenot annals. The first two are a pair, viz., "Arnold Delahaize, or the Huguenot Pastor" (1863); and "Henri de Rohan, or the Huguenot Refugee" (1865); the former is dedicated "To my nieces and nephews, and also to the other youthful descendants of THE HUGUENOT REFUGEES, who, though scattered throughout the nations, are all united by the common possession of a glorious heritage, which will prove to them an eternal nobility, if they claim and act up to their birthright." The third tale, which was published in 1873, is entitled, "Hubert Montreuil, or the Huguenot and the Dragoon." To the tale is prefixed this inscription:—"To the memory of Louis de Marolles and Isaac Le Fevre, true comrades in the noble band of French martyrs who died for their faith in the reign of Louis XIV., this book is dedicated, as a chaplet twined by unskilled but reverent hands, and laid on their nameless graves."

The Vautier refugee embraced poverty in England rather than apostasy in France, and brought no pedigree papers with him. But he is the fountain of the tradition in England that he sprang from the French noblesse, and the French genealogical writers have a tradition that a cadet of the family, being a Huguenot, fled to England. The Vautiers in old France were a noble and influential family, Princes

¹ The surname Ouvry occurs in the registers under the various spellings of Oufrey, Oufry, Ovré, Ouvrés, Overy. On 5th June 1708, the Duke of Marlborough writes to the Earl of Pembroke, Lord Lieutenant of Ireland, in favour of Major Ovray, who, having served the crown for thirty-six years, was about to retire from the army, in order to settle in Ireland, and "always behaved himself, as his officers inform me, with honour and reputation." The purport of the Duke's request to the Earl is, "Bestow upon him some mark of your favour and goodness. Enable him to support himself and his family with comfort, and in a manner some way suitable to the character he has borne."

of Yvetot and Comtes Du Bellay, from whom descended, in the reign of Henri IV., Gilles Vautier, ecuyer, Sieur De la Granderie; he was the grandfather of Gilles, Sieur Des Essards, and his son, Jean Jacques Vautier, has been conjectured to be the father of Daniel Vautier, the refugee. Daniel, with his wife, Margaret, and a daughter, Rachel, was naturalized on 21st March 1688 (see List xv.). I would call the attention of the representatives of the family to the naturalization, on 5th March 1691, of Margaret and Mary Des Essarts, and John Des Essarts (see List xix.). The refugee, Daniel, was relieved at the French Hospital, of which Daniel Vautier, said to be his son, became a Director. There were two brothers, Daniel (the Director), and Louis. Isaac and Daniel, two sons of Daniel (the former married in 1739 Marianne Dalbiac) left no descendants, but the line was continued by Louis, whose eldest surviving son was Isaac. This was the Isaac Vautier (*born 1735, died 1767*), who married Elizabeth Garnault, daughter of Daniel, granddaughter of Aimé Garnault, sen., and his son was Lieutenant Daniel Vautier, R.N. (*born 1760, died 1813*), whose death was announced thus:—"Died at Stilton, Daniel Vautier, Esq., R.N., cousin to Sir Samuel Romilly." His surviving daughter, Harriet, was married to Samuel Golding, Esq., and his surviving son, Daniel Vautier, Esq. (*born 1795, died 1831*), married Susannah, daughter of J. Golding, Esq. Two of his sons are heads of families, namely, Rev. Richard Vautier, M.A., Rector of St. Mabyn and Canon of Truro (*born 1821*), and Joseph Garnault Vautier, Esq. (*born 1824*).

The only sister of Sir Samuel Romilly was Catherine, wife of Rev. John Roget, a native of Geneva; but we claim her distinguished son as a descendant of French refugees, namely, Peter Mark Roget, M.D., F.R.S., F.S.A. (*born 1778, died 1869*). Though ninety years of age, Dr. Roget was preparing a twentieth edition of his "Thesaurus of English Words and Phrases" at the time of his death; he was the author of one of the Bridgewater Treatises.

Chapter XXX.

THE RABOTEAU GROUP OF FAMILIES.

THE majority of families of this group did not leave France till after the Revocation, but all (with one exception) came to our shores during the reign of Louis XIV. The surname of Raboteau is connected with a hairbreadth escape and with chivalrous conduct, and it linked together the families of Chaigneau, Barré, and Lefanu; Chaigneau introduces Tardy, and Tardy brings before us Du Bedat.

Persecutions, varying in amount and intensity, according to the tempers of the officials in the districts, were the lot of the resident French Protestants after 1685, who refused to apostatize. The engrossing attention to foreign war, which was often required from the heads of government in Paris, was usually favourable to the Huguenot worshippers. When the king was negotiating peace with the Grand Alliance in 1697, it was thought opportune to draw up a *Requete*, or Memorial, praying for religious toleration. Monsieur Mathieu Du Bedat, late an advocate in the parliament of Paris, undertook to draft the Memorial, and the original draft which is still preserved, was brought to Ireland by his descendants.

The above-mentioned Du Bedat M.S. is endorsed by one of the Vice-Presidents of the Royal Dublin Society, thus:—

"I received this Draft of a Petition from Willm. Dubedat, Bank of Ireland, 16 December 1834. I. BOYD."

"Presented to the Royal Dublin Society on the 18 December 1834. I. B., V.P."

A lithographed facsimile was circulated among correspondents and friends. I translated it for my second edition; but as there was a cotemporary English translation in one of the numerous and useful compilations of that time, I do not reproduce it here; the French original was printed at Paris, 12th August 1697. It is evident from an examination of the draft that M. Du Bedat dictated it to a clerk. It was dictated by an able pleader, but the very good penmanship and the very bad spelling, betray the handiwork of some clerk, whom the advocate, being forbidden as a Protestant to practise his learned profession, had found for the occasion. The pleas are familiar to my readers. What is special to its date I will quote:—

"TO THE KING."¹

"SIRE,—Your subjects who profess the *Religion*, which the Edicts name *The Pretended Reformed*, and whereof you have, for some years, interdicted the public exercise, come to throw themselves at your Majesty's feet to make their very humble remonstrances, and to entreat your royal pity for their miseries which are so frightful, that your Majesty will not be able to cast your eyes on their deplorable state without having compassion on it.

"Sire, his Majesty has always done himself the honour of arresting the progress of his arms, and of suspending the course of his victories, in order to give peace to Europe. Must it be that your own subjects who have never violated the fidelity which they owe to you, and which the religion that they follow prescribes to them, that they alone shall be deprived of your royal bounty?"

"What have they done, Sire? (permit them to use these terms). What have they done, and what vile pencil have people been able to employ in order to blacken them before the eyes of your Majesty?"

* * * * *

"But finally, your Majesty is not immortal. Perhaps, Sire, on the bed of death his Majesty will have some alarm and regret for having been pleased to constrain the conscience of his subjects, who give him, with obedience and respect, a reason for their faith whenever required by his Majesty to do so. In the name of God, Sire, we entreat your Majesty to reflect that perhaps in the last hours of life the frightful miseries of such a large number of your subjects, into which some spurious devotees have engaged your Majesty to precipitate them, will come before your eyes to disturb the repose of your soul.

"We have lived in silence while your Majesty was occupied in a great war. At present, when the peace of Europe is the work in hand, vouchsafe your approbation, Sire, when, with all the respect which we owe you, we demand the peace of our consciences. Some of us entreat your Majesty to restore to them their wives and children; some ask you for their fathers and mothers; some pray you to release them from cloisters, from prisons, and from barbarous lands, where they are imprisoned among savages; and others to set them at liberty from the chains and oars where they are fastened along with slaves.

"That we may not be the only individuals, Sire, to whom your throne and your benevolence are inaccessible, we ask from you to live peaceably as subjects, submissive and faithful to your Majesty, with liberty to serve God according to our conscience. Permit, Sire, oh! permit a great number of your subjects, whom religion has constrained to depart from your States, to return to finish their days there under your royal authority, in order to invoke God along with us, as we have done heretofore.

"Receive, Sire, with your accustomed benevolence, this Memorial, which would be signed by several thousand persons if your Majesty gave permission. Listen to our just demands. We address ourselves to your Majesty. We entreat your Majesty to cast your eyes upon our miseries and on the tears which we shed with our families. Our fidelity is known to you.

¹ AU ROY.

SIRE,—

Vos SURJETZ qui professent La Religion que les Editz nomment P. R. :—Et De Laquelle Vous aues Interdit Les Exercices publicqs depuis quelques années Viennent Se Jetter aux pieds de Vostre Majesté, Pour Lui faire L'eurs tres humbles Remonstrances Et La Supplier d'auoir pitié De L'eurs Miseres, quy Sont Sy affreuzes—Que V. M. N. Pourra Jetter Les yeux Seur Leur deplorable Estat Sans En auoir Compassion.

Vostre Majesté Sire, C'est toujours fait honneur d'arrester Le propret de Ses Armes, Et de Suspendre Le Cours de Ses Victoires Pour donner La paix a L'Europe, faudroit Il que Vos propres Subjet qui n'ont Jamais Violé La fidelité quils Vous doient, Et que La Religion quils Suiuent Leur ordonne, feussent Seuls priues de Vostre bonté Royale.

Qu'ont ils fait, Sire, Permettés L'eur d'uzer de Ces Termes qu'ont ils fait, Et dequel M'auuais pinceau a t'on peu Se Seruir pour Les Noirir aux yeux de V. M.

Mais, Enfin, V. M. N'est pas Immortelle Peut Estre, Sire, qu' au Lict de La Mort Elle aura quelque Crainte Et quelque regret d' auoir voulu Constraindre La Conscience de Ses Subjetz, qui Luy rendent raison de leur foy avecq obeissance, Et avecq respect toutes Les fois quelle La requis deux.

Au Nom De Dieu, Sire, Nous supplions V. M. de faire Reflexion, que peut Estre aux dernieres heures de Sa Vie Les miserres affreuzes d' un Sy grand Nombre de Ses Subjetz dans Lesquelles de faux deuots on Engagé Vostre Majesté De Les precipiter, Viendront a Ses yeux pour troubler Le repos de Son ame.

Nous Sommes demeurees dans Le Silence pendant que V. M. Estoit occupée d'Une grande guerre, presentement qu'on trauaille a la paix de Leurope, Trouvez bon, Sire, que nous Vous demandions avecq tout Le respect que Nous Vous deuons, La paix de Nos Consciences, Les uns Supplient V. M. de leur rendre Leurs femmes Et Leurs Enfans, Les autres Vous demandent Leurs peres Et Leurs meres, Les uns Vous prient de Les tirer des Cloistres, des prisons, et de Les terres barbares, ou Ils Sont Confinés parmi des Sauuages, et Les autres de Les deliuerer des Chaines et des Raimes ou ils sont attachés avecq des Esclaves.

Que Nous Ne Sojons pas Les Seuls Sire a qui Vostre throsne Et Vostre bonté Soient Inaccessibles, Nous Vous demandons, de Viure paisiblement Comme de Subjetz Soumis Et fidelles a V. M. avecq La Liberté de Seruir Dieu Selon Nostre Conscience, permettés, Sire permettés a Un grand nombre de Vos Subjetz que La religion a Contraint de Sortir de Vos Estatz, d'y retourner pour y finir Leurs Jours Sous vostre autorité royale afin d'inoquer dieu avecq nous Comme nous Lauons fait Cy deuant.

Receues Sire, avecq vostre bonté ordinaire Cette Requeste qui seroit signée de plusieurs Milliers de personnes Sy V. M. Nous En donner La permission, Ecoutés Nos Justes demandes, Nous nous adressons a V. M. Nous La Supplions de Jetter les yeux Sur Nos miserres, Et Sur Les Larmes que nous repandons En Secret dans nos familles, Nostre fidelité Vous Est Cogneu, Rendes Nous Sire Vostre protection, Et Les Effects de Vostre bonté Et de Vostre Justice, quy Nous a Esté Euleuée par Surprinse, Et par de faux Exposés dont on a preuenu V. M. Nous prions dieu, Comme Nous L'auons fait pour La prosperité de Son regne, Et de Sa personne Sacrée, Et Laisserons a Nos Enfans Ces Illustres Sentimans dobeissance Et de fidelité.

Render to us, Sire, your protection and the effects of your benevolence, and of your justice, which has been withdrawn from us by surreptitious dealing [par surprise¹], by false representations whereby your Majesty has been prejudiced. We pray to God, as in the past, for the prosperity of your Majesty's reign and sacred person; and we shall bequeath to our children those illustrious sentiments of obedience and fidelity."

Matthieu Du Bedat, whose family was originally of Agen, in the province of Guienne, died in France, but his son, or grandson, Jean, born at Lacepede, in Guienne, was sent to Ireland to a "Friends'" School at Ballitore, in County Kildare, taught by Abraham Shackleton. His education being completed, Mr. John Du Bedat established himself in Dublin, and founded a sugar-refining factory—the first in Ireland. There he married, and his daughter Anne is on record, who was married in 1771 to Elias Tardy, Esq. Mr. Du Bedat died in 1780, aged sixty-four; he had been a leading member of the French Church in Peter Street; his grandson was William Du Bedat, Esq., Transfer Officer of the Bank of Ireland, who presented the priceless Huguenot State Paper to the Royal Dublin Society, and his great-grandson is Peter Du Bedat, Esq., Secretary of the Bank of Ireland, who, with other representatives of the family, cherishes and adorns the memory of a good Huguenot ancestry.

The surname of Raboteau is of high antiquity; the first member of the family on record is Jean Raboteau, an advocate at St. Jean d'Angely in 1397, and its members have occupied a good position in Saintes, St. Jean d'Angely, La Tremblade, and La Rochelle. In 1592, in the Protestant temple of La Rochelle, Pierre Raboteau married Marguerite Faye. In 1670 there was an influential Protestant physician named Jean Raboteau. The refugee John-Charles and his sisters seem to have descended from Josué Raboteau (son of Jean, and husband of Marie Meschinet), Procureur-au-Presidial to Saintes in 1615, father of a Jean Raboteau, a widower in 1681, whose deceased wife's maiden name was Rebecca Meschinet. John-Charles' father was of Puy-Gibaud, by La Rochelle. He himself became a wine-merchant in Dublin. His parents had landed in Ireland as refugees, and he was born during their journey to Dublin in a hotel at Carlow. He had two sisters married to the brothers Phipps of Sligo. Another brother was probably born in Ireland, for in the Carlow Register there is the burial, on 29th July 1785, of "Mr. James Rabbittoe, aged seventy-six years." [In the Naturalizations at Westminster, List xxv., there are "Peter Robateau, and Susan his wife; John Robateau and Anne his wife." Two female cousins, also named Raboteau, escaped from their relatives, who were *New Catholics*.] These ladies owed their deliverance to J. C. Raboteau. He traded with French wine-growers, and often sailed in his own ship to La Rochelle, and was the guest of the Raboteaux in France. During one visit the young ladies confided to him that they had been sentenced to take the alternative either of marrying two Roman Catholic gentlemen or of being shut up in a convent. He planned their flight. It was hot weather, and the horses were tied to trees in the lawn. By night he carried off his fair cousins upon two of the horses, and lodged them with a widow of La Rochelle; he returned with the horses unobserved. Next morning he apparently shared in the consternation of the family, and no suspicion fell upon him. After some time his visit ended, and he came to La Rochelle to embark for Ireland. He was in the habit of taking home large casks of French apples. In two of these casks the ladies were carried on board. For some time after their becoming denizens of Ireland their former guardians had no clue to their whereabouts. This is a narrative handed down by tradition; the only correction suggested by family papers is, that the casks were empty brandy puncheons.

These Mesdemoiselles Raboteau inherited from their ancestors great personal beauty. One of them was married to Stephen Chaigneau, second son of a refugee. Josias Chaigneau, the refugee, was of a family of eminence in the neighbourhood of St. Jean d'Angely, and within a rural district which has been spelt variously, but which I believe to be St. Savinien. His residence was the chateau of Labellonnière; but he forsook home and lands and his native country for the sake of the Reformed religion. He and his family retired to Youghal in Ireland; his wife was Jeanne Jennede, and his sons by her were Lewis, Stephen, and Isaac; he had a fourth son, John, by his second wife, *née* Castin. Lewis, being a successful merchant in Dublin, purchased the estate of Corkage, in the same county; he married in 1688 Elizabeth Ducoudre, and his son and successor was David Chaigneau, Esq. of Corkage, M.P.

¹ SURPRENDRE (obtenir frauduleusement), *to get surreptitiously*. Le Clergé a surpris quantité d'Arrêts contre les Protestants—*The clergy have surreptitiously got several orders against Protestants.*—BOYER. [This phrase is taken from MIEGE, who had given also:—Surprendre la Justice du Roi—*To abuse the King's equity, to overreach his justice, to impose upon it.*]

for Gowran, High Sheriff of County Dublin in 1717. He was buried at Youghal, where, in the south transept of St. Mary's Church, a stone of remembrance bears: "*Here lie the remains of David Chaigneau, Esq., and his wife Elizabeth.*" She was the daughter of Colonel Renouard, and their daughters were Elizabeth (wife of James Digges La Touche, Esq.), Henrietta (Mrs. Hassard), Mary Ann (Mrs. Pratt), and Charlotte (unmarried); the sons (all unmarried) were Rev. Peter Chaigneau, the first Secretary of the Royal Dublin Society (*died* 1776), James, and Theophilus. The refugee's second son, Stephen, founded the Chaigneau family, which still subsists; but let us dispose here of the descendants of his brothers. Isaac married Helena King, and had a son David (probably Rev. David Chaigneau of Carlow—see chapter xx.; *Article*, Daillon). John married in 1707 Margaret, daughter of Colonel Martyn; his surviving sons were Colonel William Chaigneau, Army-Agent in Dublin, and John Chaigneau, Esq., Treasurer of the Ordnance. The latter married in 1745 Susannah Smith, and had a son and daughter, namely, Rev. John Clement Chaigneau of Dublin, and Hannah, wife of William Colville, Esq., ancestress of the family of Chaigneau-Colville. We return to Stephen Chaigneau and his lovely wife, *née* Raboteau, whose portrait is at Benown; they had two sons, Peter and Daniel. The younger son was married, but left no recorded descendants. Peter married in 1729 Marie Malet, a descendant of an exiled fugitive from the St. Bartholomew massacre; they had many children, but the third son was the only founder of a family. John Chaigneau, Esq., merchant and freeman of Dublin, had that distinction; he married in 1775 Alicia, daughter of Charles Napper, Esq., and died in 1779; his widow re-married in 1790 with Elias Tardy, Esq. The heir of John was Peter Chaigneau, Esq. (*born* 1776, *died* 1846) of Upper Fitzwilliam Street, Dublin, and Benown, near Athlone; he was of Trinity College, Dublin, and called to the bar in 1798; he rose to eminence as a Chamber Counsel, and spent his old age at Benown. By his wife Anne, daughter of Arthur Dunne, Esq., he had John (who predeceased him in 1825), and Arthur Dunne, his heir, also three daughters, Margarete, Alicia, and Anna, now co-heiresses of the latter, who cherish the memory of their brother with the greatest love and esteem. Arthur Dunne Chaigneau, Esq. of Benown (*born* 1809, *died* 1866), educated at Trinity College, and (in 1830) called to the Irish bar, was a magistrate for County Westmeath, and Captain in the Westmeath Militia. He married in 1855 Jane, daughter of Rev. Richard Butler Bryan, but left no children; as a Christian gentleman he is lamented by a large circle of friends, to whom his kindly heart, unblemished honour, and generous hospitality had endeared him.

The other Raboteau heroine of the flight from La Rochelle was married to Pierre Barré, afterwards Alderman Peter Barré of Dublin, whose ancestors were, like the Raboteaux, most devoted *anciens* in the Protestant Church of Pont-Gibaud. This surname is memorable and historical through the vigorous and varied talents of their son, the Right Honourable Isaac Barré, a member of the British Parliament, commonly called Colonel Barré. In Burton's Collection of Letters addressed to Hume by eminent persons, Isaac gives all the known information concerning his father, and I must make room for the following extracts:—"Rocheforte, 3rd August 1764.—Since my arrival in this part of France I find that an uncle of mine (younger and only brother to my father) died lately possessed of about £10,000 sterling, which (as there was no will) has been very rapidly divided amongst a number of my very distant relations who supposed me dead." "Toulouse, September 4.—I stated my case, or rather my father's, to a lawyer at Bordeaux, who thinks he has no right, and grounds his opinion upon several of the king's Declarations, and particularly upon one of 27th October 1725. He makes the whole turn upon my grandfather being a Protestant. This I have alleged, though without any positive proof, to be the case. May I beg of you to take some lawyer's opinion at Paris simply upon this case as I state it:—Barré dies in France about twenty-five years ago, leaving two sons, Peter and John. Peter went over to Ireland about the year 1720 or 22, young and unmarried, but afterwards married and settled there. John, being upon the spot at the time of his father's death, divided the property very nearly as he thought proper. John dies in September 1760 intestate and childless; Bonnomeau, a maternal uncle of his, takes possession of his estate as nearest heir. This Bonnomeau died in the month following, and his whole fortune was divided between sixteen nephews or nieces, who stood in the same degree of relation to him as the deceased John Barré. At the time of John's death it had been reported that Peter and his children were dead. Now I wish to know what right Peter has to the estate of his brother John, considering the circumstances of his having left France and his living so long in Ireland professing the Protestant religion; and whether that right is affected by his father

being a Protestant. John was generally thought to be a Protestant, though his heirs contrived to have him buried as a Catholic." The alliance between Monsieur Barré and Mademoiselle Raboteau probably took place about 1725, their son, Isaac, being born in 1726, as appears from the entry in the books of Trinity College, Dublin, on the matriculation of the latter:—"1740, Novembris 19^o Isaac Barré pens: filius Petri mercator: annum agens 14, natus Dublinii, educatus sub D^{no} Loyd, tutor D^s Pelissier." Barré, senior, became a prosperous merchant, and in 1758 was an Alderman of Dublin; in 1766 he is known to have had a warehouse in Fleet Street and a country house at Cullen's Wood; he died about 1776, and his son inherited from him a property yielding £300 per annum.

Henriette Raboteau, a sister of the fair fugitives, took refuge in Ireland at some other opportunity. She was married to William Le Fanu, a gentleman of a noble Huguenot family (*born* 1707); the Le Fanu certificate of noblesse has been preserved by his descendants, who also have Madame Henriette's portrait, by Mercier.

Mr. Smiles gives the following account of their refugee ancestor:—Etienne Le Fanu, of Caen, having, in 1657, married a Roman Catholic lady, her relatives demanded that the children should be brought up as Romanists. Le Fanu nevertheless had three of them baptized by Protestant ministers; the fourth was seized and baptized by the Roman Catholic vicar. Madame Le Fanu died, and her brother claimed the children to be educated by him. The magistrates of Caen made an order accordingly, which was confirmed on appeal by the Parliament of Rouen in 1671. Le Fanu refused to give up his children. He was therefore tried, and sentenced to imprisonment, and was shut up for three years. At last he fled to England, and eventually settled in Ireland.

The refugee's son became the husband of Henriette Raboteau. Their two sons married the two sisters of the Right Hon. Richard Brinsley Sheridan, Joseph being the husband of Alicia, and Captain Henry Le Fanu of E—. The son of Joseph was Thomas Philip Le Fanu, D.D., Dean of Emly, author of "An Abridgement of the History of the Council of Constance" (Dublin, 1787). The Dean had a son eminent in literature, author of "The Wyvern Mystery," "Guy Deverell," "Haunted Lives," "Uncle Silas," &c.

Owing to his want of leisure, the eminent representative of the Le Fanu family furnished to my informant no genealogical minutiae; hence his Christian name was wrong in my second edition. The death of Joseph Sheridan Le Fanu (on 7th February 1873) has been the mournful occasion of more correct information, an obituary account having appeared in the *Dublin University Magazine*, of which he was editor and proprietor.

William Le Fanu	=	Henriette Raboteau.
Joseph Le Fanu, Clerk of the Coast in Ireland,	|	Alicia Sheridan.
Very Rev. Thomas Philip Le Fanu, D.D.,	=	Emma Dobbin.
Joseph Sheridan Le Fanu (<i>born</i> 1814, <i>died</i> 1873),	=	Susan, daughter of George Bennett, <i>Q. C.</i> (<i>died</i> 1858).

Joseph Sheridan Le Fanu was called to the Irish Bar in 1839, but forsook law for literature. His first novel was "The House by the Churchyard;" his last was entitled, "Willing to Die."

From a private letter from him, dated 23rd April 1866, I quote the following:—

"My dear father recollected Henriette Raboteau, his grandmother—he a very young child—she an old woman, a good deal past eighty, muffled in furs. I have her portrait by Mercier—pretty and demure, in a long-waisted white satin dress, and a little mob cap (I have gone and looked in the parlour at it; the cap is graver than that, but her young pretty face and brown hair confused me; she has also a kerchief with lace to it over her neck and shoulders, a little primly placed). The portrait altogether has a curious character of prettiness and formality; and she looks truly a lady."

So much for the cousins of John Charles Raboteau; next as to his two sisters. The surname of their husbands was Phipps (often in Ireland spelt *Phibbs*), two brothers, resident in County Sligo. Esther Raboteau was married to Robert, son of Matthew Phipps, of Templevanney, and Marie Raboteau was married to Matthew Phipps, junr. Esther's son was Colonel Isaac Phipps, father of the Rev. Barré Phipps, Rector of Selsey, Canon of Chichester (*died* 1863); and of Arabella Margaretta, wife of Hugh Rose, Esq. of Glastullich. The eldest son of the venerable clergyman was Thomas Phipps, Esq., who married his cousin, Rebecca, daughter of Hugh Rose, Esq., and whose son, Henry Hugh Thomas Rose Phipps, Esq. of Lin-

coln's Inn, is the nearest male-heir of Esther Raboteau. The Rev. Barré Phipps' second son, Captain Henry Barré Phipps (who has had four sons), and Commander William Hugh Phipps, R.N., are brothers of the late Thomas Phipps, Esq. Marie Raboteau, had three sons, William, John Charles, and Robert (Senior Fellow, T.C.D.); she had four daughters, of whom Anne, wife of Thomas Holmes, Esq.¹ of Rockfield, County Sligo, was the ancestress of the celebrated whipper-in of the Tory party, William Holmes, Esq., M.P. William Phipps had a son, Isaac Barré Phipps, and four daughters, of whom I name Betty, wife of Colonel Grogan, and Anna, wife of George Wilson Boileau, Esq. (son of John Theophilus Boileau, seventh son of Simeon), the mother of Colonel George Wilson Boileau and of the late Isaac Barré Phipps Spencer Boileau. The Elwoods of Cams, county Sligo, are descended from a daughter of Marie Raboteau.

John Charles Raboteau married Miss Thornton, daughter of an Irish clergyman, Rector of Tully; he died, aged eighty, and is represented by descendants in the female line. His daughter Rebecca was married at Carlow to Samuel D'Arcy, and had a son, John Charles D'Arcy (*born 1775*), who died young, and a surviving son, Lieutenant Isaac Raboteau D'Arcy of the 60th Rifles, who wore the Peninsular medal; also a daughter, Abigail, wife of James Smythe of Carlow. The descendants of the latter are Captain James Griffith Smythe, late of the 50th Regiment, honourably mentioned in the despatches concerning the Battle of Sobraon, and decorated with the Punjaub medal; and Rebecca Raboteau Smythe, Mrs. Torpie, author of "Grace Leigh of Darlington," and of the article in *Sunday at Home* (1862), entitled, "The Fugitives of Rochelle."

The ancestors of the family of Tardy were Huguenot gentlemen, whose residence was near La Tremblade, in Saintonge. Jacques Tardy fell at the Battle of Jarnac, in 1569, along with the Prince of Condé. Although his representatives did not become refugees in 1685, yet they cast in their lot with their persecuted brethren in France. One incident connected with their perils is preserved. A retired glade in one of the few forests near La Tremblade had long been the trysting-place where a little band of worshippers was wont to meet to engage in joint prayer, in hearing the Scriptures read, and in having brought to their remembrance by a faithful pasteur the gospel-truths which they loved. They assembled from divers points unobserved. But there was one treasure ever needed, the transport of which on those occasions hazarded both its loss and their own discovery. It was their Bible—their sole remaining Bible! a large old folio volume, cumbrous to bear, and difficult to conceal. Yet rarely was it absent in that sylvan temple; its bearer was the wife of Monsieur Tardy. She was a daring and accomplished rider, often seen upon her fleet steed traversing the champaign country in the locality of their chateau, and therefore unexposed to any special observation when she came to the Huguenot assembly, which for many years she devotedly frequented. She had furnished her capacious side-saddle of ancient guise with a large loose leathern lining, which safely enclosed the Bible. Unsuspected she brought it to her delighted and grateful fellow-worshippers, and the huge old saddle was a ready lectern for the sacred volume. In the year 1750 the representative of the family was a youthful grandson of the heroic lady. He acquired a taste for the sea while at school at La Rochelle, and having friends in high places, he was in that year admitted to the French Navy as a cadet—a very rare favour to be granted to a Huguenot. All the happiness of Elias Tardy in the navy arose from his zeal for the service; for in other respects his life was embittered by ill-treatment as a solitary Protestant among Popish comrades. He served nine years under Admiral Conflans, and in November 1759, at the famous action off Belleisle, he was taken prisoner by the English. Though suffering from a severe wound, he found that he had made a welcome exchange of circumstances, while he was cared for and kindly treated by his captors. He therefore remained under British rule, sold his French property through the intervention of friends, and settled in Dublin. There he invested largely in "sugar baking," and made a considerable fortune. He was an *ancien* of the French Church, a trustee of the chapel and burying-ground in Peter Street, a merchant prince full of hospitality and good works. In 1771 he married Anne Du Bedat, who at her death in 1786 left three sons; he visited France for his health, having with him a certificate of naturalization in Britain, dated 28th April 1788. In 1790 he married his second wife, Alice, relict of John Chaigneau, Esq.; her only son, Peter Chaigneau, thus joined Mr. Tardy's sons, and he and they, being brought up together, continued through life to regard each other as brothers. The eldest son of the refugee was Francis Tardy, Esq. (*born*

¹ Connected with the Holmes family was the family of PITTAR. Pittar, however, was a Huguenot refugee family, and would have had a separate place in this chapter, if I had had the requisite knowledge.

1773, *died* 1836), unmarried; he was a scholar and a gentleman, an ornament to society, a conspicuous loyalist, and also an advocate for the removal of the political disabilities of Roman Catholics. The second son, Elias Tardy, M.D. (*born* 1777, *died* 1843), after serving in the Navy, obtained through his merits a lucrative practice in London. Dr. Tardy, having anticipated the discoveries of modern science regarding the treatment of the insane, was persuaded to found a private asylum, of which the Duke of Kent was patron; but he thus lost £10,000, therefore emigrating to Trinidad he made another fortune there. The third son, James Tardy, Esq. (*born* 1781, *died* 1835), satisfied with his patrimony, devoted his life to the study of natural history, and to the encouragement of that study; and he has been justly styled "the Father of Irish Natural History." Dr. Drummond in his "Thoughts on the Study of Natural History," published in 1820, speaks of it as a neglected study, yet congratulates Ireland on possessing a few distinguished naturalists, one of whom, "James Tardy, Esq., of Dublin, to a knowledge in every department of the science unites an enthusiastic zeal for entomological enquiry." In entomology he discovered several new species, one of which received the name of *Cossonus Tardii*. His cabinet of insects is now in the Museum of Trinity College, Dublin. James Tardy, Esq., had married, in 1813, Mary Anne, daughter of James Johnston, Esq., of Rockfield, in the parish of Aughnamullen, a scion of the noble house of Annandale, and his son and successor is the Rev. Elias Tardy, whom he himself educated at home, and who graduated as B.A. of the University of Dublin. This gentleman, being curate of East Farleigh, in Kent, was presented by Lord Chancellor Lyndhurst to the Vicarage of Grinton, in Yorkshire, which he resigned in 1850 on being preferred by the late Lord Primate (Beresford) to the Rectory of Aughnamullen in County Monaghan, a parish with which his mother's family were connected for several centuries, and in which his monument, erected in his lifetime, is the new and handsome Parish Church. The Rev. Elias Tardy, who is a Justice of the Peace for the county, married, in 1837, Sarah, daughter of Edmund Charles Cotterill, Esq., of the Grove, Essex, and has had two sons, James Francis Barham (*born* 1841) and Charles Joseph Hill (*born* 1849)—also two daughters, Elizabeth Mary (*died* 1863) and Lucretia Anne. He is the namesake of his good and gallant grandfather, and is also, like him, a Trustee of the Dublin Huguenots' Cemetery.

It is interesting to observe how the refugees have intertwined among the old families of their adopted country. The Tardy family furnishes an illustration. James Tardy, Esq., the refugee's son who founded a family, married, in 1813, Mary Anne, daughter of James Johnston, Esq., by Jane Lucretia Fisher, his wife, a lady descended from the Lord Primate, Narcissus Marsh, Archbishop of Armagh, by the Lady Lucretia Hyde (daughter of the first Earl of Clarendon, sister of Anne, the first consort of James II., and aunt of Queen Anne). To Lady Lucretia Marsh Queen Anne bequeathed a valuable oak cabinet, having on its doors the arms of the family of Hyde, surmounted by the Earl's coronet, finely blazoned, and bearing the date 1660. This precious relic was brought by the above-named Mrs. Tardy into her husband's possession; and as an heirloom from the great statesman and historian, it is still preserved and justly valued by the Rev. Elias Tardy.

Chapter XXXIII.

OFFSPRING OF THE REFUGEES AMONG THE CLERGY.

BISHOP CHENEVIX.—The name of *Chenevix* is pre-eminent in Huguenot martyrology, through the glorious constancy of Monsieur Paul Chenevix d'Eply. Quick says of him, "Monsieur Chenevix was a venerable and ancient gentleman, a person of eminent prudence, illustrious for learning and godliness, and councillor to the king in the court of Metz. He persisted faithful to death. He died, and they dragged most inhumanly his dead carcass upon a hurdle and buried it in a dunghill. He hath a brother, a very reverend minister of the Gospel, refugeeed in this city of London." A letter dated Metz, 2d October 1686, says:—

"Poor Monsieur de Chenevix lies very ill. The curate of the parish was with him to oblige him to confession, but he positively told him that he would not confess himself to any

but God, who alone could forgive his sins. Afterwards he was visited by the Archbishop, who would have obliged him to communicate before death, which he also as stiffly refused. The Archbishop acquainted him with the king's orders concerning such who, being sick, refuse to communicate ere they die. He replied that he cared not a rush for them, and that he would never communicate after the Popish manner." Another account adds:—"Neither his character nor his age (he was eighty) were regarded; sentence was given that his corpse should be removed by the executioner. A guard of soldiers were unable to suppress such exclamations as, 'There goes a man of God,'—'he is on his car of triumph,'—'his body is in the hands of the executioner, but his soul is with God,'—'his body is disfigured with dirt, but his soul is washed in the blood of Christ.' His friends fetched his corpse from the dunghill; they wrapped it in linen, and prepared a grave in a garden; it was borne thither during the night on the shoulders of four men, attended by 400 persons, chiefly females, who, while the corpse was let down into the grave, sang mournfully the 79th Psalm, in which the prophet deploras the desolation of Jerusalem."

The brother was Pasteur Philippe Chenevix, of Limay, near Mantes, who married Anne de Boubers. Their son (aged twenty-six) served in the Guards in London, and was the father of the Rev. Richard Chenevix, Colonel Chenevix of the Carabineers, and Lieutenant Chenevix of the Artillery. Passing from Richard in the meantime, we note that Colonel Chenevix was father of another Colonel Chenevix, and grandfather of Richard Chenevix, Esq., author of "Remarks upon Chemical Nomenclature."

The Right Rev. Richard Chenevix was Chaplain at the Hague to the Earl of Chesterfield, and when the Earl became Lord-Lieutenant of Ireland, his Chaplain became Bishop of Killaloe—this was in 1745; but Dr. Chenevix was immediately translated to Waterford and Lismore, viz., on 15th January 1746. The Bishop was acquainted with the obligations of Ireland to the linen manufacture, and the Viceroy had observed the industrial advantages accruing to Holland from the Huguenot refugees; and consequently a revival of commercial prosperity marked the era now under our observation. The linen and sail-cloth manufactures had subsisted since 1715, when Lewis Crommelin set them up, under the management of John Latrobe. Under Lord Chesterfield's government the management was given to a Patrick Smith, and fifty French families from the North of Ireland, and two from Holland, were transplanted to Waterford. The higher ranks of society, since the days of Bishop Foy, had been Huguenot, such names prevailing as Reynette, Sandoz, Franquefort, Fleury, Grueber, Perrin, Latrobe, Bessonnet, Tabiteau, Boisron Vashon, Espaignet, and Delandre. There was a French church; the first minister was David Gervais, the second, James (or Jacob) Denis, next came Guidon Richion, George Dobier, and Augustus Devoree—the latter died in 1762, and was succeeded by Rev. Peter Augustus Franquefort, who held the office till his death in 1819, having bequeathed a valuable endowment to the City of Waterford Protestant Orphan Association. The latter was, by Bishop Chenevix, made Prebendary of Kilgobinet. The Bishop also gave preferments to other descendants of the refugees; thus we have the names of John Jaumard, Archdeacon of Lismore; William Grueber, Precentor of Lismore; Philip Chenevix (his son), Chancellor of Waterford Cathedral; Henry Gervais, Treasurer of Lismore; Antoine Fleury, Vicar-Choral. Bishop Chenevix "went about doing good," and was "a man of great singleness of heart;" he died in 1779. In his Will, dated 13th August 1777, he left to the diocese of Waterford £1600, the interest to be given to widows of clergymen of that diocese; he also left £1000 to the diocese of Lismore. He was predeceased by his only son, who died in 1771 at Nice of consumption, of which his constitution had given early symptoms. This son, Rev. Philip Chenevix, married Mary Elizabeth, daughter of the Venerable Henry Gervais, Archdeacon of Cashel (formerly Treasurer of Lismore and Vicar-Choral). This young couple presented the Bishop with his only grandchild, Melesina Chenevix; she was married in 1803 to Richard Trench, Esq., barrister-at-law, a brother of Lord Ashtown, and a kinsman of the Earl of Clancarty. Bishop Chenevix is represented by the sons of his illustrious great-grandson, Richard Chenevix Trench, D.D., late Archbishop of Dublin.

* * Connected with the records of the administration of law in Waterford are the refugee names of Bessonnet, Tabiteau, Delandre, Latrobe, and Dubourdieu. Claude Souberment, nicknamed "Johny Brumo," was clerk to the Rev. Peter Augustus Franquefort (who died in 1819), pastor of the French Church of Waterford. Johny's successor, Charlie Taylor, was the last member of that church. Left to take refuge in the English congregation, he always used his French prayer-book, that his heart might join in the devotions.

BISHOP MAJENDI.—It is remarkable that during five centuries the patronymic "De Majendie" was linked with the territorial designation of De Bezing; the

property of Bezing remained with the family till 1874. The name and designation, thus united, occur in French archives as early as 1365, between which year and 1538 three representatives are on record, having the Christian name of "Bertran." With the third, who was pasteur of Orthez, the extant De Majendie pedigree begins. He had a younger son, Bertrand de Majendie, who married Mademoiselle de Casenave. But we are concerned with his eldest son, André, born 20th April 1801, who was the pasteur of Navarreins, afterwards of Sauveterre. He was an eminent divine, and preached twice before the Provincial Synod of Bearn. On the first occasion it met at Lembege, and his sermon was printed with the title, "L'Enfant Flottant, ou Sermon fait au Synode de Lembege le 21 Aoust MDCLXI, par A. de Majendie, M.D.L., P.D.D., en l'Eglise de St. Gladie—contre les incertitudes et scrupules inseparables de la Communion de Rome. Imprimé par l'ordre du Synode en MDCLXI." (the text was Eph. iv. 14). He also printed a sermon or pamphlet entitled, "Defense de l'Union," the existence of which is known only through the sentence of condemnation passed against him in 1666. In that year he preached before his Provincial Synod at Nay on the nullity of Papal excommunications, and the immoralities arising from the enforced celibacy of the clergy. A warrant for his apprehension was obtained from the Parliament of Pau, and on 19th December he was banished from the province for six years, and for ever interdicted from the exercise of the pastorate. He retired to Holland. There, at the request of the burgomasters of Amsterdam, he wrote a reply to the Annals of Baronius. A folio volume was published in 1675, with the title, "Anti Baronius Magenelis, seu Animadversiones in Annales Cardinalis Baronii, cum epitome lucubrationum criticarum Casauboni in tomi primi annos xxxiv., quibus accesserunt quædam ad Baronii animadversiones Davidis Blondelli. Auctore Andréâ Magendeo, Ecclesiasta Bearnensi." The pasteur returned to France in 1675, and resided at Pau. His wife's name was Marie Dejorad; at his death, 14th April 1680, he left sons, Jean, Jacques, Pierre, and André. Of these, the eldest, Pasteur Jean de Majendie, was banished from France, but returned and exercised his ministry in defiance of persecution, until he died in inward and outward peace in the year 1688. Jacques de Majendie, his next brother (*born* 4th December 1637), married Charlotte de Saint-Leger, and left two sons,¹ one of whom became a British subject in 1700, coming to us from Leeuwarden. This was Rev. Andrew Majendie, pasteur at Exeter for forty years; he had been educated at Amsterdam; his congregation continued to meet in St. Olave's Church, Exeter; he also taught French and mathematics, and lectured on the reasonableness of Protestantism and the errors of Popery; he died in 1740. At Exeter, in 1702, he married Suzanne, daughter of Rev. Louis Mauzy of Barnstaple, and had eleven children. His eldest son, Rev. John James Majendie, D.D.,² (*born* at Exeter, 14th March 1709, and educated at Leyden), was minister of the French Church in the Savoy in London, Domestic Chaplain of the Earl of Grantham, also Rector of Stoke Prior, Prebendary of Salisbury, Canon of Worcester, and afterwards of Windsor, author of "Le But des Afflictions" (1741), "The Yoke of the Church of Rome" (1745), and "The Double Deliverance" (1755). Dr. Majendie was Queen Charlotte's instructor in the English language, and tutor to her sons, the Prince of Wales and the Duke of York. He was deeply and actively interested in the Waldenses,³ he died at Weston, near Bath, 7th August 1783, in the seventy-fifth year of his age, and fifty-fifth of his ministry. He married, in 1753, Elizabeth Prevost, and his sons were Henry-William and Lewis (afterwards of Hedingham Castle). Henry-William Majendie, D.D., was born 7th October 1754, was tutor to Prince William Henry, afterwards Duke of Clarence and King William IV.; became successively Canon of Windsor, Canon Residentiary of St. Paul's, Bishop of Chester (in 1800), Bishop of Bangor (in 1809); he died 28th July 1830. The Bishop's sons we have noted in chapter xx. His sister was Susannah, Mrs. Unwin Clarke (*born* 20th August 1757, *died* 28th April 1846). The Bishop's daughters were Mary Ann, wife of the Dean of Bangor (Cotton); Isabella, wife of the Dean of Salisbury (Lear); Catherine, wife of Henry Fynes Clinton, Esq., M.A., and M.P., author of "Fasti Hellenici," and Louisa, Lady Hewett.

BISHOP SAURIN was a descendant of Jean Saurin, Sieur de la Blaquier, mestre-

¹ The other son was Jeremie de Majendie, whose descendants possess the ancient Maison de Majendie at Sauveterre, in the Department of Gironde.

² Another son was Lewis Arnold Majendie, born 1710, died 1781, buried at Marylebone.

³ As Agent for the Vaudois Churches, he printed an appeal for a collection in their behalf, dated 18th April 1768, containing a historical account of the Waldenses, which modern research has verified. According to him, the Vaudois, or Waldenses, are the representatives of "those worthy confessors" who gradually separated themselves from the Church of Rome as its corruptions increased, till they abandoned it entirely about the beginning of the ninth century.

de-camp to the Duke de Rohan's army in 1622, who was the brother of Saurin, the Huguenot envoy to our Charles I. in 1628, and father of Jean Saurin, advocate in Nismes. The latter (by Hippolyte Tournier, his wife) had three sons, Jacques, the pulpit orator (*THE Saurin par excellence*); Captain Saurin,¹ refugee in England; and Rev. Louis Saurin, minister of the London French Church in the Savoy. Louis removed to Ireland, and being highly recommended by the Bishop of London (Gibson), was, in 1727, made Chantor of Christ's Church, Dublin, and at the date of his death (1749) was Dean of St. Patrick's, Ardagh.² In 1714, in London, in the Savoy, he married Henriette Cornel da la Bretonnière, a refugee from Normandy; their son was Rev. James Saurin, Vicar of Belfast, and their grandson, James, was Rector of St. Anne's, Belfast. The Rector's fourth son, James (*born* 18th December 1759), was in 1812 Dean of Cork; 1813, Archdeacon of Dublin; 1817, Dean of Derry; and 1819, Bishop of Dromore. Bishop Saurin died 19th April 1842, in his eighty-third year, having a great reputation as an efficient clergyman, a public-spirited Prelate, and a truly Catholic Christian. He had thirteen children, but only four have come under my observation—viz., Sarah (*died* in 1870), wife of Rev. William Henry Wynne, Rector of Moira; Emily, wife of Rev. Edward Richards, Chancellor of Dromore; James, appointed in 1832 Archdeacon of Dromore; and Mark Anthony Saurin, Esq. (*born* 1815), High Sheriff of Pembrokeshire in 1867, and Lord of the Manor of Orierton, youngest son of the Bishop, by Elizabeth, daughter of William Lyster, Esq. Mr. Saurin of Orierton died on 25th March 1885, having founded a family in Wales.

DEAN LETABLÈRE.—The following inscription is on the Dean's monument in St. Patrick's Cathedral, Dublin:—

Fidelis usque ad mortem.
Nous avons tout abandonné et nous l'avons suivi.
Prudentia gloriam acquirit.

To the memory of the Very Rev. Daniel Letablère, Dean of the Cathedral of St. Mary, Tuam, Vicar of Laragh-Brian, and Prebendary of Maynooth in this Cathedral Church, who died A.D. 1775,

Son of

René de la Douespe de Lestablère, who, for the faith of our Lord Jesus Christ, on the Revocation of the Edict of Nantes, left his country, Le Bas Poitou, France, and took refuge in Ireland, where, after having held several commissions under Du Cambon and Lifford in the army of King William III., he finally settled.

His daughter Esther Charlotte
married in 1783 Edward Litton, Esq., H.M. 37th Regiment, of Ballyfarmot, whose sons have,
in memory of their ancestor, erected this tablet, A.D. 1865.

Mr. Wagner sends me a note of the refugee's Will, dated at Dublin 28th August 1729, by which it appears that he had five children, and that his wife's maiden name was Susanne Marie Theronde. He desired to be buried in the churchyard of Lucy Lane French Church.

Mr. Smiles gives several details concerning Dean Letablère's ancestor. It seems that the manor of Lestablère was "in the parishes of Saint-Germain and Mouchamps, near Fontenai, in Lower Poitou;" that the refugee fled to Holland, and came to England with the Prince of Orange; that he died in Dublin in 1729, aged sixty-six. His relatives, who got possession of his French estates, behaved to him with humanity and affection, remitting to him at various times sums of money, *total* 5570 livres; and they gave him a present of 4000 livres in 1723, when he was on a visit to them. His heiress was his last surviving child, wife of Edward Litton, Esq., 37th foot (*born* 1754, *died* 1808). [One of her sons held a good position as a lawyer and politician, namely, the Right Hon. Edward Litton, M.A., Q.C., M.P., and a Master in Chancery in Ireland (*born* 1787, *died* 1870), father of the Rev. Edward Arthur Litton, M.A. (who won double-first class honours at Oxford in 1835, and was Bampton Lecturer in 1856); also of John Letablère Litton, Barrister-at-Law; also of Mary Letablère Litton, wife of William Carus Wilson, Esq. The Rev. E. A. Litton, who is Rector of Naunton, married Anne Carus Wilson.]

In the Annual Sermon and Report of "The Incorporated Society in Dublin for promoting English Protestant Working-Schools for Ireland," the names of zealous Irish Protestants may be found. In such a document for 1752 I observe that Dean Letablère subscribed to the Society, and also to the school at Maynooth, besides

¹ Etienne Saurin, lieutenant of dragoons, died in Dublin in 1741; his sole executrix was his widow, *née* Marguerite Brocas, who proved the Will on 9th April; it was written in French and translated by Dean Gabriel Maturin. The testator's signature was witnessed by Daniel de Bernâtre and Pierre Labillière.

² The Will of Lewis Saurin, Dean of Ardagh, was proved in Dublin on 11th October 1749; the sole executrix was his widow, *née* Priscilla Gray. His children were Jacques, Helene, and Marianne.

remitting his tithes for its fourteen acres of land; to which school Miss Mary Vareilles also subscribes [probably of the same family as a refugee in Essex, Henri Vareilles, Sieur De Champredon, son of Etienne Vareilles, Sieur De la Roche]. Another member is Rev. Samuel Virasel [probably a descendant of Lord Galway's friend, the Baron]. More appropriate to this chapter are the names of Isaac Gervais, Dean of Tuam; Rev. John Pellisier, D.D., Vice-Provost of Trinity College; and Theophilus Brocas, D.D., Dean of Killala—Dean Brocas died in 1766; his son, John Brocas, D.D., was Dean of Killala from 1766 to 1806, and was the Father of Rev. Theophilus Brocas, Rector of Strabane.

DEAN GABRIEL JAMES MATURIN was grandson of Pasteur Gabriel Maturin. The Pasteur was a foundling, and received both Christian name and surname from a Roman Catholic lady, whose coachman picked him up when she was taking a drive through the streets of Paris. Notwithstanding the education which his protectress gave him, he became a Huguenot pasteur. "About the time of the Revocation of the Edict of Nantes," says his grandson's grandson, Rev. Charles Robert Maturin, "he was shut up in the Bastille, where he was left for twenty-six years, I suppose to give him time to reflect on the controverted points and make up his mind at leisure. With all these advantages he continued quite untractable, so that the Catholics, finding his case desperate, gave him his liberty. There was no danger, however, of his abusing this indulgence, for, owing to the keeper forgetting accidentally to bring him fuel during the winters of his confinement, and a few other *agrément*s of his situation, the poor man had lost the use of his limbs, and was a cripple for life." He accompanied some of his former flock to Ireland, and there unexpectedly found his wife and two sons. One son, Peter, survived him, and became Dean of Killala. Peter was the father of Gabriel James (*born* 1700), at different times Prebendary of Malahidert, St. Michael's, and St. John's, then Dean of Kildare, and in 1745 (November 20) Dean of St. Patrick's, Dublin. This Dean Maturin was an able mathematician; he obtained his preferments by the suffrages of the clergy, but died in the prime of life, 9th November 1746. From him descended Rev. Henry Maturin, Senior Fellow of Trinity College, Dublin; and Rector of Fanet; Rev. Charles Robert Maturin, author of "Bertram"; Gabriel Maturin, Esq.; Washington-Shirley Maturin, Esq., &c., &c.

The above-named Rev. Charles Robert Maturin, M.A., was born in 1782. Though better known in the walks of secular literature, he was a clergyman, Curate of St. Peter's, Dublin, and an eloquent preacher. His church was crowded, "neither rain nor storm" keeping his hearers back. There was "fine frenzy" in his eyes, he had flowing black hair, and wore a Byronic shirt-collared. He spent much of his time at his desk in his study; and a wafer, pasted on his forehead, was a signal to every member of his family to be perfectly silent while he was at work. He died in 1824. His works were:—

The Fatal Revenge, or the Family of Montorio, 1804; The Wild Irish Boy, 1808; The Milesian Chief, 1811; Bertram, or The Castle of Aldobrand, 1816—this was a tragedy performed in Drury Lane Theatre under Lord Byron's patronage; Manuel, a drama, 1817; Woman, or Pour et Contre, 1818; Sermons, 1819; Fredocyno, a tragedy, 1819; Melmoth the Wanderer, a novel, 1820; The Universe, a poem, dedicated to Samuel Taylor Coleridge, 1821; Six Sermons on Popery, 1824. He had planned a series of three historical romances, but lived to publish the first only, namely, "The Albigenses," in four volumes, with a Shaksperian motto,

" — Sir, betake thee to thy faith,
For seventeen poniards are at thy bosom."

(See Mrs. Oliphant's Literary History of the Nineteenth Century, vol. iii., chap. 7.)

ARCHDEACON GAST.—Daniel Gast, a French Protestant refugee, settled in Ireland in 1684. The future Archdeacon was his son, John Gast, born in Dublin in July 1715, and educated at Trinity College. Having taken orders, he officiated as pastor to the French Church at Portarlinton; and on his return to Dublin he received a Doctor's degree from the Provost and Fellows of Trinity College, and was presented in 1761 with the living of Arklow and Archdeaconry of Glandeloch. He died in 1788. Dr. Gast published a History of Greece, which was held in high estimation; he was also remarkable for his active charities and benevolent plans for the relief of the distressed. (Whitelaw's History of Dublin, p. 1197.)

ARCHDEACON JORTIN was the son of René (or Renatus) Jortin, and the grandson of Monsieur Jortin, a gentleman of good family in Brittany, both refugees in England in 1687. His mother was Martha, daughter of Rev. Daniel Rogers of Haversham, Buckinghamshire. René Jortin was a student in the Protestant College

of Saumar, and brought with him his academical certificate, which became an heirloom in the refugee family. In 1691 William III. made him one of the gentlemen of the Privy Chamber. Thereafter he served at sea as secretary to three British Admirals successively, namely, Edward, Earl of Orford, Sir George Rooke, and Sir Cloudesley Shovel. In H.M.S. *Association*, he, with his chief and all on board, perished by shipwreck, 22nd October 1707. In an official document he was called "Mr. Jourdain." His reverend son gives this explanation:—"My father came over, a young man, to England with his father, mother, uncle, two aunts, and two sisters, about 1687. He was made one of the gentlemen of the Privy Chamber in 1691 by the name of Rénatus Jortin; I have his patent. After this, and before I was born, he took a fancy to change his name to *Jordain*, to give it an English appearance, being fond (I suppose) of passing for an Englishman, as he spoke English perfectly and without any foreign accent. This gave me some trouble afterwards when I went into Deacon's Orders under Bishop Kennet, for the registrar of St. Giles-in-the-Fields wrote my name (as it stood there) *Jordain*; I gave the bishop an account of how it came to pass. After my father's death, my mother thought it proper to assume the true name of JORTIN; and she and I always wrote it so."

John Jortin was born on 23rd October 1698. When his mother became a widow, she removed to the neighbourhood of the Charterhouse, where he passed his school-days with distinction, being a remarkable linguist; he went to Cambridge in 1715. Dr. Styan Thirlby recommended him to Pope as a coadjutor in compiling notes to Homer. Jortin furnished to the poet all his translations from the commentary of Eustathius. "When that part of Homer came out in which I had been concerned," says Jortin, "I was eager (as it may be supposed) to see how things stood, and much pleased to find that he had not only used almost all my notes, but had hardly made any alteration in the expressions. I observed, also, that in a subsequent edition he corrected the place to which I had made objections. I was in some hopes in those days (for I was young) that Mr. Pope would make inquiry about his coadjutor and take some civil notice of him, but he did not; and I had no notion of obtruding myself upon him. I never saw his face."

John Jortin became B.A. in 1719, Fellow of Jesus College in 1721, and M.A. in 1722. The fellowship was vacant by the death of another descendant of a French refugee, William Rosen, who had held it since 1710. The following is the entry in the books of Jesus College:—

1710. *Gul. Rosen*, Londinensis, A.B., e Galliâ oriundus, in cujus demortui locum successit (1721) *Joan. Jortin*, A.B., Londinensis, sed e Galliâ hic quoque oriundus—A.M. 1722—taxator academiæ 1723—presentatus ad vicariam de Swavesey 1726—per matrimonium cessit (1727) *Georgio Lewis*, A.M.

The phrase *taxator academiæ* means the university office of taxer, which Jortin discharged in 1723. His vicarage of Swavesey was in Cambridgeshire; his marriage (in 1727) was to Anne Chibnall of Newport Pagnell. About 1730 he removed to London, and settled there as the minister of a chapel in New Street, St. Giles-in-the-Fields (his native parish). In 1731 and 1732, he edited a new periodical entitled, *Miscellaneous Observations on Authors Ancient and Modern*. (On its discontinuance, Burmann's *Miscellanæ Observationes . . . ab eruditiss. Britannis inchoatæ* succeeded it.) In 1737 he became Vicar of Eastwell in Kent, but soon returned to London, and his friend, Rev. Dr. Zachary Pearce, made him the minister of a chapel of ease in his parish of St. Martin-in-the-Fields. Dr. Pearce being, in 1747, made Bishop of Bangor, his consecration sermon was preached by Mr. Jortin. At this time Archbishop Herring had come to the See of Canterbury, and he heard the sermon with such admiration that he at once became his friend and patron. The Primate once said to Jortin, "I will be to you what Warham was to Erasmus;" and he kept his word both by uniting with Bishop Sherlock (of London) in recommending him for the Boyle Lectureship in 1749, and by presenting him to the Rectory of St. Dunstan's-in-the-East in 1751. Also, in 1755, in virtue of his powers as Archbishop of Canterbury, he conferred on him the degree of D.D. In 1762 Dr. Osbaldeston became Bishop of London, and immediately made Dr. Jortin his chaplain, and a Prebendary of St. Paul's, translated him to the Vicarage of Kensington, and, in 1764, made him Archdeacon of London.

The Rev. Thomas Birch inducted him to his new vicarage. Dr. Jortin's letters to this clerical friend give us some insight into his every-day life. On "Monday, 22nd April 1751," he wrote:—

"DEAR SIR—You and I have sought one another very often to no purpose, being both of us afternoon-ramblers and street-walkers. Mr. Warburton is in town and would be very glad

to see you ; therefore this is to invite and summon you to meet me at his house on Wednesday morning, to breakfast there, and to settle such points as may arise. Your most obedient, &c.

“ J. JORTIN.”

Eleven years later, on “ Saturday, 25th September 1762,” he wrote to the same friend :—

“ DEAR SIR,—I am in some uncertainty about the future operations of my campaign, but yet not without hopes of doing my business on Tuesday. I need not use any apologies for begging the favour of you, who are an early man, to come to me, dressed, on Tuesday morning, between eight and nine, to go with me to the Bishop, and dine with him, and after dinner to induct me at Kensington. This was Dr. Parker’s advice to me this morning.”

“ J. J.”¹

Another letter, still preserved in the mansion of New Hailes, shows that Dr. Jortin corresponded with the literati of Scotland. The letter was written to the admirable Lord Hailes, when much concerned about the grief of a brother judge, Lord Auchinleck, whose son, James Boswell, then in his twentieth year (afterwards Dr. Johnson’s Boswell), had declared his intention to become a Roman Catholic. Lord Hailes had given the young man, on his going to London, a letter of introduction to Jortin, who replied thus :—

“ LONDON, 27th April 1760.

“ Your young gentleman called at my house on Thursday noon, April 3. I was gone out for the day, and he seemed to be concerned at the disappointment, and proposed to come the day following. My daughter told him I should be engaged at church, it being Good Friday. He then left your letter, and a note with it for me, promising to be with me on Saturday morning. But from that time to this I have heard nothing of him. He began, I suppose, to suspect some design upon him ; and his new friends and fathers may have represented me to him as a heretic and an infidel, whom he ought to avoid as he would the plague. I should gladly have used my best endeavours upon this melancholy occasion, but, to tell you the truth, my hopes of success would have been small. Nothing is more intractable than a fanatic. I heartily pity your good friend. If his son be really sincere in his new superstition, and sober in his morals, there is some comfort in that ; for surely a man may be a papist and an honest man. It is not to be expected that the son should feel much for his father’s sorrows. Religious bigotry eats up natural affection, and tears asunder the dearest bonds. Yet, if I had an opportunity I should have touched that string, and tried whether there remained in his breast any of the *veteris vestigia flammæ*.”²

His readiness in conversation is illustrated by the following anecdote connected with Bowyer’s Greek Testament, published in 1763 :—

“ Whilst Mr. Bowyer’s edition of the Greek Testament was preparing, and when it was ready for the press, that incomparable scholar and divine, Dr. Jortin, mentioned the work in a mixed company, and in terms of warm approbation. A gentleman present, who was a stranger to Mr. Bowyer’s literary abilities, expressed some surprise that a *printer* should engage in so arduous a task, and with great simplicity asked *Who helped him?* Jortin, with his usual spirit, immediately answered, *Who helped him? why, he helps himself, and where can he meet with a better assistant?*”—(*Gentleman’s Magazine*, vol. vi.)

Archdeacon Jortin’s celebrity arises from his learned works published both during his life and after his death. His best known performance is his elaborate *Life of Erasmus*, which, though it incorporated Le Clerc’s authentic compilations, was substantially a new work (vol. i., 1758 ; ii., 1760). The volumes most characteristic of the man contained his “ *Remarks on Ecclesiastical History* ” (of which volume i. appeared in 1751, volume ii. in 1752, volume iii. in 1754, and volumes iv. and v. posthumously in 1773—all founded on his *Boyle Lectures*, which he had not printed), in which we see the preciseness and gaiety of the Frenchman combined with the judgment and directness of an Englishman. This book startled many excellent divines as dealing rather unceremoniously and flippantly with “ trifles which persons of greater zeal than discretion would obtrude upon the world as golden relics of primitive Christianity.” Southey said (in a letter to John May, Esq., dated Christchurch, Hampshire, 4th June 1797) :—

“ The books with me are more than I wish when moving, and fewer that I want when settled. Whilst I was packing them up, a friend brought me Robinson’s “ *Ecclesiastical Researches* ; ” he has as much wit as Jortin, and yet never ceases to be serious.”

¹ Nichols’ *Illustrations*, vol. i. p. 822.

² *Boswelliana*, with a memoir of James Boswell, by Rev. Charles Rogers, LL.D., London, published for the Grafton Club, 1876 ; p. 13. (Boswell’s Romish inclinations soon vanished.)

Jortin's work, however, has survived this and similar insinuations.

The Rev. William Trollope, in his life of the author, prefixed to a new edition of Dr. Jortin's "Remarks on Ecclesiastical History," informs us that he left, in writing, the following directions:—

"Bury me in a private manner, by daylight, at Kensington, in the church, or rather in the new churchyard, and lay a flat stone over the grave. Let the inscription be only thus:

Joannes Jortin,
mortalis esse desiit,
anno salutis. . . .
ætatis. . . ."

The Rev. T. B. Murray, rector of St. Dunstan's, supposed that the thought expressed in this epitaph was suggested by the conclusion of an old epitaph in the chancel of that church, dated 1697, on Francis March, a Turkey merchant:—

Ineluctabili morbo cessit, et mortalitati non vitæ valedixit.

The blanks in the epitaph had to filled up, as to time with MDCCLXX., and as to age with LXXII. Dr. Jortin's last illness began on 27th August, and he died on 8th September 1770.¹ Mrs. Jortin survived till 24th June 1778. One son and one daughter survived their parents. The daughter, Martha, wife of Rev. Samuel Darby, Rector of Whatfield, died in 1817, aged eighty-six. The son, Rogers Jortin, Esq., of Lincoln's Inn, one of the four attorneys in His Majesty's Exchequer Office for pleas, married, first, Anne (who died in 1774), daughter of William Prowting, surgeon; and, secondly, a descendant of French Protestant ancestry, Louisa, daughter of Dr. Maty, Principal Librarian of the British Museum. Rogers Jortin died in 1795, aged sixty-three, and his widow survived him nearly fourteen years. Archdeacon Jortin was celebrated for pithy sayings, such as:—

"A desire to say things which no one ever said makes some people say things which no one ought to say."

"It is observable that Pharaoh, tyrant and persecutor as he was, never compelled the Hebrews to forsake the religion of their fathers and to adopt that of the Egyptians. Such improvements in persecution were reserved for Christians."

Some men threaten to take revenge on the persecutions and superstitions of Popery by going over to scepticism or infidelity. What does Archdeacon Jortin say to that?—"Miserable spirit of contradiction! because a man would deprive me of common sense, I must, in resentment, throw away my religion? This is fulfilling, in a very bad way, the precept, If any man will take away thy coat let him have thy cloak also."

As to Philip's Life of Cardinal Pole he denounced it as a work "undertaken to recommend to us the very scum and dregs of Popery, and to vilify and calumniate the Reformation and the Reformers, in a bigoted, disingenuous, and superficial performance."

"Men will compel others—not to think with them (for that is impossible)—but to say they do; upon which they obtain full leave not to think or reason at all, and this they call UNITY."

"Their writers assure us that Papists are now grown much more mild and moderate, and have none of the ferocity and cruelty which was the temper of former times, and that they condemn persecution for a mere diversity of religious sentiments. They may say so; and they must be fools who believe them. It is probable enough that among their laity there are several who dislike all sanguinary methods of supporting their religion; but it is because they do not fully understand their own ecclesiastical system, into the very contexture of which persecution is so closely woven that nothing can separate it. Upon blood it was built, and by blood it must be supported." (1770.)

Dr. Jortin, himself a good and learned writer, has been the theme of much good writing by learned men. Dr. Samuel Parr's eulogy has been much admired; he said—

"As to Jortin, whether I look back to his verse, to his prose, to his critical, or to his theological works, there are few authors to whom I am so much indebted for rational entertainment or for solid instruction. Learned he was without pedantry. He was ingenious without the affectation of singularity. He was a lover of truth without hovering over the gloomy abyss of scepticism, and a friend to free enquiry without roving into the dreary and pathless wilds of latitudinarianism. He had a heart which never disgraced the powers of his understanding. With a lively imagination, an elegant taste, and a judgment most masculine and most correct; he united the artless and amiable negligence of a school-boy. Let me not be charged with pedantry if, for the want of English words equally correspondent with my ideas, I say that in the lighter parts of Jortin's writings may be found that *εὐτραπλία* which is defied by Aristotle *πεπαιδευμένη ὕβρις*, and that in the more serious is preserved that *σεμνότης*, which the same

¹ I follow the dates given by Mr. Trollope, who took commendable pains to secure accuracy.

philosopher most accurately and beautifully explains, *μαλακή και εὐσχήμων βαρύτης*.¹ Wit without ill nature, and sense without effort, he could at will scatter upon every subject; and in every book the writer presents us with a near and distinct view of the real man—

ut omnis
Votivâ pateat tanquam descripta tabellâ
Vita senis.²

His style, though inartificial, is sometimes elevated—though familiar, it is never mean—and though employed upon various topics of theology, ethics, and criticism, it is not arrayed in any delusive resemblance either of solemnity from fanatical cant, of profoundness from scholastic jargon, of precision from the crabbed formalities of cloudy philologists, or of refinement from the technical babble of frivolous connoisseurs. At the shadowy and fleeting reputation which is sometimes gained by the frolics of literary vanity, or the mischievous struggles of controversial rage, Jortin never grasped. Truth, which some men are ambitious of seizing by surprise in the trackless and dark recess, he was content to overtake in the broad and beaten path; and in the pursuit of it, if he does not excite our astonishment by the rapidity of his strides, he at least secures our confidence by the firmness of his step. To the examination of positions advanced by other men he always brought a mind, which neither prepossession had seduced, nor malevolence polluted. He imposed not his own conjectures as infallible or irresistible truths, nor endeavoured to give an air of importance to trifles by dogmatical vehemence. He could support his more serious opinions without the versatility of a sophist, the fierceness of a disputant, or the impertinence of a buffoon—more than this,—he could relinquish or correct them with the calm and steady dignity of a writer who, while he yielded something to the arguments of his antagonists, was conscious of retaining enough to command their respect. He had too much discernment to confound difference of opinion with malignity or dulness, and too much candour to insult where he could not persuade. Though his sensibilities were neither coarse nor sluggish, he was yet exempt from those fickle humours, those rankling jealousies, and that restless waywardness which men of the brightest talents are too prone to indulge. He carried with him into every station in which he was placed, and every subject which he explored, a solid greatness of soul which could spare an inferior though in the offensive form of an adversary, and endure an equal with or without the sacred name of a friend. The importance of commendation, as well to him who bestows as to him who claims it, he estimated not only with justice but with delicacy, and therefore he neither wantonly lavished it nor withheld it austere. But invective he neither provoked nor feared; and as to the severities of contempt, he reserved them for occasions where alone they could be employed with propriety, and where by himself they were employed with effect, for the chastisement of arrant dunces, of censorious sciolists, of intolerant bigots in every sect, and unprincipled impostors in every profession. Distinguished in various forms of literary composition, engaged in various duties of his ecclesiastical profession, and blessed with a long and honourable life, he nobly exemplified the rare and illustrious virtue of charity. The esteem, the affection, the reverence, which I feel for so profound a scholar and so honest a man as Dr. Jortin, make me wholly indifferent to the praise and censure of those who vilify without reading his writings, or read them without finding some incentive to study, some proficiency in knowledge, or some improvement in virtue.”³

Dean Milman (in the *Quarterly Review*, July 1859) praised and criticised Jortin in the following paragraph (which I quote, although I acquit the refugees of a blind hatred of Romanism):—

“If we could have designated the modern scholar, whose congenial mind would best have appreciated and entered most fully into the whole life of Erasmus, it would have been Jortin. Jortin had wit, and a kindred quiet sarcasm. From no book, except, perhaps, the *Lettres Provinciales*, has Gibbon drawn so much of his subtle scorn, his covert sneer, as from Jortin’s ‘Remarks on Ecclesiastical History.’ In Jortin lived the inextinguishable hatred of Romanism which most of the descendants of the Exiles, after the Revocation of the Edict of Nantes, cherished in their inmost hearts, and carried with them to every part of Europe—that hatred which in Bayle, Le Clerc, and many others, had an influence not yet adequately traced on the literature, and through the literature, on the politics and religion of Christendom. It was this feeling which gave its bitterness to so much of Jortin’s views on every event and dispute in Church history. In these he read the nascent and initiatory bigotry which in later days shed the blood of his ancestors. He detected in the fourth or fifth century the spirit which animated the dragonnades. Jortin was an excellent and an elegant scholar; his latinity, hardly surpassed by any modern writer, must have caused him to revel in the pages of Erasmus; he was a liberal divine, of calm but sincere piety, to whose sympathies the passionless moderation of Erasmus must have been congenial; nor was there one of his day who would feel more sincere gratitude to Erasmus for his invaluable services to classical learning and to biblical criticism. We cannot altogether assent to the brief review of Jortin’s book growled out by the stern old dictator of the last century, ‘*Sir, it is a dull book.*’ It is not a dull book; it contains much lively and pleasant remark, much amusing anecdote, many observations of excellent

¹ Rhetoric, lib. ii., cap. 12 and 17.

² Horat., Sat. I., lib. ii.

³ Parr’s Works, vol. iii., pp. 419, &c.

sense, conveyed in a style singularly terse, clever, and sometimes of the finest cutting sarcasm. But never was a book so ill composed; it consists of many rambling parts, without arrangement, without order, without proportion; it is no more than an abstract and summary of the letters of Erasmus, interspersed with explanatory or critical comments, and copious patches from other books. It is, in fact, *Remarks* on the life of Erasmus—no more a biography than the 'Remarks on Ecclesiastical History' are a History of the Church."

The Rev. Vicesimus Knock (or *Knox*, as latterly he spelt his name) was Dr. Jortin's curate at St. Dunstan's-in-the-East for many years. His son, Vicesimus Knox, M.A. and D.D., became an eminent man in the literary world, and printed some "Cursory Remarks on the Life and Writings of Dr Jortin," which I transcribe:—

"The mind feels a secret complacency in contemplating characters eminent for virtue, learning, and religion; and there are few who are not delighted, as well as instructed, by the praises bestowed on departed merit. Notwithstanding the depravity of human nature, virtue still appears amiable to the vicious, and knowledge to the ignorant. Experience, indeed, seems to confirm the opinion of Plato, that goodness, exclusive of its collateral advantages, is possessed of charms irresistibly captivating. A review of the life of the late Dr. Jortin cannot but suggest the most pleasing reflections. As a poet, a divine, a philosopher, and a man, he served the cause of religion, learning, and morality. There are, indeed, many writers whose reputation is more diffused among the vulgar and illiterate, but few will be found whose names stand higher than Dr. Jortin in the esteem of the judicious. His Latin poetry is classically elegant—his discourses and dissertations sensible, ingenious, and argumentative—his remarks on ecclesiastical history interesting and impartial—his sermons replete with sound sense and rational morality, expressed in a style simple, pure, and perspicuous. Simplicity of style is a grace which, though it may not captivate at first sight, is sure in the end to give permanent satisfaction. It does not excite admiration, but it raises esteem. It does not warm to rapture, but it soothes to complacency. Unskilful writers seldom aim at this excellence. They imagine that what is natural and common cannot be beautiful. Everything in their compositions must be strained—everything affected; but Dr. Jortin had studied the ancients, and perhaps formed himself on the model of Xenophon. He wrote on subjects of morality, and morality is founded on reason, and reason is always cool and dispassionate. A florid declamation, embellished with rhetorical figures and animated with pathetic description, may, indeed, amuse the fancy and raise a transient emotion in the heart, but rational discourse alone can convince the understanding and reform the conduct.

"The first efforts of genius have commonly been in poetry. Unrestrained by the frigidity of argument and the confinement of rules, the young mind gladly indulges the flights of imagination. Cicero, as well as many other ancient philosophers, orators, and historians, is known to have sacrificed to the Muses in his earlier productions. Dr. Jortin adds to the number of those who confirm the observation. In his *Lusus Poetici*, one of the first of his works, are united classical language, tender sentiment, and harmonious verse. Among the modern Latin poets there are few who do not yield to Dr. Jortin. His sapphics on the story of Bacchus and Ariadne are easy, elegant, and poetical. The little ode, in which the calm life of the philosopher is compared to the gentle stream gliding through a silent grove, is highly pleasing to the mind, and is perfectly elegant in the composition. The lyrics are, indeed, all excellent. The poem on the immortality of the soul is ingenious, poetical, and an exact imitation of the style of Lucretius. In short, the whole collection is such as would scarcely have disgraced a Roman in the age of an Augustus. Time, if it does not cool the fire of imagination, certainly strengthens the powers of the judgment. As our author advanced in life, he cultivated his reason rather than his fancy, and desisted from his efforts in poetry to exert his abilities in the disquisitions of criticism. His observations on one of the fathers of English poetry need but to be more generally known in order to be more generally approved.

"Classical productions are rather amusing than instructive. His works of this kind are all juvenile, and naturally flowed from a classical education. These, however, were but preparatory to his higher designs, and soon gave way to the more important inquiries which were peculiar to his profession. His *Discourses on the Christian Religion*, one of the first-fruits of his theological pursuits, abound with sound sense and solid argument, which entitle their author to a rank very near the celebrated Grotius. His *Dissertations* are equally remarkable for taste, learning, originality, and ingenuity. His *Life of Erasmus* has extended his reputation beyond the limits of his native country, and established his literary character in the remotest Universities of Europe. Erasmus had long been an object of universal admiration; and it is matter of surprise that his *Life* had never been written with accuracy and judgment. This task was reserved for Dr. Jortin; and the avidity with which the work was received by the learned is a proof of the merit of the execution. It abounds with matter interesting to the scholar; but the style and method are such as will not please every reader. There is a carelessness in it, and a want of dignity and delicacy. His *Remarks on Ecclesiastical History* are full of manly sense, ingenious strictures, and sound erudition. The work is highly beneficial to mankind, as it represents that superstition, which disgraced mankind, in its proper light, and gives a right sense of the advantages derived from religious Reformation. He everywhere

expresses himself with peculiar vehemence against the infatuation of bigotry and fanaticism. Convinced that true happiness is founded on a right use of the reasoning powers, he makes it the scope of all his religious works to lead mankind from the errors of imagination, to embrace the dictates of dispassionate reason.

"Posthumous publications, it has been remarked, are usually inferior to these which are published in an author's lifetime. And indeed the opinion is plausible, as it may be presumed that an author's reason for not publishing his works is a consciousness of their inferiority. The *Sermons of Dr. Jortin* are, however, an exception. Good sense and sound morality appear in them—not, indeed, dressed out in the meretricious ornaments of a florid style, but in all the manly force and simple grace of natural eloquence. The same caprice which raises to reputation those trifling discourses which have nothing to recommend them but a prettiness of fancy and a flowery language, will again consign them to oblivion; but the sermons of Dr. Jortin will always be read with pleasure and edification.

"The transition from an author's writings to his life is frequently disadvantageous to his character. Dr. Jortin, however, when no longer considered as an author but as a man, is so far from being lessened in our opinion, that he excites still greater esteem and applause. A simplicity of manners, an inoffensive behaviour, a universal benevolence, candour, modesty, and good sense were his characteristics. Though his genius and love of letters led him to choose the still vale of sequestered life, yet was his merit conspicuous enough to attract the notice of a certain primate who did honour to episcopacy. Unknown by personal acquaintance and unrecommended by the solicitation of friends or the interposition of power, he was presented by Archbishop Herring to a valuable benefice¹ in London, as a reward for his exertions as a scholar and a divine. Some time after he became chaplain to a late bishop of London, who gave him the vicarage of Kensington and appointed him archdeacon of his diocese. This was all the preferment he had, nor had he this till he was advanced in life. He did not, however, repine. Thus he speaks of himself, *Not to his erudition, but to his constant love and pursuit of it, he owes a situation and a station better than he expected, and as good as he ought to desire.*

"Since the above remarks were written I have been informed that several of the sermons of Dr. Jortin are translations from the French. He certainly was a great reader of French divinity, and he confessedly borrowed from it freely. It has been suggested to me that he was not so remarkable for genius and invention as industry and learning. His poetry, I think, proves that he possessed genius; perhaps he overwhelmed it by a multifarious reading of authors who had much genius, and are not likely to excite it. I must confess that it is possible I may have gone into the style of panegyric from having known him personally, and beheld him, when a boy, with reverence. But my opinion of him is confirmed by the best judges, and by public fame."²

The Rev. Christopher Hunter, of Cambridge, wrote, 22nd October 1770:—

"I find by the papers, that the world in general, and the Christian world in particular, have lately lost a very valuable member in Dr. Jortin, Vicar of Kensington. During my residence at Kensington I had frequent opportunities of admiring his excellent Discourses; and the opportunities I have had since of perusing some of his other works have increased my admiration into reverence and esteem. His "Remarks on Ecclesiastical History" abound with good sense, profound erudition, and entertaining matter—and, above all, that grand desideratum among Divines ever since the apostolical times, Christian moderation."³

Having transcribed so much eulogy, I may be allowed to say that Jortin well deserved it as a literary man and a moral instructor; but like other divines of the moderate school, he failed as a preacher of *Gospel*. He did not (I think) understand it to be his duty to preach gratuitous salvation to poor sinners, nor did he attempt more than the composing of religious addresses to good Christian people. Being scarcely convinced of the poverty and depravity of the human soul, he could neither see nor declare "the multitude of God's mercy," or "the unsearchable riches of Christ." In this estimate of him I am supported by his amiable cotemporary, the

¹ *Emendation by John Nichols.*—"To a benefice in London, worth £200 a year, as a reward, &c."

² Knox's "Essays," in three volumes, sixteenth edition, London, 1808, Essay No. 114 (in other editions No. 115). The supplementary paragraph, "*Since the above remarks were written,*" &c., here appears in its most finished form. The author altered and retouched it two or three times, and modern printers have omitted it altogether. The following is the original form:—

"While persons of inferior attainments were made bishops, a man, who had been uncommonly eminent in the service of learning and religion, was left to pine in the shade of obscurity. Many, who were thought to have little more than the shadow of piety and learning, have had the substantial reward of them if secular advantages could bestow it. Jortin was acknowledged to possess true virtue and real knowledge, but was left to receive his recompense in the suggestions of a good conscience, and the applause of posterity. The writer of this *eulogium* (as it has been called) is not conscious of exaggeration. He owns, however, that he entertained a favourable prepossession concerning this liberal and laborious scholar at a very early age. When a schoolboy he had the honour of being several times in his company, and always looked up to him with a degree of veneration natural to a young mind strongly attached to letters. He is happy to find that the unprejudiced coincide with him in his maturer judgment." Quoted by Nichols from the Second Edition of "Essays." [Dr. Knox was born 8th December 1752, and died 6th September 1821.]

³ Nichols' "Illustrations of Literature," vol. v., p. 816.

Rev. James Hervey, "the learned and pious author of the well-known *Meditations*," who said :—

"I have read Mr. Jortin. He aggravates features—misrepresents his opponents—and, in my opinion, mistakes the meaning, diminishes the blessing, of Gospel-salvation. On such points controversy, unless it be conducted by minds free from prejudice (and where are these to be found?), is endless."¹

ARCHDEACON FLEURY'S great-grandfather was Louis Fleury, Pasteur of Tours, who, with Esther his wife, one son, and two daughters, Esther and Mary, fled to England in 1683. The pasteur and his family were naturalized in England, 27th April 1687. (See List xiii.) The son, Philip Amauret Fleury (*born* 1671), a graduate of Leyden, was ordained to preach the Gospel to the French in Ireland. Antoine Fleury, grandson of the old refugee, was also a graduate of Leyden, where he was ordained 4th September 1728, but eventually settled in Ireland, and married one of the noble family of Rochebrune; in 1761 he became Vicar Choral of Lismore. His son, George Lewis Fleury, born in 1740, Prebendary of Kilgobinet and Archdeacon of Waterford, earned the designation of "the good old archdeacon;" Bishop Chenevix appointed him to the Archdeaconry in 1773, the post having been vacant for 106 years.

The following notes concerning him are from Dr. Sirr's *Life of the Archbishop of Tuam of the nineteenth century* :—

The experienced Archdeacon of Waterford, Rev. G. L. Fleury, was more than fifty years in office, a keen observer of every transaction in the diocese, an uncompromising censor of every dereliction of duty, a clergyman universally popular for his charitable actions, a friend of the friendless. His goodness and sound practical religion live in memory upon earth, while his enduring record is on high.

Bishop Power Trench had, when quite a young man, been admitted to the See of Waterford, and at first the clergy were disposed to animadvert on so many military men being guests at his palace. Archdeacon Fleury, "who would do and say what no other man would attempt," being present at the bishop's grand reception of his clergy, walked up to him and said, "I am most happy, my lord, to see that your lordship has recovered from your *scarlet fever*." The bishop took the joke with the greatest good humour.

The *Gentleman's Magazine* for 1825, vol. ii., has the following entry :—"Died in New Street, Waterford, aged eighty-five, the Rev. George Lewis Fleury, minister of St. Patrick's, and for upwards of half-a-century Archdeacon of Waterford." His descendants were Rev. Richard Fleury, rector of Dunmore East; Rev. Charles Fleury, ordained by the Archbishop of Tuam, 21st January 1827; Mary, wife of Rev. R. Ryland, author of the *History of Waterford*; Elizabeth Melesina, wife of Henry M'Clintock, Esq., and mother of Captain Sir Francis Leopold M'Clintock, who entered the Royal Navy in 1831, and was knighted in 1860 for his exploits in the polar regions in the search for Sir John Franklin.

Three clergymen of the Fleury family now flourish in Ireland, one of whom is Rev. John Devereux Fleury, Librarian of Waterford Cathedral.

CANON REGIS.—Regis is a Huguenot surname: Haag mentions Pierre Regis, M.D., born at Montpellier, a refugee in Amsterdam. Balthazar Regis, D.D., Rector of Adisham and Canon of Windsor, married Jeanne (*born* 1701), eldest daughter of Rev. Israel Antoine Aufrère. He died in 1757, and in his Will he declared that he was entitled by primogeniture to an Abbey and paternal estates in Dauphiné, which he charged his descendants to claim, "if there be a Reformation in France." His eldest daughter was Mrs. Dawson, wife of a merchant in Cornhill; Catherine became Mrs. Potter, wife of the Curate of Wallsend, in Northumberland; and another daughter was married to Rev. Mr. Prior of Eton. Mrs. Dawson's son, William Dawson, Esq. of St. Leonard's Hill, married Sophia (*born* 1763), daughter of Anthony Aufrère, Esq. of Hoveton, and had, among other children, the Rev. Henry Dawson, Sophia (Lady Burke), and Matilda (Mrs. Philip Stewart); the son of the latter, Charles Poyntz Stewart, Esq., possesses a portrait of Canon Regis. It appears from the title-pages of his publications that he was a chaplain in ordinary to His Majesty (George II.). These works consist of sermons and more elaborate discourses :—

1. The Advantages of Peaceableness. In two sermons preached on St. Matthew v. 9 1717.
2. A Discourse shewing that the Yoke of our Lord Jesus Christ is easier than the yoke of sin or the old man within us, and that wicked men meet with more trouble and encounter

¹ Nichols' "Illustrations of Literature," vol. ii., pp. 841, 843.

greater hardships in going to hell, than good people in the way that leadeth unto heaven. 1st edition, 1718; 2nd edition, 1753.

3. A Discourse [on 2 Pet. ii. 9] upon the Intermediate State between the death of men and the resurrection of their bodies, which is to be followed by the Universal Judgment. 1st edition, 1751; 2nd edition, 1752.

4. The Ancientness of the Christian Religion, or a Discourse [on Gen. iii. 15] concerning the original account of the marvellous and most comfortable work of men's redemption through the Second Person of the Blessed Trinity our Lord Jesus Christ, who took their nature in order to effect it; shewing that this blessed work has been carried on ever since Adam and Eve fell into sin, and is to be carried on to the Day of the Universal Judgment. To which is added, a Discourse on St. John, chap. 1 ver. 1. 1753.

5. A Discourse upon Faith. [This and the five following were advertised in 1753.]

6. A Discourse upon the vile mischievous issue of the devil, the old man crucified with Christ and the body of sin destroyed, calculated for the utter perdition of mankind, but turned by the supreme Wisdom to our eternal felicity.

7. A Discourse upon the most glorious Service of God most certainly rewarded for ever, and upon the vile Service of Mammon very doubtfully rewarded even during a short time.

8. A Discourse concerning the knowledge which every man may and ought to have of both his body and soul, without which he cannot contribute to the happiness of either.

9. A Discourse upon the wonderful Greatness of the Lord God, which, though it appears everywhere, is yet perceived but by very few men to their great comfort.

10. A Short Parallel or Comparison between the People of Israel and the People of England, taken out of the eleventh chapter of Deuteronomy. In a Discourse preached at *St. James's* and at *Windsor*.

REV. JOHN HUDEL was pastor of *Les Grecs* in London, and the eldest son of a Huguenot; "Udel" was the true spelling. The senior Jean Udel of Niort, was a Protestant student of Theology at the time of the Revocation, and was intimidated into a formal abjuration. He married, in 1686, Madelaine de Camus, and settled at Bazoges-en-Pareds, to be near his father-in-law, René de Camus, who, however, died soon after from the effects of a missionary visit of the dragoons. Udel soon repented his recantation, and became so zealous a Protestant that he was shut up in the Bastille in 1691, and was removed from prison to prison for the next quarter of a century. After the death of Louis XIV., he obtained his liberty, and spent some time in a fruitless attempt to rescue his three daughters from a convent. Of two sons, the eldest had succeeded in reaching England; he was the pastor named above; his father was permitted to join him in 1731.

DAVID PERRONET came to England about 1680, son of the refugee Pasteur Perronet, who had chosen Switzerland as his adopted country, and ministered to a congregation at Chateau D'Oex. The name obtained celebrity through David's son, Rev. Vincent Perronet, a graduate of Oxford, Vicar of Shoreham (*born 1693, died 1785*), author of the celebrated hymn whose several stanzas end with the words, "and crown Him Lord of all;" the most celebrated verse, however, beginning thus—"O that with yonder sacred throng," was the composition of an editor. In the Countess of Huntingdon's Life and Times, vol. i. p. 387, A.D. 1770, a panegyric of him is given, which I abridge:—"Though Vincent Perronet was possessed of talents and accomplishments which would have qualified him to fill any station in the church with dignity, and his connections in life were such that he had good reason to expect considerable preferment, yet as soon as the glorious light of the gospel visited his mind, he renounced every prospect of temporal advantage. An occasional correspondent of Lady Huntingdon, he till this period had never had a personal interview with her. He was one of the most aged ministers of Christ in the kingdom, and was inferior to none in the fervour of his spirit, in the simplicity of his manners, and in the ancient hospitality of the gospel." Mr. Perronet was represented collaterally by the late Lieut.-General Thomas Perronet Thompson (*born 1783*), Fellow of Queen's College, Cambridge, and (in 1802) Seventh Wrangler, author, in 1827, of "A Catechism on the Corn Laws," M.P. for Hull, who died in 1869.

REV. JEAN PIERRE STEHELIN, F.R.S., born in 1688, was in 1729 one of the Comité Ecclesiastique, and was minister of several French churches from 1727 till his death in 1753. He printed a Treatise on Transubstantiation, "ou extrait de plusieurs sermons prononcés dans la Chapelle de Hammersmith." He was famous as a linguist, having mastered the following languages:—"Hebrew, Greek, Latin, English, French, German, Italian, Danish, Dutch, Coptic, Armenian, Syriac, Arabic, Chaldean, Gothic, Old Tudesco or Druid, Anglo-Saxon, besides Spanish, Portuguese, and Welsh. (See *London and Scots Magazine* for 1753.)

He is well known to collectors through his rare volumes, valued by the booksellers at £3, 10s., entitled, "Rabbinical Literature, or the Traditions of the Jews,

contained in their Talmud and other mystical writings; likewise the opinions of that people concerning the Messiah, and the time and manner of His Appearing; with an inquiry into the origin, progress, authority, and usefulness of those Traditions," two vols., 1748. I applied to an unfailing source—The Rev. Dr. A. B. Grosart's library—and found that a very nice copy is there. The fortunate possessor describes the work as a collection of the quaintly absurd yet not altogether unmeaning usages of the ritualistic Jews, well put together, evidencing extensive reading, and occasionally introducing a pathetic legend.

The surname Stehelin, is connected with the military service. In 1790 Colonel Stehelin was Lieutenant-Governor of the Royal Military Academy. In 1818 Major-General Edward Stehelin, of the Royal Artillery, wrote to John Mackintosh, Esq., Assistant-Surgeon, recalling "the great zeal and attention paid by you in the execution of your duty as a medical officer under my command in the West Indies," and "a series of almost continued heavy rains while the operations were carrying on against the island of Martinique in the year 1809." In the *Times*, August 1846, an advertisement appeared:—"The next of kin of the undermentioned will hear of something to their advantage by applying to Brundrett, Randall, Simmons, and Brown, 10 King's Bench Walk, Temple, London, agents for the Registrar of the Supreme Court, Madras, namely, Captain E. B. Stehelin, H.M. 41st regiment Foot, 1827."

REV. JACOB BOURDILLON (*born* 12th February 1704) is the connecting link between those children of the refugees whose recollections of "the noble army of martyrs" of France made them French in their sympathies, and those more remote descendants who had assumed the less modest assurance of a true-born Englishman. In 1731 he commenced a pastorate over a numerous flock of refugee birth, but his jubilee sermon was preached to a few people, and to empty pews. This sermon was printed, but is now extremely rare; the late Mr. Burn possessed the only known copy of it (I believe):—"Sermon du Jubilé prononcé dans l'Eglise François de l'Artillerie en Spitalfields 13 Janvier 1782, par Jacob Bourdillon qui en a été le pasteur dès le 25 Decembre 1731." In this sermon the appellation LE REFUGE signifies the collective body of French Protestant Refugees (*see* a few extracts in Burn's History, p. 162); *see* also my Historical Introduction, p. 33.

REV. JAMES ROUQUET, whose ancestors enjoyed the station of gentlemen in France, and whose grandfather was condemned to the galleys for his constancy to Protestant faith, was born in London on 15th July 1730. He was baptised on the 30th in the French Church of St. Martin-Orgars as *Jaques, fils d'Antoine Rouquet et Elisabeth*. (The first of the name among the refugees was John Rouquet, naturalised in 1700, *see* List xxiv.) James's natural talents were good, and he was a creditable scholar of Merchant Tailors' Schools, London, and St. John's College, Oxford. The preaching of Whitefield led to his dedication to the Christian ministry. Though always a member of the Established Church he for a time superintended Wesley's celebrated School at Kingswood, near Bristol. He was ordained as deacon by Dr. Johnson, Bishop of Gloucester, and as priest by Dr. Willes, Bishop of Bath and Wells. His favourite occupation was to preach in Bristol gaol, and to go with the Gospel to the most abandoned of the population. His relations with Whitefield and Wesley exposed him to prejudice; and he was dismissed from his first curacy for preaching from house to house and within the Bristol gaol. But the Lord Chancellor having presented him to the vicarage of West Harptree, Bishop Willes proved a steadfast friend, declaring how much pleased he was with his examination, and appointing him to preach at his next ordination. The good prelate sent to him for the manuscript of the sermon which had been spoken against, and having perused it, he returned it, expressed his entire approbation of the sermon, and assured Mr. Rouquet of his friendship and affection. The text of the sermon was, *Feed my Sheep*. The good parson's predilection for instructing and reclaiming outcasts made him resign his vicarage, and accept the curacy of St. Werburgh, in Bristol. This was in 1768. One motive may have been to console himself in beneficent labours for the loss of his wife, Sarah, daughter of Honourable E. Fenwicke of Charles-Town, South Carolina (and sister of the Countess of Deloraine), whom he had married on 22nd September 1756, and who died on 28th April 1762, Owing to that relationship he had the honorary office of the Earl of Deloraine's chaplain; he held the chaplaincy of St. Peter's Hospital, and the lectureship of St. Nicholas, Bristol. On the 13th March 1773 he married his second wife, Mary, relict of John Cannon, Esq. of Greenwich, Kent. The great Rowland Hill preached his first sermon in Mr. Rouquet's church, on Tuesday, 8th June 1773. Mr. Rouquet continued his intimacy with the Wesleyans, and others called Methodists. He was

a delightful person, as well as a most admirable and faithful man in every duty and relationship, and in society. He was noted for his pleasantry and jocularities, as well as for his more solid and serious qualities. He preached at the opening of the Tabernacle at Trowbridge on the 19th November 1771, and on each anniversary of its opening until his death. He died on the 16th November 1776, aged forty-six; his death was unexpected, and it grieved and startled many.¹ He left several children, a daughter, Jane Anne, who was married in 1782 to John Jordan Palmer, and a second Rev. James Rouquet, Vicar of West Harptree from 1789 to 1837.

Mr. Hill preached three funeral sermons on Mr. Rouquet—the first on Sunday forenoon, the 23rd November, in St. Werburgh, on the text, "Well done! good and faithful servant;" the second on the same evening, at the Trowbridge Tabernacle, on the text, "I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord;" the third in St. Nicholas's, on Tuesday, on the text, "I have finished my course." The first was published, "Dedicated to the Poor among whom he so diligently laboured, and who followed in weeping multitudes his coffin to the tomb;" its title was, "A Tribute of Respect to the Memory of the Rev. James Rouquet, being the substance of a Sermon preached in the Parish Church of St. Werburgh's, Bristol, on Sunday, 24th November 1776, by the Rev. Rowland Hill, A.M., late of St. John's College, Cambridge, and Chaplain to the Countess of Chesterfield." The following notes are appended by Mr. Hill:—"A large concourse of people went before, singing funeral hymns, to the church door." "Mr. Rouquet was the son of persecuted parents who fled from France to England for the sake of enjoying the inestimable privileges of civil and religious liberty. I mention this as an apology for his conduct in appearing so strenuous, with other great and good men, against those principles which he conceived to be in their end destructive to the liberties of mankind." "Mr. Rouquet for many years of his life seldom used to preach less than seven times in a week." I have room for only one extract from the sermon:—

"As a friend, from a very intimate acquaintance with him, give me leave to bear my testimony that one more constant and sincere I never found. To have equalled him would have been difficult; to have excelled him, impossible. And no wonder; an experimental knowledge of the friend of sinners is the only true basis upon which real disinterested friendship can be built. From the best of motives, therefore, he was of a more generous turn than to love in prosperity alone; in adversity he was the same—his conduct was invariable throughout. It frequently also happens that the method in which kind actions are performed adds a double lustre to the action itself. In this respect our dear friend was peculiarly happy; his free and affable disposition would never permit him to disgrace the cause of God by a sullen moroseness, too much adopted by some. That heavenly cheerfulness which true grace must ever inspire, united to the natural sweetness of his temper, gave him an opportunity to prove that it never was the end of the Gospel of Christ to make men melancholy and severe. But amidst all these amiable endowments is it to be wondered at, since there is not a just man upon earth that liveth and sinneth not, if one hears a distant hint that now and then my dearly-loved friend might have been supposed to have made somewhat of a small elopement from that cheerfulness, which is truly Christian, towards a disposition too much bordering upon a turn of pleasantry, which might have needed a little more the spirit of solemnity? With the greatest delicacy I drop the hint, and am glad to cover it with the mantle of love by lamenting, before you all, the same weakness in myself."²

REV. W. ROMAINE.—The father of Mr. Romaine was a Huguenot refugee who settled in Hartlepool as a merchant and corn-dealer. He was a man of great justice and benevolence. In 1741 when other corn-dealers took advantage of the scarcity, and withheld corn unless a tremendous price was offered, riots took place which were quelled through the conduct of Mr. Romaine in selling to all comers at a fair price. William was born 25th September 1714. The house in which he was born is still standing within a few yards of the west end of St. Hilda's Church, Hartlepool, in the High Street, south-west corner of St. Mary's Street, and is at present used as a butcher's shop (1876). "In those principles which were through life his shield and

¹ Perhaps Mr. Fletcher was shocked at Mr. Rouquet's jocularities, and it may have been to him that he alluded when he wrote, "R—q—t dead and buried! the jolly man, who last summer shook his head at me as at a dying man! How frail are we! God help us to live to-day! To-morrow is the fool's day." This letter is in the Rev. John Fletcher's posthumous pieces, dated 24th August 1776; and if the date be not a mistake on the part of the editor of the volume, the allusion cannot be to the Rev. J. Rouquet.

² Mr. Rouquet inherited gaiety of tone from his French ancestors. In 1755 a Monsieur Rouquet (probably a near relation), Member of the Royal Academy of Painting and Sculpture in Paris, stated that he had resided thirty years in England, as his justification for publishing an Essay, entitled, "The State of the Arts in England." He also was a humorist; for in that Essay he says that English physicians usually cultivate some art or science which has no relation to medicine, and adds, such pursuits are "sometimes of great service to their patients, because nature takes occasion, from the inattention of the doctor, to effect the cure in her own way."

buckler, and which he would not have exchanged could the world have been laid at his feet," old Romaine educated his son. "He was a steady member of the Church of England, a constant attender upon her services, and so exact an observer of the Sabbath-day, that he never suffered any of his family to go out upon it except to church, and spent the remainder of it with them in reading the Scriptures and other devout exercises at home. In this manner he lived to the age of eighty-five, and to the year of our Lord 1757." William was M.A. of Oxford, and a very learned Hebraist. He had completed four folio volumes, and a seven years' task, and was on his way to the vessel in which he meant to return home, when he was recognised by a stranger through his personal likeness to his father, and by that gentleman's advice he applied for the ecclesiastical appointment which established him as a London minister. Accordingly the *Gentleman's Magazine* for November 1748 informs us that Mr. Romaine, editor of Calasio's Dictionary, was chosen Lecturer of the united parishes of St. George's, Botolph Lane, and St. Botolph's, Billingsgate. In 1766 he was finally settled as Rector of St. Andrew Wardrobe and St. Ann's, Blackfriars. To write another detailed memoir of the author of "The Life, Walk, and Triumph of Faith," and of such an eminent and popular clergyman, is unnecessary. It is to be regretted that Haag had not read his Sermons before the University of Oxford (which were worthy of their theme, "The Lord our Righteousness"), instead of characterising them upon hearsay as rigid or austere.

An interesting "Life of Romaine," by Rev. Thomas Haweis, LL.B. and M.D., rector of All Saints, Aldwinkle, and chaplain to the late Countess of Huntingdon (London, 1797), contains graphic details, some of which I now quote.

"It is now more than forty years since my first acquaintance with Mr. Romaine commenced. . . . His stature was of the middling size, his visage thin and marked; the lines of his face were strong; and, as he advanced in age, deeply furrowed; his eye was quick and keen, yet his aspect benign, and frequently smiling; his manners were plain; I thought his address rather rough than polished; he dressed in a way peculiar to himself; he wore a suit of blue cloth always, a grey wig without powder; his stockings were coarse and blue as his clothes."

"He rose during the last fifty years at five o'clock, breakfasted at six, dined at one on some plain dish, and often (as I have seen) on cold meat and a pudding, drank little or no wine, supped at eight, and retired at nine."

"His elocution was free and easy; his voice, though not sonorous, clear; and his articulation distinct. His sermons were neither so long, nor delivered with the same exertions, as those of many of his brethren; and I impute to this a measure of his uncommon health, as his bodily health was by this means less impaired. . . . Towards the end of his life I thought his voice somewhat lower, but he was exceedingly well heard to the last—preserved his teeth, spoke as distinctly as ever; his intellect and memory appeared not the least impaired, and except the wrinkles of his face, his body bore no mark of infirmity; he walked faster and more vigorously than I could."

In his younger days he had been unfriendly to dissenters; but maturer consideration, though it did not change his own opinions, made him respectful to theirs. "Sir," said he to a dissenting minister of Bristol, "I have been very high-church in the former years of my life, but the Lord has brought me down; and now I can rejoice in, and wish well to, the ministers of my Master, of whatever denomination."

In the *New Annual Register* I find a memorandum of a ceremonial which may interest some of my readers:—"May 2nd, 1781. Yesterday was holden at Sion College the anniversary meeting of the London clergy, when a Latin sermon was preached in St. Alphage Church, by their president, the Rev. James Waller, D.D., after which the following gentlemen were elected officers for the year ensuing—the Rev. John Douglas, D.D., president; Peter Whalley, LL.B., and William Romaine, M.A., deans; Thomas Weales, D.D., Samuel Carr, M.A., George Stinton, D.D., and Henry Whitfield, D.D., assistants."

A portion of his "Essay on Psalmody" is so Huguenot in sentiment that I must quote a few sentences:—

"The Psalms are the Word of God, with which no work of man's genius can be compared. . . . The hymn-makers thrust out the Psalms to make way for their own compositions. . . . I have heard several of our hymn-singers object to Sternhold and Hopkins; they wonder I make use of this version. . . . The version comes nearer to the original than any I have ever seen, except the Scotch, which I have made use of when it appeared to me better expressed than the English. . . . Here is everything great and noble and divine, although not in Dr. Watts' way or style; it is not fine sound like his, and florid verse, as good

old Mr. Hall used to call it *Watts' Jingle*. I do not match those [metrical] Psalms with what is now admired in poetry, although time was when no less a man than the Rev. T. Bradbury thought so meanly of Watts' Hymns as commonly to call them *Watts' Whims*. And indeed, compared to the Scripture, they are like a little taper to the sun."

He wrote to the Hon. and Rev. William Bromley Cadogan, July 30, 1784 :—

"We (*i.e.*, himself and Mrs. Romaine, *née* Price) set out for the North, in all probability for the last time. I have three sisters alive, all in years as well as myself, and we are to have a family meeting to take our leave, final as to this life. It would be too much for my feelings, if I had not all the reason in the world to believe that our next meeting will be in glory. Mr. Whitfield used often to put me in mind how singularly favoured I was; my father, mother, and three sisters were like those blessed people, 'Martha and her sister, and Lazarus,' whom 'Jesus loved.'"

"When," says his biographer, "the clergy were called upon to collect in their respective parishes for the French emigrants, he was not a whit behind the chiefest of them in this business, for which he had the honour of being noticed in an anonymous pamphlet, as if to relieve the distresses of a Papist were to encourage the errors of Popery." Thus, to his father's persecutors William Romaine returned good for evil. "A cheerful old man," "praising Jesus," he died on the Lord's Day, 26th July 1795. Funeral Sermons were preached by Rev. William Goode, Rev. Thomas Wills, and Rev. Charles Edward de Coetlogon.

The Rev. George Townshend Fox, Prebendary of Durham, sympathising with his principles, and admiring his talents, which were an honour to his native county, erected a tablet to Mr. Romaine's memory, containing an epitaph, and four extracts from his "Treatises on Faith," in the parish church of Hartlepool in 1876 :—

WILLIAM ROMAINE

Rector of St. Ann's, Blackfriars, London.

Born in Hartlepool, 1714.

Died in London, 1795.

Sprung from the truly noble blood of a Protestant confessor who took refuge in this town at the Revocation of the Edict of Nantes, 1685, he early embraced, by the grace of God, those principles of Scriptural truth for which his father sacrificed his property and forsook his native land.

A Christian of eminent piety, a ripe scholar, and a preacher of peculiar gifts, mighty in the Scriptures, he was honoured of God to become a leading instrument in accomplishing that great revival of evangelical religion in the Church of England, which took place last century.

In addition to his unwearied labours as a minister of the Gospel of Christ, and his faithful proclamation of the distinctive doctrines of grace, he greatly promoted the cause of truth, was the instrument of quickening and deepening vital piety in the hearts of thousands, and has bequeathed a rich legacy to posterity by his admirable Treatise on the Life, Walk, and Triumph of Faith.

After a lapse of 80 years, this Tablet is erected by one who reveres his memory, loves the Scriptural doctrine which he embraced, and regards his name as an honour to his native town and county.

I.

"I was even as others once, by nature a child of wrath and an heir of misery, I was going on in the broad way of destruction, careless and secure, and I am quite astonished to see the danger I was in, I tremble to behold the precipice over which I was ready to fall when Jesus opened mine eyes, and, by the light of his Word and Spirit, showed me my guilt and danger, and put it into my heart to flee from the wrath to come;
O, what a merciful escape!"

II.

"The believer is reconciled to God, being no longer under the law as a covenant of works but under grace, he loves the law and walks with God in sweet obedience to it; he sets out and goes on every step in faith, trusting to the acceptance of his person and his services in the Beloved; he does not work now *in order to be saved*, but *because he is saved*, and he ascribes all he does to the praise of the glory of free grace; he works from gratitude—the faith of God's elect always does—it never fails to show itself by love."

III.

“Christ as the believer’s surety has taken his sins upon Himself, and the believer takes Christ’s righteousness, for Christ makes over all that He has to the believer, who by faith looks upon it, and makes use of it as his own, according to that express warrant, *All things are yours and ye are Christ’s.*”

IV.

“Christ with bread and water is worth ten thousand worlds. Christ with pain is better than the highest pleasures of sin. Christ with all outward sufferings is matter of present and eternal joy. Surely, these are the only happy people ! Reader, art thou one of them ?”

Life, Walk, and Triumph of Faith.

The following epitaph is in the church of St. Anne’s, Blackfriars :—

In a vault beneath lies the mortal part of
 THE REV. WILLIAM ROMAINE, A.M.
 Thirty years Rector of these United Parishes,
 and forty-six years Lecturer of St. Dunstan’s-in-the West.
 Raised up of God for an important work in His Church,
 a scholar of extensive learning, a Christian of eminent piety,
 a preacher of peculiar gifts and animation,
 consecrating all his talents to the investigation of Sacred Truth,
 during a ministry of more than half a century,
 he lived, conversed, and wrote, only to exalt the Saviour.
 Mighty in the Scriptures, he ably defended, with eloquence and zeal, the
 equal perfections of the Triune Jehovah, exhibited in man’s redemption,
 The Father’s everlasting love,
 the Atonement, Righteousness, and compleat Salvation of the Son,
 the regenerating influence of the Eternal Spirit,
 with the operations and enjoyments of a purifying faith.
 When displaying these essential Doctrines of the Gospel
 with a simplicity and fervour rarely united,
 his enlivened countenance expressed the joy of his soul.
 God owned the Truth,
 and multitudes, raised from guilt and ruin to the hope of endless felicity,
 became seals to his ministry,
 the blessings and ornaments of society.
 Having manifested the purity of his principles in his life
 to the age of 81, July 26, 1795,
 he departed in the Triumph of Faith, and entered into Glory.
 The grateful inhabitants of these parishes, with other witnesses of these facts,
 erected this monument.

REV. AUGUSTUS DES GRANGES.—Mr. Des Granges “was descended from ancestors who were professors of the pure religion in France, and left their native country in order to preserve a good conscience.” He was a native of London where, and latterly at the Mission Seminary at Gosport, he was educated. In 1805 he went to Madras, which he left in order to found a Christian Mission at Vizagapatam along with Mr. Cran. The two missionaries translated the Gospels of Matthew, Mark, and Luke, into the Talinga or Gentoo language. For eighteen months after the death of his colleague Mr. Des Granges conducted that work alone. The two reverend though youthful evangelists had similarities and diversities which combined to form an admirable missionary staff. Mr. Des Granges died of a violent fever, on 12th July 1810, aged thirty, leaving a widow and two children. (See a Funeral Sermon entitled, *The Voice of God to the Churches*—a sermon on the death of Rev. George Cran, Augustus Des Granges, and Jonathan Brain, missionaries in India from the Missionary Society, preached at Gosport, March 17, 1811, by David Bogue.)

REV. WILLIAM FONNEREAU.—This gentleman, whose name I have already recorded as proprietor of Christ Church Park, near Ipswich, was born in 1732, and educated at Trinity Hall, Cambridge, where he proceeded to the degree of LL.B. in 1753. A society was formed in 1772 at the Feathers’ Tavern, London, by many clergymen to petition parliament for the removal of all subscriptions to human formularies of religious faith, and one of the signatories was William Fonnereau, LL.B., of Christ Church, Ipswich. In 1773 he was presented by the Lord Chancellor

(Apsley) to the Rectory of Great Munden in Hertfordshire. He died in 1817. One of those flowery old-world panegyrics, which I feel pleasure in reprinting, was published in Nichols' "Literary Anecdotes":—

"As a companion Mr. Fonnereau's manners were peculiarly mild and easy, bland and unaffected, and his was that infantine gaiety of heart which the poet happily styles, *The sunshine of the breast*, and which long endeared his memory to the circle of his intimate acquaintance. In his general intercourse with others his address was free and open, affable and facetious, and of so attractive a nature were his colloquial powers, that to the gay and the grave, the young and the old, he was a most delightful and enjoying companion. Throughout a long life his conduct was manly and simple, and his sentiments liberal and enlarged; and it may be truly said that he presented a genuine picture of a gentleman of the old English school. An innate love of freedom and independence, and a thorough indignation of corruption and venality, whether in rank or in power, were his peculiar characteristics; and from the open avowal of these, even in the worst and most dangerous times, he never shrank, but on all occasions dared to think and act for himself, as became a free and independent man. From mean and narrow bigotry he was utterly exempt; and for the exercise of private judgment in matters of religion, and in the investigation of truths that point to eternity, he was a most firm and decided advocate.

* * * * *

"His remains were interred in the family vault in the Church of St. Margaret, Ipswich; and on the north side of the chancel a mural tablet, commemorative of his virtues, is erected to his memory:—

In his family vault east of this monument is deposited
the remains of the

Rev. WILLIAM FONNEREAU, of Christ Church in this parish.

Enjoying a constant flow of cheerfulness and good humour,
with a body and mind actively engaged in manly and rational pursuits,
and never allowing himself to view the crosses and disappointments
of life through a discouraging medium,
he calmly passed through the last trying and awful scene,
February 28th, 1817, in the 85th year of his age,
in a full confidence of the mercies of God
towards his frail and degenerate creatures.

Ps. xxxvii., v. 38. *Keep innocency, and take heed unto the thing that is right:
for that shall bring a man peace at the last.*¹

REV. DR. BEAUFORT.—Daniel Augustus Beaufort, born in 1738, was the only son of Daniel Cornelius de Beaufort, Provost of Tuam (see chapter xviii.). He was educated at Trinity College, Dublin, and ultimately received the degree of LL.D. Dr. Beaufort was during nearly sixty years a beneficed clergyman of the Church of Ireland, having been Rector of Navan, County Meath, and Vicar of Collon, County Louth. His name was widely known as the author of "The Civil and Ecclesiastical Map of Ireland." He published a long description of this map in a royal quarto volume entitled, "Memoir of a Map of Ireland, illustrating the topography of that kingdom. London, 1792." Among the subscribers were Rev. Arthur Champagné, Dean of Clonmacnois; Sir Charles Des Vœux, Bart., M.P.; Rev. Francis Despard; Rev. Philip Duval, D.D., Canon of Windsor, F.R.S.; Maximilian Faviere, Esq.; Rev. John Kenny, Vicar-General of Cork; Rev. Francis Kenny; John Ladeveze, Esq.; Rev. Philip Lefanu, D.D., M.R.I.A.; Lieutenant-Colonel Anthony Lefroy, M.R.I.A.; Rev. John Letablere; Peter Maturin, Esq.; Major John Mercier; Rev. John Vignoles. The map was altogether a new one, introducing innumerable corrections in the longitudes, and in the laying down of the coasts, harbours, and places; scale, six miles to an inch. The author employed two summers in visiting the different counties, particularly the remote parts; and of the fifty-six Round Towers then standing in Ireland, he saw thirty-five. He died in 1821, aged eighty-three, at his vicarage at Collon. An obituary notice appeared in the *Gentleman's Magazine*, vol. 91, from which I extract the following particulars and an estimate of his character:—

"Of late years he rebuilt the churches in both of his parishes of Collon and Navan, which edifices remain monuments of his zeal and of his architectural taste. The church of Collon is built on the model of King's College, Cambridge; it surprises and delights the English traveller, and may well gratify, as it does, the national pride of the sister country. Dr. Beaufort was one of those who first proposed a Royal Irish Academy, and actively assisted in the formation and in the regulation of that Institution, of which he was one of the earliest members. To the establishment and improvements of the Sunday Schools in Dublin, he

¹ This is the version in the English Prayer-book psalter, translated from the Latin Vulgate.]

contributed essentially by his personal exertions and constant attendance; and he was one of the original founders of the admirable Association for the Encouragement of Virtue. He possessed an extraordinary variety of information which was never suffered to lie idle, nor produced for parade; it was circulated in the most liberal and agreeable manner by his conversation, and ever ready and ever useful to his friends and country on all public or private occasions. During his long life he did little for himself, much for others—nothing for money, scarcely anything for fame—much for his country, more for virtue and religion. In disturbed times, and in a country where political and religious dissensions have unhappily prevailed, he was eminently serviceable, combining, as he did, judicious loyalty with the virtues of a Christian and of a Protestant clergyman, and with the talents and manners of an accomplished gentleman. Dr. Beaufort's peculiarly conciliating politeness increased the power and effect of his benevolence, not only upon the highest but upon the lowest class of his friends, acquaintances, and parishioners. He lived to be an example of uncommon intellectual vigour in advanced age. When he was nearly eighty-three, in the last year of his life, he was occupied in preparing from a large mass of materials an improved edition of the Memoir accompanying his Map. His sight was so acute that he could, at that age, superintend the most delicate revisions of his Map. His grateful parishioners propose to erect a monument to his memory."

BISHOP TERROT.—*Charles Hughes Terrot (born 1790, died 1872)* was a great-grandson of Monsieur de Terotte, who became a refugee in England on the revocation of the Edict of Nantes (see the sketch of a pedigree at the end of this memoir). He was brought from India by his widowed mother to Berwick, and there and at Carlisle his early education was conducted. He graduated with honours at Cambridge in 1812, and became a Fellow of Trinity College during the same year. In 1816, being M.A., he wrote the Seaton Prize Poem, entitled "Hezekiah and Sennacherib." His largest work in evidence of his zeal in Biblical studies was published in 1828, entitled, "The Epistle of Paul the Apostle to the Romans, with an Introduction, Notes, and Paraphrase." As a Fellow of the Royal Society of Edinburgh, he was enabled to employ some of his leisure in devotion to Mathematics, his favourite study, and among other papers he produced the following:—

On the sums of the digits of numbers. 1845.

An attempt to elucidate and apply the principles of goniometry, as published by W. Warren, in his treatise on the square roots of negative quantities. 1847.

On algebraical symbolism. 1848.

An attempt to compare exact and popular estimate of probability. 1849.

On probable inference. 1850.

On the summation of a compound series, and its application to a problem on probabilities. 1853.

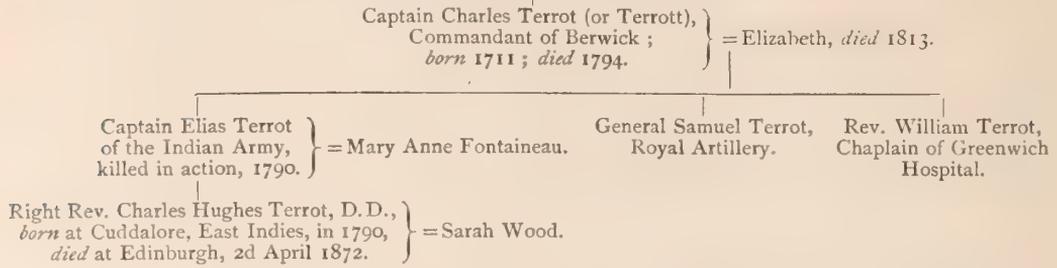
On the possibility of combining two or more independent probabilities on the same event so as to form one definite probability. 1856.

On the average value of human testimony. 1858.

In 1841, having been one of their number for nearly a quarter of a century, he was elected by the Scottish Episcopal clergy of Edinburgh to be their bishop. This honour in Scotland is not national, and a few adjacent chapels and congregations and their incumbents are alone affected by it. Hence, like his predecessors in office, he was not, either in right or in fact, the Lord Bishop of Edinburgh. He always protested against the designation of "My Lord," saying, "The Church makes *bishops*, but the Crown makes *lords*." His signature now became "C. H. TERROT, Bp.;" and he was addressed "Right Reverend Sir." In fact, except on some baptismal and liturgical dogmata, Bishop Terrot was a fair representative of the Huguenots in their best days. He wrote to one of his clergy in these terms:—"I think it a misfortune that, in our translation of Scripture, the same word is used to describe the Jewish priests which is used to describe the Christian minister. I do not believe that you are either *cohen* or *hiereus*, but only *presbyter*, by contraction *prester* or *priest*; and that all the modern talk about a sacramental system and a commemorative sacrifice, going up to a belief in a corporeal presence in the Eucharist, either springs from, or is closely connected with, this blunder." In 1845 he published a volume of sermons, partly with the design to show that "the Episcopal Church in Scotland may still be Protestant in reference to all error, while she is Catholic in reference to all truth." His private conversation was imbued with a gaiety inherited from his French ancestry. A lady having expressed a hope that he did not favour the introduction of crosses upon the altar, he replied, "Oh, madam, I am so particular on this point that I never even sit with my legs crossed." The following memorandum exhibits his descent:—

FRENCH PROTESTANT EXILES.

De Terrote, or Terrott, Huguenot refugee from La Rochelle
(descended maternally from the family of D'Aubigné).



See "Smiles' Huguenots," p. 390, and the *Scottish Guardian*, vol. iii. (Edin. 1872), pp. 181, 247, 281.

A correspondent sends me an epitaph copied from a mural marble tablet within Holy Trinity Church, Berwick-upon-Tweed :—

To the Memory of
 Captain Charles Terrot, of the Royal Invalids,
 who died February the 6th, 1794, in the 83d year of his age,
 many years Commandant of this Garrison,
 and the oldest officer in His Majesty's Service,
 Also
 Elizabeth, his wife, who died December 19th, 1813, aged 78.

DEAN VIGNOLES.—The Dean (as recorded in chapter xx.) was the eldest son of Rev. John Vignoles; both father and son kept up the succession of Huguenot refugee pasteurs in Ireland. The salary of a French Church minister of Dundalk was retained in the Irish estimates till the Dean's death, in memory perhaps of the Duke of Schomberg's Irish campaign. The French Church of Portarlington, after the Portarlington estate had been taken away from the Earl of Galway, became a French Conformist Church, the English Liturgy translated into French being used in public worship. The Rev. John Vignoles was in 1793 appointed its minister, and resided in the service of the congregation till 1817; he was also the French non-resident minister of Dundalk, which sinecure he resigned in 1813.

His son, Rev. Charles Augustus Vignoles was born in 1789; he became B.A. of Trinity College, Dublin, in 1810, M.A., B.D., and D.D. in 1831. On the resignation of his father, the Lord-Lieutenant of Ireland presented him to the French Protestant Church of Dundalk, or rather to its annual salary of £50. In 1817 he succeeded his father in the French Church of Portarlington, where he took up his residence, and was the last minister who read the liturgy in the French language. (The church has been kept open to the present day as St. Paul's, Portarlington.) He was subsequently Rector of Newtown, in the diocese of Meath. In 1828 he was made Dean of the Chapel-Royal in Dublin Castle by the Marquis of Anglesey, Lord-Lieutenant, which dignified office he enjoyed till 1843, when he was made Dean of Ossory. His official residence, or deanery, was in Kilkenny. Dean Vignoles died in 1877, in his eighty-ninth year, and was buried in the Cathedral Yard of St. Canice, Kilkenny. The following inscription is on his tomb :—

The Very Rev. Charles Vignoles, D.D.,
 appointed Dean of Ossory, May 1843.
 Born 25th July 1789.
 Died 12th October 1877.
 Rev. xiv. 13.

CHANCELLOR PEHELL.—Rev. Horace Robert Pechell, M.A. Oxon., Fellow of All Souls, was a lineal descendant of the steadfast refugee, M. Samuel de Pechels (see chapter xxvi.). His father was Lieut.-Colonel Sir Paul Brooke Pechell, first baronet of Pagglesham, who died in 1803. He himself was the third son, born on 12th May 1792. He was Rector of Bix, near Henley-upon-Thames, from 1822 to 1872. He was also Chancellor of Brecon, in the diocese of St. David's—a dignity which is now extinct under the Cathedral Act, 3 and 4 Vict. He married in 1826 Lady Caroline Mary Kerr, daughter of Charlotte, Countess of Antrim in her own right, and of Lord Mark Kerr, her husband (Lady Caroline Pechell died in 1869). Chancellor Pechell resided during the closing years of his life at Moorlands Bitterne, in Hampshire, and died on 22d February 1882, in his ninetieth year. His personal estate amounted to upwards of £115,000. His executors were his three surviving sons, Augustus Pechell, Esq., Rear-Admiral Mark Robert Pechell, and Hervey Charles

Pechell, Esq. He left a daughter also, Horatia Charlotte, wife of Colonel Henry Skipwith. The editor of "Crockford's Clerical Directory" obligingly informs me that the dignities held by this venerable clergyman were "Chancellor, and Canon of Llanbister, in the Collegiate Church of Brecon."

CANON LA TROBE.—Rev. John Antes La Trobe, M.A., was the second son of Rev. Charles Ignatius La Trobe (see chapters xx. and xxvii.). He early appeared before the public as an excellent and effective preacher; he was in 1832 Curate of St. Peter's, Hereford, and preached, on the 30th December, a Funeral Sermon on his rector, Rev. Henry Gipps, LL.B., which was published in 1833. His first publication had been on Sacred Music, a subject with which a hereditary taste had rendered him familiar; it was entitled, "The Music of the Church considered in its Various Branches, Congregational and Choral," London, 1831. He was also a sacred poet of some eminence; his first essay in that field was anonymous; it was a small 4to volume, illustrated with pretty landscape engravings, entitled, "The Solace of Song: Short Poems suggested by Scenes visited on a Continental Tour in Italy," London, 1837. It is a Biblical itinerary in verse. As a specimen, I quote a few lines from the piece on the bronze statue of St. Peter in St. Peter's, Rome, which he contrasts with the living Apostle "weeping bitterly"—"the humbled saint" changed into "a brazen god":—

Bitter the tears! now let them freely flow,
For evil was the hand that placed him there.
How would *he* weep to serve the nation's woe
By claiming homage in God's House of Prayer!
How weep, to see his form, from realms above,
Stand 'twixt his fellow-men and Jesu's look of love!

His name next appeared in a large 4to volume, entitled, "Scripture Illustrations: being a Series of Engravings on steel and wood, illustrative of the Geography and Topography of the Bible, and demonstrating the Truth of the Scriptures from the Face of Nature and the remains of the Works of Man, with illustrations and remarks," London, 1838. The engravings had been selected by the publisher from works of acknowledged worth and fidelity; and the letterpress was supplied by Mr. La Trobe, who is styled Sunday Evening Lecturer of Melton-Mowbray and Chaplain to Lord Mountsandford. About the year 1840 he became Incumbent of St. Thomas's, Kendal. In 1850 he published a volume, entitled "Sacred Lays and Lyrics," dedicated to the poet, James Montgomery, who acknowledged him as a brother in that field. In 1851 he edited his late father's "Letters to my Children." In 1861 he had, owing to failing strength, to cease pulpit work. In the autumn of 1863 he made an endeavour to preach again, but after the delivery of four discourses, he felt that the endeavour was useless. These Discourses were printed, and it appears from the title-page that he was at that date an honorary Canon of Carlisle. Canon La Trobe resigned the incumbency of St. Thomas's, Kendal, on 30th June 1865, and spent the remainder of his life in Gloucester, in which city he died in November 1878.

A beautiful Memorial Pulpit has been erected in his church at Kendal; it is of Caen stone and marble, and bears the following inscription:—

To the Glory of God, and in Loving Memory of the Rev. J. A. La Trobe, M.A., Hon. Canon of Carlisle, Preacher of the Everlasting Gospel in this Church for 25 Years.
Erected MDCCCLXXXII.

CANON HEURTLEY.—The Huguenot refugees, bearing the ancient name of Heurteleu, retained their surname unchanged for a long time, but their descendants have anglicized it. Canon Heurtley has in his possession a passport, dated 16th July 1613 (signed by Turenne, father of the Marshal), granted to M. Heurteleu, Sieur du Creux, controlleur de la maison de Monsieur le Prince. The refugee's name was Abel Heurteleu; he was of the Province of Brittany, in or near Rennes; a letter, which is still preserved, dated in 1728, from the Marquis de Bordage, shows that the writer had been an intimate friend. (The Marquis had abjured Protestantism under severe pressure, and afterwards suffered for attempting to escape from France, with his father, mother, and sister. See *Vauvignand's Histoire des Eglises Reformées*.) The date of M. Heurteleu's arrival in England has not been ascertained. He had a daughter, Madame Vidal de Gosné; two letters from her are preserved, from Rennes, dated in 1752 and 1754. The refugee resided in London in Red Lion Square, and was alive in 1728. His son, Captain Abel Heurteleu or Heurtley (son of Abel and Catherine), was born in London on 10th September 1707; he served in Scotland against the Pretender in 1745-46, was taken prisoner and confined in the Castle of Inverness, but escaped by bribing the sentinel. He had a son, Charles Abel Heurtley (*born 1740, died 1806*), father of the Rev. Charles Abel

Heurtley. This eminent divine was educated at Oxford, and became B.A. in 1827 with first class honours in mathematics, and was Ellerton Theological Prizeman in 1828; he was Fellow of Corpus Christi College from 1832 to 1841, and Select Preacher at Oxford in 1834, 1838, and 1851. He became Rector of Fenny Compton, Warwickshire, in 1840, and Bampton Lecturer in 1845. He was made an Honorary Canon of Worcester in 1848, and Canon of Christ Church, Oxford, and Margaret Professor of Divinity in that University in 1853; the last two honours he still enjoys and adorns. Canon Heurtley's publications are numerous and valuable, namely:—

1. Plain Words about Prayer, 1833.
2. Manuals for the Society for Promoting Christian Knowledge, namely, Instruction for Adult Candidates for Baptism, Family Prayers, Tractate on Public Worship, Answers to Objections about godfathers and godmothers.
3. Sermons and Tracts for Christian Seasons.
4. University Sermons, 1837.
5. On the Union between Christ and His People, 1842; 2nd ed., 1851.
6. Bampton Lecture on Justification, 1845.
7. Parochial Sermons, *four series*, 1849, 1850, 1852, and 1868.
8. Mutual Dependence, the Link of Society, 1857.
9. The Repentance of Judas, 1858.
10. *Harmonia Symbolica*, a collection of creeds belonging to the ancient Western Church, 1858.
11. Essay on Miracles, in reply to *Essays and Reviews*, 1862.
12. The Form of Sound Words and other Sermons, 1864.
13. De Fide et Symbolo, tractatus tres, 1864.
14. The Doctrine of the Eucharist, 1867.
15. The Doctrine of the Church of England touching the real Objective Presence, 1867.
16. Documenta, necnon aliquorum SS. Patrum tractatus, de Fide et Symbolo, 1869; 3rd ed., 1884.
17. Sermons on some subjects of recent controversy, 1871.
18. The Athanasian Creed—reasons for rejecting Mr. Ffoulkes' theory as to its age and author, 1872.
19. The Resurrection of our Lord in its relation to supernatural religion, 1875.
20. Two Sermons on the Future of the Ungodly and on Eternal Life, 1878.
21. Translation of St. Leo's Epistle to Flavian, 1885.

DUPUIS.—In Mr. Wagner's Pedigree of the Refugee family of Dupuis, I observe a very considerable number of clergymen. Abraham Dupuis, of London, merchant, who died in 1777 (see chapter xxiv.), had a clerical son, Rev. George Dupuis, born in 1757, educated at Eton, and at Merton College, Oxford, and Rector of Wendlebury in Oxfordshire from 1789 to 1839. He was the father of General Sir J. E. Dupuis, but his eldest son was Rev. George John Dupuis, educated at Eton and at King's College, Cambridge, B.A. 1819, M.A. 1822, Fellow of his College, Rector successively of Hemingby, Creting, and Worplesdon from 1831 to his death in 1878; he began his career as a master at Eton. One of the sons of the latter clergyman is the Rev. George Richard Dupuis, born in 1835, who repeated his father's career at Eton and Cambridge, B.A. 1858, M.A. 1861, was for two years Vicar of Sturminster-Marshall, and has been Rector of Sessay since 1877. Another son of Rev. G. J. Dupuis is Rev. Edward John Gore Dupuis, educated at Exeter College, Oxford, B.A. 1867 M.A. 1869, Curate of Eton from 1870 to 1875, and now Rector of Alphington and Rural Dean.

We come now to the descendants of Thomas Sanders Dupuis, Doctor of Music (see chapter xxv.), whose wife's maiden name was Martha Skelton, and who died on 17th July 1796, six months after the death, without descendants, of his eldest son, Rev. Thomas Skelton Dupuis, of Gray's, Essex. Dr. Dupuis, however, was survived by his youngest son, Charles, who was the father of Rev. Charles Sanders Skelton Dupuis. This reverend gentleman was born in 1797, educated at Pembroke College, Oxford, of which he became a Fellow, B.A. 1818, M.A. 1821, and was Rector of Binton, near Stratford-on-Avon, from 1836 to 1874; he married Emma, daughter of Rev. Charles Crane, D.D., Vicar of Paddington; and is represented by two clerical sons, namely, (1) Rev. Theodore Crane Dupuis, educated at Pembroke College, Oxford, B.A. 1854, M.A. 1856, now Vicar of Burnham, and one of the Prebendaries of Wells. (2) Rev. Charles Seymour Dupuis, educated at Lincoln College, Oxford, B.A. 1872, M.A. 1874. (Besides these two sons, the venerable rector left a daughter, Eliza, widow of Willoughby John Trevelyan, Esq., grandson of the second son of the fourth baronet of Nettlecombe, and her son, Walter John, is heir-presumptive to the old Trevelyan baronetcy.)

Chapter XXX.

OFFSPRING OF THE REFUGEES IN THE ARMY AND NAVY.

DUROURE.—The ancient family of Beauvoir in Languedoc had several branches, of one of which the chief, in the first half of the sixteenth century, was Claud de Grimoard de Beauvoir Du Roure, Seigneur de Grisac, de Bane et de Saint-Florent. His eldest son, Jacques, was the first Protestant Du Roure. Jean Du Roure, who in 1620 represented Vivarais in the National Synod of Alais, was the eldest son of Jacques. From Jean sprang Scipion Du Roure, founder of a branch of the family in Provence, who married Mademoiselle De Dangers in 1650. The eldest son of this worthy couple was the refugee Francois Du Roure, who was captain in a regiment of cavalry in the British service, quartered in Ireland in July 1706. He died at Southampton on 26th March 1722, aged sixty-two. His wife was Catherine de Rieutort, who died in 1731; by her he had two sons, Scipio and Alexander, officers in the British army, who made the surname *Duroure*.

In 1736, under General Wade, Commander-in-chief of the Forces in North Britain, we find Brigadier Charles Dubourgay, and Major Scipio Duroure, the Major of Brigade with ten shillings a-day. He became Lieutenant-Colonel of the 12th Foot, and he obtained the Colonelcy of this regiment, 12th August 1741. Colonel Duroure went with his regiment to Flanders, the hero Wolfe being one of his subalterns, and the corps got great glory at Dettingen. Scipio Duroure's career of valour and of great promise was cut short by his meeting a soldier's death at the Battle of Fontenoy, 10th May 1745. He had married in 1713 his cousin, Marguerite, daughter of Charles de Vignolles, a French officer in Ireland, by Marthe de Beauvoir Du Roure. The Colonel was buried on the ramparts of Aeth; he was fifty-six years of age.

Alexander Du Roure was born in 1700; we first meet him as Lieutenant-Colonel of the 4th Foot. In November 1748 he married Louisa Brushell of Hammersmith. He rose in the army to be Colonel of the 38th Foot (27th February 1752), and was transferred to the 4th or King's Own Regiment of Foot, 12th May 1756. He was promoted to be Major-General, January 24th, 1758, and Lieutenant-General, 16th December 1760. He died in 1765 at Toulouse, and was buried in Westminster Abbey, where a monument was erected to the two gallant brothers by Colonel Scipio Duroure's eldest son, Francis Duroure of Kensington, born 13th June 1715, died 16th February 1808.

MONTRESOR.—*Mon Trésor* was the heraldic motto of the old French family of Le Tresor. The name of Guillaume Le Tresor, Vicomte de Condé-sur-Moyreaux, occurs as early as 1486, and it is said that Ciprien Le Tresor, Vicomte de Carentan, who flourished in 1547, was his son. From him a Huguenot refugee in England in 1685 claimed descent, namely, Jaques Le Tresor, who died in 1691. He was the father of Jaques-Gabriel, who obtained distinction in our army as Major James Montresor; he was born at Caen in 1667, and therefore was a refugee along with his father. At his death he was Lieutenant-Governor of Fortwilliam, and a Major in the 21st or Royal North British Fusiliers. The place of his death was Edinburgh, and the date 22nd January 1724, his age being fifty-six. He was buried in the Canongate Churchyard in the ground belonging to an octogenarian lady, the proprietrix of Giblistoun. He had married on 5th February 1699-1700, Nanon de Hauteville, daughter of a military refugee from Normandy, a colonel in the English army; she died as his widow in 1738, and was buried at Paddington. Major Montresor had acquired the estate of Thurland Hall, Nottingham, in which he was succeeded by his son, James Gabriel, born 19th November 1702, who seems to have served in the army, because he was married at Gibraltar on 11th June 1735, and his eldest son, John, was born there on 6th April 1736. John was his Majesty's Chief Engineer of America; the second son, James, was a Lieutenant, R.N., lost in the *Aurora* frigate; the third son, Henry Amand, was in the army, and died in 1773, aged twenty-seven, of wounds received at the siege of Trichinopoly; the fourth son was Major John Fleming Montresor, Governor of Port-Royal, Jamaica; the fifth son was Major Robert Montresor of the 100th Regiment of Foot.

John Montresor, noted above, married, on 1st March 1764, Frances, only child of Thomas Tucker, of Bermuda. He had three military sons, namely, General Sir Henry Tucker, Montresor, K.C.B., G.C.H., Colonel of the 11th Foot, *born* 18th April 1767, *died* 10th March 1837; Lieut.-Colonel John Montresor, *born* at New York,

11th November 1768, *died* at Penang in 1805; General Sir Thomas Gage Montresor, K.C.H., Colonel of the 2nd Dragoon Guards, *born* at New York, 4th March 1774, *died* at Dover, 26th April 1853; he had served in Flanders, Egypt, and India, was Major-General in 1813, and General in 1841. The family seems to be numerously represented both by descendants of Sir Henry and by those of his brother, the younger general, whose eldest surviving son is Admiral Frederick Byng Montresor.

DEJEAN.—In 1737 Major Dejean was a subscriber for *five copies* of Laval's "History of the French Protestant Church." He stood in the French Chapel Royal of London, on 15th November 1739, as sponsor to Louis Duval; he was then registered as Major Louis Dejan of the second troop of grenadiers. On the 2nd July 1740 he was made a Director of the French Hospital; he was at that date Lieutenant-Colonel Louis (or Lewis) Dejean of the 1st or Grenadier Guards. In March 1744 several Swiss, in and about London and Westminster, offered to form a regiment to serve his Majesty in case of invasion. Their offer was at once accepted, and their uniform, "grey turned up with red," was ordered. In April they were mustered to the number of 200, under the command of Colonel Dejean. The regiment of Switzers was summoned on 6th September 1745 to attend their Colonel, who, however, on 15th April 1746, obtained the Colonelcy of the 37th Foot, vacant by the death of Sir Robert Munro at the Battle of Falkirk. He became Colonel of the 14th Light Dragoons, on November 27, 1752, and was promoted to the rank of Major-General, 29th January 1756, and of Lieutenant-General, 29th March 1759. On April 7, 1757, he had been transferred to the Carabineers, or 3rd Regiment of Horse, after styled the 6th Dragoon Guards. Lieutenant-General Dejean died in Dublin, 29th September 1764.

DE VEILLE.—Thomas, son of Rev. Dr. Hans de Veille ("a man of great parts, extensive learning, and of a good family in Lorraine," afterwards a refugee clergyman in London, and Librarian at Lambeth by the favour of Tillotson), was born in St. Paul's Churchyard in 1684. Thomas De Veille was apprenticed to a mercer in London about 1700. In course of time his master became bankrupt, and Thomas enlisted in the army as a private, and went with his regiment to Portugal. His facility for acquiring languages, and his zeal and acuteness, recommended him to General Henri de Ruvigny, Earl of Galway, who first made him his secretary (his signature in this capacity, Tho. De Veille, is before me), and then gave him a troop of dragoons. When Captain De Veille, on the reduction of his regiment, retired on half-pay, he had to increase his income by his business talents, and became celebrated as a London Justice, the services of which office were then paid by fees. Justice De Veille, for his great courage and management in suppressing the riots of 1735, received the honour of knighthood. In 1738 he was made Inspector-General of exports and imports in the Custom House, with £1000 a year, *which he has taken great pains to deserve* (says the cotemporary *Historical Register*). Sir Thomas, who was also Colonel of the Westminster Militia, died in 1746, aged sixty-two. He had, by two wives, twenty-five children, most of whom died young; he was four times married. His eldest son, the Rev. Hans de Veille, predeceased him. His only surviving son, Thomas, was an officer in the army.

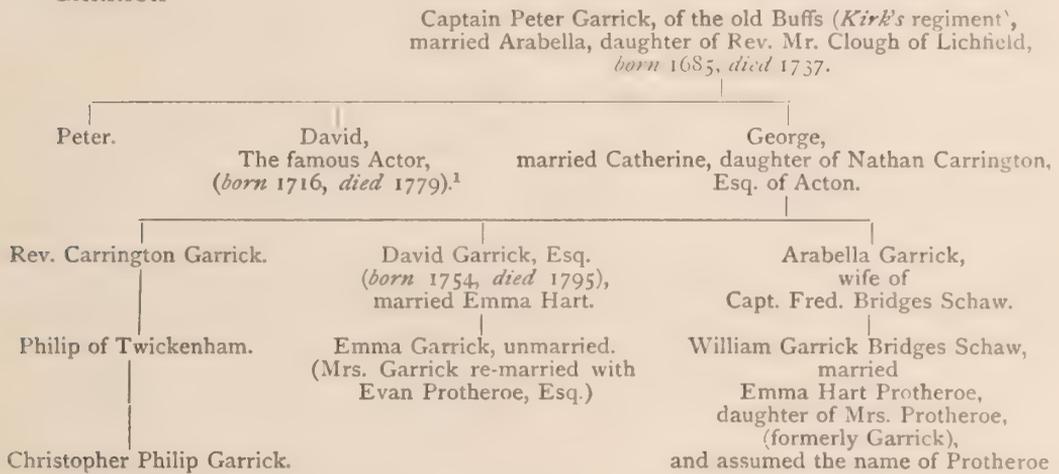
DE BERNIÈRE.—The Baron Guillaume de Bernière proved his nobility in 1644, and his pedigree is preserved in the *Archives Royales* in Paris (Rue Richelieu). A Lucas de Bernières is mentioned in 1288. In 1444 two Messieurs de Bernières (whose family was then regarded as *très ancienne et noble*) distinguished themselves in the army of Louis XI. One of them (according to Philip de Comines) saved the king's life, in the circumstances of which Sir Walter Scott, by a poetical license, makes Quentin Durward the hero. From the above-mentioned Baron Guillaume descended the gallant Huguenot refugee, Jean Antoine de Bernière. He came over to Ireland. He is reputed by the present French representatives of the family to have been the chief of his name. For conscience sake he left the estate of Bernières near Caen; he is called in the Crommelin Pedigree, "gentilhomme d'auprès d'Alençon." The refugee served under the Earl of Galway at the battle of Almanza; he was wounded and lost a hand; his life was also in danger, but by means of an ancient ring which he wore, and which had been the gift of a French king to one of his ancestors, he was recognised by a tenant on the Bernières lands and received quarter. On his return to Ireland he married Madeleine Crommelin, only daughter of the great Crommelin. His grandson was Captain De Bernière of the 30th Regiment, who died from exhaustion after the siege of Senegal in 1762, leaving an only son and heir, Henry Abraham Crommelin de Bernière, who rose to be a Major-General in the British army.

Major-General de Bernière, was born in 1762, and joined the 10th regiment in

1777, at once entering upon active service in America under General Burgoyne. In 1796 he became Lieutenant-Colonel of the 9th Foot. He was in Holland with the Duke of York in 1798, and with Sir James Pulteney in 1800, and afterwards he was sent out to join Sir Ralph Abercromby. Lord Cathcart placed him upon his Staff at Dublin as Assistant Adjutant-General in 1805, but in 1807 he resolved to sail with his regiment to Holland to serve in the Allied Army as Brigadier. The transport was wrecked on the French coast, near Calais, and he, with the staff officers, was sent a prisoner to Verdun. Great interest was made to have him exchanged, and with apparent success, Colonel Lefevre Desmouettes being released by our Government on that understanding; but Napoleon refused to sign Colonel De Bernière's release. During his imprisonment he was bereaved of his only son. The entry of the allied armies into Nancy (in 1813), where Major-General De Bernière (for he had been promoted) then was, seemed to assure him of liberty, but at that very time he died. An illness, not apparently alarming, proved fatal through the want of medical aid, the surgeons being overworked by attendance upon wounded and dying soldiers from Moscow.

The General was married to Miss Longley, sister of Charles Thomas, Archbishop of Canterbury from 1862 to 1868. His only surviving child, Francoise Charlotte Josephine, was married to the Rev. Newton Smart, Prebendary of Salisbury and Rector of Withesham. Their son, a military officer, is the male representative of the De Bernières.

GARRICK—



The famous Garrick's brother, George, had a third son, Lieutenant Nathan Garrick (*born 1755, died 1788*), who married Martha, daughter of Sir Egerton Leigh, Bart., and left an only child, Nathan Egerton Garrick, born in 1781.

The above Captain Peter Garrick was a refugee infant, son of David Garric, also a refugee. By the courteous permission of George E. Cokayne, Esq., Norroy King-of-Arms, I have copied the following document which is preserved at the Heralds' College in PUTMAN'S COLLECTION, 63, p. 410:—

PEDIGREE OF THE GARRICK FAMILY.

Translated from a French document written by David Garrick's grandfather, David Garric.

The 5th October 1685.—I, Garric, arrived at London, having come from Bourdeaux the 31st August of the same year, running away from the persecution of our Holy Religion. I passed to Xaintonge, Poitou, and Brittany. I embarked at St. Malo for Guernsey, where I remained for the space of a month, leaving thing [*sic*], even my wife and a little boy four months old, called Peter Garric, who was then out at nurse at the Bastide, near Bourdeaux.

The 5th Decr. 1685.—God gave me my wife at London, English stile; she embarked from Bourdeaux the 19th Nov., from whence she saved herself the Fourth, and in a Bark of 14 ton, being hid in a hole, and was a month upon sea with strong tempests, and at great peril of being lost and taken by our persecutors, who were very inveterate. Pray God convert them.

¹ David Garrick died on Wednesday, 20th January 1779. His Will was dated 24th September 1778; at his death he owned estates at Hampton-on-the-Thames and Hendon; also Drury Lane Theatre and dwelling-houses in London, and £50,000 in cash. His widow *née* Eva Maria Violette died on 16th October 1822, aged ninety-nine.

The 6th Sept. 1686.—God gave us a girl, who was baptized at our English Parish Church, St. Andrews, Mary-Hill, in our street, Philpot Lane. The godfather was *N.B.*—This was Mr. La Conde (*sic*), dyed at Carshalton, there buried. Mr. John Sarazin, proxy for his father; the godmothers were Miss Forrester and Fermignac, who gave her the name of my wife, Jane, whom God bless. Amen.

The 5th Sept. 1687.—God gave us a boy, who was baptized the 14th of the said month at the Walloon Church. His godfather was Mr. Stephen Pigou Marchand, native of the city of Amiens, in Picardy; his godmother was Mad^{me}. Mary Perin of Paris, wife of Mr. Stephen Souhard of London, merchant, who gave him the name of Stephen, whom God bless.

God took him away, Sunday morning, the 28th April, at 7 o'clock, 1689, and was buried Dead. at the Post [*query*, Pest] House, Monday evening, at $\frac{1}{2}$ an hour of six. He lived 19 months and 24 days.

David Garrick's father's arrival in England.

The 22nd May 1687.—Little Peter arrived at London by the grace of God in the ship Died at Lichfield, *John White*, with a servant, Mary Mougner, and I paid for their passage there buried. 22 guineas.

The 26th January 1688-9.—God gave us a boy, who was baptized the 30th do., at the *Liton Uncle (sic)* Walloon Church: the godfather is Mr. Peter Noual, husband of my niece, dyed at Carshalton, there buried. Fermignac. Godmother, the wife of our cousin Soullard. They called him David, whom God bless.

The 26th August 1690.—God gave us a fine boy between eleven and 12 forenoon; was Charges of Funeral:— baptized at the Walloon Church by a stranger, named Mr. La Perin; Coffin, . 10 sh. Mr. John Sarazin and I, David Garric, the father, being godfathers— Gloves, . 3 " the godmother, Madame Sablannan Jane le Goye. (I believe this child Coach, . 8 " was named Stephen, but the name is torn in the original document), 3 Bottles, . 4 " whom God bless and preserve with long and happy life. Minister, . 17 " This child died the 18th Jan. 1691-2, and was buried in Putney Sexton, . 10 " church-yard the 20th.
52 sh.

The 21st Sept. 1691.—God was so good as to deliver my wife from her lying-in of a girl, who was baptized the Thursday following, at the Walloon Church, by Mr. Brithand, minister; godfather, Mr. Peter Fermignac, my brother-in-law; godmother, M^{me}. Soullard, Mary Bernard, who gave her the name of Mary Magdalen, whom God bless and grant a long and happy life for the honour and glory of God.

The 26th 1692, at 10 o'clock at night, God was so good as to deliver my wife from her lying-in of a boy, who was baptised the Wednesday following, being the 30th, at the Walloon Church by Mr. Basset, minister; godfather and godmother, our cousins Stephen Soullard and Elizabeth Colineau, who gave him the name of Stephen, whom God bless and preserve for many years, for the glory of God and his own eternal happiness.

The 4th July 1693.—God took to Himself the little Stephen, who dyed at 10 o'clock in the morning, and the 5th buried at night at 5 o'clock at Wandsworth in the New Churchyard; the whole cost 34 sh.

God hath afflicted me, and taken from me my poor wife, *the 2d Dec.* 1694, Sunday, at 10 o'clock at night, and given her to me in April 1682. Buried in Bartholomew Lane, behind the Royal Exchange.

The 16-27th July 1696.—God brought me my poor brother, Mr. Peter Garric, from Rotterdam, from whence he departed the 9-19th do. with my sister Magdalen, the eldest dau. of all, being 63 years old. My brother fell sick, and after 3 weeks' illness died the 4th Aug. Buried the 6th do., after having suffered like a martyr with a retention of urine. God preserve us from the like distemper. Amen. Interred in Bartholomew Lane, behind the Change, near my poor wife.

The 16th May 1701.—Magdalen Garric, my sister, dyed after being ill with a dropsy. 5 months aged 68 years at 4 o'clock in the morning. Buried the Sunday night in Bartholomew Lane, near my wife and brother.¹

RIOU.—That this heroic officer was killed in action is well known through Campbell's lines:—

“ Brave hearts, to Britain's pride
Once so faithful and so true,
On the deck of fame that died
With the gallant good Riou ! ”

In St. Paul's Cathedral there is a monument to him and Captain Mosse, which may be described as if it were heraldic; a sarcophagus is the crest, a tablet is the shield, the supporters are two angels holding medallion profiles of the deceased officers. The tablet has this inscription:—

“ The services and death of two valiant and distinguished officers, James Robert Mosse, Captain of the *Monarch*, and Edward Riou, Captain of the *Amazon*, who fell in the attack upon Copenhagen, conducted by Lord Nelson 2d April 1801, are commemorated by this monument erected at the national expense.

¹ “ Translated from the French by P. Fermignac, cousin to George Garrick.”

James Robert Mosse

was born in 1746; he served as Lieutenant several years under Lord Howe, and was promoted to the rank of Post-Captain in 1790.

To Edward Riou,

who was born in 1762, an extraordinary occasion was presented in the early part of his service of his signalling his intrepidity and presence of mind, which were combined with the most anxious solicitude for the lives of those under his command, and a magnanimous disregard of his own. When his ship, the *Guardian*, struck upon an island of ice in Dec. 1789, and afforded no prospect but that of immediate destruction to those on board, Lieutenant Riou encouraged all who desired to take the chance of preserving themselves in the boats, to consult their safety, but judging it contrary to his own duty to desert the vessel, he neither gave himself up to despair nor relaxed his exertions, whereby after ten weeks of the most perilous navigation, he succeeded in bringing his disabled ship into port, receiving this high reward of fortitude and perseverance from the Divine Providence on whose protection he relied."

I have begun with Edward Riou's epitaph because it does honour to his earlier career. In March 1801 he was in command of the *Amazon*.

"Before the fleet left Yarmouth," says Southey, "it was sufficiently known that its destination was against Denmark. Some Danes, who belonged to the *Amazon* frigate, went to Captain Riou, and telling him what they had heard, begged that he would get them exchanged into a ship bound on some other destination. *They had no wish (they said) to quit the British service; but they entreated that they might not be forced to fight against their own country.* There was not in our whole navy a man who had a higher and more chivalrous sense of duty than Riou. Tears came into his eyes while the men were speaking; without making any reply he instantly ordered his boat, and did not return to the *Amazon* until he could tell them that their wish was effected."

Nelson had never seen Riou till this expedition, but instantly perceived and appreciated his courage and capacity; his Lordship made his final examination of the watery field before Copenhagen in the *Amazon*. Nelson, Foley, and Riou arranged the order of battle, and Riou received the command of a small fleet and large discretion. Unhappily, some of the ships of this flotilla could not get up to him, owing to impossibilities which sailing-vessels (there was no steam navigation then) could not conquer. The fire from Riou's ships against the Crown Battery was therefore inadequate, and a signal to retire had to be obeyed. Then came the closing scene of Riou's life, which is thus depicted by Southey:—

"*What will Nelson think of us?* was Riou's mournful exclamation, when he unwillingly drew off. He had been wounded on the head by a splinter, and was sitting on a gun, encouraging his men, when just as the *Amazon* showed her stern to the Trekoner Battery, his clerk was killed by his side, and another shot swept away several marines who were hauling in the mainbrace. '*Come then, my boys,*' cried Riou, '*let us all die together!*' The words had scarcely been uttered before a raking shot cut him in two."

The despatch of Admiral Sir Hyde Parker, dated on board H.M.S. *London*, off Copenhagen Roads, 6th April 1801, said:—

"It is with the deepest concern I mention the loss of Captains Mosse and Riou, two very brave and gallant officers, and whose loss, as I am well informed, will be sensibly felt by the families they have left behind them—the former, a wife and children—the latter, an aged mother."

The Report of Vice-Admiral Lord Nelson was addressed to Parker, and dated from H.M.S. *Elephant*, April 3rd:—

"From the very intricate nature of the navigation, the *Bellona* and *Russel* unfortunately grounded, but (although not in the situation assigned them) yet so placed as to be of great service. The *Agamemnon* could not weather the shore of the Middle, and was obliged to anchor; but not the smallest blame can be attached to Captain Fancourt; it was an event to which all the ships were liable. These accidents prevented the extension of our line by the three ships before mentioned, who would (I am confident) have silenced the Crown Islands, the two outer ships in the harbour's mouth, and prevented the heavy losses in the *Defiance* and *Monarch*, and which unhappily threw the gallant and good Captain Riou (to whom I had given the command of the frigates and sloops named in the margin,¹ to assist in the attack of the ships at the harbour's mouth) under a very heavy fire; the consequence has been the death of Captain Riou, and many brave officers and men in the frigates and sloops."

The joint-monument to Captains Mosse and Riou was executed by C. Rossi, R.A. The angelic supporters are intended to represent Victory and Fame (Smyth's

¹ *Blanche, Alcmene, Dart, Arrow, Zephyr, and Otter.*

"Biographical Illustrations of St. Paul's Cathedral," p. 53). The monument cost £4200 (id. p. 6).

I content myself with the above quotations, because a connected memoir of Riou is given by Mr. Smiles in the *Sunday Magazine*, vol. vi., p. 389, to which I gladly refer my readers, only borrowing from that memoir the facts which I summarise in the following pedigree:—

Etienne Riou, heir of the estate of Vernoux in Languedoc, a refugee at Berne, who joined Viscount Galway's Regiment in Piedmont; thereafter, in 1698, he became a merchant in London, and married

Magdalen Baudoin, daughter of a refugee gentleman from Touraine,

Captain Stephen Riou, Horse Grenadier Guards.

Colonel Philip Riou, Royal Artillery,
died at Woolwich, 1817,
Senior Colonel.

Captain Edward Riou, Royal Navy,
born 20th November 1762,
killed in action, 2nd April 1801.

GAMBIER.—The second son of John Gambier, Esq. (see chapter xx.), named James, born in the Bahamas, 13th October 1756, was, while an infant, sent to England to be brought up by his aunt, Lady Middleton. He entered the navy in 1767, and became a captain in 1778. His father died in 1782, and his uncle, Vice-Admiral Gambier, in 1783.

Young Gambier was in the American war. In 1781 he served on shore with the Naval Brigade at the reduction of Charleston, and he captured an American ship-of-war in the same year. In 1793 he commanded H.M.S. *Defence* (74) in the Bay of Biscay. In May 1794 the British Fleet put to sea, and the naval engagement known as "the action of the 1st of June" took place. The signal was made by Lord Howe to cut through the enemy's line. The enemy suspecting the intention, had closed and formed in compact line to leeward, opening their fire from van to rear. The *Defence* led off, distanced the other ships, and cut through the enemy's line, passing between the seventh and the eighth ship. She had successively three or four ships engaging her, the men being almost from the first divided at their quarters to fight both sides at once. Gambier was on deck all the time. A short time after this action the King said to the First Lord of the Admiralty, Sir Charles Middleton, in allusion to the latter's notorious aversion to nepotism, "Well, Sir Charles, I hope you are satisfied with your nephew now." Though not to his Majesty, yet to another person who spoke with equal warmth, Sir Charles replied with immovable composure, "Yes, I always knew James would do his duty." In 1795 James became a Rear-Admiral and a Lord of the Admiralty. As the principal sea-lord, he was the author of the new code of signals; he also built the *Triton* (32), and the *Plantagenet* (74). He was Governor of Newfoundland from 1802 to 1804, and again took his place at the Admiralty Board.

In 1807 he was Commander-in-chief of the naval forces of the expedition to compel the neutrality of Denmark. Canning wrote regarding him, "his conduct from the beginning has been without a fault." This was on the successful accomplishment of the undertaking, when he was raised to the Peerage as Lord Gambier [Baron Gambier, of Iver, in Buckinghamshire]. A pension of £2000 a year was offered and nobly refused, his Lordship being content with his share of the Copenhagen prize-money. The income arising from this money might have made him richer as a commoner, but did not meet the additional expenditure imposed upon him by the title of nobility. All his life he was a comparatively poor man. His only residence, when he was not living at the Admiralty, was a small copyhold house, with a garden and one field. He never had any landed estate.

In the year 1809 Lord Gambier commanded the fleet in the Basque Roads. Auxiliary fireships were commanded by Lord Cochrane, under Gambier's directions; the fireships were sent at Gambier's suggestion, the only alteration being that the direction of them was given to Cochrane and not to Mr. Congreve (as had been intended). On the evening of the 11th April the fireships went into the roads, owing to unfavourable weather they did not destroy the enemy's ships, but only put them to flight. Then all the French ships, except two, ran aground. Cochrane signalled at 5.48 on the following morning—"Half the fleet can destroy the enemy—seven on shore." At 6.15 Lord Gambier made for Aix Roads, and at eleven anchored three miles from the fort. At two P.M. he sent in various vessels to attack the fleet, and the execution that was done was between that hour and nightfall. The French fleet

consisted of ten line-of-battle ships, one gunship (56), and four frigates. One-third of these was totally destroyed, another third was put *hors-de-combat*, leaving only one ship of the line and three frigates, with disheartened crews. The West Indies were thus saved from the French fleet's intended invasion, and all this without the loss or even delay from service of one British vessel, and at the cost of only ten men killed. Lord Cochrane raised the question whether more might not have been done, and at Lord Gambier's request a court-martial was summoned. The whole weight of evidence supported the statements of Mr. Stokes, sailing-master of the flag-ship *Caledonia*, whose charts of the entire locality were afterwards adopted by the French Government. Mr. Stokes said—

“Had three or four line-of-battle ships run into Aix Roads when Lord Cochrane made the signal, they would have met a force equal to themselves; they would have made the attack under every disadvantage, the whole of the fire of the *Isle d'Aix*, as well as the fire of the *Foudroyant*, *Cassard*, and *Océan* (three-deckers) would have been directed on them. They would have had no place to retreat to, and their only safety would have remained in the destruction of the French ships, and silencing the batteries of *Isle d'Aix*, which I am sure it would have been impossible for them to have accomplished.”

Before Lord Cochrane's advent no one had disputed Lord Gambier's talents and fearless bravery. Lord Howe considered him “equal to any service, however hazardous and intricate.” And the court-martial MOST HONOURABLY ACQUITTED him of all accusations. The President (Admiral Sir Roger Curtis) said—

“Admiral Lord Gambier, I have peculiar pleasure in receiving the command of the Court to return you your sword, in the fullest conviction that (as you have hitherto done) you will, on all future occasions, use it for the honour and advantage of your country, and to your own personal honour. Having so far obeyed the command of the Court, I beg you will permit me, in my individual capacity, to express to you the high gratification I have upon this occasion.”

Contrast the mutual dealings of Gambier and Cochrane. Cochrane was kindly received by no officer but Gambier, by whom, after the action, he was entrusted with the despatches. Before sailing homeward, Cochrane complained to Gambier of the inefficiency of the captains. The Admiralty, being delighted with the despatches, arranged for a Parliamentary vote of thanks; Cochrane, being an M.P., announced an amendment, excluding Gambier only. Gambier appealed to a court-martial; Cochrane appealed to unskilled and miscellaneous prejudices. Gambier met the court-martial with his log and signal books unaltered; Cochrane produced only two documents, compiled on shore by himself, namely, a new edition of his log and a narrative. Gambier relied on the judgment of the court-martial in his favour; Cochrane had recourse to an autobiography. The greatest man in the fleet was Captain Pulteney Malcolm; Cochrane, in the autobiography, maintained that Malcolm's evidence had been on his side, but any reader may see that, though Malcolm's wishes (like Gambier's) were on Cochrane's side, he acquiesced in the procedure of Gambier, who was obliged, as Commander-in-Chief, to take the proposed experiment into responsible consideration, and then to decide the question how much should be attempted. Cochrane appealed to persons ignorant even as to Parliamentary sessions and vacations, whether it was not the fact that the vote of thanks to Gambier was delayed for several months after the court-martial; whereas the acquittal took place after the prorogation, and thanks were voted in both Houses at the earliest opportunity after the re-assembling of Parliament. The court-martial had the case before it with personal knowledge and experience of the dependence of sailing-vessels on wind and tide; new editions of the Autobiography now appeal to readers who may imagine that Gambier had a steam-navy under his command.

After the court-martial the decoration of G.C.B. was offered to Lord Gambier, but he refused it, because his junior, Lord Cochrane, had been decorated before him. On the 30th July 1814 Lord Gambier was appointed head of the Commission for negotiating a Treaty of Peace with the United States; and on the 7th June 1815 he did not refuse the insignia of Grand Cross of the Bath, which were again pressed upon his acceptance on the occasion of the conclusion of peace with America.

The following speaks for itself:—

“WINDSOR CASTLE, July 20, 1832.

“The King has great satisfaction in transmitting to Admiral Lord Gambier the accompanying baton [baton mareschal] which his Majesty has caused to be made for the purpose of being presented to him as Admiral of the Fleet, and which his Majesty desires Lord Gambier will receive as a testimonial of his personal regard, and of the estimation in which he holds his long, faithful, and meritorious services.

“WILLIAM R.”

From our Sailor-King Lord Cochrane continued to differ, but those who have been prejudiced against Gambier by his irreverent comrade should read Lady Chatterton's Memorials. The feeling of this Cochrane [afterwards Earl of Dundonald] was personal, and in his relentless attacks he largely relied on the dislike of the world to so-called fanatics. As to this system of running down a public servant, the biographer of Lord Gambier observes, "Because he had the pluck to avow unostentatiously his honest and simple faith, at a period when such an avowal was equivalent to being morally pilloried and branded as either a Methodist or a Jesuit, he has been handed down to posterity as a narrow-minded, pharisaical sectarian, against the distinct testimony of men who served afloat under him, and against the fact that he voted in the House of Lords for the Catholic Emancipation, to the annoyance of many personal friends, and dismay of the religious party whose views he is *now* affirmed to have held bigotedly." He was President of the Church Missionary Society for twenty-one years. Lord Gambier died at Iver, 19th April 1833, aged seventy-six, declaring his hope to be like a rock, because "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

BEAUFORT.—Rear-Admiral Sir Francis Beaufort, K.C.B., F.R.S., was the second son¹ of Rev. Daniel Augustus Beaufort, LL.D., Vicar of Collon, County Louth, and formerly Minister of Navan, County Meath, author of "The Civil and Ecclesiastical Map of Ireland." Francis was born at Navan in 1774, and entered the Indian Navy as a midshipman in 1787 under Captain Lestock Wilson. He was already a proficient in the sciences, and was appointed the custodian of the valuable instruments of his ship, the *Vansittart*—a charge to which he was so devoted that, when the ship was wrecked, he saved the instruments and abandoned his own property.

In 1789 he began his career in the Royal Navy. On 1st June 1794 he was a midshipman in H.M.S. *Aquilon*, and took part in the action off Brest, under Lord Howe, on 1st June. He became a lieutenant in May 1796. In October 1800, serving in H.M.S. *Phaeton*, he commanded a boat which boarded and captured the brig *San Josef*, a Spanish privateer; he received nineteen wounds, was promoted to the rank of commander, and came home to recruit his health, when he spent two years in establishing a line of telegraphs between Dublin and Galway. He again served at sea, and became a post-captain in 1810. He was sent to survey the coast of Karamania, and at the close of his labours he was savagely attacked and severely wounded by a Turk, and was obliged to return to England. He then brought out his interesting and beautifully illustrated volume entitled, "Karamania, or a brief description of the South Coast of Asia Minor, and of the Remains of Antiquity, with plans, views, &c., collected during a survey of that coast, under the orders of the Lords Commissioners of the Admiralty, in the years 1811 and 1812, by Francis Beaufort, F.R.S., Captain of his Majesty's Ship *Frederiksteen*. London, 1817." His success as a surveyor and draftsman procured him the appointment of Hydrographer to the Admiralty, an office which he held with world-wide applause from 1829 to 1855. In 1846 he consented to become a retired Rear-Admiral, in order to continue his favourite labours. He received the decoration of K.C.B. in 1848. Sir Francis Beaufort died on the 17th December 1857, aged eighty-three. Harriet Martineau in her "Biographical Sketches" says of him, "He was short in stature; but his countenance could nowhere pass without notice," being characterised by "astute intelligence, shining honesty, and genial kindness." He married, first, in 1812, Alicia Magdalene Wilson² (*born* 1782, *died* 1834), daughter of Captain Lestock Wilson, by Bonne Boileau (*born* 1760, *died* 1818), and granddaughter of Simeon Boileau and Magdalene Desbrisay, and by her he had two sons and three daughters, of whom the youngest is Emily Anne, Viscountess Strangford. He married, secondly, Miss Edgeworth, a sister of Maria, and daughter of Richard Lovell Edgeworth. (Mr. Edgeworth married in 1798, as his fourth wife, Frances Beaufort; he was the promoter of the telegraphs, of which that wife's brother, Commander Beaufort, superintended the erection in 1804; the second Miss Beaufort was the author of "Bertha's Journal and other Tales;" and the third, Louisa, was a literary contributor to the "Transactions of the Royal Irish Academy.")

ANDRÉ.—Jean André was born on 2nd May 1750, and baptized in the French Church of St. Martin-Orgars, in the City of London, on the 16th.

¹ Frances Beaufort, who was married in 1798 to Mr. Edgeworth, was a daughter in this family, and I conjecture that that Rev. William Beaufort was the eldest son. (*See* my Historical Introduction.)

² The first wife's youngest sister, Henrietta Frances Wilson (*born* 1789, *died* 1855), was married to her kinsman John Theophilus Desbrisay, and had two sons, George (*died* 1840), and Henry De la Cour Desbrisay, married in 1854 to Jane Amelia Marrett.

1750. Jean André né le 2 May 1750 fils d'Antoine André et de Marie Louise son épouse a été baptisé le 16 May ayant été présenté au Baptême par Mons^r Jean Bristow et par Mons^r Jean André représenté par Mr. David André. Pour M^{lle} Jeanne Mad^e Marie Girardot femme de Mons^r Paul Girardot de Paris représentée par Mad^e Bristow femme de Mr. Jean Bristow. JACQUES EYNARD, *Ministre*.

(See chapter xviii.) His family were of Huguenot descent, and latterly Geneva had been the cradle of rising generations, and it is said that our John André received his early education in Geneva. He began active life in a merchant's house in London. He had been dissuaded from entering the army, but a tender disappointment revived his first resolution, and he was gazetted on 2nd April 1771 as second-lieutenant in the 26th Foot, a regiment which his younger brother, William Lewis (*born* in 1760) afterwards joined. John André rose to be captain in his regiment, and in 1780 he was Adjutant-General, with the rank of Major, in the British army under Sir Henry Clinton. One of the American Generals, named Benedict Arnold, having resolved to return to allegiance to Great Britain, Major André was employed to conclude the negotiations with him. General Arnold got safely within the British lines, but André was detected and captured by the enemy on the 22nd of September. As he was in disguise, a Board of Officers decided that he was a spy, and that he must suffer death by hanging, and he was executed on the 2nd October. His family justly say of him that he was "a gallant soldier, the idol of his comrades, the admiration of his superiors." A writer in "The Curious Book" (Edinburgh, 1826) recalls "the vivacity, worth, and warm sensibility of André's heart, which sparkled with fervour from his expressive and prominent eyes." The whole army went into mourning for him; and the Americans were evidently grieved at having, according to martial law, to consign to execution a meritorious officer, "in the bloom of life, and peculiarly engaging in his person and manners." The importance attached to his apprehension was manifested by the vote of Congress, that each of the three New York Militiamen who took him prisoner should receive a silver medal, to be presented by the Commander-in-Chief, also the thanks of Congress, and a pension of 200 dollars.

Major André was buried where he died, and it was not till 1821 that the Americans permitted his remains to be removed to their final resting-place in Westminster Abbey, where a marble monument, designed by Robert Adam, and executed by P. M. Van Gelder, had been placed in 1781. The following was the epitaph:—

Sacred to the Memory of
Major JOHN ANDRÉ,
who, raised by his merit, at an early period of his life, to the rank of
Adjutant-General of the British Forces in America,
fell a sacrifice to his zeal for his King and country,
on the 2nd of October 1780, aged 29,
universally beloved and esteemed by the army in which he served,
and lamented even by his foes.
His Gracious Sovereign, King George III.,
has caused this monument to be erected.

Major André's actual age was thirty. As the monument does not appear in the Parliamentary return of monuments erected at the public expense, we may infer that it was paid for by King George III. out of the Privy Purse. His brother, a captain in his regiment, received a baronetcy as a memento. But Sir William Lewis André died in 1802, unmarried.

After the lapse of half a century, the following gratifying addition was made to the inscription in Westminster Abbey:—

The remains of Major JOHN ANDRE
were, on the 10th of August 1821, removed from Tappan
by James Buchanan, Esq., His Majesty's Consul at New York,
under instructions from His Royal Highness the Duke of York,
and, with the permission of the Dean and Chapter,
finally deposited in a grave contiguous to this monument,
on the 28th of November 1821.

Great Britain and America having thus shaken hands over his grave, I may refer to the case in the light thrown upon it by Alexander Hamilton, Aide-de-Camp to General Washington.¹ Hamilton's words were:—

¹ "The Life and Times of Alexander Hamilton, Aide-de-Camp, Secretary and Minister of General Washington." By Christopher James Riethmuller. London, 1864.

"It was among the extraordinary circumstances that attended André that, in the midst of his enemies, he died universally regretted and universally esteemed."—P. 93.

"Poor André suffers to-day. Everything that is amiable in virtue, in fortitude, in delicate sentiment, and accomplished manners, pleads for him; but hard-hearted policy calls for a sacrifice. . . . I urged a compliance with his request to be shot, and I do not think it would have had an ill effect. . . . When André's tale comes to be told, and present resentment is over, the refusing him the privilege of choosing the manner of his death will be branded with *Too much obstinacy*."—P. 90.

Hamilton's biographer thus sums up:—

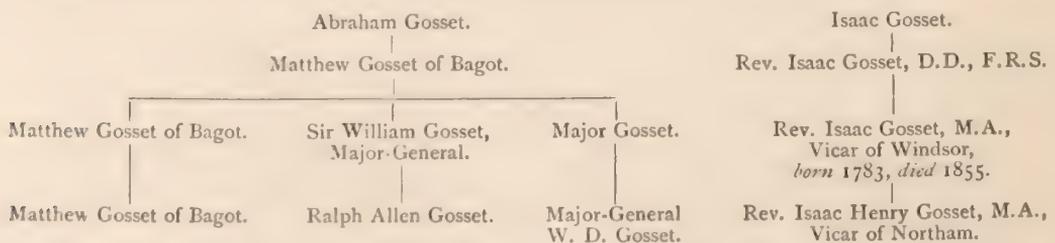
"No one acquainted with the benevolence of Washington's character can doubt that it must have cost him many a pang, not only to leave André to his fate, but to refuse him even his last request. He acted on the conviction that it was necessary to make an example. . . . Nor can it be disputed that he was justified in what he did, by the established principles of military law. Yet it may be questioned whether in this instance the course, which a romantic generosity would have counselled, might not in the end have proved the best and wisest. No incident of the war made such a painful impression in England as the execution of André, and none left behind it such bitter and lasting memories; while to have spared his life would have at once been acknowledged as an act of clemency, would have appealed to all that was noblest in the English character, and would have done more than any other conceivable event to bring about a speedy and complete reconciliation between the two hostile branches of the British race. And, even if this could not be, it would have been in every way expedient to have saved him from the last indignity. No gallows could attach a felon's shame to the brave young soldier, acting under the orders of his chief and in the service of his country; and his doom, instead of covering him with infamy and striking terror into the breasts of others, only excited a storm of mingled pity and indignation. It was a cruel, because it was a wholly useless, piece of severity. Such, at least, was the opinion of Hamilton."—P. 87.

GOSSET.—Many members of this family have been enrolled as officers in our army:—

(1.) Sir William Gosset, born in 1781, was the eldest son of Matthew Gosset, Esq. of Bagot, Jersey, by his second wife, Margaret, daughter of Thomas Durell, Esq. Having highly distinguished himself in his military education, he was enabled to enter the Royal Engineers; he served in Holland in 1799, and then in Ceylon. In 1813 he was Secretary to the Legation in the Barbary States under Lord Heytesbury. He made himself so well acquainted with the plan and strength of the fortifications of Algiers, that in 1816 he was appointed to accompany Viscount Exmouth. After the successful expedition he was made a C.B., and also received the Neapolitan knighthood of St. Ferdinand. In 1828 he was Secretary to the Master-General of the Ordnance. The Marquis of Anglesey, as Lord-Lieutenant of Ireland, made him his private secretary, and in 1829 made him Under Secretary of State for Ireland, with knighthood. Sir William Gosset is known as having been Sergeant-at-Arms to the House of Commons. He attained the rank of Major-General in the army, and died on 27th March 1848, aged sixty-six.

(2.) Major John Noah Gosset, of the Rifle Brigade, was a younger brother of Sir William. He served in the Peninsula from October 1813 to July 1814, including the battle of the Nive on the 9th, 10th, 11th, 12th, and 13th December, passage of the Gave d'Oleron, battle of Orthes, actions at Turbes and Tournefeuille, and battle of Toulouse. He afterwards served in America, and was constantly engaged near New Orleans from 23d December 1814 to 7th January 1815, and at the attack on New Orleans on the 8th, when he was wounded in the head. He received the war medal with three clasps. He was appointed Barrack-Master of Cork, and married Maria Margaret, daughter of T. Driscoll, Esq., of Dublin.

(3.) Major-General William Driscoll Gosset is the son of Major John Noah Gosset. He entered the Royal Engineers on 20th June 1840, and became Colonel on 3d August 1872; he retired as Major-General on 24th September 1873. He married Helen, daughter of Rev. Isaac Gosset, Vicar of Windsor.



(4.) The third Matthew Gosset, Esq. of Bagot, who died in 1843, was the father of

1. Lieut.-Colonel William Matthew Gosset of the Royal Engineers, who served in Canada in 1813 and 1814, and died in 1856.

2. Admiral Henry Gosset, who died in March 1877.

3. Commander Charles Gosset, R.N., who died on 24th November 1868.

4. George Bagot Gosset of the 4th Dragoon Guards, who died on 30th June 1840. (These were brothers of Arthur Gosset, Esq. of Eltham House, Kent.)

CHENEVIX.—George Chenevix (latterly styled George Chenevix, Esq. of Ballycommon, King's county), was born in 1795. He entered the army as an Assistant-Surgeon, and served in Holland, the Netherlands, and France, from 1813 to 1818. He took part in the bombardment of Antwerp and the storming of Bergen-op-Zoom. He was at the battle of Quatre-bras, and finally at the battle of Waterloo, where his station was the Chateau of Hougomont. He rose to be Surgeon-Major of the Coldstream Guards. He died on 31st March 1852.

DUPUIS.—Dupuis is a refugee family from Bourdeaux. At the beginning of last century it consisted of three sons, Philip, Stephen, and John, and two daughters, Hester (Mrs. Pullain), and Mary (Mrs. Boucher). Philip Dupuis, styled "of Pall-Mall," who was buried at St. Martin's-in-the-Fields on 27th March 1707, had three sons, Abraham (who received a medal for the Battle of Dumblain in 1715, and died in 1737), John (*born* 1695), and Philip (*born* 1697). Abraham was the father of Abraham Dupuis, American merchant of Gracechurch Street, who died in October 1777, having had two sons, Lieutenant-Colonel Richard Dupuis, of the 2nd Dragoon Guards (*born* 1763, *died* 1837), and Rev. George Dupuis, Rector of Wendlebury (*born* 1757, *died* 1839). The venerable clergyman was the father of General Sir John Edward Dupuis, K.C.B., whose memoir is now to be summarized.

John Edward Dupuis was educated at the Military Academy, Woolwich, and admitted to the Royal Artillery as a Second Lieutenant on 13th February 1825, and became a First Lieutenant on 8th November 1827. Lieutenant Dupuis was with the Spanish Army from 1836 to 1838, and shared in the action of Hernani. He was promoted to the rank of Captain on 22nd July 1840, and continued to serve in that rank with the brevet rank of Major from 8th January 1847 to 22nd April 1853, when he became a Lieutenant-Colonel of Artillery. He was recalled to active service by the war with Russia, known as the Crimean war, in 1854, and was present at the battles of Alma, 20th September; Balaklava, 25th October; and Inkerman, 5th November. The Siege of Sebastopol lasted from 17th October 1854 to 10th September 1855; and Lieutenant-Colonel Dupuis was twice in command of our artillery during that memorable siege. He was made a Companion of the Bath (C.B.). The Mutiny in India broke our peace in 1857; he commanded the artillery there from 1857 to 1859, and had a share in many of the events of the campaign, including the operations before Cawnpore. In 1865 he received the command of the 11th Brigade of Royal Artillery, and was made a Knight Commander of the Bath (K.C.B.). He rose from the rank of Colonel successively to be Major-General and Lieutenant-General, and he became a full General in 1868. General Sir John Edward Dupuis, K.C.B., wore the orders of San Fernando of Spain, Legion of Honour and the Medjidie—also the Crimean medal with four clasps, and the Indian and Sardinian medals. He died on 25th November 1876.

CHAMIER.—Henry Chamier, Esq., Governor of Madras, was survived by two younger sons, who have become distinguished military officers:—(1.) Francis Edward Archibald Chamier was born on 13th May 1833, and became an Ensign in the Bengal Native Infantry on 20th February 1850; he became a Lieutenant on 8th April 1857. He served with credit in the suppression of the Indian Mutiny, and attracted the notice of the General, Sir James Outram, who wrote to him from Lucknow, 2nd April 1858:—

"May God prosper you, my dear friend, in the career on which you are about to enter; and if you seek this blessing, be assured it will not be withheld. You have abilities above common. You have a brave heart and a kind one. You are steady and high principled. You cannot fail to succeed; and of your success none will be more delighted to hear than myself, by whose side you have so often stood in the front of battle."

For his services at the defence, siege, and capture of Lucknow, he was mentioned in the despatches of 17th February and 25th May 1858, and 31st January 1859. He received a medal with two clasps, and in 1862 was promoted to a Captaincy in the Bengal Staff Corps, and to the brevet-rank of Major, and 1870 to the brevet-rank of Lieutenant-Colonel. On 20th February 1876, he became a substantive Lieutenant-Colonel, and is now Colonel Chamier, with brevet-rank dated 20th February 1881.

(2.) Stephen Henry Edward Chamier was born on 17th August 1834. He joined the Madras Artillery on 11th June 1853, and became Lieutenant on 27th April 1858. Like his brothers, his services were in the suppression of the Indian Mutiny. He was present at the actions of Nusrutpore, Chanda, Ummeerpore, Badshagunge, Sultanpore, and Dhowrara, siege and capture of Lucknow, relief of Azinghur, actions of Munnihar, Tonse Bridge, Nughal, Munnuhar, Shropore Ghaut, Jugdespore, Dullespore, Metahi, Chowbepore, engagements at Cawnpore, and defeat of Gwalior Contingent. He was twice mentioned in the despatches, and received a medal with a clasp. He was promoted to be Captain in the Royal Artillery with the brevet-rank of Major in 1864. He was Major of Artillery in 1872, and a brevet Lieutenant-Colonel in 1874; Lieutenant-Colonel of Artillery in 1876, and a Brevet-Colonel in 1879; Colonel of Artillery on 21st May 1884. He was promoted to be Major-General on 14th March 1885. He was Deputy Inspector-General of Ordnance at Madras from 18th September 1878 to 10th September 1880, and Superintendent of the Gun Carriage Manufactory at Madras from 20th September 1880 to 20th September 1881. Major-General Chamier is now Inspector-General of Ordnance at Madras, an appointment which he received on 20th September 1881.

LAYARD.—Many descendants of the good refugees have served in the army. I have already mentioned (see chapter xv.) his grandsons, brothers of the Dean of Bristol, Lieut.-General Anthony Lewis Layard, and Lieut.-General John Thomas Layard. The Dean's eldest son, founder of the first branch of the Layard family, Rev. Brownlow Villiers Layard, served in his youth as a lieutenant in the 7th Fusiliers; two of his sons were Lieutenant-Colonels, as is his grandson and principal representative; three other sons were in the army, viz., Lieut. George Henry Layard of the 89th Foot (*born 1806, died 1848*), Captain John Beville Layard of the 22nd Madras Native Infantry (*born 1809, died 1846*), and Lieut. Augustus Villiers Layard of the 23rd Madras Native Infantry, who died in 1848.

As to the second branch, represented by Sir Henry Austen Layard, I have already named Lieut.-General Frederic Peter Layard, born 6th May 1818; he was of the Bengal Staff Corps, having entered the army on 11th November 1838, and became a Lieut.-General on 7th September 1884; his son Julian Henry Layard, an officer of the 37th Foot, died near the Shipka Pass during the Russo-Turkish War on 24th September 1877; another son is Lieut. Arthur Austen MacGregor Layard of the Royal Engineers. General Layard had a brother, Captain Arthur John Layard of the 38th Foot, Deputy Assistant Quartermaster General of the Second Division in the Crimea, who died at Balaclava on 7th August 1855, aged thirty-six.

As to the third branch, Sir Charles Peter Layard has two brothers in the army, viz., Captain Brownlow Edward Layard of the Ceylon Rifles, born 15th April 1810; and General William Twistleton Layard, born 4th August 1813; he entered the army on 22nd February 1833; he earned a medal for services in Burmah, and commanded the troops in the Kornegalle district of Ceylon in the year 1848; he was in active service as a Colonel in 1860; his son Colonel Charles Edmund Layard, born 18th September 1838, is Lieut.-Colonel in command of a battalion of the East Yorkshire regiment, and became a Colonel in the army in 1885.

BOILEAU.—A large number of members of this family and of their connections have served their country in the Army and Navy. Major-General Boileau (the head of the family) has already been mentioned. Major-General Samuel Brandram Boileau of the 22nd Foot is deceased. The late Major General Henry Alexander Edmonstone Boileau of the Royal Bengal Engineers (*born 1807, died 1866*), was the youngest son of Thomas Boileau, sixth son of Simeon; this officer's name is on a tablet in the pediment of the porch of the Free Church Institution at Nagpore, in India, as the beneficent designer of the building; his next elder brother¹ is Major-General John Theophilus Boileau.

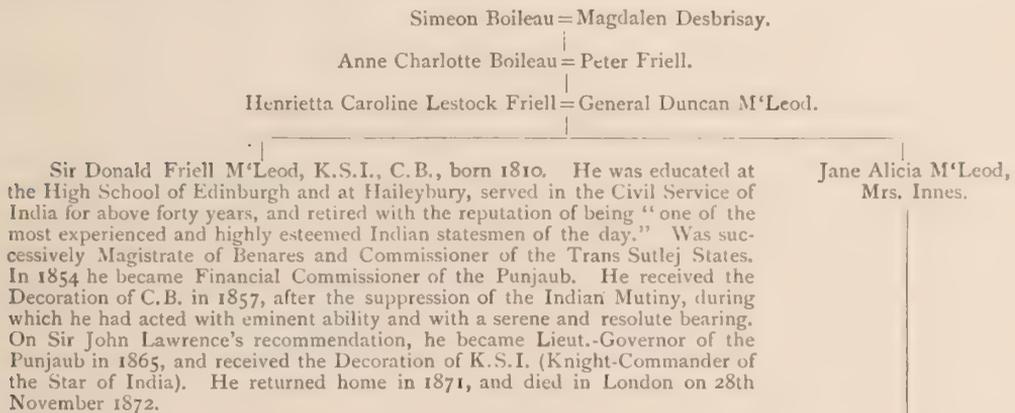
John Theophilus Boileau, seventh son of Simeon, had a son, the late George Wilson Boileau, Esq., father of Colonel George Wilson Boileau. This gallant officer is Honorary Colonel of the 1st Volunteer Battalion of the Norfolk Regiment, and is Lieut.-Colonel of the late Bengal Infantry on retired full pay. He saw good service in the suppression of the Indian Mutiny, 1857-8, when he was present at the actions near Benares and at Guggah, commanded in the action at Mundooree, was present at the capture and second siege of Fort Atrawlea. He commanded the Fort of Jounpore, and the Oudh military police at the assault and capture of Birwah. He was thanked by Government, was twice mentioned in the despatches, and received a medal and the brevet rank of Major.

¹ Here we may name the only married sister, Elizabeth Magdalene, Mrs. John Samuel Bosanquet. The eldest brother was the late Thomas Ebenezer John Boileau, Esq., whose daughter, Ellen Leah, is the wife of Reginald John Graham, Esq. of Edmond Castle, near Carlisle, and Mother of Thomas Henry Boileau Graham and other children.

Colonel Francis William Boileau, born 11th April 1835, is also a distinguished Indian officer. He joined the 16th Bengal Native Infantry in 1855, and was a Lieutenant in 1856. He took part in the suppression of the Indian Mutiny at the actions of Hissar, Biswah, and Kentee; in the first he was severely wounded, and was wounded in the last action. He was thanked by Government, and received a medal. He became a Captain in the Bengal Staff Corps, in 1867, and served in 1868 in the Abyssinian Expedition under Lord Napier of Magdala, for which he received a medal. He was promoted to the rank of Major in 1875, and he was in the Afghan War of 1878-9, serving in both the Bazar Valley Expeditions, for which he received a medal and promotion to the brevet rank of Lieut.-Colonel. He is now in service as Lieut.-Colonel of the Bengal Staff Corps, and has the rank of Colonel in the army, dated 2nd March 1885.

I observe also the names of Captain Lewis Maltby Boileau, born 14th August 1849, serving in the Bengal Staff Corps, who received the Afghan Medal 1878-9; and of Captain Thomas Smalley Boileau of the same corps, born 8th June 1851, who served in the Naga Hills Expedition 1878-9, and was mentioned in the despatches and received a medal with clasps.

This must suffice as to the Boileau representatives of the Huguenot refugee. As to other descendants, Anne Charlotte Boileau, eldest married daughter of Simeon, was married to Peter Friell, whose daughter, Henrietta, became Mrs. M'Leod; and the grandson of the latter is Major-General James John M'Leod Innes, who is decorated with the Victoria Cross. Bonne Boileau, another daughter of Simeon was the wife of Lestock Wilson, and her daughter, Alicia Magdalene (*died* 1834), was married, in 1812, to the Hydrographer of the Admiralty, Rear-Admiral Sir Francis Beaufort, K.C.B. (*born* 1774, *died* 1857).



Major-General James John M'Leod Innes, born 5th February 1830, promoted 28th November 1885. He served at the suppression of the Indian Mutiny as Lieutenant in the Bengal Engineers, and on 24th December 1858 received the Victoria Cross for an act of gallantry and self-devotion, declared by Lord Clyde to be unsurpassed among the many heroic deeds of that war:—"At the action of Sultanpore [23rd February 1858], far in advance of the leading skirmishers, he was the first to secure a gun which the enemy were abandoning. Retiring from this they rallied round another gun farther back, from which the shot would in another instant have ploughed through an advancing column; when Lieutenant Innes rode up unsupported, shot the gunner about to apply the match, and, remaining undaunted at his post—the mark for a hundred matchlock men sheltered in some adjoining huts—kept the artillery men at bay until assistance reached him." [Letter from Maj.-Gen. Sir Thomas Harte Franks, K.C.B.]

DU RY.—The Huguenot family of du Ry had extensive property in Picardy, and also the Chateau of Beauregard near Paris, all which estates were confiscated in 1685 when they became refugees in England. In their adopted country they have usually been soldiers. The first whom we meet is Lieutenant Du Ry, an officer in an English regiment quartered in Scotland in 1698; in that year, when the five Huguenot regiments were disbanded, French refugee officers quartered in Scotland were put upon half-pay. In the next generation there was Colonel Alexander Dury, commanding the Grenadier Guards; he rose to be a Major-General on 2nd February 1757, but did not enjoy his honour long. At this period Great Britain was waging a singular warfare with France; the fleet commanded by Lord Howe landed troops on the French coast to do what damage they could, then sailed along and re-embarked the army at a more distant point. The army, commanded by Lieutenant-General Bligh, was landed in the Bay of St. Lunaire in the beginning of September 1758, while the ships departed and waited for them at the Bay of St. Cas.

Towards that rendezvous General Bligh marched on September 8th; he had some skirmishing with French troops on the 9th, but under-rated their numbers. The next morning the French watched our army, which amounted to 6000 men, in the process of re-embarkation, until the rear-guard, numbering 1500, under the command of Major-General Dury, was alone on the shore. These the French attacked, and easily overpowered them, although they made a brave resistance. Dury was shot, and thus died in action on 10th September 1758.

The lamented General was survived by a younger brother, Colonel Theodore Dury, who became a Major-General on 23rd February 1761, and was promoted to be Lieutenant-General on 30th April 1770 along with John Henry Bastide and other Major-Generals. His name is affectionately remembered in the family, but he seems to have left no heirs. Alexander left a son Alexander, an officer in the Grenadier Guards from boyhood; he served in Holland and became Lieutenant-Colonel. He also had a son Alexander, a captain in the Royal Artillery, and another son Francis of the 19th Foot, who was killed in charge of the regimental colours in the American War. Captain Dury, R.A., is the direct ancestor of the present family. His eldest son was Alexander Dury of the 67th Foot, born in April 1820, died in 1843. The younger son (now deceased) was Theodore Henry Dury, Esq., of Bonsal Leys, Derbyshire, formerly of the Madras Army, afterwards of the 10th Hussars, born 3rd October 1822; he had several sons. The eldest, Major Alexander William Dury, born in 1846, late of the 4th King's Own and 54th Regiments, is temporarily invalided. The youngest, Lieutenant Robert Ashton Theodore Dury, born in 1863, of the Bombay Staff Corps, was killed at the capture of Minhla in Burmah on 17th November 1885; he was the only officer killed, and was at the head of his soldiers.

Chapter XXV.

OFFSPRING OF THE REFUGEES CONNECTED WITH SCIENCE, LAW, THE LEGISLATURE, AND LITERATURE.

DOLLOND.—Jean Dollond, silk-weaver in Well Street, parish of Stepney, village of Mile End, New Town, near London, appears in the Threadneedle Street register in 1700, as a witness to the baptism of Antoine Cavelier, jun. The sister of the senior Antoine, Susanne Marie Cavelier, was the female witness at that ceremony. She became the wife of Jean Dollond in or before 1704.¹ Their son, Jean, was the celebrated John Dollond, born 10th June 1706. He also became a silk-weaver, and was conscientiously diligent and earnest in his business. Devoting only his leisure hours to study, he became a proficient in mathematics and physics, and in church history and theology, besides attaining to a creditable acquaintance with anatomy and natural history. To assist him in those studies, he courted the learned languages, and mastered Latin and Greek, as well as French, German, and Italian. His industry as a weaver in working hours enabled him to afford a good education to his children. His son, Peter, suggested that he should become an optical instrument maker, and a shop was opened in the name of John Dollond in Vine Court, Spitalfields. Mr. Dollond in course of time devoted himself entirely to the shop, and was thus enabled to enlist his scientific pleasures in the battle of life. He set himself to study the theory of the dispersion of light with a view to the improved construction of telescopes and microscopes. He earned distinction, and is characterised in the *Encyclopædia Britannica* as "a practical and theoretical optician of the highest celebrity, the discoverer of the laws of the dispersion of light, and the inventor of the achromatic telescope." As to getting rid of the colours imparted by sunlight to things looked at through a glass lens, Sir Isaac Newton's experiments had never been completed. Mr. Dollond pursued the investigation. Hitherto every kind of glass had been supposed to be affected alike; but he discovered that a number of different kinds of glass produce a corresponding variety of phenomena. Hence arose his invention of compound object-glasses, which he made according to the theory that the image, afforded by the combined refractions of a convex lens of

¹ I observed and noted in the register of Threadneedle Street the baptisms of some of their children, but not of Jean. The reason was, I have grounds for believing, that on the occasion of Jean's baptism the surname was spelt *DOLON*.

crown glass and another of *flint glass*, is colourless (or, in Greek phrase, *achromatic*) when their focal distances are nearly as 2 to 3. His successive achievements he described in papers which the eminent optician, Mr. James Short, F.R.S., obligingly communicated to the Royal Society from 1753 to 1758. A paper of the year 1758 obtained for Mr. Dollond one of the highest honours of that Society, the Copley Medal. In the year 1761 he was made F.R.S., and also Optician to the king, but his enjoyment of those honours was of brief duration. The *Encyclopædia Britannica* says, "Mr. Dollond's appearance was somewhat stern, and his language was impressive, but his manners were cheerful and affable. He was in the habit of attending regularly, along with his family, the services of the French Protestant Church. He constantly sought his chief amusement in objects connected with the study of those sciences which he had so much contributed to improve. Perhaps he pursued them with an application somewhat too intense, for on 30th November 1761, as he was reading a new work of Clairaut on the theory of the moon, which had occupied his whole attention for several hours, he had an attack of apoplexy which proved fatal."

It appears that the famous business had been removed to a shop in the Strand. The following letter from Peter Dollond to the Earl of Bute has been preserved:—

"My Lord,—I take the liberty of acquainting your Lordship that my Father, John Dollond, Optician to his Majesty, died suddenly last Sunday Evening.

"And as your Lordship was pleased to honour my late Father by recommending him to his Majesty for that honourable Post, this goodness in your Lordship makes me presume to give your Lordship the trouble of this letter, earnestly requesting that your Lordship will be pleased to recommend me to His Majesty in the same manner.—I am, my Lord, your Lordship's most obedient and most humble Servant,
"PETER DOLLOND."

"STRAND, December 2nd 1761."

"P.S.—I have taken the liberty of inclosing a Certificat that Mr. Short has been so good as to give me."¹

This request was granted; and the new Royal Optician was an able representative of the former. He was the author of a pamphlet:—

"Some account of the discovery made by the late Mr. John Dollond, F.R.S., which led to the grand improvement of Refracting Telescopes, in order to correct some misrepresentations in foreign publications of that discovery;

With an attempt to account for the mistake in an experiment made by Sir Isaac Newton, on which experiment

the improvement of the Refracting Telescope entirely depended.

By Peter Dollond,
Member of the American Philosophical Society at Philadelphia.
London, 1789."

Peter Dollond was born in 1730; he had a brother, John, and a married sister, Mrs. Huggins. John Dollond was admitted as a partner in 1766, and died in 1804, when his nephew, George Huggins, succeeded him. Peter Dollond died in 1820, and Mr. Huggins then assumed the name of Dollond; and the business still survives with the designation of DOLLOND & CO., in Ludgate Hill. The above-named George Dollond was eminent as a scientific man; he was a prominent Fellow and Councillor of the Royal Society, and died on 13th May 1852, aged seventy-eight. He, like his uncle Peter, had been a Director of the French Hospital, and a younger George Dollond acceded to that honour in 1853.

Anne, daughter of Peter Dollond, was the wife of the Rev. George Waddington, Vicar of Tuxford, Notts, and mother of the ecclesiastical historian, Very Rev. George Waddington, D.D., Dean of Durham (*born* 1793, *died* 1869), and of Right Hon. Horatio Waddington, Under Secretary of State for the Home Department (*born* 1799, *died* 1867).

FRAIGNEAU.—Andrew and John Fraigneau were French Protestants naturalized at Westminster on 5th January 1688, n.s. (see List xiv.). Mr. Wagner, with characteristic ability, has tracked them to their shops and houses in London. Jean Fraigneau, *confiseur en Pall-Mall*, married Madeleine Liege, and had a family of daughters. André Fraigneau, *chapelier dans Rupert-street*, married Catherine Billon, and had several sons, one of whom, Jean Fraigneau, was baptized in Hungerford French Church, on 10th November 1690. This infant, John Fraigneau, lived and

¹ "Musgrave Collection of Autographs in the British Museum," vol. iii.

married, and had a son, William, who was in 1731, being of the age of fourteen, admitted a pupil of Westminster School. William Fraigneau was elected from Westminster to the University of Cambridge in 1736. "William, son of John Fraigneau of London, aged nineteen, pupil of Westminster Public School under Dr. Nichols, was admitted a pensioner of Trinity College, 24th June 1736, Mr. Holme, tutor." He became B.A. in 1739, M.A. in 1743, and a Fellow of Trinity College. The Cambridge Professor of Greek, Walter Taylor, M.A., died on 25th February 1744, and Mr. Fraigneau succeeded to his chair. Cole, the University Chronicler, describes Professor Fraigneau as "a little man of great life and vivacity," and we may therefore conclude that he was not undistinguished during the six years of his professorship, although disinclined to settle. In 1750 he resigned his chair, and left Cambridge to become tutor to Frederick, third Viscount St. John, who, in 1751, became second Viscount Bolingbroke. By that nobleman he was made Vicar of Battersea in 1758, and he became also the Rector of Beckenham in 1765. He died at Brighton (then called Brighthelmstone) on 12th September 1778, where there is a tablet to his memory:—

H. S. E.

Reverendus Gulielmus Fraigneau, A.M.
olim Coll. S.S. Trin. Socius et Linguæ Græcæ
professor in Academiâ Cantabrigiensi
nuper Rector de Beckenham in com. Cantii et
Vicarius de Battersea in com. Surriæ.

DEMAINBRAY.—A noble Huguenot family, bearing the surname of Triboudet and the title of De Mainbray, took refuge in Holland, and a son was made a page of honour to Princess Mary of Orange. This young man came over to England in 1688-9, and was page to Queen Mary. This was the first Mr. Triboudet Demainbray in this kingdom. He married a daughter of Rev. Alexandre Descairac, late one of the refugee pasteurs of Bristol. His son, Stephen Charles Triboudet Demainbray, was born on 20th February 1710, n.s.; he was highly educated, and becoming an eminent man of science, he received the degree of LL.D. He was appointed tutor to George III., when Prince of Wales, to the Duke of York, and others of the Royal Family, in the departments of natural history and the physical science. He gave his instructions in the form of lectures on natural philosophy, chiefly electricity and astronomy, in the year 1753. When his senior royal pupil had passed from education, and as king had become engaged to his future queen-consort, Dr. Demainbray wrote to the Earl of Bute in the following terms¹:—

MY LORD,—I most humbly hope for the pardon of my presumption in troubling your Lordship with my petition to be employed as a Teacher of English to the Princess whom His Majesty has declared his intentions of espousing. If your Lordship thinks me deserving of so great an Honour, I shall use every possible Endeavour to justify your Lordship's Recommendation.

I am, My Lord, with the most dutiful Respect and Submission, Your Lordship's most faithful and most obedient humble Servant,
S. DEMAINBRAY.

Though this petition was unsuccessful, yet it resulted in his gaining, as an astronomer, the notice and confidence of Queen Charlotte; the Observatory which was built for him was named Their Majesties' Observatory. It is thus described by Frederic Shobert, writing in 1813, in "Brayley's Beauties of England and Wales":—

"Richmond Observatory was erected in 1768 and 9 by Sir William Chambers, under the direction of the late Dr. Demainbray for the astronomical part. Here is a mural arch of 140 degrees, and 8 feet radius; a zenith sector of 8 feet; a transit instrument of 8 feet; and a 10 feet reflector by Herschel. On the top of the building is a movable dome, which contains an equatorial instrument. Here, also, is a collection of subjects in natural history, an excellent apparatus for philosophical experiments, and a collection of ores from the mines in His Majesty's Hanoverian dominions."

Dr. Demainbray, by his first wife, had an only child, Mary, who was married to Stephen Rigaud, gentleman. The doctor was the Astronomer, or Superintendent (or Director, as it might now be expressed,) Mr. Rigaud was the Observer, on Dr. Demainbray's recommendation, in or about 1769, and the marriage took place in or about 1773. I have no list of the staff, but Mrs. Rigaud became the "housekeeper." The pecuniary rewards of pure science in England have always been parsimonious and insufficient; so that, in order to render the doctor's income sufficient, the king procured him a remunerative post in the revenue department. Accordingly in the

¹ "Musgrave Collection of Autographs in the British Museum," vol. iii.

Gentleman's Magazine we read, "Died, 22nd February 1782, Dr. Demainbray, principal surveyor of the customs, and inspector of the East India Company's warehouses." Afterwards, in recording the worthies of Middlesex, the same magazine notes Dr. Stephen Charles TribouDET Demainbray, *astronomer and electrician*, buried at Northall in 1782. It does not appear that he ever made his post of Astronomer a sinecure, although he may have left his son-in-law in residence at Richmond, and taken up his abode in the neighbouring parish of Northall, now called Northolt. Dr. Demainbray had married, secondly, Miss Sarah Horne, sister of the celebrated John Horne Tooke, and left by her one son and three daughters. There is a large square tomb in Northolt Churchyard with this inscription:—

To the Memory of
Stephen Charles TribouDET Demainbray, LL.D.,
who departed this life 20th Feb. 1782,
on which day he entered into his 73rd year ;
also of Sarah his wife,
who died Sept. 18th, 1823, aged 89 ;
also their daughter,
Elizabeth Sarah TribouDET Demainbray,
who died Sept. 5th, 1818, aged 61 ;
also, Louisa Mary TribouDET Demainbray,
who died Oct. 13th, 1836, aged 80 ;
also, Sarah Lydia,
who died March 5th, 1844, aged 82.
THEY LIVED BELOVED
AND DIED REGRETTED.

Dr. Demainbray's only son, Stephen George Richard TribouDET Demainbray, was born on 7th August 1759, and educated at Harrow and at Oxford. He became a Fellow of Exeter College, Oxford, at the age of nineteen in 1778, and succeeded his father as Astronomer of Richmond Observatory in 1782, which honorary post he held until the closing of the Observatory in 1840. He was B.A., M.A., and LL.D. of Oxford. He was ordained a clergyman of the Church of England. His first appointment was that of Whitehall Preacher. Next, he was presented by Exeter College to the Vicarage of Long Whittenham in Berkshire. In 1799 his College presented him to the Rectory of Broad Somerford in Wiltshire, and he was rector of that parish for fifty-five years. In 1802 he became Chaplain to his Majesty. In 1807 his benevolence led him to found a scheme of allotments of land to be let to poor parishioners and to be cultivated by them. The scheme has proved a permanent one; about 80 acres are still let out in small allotments, and are highly valued by the occupiers. The system having interested other philanthropic persons in England, Mr. Demainbray published a narrative of it in 1831, with the title, "The Poor Man's Best Friend; or, Land to cultivate for his own benefit, being the result of twenty-four years' experience;" it was addressed to James, second Marquis of Salisbury. Some insight may be obtained from one of Mrs. Southey's tales, entitled, "Broad Somerford." Mr. Demainbray had two sons and a daughter. The second son, Rev. Francis Demainbray, was of Pembroke College, Oxford, and became Rector of Barcheston in Warwickshire in 1839, but died on 2nd April 1846, aged fifty-two. The father survived till 1854, when he died in his ninety-fifth year. His monument is on the north wall of the chancel in his church, with this inscription:—

In Memory of
Stephen George Francis TribouDET Demainbray, B.D.,
55 years Rector of this parish,
Chaplain in Ordinary to their Majesties
George III. and his three successors
and for many years
Superintendent of the Royal Observatory at Richmond ;
but in this place best remembered as
The Poor Man's Friend,
for whom at the enclosure of this parish he secured certain
portions of land, and to whom he let a portion of his glebe
in small allotments.
He died on the 6th of July 1854, aged 94 years and 11 months.
Also of
Mary Demainbray, his widow,
who died on the 7th of October 1854, aged 84 years.

Miss Demainbray, the daughter, died in 1884, aged eighty-nine, and left money for the poor of the parish. The elder son, Stephen Triboudet Demainbray, Esq., now resides in Cheltenham.

RIGAUD.—The surname of Demainbray was perhaps eclipsed in fame by that of Rigaud, which may have been said to have been brought into notice by Dr. Triboudet Demainbray. A satisfactory pedigree of this good Huguenot family does not exist. As formerly stated, the first Rigaud refugee is said to have been a brother-in-law of Rev. Alexandre Descairac, of Bristol, one of whose daughters was Dr. Demainbray's mother; Mr. Rigaud probably was a refugee in Holland in the first place. A conjectural pedigree is—

Rigaud (refugee) = — La Brue.
 |
 Pierre Rigaud = Anne Unice Mester.
 |
 Stephen Rigaud = Mary Triboudet Demainbray.
 (the fifth son in a
 family of seven
 sons and two
 daughters).

The last-named was appointed the Observer in the Royal Observatory at Richmond, and died in 1814; Mary, Mrs. Rigaud, died in June 1807. The son of the Richmond Astronomical Observer brought an extensive and deserved renown upon his name. Stephen Peter Rigaud was born in 1775, and matriculated at Exeter College, Oxford, on 15th April 1791; he became B.A. in 1797, M.A. 21st November 1799. So brilliant was his University career, that he was elected a Fellow of his College before he was of sufficient standing for a degree. His whole life was spent in Oxford. In 1810 he became Savilian Professor of Geometry, which he relinquished in 1827 for the Savilian Professorship of Astronomy. At the latter date he also became the Radcliffe Observer, having previously, since 1814, been observer to the king. In addition to his abundant and successful professorial labours, he discharged the duties of Senior Proctor, Delegate of the University Press, and Examiner in Mathematics and the Physical Sciences. He also contributed articles to the learned journals, to the Transactions of the Royal Society (of which he was elected Vice-President in 1837-8), and to the Transactions of the Ashmolean Society. Among the latter will be found the following papers by him:—"Remarks on the proportionate quantities of rain at different seasons in Oxford," "On the Arenarius of Archimedes," "Account of some early proposals for Steam Navigation," "Captain Savery and his Steam Engine." He has a Paper in the Cambridge Philosophical Society Transactions on "The relative quantities of land and water on the surface of the terraqueous globe." He also issued his Astronomical Observations with painstaking fidelity. In 1834 he communicated to the Royal Astronomical Society some facts in the life of Halley, from a MS. in the Bodleian Library. He devoted his leisure to research and authorship in the field of scientific biography. A well-informed friend has said of him,— "He had a peculiar delight in tracing the history of an invention, or illustrating the biography of those who, however eminent in their day, were in after ages known to have lived, flourished for a time, and died. To collect the materials for their lives, to throw light upon their habits, enumerate their works, and do justice to their merits, was a principal source of his amusement; and his perseverance in seeking for materials was exceeded only by the discrimination and impartiality which accompanied his researches and rendered them of permanent value." Such researches resulted in the publication, in 1831, of "The Miscellaneous Works and Correspondence of Bradley;" in connection with this volume the following letter is worthy of preservation:—

"WHITEHALL, *January 21st*, 1831.—My dear Sir, I offer you my best thanks for your kind attention in sending me the memoirs and correspondence of Bradley. Politics have not extinguished the deep interest I once took in those higher studies and pursuits to which the life of Bradley was devoted; and I shall turn with the utmost satisfaction from Schedules A and B to the Parallax of the Fixed Stars and the Reformation of the Calendar. Believe me, my dear sir, ever most truly yours, ROBERT PEEL. S. P. Rigaud, Esq."

To this volume Professor Rigaud, in 1833, added a supplement on the astronomical papers of Thomas Harriot. In 1838 he published some valuable notices of the first publication of Newton's Principia. He transcribed for publication a series of Letters of Scientific Men (from the Earl of Macclesfield's collection) from 1706 to 1741, superintended the printing of volume first at the University Press, but left

his eldest son the charge of the second. His last illness found him in London. "His sufferings (a contemporary writes) were most severe; happily they were of short duration, yet long enough to show that his virtues were the fruits of faith, and could stand the trial of a dying hour; proving that he rested his hopes of salvation wholly and unreservedly on the only true foundation—the meritorious death and sacrifice of our Redeemer." The integrity, benevolence, and modesty of Professor Rigaud were known to a large circle of observers, well qualified to appreciate his high scientific powers and acquirements, which those virtues adorned. "In affectionate regard for his memory (writes Mr. Johnson, his successor at the Radcliffe Observatory), and in admiration of his learning, I yield to no one. His private virtues are remembered by many of us; and his public services will be remembered as long as Astronomy is a science cultivated among men." Professor Rigaud married, in 1815, Christian, eldest daughter of Gibbes Walker Jordan, Esq., by whom (who died in 1827) he had four sons and three daughters; as to his sons—

Stephen Jordan Rigaud, D.D., born March 1816, was Fellow of Exeter College, Oxford, Head Master of Ipswich School, and Bishop of Antigua, where he died, May 1859.

Richard Rigaud, born January 1819, settled in South Australia, and died there, May 1865.

Gibbes Rigaud, born May 1820, commanded the 2nd Battalion of the 60th Royal Rifles, and retired as Major-General, January 1873; he died at Oxford on 1st January 1885.

John Rigaud, B.D., born July 1821, was Demy, and subsequently Fellow, of Magdalen College, Oxford, where he resides.

Inscription on a Tombstone in St. James' Church, Piccadilly.

"Here lie the mortal remains of Stephen Peter Rigaud, M.A., F.R.S., &c., born August 12th, 1774, who departed this life, in expectation of the Resurrection, through faith in his Redeemer, March 16th, 1839. He was elected Fellow of Exeter College, Oxford, 1794; Senior Proctor of the University, Savilian Professor of Geometry, and Reader in Experimental Philosophy, 1810; Savilian Professor of Astronomy, and Radcliffe Observer, 1827."

Inscription on a Monumental Brass in the Ante-Chapel of Exeter College, Oxon.

In memoriam Stephani Petri Rigaud, A.M., hujusce Collegii olim Socii et Astronomiæ Professoris Savilliani, qui Londinii defunctus, die XVI^{to} Martii A. S. MDCCCXXXIX., ætatis suæ LXV^o, juxta ecclesiam S^{ti} Jacobi parochialem Westmonasteriensem sepultus jacet; necnon Stephani Jordan Rigaud, S.T.P., ejusdem S.P.R. filii natu maximi, hujusce Collegii olim Socii, et Antiguæ apud Indos Occidentales Episcopi, qui Antiguæ die XVII^{mo} Maii A. S. MDCCCLIX., ætatis suæ XLIII^o, obiit, et ibidem juxta Ecclesiam Cathedrallem sepultus est. Filii filiaque Stephani Petri Rigaud super tites hoc ponendum curaverunt.

DEO ÆTERNO SIT ÆTERNA GLORIA.

GOSSET.—Isaac Gosset, Esq., died at Kensington, 28th November 1799, having nearly completed his eighty-eighth year; he was the younger son of Isaac Gosset, of Jersey (See chapter xx.). He invented a composition of wax in which he modelled portraits in the most exquisite manner. His works were numerous, and included the royal family, and many of the nobility and gentry from the times of George II. down to 1780. In the line of his art he may be said to have been unique, as the inventor of the inimitable materials with which he worked, the secret of which was confided only to his son, the learned and Rev. Dr. Isaac Gosset.

Rev. Isaac Gosset, D.D., F.R.S., died in Newman Street, London, 16th December 1812, in his sixty-eighth year. As a learned man in many departments of literature besides Biblical Criticism, and also as a book-collector, he was well known. He was an eminent preacher, though incapacitated by the feebleness of his frame from much or frequent personal exertion. In his happier hours of social intercourse the disadvantages of his person disappeared in the graces of his conversation, which was sometimes serious and argumentative, sometimes playful and humorous. Buoyancy of spirits, joined to literary enthusiasm, operated as a sustaining principle against various bodily afflictions; and it never deserted him. He experienced no mental decay, but died in the full vigour of his intellectual faculties.

BERANGER.—Three detachments of this respectable Huguenot family left France as fugitives from the persecutions under Louis XIV., and Gabriel, the subject of this paragraph, rose to eminence. His forefathers took refuge in Holland, from whence he himself came over to Ireland in order to marry a fair cousin of Beranger refugee stock who presided over a warehouse for artists' materials in Dublin. The third branch of the family located itself in England, and one of its members is said to

have been the original of Sterne's "Maria." The aforesaid Gabriel Beranger was by profession an artist; his landscape drawings were most beautiful; he drew birds with perfect ornithological skill and exactness, and he was also a flower painter of great accuracy and grace. His representation of antiquarian objects of every description was faithful and valuable. And of all his productions in the above-named departments a very large collection has happily been preserved, which was exhibited at a recent meeting of the Royal Institution of Architects in Dublin by Sir William Wilde. Beranger, becoming enamoured of the interesting and romantic remains of architecture and fortifications of which he had made drawings, entered the department of historical and antiquarian study and authorship; he learned to write English with great correctness and even to handle the more intricate implements of epigram and jest. An illustrated manuscript volume still exists as a memorial of his grand artistic journey through many of the Irish midland counties. Further than that he flourished between the years 1750 and 1780, I am not informed as to the chronology of his career; but a forthcoming memoir is announced by Sir William Wilde. (I am indebted to a correspondent for the report of Sir William Wilde's communication to the Royal Institution, contained in the Dublin *Freeman's Journal* of 18th February 1870.)

NOTE.

Sir William Wilde's Memoir, continued by his widow, Lady Wilde, was not published as a volume till 1880. Without attempting to master its artistic details, I note what is personal. Gabriel Beranger was born in Rotterdam in 1729, and came to Dublin in 1750, when he married his cousin; he married, secondly, another refugee lady, Miss Mestayer. He became Assistant Ledger Keeper in the Exchequer Office, and latterly he lived in comfort upon a legacy from his brother-in-law, Colonel Mestayer, who had made a fortune in India. He died at No. 12 St. Stephen's Green, Dublin, on 18th February 1817, aged eighty-eight, and was interred in the French burial ground in Peter Street. He left no children, and the descendants of the Mestayers, Mrs. Sharkey and Mrs. Walker, nieces of his wife, inherited his property and collections. A portrait in crayons of Beranger by himself is in the possession of the Rev. Cotton Walker of Ballinasloe, "a very pleasing picture, showing an acute, intelligent, French face, with a clear intellectual outline." Mr. Walker wrote in 1865, "I recollect him well, for he used to breakfast with us every Tuesday; he was a very remarkable looking person, and made a great impression on my young mind." Mrs. Beranger's grand-nephew, Dr. Sharkey, wrote in 1864, "Although Beranger was advanced in years at the time I knew him, he had even then an upright carriage and good presence." Sir William Wilde has ably memorialized this worthy representative of the *Huguenots, expelled from France, who carried their acute intellects and delicate taste to benefit other countries*. Lady Wilde informs us that—

"It was the earnest wish of Sir William Wilde that Beranger's sketches, so rich in suggestions for our living artists, and so important to the antiquary and the genealogist, should be published in a volume; those admirable and accurate sketches, preserving with such fidelity for the present age, the appearance and characteristics of Irish architectural remains, as seen existing a hundred years ago. Probably more than two hundred of these interesting works of art may still be forthcoming. He would have undertaken the work himself, even at his own expense, had health and life been spared to him. But it is to be hoped that the project will not fall to the ground."

MEDICAL MEN.—Benjamin Bosanquet, M.D., F.R.S., was the fifth son of Monsieur Bosanquet, the refugee (See Chapter xx.); he was born in London, Queen Street, St. Antholins, in 1708, and was baptized by Rev. Charles Bertheau. He was one of the Council of the Royal Society. He resided at Hatton Gardens, and died in 1755, unmarried.

Philip Du Val, M.D. (probably a son of Rev. Mr. Du Val, pasteur of La Patente, Soho), having studied under Boerhaave, became First Physician to the Princess of Wales, mother of George III. About 1730 he married Marianne (*born* 1707), daughter of Rev. Israel Antoine Aufrère. His son was Rev. Philip Du Val, D.D., F.R.S., Canon of Windsor and Vicar of Twickenham, who died in London on 14th March 1808, aged seventy-six.

[The reverend Canon's promotion may have been the result of his letter to the Earl of Bute:—

"MY LORD,—Your Lordship was so good as to promise me your powerful protection when the proper opportunity should offer for me to ask some mark of favour on account of my seven years' Attachment to the Princess. I take the liberty to remind your Lordship of this your gracious promise, and intreat you to obtain of His Majesty for me the Prebend of

Westminster now vacant by the death of Lord Irwin, or any other preferment which it shall please His Majesty to bestow on my small services. I flatter myself that this importunity will not appear improper from one who depends upon your Lordship's protection alone, and who will ever be with the most respectful zeal, My Lord, your Lordship's most devoted, most obedient, and most humble servant,

"PH. DUVAL."

"April 3rd 18th 1763."

John Obadiah Justamon, F.R.S., surgeon, died 27th March 1786. Justamont or Justamon, was a French Protestant surname, occurring in 1611, 1658, and 1674. At the Revocation, Jeremie Justamon of Marsillargues retired to Switzerland.

Charles Edward Bernard, M.D., of Edinburgh University, was a physician of the highest reputation in Clifton from 1812 to 1838. His ancestors were Huguenot refugees, who became proprietors in Jamaica. He died 18th November 1843. (See *Gentleman's Magazine*.)

Charles Nicholas De la Cherois Purdon, M.D., is a son of Henry Purdon, M.D., by Anne, daughter of the late Samuel De la Cherois Crommelin of Carrowdore, and aunt of the present proprietor. He is the author of "The Huguenot Colony in Lisburn," in the *Ulster Journal of Archæology*, and of a pamphlet published at Belfast in 1869. "The Huguenots, a Brief History of the circumstances that obliged the Huguenots to leave France, and their settlement in Ireland."

ANTHONY CHAMIER, Esq., M.P., son of Daniel Chamier, Esq. (see Chapters xviii. and xx.), was born on 6th October 1725; Antoine Loubier was his godfather. He began life as a merchant, and was also a stock-broker. At a later period an attempt was made to represent him as having been an unimportant and uninfluential man in the City of London. But that he was both influential and stable is evident from the following note addressed by him to the Earl of Bute:—¹

"My Lord, I beg the favour of your Lordship to admitt me, into the next Subscription, for Thirty Thousand pounds. As I have never paid in less than One Hundred and fifty Thousand pounds every year during the course of the late war, I flatter myself your Lordship will excuse the liberty I take. I have the honor to be with the most respectfull submission, my Lord, your Lordship's most obedient and most humble servant,

"ANT. CHAMIER."

"LONDON, 15 *Jan*y. 1763."

It was not till after his fortieth year that he entered upon political life. He was first the private secretary of the Earl of Sandwich in the Foreign Office; then Lord Barrington, Secretary at War, made him his chief clerk, and gave him the office of Deputy-Secretary at War in 1772. He became M.P. for Tamworth in 1774, and sat for that Borough in the House of Commons till his death. In 1775 he became one of the under Secretaries of State, and this post he held for the rest of his life.

The great honours of Anthony Chamier's career were his being one of the original members of Dr. Johnson's Literary Club, and also a Fellow of the Royal Society. Such distinctions entirely relieve him of the contempt in which *Junius* endeavoured to overwhelm him. The fact that Sir Philip Francis was furiously enraged at Chamier's being introduced into the War office and promoted over his head, when he himself was a candidate for the secretaryship (and the clear evidences that no one else both could and would have penned the attacks on Chamier in *Junius*' Letters), form the great proof that *Junius* was Francis:—

March 10th 1772.—"For shame, my Lord Barrington, send this whiffing broker back to the mystery he was bred in. Though an infant in the War Office, he is too old to learn a new trade. At this very moment they are calling out for him at the bar of Jonathan's, Shammy! Shammy! Shammy. The house of Israel are waiting to settle their last account with him. During his absence things may take a desperate turn in the alley, and you never may be able to make up to the man what he has lost in half-crowns and sixpences already."

March 23rd.—"I think the public have a right to call upon Mr. D'Oyley and Mr. Francis to declare their reason for quitting the War Office. . . . They know nothing of the stocks, and therefore Lord Barrington drives them out of the War Office. The army is indeed come to a fine pass with a gambling broker at the head of it."

On his first entering upon public life he had been saluted sneeringly by *Junius* as "that well-educated, genteel, young broker, Mr. Chamier." But when the wrath of the elegant scribe came to its height, he asseverated that it was a "frantic resolution" to give the office of Deputy War Secretary to "Tony Shammy;" and he pictured Lord Barrington referring a general officer for information to "Mr. Shammy"—"little Waddlewell"—"my duckling"—"little three per cents reduced"—"a mere

¹ "Musgrave Collection of Autographs in the British Museum," vol. iii.

scrip of a secretary"—"an omnium of all that's genteel—the activity of a broker—the politeness of a hairdresser," &c., &c. As Mr. Taylor¹ remarks, "Sarcasm, argument, and threats, all the topics that could dissuade, provoke, or terrify, were employed to remove Chamier. But all these efforts were in vain. . . . Sir Philip found himself unable to stand against his antagonist, who not only possessed the qualifications necessary for advancing his own interest, but was backed with the influence of his brother-in-law, Bradshaw." Mr. Chamier was married to Dorothy, daughter and co-heir of Robert Wilson, Esq., Merchant of St. Mary Axe, London, and her sister was the wife of Thomas Bradshaw, Esq., private secretary of the Duke of Grafton and Secretary to the Treasury, and afterwards a Lord of the Admiralty.

Dr. Johnson's Literary Club had been founded in February 1764. Its original members were Johnson, Reynolds, Burke, Nugent, Beauclerk, Langton, Goldsmith, Chamier, and Hawkins. As to Chamier's intercourse with the Club, Boswell gives one anecdote. Goldsmith, being a blundering talker, did not always get the credit of being the author of his own writings. Johnson said of him, "Goldsmith talked away at random. He had been at no pains to fill his mind with knowledge. It did not settle in his mind, so he could not tell what was in his own books. But whatever he wrote he did better than any other man." Chamier could not at first believe that he was really the author of "The Traveller." He said to Goldsmith, "Tell me about that fine line, 'Remote, unfriended, melancholy, slow'—what do you mean by 'slow?' do you mean tardiness of locomotion?" Goldsmith at once said, "Yes." "No, sir," exclaimed Johnson, "you do not mean tardiness of locomotion, you mean that sluggishness of mind which comes upon a man in solitude." "Well," thought Chamier, "Johnson wrote the first line at any rate." Goldsmith, however, improved upon acquaintance; and one evening, after talking with the poet for some time, Chamier went up to Johnson and said, "Well, I do believe he wrote the poem himself; and, let me tell you, that is believing a great deal."

Johnson had an esteem and value for Chamier as an Under-Secretary-of-State. The Doctor wrote to Boswell on 28th June 1777:—

"Poor Dodd was put to death yesterday. . . . He was, I am afraid, long flattered with hopes of life; but I had no part in the dreadful delusion; for as soon as the King had signed his sentence, I obtained from Mr. Chamier an account of the disposition of the court towards him, with a declaration that there was no hope even of a respite. This letter was immediately laid before Dodd."

Mr. Chamier had a country residence at Epsom. It merits celebrity as the place where Johnson spent the birthday to which he had long looked forward with awe, for then his years attained the sacred number of "threescore years and ten." The Doctor's memoranda having hitherto been printed in a disjointed state, I now produce them in their proper order:—

1779. September. On the 17th Mr. Chamier took me away with him from Streatham. I left the servants a guinea for my health, and was content enough to escape into a house where my birthday, not being known, could not be mentioned. I sat up till midnight was past, and the day of a new year, a very awful day, began. I prayed to God who had [safely brought me to the beginning of another year] but could not perfectly recollect the prayer, and supplied it. Such desertions of memory I have always had. When I rose on the 18th I think I prayed again, then walked with my friend into his grounds. When I came back, after some time passed in the library, finding myself oppressed by sleepiness, I retired to my chamber, where by lying down and a short imperfect slumber, I was refreshed and prayed as the night before. I then dined, and trifled in the parlour and library, and was freed from a scruple about Horace. At last I went to bed, having first composed a prayer.

September 18, 1779 hora P.M. 12 m.a. Almighty God, Creator of all things, in whose hands are life and death! glory be to Thee for all Thy mercies, and for the prolongation of my life to the common age of man. Pardon me, O gracious God, all the offences which in the course of seventy years I have committed against Thy holy laws, and all negligences of those duties which Thou hast required. Look with pity upon me, take not from me Thy Holy Spirit, but enable me to pass the days which Thou shalt yet vouchsafe to grant me, in Thy fear and to Thy glory; and accept, O Lord, the remains of a misspent life, that when Thou shalt call me to another state, I may be received to everlasting happiness for the sake of Jesus Christ our Lord. Amen.

Epsom, My purpose is to communicate at least thrice a-year.

To study the Scriptures.

To be diligent.

19th, Sunday. I went to Church and attended the service. I found, at Church, time to use my prayer, O Lord, have mercy, &c.

¹ See his able book entitled, "The Identity of Junius with a distinguished living character."

Mr. Chamier died at his house in Savile Row, London, 12th October 1780, aged fifty-five. He left a widow but no children.

BENJAMIN LANGLOIS, Esq., M.P., was a son of Pierre Langlois of Montpellier. There were several branches of the Langlois stock in France; his branch has been designated Langlois of Languedoc, and its armorial bearings have been certified thus:—

Langlois en Languedoc

porte pour armes d'azur un chevron d'or accompagné de trois croissants d'argent deux en chef un en point. Au chef cousu de gueules chargé de trois molettes d'argent.

JE soussigné Jacques Louis Chevillard, genealogiste ordinaire du Roy et historiographe de France, certifie avoir fait dresser l'extrait de l'armorial de France sur les originaux arrêtés au Conseil en execution de l'Edit du Roy donné à Versailles au mois de Novembre 1696.

Fait à Paris ce 25 Mars 1749,

J. L. CHEVILLARD,
Généalogiste du Roy.

The grandfather of the refugee Pierre Langlois was Michael Langlois, who married, on 13th December 1620, Louise d'Arenes, and was the father of Captain Pierre Langlois of the regiment of Anjou, born in 1626; he died in France. The refugee, Pierre, was born in January 1673, and was a cornet of dragoons in England in 1692. He was naturalized by Act of Parliament in 1707. Afterwards he became a merchant, and married Mlle. Julie de Monceau de La Melonière on 17th November 1712, in London, within the French Church in the Savoy. He finally settled and prospered at Leghorn. There his wife predeceased him on 26th March 1727, and there he himself died on 21st September 1737.

The following is his epitaph at Leghorn:—

PETRUS LANGLOIS
claris in Galliâ parentibus exortus,
inter Anglos conscriptus
et in Liburnensi portu mercator integerrimus,
insignis ob eximiam erga Deum pietatem,
pauperibus munificentissimus,
quinque liberos Christophorum Joannem Petrum Benjamin et Elizabeth
ex amantissimâ conjuge Julie La Meloniere susceptos
sibi superstites relinquens
summo suorum et bonorum omnium mærore.
Obiit xi. Kal Octobris An. Dom. MDCCXXXVII.
Ætatis verò suæ LXV.

The daughter, Elizabeth Langlois (born 1720), was the wife of Anthony Lefroy, Esq., and died as his widow on 30th November 1782, and is now represented by the Lefroy family. The eldest son, Christopher, was born in 1715 and died in 1796; the second son, John, was born in 1716 and died in 1789; the third son, Peter, was born in London in 1723 or 4, became a Field-Marshal-Lieutenant or *Feldzeugmeister* in the Austrian service, and was buried at Trieste on 12th July 1789. The fourth son, Benjamin, is the subject of this memoir. All four died unmarried.

Benjamin Langlois was born in 1727. He devoted himself to a diplomatic and parliamentary career. On the invitation of Viscount Stormont, our ambassador at the court of Vienna, he became secretary to that Embassy in May 1763. He sat in the House of Commons as M.P. for St. Germans, in Cornwall, from 1768 to 1779. He received the appointment of Store-Keeper to the Ordnance on 8th December 1772, "with the wages or fee of twelve pence of Lawfull money of Great Britain by the day." His last appointment was Under-Secretary-of-State (Home Department), which he held under the Secretary-of-State, Viscount Stormont, from 1779 to 1782. The following was the missive which he received from his noble friend:—

"LONDON, Jan. 31 [1779].

"MY DEAR LANGLOIS,—I have been so constantly occupied that it has not been possible for me to give you an account of our debates, in which I have taken so large a share, and not unsuccessfully, if I may credit the partiality of my friends. The Ministers continue to procrastinate, yet they cannot delay the business above three weeks longer; the plan of future arrangement is nearly settled, and I write to you upon a subject of great importance to me. I write, my dear Langlois, to invite you, not as formerly, to a share of toil and labour, but to a bed of down. I am to be Secretary of State for the Home Department; I cannot, therefore, invite you to come and *work* with me, for we shall have not more business in a year than we have often done in a single week, but I do most earnestly invite you to come and take your share of this sinecure. It will oblige you to come to town sooner than usual; but it will not

prevent your shooting parties in autumn. In that I can see no objection; but if, contrary to my hope, you should find London disagree with you, and should think even this quiet office too much for your spirits, you can then return to retirement. I am most anxious that you should at least make the experiment. I entreat of you, my dear Langlois; I ask it of your friendship; nay, more, I expect it from that long and faithful friendship from which I have never expected anything in vain.—Ever yours most sincerely,
 “STORMONT.”

Mr. Benjamin Langlois died on 20th November 1802, aged seventy-five, and was buried at Ashe in Hampshire. Sir Egerton Brydges (*Autobiog.*, ii. 40) has described him as “a good and benevolent old man, with much diplomatic experience, but most fatiguingly ceremonious, with abilities not much above the common.” I do not think that his representatives should be dissatisfied with this estimate of Mr. Langlois; any higher estimate would have implied the qualifications of a cabinet-minister or ambassador, to neither of which eminences he made any pretension. (I am mainly indebted to Sir J. H. Lefroy’s *Notes and Documents*).

RIGHT HON. ISAAC BARRE, born in 1726 (see chap. xxii.), and educated at Trinity College, Dublin, was sent to London, to become a lawyer; but he entered the army. In 1746 he became Ensign, and in 1755 Lieutenant in the 32nd regiment; then came the British invasion of the French territory in America. Barré’s capacity became known to the “immortal Wolfe.” With regard to him, Wolfe wrote to Colonel Rickson in the following winter: “By accident I heard of his worth and good sense . . . I am already repaid for the little I did, by drawing out of obscurity this worthy gentleman. I never knew his face till very lately, nor ever spoke ten words to him before I ventured to propose him as a Major of brigade. . . . We embark in three or four days (Feb. 1758). Barré and I have the great apartment of a three-decked ship to revel in.” Barré with the warmest gratitude always spoke of Wolfe as “my only protector and friend,” “my zealous and sole advocate;” “for want of friends I had lingered a subaltern officer eleven years, when Mr. Wolfe’s opinions of me rescued me from obscurity.” In 1759 Wolfe had a Major-General’s command in Canada, and in May of that year Barré became Adjutant-General with the rank of Major. On the 13th September Quebec was taken, Wolfe was killed, and Barré received a severe wound which destroyed one of his eyes. Barré remained in America till the surrender of Montreal, when he was sent home with the despatches, and arrived in London 5th Oct. 1760. On 29th January 1761 he was promoted to the rank of Lieut.-Colonel, and became Adjutant-General of the British Army and Governor of Stirling Castle. His military prospects were soon overclouded through his entering the House of Commons, “brought into parliament (he himself said) with reluctance on my own part, by the hand of friendship.” The friend was the Earl of Shelburne.

Barré was a proprietor of stock in the East India Company, and so was Lord Shelburne. It was at the meeting of the company that their acquaintance began. Barré’s talents for speech-making and for finance found their first opportunity for exercise, and his Lordship persuaded him to enter the House of Commons. He accordingly became M.P. for the borough of Chipping-Wycombe in 1761.

It was Barré’s vote on 15th November 1763 that gave offence. The proceedings against Wilkes as a libeller raised the question of the legality of his arrest by virtue of a “general warrant,” *i.e.*, a warrant not naming him, but describing the species of offenders under which he, and others (also unnamed), might be classed. Barré himself informs us, “When the matter of general warrants was discussed in the House, my conscience directed me to oppose the measure, which I modestly did by a silent vote.” The very next day he was dismissed from his military employments, and ultimately, by a junior Lieutenant-Colonel being promoted over his head, he received a hint to leave the army, and retired without even his half-pay. (It appears from the Grenville Papers that the proceedings were not quite so summary. On 27th November the king was hesitating very much about removing Colonel Barré, who did not get his final dismissal till 7th December—the step being taken entirely in deference to the advice of Rt. Hon. George Grenville, who urged that it would be an additional blow to Lord Shelburne.) Barré’s subsequent career as an opposition member was honourable, serviceable, and magnificent.

In 1765, when the American Stamp Act was passed, he (as was afterwards admitted) alone foresaw its direful consequences. Walpole writes to the Earl of Hertford from Arlington Street, 12th February 1765, “There has been nothing of note in Parliament, but one slight day on the American Taxes, which Charles Townshend supporting received a pretty heavy thump from Barré, who is the present Pitt, and the dread of all the vociferous Norths and Rigbies, on whose lungs depended so much of Mr. Grenville’s power.” One eloquent passage in Colonel Barré’s speech has never been forgotten in Britain or America, “*Children planted by your care?*

No! your oppression planted them in America; they fled from your tyranny into a then uncultivated land, where they were exposed to almost all hardships to which human nature is liable, and yet, actuated by principles of true English liberty, they met all these hardships with pleasure, compared to those they had suffered in their own country from the hands of those who should have been their friends. *They nourished by your indulgence?* They grew by your neglect of them; as soon as you began to care about them, that care was exercised in sending persons to rule over them, who were perhaps the deputies of some deputy, sent to spy out their liberty, to misrepresent their actions, and to prey upon them. *They protected by your arms?* They have nobly taken up arms in your defence, &c., &c."

Barré's career of opposition was interrupted by his receiving office, as one of Lord Shelburne's train, under the Earl of Chatham. This is thought by some writers to be a blot on his career, Barré in his first speech in Parliament having attacked Pitt, and having used even such violent phraseology as "There he would stand, turning up his eyes to heaven that witnessed his perjuries, and laying his hand in a solemn manner upon the table—that sacrilegious hand that had been employed in tearing out the bowels of his mother country." The Chatham Correspondence, however, acquits Barré, showing that there had been honourable negotiations, founded upon "conciliatory expressions to America." Barré was now made a Privy Councillor and joint Vice-Treasurer of Ireland. The political arrangements, however, were of short continuance, and he returned to opposition. To this period he once jocularly alluded, "In Ireland, when I was Vice-Treasurer with Lord Clare, we always paid the money first and then examined if we owed it." He always reckoned himself to be a born Irishman, and once raised a laugh against himself as one of that nation, by saying of the city of Boston, in America, "*She is your eldest son.*" In 1769 (April 12) he made a masterly speech in favour of the perpetuity of the militia; and the resolution was carried by a majority of 84 to 79. In 1773 he obtained an increase to the pay of Captains of the Navy, on the ground that they have greatly promoted the influence of this country by receiving on board and entertaining foreign princes of the blood and other great personages. In 1774 he opposed the establishment of the Roman Catholic religion in any part of America.

Barré is known by his powerful opposition to the American War; but it was remarked upon as surprising, that he hesitated at first. But human nature will betray an occasional weakness; and our East India proprietor had no doubt been shocked by the news that three cargoes of tea had been thrown into the sea at Boston, so that in 1774 he supported the Bill for closing that port.

A pamphlet was published in London in 1777, entitled "Characters, containing an impartial review of the public conduct and abilities of the most eminent Personages in the Parliament of Great Britain, considered as statesmen, senators, and public speakers." A section is devoted to Colonel Barré, and is highly laudatory—but mentions this inconsistency in his public conduct, and his explanation of it, thus:—

"The Resolutions in the Committee of the whole House, in the beginning of the spring session 1774, having (we fear) fatally spawned that celebrated law, called *The Boston Port Bill*, as the firstborn of those measures which have produced the present civil war in America, it met with the Colonel's support, contrary to every anterior and subsequent opinion of his in Parliament. This was matter of surprise at the time; and there were some who did not hesitate to impute so sudden and unexpected an alteration of sentiment to motives which have since governed several others who then stood high in the estimation of the public, but who have since flatly belied all their former professions, or have at least learned to be persuaded that they were mistaken or misled. The observation here made was not barely confined to the suspicions or murmurs of people without doors; it has frequently been objected to him by several of the members of Administration in debate, when he has arraigned in the most unqualified terms the measures of Government and charged their authors with ignorance, temerity, and injustice. We have heard them more than once retaliate on him in nearly the following words:—'The Boston Port Bill (no matter whether a wise, an expedient, or an equitable measure) drew the nation into this war. Why did you support it so warmly, with all those powers of oratory and ratiocination which you so eminently possess? Everything which has since followed grew out of that measure. If it was a wise measure, why not continue to support it? if a bad one, why for a minute lend it your countenance?'

"The Colonel's answer can only be properly decided upon by the monitor residing within his own breast. He has repeatedly said on those occasions, 'that the minister gave him and his friends, both in and out of Parliament, the most full and specific assurances that if the bill were permitted to pass both Houses with an appearance of firmness and unanimity, the East India Company would receive reparation for the tea which had been destroyed the

preceding autumn ; that this would produce measures of lenity and conciliation at this side of the water ; that Government meant to relax on certain material points ; and that every dispute subsisting between Great Britain and her Colonies would terminate in the most amicable manner, equally for the advantage and honour of both countries. But (continued the Colonel) when this point was gained, administration feeling themselves stronger than they expected, they proceeded to hostilities against the constitutional rights of the Colonies, by following the Boston Port Bill with *The Massachusset's Bay Charter Bill*, and that for the removal of offenders in America for trial to another Colony or home to Great Britain."

In 1778 he began his projects for the publication and auditing of the public accounts of receipt and expenditure. In this year Lord Chatham died, and on May 11th Barré moved an address to the king for a funeral at the public charge, which was agreed to, with an addition, proposed by Mr. Dunning, for a monument in Westminster Abbey. On February 22nd, 1779, he supported a motion for the enlistment of soldiers for a limited term of service, and though the proposal was thrown out by a majority of 122 to 68, yet the wisdom of the principle was ably set forth in his speech. "That soldiers should be enlisted for life (he said) was, in his opinion, a most preposterous idea, and had ever been repugnant to his feelings. Judge Blackstone had laid it down that it would be agreeable to the constitution of this free country and conducive to the military service that soldiers should be enlisted to serve for a limited time. That soldiers should be kept in slavery for life—this was the hardship that caused so much desertion." In 1780 he proposed that there should be a small committee to act as Commissioners of Accounts, to reform the system of collection and disbursement of public money, and to ascertain the balances in the hands of the various departments. Lord North, on the part of the Government, adopted the basis of the suggestion, but proposed a different construction of the Commission, which was agreed to next session. In 1782 Lord Shelburne having become Foreign Secretary, Barré became Treasurer of the Navy ; and soon after he was made Paymaster of the Forces, his noble patron having become Premier.

Mr. Britton says :—

"The chief feature of Lord Shelburne's short administration of 1782 was the conclusion of peace with America, and the recognition of the independence of that country—a measure which his Lordship strongly urged upon the king, whose feelings were pertinaciously opposed to it. The Earl powerfully exerted himself in favour of his zealous friends and supporters, Dunning and Barré.¹ Besides securing the honour of the Garter for himself, he obtained a peerage for Dunning as Baron Ashburton, with a place as Chancellor of the Duchy of Lancaster and a seat in the cabinet. Barré was rewarded by a pension of £3200 a year, to commence on his retirement from the ministry."

If the Right Hon. Isaac Barré had not been arbitrarily stripped of his military status and its emoluments by political oppression, he would in 1782 have been an old Lieutenant-General ; he would have had the Colonelcy of a regiment as the Adjutant-General customarily had, and the military employments, which he had forfeited by no military offence. The government accordingly compensated him by a parliamentary vote, that on his removal from, or relinquishment of, his office under government, he should receive a pension of £3200. To prevent criticisms, to which pensions are liable, Mr. Pitt in 1784 conferred on him the sinecure post of Clerk of the Pells, with an income of £3000 a year.

Once in a parliamentary speech he alluded to his wound. "Though I lost one eye in America," he said, "I have a military eye left which does not deceive me." Towards the close of his parliamentary life the sight of his remaining serviceable eye failed him, and he became totally blind. In 1785 he was in this condition, and spoke powerfully on the National Defences. Observing some favour in head-quarters to a "paltry, narrow, circumscribed plan" of fortifying Portsmouth and Plymouth, he obtained the appointment of a board of naval and land officers to report on the whole question. On 27th February 1786 the board having been so constructed as to ensure the recommendation of the Duke of Richmond's proposal, the fortification of the two dockyards was pressed. Barré spoke powerfully against it, but could not wait for the division ; Burke was absent from illness ; however, the Speaker's casting-vote negatived the plan.

Owing to Barré's powerful diction, fierce argumentation, and popular sympathies,

¹ It was in company with Barré that Dunning was thrown from his horse at a military review at Berlin, Frederic the Great having given him not only an invitation but also the use of a spirited charger, in the belief that his title of Solicitor-General was a military one.

the idea came into notice that he had some connection with the authorship of the Letters of Junius. Mr. Britton published an interesting Essay, entitled, "Junius Elucidated," containing pleas for the opinion that Junius was a triumvirate, namely, Shelburne, Dunning, and Barré, the latter being the composer and William Greatrakes the amanuensis. The strongest part of the attempted demonstration, as to Barré, is the belief that he wrote Wolfe's Last Despatch; also that he probably was the author of "A Letter to a Brigadier-General" concerning the military affairs of that epoch, which was published anonymously, and which is written in the same style as Junius. Other portions of the proof are not perfectly conclusive. As to powers of invective there is no want of probable evidence. Instance the following sentences from Barré's attack on the Government in 1770:—"Who then can, without sorrow, behold his sovereign going to war with only half of his people at his back? Who can forbear to wish that there may be reserved in heaven some chosen bolt, red with uncommon fire, to blast the wretches who could reduce him to such an unfortunate situation?" He revelled in sarcastic phrases, such as, "a pension two or three generations deep"—"a species of canine and carnivorous animals called *Contractors*." He never avowed himself an author; he said in 1780, "The talent of writing ably is undoubtedly a great additional qualification to an officer; some officers possess it in an eminent degree, and some do not; the latter perhaps make it up to their country by their superior personal bravery, by their superior knowledge of the art of war and their eminence as men of distinguished military character. In France, where military character is better understood than in any country, the talent of writing ably is so far from being thought peculiarly commendatory in officers, that generals so qualified are spoken of with contempt and in the coarsest terms the French language will admit of." His speeches occasionally allude to France. In 1773 he said, "In France it is a custom to judge upon one-sixth, one-seventh, or one-eighth of a proof; the unfortunate Calas of Toulouse was condemned upon eight hearsays, which, in France, amounted to a proof. I hope never to see Toulouse arguments admitted as proofs here" ["you mean *too loose* arguments," some honourable member cried out].

"Colonel Barré" (as he was commonly called) was a very amiable relation and a cheerful and companionable friend. He was celebrated in Parliament for his most interesting and inexhaustible fund of anecdote. When he was blind he used to be seen at parties, &c., leaning on the arm of his youthful and very beautiful cousin, Arabella Margaretta Phipps, afterwards Mrs Rose of Glastullich. The Phipps family and their connections kept up "Barré" as a Christian name. His political ally, Dunning, became Lord Ashburton; and his heir, the second Lord, was Barré Dunning, in whose memory Barré is a baptismal name in the family of Cuninghame of Lainshaw. Colonel Barré was very intimate with the Montgomery family of Magbie Hill, Peebles; and to one of them, Anne, Marchioness Townshend, he is reputed to have left £12,000. Barbara Montgomery was married to the Right Hon. John Beresford (brother of the first Marquis of Waterford), and her descendants also preserve the name "Barré." Mr. Roberts, Deputy-Clerk of the Pells, had a son, Barré Charles Roberts, a young literateur, who died at the age of twenty-one, and whose posthumous volume was much admired.

The Right Hon. Isaac Barré lived and died a bachelor; his death took place in his seventy-sixth year, 20th July 1802, at his house in Stanhope Street, Mayfair, London. He had retired from Parliament in 1790. (The authorities for this Memoir are Britton's Junius Elucidated, Wright's Life of Wolfe, The Chatham Correspondence, and the Parliamentary History.)

MASÈRES.—The head of this family, and one brother, a physician, remained in France as "new converts." But the other three brothers, all officers in the French army, left their native country on the Revocation of the Edict of Nantes. One of these rose to the rank of Colonel in the British army, and was the grandfather of Francis Masères.

Colonel Masères served in Ireland under King William III. and his generals, and afterwards in Portugal. He was the father of Dr. Masères, a physician in London, whose son Francis was born on the 15th December 1731. Francis was educated at Cambridge University, and became a Fellow of Clare Hall; he took his B.A. degree in 1750 with honours. He obtained the first classical medal; Beilby Porteous being second in order of merit. It appears, however, by his subsequent publications, that mathematics was the favourite study of Francis Masères, his great work on that subject being "Scriptores Logarithmici." As a barrister, his early professional life was spent in Canada, where he filled the office of Attorney-General of Quebec. He was very zealous in promoting a good feeling towards the British Government, when the revolt of the Southern Colonies might have proved infectious. In 1773 he was

rewarded with the office of Cursitor Baron of the Exchequer, and returned to England to enter upon its duties.

His behaviour in the colony had obtained for him the confidence of the inhabitants, and at their request he acted at home as agent of the Protestant settlers in Quebec. In their interest he published, "An Account of the proceedings of the British and other Protestant Inhabitants of Quebec, in order to obtain a House of Assembly," 1775, 8vo, and "The Canadian Freeholder, consisting of dialogues between an Englishman and a Frenchman settled in Canada," 1779, 3 vols. 8vo.

The Baron also took an active interest in the welfare of people at home.

Mindful of the steadfastness of his ancestors, he published some works relative to the spirit and persecuting career of popery. Also in 1791 he wrote against "pluralities," or the holding of more than one ecclesiastical office by a clergyman, and against "temporary incumbencies" in parish churches, the incumbent retiring on a patron's protégé coming of age or becoming eligible for the living. These were the principal topics of his book entitled, "The Moderate Reformer, or a proposal to correct some abuses in the Present Establishment of the Church of England," 1791. His strong Protestant convictions were unalloyed with hostility to the persons of Romanists—so much so, that at the period of the French Revolution, his house was open to the refugees from France; and French Archbishops, and bishops, and numerous priests, might be seen at his hospitable table.

He was a diligent student of the books and pamphlets of the days of the Stuarts, and the cavaliers and parliamentarians, and printed at least three volumes of reprints and extracts bearing upon the constitution of England upon civil and religious liberty.

He was a great patron of poor authors, whose meritorious works he was often at the expense of printing. Watt and Haag give a list of his publications. He was thought worthy of admission among the Fellows both of the Royal Society of London, and of the Society of Antiquaries. He lived unmarried, and in his last days he was affectionately tended by his nearest relative, Mr. Whitaker. He died on May 19, 1824, in his ninety-third year. (His relationship to the Whitakers is explained in Chap. xv.)

The *Gentleman's Magazine* exhibits his habits linked with the olden time. "French," says the writer, "was the language of the paternal roof, and he spoke it with the utmost fluency and propriety. But it was the French of the age of Louis XIV., not of modern times, and it was amusing to contrast his pronunciation with that of the new refugees. He himself used to mimic with great success the Parisian dialect." But the writer, who volunteers to give the world the most information concerning Baron Masères, is William Cobbett (in his *Rural Rides*). "I knew the Baron very well," says this writer, "he was a most conscientious man. He was, when I first knew him, still a very clever man; he retained all his faculties to a very great age. . . . He had always been a very sensible, just, and humane man, and a man too who always cared for the public good; and he was the only man that I ever heard of, who refused to have his salary augmented." When Cobbett was imprisoned for writing a newspaper article, the Baron frequently visited him in Newgate; and "he always came in his wig and gown, to show his abhorrence of the sentence." As to Baron Masères' money matters, Cobbett is partly mistaken. The following is the correct statement. He had a pretty house and grounds at Reigate, a house in Rathbone Place, London, and also chambers, No. 5 King's Bench Walk, Inner Temple. In his Will he bequeathed £10,000 to "my near relation, Mr. Whitaker, a farmer at Pembury, in the county of Kent," £10,000 to Elizabeth Whitaker, and £10,000 to Charlotte Whitaker. He left £800 and some books to "Mr. Anselm Donisemount, a French gentleman of note, formerly Counsellor of the Parliament of Paris before the French Revolution in 1789;" £500 to Mr. Richard Pooler of Reigate, formerly a seller of Mathematical Instruments in London; £200 to Mrs [Miss] Webster of Reigate, "who is constantly employed in doing good offices to her neighbours;" £200 to Francis Polhill, "my godson," second son of the late Charles Polhill, Esq., of Chipstead, Kent;" £300 to Mr. Ambrose Glover, the attorney at Reigate, for his own use, and £200 for a foot pavement in the High Street; £200 to Mr. Martin, the apothecary at Reigate. There are several legacies to servants, and the whole remainder is left to Rev. Robert Fellowes, of Cumberland Place, Marylebone, who proved the Will, as sole executor, on 19th June 1824. The effects were sworn under £100,000. The Baron also left books to the Inner Temple Library, and his unsold publications in sheets to Mr. William Frend, of Bridge Street, Blackfriars.

The following epitaph is on his monument in the churchyard of Reigate:—

H. S. E.

FRANCISCUS MASERES, armig.,
Aul. Clar. apud Cantab. olim socius,
quinti Baronis in curiâ scaccarii munus
L. annos executus est.

Viri hujus egregii et amabilissimi
fides, integritas, æqualitas, liberalitasque
omnibus quibuscam erat versatus, innotuere.

Eximiis his virtutibus accedebant
tanta sermonis morumque suavitas, tanta comitas facilitasque,
ut nihil suprâ.

Humanitatis studiis et literis reconditoribus colendis
omni præconio dignissimus,

Exemplaria Græca et Latinorum, quorum juvenis fuerat perstudiosus,
senex in deliciis habebat.

Sui seculi Mathematicorum clarissimis parem indubitanter dixeris.

Multa quæ accuratè, copiosè, cogitatèque scripserat,
prelo dedit et in communem fructum attulit.

Articulos fidei (qui dicuntur) in minimum reduxit,

Deum unum, ens entium, omnium patrem, Christo duce, sanctissimè adoravit.

Quam immortalitem toto pectore cupierat
placidâ lenique senectute et integrâ mente consecutus est

Anno Domini MDCCCXXIV., ætat. suæ XCIII.

Vale, vir optime! Amice, vale, carissime!

et siqua rerum humanarum tibi sit adhuc conscientia,

Monimentum,

quod in tui memoriam, tui etiam in mortuis observantissimus

Robertus Fellowes ponendum curavit,

solitâ benevolentia tuearis.

SIR SAMUEL ROMILLY was born on 1st September 1757; he was called to the Bar on the last day of Easter term, 1783. His father (see chapter xxi.) died on 29th August 1784, in his seventy-third year. It was not till 3d January 1798 that Samuel Romilly married. His public life began in February and March 1806, when he was made Solicitor-General, knighted, and brought into the House of Commons. He ceased to be a law-officer of the Crown on the change of Administration in 1807, but his Parliamentary career ended only with his life, his last triumph being his election for Westminster at the top of the poll,¹ without any appearance or canvass on his part. He did not long survive the lamented Princess Charlotte. Immediately after her death he thus expressed himself in a letter to Dr. Samuel Parr, dated November 18, 1817:—

“The death of the poor princess is indeed a great public calamity. With her are extinguished all hopes of a Whig administration being ever again formed in this country, or at least within any time that those who are now mixing in the affairs of the world can suppose that they will live to see. . . . That this great change in the prospect to the succession to the throne will have a considerable influence on the Opposition—that it will thin their ranks and weaken their efforts, I am afraid, must be expected. I need not assure you that upon me it will not have the slightest effect. As a desire of being in office has (I can with perfect truth declare) never been among the motives which have governed my public conduct, I can only see in the present state of public affairs stronger grounds than I ever felt before for persevering in that course which I have hitherto pursued.”

He procured the enacting of the first reforms of the severity of our criminal laws. In the life of one of the private promoters of this just and merciful object, we are reminded of the state of the case in its unreformed abomination:—“There were between one and two hundred offences punishable with death, and the unfortunate victims of inherited misery and vice were strung up like dogs by the dozen at a time.” It is added, “The efforts which were made by Sir Samuel Romilly, about the year 1810, to procure the removal of the death-penalty from one or two very minor offences, such as stealing from bleach-grounds, although partially successful, were attended by vigorous and powerful opposition in Parliament, and were apathetically regarded by the public.”² Sir Samuel published a pamphlet explanatory of his measures, which was favourably reviewed in the *Quarterly Review* two years afterwards. The reviewer (Rev. John Davison, B.D.) believed that the learned author “will not consent to abandon, on the first failure, this attempt to humanise the laws of his country.”

¹ Close of the poll, 4th July 1818, Sir Samuel Romilly, 5339; Sir Francis Burdett, 5238; Sir Murray Maxwell, 4808; Henry Hunt, 84.

² “Peter Bedford, the Spitalfields Philanthropist,” by William Tallack. London, 1865.

Dr. Parr (writing in the year 1808) gives this account of Sir Samuel's earliest effort in this direction :—"Sir Samuel Romilly, whose name I never mention without veneration, moved in the House of Commons for the repeal of the law against private stealing from the person. He supported the motion with his usual accuracy of information and acuteness of reasoning. The Bill has passed both houses of Parliament, but with amendments, in which the mover probably acquiesced, upon the principle of surrendering a part lest the whole should be wrested from him."

Writing to Dr. Parr on 15th December 1812, Sir Samuel said—

"I shall persevere in endeavouring to do some good, but I know beforehand I shall not be able to do any. I thought nothing could be worse than the last Parliament, but from what I hear of the component parts of the present, I fear that I shall not long retain that opinion."

To the same reverend doctor he wrote on April 9, 1813 :—

"I cannot suffer your high indignation to be entirely engrossed by the five bishops who voted the other day for the continuance of a law, by which the lives of their fellow-creatures are exacted for no greater an offence than pilfering property of the value of five shillings, when there are so many more venerable prelates who are entitled to a share of it. On the 30th of May 1810 the same bill was rejected by the House of Lords, when no less than seven prelates voted against it. . . . In the opinion of these pious churchmen, transportation for life, which the bill enabled the judges to inflict, was not a sufficiently severe punishment for such a transgression. I must not venture to speak as freely of judges as you do of bishops, or I should tell you how well I think you have characterised Lord Eldon and Lord Ellenborough."

After the battle of Waterloo the restoration of the Bourbons was characteristically solemnised by a furious persecution and massacre of the Protestants in the South of France. British Christians hastened to concert measures with the French pasteurs for the exposure and cessation of these sanguinary outrages. Romilly brought the subject before the House of Commons on 23d May 1816. There is a highly-prized volume of Sir Samuel Romilly's speeches; and from it I extract the substance of his speech in introducing the subject; it is a good specimen of his oratory, and a valuable narrative of facts :—

"SIR,—I rise to call the attention of the House to a subject which has made a deep impression in this country, although it has been but incidentally mentioned within these walls. I allude to the recent persecution of the Protestants in France. In the last autumn, reports reached this country of extreme acts of violence committed in the Southern Departments of France. These reports created a strong sensation in England. Meetings were held. Resolutions were adopted, and a subscription for the relief of the sufferers was entered into with that generosity which ever characterises the British public, when they see occasion for their benevolent interposition. On a sudden, however, an extraordinary turn was given to the popular feeling. Although the meetings which I have described had not taken place without a previous communication with His Majesty's Ministers, yet the latter subsequently affected to think them improper. A letter was written by the Duke of Wellington, denying the truth of the statements which had been made. The effect of this letter was very great.

"I have no intention of accusing His Majesty's Ministers of criminality. All that I complain of is, they have been too credulous, and that they have listened with too little suspicion to the assurances of the French Government on the subject. The Duke of Wellington's letter was printed at Nismes, and scattered about that town with great activity by the Catholics. It has filled the Protestants with the utmost consternation, taking (as it does) from the oppressors the only restraint to which they had until that period been subject, and from the oppressed their last hope and consolation. So far was the previous expression of British feeling from injuring the Protestants, that nothing had afforded them so much real relief.

"After having taken the utmost pains in the investigation—after much anxious inquiry, both by letter and in person—no doubt remains in my mind. It becomes me to state the facts fairly, and without exaggeration.

"It will be impossible to give the House an adequate idea of the character of the transactions which have taken place in the Department of the Gard, the chief seat of the persecution of the Protestants (for no general persecution has occurred, nor has any disposition been evinced towards it) without alluding to the condition of that part of France at the time of the restoration of the present king.

"From 1685 (the date of the Revocation of the Edict of Nantes) until 1787 (only two years previous to the Revolution), what was the condition of the Protestants in France? any persons were found attending Protestant service, they were sent to the galleys for life. The minister was sentenced to death; and every one harbouring him, or facilitating his escape, was condemned to the galleys. The marriages of Protestants were declared illegal. Their children were considered bastards, and might be taken away by the Government to be educated in the Catholic religion; at seven years of age a Protestant child was authorised to

become a Catholic. It has been said by French legislators that, however severe these laws might be in their enactments, they were comparatively mild in their administration. And what was the proof adduced of the leniency with which they were administered?—that in the period which elapsed from 1745 to 1770 only eight Protestant ministers had been hanged; that only forty marriages had been annulled, the husbands sent to the galleys, and the wives to hospitals as common prostitutes!

“Such was the state, such the administration, of the laws respecting Protestants until 1787, when Louis XVI. softened them, and undoubtedly would have repealed them but for the subsequent events which occurred to interrupt the accomplishment of his humane intentions. One of the first acts, however, of the Revolution was to restore the Protestants to a perfect equality of privileges. With the feelings natural to men, they could not but applaud and admire a work which had raised them from the depths of degradation and misery to the state of free citizens, possessing equal laws and equal rights. This, however, has been urged against them as a matter of reproach.

“In the subsequent scenes of the Revolution, when liberty had degenerated into licentiousness, and when tyranny and persecution had usurped the places of justice and mercy, not one Protestant was found to be an actor. There was not a single Protestant a member of the Revolutionary Tribunal of the Department of the Gard; whilst of the 130 persons who were guillotined by its orders at Nismes, more than 100 were Protestants, though the Protestants only formed about one-third of the population.

“The Protestants being restored to the rank of citizens, all religious animosities seemed to subside in the south of France. In 1802 Buonaparte, the First Consul of France, procured the enactment of a law placing the Protestant on the same footing with the Catholic faith, in point of establishment and privilege. Can it be a subject of reproach to them that they were grateful for this favour? It is not possible but that they must have felt attachment to him for it; and hence it is deemed proper to characterise them as Buonapartists.

“Such was the state of things when, in April 1814, Louis XVIII. was restored. At that period Buonaparte had become as unpopular at Nismes as in every other part of France. The people were worn down by the taxes and the conscription. In the Department of the Gard these had been more severely felt. The Protestants expressed their satisfaction with as much ardour and sincerity as the Catholics. But unfortunately there returned to Nismes persons who had long been absent from the place, and who entertained a great jealousy of the Protestants. By the interference of these individuals, a tendency was exhibited to return to the old system. The Protestants were insulted in the streets by the populace. Songs were sung in ridicule of them; gibbets were drawn at their doors. The Massacre of St. Bartholomew’s day was adverted to, and the agitators expressed the satisfaction which they should soon feel in washing their hands in Protestant blood. The Protestants were threatened with extermination, and were told that there should be but one religion.

“This was the situation of things when in March 1815 Buonaparte suddenly re-appeared in the south of France. On this occasion the principal Protestants expressed the same zeal and determination as the Catholic subjects of Louis. A declaration was issued at Nismes on the 13th of March, signed by the municipal body and the most distinguished inhabitants (amongst whom were the ministers and several of the members of the Protestant Church) expressive of warm attachment to the king. Soon after this the Duke d’Angouleme appeared among them. But the Protestants (it was alleged) did not join the royal army in the numbers it was expected they would do. It was true, they did not; nor will it appear surprising, when the treatment, which they had experienced during the short reign of Louis, is recollected. On the 3d of April the authority of Buonaparte was proclaimed at Nismes; on the 15th of July, that of Louis XVIII. was re-established.

“It has been represented that, during the reign of Buonaparte from the 3d of April to the 15th of July, acts of the greatest violence had been committed by the Protestants towards the Catholics, and that everything which subsequently took place was to be considered as mere acts of retaliation and revenge. The fact was, however, that no such acts of violence were committed by the Protestants. Of this I have been assured on the best authority. During that period the town was under the command of a Catholic, General Gilly.

“After the 15th of July, many of the royalists from the Duke d’Angouleme’s army, and from various adjoining places, flocked to Nismes. The garrison, consisting of 200 men, laid down their arms, but (shocking to relate) were, with a few exceptions, killed in cold blood.

“Now commenced the persecution of the Protestants. Their houses were pulled down, their furniture was burnt, the rich were laid under severe contributions, and the poor exposed to the utmost cruelties. The greater part of these unfortunate people were manufacturers. Their persecutors destroyed their looms and implements of industry, knowing that by such a proceeding they would totally deprive them of all means of subsistence. Houses and manufactories were totally destroyed, vineyards laid waste, and the vines torn up by the roots. Many females were exposed in the street to every description of insult. One woman in particular, who was scourged in a most brutal manner, was known to be far advanced in pregnancy. The instruments which were used in this torture were not of the ordinary kind; small pieces of iron and small nails were fastened to the scourges by which these people were torn.

“Sir, I will not detain the House by going into all the particulars of these dreadful scenes. Thirty women were scourged, eight or nine of whom died in consequence. The

statement which I have before made on this subject has surprised many who heard it; but from everything which has since come to my knowledge, I am confirmed in that statement. I am certain that I shall be within the real numbers when I assert, that in these dreadful scenes two hundred persons have been murdered, and nearly two thousand persecuted in their persons and property. Two hundred and fifty houses have been destroyed; and some of these outrages have been attended with circumstances so horrid, that it would appear almost incredible that they should be suffered to pass with impunity in any civilised country. An old unmarried man named Lafond, who lived in retirement—who had neither the inclination nor ability to engage in political plots or discussions—whose only crimes were, that he professed the Reformed Religion, and was possessed of a few hundred pounds—was singled out as one of the first victims. Trestaillon, accompanied by other ruffians, went to his house, forced open the street door, and entered his apartment, which was on the upper floor. They demanded the instant surrender of his money, and threatened him with immediate death on his refusing to become a Catholic. He offered them all the money he had in his house if they would not murder him. To this they pretended to agree; but when they had obtained their booty, regardless of his cries and entreaties, they dragged him by his white locks to the landing-place, and precipitated him from the top of the balustrade. They thought he was dead, and left him; but returning soon after, and finding him only stunned, they brought him to the door, and there, amidst the acclamations of the populace, literally cut him into pieces with axes and broadswords. Out of a family of the name of Leblanc, consisting of eight persons all residing in the same house, seven have been murdered by Trestaillon and his associates. Two of them, who made some resistance, they brought into the street and cut to pieces on the threshold of their own habitation; the others they strangled. Five persons of the family of Chivas were immolated. One of these had been for some time confined to his room by sickness. Trestaillon went to his lodging, and, finding his wife on the staircase, asked for her husband. Shuddering at the sight of the murderer of her brethren, she hesitated what to answer. He saw her alarmed, and told her to fear nothing, he intended no harm. As he appeared without arms, she suffered him to enter the room of her husband. He found André Chivas in bed, and, approaching his bedside, put several questions to him concerning his illness, with all the appearance of one interested in his welfare. Trestaillon then took him by the hand and said, 'They have not treated your disease properly; I am the better doctor, and will cure you immediately.' On this he pulled out a pistol from his pocket, and holding it to the head of Chivas, blew out his brains in the presence of his wife, who has since shared the same fate.

"Having mentioned the name of this monster Trestaillon, I cannot but remark to the House, that he has never been brought to punishment. He has been twice in custody; once he has been released. I know not whether he is still in custody, but I know that he has not since been brought to justice. This wretch, as it has been reported, frequently boasted in public of the horrid outrages he had committed. He was a member of the Urban Guard. One man, whose house had been entered and set on fire, was condemned to see the body of his daughter, who had died a short time before, dug up and thrown into the flames. Barbarous instances of this kind are too numerous to be repeated in detail to the House. And it is to be recollected, that these murders and atrocities have not been perpetrated on men taken in arms, they were committed in cold blood.

"The National Guard, who, it is to be recollected, were all Catholics, continued at Nismes until the 24th of August. During this time the murders of the Protestants continued, nor was tranquillity restored until the Austrian troops entered the place. Whilst they remained, all was tranquil. When they departed, the murders of the Protestants were once more renewed. After the National Guard had quitted Nismes, they were removed to the mountains of the Cevennes, where, under pretence of suppressing treasonable conspiracies against the government, they exercised great cruelties on the unoffending mountaineers, by which several lives were lost. The Austrians at length arrived, and they were all disarmed. The Austrian troops, which entered Nismes on the 24th of August, remained there until the 15th of October. On the 16th, fresh murders were committed. Though Trestaillon had been arrested and sent out of the Department, yet there were not wanting others to emulate that monster in his crimes. Amongst these was one who assumed the name of *Quatre-taillon*, and who particularly signalized himself by his cruel atrocities. He was suffered to pass with impunity, though there were hundreds who had been witnesses to his crimes. In fact, not one of the many who were implicated in these outrages has suffered.

"Since December last, I am happy to believe, no crimes of so ferocious a nature have been committed. Protestants, however, still continue to be the subjects of insult and reproach. They are driven from the public walks; they are interrupted in their religious duties. They have a different measure of justice dealt out to them from that which is enjoyed by their Catholic fellow-citizens. Many of them have been sentenced to long imprisonment, sometimes even for life, under pretext of having uttered seditious expressions. If any person comes forward and says, that he has heard a Protestant use such and such words, the Protestant is immediately thrown into prison. There was a case in which two persons were accused of singing an improper song and of insulting a waiter; one of them was condemned to imprisonment for ten years, the other for life. It is impossible for me to say on what evidence these convictions took place; though it will not, surely, be very uncharit-

able to suppose, that those who had hearts to perpetrate the atrocities which I have described, are not likely to be very scrupulous as to the evidence they give against the Protestants. This is a strange picture of justice! We behold the petty offender visited with the severest penalties of the law, while the perpetrator of the most atrocious crimes—the murderer—not only remains unpunished, but is let loose to renew his practices with impunity, and to immolate new victims to his ferocious bigotry or revenge.

“Sir, I am not now inclined to move an immediate Address to the crown, calling upon Government to interfere on this subject. I am desirous of first knowing what has taken place between His Majesty’s Ministers and the Government of France respecting the excesses committed against the Protestants. I am glad to afford an opportunity to the noble Secretary of State to give to the House more detailed information, and from more authentic sources, than I can be supposed to possess. I have purposely avoided entering into details on this subject. I could give a long list of the names of Protestants murdered at Nismes, to not one of whom could it be imputed that he had taken part with Buonaparte. It is incumbent on those ministers, who, with the Duke of Wellington, have said that the French Government has taken all the measures in its power to prevent these atrocities and to extend protection to all classes of its subjects, to shew that this has been the case.

“Sir, if precedents are necessary now to justify the line of conduct which I wish the House to adopt, I need bring forward no other than that recent one which has reflected such honour on this country—I mean that unanimous expression of English feelings with respect to our fellow-creatures on the coast of Africa, for I cannot think that they had stronger claims on us than our fellow-creatures in the south of France. The interference on that recent occasion would even serve to justify our conduct if France were indifferent to us. But such is not the case.

“We have taken a great part in the Restoration of the Bourbons. If the Protestants are disarmed, we have assisted in disarming them. At the moment when these bloody scenes were acting in Languedoc, three Protestant armies might be said to occupy France. His Most Christian Majesty could not look from the windows of his palace without seeing guns pointed against it, and matches ready to fire them off if necessary. This was the state of France at the time when all these bloody transactions were taking place. Our responsibility calls upon us, if we did not at the moment interpose our good offices, to do so now. The House well knows that many parts of France are still in a state of trouble and disorder. Who can say, if the fears of those who call themselves the Loyalists should be excited, what may be the situation of the Protestant inhabitants of Nismes, who are doomed to be now jostled as they walk along the streets by the murderers of their wives, their children, or their parents, threatening them with their looks, and exulting in their former successful villany? And what sort of blame will fall on us having this responsibility if we shall not ask protection for these unfortunate people? Sir, I move that a humble address be presented to His Royal Highness, the Prince Regent, that he would be graciously pleased to give directions that there be laid before this House copies or extracts of all communications which have passed between His Majesty’s Government and the Government of France relative to the Protestants in the Southern Departments of that kingdom.”

[Sir Samuel Romilly’s motion was negatived.]

A few London newspapers made malicious and ignorant attacks on him on account of this speech. The *Courier* inserted an epigram:—

“Pray, tell us why, without his fees,
He thus defends the refugees,
And lauds the outcasts of society?
Good man! he’s mov’d by filial piety.”

The factiousness of newspapers in those days betrayed itself in a recklessness of which we have little or no experience now. Of this Sir Samuel had to complain. To Dr. Parr he wrote—

“I hope you do not give any credit to the accounts published in the *Morning Chronicle* of what passes in the Court of Chancery; much of what is there stated is the pure invention of the reporter. He has lately made Sir Arthur Piggott and me pay high compliments to the chancellor, of which not a single word was uttered; and he has made me express myself with a degree of incivility towards Basil Montagu, which I never shewed to any man at the bar—much less, to one whom I esteem so highly as I do him.”

None, however, but the desperately factious ever attacked Romilly. We find his praises everywhere. Lord Brougham wrote an able panegyric, attributing to him “an extraordinary reach of thought; great powers of attention and of close reasoning; a memory quick and retentive; a fancy eminently brilliant, but kept in perfect discipline by his judgment and his taste.” “His manner,” Brougham goes on to say, “was perfect in voice, in figure, in a countenance of singular beauty and dignity; nor was anything in his oratory more striking or more effective than the heartfelt sincerity which it throughout displayed in topic, in diction, in tone, in look, in

gesture." Brougham also alluded to the probability that Romilly one day would have been Lord Chancellor; but Barnes, in his *Parliamentary Portraits*, published in 1815, had already disposed of such an anticipation:—"I should wish, indeed, to see the first best man of his profession occupying, at some time, the first rank in it, and giving dignity to some new title, which might hereafter be quoted as the heraldic name for fine sense and integrity. But this is merely a matter of taste. Sir S. Romilly has already reached the summit; no honours could add weight to his opinions in the general mind; no station could make his virtues more conspicuous." Professor George Joseph Bell, of Edinburgh, said, with grateful affection, "The name alone of ROMILLY suggests so much, that I will not presume to apply to him any epithet that might seem to measure the extent of his talents, the perfection of his virtue, or the reach of his benevolence."¹

The poet Montgomery saw in him "the clearest intellect, the most unsullied virtues, and a thoroughly disinterested devotion to the public good." To Crabbe, on 10th September 1818, Romilly suggested that he should devote one of his metrical tales to the object of mitigating the rage of the game-preserved and the passion of the poacher. The poet at once set to work on a twenty-first Tale of the Hall, with the title, "Smugglers and Poachers." Before it was finished Romilly was dead, and Crabbe indited a long note, concluding thus:—

"Thou hadst the tear of pity, and thy breast
Felt for the sad, the weary, the opprest;
And now (affecting change!) all join with me,
And feel, lamented Romilly, for thee."

"He devoted himself—with too much ardour, alas—to the cause of his country and her laws. By giving himself too little relaxation from these hallowed but toilsome pursuits, the mortal frame was too soon worn out. But he has left a name, consecrated by his aim to ameliorate the penal code of his country, and to improve the condition of his countrymen, which will never die.

"There is only one short letter from Sir Samuel [to Dr. Parr] after Lady Romilly's illness was declared alarming. But Mr. Basil Montagu and his accomplished lady warned Dr. Parr of her hopeless state, and entreated him to be with Sir Samuel at the close of the scene. Unfortunately this humane foresight had not its intended effect; for although Parr declared his opinion to me that Sir Samuel would not survive Lady Romilly long, he either thought himself incapable of doing the good desired, or some impediment lay in his way."²

Toone's *Chronological Record* says, "1818, November 2, Died by suicide, Sir Samuel Romilly, Knt., a celebrated lawyer, and lately returned member for Westminster; the supposed cause of this melancholy catastrophe was the death of his wife, which had recently happened." [Lady Romilly had died on October 29.]

OTHER M.P.'S.—John La Roche (*born 1700*), M.P. for Bodmyn from 1727 till his death in 1752, was a son of Monsieur Pierre Crothaire of the Province of Bordeaux, who came to England as an attendant upon Prince George of Denmark, and assumed the name of La Roche by that Prince's desire.

Sir James Laroche was the third son of the above (*born 1734*). He was elected M.P. for Bodmyn in 1768, and was made a Baronet 24th August 1776. He died in 1805. His sister Catherine, wife of Charles Berners, Esq. of Wolverston Park, Suffolk, died in 1800.

Joshua Mauger was twice elected M.P. for Poole, viz., in 1768 and 1774. He was a Director of the French Hospital in 1769. He often voted in minorities with Colonel Barré, and was sometimes one of the tellers in the divisions.

William Devaynes, an East India Director, and a Director of the French Hospital, was chosen M.P. for Barnstaple in 1774.

RIGHT HON. WILLIAM SAURIN, born in 1758, was the second son of Rev. James Saurin, Vicar of Belfast, whose youngest son was Bishop Saurin (see chap. xxiii.). He was a pupil of Rev. Saumarez Dubourdieu of Lisburn, and from 1775 to 1778 of Trinity College, Dublin. He was called to the Irish Bar in 1780, and in 1790 his career of successful practice began. In 1794 (15th November) the declaration of the plaintiff was entered at the Court of Exchequer, Dublin, in the case of *Curran v. Sandys*. The counsel for the defendant were Mr. Waddy and Mr. Saurin, and a plea of "Not Guilty" was entered on 1st December 1794. The case came on before the Chief Baron (Yelverton) and Baron Smith on the Saturday before 16th February 1795. Mr. Saurin, as junior counsel, opened the defendant's case. Mr. O'Regan, a

¹ Preface to "Commentaries on the Laws of Scotland," 1826.

² "Life of Parr," by John Johnstone, M.D., F.R.S., pp. 552, 555 (vol. i. of Parr's Works).

cotemporary barrister, in his "Life of Curran" (page 118), pronounces a splendid eulogium on his speech:—

"On this occasion Mr. Saurin's talents were first drawn forth. He made a statement for the defendant, at once solid, luminous, and vehement. It was on this occasion he brought out to public view the eloquence of his judgment, and he exhibited proofs of those superior powers which have ever since sustained the fame he here so justly merited. Hitherto he had been considered a lawyer learned and profound, matured by study, and little indulging in that grave humour which he so eminently possesses and so rarely indulges in. But to this occasion may be referred the first foundation of his fame and of his elevation. I owe to him and to truth to say that, when history comes to record his name, it (more just than passion) may thus describe him:—

"He was a profound lawyer—one who of his times made the nearest approaches to the character of a wise man; of pure morals, and of gentle and unassuming manners. As in architecture the grandeur of the building is found in the simplicity of the design, so in him you saw the best moral order, and saw it without effort. His repose resembled those deep and silent waters of the lake which sleep till chafed by the tempest, or, becoming swollen by the mountain torrent, rise and rush over the opposing rocks with an overwhelming roar which sounds at once solemn and sublime."

At least Mr. Saurin earned some of the credit of the comparatively successful defence; for, although the verdict was for the plaintiff, the jury gave him only £50 damages, instead of £2000 which had been claimed.

I have not observed any other cases in which Mr. Saurin was engaged, except that on the trials for high treason arising out of the Irish Rebellion, which began on Thursday, 12th July 1798, he was one of the counsel for the Crown.

A meeting of the Irish Bar took place in the Exhibition House in William Street, Dublin, on Sunday, 9th December 1798. "Mr. Saurin opened the business, and after stating the question with his usual ability, as to the method and period of proposing it, when the country was but just delivered from a rebellion the most savage that ever scourged a country, moved, That the measure of a legislative union of this kingdom and Great Britain is an innovation which it would be highly dangerous and improper to propose at the present juncture to this country." Mr. St. George Daly's motion for an adjournment was rejected by 166 to 32, whereupon Mr. Saurin's resolution was put and carried.¹ Sir Jonah Barrington said, "Mr. Saurin's speech was vapid, and his resolution pointless; but he had great influence with the profession; he was an excellent lawyer, and an amiable, pious Christian."

Nothing could move Mr. Saurin from his opposition to the Union of the British and Irish Parliaments; and for this reason he refused in 1798 to be Solicitor-General for Ireland.² It was not till 1807 that he accepted office as Attorney-General for Ireland, and a seat in the British House of Commons. He was colonel of the lawyers' corps of volunteers. He resigned office in 1821, and retired from the bar in 1831, having refused both promotion to the Bench and a peerage. He lived to be Father of the Irish bar. The following is the substance of a sketch printed in "Public Characters" for 1799-1800 (being written by an observer of his appearances at the bar of the House of Lords in Westminster, it represents Mr Saurin in his least impassioned moods):—

Mr. Saurin is low in stature; his countenance is characteristic of French origin, it bespeaks strongly a cool and sound judgment, a sagacious understanding, and a good heart. He is said to make considerably more in his profession than any other man at the Irish bar. There appears, however, no obvious or shining excellence in his manner of discharging his forensic duties. His great merit as a bar orator consists in the ingenuity of his statements, his colouring, his selection of facts, and his judicious arrangement of matter. He possesses great legal knowledge, the result of laborious and early reading; and he is characterized by a degree of attention to business to which even a young and poor man is seldom found to submit.

Mr Saurin married in St. Anne's, Dublin, on 21st January 1786, Dame Mary Cox, widow of Sir Richard Cox, Bart., daughter of Edward O'Brien, Esq., and sister of the second and third Marquises of Thomond. He died on 11th January 1839, in his eighty-first year, and she on 28th January 1840. Their children were three sons and a daughter; the eldest son, Admiral Edward Saurin, married on 15th July 1828, Lady Mary Ryder, second daughter of the first Earl of Harrowby, and died

¹ Seward's "Collectanea Politica," vol. iii., p. 475.

² From the Parliamentary Return of Members of Parliament, it would appear that Mr. Saurin sat in the Irish House of Commons for only the last few months of its existence. He was not returned at the General Election of 1798, but at a bye-election we find the return of "William Saurin, Esq.," for the borough of Blessington, "in place of Hon. Richard Annesley, who has accepted the office of Escheator of Munster."

on 28th February 1878, leaving, with other children, a son, William Granville Saurin, Esq.

DUQUERY.—Henry Duquery was an Irish barrister, a cotemporary of Saurin, whose praises also are sounded by Mr. O'Regan, who says that he "had the elegance of Addison," and adds—

"Of the chaste, accomplished, and classic Duquery, it is related, on his own authority, that he read Robertson on the day before his best displays, to catch his unrivalled style, and to harmonize his composition by that of the master of historic eloquence."

There can be no doubt that he was of French Protestant descent, for the King's letter, dated 3rd May 1762, gave him an Irish pension of £200 per annum, "to be charged on the French pensions." I have not the date of his being called to the bar, but he was made Third Sergeant in Ireland on 17th August 1789.

The name of Henry Duquery, barrister and M.P., is in the list of the original members of a patriotic and convivial club, which humorously designated itself, "The Monks of the Order of St. Patrick, commonly called the Monks of the Screw, assembled at their convent in St. Kevin Street, Dublin, on and after September the 3rd 1779." The club was dissolved in 1795.

Mr Duquery was promoted to be Second Sergeant on 30th July 1791. He sat in the Irish House of Commons as M.P. for the borough of Rathcormack, in the county of Cork, from 1790 to 1797, and farther I have not traced him.

The following is a specimen of his parliamentary oratory:—

[On 10th February 1794 Mr. Grattan moved a Resolution *that it would tend to the advantage of both kingdoms, if Irish manufactures were admissible into Britain, according to the tariff settled in Ireland for duties payable on the importation of English commodities.*]

Mr. DUQUERY said, "To give an idea of the commercial disadvantages under which Ireland labours in her intercourse with England, it may not be unnecessary to state a few items from the tariffs of both countries. How then stand the tariffs on woollen cloths or (what is called) old drapery? In Great Britain there is an import duty of £2, os. 6d. per yard on Irish woollens; while the duty on English woollens imported into Ireland amounts to no more than 50d. per yard. On woollen stuffs and mixed goods or (what is called) new drapery, the same system of hostility to the manufactures of Ireland has been followed by the parliament of Great Britain. The import duty from Ireland into England is six shillings per yard, and from Great Britain here only three halfpence. Cotton goods are admitted here at a duty of 10 per cent.—in England the duty is 30 per cent. Printed linens, notwithstanding all that is said of the protection afforded by England to the linen manufacture of Ireland, are subject to an import duty there of 65 per cent., while here they are admitted at 10 per cent. Our manufacture has been considered sufficient for upwards of four million of people; but was not such a disproportion of duties calculated to destroy even that? When Ireland had not been more than thirty years in possession of the manufacture of printed linens, England laid on a heavier duty to enable her to rival us. After trying the experiment, she found she could not; and the consequence was that the trade fell into the hands of the Germans, the Hollanders, and the Swiss. Thus the trade was lost to Ireland, without being the smallest advantage to Great Britain. The manufacture of sail-cloth was rising in this country about the year 1750 to a flourishing state, until checked by the monopolizing spirit of England—which, however, has not been productive to the latter nation of any advantage. So that Ireland might, with respect to these particulars, tell Great Britain, you have

'Robb'd us of that which nought enrichéd you,
But makes us poor indeed.'

"Nations were born to assist nations; and the more exactly Great Britain and Ireland square their reciprocal commercial and political intercourse by this maxim, the more prosperous will be the common affairs of both. England is peculiarly adapted to the manufacture of fine woollen cloths, and might therefore leave to Ireland the advantages on coarse woollens. It begins now to be known that the spirit of monopoly is as injurious to trade, as that of conquest is to the happiness of society. The consequence of depriving Ireland of the woollen manufacture was to throw that trade directly into the hands of France, to the detriment of Great Britain. And Sir Matthew Decker, than whom no higher authority on the subject of trade can be adduced, is of opinion that the rivalry of France would not have become so formidable to Great Britain, but for the restrictions laid on the woollen trade of Ireland, and that if the two nations would not suffer themselves to be divided in sentiment on account of the narrow gut of ocean which separates them, they would both become more great and prosperous.

"The linen manufacture may perhaps be sufficient for Ulster; but is Munster to droop in poverty? I entertain too high an opinion of the British ministers to think they will yield to the folly of the manufacturers. The Resolution proposed by the right honourable gentleman does not go to agitate any political question; it goes only to procure the British duties to be

lowered to the Irish tariff, which must be finally adjusted in the parliament of Great Britain. And I think that in voting the Resolution, we are but doing our duty as the representatives of Ireland."

JUSTICE PERRIN.—A steadfast Huguenot, named Perrin, left for conscience' sake his property at Nonere, and took refuge at Lisburn. This was at the period of the Revocation. A few years afterwards he removed to Waterford, and there founded a family. The Judge's father married a cultivated Irish lady, named Daly, and had many children, but was in straitened circumstances until a brother died, and left him £30,000, amassed in India. The *Ulster Journal* states that Louis, the future Judge, was born in the County of Waterford, near Clonmel. Mr. J. Roderick O'Flanagan, author of "The Irish Bar," claims him as an Ulster man, and a pupil of the Diocesan School of Armagh. He gained a scholarship in Trinity College, Dublin, in 1799. He became a student of law, and kept the terms both in London and Dublin, and was called to the Irish Bar in 1806. Mr. O'Flanagan writes of him, "He had a great knowledge of the laws of pleading and evidence, and was especially versed in mercantile law—a branch not very much studied by the general class of Irish law students." "He was so respected for his character and conduct as to acquire the title of *Honest Louis Perrin*." He went the North-East Circuit, and had a very large practice for many years. He became a King's Counsel. As a Whig he entered Parliament in 1831, and was made Sergeant-at-Law, and in 1834 Attorney-General for Ireland. Although a useful and successful M.P., he accepted a seat in the Irish King's Bench in 1835, and adorned the Bench for a quarter of a century, exhibiting "great sagacity, and a strong sense of right." Mr. O'Flanagan says:—

"To any argument that bore upon the case before him he displayed great attention; but if irrelevant topics were introduced, a very significant grunt showed the advocate the Court was not with him. He held the scales of justice with a firm and steady hand, and, as between the Crown and the subject, there was no inclination of the scales to either side. He was very social and hospitable, and entertained his friends either at his town house in Granby Row, Rutland Square, or at his country villa [at Clontarf]."

His eldest son, John Perrin, who had obtained eminence at the Bar, and was counsel to the Castle of Dublin, died on 28th January 1860, aged forty-three. This severe blow confirmed Justice Perrin in his resolution to resign. He retired in that year to a villa near Rush, but "his habits of dispensing justice were so strong that he used to attend at Petty Sessions, to the great pleasure of the county magistrates, who felt quite proud of his attendance on their bench." He died on 7th December 1864.

JUSTICE BOSANQUET.—Right Hon. Sir John Bernard Bosanquet, Knight, a younger son of the second Samuel Bosanquet of Forest House, was born 2nd May 1773. He was called to the English Bar in 1804, and was made King's Sergeant in 1827; he was standing counsel to the Bank of England. His law reports are authorities of the first class, being also annotated with learning and judgment. Though he confined his practice to the common law courts, he was familiar by study with chancery law, and the accuracy and fulness of his information was unsurpassed. He was knighted in 1830, on becoming a judge, and he took his seat as a Justice of the Court of Common Pleas. In 1833 he was made a Privy Councillor, and in 1835 was a Lord High Commissioner of the Great Seal—a compliment for which an interregnum as to the office of Lord Chancellor presented an opportunity. He was also a Commissioner for the improvement of the practice in the Superior Courts of Common Law, and a Commissioner of the Public Records. He died 25th September 1847. When, according to custom, on being made a Judge, he put his armorial bearings on painted glass in Sergeants' Inn, he took his motto from Horace, *Per damna, per cædes*, in acknowledgment of his prosperity arising from the Almighty's care of a family that had given up their country for their faith.

[Edward Foss, in his Biographical Dictionary of the Judges of England, says of Mr. Justice Bosanquet, that he was selected as arbitrator between the Crown and the Duke of Athol, to fix the amount of the Duke's unsettled claims on resigning the sovereignty of the Isle of Man. "He published, without his name, a *Letter of a Layman* on the connection of the Prophecies of Daniel and the Apocalypse, embodying in a small compass, a great amount of research. He was a very considerable linguist, of accurate and various learning, and particularly fond of scientific enquiries."]

DUPUIS.—Thomas Sanders Dupuis, born in England on 5th November 1733, was the third son and fourth child of John Dupuis and Susannah, his wife, natives of

France. John Dupuis occupied some position about the court, and was an acknowledged relation of Abraham Dupuis (already memorialized). His son, Thomas, was placed in the Chapel-Royal, and instructed in music by the celebrated Bernard Gates (who died in 1773, and constituted him his ultimate heir). Afterwards he became a pupil of Travers, organist of the King's Chapel, for whom he officiated as Deputy for a time. He succeeded Dr. Boyce as organist and composer to the Chapel-Royal in 1779, on the nomination of the Bishop of London. In 1784 he was the Assistant-Director of the Handel Commemoration. The University of Oxford conferred on him the degree of Doctor of Music on 26th June 1790. He published "Organ Pieces" and "Chants;" and after his death a "Selection of Services and Anthems," written by him for the use of the King's Chapel, was printed in two handsome volumes, displaying "great knowledge and taste," and "by no means deficient in invention." He died at his house in King's Row, Park Lane, on 17th July 1796, and was buried in Westminster Abbey (contrary to his written desire to be buried "at Fulham, on the coffin of his dear wife"). His wife's maiden name was Martha Skelton. Two of their sons grew up, namely, Rev. Thomas Skelton Dupuis, and Charles Dupuis, Esq., of Mount Street, Grosvenor Square; the latter was the father of the late Rev. Charles Sanders Skelton Dupuis. ("Imperial Dictionary of Biography," Colonel Chester's "Westminster Abbey Registers," Mr. Wagner's "Dupuis Pedigree.")

LATROBE.—In noting the connection of the Latrobe family with literature, we begin with Rev. Benjamin La Trobe, a Moravian minister of London, and a very powerful preacher, in whose society Dr. Samuel Johnson felt pleasure. He translated Bishop Spangenburg's *Idea Fidei Fratrum* ("Exposition of the Doctrine of the United Brethren"), London, 1784; Translation of Crantz's "History of the Brethren's Church," London, 1780; Translation of Crantz's "History of Greenland," containing a description of the country and its inhabitants, and particularly a relation of the Mission, carried on for above these thirty years by the *Unitas Fratrum* at New Herrnhut and Lichtenfels in that country, London, 1767. As to the last mentioned book Dr. Johnson said, "The style of the translation is quaint and rugged, yet the man who cannot relish the first part is no philosopher, and he who cannot enjoy the second is no Christian." A conversation is recorded between Johnson and Latrobe, the subject being the beatitude, "Blessed are the poor in spirit." Johnson attempted a definition of poverty of spirit, to which Latrobe partly demurred as implying some self-complacency. Johnson was silent for a short time, and then exclaimed, "You are right, sir, you are right; and if an angel in heaven were to indulge in self-complacency, he would be a devil."

The Rev. Christian Ignatius La Trobe, son of Benjamin, edited in 1812 some "Letters on the Nicobar Islands," from Rev. John Gottfried Haensel, the only surviving minister of the Moravian Missionary Station there (which was abandoned in 1787, owing to the impossibility of obtaining supplies of provisions). Mr. Latrobe was appointed by the Moravian Missionary Board to visit the stations of Gnadenthal and Groenekhoof in South Africa, and to confer with the Government of Cape Colony regarding the security of such settlements, that government having previously expressed a wish that the Directors should establish a third settlement. The result was the publication of a handsome quarto volume with several maps and coloured engravings, entitled "Journal of a Visit to South Africa in 1815 and 1816, with some account of the Missionary Settlements of the United Brethren near the Cape of Good Hope," London, 1818. But Christian Ignatius La Trobe is best known from his contributions to music. He was a student in the University of Barby, and one of several students who, in rotation, were volunteer organists in the chapel. In that capacity Bishop Spangenberg convinced him of the evils of the common style of performance of sacred music, characterised by "flourishes and ill-placed decorations," "long straggling interludes," and indifference as to agreement between music and words. When he returned to England in 1784 Latrobe composed sacred music in the truly grand and devotional style. I cannot, however, enter upon his original compositions. He was long well known for his "Selection of Sacred Music," and I abridge an account of it by one of his sons:—

In the year 1806 he published by subscription his first volume, which he had projected through the encouragement of Dr. Jowett of Cambridge, and which he entitled, "A Selection of Sacred Music from the Works of the most eminent composers of Germany and Italy." He compressed the instrumental parts, as much as possible, into a full adaptation for the piano-forte, and confined his choice to such pieces as might be easily understood and decently performed by amateurs, who had acquired a moderate degree of skill and taste. The success of this volume more than answered his expectation; yet Mr. Latrobe hesitated as to proceeding

farther, when a message from the Princess Charlotte of Wales, through her music-master, expressing gratification with the work, and a wish for its continuance, determined him to persevere. The two next volumes proceeded under her patronage, and in the preface to the fourth he makes a feeling allusion to her loss. The whole six volumes cover a space of twenty years, embracing examples, more or less extended, from the works of upwards of fifty composers. It forms a treasury of the richest music, and is peculiarly adapted to meet a want often experienced—how to fill up the hours of social recreation.

The son (from whom I quote) was Canon La Trobe (see chapter xxiii.). He edited his father's "Letters to my Children." He published a didactic volume of essays on the "Music of the Church" in 1831, with this dedication:—

TO MY FATHER this Volume is dedicated,
in gratitude for the care with which
he elicited and directed heavenward
the musical taste of his children;
and in adoration of that Blessed Lord
who has enabled him from earliest youth, even to hoar hairs,
to devote the musical talent wherewith he has been endowed,
exclusively to advance the Divine Glory
in the active promotion of the music of the Church.

[The old minister was born at Fulneck in 1758, and died at Fairfield on 6th May 1836, in his seventy-ninth year.]

Another son was (I think) Charles Joseph Latrobe, author of travels. I cannot think that he was American, for the motto of his books on the new world was—

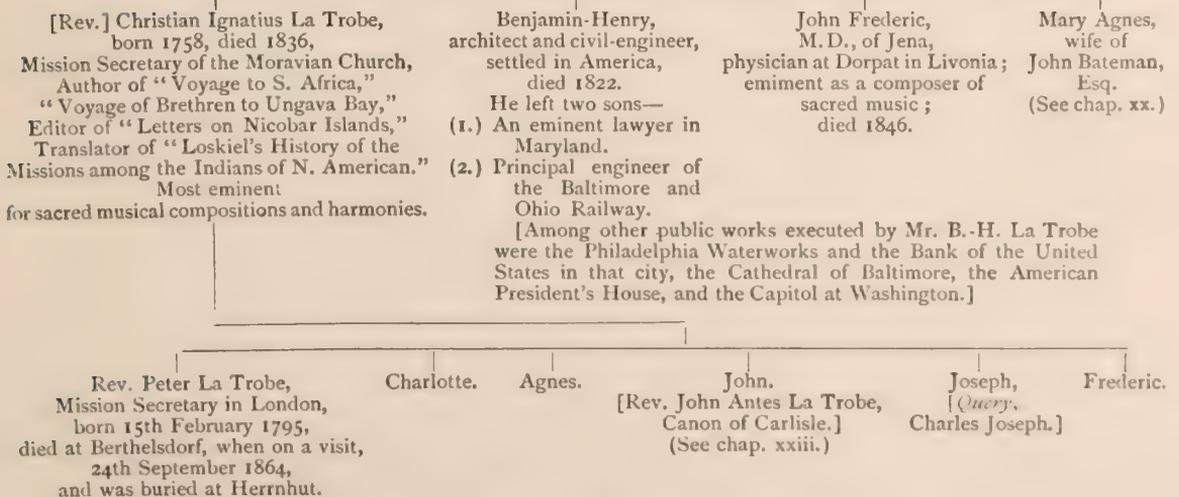
Cælum non animam mutant qui trans mare currunt.

His works were (1) "The Alpenstock; or, Sketches of Swiss Scenery and Manners, 1825-6," Lond., 1829. (2) "The Pedestrian—a Summer's Ramble in the Tyrol and some of the adjacent Provinces, 1830," Lond., 1832. (3) "The Rambler in North America, 1832-3," "dedicated to Washington Irving, Esq.," 2 vols., Lond., 1835. (4) "The Rambler in Mexico, 1834," London., 1836.

John Henry Boneval de La Trobe, refugee in Holland and England.

James La Trobe, of Dublin = Miss Thornton.

[Rev.] Benjamin La Trobe,
Mission Secretary of the Moravian Church,
born in Dublin 1728, died in London 1786. } = { Anna Margaret,
daughter of
Colonel John Henry Antes.



BOSANQUET.—The Bosanquet family (see chapter xx.) have cultivated literature with no inconsiderable success. The British Museum Library Catalogue contains a long list of their publications. The *Bosanquets of Rock*, in Northumberland, are represented in three generations. Colonel Charles Bosanquet published a "Letter on West India Property" (1807), "Thoughts on Commerce and our Colonial Trade" (1808), and "Observations as to Bullion" (2nd edit., 1801). His eldest son and successor, Rev. Robert William Bosanquet, published "Objections to Dr. Pusey's Sermon on the Holy Eucharist" (1843), reprinted at Edinburgh (1844), and "The Sacrament of Baptism" (1850). A younger son, Rev. George Henry Bosanquet,

depicted "The Sorrows of Deafness," printed in 1839. In the third generation, the heir-apparent, Charles Bertie Pulleine Bosanquet, Esq., Secretary of the Society for Organising Charitable Relief, published "LONDON; some account of its growth, charitable agencies, and wants, with a clue map" (1868). We next come to Samuel Richard Bosanquet, Esq. of Dingestow; he was a thoughtful and serviceable observer of the times in which he lived. His first works were elucidatory of "The Tithes Commutation Act" (1837), "The Poor Law Amendment Act" (1839), "Rules of Pleading, and Logic" (1839). He also published "The Rights of the Poor and Christian Almsgiving Vindicated" (1841); "Principia, a series of Essays on the Principles of Evil manifesting themselves in the last times in religion, politics, and philosophy" (1843); "Vestiges of the Natural History of Creation, its argument examined and exposed" (2nd edit., 1845); "The late Papal Agression," and "The Sacramental and the Mediatorial Systems contrasted" (1851); "Excelsior" (1865); "The Bible, its superiority in character, composition, information, and authority to all uninspired literature" (1866); "Eirenicon" (1867); "The Successive Visions of the Cherubim, distinguished and newly interpreted, showing the progressive revelation through them of the Doctrine of the Incarnation, and of the Gospel of Redemption and Sanctification" (1871) [The preface opens thus:—"At the conclusion of the second edition of my 'New System of Logic,' I added that my next, and perhaps final work, would be a treatise on Exegesis, or the right method of interpreting Scripture. That treatise will take long time and much labour to complete. In the meantime, therefore, having had occasion to draw out into form my views respecting the cherubim, I think it right to publish them. And I put them forward partly as an example of my method of interpretation"]; "Interpretation, being rules and principles assisting to the reading and understanding of the Holy Scriptures" (1874); "An exposition of the first twenty chapters of Exodus; with an introduction on the nature and style of the Mosaic and Scripture Symbolism" (1876); "The Prophecies of Zechariah interpreted and applied" (1877); "The Interpreter; some selected interpretations of Scripture" (1878); "Hindu Chronology and Antediluvian History," pp. 59 (1880).

James Whatman Bosanquet, an eminent London banker, and brother of the above, wrote on the Currency (1842), and on the Bank Charter (1857); he was also an author on Biblical researches—"Chronology of the Times of Daniel, Ezra, and Nehemiah" (1848); "The Fall of Nineveh and the Reign of Sennacherib chronologically considered" (1853); "Messiah the Prince, or the Inspiration of Daniel," also "Sabbatical Years and Jubilees" (1866), and "Hebrew Chronology, from Solomon to the Birth of Christ" (1867). A third brother, William Henry Francis Bosanquet, published a translation from the Anglo-Saxon of Caedmon's "Fall of Man" (1860).

Rev. Edwin Bosanquet, youngest son of the late William Bosanquet, Esq., and Charlotte Elizabeth Ives, is the author of "A Sermon before the University of Oxford, on Psalm ii. 1" (1843), and "A Verbal Paraphrase of the Epistle to the Romans, with brief illustrations" (1840). But we must not omit the lady whom the Catalogue describes as Mary Bosanquet (afterwards De la Flechère), author of "An Aunt's Advice to a Niece" (to which is added a correspondence with the late Rev. Dr. Dodd during his imprisonment), and "A Letter to the Rev. Mr. Wesley on the death of the Rev. Mr. Fletcher."

Mary Bosanquet was the younger daughter of Samuel Bosanquet (the first) of Forest House; she was born on the 1st September 1739, at Leytonstone, in Essex. In 1763 she went to her native village, where she had some property. There she founded an Industrial Home, which was afterwards transferred to Cross Hall, Yorkshire. She was in later life married to the Rev. John William de la Flechère, vicar of Madeley. He died on 14th August 1785; she died at the age of seventy-five, on 9th December 1814.

CHENEVIX.—Richard Chenevix, Esq., F.R.S., born in 1774, was a son of Colonel Chenevix, and grandson of Colonel Chenevix of the Carabineers, the older Colonel having been a brother of the famous Bishop of Waterford. Mr. Chenevix became a Fellow of the Royal Society in 1801, having at an early age obtained eminence in the study and researches of chemistry. He is known as the author of "Remarks on Chemical Nomenclature, according to the System of the French Neologists" (1802). His "Observations on Mineralogical Systems" appeared first in a French translation in the *Annales de Chimie*. He published "Researches on Palladium, Corundum, &c.," in 1803. He was the author of many papers in the London journals, and a volume containing two original plays named "Mantuan Revels" and "Henry VII." He died on 5th April 1830. He left for publication, under the editorship of

Thomas Pery Knox,¹ his most important work, in two volumes 8vo, entitled "An Essay upon National Character, being an inquiry into some of the principal causes which contribute to form and modify the characters of nations in the state of civilisation." Mr. Chenevix does not treat of the nations separately, but different faculties and qualities are brought forward, one by one, in separate chapters, and in each chapter all the nations march past for review. In the chapter on *Morality* he finds occasion to remark—

"The nation that has retained the largest share of ferocity, which once was common among its barbarous ancestors, is that whose vanity is the most active—France. The cruelty of the French differs from everything that has hitherto been related; or could it be compared to any other, it must be to the cruelty of the Jews. French cruelty flourishes amid the most advanced progress of the social arts. It rages amid great urbanity, much apparent amenity, and a thoughtlessness which seems to bid defiance to deep-seated benevolence. . . . French cruelties have always been committed by one part of the nation upon the other, when both the contending parties were of course equal in civilisation. A humane and civilised nation, struggling with ferocious barbarians, may be so exasperated as to forget its natural moderation, and to become as cruel as its antagonists; but when it fights within itself it has no ferocity to excite its vengeance but its own. It is thus, pure and unalloyed by foreign inhumanity, that the cruelty of nations ought to be judged. (Chap. vi. 190-2.)"

"It has been asserted that the British nation has shed more blood upon the scaffold than any in modern, or perhaps in ancient history; but this charge is quite unfounded. . . . The horror which such executions excite is the reason why the historian dwells upon them. . . . When the Duke of Alva boasted at Madrid² that, during his administration of the Low Countries, eighteen thousand persons had been executed on the scaffold by his order, one sweeping phrase includes the whole transaction, together with thirty thousand more who perished for religion by other means; but when the reign of Mary is described by English writers, every particular which can excite compassion for the victims and indignation against the murderers is told. . . . The cruelty of the British has, with as much regularity as can accompany human concerns, diminished progressively, and its diminution has kept due pace with the development of social improvement. . . . At the Revocation of the Edict of Nantes, six thousand three hundred French Protestant families were provided for in England. At the Revolution of France, 1789, more than one hundred thousand French emigrants, most of whom had lent their aid to the independence of the United States, were relieved here more than twenty years, at the expense of near six millions sterling (194-7)."

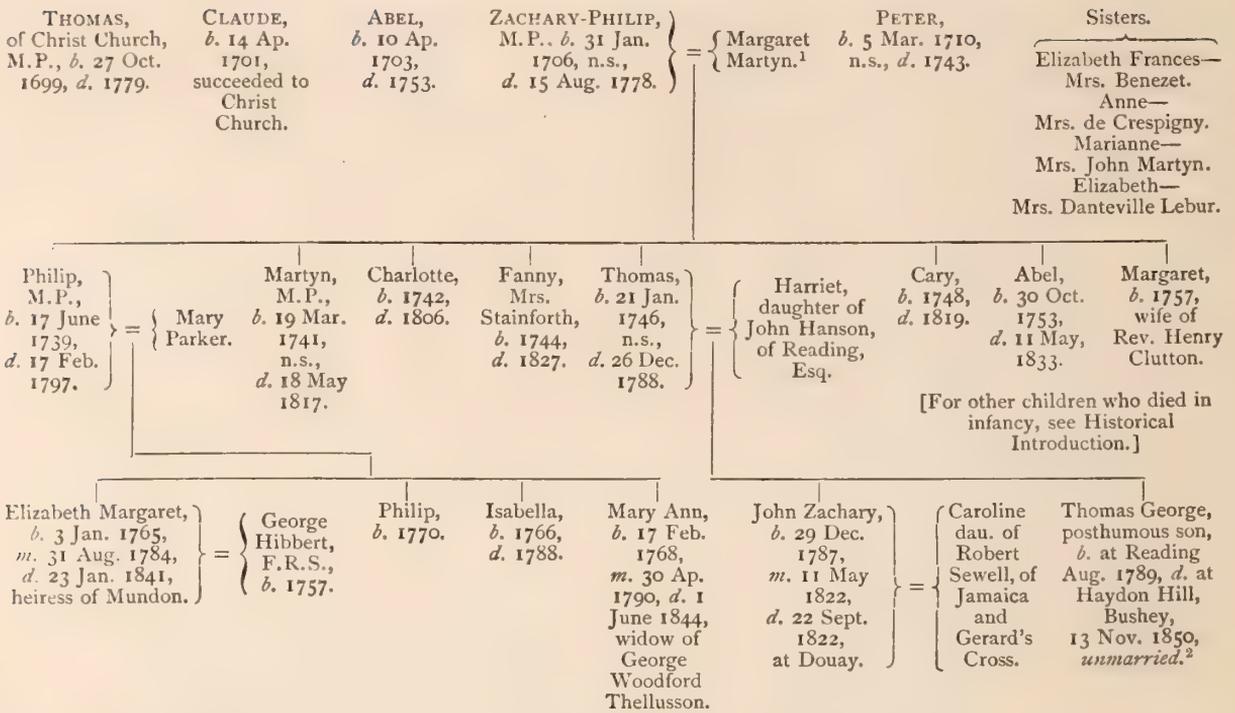
THOMAS GEORGE FONNEREAU (*born 1789, died 1850*), was a gentleman of fine literary culture, in whose conversation the best literati and connoisseurs greatly delighted. Some of his thoughts on matters of fact, of taste, and of politics, he gave to the public anonymously, and under a fictitious description of the author, in 1849, under the title of "The Diary of a Dutiful Son, by H. E. O. MDCCCXLIX."³ [H. E. O. are the *second letters* of his name.] He represents himself as a merchant's son, frequenting the dinner-parties of the learned and the influential. The merchant extorts from the youth a promise to make notes of the profitable table-talk, in order that the time expended at table, viewed commercially, may not be lost. The son pretends to have compiled the diary, which he produces entirely out of a sense of filial duty; but upon receiving paternal commendations, he confesses, "I invented the whole myself." This avowal is true; but as the author was a posthumous son, the very preamble is only a *jeu d'esprit*. The book which is written with combined vigour and grace consists of 104 miscellaneous sections; it was highly praised by Lockhart. Mr. Fonnereau's fortune was made by his ancestors in the linen trade; he had some very beautiful table linen with the Fonnereau arms, a present from Saxony—from correspondents in the trade. He was descended from the same refugee ancestor as the family of Fonnereau of Christ's Church Park; and he had a portrait of the noble refugee. This, with other heirlooms, came into the possession of his residuary legatee, Nathaniel Hibbert.

From memoranda among Mr. T. G. Fonnereau's papers it appears that he represented Zachary-Philip Fonnereau, the fourth son of the senior Claude. The following is the descent:—

¹ Mr. Knox (born in 1805) is the eldest son of the Right Hon. George Knox, D.C.L., and grandson of Thomas, first Viscount Northland; he is a first cousin of the late Thomas, first Earl of Ranfurly.

² [Alva was on the borders of Germany (on his way back to Spain) when he made this boast to Count Louis van Koningstein, maternal uncle of the Prince of Orange, December 1572. *Brandt*, vol. i. book 10.]

³ The first edition was for private circulation (see the *Quarterly Review* for March 1850). The author left a corrected copy for publication, which did not appear till 1864. (London, John Murray.)



MANGIN.—This surname belongs to the Crommelin connection. The great Crommelin and Captain Paul Mangin were married to sisters, daughters of Samuel Crommelin and Anne Testart, grand-daughters of Pierre Crommelin and Marie Desormeaux, great-grand-daughters of M. Crommelin and Marie de Semery de Camas. The great Crommelin had the same great-grand-parents, but his grand-parents were Jean Crommelin and Rachel Jacquelet, and his parents were Louis Crommelin, “le fleur de la maison,” and Marie Mettayer. Jeanne, Madame Mangin, having died, was succeeded by a second wife, *née* Anne Henriette d’Aulnis de la Lande. Harriette, daughter of Paul Mangin, was married to Samuel Louis Crommelin, junior (see chapter xx.). Captain Mangin spent his latter years in Dublin. I conjecture that the elegant author, Rev. Edward Mangin, M.A., descended from him. —Edward Mangin’s work, which attracted most notice, was published in 1808, entitled “An Essay on Light Reading, as it may be supposed to influence moral conduct and literary taste;” a work of the same class, which he published in 1814, was “A View of the Pleasures arising from the Love of Books.” He edited Richardson’s works, in nineteen volumes, and published some translations from the French, such as “The Life of Malesherbes” (1805-1814), and “The Life of Jean Bart” (1828)—the latter is dedicated to his brother, Captain Reuben Caillaud Mangin, Royal Navy.

Rev. ARTHUR HENRY KENNEY, D.D. (styled in 1842 Rector of St. Olave’s, Southwark, formerly Dean of Achonry, and Fellow of Trinity College, Dublin), is known as the biographer of Archbishop Magee. He ought, probably, to be included among the descendants of Huguenot refugees. One reason for this conjecture is, that a well-represented family surnamed Kenny, has already been so honoured, on the authority of Burke’s Dictionary of Landed Gentry. Another reason is that Dr Kenney is the author of a volume which contains a readable digest of Claude’s Pamphlet on the Persecution in France, and of the controversy between Bossuet and the Huguenots, in which Archbishop Wake so ably and gallantly wielded his pen. This volume was published in 1827, with the title “Facts and Documents illustrating the history of the period immediately preceding the accession of William III., referring particularly to Religion in England and France, and bearing on recent events.” With the view of showing his desire that the law for the political emancipation of the Romanists in the United Kingdom should have a fair trial, he soon withdrew this volume from circulation; but he re-issued it in 1839 with a new title, “The Dangerous Nature of Popish Power in these countries, especially

¹ The *Gentleman’s Magazine*, vol. viii., has this announcement:—“Married, 13th April 1738, Mr. Fonnereau, fourth son of the late Mr. F., to Miss Martin, of Paternoster Row, £6000.” Her father is called in a pedigree, George Martyn of Odington.

² I am very much indebted to a large fragment of a pedigree in Cussans’ “History of Hertfordshire.”

as illustrated from awful records of the time of James the Second." The following is Dr Kenney's note regarding the burning of Claude's pamphlet:—

"A general denial of the truth of Claude's narrative was published by order of Louis XIV. ; but no proof was brought to invalidate it, while it was attested by such a multitude of concurrent witnesses, and confirmed by such various and unquestionable circumstantial evidence. According to a requisition which the French Ambassador, by command of Louis, presented to King James's government, a copy of the English translation of Claude's narrative was burned by the hangman, and an order was issued for the suppression of the book. But the Romish method of refuting a book by committing it to the flames, or ordering it to be suppressed, was but an unfortunate kind of argument against the truth of a narrative established by so many decisive proofs."

Dr Kenney died at Boulogne on 27th January 1855, aged seventy-eight.

VIGNOLES.—A refugee branch of the Vignoles family received from the British Crown an estate in Florida, which the Americans confiscated. Captain Charles Henry Vignoles of the 43rd Light Infantry, represented this branch in the latter years of last century. His wife was a daughter of Charles Hutton, LL.D., the eminent mathematical professor at Woolwich. Their son, Charles Blacker Vignoles, was born at Woodbrook, in the county of Wexford, on 31st May 1792. When the Captain's regiment was ordered to the West Indies, his wife and child accompanied him. But in 1794 the gallant officer died of wounds received at the storming of Pointe-à-Pitre, on the east side of the island of Guadaloupe. Mrs Vignoles survived him only a week, and their orphan son was a prisoner at war. Lieutenant-General Sir Charles Grey forthwith gazetted the child as an ensign in the 43rd regiment, and put him on half-pay; and as a British officer he was set at liberty and delivered to his uncle, Captain (afterwards General) Hutton. On his arrival in England, young Vignoles was educated by his grandfather, who at first destined him for the bar, but in 1811 he was transferred from a lawyer's office to the Royal Military Academy of Sandhurst. His name had continued in the list of ensigns in his regiment, and he was ordered to the seat of war in the Spanish Peninsula, and he was present at the battle of Vittoria on 21st June 1813. He was transferred to the First Royals, or Royal Scots, and on the 14th March 1814 he held a flag of truce on the ramparts of Bergen-op-Zoom, and the top of the flag-staff was shot away by a musket-ball. In the summer he was ordered to Canada. Returning to England after Waterloo, he was promoted to be lieutenant and quartered at Fort-William. General Sir Thomas Brisbane, having been informed of his scientific tastes, appointed him an extra aide-de-camp, and he joined the General at Valenciennes in May 1816. This ended his military career.

Mr. Vignoles married in 1817, and sailed for America, in the hope of recovering the family estate. In this he was disappointed, but was employed profitably in surveying the country for about five years. He returned to England in 1822, and began his career as a Civil Engineer. He was engaged in the construction of railways in almost every kingdom of Europe; it was he who surveyed the line between Liverpool and Manchester in 1824. He was engineer-in-chief of the first Irish railway—Dublin and Kingstown,—which was opened in December 1834. He invented the Vignoles rail. In 1847, and the five following years, he was chief engineer to the Emperor of Russia, and constructed the Suspension Bridge at Kieff, over the river Dnieper, the longest of its kind in the world. He was also engineer-in-chief to the Emperor of Brazil and the Queen of Spain. He became F.R.S. in 1855, and was an active member of the British Association and the Royal Astronomical Society. He was in Spain in 1860 when the British Astronomical expedition arrived to observe the total eclipse of the sun, and he provided a map of the shadow thrown by the eclipse. He was one of a similar expedition in 1870. In December 1869 he had been elected President of the Institution of Civil Engineers; his Presidential Address, delivered in 1870, is an admirable compendium of the antiquities and contemporary history of civil engineering. Mr. Vignoles died at his marine residence near Southampton, on 17th November 1875, aged eighty-three. (See a printed Memoir of Charles Blacker Vignoles, extracted from Minutes of Proceedings, Inst. C.E.)

HARRIET MARTINEAU was a good representative of her Huguenot ancestry in energy, patience, and perseverance, although in her renunciation of Gospel salvation and Bible religion she was a grief and shame to any godly ancestors. As a child, being nervous and delicate, she was sent from the city of Norwich (where she was born in 1802), to a cottage in the country. Mr. and Mrs. Merton were religious people, by whose influence she might have learned the secret of true happiness.

However, they were the first to awaken her literary tastes. She has informed us that, at that very early date in her life, she became enamoured with such maxims, as "Don't ky for trifles;" "Dooty fust, and pleasure afterwards." She writes:—

"I sometimes got courage to edge up to strangers, and ask them to give me a *maxim*. Almost before I could join letters, I got some sheets of paper and folded them into a little square book, and wrote in double lines, two or three in a page, my beloved maxims. I believe this was my first effort in book-making."

Hard times for manufacturers told upon her father, Thomas Martineau's health; he died in 1826, and his house failed in June 1829. Harriet had been partially deaf in her childhood, and from the age of eighteen her deafness increased. Under this disadvantage she began the battle of life in 1829. She says:—

"At the time I, for one, was left destitute, that is, with precisely one shilling in my purse. Nobody knew that I was left with only one shilling, insomuch that I dreaded the arrival of a threepenny letter in those days of dear postage."

In 1832 she settled in London, and commenced her prosperous career as an author. She writes at this period:—

"A clergyman told me that he had reason to believe that there was no author or authoress who was free from the habit of taking some pernicious stimulant—either strong green tea, or strong coffee at night, or wine or spirits or laudanum. The amount of opium taken to relieve the wear and tear of authorship was, he said, greater than most people had any conception of, and all literary workers took secretly. 'Why, I do not (said I); fresh air and cold water are my stimulants.' 'I believe you (he replied); but you work in the morning, and there is much in that.' I then remembered that when, for a short time, I had to work at night, while my regular work occupied the morning, a physician who called on me observed that I must not allow myself to be exhausted at the end of the day: he would not advise any alcoholic wine, but any light wine that I liked might do me good. 'You have a cupboard at your right hand (said he); keep a bottle of hock and a wineglass there, and help yourself when you want it.' 'No, thank you (said I); if I took wine it would not be when I was alone, nor would I help myself to a glass. I might take a little more and a little more, till my solitary glass might become a regular tipping habit.' Physicians should consider well before they give such advice to brain-workers."

It may be said that she served an apprenticeship in London; for she left in 1839 in search of health, which she did not recover until 1845. During that period, however, she indulged in some authorship, to which she still resolved to dedicate most of her time. Having perfect health, she determined to settle in the country, and she chose "The Lakes." She bought a field near Ambleside, opposite Fox How, and about a mile from Rydal Mount. She built a beautiful villa, and cultivated a home-farm of two acres. There she spent thirty years, and there she died on 27th June 1876. She left her villa, The Knoll, Ambleside, to her niece, Mrs Higginson of Liverpool. Her personal property was under £10,000. The executors were her nephews, Mr. Thomas Martineau and Mr. Francis Robert Martineau, both of Birmingham. To Thomas she left her plate, which was to pass to his eldest son, and to be possessed by "the eldest son for the time representing our branch of the Martineau family." These nephews were the sons of her brother Robert. The family had gravitated to Birmingham, and its old cemetery was the family burying-place. A gravestone has the following records:—

Elizabeth Martineau, widow of Mr. Thomas Martineau of Norwich,
born Oct. 8, 1771, *died* Aug. 26, 1848.

Robert Martineau, *born* at Norwich, Aug. 19, 1798,
died at Edgbaston, June 17, 1870.

Jane, his widow, *born* June 6, 1793, *died* March 20, 1874.

Maria, their daughter, *born* Aug. 27, 1827, *died* Feb. 29, 1864.

Also,

Harriet Martineau, daughter of Thomas and Elizabeth Martineau,
born at Norwich, June 12, 1802, *died* at Ambleside, June 27, 1876.

Harriet left an Autobiography, which was printed in three volumes. She manifested during her life an autobiographical mania. The *Daily News* says, "The following list of Miss Martineau's writings was drawn up by herself, 'to the best of her recollection'":—

"My Servant Rachel," 1827, 1 vol.; "Christmas Day," and "The Friends" (continuation), 2 vols.; "Principle and Practice," and "Sequel," 1827, 2 vols.; "Devotional Exercises," 1 vol.; "Addresses, Prayers, and Hymns," 1 vol.; "Prize Essays" (on Catholicism, Judaism,

and Mohammedanism), 1830, 3 vols.; "The Children who Lived by the Jordan" (a Sunday School tale), 1836, 1 vol.; "Five Years of Youth," 1830, 1 vol.; "Seven Tracts for Houlston," 1830, 7 vols.; "Traditions of Palestine," 1830, 1 vol.; "Illustrations of Political Economy," 1832, 25 vols.; "Illustrations of Political Taxation," 1834, 5 vols.; "Poor Laws and Paupers," 1833, 4 vols.; "The Playfellow," 1841, 4 vols.; "Letter to the Deaf," 1834, 1 vol.; "Society in America," 1837, 3 vols.; "Retrospect of Western Travel," 1838, 3 vols.; "Deerbrook," 1838, 3 vols.; "Guide to Service," 4 vols.; "The Hour and the Man," 1840, 3 vols.; "The Billow and the Rock," 1846, 1 vol.; "Dawn Island" (Anti-Corn Law League Bazaar), 1845, 1 vol.; "Sketches from Life," 1856, 1 vol.; "Forest and Game Law Tales," 1845, 3 vols.; "Eastern Life, Present and Past," 1848, 3 vols.; "Life in the Sick Room," 1843, 1 vol.; "Household Education," 1848, 1 vol.; "Miscellanies" (an American reprint of Essays, Reviews, &c.), 1836, 2 vols.; "How to Observe Morals and Manners" (one of a series), 1838, 1 vol.; "Letters on Mesmerism," 1844, 1 vol.; "History of the Thirty Years' Peace" and Introduction, 1849-50, 3 vols.; "England and Her Soldiers" (written for F. Nightingale's objects), 1859, 1 vol.; "Letters from Ireland," for *Daily News*, 1852, 1 vol.; "Positive Philosophy" of Auguste Comte (translation and abridgement of lecture), 1853, 2 vols.; "Guide to the English Lakes," 1855, 1 vol.; "British Rule in India," 1857, 1 vol.; "Future Government of India," 1858, 1 vol.; "Letters on Man's Nature and Development" (the greater part by Mr. Atkinson), 1851, 1 vol.; "Health, Husbandry, and Handicraft," 1861, 1 vol.; "Endowed Schools of Ireland" (pamphlet), 1859, 1 vol.; "Biographical Sketches" (from *Daily News*), 1869, 1 vol.; "The Sister Brides," Poem in Miss Faithfull's "Welcome to Prince of Wales," 1863; Annual Papers for *The Liberty Bell*, Boston; Articles in *Cornhill*, 3; Articles in *Chambers' Journal*, 3; Articles in *Macmillan*, 2; Articles in *Daily News*, 1642; Articles in *Edinburgh Review*, 12; Articles in *Westminster Review*, many; Articles in *Quarterly Review*, 1; Articles in *Once a Week*, 175; Articles in *Anti-Slavery Standard*, 96; Articles in *Spectator*, 19; Four Letters of an Englishwoman, *Daily News*, 1870.

RIMBAULT.—The Huguenot refugee family of Rimbault is associated with music. The first on record was a musical clock-maker of Great St. Andrew's Street, near the Seven Dials, London. He principally traded to Holland and made (what at that time were called) *Twelve-tuned Dutchmen*-clocks which played twelve tunes, having moving figures in front, and landscape scenery behind. He gave employment to a German, Johan Zoffany, as a clock-face painter. Zoffany painted on canvas a portrait of Mr. Rimbault, which was most successful, and laid the foundation of that artist's success and fame. Rimbault had an apprentice named Audinet, father of Mr. Philip Audinet, an esteemed engraver.¹ A nephew of the clock-maker was Stephen Francis Rimbault, of 9 Denmark Street, Soho, organist of the Church of St. Giles-in-the-Fields for forty years; the date of his death was about 1834. His distinguished son, Edward Francis Rimbault, was born in Soho on 13th June 1816, and he at the age of sixteen became organist of the Swiss Church, Soho, where he imbibed his taste for ancient music. He was the pupil of his father and of Samuel Wesley. At the age of eighteen he undertook the support of his widowed mother and his younger brothers and sisters. At the age of twenty-two, *i.e.*, in 1838, he came into public notice by a course of lectures on the History of Music in England. In the year 1840 he was chosen by acclamation to be Secretary, both of the Musical Antiquarian Society and of the Percy Society—both which societies were founded in that year with his active co-operation. In 1844 the Handel Society was founded, and he was placed upon its committee, and edited the oratorios of the "Messiah," "Saul," and "Samson." About the same time he brought out numerous books of music for choral services in the Church of England. In 1842 he had become F.S.A. and Member of the Academy of Music at Stockholm. He arranged the collection of ancient music in the Music School of Oxford, and received the degree of LL.D. from that university in 1848. He was a member of the Council of the Camden Society.

Dr. Rimbault's life was most industrious and serviceable. He was a teacher of music. He also occasionally ventured on musical composition. His song beginning:—

"Happy land! happy land! whate'er my fate in life may be,"

was for a long time "to be heard, sung and played, morning, noon, and night in every street in London." He was a zealous contributor to *Notes and Queries* and to *Leisure Hour*. He was proficient not only in musical lore but also in general literature, and had a valuable library always at the service of students. He died after a lingering illness on 26th September 1876, aged sixty, and his widow did not survive for quite a year. Many well-known men had petitioned for a pension for

¹ Smith's "Nollekens and his Times."

Mrs. Rimbault, and a donation of £300 was granted by the Earl of Beaconsfield, which she did not live to receive. It was given to her son and daughter.

Dr. Rimbault's publications were numerous.

1. Ancient Poetical Tracts of the Sixteenth Century (*Percy Society*, vols. v., vi., and ix.). 1842.
2. The Order of Chanting the Cathedral Service (a republication followed by similar ones, and by a volume of services never before published). 1843.
3. Who was "Jack Wilson," the singer of Shakespeare's Stage? An attempt to prove the identity of this person with John Wilson, Doctor of Music. 1846.
4. Memoirs of Musick, by Hon. R. North, Attorney-General, now first printed, with copious notes. 1846.
5. Bibliotheca Madrigaliana : a bibliographical account of the musical and poetical works published in England during the sixteenth and seventeenth centuries under the titles of madrigals, ballets, ayres, canzonets, &c. 1847.
6. Two Sermons preached by the Boy Bishop, edited by J. G. Nichols, with an introduction giving an account of the festival of the Boy Bishop in England. (*Camden Miscellany*, vol. vii.). 1847.
7. The Ancient Vocal Music of England [illustrations of Dr. Rimbault's lectures at Liverpool and Edinburgh].
8. Musical Illustrations to Bishop Percy's Reliques of Ancient English Poetry, a collection of old ballad tunes, &c., chiefly from rare MSS. and early printed books, 4to. 1850.
9. A Little Book of Songs and Ballads, gathered from ancient Musick Books, MS. and printed. With introduction and notes. 1851.
10. An entirely new History of the Organ, memoirs of the most eminent builders of the seventeenth and eighteenth centuries, and other matters of research connected with the subject. [Prefixed to "The Organ, its History and Construction," by E. J. Hopkins.] 1855.
11. The Miscellaneous Works of Sir Thomas Overbury. (In the Library of Old Authors.) 1856.
12. The Pianoforte, its origin, progress, and construction, with some account of instruments of the same class which preceded it, viz., the claricord, the virginal, the spinet, the harpsichord, &c. To which is added a selection of interesting specimens of music by Blitheman, Byrd, Bull, &c. 4to. 1860.
13. The Early English Organ Builders and their works, from the fifteenth century to the period of the great Rebellion—an unwritten chapter in the history of the Organ; a Lecture delivered November 15, 1864.
14. A Catechism of the Rudiments of Music. 1870.
15. A Catechism of Harmony, adapted to the first requirements of a student. 1871.
16. A Catechism of the Art of Singing, with practical rules for the formation of the voice. 1871.
17. The Old Cheque-Book, or Book of Remembrance of the Chapel Royal from 1561 to 1744, edited from the original MS. preserved among the Muniments of the Chapel Royal, St. James's Palace. 1872.
18. Gallery of German Composers, a series of portraits by C. Jäger, with biographical and critical notices by Dr. Rimbault, folio. 1873.
19. Musical Instruments [inserted in Bevan's British Manufacturing Industries]. 1876.

(See the *Musical Standard* for 30th September 1876.)

JAMES ROBINSON PLANCHÉ, Somerset Herald, was a descendant of a refugee, said to have escaped from France concealed in a tub. The first refugee names on record are his sons or grandsons, Paul, Antoine, and Pierre Antoine Planché, or Planchet. Antoine married Mary Thomas, and had an only child, a daughter. Pierre Antoine, East India merchant of London in 1763, was, by his wife, Sarah Douglas, the father of Captain John Douglas Planché of the 60th Foot (who died on active service in the West Indies in 1812), and grandfather of James Planché, a settler in America. We return to Paul Planché, who married, in 1723, Marie Anne Fournier, and had five sons. One of these sons was Andrew Planché (*born* 1728, *died* at Bath after 1804), the first maker of china (porcelain) in Derby, who, in his humble residence in Lodge Lane, "modelled and made small articles in china, principally animals—birds, cats, dogs, lambs, &c.—which he fired in a pipe-maker's oven in the neighbourhood." There is extant an agreement between John Heath, of Derby, gentleman, Andrew Planché of the same place, china-maker, and William Duesbury, of Langton, Staffordshire, enameller, dated 1st January 1756. Three sons of Andrew

Planché and Sarah his wife, named Paul, James, and William, were registered at Derby. The youngest son of Paul, and brother of Andrew, was Jacques, baptised at the French Church in Leicester-Fields, London, in 1734, his sponsor being Jacques de Guion de Pampeleonne.¹ He was a watchmaker, and married the only child of his uncle, Antoine Planché. James Robinson Planché, his son, born in London, 27th February 1796, is the subject of this memoir. In 1818 he made his successful *debut* as a dramatic author. His employments, connected with theatrical business, led him to the ardent study of costume. In consequence, he has attained great and just celebrity by his "History of British Costume," the first edition of which appeared as a volume of the Library of Entertaining Knowledge in 1834, and a new edition in 1847. Before this publication, Mr Planché's talents had been acknowledged in high quarters, he having been elected a Fellow of the Society of Antiquaries, 24th December 1829. As to the years 1836, &c., he writes—"At the choice little dinners of my friend Thomas George Fonnereau, in the Albany—a great lover and liberal patron of art—I constantly met Eastlake, Stanfield, Roberts, Maclise, and Decimus Burton, the architect." Between 1837 and 1840 he wrote the history of costume and furniture in the sixth chapter of each book of the Pictorial History of England. In 1838 he published "Regal Records." Acquaintance with coats-of-mail, shields, and helmets, naturally led to the study of heraldry. Mr. Planché constantly visited the College of Arms as an amateur and an enquirer, and received all the courteous attention and aid for which the College is renowned. About 1851 he brought out his volume entitled "The Poursuivant of Arms, or Heraldry founded upon Facts;" and in 1854 he actually became a Poursuivant, with the title of *Rouge Croix*. In 1866 he was promoted to the dignity of Somerset Herald; during that year he edited the eighteenth edition of Clarke's Introduction to Heraldry. In 1872 he published two volumes of "Recollections and Reflections" (on which my memoir is founded). "To my dear grandchildren (he writes) I dedicate these recollections of a life, the decline of which has been cheered by their smiles, and blessed by their affection."

This epistle did not prove to be a valedictory one. He afterwards published two volumes, entitled "The Conqueror and his Companions." The crowning work of his literary life was a large and splendid publication, entitled "The Cyclopaedia of British Costume." His friends also collected a literary monument to him in his lifetime, namely, a uniform series of his dramatic burlesques, which extended to five volumes. This style of composition he had begun as a schoolboy, when he attracted notice by his "Amoroso, King of Little Britain." The *Annual Register* assures us that there was nothing objectionable in these burlesques, which the author would rather have called *extravaganzas*; "the travesty is conceived in a spirit of refined and genial humour, abounds in graceful imagery and wit, and is free from all meretricious features." Mr. Planché died at Chelsea on 30th May 1880, aged eighty-four. His daughter Matilda Anne, born in 1826, died on 6th May 1881, as the widow of the Rev. H. S. Mackarness. Mrs. Mackarness was the author of "Sunbeam Stories," four series of booklets, somewhat in the style of Charles Dickens, but with a more affectionate and catholic tone, the first of which was entitled, "A Trap to Catch a Sunbeam."

PERIGAL.—This refugee family came to London from Normandy, and I regret that I have not met with a pedigree. As early as 12th October 1690, Jacques Perigal married Esther Le Marcis, in the French Church in the Savoy. Francois Perigal was married in the French Church of Castle Street, Leicester Square, in 1726. We can trace three generations in the Directorate of the French Hospital—John, 24th July 1718, Francis, 12th July 1769, John, 14th July 1784. Perhaps we may claim as a son or grandson of John, Mr. Arthur Perigal, an artist, who was a pupil of Fuseli in the Royal Academy. He removed to Edinburgh, and became a portrait and landscape painter there, and also a teacher of drawing. His portraits and landscapes appeared for the first time in the Scottish Academy Exhibition of 1833. He died on 19th October 1847, and his widow, Louisa Susanah, on 19th April 1861. His son, the second and best known Arthur Perigal, was born in London in August 1816. He was his father's pupil, and followed in his father's steps, but did not paint portraits. He executed fully three hundred landscapes. His name first appears in the Academy's catalogue in 1838; in 1841 he became an Associate; and in 1868 a Royal Scottish Academician. His studies from nature, in which the perspective was most effective, and his water-colour pictures were more successful works of art than his finished paintings in oil. But many of the latter were of undoubted merit, including scenes, obtained by annual tours, in Italy, Switzerland, and Norway, among the mountains of Wales, the Scottish Border, the banks of the Tweed and

¹ Perhaps it was Mr. Planché's love of burlesque that made him print this name Pampelune.

Teviot, the Trossachs, and the North. He was a member of the Edinburgh Angling Club and similar associations. The *Illustrated News* winds up his career thus:—"Mr. Arthur Perigal, R.S.A., a distinguished painter, especially of Highland scenery, and an enthusiastic angler, died on 5th June 1884, aged sixty-eight." (See the *Scotsman* newspaper.)

COLLETTE.—The Huguenot family of Collette took refuge in England after the Edict of Revocation. They had been for a long time naturalized British subjects, when they emigrated to the American colonies. There by industry they made a fortune, and became extensive proprietors of land. After the American war, the Republican Government confiscated their estates. The present representative is an English barrister, Charles Hastings Collette, Esq., who is one of the Directors of the French Hospital. Mr Collette is celebrated as a historical and polemic writer against Romanism. He has been very successful in exposing the pious frauds of the Right Rev. John Milner, Bishop of Castabala and Vicar Apostolic of the Midland District of England, also of Cardinal Wiseman and several other Popish ecclesiastics. Mr Collette's books and pamphlets are numerous, and prove him to be an honourable disputant, an acute reasoner, and a learned Church historian. His most important works are (1) "The Novelties of Romanism," 2d edition revised and enlarged, a collection of historical facts, exhibiting the antiquity of Gospel faith and precepts, and the subsequent accumulation of Romish dogmata and idolatries. (2) "Henry VIII.—an Historical Sketch as affecting the Reformation in England" (there is a library edition, dated 1864, and a revised and cheap edition, dated 1868); the first draft was a lecture prepared in 1862, founded upon researches among our State Papers, and to some extent anticipating the conclusions promulgated by Mr Froude in his History of England. (3) A Reply to Cobbett's History of the Protestant Reformation in England and Ireland. The late William Cobbett vilified the Reformers and apologised for the cruelties of their persecutors, and therefore his book is kept in constant circulation among the Roman Catholics in the English and Italian languages. Cobbett had been answered by older writers; but the peculiarity of Mr Collette's work is, that it examines and criticises alleged facts in history only, and does not discourse upon the creeds of the Protestant and Popish parties. This seasonable Reply was published in 1869.

NOTE.

Among refugee literati, though not proved to have taken up his abode in Britain, the anonymous author of the following book may be recorded:—"A New SYSTEME OF THE APOCALYPSE, or Plain and Methodical Illustrations of the Visions in the Revelation of St. John. Written by a French minister in the year 1685, and finisht but two days before the Dragoons plunderd him of all except this Treatise. To which is added, this Author's Defence of his Illustrations concerning the Non-effusion of the Vials, in answer to Mr Jurieu. Faithfully Englished. London, printed in the year 1688."

Here I may quote a sentence regarding the *Prophecies of Holy Scripture*, contained in a letter from F. Abauzit to William Burnet, Governor of New York: "I have often been witness to the happy effects they have produced in the minds of sensible persons who, though once surrounded with all the felicities of their native soil, have in the indigence of a foreign refuge preserved great cheerfulness of soul. They acknowledged that they lived on the prophecies, so powerfully were they supported by the soothing hope of a speedy re-establishment." In his *Discourse on the Apocalypse*, he says: "The English find here the revolutions of Great Britain; the Lutherans, the troubles of Germany; and the French refugees, what happened to them in France. . . . There is only the [Roman] Catholic Church which hath circumscribed it within the limits of the first three centuries, during which it maintains that everything was accomplished, as if it were afraid lest, descending lower, it should see Antichrist in the person of its Metropolitan."

Firmin Abauzit was a refugee in Geneva (*born* at Usez, in Languedoc, 11th November 1679, *died* 20th March 1767). A brother died in London in 1717. Their father died in 1681. By the Edict of 12th July 1685 the children of a deceased Protestant father were to be removed from the charge of the widowed mother, and an Edict of January 1686 provided as to all children of Protestants, that at the age of five they were to be transferred to Romish tutelage. Madame Abauzit (whose maiden name was Ann De Ville) sent her children to Orange, thence to a village near Die. The elder brother was forcibly brought back to Usez, entered by the Romanists in the books of their college in that place; and it was ordered that he should be boarded

with a Romanist householder. His mother carried him off; the boy was hunted from place to place among the mountains of the Cevennes; he was nearly captured in one house, but the besiegers allowed an ass with panniers to pass out, and in one of the panniers Firmin was hidden. At last he was safely lodged in Geneva, two years before his mother. As to the younger son, we are told that "he experienced the same persecutions." Madame Abauzit suffered a rigorous imprisonment in the castle of Sommières. She fell into a slow fever; and the Bishop of Usez sternly refused the physician's request for her release from her dungeon. "Here she would have ended her life (says a biographer), if a happy incident had not called the commander of the fort to Paris. His brother, who took his place, was as intelligent and humane as the other was ignorant and brutal; he was penetrated with the signal merit of his prisoner, and warmly interested himself in her fortune. *You wish her to die here* (so he told the bishop in a letter), *but I will not be her executioner.* He wrote to the court, and obtained her enlargement until her health should be re-established. Madame Abauzit, after surmounting a thousand perils, arrived at Geneva, two years after her son." She had a nephew, M. de Ville, whose only child was married to Monsieur de Lisle Roy of St. Quintin. William III. made handsome offers to Firmin Abauzit, through Michael le Vassor, for his settlement in England; but he preferred Geneva.—(See *Abauzit's Works*, translated by Harwood, London, 1774.)

Chapter XXX.

MODERN STATESMEN AND PERSONS OF HIGH POSITION DESCENDED FROM THE REFUGEES.

SUSAN, DUCHESS OF ROXBURGHE.—The family of D'Albiac is said to have been a family of Albi, the capital city of the region of the Albigenses in the South of France. This city, situated on the river Tarn, was destroyed in the Popish crusade against the primitive Christians, and the D'Albiacs fled to Nismes in the thirteenth century. At the Revocation, the D'Albiacs of Nismes were almost exterminated by the fury of the Roman Catholics; the father, mother, four sons, and three daughters were murdered. Two sons were saved, one of whom abjured Protestantism to retain the family estate. The other sent his two sons to England, concealing them in hampers. They arrived safely, and founded two families who wrote their name "Dalbiac." One family was represented by two Directors of the French Hospital, Simon Dalbiac, elected 9th April 1755, and another Simon, 4th October 1758. The head of the other family was James Dalbiac, who married (about 1720) Miss Delaporte, and died in 1749. He had three daughters, Mrs. Turner, Mrs. John Lagier Lamotte, and Mrs. Wilks. His eldest son, James, married in 1746 a daughter of Peter de Visme, by Madeleine Beauvils, his wife, and had a son, James (*born 1750, died 1824*), who had no son. The next male representatives were therefore the sons of Charles (*born 1726, died 1808*), son of James, the refugee in the friendly hamper. His first wife, also a De Visme, presented him with two daughters, Lucy (Mrs. Luard) and Susan. By his second wife, whose maiden name was Le Bas, he had a daughter Harriet (Lady Pitcairn) and two sons, James Charles, and George; the latter is represented by three sons, George, Henry, and William. The elder son of Charles Dalbiac, Lieutenant-General Sir James Charles Dalbiac, K.C.H., President of the Bristol Court Martials 1832, and M.P. for Ripon, died in December 1847. He married Susan, daughter of Colonel Daeten of Kenningford Hall and Tillingham Castle, Lincolnshire, and left an only child, Susan Stephana. She was married in 1836 to the sixth Duke of Roxburghe, who died in 1879. Her Grace's children are the present Duke of Roxburghe, Lord Charles John Innes Ker, and Lady Susan Harriet Grant Suttie; another daughter, Lady Charlotte Isabella Russell, died in 1881. The Duchess of Roxburghe has held the distinguished posts of Lady-in-Waiting and Mistress of the Robes to the Queen. Her Majesty paid a visit to the Duke and Duchess at Floors Castle, their magnificent seat near Kelso. I quote a paragraph from a narrative by the correspondent of the *Scotsman* :—

"Leaving the Castle by the very elegant private doorway, and walking on the lawn, which commences at the very door, Her Majesty could not fail to be struck with the scene which

opens to the view. The wonderful advantage taken of the natural amenities of the situation of Floors Castle, standing as it does on the slopes leading gracefully and gently down to the Tweed, must strike any one standing a few yards before the south front of the Castle. Sir Charles Dalbiac, the father of Her Grace the Duchess of Roxburgh, never was more successful in the disposition of pleasure-grounds at any of the places where his peculiar taste and ability were exercised than he was here. The approaches and slopes at Floors will be a lasting monument to his memory."

BARON ROMILLY.—John, eldest surviving son of Sir Samuel Romilly, was born in 1802. He was called to the bar in 1827, and rose to be Solicitor-General in 1848, when he was knighted. Sir John Romilly became Attorney-General in 1850, and in 1851 was elevated to the Judicial Bench as Master of the Rolls. He presided over the great national act of opening up the Public Records for the researches of historical students and enquirers, a boon, the value of which is widely and gratefully felt to be incalculable. Sir John was for many years a member of the House of Commons. On 3rd January 1866 he was called to the Upper House as Baron Romilly of Barry in the county of Glamorgan. His Huguenot surname had already earned a world-wide and most honourable fame, and no title in the British peerage has a more noble sound than Lord Romilly. His Lordship had four sons and four daughters, and dying on 23rd December 1874, he was succeeded by his eldest son, William, second Lord Romilly. A bust of the first Lord was placed during his life in the principal search-room of the Public Record and State Paper Office, with the following inscription on the pedestal:—

Johanni Baroni Romilly
Rot: Mag:
Qui Historiæ Britannicæ Fontes
Aperuit
Necnon Scripta Pervetusta
Publici Juris Fieri Fecit
Hunc Imaginem
Grati Animi Ergo Et Observantiæ
Patriæ Annalium Studiosi
PP.

A.D. MDCCCLXVII.

LORD DE BLAQUIERE.—Antoine de Blaquière, a French noble of Guienne, married Elizabeth de Montiel. His son, Florence, who settled at Lueze in Languedoc, was the father of Jean de Blaquière, who in early youth took refuge in England in 1685. The refugee's wife was Marie Elizabeth De Varennes; he died in 1753, she in 1780. Jean de Blaquière had a numerous family, in which the fifth son John is conspicuous. Lieutenant-Colonel John De Blaquière, of the 17th Light Dragoons (who was born 15th May 1732), was Secretary of Legation at Paris in 1771, Secretary to the Lord-Lieutenant of Ireland in 1772. He was made a Knight of the Bath, 3rd August 1774, and a Baronet, 6th July 1784. Sir John was raised to the Peerage as Baron de Blaquière of Ardkill, County Londonderry, in 1800, and died 27th August 1812, aged eighty. He was the father of John the second baron (*born 1776, died 1844*), and of General, William, third Baron de Blaquière (*born 1778, died 1851*). The fourth and fifth barons sprang from the latter. The fourth son of the first Lord was Hon. Peter Boyle de Blaquière (*born 1784, died 1860*), a member of the Legislative Council of Canada, and Chancellor of the University of Toronto. The De Blaquière motto is *Tiens à la vérité*.

BARON DE TEISSIER.—The family of De Teissier is of noble descent, and has been characterised as *Famillie noble, qui a traversé les siècles en se roidissant contre ses malheurs*. Its cradle was Nice, but in the seventeenth century it was established at Anduze in Languedoc, where its chief became Le Baron de Marguerittes; his eldest son, Pierre (*born 1644*), founded the Roman Catholic family, and the younger, Jacques, founded the Huguenot family of De Teissier. Etienne de Teissier, son of the latter, took refuge in Switzerland. James and Stephen de Teissier, who came to England in 1712, were that refugee's sons, and the English family springs from James and from the heir of James, namely, Louis de Teissier, Esq., of Woodcote Park, near Epsom (*born 1735, died 1811*), a merchant prince of the city of London. This Mr. De Teissier showed munificent hospitality and manifold beneficence to the fugitives from France in 1789. It is to specify but a portion of his generosity if we mention his supporting six Roman Catholic refugee priests for ten years, and promoting the resolves of the Prince de Broglie and the Baron D'Estrées to earn their livelihood by honourable toil. His son, James De Teissier (*born 1794, died 1868*), was invited back

to France by Louis XVIII., to resume his position among the Noblesse of the kingdom. This invitation he begged leave to decline. The French king accordingly, in 1819, created him Baron De Teissier by patent to himself and his heirs male, without requiring him to renounce his English citizenship. The Prince Regent of Great Britain gave formal sanction to this creation. The second Baron De Teissier (James Fitzherbert De Teissier) was the eldest son and heir of the first baron; he was a Lieutenant-Colonel in our army, and died at Brighton on 17th August 1884; he was succeeded by his next brother, Philippe Antoine, third baron. Other brothers are General Henry Price De Teissier of the Artillery, and Rev. George Frederick De Teissier, B.D., late Fellow of Corpus Christi College, Oxford, Rector of Church-Brampton, near Northampton, and Rural Dean, author of two series of Village Sermons (1863-5), and "The House of Prayer" (1866), also of various translations in Wellesley's *Anthologia Polyglotta* (1849).

VICOMTE HENRI DE VISMES.—The Viscount was the next brother of William, Comte De Vismes (or, De Visme), who, by permission of the French government, succeeded to the titles appertaining at the epoch of the Edict of the Revocation to his refugee chief, Gerard De Vismes. Philippe, son of Gerard, married in 1716. His sons were Philippe, Andrew, Louis (British Ambassador at Stockholm), Stephen, Gerard, Leo, William, and Benjamin. William continued the family by his marriage with Elizabeth, daughter of Elisée Auriol. His daughter was Elizabeth, Mrs. Edward Auriol Hay Drummond. His eldest son was Elisée William De Vismes (*born 1758, died 1840*) of the Coldstream Guards, who formally proved his nobility, and resumed his title and residence in France, where he died, and was succeeded by his eldest son, whose brother, Henry (entitled in France to the courtesy title of Viscount) represented the refugees, as an Englishman, till his death in 1874. His son, Captain Henry Auriol Douglas De Vismes, is now Baron De Vismes.

LAYARD, G.C.B., and Privy Councillor.—Henry Austen Layard,¹ eldest son of Henry Peter John Layard, Esq., and Marianne Austen, was born in Paris on 5th March 1817, during a temporary stay of his parents in that capital. He spent much of his youth in Florence, and came to England to study law, a study which presented no attractions to one who was so accomplished both with the pen and the pencil. He began his historic career as a traveller in 1839. In his great energy and ready adaptation to the habits of life in foreign countries he reminds us of his expatriated forefathers. His wonderful researches resulted in his celebrated volumes with their accompanying engravings from his own drawings, "Nineveh and its Remains" (London, 1849), and "Discoveries in the Ruins of Nineveh and Babylon, with travels in Armenia, Kurdistan, and the Desert" (London in 1853). He is also the author of condensed narratives of these discoveries, with the elucidations of Holy Scripture which they so abundantly furnished. He has obtained the honours of D.C.L. of Oxford, the Lord Rectorship of Aberdeen University, and the Royal Gold Medal of the British Institute of Architects. He has also laboured well in the field of politics, and has represented Aylesbury and Southwark in the House of Commons. He has been in office as Under Secretary of State for Foreign Affairs, and First Commissioner of Works and Public Buildings, and is a Privy Councillor. He has been our Ambassador at Madrid and at Constantinople, and for his eminent services he was made K.C.B. and G.C.B. By his marriage in 1869 he renewed the alliance between the Layards and the Berties. Charlotte Susannah Elizabeth Layard (daughter of Dean Layard) was married to the ninth Earl of Lindsey, whose daughter, Lady Charlotte Elizabeth Bertie, was the wife of Sir Josiah John Guest, Bart., whose daughter, Mary Enid Evelyn Guest, is the wife of Right Hon. Sir Henry Austen Layard, G.C.B.

AMYAND, Baronet.—Isaac Amiand, *aliàs* Amyand, and his family were refugees from Mornac in Xaintonge. They were naturalised at Westminster on 9th September 1698 (see List xxiii.)—viz., Isaac Amiand; Anne, his wife; and Charles, Isaac, Claudius, John, Theodore, Benjamin, and Mary, their children. The patriarchal refugee died on 18th September 1704; his wife, whose maiden name was Ann Hottot, survived till 1728. The eldest son, Charles, was the father of Isaac Amyand of Charles Town, South Carolina, who died in London in 1739, unmarried, his executor in England being his uncle Claudius, and in Charles Town Gabriel Manigault. The second son of the refugee, Isaac, served in the Royal Navy, and died in 1721. The third son Claudius Amyand, the founder of the English family, was Principal Surgeon to George II., and F.R.S.; he married, on 5th

¹ As an author Sir Henry called himself Austen Henry Layard, but the true Christian name is as I have given it.

November 1717, Marie Rabache, the officiating clergyman being his uncle, Rev. Daniel Amiand. The great surgeon died on 6th July 1740, and his widow survived till 1760. They had two eminent sons:—

(1.) Claudius Amyand, born 10th August 1718. He became Keeper of the King's Library in 1745. In 1750 he was an Under-Secretary of State. He was made a Commissioner of Customs on 10th December 1756, and his name remains in the list of Commissioners till 1765, when he received the appointment of Receiver-General of the Land Tax for Middlesex, London, and Westminster. On that occasion he addressed the following note to the Earl of Bute:—

“MOUNT STREET, *January 29, 1765.*—My Lord, Persuaded as I have always been of your kind intentions to me whilst in office, and that an agreeable event to me would not be displeasing to you, I took the liberty last week of waiting upon your Lordship to acquaint you with my expectation of being appointed Receiver-General of the Land Tax for Middlesex, London, and Westminster; and as my commission is now passing, I shall soon leave the Board of Customs with great pleasure.—I have the honour to be, with true respect, my Lord, your Lordship's most obedient humble servant,
“C. AMYAND.”¹

He married in 1761 the Dowager Countess of Northampton, and died on 1st April 1774.

(2.) George Amyand was born 26th September 1720; he was a Hamburg merchant, a Director of the East India Company, and M.P. for Barnstaple. He married in 1746 Anna Maria, daughter of John Abraham Corteen, Hamburg merchant. He was created a baronet on 4th August 1764. He latterly resided in the country, and Colonel Ruvigny De Cosne was his factor or agent in London. He died on 16th August 1766, and was buried at Carshalton in Surrey. His descendants were—1st, Sir George, second baronet (ancestor of Rev. George Henry Cornwall, Bart.); 2nd, John, M.P. for Camelford (unmarried); 3rd, Anna Maria, Countess of Minto, ancestress of the present Earl; 4th, Harriet, Countess of Malmesbury, ancestress of the present Earl, and of the late Charles Amyand Harris, D.D., Bishop of Gibraltar. A maternal grandson of the second Sir George was the late Right Hon. Sir George Cornwall Lewis, Bart., M.P., Secretary of State, and a learned author.

Another brother of Sir George Amyand, the first baronet, was Rev. Thomas Amyand (*born 1728, died 1762*), some time rector of Fawley in Buckinghamshire; he married Frances, daughter of William Rider of Madeira, and had three children—Thomas, Frances (Mrs. Haggard), and Charlotte. Mr. Smiles mentions that Amyand House, Twickenham, has descended to Mrs. Haggard's heirs. The last-named Thomas was a Director of the Bank of England, and died in 1805, aged forty-two. (See the Amyand Pedigree by Henry Wagner, F.S.A.)

BOILEAU, Baronet.—John Peter Boileau, Esq. (*born 1747, died 1837*), fourth son of Simeon, married in 1790 Henrietta, daughter and co-heir of Rev. George Pollen. She was succeeded in her inheritance by their second son, George Pollen Boileau, Esq., of Little Bookham. The eldest son and heir was Sir John Peter Boileau, Bart. (so created, July 1838), of Tacolnstone Hall, Norfolk, and of Kettering Park in the same county. Sir John was a Fellow of the Royal Society, and Vice-President of the Society of Antiquaries, also President of the Norfolk and Norwich Archæological Society. His services in the walks of science, antiquities, and agricultural improvement are detailed in *The Register*, 1869, vol. i. He was also a Director of the French Hospital in London. He was born on 2nd September 1794, and married in 1825 Lady Catherine Sarah Elliot, daughter of the Earl of Minto. Sir John died 9th March 1869. Lady Catherine Boileau had predeceased him (in 1862), and in her memory he added the Catherine Ward to the County Hospital. His successor, the eldest surviving son, is Sir Francis George Manningham Boileau, Bart.

BOROUGH, Baronet.—The very learned Elie Bouhéreau (see chap. xii.) had a son, John, a clergyman, and another son, a Mayor of Dublin. The son of the latter, Richard, transmuted the surname into *Borough*. He had a son, Lieutenant-Colonel William Blakeney Borough, and a younger son, Sir Richard Borough, Bart. (so created 12th November 1813). Sir Richard (*born 1756, died 1837*), had married in 1799 Anna Maria, eldest daughter of Gerard, Viscount Lake, and was succeeded by his son, Sir Edward Richard Borough, Bart., D.C.L. (*born 1800*), who married Lady Elizabeth St. Lawrence, daughter of the Earl of Howth. Deep sympathy was felt for Sir Edward on the death of his two sons, Edward (before Sebastopol in 1855), and William (accidentally drowned in 1856). Thus he was the last baronet of

¹ Musgrave Collection of Autographs in the British Museum, vol. iii.

Glenaveena, and died on 3rd December 1879. He is represented by his daughter, Margaret Anne Maria, Lady Campbell, widow of Sir George Campbell, Bart., of Succoth and Garscube.

DE CRESPIGNY, Baronet.—The knightly Norman family of Champion, Sieurs de la Fleurière, acquired, by marriage with an heiress, the estate of Crespigny. Its representative at the epoch of the Revocation was Claude Champion, Sieur de Crespigny, an officer of the French army. His wife was Marie, Comtesse de Vierville, and he had eight children. He fled to England along with his wife and children, two of whom were concealed in baskets, and they were hospitably received by the Pierpoints, to whom his family was allied by marriage. He was enrolled in the British army as a Colonel. He died in 1695 (aged seventy-five), his wife in 1708 (aged eighty); thus, after escaping from Gallic persecutions (to use the elegant words of their epitaph), *tandem in cælum veram patriam transmigrârunt*. His sons, Peter (who died in 1739, member of the committee of the London French Churches), Gabriel (an officer in the Guards), and Thomas (Captain in Sir Charles Hotham's Dragoons), were naturalized in 1690. In 1691 it was certified by the London College of Arms that "we have seen and perused an old book of the pedigree of the said Champions, from Messire Mahens Champion, knight, who lived in the year of our Lord 1350, down to the said Claude de Champion, their father, deceased, in the city of London, 10th April 1695, and buried in Maribone." Captain Thomas Champion *aliàs* Champion de Crespigny, married Magdelaine (who survived him), daughter of Israel Granger, escuyer, of Alençon, and dying in 1715, left a daughter, Jane, afterwards married to Gilbert Allix, Esq., and two sons, Philip and Claude (the latter died in 1782, unmarried). Philip Crespigny, Esq., King's Proctor in Doctors Commons, died on 11th February 1765; he was the husband of Anne Fonnereau,¹ and the father of Philip Champion de Crespigny, for some time King's Proctor, M.P. for Aldborough, who died on 1st January 1803, and of Sir Claude Champion de Crespigny, Baronet, so created on 31st October 1805. The first baronet, who was the elder brother, born 19th December 1734, was a Fellow of Trinity Hall, Cambridge, and his name was further adorned by his beautiful and accomplished wife, Mary Clarke, who was a considerable heiress, and who, as Mrs. Crespigny, is handed down to posterity in glowing terms in "Public Characters." Their house and grounds, Champion Lodge, Camberwell, were much admired. The first Baronet's names were borne by the third Baronet, who was the grandson of Sir William, the second Baronet, and son of Captain Augustus James De Crespigny, R.N., a heroic officer, who saved nine men from a watery grave at the risk of his life. Captain De Crespigny's last feat was his "taking to a small boat, and pulling into the very muzzles of the enemy's guns, whereby he saved five men who were near drowning through the *Achilles* barge being sunk;" he died off Port Royal, Jamaica, on board of H.M.S. *Scylla*, 24th October 1825. The third Baronet (*born* 1818, *died* 1868) was succeeded by Sir Claude De Crespigny, present Baronet, formerly styled of Wivenhoe Hall, Essex, now of Champion Lodge, near Malden.

LAMBERT, Baronet.—Jean Lambert, an advocate, settled in the Island of Rhé, was a naturalized Frenchman, but a native of Devonshire. He had a son, Jean, a merchant, who, through the friendship of the Governor of the Island, was unmolested by the Romish persecutors, but sent his children to England to prevent their perversion to Popery. He continued to live at St. Martin, in the island of Rhé, till his death in 1702. His eldest son, John (who was born in 1666), thus received his education at Camberwell from 1680 to 1684, and returned to France, but came back to England in 1685 among the Huguenot refugees. We find the following notice of him:—"January 18, 1710, John Lambert, Esq., an eminent French refugee merchant in the city of London, was created a baronet of Great Britain, in consideration of his great services to the government."—(Pointer's "Chronological History," Oxford, 1714.) The above is the date of his receiving the honour of knighthood; it was on the 16th February 1711 (n.s.) that he was made a baronet; his services were the giving of loans to the Queen's government to the extent of £400,000. Sir John married Madeline, daughter of Benjamin Beuzelin of Rouen, and died in 1723. The title has descended regularly from father to son. Sir Henry Foley Lambert is the present and seventh baronet.

LARPENT, Baronet.—Jean de Larpent, of Caen, in Normandy, settled in England on the Revocation of the Edict of Nantes; he married Mademoiselle Le Vasseur

¹ Anne Fonnereau was born on 12th October 1704, and was married in St. Paul's Cathedral on 5th February 1735 (n.s.) to Philip Champion de Crespigny; the latter date is given in the pedigree, but Burke says 1730, apparently on better authority.

His son and grandson both bore the name of John, and were honourably employed in the Foreign Office. The latter was the father of Francis Seymour Larpent (Judge Advocate-General under the Duke of Wellington, in Spain) and of John James, Baron De Hocheplid Larpent, in the kingdom of Hungary, and of Sir George Gerard De Hocheplid Larpent, Baronet (so created in 1841), whose Huguenot blood was recognised in his election as a Director of the French Protestant Hospital of London on 3rd July 1847. Sir George, who died in 1855, aged sixty-nine, was the father of Sir Albert John (*born 1816, died 1861*), and grandfather of the present Baronet, Sir George Albert Larpent.

PECHELL, Baronet.—The refugee family of De Pechels had existed during a long series of generations at Montauban in Languedoc. Antiquaries have found the name *Despesels* thrice among the consuls of Montauban in the thirteenth century. That this may have been Des Pechels is rendered probable by the circumstance that Theodore Beza speaks of a notable inhabitant of Montauban whose name, translated into Latin, was Thomas de Piscatoribus. However, this excellent family is content to date from the sixteenth century. Pierre de Pechels, Baron of Boissonade and St. Cran Barré, flourished in 1547. By his wife, Louise de Fumel, he was father of Jean Horace de Pechels, who married, in 1575, Isabeau de Prevost. From father to son the succession went on thus:—Samuel married, in 1614, Rachel de Valette; Jean Horace married, in 1643, Jeanne de la Lauze; and Samuel married La Marquise Thierry de Sabonnières, and was forty-one years of age in 1685. The latter noble couple were persecuted with the most lamentable and odious extremes of cruelty, of which he himself wrote a graphic narrative, still extant.

Dragoons were quartered on him at Montauban on 26th August 1685. "My house (he writes) was plundered with so much fury, that in a few days I was stripped of all the fortune which it had pleased God to bestow upon me." The entire gutting of his house was finished on 21st September. "These soldiers went afterwards to plunder my farms; they carried off my cattle, which they sold in the market with as much liberty as if they had been the right owners of them, and often threatened to pull down my house and sell the materials, boasting of the authority given them by those in power." "The Chevalier Duc and the Intendant and the Bishop vied with each other in forwarding these cruelties." On the very first day, "I was turned out of doors with my wife, who was ready to lie in, and four little children, without being able to take anything with us but a cradle and some linen for the child that would soon be born. The street being crowded with people who rejoiced to see us thus plundered, we were not able to get beyond the door for some time, whilst the troops diverted themselves by throwing pitchers of water upon us out of the windows." "On the 14th January 1686, Monsieur Mubasson, the consul, attended by several archers and sergeants, came to the house where our family had taken refuge, and forcibly carried off my youngest sister with great violence, and shut her up in the convent of St. Clair at Montauban, by order of the Intendant. My dear mother was dragged there at the same time. On the next day an exempt and four of his officers came into the room early in the morning to inform me, that they had orders from the Intendant to take me to prison unless I would abjure my religion. I answered concisely, that, by the help of God, I would not change my religion; that I was ready to go wherever my merciful Saviour was pleased to conduct me. I was permitted to pray to God with my wife and five small children, to implore the Divine blessing and assistance for them and for me. I embraced my wife and poor children, and with tears we took a farewell of each other for ever, with a reciprocal resolution never to forsake our faith in Jesus Christ, who made choice of us to suffer for His name's sake."

He suffered rigorous imprisonment in various places for eighteen months. On 27th August 1687, being sentenced to transportation, he was shipped off *en route* for America. Through breaks in the voyage and tempestuous weather, the ship did not reach St. Christopher till 1st February 1688. Monsieur De Pechels' *compagnons de voyage* were, besides the officers, crew, and military guards, seventy invalid galley-slaves sent from France to be sold, and fifty-nine prisoners. Of the latter gang he was one. He says, "Our room was under the cook-room of the ship, and so small, that *twenty* persons would have been straitened for room; and yet we were *fifty-nine* in it, not being able to stand upright on account of the place being so low, nor to lie down at full length but upon one another. This vile hole was, besides, very dark, having no light except what came in through the hatches, which were sometimes closed. The want of room, by being so much crowded, the ardent heat of the sun, and the continual fire of the cook-room almost stifled us, so that at times we could scarcely breathe, and were often obliged to strip off our shirts, to such an extent did we sweat. A most terrible stench, &c. . . . This suffocating heat, and the

terrible quantity of vermin that devoured us, a constant thirst and bad provisions, were not enough to satisfy our conductors; they often gave us severe blows, and threw water upon us, whenever they saw us praying to or praising God."

On the 20th February he was landed at Leogane, but was not long quartered there. His religious visits to his fellow exiles, being a solace to them, were a crime for which he was banished to the island of Vacca (or La Vache), where he arrived on 30th May. Though this was a locality more fraught with the horrors of a penal settlement, it had one advantage, namely, the circumstance that English vessels occasionally touched there. In one of these barks he succeeded in making his escape, and landed in Jamaica on 24th August 1688. Being prostrated by fever and its effects, it was not till 1st October that he sailed for England in the *Joseph* (John Brookes, commander); he was housed in London on the 24th December. He became a lieutenant in *Schomberg's Horse*, and sailed for Ireland on 25th August 1689. He survived the trying encampment at Dundalk, and in 1690 retired on a pension. In August 1692 he settled in Dublin for life.

I have reserved his wife's sufferings for a separate paragraph. When she was ejected from her home, a fine of 400 or 500 livres being the penalty to which any neighbour would be liable for sheltering her, it appeared that the expected infant must be born in the street. The house of her husband's sister, Madame Darassus, was occupied by the dragoons. But at the critical hour her own sister, Madame Guarrisson, having a temporary respite from the visitation of those physical-force missionaries, managed to admit her, and in a few minutes a daughter was born. The same night both mother and child were driven out by the dragoons into the open air; but at last, on condition of a guard being always beside her, a compassionate Roman Catholic woman was allowed to harbour her. Soon her daughters and her only son were taken away from her to convents. Afterwards she herself would have been imprisoned, but contrived to hide for six months, being aided by some attached dependants of the De Pechels family. Then she planned her flight to Geneva, and succeeded to get possession of her son, Jacob De Pechels. He, though only in his eighth year, was the brave companion of her night marches to Geneva. In this adopted home Madam De Pechels earned her bread by handiwork. She had parted from her husband, when his person was first seized, hardly daring to hope that she would see him again. But now she heard that he was in England; and she and Jacob succeeded in reaching London on the 29th August 1689, four days after her husband's departure for Ireland. It was not till 4th January 1690 that they were reunited. The two surviving daughters, having been educated as Roman Catholics, obtained the family estates. They both were married: the one became Madame de Cahuzac, and the other Madame de Saint-Sardos, of Castel Sarrazin. They remitted handsome sums of money to their father, by which his exile was alleviated.

The son, Jacob de Pechels (born at Montauban, 2d June 1679), already mentioned, accompanied his parents to Dublin, which city was his home till his death at a good old age. He entered our army; and his name was spelt Pechell in his commission, and in consequence the family took that name. He rose to the rank of Colonel, having seen much service in the wars of Queen Anne's and George the Second's reigns. About the period of the Peace of Utrecht he married an heiress in Ireland, Jane Elizabeth Boyd, daughter of John. His sons were Samuel Pechell, Master in Chancery, and Lieut.-Colonel Paul Pechell (of Pagglesham, Essex), who was created a baronet on 1st May 1797, and died in 1803. Sir Paul was the father of the second baronet, Major-General Sir Thomas Brooke Pechell, and grandfather of the third and fourth baronets, Sir Samuel John, and Sir George Richard Brooke Pechell, both Admirals, and for some time Members of the House of Commons. The son of the fourth baronet was Captain William Henry Cecil George Pechell, of the 77th regiment, who was killed in the trenches before Sebastopol on 3rd September 1855. The fifth and present baronet is Sir George Samuel Brooke Pechell, grandson of Augustus Pechell, Receiver-General of the Customs, who was the younger son of the first baronet. The surname of Brooke was derived from the lady of the first baronet, who was the heiress of Pagglesham.

NOTE.

Jacob de Pechels is always spoken of as "the only son" of the refugee; he was, more correctly, "the only surviving son." A son, Samuel, was born to the refugee couple in London, on 25th October 1690, and was baptized in *Le Temple* on the 29th. The parents are designated Mr. Samuel de Pechels de la Boissonade, escuyer, and Madame Marquise de Thierry de la Prille, son épouse. This son, probably, did not long survive.

Some account of the sufferings of Monsieur de Pechels may be found in Benoist's "Histoire de l'Edit de Nantes," Livre xxiii., p. 854, and Michelet's "Histoire de France," Tome xiii., p. 313 (this volume may be had separately, entitled "Louis XIV. et Revocation de l'Edit de Nantes, par J. Michelet"). M. Raoul de Cazenove wrote "Mémoires de Samuel De Pechels : Montauban, 1685, Dublin, 1692." Published at Toulouse in 1878.

Chapter XXXIII.

GENEALOGICAL AND BIOGRAPHICAL FRAGMENTS.

ADDÉE.

SOME notes on this family are in the new edition of *La France Protestante*, which has as yet proceeded over only the threshold of the alphabet. The first date is October 1627—the time of the death of Emmanuel Addée, Sieur du Petit-Val; his widow, *née* Marie Berger (daughter of the Councillor Pierre Berger), died aged seventy, and was buried at Charenton on 30th August 1648. They had two sons, Louis and Samuel; the former was styled Le Sieur de Grand-Champ, and was the father of Anne Addée, baptized 2nd May 1649, who was married in 1769 to Lieut.-Colonel Isaac de Monceau de Melonière (as already stated); she had a sister, Susanna, baptized 3rd July 1660, who died a refugee in England in 1688.

There was also a Frederic Addée, of Metz, gentleman, born 1679, who came to London, received £22 from the Royal Bounty in 1721, and settled in Ireland. I find in the register of Hungerford French Church, London, the marriage, on 31st December 1695, of Daniel Addée, Esq., Captain in Miremont's Dragoons; he became a Colonel in our army. Perhaps he is the same man as Daniel, born in Lorraine, son of Hillaire Addée, and naturalized by Act of Parliament in 1713.

I may here inform genealogists that in the Gleanings from Registers in my Historical Introduction, there is a great deal of material capable of being worked up, as to 1685 and nearly half a century thereafter. I noted, as far as visible, every military officer (one naval officer), every minister, and every medical man. As to other registers (*i.e.* not French), I noted some interesting entries which I cannot guarantee to belong to French refugee biography, although perhaps throwing some light upon it.

ALLAIS.

There was proved at London, in 1717, the Will of Nicolas Allais, of the city of Rohan [Rouen] in Normandy, who, in order to leave all his property to his wife, names each of his sons and other relatives, assigning to each the legacy of one shilling, and to all others, who pretend to have a claim on his remembrance, one shilling each. His wife's name was Mary Saint-Fresne; his sons, Nicholas, Peter, and Michael; and his relatives bore the surnames of Allais, Moustier, and Plastrier.

AUBERTIN.

The *Aubertin* family descend from refugees from Metz, who went to Neufchatel.

Paul Aubertin (*born* 1650)=Judith Figuiet (*living in* 1718).

a son,

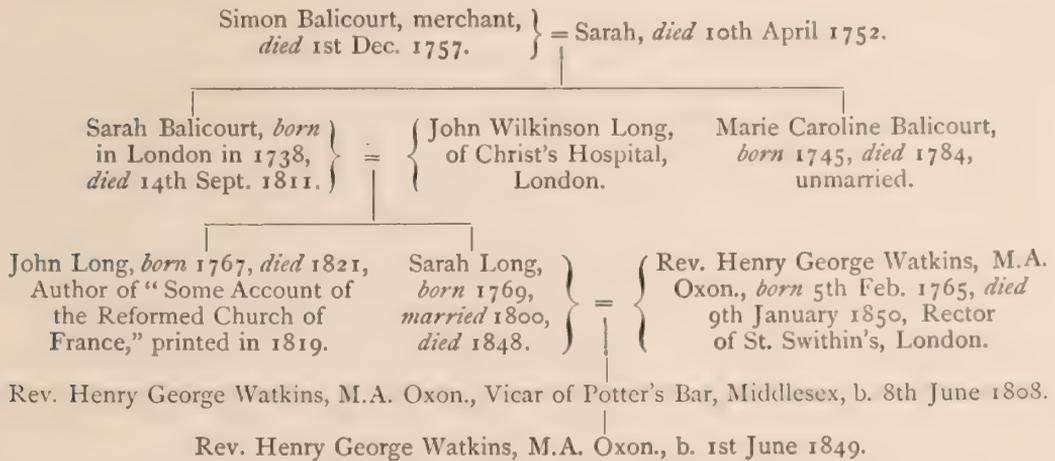
Peter Aubertin, of London, merchant, }
born at Neufchatel, 1725, died at } = Ann (*born* 1730, *died* 1825).
Banstead, Surrey, in 1808. }

Rev. Peter Aubertin, vicar of Chipstead (*born* 1780, *died* 1861).—*Camden Society Volume.*

BALICOURT, LONG, AND WATKINS.

The Rev. Henry George Watkins, M.A., Vicar of Potter's Bar, has in his possession a brass seal with arms, and around it is inscribed *Sebast. Balicourt, 1684.* He

has also a portrait of M. Sebastian Balicourt, pasteur of Metz, born at Verdun in 1660. That intrepid minister preached in defiance of the Revocation Edict, but being pursued he concealed himself in the house of a friendly grocer, a New Catholic, who packed him up in a barrel *with care*, addressed to Berlin. He arrived safely, and ministered to the French refugees till his death on 4th February 1731. His son, Simon Balicourt, ultimately settled in England, and died in Wood Street, London, 1st December 1757.



(See Pedigree by Henry Wagner, F.S.A.)

BERCHERE AND BOISSIER.

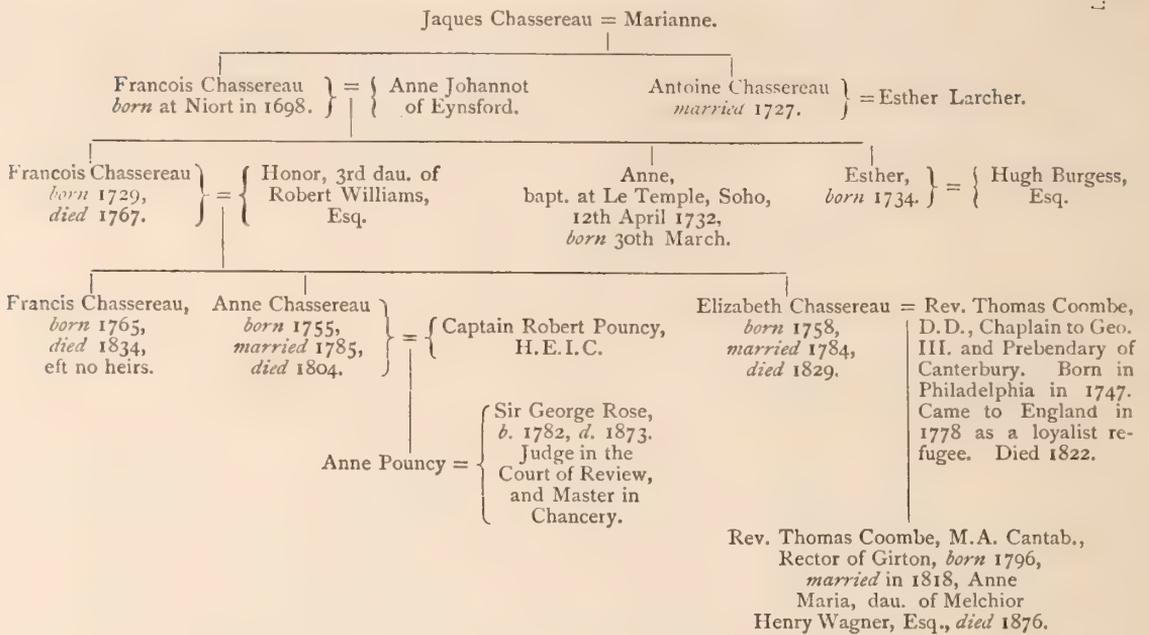
Jaques Louis Berchère, of Paris, and afterwards of Broad Street, London, merchant-jeweller and banker, as a widower, married in the French Church of St. Martin Orgars on 15th August 1700, Magdalen Regnier, widow. He died on 3rd May 1753, aged eighty-three, and was buried in the church of St. Helen's, Bishopsgate, beneath a black marble slab on which are engraved his wife's arms. He had four daughters :—1. Susanne, wife of Josiah Baril. 2. Magdalen, wife of John Louis Loubier. 3. Susanne Judith, wife of John Boissier. 4. Mary Magdalen, wife of James Massé. Boissier was a family of Anduze, refugees at Geneva. Jean Daniel Boissier was baptised at the Madeleine in Geneva on 4th July 1699; he settled in England, and purchased Lime Grove at Putney. He married at St. Peter-le-Poor on 15th April 1735, Susanne Judith Berchère. She was buried in Putney Churchyard on 4th September 1756, and he in the New Burial Ground, on 14th May 1770. His eldest son, James William, settled at Vienna, leaving a son, John William, who died in 1792 at the siege of Lille. But his second son remained in England, and founded a family, namely, John Louis Boissier, *born 1742, died 1821,* buried at Cheltenham, father of Rev. Peter Edward Boissier of Bath, *born 1791,* grandfather of Rev. Peter Henry Boissier, *born 1822, died 1880,* and great-grandfather of Rev. Frederick Scobell Boissier, M.A. Cantab., one of the Masters of all Saints' School, Bloxham, *born 1854.* Among all these clergymen no religious author has been recorded. But the great-grandfather, John Louis Boissier, Esq., translated from the French, Bonnet's "Philosophical and Critical Enquiries concerning Christianity;" the translation was printed in 1787.

BOUSQUET.

There died in London, 5th May 1758, Mr. Andrew Bousquet, aged eighty-six, a French Protestant of Languedoc, who, for his religion, suffered fourteen years' slavery in the king's galleys. He was the first promoter of the Westminster French Charity School, begun in 1747, for poor children born in England of French refugee parents, to which he left £500.

CHASSERAU.

The refugees of the name of Chassereau came from Niort in Poitou, and were received into the French Church of Leicester Fields, London, on 2nd May 1714.



(See the Chassereau Pedigree, by Henry Wagner, F.S.A.)

COMARQUE.

This refugee family, which sometimes spelt its name De Comarque or De Comarc, can be traced backwards to France by the help of Quick's "Synodicon." French names were not spelt by Quick with literal accuracy, but often with alterations, so as to give Englishmen an idea of the French pronunciation. In a list of ministers of the Reformed Church of France in 1637, he gives "John Comarc," pasteur of Verteuil, Russet, and Castel-Renaud in the Colloquy of Angoumois. At the National Synod, which met at Alençon on 27th May 1637, one of the clerical deputies from the Provincial Synod of Xaintonge, was "John Commarc, pastor of the church of Verteuil." Opposite his name Mr. Quick, writing in 1692, gives a marginal note, *There be two of his sons ministers and exiles here in England.* Here, however, I must leave a blank, and come to grandsons. Nichols informs us that there were two brothers (probably sons of one of the refugee ministers). He thus describes them:—

(1.) Rev. David Comarque, educated at Canterbury, entered Bene't College, Cambridge, in 1717; B.A., 1720; M.A., 1726; Rector of West Halton, Lincolnshire, married, 23rd January 1723, a daughter of the late Peter Reneu, Esq. (See under WANDSWORTH in this chapter).

(2.) Reynald Comarque, student of physic at Cambridge, M.B. and M.D., 1728. (He is twice named among the subscribers to Laval's History in 1737 as "Dr. De Comarc," and "Mr. Comarques, M.D.," and is evidently the same person as the Director of the French Protestant Hospital, "René de Comarque, M.D.," elected on 5th April 1738).

DEBONNAIRE.

Jean Debonnaire was a refugee from St. Quentin in or about 1685 in London, as was his grown-up son, Pierre. The father appears in Threadneedle Street on 31st March 1688 as a widower, to be betrothed to Esther L'Epine, also of St. Quentin, whom he marries on April 16. His first wife's name was Marie de la Cour; she was the mother of the above-named Pierre Debonnaire, a silk-weaver, who married in 1687 in the English Church, Esther Saint-Amand, a native of Paris, daughter of Matthieu St. Amand, silk-weaver, whose Will was proved at London, 18th July 1690. This couple were the parents of Marie, baptized in the beginning of 1688, and Ester in the following December, and of Pierre, baptized 24th May 1691; they had another son, John Debonnaire of Bromley, distiller, who died in 1747; and other two daughters, Esther, wife of Paul Nicholas Savignac, and Elizabeth, wife of Peter Lefebure. Pierre Debonnaire, the refugee, died in 1732. Pierre, born in London, became Peter Debonnaire, merchant in Lawrence Lane, and died 1733,

aged forty-one; his widow, Susanne, daughter of John Le Keux and Susanna Didier, died in 1760, aged seventy; their son was John Debonnaire, merchant at Lisbon and in India, who died at the Cape of Good Hope in 1786; their daughters were Susanna, Mrs. Winch; Leah, Mrs. Wagner; and Mary, Mrs. Haggard. The distiller had a son and namesake, John Debonnaire of Bromley, the last male heir of the refugee, who died in 1797, leaving an only daughter, Anne, who was married in 1799 to William Tennant, Esq., Lord of the Manor of Shenston.

John Debonnaire, who died at the Cape (as already stated), was the father of Susannah Sophia Selina Debonnaire, *born 1756, died 1815*. As the widow of Major John Smith, she was married in 1782 to Thomas Theophilus Metcalfe, an East India Director and M.P. for Abingdon, who was created a baronet in 1802. She was the mother of the second, third, and fourth baronets. The third baronet was raised to the peerage as Lord Metcalfe, but died without descendants in 1846. Through the second baronet she was the grandmother of Eliza Debonnaire Metcalfe, who died in 1833, wife of Peter Hesketh Fleetwood, Esq., M.P., afterwards a baronet. A daughter of the late Sir Thomas Theophilus Metcalfe, fourth baronet, is the wife of Major Daniel Peplow Peplow, *née* Eliza Theophila Debonnaire Metcalfe.

Another daughter of John Debonnaire, latterly of the Cape of Good Hope, was Anne, born at Madras on 30th January 1768, married at Calcutta to Colonel the Hon. William Monson, fourth son of the second Lord Monson. The Colonel died in 1807, and she in 1841; they had five sons and three daughters. The eldest son, William John, became in 1841 the sixth and present Lord Monson. His next brother and heir presumptive is the Hon. Debonnaire John Monson, who has a surviving son, Augustus Debonnaire John Monson. The next brother of Lord Monson, Hon. Edmund John Monson, C.B., has had two sons, the second of whom is Edmund St. John Debonnaire John Monson. (See the Debonnaire Pedigree by Henry Wagner, F.S.A.)

DESLAURIERS.

In the *Aufrère MSS.* I find James Olliviers Deslauriers, who, dying in 1723, left £1000 to each of his nieces, Elizabeth Hersant (wife of Jacob Godard) and Mary Hersant; their mother, Mrs. Mary Hersant, a widow, was the testator's sister and residuary legatee. He left £15 to each godson or god-daughter, being Protestant reformed, found in England at the time of his decease. To his brother, David Deslauriers, and wife, he left £50 a year. the principal to revert to his two nieces; and the interest of £200 to his sister Sarah, wife of John Martin. His other legacies were £50 to poor French refugees, £50 to apprentice poor French orphans, or children of French Protestant refugees, £50 to the poor of Leicester Fields French Church, and 50 guineas in gold to Rev. Israel Antoine Aufrère, with a request to him to act as executor.

DURAND.

The family of *Durand*, in the island of Guernsey, bear the arms of Brueyx in addition to Durand, on account of their descent from a gallant and reverend refugee who married a Brueyx heiress. Francois Guillaume Durand, son of Jean Durand, a Protestant gentleman of Montpellier, was born 11th Sept. 1649. Having studied at Geneva, he became pasteur of Genouillac about 1673. In 1689 he married the heiress of Baron Brueyx de Fontcouverte, a nobleman of the diocese of Uzez. At the date of the Revocation he had become a refugee at Schaffhausen, his family remaining in France. His zeal for religious liberty led him to join the army of the allies in Piedmont, and in 1691 he was appointed chaplain of Aubussargues' regiment, under the name of Monsieur Durand de Fontcouverte. He had previously been successful in recruiting the regiments of Loches and Balthazar [Barthazar?], and had even accepted a commission as captain in Balthazar's Dragoons, but he returned to his spiritual office by the advice of the pasteurs of Geneva. After the peace of Ryswick he settled at Nimeguen. His son, Francois, appears at Nimeguen in 1722. Francois Durand was educated a Romanist; in 1700 he began to practise as an advocate at Montpellier, and in 1701 he married Marguerite d'Audifut. In July 1705 he obtained a passport without difficulty; but in Holland he adopted the religion of his ancestors. He was living in 1750, aged probably about sixty-six. He had a son, Francois Guillaume Esaie Durand, who was admitted as a *Proposant* in May 1738 by the Synod of Breda, but settled in England in 1743 as minister of the Dutch Church at Norwich. He

married Marthe Marie Goutelles. Leaving Norwich he became pasteur of the French Church in Canterbury, besides holding the living of the united parishes of St. Sampson and the Vale in Guernsey; he died in 1789. His son was Rev. Daniel Francis Durand, rector of St. Peter Port and Dean of Guernsey, born 1745, died 1832. (See the *Guernsey Magazine* for 1873.)

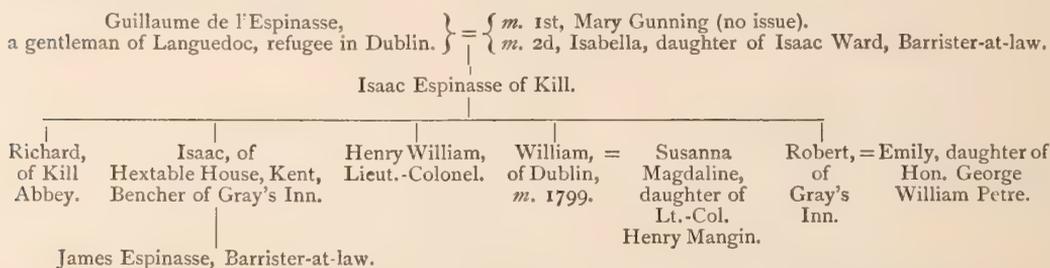
ESPINASSE.

John Espinasse was naturalised at Westminster on 21st March 1688 (n.s.), see List xv.

Another refugee, Paul de l'Espinasse, who settled in Dublin in 1689, had a son John Espinasse, Sheriff of the city of Dublin in 1745, unmarried.

Jean l'Espinasse de Fonvive was elected a Director of the French Hospital of London in 1721.

The following is the skeleton of a refugee pedigree:—



Henry de la Lande l'Espinasse, a refugee officer in Dublin, made his Will on 6th April 1726, mentioning a brother, Espinasse, at Cork (who had a son), two sisters, (1) Pauline d'Espinasse, called Du Cambon, and (2) Isabel d'Espinasse, called De Campdemere; also a nephew, Henry Rigaut. The Will was proved on 13th January 1729 (n.s.), the executors being William Duponcet and John James de Montledier.

GACHES.

Refugees of this surname settled in England, presumably of the same family as Raimond Gaches, pasteur of Charenton, in 1660. Among those naturalised at Westminster on 21st November 1682, there was Raymond Gaches, *not* described as a cleric (see List vii.). But two clerics were naturalised on 10th October 1688, namely, Henry and John-James (see List xvi.). The latter became a gentleman of the chapel royal (*aliàs* a royal chaplain) in the same year. In the old Cheque-book of the Chapel-Royal he is entered, apparently, as the successor of Mr Du Charol, *aliàs* Sharoll:—

"1688. Mr John James Gaches [was] sworn Gentleman of his Maties. Chappell Royal ordinary, Nov. 8, 1688."

The entry of his death has not been preserved. Probably we should recognise a descendant of the refugees in Rev. Daniel Gaches, M.A., formerly Fellow of Trinity College, Cambridge, Vicar of Wotton (or Wootton Wawen), and Justice of the Peace [Irenarcha] for Warwickshire, born 10th March 1733, died 10th September 1805, in whose memory Dr Samuel Parr wrote the following eptitaph:—

DANIELI GACHES, A.M.,
Collegii Regalis apud Cantabrigienses quondam socio,
Ecclesiae hujusce ann: circiter xxxviii. ministro
Irenarchæ de Comitatu Varvicensi optimè merito,
si quidem æqui et boni peritissimus fuit et
ad nodos legum solvendos quàm maximè expeditus.
Viro
non solùm doctrinâ liberaliter sed ingenio etiam, instituto,
quod acutum ad excogitandum et ad memoriam firmum et diuturnumerat,
egregiè prædito.
Qui vixit ann: LXXII. mens: VI.
Decessit IV. ID. SEPTEMBR. Anno sacro M.DCCC.V.
Maria Gaches conjux ejus superstes
H.M.P.S.P.C.

DE GASTINE.

De Gastine was a territorial title, the family surname being Hullin. Matthew Hullin, Sieur de Gastine, was a refugee in England; a brother, also a refugee, was the Sieur d'Orval, and styled in England Anthony Hullin D'Orval, Esq. On the 20th December 1714, Matthew Hullin de Gastine, Esq., of Sunbury (Middlesex), died; he had married, first, Mary Huguetan, and, secondly, Mary Anna Le Cordier. His only son, James Mark Hullin (*born 1701*), was the issue of the first marriage; he inherited £3666, 7s. 9d. The only daughter, named Susanna, was his child by his second wife.

One of the clan, Major De Gastine, was a refugee in Holland, and his daughter, Marianne, was married in 1728 to Rev. Anthony Aufrère. (All the above particulars are from the Aufrère MSS.)

Mr Anthoine Hullin D'Orval married, in 1703, in London, Mlle. Susanne Gouyquet de St. Eloy. The bride was the sister or daughter of Isaac Gouyquet, Seigneur de St. Eloy, who first appears in Guernsey on 2nd January 1689 (n.s.), being described as of the diocese of St. Brioux in Brittany. Afterwards he was naturalised in London by Act of Parliament, in 1699, as the son of Isaac and Jone, born at Pluvigner. His Will was proved at London, 1st June 1728. Peter and Charles St. Eloy, Notaries-Public, and translators of French Wills, were his sons. (Wagner's MSS.)

GUILLEMARD.

This was a Huguenot family from Bolbec in Normandy. There was in 1711 Marie Guillemard, wife of Jaques Beuzeville of Bolbec, a refugee in England. The refugee family was founded by Jean Guillemard and Magdalene Leplay, his wife, daughter and co-heir of Isaac Leplay. He is said to have been brought to England as an infant, and in his Will, dated at his residence within the Liberty of the Tower of London, 14th April 1779, he leaves £100 towards the building of a Protestant Church of Bolbec, "if the Protestant subjects, residing in Bollebec in Upper Normandy, obtain leave to erect and build a church before or by the expiration of 1780." His Will was proved on 11th March 1782, when his sons, John, Isaac, and James, were his executors. The latter died in 1826, aged seventy-eight.

The eldest son was Jean, or John Guillemard, of Spitalfields and Tottenham High Cross, silk-weaver, baptized in Threadneedle Street on 5th November 1729, died in February 1793. His wife was Francoise Pilon, daughter of Daniel Pilon and Jeanne Bourdon, his wife. Their son was an eminent man, John Guillemard, M.A. Oxon, F.R.S., baptized at St. Jean's French Church, 4th September 1764 (*born 31st August*), *died* 22nd November 1844; he was (about 1800) a Commissioner for settling disputed points between Great Britain and America. The daughter of Jean and Francoise, Jeanne, baptized at St. Jean's 21st September 1765, wife of John Griffin, deserves celebrity as the mother of Jane Griffin, Lady Franklin (*born 1791, died 1875*), widow of Sir John Franklin, the Arctic explorer.

The second surviving son of the refugee was Isaac Guillemard, of Spitalfields and Waltham Cross, silk-weaver, baptized in Threadneedle Street, 22nd March 1744. (There was a second son, Peter, *born 1731, died 1764*, unmarried). Isaac married in 1770 Anne Le Maitre, only surviving child of Daniel Le Maitre and Magdalen Paroissien, and died on 22nd December 1816. He had two sons, Peter and Daniel. Peter (*born 1771, died 1828*) was the father of Rev. Henry Peter Guillemard, Fellow of Trinity College, Oxford, and Rector of Barton-on-the-Heath (who died without descendants in 1857, in his forty-fifth year). Daniel (*born 1772, died 1822*,) was the father of (1) Rev. James Guillemard, M.A. Oxon, and Fellow of St. John's, Vicar of Kirtlington, *born 1807, died 1858*; (2) Isaac Guillemard, M.D., of Eltham, *born 1812, died 1852*; (3) Rev. William Henry Guillemard, D.D. Cantab., *born 23rd November 1815*, late Fellow of Pembroke College, who was from 1848 to 1869 Head-Master of the Royal School of Armagh, and is now Vicar of St. Mary-the-Less, Cambridge, Author of "Greek Testament, Hebraistic Edition, exhibiting and illustrating (1) The Hebraisms in the Sacred Text; (2) The influence of the Septuagint on its characters and construction; (3) The deviations in it from pure Greek style. St. Matthew" (Cambridge, 1875).

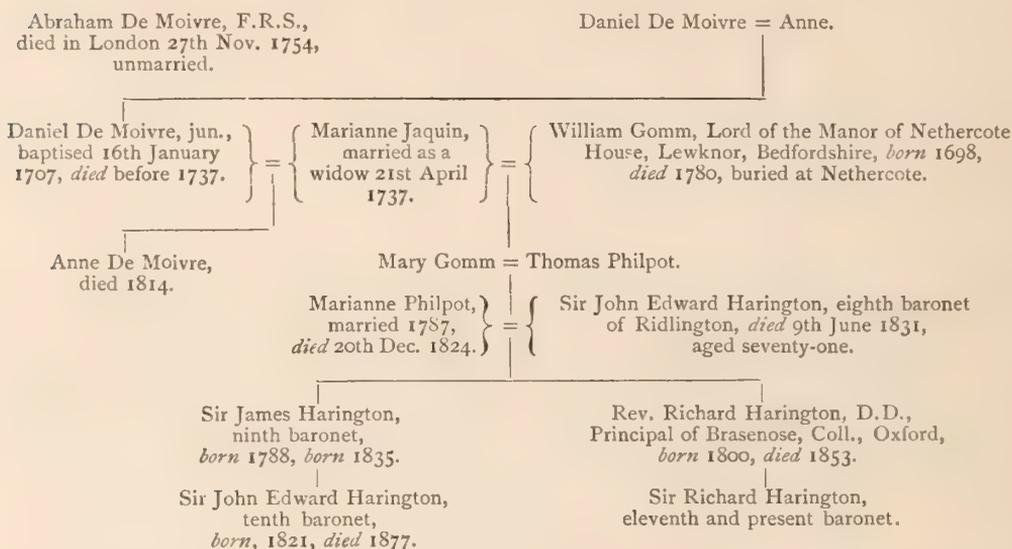
See the Guillemard Pedigree by Henry Wagner, F.S.A.

HUBERT.

Among singularities of refugee experience, the refugee life of Monsieur Hubert and his daughter should be mentioned. This gentleman, a near relation of the noble

family of Roumieu, was a large proprietor in the French colonies, and had in his earlier days suffered losses at the hands of English ships-of-war and privateers, who had seized on vessels conveying his cargoes to France. He was also a devoted subject of France. The consequence was that, though as a Huguenot he found in England a refuge for life, an eternal antipathy overpowered all his gratitude. He would not lend money to an Englishman or invest his capital in the English funds. Fortunately the capital which he had secured, though only a part of his rightful fortune, was very large. He went on to the last day of his life spending his capital, the residue of which, along with his antipathies, he bequeathed to Marie Hubert, his only child. At her death only a few hundred pounds remained; it is said that she was nearly a hundred years old.

JAQUIN, DE MOIVRE, AND GOMM.



* * Perhaps Nicolas Joseph Jacquin, Dutch baron and botanist (born 1727, died 1817), was of French descent.

JAUMARD.

Jean Jaumard was a refugee from Talmont, in Lower Poitou. I am not informed on the question whether he was a pasteur of the French Reformed Church, but he was ordained to the ministry of the Church of England, and was known as the Rev. John Jaumard, Vicar of Arundel from 1686 to 1694. He married Susanne Jousseau, of Niort, and his third child was Samuel Jaumard. Samuel, junior, married Sophie, daughter of Elie Detandebartz, a refugee from La Rochelle, and was the father of a third Samuel, styled "Esq. of Marylebone." Samuel Jaumard, Esq., was born on 2nd July 1733; he married, first, Mary, daughter of Rev. John Peter Bernard, second, Margaret, widow of Alexander Lafon (who died in 1799), and daughter of Francis Chassereau and Anne Johannot. Mr Jaumard died in 1827, and left five sons and three daughters by his first wife.

JOLIVET.

Evert Jolivet was naturalised at Westminster on 4th April 1688 (see List xi.). The only fact preserved concerning him is that he published, in 1708, some sacred poetry composed by his late father, whom he calls "Evertte Jollyvet, avocat au parlement d'Orleans." Prefixed to the "Poesies Chretiennes" is a brief life of the father, who was also the author of publications on the Annals of Sweden, both in prose and verse. He was born at Orleans in 1600, and became an ancien of the Reformed Church, eminent for his knowledge of the Scriptures and of theology, a deputy to the Provincial Synod, and Secretary to that ecclesiastical court. He died at Orleans on 20th July 1662, aged sixty-two. The filial editor says nothing about himself.

LAFOREY.

The Marquis de la Forêt, a French refugee from Poitou, commanded the Danish Auxiliaries under King William III., but did not settle in Britain. The pedigree of the Laforey family states that his brother, Louis de la Forêt, was a refugee in England in 1688, and was the father of Colonel John Laforey, Governor of Pendennis Castle, who died in 1753. The latter, who married Mary, daughter of Lieut.-General Jasper Clayton, had an only son, born in 1729, of whom Beatson says:—"Admiral Sir John Laforey, Bart., greatly distinguished himself at the siege of Louisburg, in 1758, by boarding and taking the French ship the *Prudent* of seventy-four guns; in 1779 he was appointed one of the Commissioners of the Navy, resigning which, in 1789, he was promoted to the rank of Vice-Admiral of the White, and created a Baronet of Great Britain." In his patent he is styled "of the Island of Antigua and of Stock-Dammerel in Devonshire." Lady Laforey was Elinor, daughter of Francis Farley, Esq., one of the Judges of the Island of Antigua. Sir John died on the 14th June 1796, and was succeeded by his only surviving son, Admiral Sir Francis Laforey, Bart., K.C.B. (*born 1767, died 1835*), at whose death the title became extinct.

LAUTOUR.

Joseph Francis Lautour of Devonshire Place, Marylebone, late of Fort George in the East Indies, Free Merchant, descended from a respectable family of the city of Strasburg in Alsace, was living in 1807. Maria Frances Geslip, his second daughter, was married, in 1809, to Robert Townsend Farquhar, Esq., created a baronet in 1821, and was the mother of the second and third baronets. Georgiana, his third daughter, was married, in 1808, to Edward Marjoribanks, Esq., and was the mother of Sir Dudley Coutts Marjoribanks, Lord Tweedmouth. There died at Cheltenham, on 26th November 1862, Edward de Lautour, Esq., of the Bengal Civil Service, late a judge in the High Court of Calcutta. Major Edward Joseph de Lautour (*born 10th March 1842*) is a distinguished officer of artillery, and wears two medals with clasps for active services in India.

LE QUESNE.

The family of Le Quesne, in Jersey, is said to be of pre-reformation descent, the Channel Islands being ours as a remnant of the Norman dominions of William the Conqueror; and this family, like most of the neighbouring gentlemen, claims to be old Norman, and does not wish to be thought a refugee family. This I do not dispute; but I do dispute their claim to two persons whom I am about to name. John Le Quesne and David Le Quesne were naturalised in 1700 (see List xxiv.); if they had been Jersey-men, naturalisation would not have been requisite. There died in London, in 1741, Sir John Le Quesne, and in 1753 David Le Quesne, Esq., brother of the late Sir John (see *Gentleman's Magazine*). Sir John, who was an Alderman in 1735, was knighted in 1737; in 1738 he married Miss Knight, of Hampshire, with £20,000; he was Sheriff of London and Middlesex in 1739-40; he was a subscriber to Laval's "History of the Reformed Church of France," and a Director of the French Hospital. In 1676 there resided at Rouen Jacques Lequesne, *avocat*, whose daughter (Catherine), by Elisabeth Delavoye, his wife, was married in that year. (See my volume i., book i., chapter xv.)

LONGEVITY.

The longevity of many of the refugees and their descendants (as my readers must have remarked) was remarkable. With regard to families originally planted in Barnstaple, Mr. Burn mentions the surnames Servantes and Roche. With regard to the former, he says, two ladies of this family now (1846) reside in Exeter, the one is upwards of ninety, and the other upwards of eighty. Monnier Roche used to say, "My grandfather was drowned when he was one hundred and eleven, and if he had not been drowned, he might have been alive now." In the *Scots Magazine* there are two announcements—13th December 1770, died at Rumsey, in Hampshire, aged one hundred and ten, Mr. Cordelon, a native of France; and in the number for January 1772, the death is announced, as having occurred at Rumsey in the previous month, of "Mr. Cordelon, a French refugee, aged one hundred and seven." In the *Dublin Freeman's Journal* for 15th October 1765, there was this announcement:—"Died a few days ago, Captain Lolamong, aged one hundred and twelve years; he was an

officer in King William's army and behaved with considerable courage." [*Query*, Lalemant? or L'Allemagne?]

MERCIER.

The surname of Mercier often occurs in memoirs. Jean Le Mercier, known to the learned as Joannes Mercerus, was a famous Hebrew scholar and critic; though a layman of good family, born at Usez in Languedoc. He married one of the Morell family, a native of Embrun, and died in the prime of life in the year 1570, leaving a worthy son Josias Le Mercier, whom Colomiés honours as the father-in-law of Claudius Salmasius (see *Gallia Orientalis* by Colomiés). In or about 1685 refugees from Saumur came to London, named Le Mercier. In 1691 Martha, daughter of René Bertheau, D.D., and sister of Rev. Charles Bertheau, was married in London to Lieutenant Claude Mercier, and left a son. There were Huguenot refugees of the name in Prussia, and one of the family removed to England—viz., Philip Mercier, born at Berlin in 1689, a painter praised by Horace Walpole, his departments of the art being portraits, and interiors of houses. After acquiring a considerable reputation in Germany, he accepted an invitation from Frederick Prince of Wales, and continued to reside in England till his death on 18th July 1760 (see *Haag*). Louis Mercier became pastor of the City of London French Church, in 1784; his death is recorded in the New Annual Register for 1811:—*Died*, "July 18, Rev. Lewis Mercier, pastor of a French Church in London, and a very eloquent preacher." Some of the refugees of the Revocation period bore the title of Le Mercier de la Perrière; they came from Alençon.

MIGNARD AND PARR.

Pierre Mignard, a soldier in the French army, had two sons who became celebrated painters, (1) Pierre Mignard, surnamed *the Roman*; (2) Nicolas Mignard, called *Mignard of Avignon*, who died at Paris in 1668. Two of the sons of the latter came to England, and are reckoned among French Protestants, viz. :—

Paul Mignard, portrait-painter in London (painted the Countess of Meath, and Ladies Henrietta and Anne Churchill, daughters of the Duke of Marlborough).

Leonard Mignard, } = { Elizabeth Bates,
surgeon and apothecary, } { of Stamford,
Harrow-on-the-Hill. } { Lincolnshire.

Anne Mignard, } = { Samuel Parr, surgeon and
died 5th Nov. 1762. } { apothecary (successor
to Mignard at Harrow),
died 23rd January 1766.

Rev. Samuel Parr, LL.D.,

born at Harrow, 15-26 January 1747 (n.s.); Assistant Master of Harrow School, 1767 to 1771; set up a private school at Stanmore, 1771; Master of the school at Colchester, 1777 to 1779; Master of the school at Norwich, 1779 to 1786; was made LL.D. of Cambridge in 1781; he had served as a minister of the Church of England at various places from 1769. In 1783 he became Perpetual Curate of Hatton, and Prebendary of St. Paul's. He resided at Hatton from 1786 till his death on 6th March 1825. (*See his Collected Works.*)

MORELL.

At a village in Champagne (says Mr. Smiles), during a dreadful day of persecution, when blood was streaming in the streets, two soldiers entered the house of a Protestant, and after killing some of the inmates, one of them, seeing an infant in a cradle, rushed at it with his drawn sword and stabbed it, but not fatally. The child was snatched up and saved by a bystander, who exclaimed, "At least the babe is not a Protestant." The child proved to be a boy, and was given to a Protestant woman to nurse, who had a male child of her own at the breast. The boys, Daniel Morell and Stephen Conté, grew up together. When old enough they emigrated into Holland together, entered the army of the Prince of Orange, accompanied him to England, and fought in Ireland together. There they settled and married, and Morell's son married Conté's daughter. Such were the ancestors of the Morell family, which has produced so many distinguished ministers of religion and men of science in England.

NORMANDY.

The following refugees from Normandy are named in Waddington's "Protestantisme en Normandie":—M. de Monceau, of the parish of Méhoudin, in the election of Falaise.

M. François Bunel de Boiscarré, of the election of Pont-Audemer.

Suzanne Beloncle, wife of a Protestant condemned to the galleys, named Daniel Caron, of Bolbec, became a member of the City of London French Church, 5th March 1687. At the same time, Jacques Bourdon, Jean Renaud, Jaques Salingue, Suzanne Bourdon, of Bolbec, were admitted.

Daniel Caron himself was admitted on 2nd May 1693, when he declared that, having unhappily signed an abjuration, he had attempted to escape from France, and for that attempt he had been sentenced; but that in course of time he was set at liberty through the influence of his friends.

There were refugees from Havre, having the names of Lunel, Reauté, Godin, and Mouchel. M. Waddington says (p. 17):—"A Mutual Aid Society, called *La Société Normande*, was founded in London in 1703, and still subsists (in 1855). We observe in its last report the names of Gosselin, Ferry, Levasseur, Mousset, de Boos, Le Brument, Frigont, Geaussent, Durand, Levesque, Rondeau, Hautot, Lesage."

PAIN.

Aaron Pain of Dieppe, with his third son, Gabriel, escaped to Rye in Sussex. His wife, Rachel, followed, disguised in sailor's clothes. They had previously, without suspicion, sent their daughter, Rachel, to Rye to learn English. Their infant, David, only a year old, was brought to the fort of the town gate of Dieppe. The river flowed below it. On the other side a sailor was waiting, by appointment. There was a space below the gate, and the child was passed through to him, and was safely carried over to Rye. The family removed to London, where their name was spelt PAINE. In Crosse's "Historical Tales" (also in "Household Words") there is a similar anecdote. The scene is the gate of a town at nightfall. A Huguenot husband and wife, who are known to the guard, have the gate opened for them, and are allowed to pass out—any suspicion of their intention to leave France being neutralised by the fact that the mother is not carrying her child. But before knocking at the door of the guard-house they had brought the child, who was sleeping under the influence of an opiate, and laid him in the centre of the well-worn causeway. They had packed him up in a bundle tied with a string, and the long end of the string had been dropped at the hollow space right below the gate. Having been let out themselves, and being locked out, they drew their precious bundle through the opening; and both parents and child had a safe journey to England.

PRATVIEL.

I meet with this surname among the burials at St. Michael's, Cornhill, London. David Pratviel, described as a lodger, was laid in "the new vault" in that church on 12th February 1747 (n.s.). The name occurs in connection with James Auriol, merchant, who removed from London to Lisbon to join the mercantile house of Pratviel. In reprinting the following note, I leave the date of 1755 as I find it, as it may allude to another David:—The Pratviels were French Protestant exiles, said to have taken refuge on an island in the Mediterranean, but residing in Lisbon in 1727, the first year of the publication of the Factory Register. David Pratviel in his Will, dated at Lisbon in 1742, and proved in London in 1759, names as his executor, "my cousin and partner Mr. Peter Auriol, merchant, at present in London." Sarah Pratviel (daughter of David, who visited London in 1755) was married to Sir Charles Asgill, Bart., and was the mother of General Sir Charles Asgill, Bart., at whose death, in 1823, that baronetcy expired. Her daughter, Amelia, was the wife of Robert Colville, Esq. (*died* in 1796), whose eldest son, Sir Charles Henry Colville (*died* in 1833), who married Harriot Anne, daughter of Thomas Porter Bonnel, Esq., and was the father of Charles Robert Colville, Esq. of Lullington, late M.P. for South Derbyshire.

ROUFFIGNAC.

Thomas de Rouffignac and Marie de la Motte, his wife, were Huguenots residing in Rochefoucauld, where their son Jacob was born in or about 1640. Jacob was called to the ministry in 1661, and was a refugee in England; he and his sons,

Peter and Guy, were naturalised at Westminster in 1700 (see List xxiv.). At this date he appears to have been a widower, his wife's maiden name having been Magdalen de Bonafons. He died in 1721. Peter, his son, became, on 11th February 1712 (n.s.), Rev. Peter Bouffignac, Rector of Stanford-le-Hope, Essex. (Wagner's MSS.)

RYE.

A communion flagon of the parish church of Rye has this inscription—

“This flagon, used at the celebration of the Lord's Supper by the minister of the Protestant Refugees, who found an asylum at Rye after the Revocation of the Edict of Nantes, 22nd October 1685, was presented for the use of the Church to the Vicar and Church Wardens of Rye by William Holloway, and Sarah, his wife, formerly Sarah Meryon, a descendant of one of the refugees, 5th May 1860.”

The original refugee surname was probably Merignan. (See Naturalisations, List iv.)

SABATIER.

Sabatier was one of the martyrs in the galleys whose steadfastness and generosity occasioned the conversion to Protestantism of the Romish chaplain, Jean Francois Bion, author of a book entitled “Relation des tourmens que l'on fait souffrir aux Protestans qui sont sur les galères de France” (London, 1703). Margaret Sabatier had a pension in Ireland of £36, 10s. John Sabatier was a Director of the French Hospital, 4th July 1759. A refugee family of this name held property at Lea, near Portarlinton; and its last representative, a respected county magistrate, died about twenty years ago.

SAVARY.

The refugee family of Savary bear a surname which was a territorial title or designation. The lands of Savary were in Perigord, in the south of France. Their patronymic was Tanzia, according to Mr. Smiles, to whom one of the English representatives writes, “There are many interesting anecdotes and legends in the family—of a buried Bible, afterwards recovered, and patched on every leaf—of a beautiful cloak made by a refugee, and given to my great-great-grandfather as a token of gratitude for help given by him in time of need,” &c.

SURNAMES.

The Huguenot surnames have to a considerable extent remained unchanged as to spelling, though anglicized as to pronunciation, such as Papiilon, De la Cherois, Tahourdin, &c. But many have been translated, such as Lemaitre, now Masters; Le Roy, King; Dubois, Wood; Tonnelier, Cooper; Le Tellier, Taylor; Vert, Green; Le Noir, Black; Le Blanc, White; Loisseau, Bird. In Portarlinton the names of La Touche and Champ survived. In that town in old times a Monsieur Le Blanc added “gentilhomme” to his signature, in order to distinguish himself from Le Blanc, his butcher. The patrician stock failed, but the butcher's shop has been always kept open. Anglicised spelling hands down the French pronunciation, and reveals the Huguenot pedigree of Mr. Blong, the butcher of Portarlinton.

TURPIN.

The surname of Turpin suggests to the English mind the notorious Dick Turpin. Haydn's “Index of Biography” has the entry:—

TURPIN, Richard, highwayman, born about 1711, executed 7th April 1739.

But the same serviceable book of reference gives two instances of the name in France, both eminently respectable, viz., Francois Henri Turpin, historian, *born* 1709, *died* 1799, and Pierre Jean Francois Turpin, botanist, *born* 1775, *died* 1840. The name occurs among our Huguenot refugees. There is the marriage, on 22nd May 1692, registered in the French Church called *Le Temple* in London, of Theodore Turpin, glover, native of Vendosme, son of Pierre Turpin and Jeanne Cailland. The Rev. Peter Turpin was ordained a Deacon in the Church of Ireland on 29th April 1766. In Edinburgh, Lewis Turpine, residenter, married Jean Gifford, and

had a daughter, Louisa, born in Edinburgh, who was married to Matthew Baillie, stabler in Edinburgh, and was confirmed as the only executrix of the deceased Lewis Turpine, her father, on 4th August 1756. (John Turpin, a butcher, was buried in the west churchyard of St. Peter's, Cornhill, London, on 19th April 1694.)

On reading over the surnames of refugees, one is surprised to meet such familiar names as Pascal, Quesnel, Racine, and Rousseau. Perhaps Fontenelle is represented, for in the register of Inveresk parish there is entered, on 28th June 1741, the baptism of Samuel (born 20th), son of John Fountainell, teacher of French to Mr. Hotham's children, and Margaret Douglass, his spouse.

TURQUAND.

Turquand is a refugee surname, as to which I am furnished with only one incident. Having concerted their escape with the master of a French smuggling vessel, a considerable band of Huguenots had been waiting for several days, alternately assembling on the shore and returning to hiding-places. At length the vessel stood into the bay. The embarkation of men, women, and children was proceeding, when a king's ship was signalled as having appeared in the horizon. Great confusion arose; the sailors preparing to weigh anchor, and the fugitives hurrying to embark. When the smuggler sailed, the king's ship being in pursuit, the Huguenots had been separated, some were on board, some were left behind, some (it was feared) had fallen into the water and been drowned. Monsieur Turquand and his children were left; Madame Turquand was taken safely to England, but her family had no proof of this, and no one on French ground had observed her getting on board. Subsequently Monsieur Turquand escaped, and found himself in London; but there was no clue to the fate of the missing lady, or to her abode, on the supposition that she had been conveyed to England. Nearly a year had passed; Mr. Turquand was introduced to the acquaintance of an English neighbour. The gentleman remarked upon his name, recollected that he had met a lady of the same name at Southampton, and asked, for conversation's sake, Is she a relation of yours? Monsieur Turquand lost no time in setting out for Southampton, and not without difficulty he had the happiness of discovering Madame Turquand, and of giving thanks for their providential restoration to each other. It should be mentioned that Southampton was not the port agreed upon between the smugglers and the refugees; their vessel, being hotly pursued by the ship-of-war, was unable to land at the first port of the English coast as had been promised, and was obliged to run down the Channel. His family prospered in London; and several members of it have signalized their Huguenot descent by joining the Directorate of the French Protestant Hospital—Leonard Turquand in 1770, Jacques Louis in 1777, the late William in 1825, and another William in 1849. The *Annual Register* announced the death in King William Street, City, on 28th November 1849, of William Turquand, Esq., of Norwood, Surrey, for upwards of seventeen years one of the Official Assignees of the Court of Bankruptcy.

WANDSWORTH.

A church in Wandsworth received its celebrity from having been long used as a French refugee church. It is now demolished; but there is an engraving of it in *The Graphic*, vol. xxxii., p. 462. On the front there was inscribed—

Erected, 1573. Enlarged, 1685. Repaired, 1809-1831.

No list of its ministers has been possible. On the marriage of Rev. Jean de la Sale, in 1688, his charge was registered as "Wandsor," and is supposed to have been Wandsworth. Mr. Burn gives the names of Rev. Pierre Bossatrau in 1699, and De la Chapelle and La Roqueboyer in 1707. Mr. Paul de la Roque, "minister of y^e French Chapel, was buried y^e 16th April 1732," and Mr. Thomas Poland, French minister, "was buried y^e 1st August 1733." The wife of Jean de Comarque, escuyer, was (as already noted) buried here in 1731, aged sixty-three, and the Rev. Mr. Comarque was probably a native of Wandsworth, for he married Henrietta Reneu, of Putney, in 1732. Some of the names in Wandsworth, at least for a long time, betokened French origin. We have formerly alluded to the felt-hat makers. With that industry the name of Chataigne was connected, afterwards *Chatting*; also the name of Bernard; Elizabeth, wife of Mr. James Bernard, of Whitechapel, hatter, died 21st January 1769, aged forty-four, and was buried in the Huguenot cemetery. An important name in the parish is Dormay, probably French; it is associated with the building of the tower of All Saints' Church and many other serviceable acts. "Mrs. Jane Dormay, wife of Peter Dormay, died 14th March 1808, aged thirty-six."

Chapter XXVIII.

SUPPLEMENTARY COLLECTIONS REGARDING REFUGEES IN IRELAND.

A LARGE portion of this volume has been occupied with refugees who settled in Ireland, many of whom founded families whose members have been known as benefactors, and have been held in general esteem. The Papers printed in the *Ulster Journal of Archæology* have been often quoted as informative and authoritative. One of the authors of those papers summarised his articles in a pamphlet already mentioned; I mean Dr. Purdon. He gave the following supplementary information:—

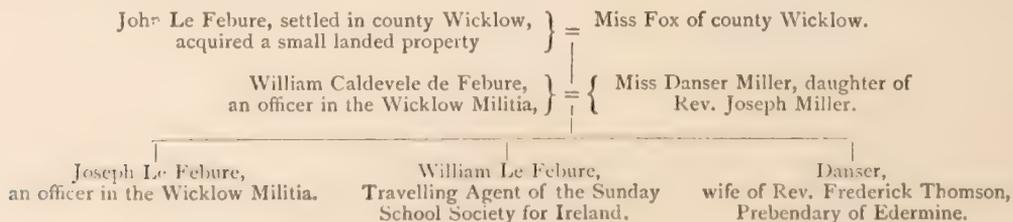
The Innishannon settlement was originated for the encouragement of the silk manufacture. Thirty families of silk-workers, along with their pastor, Mr. Cortez, were settled there. All that now remains are the trunks of a few mulberry trees, that part of the place where they lived being called the *Colony*, also a book of the pastor's sermons, and his watch, having a dial-plate in raised characters, so as to enable him to tell by touch the hour, when preaching and praying to his flock in France, assembled "in dens and caves of the earth."

Belfast was the refuge of French Protestants connected with Schomberg's army. It was known as a refuge before the Revocation era. Monsiur Le Burt had settled there in olden times—ancestor of the late highly respected Dr. Byrt. The Le Burts had the armorial bearings of De Pénice, a general killed by their ancestor in single combat.

In Bandon there was Lieutenant-Colonel Chartres, descended from a Bourbon, His representative in Belfast has the Bourbon crest, but the name is now Charters. In Killeshandra there was Dr. Lanauze, who was called "the good physician." The Dundalk settlement was not begun till 1737 by M. de Joncourt; the settlers manufactured cambric, and a memento of their existence is a locality called Cambric Hill. At Kilkenny, colonised with linen manufacturers in the Revocation times, a very small bleach-green is shown as their monument. At Tallow, near Cork, there is still a family called Arnould.

At page 13 of his pamphlet Dr. Purdon says:—"Wicklow received several families as settlers, among whom I cite the name of Le Febure, whose descendant is now *well known to some of us* (1869)"—the allusion is to Irish Christians interested in Sunday Schools. Since the death of that eminently good Le Febure I have been furnished with the following particulars:—

The Sunday School Society for Ireland published "A Tribute of Regard to the Memory of the late Mr. William Le Febure." He died at Edermine Rectory on the 31st May 1873, aged seventy-one. Having paid annual visits throughout the United Kingdom for many years, he was well known and universally beloved. The evidence of his Huguenot descent, besides tradition, consists of three French seals, two of which have armorial bearings which may be described thus:—(1.) On a cartouche (or oval escutcheon) a cross pattée fitchée within an orle of nine stars (or mullets); crest (on a helmet with mantling, surmounted by a coronet) a pheon, or arrow-head. (2.) Crest and coronet, as in number 1.



The *Ulster Journal* welcomed information from all parts of Ireland; and it has been matter for regret that no volunteer author or essayist contributed an article on Huguenot Refugees in Dublin. Although as to that hospitable city we have no such discourse in print, yet we have *sermons in stones*—monuments with epitaphs, at least such as time and tempest have not corroded away. I venture, without her permission, to name Miss Frances Layard, who has searched for every obtainable Huguenot reminiscence in Dublin with praiseworthy zeal and no inconsiderable success. Many of her collections have been generously sent to me. Extracts from Registers of Marriages, Baptisms, and Deaths (which my readers have in their chronological places in my Historical Introduction, Section ix.), I owe to Miss

Layard, as well as the following notes of epitaphs in the various churches and burying-grounds of the metropolis of Ireland.

A few names are preserved upon family vaults and gravestones in the old Huguenot cemetery near St. Patrick's Cathedral, Dublin. Five inscriptions are now illegible. The oldest that survives is in memory of a Mrs. Chaigneau:—

This tomb belongs to the family of Mr. Lewis Chaigneau, merchant.

Here lyes interred the body of Mrs. Elizabeth Chaigneau, wife of the above-named Lewis Chaigneau, with two of their children. She departed this life in the fullest assurance of a blessed resurrection, the 18th February A.D. 1707, in the 42 year of her age.

The other epitaphs or inscriptions are as follow:—

The burial-place of Mr. Stephen Lapière and his posterity.

Here lyeth the body of Mr. Lanauze, who died the 9th of 1734, aged 36 years.

Here lyeth the body of Mrs James Puneau, who departed this life
Feb. 17, 1747. Aged 50.

Peter Bosnard, Esq. Dyed the 18 October 1760,
And his Remains were here deposited with hopes of a better resurrection to immortality.
Also here lieth interred his worthy wife, Susanna, who departed this life 16 June 1778.

Mr. Peter Maignon departed this life the 9 day of July 1763, aged 37.

Here lyeth the remains of Mrs. Susanna Maignon, who departed the 9 day of May 1777, aged 16 y^{rs}; also of Mrs. Mary Maignon, wife of the above-named Mr. Peter Maignon.

Here lieth the body of Susanna Walsh,
who departed this life 25 May 1772, in the 39 year of her age;
also her father and mother, Charles and Elizabeth Labounte,
and 4 of her children.

Underneath lie the remains of
Abraham Viradit Horton, esq., who died November 29, 1797,
and also his children Jane and Harriett, who died in infancy,
Anne, who died May 6, 1807, in her 2 year,
Abraham, who died August 1824, in his 29 year,
and Maria Eleanor, who died Nov. 24, 1833, in her 39 year.
Dorothy Viradit Horton died 6 January 1866, aged 79 years.

Maria Favière, relict of the late Major Favière, who departed this life on the 13 day of April 1826, aged 71 years. In her was united every truly amiable quality, with piety the most sincere, and manners the most engaging, which endeared her to her family and friends, who deeply mourned her loss.

Here also rest the remains of Gertrude, wife of Thomas Parsons, Esq., and the youngest daughter of the above-named Maximilian and Maria Favière, who died 6 Dec. 1860, aged 71, in sure and certain hope of a joyful resurrection through the merits of her Redeemer.

[There is an inscription or heading, without date, "To the memory of the Rev. Dr. Francis Bessonnet and Susanna his wife—erected by their sons James and Francis."

There is also the Huguenot cemetery in Peter Street, which the Dublin roughs call "the old grave-yard where the Danes buried their dead a thousand years ago." The oldest date there, now legible, is 1735.

Mr. Charles Mestaver, merchant, of city of Dublin, died 1 May 1735.

Mrs. Jane Mestaver, widow of above Charles, died 13 July 1780, aged 70.

Their son, Colonel Lewis Mestaver, caused this stone to be erected.

John Villebois, merchant, of the city of Dublin.

John Villebois, eldest son of the above, died 26 Apr. 1757, aged 20.

Also 6 of his brothers and sisters who died very young.

Peter de Gualy, Esq., died 5 Dec. 1764, aged 90.

Jane De Gualy, wife of Peter, died January 17, 1774.

Charles De Gualy, Esq., their only son, died July 1774, aged 48.

Benjamin Barrington Domville, qui mourut le 19 Oct. 1774.

[There is a tablet with a eulogistic inscription within the French Chapel.]

Anne Gellis, died 10 May 1791, aged 76.

John Gellis, died January 1815, aged 65.

Maria Teresa Gellis, died 2 February 1830, aged 82.

Major John Corneil, died 10 July 1792, aged 67.

Paul Mangin, Esq., formerly captain in his Britannic Majesties 6th reg^t of foot. Born at Cologne-sur-l'asprée, adjoining the city of Berlin, 5th day of June 1700, and departed this life in the city of Dublin, 17 day of April 1795, aged 96 years, 10 m. 12 d.

Also his wife, Anne Henriette d'Aulnis de Lalande, born in the city of London, 10th day of Aug. 1714, and died in the city of Dublin, 13 day of January 1779, aged 64 years, 5 m. 3 d.

Lieut.-Colonel Samuel Henry Mangin, died July 1798, leaving a widow and eight children. Also his brother, Alexander W. Mangin, died June 1802.

Susan Espinasse, relict of William Espinasse, of Kill Abbey, Co. Dublin, daughter of Lieut.-Colonel Mangin, died 8 January 1862, aged 86 years.

Abraham Pommeren, died 19 September 1802, aged 42.

Mrs. Mary Henrietta Bordage, daughter of Joseph and Esther Bordage. Born 5 June 1812; died 21 Dec. 1823.

William Osborne Paine, died 13 Aug. 1823, aged 83.

William Paine, son of above, died 8 Dec., aged 37.

Christian Paine, daughter-in law of above, died 17 Dec. 1831, aged 55.

John Chaigneau, Esq., eldest son of Peter Chaigneau, of Fitzwilliam Street, Dublin, and Benown, County Westmeath, died 10 Oct. 1825, aged 22.

Anthony Perrier, Esq.

[There is a long eulogy upon him, but no memoir or dates.]

There is a dedicatory tablet on the north wall, interior of French Chapel, Peter Street, Dublin, with this endorsation:—

ERIGE PAR ACTE DE CONSISTOIRE. A.D. 1840.
DU BÉPAT, modérateur.
TARDY, ancien.
DE LA MAZIERE, secrétaire.

There are many more names in the Huguenot Cemetery, Merrion Row, Dublin:—

Nicholas Simeon D'Abzac, Vicomte de Gêrac en France,
décédé le 4 Dec. 1710.

Henry D'Abzac, d. May 1790.

Catherine, his widow, died in widowhood of 38 years, Dec. 1818,
also ten children,

Henry, Jane, and M———,

their daughter Susanna, d. January 12, 1853,

their daughter Anne, wife of Rev. W. Vesey, d. Feb. 14, 1861.

Anne, wife of William Lunell, d. Aug. 5, 1748, aged 42.

Mabel Lunell, wife of George Lunell, d. Oct. 7, 1810.

George Lunell, d. January 17, 1811, aged 70.

Anne, wife of George Lunell, d. Aug. 24, 1803.

Rebecca, wife of William Lunell, d. March 10, 1807, aged 31.

William Pierre Lunell, d. June 5, 1843, aged 57;

His sister, Elizabeth Anne Lunell, born Nov. 16, 1783, d. Nov. 4, 1877.

Robina, wife of W. P. Lunell.

Jane Audouin, wife of Peter Jouglas, dau. of Simeon Audoin, d. Dec. 1759.

Audouin, son of above Jane, d. Feb. 12, 176, aged 63.

Simeon Boileau, d. 15 July 1767. John Boileau, his brother.
also of Theophile Des Brisay.

Pierre Mazière and Mary De Blanc, his wife,
and ten children—four sons and six daughters.

Peter G. Mazière and his wife Madeline and their children, 1777.

William Mazière, eldest son of Andrew de La Mazière, d. Dec. 1835, aged 62.

Robert, son of above, d. Nov. 17, 1855, aged 39.

Mary Jane, *née* Curry, relict of above William, d. Dec. 8, 1866, aged 81.

Elias Tardy, Esq., d. Dec. 4, 1795, aged 55.

Anne Tardy, formerly Dubédât, wife of Elias Tardy, Esq., d. Dec. 6, 1787, aged 39.

Francis Tardy, Esq., eldest son of Elias Tardy, Esq., d. Aug. 2, 1836, aged 62.

James Tardy, Esq., youngest son of Elias Tardy, Esq., d. June 9, 1865, aged 53.

- William Dubédat, Bank of Ireland, died Nov. 12, 1859, aged 74 ;
the remains of whose ancestors are interred in this ground
 Mary, his widow, d. March 23, 1876, aged 92. Francis, their son, d. Nov. 21, 1857, aged 36.
 Henry, their son, d. Oct. 27, 1875, John, their son, d. July 21, 188 , aged 63.
 Louisa Mary, wife of Peter, their eldest son, d. Dec. 18, 1880, aged 70.
 Charles Dubédat, son of Henry, d. May 15, 1876.
 William Charles Dubédat, son of W. G. D., died Dec. 30, 1876, aged 27.
- Helen Elizabeth, dau. of James and Helen Mazière,
 b. Nov. 25, 1829, d. July 14, 1830.
- William Johnston, d. April 22, 1848. Harriet, his wife, *née* Mazière, d. March 7, 1860—five
 of their children, Harriet, Marcia, Marcus-Mazière, Sarah, and Lucy.

HIC JACENT.

Henry B. D'Olier,	<i>obit</i> 17 May 1831,	<i>anno ætatis</i> 21
Isaac H. D'Olier,	7 April 1835,	2
N ^s . Ogle D'Olier,	29 June 1835,	27
Helen Jane D'Olier,	24 September 1836,	22
Henry D. Wolseley,	4 April 1838,	3
Harriet M ^a . Wolseley,	23 December 1838,	2
Richard Hy. D'Olier,	9 April 1839,	42
M ^a . Jemima Purcell,	19 March 1841,	5
Richard Henry D'Olier,	4 March 1858,	26
Henry Brook D'Olier,	30 November 1864,	28
{ ISAAC D'OLIER, LL.D.,	<i>obit</i> 22 Nov. 1841, <i>anno ætatis</i> 70 }	
{	[father or grandfather of all the above].	}
Cadwallader Wolseley, Archdeacon of Glandalough,	<i>obit</i> 4 November 1872, <i>anno æt.</i> 66.	
Charlotte D'Olier, widow of the above-mentioned Richard D'Olier,	<i>obit</i> 16 August 1880, in her 70th year.	
Anna Maria Wolseley, <i>ob.</i> 28 November 1870, <i>anno æt.</i> 70		
Maria D'Olier, widow of the above-mentioned Isaac D'Olier, LL.D.,	<i>ob.</i> 18 July 1854, <i>anno æt.</i> 77.	

There is a Huguenot portion in the burial ground of St. Peter's, Aungier Street ;
 and St. Anne's, Dawson Street, has also its Huguenot corner.

In St. Peter's there are the following interments :—

GLORIA IN EXCELSIS.

Memento mori.

Here lieth the body of Justiare Elizabeth De Fontenoy, born on the 11th day of March
 1787. A beautiful and amiable girl, she was forced by disturbances in France to
 emigrate with her family from her native land and take refuge among strangers, who,
 though they cannot repair the losses, sympathise in the sufferings of a noble but
 unfortunate family.

She died on the 16th day of January 1797.

Elizabeth, wife of Thomas Lafarelle, d. September 10, 1797 ;
 also, Jane Lafarelle ;
 also, Thomas, husband of Elizabeth, d. 24 December 1815, aged 65.

This stone was erected by Henry Chaigneau
 to the memory of his mother, Anne Chaigneau, who died March the 25th, 1799, aged 56.

Here lieth the body of General Charles Vallency,
 who died on the 8th day of August 1812, in the 88th year of his age.

Mrs. Catherine Preval d. 15th March 1822, aged 62.

Daniell Maunsell, d. Feb. 14, 1824, aged 75.

The following are at St. Anne's :—

This stone and burial place belongs to Mr. Michael Perrol.
 Here lies the body of Mrs. Margaret Perrol, wife of the above Michael,
 who departed this life June 5, 1777, aged 30.

Sacred to the Memory of Katheren Hautenville, d. 20th Feb. 1798, aged 8 ;
 also, the remains of Rawdon Hautenville, Esq., father of the above-named Catherine,
 who died the 9th day of December 1815, aged 73 years ;
 also his wife, Abigail Hautenville,
 who departed this life the 18th day of November 1820, aged 73 years.

Frances Kellett Kellett, d. 20 Aug. 1805, aged 77 years,
relict of Christopher Kellett, Esq., co. of Tipperary.

Here lies the remains of Anthony Joseph Hoguet, who departed
this life the 21 Sept. 1811, aged 67 years.

This stone was erected by his son, Joseph Hoguet.

Anne Thevard Fleury, his sister-in-law, died March 26, 1812, aged 64 ;

also, Julia Hoguet, d. Nov. 22, 1816, aged 7 years.

Louis Hoguet, d. June 5, 1823, aged 15 years.

Mary Fannin, d. Aug. 23, 1828 ;

also, the remains of her mother, sister, and brother.

Madame De Bron, daughter of Matthew Lyster, Esq., New Park,
co. Roscommon, d. Sept. 6, 1855.

Chapter XXX.

THE REFUGEES AND THEIR MINISTERS IN EDINBURGH.

THE French Protestant refugees in Edinburgh¹ were formed into a congregation in the year 1682. The ministry was collegiate, and one of the colleagues had always the name of Du Pont, and on the death of the last of that name the church was shut up. That was in 1786, and the *Scots Magazine* (repeating what the octogenarian divine was probably in the habit of saying) recorded that he and his father had held the charge for "four years more than a century." During the Presbyterian ascendancy, a noble lady had founded Lady Yester's Church, which was opened, and a parish was annexed to it. But when Charles II. established prelacy, the church was shut up, and the parish re-annexed to the Tron Church. It appears, therefore (although few things in those days were minuted in the Town Council books) that the French Protestants had applied for a place of worship, and that the Lord Provost, Magistrates, and Town-Councillors allowed them the use of Lady Yester's Church in the year 1682. The two ministers were Rev. Francois Loumeau Du Pont and his father; I put the son's name first, because the father's baptismal name has not been handed down. However, as the son was naturalized at Westminster in 1685 (see List x.), we may conjecture that the father made a journey south for the same purpose two years afterwards, and that he is the "Philip Du Pont, clerk," naturalized in 1687 (see List xiii.), especially as the Edinburgh ministers signed themselves Du Pont [*not Dupont*]. Some of the baptisms and marriages in the French Church are to be found in the register of the City of Edinburgh; but such entries are so few that the church must have had a register of its own, which, however, disappeared, perhaps at the sale of Mr. Du Pont's library in 1786.

The clear evidence of the French Protestants having had the use of Lady Yester's Church, is the circumstance of their being turned out of it. King James VII. desired the chapel belonging to the Palace of Holyrood House both as his private Roman Catholic chapel and also as the Chapel of the Order of the Thistle, and expressed his desire in a Royal Warrant, dated 29th May 1687. His Majesty wrote several times to the Town Council in order that a temporary church might be provided for the parishioners of the Canongate parish, who had hitherto worshipped at Holyrood, and were to have a new church built for them. The result was announced at a meeting of the Scottish Privy Council on 12th July 1687. Lord Fountainhall, who was present, has noted as to the Abbey Church or Chapel of Holyrood House—"It was adjusted that the keys should be immediately delivered to the Chancellor; and the inhabitants of the Canongate were ordained to go to the Lady Yester's Church; and the French minister and congregation were put out of it to the High School or Commonhall." The Town Council indited a minute on the following day, which, after stating the circumstances, concludes thus:—

"Therfor they recommend to the Dean of Gild to cause deliver the keyes of the said Ladie Zester's kirk befor fryday next, and because the french minister has this long tyme bygane preached in the said Ladie Zester's kirk, therfor they appoint him to preach in the comon hall of the Colledge, quhich they think most fitt for accomodating the french congregation, during the councill's pleasure."

¹ I am very much indebted to the Heads and other Officials of all the Public Offices and Libraries of Edinburgh.

The *French Kirk*, as a local habitation, is named but once in the City of Edinburgh registers, viz., at the registration of the marriage of Lewis Tostée, jeweller, on 29th April 1696. There is reason to think that a French church was built in the Canongate. The Church of Scotland, in the end of last century, had a chapel known as the New Canongate Church, and latterly as the Church of New Canongate, *quoad sacra* parish. This edifice was sold to Mr. William Ford, and in it he found the communion cups of the French Church of Edinburgh, which he presented to the Trinity College Church, and which, through Mr. David Winter's kindness, I have seen. One difficulty as to identifying this building with the refugee's church is that the cups were "gifted by William Sprott, Esq., to the New Church of Canongate" in "1813," *i.e.*, twenty years after the closing of the French Church. Certainly the cups are genuine, and experts have decided that they are of London workmanship, and of the date 1700. They are of solid silver, quite plain, and with the inscription outside around the rim of each cup:—

POUR • L'ÉGLISE • FRANCOISE • DeDINBURGH.

With regard to the refugees in Edinburgh, my readers can judge of them by the notes I have printed from the City Parish Register, and from the Records of Greyfriars' churchyard, and of the churchyard of the Canongate. There is a serious gap in the latter, owing to the destruction of several books by an accidental fire. In the Greyfriars' there was a space marked off, called *the Frenchmen's Ground*, or *the French Ground*, as the records prove, although they have not described the spot.

There was a disposition among all ranks to show hospitality to the strangers, and to assist them. The Earl of Panmure, and his brother, Hon. Harry Maule, stood as witnesses to the baptism of a son of James Mel, merchant of Rouen, and Mary Godin, his wife, on 25th March 1686. Monsieur Bineau was tutor to the Master of Napier in 1688. Mr. Latuges was tutor in the family of Lord Basil Hamilton in 1713, and Mr. Basil Hamilton was cautioner for the representatives of Anthony L'heureux, hatter, in 1729.

The best-remembered names, perhaps, are those of Paul Roumieu and his son, Paul Roumieu, both watchmakers in Edinburgh. They seem to have been very kind members of their small community. The father was buried in Greyfriars' churchyard on 16th March 1694. The son, who was a burgher of Edinburgh, died on 5th November 1709, aged between sixty and sixty-six; a posthumous daughter, Janet, was buried two years after the death of the latter. His wife's name was "Joannett Bizzett;" and a daughter, Margaret, was baptized on 23rd November 1690. In the circle of their Huguenot friends there was Alexander Mercier, button-maker, and Anna Atimont, his wife; and Daniel Callard, vintner and burgher, and Magdalen Bunell, his wife. A witness at a baptism in the last-named family was David de Bees, chirurgien-general to Major-General Mackay, 23rd February 1690.

If there was any business in which a majority of the refugees were employed, it was felt-making. At the head of this trade we find, on 15th July 1688, Francis Chameau, master of the manufactory for felt-making, and Susanne Pillet, his wife. "Monsieur du Pont, pastor of the French Church, younger," officiated at the baptism of their daughter, Elizabeth. Some of the felt-makers, whose names are in the registers, evidently were French, but by no means all of them (I made a long investigation as to the name *Schola*, which proved to be *Scollay*, and from the Orkney Islands). One felt-maker can be traced from his marriage to his death; Peter Gautier was married on 23rd March 1694, and was buried in Greyfriars' churchyard on 4th April 1703. The two different records sometimes throw light on each other; thus I extracted dubiously the marriage in Edinburgh, on 15th October 1701, of Daniel Lasagette, merchant, burgher, to Anne, daughter of the late Rev. William M'Ghie, minister of Aberlady; but doubt was removed by the entry in Greyfriars' churchyard, on 23rd January 1703, of the burial of a child of "Daniel Lashagett, a Frenchman." With regard to felt, which in those days was limited to hats, a felt-maker, when he rose in the world, became a hatter, and the French refugees everywhere were famous for their manufacture of hats. Anthony L'heureux, hat-maker in Edinburgh, seems to have been successful. He married, first, Mary Cadet, and had by her two children, John and Margaret; he married, secondly, Mary Anne Middleton, contract of marriage dated 11th February 1721; he died on 28th August 1727. By the contract his widow had a claim to the liferent of £300, and also to the value in cash of half of the "plenishing," her share being decided to be £64, 12s. 7d. Antecedently to confirmation before the commissary, she had

been married to a second husband, who was confirmed as the executor of her first husband on 25th July 1729. (Perhaps the name survived as *Hereuse*; William and Peter Hereuse are registered at Inveresk on 2nd August 1768, the former contemplating marriage.)

King William III., by Act of Parliament dated 1693 (renewed by Acts of the Reigns of George I. and II.), granted to the city of Edinburgh the proceeds of a duty upon Ale and Beer, amounting to twopence sterling per pint. The elaborate catalogue of expenditures under the Act included "two thousand merks Scots [£111, 2s. 2d. sterling] to two French Ministers." From some surviving receipts from these Divines, and also from the Minutes of a Board of Overseers created to supervise the Town Council's expenditure of the funds obtained from the Ale Duty, we get some insight into the history of the French ministers. It would appear that the father (or the grandfather), Du Pont, died in 1710, and Rev. Francis Loumeau Du Pont, his son and colleague, obtained M. La Ferre as his colleague. This was "Jean Le Ferre, *ministre*," so described in the register of Hungerford French Church, London, on 2nd October 1688, the day of his marriage to Marthe Peau; in March 1711 Du Pont and La Ferre acknowledge receipt of their half-yearly salaries. La Ferre died on 9th May 1712, and was buried in Greyfriars' Churchyard, as "Mr. John Lafwer, French Minister of the Gospel in Ed^r., aged 66 years." His widow received a pension. He was succeeded by M. Joseph Broumar du Mulmar (as I am informed by a correspondent), who disappears in 1723, and is replaced by M. Jean Rodolphe Tarin. The senior colleague, M. Francois Loumeau Du Pont ministered for forty-four years; he married Marie Bonfils, who survived him. They had two children, Pierre Loumeau Du Pont, born in 1699, and Marie, who died on 16th October 1705, aged five years. Mr. Du Pont died on 8th December 1726, and was buried on the 9th in the Greyfriars' Churchyard, "in the Frenchmen's ground, south Morey's stone." His widow was his executrix, and his cautioner was Simon St. Bonnet, merchant, burgess of Edinburgh. He left to his son, Peter Loumeau Du Pont (by Will, dated 5th December 1726), "all my books, boxes, tables, presses, and every other thing relating to, and used by me for, my studies." He left to his wife, "all my property, debts, and sumes of money resting, or that shall happen to be resting, to me by the good town of Edinburgh, or whatsoever other person or persons." His property consisted of £262, 4s. 2d. sterling in the capital stock of the Equivalent Company, and £90 arrears of stipend.

It seems that there had been some controversy between the Town Council and the French Congregation. The Council had planned to suppress the charge on Mr. Du Pont's death. The congregation claimed the right of electing their ministers, and the first Du Pont colleagues of 1682 had no other title than election by the congregation. The people seem to have elected the colleagues after the oldest Du Pont's death. But it appears that M. Jean Rodolphe Tarin had been elected by the Town Council, in order to quench the hopes of young Pierre Loumeau Du Pont. On 1st March 1725, a resolution of the Town Council came under the review of the Overseers; it was to the effect "to restrict Mr. Du Pont's stipend from and after the first of July nixt to one thousand merks Scots, and not to supply his or Mr. *Turenne's* office on their being vacant by death or otherwise." On the 3rd March the Overseers agreed to a minute which, after reciting both the Town Council's resolutions and the tenor of the Acts of Parliament establishing the two ministers, "recommended to the Council to consider how far the same was consistent with the aforesaid three Acts of Parliament." The congregation had elected the son, who for the present stood aloof, the senior Mr. Du Pont being undisturbed, and dying (as already stated) in 1726. The son forthwith took the father's place as collegiate minister along with Mr. Tarin. And he had to appeal to the Overseers for his stipend of 1000 merks. (The people, at this date, formulated no objection to Mr. Tarin's title, although they never actually acknowledged it.) Mr. Peter Du Pont's appeal first came up on 1st August 1728, and the Overseers requested a conference with the magistrates. On 3rd December 1728 the Overseers recommended the Town Council to pay Mr. Du Pont, and the recommendation "to pay" was confirmed on December 9.

The controversy was put to sleep by a fresh immigration of French Protestants, and a consequent accession to the French congregation. Here I have to apologise to the reading public for having kept in life in my previous editions the tradition that a band of Huguenot silk-weavers in 1685 found an open common near the village of Broughton, and established the colony of Picardy, on the site of the modern street now called "Picardy Place, Edinburgh." The fact is there was no such common; the ground was enclosed, being the property of Heriot's Hospital, and was let to tenants. No evidence of refugee silk-weavers is to be seen in the Edinburgh

registers and records. The French village of Picardy, or Little Picardy was not built till 1730.

The Commissioners and Trustees for improving Fisheries and Manufactures in Scotland were incorporated by a Royal Charter, dated 5th July 1727. In 1728 a grant of £6313 sterling was received, and a scheme of expenditure was drawn up, including the following item:—

That a sum not exceeding £2000 be employed in bringing over to Scotland and setting to work a sufficient number of Protestant families skilled in spinning, working, and weaving cambrics and other fine linen."

His Majesty also granted a Royal Sign Manual, of date 7th June 1728, for bringing over to Scotland and setting to work a sufficient number of French Protestants skilled in working cambric and fine linen.

The following minute of the Board of Manufactures brings the scheme into shape:—

Edinburgh, 14th March 1729.—There being a probability that Nicholas Dassauville, of St. Quintin, may come over for the cambric trade, upon the proposals signed by the said Dassauville,—one whereof is that each of the ten master-weavers that are to come with him shall be provided with a house and yard,—it was Remitted to the Committee on Linen to pitch upon a spot of ground near to Edinburgh. (Dassauville was promised a premium of £5 per family.)

On 28th October money was voted for their passage *viâ* Rotterdam, and on the 31st temporary premises were found for them in Candlemaker Row.

A list of the new-comers is then given:—

Nicholas Dassauville and his family.
 Charles Proy, reed-maker, and his family.
 Thomas Carlier, weaver, and his family.
 Francis Carlier, weaver.
 James Charlet, weaver, and his family.
 John Dassauville, weaver and his spouse.
 Anne Dassauville, and Jacob Fleming, a boy.
 Katherine and Anne Fleming, young women.
 Adam Chenabow, their interpreter.

The above were from abroad. A final list, dated 19th December 1729, gives the names of weavers from the Huguenot colonies in London:—

Francis Bochar and family.
 Claud Polain [Paulin?] and family.
 John Dallet and John Bochar.

The men from London, feeling discontented with the French public worship of Edinburgh, have a place in history. Professor Weiss informs us that in the archives of the City of London French Church, there is "a letter from Edinburgh, dated 30th March 1732, signed by François Bochar and Claude Paulin, full of orthographical mistakes, and written by illiterate workmen who apologise for their ignorance. They express their wish to rejoin the Church of London, to which they originally belonged, and to adhere to *le rite Calviniste*."

With regard to a site for "the French people's houses and gardens," the Board's Committee, after refusing Provost Wightman's ground at Roseburn, recommended the purchase of Mr Lind's five acres at Gorgie; this was on 20th February 1730. On 11th March the Board

"Considered Petition from the French people, representing their resolution rather "to return to France than go to Gorgie, or to any other place *at so great a distance from this citie*, and suggested the ground lying to the east of Broughton Loan."

Thus although the Huguenots did not squat on the ground where their village was built, they had kept their eyes open and pitched upon the best site. The Board ordered that the secretary make a proposal to the [Town] Council of Edinburgh to feu from the Governors of Heriot's Hospital the said five acres. The Hospital Treasurer met with the Board and the Town Council. After a warning that "the present tenants would put in their claim for damages for their removal from the ground," they arranged that the ground should be included within the borough, that the feu should be valued at £10, 18s. 5d. per annum, and that it should be redeemed by a present payment of £273 to Heriot's Hospital. This was on 3rd April 1730.

In the meantime measures had been taken for setting the French weavers to

work. On 20th February the Board, on Nicholas Dassauville's recommendation, ordered forty packs of lint from Tournay, Mr. Crommelin of Haarlem to advance the necessary cash. Spinning after the French manner was to be introduced in order to keep up the supply of yarn. The contract for "the building of the French people's houses at Broughton Loan," had been settled on 27th March. And on 24th April it was specifically ordered that

"Two specimen houses be built according to a model, with the addition of a vent to each vault, and a common stair on the north from both the vaults and the upper stories; the windows in the vault to project a little in the soles from the wall, in order to dart the rays of light to the backmost parts of the vault."

In May it was settled that there should be a common oven; that the five acres should be enclosed with a dyke; and that Nicholas Dassauville, as the foreman, should have a superior house. The contract with him and the other French people, written in French and English, was signed on 26th November 1730 by the Lord President of the Court of Session, and by Lords Milton and Monzie, Mungo Graeme of Gorthie, Esq., Mr Gilbert Stewart, merchant of Edinburgh. Dassauville received £40 for his travelling expenses on 8th January 1731.

A good deal of work was done in Glasgow and the west of Scotland, by taking some of the weavers and the women to give lessons to Scotch spinners as to the making of tools in the French fashion, and "in their method of brushing the flax and reeling and making up of the yarn." The Linen Society of Glasgow received them cordially.

The name of Picardy, or Little Picardy, was not given to the village by the Board of Manufactures. The French colony invented the name for itself. It appeared first in the records of the Calton Burying-ground, puzzling successive recorders, who wrote "Pickerty," "Pickerly," &c. In course of time it found its way into the books of the Commissariat of Edinburgh.

The village has disappeared. The site was sold for a street or streets for the sum of £1200, and the name "Picardy Place," was concocted. The only memorial of it is a view of the Huguenot village, taken by John Clerk of Eldin; a facsimile of his sketch is engraved in the beautiful volume of Mr Clerk's etchings, edited by David Laing for the Bannatyne Club in 1855. The ground appears to be studded with mulberry trees, and tradition has always connected the village with silk-worms and silk-weaving. How to account for this I can make no suggestion. The Board of Manufactures did not promote either silk-weaving or the culture of the mulberry. The vaults, which antiquaries have supposed to have been constructed for the rearing of silk-worms, were built for the reception of looms for cambric-weavers and workers with yarn.

With regard to the surnames of the villagers, enquirers after French names must be informed that part of the duty of the French weavers was to instruct Scotch apprentices. The first apprentice, in 1730, was a Scottish youth named Bowie, a son of the minister of Monzie. In 1731, Peter Garro, one of the boys who came from Spittalfields as an interpreter, was apprenticed to John Dallet. I observed the name of *Pillens*, from Picardy, in the records of the Calton Burying-ground, and I inquired if the family of *Pillans* could have been French; but it evidently was not. By apprenticeships Scotch and French names became interwoven.

To return to the French ministers of Edinburgh. M. Jean-Rodolphe Tarin died in the Canongate in February 1741. He left a widow, *née* Elizabeth Faulcon. Two brothers survived him, named Jean-David and Jean-Baptiste, and a sister, Elizabeth, widow of Monsieur du Valent Suela, of Ducart, in Andalusia. These three appointed Nicholas Dassauville, wright, at Picardie, near Edinburgh, their factor on 1st November 1743. Madame Tarin made her Will on 27th November 1741, and it was registered in the Sheriff Court on 21st May 1742:—

I, Elizabeth Faulcon, relict of Mr. John Rodolph Tarin, one of the ministers of the French congregation at Edinburgh, Being at present sick of body, but sound of memory and judgment, and having by my two dispositions of this date, in favours of Elizabeth Tarin, and Jean David Tarin, and Jean Baptiste Tarin, sister and brothers german to my deceased husband, as also by my Translations in favours of Mr. Piere Louneau Dupont, one of the ministers of the said French congregation, likeways of this date, settled the greatest part of my affairs; and being desirous to prevent any disputes that may happen amongst my relations after my decease, Am resolved to make my latter Will and Testament as follows:—

Imp^{mis}.—I committ my soul to God, hoping to be saved in and throw the merits of my blessed Redeemer, and appoint my executor after-named to cause my body to be burried amongst the faithfull. Item, I, by these presents, without hurt or prejudice to y^e aforesaid

Disposition, Assignment, and Translation above mentioned in any sort, Nominat and appoint the said Mr. Piere Loumeau Dupont my executor, sole and universall legator, and intromitter with my whole goods and gear, with full power to give up and confirm the whole moveable goods and gear that shall pertain to me at the time of my decease. Declaring always that the said Piere Loumeau Dupont shall be bound and obliged, Likeas by his acceptation hereof binds and obliges him, to make payment of the sum of six pounds sterling contained in a bill accepted by me to William Alexander, merchant in Edinburgh, with the annualrents that shall be due thereon; as also the sum of one hundred merks to the poor of the French congregation at Edinburgh; and of the sum of one hundred merks to Mary Menzies, relict of Abraham Renny, teacher of French in Edinburgh; and of the sum of two hundred merks to Anne Dasseville, relict of Eber Frammand, of Picardy in France, now residing in Little Picardy, near Edinburgh; and lastly, the sum of one hundred merks to John L'Heureux, son to the deceased Anthony L'Heureux, hatmaker, in Edinburgh, and that at the first term of Whitsunday or Martinmass that shall happen after my decease, with annualrent of the said sums, after the said Term of payment, during the not-payment of y^r of. And further, it is hereby declared that these presents shall be without prejudice of the foresaid Disposition and Assignment to the said Elizabeth, Jean David, and Jean Baptiste Tarins, both of this date, as also of the Translation granted by me to the said Mr. Dupont, except as to the said sum of Six Pounds sterling, due by me to the said William Alexander, with interest, which I expressly appoint to be payed out of the sum of Sixty Pounds sterling, conveyed by me to the said Mr. Dupont, as said is. Consenting to the registration hereof in the Books of Council and Session, or others competent, therein to remain for conservation, and thereto I constitute . . . my proctors: In witness qrof I have subscribed these presents, consisting of this and the preceding page of stamped paper, written by David Russell, writer, in Edinburgh, Att Edinburgh, the Twenty-Seventh Day of November, MDCC. fourty-one years, Before these witnesses, John Russell, writer in Edinburgh, and the said David Russell, writer hereof. *Sic Subtr.* ELIZABETH FAULCON. DAVID RUSSELL, *witnes.* JOHN RUSSELL, *witnes.*

Edinburgh, 22nd December 1741.

Follows an Eik upon the said Latter Will.—I, Elizabeth Faulcon, designed in the preceding Will, in respect that John L'Heureux, also designed in the Testament, has died since making the said Will, I hereby appoint my Executor to pay to Peggy L'Heureux, sister to the said John L'Heureux, the sum of One Hundred Merks at the term, &c.

I conjecture that Madame Tarin, *née* Faulcon, died in the autumn of 1743, in which year her sister-in-law and two brothers-in-law appointed a factor. Their affairs did not finally pass through the Commissariat till 20th October 1758, on the motion of the sister, then the only survivor.

Mr. William Alexander, whom she names, was in 1752 and 1753 Lord Provost of Edinburgh, and from 1754 to 1761 M.P. for the city. He married a Huguenot lady, Marianne Louise de La Croix. They were the grandparents of an eminent Judge, the Lord Chief Baron Sir William Alexander of Airdrie. In the Books of the Commissariat of Edinburgh Jean D'Harcourt, widow, is confirmed on 12th February 1755 as executrix of her deceased husband, Mr. James Claude D'Achery D'Harcourt, merchant in the city of St. Quentin, in the valliage of Vermandoise, in France.

Mr. Tarin, as one of the French ministers, had always been paid without grudging, being a nominee of the Town Council. Mr. Pierre Loumeau Du Pont had to go to the Court of Session in 1729, and obtaining a "decret" in his favour, the Council had to pay the colleagues. However, on the death of the former, the Council indulged the expectation that Du Pont would be sole minister, and nominated no colleague. The French congregation met and elected Mr. Jean Baptiste Beuzeville to the vacant charge; he was the brother of Stephen Beuzeville, silk manufacturer in Edinburgh, and brother of Mr. Samuel Beuzeville, afterwards minister of the French Church of St. Jean, Swan Fields, Shoreditch, London. Mr. Beuzeville entered upon his duties as collegiate French minister of Edinburgh, and then applied to the Town Council for his stipend; the Town Council disowning him, he appealed to the Overseers, who also disowned him in their minute dated 3rd August 1742.

"Yet, nevertheless, and notwithstanding," the two ministers, elected by the congregation, kept their places, and got their money. How this result was reached I am not informed. It may be that the Lords of Session were again appealed to. If not, I may allude to the notorious fact that in the end of 1743 and beginning of 1744 the national policy, aroused by the alarm of an invasion by the Pretender, was to study the Protestant interest in every part of the country. The French Church in Edinburgh was a memento of Popish persecution and Protestant sufferings. Mr. Beuzeville died in August 1771, and his brother received the balance of his stipend.¹ (Other men of this surname were elected Directors of the French

¹ The pasteur, Samuel Beuzeville, was installed in the Church of St. Jean, London, in 1758, and died in 1782, aged sixty-five.

Hospital of London—Stephen in 1774, Peter in 1776, and James in 1777, and another Stephen in 1814.)

Stephen Beuzeville is the first person of Huguenot descent in Edinburgh who is described as a silk manufacturer. Mr. Clerk of Eldin's drawing of a silk factory at Little Picardy, and of "a mulberry plantation on the slope of Moultrie Hill," may depict a speculation of this Mr. Beuzeville and friends. The Board of Manufactures had no such undertaking; but the silk-grounds may be conjectured to have been near the Huguenot village, although not in its ground. The ground consisted of five acres only, half-an-acre for each family, deducting what would be required for a road and walks. There was no bleaching-ground; from the first it was decided that the French people's linen could not be properly bleached in Scotland; it was sent in a "green" state to be "whitened" in Holland.

Mr. Pierre Loumeau Du Pont probably survived all his congregation. He died March 1786, and was on the 13th buried in Greyfriars' Churchyard, "north Phesdos tomb." At that period the Recorder was not in the habit of stating the ages of those buried, but he had a column for the *cause of death*, which a physician might give him information of. In Mr. Du Pont's case, the entry is—*Cause of death*, "87 years." The French church was finally closed.

With regard to the families in Little Picardy, the name Paulin (often in old times spelt *Polain*) still meets our view. Whether we have representatives of Huguenots in them I cannot tell. One of our Scottish minor poets is Mr. George Paulin, and his son, Mr. David Paulin, is now manager of the Scottish Life Assurance Company. I traced his family in the registers, and found it in the parish of Ladykirk in 1698, the name being then spelt *Palin*, and I conjecture that its origin is English rather than French.

The name Dassauville kept its ground till recently, and the family is still represented through females (I do not assert that there is no male representative). The old tendency was to the spelling of Dasseville—latterly, the spelling was accurate, but the pronunciation was *Dossavil*. The first funeral recorded in the register of Calton burying-ground from the village of Picardy, near Edinburgh, was "Mary Dasaviley, aged three," March 8, 1735. Nicholas Dassauville, the head of the colony, was born in 1692; John Dassauville, one of the weavers, was his brother. John died in June or July 1737; his property was administered to by his brother, Nicholas, designed "wright, at Little Picardy." John is described as "cambric weaver at Little Picardy, near Broughton, in the paroch of St. Cuthbert's, *aliàs* West-Kirt" [West Kirk]. His brother had undertaken to send his cambrics to Holland to be bleached; and having this stock to account for, he appeared as executor on 23rd February 1738. John (I may say, as there is no trace of a third brother) was the father of a second Nicholas, whose children will appear in due course. Nicholas the first died on 9th February 1760, and his burial on the 12th in the Calton ground is registered as of "Nicoll Dasevile, from Pickardy, aged 68." In the Commissariat books he is designated, "Lapper and Stamper of Linen at Picardy, in the shire of Edinburgh." This office had a salary of £10 per annum, and he was succeeded in it by Duncan, his son and sole executor.

Duncan Dassauville had married, on 18th November 1759, Katharine, daughter of George Yule, farmer in East Fenton, in the parish of Dirleton. On 16th May 1771 he became cautioner for the executor of Rev. John Baptiste Beuzeville, and was called "Duncan Dassauville, caroline weaver at Picardie." (There is a puzzle here; is "caroline" a clerical error for "cambric," or does it mean "silk"?¹ I have found nothing more about him, except that his wife as his widow died in July 1787, and left no children, her heirs being the children of his first cousin, Nicholas Dassauville, manufacturer in Picardy, who were named Duncan, James, Nicol, and William. From her inventory I extract the French books:—"French Bible" and "French Dictionary," 4s.; "Robinson Crusoe," in French, 2 vols., 1s.; "Boyer's Dictionary," 1s.; "French Catechism," 3d.; "Dialogues Rustiques and Plays," in French, 1s. 6d.; "Les Marquardes Françaises" and "Principles of the Christian Religion," in French, 2d.

Of the heirs of the Dassauville family I think that I observe one in the "Edinburgh Directory" for 1817, namely, William Dassauville, engraver, Gosford's Close. Either he or one of his brothers was the father of Nicholas Dassauville, surgeon and dentist in South St. Andrew Street, and latterly at Northumberland Street, for about forty years. He was senior elder of Trinity College Church, Edinburgh,² under the

¹ In the reign of Charles II. it was projected that "silk-worms, supported by plantations of mulberries," should be reared in Carolina.

² On 1st September 1833 the kirk-session gave the charge of the silver cups, plates, and flagons to Mr. Dassauville as senior elder.

ministry of the justly celebrated Rev. William Cunningham, D.D., and left the church along with that great divine and all his brother-elders (one only excepted) in the month of May 1843.¹ Mr. Dassauville latterly resided at Comely Bank, and died there on 17th October 1851. He had two sons and two daughters. The elder son was William Alston Dassauville, M.D., who was in the army, having entered the Ordnance Medical Department as assistant-surgeon on 14th June 1836, and promoted to be surgeon on 25th July 1849 (he was alive in 1854 and on full pay). The younger son was Peter Alston Dassauville, teller in the Edinburgh Royal Bank, who died at Portobello on 23rd May 1880. The daughters were (1) Mrs. Dumbreck, who had two daughters; (2) Margaret Alston Dassauville, alive in 1880. Edward Alston Dassauville, alive in 1880, was (I think) a son of the above-named M.D.

NOTE AS TO SCOTLAND.

Scotland has not been inserted in the heading of this chapter, because (with the exception of the (Paper-mill in Cathcart parish) Edinburgh is the only place where we can positively allocate refugees. In the various parochial registers some names of probable Huguenot refugees occur, and I have noted them in my *Historical Introduction*. Two or three are from the Stirling register. William Drummond, of Rockdale, Stirling, and the Harvey family of that town, including Sir George Harvey, the great painter, President of the Royal Scottish Academy, claimed to be descended in the female line from the Huguenot family of Geffray, which in course of years had become Jeffrey. Aberdeenshire in that old time can be searched for refugees by the help of the Poll of 1696 (printed by the Spalding Club). The refugee family of Divorty disclaim descent from the old Scotch family of that name. Their surname was probably Dobertin, which was soon corrupted into Doverty. In the Poll-Book of the parish of Tarves, Divertie and Doverty are given as distinct names; and as late as 1790 I meet with Mr. William Dovertie, Session-Clerk of Brechin. The Huguenot family is now represented by Rev. George Divorty, M.A. I was acquainted with the late Mr. Archibald Courage, bookseller in Aberdeen, and he assured me that his ancestors were Huguenot refugees; this surname is of frequent occurrence in the Poll-Book of 1696. We can only query as to the nationality of James Depamare, or Depamaer, then a merchant in Aberdeen. (What are we to make of James Frenchee, in the parish of Coull?)

Morren is a Huguenot surname which was met with in London as early as 1571. A Huguenot family of that name took refuge in Holland in 1685, and came to this country in or about 1689. A prominent representative was Rev. Nathaniel Morren, M.A., author of "Biblical Theology," "Annals of the General Assembly from 1739 to 1766," 2 vols., &c., born in Aberdeen on 3rd February 1798, died, the senior minister of Brechin, 28th March 1847.

Chapter XXX.

THE FRENCH PROTESTANT HOSPITAL OF LONDON.

MONSIEUR JACQUES DE GASTIGNY was a Huguenot military refugee in Holland, and Master of the Buck Hounds to the Prince of Orange. He attended the king in his campaigns, and took part in the battle of the Boyne. In that campaign, Dumont de Bostaquet, desiring a favour from the king, entrusted his petition to "Monsieur de Gastigny, son Grand Veneur." He appears in the Patent Rolls as James Gastigny, Esq., receiving an English pension of £500 *per annum*, dating from 27th Feb. 1700. He died in 1708. He is worthy of all honour as the founder of the French Hospital of London. A perusal of his Will shews how much the Hospital scheme owes to the many wise councillors who followed up his idea. The following is the Will:—

"In the name of the Father and of the Son and of the Holy Ghost, I underwritten, James Gastigny, being sound in body and mind, and considering the certainty of death and the uncertainty of the hour thereof, have made here my testament and declaration of my last will. First, I render thanks to God, with all my heart, that through his mercy he has called me to the knowledge of the truth of his holy gospel, having given me to make a public and constant

¹ On Sabbath, 28th May 1843, it was formally announced to the kirk-session that Rev. Dr. William Cunningham had seceded from the Established Church of Scotland, and that "Messrs. Dassauville, Hutchison, Rose, Blackadder, Lothian, Muir, and Crawford, elders, have also left the Church along with the minister."

profession, and that he hath led me during all the course of my life, having preserved me from many dangers wherein I have been exposed. I beseech him that he will extend more and more his mercy upon me, forgiving me all my sins through Jesus Christ, and doing me the grace to end my life in his fear and in his love, and to die in his grace, to be received in his eternal glory. When it shall please God to take me out of this world, I order that my body be interred in the nearest churchyard where I shall die, desiring that my burial shall not cost above £20. As to the goods which God hath given me, and of what shall be found at the time of my death to belong unto me, I dispose thereof as followeth:—

“First, I give £500 to the Pest-house, to build there some apartments, there to lodge some poor, infirm or sick French Protestants above the age of fifty years, and the woman or maiden the same. My will is that there should be lodgings for twelve poor at least. Moreover, I give the fund of £500 which shall be placed to get thereout the annual revenue, which revenue shall be employed to furnish beds, linen, and clothes, and other necessities of the said poor French Protestants who shall be in the said place; and the said two £500, making in all £1000, shall be put in the hands of the committee settled for the distribution of the Queen’s charity and of the nation, which French Committee shall employ the said sums as it is here above mentioned, and shall give an account thereof to the Messieurs the English Commissaries who are, or shall be, settled to receive the other accounts of the said French Committee. And the Executor of this my testament shall take care that the whole be executed according to my intention, as I will explain it. I give to the two houses of charity, each £100; to that of Westminster the £100 to Madame Temple, who takes care of the kitchen, and the other £100 shall be given to Mr Reneu, father-in-law of Mr Dutry, who takes care thereof. Moreover, I give to the French Committee, to distribute to the poor of the nation, two hundred pieces or pounds sterling.

“Moreover, I give to Messieurs Mesnard £120, which they shall share between them by half; to Mrs Gilbert, £30; to Mrs Assere, sister of Mr De Marmande, £100; to Mrs de Hogerie, £100, and to Madame, his sister, who is at the Hague, lodged at Mr Dumare’s, £100; to Mrs de Hogerie, cousin of the above, lodged at Mrs Dangeon at the Hague, £100; to Mrs Treufont, whose name is now Pousse, being married, £30; to Mr de Gachon, my friend, £200, to help his nieces and his cousins, to maintain them or to distribute unto them as he shall think good; to Mr de Richosse, £100, for the friendship which he always showed me, being Master of the Horse of the deceased king, my master. I give to Cæsar, my valet-de-chambre, to Susanna, and to his little daughter, £200, and all my clothes and all my shirts and other small linen, and the three silver mugs and six spoons and six forks, which are in the ancient mode; to my coachman, whose name is John, £30; to Hesperance, £20, his wages and those of the others being paid the first of the year. I desire that all my servants be clothed in mourning who are here above named, and Kate and her daughter.

“I name for executor and administrator of this my present testament Philippe Mesnard, minister of the Word of God, whom I desire that he will execute it punctually, and I do declare that this is my last will, and that no other testament which I might hereafter make shall have any force or virtue unless it be found that it begins with these words, ‘Our days do pass as a shadow,’ declaring that every testament which I might heretofore have made shall be null and of no force unless it begins with the above said words. Willing that this shall have its full and whole effect, therefore I have signed and sealed this present writing in presence of the witnesses who have signed with me at London. Besides the dispositions here above contained, I give to the Society settled in England for the Propagation of the Holy Gospel the sum of £100, for to be employed by the said society to such pious uses as they shall think good, according to their institution. I give to Jacob, son of Hesperance’s wife, who was named for me in baptism, £50. Moreover, I pray Mr Philip Mesnard that he will cause [to be distributed] £200, which I give for twenty ministers who may have need of it, at the choice of the said Mr Mesnard, executor of my will. Moreover, I bequeath and give to Mr Philip Mesnard all the goods which may belong unto me after the payments here above mentioned of my last will.—Done at London, the tenth August 1708.

“JAMES DE GASTIGNY.

“Witnesses—F. Mariette. Paul Dufour.

“Proved by the Executor, Philip Mesnard, at London, 1st Dec. 1708.

The French Hospital is a home for aged persons in poor or reduced circumstances, who can prove their descent from the French Protestant Refugees. The credit of the beneficent project (as already stated) was due to Gastigny. He bequeathed £500 for building, and another £500 as a capital fund for maintaining, an Hospital (or Hospice) for the use of French Protestants, Refugees for religion’s sake into Great Britain. The distributors of the Royal Bounty received this total sum of £1000, and allowed it to lie at compound interest for eight years. In 1716, the amount of accumulated funds having been announced, a subscription was cheerfully and rapidly made, the contributors to which were the principal families among the refugees, and the prosperous French merchants of London, and also several English people. The provisional managers were thus enabled to buy a piece of ground in Old Street, St. Luke’s, from the Ironmonger’s Company of London; and a building was erected “for the reception for eighty poor persons.”

The king was solicited to erect the managers into a Corporation, which was granted. The Royal Charter was dated 24th July 1718,¹ and is from George the First, King of Great Britain, France and Ireland (a better King of France practically, at least to the refugees, than their native king). The first Governor of "the Hospital for poor French Protestants and their descendants in Great Britain" was named in the charter, "our right trusty and right well beloved cousin" Henry De Massue, Marquis De Ruvigny, Earl of Galway; also the first Deputy-Governor, Mr. James Baudoin or Boudoin, and thirty-seven Directors. The number of Directors was to be unlimited; the first treasurer was Mr. Louis Des Clouseaux, and the first secretary, the Rev. Philippe Ménard. The latter preached a sermon at the opening of the Hospital on the 12th November 1718 before "a great concourse of French refugees." The charter empowered the Directors to appoint a Minister to perform Divine Service in the Hospital after the rites of the Church of England.

There is printed among the "By-laws" a special prayer to be used at the "Courts" (or Meetings) of Directors. It is the following:—

"Dieu tout-puissant et Père miséricordieux, qui es le Consolateur des affligés, le Nourricier des pauvres et le Salut de ceux qui mettent leur confiance en toi, regarde en tes compassions infinis tous ceux qui se trouvent dans l'affliction, dans la calamité et dans la misère, et particulièrement ceux qui ont été réduits pour la cause de ton saint Evangile. Fais que l'épreuve de leur foi leur tourne à honneur et à gloire quand Jésus-Christ sera révélé, et pourvois à leurs besoins selon les richesses de ta miséricorde. Et puisque tu nous fais la grace de nous appeler à donner nous soins au soulagement de nos frères qui sont parmi nous dans l'indigence, accorde-nous celle de nos acquitter fidèlement de ce devoir. Benis cette maison que ta PROVIDENCE a préparée pour nos affligés; fais-leur y trouver les secours et les consolations qui leur sont nécessaires, et benis notre administration, la faisant réussir à ta gloire, au bien de tes pauvres et à notre salut éternel par Jésus-Christ notre Seigneur, Amen."

The Providence of God is acknowledged in this prayer. The seal of the Hospital has the motto, "Dominus Providebit" [the Lord will provide], and the device engraved upon the seal is "Elijah fed by the ravens in the wilderness;" this is also stamped on the plates and dishes. The appropriateness of this tribute of recognition seems to have been felt from the first. One of the old French Church registers in naming the Hospital says that it was commonly called *La Providence*. And Professor Weiss concludes his account of the Refugees in Britain by saying as to their descendants in Spitalfields, "Ils invoquent fréquemment le droit de finir leurs jours à l'hôpital Français qu'ils appellent leur Providence."

The institution flourished. Munificent donations and legacies swelled its funds, some of which I had opportunities to record in my Biographies. In 1736 additional ground contiguous to the hospital was purchased, and the area of the entire property was 4½ acres, which was tastefully laid out. "On April 18, 1753, a sermon was preached in the chapel of the French Hospital in Old Street Road for the benefit of that charity, wherein 225 poor persons were maintained, when the audience was very numerous, and the collection amounted to upwards of £1250."² The year 1760 is the year when prosperity had reached its greatest height. Additions had been made to the buildings at an early period, and for a number of years before that date, two hundred inmates at one time could be and were accommodated. But since that date the numbers have greatly fallen off. At the present time there are twenty men and forty women. There are some permanent benefactions administered by the Directors. Mr. Stephen Mounier left a Bequest by which boys are apprenticed to trades (one boy every half-year). Madame Esther Coqueau provided a fund for poor widows or maidens of the age of fifty years and upwards; there are ten recipients of monthly allowances of ten shillings each, for life. The gradual extinction of old families, and the drying up of sources of revenue, compelled the Directors, in 1808, under a private Act of Parliament, to let the great mass of their land in building leases, and thus there sprang up Gastigny Place, Galway Street, and Radnor Street.

An article in "Household Words" (vol. viii., 1853), contained the following allusions:—"The hospital has lost much of its distinctive national character. Sixty years ago a visitor might have heard the inmates chattering away in antiquated French. They speak English now, probably some of them do not know a word of French, because the majority of their ancestors in four generations had been English. As a little amusing mark of deference to the land of their founders, I may mention that a Mrs. Stephen (who was admitted after 1820) became Madame St. Etienne as soon as she entered the French Hospital."

¹ The Index to the Patent Rolls has a nearly accurate entry:—"4 Geo. I., 24th July. Incorporates Henry de Massue, Marquis De Ruvigny, Earl of Galway, and divers others, by the name of Governor and Directors of the Hospitall for poor French Protestants, &c., and grants them divers liberties, &c."

² British Chronologist, vol. iii.

Amidst the decline of enthusiasm outside, the earnestness of the Directors has been unabated. In the preface to their book they say:—"The Directors contemplate with the same interest as heretofore the descendants of those respectable families who suffered so much religious persecution. A charge of great value is entrusted to them; it is endeared to them by the memory of their fathers; and their earnest desire is to preserve this monument to the benevolent foresight of their predecessors. They are sensible that at present the descendants of the refugees have a right, by birth, to the national hospitals and the assistance of their respective parishes; but it is a fact presented to their daily observation, that the poor of this particular class are more happy, have more confidence and comfort in a charitable establishment, founded for their peculiar benefit, under a body of Directors connected with them by common ties, in a society in which they find the same habits and the same remembrances, and in the frequent recurrence of religious aid, so particularly suited to their age and circumstances. On these grounds the Directors of this Hospital are anxious to maintain it as A MONUMENT OF THE PIETY OF THEIR ANCESTORS."

Since 1865 much of the beauty and magnificence, which the mind associates with a monument, has been secured. I allude to the new hospital in the neighbourhood of Victoria Park. Not that the old venerable building was destitute of charms. In Bath Street the dusty smoke-breathing visitor knocked at the gateway, over which the name given to the Hospital by his Majesty George I. was inscribed. When the door was opened, at once he breathed pure air; and his eye met a pretty peaceful rural scene, shrubs, grass, and beds of bright-coloured flowers. Though the rooms of the Institution, having been designed according to the habits of former days, were rather confined, yet there was no lack of home comfort; and the site was convenient for visitors of the humble class to which the inmates belong.

The site of the new building is described as Wick Lane, Victoria Park; though there is no appearance of a lane. The grounds are extensive, and studded with a pleasing variety of fine old trees. The building is a massive and ornate French chateau, with handsome windows and minarets, a noble porch, and a lovely chapel. The outside walls have variegated hues, the ground-work of red brick being crossed with a net-work of blue, and a similar effect being produced on the roof by the use of slates of different shades. The inner walls of the lobby, passages, grand staircase, and corridor are ornamented with a greater variety of hues and devices, all wrought in bricks of different colours, without any aid from pencil, paint, or varnish. The architect was Mr Robert Lewis Roumieu, one of the Directors. He gave the benefit of his architectural genius and practical experience, and valuable time, and all the duties of an architect, as a free gift to the hospital. There is also a porter's lodge at the entrance of the approach to the hospital, and in the same style of architecture. This monumental mansion was opened in the summer of 1865. As to the rooms, which are all that could be desired, I need mention nothing except that in the Directors' dining-room there are several good portraits, including General the Earl of Galway in his old age, Field-Marshal the Earl Ligonier, and Le Sieur Jacques de Gastigny.

The names of all the Directors of the hospital for upwards of 170 years are recorded in their book. I have arranged in alphabetical order (giving the English forms of the Christian names), the Directors of the first fifty years of the existence of the corporation. When a surname is represented by two or more persons, I have connected them by a bracket. The reader may see both the names of worthy Huguenots and also how far they are represented by descendants, for the representatives of these oldest surnames up to the present date are included. Governors and Deputy-Governors are signalled by capital letters. The military or other rank connected with some of the names gives the highest rank to which they had attained before their deaths, not their rank at the date of their election as Directors, which is the only printed date. The Directors having always had an unlimited power to add to their own number, no official intimation of a death in their ranks was required.

The later surnames are useful for tracing descents, especially collateral ones. But it would be presumptuous in me to proceed further, when it is known that my learned friend, Henry Wagner, Esq., F.S.A., an energetic Director, has made very extensive researches in this direction, and that it is hoped that he will soon print 200 Huguenot refugee pedigrees, many of them being those of the Directors of *La Providence*, and many others bringing to light refugees (with their ancestors and descendants) hitherto buried in old archives. Either by himself, or under his auspices, a monograph on the French Protestant Hospital may appear before very long, containing the Directors' names, with full biographical and genealogical annotations.

LIST OF DIRECTORS.¹

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|---|------------------|--|
| { 1759. Zachary Agace | } See
vol. i. | 1761. John Chassereau |
| 1763. Abdias Agace | | { 1766. Matthew Clarmont |
| 1764. Jacob Agace | | { 1769. Gabriel Clarmont |
| { 1788. Daniel Agace | | { 1723. Anthony Clerembault |
| 1761. Peter Alavoine | | { 1767. John Clerembault |
| 1756. JACOB ALBERT | | 1751. Anthony Colombies |
| 1765. Stephen Amiot | | { 1718. Peter Champion de Crespigny |
| 1723. Claude Amyand | | { 1734. Philip Crespigny |
| { 1756. David André | | { 1760. Claude Crespigny |
| 1782. David André, jun. | | 1767. John Creusé |
| 1786. JOHN LOUIS ANDRE | | { 1755. Simon Dalbiac |
| { 1793. Sir William Louis André, <i>Baronet</i> | | { 1758. Simon Dalbiac |
| 1809. JOHN LOUIS ANDRE | | { 1756. John Dargent |
| 1814. James Peter André | | { 1762. James Dargent |
| { 1846. James Peter André | | 1750. John David |
| { 1767. Isaac Ardesoif | | 1736. <i>Rev.</i> John De Beaufort |
| { 1789. Stephen Ardesoif | | { 1718. Jacob De Blagny |
| 1765. Joseph Artieres | | { 1732. JOHN DE BLAGNY |
| { 1755. Peter Auber | | 1721. René De Boyville |
| 1767. Peter Auber | | 1734. <i>Major</i> Isaac De Bruse |
| { 1779. James Auber | | 1718. René de la Combe De Cluset |
| { 1784. Peter Auber, jun. | | 1738. René De Comarque, M.D. |
| 1773. Anthony Aubert | | 1754. <i>Colonel</i> Ruvigny De Cosne |
| 1725. <i>Rev.</i> Israel Anthony Aufrere. | | 1732. James De Foissac |
| 1729. Charles Bacalan | | 1721. John l'Espinasse De Fonvive |
| { 1763. Stephen Barbut | | 1718. Louis De Gaillardy |
| { 1772. <i>Captain</i> James Barbut | | 1728. Stephen De Gulhon |
| 1767. James Baril | | 1740. <i>General</i> Louis Dejean |
| 1737. Moses Barnege | | 1731. John Delafon |
| 1718. Benjamin Baronneau | | 1769. Philip Delahaize |
| 1771. John Rodolph Battier | | 1753. Abraham Delamere |
| { 1718. JAMES BAUDOUIIN | | 1718. Albert De Lande |
| { 1718. René Baudouin | | 1767. Abraham De la Neuve maison |
| 1731. Louis Beliard | | { 1740. <i>Captain</i> Peter De la Primaudaye |
| 1718. James Louis Berchere | | { 1759. Peter Henry A. De la Primaudaye |
| { 1738. James Binet | | { 1761. Francis De la Primaudaye |
| { 1740. Claude Binet | | { 1787. Stephen De la Primaudaye |
| { 1763. Jacob Blaquiere | | 1718. Nicholas De la Sabliere |
| { 1763. John Peter Blaquiere | | 1754. David Delavau |
| 1768. Charles Boileau | | 1743. John Remy De Montigny |
| 1787. John Peter Boileau | | 1721. John De Montledier |
| { 1839. Sir John Peter Boileau, <i>Baronet</i> | | 1718. Francis De Pontereau |
| { 1763. John Bonnet | | 1725. Anthony De Rambouillet |
| { 1766. Peter Bonnet | | 1718. HENRY DE RUVIGNY, EARL OF GAL- |
| 1735. John Bosanquet | | WAY (see vol. i.) |
| 1741. Claude Bosanquet | | 1718. John De Rossieres |
| 1782. Samuel Bosanquet | | 1740. Charles De Sailly |
| 1782. William Bosanquet | | 1718. <i>Rev.</i> Henry De St. Colome |
| 1786. Henry Bosanquet | | { 1718. GUY DE VICOUSE, <i>Baron de la Court</i> |
| 1787. Jacob Bosanquet | | { 1732. Guy De Vicouse |
| 1787. William Bosanquet | | { 1753. Arthur De Vilettes |
| 1826. Samuel Bosanquet | | { 1777. <i>Lieut. - Gen.</i> Henry Clinton De |
| 1760. John Boucher | | Vilettes |
| { 1719. PAUL BUISSIÈRE | | { 1779. <i>Major</i> William Ann De Vilettes |
| { 1741. JOHN BUISSIÈRE | | 1718. John Le Clerc De Virly |
| 1743. ANDREW GIRARDOT BUISSIÈRES | | { 1736. Peter Deschamps |
| 1718. PETER CABIBEL | | { 1757. Peter Deschamps |
| 1769. <i>General</i> John Carnac | | { 1771. John Deschamps |
| 1752. Abraham Castres | | 1718. Louis Des Clouseaux |
| 1759. Peter Cazalet. | | { 1765. Phineas Deseret |
| 1736. John Chalié | | { 1795. John Deseret |
| { 1761. James Chalié | | { 1732. CLAUDE DESMARETS |
| { 1769. John Chalié | | { 1760. Francis Desmarets |
| { 1777. Matthew Chalié | | 1718. James Devaux |
| { 1795. Francis Charlié | | { 1760. John Devaynes |
| 1718. John Philip Charles | | { 1770. William Devaynes, M.P. |

¹ As this list is alphabetical à la Française, it will not be incorporated with the Alphabetical Index to Volume II.

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| { 1765. Peter Devisme | { 1779. John Jourdan |
| { 1780. William Devisme | { 1794. George Jourdan |
| { 1788. Gerard Devisme | 1725. Andrew Juillot |
| 1726. Louis Benjamin D'Olon | 1748. John Julien |
| { 1731. Thomas Dubisson | 1731. Josias Laborde |
| { 1775. John Du Bisson | { 1753. John Luke Landon |
| 1726. John Duprat Du Charruau | 1764. John Landon |
| 1718. Peter James Dudesert | { 1799. James Landon |
| 1718. Paul Du Four | 1765. Christopher Langlois |
| 1737. James Dulamon | 1740. Peter Lapiere |
| 1737. Amand Duperron | 1738. Charles Laporte |
| { 1769. John Durand, M.P. | 1734. Samuel La Riviere |
| { 1824. John Charles Durand | 1721. Charles Lebas |
| { 1742. FRANCIS DUROURE | 1719. Rev. — Le Blank |
| { 1781. John Duroure | 1762. Noah Le Cras |
| { 1749. Peter Dutens | { 1768. John Lefevre |
| { 1767. Peter Dutens | { 1776. Peter Lefevre |
| 1735. Alexander Forrester | 1724. Gideon Leglise |
| 1740. Gabriel Fouace | { 1718. Thomas Leheup |
| 1769. Michael Fountaine | { 1741. Michael Leheup |
| { 1718. Phillip Fruchard | 1742. Peter Lemaire |
| { 1749. James Fruchard | 1736. <i>Sir</i> John Lequesne, <i>knight</i> |
| 1729. James Gambier | 1748. SIR JOHN LIGONIER, K.B. (afterwards |
| { 1752. Peter Garnault | Earl Ligonier) |
| { 1762. Aymé Garnault | { 1741. John Anthony Loubier |
| 1740. James Gastine | { 1756. Matthew Loubier |
| 1720. JAMES GAULTIER | { 1769. John Peter Lucadou |
| { 1741. PETER GAUSSEN | { 1788. John Louis Lucadou |
| { 1755. Peter Gausсен | { 1752. <i>Rev.</i> John James Majendie, D.D. |
| { 1780. Peter Gausсен, jun. | { 1845. Ashurst Majendie |
| { 1782. Samuel Robert Gausсен. | 1718. Peter Marchant |
| 1878. Robert William Gausсен | 1731. James Mare |
| 1881. <i>Captain</i> Robert George Gausсен. | { 1757. James Martel |
| 1747. John Cignoux | { 1778. Isaac Martel |
| { 1770. Tillieux Girardot | 1741. James Massé |
| { 1776. Andrew Girardot | 1769. Joshua Mauger, M.P. |
| { 1742. James Godin | 1718. <i>Rev.</i> Philip Ménard |
| 1758. Giles Godin | { 1769. Hugues Minet |
| { 1769. Stephen Peter Godin | { 1791. John Louis Minet |
| { 1760. Gideon Gosset | { 1791. Isaac Minet |
| 1764. Isaac Gosset | { 1882. William Minet |
| 1778. Jacob Gosset | { 1721. James Molinier |
| { 1769. John Guillemard | { 1756. Charles Molinier |
| 1785. Isaac Guillemard | { 1718. <i>General</i> David Montolieu, <i>Baron de</i> |
| { 1789. James Guillemard | <i>St. Hippolite</i> |
| 1793. JOHN GUILLEMARD | { 1759. <i>Colonel</i> Charles Montolieu |
| 1810. Daniel Guillemard | { 1766. <i>Colonel</i> James Gabriel Montresor |
| { 1721. HENRY GUINAND | { 1779. <i>Major-Gen.</i> John Montresor |
| 1756. Henry Guinand | { 1788. <i>Major-Gen.</i> Henry Tucker Montresor |
| 1767. Peter Guinard | { 1721. Philip Moreau |
| { 1756. Stephen Guyon | { 1734. James Philip Moreau |
| 1771. Henry Guill Guyon | { 1729. John Motteux |
| { 1831. <i>Captain</i> John Guyon, R.N. | 1759. Peter Motteux |
| 1766. John Hanet | { 1763. John Motteux |
| 1765. Benjamin Harenc | { 1750. Stephen Mounier |
| 1749. James Hays | { 1784. Peter Mounier |
| 1769. Peter Herison | 1726. John Narbonne |
| { 1720. PHILIP ¹ HERVART, <i>Baron d'Huningue</i> | 1760. Peter Nouaille |
| { 1765. William Hervart | { 1789. Peter Nouaille, jun. |
| { 1763. Jacob Jamet | { 1761. Peter Ogier |
| { 1787. John Jamet | { 1771. Louis Ogier |
| 1769. <i>Sir</i> Stephen Theodore Janssen, <i>Bart.</i> | 1765. Daniel Olivier |
| (see vol. i.) | 1729. John Payrené |
| { 1749. Nicolas Jourdain | { 1752. Samuel Pechel, <i>Master in Chancery</i> |
| { 1834. William David Jourdain | { 1772. <i>Sir</i> Paul Pechel, <i>Baronet</i> |
| { 1876. Nevill Jourdain | { 1801. <i>Sir</i> Thomas Pechell, <i>Baronet</i> |
| { 1879. Henry J. Jourdain | 1718. Solomon Penny |

¹ According to the *Maison Dieu* Register, Southampton, PHILIBERT was his Christian name.

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|--|---------------------------------------|
| { 1718. John Perigal | 1729. Charles St. Maurice |
| { 1769. Francis Perigal | 1740. Peter Augustus Samson |
| { 1784. John Perigal | 1718. <i>Rev.</i> Louis Saurin |
| 1755. John Pigou | 1718. Claude Scoffier |
| 1754. Daniel Pilon | { 1718. Stephen Seignoret |
| { 1766. Anthony Planck | { 1719. Peter Seignoret |
| { 1812. Peter Planck | 1731. Peter Soulegre |
| 1749. Joseph Pouchon | 1718. James Tabare |
| 1718. MOSES PUJOLAS | 1727. <i>Rev.</i> — Tacher |
| 1747. Stephen David Ravaud | { 1762. Louis Teissier |
| 1740. Edward Ravenal | { 1776. Charles Teissier |
| 1759. Andrew Reignier | { 1781. Stephen Teissier |
| 1718. Peter Reneu | 1747. Stephen Tessier |
| 1725. Isaac Reynous | { 1718. Thomas Thomas |
| 1723. Moses Rigail | { 1736. Peter Thomas |
| { 1751. Isaac Boberdeau | { 1766. Thomas Thomas |
| { 1786. John Peter Roberdeau | { 1776. Ivan Thomas |
| { 1718. James Robethon | { 1794. Matthew Thomas |
| 1721. <i>Rt. Hon.</i> JOHN ROBETHON | 1735. Peter Tirel |
| { 1770. Peter Romilly | 1735. Daniel Touvois |
| { 1779. Thomas Peter Romilly | { 1718. Peter Triquet |
| { 1786. <i>Sir</i> Samuel Romilly, <i>knight</i> | { 1756. Peter Triquet |
| { 1865. George Thomas Romilly | 1718. Louis Tudert |
| { 1882. William, <i>Lord</i> Romilly | 1756. Daniel Vautier |
| 1720. James Roussy | 1757. Daniel Vialars |
| 1766. <i>General</i> William Ruffane | 1769. <i>Colonel</i> Charles Vignoles |
| 1759. John Sabattier | |

In the *Gentleman's Magazine* a death is recorded, 23rd November 1739 :—" Paul Dufour, Esq., Treasurer of the French Hospital, to which he left £10,000." (See chapter xvii.)

In 1874 (the date of my last publication) the office-bearers were :—

GOVERNOR,	The Earl of Radnor.
DEPUTY-GOVERNOR,	Philip Smith Duval, Esq. (who was elected in 1859, in succession to the late Peter Levesque, Esq.).
TREASURER,	Richard Hervé Giraud, Esq. (who was elected in 1854, in succession to the late George Guillonneau, Esq.).
SECRETARY,	Charles James Fâche, Esq. (who was elected in 1863, in succession to the late Richard Grellier, Esq.).

The present office-bearers are :—

GOVERNOR,	The Earl of Radnor.
DEPUTY-GOVERNOR,	Richard Hervé Giraud, Esq., elected in 1876.
TREASURER,	Charles John Shoppée, Esq., elected in 1877.
SECRETARY,	Arthur Giraud Browning, Esq., elected in 1875.



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