

Particulars of the Le Mare Family
together with other incidental information
and historical notes.

Introduction.

The contents of this manuscript book have been contributed and compiled, to place upon record, and to preserve some knowledge, for the information and the benefit of the younger Generation of the Le Mare Family, and its Descendants, of those who preceded them.

To give them some idea of the manner of men and women whom they were; of the lives they led; of the principles by which they were animated; and of the good traditions which they inherited, maintained, and did their best to transmit.

Some of them enjoyed a measure of material prosperity, but nevertheless held, as their forefathers had done, that "a good name is rather to be chosen than great riches, and loving fervour rather than silver or gold".

If those into whose hands this manuscript may pass, will, in their turn, add their own recollections, and the usual particulars of births, marriages, deaths, and any other events worthy of record, no difficulty should be experienced in maintaining the Family narrative.

The Historical Notes I have, very briefly, epitomised (much of them verbatim) in the main, from the excellent and authoritative work upon the subject by Samuel Smiles LL.D. – *The Huguenots of England and Ireland*, first published in 1868 (John Murray) since when it has passed through various editions.

No one appreciating their Huguenot antecedents should be unacquainted with this most interesting, valuable, and standard book.

The Personal Particulars which follow, will, I venture to think, be found to illustrate a number of facts mentioned, and conclusions arrived at, by Dr Samuel Smiles; and to bear out the truth of his statement with regard to the Huguenots and their Descendants, that they "supplied that enterprising and industrial middle-class, which gives stability to every state".

"They provided remunerative employment for the population, while at the same time they enriched the Kingdom by their enterprise and industry".

"Moreover they furnished that virtuous and religious element in Society, without which a nation is as so much chaff in the wind".

Joseph Philip Consterdine.

Weston-super-Mare,
June 1921.

Historical Notes.

In common with many other European countries, France was largely influenced by the Reformation, which rapidly spread, and was embraced by many of all classes, including some of the most eminent, illustrious and intellectual men in the Kingdom.

Among them may be mentioned Bernard Pallisy, the great potter, artist, chemist, geologist and natural philosopher, a man whose indomitable perseverance against overwhelming obstacles has never been surpassed; Charles Dumoulin, the jurist; Pierre Ramus and Joseph Justus Scaliger, the philosophers; Ambroise Pare, the surgeon, who greatly advanced the treatment of wounds; Henri Etienne, the printer and scholar; Jean Bullant, Debusses, and De Courceau, architects; Barthelemy Paieur and Jean Goulon, sculptors; Charles Goudimel, musical composer, and Olivier de Serre, the agriculturalist.

The heads of the houses of Bourbon, Condé, Coligny and Montmerency embraced the new views, and

by the middle of the Sixteenth Century, the Huguenots, as the French Protestants came to be called, formed a powerful and influential section of the body-politic, and included a large number of agricultural, landed, industrial, professional and learned classes.

Fierce and constant persecution did not check the spread of Reformed Religion, but rather extended it; though its history in France was characterised by this, with brief intervals; by disabilities of all kinds, by strife, war, turmoil, intrigue and constant tragedy; during which the Huguenots held to their faith with utmost tenacity and recommended it by many virtues.

Some idea of their numbers may be formed by the reply of Admiral Gaspard de Coligny to Queen Catherine de Medici in 1562, that he could, in the event of need, place at the service of the King 400,000 men able to bear arms, without taking into account secret followers; and that they had 2050 churches.

The vicissitudes which attended the Huguenot cause, and the bitter persecution of Church, Estate and populace to which they were subjected, culminated in the Massacre of St. Bartholomew, 24th August 1572, by which an attempt was made to exterminate them throughout France, and which resulted in the destruction of probably from 70,000 to 100,000 persons of every class and age.

This hideous crime was commemorated in Rome by salvoes of artillery, public rejoicings, te Deums, processions, medals, and a fresco in the Vatican.

Throughout the Protestant states of Europe it caused a thrill of horror, and the reception of la Mothe Fénélon, the French Ambassador, by Queen Elizabeth and her court, dressed in the deepest mourning, well expressed her opinion and that of her subjects, upon the foul deed.

The Ambassador confessed, in the bitterness of his heart, that upon this occasion, he blushed to bear the name of Frenchman.

One effect of the massacre was to encourage a large emigration of Huguenots abroad, many of whom took refuge in England, where they received a cordial welcome, the protection of the Queen, who encouraged her subjects to do the same, and granted them privileges and easements.

Archbishop Parker in 1563 wrote to a friend - speaking of earlier refugees - "that they were as godly on the Sabbath days, as they were industrious on the weekdays".

"The foreign manufacturers" says Hasted "chose their situations with great judgement, distributing themselves, with the Queen's licence, throughout England, so as not to interfere too much with one another".

As at Norwich, the general result was abundant employment, remunerative trade, cheap food, and great prosperity; Bishop Parkhurst declaring that "these blessings from God had opened by reason of the Godly exiles, who were so kindly harboured there".

The industries thus introduced are too numerous to mention in detail, but wherever the refugees took up their abode they acted as so many missionaries of skilled work, exhibiting the best practical examples of diligence, industry and thrift, and teaching the people amongst whom they settled, in the most effective manner, the beginning of those industrial arts by which they have since acquired so much distinction and wealth.

The accession of Henry of Navarre as Henry IV of France - himself a Huguenot - who, upon ascending the throne, adopted the Roman Catholic religion, that of most of the vast majority of his subjects, as a means of bringing tranquillity to the country, gave peace and rest to Protestants.

The promulgation by him in 1598 of the "Edict of Nantes", guaranteed to them comparative freedom of conscience, liberty of worship and various advantages hitherto denied to them.

The policy of Cardinal Richlieu, during the reign of Louis XIII, after suppressing the Huguenots as a political party, was mild and tolerant; but after the death of his successor Cardinal Mazarin, the bigotry of the Jesuits once more became ascendant, and the Protestants gradually suffered infringement of their liberties, and were subject to ever increasing annoyance and persecution.

This was intensified after the accession of Louis XIV, in spite of the efforts of his great minister Colbert, to mitigate its severity, and to warn the King of the injury which would result by the depression of so honest, capable and industrious a section of the community.

Excluded in a great and increasing measure from civil office, and from political appointment, the Huguenots devoted themselves for the most part, to industrial pursuits.

They were acknowledged as the best agriculturalists, wine growers, merchants and manufacturers in France. No heavier crops were grown in the kingdom than on the farms in Bearn, in the south western provinces and elsewhere.

The Huguenots of the towns were similarly industrious and enterprising. At Tours and Lyons they prosecuted the silk manufacture with great success. They made taffetas, velvets, brocades, ribbons and cloth of gold and silver, of finer quality than were produced in any other country in Europe. They established numerous other manufactories of linen, paper, leather, hats, iron, steel, etc. in many districts of France.

Their morals were severe, and their piety was considered rigid. Their enemies called them sour and fanatical; but no one questioned their honesty and integrity. Their word was as good as their bond, and to be "as honest as a Huguenot" passed into a proverb.

This quality, so essential to the merchant who deals with persons he never sees, so characterised the business transactions of the Huguenots, that the foreign trade of the country fell almost entirely into their hands.

Although Louis XIV formally thanked his Protestant subjects, at the commencement of his reign, for the manner in which they had consistently withstood the invitation of powerful chiefs to resist the Royal Authority, the measures against them became increasingly stringent.

Every obstacle was thrown in their way of earning a livelihood; public offices were closed against them, and from the year 1666 the persecution so increased in intensity that many left the country. To prevent this an edict was issued penalising all who attempted to do so, and many severe and outrageous measures were adopted against them, such as kidnapping Protestant children, inviting them to leave their parents, forbidding Protestant services, obliging them to bury their dead by night; in short, everything from the pettiest annoyance to the most exasperating cruelty was inflicted upon them.

The Dragonades, or quartering troops upon them, was one of the worst forms which this persecution took, being made the vehicle of the grossest enormities.

Massacres took place in many parts of the country, and the lives of the unfortunate Huguenots became almost intolerable. The seal to all this infamy was set when, urged by the Jesuits, and influenced at their instigation by Madame de Maintenon, the King's morganatic wife, Louis XIV, with some reluctance, to his credit be it said, revoked the Edict of Nantes on October 22nd 1685; which had been granted eighty-seven years before, by his grandfather.

Great were the rejoicings of the Jesuits, and Rome sprang up with a shout of joy to celebrate the extirpation of heresy. The Roman Catholic clergy were almost beside themselves with delight, and medals were struck to commemorate the occasion.

The Revocation of the Edict of Nantes, one of the landmarks of Huguenot history, involved the demolition of the remaining Protestant temples throughout France; the entire proscription of the Protestant religion, and the prohibition of even private worship; the banishment of all Protestant pastors within fifteen days; the closing of all Protestant schools, the prohibition of Protestants to instruct their children in their own faith, and the obligation for them to be baptised, and brought up as Roman Catholics. The confiscation of the property of all Protestant refugees who failed to return within four months; and the penalty of the galleys for life to all men, and imprisonment for life of all women detected in the act of attempting to escape from France.

In May 1686 another edict was issued proclaiming that any captured fugitives, and those who assisted them, would be condemned to death.

Such were a few of the dastardly and inhuman provisions of the Edict of Revocation, which were rigorously put into force, and followed by others even more severe.

The frontiers were strongly patrolled, the coast line searched by gendarmerie, and ships cruised at sea to intercept outward bound vessels.

Owners of land, such as were engaged in commerce and manufactures, were surrounded by great difficulties; yet they risked and left all, flying with the merest wreck of their fortunes, and often with nothing but their lives.

Many a tradition is still preserved in Huguenot families, of their hairbreadth escapes of their ancestors in these terrible times; and many of the adventures were thrilling in the extreme, through which the fugitives passed 'ere they reached safety in Switzerland, Germany, Holland and England.

In the guise of orange-sellers, in panniers, in wine casks (as the De Portals) until holds of the ships were fumigated with poisonous gas, to suffocate the stowaways. These and many other expedients and disguises were adopted to escape from the ruthless persecution.

"The Protestants on the seaboard" says Weiss "got away in French, English and Dutch merchant vessels, whose masters hid them under bales of goods, and heaps of coal and in empty casks".

Dr Rueben Saillens alludes to "the sufferings of those Frenchmen, who for conscience sake abandoned their country, selling their property for a mere song - to be more precise, giving a house for a horse, on which to place their little ones, paying enormous sums to the guides who undertook to pass them through the frontiers, emigration being forbidden, or spending days and nights in exposure on the channel aboard some little craft manned by oarsmen". "But what joy, mingled with sorrow, when at last they reached the friendly shore"! They had to learn a foreign speech, to get accustomed to new and, to them, strange ways of living; to find their pittance by all sorts of occupations; they who were in affluence and were looked up to by their countrymen, had now to eat the bread of exile, always so hard and bitter. But all was forgotten in the newly found privilege of worshipping God freely; of associating with their brethren without fear of molestation, and of being able to rear and train their children in their own beloved faith.

And many of them lived in the hope, which was not to be realised, of seeing France open her arms to them, bidding them return".

To exaggerate the miseries which the Huguenot refugees endured in their efforts to escape would be impossible. Only the most steadfast fortitude could have faced, and survived such an ordeal.

It can never be known, with anything approaching accuracy, how many persons fled from France during that great exodus.

Vemban, the military engineer, writing only a few years after the Revocation, said that France had lost 100,000 inhabitants, 60 millions of money, 9,000 sailors, 12,000 tried soldiers, 600 officers and the most flourishing manufactures.

Sismondi computed the total number of emigrants, at from three to four hundred thousand; and he was of opinion that an equal number perished in prison, on the scaffold, at the galleys and in their efforts to escape.

The emigration gave the death blow to several great branches of industry. Hundreds of manufactories were closed; whole villages depopulated; many large towns were became half deserted and a large extent of land went out of circulation.

At Tours, where some 40,000 persons had been employed in the silk manufacture, the number fell to a little more than 4,000; at Lyons 9,000 out of some 12,000 thus employed fled abroad.

Of 400 tanneries in Lorraine but 54 remained in 1698, and the population of Nantes was reduced from 80,000 persons to less than one half.

Fénélon thus describes France in the latter years of Louis XIV. "The cultivation of the soil is almost abandoned; the towns are becoming depopulated; all industries languish, and fail to support the labourers. France has become but a huge hospital without provisions".

Of the half million of French subjects who were driven out of France by the Revocation of the Edict of

Nantes, more than 120,000 are believed to have taken refuge in England. The refugees were of all ranks and conditions. The greater number were Calvinists and continued as such; others were Lutherans who conformed to the English Church; and some held their views more lightly.

Large numbers of fugitives landed on the South Coast, and everywhere received a cordial welcome.

The principal immigration was from Normandy and Brittany. The maritime population, many of whom were Protestants, actively connived at their escape.

The inhabitants received them into their dwellings and hospitably relieved their wants. This welcome the local clergy led and directed, usually placing the Parish Church at the disposal of the exiles, during part of each Sunday (as at Rye) until they could be provided with accommodation of their own.

A fund was raised to help the most necessitous, and many were thus forwarded inland to Canterbury, Norwich and other places, where they eventually formed prosperous settlements, and laid the foundations of important branches of industry.

In 1681 Charles II sanctioned a Bill granting large privileges to such refugees as should land on our shores.

Prompt steps were taken for the relief of the poorer immigrants, collections were made in the churches, public subscriptions were raised and Parliament voted considerable sums from the public purse.

An admirable system was adopted for the allocation of the funds thus provided and persons of all classes were relieved. This was very shortly rendered unnecessary through the vigorous efforts which the exiles made to help themselves. They sought about in all directions for employment, and being ingenious, intelligent and industrious, they gradually succeeded in obtaining it. They were frugal, thrifty and economical and brought with them the art of cooking, utilising many products (such as ox tails) which had hitherto been thrown away in this country.

The refugees were very helpful one of another. The Marquis de Ruvigny (afterwards Earl of Galway) kept almost open house, ever ready to place his means at the disposal of his distressed countrymen. Those who had the means of starting manufactories and workshops, employed as many as they could; and such of the men as earned wages, helped to support those who remained unemployed.

Being of foreign birth and having no claim upon the poor rates, the French artisans formed themselves into societies for mutual relief in sickness and old age. These were the first Benefit Societies established in England and originated the idea since so largely developed.

The immigrants very soon settled down to the practice of their respective callings in different parts of the country. A large proportion settled in London and several districts of the metropolis were almost entirely occupied by them. Spitalfields, Bethnal Green and Soho were the principle French quarters, where that language was spoken in the Churches and streets.

All over the country industries which hitherto the Huguenots had carried on in France were now established by them in England, to the great advantage of the kingdom.

All the manufactures connected with the fashions, such as French beavers, and calicoes; also tapestry, established at Fulham and afterwards at Exeter, were carried on by them, as well as many other industries.

But the most important branch of manufacture to which the refugees devoted themselves, and in which they achieved both fame and wealth, was the silk manufacture in all its branches. The silk fabrics of France, its satins, brocades, velvets, paduasos - figured and plain - were celebrated throughout the world and eagerly purchased. The English government had long encouraged the silk industry in England and Elizabeth, James I and the Corporation of the City of London had all made efforts in this direction.

The artificers of Tours and Lyons, after the Revocation, brought with them the arts which had raised the manufactures of France to such a height of prosperity. They erected their looms in Spitalfields and there practised their modes of weaving, and turned out productions of such excellence as to ensure an immediate sale. To protect the English manufactures the duties on French silks were first trebled.

In 1692 the manufacture of lustrings and á la mode silks were incorporated by Royal Charter, and all goods of a similar sort were excluded from importation.

By the end of the seventeenth century the French manufactures in England were not only able to supply the whole of the English demand but to export considerable quantities of their goods to those countries which France had formerly supplied.

In a petition presented to Parliament by the Weavers' Company in 1713 it was stated that, owing to the encouragement afforded by the Crown and by diverse acts of Legislature, the silk manufacture was twenty times greater in amount than it had been in 1664. Such, amongst others, were the effects of the settlement in London, of French refugee artisans.

Several men of considerable distinction in science and invention emanated from Huguenot settlers in Spitalfields, which long continued to be the great French quarter in London.

John Dolland was eminent in many branches of learning and in the improvement of the refracting telescope etc. Louis Paul was the original inventor of spinning rollers (subsequently revised and successfully applied by Sir Richard Arkwright), an invention which exercised an extraordinary influence upon the manufacturing system of England and of the world at large.

This invention, with that of the steam engine and the power loom, gave almost the deathblow to handloom weaving. From that time the manufactures of Spitalfields, Dublin and other places fell into comparative decay.

Many, following the current of trade, left their looms in London and migrating to Coventry, Macclesfield and Manchester and other northern manufacturing towns then rising in importance, settled there.

The stronger and more self reliant pushed out into the world; the more quiescent and feeble remained behind.

The handloom industry could not be revived.

Important settlements of Huguenot refugees were established in Ireland, at Portarlington, Waterford and other places in the south, and many in Ulster and Dublin. In the latter city the manufacture of tabinet, afterwards known as 'Irish poplin' was established, and a number of masters and workmen from Spitalfields migrated there, and largely extended the manufacture.

The French Episcopal Congregation held their services in St Mary's Chapel, granted them by the Dean and Chapter of St Patrick's Cathedral, which continued until 1816. The other two were Calvinistic congregations, and had their own chapels and burial grounds.

Many Huguenot officers, including Marshal Schomberg, and soldiers joined the forces of the English crown, and took part in the Battle of the Boyne (1690); in the Battle of Almanza (1706) in Spain and in that campaign; in the Low Countries and elsewhere, together with regiments made up of refugees, who did good service in various theatres of war.

It is beyond the scope of these notes to give an account of the Huguenots in Ireland, suffice it to say that they and their descendants in many cases rose to positions of great eminence in both church and state, in industry and commerce.

The Marquis de Ravine, Earl of Galway, the Most Reverend Power le Poer Trench, the last Protestant Archbishop of Tuam, the Most Reverend Chevenix-Trench, sometime Archbishop of Dublin, and many other ecclesiastics of the Irish Church; Crommelin, eminent in the establishment of the linen trade; James Fontaine who commenced the woollen manufacture in Cork, are but a few of the many distinguished Huguenots or their descendants, of whom Ireland may be proud.

Among the handloom weavers of Spitalfields were to be found occasional enquirers into physical science, as well as several distinguished mathematicians.

The French handloom weavers were, in many respects, a superior class, though their earnings were comparatively small in amount. Their employment was sedentary and of a domestic character, the workshop being almost invariably situated over the dwelling, and approached through it. All members of the family took part in the work, which was of such a nature as not to prevent conversation; and when several looms were worked on the same floor this was generally of an intellectual nature. One of the young people was usually appointed to read to those at work; it might be a book on history, or frequently a controversial work, the refugee divines being among the most prolific authors of their time.

Nor were the sufferings of their brethren in France, in prison, and the galleys, forgotten in the dwellings of the exiles, who often spoke of them to their children, and earnestly enjoined them to keep steadfast in the Faith, for which their fathers had suffered so much.

The circumstances in which the children were brought up; their domestic training, their religious discipline and their school culture rendered them for the most part intelligent and docile, while their industry was proverbial.

The exiles indulged in simple pleasures, and were especially noted for their love of flowers. They vied with one another in the production of the finest plants and wherever they settled they usually set up a Floricultural Society to exhibit their products.

One of the first societies of the kind was that established by the exiles of Spitalfields; the Dublin Flower Club was set up by them when a body of them went over to carry on the manufacture of poplins; and others of them who settled in Manchester and in Macclesfield carried thither the same love of flowers and botany, which still characterises their descendants.

A number of churches were placed at the disposal of the Huguenot refugees in various places. Among others the Chapel in Somerset House, the Little Savoy Chapel in The Strand and Hungerford Chapel in 1687.

The Corporation of Bristol placed their beautiful Chapel of St Mark, in College Green, one of the architectural gems of the city at the disposal of the refugees in 1687, which they continued to use until 1726, when a chapel was built for their accommodation in Orchard Street. St Olave's Church, Exeter, was used for a similar purpose, most of the congregation being tapestry workers, and M. Majendie, grandfather of Dr Majendie, sometime Bishop of Chester, was one of the ministers at Exeter.

The crypt or under-croft of Canterbury Cathedral was granted the Huguenot refugees, with the sanction of Queen Elizabeth, by Archbishop Parker, where they carried on their services and taught their children.

"And still that eloquent memorial of the religious history of the middle ages survives, bearing testimony to the rancour of the persecutions abroad, the steadfastness of the foreign Protestants, and the liberal spirit of the English Church; and the free asylum which England has provided in past times for fugitives from foreign oppression and tyranny".

In the beginning of the Eighteenth Century there were no fewer than 35 French Protestant churches in London, of which eleven were in Spitalfields. The oldest was that in Threadneedle Street, and was in a measure the Cathedral of the Huguenots. Here the Consistory met at least once a week, immediately after the Revocation for a number of years, for the purpose of receiving "reconnaisances" or re-admission of those who had, from the stress of persecution, simulated adherence to the Romish Faith.

L'Eglise de l'Artillerie, Artillery Street, Bishopsgate, was founded in 1691, of which the Rev. Jacob Bordello was the minister for over fifty years, commemorating his jubilee in 1782. During that time 52 French refugee pastors in London had died.

Men of great eloquence had been pastors of the Artillery Church, including Casar Peguriev (the first one), Daniel Chamier, Pierre Rival, Joseph de la Mothe and Ezekiel Barbauld.

From a variety of causes, by the end of the eighteenth century, nearly all the French churches, as such, had disappeared; and the places of the French pastors had become occupied either by clergy of the established church or by nonconformist ministers.

The French Hospital, founded by M. de Gastigny, in 1708, to which George I granted a Charter of

Incorporation, still usefully flourishes and has had many distinguished Huguenot refugees and their descendants among its successive Governors.

Three hundred years form a long period in the life of a nation. During that time many distinctive characteristics of the original refugees must necessarily have become effaced, in the persons of their descendants. Many Huguenot names have become purposely anglicised: thus L'Oiseau became Bird; Le Jeune, Young; Duleau, Waters etc. Many names were strangely altered in their conversion from French to English: Jolifemme was freely translated to Prettyman; Momerie became Mummery; Le Coq, Lacock; D'Ath, Death; and so on. Other French names were dreadfully vulgarised: thus Condé became Cundy; Chaphuis, Shopper; De Moulin, Mullins; Huyghens, Huggins; Brasseur, Brassy; Levereau, Lever; and so forth.

It will thus be seen how numerous must be the descendants of the original refugees, who have lost all trace of their origin; and how many apparently English names are of French derivation.

In spite of these alterations and corruptions however, many families still maintain their original Huguenot French surnames, and others preserve a record of them in their female ancestry.

From the peerage to the working classes, the descendants of the refugees pervade to this day, the various ranks of English society. The sovereign himself is related to them through descent from Sophia Dorothea, grand-daughter of the Marquis D'Olbreuse, a Protestant nobleman of Poitou, who took refuge in Brandenburg, upon Revocation of the Edict of Nantes.

A number of descendants of the Huguenots have been elevated to the peerage, and many more have intermarried into it. Many have held high offices in church and state, and eminent positions in science, art, literature, commerce, manufactures, law, medicine, the army and navy, and in public service of all kinds.

To attempt a complete list of all the distinguished descendants of the Huguenot refugees, who escaped into this country at the time of the Massacre of St Bartholomew, and after the Revocation of the Edict of Nantes, the two surpassing tragedies of Huguenot history, would be out of the question. A few must suffice to indicate the variety and scope of the abilities of those thus exiled.

The Earldom of Radnor (the Bouverie family) was founded by a Huguenot refugee silk manufacturer; the peerage of Romilly has been modestly and delightfully described by the autobiography of Sir Samuel Romilly, showing the vicissitudes through which his ancestors passed upon the road to honourable fame and fortune.

The holders of the peerages of Rendlesham and Taunton were also of Huguenot descent; as also the Champion de Crespigny family, and that of the De Portals, which latter possessed the secret and the monopoly of making paper for the Bank of England notes.

In the church Dr Peroune, sometime bishop of Worcester, and Dr Chavasse, bishop of Liverpool, are two among many others. In literature we find Martineaus, Captain Maryatt, and the Rev. William Romaine; in music, Tom D'Urfey, the English song writer, and Edwin H. Lemare, esteemed the greatest living executant upon the organ of the present day; and in art, David Garrick, the actor, Sir Henry Layard, the Assyrian archaeologist, and Sir John E. Millais, former President of the Royal Academy. These are but a few of a galaxy of brilliant men, whose lives and labours have enriched the country which gave their forefathers a refuge and welcome.

And still a greater number have served the countries of their adoption by less distinguished labours, unrecorded in the annals of fame, but valuable as helping build up the thrifty, honest and industrious middle class and to introduce habits of thrift and frugality, which are perhaps more characteristic of the French than of the English nation.

As in every sphere of life, England has reaped the reward of her toleration and kindly hospitality to the persecuted and oppressed Huguenot exiles, so in the reverse measure did the nation which drove them forth, suffer through their expulsion. Protestantism, if not stamped wholly out of existence, was at least stamped out of sight.

One thing especially strikes the intelligent reader of French history, subsequent to the Act of Revocation, and that is the almost total disappearance of great Frenchmen. There was an end for a time of

political and religious liberty in France. The whole educational organisation of the nation was placed in the hands of the Jesuits. Freedom of thought and freedom of worship were alike crushed, and the new epoch began, of mental stagnation, political depravity, religious hypocrisy and moral decay.

With the great men of the first half of the reign of Louis XIV, the intellectual greatness of France disappeared for nearly a century, and Buckle goes so far as to say that "Louis XIV survived the entire intellect of the French nation".

The Huguenots had been one of the most industrious, intelligent and stable elements in France, and the effects of elimination of this stable and moderating influence from the body-politic, was to become vividly apparent a century later, in the excess of the Revolution.

"Assuredly England has no reason to regret the asylum which she has in all times so freely granted to fugitives flying from religious persecution abroad. Least of all has she to regret the settlement within her borders of so large a number of industrious, intelligent and high-minded Frenchmen who have made this country their home since the Revocation of the Edict of Nantes, and thereby not only stimulated, but in a great measure created British Industry, while at the same time they have influenced in a remarkable degree our political as well as our religious history".

- The manuscript of this account is held by John Sutton Le Mare.