

who had been shut up in the lantern tower were stabbed and thrown half-dead into the sea. One Stephen Chamois, a Carmelite monk, had escaped from the city, but being recognised at Annai, in Saintonge, he was called upon to abjure, and on his refusing to do so was murdered on the spot"—(page 242).

At Dieppe (the Rochelle of northern France), the Huguenots are found "pillaging and defacing churches, and melting down the sacred vessels, from which they collected 1200 pounds of silver. In bands of 200 and 300 they made forays into the adjacent districts, to Eu and Arques, from which they never returned empty-handed. We read of their dragging priests into Dieppe tied to their horses' tails, and flogging them at beat of drum in the market-place. Some were thrown into the sea in their sacerdotal robes; some were fastened to a cross and dragged through the streets by ropes round their necks; and to crown all, some were buried in the ground up to the shoulders, while the Huguenots, as if playing a game of nine-pins, fung huge wooden balls at their heads. A few weeks after the war broke out, the Protestants of Bayeux rose against the clergy, committing the customary devastations, besides violating the tombs, and throwing out the mouldering corpses. They gutted the bishop's palace, and made a bonfire of the chapter library, then the richest in all France. The priests and others who opposed them were barbarously murdered, and tossed from the walls into the ditch. Once more, in March, 1565, the Huguenots gained the upper hand, when the troops under Coligny refused to be bound by the terms of the capitulation. Private houses were stripped of all the gold, silver, copper, and lead that could be found; priests who resisted were flogged, dragged up and down the streets by a rope at their necks, and then killed. Children were murdered in their mothers' arms; one Thomas Noel, a lawyer, was hanged at his own window; and an unhappy woman had her face stained with the blood of her own son, who had been killed before her eyes. Here, too, more priests were buried up to the neck, and their heads made to serve as targets for the soldiers' bullets; others were disembowelled, and their bodies filled with straw (that they might burn the better). The priest of St. Ouen—we shudder as we record such horrors—was seized by four soldiers, who roasted him, cut him up, and threw his flesh to the dogs. It would have been well had these deeds of brutality been confined to Normandy, but they were repeated all over France. One Friar Viroleau died of the consequences of barbarous mutilation. Other priests or Catholic people were killed by hanging, speared to death, left to die of hunger, sawn in two, or burnt at a slow fire. All this happened in Angouleme. At Montbrun a woman was burnt on her legs and feet with red-hot tongs. At Chasseneuil, in the vicinity, a priest, one Louis Fayard, was shot to death after having been tortured, by having his hands plunged in boiling oil, some of which had been poured into his mouth. The vicar of St. Auzanni was mutilated, shut up in a chest, and burnt to death. In the parish of Rivieres others had their tongues cut off, their feet burned, and their eyes torn out; they were hung up by the legs or thrown from the walls"—(page 248).

Towards the close of 1565, the King and Court paid a visit to Joan, Queen of Navarre. She had "swept her dominions of every vestige of Romanism, and denied to her Catholic subjects that religious liberty which she claimed for her co-religionists in France. When returning through the Province of Gascony, Charles, at every step, was reminded of the outrages offered to his religion. As he rode along by the side of the Queen of Navarre, who accompanied him to Blois, he pointed to the ruined monasteries, the broken crosses, the polluted churches; he showed her the mutilated images of the Virgin and the saints, the desecrated graveyards, the relics scattered to the winds of heaven"—(page 265).

* Arcere, *Histoire de la ville de Rochelle*, i., page 358. Vincent, *Recherches sur les commencements de Rochelle*.

† Vitet, *Hist. Dieppe*, page 77; De Bras, *Antiquités de Caen*, page 170; *Archives Curieuses de France* (Cimber and Danjou), tom. vi., ser. i., page 299.

"At Soissons the Huguenots pillaged the churches, demolished the beautiful painted windows, broke the organ, melted the bells, stripped the lead off the roofs, plundered the shrines of their gold and jewels, burned the relics of the saints, and tore up the charters and title deeds belonging to the clergy. Similar tumults occurred at Montauban and other towns"—(page 270).

At Nismes, in particular, the Catholics were repeatedly subjected to persecution. As early as 1562, "the municipal council decided that the cathedral, with some other churches, should be made over to the Reformers, and further ordered the bells of the convents to be cast into cannon, the convents to be let 'for the good of the State,' the relics and their shrines to be sold, and the nonconforming priests to leave the city." It was in 1567, however, on September 30, that the terrible massacre occurred, which is known as the *Michelade*, on account of the pious people of Nismes being accustomed to celebrate the festival of St. Michael the Archangel on September 29 and the two following days. The whole of that terrible day the Catholics of the city were plundered and put to death by a merciless band of Huguenots. The bishop succeeded "in escaping from the mob, who, in their angry disappointment, sacked his palace and killed the vicar-general. A number of Catholics, including the consul and his brother, had been shut up in the cellars of the episcopal residence. About an hour before midnight they were dragged out and led into that grey old courtyard, where the imagination can still detect the traces of that cruel massacre. One by one the victims came forth: a few steps, and they fell pierced by sword or pike. Some struggled with their murderers and tried to escape, but only prolonged their agony. By the dim light of a few torches between 70 and 80 of the principal citizens were butchered in cold blood, and their bodies, some only half-dead, were thrown into the well in one corner of the yard, not far from an orange tree, the leaves of which, says local tradition, were ever afterwards marked with the bloodstains of this massacre.† In the September of the following year, these brutal scenes of violence were renewed: the city was again plundered, and its streets were dyed with Catholic blood. The Governor was shot and thrown out of his window, and his corpse was torn in pieces by the lawless mob. In the country round Nismes, 48 unresisting Catholics were murdered; and at Alais, in the neighborhood, the Huguenots massacred seven canons, two grey friars, and several other churchmen. . . . Even the dead were not left in peace: in more than one instance the corpses were exhumed and treated with savage barbarity"—(page 285).

In 1568 and 1569, the Huguenots, "in their fury, once more defiled the altars, destroyed the churches, and perpetrated a thousand atrocities. Briquemaut, one of their leaders, cheered them on to murder, wearing a string of priests' ears round his neck.§ When the town of Orthez was stormed, so many of the inhabitants were put to death, without distinction of age or sex, that the river Gave was dammed up by the number of bodies thrown into it. The monasteries and nunneries were burnt, not one inmate escaping, the total slaughter being estimated at 3000. When the citadel was taken, every ecclesiastic who was proved to have borne arms, and the proof was none of the strictest, was bound hand and foot, and tossed over the bridge into the river. At Aurillac they buried some Catholics

† Cimber, vi., 309: *Discours des troubles*, June 5, 1566.

‡ "Le vicair général, Jean Eberan, est livré aux insultes de la populace, traîné avec une grosse corde et précipité dans le puits: il avait voulu mourir à la place de l'évêque. Le massacre avait commencé à onze heures du soir; il dura toute la nuit et continua le lendemain. Ce jour-là, toutes les maisons des Catholiques sont recherchées: ceux qu'on arrête sont égorgés et jetés au puits. Bien qu'il ait plus de sept toises de profondeur et quatre pieds de diamètre, il est presque comblé de cadavres; l'eau, mêlée de sang, y surnage; des gémissements étouffés s'en entendent; cent cinquante, suivant le suus, trois cents, suivant les autres, furent égorgés."—*Revue des Quest. Hist.*, i., 45.

§ Baragon, *Histoire des Nismes*, tom. ii. See also Vaissette, *Histoire Gén. de Languedoc*, v., page 298; and Menard, *Histoire de la ville de Nismes*, tom. v., page 15. This last-named writer states that most of the authorities in Nismes were secretly favorable to the Huguenots, and hence permitted them to rage with impunity against the Catholics.

¶ This fact of Briquemaut wearing a necklace of the ears of the priests whom he had massacred is mentioned by all the contemporary writers. The same savage ornament was also worn by another Huguenot in 1562, but his name is not given.—*White*, page 248.

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