HUGUENOT WESTMINSTER.

BY

W. H. MANCHÉE.

Fellow of The Huguenot Society of London.

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I. The Huguenot, His Origin, and the Cause of His Emigration from France.

Before proceeding with the main subject of this paper it would seem only proper to give some explanation of the term 'Huguenot,' and the cause of his emigration from France. In its creation a term of contempt by the Catholics, the title has become one of the most cherished of family possessions. To many the word conveys nothing, but to those who understand its meaning the title evokes universal respect, and we hope that it will be so ever.

The origin of the Huguenot is almost as curious as the derivation of the word itself, for which no less than seventeen different sources are offered. It is a common saying that "History repeats itself," but it is doubtful whether there will recur again such an upheaval in the religious world as that which followed the time of Luther. True religion implies individual freedom of thought, and the Church, which insists on the unconditional acceptance of any particular dogma, finds itself sooner or later in difficulty with members, who wish to interpret its doctrine in their own peculiar way. It was the Papal autocracy in these matters which, some four hundred years ago, gave rise among the laity to a growing dissatisfaction with the clergy, culminating in Luther's denunciation of the sale of 'pardons.'

Félice, the French historian remarks:—

"The Papacy, without doubt had rendered more than service to Christianity in the barbarous ages. . . . But gradually as the

peoples advanced, Rome became less capable of leading them. . . . . In matters of belief and worship Roman Catholicism had admitted, by ignorance or design, many of the Pagan elements, ... so much so that polytheism[1] survived itself, in great measure under the garb of Christ. . . . . . . The Bible was silent beneath the dust of old libraries. It was kept in some places fastened with an iron chain; sad image of the interdiction with which it was stricken in the Catholic world. After having forbidden it to the faithful, the clergy, by a very simple consequence, had closed the Bible in their own schools. . . . . . and when Luther raised his voice, it would have been difficult to find in the Church of Rome any doctors capable of discussing with him the text of the Scriptures."

"Theology, after having shone with a splendid light in the brilliant days of scholasticism, had by degrees lost its ardour as well as its authority. . . . . . . The enthusiasm of the Middle ages had evaporated. . . . . . Discipline had shared the alterations of doctrine. . . . . . All was disorder and anarchy." . . . . .

and speaking of the sale of indulgences:—

"It was above all, this sacriligious industry which gave the fatal blow to the Romish church. Nothing irritates a people so much as to find in religion less morality than in themselves, and this instinct is just. Every religion should ameliorate those who believe in it. When it depraves them, ... its fall is certain, for it possesses no longer its essential and supreme reason of existence."

It was at this period that the invention of printing placed the Bible within the reach of the laity, whose study of it, from a stolen pleasure forbidden by the Church, became a genuine search after the truth. The movement—it might be termed the progress of individual thought— spread rapidly throughout Europe, until it grew of sufficient importance to excite the especial notice of the Vatican. It was as the historian truly observes:—

"the rebellion of conscience against the disorders of Catholic authority."

and the Reformation

"A protest of outraged morality, before it was a religious revival."

In France, then a conglomerate mass of petty Kingdoms fighting for the premier place, it became a social as well as a

[1] Plurality of Gods.

religious movement, known as Huguenot, and, adopted by the politicians of the day as a means of party opposition, within a century it embroiled the whole country in a Religious Civil War.

The power of the two factions was pretty well equal. Quoting a modern writer, the Catholic side, the Princes of the House of Lorraine, were ranged against the Protestant King of Navarre, Conde, and Coligny, making as it were a combination of privilege, tradition and wealth against the advocates of religious freedom and civil reform; in fact the war developed into a fight '*a l'outrance*' between oppression and liberty.[1] The history of the period is one 'ding-dong' fight, each party in turn gaining the upper hand, but throughout there was the important factor that, with one exception, the reigning house of France was on the Catholic side. The Peace of St. Germain, in 1570, found the Protestant party in the zenith of their power, and by the proposed marriage of Henry of Navarre with Margaret of Valois it was hoped by the Huguenots that the hatchet would be buried. They had been ceded certain fortified centres; Coligny, despite his faith, had the ear of the Catholic King, and so far as the political parties were concerned, the Huguenots had attained a definite position and a voice in national matters; it had in fact become "a state within a state." Catherine de Medicis, the Queen Mother, changed all this by taking advantage of the gathering of both parties at the wedding to induce her son, Charles IX, to issue the order by which on St. Bartholomew's Day, 1572 so many of the Huguenot leaders were massacred.[2] She did not, however, succeed in her plan of destroying the party, and the only result of her treachery was to prolong the strife into the next century. Meantime in 1589 the crown fell to Henry of Navarre, the leader of the Protestant party. In 1593 he was persuaded to abjure, an act of diplomacy which, while severing himself

[1] Wyatt Paine, Presidential Address, Huguenot Society, 1922.

[2] It was at this period the first immigration of Huguenots into England took place.

from his old colleagues, failed to secure the goodwill of his opponents. To appease the former he finally issued in 1598 the Edict of Nantes, granting freedom of worship and rights of citizenship, an Act which aroused the ire of the Vatican, and incidentally led to his assassination in 1610 by Ravilliac, a fanatical monk. Speculation is idle, but more than one historian has considered the abjuration a mistake, and that, had Henry kept to his original faith, he would have seen the Huguenot cause triumphant. As a matter of fact his abjuration made the bitterness between the two factions greater, in place of the peace he had hoped to effect, although certainly during his ten years reign there was a cessation of actual hostilities.

It was left to Richelieu, some fifty years after Henry's death, to finish the work begun by Catherine de Medicis. He conceived the plan of attacking the Huguenots in their own strongholds, and mainly through the failure of England to redeem its promise of help, the siege of the party head-quarters, La Rochelle, was successfully carried to an issue by its capture in 1628. This finally destroyed the political party of the Huguenots, and removed all obstacles to a Catholic government.

Thenceforward the history of the Huguenots in France becomes a purely domestic one, that of "a people within a people," and, although tempted more than once to do so by the increase of persecution,—"patient as a Huguenot" became a proverb—they studiously avoided politics, and applied themselves to industry and trade. In this their religion with its austere training wielded a tremendous influence, and to such an extent did this reputation spread that finally the bulk of the foreign trade fell into their hands, foreigners preferring to have dealings with Huguenots only on account of their known reliability in trade matters. Indeed it became a general proverb that "a Huguenot's word was as good as another man's bond." Similar to the Quakers in our own country their only extravagance was

that of hospitality, and working, as they did, after allowing for Sundays and two festivals, 310 days a year as against the Catholic's 260, it is not surprising to read of their increasing wealth, and that a financier like Colbert should have considered them as more than a pillar of the State. One might even go further and say that had Colbert survived Louis XIV—he died in 1683—the Revocation of the Edict of Nantes in 1685 would never have occurred.

Curiously enough at that period the main instigator of persecution was Madame de Maintenon, a grand-daughter of Daubigny, the historian, and the daughter of Huguenot parents. Abducted as a child[1] and brought up by a Roman Catholic aunt, from acting as '*gouvernante*' to the children of Madame de Montespan, the King's favourite, she managed to supplant her mistress in the Royal favour, and ultimately to become the King's wife. The very family taint of heresy was sufficient to make her neutral, if not openly bitter, in the pursuit of the Protestant, so that under her sway, assisted by clerical influence, it was an easy matter to persuade the 'Grand Monarque' that, having subdued other countries, he should put his own house in order and see that all his people adopted his particular faith. And this he determined as his will. It was not that he was essentially religious, but that he could brook no opposition, and having decided that all his subjects should believe as he did, any objection on their part was preposterous. Hence the culminating tragedy of this bigoted and self opiniated monarch's reign—the Revocation of the Edict of Nantes in 1685.

If there be any excuse for this action on Louis' part it might be said that, as a King from the age of four years, he was taught from his infancy 'the King could do no wrong.' Even his copybooks had such maxims as 'The King can do as he wishes.' As the child, so the man, and adding the success in his wars against his 'Royal cousins,' his assumption of the title 'The Great,' can it be wondered that,

[1] An iniquity permitted by law where the Protestants were concerned.

supreme elsewhere, he should have considered the matter of religious faith at home of small moment, and any objection easily subdued by such punishment as the galleys and imprisonment.

There, as we know, he was wrong. To the Huguenots their faith was more precious than country, home, or worldly possessions, and no means, fair or foul, was successful in procuring obedience to that particular Royal decree. To remain in France meant to be accursed before their God, and nothing remained but to leave their country.

Smiles graphically describes the result:—

> "Whole villages were depopulated and a large extent of land went entirely out of cultivation.—The skilled Dutch cloth workers, whom Colbert had induced to settle at Abbeville, emigrated in a body, and their manufacture was extinguished.—At Tours 40,000 silk weavers were reduced to 4,000, 800 mills to 70, while of 8,000 looms only 100 remained in use."—Smiles "Huguenots in England and Ireland."

In Lorraine, according to Weiss,[1] the 400 tanneries had dwindled in 1698 to 54 only. At Lyons out of 12,000 artisans some 9,000 fled, and it was over a century before the town regained its old prosperity. Fénelon, in the later years of Louis' reign pathetically described his country in the words—

> "The cultivation of the soil is almost abandoned: the towns and the country are becoming depopulated. All industries languish, and fail to support the labourers. France has become but a huge hospital without provisions."

Despite the severe penalties against leaving the country, the refugees made their way overland in large numbers to Switzerland, Holland, Germany and other countries, thousands braving the crossing of the channel into England, concealed in the holds of cargo boats, in fishing smacks, and even open boats, bringing with them their skilled training in arts and crafts, at that period far in advance of our own.

On their arrival here, relief was afforded to the refugees by assisting everyone as near as possible to carry on his former

[1] Chas. Weiss, 'Histoire des refugies protestants de France depuis la Revocation.'

occupation. Workmen were provided with tools, the gentlefolk being drafted into the Army or Navy, so that in a very short time the Refugees were all self-supporting. It is significant, for instance, that on St. James Piccadilly Rate Books there are only two entries, and those for one year only, of " poor Frenchmen," shewing that by the next year those poor had left the parish, or more probably were paying rates.

Today the Huguenot is merged in the nation with which he took refuge, and his descendants are therefore ubiquitous. It may be remembered that in the Boer War several of the Boer leaders scored very successfully over our English forces, and among those men may be mentioned Villiers,, Joubert and Cronje, all of them Huguenots by descent. In this connection also it is interesting to mention the Huguenot Church of Freidricksdorf in Germany, where by express Royal command the service is maintained in the French tongue until the present day, a fact doubly remarkable in view of the feeling towards the French, and as a testimony of the high regard in which the ex-Kaiser holds his descent from Coligny.

In England little survives but the surname; many of these have been translated or anglicised to such a degree as to be irrecognisible as French, and the families themselves have become English. Certain peculiarities, however, still linger in their manner and deportment; a very general one of a facial character enables the physiogomist to detect the signs of French descent, and, knowing these, it is of interest to him to examine the features of people he may meet and discover the trace of Huguenot ancestry. This is, however, the privilege of the few, and to the average person the present generation belongs to the country where it was born, and in England are considered pure English. The Englishman especially in modern times, has developed " pride of race," the natural heritage of a conquering people, to a very high degree, but what can be cited as the distinguishing feature of his race? To hear the aristocrat mention his Norman descent, as proof of his title to the name, reminds the listener

that his countrymen are but a composite group, descended from nearly every nation in Europe. It is, however, this very composite character, which has enabled England to attain its present high position, and, in the process, not the least of its immigrants helping to that end have been the Flemish and Huguenots. The latter, especially at the second period of their immigration in any number, that around 1685, may be said not only to have brought wealth to industry, but peace to the nation, forming a bulwark to the Protestant faith at a time, when that help was sorely needed. Due also to their assistance, the aim of James II to create an autocratic monarchy was defeated, and England, as a nation, left free to gradually develop its present constitutional Government.

In the Roll of England's fame the Huguenot stands high, whatever branch may be taken. The same may be said of other countries in which they took refuge, but it is sufficient to see the prominent part taken by such men as Romilly, Martineau, Dolland, Petitot and Gosset quite apart from the modern generation of Labouchere, Delane, Lesage, to realise to what an extent England's pride and place in the sun is due to these Huguenots and their families, descendants of those stalwarts of faith of old.

II. The Huguenots in Westminster.—Their Settlements, Trades, and Occupations.

To pass on to their arrival into this country, and more particularly London and Westminster, their reception by the citizens of London was not altogether the welcome which might have been imagined. The reason was not far to seek. London was governed by its Guilds, (its Lord Mayor is still elected by their liverymen) and formerly they alone had the privilege of electing the two Members of Parliament for the City. These Guilds resented the admission of strangers, men who had not served an apprenticeship to one of their guilds, and doubtless this objection was intensified by

jealousy of the admittedly superior craftsmanship of the refugee. This is rather confirmed by the fact of the earlier refugees, who had obtained admission, as for instance Archambo, the Dutch clockmaker, taking a prominent part in the outcry raised. Hence at this later period of 1685, so far as London is concerned, the Huguenots are to be found settling in the few liberties, such as Blackfriars, where the guilds had no control. Records exist, shewing how bitter the feeling was against the strangers, and how eager the London citizen was to catch any unfortunate foreigner trading in the City without permission. The very fact of its confined area made it difficult for the traders and craftsmen to find room, but it is an open question whether, assuming London's Guilds had adopted the more liberal and generous attitude of freely admitting those whom they well knew were masters of their trade, the power which the Guilds held at that period would not merely have been strengthened, but even extended generally beyond the City confines, avoiding the increase of traders purposely settling outside the walls to escape their control, a custom which was eventually to entirely destroy their power and dominion in trade.

London's loss was Westminster's gain. Its area was vast, and a large portion open land available for building. It is a somewhat curious fact that the immigration of 1685 should have synchronised with a loosening of the Stuart restrictions against building in our metropolis. In London we have the district of Spitalfields commencing some twenty years before, and in Westminster the districts of Covent Garden, Leicester, and St. James' Squares, and to the west of St. Giles-in-the-Fields, at about the same period. It is true the increase of houses was not great, but it provided accommodation for the refugees, and avoided what might have been a serious inconvenience from the overcrowding which must have occurred. There was also the great feature that the very places so developed were free from the tyranny of the London Guilds. Westminster, as a city, recognised no

power save that of the Dean and his Burgess Court, and hence it is that we have the large and influential settlement of Huguenots in that city, a settlement which, without exaggeration, may be said to have contributed in no small degree to the restoration of its position in commerce, and its wealth at the present day. Fashion had begun to move westward, and the traders, who gathered around the residents in the newer districts, were mainly recruited from the refugees, an example which the London tradesmen were slow to adopt. To appreciate the reason for this, it is merely necessary to review the growth of Westminster. Originally the Abbey, Palace, and its adjacent residences of officials and dependents, its enlargement began alongside the river towards London by the connecting link of the Strand. In the earlier part of the 18th century the building, commenced in the previous century by Lord Russell, to the south of Long Acre, had crept in a line westward as far as St. James' Park. The Haymarket was what its name implies, coupled with flesh, fish, and herbs, and in a sense formed an outer barrier to the fashionable quarter, which even the immediate neighbourhood of St. James' Palace and the newer St. James' Square was unable for a time to break through, the result being that for many years the neighbourhood of St. James' Street and Piccadilly was the home of others than the wealthy classes. In fact the older clubs, of which its members are so proud, mainly spring from the ashes of the old Coffee Houses so much in vogue at that period. The load of debt, under which the Vestries of St. James' Piccadilly and St. Ann's, Soho struggled for so many of their earlier years, seems to confirm this view, although in the existing conditions, war at home and abroad, it might be argued that absence, rather than the lack of wealthy parishioners was more probably the cause. The 'suburb,' as it practically was, therefore offered no attraction to the prosperous tradesmen around St. Pauls and Cheapside.

The Royal Parks prevented any building to the immediate

north of old Westminster, and it is therefore to these newer districts around Covent Garden and Leicester Square, that we find the Refugees flocking in their greatest number, creating a centre of trade, which was later to rival that of London, and finally attract the better class shopkeeper to be found in the West-end to-day.

Similar to London with its Spitalfields in the east, Huguenots may be said to have largely peopled Westminster in the west. Between the two colonies there was this difference, that while silk weaving and its attendant trades mainly foregathered in Spitalfields, practically all the remaining trades were to be found in Westminster. There was sound reason for this. Spitalfields was the home of the Quaker, and, as such, attracted more particularly the Non-conformist element, to which the majority of the silk weavers belonged, while the Savoy Church, with its Conformist congregation already in being, attracted not merely the conforming Huguenots, but also the aristocratic refugee as nearer the Court. There was as well, the great inducement that relief to the Refugees, collected by the Briefs issued on their behalf, was granted more readily to the Episcopalian, owing to his ability to conform to the Church, as against the Calvinist, who stood rigidly aloof. Hence, although many on their arrival made their way to Westminster, they removed later to Spitalfields, and other parts of the metropolis, where in the former case the children were taught handweaving, then at its zenith of prosperity and attracting recruits.

It is, however, those who remained in Westminster with whom we have to deal. These were, as already stated, of varied trades and occupations, and in this connection the centres of fashion, such as Covent Garden, Leicester and later Soho Squares, necessarily played an inportant part. Around Covent Garden, for instance, it is recorded, there was so large a number of perruquiers that at times the neighbouring streets were blocked with the carriages of ladies who required their headdresses arranged. It is

perhaps taking the least of the arts and crafts first, but it is indicative of the fashionable quarter then existing from Temple Bar westward, of which Bow Street formed the centre. In that street we find men like Kneller and Laroon, as leaders of a colony of artists, and in the neighbourhood such craftsmen as Grignion, the clockmaker, in Russell Street, Courtauld, the goldsmith, in Chandos Street, and Toulouse, the King's Embroiderer, in New Street. The artists as a matter of fact were to be found alongside the traders, their chief employers, still further west, around St. Martins Lane and Leicester Square. The close connection of the artist with the skilled trader was doubtless the reason for the former being found especially where that trade flourished, and hence around Leicester Square arose the famous colony of artists, from which ultimately arose the Royal Academy. Their employment varied from designs for silver-plate to the decoration of a gentleman's carriage, then of the State Coach character, and it was sufficient to collect a number of men notable in their day, such as Roubillac, whose memorial sculpture is a feature of the Abbey. There was also the combination of artist and trader, men like the noted Paul La Marie, whose artistic silver plate is so highly appraised today. These men, on account of their known work, necessarily overshadow those of a humbler type, who helped to compose the colony as a whole.

Taking as an example, the allied trades of watch and clock makers, we find them almost as numerous. The trade had not then centred in Clerkenwell, and in Westminster were to be found many of the famous workers of that time. St. Martin's-in-the-fields Church clock by Le Roy, and Grignion's clock at the Royal Society of Arts, both still in use, might be cited as specimens of the clockmaker's work. In both watches and clocks the engraver was employed, as also architects for the drawings of clock cases, where still further the cabinet maker came in. Moser, the Keeper of the Royal Academy, started life as a chaser of watch cases, and

at the period engravers would have had as much work from the watchmaker as the silversmith, quite apart from their usual scope of employment.

To continue, however, with the premier class, there are still to be found, west of Leicester Square, a few of the old Silversmiths' shops, relics of a period when their trade predominated in the district. Of their class alone there were no less than seventy-five shops, mainly kept by Huguenot traders, of whom Lamberts in Coventry Street, with its well remembered front, was probably the last. The trade was equally to be found around Covent Garden, and the Strand with its adjunct of the Adelphi, as well as to the north in the parish of St. Ann, Soho. Soho Square certainly took an equal share in the fashionable circle, its surrounding streets exceeding in its class of resident those of its southern neighbours, and for many years providing homes for the wealthy classes, who were to become parishioners of St. George, Hanover Square, and Mayfair, but for this very reason, it does not furnish the interest from an industrial point of view of that further south.

To the eastward, across Charing Cross Road, St. Giles-in-the-fields is outside Westminster, and to the west the development was slow, so that the trading section was more or less confined to the southern portion of this upper part of Westminster. This is shewn by the position of the French Bourse, the centre of the foreign business quarter, which stood on the north-east side of Cambridge Circus, just outside the border line of the City.

It is more particularly with the traders of the period, when these old squares were in the zenith of their fame, that of the late 17th and early 18th century, with which we are dealing. At that date Covent Garden was the unchallenged centre of fashionable London and might have continued so, but for the establishment of the market, which ultimately, as in other cases, drove the well-to-do resident further afield. Leicester *Fields*, as it was called, in contradistinction to Covent *Garden*, its rival, stood next in favour, and it is roughly

within the small area between the two, extending north and south, that the greatest number of the Huguenots in Westminster would have been found. By way of confirmation their churches form a very good guide. In the Strand there was the Savoy Church dating from 1649, and later in 1688 a congregation at Hungerford Market House, (now Charing Cross station), with a church in Spring Gardens dating from 1700, after the Market congregation had moved to Castle St. now Charing Cross Road). Around Leicester Square there was the church of Leicester Fields, known later as Orange Street Chapel, dating from 1687. with its subsidiaries in Milk Alley (1696) and Riders Court (1700), (close by the Hippodrome). Further west was the church in Swallow St., dating from 1689, and to the north Berwick Street, Soho, from the same date, with "Les Grecs" in Hog Lane dating from the earlier period of 1681.

In these particular districts the records of those belonging to the French Churches will be found in their respective Church Registers, and these Church records are particularly useful at times in giving trades and occupations. Prior to the era of municipal government the individual, not necessarily a householder, was conscripted for parish duties, and from an early date we find Frenchmen occupying the various offices, even the principal one of Churchwarden, and the Vestry records therefore furnish a certain further amount of information. The newspapers of the period, with the advertisements of traders, give a still further source by stating the occupation of the advertiser. Adopting, however, merely the Church Registers, we find every trader of an ordinary community, even the humble chimney sweep. Of craftsmen there were cabinet makers, leatherworkers, jewellers, goldsmiths, and clockmakers, coppersmiths, bellfounder, sculptors and masons, printers, apart from workers in linen, cotton, fringe and silk embroidery. Artists, engravers, lawyers, doctors, and soldiers complete a nice little colony. A curious occupation is that of Lewis Dehaver, Behaviour

Master, of St. Martin's Lane. Presumably he was what we read of as a 'master of deportment,' distinct from the dancing, fencing, and riding masters, of whom also there were several. A curious advertisement by a dancing master, who holds a dancing class two days a week in London and Westminster respectively, throws a side light on the separate communities of the two Cities at that period, as separate then as two provincial towns of to-day. To come to things mundane, French cookery has always been held in high repute, and to the Huguenot is ascribed the introduction of oxtail soup to the English palate. The restaurateurs of modern Soho, who now occupy the sites of the old refugee dining rooms around the Palace Theatre, probably do not realize their reputation was prepared for them at this period. The soup as supplied by the old Frenchmen, was more what we should term a stew, and a basin of this, with a piece of bread, made a very good meal. The only English prototype was the 'Wilkinson's à la mode Beef' shops, which had ruled supreme in the metropolis half a century ago, and whose proprietor probably adapted the French ideas to English taste. It is, however, little known that this very general mode of cooking was introduced into this country by the refugees.

Taking the wide scope of their skill and industry into account, it can be realized what the immigration of the refugees into Westminster must have meant to the old City. Their enterprise even extended to the supply of water—Merchants Waterworks, one of the three Companies serving the City, belonging to Hugh Marchant of St. Giles-in-the-fields.

From a literary point of view the refugees furnish an equally high record. Men such as Abraham de Moivre, the mathematician, whose 'Doctrine of Chances' formed the basis of the annuity tables in actuarial use to-day, Abel Boyer, the annalist, and Peter des Maisaux, the historian, are sufficient examples of the high standard maintained.

It is perhaps only in the order of things that this should have extended to journalism, then in its infancy.

John de Fonvive, of Castle Street, founded 'the Post Man' in 1695, a newspaper which ran successfully for 50 years. He opened up communications with agents abroad all over Europe, and made his paper notable for Continental news of the day, so that, apart from the refugee colony which would have supported him, his circulation became a large one. The paper is the usual broadsheet, but it is rare to find a copy without some item of Huguenot interest in it. One of the earliest circulating libraries also was that of Francis Noble's, in a court off St. Martin's Lane, although the booksellers and publishers favoured nearer Temple Bar, Vaillant the well known bookseller, having his shop in the Strand and leaving a business which lasted well over a century.

A thing particularly noticeable at this period is the joint use of both English and French, somewhat akin to the way in which English and Yiddish are used in the East End of London to-day. The old prints, now and again to be seen for sale, bear the titles in both languages, and the general advertisement of French lessons seems to emphasise the use of the language as being more than an ornament.

There were even advertisements by authors in their books. As an example:—

"If any Gentleman or Gentlewoman hath a mind to learn *French* or *Latin* the Authour will wait upon them: he lives in Compton Street, in Soo Hoe Fields, four doors of the Myters."

The author was Peter Bérault, the writer of a rare tract in English and French entitled "A Nosegay or Miscellany of several Divine Truths for the Instruction of all Persons, but especially for the consolation of a troubled Soul," published in London, 1685.

Print publishers also adopted the same practice. Benoît in his print of 'The mock procession of Scald Masons' inscribes it as :—

"invented and engraved by A. Benoît at his lodgings at Mr. Jordans, a Grocer, the north east corner of Compton Street, So-ho" adding

"Note. A. Benoît teaches drawing abroad."

Of the gentry it is difficult to write. They naturally would be found near the Court, and a good number, like the Duchesse de la Force, resided around St. James' Palace. It will be better to leave them, until we meet with the streets in which they resided. In the majority of cases the English titles, which they gained for services rendered, effectually conceal their Huguenot origin, and few aspired to a town mansion of importance. Schomberg House, Pall Mall, the residence of H.R.H. Princess Christian, recalls the memory of one of William III's ablest Huguenot Generals, his death at the Battle of the Boyne being a sore blow to William in the hour of his triumph.

The Huguenot immigration into Westminster has left its record in the names of the streets and squares, some 25 in all. Petty France is very often mentioned as one of these, but its name is given in the Vestry Records of 1565, so that it is probable that the name applied to the foreigners connected with the Wool Staple of that period. Manette Street is another misleading instance, this having been so named quite recently through the efforts of Canon Vere of St. Patrick's, Soho Square, its original title being Rose Street. Garrick St., dating from 1831, is also modern, interesting perhaps as the first street to be tunnelled for gas and water mains—but names of others to be found in our modern Directories, recall the families formerly resident in the City.

Finally there is the variation of surnames, anglicised or translated out of all recognition. The transition of such names as Condé into Cundy is understandable, Coligny and Molyneux into Collins and Mullins less so, but when it converts Le Blanc into White, Dubois into Wood, Boileau into Drinkwater, L'Oiseau into Bird, not to mention Chattain into Sutton, the connection is entirely lost.

Business reasons would often account for the adoption of a name easily understood and pronounced, and doubtless it was for this reason a man like Abraham de la Neuve Maison was known as Abraham Newhouse. The adoption of a name like Gotobed in place of Vartalit, Goldsaddle for L'Orsel, Beard for Barbe, Little for Petit, Pretyman for Jolifemme, the dropping of the article or prefix in such names as Leman, as constantly occurs in Dutch names like Van Coleman, Van der Burgh, and others, give some illustration of the alterations which have occurred, and leave the concluding thought that many family names, although not of a foreign character, may have originated from one of these old refugee families.

APPENDIX.

The City ot Westminster is 2502.7 acres in extent; it contains 99 miles of streets with 18,366 houses, and there are 15-1600 streets of which the following bear Huguenot names:—

Agar St.
Bourdon St.
Dansey Yard
Delahay St.
Dufours Place.
Foubert's Place.
Garrick St.
Gilbert Passage, and St.
Lowdnes Place, Square, St., Court, and Mews.
Montpelier Place, Row, St. and Square.
Panton Sq., and St.
Vincent Court.

and indirectly—

Henrietta St. [daughter of Hy. of Navarre]
Southampton St. (daughter of Ruvigny).
Savoy Hill, Place, and Ride.