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THE  
TWO THOUSAND CONFESSORS

OF

SIXTEEN HUNDRED AND SIXTY-TWO.

BY

THOMAS COLEMAN,

AUTHOR OF THE "MEMORIALS OF THE INDEPENDENT CHURCHES IN  
NORTHAMPTONSHIRE;" "THE REDEEMER'S FINAL TRIUMPH,"  
ETC., ETC.

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## INTRODUCTION.

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BLACK BARTHOLOMEW. Such has been the designation given to a day that is denominated in the Calendar of the Church the "Feast of Saint Bartholomew," which is fixed for August 24th. In the view of many Protestants and Protestant Nonconformists, such deeds of darkness have been perpetrated on that day as to lead them to give to it this significant name. It is a day which numbers, who were engaged in the performance of those deeds, might wish to have blotted out from the days of the year, and that the remembrance of it could be lost in the record of their lives.

It was on this day, in the year 1572, that the dreadful massacres of the Huguenots, the Protestants of France, commenced, when a plan had been laid to extirpate them all from the kingdom at the same time, and when thousands were hunted out, and shot down, and otherwise barbarously destroyed. The intelligence of this created a great sensation throughout Europe. The indignation which it excited was accompanied by terror, for it appeared like a signal for a crusade against the Protestants. All the princes of Europe expressed their indignation on the occasion, except two, the King of Spain and the Pope. At Rome, great rejoicings took place, and the messenger that carried the

news was liberally rewarded. The Pope went in a grand procession, performed high mass with all the splendour of his court, ordered the *Te Deum* to be sung, to celebrate the event; the firing of cannon at the same time announced the glad tidings to the neighbouring villages. But it stands on record as one of the most cruel and horrible events that has ever taken place under pretence of zeal for the Church. When Charles IX., who gave orders for this massacre, was drawing near to the close of his mortal career, he exhibited a shocking spectacle of wretchedness before death, as a warning to kings who may have an inclination for bigotry or cruelty. His bodily sufferings were rendered more violent by his dreadful remorse; his blood is said to have started through all his pores, and the Saint Bartholomew being ever present to his imagination, he could not help expressing the regret which it caused him.

In the same country, about one hundred and thirteen years after this dreadful event, we have the "Revocation of the Edict of Nantes," signed by the King, Louis XIV., on the eighteenth day of October, 1685, which deprived the Protestants of that day of the legal protection that had been granted to them.

The said edict was revoked, with every royal declaration, in favour of the reformed religion, and Protestant worship was prohibited under severe penalties. All ministers refusing to be converted were to quit the kingdom within fifteen days, and to abstain from preaching and exhortation, under pain of condemnation to the galleys. These measures, we are assured, depopulated one-fourth of the kingdom, ruined trade in all its branches, placed it long under the avowed pillage of the dragoons, and authorized torments and