

Catholic Guise; the act that authorized the second was urged on by the Protestant Clarendon, and was signed by Charles the Second. Both kings were averse to the acts that will hand their names down to posterity, but they had the sanction, approval, and absolution of the bishops for the guilty deeds.

Charles the IX sat in counsel with his advisers in the old palace of the Louvre, on the table before him a parchment roll containing a list of the noblemen and gentry of the faith of the Huguenots, most of whom had been invited treacherously to Paris to be present at the marriage of young Henry of Navarre, who was considered a Huguenot. The king reluctantly signed the decree, for the murder of the Protestants, appointed the wicked Duke of Guise to see it executed, and before daylight on the morning of St. Bartholomew day the streets and houses of Paris were red with the blood of Protestants.— The tender-hearted Charles arose from his bed to stay the terrible decree, but his mother entered his chamber, persuaded him from his purpose, and taught her boy that he was earning a bright crown in glory by the slaughter of the heretics. From three in the morn till late at night, on a beautiful Sabbath day, the work of death went forward. De Thou, a Roman Catholic author, admits that the slain were 30,000, but Calvinistic authorities claim the loss of double the number. Charles did not get over that horrible day, and it is recorded that never afterwards could he remain alone in the dark without conjuring before his mind pictures of headless bodies and streams of Huguenotic gore. "The Black Bartholomew" day led to a train of circumstances by which the emigration of Protestants to America was encouraged. John Calvin, Admiral Coligny, and Henry of Navarre used their influence to induce the Huguenots to settle the new world, and settlements were founded in Brazil, Acadia, the Carolinas, and Florida.

In the following century, a grandson of Henry of Navarre sat upon the throne of England. Like his grandfather (who is also known in history as "Henry the Good"), he was tender-hearted and dissipated, and hardly knew whether he was a Roman Catholic or a Protestant. Charles the Second had made a declaration from Breda favorable to freedom of conscience, and desired to carry that declaration into effect, but was hindered by the counsels of Clarendon and those of his spiritual advisers; and although for a time he favored those negotiations that were going forward by which the Presbyterians and Episcopalians were to be united in one body, he sanctioned the revision of the prayer-book, which according to Taylor, an Episcopalian writer, was undertaken "with no other assignable reason than to make it distasteful to the Puritans." Hallam the historian says, "The bishops added a few more saints' days, including the names of a few popes, to the list." On the 14th of January was brought into the House of Commons the celebrated Act of Uniformity. This Act required each minister of the English church to make the following declaration, on or before St. Bartholomew's day, August 24, 1662: "I, A. B., do hereby declare *my unfeigned assent and consent* to all and everything contained and prescribed in and by the book intituled the Book of Common Prayer, &c." Included in the declaration were these words, "That the Book of Common Prayer, and of ordering of bishops, priests, and deacons, containeth in it nothing contrary to the word of God; and that I myself will use the form in the said book prescribed, in public prayer, and in administration of the sacraments, *and none other.*" And in the king's manifesto prefixed to the articles of religion were these words: "We will that all curious search be laid aside