

children : was highly respectable in character, and might have spent his days in great comfort, if the harassing persecutions of the period would have permitted any Protestant to live in comfort in France. His wife was an Englishwoman by birth, the daughter of a French Protestant refugee. His household consisted only of his own family and one domestic, a woman who grew old in his service, a devoted member of the Church of Rome, who was notoriously instrumental in leading his third son, Louis, to change his religious profession, but was retained after all in the service of the family. Louis Calas, however, had other reasons for his change of religion that those which convince the understanding or satisfy the conscience. He saw that his Protestantism was an insuperable barrier in the way of his worldly advancement. He renounced it, quitted his father's house and found a zealous friend in the Archbishop, who declared himself his protector and demanded that his father should allow him an annual sum for his maintenance, which the afflicted father consented to do. The conduct of Louis aroused the indignation of his eldest brother, Mark Anthony, a youth of very different temperament, who disdained to purchase, by the baseness of a similar apostasy, privileges which he eagerly desired, and from which Protestants were rigorously excluded. Mark Anthony Calas had studied for the bar, and longed to enter upon a profession towards which his mind had turned from a very early age with peculiar enthusiasm. But no Protestant might, and he sought in vain the consent of the magistrates. In the intensity of feeling excited by his brother's apostasy, he entertained the thought of going to Geneva to study for the ministry of the Protestant Church, "the Church of the Wilderness." "My dear friend," said his master, an old advocate, to whom he mentioned his design, "it is a bad trade which leads to the gallows!" The young man suffered himself to be dissuaded, but he sunk into dejection and melancholy. It was evident that the excitement connected with his brother's conduct, and the hopeless inactivity in which he was compelled to drag out a wearisome existence, had combined to unsettle his mind, and he was known to meditate suicide.

Such was the state of matters in October 1761. On the 13th day of that month, it happened that a young friend of the family, Francis Gobert de Lavaissé, the son of a celebrated advocate of Toulouse, passed through the city on his return from Bourdeaux to his father's country-seat, and, an accidental interview having taken place, he was induced to postpone his further journey and remain to supper. Immediately after supper, Mark Anthony Calas rose from table and left the room with an aspect of more than usual sadness and dejection. He passed through the kitchen, and the aged domestic invited him to draw near and warm himself at the fire. "Ah!" he said, "I am burning," and went on. About ten o'clock Lavaissé took leave, and John Peter Calas, the second of the family, accompanied him to the gate with a light. But at the inner gate of the warehouse they were horrified to find Mark Anthony hanging from one of the beams a corpse. The father was speedily upon the spot, and the mother of the unhappy youth, although an attempt was made at first to conceal from her what had taken place. A surgeon was brought by Lavaissé, and every art was employed to resuscitate, but in vain. It was obvious that suicide had been committed, but there was a natural wish, upon the part of the family, to conceal this if possible, for the probability of madness, to which in many cases of self-destruction too great weight is now given, was then scarcely considered, and the most atrocious inhumanity was commonly perpetrated in the treatment of the dead bodies of those who died by their own hands. The lamentations of the afflicted were heard, however, in the street, and a crowd soon collected, amongst whom a feeling of antipathy, towards all Protestants was at least as strongly manifested as that of sympathy or of horror. Two magistrates of the city also made their appearance, one named Lisle de Brive, and the other David de Baudrigue, the latter, a man remarkable for his violence and imprudence, both of which qualities he presently found opportunity to signalise: Both the magistrates, indeed, seemed convinced, at once, that the young