

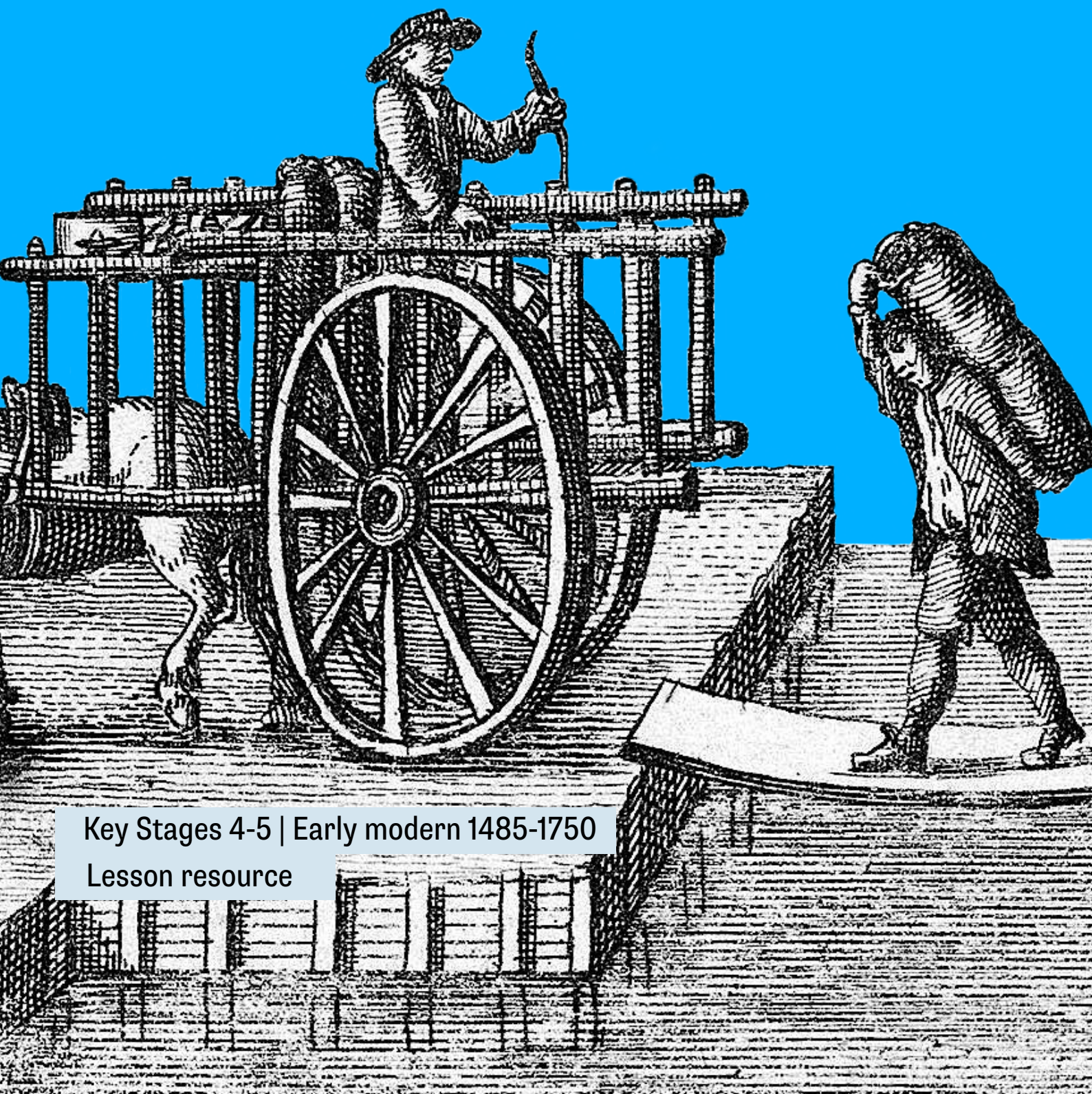
THE

NATIONAL

ARCHIVES

Huguenots in England

What was the experience of Huguenot migrants in seventeenth century England?



Key Stages 4-5 | Early modern 1485-1750

Lesson resource

Introduction

The Huguenots were Protestants who fled France and Wallonia (southern Belgium) from the sixteenth to the eighteenth century due to religious persecution during the European Wars of Religion. After the English Reformation, England was seen as a safe place for refugees.

What did Huguenots find when they arrived in England? How did they settle and set up their own religious and economic communities? How did they impact upon English society, especially in urban settings?

This lesson shows that the Huguenots came to England as immigrants and were on occasion in need of economic and governmental support. Importantly, they also brought their skills and expertise as silk-weavers, silversmiths, merchants, vine-growers, wig makers, and hat-makers to England, helping England to expand its global horizons. While Huguenots could be praised for adding value to the English economy, the English could be hostile to what they saw as a threat to their own livelihoods.

Use this lesson to explore the Huguenot experience of migration in seventeenth century England, with original documents ranging from 1553-1765.

Suitable for:

KS 4 - 5

Time period:

Early modern 1485-1750

Connections to the Curriculum:

These documents can be used to support any of the exam board specifications covering migration in early modern England.

Key stage 4

AQA History GCSE
Option AC Britain: Migration, empires and the people: c790-present.

Edexcel History GCSE
Option 13: Migrants in Britain, c800-present.

OCR GCSE History
Migrants to Britain c1250 to present.

Key stage 5

AQA History GCE: Louis XIV and the Church: Gallicanism; relations with Huguenots; Jansenists and Quietists

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Teachers' notes

This lesson uses sources from The National Archives to explore Huguenot migration to England in the seventeenth century. Before starting, it would be helpful to ensure that students are familiar with these key terms and ideas: Reformation, Protestantism, Calvinism, Catholicism, Huguenot, migration, and refugees.

To start, students explore two visual sources. Firstly, an illustrated engraving for the 'Reverend Dr Southwell's New Book of Martyrs', 1765. It is worth referring to the earlier famous work of history of the Protestant martyrs by John Foxe published in 1563 called 'The Actes and Monuments', or 'Foxe's Book of Martyrs' and its similar intent. Our source shows a view of the St Bartholomew's Day Massacre of protestants in Paris in 1572, a significant event in the history of the Huguenots and a major cause for their migration to Britain. The second visual source is William Hogarth's engraving entitled 'Noon'. Here, students can explore how the Huguenot's settled and assimilated in the country.

The second source that students examine comes from the Privy Council Papers held at The National Archives. It was written the year that Mary I ascended the throne (1553) and was in the process of returning England to a Catholic state. The source prompts students to consider England's diplomatic history with both Catholic France and the French Huguenots before the seventeenth century. Mary I's actions marked a departure from the foreign policies of Henry VIII (1509-1547) and his son Edward VI (1547-1553), who had protected dissident Protestant communities arriving from France and Wallonia.

Next, students look at two sources from the summer of 1621, which concern the emigration of Walloons and French Protestants to Virginia. The Virginia Company failed in 1623 due to disease, mismanagement, and poor relations with the indigenous people of North America. From this point the king assumed direct control of Virginia. Permitting skilled tradesmen, silk weavers, and vine-growers to emigrate to Virginia in 1621 may have been part of the Virginia' Company's strategy to rejuvenate the colony. These two sources also allow students to consider how the Huguenot's failure to keep their Protestant strongholds in France during the 1620s may have furthered their desire to emigrate to England and other global outposts. It is also important to discuss with students what is missing from the document in describing early contact between indigenous people who were already living in Virginia and European colonists.

The fourth task comprises two extracts from the Privy Council Registers during the reign of James II (1685-1688). They provide the opportunity to explore the impact of Huguenot migration on English trade patterns and structures, and the attitudes of the English towards foreign immigration. They also provide an insight into the challenges that Huguenots faced in attempting to assimilate into English society in the seventeenth century.

The fifth source is a printed tract detailing the charity that Huguenots have received. When examining this source, it is useful to remind students that James II was a Catholic king of England when this tract was published (c.1685-1688). As a Catholic, James II was covertly hostile to Protestant refugees, seeking to limit the power of their Churches and trying to restrict the number of refugees reaching English shores. The English Protestants were incensed, and the collection for

Teachers' notes

the refugees that the printed tract discusses was part of an attempt to pacify public opinion in England. The source helps students discuss the role of royal propaganda, as well as understand the poverty that some Huguenots faced as refugees. The source also provides an opportunity for students to discuss how we understand modern ideas of religious and national difference, and how they differ from understandings prevalent in the seventeenth century.

The sixth and final source is the personal will of James Payroulleau, a Huguenot refugee from west-central France. Students can consider the unique nature of the source as a document revealing personal lives and family relationships, providing a micro-view of history. This source also enables students to think about the companionate nature of marriage in the seventeenth century, as well as providing space for reflection upon the split nature of Huguenot experience, often remaining emotionally and economically invested in France while attempting to make a new home for themselves in England. Teachers could further explore the reasons for the emigration of the Huguenots and the Palatines, their reception, their impact, and the extent of their assimilation.

You may want to split the lesson for students working individually or use the sources in paired/group work. Students should be encouraged to think about the limitations of looking at different kinds of evidence to evaluate their understanding of the experience of Huguenots in seventeenth century England, and the response of English residents to the migration of the Huguenots in the period. Teachers could also extend the lesson to discuss how the experiences of migrants in Britain changed significantly in the period c.1700–present. How far do students agree?

All sources are transcribed, and difficult language is explained in square brackets or other glossary terms provided at the top of the transcript. To retain the spirit of the language, we have not further simplified the transcripts.

Finally, although this lesson is aimed at Key Stage 4, teachers could use these documents and provide their own questions and/or create simplified transcripts to use with younger students.

Teachers' notes

Sources

Banner image: An English trade card for Huguenot Philip Fruchard, coal merchant, London. On the north bank of the Thames near All Hallows Lane, a coal barge unloads its cargo in sacks for a waiting cart. In the background is its source, a collier, probably from Newcastle, discharging into a lighter. (The church in left background is St Saviour's, Southwark Cathedral.) Merchant Philip Fruchard gave evidence to the House of Commons on 25 March 1730 about abuses in the coal trade. A few lighter (barge men) owners had engrossed the business. An act for 'the better regulation of the coal trade' was passed in 1730 'to the preventing the inhancing the price of coals in the river of Thames by the keeping of turn in delivering of coals there'. © The Trustees of British Museum

Source 1a: Daniel Dodd, *The St Bartholomew's Eve Massacre: men, women and children are thrown out of windows or slaughtered with swords and pikes on the streets of Paris in 1572*. 1765. Image © The Wellcome Collection.

Source 1b: William Hogarth, *Times of Day: Noon in Hogarth's prints*. Vol. I. 1738. Wikimedia Commons

Source 2: '[Meeting] At the Star Chamber, the xvj of September, 1553'. Catalogue ref: PC 2/7 f.21.

Source 3a: 'Round Robin from Walloon Emigrants. Promise in the form of a round robin, by certain Walloons and French to go and inhabit Virginia, a land under obedience of the Kings of Great Britain'. Catalogue ref: CO 1/1 f.181 [Moved to MFQ1/ 565].

Source 3b: 'The humble answer of so many of his majesties Council...their opinion concerning certain Articles putt up by some Walloons and French men desirous to go to Virginia'. Catalogue ref: CO 1/1 f.182-3.

Source 4a: Privy Council: Registers. James II.' Vol 1. 18th December 1685. Catalogue ref: PC 2/71. f.91v.

Source 4b: Privy Council: Registers. James II. Vol 1. 17th July 1686. Catalogue ref: PC 2/71. f.155.

Source 5: A printed tract, an audit of money contributed to a charity to relieve distressed French Protestants'. c.1685-1688. Catalogue ref: SP 32/11/203 f.347-8.

Source 6: Will of James Olivier Payroulleau, Peruke Maker of Saint Martin in the Fields, Middlesex 22nd June 1698. Catalogue ref: PROB 11/446/158.

Background

The Huguenots gave the word 'refugee' to the English language. They were French Protestants who followed the teaching of John Calvin, the Protestant reformer. The Huguenots fled to England, Germany, the Netherlands, and the New World between sixteenth and eighteenth centuries in order to escape religious persecution from the Catholic monarchy in France who were caught up in the violent Wars of Religion.

There were two significant waves of Huguenot migration to England. The first influx came in the wake of the 1572 St Bartholomew's Day Massacre, which saw 70,000 Huguenots across France brutally murdered, and Elizabeth I's court enter a period of mourning in honour of the Protestant lives lost to the Catholic terror. Migration slowed in the early seventeenth century due to the Edict of Nantes in 1598, instigated by Henry IV of France, who had granted freedom for French Protestants to practice religion without fear. However, the loss of important Huguenot centres in France (despite English military assistance), including La Rochelle in 1628, further weakened the Protestant cause on the continent. Henry IV's grandson, the fiercely Catholic Louis XIV, slowly chipped away at the rights of Protestants. First came the dragonnades in 1681, a French government policy of intimidation that involved the forced lodging of the king's soldiers (a "Dragonnade") in Huguenot homes. The revocation of the Edict of Nantes in 1685 was the death knell for religious toleration, as Huguenots were officially denounced as heretics. Although Louis XIV banned the Huguenot's right to leave the country, 200,000 Protestants did manage to escape; 50,000 of those went to England, in the second significant wave of migration. England had long been seen as a Protestant haven for those seeking religious persecution. It is suggested that one in six people living in Britain today has Huguenot heritage.

Escaping France by boat, their reception in England was complex. England did provide a safe refuge for Protestants, with significant Huguenot communities established in Spitalfields, Wandsworth, Canterbury, Sandwich, Faversham, and Maidstone. Within defined limits and regulations, the English government provided poor relief to refugees who needed it, and could also provide letters of denization, sanctioning Huguenots to become British subjects.

The government allowed them to practise their trades, and importantly, permitted them to establish their own religious communities, allowing them to worship freely. The Huguenots wasted no time in setting up their own churches. The first French church in Threadneedle Street was founded in 1550; 'The Strangers Church' in Soho soon followed. After the Revocation of the Edict of Nantes in 1685, thirty French churches in London were founded, with ten elsewhere in England.

Seventeenth century criticisms of the Huguenots find their parallel in modern day discourses around immigrant groups, with cultural markers of difference such food choices, clothes, and language use being singled out as points for derision. English tradesmen and craftsmen were particularly anxious that the highly skilled Huguenot artisans would take their employment from them. At the same time, the Huguenots made important contributions to the country financially and economically in sectors of industry, including silk, wine, jewellery, paper, and architecture. One such example is James Lemau (c.1688-1745). A celebrated silk designer, he was one of the first Huguenots to serve on the Court of Weavers' Company, and his exquisite silk designs are available to view in the Victoria and Albert Museum in London.

Background

Importantly, Huguenot production in industry reduced the need for the English government to import luxury goods and allowed them to export such goods at a considerable profit. As Owen Stanwood's book 'The Global Refuge: Huguenots in an Age of Empire' (2019) explores, some Huguenots dreamt of building a new Edenic settlement beyond Europe. With the help of their European imperial sponsors, they scattered in North America, the Caribbean, South Africa, and the Atlantic and Indian Oceans, and would be involved in the processes and networks of colonisation and transatlantic slavery.

By the middle of the eighteenth century, the Huguenots had adjusted and assimilated into English society. Many of them had become fluent in English, risen to positions of authority within society, and married into English families. Broadly, the wealthier Huguenot families were able to assimilate faster, while the poorer communities, which remained largely in Spitalfields, retained a distinct identity for longer. In Spitalfields today, you can visit Dennis Severs' House, a reconstruction of the home of a family of eighteenth-century Huguenot silk weavers.

External links

- The National Archives Education Resource: '[England's Immigrants, 1330-1550](#)'¹
- The National Archives online talk: '[Alien and Strangers- migration to England in the Early Modern Period](#)' with Dr Daniel Gosling.²
- Learn more about Huguenot History by exploring the website of [The Huguenot Society of London](#).³
- [History Today: England's 'First Refugees'](#)⁴ by Robin Gwynn, author of Huguenot Heritage: The History and Contribution of the Huguenots in Britain, 1985.
- Not Just the Tudors Podcast, created by Suzannah Lipscomb: '[The Massacre of the Huguenots](#)' with Dr Sophie Nicholls.⁵
- Learn more about tracing Huguenot ancestors by listening to The National Archives online talk: '[Tracing Huguenot Ancestors](#)', with Dr Kathleen Chater.⁶

¹ <https://www.nationalarchives.gov.uk/education/resources/englands-immigrants-1330-1550/>

² <https://media.nationalarchives.gov.uk/index.php/whats-on-line-aliens-and-strangers-migration-to-england-in-the-early-modern-period/>

³ <https://www.huguenotsociety.org.uk/history.html>

⁴ <https://www.historytoday.com/archive/englands-first-refugees>

⁵ <https://play.acast.com/s/not-just-the-tudors/themassacreofthehuguenots>

⁶ <https://media.nationalarchives.gov.uk/index.php/tracing-huguenot-ancestors/>

Tasks

Task 1

Source 1a: Engraving after Dodd, entitled 'Engraved for the Reverend Dr Southwell's New Book of Martyrs', 1765. The caption below the image reads: View of the Dreadful Massacre of the Protestants in Paris on St Bartholomew's Day, 1572.' Wellcome collections, reference: 43147i.

[A more famous work of history of the Protestant martyrs by John Foxe was earlier published in 1563. It was called 'The Actes and Monuments', or 'Foxe's Book of Martyrs'.]

- What is happening in the picture?
- Can you infer, from the title of engraving, why this source was produced?
- Can you find out more about the St Bartholomew's Eve Massacre 1572?
- What does this event infer about the reasons for migration of Huguenots to England from 1572?
- Find out about the following:
 - Migrations from France in the 1680s during the reign King Louis XIV.
 - The Foreign Protestants Naturalization Act of 1708 passed by King Charles II.

Source 1b: The second plate from William Hogarth's set of four Times of Day, published in 1738 and derived from paintings made by Hogarth in 1736-7. Each of the four scenes depicts a different area of London. 'Noon' shown here shows elegantly dressed French Huguenots leaving the French Chapel in Hog Lane, Soho. Wikimedia Commons

- How are the Huguenots presented (shown on the right) in this image by William Hogarth?
- How are the figures on the left presented?
- Who do you think Hogarth is depicting in contrast to the Huguenots?
- What is Hogarth suggesting about the difference between French and English culture?
- What does the image suggest about the Huguenots who settled in this part of London?

Task 2

Source 2: This extract comes from the Privy Council Papers, records which provide insights into the policies and issues of government, September 1553, during the reign of Mary I (1553-1558). Catalogue Ref: PC 2/7 f.21.

The Privy Council was a group of advisers to the monarch. The Star Chamber was named after the star-spangled ceiling of the room where it met in the old palace of Westminster, was effectively the judicial arm of the King's Council. It became a separate court of law after 1485.

- What is the order given to the Mayors of Dover and Rye by the English Crown?
- Why might the Huguenots have sought refuge in Dover and Rye?
- Mary I was a Catholic Queen. How did this influence her diplomatic and foreign policy towards the Huguenots?
- What does this document from 1553 reveal about Huguenot migration?

Tasks

Task 3

Look at these two linked documents from 1621. They concern the emigration of Walloons and French Protestants to Virginia, a North American colony under the control of the Virginia Company, which had been founded in 1607 when English colonists settled in Virginia.

Source 3a: A 'round robin' from Walloon emigrants. Catalogue ref: MFQ 1/565

A round robin was a document written in circular fashion to disguise the order in which it was done. This document is a promise by certain Walloons and French to go and inhabit Virginia, a land under obedience of the Kings of Great Britain'. 1621.

Walloons: French-speaking Protestants from Wallonia, the southern area of Belgium

French Protestants: Huguenots.

- Why do you think this document was written in French? [See centre.]
- Who is the 'Most Serene King of Great Britain' responsible for the first colonisation of America in 1607?
- To which location do the French Protestants and Walloons hope to emigrate?
- The document is in the unusual shape of a 'round robin', which means the signatures are arranged in a circle to disguise the order in which they have signed. Why might the people signing the document have done this?
- Spot the symbols in the document. These are signature marks. Some of the people signing the document, including many labourers, have used a mark for their proof of signature, with someone else writing their name in full. Why do you think they might have done this?
- What does this suggest about the people who wanted to settle in Virginia?
- How could these settlers develop the importance of the colony?

Source 3b: A document entitled: 'The humble answer of so many of his majesties Councill...their opinion concerning certain Articles putt up by some Walloons and French men desirous to goe to Virginia', 1621. Catalogue ref: CO 1/1 f.182-3.

This is a decision from the King and his council to a request from Walloons and Frenchmen who wanted to settle in Virginia in 1621.

- What is the decision from the King and his council to this request from Walloons and Frenchmen to settle in Virginia?
- How many families of Walloons and Frenchmen are permitted to settle in Virginia?
- What is the total number of people they will allow to settle there?
- The document states that 'the Company in Virginia....is so utterly exhausted'. What does this suggest about the state of this English colony in 1621?
- How might the settlement of skilled immigrants change the colony's economy? [Clue: see professions of French Protestants and Walloons in Source 2a.]

Tasks

- What are the conditions set out for the French Protestants and Walloons concerning where they can settle in Virginia?
- Can you infer the reasons for these conditions?
- This document comes from The National Archives Colonial Office collection. Why might the National Archives hold a collection of documents under this name?
- Can you explain the measures taken to preserve condition of this document by The National Archives?

Task 4

These two extracts come from the Privy Council registers from the reign of James II (1685-1688). They concern the impact of Huguenot tradesmen and craftsmen on English trade in the late seventeenth century. There had been further Huguenot migrations from France during the reign King Louis XIV to Britain in the 1680s.

Both sources show a differing perspective on the impact of Huguenots on English trade, and how English tradesmen responded to them.

Source 4a: 'Privy Council: Registers. James II.' Vol 1: 18 December 1685. Catalogue ref: PC 2/71.f.91v

The registers of the Privy Council consist of the minutes or notes of its proceedings, its orders, some proclamations, committee reports and their papers.

- What is this petition from English journeymen felt makers about French felt makers about?
- What has been the impact of Huguenot migration on English trade, employment, and welfare for the English felt makers?
- What is the response of the Crown to the English felt makers' petition?

Source 4b: 'Privy Council: Registers. James II. Vol 1. 17th July 1686. Catalogue ref: PC 2/71. f.155

The registers of the Privy Council consist of the minutes or notes of its proceedings, its orders, some proclamations, committee reports and their papers.

- Why has Gideon Godfrey petitioned to King James II?
- Why do you think Gideon Godfrey was 'necessitated to come to England'?
- How does Gideon Godfrey justify his right to practice his trade in England?
- What conditions does the Crown set for Gideon Godfrey if he wants to continue to work at his trade?
- List the ways in which these two sources 4a and 4b differ.
- Whose point of view is being privileged in each source?
- How does the Crown attempt to satisfy both the French and English tradesmen in each source?
- Explain one way in which opportunities for Huguenot migrants in the seventeenth century were different from opportunities for migrants to Britain in the twentieth century?

Tasks

Task 5

Source 5: 'A printed tract, an audit of money contributed to a charity to relieve distressed French Protestants'. (c.1685-1688).

- How are (a) Huguenots (b) the Crown characterised in this document?
- Who is the intended audience for this document?
- The tract specifies that some Huguenots are destined for the 'West-Indies'. What global geographical location is this referring to?
- What allowances have been made for Huguenots who are sick or unable to work?
- What elements of this source would be useful for a historian researching the demographic picture for Huguenots in London in the 1680s? [Consider: population number, trade or profession, geographical location, places of worship.]
- James II was hostile to Protestant refugees as a Catholic King, which the English public disliked. How does the source, however, characterise the attitude of the Crown and the Protestant refugees?
- How might this document work as a piece of royal propaganda?

Task 6

Source 6: Will of James Olivier Payroulleau, Peruke Maker of Saint Martin in the Fields, Middlesex 22nd June 1698'.

- What is a peruke maker?
- Make a list of the beneficiaries of James Payroulleau's will.
- What does this will reveal about James Payroulleau's religious beliefs?
- What evidence can be found in the source to suggest that James Payroulleau had a successful wig-making business?
- How is James Payroulleau's wife described in this source?
- What can we tell about the nature of their relationship? How important is she in the execution of this will?
- What unique insights can a will provide as a historical source that other documents may not give us?
- What elements of this source tell a historian that James Payroulleau and his family were Huguenot refugees? Consider: geographical patterns, family divisions, and trade.

Source 1a: Engraving after Dodd, 1765.

Wellcome collections, reference: 43147i.



Dodd delin.

View of the Dreadful

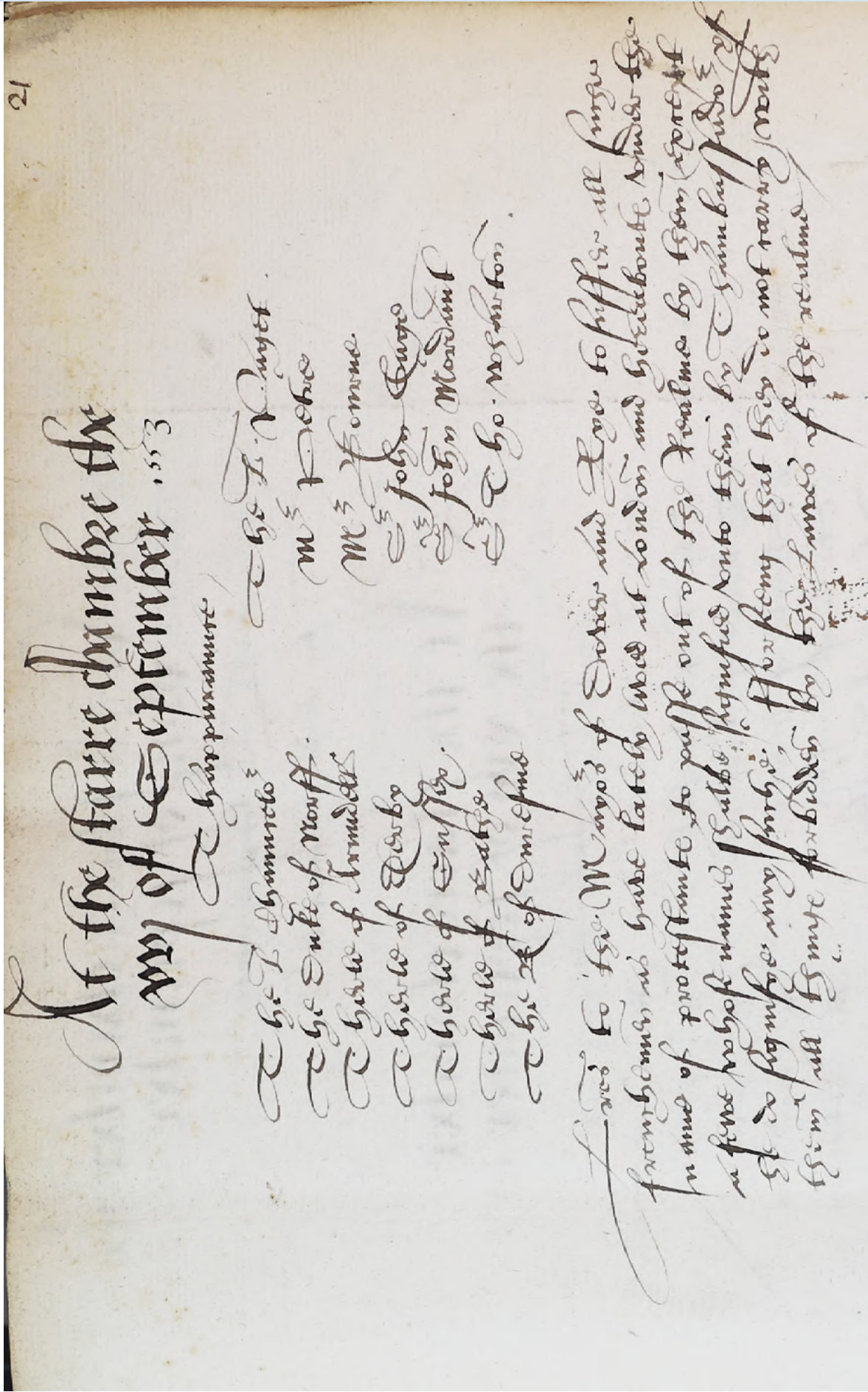
Source 1b: The second plate from William Hogarth's set of four Times of Day, 1738. Wikimedia Commons



Engraved and printed by J. Smith, in Pall Mall, from a drawing by W. Hogarth, in 1738 according to Act of Parliament.

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Source 2: Extract from the Privy Council Papers, September 1533.
Catalogue ref: PC 2/7 f.21



Transcript: Source 2

At the starre Chambre [Star Chamber], the xvj [16th] of September 1553

Thappearance [The appearance]

The Lord Chauncelour The Lord Paget.

The Duke of Norffolk Mr Petre

Therle of Arundell Mr Bourne

Therle of Derby Sir John Gage

Therle of Sussex Sir John Mordant

Therle of Bathe Sir Thomas Wharton

The Bishop of Duresme

Letters to the Mayours [Mayors] of Dover and Rye to suffer [permit] all suche Frenchemen [Frenchmen] as have lately lived at London and hereboutes [hereabout], under the name of Protestantes [Huguenots or Protestants], to passe [pass] out of the realme by them, except a fewe [few] whose names shalbe [shall be] signified unto them by thambassadour [the ambassador], yf [if] he do signifye [signify] anye [any] suche [such], forseeing that they do not carry with them all thinges [things] forbidden by the lawes [laws] of the realme [country]

Source 3a: A 'round robin' from Walloon emigrants, 1621.

Catalogue ref: MFQ 1/565



Transcript: Source 3a

Transcript (centre of document)

French:

Nous promettons a Monseigneur- l'Ambassadeur de sérénissime Roy- de la grande Bretugne de nous aller- habituer en Virginie terre de- l'obeissance de sa majeste. Le plus= tost que faire [damaged, unreadable] et ce sous les conditions portées aus- articles que nous avons communiqués-a Mondid seigner l'Ambassadeur et non autrement en foy deqnor nous avons signe c'este presante fromesse unanimement de nos seins [damaged, unreadable]

English translation:

We promise to Your Grace, Illustrious Royal Ambassador of The Most Serene King of Great Britain to go and inhabit in Virginia, a land under his Majesty's sovereignty, as soon as conveniently may be, under the scope of the conditions to be carried out in the articles that we have communicated to the Ambassador, and not otherwise, on the faith of which we have unanimously [give consent of all] signed this present with our sign manual.

Transcript (around the edge of the document – starting centre left along the document crease line)

Note: The document contains 227 signatures including 55 men, 41 women, 129 children, and 2 servants. Their professions include surgeon, woollen draper, tiller of the earth, weaver, printer, shoemaker, and glass maker, and others. On the outer rim on the circle, we know if each male signatory has a wife (F), and the number of children they have (enfants). The names with a * have only signed their marks.

F *Jan Damont, labourer
 F 3 children *Jan Gille, labourer
 F 5 children *Jan de Trou, wool carder [prepared wool for spinning]
 F 5 children Philippe Maton, dyer and two servants
 F 4 children Anthoine de Lielate, vinedresser [pruner and grows vines]
 F 5 children Ernou Catoir, wool carder
 F 1 child Anthoin Desendre, labourer
 F 4 children Abel de Crepy, shuttle worker [textile worker]
 F 4 children Adrian Barbe, dyer
 F 1 child Michel Leusier, cloth weaver
 F 4 children *Jerome Le Roy, cloth weaver
 Young man *Claude Ghiselin, tailor
 F 1 child *Jan de Crenne, glass maker[?]
 F 2 children *Louis Broque, labourer
 Marrying man Monsieur de la Montagne, medical student

Transcript (cont.): Source 3a


Marrying man Monsieur de la Montagne, apothecary and surgeon
 F 2 children Jacques Conne, tiller of the earth
 F Henry Lambert, woolen draper; [dealer in cloth] wife
 F 1 child *George Béava, porter
 F 2 children Michel Du Pon, hatter
 F 4 children Jan Bullt, labourer
 F 2 children Paul de Pasar, weaver
 F Antoine Grenier, gardener
 F 5 children Jean Gourdeман, labourer
 F 4 children Jean Campion, wool carder
 Young man *Jan De La Met, labourer
 F 1 child *Antoine Martin
 Young man Francois Fourdrin, leather dresser [prepared animal skin after tanning]
 F 5 children *Jan Leca, labourer
 F 2 children Theodore Dufour, draper
 Young man *Gillain Broque, labourer
 F 4 children George Wauter, musician
 F 6 children *Jan Sage, serge (wool) maker
 F 2 children Marie Flit, in the name of her husband, a miller
 Young man P. Gantois, student in theology
 Marrying man Jacques de Lecheilles, brewer
 F 6 children *Jan Le Rou, printer
 F 5 children *Jan de Croy, sawyer [timber worker]
 F 2 children *Charles Chancy, labourer
 F 5 children *François Clitdeu, labourer
 F 1 child *Phillipe Campion, draper
 Young man *Robert Broque, labourer
 Young man Phillipe De le Mer, carpenter
 Young girl *Jeanne Martin
 Young man Pierre Cornille, vine-dresser
 F 2 children Jan de Carpentry, labourer
 Young man *Martin de Carpentier, brass founder [maker of objects from brass]
 F 7 children Thomas Farnarcque, locksmith
 Pierre Gaspar
 F 4 children *Gregoire Le Jeune, shoemaker
 F 1 child Martin Framerie, musician
 Marrying man Pierre Quesnée, brewer
 F 3 children Pontus Le Gean, bolting-cloth weaver
 F 8 children *Barthelemy Digaud, sawyer
 F 5 children Jesse de Forest, dyer
 F 2 children *Nicolas De la Marlier, dyer

Source 3b: Response to request from Walloons and Frenchmen who wanted to settle in Virginia, 1621. Catalogue ref: CO 1/1 f.182-3

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The humble answer of so many of the said Council for Virginia as now at present are assembled for being in the King's Majesty's service required by the said Council - Robert the principal Secretary of State, to deliver opinion concerning certain Articles putt up by some Walloons and Frenchmen desiring to goe to Virginia.

For the first It standeth that the said Council do not receive it any more necessary at present to suffer the said families of Walloons and Frenchmen not exceeding the number of 300. persons to goe and inhabit in Virginia, the said persons resolving and taking oath to become the said King's Majesty's faithful and obedient subjects: and being willing at any time to agree in points of faith to the form of government now established in the Kingdom of England.

For the second It is sheweth that the said Council do not think it so Royall a favor in the said King's Majesty's service to admit the said Walloons and Frenchmen to be admitted to live in that fruitful land under the protection and government of the said King's Majesty's Monarch as the said King's Majesty is that they might not be import of the said King's Majesty any kind of expence or other of any other favor. And as for the Company for Virginia their stock is so utterly decayed by these last years pestilence, that they are not able to give them any further help in that kind, but only in point of advice of Council, for the increase of transportation of the said land and goods, and the most fruitful and profitable managing of their affairs, if the said King's Majesty please so to command them.

For the 3^d, 4th, 5th, 6th, 7th Articles It is sheweth that for the prosperity and principally the flourishing of the plantation in the said Kingdom, it is not expedient that the said families should settle

down in one place and therein build not their dwellings - but that they should rather be placed by convenient numbers in the severall distinct, Burroughs and Corporations in Virginia, as the said Council doth think. The said Council being of opinion that the said proportion of land and all other priviledges and benefits might be more in an ample manner as to the naturall fertility. And that such way out of their experience do seeme likely to prove better, and more comfortable to the said Walloons and Frenchmen, than that of one place they desire.

All which their opinions they do most humbly submit to the most excellent wisdom of the said King's Majesty.

and of John Ferrar Deputy

Transcript: Source 3b

The humble answer of so many of his majesty's Councell [Council] for Virginia as could at present bee [be] appointed they being in his Highness name required by the right honourable Sir George Calvert principall [principal] Secretary of State; to deliver their opinion concerning certain Articles putt [put] up by some Walloons and French men desirous to goe [go] to Virginia.

For the first

If it stand with his majesties gracious favour they do not concern it any inconvenience at present to suffer [permit] Sixtie [sixty] families of Walloones [Walloons] and Frenchmen not exceeding the number of 300. Persons to goe [go] and inhabit in Virginia, the said persons resolving and taking oath to become his majesties and his Sucessor's faithfull [faithful] and obedient subjects: and being willing as they make profession [declare] to agree in points of faith. So liking to bee [be] conformable to the forme [form] of gouernment [government] now established in the Church of England.

For the second

They esteeme [esteem] it so Royall [Royal] a favour in his Majesty, and so singular a benefit to the said Walloones [Walloons] and Frenchmen to bee [be] admitted to live in that fruitfull [fruitful] land under the protection and gouernment [government] of so mighty and pious a monarch as his majesty is that they ought not to expect of his sacred majesty any ayde [aid] of shipping or other of agreeable [agreeable] favour. And as for the Company for Virginia their stock is so utterly exhausted by these three last yeares [years] supplies, as they are not able to give from any farther helpe [help] in that kind; then onely [only] in point of/and Councill [Council], for the cheapest transportation of themselves and goods, and the most frugal [little spending] and profitable managing of their affayres [affairs], if his Royal Majesties pleasure so to command them.

For the 3.3.4.5.6. 7. Articles

They conceive that for the prosperity and principally the servicing of the plantation in his Majesties obedience, it is not expedient [required], that the sayd families should sett [set] downe [down] [f.183] in one grosse [gross] and intire [entire] bodie [body] with the demands certified(?), but that they should rather bee [be] placed by convenient numbers in the principall Citties [cities, Borroughes [boroughs], and Corporacons [corporations] in Virginia, as the masters shall choose, there being giuen [given] unto them such proportion of land and all other priviledges [privileges] and bene [been] fitte [fit] what ever in as ample manner as to the naturall [natural] English And this course, they out of their experience do conceive likely to prove better, and more comfortable To the sayd Walloons and Frenchmen, them that other which the desire.

All these their opinions, they do most humbly submit to the most excellent wisdom of his sacred majestie [majesty].

Source 4a: Privy Council: Registers. James II. Vol 1: 18 December 1685. Catalogue ref: PC 2/71.f.91v

Upon reading the Petition of the Sourny men Felt makers in and about the Cities of London and Westminster and the Burrough of Southwark setting forth that by the coming over of French Felt-makers, and permitting them to set up their Trade in and about this City and Carrying and offering to take their Hats up and Downe the sheath, the Pet^r. Can get very little work, and by with their families are ready to Starve; That Contrary to his ma^{ty} Order in Council of the 8th of April 1685 permitting onely few French Felt makers to Trade, 7 or 8 more are since set up and others are imitating their Example, as in the petition is at large Express. And praying leave to take their Course at Law against the said Supernumerary French Felt-makers.

It is this Day ordered by his ma^{ty} in Council that the Pet^r shall have liberty to proceed at Law against such French Felt-makers as shall presume to Trade or Act Contrary to the true intent and meaning of the said Order of the Board of the 8th of April 1685 w^{ch} said Order is hereby Confirmed, and wherunto all persons Concerned are to give due obedience.

Sourny men
Felt makers.

the French Felt
makers.

The order of the
8th of April last
Confirmed.

Transcript: Source 4a

Glossary

Glossary for starred words*. Other meanings given in square brackets.

- Felt is a type of matted fabric that consists of textile fibres, in this case wool.
- Feltmaker- a hat maker.
- Journeymen- one who has completed an apprenticeship in a handicraft or trade and qualified to work at it for wages for a day at time.
- Supernumerary- presently excess of a desired number

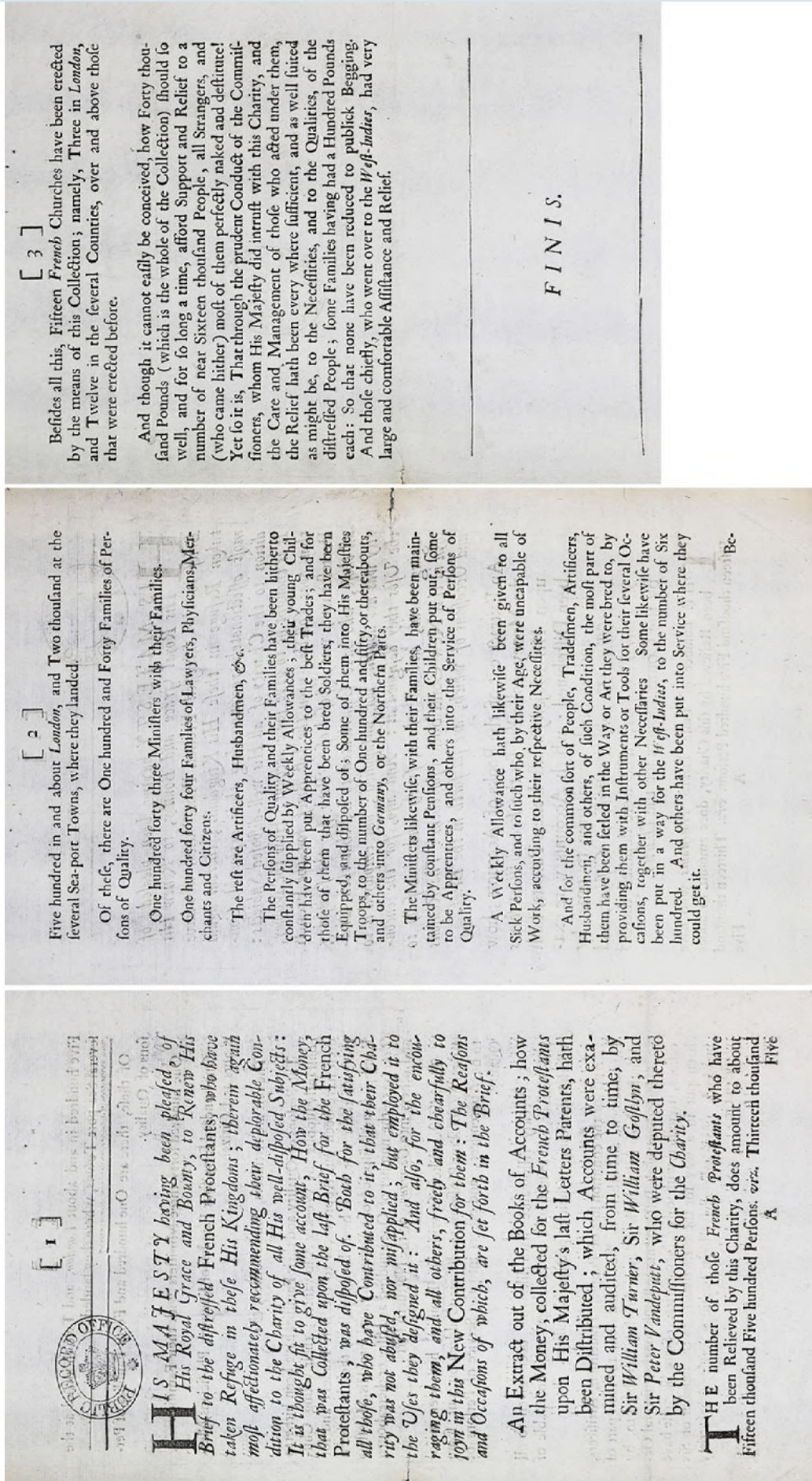
Transcript

Journeymen* Feltmakers against the French Felt makers. The order of the 8th of April law Confirmed.

Upon reading the Petition of the Journy [Journey] men Felt makers* in and about the Citties [city's] of London and Westminster and the Burrough [Borough] of Southwark setting forth that by the coming over of French Feltmakers, and permitting them to set up their Trade in and about this City [City] and carrying and offering to sale, their Hats up and Downe [down] the streets, the Petitioners can get very little work, and with their familys [families] are ready to starve; that contrary to his Majesties' Order in Council of the 8th April 1685 permitting onely [only] swch [such] French Felt makers to Trade, 7 or 8 more are since set up and others are immitating [imitating] their example, as in the petition in is at large expresst [expressed]. And praying leave to take their course at lawe [law] against the said supernumerary* French Felt makers.

It is this day ordered by his Majesty in Council that the Petitioners shall have liberty to proceed at law against such French Felt makers as shall presume to Trade or act contrary to the true intent and meaning of the said order of this Boord [Board] of the 8th April 1685 which said Order is hereby Confirmed, and whereunto all persons concerned are to give due obedience.

Source 5: Audit of money contributed to charity to relieve distressed French Protestants, c.1685-1688. Catalogue ref: SP 32/11/203 f.347-8



Transcript: Source 5

Glossary

Glossary for starred words*. Other meanings given in square brackets.

- Commissioner: a person appointed to carry out a particular task as directed by the government.
- Artificers: an artisan or craftsman
- West Indies: Areas of North America and the Caribbean that were in the process of being colonised by the English, amongst other European countries, in the sixteenth-eighteenth centuries.
- Patent: a legal document conferring some privilege, right, protection etc.

Transcript

[p. 1]

His Majesty having been pleased, of His Royal Grace and Bounty, to Renew His Brief to the distressed French Protestants, who have taken Refuge in these His Kingdoms; therein again most affectionately recommending their deplorable Condition to the Charity of all His well-disposed Subjects: It is thought fit to give some account, How the Money, that was Collected upon the last Brief for the French Protestants, was disposed of. Both for the satisfying all those, who have Contributed to it, that their Charity was not abused, nor misapplied; but employed it to the Uses they designed it: And also, for the encouraging them, and all others, freely and cheerfully to ioy[n] [join] this New Contribution for them: The Reasons and Occasions of which, are set forth in the Brief.

An Extract out of the Book of Accounts; how the Money, collected for the French Protestants upon His Majesty's last Letters Patents*, hath been Distributed; which Accounts were examined and audited, from time to time, by Sir William Turner, Sir William Gostlyn, and Sir Peter Vandeputt, who were deputed thereto by the Commissioners for the Charity.

The number of those French Protestants who have been Relieved by this Charity, does amount to about Fifteen thousand Five hundred Persons, viz. [namely] Thirteen thousand Five

[p.2]

hundred in and about London, and Two thousand at the several Sea-port Towns, where they landed.

Of these, there are One hundred and Forty Families of Persons of Quality.

One hundred forty-three Ministers with their Families.

One hundred forty-four Families of Lawyers, Physicians, Merchants and Citizens.

Transcript (cont.): Source 5

The rest are Artificers, Husbandmen, &c.

The Persons of Quality and their Families have been hitherto constantly supplied by Weekly Allowances; they young Children have been put Apprentices to the best Trades; and for those of them that have been bred Soldiers, they have been Equipped, and disposed of; Some of them into His Majesties Troops, to the number of One hundred and fifty, or thereabouts, and others into Germany, or the Northern Parts.

The Ministers likewise, with their Families, have been maintained by constant Pensions, and their Children put out, some to be Apprentices, and other into the Service of Persons of Quality.

A Weekly Allowance hath likewise been given to all Sick Persons, and to such who, by their Age, were incapable of Work, according to their respective Necessities.

And for the common sort of People, Tradesmen, Artificers*, Husbandmen, and others, of such Condition, the most part of them have been settled in the Way or Art they were bred to, by providing them with instruments or Tools for their several Occasions, together with other Necessaries. Some likewise have been put in a way for the West-Indies*, to the number of Six hundred. And others have been put into Service where they could get it.

[p.3]

Besides all this, Fifteen French Churches have been erected by the means of this Collection; namely, Three in London, and Twelve in several Counties, over and above those that were erected before.

And though it cannot easily be conceived, how Forty thousand Pounds (which is the whole of the Collection) should so well, and for so long a time, afford Support and Relief to a number of near Sixteen thousand People, all Strangers, and (who came hither) most of them perfectly naked and destitute! Yet so it is, That through the prudent Conduct of the Commissioners*, whom His Majesty did instruct with this Charity, and the Care and Management of those who acted under them, the Relief hath been every where sufficient, and as well suited as might be, to the Necessities, and to the Qualities, of the distressed People; some Families having had a Hundred Pounds each: So that none have been reduced to publick [public] Begging. And those chiefly, who went over to the West-Indies, had very large and comfortable Assistance and Relief.

Source 6: Will of James Olivier Payroulleau, 22nd June 1698.

Catalogue ref: PROB 11/446/158

Translated out of French
In the name of the Father
 of the Son and of the Holy Ghost Amen I under written James Olivier
 Payroulleau Perriquet maker dwelling now in the parish of St Martins in
 the shires in the County of Midd aged thirtie one yeares being vocate of body
 but by the grace of God of sound minde memory and understanding considering
 that there is nothing more certaine then death nor nothing more uncertaine
 then the howe thereof and being unwilling to goe out of this world without
 having made my Testament and ordinance of last will, and to reduce it
 into writing, I have sent for Peter Testhamps one of the wittneses under written
 for to doe me the Duineesse to doe it in manner following. First I becomend
 my soule to God my faithfull creator hoping to receive the long benefice of
 all my sinnes through the merits of Jesus Christ my saviour and redeemer
 and my body to the earth to the care of my Testamentary Executors hereafter
 named, and as for the estate which it hath pleased God to give me in this
 world as well in England as in France moveables effects and others of what
 nature they may be, I give and dispose the halfe thereof to my two Children
 James and Margarett Olivier and that with my wife is now current
 with and to the desires of them and the other halfe of the said moveable
 goods and effects situate as well in England as France for the good and
 tender freindschip which I allwayes had for Margarett Olivier my most
 dear wife and of the good and kind services which I have received of her
 during the long sickness of Consumption which God hath visited me
 with, and also in consideration of the summe of one hundred pounds sterling
 English money which shee brought in the ronnality upon our marriage
 I give and bequeath unto her the other halfe of all my moveables and effects
 here above specified to share with my said children by halfe and equall
 portions to be enjoyed by her during her life and after her decease my
 minde is that the estate in land shall returne in propriety to my said children
 and in default of them to the nearest of my heires, and whereas Mary
 Southey widow of Mr Isaac Halligan Goldsmith my sister in Law hath
 really lent me the value of foure hundred Crownes French money French
 and declare that it is also my Will and intention that shee be paid the
 summe of foure hundred Crownes upon the totall of my goods and lands
 situate in France two yeares after that my said wife Margarett Southey
 Olivier and my said children shall be in quiett possession thereof, I then I give
 and bequeath to my sister Jane Olivier and to Jermyn Leuinauc my Cousin
 Jermyn both of them living in portion in France each of them five shillings
 English money, and for Execution of this my present Testament which I
 I have dictated word by word to the said Peter Testhamps without
 suggestion nor Induction of any person the other wittneses present I name
 Margarett Southey Olivier my wife and having bin read hoire (that is
 to say) read and read over to the said James Olivier Payroulleau by me

Em
 Jacobi Olivier
 Payroulleau

to
 Southey
 said

the said Peter Testhamps the other wittneses present he hath perswisted
 and doth persist therein, and further declared that it is exactly his intentions
 here above specified, done and passed at the place of his habitation on the
 other side the twelfth day of May 1698 and of his Majties raigne the King
 the tenth, In witness whereof I Olivier have signed and apposed my
 scale to the presents approved, signed by I Olivier Payroulleau signed sealed
 and published in presence of us Daniel Olivier, John Rapilliant, Francis
 Olivier, Peter Testhamps,
 Substantialiter translatum fuit hocem Jacobi Idenard N. P.

Transcript: Source 6

Glossary

Glossary for starred words*. Other meanings given in square brackets.

- Will: a document used for centuries to control what happens to property when somebody dies.
- Commonalty: joint or shared ownership of goods or property
- Crowns: French currency
- Goldsmith: a person who makes, repairs, and deals with articles made of gold.
- Item: used to introduce a new fact or statement in a formal list.
- Poitou: a province of west-central France. The capital of Poitou was Poitiers, a centre of Huguenot resistance during the sixteenth century. Poitou is geographically close to La Rochelle, which was a fortified Huguenot city and the stronghold for Protestant resistance until it fell to the French Crown in 1627-8, marking the rise of the French absolutist monarchy. The loss of La Rochelle signalled the end of substantial Huguenot resistance in France.
- Executrix: a woman appointed by a testator to execute and manage his will.

Transcript

Will* translated out of the French

In the name of the father of the son and of the Holy Ghost Amen. I under written [write] James Olivier Payrouleau periwigue [periwig] maker dwelling now in the parish of St Martin in the Fields in the County of Middlesex, aged thirty one years being weake [weak] of body but by the grace of God of sound minde [mind] memory and understanding considering that there is nothing more certaine [certain] then death nor nothing more uncertaine [uncertain] then the houre thereof and being unwilling to get out of this world without haueing [having] made my testament and ordinance of last will, and to reduce it into writing have sent for Peter Deschamps of the witnesses under written for to [receive?] the kindness to do it in manner following.

First, I recommend my soul to God my faithful creator hopeing [hoping] to receive the forgiveness [forgiveness] of all my sins through the merits of Jesus Christ my saviour and redeemer and thy body to the earth to the care of my Testament & Executrix hereafter named. And is for the estate which it hath pleased God to give me in this world as well in England as in France moveable effects and others of what nature they may be, I give and dispose the halfe [half] thereof to my two children James and Margarett Oliver, and that with my wife is nowe [now] entrusted with and to the heires [heirs] of them and the other half of the said moveable goods and effect situate as well in England as France for the good and tender friendship which I alwayes [always] had for Margarett Oliver in years dear wife and of the good and kind services which I have received of her during the long sicknesse of consumption which God hathe [hath] visited me with, and also in reconsideration of the sume [sum] of one hundred poundes [pounds] sterling English money which she brought in the commonalty* upon our marriage I give and bequeath unto her the other halfe of allmy moveables, and effects here above specified to share with my said children by halfe and equall [equal] portions to be enjoned [enjoyed] by her during her life and after her decease my minde

Transcript (cont.): Source 6

[mind] is that the estate [in sume?] shall returne [return] in property to my said children and in default of them to the nearest of my heires [heirs].

And whereas Mary Foucher, widow of Mr Isaac Falligan, Goldsmith*, my sister in Law, hath really lent me the value of foure [four] hundred crownes* [crowns] French money I consent and declare that it is also my will and intention that she be paid the said sume [sum] of foure [four] hundred crownes upon the total of my goods and lands [situate?] in France two yeares [years], after that my said wife Margarett Foucher Olivier and my said children shall be in quiett [quiet] possession thereof.

Item* I give And bequeath to my sister Jane Olivier and to Samyell [Deninaue?] my cousin [remain?] both of them living in Poitou* in France each of them five shillings English money.

And for Executrix* of this my present Testament which I have dictated word for word to the said Peter Deschamps without suggestion or [inducement?] of any person the other witnesses present I name Margaret Foucher Olivier my wife and haueing [having] ben [been] read twice (that is to say), read and read over to the said James Olivier Payrouleau by me the said Peter Deschamps the other witnesses present he hath persisted and doth persist therein and further declared that if it exactly this infections here above specified done and passed at the place of his habitation on the other side the twelfth day of May 1698 and of his Majesties reigne the King Wiliam the tenth, In witnessse [witness] thereof I Olivier have signed and appesed [appeased] my state to the presents approved, signed : I Olivier Payroulleau signed sealed and published in presence of us Daniel Olivier, John Rupilliart, Frances Olivier, Peter Deschamps.

Substantially translated by John Jacob Bernard.



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