

RENEWAL LEAVE REPORT

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April 13, 2005 - July 1, 2005

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Cities and Sites Visited

City	Date	Sites
London, UK	April 13-16	Lambeth Palace Library St. Paul's Cathedral Guildhall Library Westminster Abbey* Bishop's Palace at Fulham British Library Threadneedle Huguenot Church Tower of London
Canterbury, UK	April 17-20	Canterbury Cathedral* Cathedral Archives Institute of Heraldic Studies & Genealogical Studies
Barfreston, UK	April 20	Barfreston Church
Nonnington, UK	April 20	Nonnington Church
Cambridge	April 21-23	Corpus Christi College Emmanuel College Kings College
Norwich, UK	April 22	Norwich Cathedral*
York, UK	April 24	Yorkminster Cathedral*
Whitby, UK	April 25	Whitby Abbey
Edinburgh, UK	April 26-28	High Kirk of St. Giles John Knox House Museum of Scotland
St. Andrews, UK	April 28	Castle of St. Andrews Cathedral Ruins St. Salvator's College
Glasgow, UK	April 29	
Fenwick, UK	April 29-30	Fenwick Church Lochgoin Covenanter Site
Craigie, UK	April 30	Craigie Church
Haddington, UK	May 1	St. Mary's Church John Knox Birthplace

* A-List Gothic Cathedrals

Crookham, UK	May 1-2	Flodden Field Battle Site
Berwick, UK	May 2	Holy Island of Lindisfarne Berwick Church
Newcastle, UK	May 3	St. Nicholas Church
Oxford, UK	May 3-6	Mansfield College Hertford College Ashmolean Museum Magdalene College Bodleian Library Oxford Library Heritage Center
Salisbury, UK	May 5	Salisbury Cathedral*
Stockholm, Sweden	May 19	
Gothenburg, Sweden	May 19	
Kiel, Germany	May 20	
Wittenberg, Germany	May 21-22	Municipal Church St. Mary's Castle Church Lutherhaus Museum Melanchthon Museum
Triberg, Germany	May 23-29	Evangelisches Church
Strasbourg, France	May 25	Church of St. Thomas Strasbourg Cathedral Protestant Church of New St. Peter's Bouclier Reformed Church
Trailfingen, Germany	May 26	Evangelisches Church
Böttingen, Germany	May 26	Evangelisches Church
Frieburg, Germany	May 27	Frieburg Cathedral*
Frankfurt, Germany	May 28	Marian Exile Site Frankfurt Historical Museum
Basel, Switzerland	May 30	Tomb of Erasmus Basel Cathedral

* "A-List" Gothic Cathedrals

Geneva, Switzerland	May 30-June 2	Cathedral of St. Pierre L'Auditorie Musee de la Reforme Reformation Wall Geneva Academy State Archives of Geneva John Knox Conference Center
Lyon, France	June 3	
Le Chambon, France	June 3	Protestant Church Presbytery Refugee Interpretation Site
Beaucaire, France	June 4-7	Beaucaire Chateau and Fortress
Nimes, France	June 6	Protestant Church and Center Pont du Gard Protestant Heritage Sites La Maison Carree
Anduze, France	June 7	Protestant Church Musee du Desert
Sommieres, France	June 7	Protestant Church
Aigues-Mortes, France	June 7	Tour de Constance
Avignon, France	June 8	Palais du Papes Pont du Benezin
Menerbes, France	June 8-9	Menerbes Fortress
Lourmarin, France	June 9	Protestant Church
Toulouse, France	June 10	
Carcassonne, France	June 10	Carcassonne Citadel
Montauban, France	June 10	St. Jacques Church

* "A-List" Gothic Cathedrals

Saintes, France	June 11-16	Cathedrale Saint Pierre Les Arenes Arc de Germanicus
St. Jean D'Angle, France	June 12	Town Market and Church
Cozes, France	June 13	Protestant Church Town Market
La Rochelle, France	June 14	Musee du Protestantisme Protestant Church Towers of La Rochelle
Nantes, France	June 17	Chateau des Ducs du Bretagne
Saumur, France	June 18-19	Protestant Academy Church of Notre Dame des Ardelliers Protestant Church Protestant Quarter
Mont St. Michel, France	June 19	Town and Citadel
Bayeux, France	June 19	Omaha Beach American Cemetery Bayeux Tapestry
Audrieu, France	June 20-21	Chateau d'Audrieu
Rouen, France	June 22	Centre Ville
Beauvais, France	June 22	Beauvais Cathedral*
Noyon, France	June 22	John Calvin Birthplace John Calvin Museum
Reims, France	June 22-23	Reims Cathedral*
Laon, France	June 23	Laon Cathedral*
Meaux, France	June 24	Meaux Cathedral Centre Ville

* "A-List" Gothic Cathedrals

Paris, France	June 24-30	St. Germain Des Pres Church St. Germain l' Auxerois Church Oratoire Protestant Church Notre Dame Cathedral* St. Denis Cathedral* University of Paris Place de Maubert Bibliotheque du Protestantisme
Copenhagen, Denmark	July 1	

* "A-List" Gothic Cathedrals

Sabbatical Travels in Great Britain

On 12 April 2005 I traveled to Great Britain to gather preaching and teaching resources on the Reformation and to explore my family history as a window for understanding the Reformation period. As I traveled I was also reading about the Reformation in England and Scotland to make sure I was taking in as many of the important sites as possible and understanding the significance of what I was seeing.

My 26-day tour of Great Britain began in London where I hoped to develop a more detailed picture of my ancestors, the Reverend Jean Bertrand and his wife Charlotte de Joly. Bertrand was a Huguenot minister who emigrated to London where he was re-ordained into holy orders of the Church of England on 4 July, 1677 and served for a time in a temporary pastoral position in the large Threadneedle Street Huguenot Church. He married Charlotte on 23 September 1686 and they moved to Virginia in 1688. In 1710 their daughter Mary Ann was married to Charles Ewell, whose grandmother Catherine Boys was from a prominent Puritan family in Kent and whose great-grandfather, the Reverend Robert Ewell, served the Barfreton Church in Kent. This Bertrand-Ewell marriage brings together various strands of my French and English family history. The time line provided at the end of this report offers a chronology of the Reformation and family history which I explored during my leave.

The Threadneedle Street Church, where Jean Bertrand served, was located in what is now the financial district of London near the present site of the Bank of England. Members of that church were in fact some of the founders of the Bank of England. The church was torn down in the mid-nineteenth century, but I was able to locate and photograph a plaque which designates the site of the church.

I found the Bertrand's original marriage record in the Vicar General Records of the Archbishop of Canterbury at Lambeth Palace Library. Their wedding was held at St. Paul's Covent Garden Church in London. This church burned in the 1780s, but the pulpit from the original church is still in use in the present church at the same location. The portico of the present church is visible to the thousands of tourists who come to Covent Garden and it is a popular location for mime performances.

The marriage record lists Jean as 33 years old and Charlotte as 25. Charlotte's address is listed as Exeter Court, two blocks from the church, just across from the Savoy Palace (now the Savoy Hotel). I was able to walk this street and with the help of old maps I think I can pinpoint the approximate location of her home. The specific age given for Bertrand also clarifies a generational question about his father and grandfather. Both were Huguenot ministers; his father in Cozes (where his brother also served) and his grandfather in St. Jean D'Angle; both towns in the Saintonge region of France. The listing of Bertrand's age on the marriage record also establishes his place of birth as the town of Cozes about 1653.

I found the original ordination records of Jean Bertrand and his brother Paul at the Guildhall Library in London. These ordinations took place at the Palace of the Bishop of London at Fulham, which is today a London suburb. Some of the buildings still exist. I was able to visit the palace and had a good conversation with the curator of the small museum located there. Both Bertrands were ordained twice, first as deacon and then as minister. Paul Bertrand's ordination lists his university – it is a Latinized version of Saumur—a Huguenot academy for training

ministers in the Loire valley of France. I would think there is a strong possibility that Jean Bertrand was educated there as well.

The scenic location of the Bishop's Palace on the Thames was in some ways reminiscent of the Rappahannock plantation in Virginia that the Bertrands purchased. The Fulham Palace was likely a model for what the Bertrands set out to create in Virginia. Bishop Compton, who ordained Jean Bertrand, also sent him to Virginia. Compton was an avid gardener who planted trees and bushes from Virginia sent by his ministers there. It seems very likely that Bertrand would have sent something from the Belle Isle plantation for the Fulham Palace grounds.

The British Library contains many archival treasures that are important to the Reformation era. Among those are original publications of some of the earliest translations of the Bible into the English language. My visit to the British Library took me through the King's Cross Tube Station which was later the scene of the worst terrorist bombings which took place on July 7, 2005.

At the Canterbury Cathedral archives I found the 1624 induction papers for the Reverend Robert Ewell's membership in the order of the Six Preachers of Canterbury. The order was established by Archbishop Cranmer at the beginning of the Reformation to replace services to the Cathedral no longer performed by the monastic orders. The Six Preachers served in a part-time capacity preaching in the Cathedral on holy days and periodically in the surrounding communities. In Ewell's time each received a house in Canterbury and other compensation. Members were balanced between Puritans and high churchmen and were granted the social and ecclesiastical status of the Cathedral Canons. I was able to examine the induction papers which still bear the seal of the Archbishop of Canterbury.

The Cathedral Archive also has a document which lists the various clergy and patrons of Barfreston Church in Kent, which Robert Ewell served from 1601-1638. Ewell also became patron of the parish during his pastorate and passed this responsibility to his son Edward at his death. Edward (also my ancestor) apparently sold the patronage to St. John's College, Oxford, which still held it when the document was issued in 1920. Patrons had the right to hire the clergy for the parish and often received some income from the tithes. It was unusual, though not unprecedented, for the parish rector also to be the patron. My ancestor, John Boys, was also patron of this church in 1529.

I made a visit to Barfreston Church, which is one of the best preserved examples of 13th century Norman church architecture in England. It is a small building with very impressive Romanesque carvings. The plaque to Robert Ewell is placed high on the wall in a dark location, which made it difficult to read and photograph. I also visited the Nonington Church where many of my Boys ancestors were baptized, married, and buried. It is a 13th century Norman church as well. This church contains large plaques to the Boys family elaborately designed in the Jacobean style. Even more prominent were Hammond family plaques (one of my ancestors is an Elizabeth Hammond who married into the Boys family in the early 17th century).

At the Canterbury Center for Heraldic Studies I photographed the Boys pedigree chart. I had examined it in 2004, but did not get a copy of the whole document. This chart traces the Boys ancestry to 1295. Another interesting document in this library was a copy of the Visitation Records of 1618, produced when the King's heralds visited the nobility to require that they prove their lineage. The Boys family tree is listed here as well.

The detail provided by these records led me to another fascinating connection. One of the children of Edward Boys and Clara Wentworth is listed as buried in Frankfurt, Germany. Since this appears to be the death of a child, it raises the question of what a family from Kent was doing in Frankfurt, Germany in the middle of the 16th century. I subsequently found that this family was part of the English Protestant refugee community in Frankfurt during the reign of Queen Mary, 1553-1558. Many prominent Protestant families fled England during this time because of the persecution instituted by “Bloody Mary” in her effort to reestablish Catholicism. The Boys family's pastor in Frankfurt in 1554-1555 would have been the Scottish reformer John Knox, who had been persuaded by John Calvin to go to Frankfurt to serve the English refugees there. A recent biography of John Knox by Rosalind K. Marshall devotes a chapter to Knox's ministry in Frankfurt.

At Cambridge I went to Corpus Christi College where Robert Ewell was educated. Corpus Christi does not have an organized process for responding to family researchers. At the Porter's Lodge I was given the phone number of a part-time archivist and told that I should not expect much help. I called the number and the archivist agreed to meet with me. She explained that I was very lucky to find her on duty since she works only eight hours per week. Her office was a large closet filled with huge, heavily bound books. She started pulling books off the shelves looking for entries concerning Robert Ewell.

In a matter of minutes she found seven specific references dated between 1587 and 1599. There was documentation of three separate degrees: B.A. in 1591, M.A. in 1594, and B.D. in 1599. There was an entry confirming receipt of a scholarship of 22 pence per year from Archbishop of Canterbury Matthew Parker and a record of a six-week leave of absence being granted after completion of Ewell's first degree in 1592. When I asked for permission to photograph some of those handwritten entries, the archivist said that photography was against the rules, but she wasn't paid enough to enforce rules, so I should go right ahead.

My travels in Great Britain afforded the opportunity to visit places that are important to my Scottish ancestry. The Huey family came from the region of Ayr in southwest Scotland. The Scottish spelling of the name was usually Howie (sometimes Huie). It is the tradition of this family that they are descended from Waldensians who migrated to Scotland from Southern France at the end of the 12th century. Waldensians were followers of Peter Waldo of Lyon, France who held many beliefs which later formed the heart of Reformed Protestantism. John Calvin and his cousin Olivitan were instrumental in bringing the Waldensians of the 16th century into the Reformed family. Some Huey family researchers in America believe the name derives from the Huguenot family of Huet who made their way to America after fleeing to Holland after the 1685 revocation of the Edict of Nantes. In both scenarios the Hueys are seen as the product of the Protestant and pre-Protestant movements of Southern France. These scenarios may describe two branches of the original Huet family who emigrated during two very different periods of history for similar reasons.

The Huey/Howies were part of the Covenanter movement in Scotland which resisted efforts by the Stuart kings to install bishops and enforce the use of a Church of England style prayer book. The Covenanters firmly believed that the King should be subject to the church rather than in control of the church. They took seriously John Knox's teaching that kings should be obeyed only so long as they act in accordance with the will of God. When kings act counter to God's will the people had the power to revolt.

These views were widely held among the Scots in the 1640s who successfully opposed the efforts of the Stuart Kings to implement changes in the Scottish Kirk. By the 1680s most Scots were willing to compromise on these issues, leaving the remaining Covenanters in the position of a vulnerable minority. The 1680s were the "killing times" when these uncompromising Covenanters were branded as rebels and hunted down by agents of the King. Many Covenanters fled to Northern Ireland during this period and then migrated to America between the 1720s and the 1770s. This may have been the experience of my Scottish family line.

The Huey/Howie family has been established in the Scottish communities of Fenwick and Craigie since the 12th century. There are also important Covenanter sites in and around Fenwick. The Fenwick Church has on display a town battle flag carried by local Covenanters into several battles in the 1680s. The battle flag is inscribed "Phinick For God ___ Country and Covenanted Works of Reformation." The word "King" had obviously been removed from the banner. The Covenanters understood that their faith had made them rebels against the King. The church also contains a copy of the 1643 call to the pastor in this parish. The names of several potential ancestors are among those who signed the call.

I was also able to visit a farm which has been worked by tenant farmers of the Huey/Howie line since the 12th century. This farm served as a hideout during the "killing times" of the 1680s. At that time it was surrounded by bogs and only the Howies knew the fastest ways through the difficult terrain. Covenanters on the run could be spirited in and out to avoid the authorities who were hunting them. The house also has a room which serves as a simple Covenanter museum. The marshes are gone today, but the house sits alone in an area of treeless hills which the local people call "the moors." On a hill near the house there is a Covenanter monument. Standing in that place I could see the mountains in one direction and the Firth of Clyde and the Alisa Craig in the other. I could imagine that this property could well have served as a hiding place for rebels who dared to believe that their highest obedience was owed to God.

Another significant Covenanter site which I visited is the Canon Gate Tolbooth in Edinburgh. Covenanters captured during the "Killing Times," between 1661 and 1688, were often placed in this prison. Many of them were then sent to the plantations of the Caribbean for seven years of hard labor. At the end of their sentence they could remain in the new world or return to Scotland. At the time of their sentencing they were marked as rebels. Women had their faces branded with an iron and men had an ear chopped off. Records show that a John Howie was sent from the Tolbooth to work in a Caribbean plantation in 1684. My brother, Gene, remembers hearing stories on this subject at Huey gatherings during his childhood. He does not remember whether these were "family history stories" or "Covenanter stories." The setting of these stories in the 1680s is earlier than the likely date of Huey family immigration to America. Counting the generations listed in family records suggests that the Hueys came to America to stay circa 1745.

During my visit to Oxford I photographed a portrait of a possible ancestor in my Langston line. While attending a conference at Mansfield College, Oxford in 1982 I noticed a portrait of John Langston hanging in the library. I have since learned that a John Langston graduated from Pembroke College, Oxford in 1655. He served Ash Church, Tewkesbury. In 1662 he was ejected for non-conformity. He was one of over 2,000 Puritan clergy forced out of the Church of England by the Act of Uniformity passed in 1662. In 1686 Langston became co-pastor of a newly formed Congregational church in Ipswich where he died in 1704. I went back

to Mansfield College to see if the portrait is still hanging in the library and to determine if the John Langston pictured is the one whose information I have been gathering. The librarian was gracious enough to admit me to the library and help me find the portrait. She was surprised that I found the portrait where I remembered it from 23 years ago. All of the portraits had been removed for cleaning and most had not been returned to their previous locations. The portrait displayed Langston's date of death which confirms that the subject was the John Langston for whom I was looking.

I cannot yet claim that this John Langston is an ancestor, but he does fit the family profile. My Langston line in America begins with another John Langston and his son Solomon who are in the South Carolina piedmont by 1750. Solomon is well known for his Revolutionary War activities, the heroics of his daughter Dicey Langston, and for his gift of land for the founding of the Langston Baptist Church adjacent to his plantation. One source links Solomon and his father to Langstons who came to Virginia in the 1650s and were supporters of Charles I against Oliver Cromwell in the English Civil War. Another source claims that Solomon and his father came to South Carolina from Ireland. This claim is supported by the fact that Solomon's son Henry (another ancestor) married Sarah Murphy who was a Scots Irish immigrant arriving in America in 1776. This would be a very unlikely match for a family that had been established as Virginia planters for 120 years with an anti-Puritan history.

Solomon's dedication to the Baptist church suggests a "non-conformist" identity that was typical of the English population that moved to Northern Ireland and came to America as part of the Scots Irish migration of 1720-1776. This view is also strengthened by a statement repeated by my grandfather Eugene Hampton Langston (1884-1961) that his family was English and Scots Irish. The case is of course supported by the fact that Solomon and his father were pioneers of a South Carolina piedmont community that was initially settled by Scots Irish immigrants. Records show that when the Reverend John Langston lost his position in the Church of England in 1662, he went to Ireland for a time. It is certainly possible that a son could have settled there to avoid persecution in England and a grandson of the same name could have immigrated to South Carolina in the 1740s.

The Reverend John Langston's experience certainly provides an instructive example of what happened to many Puritans after 1662. In the Guildhall Library in London I examined and photographed a subscription book dated 1682 which was used to enforce the Act of Uniformity. The bishop took the book with him on his visits to the clergy in the diocese. The clergy had to swear by writing in the book that they would be loyal to the King and that they would faithfully use the official liturgy of the Church of England. Those who would not "subscribe" by writing their oath in the book would be "ejected" as were John Langston and so many other ministers in 1662.

The best family story of the trip came to light at Oxford. Before leaving Oxford I reviewed some Reformation reading to make certain I was not missing any important sites there. A passage from John T. McNeill's *The History and Character of Calvinism* caught my attention. In it the name of Peter Wentworth was prominently mentioned. I pulled out my pedigree chart from Canterbury and realized that this was one of my ancestors. There were close connections between the Boys and Wentworth families during the early Puritan era. Peter Wentworth's sister Clara was married to Edward Boys about 1550 and his daughter, Mary, was married to his sister's son, the next Edward Boys in 1578.

McNeill devotes several pages to the description of an effort in Parliament led by Peter Wentworth to reform the Church of England. Wentworth apparently had the votes to eliminate bishops and install Presbyterian government for the Church of England. The intervention of Queen Elizabeth I prevented the vote from being taken. To forestall Parliament from considering church reform again, the Queen decided to send Wentworth, the spokesman of this Puritan-Presbyterian cause, to the Tower of London where he was incarcerated for a month.

For the rest of the story I went to the Family History Centre of the Central Public Library in Oxford. Since the Wentworths were from Oxfordshire (now part of Buckinghamshire), I hoped that I would discover additional information there. I found a book on the Wentworth family containing a long section about Peter. It seems that he did not learn his lesson in his first trip to the Tower. He introduced another bill to reform the church and Queen Bess sent him to the Tower a second time. Peter's wife Elizabeth was the sister of Francis Walsingham, one of the Queen's most prominent advisors. Walsingham's influence may have been a factor in getting Wentworth released from the Tower a second time. The third time that Wentworth challenged the Queen came several years after Walsingham's death, so help was no longer available from that source.

At the age of seventy, Wentworth was sent to the Tower once again and this time there was no release. Wentworth was a thorn in the side of Elizabeth I because of his effectiveness in promoting the idea that neither the church nor the Parliament should be subservient to the monarch. Records show that Wentworth was given the liberty of the Tower and his wife was permitted to join him there. He died on 10 November, 1597 after four years of incarceration and one year after the death of his wife. Peter's wife Elizabeth was buried in the Chapel of St. Peter on the Tower grounds. The location of Peter's interment is not known with certainty although one source lists it as the Chapel of St. Peter. In a letter to Secretary of State Robert Cecil four months before his death, Peter named four people he had a "great desire to see." The list includes "my sonne Boyse," his son-in-law Edward Boys.

I was able to photocopy a major section of the book *Three Branches of the Family Wentworth*, published in 1891, including a detailed pedigree of the Wentworth family going back to the 13th century. This pedigree extends my family history into various lines of English nobility including Tibetot, Chaworth, Badlesmere, Diencort, Despenser, Fritz Simon, Chambers, Manfield, Basset, de Beauchamp, Goushill, Le Strange, Cobham, Walsingham, Jocelyn, Poynton de Ory, Camoys, and Fitz Warine. The book also has an interesting section on Peter Wentworth's father Nicholas who was knighted by Henry VIII for services rendered in the Battle of Bologne. For many years Nicholas held the royal appointment of Chief Porter of Calais. A detailed description of Nicholas' will is included along with an image of his coat of arms. A biographical sketch of Peter Wentworth and commentary on his Parliamentary career can be found at www.tudorplace.com.ar/Bios/PeterWentworth.htm.

I concluded my trip to Great Britain by stopping at the Tower of London *en route* to the airport, to thank God for the faith and courage of Peter and Elizabeth Wentworth, who chose to live their final years as prisoners of conscience in that place.

Sabbatical Travels in Germany, Switzerland, and France

Barbara and I traveled to the European continent on May 18, 2005 to continue gathering preaching and teaching resources on the Reformation and seeking a better understanding of these events through the lens of my family history. This trip provided an opportunity to consider the experiences of three sets of ancestors. English ancestors Edward Boys and his wife Clara Wentworth Boys traveled to Frankfurt, Germany and Geneva, Switzerland as Protestant exiles between 1553 and 1558. French ancestor Jean Bertrand (married to Charlotte Joly in 1686) was born in Cozes, France about 1653 and educated for ministry prior to emigrating to London about 1676 and Virginia in 1688. German ancestor Andrew Griesinger was born in the town of Trailfingen in 1822 and emigrated to America in 1865 with his wife Christina and daughter Katherina.

This journey was also a pilgrimage which helped me to think in more general terms about the importance of the Reformation movement for the history of my family. The story of my family is the story of being shaped by the Reformed stream of the Reformation over many generations in Germany, France, England, and Scotland. My travels this Spring have brought home to me the extent to which persecution and exile have been part of that experience. In the 16th century it was Edward and Clara Boys who fled the campaign of “Bloody Queen Mary” to re-Catholicize England and Peter Wentworth who was imprisoned by Queen Elizabeth for challenging royal control of the church in his efforts to reform the Church of England along Presbyterian lines. In the 17th century it was the Bertrand and Joly families who fled the genocide practiced against French Protestants by Louis XIV and the Huey family, Scottish Covenanters who suffered for resisting the efforts of the Stuart Kings to dictate the style of worship and governance of the Scottish Church. In Germany the Reformed family was always under pressure in the Holy Roman Empire where rulers gave their blessing to the Lutheran and Catholic churches but consistently refused to acknowledge the legitimacy of Reformed churches. Part of what the Reformation has meant in the story of my family is a long history of conflict with the Royal families of Europe. For their part European royalty generally looked with disfavor upon the democratic tendencies of the Reformed stream of Protestantism, which encouraged people to obey God first and the Sovereign second.

Our first stop was the German city of Wittenberg where the Reformation began. Of particular interest was the Philip Melancthon museum. Melancthon was a leading humanist scholar and Luther’s chief assistant. He met with John Calvin after Luther’s death in an effort to bridge the differences between the Lutheran and Reformed Churches. Melancthon was not able to follow through on the plan they developed for bringing these streams of the Reformation together because of challenges to his leadership from his Lutheran colleagues.

Our next destination was the Black Forest area of Southwest Germany. From there we were able to make a series of day trips to Reformation and family sites. We traveled by train to Strasbourg, France which was an early center of the Reformation. Calvin spent three years in Strasbourg (which was then part of the Holy Roman Empire) serving a French refugee congregation and learning from Martin Bucer the form of church government which he later applied in Geneva. We also took a train to Frankfurt where Edward and Clara Boys spent several years in exile. Because the city of Frankfurt was completely destroyed by Allied bombing raids during World War II, we began our day at the historical museum consulting a map of where many Protestant sites once stood. From there we were able to walk through the neighborhood of

the English exile church and the hospital where many of the exiles lived. The Scottish Reformer John Knox served as pastor to the English exiles in Frankfurt in 1554-1555.

A highlight of our time in Germany was a visit to the towns of Trailfingen and Böttingen. My great-grandmother Katherina Griesinger (and presumably her father Andrew Griesinger) was born in Trailfingen. Her mother Christina (maiden name unknown) was born in Böttingen. These villages are about 15 miles apart (near the larger town of Munsingen). When we arrived in Trailfingen, we went to the village church and found it locked. We noticed a number of gravestones bearing the name of Griesinger (including World War I and II soldiers killed in action). We were then approached by a woman who recognized that we were strangers. We managed to communicate that we were Americans visiting an ancestral village. We pointed to the name "Griesinger" on one of the graves and told her my great-grandmother was born in this village. She gestured to two large houses next to the church and announced that the Griesingers lived there and that she would take us to meet them.

When the Griesingers answered the door they were initially hesitant but, as they began to understand who we were, they became quite interested in us! Three generations of the family were present and one of them went back into the house to bring out their genealogical chart (none of them spoke English and we do not know any German). The chart listed a Katherina Griesinger two generations earlier than my great-grandmother. They seemed quite convinced that their Katherina was the aunt of Andrew Griesinger (our Katherina's father). They were delighted to meet a distant cousin from America and I was thrilled to be able to trace the Griesinger line two generations farther back.

When our "cousin visit" was over, our "cemetery friend" offered to locate an elder who had a key to the church. We immediately agreed and about 15 minutes later she returned with the elder. From him we learned that the oldest part of the church dates from the 8th century and became Evangelical when the village embraced Reformed Protestantism after the Reformation. This confirmed our assumption that the Griesingers were part of the Reformed tradition in Germany. The province of Württemberg where these villages are located also welcomed Waldensian and Huguenot refugees during the 17th century. The elder pointed to the stone baptismal font and told us it was 500 years old. It is likely that many generations of my ancestors were baptized from that font.

Our visit to the town of Böttingen was less productive. This village is smaller than Trailfingen and less picturesque. Since we did not know the maiden name of Katherina Griesinger's mother, we had very little to go on. Again we visited the village church and learned that the old church had been torn down and replaced.

Our next destination was Geneva. On the way we stopped in Basel to visit the grave of Erasmus. Erasmus was a critic of the medieval church who never embraced the Reformation, but whose academic contributions provided the tools which made the Reformation possible. In particular, his Greek translation of the New Testament opened the door for the Bible to be translated into the languages of the common people. The Cathedral of Basel was our first experience of a cathedral which had been adapted for the needs of Reformed worship.

In Geneva, a city which some have called the Protestant Rome, we were in the center of the Reformed Tradition. It was to Geneva that John Calvin fled to escape persecution of Protestants in France. It was in Geneva that Calvin performed most of his teaching and preaching

ministry. The Scottish reformer John Knox traveled to Geneva to meet Calvin and became a dedicated disciple of the French reformer. What he learned from Calvin in Geneva, Knox later used in shaping the newly reformed Church of Scotland.

A question that has intrigued me is whether Edward and Clara Boys followed John Knox to Geneva in 1555. During his ministry to the English exiles in Frankfurt, Germany, Knox became embroiled in a controversy that was not of his own making. The English exiles could not agree on the form of worship to be practiced. Knox tried to forge a compromise between the exiles who wished to use Cranmer's Prayer Book and those who were suspicious of what they saw as its "Catholic" tendencies. When his compromise efforts failed in March of 1555, Knox was forced to return to Geneva. Some of the English refugees who were especially loyal to Knox also moved to Geneva at the invitation of John Calvin in August of 1555. What we know of the Boys family indicates that they were securely in the Puritan camp and could well have gone on to Geneva where the exiles are said to have had a very warm relationship with John Calvin. During our visit to Geneva I spent some time in the state archives examining the inventory of Genevan refugees for this period. Unfortunately, the Boys' were not on this list. However, one historian has noted that no more than 50% of the actual refugees are to be found on the list.

The exiles in Geneva included many prominent leaders in English society including Thomas Bodley who would later found the Bodleian Library at Oxford. Exiles in Geneva also produced the Geneva Bible which was published in 1560. It was the most used English translation of the Bible until the middle of the 17th century when it was supplanted by the King James Version. We visited the Auditoire in Geneva where the English exiles worshiped with John Knox as their pastor from 1556-1559. I later learned more about the exile experience of the Boys from Christina Garrett's *The Marian Exiles*. Frankfurt records list Edward and Clara Boys as living in that community in 1557. They were living in the house of Thomas Saunders with their three children and four servants. A total of 28 persons were living in this house. These records indicate that the Boys were not among the exiles who followed John Knox to Geneva.

Other records show that Edward Boys also traveled to Geneva in 1557 with Thomas Lever who took over as pastor in Frankfurt when Knox left. Lever apparently stayed in Geneva long enough to patch up his differences with Knox. The other purpose of this trip was to make arrangements for relocating a group of exiles from Wesel, Germany to Aaran, Switzerland (near Berne). Boys, however, never became part of the Aaran colony. It seems reasonable to assume that Boys' visit to Geneva was also a pilgrimage to this capital of the Reformed Tradition. He undoubtedly worshiped with Knox and the other English exiles at the Auditoire and he may well have met Calvin or heard him preach and teach in Geneva. Boys may also have participated in another program which was launched by the English exiles in 1557. A group of exiles gathered early every morning for bible study and discussions on reforming the church. The Boys family may also have met Calvin when he traveled to Frankfurt during their sojourn there. Calvin made that trip in 1556 in an unsuccessful effort to reconcile the factions in the French refugee congregation of Frankfurt.

My review of Christina Garrett's study of the Marian exiles uncovered another possible ancestral connection to the exiles. Garrett lists William Hammond (Hammon) as present in Frankfurt as early as 29 July 1554. In September of 1554 he was one of those who signed the invitation to John Knox to become pastor of the Frankfurt congregation. Garrett reports that Hammond was an important landholder in Kent, that he was the son of Alexander Hamon, and that he had three sons (his son William is also listed among the exiles). The Boys pedigree chart

includes a marriage between Elizabeth Hammond (Hamon), daughter of Alexander Hammond (Hamon), and Edward Boys (grandson of the Edward who was a Marian exile). This marriage of two of my ancestors, which would have taken place about 1602, could have united two grandchildren of Marian exiles from prominent families in Kent. Such a marriage would support one of the arguments that Christina Garrett makes in her book. She contends that the Marian exile was less about escaping persecution than establishing a well organized Puritan “party” based on close alliances of prominent families for the political reform of England over the next century.

The recently opened International Museum of the Reformation in Geneva was an excellent resource for exploring the history and substance of the Reformed Tradition. I spent some time looking through their records of the proceedings of the Company of Pastors in Geneva which operated a pastoral placement service for Protestant churches in France. It was in these records that I first encountered two Bertrand pastors who could be candidates for the great-grandfather of Jean Bertrand. We know that ministry was the family business of the Bertrands for the three generations leading to Jean. A fourth generation would certainly be plausible. Alphonse Bertrand served the church in Anduze (1556-1599) and Jean Bertrand was pastor in Sommieres (1568-1599). Both towns are near Nimes. This possible ancestral link is supported by a source I found in Paris that identifies the Southern French city of Toulouse as the ancestral home of the Bertrand family.

I also searched the State Archives of Geneva for names of possible ancestors attending the Geneva Academy. I found a Christophe Bertrand from Poitou who was a student in 1563. Poitou is not far from Saintonge and the early date does leave open the possibility of an ancestral connection. The Geneva Academy records also included the name of Thomas Boys from Mersham, Kent who enrolled in 1613. This was very likely a cousin of our Boys ancestors and provides another family link to Geneva.

Our first stop in France was the village of Le Chambon. We went to learn more about this secluded Huguenot village where residents saved the lives of 5,000 Jews during World War II. Here we met with a woman who guided us through a display she had prepared to tell this amazing story. It seems that Le Chambon has a long history of welcoming refugees. The people of this village were too poor to leave the country when Protestants were outlawed in 1685. They hid Huguenot ministers during the 100-year period when ministers were executed if caught. They also provided sanctuary for Catholic priests who were on the run after the French Revolution. They welcomed refugees during World War I and later non-Jewish political refugees from Germany in the 1930s. When Jews needed a place of refuge the word was out that Le Chambon was a place where people cared. When Jews poured in, the villagers knew that God expected them to help. Their historical experience of being victims of genocide had given them a strong sense of solidarity with others who suffered the same kind of persecution.

As we traveled deeper into Southern France, we were in the heart of the Huguenot Crescent which extends from Geneva down to Provence and up the Atlantic coast to La Rochelle and Nantes. In Nimes we saw for the first time a church with an 18th century portable pulpit. When the Protestant Church was outlawed in 1685 all the Huguenot churches were destroyed. Protestant worship for the next 100 years took place in the “desert.” Like the Scottish Covenanters the French Protestants gathered for worship in secret wilderness locations with “lookouts” posted to warn of the approach of soldiers. The pulpit we saw had hinges so that it could be folded and transported to wilderness locations. People who were caught at such

gatherings were punished severely. The ministers would go to the gallows. The men were typically condemned to be slaves on galley ships. The women were put in prison. This continued for more than 100 years. The story of this century in the wilderness was compellingly told by the Desert Museum at Anduze near Nimes. After passing through the museum's documentation of this terrible history, we came to the rooms which were dedicated to the victims. One room listed the names of martyrs. Another had the names of galley slaves. Another, the names of those imprisoned. The final room was dedicated to the exiles, too numerous to list. This was for me the most emotionally gripping moment of my ten-week odyssey. It was such a simple museum which conveyed such profound respect for people who had suffered for their faith.

There were many sites in Southern France which bear witness to the struggle of the Huguenots. We saw 16th century fortresses in Beaucaire and Menerbes where Protestant soldiers had held their ground against overwhelming odds. We saw the Tower of Constance at Aigue-Mortes where Protestant women were imprisoned in horrible circumstances for many decades. We saw the Church of St. Jacques in Montaubon which still bears the marks of Louis XIII's cannon from his unsuccessful siege of the city in 1621. Finally in La Rochelle we stood in the towers from which the Protestant defenders looked out at Cardinal Richelieu's dike which blockaded the city in 1627. The city held out for more than a year as a substantial portion of the population died of starvation (estimates of starvation deaths range from 10,000 to 20,000). With its fall, Protestants were deprived of their *de facto* capital and their last safe haven in France.

The catastrophic fall of La Rochelle in 1628 would have been a major event in the lives of my Bertrand ancestors. We know that three generations of Bertrands lived in the Saintonge region near La Rochelle. My visit to the Protestant Museum of La Rochelle produced some additional detail concerning the Bertrands. I informed the volunteer curator of the museum that I was looking for information about my Bertrand ancestors who were Protestant ministers. She said she would check her sources and write me if she found anything. A few weeks after my return home I received from her a letter with some information she had found. Most of it confirmed what I already knew about dates of Bertrand pastorates in St. Jean D'Angle and Cozes. The new information offered a first initial for Jean Bertrand's grandfather, N. Bertrand, and a date of death for Jean Bertrand's father, Paul Bertrand (before 1679). This source also confirms in the most explicit terms so far that Jean Bertrand's brother and father were both named Paul and both served as pastors at Cozes.

Records from all sources indicate that Jean Bertrand's grandfather was pastor at St. Jean D'Angle from 1614-1619. St. Jean D'Angle, now a small village of 486 would have been a considerably larger place in the early 17th century when it was a coastal settlement. Today marshes have filled in the gulf which once made St. Jean D'Angle a transportation hub. Its church tower was part of a coastal lookout system in the 15th and 16th centuries. Coastal militias were alerted by beacons at night and smoke signals by day. When we visited the church we noted that the tower seemed exceedingly high for a town of this size apparently to accommodate the lookout system. We noticed something else that was unusual about this church. It looked as though it may have been redecorated by the Protestants. There was no statuary built into the walls. I later found a document in Paris that listed the dates after 1685 that Protestant churches in Saintonge were destroyed. There was no entry for St. Jean D'Angle, which suggests that the Protestants may have used this historic church during the Protestant period. It could be the church where N. Bertrand preached.

The village of Cozes is about 25 miles south of St. Jean D'Angle. Located six miles from the Atlantic coast, it is becoming a recreational community. The real estate market is being fueled by people from Paris and Great Britain purchasing vacation properties in the area. Cozes has many old buildings with red tile roofs, a charming village center, and a historic market and church. Records from London, Paris, and La Rochelle list Jean Bertrand's father Paul as pastor of Cozes in 1650 and again in 1660. A pastor's list from 1664 indicates that he was no longer serving the Cozes church by that time. Jean Bertrand's London marriage record shows that he was born about 1653, which would make Cozes his place of birth.

After arriving in Cozes we followed our usual procedure of seeking out the Protestant church. This was a strategy that almost always worked for us. Even when church buildings were locked we found essential information posted on doors or in graveyards, or we met people who provided major assistance. When we approached the Protestant church in Cozes we found the doors locked. I noticed that there was a house next door that was connected to the church building. I knocked on the door and asked the residents if they had a relationship with the church. Speaking in English, they explained that they lived in Paris and had just purchased the house as a vacation home. Their names are Jean Claude and Eliane. When I explained that my ancestor had been pastor of the church Eliane offered to go with me to the Hotel de Ville (city hall) to locate a key to the church. The people at city hall provided a phone number of an elder who had a key, but unfortunately the elder was out of town that afternoon. Eliane then offered to continue the effort to reach the elder to set up an appointment for another day. We gave her our phone number and our schedule for the week. The next day she called us in Saintes where we were staying with a time that the elder could let us in the church.

When we arrived at the church Jean Claude and Eliane were there with the elder (a retired physician who did not speak English). The church, built about 1820, was typical of the French Protestant Churches that we visited. After the 100-year ban on Protestant worship was finally lifted it took about 25 years for congregations to organize and raise money to build churches. The church where Paul Bertrand preached was destroyed in 1685. The elder explained that prior to 1685 Protestants comprised over 80% of the population of the area. He said Catholics held services in the historic church in the village center during those years but were just barely hanging on. I knew from my reading that this was a Protestant majority region and that in some communities Catholic services no longer were held during those years. After 1685 the character of the area changed dramatically because so many Protestants were able to escape by sea to England. Louis XIV resettled many Catholics into this region to fill the population void and secure Catholic control over it.

The Protestant Church in Cozes has a high pulpit and a clean classical architectural style that is typical of so many Huguenot churches of this period. One piece of original chancel furniture was different from anything I had ever seen. It was a combination lectern, seat, and rail—all in one piece. This let the worship leader be seated while reading the scripture or liturgy. Worship is held every other week with an attendance of about 35 worshipers. The need for renovation is obvious. Jean Claude and Eliane enjoyed visiting with the elder whose father had been a pastor of this church. They also announced that they planned to attend the next service to find out what was happening on the other side of their shared wall. Evangelism can happen when we least expect it. When our church tour was concluded Jean Claude and Eliane invited us to be their guests for lunch in a favorite restaurant. When I suggested that we would like to treat them as an expression of thanks for all that they had done for us, Jean Claude replied, "You are in

France and you will be our guests.” The hospitality of Jean Claude and Eliane made the pleasant village of Cozes seem welcoming indeed.

During our stay in Saintes we learned about a Reformation leader who is still remembered in that area. Bernard Palissy became famous for his work as a ceramic artist. He was also a true Renaissance man who was an expert glazier, geologist, physician, chemist, agronomist, philosopher, and encyclopaedist. Palissy played an important role in introducing the Reformation to Saintes. Palissy ended in his life in the Bastille in Paris where he had been imprisoned for his Reformation convictions. He remained true to his Protestant faith to the end. As we continued our travels we encountered Palissy’s legacy again. We saw examples of his work in La Rochelle and walked the Paris street which is named after him.

We concluded our tour of the Huguenot Crescent with our visits to Nantes and Saumur. Nantes is a major seaport where Henry IV issued an edict granting freedom of worship to French Protestants in 1598. Henry IV had recently become King and converted to Catholicism to bring political stability to the kingdom. The Edict of Nantes was a rare statement of religious liberty which was profoundly unsettling to the Pope in Rome. The Edict was unique in its attempt to provide protection to a minority population within the kingdom of France. One of the ways that Henry IV granted protection to the Protestant minority was to allow certain Protestant majority cities to be fortified and garrisoned with local militia. This was a response to the St. Bartholomew’s Day Massacre in 1572 when Catholic mobs, encouraged by Catherine de Medici (mother of Charles IX and Henry III) and the powerful Guise family, slaughtered as many as 70,000 Protestants in Paris and other cities. The fortified cities of Nimes, Montaubon, La Rochelle, and Saumur provided safe havens to which Protestants could flee when they were threatened by the majority Catholic population. Many Protestants were less than pleased with some provisions of the Edict of Nantes. Protestants in La Rochelle were upset that the edict reversed the city’s ban of Catholic worship. Toleration would have to go both ways.

Saumur was a safe haven city which also was home to an academy for training Protestant clergy and leaders. Saumur was governed by Philip du Plessis Mornay who was a key political and intellectual leader of French Protestants. A close friend of Henry IV, Mornay secured the King’s support in creating one of the finest academic programs in Europe at Saumur. Protestant families from all over Europe sent their sons to Saumur. William Penn, founder of Pennsylvania, was educated at Saumur. In some cases students came to Saumur with their families who built imposing Renaissance homes near the Academy. We went to Saumur because records in London show that Jean Bertrand’s brother Paul was educated there and it seemed reasonable to imagine that Jean may have been a student there as well. I spent the full day on Saturday trying to locate the site of the Academy on the assumption that the buildings had been destroyed after 1685. The people in the Office of Tourism had never had never heard of the Academy and had no idea of where it might be. They directed me to two areas of the city which I explored on foot. One was a Catholic pilgrimage site which once had a school whose professors engaged in theological debate with the Protestant academics. In the other area, I found several houses bearing small signs naming the professors from the Protestant Academy who had built them. At the end of the day, however, I had found no sign of the Academy site.

The next morning we worshiped at the Protestant church. There we met some American exchange students and their French host, Bridgitte de Clarens. When Bridgitte asked if we had seen the Academy building, I described my unsuccessful search. Bridgitte then took us on a walking tour. First we saw the site of the Protestant church that was destroyed in 1685. Then we

walked to the home of Philippe du Plessis Mornay. From there, we went to the four-story Academy building. All of these were within a few blocks of the professors' houses I had seen the day before, but there were no identification markers. Bridgitte pointed out that this area of well-preserved Renaissance buildings existed to serve the Academy and that today it is called the Protestant Quarter. Though a practicing Catholic, Bridgitte was very knowledgeable about the Protestant history of Saumur. She told us that when Louis XIV shut down the Academy in 1685, he directed that the buildings be used as a school for the French Cavalry. Consequently everything except the original church has survived. It is a phenomenal piece of architectural history and I almost missed it! Once again, I was saved by going to the church. It seems inconceivable that such an architectural/historical treasure would be largely unmarked and unknown to the local community.

Saumur is perhaps a vivid example of a reality we observed everywhere we went in France. The French are reluctant to admit that they practiced genocide on the Huguenots. References to that period of history in public settings and tourist offices are generally dismissed under the rubric of the "Wars of Religion" as if the conflict had been a fair fight. The most frequent specific description of Protestants is as vandalizers of cathedrals. The Meaux Cathedral brochure gave prominent attention to the work of Protestants in cutting off the heads of some statues, but makes no mention of the several dozen Protestants who were burned at the stake nearby for the crime of practicing their faith. When I asked in the information office of the Cathedral about Guillaume Briconnet, a bishop of that cathedral who promoted reform, neither the guides nor the cathedral archivist had ever heard of him. This was true everywhere we went with the exception of Nimes, La Rochelle, and Calvin's birthplace at Noyon. Because so many in France have chosen to ignore or deny the history of the Huguenots, we had to work hard to find the important sites.

Another significant pilgrimage site for my family is Omaha Beach in Normandy. My uncle, the late Bruce Huey, was part of the American invasion force that landed on that beach on the morning of June 6, 1944. We gave particular attention to the section of the beach assigned to units of the First Army Division in which my uncle served. As we walked along Omaha Beach we thought of his written description of that landing. There were many American soldiers dead and wounded on the beach when he arrived. He was one of the combat veterans who understood the importance of moving off the beach and attacking the German batteries on the ridges above the beach. We were interested to note the contour of these ridges and the challenge involved in attacking those German positions. We also remembered Bruce's description of his view of the carnage on the beach from the ridge he helped to secure. We devoted a day to exploring Omaha Beach, the Point de Hoc site where American rangers scaled the cliffs, and the American Cemetery. It was certainly an emotional experience to look out at the sea of white crosses at the American Cemetery. As we left the cemetery the carillon played one of my favorite hymns, "I Greet Thee Who My Sure Redeemer Art." This seemed especially appropriate and moving since the text of that hymn was written by a Frenchman named John Calvin. The words of the hymn remind us of God's presence in the midst of struggle:

Thou art the life, by which alone we live,
And all our substance and our strength receive,
Sustain us by Thy faith and by Thy power,
And give us strength in every trying hour.

Our Reformation pilgrimage ended in Paris. There I was able to spend three days working in the Bibliotheque du Protestantisme Francais. This library is located in a beautiful 125

year old building with richly paneled walls and balconies. The names of leading reformers are carved into the three balconies. I found many of the same sources that I had seen earlier at the Huguenot Library in London, but I did come across additional sources confirming the pastorates of Jean Bertrand's father and grandfather in Saintonge. One source reported that Jean Bertrand's mother had been a refugee in England, noting she and Jean's brother Paul received church financial support in 1685. This suggests that Jean was not yet earning enough to support these family members. Another discovery was Jean Bertrand's name in visitation books in Puylaurens on March 21, 1672 and Bordeaux on June 14, 1672. Jean would have been a nineteen year old student at this time. Puylaurens (East of Toulouse) had an academy for training clergy and Bordeaux had a law school. The academy at Puylaurens was formed when Louis XIV responded to an altercation between Protestant and Catholic students in Montauban by ordering the Protestant Academy in that city moved to the more isolated mountain village of Puylaurens. The archivist pointed out that students of that period typically moved from school to school to take courses from professors in whom they had an interest. The archivist also noted that students would usually complete the requirements for ordination by age 22.

I was also interested to see some sources that may be helpful in identifying the family of Jean Bertrand's wife, Charlotte Joly. There were a number of references to Protestants named Joly in the Saintonge area. There was a merchant family by this name in Loudan (near Saumur) in Poitou as early as 1550. A member of this family named Mathurin Joly married a Charlotte Vincent in 1581. The Jolys also appear on lists of Protestants in Bordeaux between 1640 and 1670. Most interesting was a record of a Charlotte Joly who married Jacques Fonteneau in 1615. Fonteneau was a lawyer and member of Parliament in Bordeaux. They lived in Archiac which is about 25 miles east of Cozes. This Charlotte Joly could have been the aunt of Charlotte Joly Bertrand's father. The placement of the Joly family in Saintonge is supported by Virginia family history sources which suggest that the Joly and Bertrand families fled from France together. This library also contained some additional information on the Threadneedle Street Huguenot Church in London where Jean Bertrand served in 1684. I photographed a drawing of the church as it looked when Bertrand was there and a 1682 map of London showing the location of the church.

By the time we reached Paris, we had absorbed enough history that we had no difficulty seeing the city through the lens of the Reformed movement. Our hotel was near the Church of St. Germain Des Pres where the French Reformation began under the leadership of Guillaume Briconnet and Lefevre D'Étaples. When we went to the University of Paris we remembered the young John Calvin who was educated there and then left hurriedly when the crackdown against Protestants began. When we went to the Place de Maubert we looked at the beautiful garden and fountain and thought of the reformers who were burned at the stake on that spot. When we visited the Cathedral of Notre Dame we stood in the plaza and remembered the public burnings of John Calvin's books held on that spot. When we walked in the area of the Louvre we searched for the old bell tower of the church of St. Germain L'Auxerois. The bells of this tower rang to signal the beginning of the massacre of St. Bartholomew in August of 1572. When we walked along the Seine, we remembered the description of the eye witnesses to that event. They wrote that the river ran red with Protestant blood.

The first to die on that night of savage butchery was the acknowledged leader of the Huguenots, Gaspard Coligny. French Protestants have erected a statue of Coligny at the Protestant Church of the Oratoire across the street from the Louvre. There he stands in a defiant pose looking out at the Palace where his assassination was plotted and carried out. Thousands of people walk by that spot every day. I suspect that few ever stop to look at the statue or to read the

inscription to religious liberty below it. The day I was there no one was paying any attention to it. Then I took out my camera and began photographing the statue from different angles. A few passersby noticed my intense interest in the statue. People began to stop and look for themselves and by the time I left a crowd had gathered. Maybe history cannot be denied after all.

Gothic Architecture

This renewal leave gave me a marvelous opportunity to visit and photograph some of the most significant Gothic cathedrals in Europe. In London I visited Westminster Abbey where photography is not permitted. This is one of the premier tourist attractions of England, so large crowds make it difficult to appreciate the architectural feeling. From a Reformation perspective, I was particularly interested in the Henry VII Chapel, where the Westminster Confession of Faith was drafted, and the tombs of Elizabeth I and Mary, Queen of Scots. In Canterbury I stayed in an apartment in the Cathedral close and had stunning views of the exterior of the Cathedral illuminated at night. Here I was able to photograph the interior and attend evensong services on two occasions.

A day trip by train took me from Cambridge to Norwich Cathedral. Here I was able to enjoy the impressive composition of its front entry and the beautiful carving of its choir stalls. York Minster Cathedral, which features the widest Gothic nave in Europe and a richly decorated choir screen, was also on my agenda. I attended a communion service at Salisbury Cathedral which has the tallest tower in England. Its beautiful chapter house contains the best of the four surviving original copies of the *Magna Carta*.

The Gothic cathedrals I visited in Germany and France were no less impressive, except that they generally had darker interiors. The Munster at Freiberg im Breisgau began as a Romanesque structure. Before construction was completed the decision was made to shift to the Gothic style. The Munster seemed to me to be especially dark and uninviting. The less famous cathedral at Strasbourg is similar in style and also very dark.

The Cathedral of St. Pierre at Beauvais has the highest Gothic choir in the world. Because the nave is not very long the sense of verticality is striking. There are clearly structural problems in this cathedral—indeed it has collapsed on several occasions. A great deal of very sophisticated wooden bracing was in place the day we were there.

The cathedrals at Reims and Laon have very similar and distinctive façades, although the Reims façade has much more carving. The Laon interior was for me the most inviting cathedral that I visited on the European continent. The arrangement of the windows and the absence of dark stained glass made it a very light space. Laon certainly fulfilled the Gothic ideal of celebrating the light of God.

The Cathedral of Notre Dame in Paris, like Westminster Abbey in London, draws huge crowds. I found it to be a very dark space inside despite the large amount of artificial light that was being projected. The large blue rose windows are indeed impressive but they are obviously very effective in blocking out the light. A recently completed renovation of the main façade was very well executed.

The Basilica of Saint-Denis in Paris was the first church to be built in the Gothic style. It was inspired by the theological vision of Abbot Suger who was looking for an architectural innovation that would better celebrate the light of God. The use of flying buttresses enabled builders to create taller structures which then permitted larger windows to draw in the light. This basilica was the model for most of the 12th and 13th century cathedrals. St. Denis was also the place where many of the kings of France were crowned and buried. Here one finds the tombs of

French monarchs who were important in the Reformation: Henry II, Catherine de Medici, Henry IV, and Louis XIV.

In all, I was able to visit eleven of the most important Gothic Cathedrals in Europe. I also have digital photography of two other important Gothic structures from my 2004 travels in France. The Cathedral at Vezelay, France and the Church of St. Chappelle in Paris will be included in my Gothic architecture teaching resources. My appreciation of Gothic architecture was also enhanced by visiting an equal number of less prestigious cathedrals and monastery ruins at Whitby and the Holy Island of Lindisfarne. The Whitby ruins very likely had significant influence on Ralph Adams Cram's 1906 design for Westminster. The monastery site has been beautifully arranged for viewing with helpful historical information provided. I was fortunate to be able to photograph the ruins on a beautiful Spring afternoon.

In The Footsteps of John Knox

The renewal leave provided an opportunity for travel in the footsteps of the Scottish reformer John Knox. More than any other reformer, Knox traveled widely across Western Europe and engaged in ministry in many different settings. I traveled to John Knox's birthplace in Haddington and visited St. Mary's Church where he was baptized and received his childhood education. I went to the Flodden Field Battle site where some scholars believe Knox's father died.

St. Andrews was an important stop on my journey. Knox was educated at St. Salvator's College and received his call to preach during his time with the Protestant defenders of St. Andrews Castle. When the Castle fell to a French naval force in 1547, Knox was taken prisoner and made his first trip to the European continent as a galley slave. While on the Continent, I visited Rouen where Knox and the other prisoners from St. Andrews were transported. It was here that Knox learned that he was to be a galley slave. Knox and the other slaves then rowed the ship to Nantes (another city I visited) where they spent the winter. I also visited Mont-Saint Michel where higher ranking captives from St. Andrews were held. Interestingly, they sometimes consulted with the galley slave, Knox, about difficult decisions during this period. Knox's ship then went back to Scotland to support additional French military interventions before returning to Rouen. Eventually, Knox's release was secured at Rouen.

Knox then left France in 1549 and sailed for England where the Reformation was in progress. Knox was invited to play a significant role in this work. I visited the site of the church that he served in Berwick-upon-Tweed and St. Nicholas Cathedral in Newcastle where Knox successfully defended himself from English officials who thought he had gone too far in his reforming activities.

When the Protestant King Edward VI died in 1553, his sister Mary, a convinced Catholic, took the throne and began her purge of Protestant leaders. Knox then sailed for France and traveled on to Geneva to avoid arrest. Here he began his friendship with John Calvin. Knox then spent six years on the European continent traveling and ministering in other cities that we visited including Strasbourg, Frankfurt, and La Rochelle. At Geneva I visited the Auditoire where Knox led worship for English refugees between 1556 and 1559.

Knox finally returned to Scotland in 1559 to lead the Reformation there. His sermon at the Cathedral of St. Andrews (another site on my Great Britain itinerary) soon after his return to Scotland was a defining moment for Knox who had come back to the place where he received his call to ministry. In Edinburgh, I visited the house where Knox lived, the High Kirk of St. Giles, where Knox served as pastor, and Knox's burial place under the parking lot behind the church.