Spring 1938

The emigration of the French Huguenots to Virginia

Samuel W. Laughon

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THE EMIGRATION OF THE FRENCH HUGUENOTS TO VIRGINIA
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The Huguenots, though they were not known by this nomenclature until later, had their origin in France about the middle of the sixteenth century, nearly 400 years ago. As pioneers in the field of absolute religious liberty, the Huguenots probably rendered their greatest service to the world. From the beginning their slogan has ever been: "An open Bible, freedom of conscience, political and religious liberty."

French Protestantism first took root in the western portion of France. It was in this section that Calvin's preaching gathered some of its first converts. His most earnest followers were the humble and lowly peasants, sailors and fisherfolk. However it was not long before the rich began to join the ranks of the Protestants.

Their numbers grew in spite of the un­tiring efforts on the part of the King and nobles to suppress them by dangers and persecutions.

In 1561, the Cardinal de Sainte-Croix wrote to the Pope:

"The kingdom is already half Huguenot."

Catharine de Medici wrote him about the same time;

1 Chastain, J.G., A Brief History of the Huguenots, pp. 11-12.


The *Huguenot*, published by the Huguenot Society of Manakin in the Colony of Virginia, Numbers 1-7, 1924-1935.

*Virginia Magazine of History and Biography*, published quarterly by the Virginia Historical Society, Richmond, Virginia.

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of their descendants and in their contribution to the common life. That they entered into and became part of the life of their adopted group is a fact of history, and the merging and blending into our Virginia stock has become so complete that all that distinguishes their descendants today is the Huguenot family names intermingling with the English, Scottish, Welsh, and Irish names borne by the great bulk of our population.83

But the sweet influence of this French colony will never die out or be forgotten, for from it have sprung a hundred families of Virginia's best.

The Huguenots of Manakin, eminent as many of their descendants have since become, are not those who exercised the greatest influence in Virginia. With few exceptions they were from the humbler walks of life. Those who distributed themselves throughout the colony prospered best, and it was their children who rose to prominence.

One really needs to go no further than to designate George Washington in order to obtain adequate reason for giving the French Huguenots honorable mention in Virginia History. The father of our country, through his paternal grandmother, Mildred Warner Washington, was a direct descendant of Nicholas Martiau, a French Huguenot who became prominent in Virginia after his emigration thither in 1620.

Virginia has indeed received its reward for that welcome to the Stranger in the sterling character of the citizenship

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81 Laury, pp. 103-105.
82 Stoudt, J.B., Nicholas Martiau, pp. 74-78.
certain number in English. After the passing of the second generation from the first settlers there was little to distinguish their parish from any other small parish of the established Church in the Colony. Continuing in its acquired heritage the church is today Episcopal, holding services twice a month.

The settlement preserved its individuality for years, but the village itself has long since disappeared. As fast as the Indians were forced to retire, the frontier advanced, thus eliminating all danger of living apart from the village. The planters found it more convenient to reside on their farms. And so with the lapse of time some of the children moved to other sections of the state or country while others merged with their neighbors, and the distinctive character of Manakin as a French settlement gradually waned until now but few of the founder's names are heard in the Parish of King William — in fact, most of the names are no longer known to the state.

80 Virginia Magazine of History and Biography, XI, p. 291.
Though they were firm in their beliefs, the Huguenots did not maintain their denominational existence as an ecclesiastical organization separate from the Established Church. They were granted a separate Parish, complete religious freedom and exemption from Parish levies except what they might impose upon themselves, and yet the time came when, while retaining their parish organization, they had become simply a parish of the Established Church. After the death of their first pastor, M. De Joux, in 1704, and the removal to South Carolina of M. De Richebourg in 1707, they sent to Zurich in Switzerland and secured a fellow refugee, M. Jean Cairon, who continued as their pastor from 1710 until his death in 1715.

But after this date they depended upon ministers of the Church of England, incumbents of the neighboring parishes. After a generation had passed and the children had grown up in the use of English, the minister had to preach a certain number of sermons in French and a

There have been four church buildings at Manakin or adjacent thereto. The first church was in the town itself, not far from the river. The next, a larger building, was on a site close to that of the first church. This building became in the course of time in need of repair, and, because of changes in location of the majority of the parishioners and the condition of the roads, was torn down and its material used in building the third church on the south side of the river road or Huguenot highway. But this church, because it was too large for the diminished congregation, was also after a time pulled down and portions of its timbers used in the construction of the present church, erected about 1894. It faces the Huguenot highway and is still in use.

The Huguenots were intensely Calvinistic in creed and ecclesiastical organization. They brought two of their own ministers with them, M. Phillippe de Richebourg and M. De Joux.

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73 McIlwaine, "The Huguenot Settlement at Manakin Towne", p. 75.
74 See map on page 29.
75 See map on page 30.
76 McIlwaine, "The Huguenot Settlement at Manakin Towne", p. 76.
but few of y'm had broke up their grounds. Wee went up to ye Cole, w'ch is not above a mile and a-half from their settlement on the great upper creeke, w'ch, rising very high in great Raines, hath washed away the banke that the Coal lays bare, otherwise it's very deep in the Earth, the land being very high and near the surface in plenty of slate. Tho' these people are very poor, yet they seem very cheerful and are (as far as we could learne) very healthy, all they seem to desire is y't they might have bread enough. Wee lodged there that night and returned the new Road I caused to be marked, which is extraordinary levell and dry and leads to the falls or the mill, a very good well beaten path for carts.\textsuperscript{72}

Nothing effective was accomplished of French industries. Some wine was produced from wild grapes, but it was consumed by the producers. The community gradually became a purely agricultural set-up. And from the standpoint of agriculture, the colony became prosperous. Each year there were substantial additions to comforts and property. Before long they had slaves to cultivate their rich lands. The people soon established a reputation for piety, thrift, and industry which attracted others to their neighborhood, and laid the foundation for one of the most influential communities in the

\textsuperscript{72} \textit{Va. Hist. Soc.}, V. pp. 43-44.
Manakin was visited by Colonel Byrd and others in the spring of 1701, and he thus describes it:

"Wee visited about seventy of their huts, being, most of them, very mean; there being upwards of fourty of y'm betwixt ye two Creeks, w'ch is about four miles along on ye River, and have cleared all ye old Manaconffields for near three miles together, as also some others (who came thither las ffeb'ry, as Blackman told us) have cleared new grounds toward the lower Creeke, and done more worke than they y't went thither first. They have, all of y'm some Garden trade and have planted corne, but few of y'm had broke up their ground or wed the same, where-upon I sent for most of y'm and told y'm they must not expect to enjoy ye land unless they would endeavour to improve it, and if they make no corne for their subsistance next yeare they could not expect any further relief from the Country. Mon'r de Joux promised at their next meeting to acquaint them all w'th w't I said, and to endeavor to stirr y'm up to be diligent in weeding and secureing their corne and wheat, of w'ch latter there are many small patches, but some is overrun w'th woods, and the horses (of w'ch they have several, w'th some cows) have spoiled more; most of y'm promise fairs. Indeed, they are very poor, and I am not able to supply y'm with corne (they being about 250 last month), having bought up all in these two countries, and not having received one month's provision from all ye other Countyes, there being some in the Isle of wight, but cannot hire any to fetch it. There are about 20 families seated just 4 or 5 miles below the Lower Creeke and have cleared small plantations,"
MAP PORTRAYING LOCATION OF GLEBE TRACT AND CHURCH
of supplies which he arranged by means of his store at the falls and his mill situated on Falling Creek.

The colony was established, but in far less numbers than had been contemplated. They never asked for any more aid and were never granted any more land or privileges.

The settlement was arranged similar to the system in France. The village was near the river with the church, minister's home, school-house, and hospital at the corners of the central square called Nicholson Square. The square was bisected by a single street on one side called Byrd street and on the other, King William street. Around the square, facing inwards and upon the street, building lots of equal size were laid off with ample garden for each. Surrounding the town were the farms allotted to each family. The territory was surveyed by Henrico county so that each family should have part of the fertile low grounds and an equal frontage on the river.

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70 Maury, pp. 84-90.
71 Ibid., pp. 91-92.
upon which site Manakin was founded, was beyond the settlements of that time, and there was no open communication with the rest of the colony.

Their prospect must have seemed gloomy - accustomed as they were to busy landscapes and teeming rural life in England and France. The situation was augmented by unexpected difficulties in reaching the falls, much sickness, privation, deaths while waiting at the falls, and finally the toil through a pathless forest into a seeming wilderness - to find upon arrival no houses, no food, no comforts, and winter fast approaching.

This was enough to dismay the stoutest heart had they not been so thankful to be rid of persecution.

De Sailly had made some preparations, but the main job of preparing for the first winter fell into the hands of De Joux. The Governor saw that they would have to be supplied with food, so he made an earnest appeal to the 68 planters for contributions.

The planters responded generously. Colonel Byrd was appointed to superintend the distribution

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68 Maury, p. 84.
future support of themselves and families until the next fall at which time further care may be taken therein. 65

The fourth and last ship, the "Nassau", Captain Tragian, commander, arrived in New York on March 5, 1701, bringing 191 refugees. These Huguenots were not primarily destined for Manakin and only 28 ever settled there. Their minister was Louis Latane, founder of a distinguished Virginia family. He settled in Essex county and died there in 1732. 66

Each load of Huguenots seems to have grown better, for the passengers of the "Nassau", made no request for aid. However the Governor and Council, anxious to disperse them, issued an order which provided that they could go to Manakin, but they were advised to settle in the populated districts. 67

The 10,000 acres granted the Huguenots on the south side of the James River, twenty miles above the present site of Richmond, and

66 Maury, p. 82.
the affairs of Manakin Town and to report from time to time. De la Luce left the colony and De Saily was ordered to settle his accounts. De Joux was recognized as the leader of the colony and continued to be their trusted pastor until his death in March 1704.

The third ship arrived at the commencement of these dissensions. The name of this ship and the number of emigrants aboard it are not known.

The Council of Virginia was still of the same old opinion first given in response to the Leyden petition almost a hundred years before, accentuated by the experience at Manakin Town.

Accordingly at the Council Meeting held at the College of William and Mary, the 25th of October, 1700, it was recommended:

It will be most for their advantage and interest to disperse themselves, and do accordingly Order, License, and permit the aforesaid French refugees to disperse themselves into several parts of this country, that they may thereby the better provide for the

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62 Ibid., p. 49.
63 Ibid., pp. x;52.
64 McIlwaine, "The Huguenot Settlement At Manakin Town", p. 73.
money given him in London for their support.

The Petition embodied everything of interest to them and in fact is the foundation of what might be called the charter of Manakin Town - it thus concludes:

Your Petitioners do most humbly supplicate your Excell'y to take into your consideration the most deplorable condition of the French Refugees now under your protection, and to grant them the above mentioned favors, and such other reliefs as your Excellency out of your singular goodness shall think fit to bestow upon them. And they will always pray to God for ye preservation of your person and for the prosperity and glory of your Government. 59

Of this independent action De la Mace and De Saily complained to the Governor in language which shows how embittered they had become by their failure - not only with De Joux's party but with their own.

As might be expected no action was taken on the Marquis' requests except to deny them by granting most of those asked by the other petition. Lieutenant Colonel Randolph and Captain Giles Webb were appointed to look into

59 Ibid., p. 59.
60 Ibid., pp. 49-51.
De Sailly had not been able to accomplish much. When De Joux and his group arrived, De Sailly attempted to subject them to his authority. He denied them of their rights in their own lands and funds unless they would recognize his superior authority. 56

The succeeding actions of De Joux proved his superiority. He had his followers to settle apart from Manakin itself. Without much argument he proceeded to win the colonists, who had come over on the first ship, to his side. 57

De Joux's party then presented to the Governor a dignified and temperate statement which is most interesting, because of its superior tone as well as its graphic picture of their condition. With excellent judgment and forethought they asked to be supplied with food until they could establish themselves. They asked for their minister to be supported until they could pay him. They petitioned further that De Sailly be ordered to straighten up his accounts and pay De Joux their proportion of the

56 McIlwaine, "The Huguenot Settlement At Manakin Towne", p. 73.
57 Maury, pp. 68-69.
Indian Tribe of Monocans had left cleared lands they
had been driven out by Nathaniel Bacon
twenty-five years before. Under the leadership
of De Sailly they set about to clear up the
Indian village, to lay off streets, and to
open a road to the mill on Falling Creek where
they were to obtain their supply of meal.

The second shipload of Huguenots arrived
in Virginia about the 20th of September.
Their ship was the "Peter and Anthony", of
London, Daniel Ferrea, commander. Their
number was 170 but all of them did not continue
to Manakin Towne. They were under the leader-
ship of J. De Joux who was to be in charge of
the spiritual affairs of the whole colony of
settlers.

This party was far better organized and
was led by their minister, the faithful father
of his flock; a man possessed with sound
common sense, and a man enriched by a great
force of character. De Joux was heartily
welcomed by the planters and arrived at
Manakin without mishap or complaint.

53 This mill was the property of Colonel Byrd
as was everything else in this vicinity.
54 McGilwaine, "The Huguenot Settlement At Manakin
Towne", p. 73.
This party led by De la Luce and De Sailly was vastly inferior to those who came over later. De la Luce, although he had proven his devotion to Protestantism, was from a family whose traditions forbade any familiarity with trade and commerce. Likewise he had no appreciation of leadership and accordingly his party was in trouble from the moment of its arrival.

Many of his group deserted and remained at Jamestown. Those who proceeded up the river lost three hundred pounds, sterling, in addition to miscellaneous effects, when one of their boats sank. Upon reaching the falls, about one-half of them became sick and remained there for months without shelter and in destitution.

Because of De la Luce's inability to cope with the unexpected difficulties, the job of leading the dispirited company beyond the Falls to Manakin was accomplished by De Sailly.

Fortunately for these Protestants, the

51  Maury, p. 52.
52  Ibid., p. 62-63.
I wrote to Colonel Byrd and Colonel Harrison to meet them (Huguenots) here (Jamestown) which they did, and we concluded that there was no settling them in Norfolk or thereabouts, because esteemed an unhealthy place, and there being no vacant land except some that is in dispute now betwixt us and North Carolina. So we thought it best for them to go to a place about twenty miles above the Falls of the James River commonly called Manakin Towne. There is a great deal of good land, and unpatented, where they may at present be altogether; which we thought would be best for his Majesty's service and interest, and that they would be a strengthening to the Frontiers, and would quickly make a settlement, not only for themselves, but to receive others, when his Majesty shall be graciously pleased to send them.49

The first shipload, composed of a party of 207 men, women and children including the Marquis De la Juce and M. De Saily, arrived on the 22nd of July, 1700 on board the "Mary and Ann", of London, George Haws, commander. After thirteen weeks on the seas, they were met at Hampton by the Governor, and were received with kindness by all. Colonel Byrd went to the falls of the river where he owned much land and a few houses, to make arrangements for their entertainment there for a time, since they had to disembark from the boats that brought them up from Jamestown and secure transportation for the rest of the journey.

49 Ibid., pp. 449-450.
accordance with the Coxe plan. The order authorized adequate allowance for their transportation, for the building of a church, and for a competent number of Bibles, Prayer Books, and other books of devotion as well as for the necessary accommodation for the lodging of two ministers. These allowances were not to be made until they were actually on their way.

A letter was written to Governor Nicholas by the Council of Trade and Plantations, approved by the King, which reads as follows:

We will and require you upon the arrival of the Marquis de la Luz, M. de Saligny, and other French Protestant refugees to settle in Virginia, to give them such tracts of land as usual to new-comers in that Province, and giving them such further assistance in settling their families and promoting their endeavors in planting as may be reasonable.

Nothing could be more definite and preemptory. Nicholson, however, did not hesitate to disobey orders, it being practically impossible to carry out the King's instructions. Accordingly he wrote to the Board of Trade on August 12, 1700 that he had sent the first party of Huguenots to Manakin Town. In his letter he said:

among them this tract on which he sought to sette the Huguenots, purchased by him from the heirs of the Right Honorable Henry, Lord Maltravers, to whom Sir John Harvey, Governor of Virginia, had in 1637 granted a patent in the King's name for a large tract of land in the southern part of the colony to be called the "County of Norfolk."

The Council of Trade and Plantations recommended Norfolk County to be a place more secure than other remote parts formerly proposed for Protestant Refugees.

Thus in spite of all the efforts of Colonel Byrd, the King issued orders for a company of Huguenots to sail for Virginia in

43 Va. Hist. Soc., V, p. 54. (Dr. Coxe was one of the landed proprietors in West Jersey. Of the two companies, London and Yorkshire, established in connection with this territory, he was the largest stockholder of the former.)

44 Calendar of State Papers, Am. and W.I., (1700), p. 75.

45 Refers to the former attempts of Dr. Coxe to settle Carolina (present day Florida) of which he claimed to be proprietor.

46 Perry, W.S., Historical Collections Relating to the American Colonial Church, I, pp. 113-114.
the most effective being that it would be much more to the interest of the King of England and the Kingdom to send these huguenots to an already established colony than to permit them to attempt to establish a new colony, in which it would be long before they would be able to supply their own wants and much longer before they could possibly be of any advantage to England.

It is plainly evident that it was proposed by the other plan that a new colony should be established. The leaders of the huguenots were indoctrinated with this view when they came to Virginia, for they supposed that they were going to the land "betwixt Virginia and Carolina" and not to Lanakintowne. Even when finally established at Lanakintowne they had a lingering idea that they were founding a new colony, and idea of which they were soon disabused by the Governor and Council of Virginia.

The principal promoter of the plan against which Colonel William Byrd argued was Doctor Daniel Coxe, one of the court physicians, who had claim to many acres of land in America.

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42 Ibid., p. 7.
the two papers before them at the same time.

It was skilfully brought out in Colonel Byrd's presentation that not only was the land advocated by the other party in dispute between the governments of Virginia and North Carolina, but it was for the most part low and swampy land and the air moist and unhealthful, so that it would be sending the Frenchmen to their graves to send them there, where as the land proposed for them in upper Virginia was as good as any in America and the climate as healthful. Moreover, there was ample room for them to live comfortably all together, under an easy government, "tho' perhaps," using the language of the proposal, "it were better that they were to be disperset in small numbers all over ye country, for then they would be less Capable of raising any disturbance and wou'd be much more easily Supply'd with necessaries towards their first Settlement."

There were, in all, six arguments used in favor of the settlement of the Huguenots at the Falls of the James, the fourth and probably

39 McIlwaine, "The Huguenot Settlement At Hanakin Towne", p. 68.
40 Calendar of State Papers, Am. and W.I., (1700), p. 37.
Of the estimated one hundred thousand who found their way to the British Isles, many eventually came to America either as organized groups or in small parties. They were encouraged by the King who ordered the Governor of Virginia to give them all possible encouragement upon arrival in Virginia.

Virginia responded with a generous grant of ten thousand of her richest acres upon the James — nearly twice as much as was usually given to settlers. They were exempted from taxes for many years, and were granted all rights of Englishmen. They were to worship God under their own ministers.

In 1698 Colonel Byrd caused to be presented to the Council of Trade and Plantations several proposals for sending a body of French Protestants to America. It had already been proposed that this party of Huguenots be sent to a tract of land lying, as Colonel Byrd expressed it, "Betwixt Virginia and Carolina," meaning that it was claimed by both, and this first proposal had already been referred to the Council of Trade and Plantations; so that the Council had

37 McIlwaine, "The Huguenot Settlement At Manakinn Towne," The Huguenot Publication, No. 6, p. 67.
38 Maury, pp. 42-43.
Potomac, a member of the Council, worthy lawyer and generally an influential man of the colony, was among this group.

Colonel William Byrd, the far-seeing, astute, public spirited and most prominent man in Virginia, exhibited much interest in the Huguenots.

In addition to these and other prominent men in the colony there were the usual companies to promote emigration and to settle large tracts of land for profit.

In 1685 George Brent and Nicholas Haywood attempted to establish a Huguenot settlement on a large tract of their land located on Occoquan Creek. Brenton, as this settlement was named, turned out to be unsuccessful as had been all other efforts to set up a separate colony.

The Revocation of the Edict of Nantes in 1685 put a half million of the most desirable people of France into exile. As has already been stated these refugees fled in large numbers to the Protestant countries of Europe.

33 Maury, p. 35.
35 Maury, p. 38.
36 Virginia Magazine of History and Biography, XI, p. 289.
of the London Company in advising the Huguenots not to settle in a separate colony. Experience shows that those who mingled with the resident population came out best in the end.

There were no further organized expeditions until the end of the century. Huguenots came over from time to time unaided as some had been doing since the first days of the colony. Some came singly and others in isolated families or groups. French names from this time on are scattered throughout Virginia records and private papers. The genealogists can trace many families and there are probably hundreds of others whose names being Anglicized, misspelt or translated do not so readily indicate French nationality.

Toward the end of the century the large landholders of Virginia saw, in the emigration of the Huguenots, an opportunity to dispose of some of their land profitably, and at the same time they would be performing a deed of kindness.

Colonel William Fitzhugh of Bedford on the

30 Virginia Magazine of History and Biography, XI, p. 289.
31 Ibid.
32 Documents Relating to the Huguenot Emigration to Virginia and to the Settlement at Hanakin-Town, edited and compiled for the Virginia Historical Society by R.A. Brock, pp. x-xi.
setting up a distinct colony. Their reasons for their unwillingness to establish a separate colony were wise and prudent. The boundaries between English and French possessions were indefinite. Difficulties among themselves had already arisen due to granting privileges of this nature. But for these objections, arrangements could have been completed, for these Huguenots were of the classes most desired. The Dutch succeeded in partially diverting them to the mouth of the Hudson.

The next organized effort was made by the distinguished Baron de Jance, who was the first who actually led, and actually seated, though not permanently, a Huguenot colony in Virginia. During his refuge in England in 1629, he asked the government for permission to settle a colony of French Protestants in Virginia to cultivate vines and to make silk. He asked for English protection that he might safely return to France for his family, property and to enlist other Huguenots.

The Baron and his followers finally arrived and settled in what is now the county of Nansound. But the colony did not thrive and soon dispersed. This expedition bore out the point

29 Smiles, p. 429.
About three hundred of the Reformed Religion requested a ship for voyage and trade and the privilege to choose their own site upon arrival. They also requested exclusive control over the settlement. Further details of their petition indicated the desire to establish a distinct community in Virginia separate from English settlements.

Sir Dudley favored the petitioners. The Lords in Council referred the matter to the Virginia Company whose reply was only partially favorable. The Company limited the number of immigrants to three hundred. They were to take the oath of allegiance to the King, and conform to the rules of government established in the church of England. Land was to be granted them in inconvenient places throughout Virginia. The Company was having such a difficult time in maintaining its own struggling existence, due to its exhausted stock, that it could not offer any material aid. It was not recommended that the King aid them in shipping.

The Company was adverse to the idea of

26 Calendar of State Papers, Am. and W. I., (1675-1676; addenda 1674-1674), p. 60.
27 Ibid., (1574-1660), p. 61.
make this country their place of residence shall be free denizens of this colony."  

Before the century ended the Act of Toleration, being the first of William and Mary, was promulgated in Virginia; and a few years later, for the special benefit of the Huguenot settlers at Manakin Town, as well as for other Protestants, they were allowed to entertain their own ministers and were exempted from Parish levies.

Thus all barriers to the coming of the French were removed. Virginia's doors were open wide. The Huguenots would be free to enjoy all the liberties, freedom and privileges established and maintained in the colony.

The first organized Huguenot movement towards Virginia came from Holland.

July 19, 1621, Sir Dudley Carleton, British Ambassador at The Hague wrote to his government that he had been approached by representatives of French and Walloon families who desired to go to Virginia provided they were admitted on a parity with the other inhabitants.

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24 Hening, Statutes At Large, I, p. 486.
25 Ibid. III, pp. 201; 478.
cultivation of the two staples, silk and wine.

Those who returned to France doubtless spread the news of the many attractions offered by Virginia. They told of the easy system of obtaining land and the bounties paid for the growing of staples in which, by their skill and knowledge, they easily excelled all others.

Huguenots, suffering from persecution, inquired further and learned of other things more enticing - great principles for which they and their ancestors had been battling. The system in Virginia of church government in Parishes was very similar to that of their own communities. Virginia's representative government was a great attraction to these religious pioneers. Although Virginia had an established church, there was a large measure of religious liberty or toleration.

In 1658 and thereafter a spirit of liberty was advanced to trade and commerce. The Denization act was passed at about the same time providing "that all aliens and strangers who have inhabited the country for the space of four years, and have a firm resolution to

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23 Maury, p. 20.
the disappointment of the Governor and Crown who resorted to strict measures to restrict the cultivation of "tobacco, a stinking, nauseous, and unpalatable weed." 21

These vigneronns, out of experience, had ascertained that it was not the fault of the Frenchmen that vineyards did not flourish but a fault of the climate and soil of Virginia. They had turned their attention to the cultivation of tobacco, it being remunerative. Naturally this incurred the enmity of the officials. A law passed by the General Assembly in 1632 states that Frenchmen

have willinglie concealed their skill and not only neglected to plant any vynes themselves, but have also spoyled and ruinated that vyniard which was, with great cost, planted by the charge of the late company and their officers here... It is therefore ordered that the sayd ffrenchmen, togerether with their families, be restrayned and prohibited from planting tobacco, upon penaltie to forfeit their leases, and imprisonment until they will depart out of this colony. 22

From this time until the culmination of Huguenot emigration to Virginia a century later, both King and Colony were earnest and liberal in their efforts to promote the successful

21 Stith, p. 132.
22 Hening, Statutes At Large, I, p. 161.
grapes were of that unusual bigness that they did not believe them to be grapes until by opening them they had seen their kernel; that they had planted the cuttings of their vines at Michaelmas and had grapes from these very cuttings the Spring following, adding in the conclusion that they had not heard of the like in any other country."

The King's intense interest in the establishment of the wine industry is manifested in his instructions to Governor Yeardly in 1621 which included an order to "take care of the Frenchmen... to plant abundance of vines, and take care of the vigneron's sent."

In spite of all the efforts of the King and the company, wine production did not thrive. But in justice to the Frenchmen it should be noted that at that early day tobacco was the only Virginia crop that really paid its cultivators and as the price was high, it was profitable to raise. The colony was almost exclusively devoted to the cultivation of tobacco - much to

18 Stith, p. 177.
20 Hening, W.W., Statutes At Large, I, p. 115.
Thus it is evident that the actual connection between France and Virginia was begun in the time of hardship which marked the beginning of the colony. The attractions of Virginia had been told by travellers and sailors who had casually visited its waters, but now some of her own sons were settled from whom satisfactory news evidently came, for other French laborers in vines came over.

The Virginia company in London had great hopes of their plantation as a wine-producer. Both the company and the King were active in promoting this industry and continued from time to time to send over numbers of "French Vignerons and Vines."

Sir Edwin Sandys, treasurer, in his reports mentioned the excellence of grapes and the need for sending "artists from France."

The French who came over in 1621 "were so in love with their new country that the character they then gave of it in their letter to the Company in England was very much to its advantage; that it far excelled their own country of Languedoc, the vine growing in great abundance and variety all over the land; that some of the

16 Ibid.
17 Calendar of State Papers, Colonial Series, America and West Indies, (1574-1660), pp. 43;57.
to leave at once and accordingly made their exodus to the most convenient country. The majority of these Huguenots from the western portion of France went into England, and hearing there more about the hospitable inhabitants and vacant lands of Virginia, decided to go across the seas to this land of opportunity.

The first French who came to Virginia, of whom we have any knowledge, came in 1610 with Governor Lord De la Warr. After going ashore near the present site of Hampton, Lord De la Warr, noticing the luxuriance of vegetation, determined to set a Frenchman there to plant vines where they grew so well.

Having met and turned back the vessels of Gates and Somers, Lord De la Warr led them to the abandoned Jamestown where on the 10th of June 1610, "he heard a sermon, read his commission" as Governor, reestablished the colony, and "constituted proper Officers of all Kinds, and allotted every Man his particular Place and Business. The French prepared to plant the Vines...."

13 Maury, p. 5.
14 Smiles, pp. 181-182.
in 1685, the wholesale escape of Huguenots from France began again. It has been estimated that about 100,000 of them found refuge in Holland, about 25,000 in Switzerland, 75,000 in Germany, and 100,000 in England, Ireland and Scotland.

Those who went into Holland, Germany and the Palatinate were from the eastern departments while Switzerland became the refuge of those who fled from the southern departments. But in the west, the chief maritime districts of France, tradition, commerce, and the business interests which were chiefly followed, had for centuries made the inhabitants more familiar with Virginia - as the whole of North America was called for nearly two hundred years after its discovery. Sailors produced in these provinces had been going to Newfoundland since before Columbus. They were not fearful of the sea. Thus it was from these western departments of France that Virginia received the majority of her French settlers.

Only a small number came directly from France. After the Revocation the Huguenots had

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12 Ibid.
Contrary to the belief of some writers these Protestants included some of the best statesmen, soldiers, sailors, savants, merchants, peasants and gentlement to be found in France. In the industrial arts, learning and religious thought the Huguenots were of the most advanced and enterprising type of civilization, and the impressions they made on the institutions and character of the lands of their exile were more profound and far reaching in proportion to their numbers than that of any other class of immigrants. They were with rare exception the most upright, intelligent, and highly trusted of every social class in France.

The Huguenots began leaving France long before the name Huguenot was given them. Refuge in Great Britain was sought early in the sixteenth century, and in the latter decade of that cycle, emigration thither steadily increasing had contributed immensely to the population of useful citizenry of England, Scotland, Ireland and Wales.

At the Revocation of the Edict of Nantes

9 Stapleton, A., Memorials of the Huguenots in America, pp. iii-iv.
10 Smiles, pp. 368-369.
"The number of those who have separated themselves from the Roman Church is so great that it can no longer be restrained by severity of law or force of arms. They have become so powerful by reason of nobles and magistrates who have joined the party; they are so firmly united and daily acquire such strength, that they are becoming more and more formidable in all parts of the kingdom."

This judgment was not far wrong. The Huguenots soon near equality with the Catholics. Again and again in religious wars they were able to conquer peace and compel edicts of liberty, pardon, and approval from the King. When these promises were broken, they would organize again until finally they were broken not by arms but by the "insidious arts of the Priest and Jesuit, - persecution, death, and exile."

2 Ibid., p. 216.
3 Ibid., p. 12.
5 Ibid., p. 9.
7 Ibid., p. 52.
8 Maury, p. 10.