

brethren." And this was written on the day after Jonneau, the invincible commander of Sancerre, together with that powerful preacher de la Bourgade, had been most cruelly murdered, in spite of the most sacred pledge of safety, by the troops of the king.

The moral character of their movement points with equal definiteness to the austerity of the Puritans. The soldiers of Cromwell, as referred to above, committed no outrage, but respected honor; they were not profane, but devout. This was foreshadowed by the army of the Huguenots, of which Varillas, their bitterest enemy, narrates in his "*Histoire de Charles IX.*," that, among them prayers were made with utmost regularity, every offence visited by immediate penalty. Idleness was not countenanced, and if Marshal Brissac prided himself on his cleverness to settle every dispute among his soldiers, the Calvinists did better still: their troops quarrelled none. Daily they sang psalms. They never gambled. Their food was simple, and venders were forbidden to offer other diet. Immorality was not practised, and the farmers were paid for their produce with market regularity in times of peace. The opponent, of course, considered all this ascetic follies, but whoever is acquainted with the morals of the French army, in its earliest and latest campaigns, cannot but wonder, with Varillas, at the strength of a principle which wrought from the French infantry an army such as this. No one will deny that this family resemblance to the Puritan army is striking. The affiliation of Independents and Huguenots is clearly seen in their sternly moral tone.

The same is true, finally, of their fundamental concept of politics; even to such a degree that in broad outline the American Constitution is almost a literal fac-simile of the Huguenot Constitution of 1573. The principles of the "*Reglement de Policie et de Guerre*," referred to above, are these: From their homes the Huguenots come to the market place, and swear for themselves and their descendants that the fol-