

PEEPS INTO PICARDY

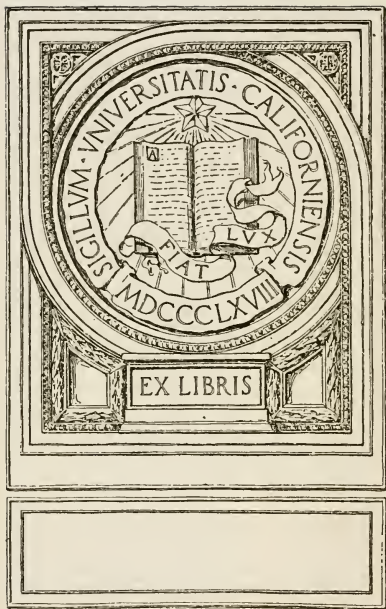
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W. D. CRAUFURD
AND
E. & E. A. MANTON





PEEPS INTO PICARDY



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AMIENS CATHEDRAL.

[*Frontispiece*]

PEEPS INTO PICARDY

BY

W. D. CRAUFURD

AND

E. & E. A. MANTON

*ILLUSTRATED WITH NUMEROUS
PHOTOGRAPHS BY THE AUTHORS*

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P R E F A C E

PICARDY—how pleasantly the word trips from the lips—of all the old French provinces is any more sweetly named? There are few Englishmen who can hear it quite unconcerned:

Anglo-French events of many centuries, grave and gay, great world-movements, invasion, war, pageantry all come crowding and jostling through our memory, to be in turn swamped by souvenirs of its stupendous architecture.

To many years' residence and great love of the dear land the writing of this book must be attributed; and, without belying the title, it is hoped to treat of as much of its natural beauty, history, and architecture as to make it a pleasant companion to that steadily increasing class of traveller, whether by train or by road, which likes to "read" as well as "run."

For convenience the work follows the chief railway route, and is divided into sections corresponding to the four natural divisions of the old province.



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INTRODUCTION

MANY visits to Picardy induced the author to compile, with the help of two dear friends—one with his camera, the other with her literary assistance—a short account of the places of historical and architectural interest in this beautiful province of France. The object has been especially to call attention to those facts, most nearly connected with the English, during their occupation of this part of France ; it being often hardly realized perhaps, by those who are not students of the past, what an important part this province has played in the history of the two countries.

It was the " gateway " by which the English first approached France in their endeavours to possess the country, and by which they finally left it in 1558.

Stories and legends connected with the towns mentioned will be touched upon, and the architectural wonders mentioned in these pages will be discussed, although only in an amateur way ; for really to recount its beauties from the scientific architectural point of view, is beyond the capabilities of the writers or the scope of their work.

This book is not intended as a guide-book in

any way, but merely a short history concerning some of the many interesting places, included in the old province, which are most usually visited by the English traveller.

Since the Revolution, Picardy has ceased to exist administratively, having at that moment been divided up into the Somme and portions of three new departments, namely, Pas de Calais, Aisne, and Oise.

Calais and Boulogne, Abbeville and Amiens will be looked upon as centres, from which to conveniently radiate whether on foot, motor, or train.

All the places mentioned have been personally visited by the author and his two coadjutors.

Calais, having been aptly described as the "Gate of Picardy," seems the proper way to approach the subject.

The First Part, then, will treat of this town and its environs, to be followed as a Second Part by Boulogne and its environs, including Étaples, Montreuil-sur-Mer, Hesdin, Agincourt, and Rue. The Third Part will comprise Abbeville and its environs, with St. Riquier and Crécy; whilst Amiens, with Corbie and Albert, will form the Fourth, and final, Part.

The work is merely a peep into Picardy as the title explains, for out of the numerous cities of interest in this province, comparatively few are touched upon, as already explained; it being hoped to treat of its remoter beauties at some future time.

In Roman times, to go no further back, this province formed part of "Belgica Secunda,"

and as early as the third century Christianity was preached here by St. Quentin. This holy man, having crossed the Alps with St. Lucien, attracted by his teaching many disciples, whom he placed under the good Spaniard St. Firmin. Amongst others he succeeded in converting the magistrate of Amiens, which caused St. Quentin to be seized and martyred by the Prefect Rictus Varus. The town where he perished, and where the relics of the Saint are preserved, remains under his protection and has assumed his name—it was this same town which was assigned as part of her dowry to Mary Queen of Scots. After the death of the Saint, abbeys were founded at Corbie, St. Valery, and St. Riquier, which places are treated of.

In the fifth century the province of Picardy became the centre of Merovingian France, Clovis having his first capital at Soissons, Charlemagne at Noyon and Laon—this latter town affording a refuge, as their principal city, to the later Carolingian sovereigns.

The name of Picardy does not actually appear until the thirteenth century. During this century the province was divided into two, the baillages of Amiens and Vermandois; the latter Countship being composed of two burgiaviates, St. Quentin and Péronne. The Castle of Péronne, history tells, had such thick walls that all assaults against it proved unsuccessful. Designed as a fortress rather than a residence, it had been repeatedly used as a prison. It was captured by Wellington in 1814.

By the famous Treaty of Arras, 1435, the Royal

towns in the Valley of the Somme were ceded by Charles VII to Burgundy.

The regular organization of this province, as a part of the kingdom of France, dates only from the beginning of the sixteenth century. It suffered greatly from the ravages of the Normans, and, later, during the Hundred Years' War, the Picard first created for himself, during those troubled times, his high reputation as a soldier. The towns of Picardy were celebrated, from earliest times, for their love of independence, which frequently, before they were absorbed, brought them into conflict with the Kings of France, especially in the Middle Ages.

It was at this period that the province first figures as one of the four sub-sections, or "Nations" as they were called, in the University of Paris. At that time the University was divided into four faculties, three superior—Theology, Canon Law, and Medicine—and one inferior, that of Arts; this latter was again similarly divided. These "Nations" included both professors and scholars. They were divided as follows: (1) French Nations, composed, in addition to the native element, of Spaniards, Italians, and Greeks. (2) The Picard Nation, representing the students of the north-east and from the Netherlands. (3) The Norman Nation. (4) The English Nation, comprising, besides students from the provinces under English rule, those of England, Ireland, Scotland, and Germany. The Rhodes Scholarships, as now instituted at Oxford, which include England, Ireland, Scotland, the Colonies, America, and Germany, bear a remarkable resemblance



IN A PICARDY VILLAGE (LE WAAST).

TO THE
AMERICAN

to this fourth division. This mediæval system at Paris was swept away at the time of the Revolution.

Flemish emigrants brought with them the lucrative trade of weaving cloth, and the looms of the Somme were soon competing with those of Flanders.

From this province of Picardy William the Conqueror embarked for England; an account of the town from which he set sail will be given.

Most of the early Kings of England were more or less connected with Picardy, either through the dowries brought by the French Princesses in the form of towns or estates, or through the constant wars which were waged between the different Dukes and Counts, often more powerful than the King himself; in all of which combats England took her part, until finally, in the reign of Edward III, a great portion of the province came into the hands of the English Crown. Edward's distinct intention was to unite in his person the Crowns of France and England, for which he tried to substantiate his claims; but nevertheless, all through his reign, his object did not seem so much to conquer as to secure for English commerce the freedom it required, by the mastery of the Channel, which, by holding Calais, he was able to do. In just the same way Gibraltar is of importance now, for in those days, as indeed in these, the protection of commerce was of paramount importance.

The three sons of the French King Philip IV having died heirless, Edward of England and Philip of Valois were left rivals to the vacant

throne. The Salic Law, however, forbidding a female to inherit the French throne, became a serious stumbling-block to Edward, since his right was based on his descent through his mother, Isabella, the sister of Charles, he being thus the grandson of Philip IV. When his claims had been, by law, set aside, Philip of Valois, a cousin of King Edward's mother, was elected to the throne of France. Notwithstanding this Edward was determined to press forward his rights, as he thought, and landed at La Hogue in Normandy, marching towards Abbeville, when the most stupendous battle of those times took place on the celebrated field of Crécy, August 26, 1346. Elated by this victory, he marched on Calais, which proved in the end to be the most lasting of his conquests, but even after all these successes, he seemed as far as ever removed from his ambition to unite the Crowns of England and France. The persistence with which he and his successors urged their pretensions made stable peace impossible for more than a century; this struggle became famous in history as the Hundred Years' War. In 1355 Edward renewed the war, when his son the "Black Prince" captured the French King John at the battle of Poitiers, and the French were forced to accept a new treaty.

On the repudiation of the Treaty of London Edward made another advance upon France, intending to accomplish his wish and have himself crowned in Rheims; however, his plans were frustrated and he was driven back to Paris, where, failing again in his attack, he eventually concluded the Treaty of Bretigny, by which

treaty Edward withdrew all pretensions to the throne of France, but retained Calais and all his son's late conquests in Guienne. At the close of his reign all that remained after his many struggles were Calais, Bordeaux, Bayonne, and Brest.

Henry IV of England drew the greater part of his income from France, whilst Henry VI was actually crowned in Westminster and Paris.

Much waste and destruction throughout the province was caused by the Duke of Burgundy. Louis XI, writing to Dammartin, says: "I decided my best plan would be to turn my people loose into Picardy, and let them lay waste the country, whence they (the English) expected to get their supplies."

Coligny, the great admiral of France, was governor of Picardy during the reign of Henry II; he defended the town of St. Quentin with a small body of men so bravely that he kept the whole Spanish army at bay; afterwards the French were defeated, and indeed such was the defeat that it even exceeded the disasters at Crécy and Poitiers, and seventeen days after this battle the town was taken.

At last, in the reign of Mary, the English were finally driven out of France, when the Duke of Guise took Calais, the sole remaining possession, so that Picardy, the province that first sent England a king, was also the last to close its gates against her.

The maritime frontier of the ancient province originally ran from the mouth of the Aa to the cliffs of Caux, and included the whole of the basin of the Somme and part of that of the Oise; it

was bounded on the north by Hainaut and Artois, on the east by Champagne, on the south by the Ile de France, and on the west by Normandy and the English Channel. Its chief towns were Calais, Boulogne, Amiens, Abbeville, Montreuil, Péronne, Montdidier, and St. Quentin; the first five of which are treated of in this book. The principal rivers are the Somme and the Oise.

Up till 1789, the province was governed ecclesiastically by the three bishoprics of Amiens, Noyon, and Boulogne. In judicial matters it was under the authority of the Parliament of Paris. It was divided in former times into North and South Picardy proper, as it was called, consisting of the great military governorships of the kingdom; South Picardy was included in the Ile de France. North Picardy was again subdivided into Upper and Lower Picardy; it is principally Lower Picardy that is here dealt with. This province occupies a supreme position as the home of Gothic art, represented by the great churches of Amiens, Abbeville, and St. Riquier.

In the reign of Queen Elizabeth the celebrated Armada was off the coast of Picardy, with the English Fleet a league behind. The governor of Calais, a Monsieur Gourdain, drove to the shore with his wife to view the mighty vessels as they passed, and in the hope that there might be an engagement, the fort sending out an offer of hospitality and at the same time vegetables, as well as other commodities, to the galleons. The French watched the scene from the top of the Rysbank, which had figured so much in the early history of Calais.

This work may prove a help to travellers anxious to visit the places mentioned therein, since at a glance they will see how historically they have been associated with England.

On any journey from England to the Continent it is so easy to spend a few days *en route* at Calais or Boulogne, and visit some of the places alluded to, especially those whose names are reminiscent of epoch-making days, like Crécy or Agincourt.

The sketch-maps will be found useful in showing at a glance the territory concerned. They are not to be understood as "geographically," but as "graphically" correct: all the places mentioned in the book are marked thereon. The best maps for the traveller's use are the road maps issued by the French *Ministre de l'Instruction Publique*, scale 1 : 100,000, coloured. They are good, cheap, and easily procurable, mounted or unmounted, anywhere in France; they can also be obtained in London. The scale is sufficiently large to show small details, such as field-paths, mills, ferries, etc.; they are at the same time easily carried, in even a small pocket.

The sheets most useful are :

For Calais and environs, Section XV-5 and Section XVI-5.

For Boulogne and environs, Section XV-6 and Section XVI-6.

For Abbeville and environs, Section XV-7-8 and Section XVI-7-8.

For Amiens and environs, Section XV-9 and Section XVI-9.

For Corbie and Albert, Section XVII-9.

PART I



CHAPTER I

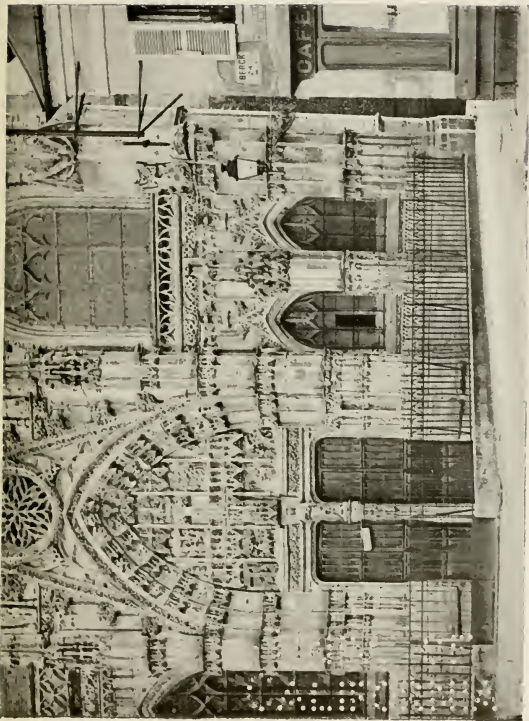
CALAIS AND ITS OUTLYING FORTRESSES IN MEDIÆVAL TIMES

THE name Calais was probably assigned to the town on account of its very windy position, especially with regard to the north wind. In mythology Calais and Zetes were the sons of Boreas and Oreithyia, but were changed into winds by the gods. The pillars over their tombs in Tenos were said to wave whenever the wind blew from the north.

Calais was merely a pretty little village with a natural harbour till the end of the x c. It was first raised to the status of a town by Baldwin IV, Count of Flanders, but regularly fortified by Philip Hurepel, Count of Boulogne, in 1224, his father, Philip Augustus, King of France, having given instructions that the fortifications should be greatly increased on account of its close proximity to England. Deep fosses were dug, and high walls erected to completely surround the town, these precautions proving very efficacious when, shortly afterwards, Edward III came to besiege the city. After this date the town was alternately in the hands of

the Counts of Flanders and Boulogne, during which time it passed through many vicissitudes.

Edward III, after the success of Crécy, marched with his victorious army to Wissant, now a fashionable watering-place situated in a bay between Cape Gris Nez and Blanc Nez. After halting there one day, he arrived the following day before the now strongly fortified town of Calais, which he had determined to besiege; but the city was resolutely held through the bravery of Jean de Vienne the governor, till, after holding out for nearly a year, he was at length forced to surrender owing to famine. Mercy was granted to the garrison and the people on condition that six of the citizens gave themselves unconditionally into the king's hands. "On them," said Edward, "I will do my will." "At the sound of the town bell," Jehan le Bel tells us, the folk of Calais gathered round the bearer of these terms, desiring to hear their good news, for they were all mad with hunger. When the said knight told them his news, then began they to weep and cry so loudly that it was great pity. Then stood up the wealthiest burgess of the town, Master Eustace de St. Pierre by name, and spake thus before all: "My masters, great grief and mishap it were for all to leave such a people as this to die by famine or otherwise; and great charity and grace would he win from our Lord who could defend them from dying. For me I have great hope in the Lord that if I can save this people by my death, I shall have pardon for my faults, wherefore will I be the first of the six, and, of my own will put myself barefoot in my



A STREET CORNER IN RUE.

Small, faint markings and characters, possibly bleed-through or a stamp, located at the bottom center of the page.

shirt and with a halter round my neck, in the mercy of King Edward."

The list of devoted men was soon made up, and the six victims were led before the king. "All the host assembled together; there was great press, and many bade hang them openly and many wept for pity. The noble king came with his train of counts and barons to the place, and the queen followed him, though great with child, to see what there would be. The six citizens knelt down at once before the king, and Master Eustace he said thus: 'Gentle King, here be we six who have been of the old bourgeoisie of Calais and great merchants; we bring you the keys of the town and castle of Calais, and render them to you at your pleasure. We set ourselves in such wise as you see purely at your will, to save the remnant of the people that has suffered much pain. So may you have pity and mercy on us for your high nobleness' sake. . . .'

"Then did the noble Queen of England a deed of noble lowliness . . . she cast herself on her knees before her lord the king, and spake on this wise: 'Ah, gentle Sire! from the day that I passed over sea in great peril, as you know, I have asked for nothing: now pray I and beseech you, with folded hands, for the love of Our Lady's Son to have mercy upon them.' . . . Then took he the six citizens by the halters and delivered them to the Queen, and released from death all those of Calais for the love of her; and the good lady bade them clothe the six burgesses and make them good cheer."¹

¹ Green's *History of the English People*.

The modern group of Rodin, commemorating the heroism of St. Pierre and his fellow-burghers, can be seen on the way from Calais Ville station to the town—it is close to the public gardens. Many object to it because of its excessive realism.

When all was prepared for the king's reception he mounted his war-horse and rode into Calais with a triumphant clang of trumpets and drums—the drum was first heard in France on this occasion. Edward took up his residence in the castle, where Philippa, his queen, was delivered of a child, "Margaret of Calais," as she was called. Edward III was proclaimed "Liege Lord and Sovereign over the town and castle of Calais, with the marches to the same, as well as over the Seigneuries of Sangatte, Hâmmes, Coulogne, Waeldame, Marck and Oye, with all the lands, woods, rivers, rents, revenues, seignuries, advowsons to churches and all appurtenances whatsoever."

"In 1351 the town and whole country of Guines was added, with the châteaux, fortresses, forests, homages, droits and hommes seigneuries precisely as if in the tenure of the original *Compte de Guines*." ¹

Edward gave houses in the town to the Lord Walter de Manny, the Earl of Warwick,⁶ Lord Ralph Stafford, and others. From this time Calais became peopled by the subjects of Edward III. It was further arranged by treaty that Edward should retain, besides Calais and the places mentioned, several others the Earl of Derby had taken in Guienne. Edward foresaw the gain

¹ *Annals and Legends of Calais*, by R. B. Calton.

to his exchequer in maintaining the place as a port of entry for his manufactures into the Low Countries, as well as for uninterrupted debarkation of his forces as the occasion might require. This treaty only held good till 1356, when Edward again entered the territory of John II, surnamed the Good, King of France. On this occasion the French king was defeated, and he and his sons were carried away prisoners; the two sons to be imprisoned at Calais, the king himself being taken to England.

After four years John II of France was liberated by the Treaty of Bretigny. By this treaty, which was signed by the French king and his two sons the Dukes of Anjou and Berri, at Calais, Edward was still to keep Calais, but take possession in addition of Montreuil-sur-Mer, Ponthieu, Sangatte, Hâmmes, and the Countship of Guines in Picardy as well as several other places in France; the French king was to pay three millions of gold crowns for his ransom and, Edward was to renounce all claims to the French crown. However, since the two sons of the French king had escaped from their prison at Calais and refused to return, and John their father was unable to pay the sum agreed on, the French king was forced to return to England as a hostage, where he died at the Savoy Palace in the Strand, then a fashionable country suburb of London.

Edward III greatly enriched the coffers of England through the mart and depôt he originally established at Calais. Immense fortunes were realized by the merchants of the Staple, one of their body, named Feramus or Feramour

of Tingry, being for some act of patriotism in money matters exalted to the peerage under the title of Lord Pomfret. The family of Feramus still exists in the neighbourhood of Tingry and Desvres. During the reign of Edward IV the merchants of the Staple were so wealthy that they advanced, on the request of the Earl of Warwick, the sum of £18,000 to the Treasury of England, a very considerable sum in those days; besides on several occasions placing vessels at its disposal in times of trouble. One of the members of the Guild of Woolstaplers personally lent King Henry VI the sum of £2,000 for payment of salary to Viscount Beaumont, Lord Sudeley, and others who were in charge of the town and castle.

In the reign of Edward IV the opening and shutting of the gates of Calais was considered a matter of highest moment. There were also strict orders with reference to strangers lodging in the town. The keepers of hostelries were obliged to report names daily. This is now done as a modern police regulation, common to all France.

Henry VII landed at Calais to be present at a great banquet given in his honour by the Duke of Burgundy and the Archduke Philip, outside the gates of the town of St. Pierre. At this banquet the fine old church of St. Pierre was portioned into various offices and richly hung with tapestry, the Lady Chapel being set apart as the Archduke's chamber. The belfry was used as a pantry and cellar. In one of the largest chambers partitioned off Henry and his queen entertained the Archduke Philip at dinner, after

which "the Archduke daunced with the English ladyes," and then rode off to Gravelines the same evening. Seven horse-loads of cherries were eaten at the banquets. This church of St. Pierre was supposed to have been built in the year 653, through funds contributed by the Abbey of St. Bertin at St. Omer; but was burnt by the Barbarians in 881 and afterwards rebuilt. It was the only parish church for the town until 1224, when Adam de Montreuil, Bishop of Théroutanne, built the church of St. Nicolas.

Henry VIII developed the parliamentary system, when representation, by the advice of Cromwell, was extended to Calais. It must have been a strange sight for a Frenchman to be seen sitting in the English houses of Parliament, but probably it was for such a short time, that before the peculiarity was recognized the representation ceased to be.

On Allhallows Day, 1532, the following knights were made at Calais: Sir Thomas Darcy of Essex, Sir Humphrey Forster of Barkshire, Sir John Ackett of Northampton, Sir George Griffith of Staffordshire, Sir William Newman of Northampton, and Sir Edward Aston of Staffordshire.¹

Lady Anne Cleves entered Calais from Düsseldorf on her way to England to marry Henry VIII, December 11, 1539. On this occasion great preparations were made for her reception. The Lord Deputy of Calais, Viscount de Lisle, accompanied by the Earl of Southampton, Great Admiral of England, and a numerous retinue, met the Lady Anne near Gravelines and escorted

¹ *Annals and Legends of Calais*, by R. B. Calton.

her into the town by way of St. Pierre. The fleet in the harbour, including the *Lion* and the *Sweepstakes*, was dressed with banners of silk and gold, and saluted with its united broadsides when the princess entered the town. She remained there for fifteen days by reason of the bad weather, when banquets and jousts were given in her honour. She entered the town through the Lanterne Gate and was conducted thence to her lodgings at a "place of the kings, called The Chekers." She was presented by the merchants of the Staple with a hundred broad pieces of gold in a rich purse as she passed their hall.

At this time executions took place within the city. "On the 10th April 1540 a pair of gallows was erected in the market place of Calais whereon were hanged William Petersen, late Commissary of the place and marches, and Sir William Richardson, late the mayor's priest or chaplain. These two men had been tried and found guilty of aiding and abetting in some Popish conspiracy and were condemned to be brought over to Calais, from England, to be hanged there."

Calais remained in the hands of the English till the fateful date 1558, when Mary of England joined her husband, Philip II of Spain, in his war with France. An English army was sent into the Netherlands to help besiege the French fortress of St. Quentin. Though this proved a success, it was followed by a very heavy loss, since not only did the allies, Spain and England, lose St. Quentin again, but suddenly, in the depth of the winter, Francis, Duke of Guise,

appeared before Calais at the head of 30,000 men. The town, which lay then in the midst of the marches, was poorly garrisoned, since it was the custom of the English Government—how history repeats itself even to the present day!—for the sake of economy to withdraw most of the troops late in the autumn.

The Duke of Guise, taking advantage of the winter, moved his troops across what was then a frozen swamp, and took possession of the Sand-gate, a bulwark towards the south-west, which commanded the sand-hills and Newland bridge, where there were sluices through which the water could be let in at high tide. The French Fleet at the same time besieged the fortifications: "Assaulted by land and sea, this key of France, this gate of Picardy held by the English since the time of Edward III, fell in eight days."

Lord Wentworth, the Governor of Calais, though he had only 800 men with him, and they badly equipped for a siege, made indeed a brave resistance; however, he was in a short space of time forced to surrender. Lord Wentworth had represented to the English Council some years earlier the defenceless condition of the fortress, but his representations had been disregarded, just as such representations are, and have been, even up to the present day; for it seems to be the character of the English never to realize that they must be prepared for all emergencies.

Sir John Mason had written to the Council just before the surrender, "I have heard say that not long sythen the low countreys were able to set to the field 300 able men on horseback; I think

there lacketh of that number at this present a great many, the occasion whereof, by the report of the king's minutes on this side, is, for that the king's lands are so raised as no man is able to live thereupon, unless it is a sort of poor dry-vells that must dig their living with their nails out of the ground, and be not able scarce to maintain a jade to carry their corn to market." This letter, containing the death sentence for Calais, was crossed on the way by another from Grey, in which he informed the queen that there were thirty or forty vessels in the harbour at Ambleteuse, two fitted as floating batteries, the rest loaded with hurdles, ladders, and other materials for a siege. Two hundred and forty men, he added, were in camp above Boulogne, and their mark, he knew, was Calais.

After the surrender of Calais, Lord Wentworth was detained in France as a prisoner of war for more than a year, and on his return to England in 1559 was sent to the Tower for having given up the City of Calais; he was, however, eventually acquitted. This town, as long as it was held by the English, *i.e.* for 200 years, had been a thorn in the side of France; but general dismay at the loss spread all over England, in which Queen Mary joined, declaring that on her death "Calais" would be found engraven on her heart.

In the year 1563 a plot was detected in the newly reconquered town to surrender it to the English, which caused great consternation on being discovered, so that the authorities summarily executed thirty-two of the conspirators,



"LE BEAU DIEU D'AMIENS,"



by hanging them in the night from the windows of the Hôtel de Ville. From this time the Calaisis, or territory of Calais, was known as the " Pays Reconquis."

From 1595-1598 the town was held by the Spaniards, for the provinces of Artois and Picardy had been continually ravaged and over-run by them. In Arras they left many interesting souvenirs of their domination in the two beautiful squares, but the act committed by them most to be lamented, with regard to Calais, was the carrying off or destruction of its archives; many valuable links in its earlier history prior to the occupation by the English were unfortunately lost. In 1598 a treaty was begun under the Pope's mediation and finally concluded at Vervins in Picardy. By this treaty the Spaniards agreed to give up Calais and, with few exceptions, all the other conquests in France.

As a naval station and consequent means of protecting our early navigation of the Channel, the possession of Calais was even of more value to us as a *depôt* than for the purposes of aggression. The attention of the Powers of Europe was directed to this fact by the Venetian Ambassador, Michele, in his report to the Doge and Senate of Venice, only one year before we finally lost the place. " This frontier port and fortress, says the Venetian diplomatist, is the key and principal entrance to the British Dominions, without which the English would have no outlet from their own, nor access to other countries, at least none so easy, so short, or so secure; so much so that if they were deprived of it they would not only

be shut out from the continent, but also from the commerce and intercourse of the world." ¹

"Measured by substantial value, the loss of Calais was a gain. English Princes were never again to lay claim to the crown of France, and the possession of a fortress on French soil was a perpetual irritation, but Calais was called the brightest jewel in the English crown. A jewel it was, useless, costly, but dearly prized. Over the gate of Calais had once stood the insolent inscription :

" Then shall the Frenchman Calais win
When iron and lead like cork shall swim.

And the Frenchmen had won it, won it in fair and gallant fight." ²

In the reign of William and Mary, Calais was once more assaulted by shells, which destroyed many of the buildings. The French king had promised help to James II if he tried to assert his rights and gain his throne once more. The Duke of Berwick, his son, a marshal of France, hastened to Romney marshes and crossed to Calais, where he found all prepared for a descent on Kent. Troops filled the town, and transports the port. The King of France had ordered all to be ready in case William III should be murdered, as he was led to believe he would be. In the meantime James himself was to wait at Calais in readiness to cross when the signal should be given. It had been arranged that fires were to be lighted on the cliffs of Kent, which could

¹ Bernard's *Annales de Calais et du Pays Reconquis*.

² Froude's *History of England*, vol. vi.

easily be seen across the straits, to announce that their evil purposes had gained their ends.

In 1652 Evelyn in his diary speaks of landing in Calais: "I thought to have embarqu'd in the evening, but for feare of Pyrates plying neere the coast, I durst not trust our small vessel, and stay'd till Monday following, when 2 or 3 lusty vessels were to depart." His wife's portrait, which had been sent to him previously, had been taken by pirates, and he received it back from the Count de la Strade, Governor of Dunkirk. In 1660 also Pepys writes: "This afternoon I first saw France and Calais, with which I was much pleased, though it was at a distance."

The town of Calais has been very much changed of late years, in fact the witty Dean would hardly know his way about it now, although the Hôtel Dessin, where he stayed in 1762 and where he is supposed to have written some of his *Sentimental Journey*, is still standing in the Rue Nationale though it has been turned into a Museum. "The packet sailing at nine the next morning—by three I had got sat down to my dinner upon a fricasseed chicken, so incontestably in France, that, had I died that night of an indigestion, the whole world could not have suspended the effects of the 'droits d'aubaine'—my shirts and black pair of silk breeches—portmanteau, and all, must have gone to the King of France—even the little picture which I have so long worn, and so often told thee, Eliza, I would carry with me into my grave, would have been torn from my neck."¹ The *droits d'aubaine* of which Sterne

¹ Sterne's *Sentimental Journey*.

speaks meant that all the effects of strangers, Swiss and Scotch excepted, dying in France, were seized by virtue of the law, though their heir was upon the spot; the profits of these contingencies being farmed, there was no redress.

Louis, Count of Provence, on April 24, 1814, quitted England and landed at Calais. A marble column was erected in the town to commemorate the event, but has now been destroyed. He reigned over France as Louis XVIII.

The principal manufactories are in the quarter called St. Pierre les Calais; it has a very large population, the majority of whom are interested in the manufacture of lace, by means of machinery. The introduction of lace-making to Pierre les Calais was due to Mr. Robert Webster who, with emigrants from Nottingham, established himself in France in 1817, and this industry still forms the staple trade of the town. English yarn—despite our boasted era of freedom in trade—pays a duty on going into France of 25 to 30 per cent. according to the number of the cotton; whilst the impost on French lace coming into England is but a nominal one. There seems an opening here, surely, for Tariff Reform.

In the times of Evelyn and Pepys, and even later, it was a matter of nine hours often before the port of Calais could be entered from Dover. It seems strange now when the turbines do the passage in an hour or a little more.

The places of interest in the town are not many now, although it was in the past the centre of so much dispute; but the constant wars and modern improvements have robbed it of much

that made it interesting. The church of Notre Dame with its rugged, weather-beaten tower, was built in the XII c., but almost entirely rebuilt when the English occupied the town. "I cannot find words," Ruskin writes in *Modern Painters*, "to express the intense pleasure I have always in first finding myself, after some prolonged stay in England, at the foot of the old tower of Calais church. 'The large neglect, the noble unsightliness of it; the record of its years, written so visibly, yet without sign of weakness or decay; its stern wasteness and gloom, eaten away by the Channel winds, and overgrown with the bitter sea-grasses; its slates and tiles all shaken and rent, and yet not falling; its desert of brickwork full of bolts, and holes, and ugly fissures, and yet strong, like a bare brown rock; its carelessness of what any one thinks or feels about it, putting forth no claim, having no beauty or desirableness, pride, nor grace; yet neither asking for pity; not, as ruins are, useless and piteous, feebly or fondly garrulous of better days; but useful still, going through its own daily work—as some old fisherman beaten grey by storm, yet drawing his daily nets; so it stands, with no complaint about its past youth, in blanched and meagre massiveness and serviceableness, gathering human souls together underneath it; the sound of its bells for prayer still rolling through its rents; and the grey peak of it seen far across the sea, principal of the three that rise above the waste of surfy sand and hillocked shore—the lighthouse for life, and the belfry for labour, and this for patience and praise.'"

There is nothing particularly interesting in the interior with the exception of the reredos, which was built in 1628 with Carrara marble, wrecked from a ship on the coast during its transit from Genoa to Antwerp. The reredos contains eighteen figures, the two standing on either side of the altar-piece representing St. Louis and Charlemagne. The picture of the "Assumption," in the centre, was attributed to Van Dyck, though really it is now supposed to be by Van Sulden. The painting over the side altar is attributed to Rubens. The organ was built at Canterbury probably a century and a half ago. A high and strongly built wall, after the manner of a fortress, flanks the building and protects it from the street, where formerly ran the river in its course to the sea.

An older church, St. Nicolas, was levelled to the ground, in order that the line of fortifications begun at that time might not be interfered with. It was in this church that Richard II was married to Isabella of Valois by the Archbishop of Canterbury, the bride being nine and the king, her husband, thirteen. Froissart in his chronicles describes the banquet served on his marriage at Calais by the Duchess of Burgundy.

Some time ago a series of very interesting fresco paintings, with the arms and motto of the Wodehouse family, "Le jour viendra," were discovered on the pillars of the middle aisle of Notre Dame church, but they were at once obliterated with whitewash; which certainly seems a pity. Near by the quaint old square stands the Hôtel de Ville, founded in 1295, but

rebuilt in 1740. In the centre of the balcony facing the square, is a bust of Eustace de St. Pierre. Two pedestals on either side bear bronze busts of the Duke of Guise, who finally seized Calais from the English, and the Duke of Richelieu, who founded the citadel and arsenal. On the left side of the building is the belfry which dates from the XVI or XVII c.

Behind the Hôtel de Ville stands the old "Tour du Guet" with its tourelle, bearing a lanthorn. In 1580 this old tower was vertically divided by a shock of earthquake, the watchman having been left in the one part which remained standing. In 1658 it was burnt down, and on being rebuilt the pharos or lanthorn was mounted on the summit, to guide mariners. It was used as a lighthouse till 1848. This tower can be seen some way out at sea, forming a picturesque landmark in Calais; it must not be confounded with the modern lighthouse—this is more to the traveller's left. In the Rue des Thermes there still exists a fine crypt subdivided into four compartments partaking of the character of the one beneath the Hôtel de Ville; it is supposed to have been the secret place of worship for the small, persecuted portion of the Protestant inhabitants of Calais, previous to the Reformation.

The Rue de Guise leads from the Place to the Hôtel de Guise, now only a gateway flanked by turrets, with almost obliterated escutcheons, all that now remains of the celebrated "Guild Hall," built by Edward III when he occupied Calais, as the "Étape des Laines" for the English Wool Staplers. Of this grand old palace of the XIV c.

wherein our British monarchs lodged, and where our trading predecessors were encouraged to establish their mart beneath the king's supervision, it is said in Calton's *Annals and Legends of Calais*: "To this staple or chartered market of the dominant party who held the place and adjacent country together with the highways of the sea, by which it was kept supplied, were not only the 'merchauntes and occupiers of all manner of wares and merchandizes' in England, but the 'merchauntes straungers' of the Low Countries invited, by proclamation, to resort and repair from time to time there, to buy and sell, change and rechange with perfect and equal freedom and immunity, provided always the traffic or 'feates' of merchandises were effected according to tariff. 'Our dread and sovereigne lord the King,' as the proclamation under date July 13, 1527, has it, 'mynding the wealth, increase and enriching of his realm of England, and of this his town of Calais, and the marches of the same,' through the protection therein accorded to our home manufactures, the shipping that conveyed them to the distant depôt, as well as to the infant colony across the channel, served to place us in commercial ascendancy. A line of policy somewhat at variance to our present insane code of tossing every advantage into the lap of our opponents."

The guildhall was formerly very extensive. A Charter was granted to the Company of Staplers of Calais during the reign of Edward III, some twenty or twenty-five years before the building of the Inn or Guildhall, which was built by letters



GALLO-ROMAN FONT, DANNES.

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patent from Richard II, dated February 8, 1389, stating that the Royal Wool Staple should be situated in a place called the "Pillory Haven," a small creek supposed to have entered, in that day, near the present southern gate, in communication with the River Aa. The motto of these staplers was "God be our friend."

The mint and other offices belonging to the Calaisian dependencies were situated in the same place. Philip de Commines says in his memoirs that the Kings of England drew a great revenue from the customs duty levied on wool at Calais, and that the custody of that port was considered one of the highest posts, or, as he expresses it; "*La plus belle Capitainerie*" in the gift of the English crown. Afterwards this Staple hall was given by Henry II of France as a residence to the Duke of Guise, the celebrated Balafré, when the English were driven out by him from Calais, as a reward for his having freed the city.

During the occupation of the English several French monarchs stayed here when visiting the town. Henry VIII lodged here in 1520, the Prince of Castille in 1508. In 1532 Francis I, on a visit to Henry VIII at Calais, stayed here, at which time Anne Boleyn was created Marchioness of Pembroke. When the captain of the town was away on any expedition, the mayor of the Staple was left in command. The Château or Castle of Calais, where the English monarchs held their Court when not at Staple Inn, was situated at the north-west corner of the present church. It was erected by Philip, Count of

Boulogne, 1222-1224 and was a stronghold in those times.

The Duke of Gloucester, in the reign of Richard II, was arrested on account of his having criticized the permanent peace which had been concluded with France, and with his chief supporters was imprisoned in the castle, where, after a forced confession, he died—or, as some affirm, was smothered by order of his nephew under the advice of the Count of St. Pol sur Ternoise. The two sons of King John of France were also imprisoned here, as was the Duchess of Gloucester in 1447, for treason and sorcery, Sir John Steward being then in command: Sir John was buried, according to his wish, in the church of Notre Dame, on his decease some years later. John Bourchier, Lord Berners, the well-known translator of Froissart and Marcus Aurelius, was appointed in 1520 deputy of Calais. Here he employed his leisure time in writing *The Duties of the Inhabitants of Calais*, as well as a comedy entitled *Ite in Vineam*, asserted by Anthony à Wood to have been acted in the great church of Calais after vespers.

The Courgain or fisherman's quarter is a colony of fishermen and their families, who by degrees have located themselves upon what was nothing more nor less than an ancient bastion of the fortifications, till it was at length formally made over to them in 1662, and walled round the following year. This clannish little parish has its own customs, patois, and superstitions. The port is entered from the roads by way of a channel leading to the outer harbour and is

connected with the river Aa by a system of canals.

There is one more celebrated character whose name and history must be recounted in connexion with Calais, although it may not redound to England's fame when the way she was treated is recounted. Ought not England to have done something for Emma Hamilton and not allowed her end to have been as sad as history reports, when almost the last words of our great hero were, "I leave Emma, Lady Hamilton, a legacy to my King and country that they will give her an ample provision to maintain her rank in life; I also leave to the beneficence of my country my adopted daughter, Horatia Nelson Thompson, and I desire she will in future use the name of Nelson only. These are the only favours I ask of my King and country at the moment when I am going to fight their battle." Again he said to Captain Hardy, "Take care of my dear Lady Hamilton."

Now look at the other side of the picture. Nelson had died for his country, but how were his last requests attended to? Lady Hamilton was turned out of Merton, driven to Richmond, and from thence to temporary lodgings in Bond Street. In 1813 she was imprisoned for debt, but liberated by a City alderman and fled to Calais. Here she lived in a wretched little house in the most terrible poverty. The house still stands and can be visited: 3, Rue Français. An English lady, a Mrs. Hunter, so report says, was the only person who took any notice of her. She was most kind when she heard of her piteous

condition, although Lady Hamilton kept her pride to the last. No doubt she was a difficult woman to manage, and her beauty had been her snare from the beginning ; still, the final stages of her history must fill any one with pity. This English lady wished to bury the poor creature, when she died at her miserable lodgings in Calais, according to the English custom, but was ridiculed for taking so much trouble about such a woman ; so that Emma Hamilton was placed in a deal box without inscription at all, her pall being a black silk petticoat stitched on a white curtain. No English Protestant clergyman could be found in Calais, so an Irish half-pay officer was persuaded to read the burial service over her. The ground in which the body was laid is now a timber-yard. It ceased to be a public cemetery in 1816 ; Lady Hamilton had been buried there in the previous year. In the official register at Calais, there is entered : “ Janvier 15. 1815, Dame Emma Lyons, âgée de 51 ans, née à Lancashire en Angleterre, domicilié à Calais, fille de Henry Lyons et de Marie Kidd ; veuve de William Hamilton, est décédé le 15 Janvier 1815 à une heure après midi, au domicile du Sieur Damy Rue Français.” It seems strange that she should have passed away in that truly eventful year.

“ Calais sands ” were the favourite rendezvous, when duelling was rife in society, for English belligerents to whom duelling was debarred by the intervention of the law in their own country. There also Calaisians, native as well as *émigrés*, often met in mortal combat. Amongst celebrated duels, perhaps the best known was one

between a sojourner in the town called "Rook" and an exiled desperado, Montague by name. After a night of play and debauchery at the house of a person known as "fat Philips" in the Rue de Croy, where the quarrel over cards had occurred, a meeting was arranged between the notorious *Chevalier d'Industrie* Mr. Bertie A—— and old Drury of the Marines, the former acting for Rook, the latter for Montague, in the capacity of seconds. After killing their man, the survivors returned to breakfast. The surgeon of the party, on being interrogated by a friend as to the motive for his early rising, replied coolly "that he had been enjoying a little rook-shooting."¹

A High Court of Chivalry was held on the sands before William de Bohun, Earl of Northampton, High Constable of England, and Thomas Beauchamp, Earl of Warwick, to adjust a disputed claim to the rights of blazon and the bearing of certain insignia in arms; the same having arisen between Nicolas Lord Burnel and Robert de Morley, both engaged at the time with Edward III at the siege of Calais. It is recorded that when the English host mustered on the plain of St. Pierre, preliminary to the investment of the place, the two knights at issue appeared arrayed in the same arms, the banners of their respective retinues being likewise similarly emblazoned. On beholding the cognizance of his house thus borne by a stranger, the fiery baron instantly dashed from the assembled ranks and challenged his insignia in right of his Barony of Burnel; Sir Peter Corbett of his train at the same time

¹ *Legends and Annals of Calais*, by R. B. Calton.

defying the knight, who had appropriated his leader's arms, to mortal combat.

The reply of De Morley, who had been an esquire to Sir Edward Burnel, brother to the baron, was that "he had assumed the arms through his own will and pleasure and was prepared to defend his so doing." Whereupon a duel *à outrance* would have been inevitable had not King Edward interposed his authority and commanded that the High Court of Chivalry should be held in its stead. This gorgeous assize of knighthood lasted several days and was held on the strand of Calais. The whole court was clad in mail and mounted on steeds of war. It must have afforded a magnificent spectacle. The sentence was delivered in the ancient church of St. Pierre situated at St. Pierre les Calais.

"A thousand knights have rein'd their steeds,
To watch this line of sand-hills run,
Along the never silent strait,
To Calais glittering in the sun ;
To look towards Ardres, ' Golden Field,'
Across the wild aerial plain,
Which glows as if the middle-age
Were gorgeous upon earth again."

MATTHEW ARNOLD (*Short Poems*).

During the occupation of Calais by the English, there were several strongly fortified châteaux, duly garrisoned, and entrusted to men of considerable distinction.

Amongst the celebrities who have lived in Calais must be mentioned the great Beau Brummell, who lived at a bookseller's in the Rue Royale—now Rue Nationale—for thirteen years, coming

to Calais in 1817 to avoid his creditors. His rooms were elegantly furnished in the Louis XIV style, and his dinner was supplied daily by Dessin. Here he remained until he went as Consul to Caen, where he eventually died in a mad-house. Mr. Apperly, the well-known sporting writer, who assumed the title of "Nimrod," also lived for a time here. Jack Mytton, another victim of the Turf and play, was for some time a resident in the town. The Duchess of Kingston, La Belle Bigamiste, also made the place her temporary home.

This town of late years has begun again to assert itself as a fashionable watering-place, and no one can dispute that the sands are magnificent; but the great disadvantage is the distance which must be traversed ere they are reached, particularly as that part of the town is most bleak, desolate, and far from inviting, though electric trams have now rendered them easier of access. In modern times there is probably no Continental railway station so well known to the English as "Calais Maritime." Is it not the very gate of Picardy, and one of the three places in the world where, according to tradition, if one only waits long enough, it is possible to meet any one? The others are Charing Cross and Port Said.

About ten kilometres from Calais is the village of Sangatte, of very remote origin. Lambert of Ardres asserts there was an ancient château there, destroyed by the Normans in the year 882. On the ruins of this fortress Baldwin II, Count of Guines, built a castle in 1190, composed of a high tower or donjon keep, surrounded by walls

and deep triple fosses. This again was destroyed in 1214 by the Count of Portugal, but again reconstructed by the House of Guise and inhabited by Queen Philippa and her suite after landing at Wissant to join King Edward at the siege of Calais. Sangatte Castle was fortified thoroughly in 1354 by order of the English, but was finally razed to the ground by the Duke of Guise in 1558. The *Lübeck*, with four decks and 500 soldiers and marines, was wrecked off Sangatte, when acting as escort ship to the one conveying Mary, the sister of Henry VIII, for her marriage with the French king at Abbeville. The most intimate connexions existed between the Boulonnais and England during three distinct epochs.

It is a curious fact that there is a great similarity amongst the names of the places on either side of the Channel, as in this instance—Sangatte and Sandgate, near Folkestone. The head of the submarine electric telegraph from Dover to the French coast is secured at Sangatte. Also close to this village, or town as it is now, are the Channel tunnel works, but these have been abandoned, although the tunnel on the French side extends for some distance seawards. Sir Conan Doyle a short time ago advocated the advisability of progressing with it, and maintained that now it could not be any source of danger to England, but would enable her to move her troops with greater celerity at any time into Belgium or any other part of the Continent.

Perhaps the most ancient of the villages bordering upon Calais is the hamlet of Escalles. It is situated about two leagues and a half to west-

south-west of Calais, at the foot of Cap Blanc Nez. It is mentioned in the earliest French histories, and is supposed to have possessed a parish church, in the year 670, built by the Count Walbert d'Arques. In the year 1272 it was noted for its manufacture of woollen and worsted goods, and after the winning of the surrounding territory by Edward III was specially distinguished by the selection of its ancient name and Seigneurie as a title to his own brother-in-law. The name Escalles is supposed to be derived from the Latin *scala* or *échelle*, a word among mariners signifying "port de mer," probably given to the village from its proximity to the sea-coast. There is no evidence of its having been a port, notwithstanding the vast changes of coastline that have occurred within the last few centuries.

A short distance further along the coast to the south, the now fashionable watering-place of Wissant lies buried in the bay between Cap Blanc Nez and Gris Nez. It can be reached by omnibus from Marquise, formerly an important town in the province, with a fine church having a XII c. tower, containing a pillar decorated with curious XV c. sculpture. The marble quarries of Le Haut Banc near by terminate in what is called the 'Vallée Heureuse' and are well worth a visit.

There are several small villages dotted about around Calais, on the south and south-east of it, which have special interest for England, since they played an important part in the conquest of that part of France during the time of the English domination. These villages and fortresses, as some of them were, are mentioned in

close connexion with Calais, because of their interest, from an historical point of view only, and are not worthy of a visit.

Coulogne, the first, is a pretty little village a league or so from Calais, towards the south-south-east and formerly contained a fortress in the form of a square tower of undressed stone, surrounded by a deep moat. In 1039, according to Lefebvre, Eustace, Count of Boulogne, gave the manor of Coulogne to the Abbey of Samer, reserving the advowson to himself. In 1213 Ferrand of Portugal, Count of Flanders, nearly destroyed the château, but Edward III restored and fortified it again in 1317, and it was held by the English till the fateful date 1558, when it was finally razed to the ground by the Duke of Guise.

Close to the Flemish frontier, more towards the east, is the little village of Marck. The ancient name of this place was Mercurium, Mercury according to tradition having had a temple erected on the present site of the village. In 826 an ancient and strongly fortified château existed, a little to the south of the church, wherein dwelt the Seigneur of the barony. This fortress also fell into the hands of the English in 1347, but was captured by the commander of Ardres, only to be retaken by the captain of Calais, finally falling a victim, as Coulogne, to the pioneers of the Duke of Guise.

Within the seigneurie of Oye, the neighbouring village, also one of the English outposts, there were formerly no less than three strongholds, namely the château itself and the forts of L'Écluse

and Aigue. The former was believed to have been originally begun by the Romans. It is supposed to have had a keep, flanked by two strong bastions facing the town of Calais, and environed by a double fosse. In 1347, after the conquest of Calais and the marches, the Château of Oye was occupied by the English troops till the year 1436, when it was taken by the Duke of Burgundy and all but destroyed. It was however afterwards rebuilt and held by a detachment from the garrison of Calais until the year 1558.

Hâmmes is on the very fringe of the marches. Here originally stood a strong fortified château which was surrounded by a deep moat, the only approach across the marches being by a causeway that could be removed or even destroyed from the inside of the fortifications. This was the last post maintained by the English after the recapture of Calais. Lord Edward Dudley, being in command of the garrison, foreseeing the inevitable loss of his position, retired with his troops by night, entering the territory of Philip II of Spain. The Castle of Hâmmes was the fortress to which George Neville, Archbishop of York, brother of the Kingmaker, was secretly taken on a charge of treason, and was imprisoned there in 1472 by order of Edward IV; but, like all the other fortresses and castles, its destruction lies at the door of the Duke of Guise—Le Balafré.

CHAPTER II

GUINES—ARDRES—CHAPEL OF ST. LOUIS—TOURNE-
HEM—LICQUES—ABBEY OF BEAULIEU—RETY
—WIERRE-EFFROY—WIMEREUX—WIMILLE

To return to the narrative, concerning the places mentioned in the general outline of the book it is necessary to begin with a peep at Guines. This town is situated in the midst of what used to be marshes; but these have been drained, and the reclaimed land cultivated. A beautiful forest rises on the slopes of the hills behind the town, forming an exquisite background to the little place. The date of the origin of Guines is veiled in mystery, but Valbert, son of Agneric, Prime Minister of King Thierry, possessed it in the VII c. It was seized by the Danes under Sifrid, who was then master of a considerable portion of the coasts of Artois and Picardy. The Dane occupied and fortified the castle which stood a little way to the south of the town.

Four years after the capture of Calais, Edward III turned his attention towards Guines, for he deemed it inexpedient to have a hostile fortress so close. The town was surprised and taken in the following way. "Amongst the English prisoners detained at the Château of Guines, after the siege of Calais, by reason, as it is

said, of his ransom money not being forthcoming, was an archer of the name of John of Lancaster, who, wearied by gazing on the morass by which his prison was surrounded, gladly accepted permission to work with the French *ouvriers* in repairing the bastions; and thereby gained the liberty of moving about within the precincts of the castle. During this period, he became acquainted with a young washerwoman, who helped him to escape. With a rope supplied by his sweetheart he lowered himself into the fosse, where he lay concealed till the night, when he swam the moat, and, after traversing the marsh arrived at the gate of Calais, which was in those days some distance from the town. He acquainted them with his idea of assaulting the Château of Guines, for which he obtained the help of some thirty volunteers, with scaling ladders; for he knew, by studying the château when he was shut up there, the best place to put his ladders. After putting to death the sentinels, he entered the château. It was situated a little way to the south of the town. In the centre of the fortifications stood the keep, which was a square building, fortified without by a strong bulwark, and defended by a ditch, always wet, and four towers at the angles. William Beaucourry, of Boulogne, was in command of the garrison, though on this particular night of the attack on the château he was at a fête at St. Omer. John Lancaster possessed himself of the castle, which was tenanted at the time by a great many chevaliers and their dames, who were unceremoniously aroused from their slumbers. The

gallant archer placed horses at the disposal of the ladies, begging them to take their jewels and other movables and depart where they thought proper. The fortress remained in the possession of the English, in spite of an attempt to regain it by Francis I, in 1514, till the year 1558, when at the same time as Calais it was taken by the Duc de Guise."¹

Before this event, the Count d'Eu and Guines on one occasion offered Lancaster forty thousand crowns to turn him from his allegiance to Edward III, but, as the account expresses it, "l'archer fut inexorable." The castle, being situated on the French frontier, was considered a place of great importance. The garrison was never composed of less than 300 men. The last captain was Lord Grey de Wilton. In the reign of Edward IV the Earl of Oxford was imprisoned there.

With the exception of its historical celebrity, as being the city connected with the celebrated pageant of the "Field of the Cloth of Gold," little remains now of interest in the town. It was in this town that Henry VIII lodged before the meeting of that monarch and Francis I in 1520. Henry VIII landed at Calais, proceeding from there to Guines, where the most elaborate preparations had been made for his reception. In the previous year 500 carpenters, 300 masons, and other artificers, to the number of 2,000 men in all, were sent over from England to make temporary encampment at Guines. A palace was erected especially for the occasion in close

¹ *La Surprise du Château de Guines.*

imitation of the Staple hall at Calais, covering an enormous area, and decorated in the most sumptuous way, with a chapel attached, to the service of which thirty-five priests were appointed. Duchêsne asserts that the building was 128 feet high. The French and English vied with one another in the splendour of their dresses, and golden ornaments had been brought to add to the gorgeousness of the scene. Some idea of the size of Henry's following may be gathered from the fact that in one month 22,000 sheep and other viands in proportion were consumed. In the fields around the castle, tents were erected, for the less distinguished visitors, to the number of 2,800. Each vied with the other to revive the glories of the age of chivalry.

At the siege of Guines, in the reign of Mary of England, there were only 1,100 men in the garrison, under Lord Grey de Wilton, when the formidable Duke of Guise appeared before the gates. During this attack the old walls were entirely swept away, although better terms were offered to the besieged than at Calais. Lord Grey de Wilton and Sir Henry Palmer, after a brave resistance, were taken prisoners, but the rest of the garrison were allowed to depart with their arms, and a crown was given to every man in his purse. Since the terms offered by the Duke of Guise had been accepted, he felt then he had lived to repay England for his spear wound at Boulogne.

“The war had hardly begun when, with characteristic secrecy and energy, the Duke of Guise flung himself upon Calais, and compelled it to surrender before succour could arrive. ‘The

brightest jewel in the English crown,' as all then held it to be, was suddenly reft away : and the surrender of Guines, which soon followed, left England without a foot of land on the Continent."¹ "Guines was the last English possession in France—the last remnant of the conquests of the Plantagenets."² The cost of maintaining Guines, Hâmmes, and Calais in the year 1500 was not less than £10,000 a year, a severe strain on the English exchequer.

Ardres in Artois was the abode of Francis I at the celebrated meeting which has been mentioned above. According to Lambert d'Ardres there stood in the year 1,000, in the midst of the vast prairie of pasturage, probably some half-league from the present site of the town, a large solitary château called "Selvesse." This ancient fortified château came into the possession of a young lady called Adela, a descendant of the Seigneurs of Bourbourg, and with the château, all the lands and domains around it.

Now Eustace, Count of Guines, Lord-paramount of Artois and Picardy, asked the hand of the heiress of Selvesse in marriage, but the Bishop of Thérouanne, her uncle, had assigned all her possessions to the church of Thérouanne, placing his niece under the Church's special protection. After having secured her property and thwarted the Count of Guines, the bishop brought about an alliance for her with the Châtelain of Furne, who for his piety was created a peer, though he died soon after leaving two daughters named Adela

¹ Green's *History of the English People*.

² Froude's *History of England*.

and Adelis—the former marrying Eustace de Fiennes, the father of the founder of the Abbey of Beaulieu.

After the death of her first husband the heiress of Selvesse married Arnold, brother to the Châtelain of Bergue, to whom the town of Ardres is indebted for its foundation. His first care was to erect a strongly fortified castle built in the form of a labyrinth, that he named "La Motte d'Ardres." He then began the parish church, dedicated it to St. Omer, within which eventually the founder and his wife were buried. This church still exists, and is now hemmed in by rather tumbled-down cottages, some of them being almost built into the edifice.

It was the assize town of the Calaisian Dependencies of the British crown in 1362. Isabella of Valois lodged in the castle with her father, Charles VI, prior to her marriage with Richard II at Calais. This town is interesting apart from its having formed the centre of the French side of the picture in the pageant of the "Cloth of Gold." The palace of Francis I was also in all probability but temporarily erected, or, if it was a permanent building, has long since vanished, leaving no trace behind. Francis I gave the motto "Brave et fidèle" to the town, for it had often been besieged and taken, though on each occasion it had showed great courage. About equidistant between Ardres and Guines was probably the actual meeting place of Francis I and Henry VIII.

Behind the town of Guines rises a long range of hills, and directly these have been crossed the

difference in scenery is remarkable, for on the north side there is a wind-swept plain, whereas on the southern side great forests, pleasant streams, with pretty villages nestling beside them, come into view on all sides. On the top of these hills, the ancient chapel of St. Louis—very little of which remains, for the wind and weather have played sad havoc with it—stands in a commanding position, amidst ploughed fields. The chapel was built and dedicated to St. Louis, on the spot where a miracle-working well is supposed to have stood.

The legend runs that in the days of enchantment, in the village at the foot of the hill, lived a wicked lord, who owned the manor but was considerably impoverished by his dissipations and extravagance. He was married to a young rich, and beautiful wife, who became a sort of Lady Bountiful to the village, and in consequence extremely popular. The lord became jealous of his wife, and in his wickedness endeavoured to wreck a miracle-working well then existing in the neighbourhood; so to that end he dropped a silver coin into it every day, in the approved necromantic way. Day by day he remarked a proportionate failing of his health and strength, as he dropped the silver coin into the well. Learning that this would continue as long as he persisted in his evil efforts to stay the waters of the well, he still went on, so wicked was he, until hardly able to reach the spot, so great had his languor become. Finally his weakness became as great as his impoverishment, since he had sold all he had in his determination to succeed

in his wickedness, until as he dropped his last coin into the well, he fell down dead. The chapel was erected and dedicated to St. Louis in memory of the defeat of wickedness and the triumph of good.

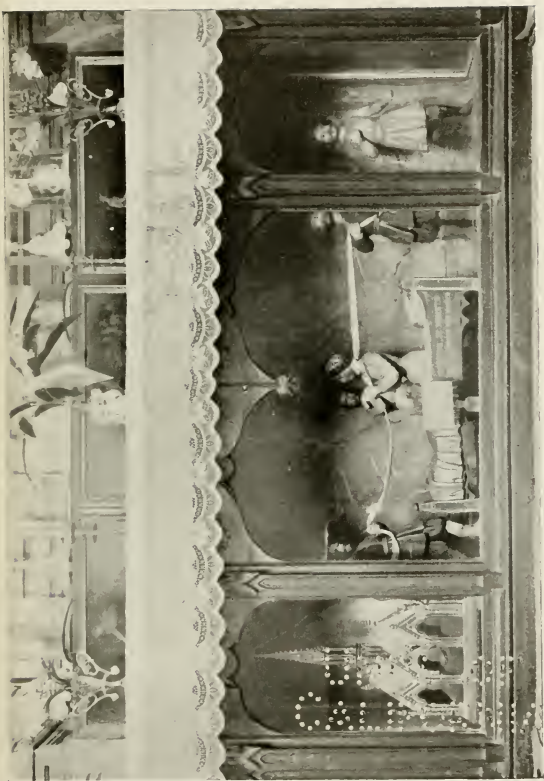
In the vicinity of the chapel are some curious caves, extending to a considerable distance under the hill. These are subterranean quarries, from whence stone is extracted in enormous blocks. They are well worth a visit. Several men are always employed there, and entering into the very bowels of the earth, the effect is strange, the light from the dim lamps which they use for their work casting weird shadows and giving an eerie aspect to a peculiarly striking scene. Many of the buildings in the immediate neighbourhood are built with stone extracted from these subterranean caves.

Just below this chapel, a little to the left, nestles the village of Tournehem, the church of which contains some good wood-carving, well worthy of attention. The gate of the château, formerly held by the Dukes of Burgundy, is all that remains, from which, legend reports, a certain sergeant Coubronne was hanged, after a gallant defence of the château. There is a mill in the village with a curious old stone let into the lintel of the door. It was discovered, by some one investigating for such curiosities, near to the gates of the château. This stone evidently formed a part of the ancient gateway, since the motto of the Duke of Burgundy is written upon it in old Gothic—"Nul ne si frote," with the arms of Burgundy. It is diffi-

cult to trace when the château was held by the family of Burgundy, but certainly during the time of Philip de Commines, as he writes in his *Memoirs*: "I went as far as Tournehem, a castle near to Guines, and then dared not proceed, because I found people fleeing for fear of the English, who were devastating the country. Never before had I needed a safe conduct, for the English are very honourable."

A little farther along the valley is the quaint and picturesque village of Licques, a pleasant excursion from Boulogne or Calais. It has one street of importance, leading from the Hôtel and Place to the church situated on the hill. In this street there are some curiously built houses with little tourelles which stamp them as belonging to early times; they must have looked very picturesque when more in keeping with the surrounding buildings. At the entrance to the village from the Calais side there is a curious little shrine to St. Apolline. Why she should have a shrine in this little, out-of-the-way village seems strange, for she apparently suffered martyrdom at Alexandria in 249, under the Emperor Philip, by having her teeth torn from her jaws. There is a quaint picture of her martyrdom amongst the celebrated pictures by Fouquet in the palace of Chantilly. There are a great many shrines and chapels dedicated to her throughout the whole province.

There is a château nearly opposite St. Apolline's shrine which probably played an important part in the history of the past. The situation is delightful, in the middle of a meadow with grace-



MARTYRDOM OF ST. GODELEINE, ALTAR FRONTAL, WIERRE-EFFROY CHURCH.

ful trees about it and with a stream running between it and the village. The château itself is a long, low building, with what may have been towers at either end—a round tower stands in the foreground. The gate-posts have been very much mutilated, but evidently at one time bore the crest of some noble House. It is at present unoccupied, and vaguely styled “Le Vieux Château.”

The church, situated in a superb position on the brow of the hill, is a somewhat shapeless building, though solid and not much hurt by time, though it stands in such an exposed position. It contains several heraldic hatchments of the local aristocracy, and is so far unique in this part of France.

There is a *chemin de fer économique* running from here to Boulogne and also to Bonningues, where a direct communication can be found with the line to Calais. The village is visited a great deal in the summer by people from Calais, for the woods are charming and lend themselves very much to a day's outing.

Returning once more to the main line of railway to Rinxent in the east, three interesting places may be visited, all within a comparatively easy distance.

To begin with the Abbey of Beaulieu, although very little of it remains. The chapel of the XII c. abbey contains one great rectangular pillar with a sculptured capital, which must have formed the base of the bell-tower. It was formerly one of the Cluniac abbeys and was unfortunately destroyed by the English in 1544, when Henry VIII

joined with the Emperor Charles V to invade Picardy and Champagne. It was on his way to besiege Boulogne that he must have traversed this part of the province, laying waste everything as he went. The ruins can be seen from the line between Calais and Boulogne before reaching Rinxent station.

The second place to be visited from Rinxent is the village of Rety. The church (xv c.) is extraordinarily solid, giving the idea that, like so many others in this part, it must have taken the place of a fortress at one time. Part of its structure, especially the central tower, is extremely massive, and looks as if it might well serve again the same purpose. Over the doorway are some remains of armorial bearings, which, as usual, have not been too kindly dealt with by the elements. The interior has two items of interest—a curious old tomb, about which little can be learnt, and some xiv c. glass representing “the Crucifixion,” perhaps the only remains left of old glass in this part of the country. The church is built on the side of a slight incline, with the gentle little river Slack meandering below.

At Wierre-Effroy, not far distant, a little to the east, the church is more interesting for its quaint altars to St. Godeleine than anything else. The church is of the xii or xiii c., with what is sometimes called, in vulgar parlance, an extinguisher tower, an apse, two transepts, and a nave. In the interior there are two statues, one on either side of the chancel arch—one of St. Eloi, the patron saint of goldsmiths, who founded a great many monasteries and churches, probably several

in this neighbourhood, and died in 659; and the other of St. Godeleine. The arrangement of the arches between the choir and nave is uncommon architecturally and quite unlike any usual design.

In the south transept is an altar dedicated to St. Godeleine, with a strange representation of her martyrdom, done in plaster. Under the altar and protected by glass, the poor martyr is sitting up in a somewhat modern, wooden bedstead, with two men pulling a cord, which is twisted round her neck from either side; whilst her wicked husband—very much like the husband in the chapel of St. Louis legend—stands behind to watch. He begrudged the money she spent on others, and failing to arrest her benefactions, determined to take her life. Two very evil-looking people are on either side, in separate divisions, as well as a reliquary containing some of the relics of the saint.

Above this altar is a picture of St. Godeleine distributing food to the poor and sick: on the front of the altar in the north transept is another representation in plaster of the burial of St. Godeleine, which is more difficult to see, as it has a lace curtain hanging in front of it. Close to the village is the chapel of St. Godeleine, enclosing the holy well which is supposed to have sprung from the spot where she thrust her distaff into the ground on her way to her husband's house, after her wedding. To this shrine or chapel there is an annual pilgrimage.

Still following the railway line from Rinxent, the next place of importance is Wimereux, the now fashionable watering-place, which is doing

its best to cut out its much older sister Boulogne. It is not a modern place in reality, though the present town has sprung up of late years, for in 882 the people of the North, who had for a long time ravaged the lands of France neighbouring on the sea, made a descent on the port of Vvimerēüe, as it was spelt then, on the outskirts of Boulogne, which they had not till then dared to attack. The Count Hernequin opposed them with his troops, but was beaten and obliged to retreat into the town of Boulogne. The "Barbarians" then laid siege to Boulogne, destroying entirely the walls. When they entered the town "they perpetrated such cruelties as have never been equalled in history." From Boulogne they pursued their reckless course into Ponthieu, whilst Hernequin, who had crossed the rivers Liane and Canche with the help of the seigneurs and counts of the neighbouring towns, engaged once more with them in battle, but being again defeated, retired to Anthye, crossing the Canche accompanied only by his squire: eventually he made his way to the monastery of Samer, for his wife Bertha had retired to the convent there, and having entered the church at Wierre-au-Bois, expired on the steps of the altar. The modern Wimereux is within a tram-ride of Boulogne and is increasing in importance every year.

At Wimille, a neighbouring inland village, some years ago, the remains of a Barbarian cemetery were discovered on a hill which rises above the village. Twenty tombs of great archæological interest were found. There also is a church decorated by a former curé; it is somewhat

bizarre, but does credit to the man who gave his time and energy to execute a work in honour of his Maker.

Arthur Young well describes the interest he experienced when travelling from Calais to Boulogne in 1787: "Towards that town, I was pleased to find many seats belonging to people who reside there. . . . Boulogne is not an ugly town; and from the ramparts of the upper part the view is beautiful, though low water in the river would not let me see it to advantage."

This journey finished, at Boulogne begins the next series of "Peeps."

PART II

CHAPTER I

BOULOGNE-SUR-MER

AN apology is almost necessary for dwelling on a place so well known—rumour has it too well known sometimes to the English abroad—as Boulogne-sur-Mer.

The special scope of this work is, however, an inducement to linger here awhile, for in all the troubled Anglo-French past, no locality has been more often the cockpit than Boulogne and its immediate environs. The incursions and strife of those days were much more localized in the Boulonnais than in the Calaisis, probably for topographical reasons. The whole of the country now dealt with is as well adapted for defence as it is badly for attack. Hill, dale, thick forest succeed one another to its very confines, in contrast to the flat, open, easily attacked Calaisis. Be this as it may, the fact remains that it was the town itself, and a comparatively narrow zone on the seaboard, that has always borne the brunt of war and invasion—forays and raids have, of course, taken place inland, but in a general way the above statement is correct, especially from the English point of view.

The first peep into this territory is obtained

from the summit of that long climb from the Calais flats that represents the French edition of the South Downs. These hills form a sharp line of demarcation between the flats behind and the smiling, genial Boulonnais. This long ridge, beginning at Cape Gris Nez, runs in an unbroken line right across the "province," till it disappears into the plains of Artois—the end of it, for the present purpose, being its intersection by the road from Ardres to Tournehem (See Chapter II, Part I).

In Roman times the name was Gessoriacum. The name of Boulogne was given to the place much later, because of a colony from Bologna in Italy having settled there. A long time before Julius Cæsar came into the country of the Morins—as they were called, because they lived on the seaboard—to pass into Brittany, Polybius makes mention of the Port Gessiaque, which he calls *Portus Moriniorum Britannicus*, since this was the port from whence, in those days, as now, they embarked for Great Britain.

The Emperors who visited the town from time to time constructed arches of triumph or towers, which have left their traces even now, as in the case of the old lighthouse tower, "Tour d'Ordre," although merely its foundations now remain. According to Suetonius this was built by Caligula. When returning from his useless expedition to Germany, he received the spontaneous submission of some Breton prince, which he made the excuse for entering the town in triumph. It was intended as a monument of the event, but proved a useful building, for it acted as a

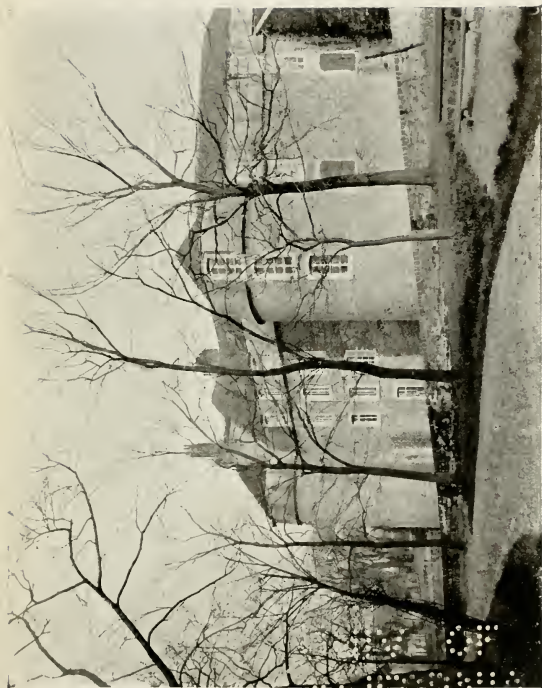
guide to vessels entering the port. All the time the Romans were masters of Gaul, they kept a garrison at Boulogne, and remains of the buildings they put up and the walls they made appear in several places, particularly in the environs. A temple of Nithra, a relic of the "Barbarians," existed in the Grande Rue opposite the museum, although no trace of it now remains.

From the reorganization of the provincial administration under Charlemagne till the beginning of the x c. the Boulonnais were governed by an "Officier Royal," who was a sort of successor to the Roman governor. There were four Counts of Boulogne named Eustace. The second of these married as his first wife Goda, daughter of the Saxon King of England, Ethelred the Unready, and obtained before the Conquest certain lands in England, after having followed the standard of William the Conqueror. For having offered efficient help at the battle of Hastings, he also received numerous domains in twelve of the counties of England. However, in 1067, actuated probably by jealousy of William the Conqueror, he attacked Dover Castle with an expedition collected in Boulogne; and in consequence of this same attack lost his lands and fiefs temporarily. His son, Eustace III, disputed the Conqueror's will, supporting Robert against William Rufus. Afterwards he joined the Crusades, and at his death his daughter Matilda became Countess of Boulogne in her own right, and married Stephen of Blois, King Stephen of England. Overlooking the Liane, on a hill above Boulogne, stands a farm with a solid old

tower attached to it, all that now remains of the château where Matilda was born.

The son of Count Eustace II by his second wife, Ida, daughter of Duke Godfrey of Lower Lorraine, was the celebrated Godefroi de Bouillon, or Godfrey of Boulogne. He was styled the first King of Jerusalem, for he and his brother, the father of Matilda, were the leaders in the first crusade. Godefroi de Bouillon's mother possessed in England five manors, amongst which, according to the Domesday Book, the beautiful manor of Tring is registered. She also possessed two abbeys, Nutfield in the county of Surrey, which she gave to St. Wulmer of Boulogne, and Bermondsey, which she gave to the Prioress of St. Waast. On her death she was buried at the Priory of St. Waast in Picardy, although later her remains were removed to the monastery of the Benedictines in Paris, finally finding their resting-place in the monastery of the same order at Bayeux.

Her son Godefroi de Bouillon was the principal hero of French Romance; since his grandfather, so legend said, was Helias, the knight of the swan, who, drawn by swans, reconquered the territory of the Duchesse de Bouillon and married her daughter, at the same time exacting a promise that his wife should never inquire his origin. Probably the German legend of Lohengrin and this story are from the same source. Before Godefroi departed on his first crusade, he founded and endowed the abbey of St. Wulmer at Boulogne in the year 1097. He also bestowed considerable grants to other religious



LE CHÂTEAU, BOULOGNE-SUR-MER.

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houses, and received the Archbishop of Canterbury, Anselm, when he was expelled from England, and conducted him to the monastery of St. Bertin. He also sent from Jerusalem to the Cathedral of Notre Dame, Boulogne, the crown which had been offered to him, and which, in his humility, he had refused to wear in the places where His Master Christ had worn one, only of thorns. Amongst other precious relics he gave one drop of the sacred blood of Christ, for which the chapel of the Holy Blood was especially built, on the road between Boulogne and Pont de Briques. The cathedral of Notre Dame had been built by St. Ide, his mother.

At a council held in London in 1152, Stephen induced a small number of barons to do homage to his son, Count Eustace IV, as their future king, but the Primate Theobald refused to crown him. Count Philip, called "Hurepel," son of King Philip Augustus, was at one time placed in command of Boulogne, for he had allied himself in marriage with a Countess of Boulogne. Whilst he was governor a double circle of walls was constructed to protect the high town, as the old ramparts were not considered in keeping with the requirements of the time. The four towers were built: Tour Flamenque on the side towards Flanders, Tour Notre Dame on the northern side, Tour Gayette on the eastern side, and Tour Françoise overlooking the valley of the Liane. This latter tower was restored by Francis I and decorated with the image of his patron saint, St. Francis, which is still visible under the Louis XIV design, in spite of the ruined state of this

gate, cracked by a mine during the siege of 1544.¹

Several matters of interest to England took place in the old cathedral of Notre Dame, now long since destroyed. When St. Louis came to Boulogne in 1264, to endeavour to conclude an agreement between the King of England, Henry III, and his barons, an assembly was held in the cathedral of Notre Dame, under the presidency of Guy Foucaud, Cardinal of Sabine, delegate from Pope Urbain IV; for he had joined his efforts to those of the King of France to arrive at a pacification of Great Britain. The Bishpos of Worcester, Winchester, and London came for the Council, with many other distinguished men, although nothing in the end was definitely settled.² In this same cathedral Edward II of England was married to Isabella of France, daughter of Philippe le Bel, in 1308.

During the greater part of the XIV c. the town of Boulogne suffered considerably from the constant invasions of the English, especially in 1339, when it was burnt down, after the battle of Crécy, and again in 1369, when the Duke of Lancaster destroyed it. Thomas Woodstock, Duke of Gloucester, who in the reign of Richard II became Duke of Buckingham, in 1379 led an army through northern France, dealing destruction on all sides, in which Boulogne was forced to take its share.

At the close of the XIV c., in a book which contains the assignments for life of the English manors of Cluny, the name transpires of a certain

¹ Du Bellay, *State Papers*.

² Abbé Haignéré.

Robert Angot of Boulogne, at the sign of his hostelry "Beau Repaire." It appears that all contracts or leases for the purchase of the English manors of Cluny were transacted at this same "Beau Repaire." There is a street of this name now in Boulogne, which must have taken its title from this very celebrated hostelry of the past. Cluny was, however, deprived of its supremacy over the order in England in 1457.

Louis XI, King of France, reconquered the Boulonnais, which by the Treaty of Arras had been given to Charles Duke of Burgundy, and united it to the French crown. However, to avoid doing homage to Mary of Burgundy, Suzeraine since 1419 of the Boulonnais and Countess of Artois, Louis XI declared the Countship of Boulogne to be held in fee of "Our Lady of Boulogne," and ever after this, the Holy Virgin was honoured in the church of Boulogne by a particular *culte*. Louis ordained that she should be recognized as the only sovereign of the town and county, declaring himself her vassal, by the gift of a golden heart which he, and each of his successors, as kings, should render to her. This declaration was signed in the old cathedral of Notre Dame, in the chapel of the Virgin, before her sacred image and in the presence of the whole court. After the town had been united to the crown of France, Philip des Querdes, Seigneur de Crèvecœur, was the first Governor Seneschal of Boulogne.

At the end of the xv c. the town suffered again from an English attack. Henry VII, landing at Calais on October 2, 1492, counting on the

assistance of the Archduke Maxmilian, marched on Boulogne. "After bombarding the town of Ardres, the Earl of Oxenforde, Commander-in-Chief of the vanguard, accompanied by the Earls of Shrewsbury, Devonshire, and Suffolk, and others, joined Henry VII at Marquise, and with the united forces, on the following day, laid siege to Boulogne. After a short investment of the town, the French king dispatched Philip de Crèveœur, Captain-General of Artois and Picardy, Marshal of France—as he now was—to sue for peace at the hands of the English monarch."¹ The French king, Charles VIII, knew Henry's love of money, so terms were concluded upon the condition that Henry should receive from France the sum of 3,000 crowns per annum during life; on which he broke up the siege and returned to Calais, sailing thence to Dover.

Twelve years after the celebrated meeting called "The Field of the Cloth of Gold," Henry VIII arranged a second meeting with Francis I on the road to Boulogne, on which occasion Francis slept at Marquise, to be in readiness to meet Henry as he came from Calais. After the interview Francis escorted Henry to Boulogne, where they remained several days.

In 1544, however, Henry VIII, to prevent the French intervention in Scotland, joined the Emperor, Charles V, in invading Champagne and Picardy, at the same time laying siege to Boulogne. He took up his quarters at the fortified farm at Terlincthun. After a fifty-six days' siege Jean de Coucy surrendered the place, in opposi-

¹ *Richard Turpyns' Diary.*



THE RAMPARTS, BOULOGNE-SUR-MER.



REMAINS OF VAUBAN'S FORTIFICATIONS, MONTREUIL-SUR-MER.

THE
UNIVERSITY OF
MICHIGAN
LIBRARY

tion to the Council and general desire, and Henry made a solemn entry into the town; when his followers and retainers sacked the place, pillaging everything, beginning with the sacred treasures of Notre Dame and the celebrated statue of the Virgin, which they carried off to London. The cathedral was turned into an arsenal, and everything that could be was burnt, with the exception of the communal archives, which, strange to say, escaped the general holocaust.

If Henry and the Emperor Charles had continued to work in concert, inevitable ruin must have overtaken the French, but both Henry and the Emperor were too anxious to secure their own particular interests to do what was best for the common cause. Henry clearly saw that the occupation of Boulogne as well as Calais ensured the command of the narrow seas; so ordered the Duke of Norfolk to occupy the heights behind the town, where the English army had spent the summer, and to remain there, whilst the Dauphin was in the field.

After the departure of the king for England, either through timidity or a mistake, Norfolk only left 3,000 and a party of pioneers under Sir Edward Poynings behind the half-repaired fortifications, which had suffered considerably by the siege, whilst he himself retired within the Calais gate. "Henry wrote saying he must return without a moment's delay. Unluckily the king might order, but the mischief was done, and obedience was no longer possible. Between Calais and Boulogne the Dauphin now lay with 50,000 men, horse and foot. Norfolk had but

8,000 remaining, so Boulogne was left to the courage of the little band to whom it had been entrusted. The French made a night attack on the town. Poynings, with the inefficient portion of the garrison, was in the fortress on the higher ground—what is now called the *château*, built by Philip “Hurepel.” The French were driven out, and, leaving Boulogne, made a dash for Guines, where they failed again.”¹

Francis made a second attempt to get Henry to abandon the town, hoping to embarrass him by fitting out a fleet to attack the Isle of Wight; but this proved abortive, so that M. de Briez took up his position before Boulogne, in a fort he had constructed at Outreau, from which place he was master of the *entrée* to the port. The garrison in the city in the meantime had been raised to 7,000 picked soldiers of England, with Lord Hertford in command. This attack, like the former, proved a failure, and the French this time were driven towards Montreuil, being pursued as far as Hardelot sands by a reserve of English cavalry, who, returning at their leisure, swept the supplies of the country before them within the lines of Boulogne.

These fruitless efforts led in 1546 to peace between Henry and Francis by the Treaty of Crépy, by which Paget boldly said “Boulogne belonged to England by right of conquest.” Francis bound himself to pay 100,000 crowns a year for eight years, at the end of which time Henry promised to restore Boulogne; but in the course of the next few years both monarchs

¹ Froude's *History of England*

died, before this compact could be worked out, and the next king to ascend the throne of France, Henry II, bought back the town from Edward VI of England for 400,000 crowns, in accordance with the Treaty of Capécure, signed March 24, 1550 ; after which Henry II of France made his solemn entry into Boulogne, when it became a French town once more. The statue of Henry II by David Angers, in the Prefecture gardens, was erected to commemorate this king as the redeemer of the city. During the reign of Henry II the miraculous image was restored to the town from London.

In 1566 the town was made into a Bishopric by Pius V, whilst in 1570 Claude André Dorney made his entry as the first Bishop. From this date the diocese increased in importance, until at the end of the xvii c. it possessed, besides its cathedral, two collegiate churches, seventeen deans, 420 churches, thirteen abbeys, eleven priories, and eighteen educational establishments. From 1652 to 1658 there was a convent of the Benedictines in what is now called the Rue Religieuses Anglaises.

Amongst the monarchs who visited the town, besides those already mentioned, were Henry IV, Louis XIII, and Louis XIV. The latter came with his Court and Vauban, amidst great pomp, to inspect the fortifications. The great military engineer suggested the building of a vast port at Ambleteuse, but this plan was never carried out.

The widow of the Mayor Antoine Eurvin, who had filled his office in a noble way, gave her house to form a college, which became in later years of

great importance. The first educational establishment for girls was founded in 1624 by the Ursulines, and in 1629 the Abbé of St. Wulmer gave up to the Oratorians the church of St. Wulmer, together with the adjoining buildings, in order that they might found a college of their order there: but to collect money towards this foundation the town sold to the Dutch some of the stone from the cliffs above the town. They took away what Nature had placed as a protection against the currents, and the port became filled with sand; the sea at the same time eating away the cliffs to such an extent under the Tour d'Ordre, that on July 29, 1644, the old lighthouse parted in two and fell with a crash into the sea.

The next episode connected with England, in which Boulogne participated, was when James II in 1669 escaped from England and landed at Ambleteuse, a port on the coast near to Boulogne, with a certain number of Jacobites, who took up their residence in the town, "to live and die in sight of England," as they phrased it, but probably because they felt there was always a chance, though a faint one, of the Stuart Restoration.

Great alterations were begun in the town in 1723, when Monsieur Mutinot was mayor; for he determined to make the communication between the high and the low town more satisfactory, by filling up the ravine, to a great extent, in front of the gate of Calais, by which means he made the Grande Rue and the Rue Porte Gayolle possible for wheeled traffic. In 1724 the octagonal tower, which surmounts the old belfry, was built

in place of the ancient *flèche*, which had been destroyed during one of the many attacks on the town.

Towards the end of 1745, Louis XV sent a fleet to embark an army corps, which was intended to be dispatched to Scotland to assist the Pretender, Charles Edward. The banners had been blessed in the cathedral, and the troops were ready to start, when news was brought that Charles Edward had been defeated at Culloden, upon which orders were given to abandon the attempt and disperse the fleet.

The ramparts are still one of the great attractions of Boulogne. They almost entirely encircle the higher or old town, and in form much resemble those around Angers, though on a much smaller scale. The view from them, both towards the sea and the valley of the Liane, is really beautiful, although the latter landscape is somewhat spoilt by the numerous chimneys of the iron-works and cement-works, and the river at low tide with its mud-banks.

The four gates of the Upper Town are now called the "Porte de Calais," "Porte Gayolle," "Porte des Dunes," and the "Porte des Degrés."

The first leads to the Calais road, the second towards Paris, the third and fourth to the Lower Town and harbour.

Smollett in his diary writes as follows: "Boulogne is divided into the upper and lower towns; the former is a kind of Citadel, about a short mile in circumference, situated on a rising ground, surrounded by a high wall and rampart, planted with rows of trees, which form a delightful walk."

How many scenes of interest must have taken place upon these same ramparts!

According to Lady Burton in her book, of a much later date, she first met Sir Richard Burton there, and their mode of introduction was certainly strange: "One day when we were on the ramparts the vision of my awakening brain came towards us. He looked at me, as though he read me, and I whispered to my sister, 'That man will marry me.' The next day he was there again, and he followed us, and chalked up on the walls, 'May I speak to you?' leaving the chalk on the wall; so I took up the chalk and wrote back, 'No—mother will be angry,' and mother found out and was angry." However, afterwards she met him constantly and ended by becoming "Lady Burton."

Smollett again writes: "There is a forest of considerable extent, that begins about a short league from the upper town: it belongs to the King, and the wood is farmed to different individuals. . . . To judge from appearance, the people of Boulogne are descended from the Flemings, who formerly possessed this country. . . . The people of the Boulonnais enjoy some extraordinary privileges, and in particular are exempted from the gabelle or duties on salt: how they deserved this mark of favour, I do not know: but they seem to have a spirit of independence among them, are very ferocious, and much addicted to revenge." These last two traits in the character of the Boulonnais seem now to have entirely disappeared, if they ever existed, for it would be difficult to find a more

courteous set of people in the present day. As to the gabelle—the reason the Boulogne people and the Boulonnais were exempt was because they, with others, had stipulated for exemption when entering into union with the kingdom of France.

In connexion with the legend of Our Lady of Boulogne, to whose shrine there are yearly pilgrimages, a procession of the sacred image, or all that now remains of it, was organized to pass through the town. Suspended for nine years, by the order of the municipality, it was resumed in 1912. It generally takes place on the first Sunday after the Fête of the Assumption, August 15, and was instituted to commemorate the arrival of the miraculous statue in the IX c., when a small vessel, so the legend says, with neither sails nor crew, containing a figure of the Virgin and Child, arrived on the shore at Boulogne. Having been carried off once by Henry VIII, and returned, the image was seized a second time by the Huguenots, with the intention of destroying it; it was taken to the Château of Honvault; but finding they were unable to burn the statue, they threw it into the moat which surrounded the château. There it was eventually discovered by a poor fisherman who had been directed to seek it here by an apparition, and, with the consent of the then Seigneur of Honvault, was restored to the cathedral. There is a legend about this moat, that always a drop is heard every second since the statue's departure, which is supposed to be a tear for the sacrilege practised by the Huguenots in carrying off the sacred image

Smollett speaks of the image, which must have been uninjured in his day: "At present she is very black and very ugly . . . but once a year she is dressed in a very rich attire, and carried in procession, with a silver boat, provided at the expense of the sailors." The silver boat is still carried in procession, but now has a silver Virgin and Child upon it, since all that remains of the miraculous image is enclosed in a silver hand, and carried in that; the rest of the figure was destroyed at the time of the Revolution. The procession is a picturesque sight, and should be witnessed by all. The costumes of the women of Portel, a neighbouring seaport, are especially worthy of notice, with their red skirts, purple aprons, many coloured shawls and tight-fitting caps.

During the Revolution, nearly all the town archives were destroyed, and the parchments of the titles of the noblesse were used to make cartridges.

Napoleon I lodged at Boulogne in the big house on the Place in the Haute Ville in 1803, as well as at the pretty little village of Pont de Briques near the town. It was at the latter place he first heard of Trafalgar and where he planned Austerlitz. About that time he began to build what would have been considered then an immense basin to receive his fleet with which he intended to invade England. For this expedition he had collected troops to the number of about 150,000 men. However, his plans were frustrated by the elements, for all his ships ran aground in a storm just below the cliffs of Boulogne.

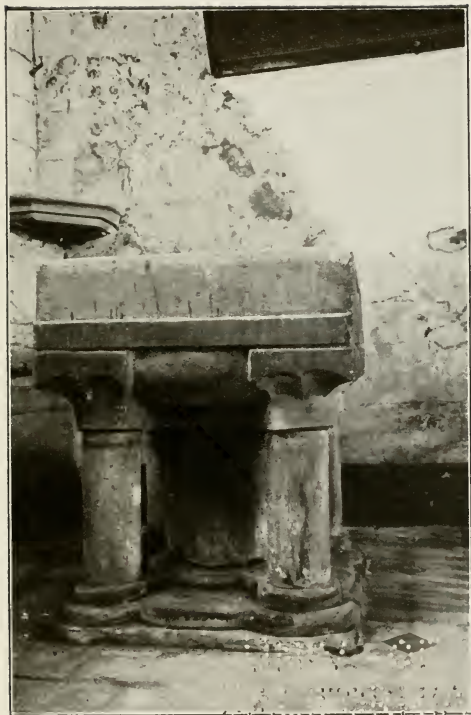
In 1804 the first grand distribution of the Cross of the Legion of Honour took place on the plains by Terlincthun. Here were massed 120,000 men and 12,000 tambours, whilst Méhul the composer conducted an orchestra of military music. In the following Vendémaire Soult laid the first stone of the Colonne de la Grande Armée, which was not finished until 1821, to commemorate the establishment of the "Legion of Honour," and at the same time to glorify Napoleon, whose statue was to surmount it, in bronze, and whose exploits were to be pictured on the base. The statue and the plaques were destroyed, and the monument was transformed into a glorification of Henry IV, when the legitimists returned to power. After passing through many vicissitudes, and having been dedicated during the reign of Louis XVIII to that monarch, and called the column of the "Bourbaes," with a copper gilt ball, sixteen feet in diameter, on the top of the column—eventually, after the fall of the "Gourbaes," Louis Philippe named it again "La Colonne de la Grande Armée," placing the statue of Napoleon the Great once more upon its summit.

After the fall of Louis Philippe and the declaration of the Republic, Louis Napoleon made his famous attempt on France, on August 6, 1840, when he landed at Wimereux at two in the morning. He hoped by landing so near the spot associated with Napoleon the Great and the Grande Armée to popularize his name and secure for himself the sympathies of the people. Buoyed up with enthusiasm, he entered the town of Boulogne and tried to carry the guard at the

Place Dalton, but his efforts proving unsuccessful, he was forced to retreat. Finding the doors of the upper town closed against him, he retired to the column, where he was pursued by the National Guard. At last finding all lost, and his small party broken up, he retreated to the sea, in hopes of finding the boat he had left there; but here again he was foiled, for the captain of the port of Boulogne had seized it, so that the prince and some of his followers were forced to try and swim out to their ship, although they were fired upon all the time by their pursuers. One of his followers was killed and two were wounded, and Napoleon himself was seized and shut up in the château on the ramparts for forty-eight hours. From thence he and his followers were taken to Paris to be tried. He was condemned to imprisonment at Ham in Artois, where he remained for six years, finally escaping in the garb of a workman.

He visited the Château of Boulogne again in 1853, but this time as Emperor of the French, and accompanied by the beautiful Empress Eugénie. There is a curious inscription just inside the door of the château: "Phelipe, cuens de Bologne fuiz le Roi Phelipes de France, fist faire c'est chastel e fermier la ville, l'an de l'incarnation M.C.C.XXXI, Simon de Villers fu adoukes Senechaus de Bolonois."

The library of the town is made up of fragments of those of the abbeys of St. Waast, St. Bertin, and St. Wulmer of Samer, all now destroyed, and of the property of disinherited royalists. The statue on the outside of the museum is of



GALLO-ROMAN FONT, WIERRE-AU-BOIS.

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Étienne of Blois, Count of Boulogne, King Stephen of England ; within there are many interesting pictures and Roman remains found in the vicinity of the town, which make it quite worth a visit. The Hôtel de Ville, rebuilt in 1754, is supposed to occupy the site of the house in which Godefroi de Bouillon was born : behind it stands the XIII c. belfry, which was spoken of earlier in this chapter, where mediæval tradition is still kept up by ringing the curfew every night at ten o'clock.

An establishment of baths was instituted in the town in 1825 by Versial, which became a fashionable resort both amongst the French and English, especially when the Duchess de Berri patronized it, bringing with her a large entourage.

The present cathedral, consecrated in 1866, was built on the site of an older building, destroyed in 1798, of which the extensive crypt alone remains. This comparatively modern building is badly proportioned and full of architectural faults; still, from certain points a quite picturesque view may be obtained. The glimpse that is caught of it from the Boulevard Eurvin, between the ramparts and the château, with a clear autumn evening sky as a background, makes a fine picture. In the interior there is nothing which calls for notice, with the exception of the high altar in mosaic, and, in the Virgin's chapel, the morsel of the miraculous statue preserved in the silver hand.

This town was the first in France to practise vaccination, which had been introduced by the English doctors, Woodville and Noel, in 1800. There is also a monument erected in honour of

Jenner, bearing the following inscription : " Ce monument a été élevé de concert par la ville de Boulogne-sur-Mer et la Société de Sciences Industrielles, Arts et Belles Lettres de Paris, en l'honneur de Edward Jenner, auteur de la découverte de la vaccine. Il a été inauguré solennellement le 11 Septembre 1865." The statue, after changing its position more than once, has at last found a resting-place in the Boulevard Prince Albert gardens, under the ancient ramparts.

Several Englishmen of renown in the world of art and letters have made this town their home, at any rate for a time, amongst whom must be mentioned Churchill the satirist, who came to the town in 1764 to be near his friend Wilkes the politician, but did not make a long stay, since he caught a fever and succumbed to it. Thomas Campbell, on whose house in the Rue St. Jean, in the Haute Ville, a plaque may be seen : " Ici est mort Thomas Campbell, auteur des *Plaisirs de l'Espérance*, 15 Juin 1844." He was buried in Westminster Abbey.

Perhaps the most world-renowned man who visited the town and spent some time in it was Charles Dickens. He passed three summers there, 1853, 1854, 1856 ; and in 1854, in *Household Words*, speaks of " Our French Watering Place."

Another English novelist, of equal if not greater fame, Thackeray, lived with his family in " a very melancholy but good château on the Paris road," as he himself phrases it. He mentions the town in *The Newcomes*, when he says, " There are few finer views than that to be had from these old ramparts." Frederick Sauvage, the improver



INTERIOR OF CHURCH, WIRWIGNES.

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of the screw for propelling ships, was a native, and is buried in the cemetery. His was a career of trouble, for he died an unrequited genius.

Amongst well-known men and women of English or foreign birth who have visited or lived in the town may be mentioned Wilkie Collins, Douglas Jerrold, Charles Lever, Horace Smith (*Rejected Addresses*), Albert Smith, lecturer on Mont Blanc, Clark Russell, Mrs. Henry Wood, Gilbert à Beckett, Auguste Mariette, the Egyptologist, Lola Montez, the adventuress, Dante Gabriel Rossetti, Conan Doyle, and last, but not least, the great pianist, Arabella Godard (Mrs. Davison), who still resides there, although now she must be considerably advanced in years. Her fingers have by this time probably lost their magic; but report says she still retains her fascinating manner, which gave her what might be called the style of "La Grande Dame."

An amusing story is reported of Sir Fitzroy Kelly in connexion with Boulogne. When Lord Chief Baron of the Exchequer he always had a special boat to cross from Folkestone to Boulogne, to see his children, who were at school in the latter town, because he could not bear to see other people ill. There are many now who share his dislike, but are unable to follow his example.

The fishing quarter of the town is situated on the hill immediately above the port, surmounted by the church of St. Pierre, which formerly looked very picturesque on entering the port, but has been quite spoilt by the erection of a most hideous building in front of it. In 1905 the fisheries of

Boulogne and Étapes, a fishing town at the mouth of the river Canche, further along the coast, employed over 400 boats and 4,500 men, and the value of the fish taken was estimated at £1,025,000.

To return to Lady Burton's *Life of Sir Richard Burton*: "The gem of the natives in Boulogne of the lower class were the Poissardes, who hold themselves distinct from the town, are a cross between Spanish and Flemish, and in those days were headed by a handsome Queen called Caroline, long since dead."

The prison, formerly in the Haute Ville—now rebuilt in the Rue de Calais—was frequently called, in Early Victorian times, "Hôtel d'Angleterre," on account of the number of English detained there for debt.

In 1822, on May 22, the first steamship, the *Rob Roy*, of fifty-nine tons, entered Boulogne harbour, coming from Dover with six passengers. In 1826 the General Steamship Navig. Co. established a service between London, Ramsgate, and Boulogne, and in 1843, on August 2, the regular steamboat service between Boulogne and Folkestone, was inaugurated. In the year 1833 one of the most awful shipwrecks that has ever happened occurred close to Boulogne, when the *Amphitrite*, bound from London to Botany Bay with 104 women condemned to deportation—only three were saved—went down. Sixty-two bodies were washed upon the shore, and these were buried in the cemetery.

This chapter could not be more fitly closed, especially in these days, than by quoting the

inscriptions on two plaques affixed to the walls of the staircase of the museum :

“ France and England, well united, could defy all the world.”

“ France and England have more good sense than all the rest of the world.”

CHAPTER II

LE WAAST—COLEMBERT—SAMER—WIRWIGNES—
CREMAREST—DESVRES—NIELLES LES BLÉQUIN
WISMES — ESQUERDES — LUMBRES—RADING-
HEM CONDETTE—HARDELOT

AMONGST the environs of Boulogne, perhaps one of the least known and most interesting, from an architectural point of view, is Le Waast. The church, though now small, is all that remains of the great abbey, founded and built by St. Ide, the mother of Godefroi de Bouillon, which became the property of the monks of Cluny. The western portal is the only piece of Roman architecture now remaining in this part of France; although vestiges of the Roman style may be seen in the churches of Belle and Questrecques, as well as in the towers of Bazingham and St. Leonard.

The abbots of Cluny and the Pope of Rome were in the Middle Ages the chief centres of the Christian world. St. Ide came into retreat at Le Waast, and died there, being buried in the crypt; but her body, after having been moved more than once, rests now at Bayeux. The abbey was burnt by the English invaders in the time of Henry VIII, when so much damage was done to this beautiful province of Picardy. The



NORMAN PORCH, LE WAALST.

present church is, perhaps, an enclosed slip of the original cloister, for recent work in the outer walls appears to corroborate this. Some vestiges of the priory walls remain, incorporated in a small house adjoining the church. The Roman door calls up reminiscences of the door of Iffley church near Oxford, and must be of about the same date. The only other relic of the old abbey church is a holy-water stoop in the form of the capital of a pillar.

Colembert—not far distant—is a picturesquely situated village, with an imposing and, in its style, beautiful château belonging to the Marquis d'Ivry, dating probably from the xvii c. The back of the château is perhaps the more interesting, with its balustrades and fine staircase forming a bridge over the moat. The church, close to the gates, is of no particular interest. The country round is hilly and finely wooded.

Samer.—This was the Roman *Silviacum*. Here once stood a rich Benedictine abbey, founded in 661 by St. Wulmer. It was in this abbey that Walbert, son of one of the Counts of Boulogne, sought refuge from his unhappy love affairs; here too for a long time the Counts of Boulogne found their last resting-place. The abbey had great pre-eminence, since it held many important prerogatives, having been founded some considerable time before the abbey of Notre Dame de Boulogne: however, nothing now remains but a few disjointed portions, to show where it once stood. In a neighbouring field flows a spring, concerning which legend has it that on a certain Whit-Monday a hind from the neighbouring forest

took the lead of a procession, then in progress through the village. The inhabitants killed it as it was quenching its thirst at this spring, and ate it. To this day it is a dire insult to an inhabitant of this locality to call him "mingeur d'biques" (patois), in French "mangeur de biche," or hind-eater. The church, of the XIV c., is not interesting. The Virgin's chapel is XIII c.

Wierre-au-Bois—the neighbouring village—had a convent founded by St. Wulmer and his sister : but this has now quite disappeared, although it is thought that the church may be built on the site of the old convent chapel, utilizing the choir and keystones of the arches. There used to be a pilgrimage to the well of St. Gendulphe, situated a few yards from the church. A certain nobleman, suspecting the chastity of his wife, ordered her to pick out a stone he had thrown into the well, her innocence to be proved if nothing happened. When she put her arm into the well, so legend reports, the water caught fire. A sculpture representing the story may be seen in St. Wulfram's at Abbeville.

In the little village of Wirwignes—some three miles off, hidden away from the world—there is to be seen a remarkable monument to human perseverance and determination. Probably few will have heard of, or indeed will ever hear of, this little village church ; still, those who do visit it must bow their heads in reverence before the work, done by a simple curé, to the glory of his Maker. He worked unceasingly, and, unlike the Lady of Shalott, who left her task to gaze at the passers-by, stuck to his



SEDILIA, WISMES.

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work until he was able to see his long-wished-for ideal completed, his life-work accomplished ere he died. The curé decorated this church almost entirely by his own handiwork. The only assistance he received was by the gift of marble for his mosaics and colours for his paintings. All the side chapels, of which there are a great many, are done in mosaic, with slabs of marble in various designs to form a dado on either side of the altars. No two chapels are alike. The Stations of the Cross, sculptured in stone and tinted, are let into the wall round the church. The pillars are each painted with different designs, some quite excellent. The two large pillars supporting the chancel arch are coated with marble mosaics, as in the inner walls of the church, including the space under the centre tower and the baptistery. The floor is marble. The altars are all of carved stone, with the exception of the high altar, which, with its altar rails, is Renaissance, and of carved wood. Many of the super-altars in the chapels are most curious in design, especially the representations in the chapel of St. Joseph, of the Virgin and Child and St. Joseph in ordinary beds, with bed-clothes. These are done in relief, with gold background. Small coloured statuettes of the saints are all round the centre chancel arch, in niches, and again on pedestals above the capitals of the pillars throughout the church. The pulpit deserves special attention. The pedestal represents the "Fall"—the figures of Adam and Eve being about half life size, whilst the Tree forms the support in white marble. Behind, on the pillar, is a figure of Christ, also in relief.

The church stands as a glorious monument to human perseverance and devotion to a higher cause. It was in this same spirit our great cathedrals were raised. The curé's grave, just outside the church on the north side, bears this inscription: "À la mémoire de M. l'Abbé Paul Lecoutre, curé de Wirwignes pendant 43 ans, 1863-1906, pieusement décédé dans sa paroisse le 12 Novembre 1906, dans sa 77^e année"; but the church is his real monument, for it will long preserve his memory.

Cremarest—a few kilometres distant—has a somewhat solid-looking church, with transept and choir of the XIV c.; probably one of the old fortress churches, of which there are so many in this part of the country. The tower looks as if it could again stand the strain of many a siege, as it has no doubt done in the past.

Desvres—a small but busy town at the foot of a range of hills. It was devastated by the English and Flemish in 1346, and again in 1435 by La Hire and Dunois, commonly called the "Bastard of Orléans," a natural son of the Duke of Orléans, brother to King Charles VI, who carried on the war against the English, driving them still further northward. Elated by his success, he attacked Guienne, taking amongst other towns, Bordeaux, which the English had held for 300 years. Desvres passed through a great many vicissitudes, for a century later it was taken by the Burgundians in 1543, and in the following year afforded a refuge to the mayor and sheriffs of Boulogne, who had been driven out of their city by Henry VIII. The church



ALTAR BAS-RELIEFS, WIRWIGNES.

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is of no particular importance. There are, however, interesting pottery works—a sort of Delft ware in quaint designs and shapes.

Some fifteen kilometres distant is Lottinghem, with a fortified church which was actually used as a fort against the incursions of the Spanish; the loopholes and the chimney used during the siege for cooking are still there. The bell is that of the church of St. Folquin, in the Canton of Andricq. Tradition has it that, the Spanish having stolen the real Lottinghem bell, the people stole one from this other church to square matters.

Nielles les Bléquin—has a XIII c. church with a stone spire, as is frequent in this part of the country, but this place is alluded to more as a means of reaching the handsome and interesting church of Wismes, at no great distance. The church there is XIII c. and XIV c., with a most beautiful sedilia, now used for the Holy Vessels. This sedilia, with its fine tracery, would lead to the supposition that the church was in mediæval times of much more importance. A doorway leading to the chancel has been bricked up, but the sculpture round the exterior is very beautiful, though much damaged by wind and weather.

Near this village formerly stood a château, the property of the celebrated Montmorency family. Anne, Duke de Montmorency, Constable of France, who was present at the historical “Field of the Cloth of Gold,” stayed in this château when he was conducting one of the wars in the Boulonnais, and also whilst he was negotiating a treaty for the surrender of Boulogne in 1550.

Esquerdes.—This village is situated on the

very eastern outskirts of Picardy, with a very remarkable XII c. church. The interior is singularly picturesque, containing the fine XV c. tomb of Marguerite de la Trémouille, mother of the Maréchal d'Esquerdes. On one of the pillars of the gateway to the churchyard is fixed a blatant memorial plaque to the memory of the Spanish anarchist Ferrier—the municipal authorities being evidently keen politicians, but strange churchmen. A round tower is all that now remains of what was once the château of the Maréchal d'Esquerdes.

Lumbres—the church has a crocketed spire, but, unlike the other churches in the neighbourhood, has four little crocketed tourelles round it. The Rue de Montreuil is extremely picturesque, as is the Quai de Bléquin, which runs by the banks of the river, with its shallow stream, and the trees dipping down into the water.

From this place it is not difficult to visit the village and château of Radinghem, the latter now the property of an English family called Scott. The village is situated on one of the affluents of the River Lys. It was in the XII c. a dependance of the countship of St. Pol. Hugues de Radinghem was its Seigneur in 1188. Guillaume de Radinghem served in Gascony, in 1296, under the Count of Artois. The lords of Senlis were in the XV c. and XVI c. lords of the lands of Radinghem, since which time it has been in the possession of the families of Hezecques and Sergeant de Monnecove. It was in former times a parish of the diocese of Boulogne and the deanery of Bléquin. Since the concordat



CHÂTEAU OF RADINGHEM.

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in 1801, it has belonged to the diocese of Arras and the deanery of Fruges. St. Martin is the patron saint.

A church is known to have existed here in 1091, but unfortunately fell into ruin in the xv c. No time was lost in rebuilding it, but it was again destroyed in the beginning of the xvii c., when the château also shared in the ruin, both catastrophes being caused by one of the many wars at that time devastating the country. The château was at that time the property of the rich and powerful family of De la Haie; Counts of Hezecques. The château was rebuilt in 1620, and the church in 1628, the date showing itself in the apse, holy-water stoop, and porch. The Chapter of Thérouanne retired to Ypres after the dissolution of Thérouanne in 1533, but retained the tithes of Radinghem on condition that they gave back to the curé one-third of them, and provided the upkeep of the choir of the church. This determined the canny Radinghem people to put the church bells on a lever on the beams of the choir, thus including them and their upkeep with the other charges laid on the Chapter of Thérouanne.

In 1634 the church received Jean François de Calame, Abbot of Blangy, at the instigation of the high and mighty Dame Marguerite de Blondel, wife of the then Lord of Radinghem, who brought with him as a gift the bone of the lower jaw of St. Apolline. This was brought to Radinghem with great pomp. The abbot himself, supported by his monks, bore to the village the sacred relic, and all the countryside turned out to receive it.

Bishop Jean Dolce of Boulogne presided over the ceremony, authenticating the relic, and sealing it up in a reliquary of copper, silvered and gilt. This disappeared in 1793, like so many other relics and treasures, but was recovered by François Decréquy, and again the same ceremony was gone through as before, but this time by Monseigneur de la Tour d'Auvergne. The bone was placed in a reliquary of gilded wood, where it now remains, much revered, especially at the Feast of St. Apolline.

In 1793 the church was sold to the district of Montreuil and bought back for 200 francs by Sergeant de Monnecove, who left it to his family. Recently the bells have been moved from over the choir and put in a brick tower, especially built for them. The château is a beautiful building, with a deep moat around it. In the inner quadrangle there is a finely carved door, leading into a spacious hall, from which there is an imposing staircase, landing, and balcony overlooking a large reception-room with windows facing the moat and extensive grounds. Coming back once more to the nearer environs of Boulogne, several villages of interest and within an easy distance call for notice.

Echinghen—the church commands attention, for on the west wall there are some remains of a round tower, communicating with the apse. The whole building is of early Roman date, and old plans show that there was an analogous apse at the opposite end of the church. This, if true, is one of those rare instances of a church having two apses.



BRICKED-UP SOUTH DOOR, WISMES CHURCH.

Handwritten text, possibly bleed-through from the reverse side of the page. The text is faint and difficult to decipher, but appears to be organized into several lines or paragraphs.

Isques—a very small place—consists of little more than a few cottages clustering around the church, which has a curious early bell-tower, with a small chapel attached, dedicated to St. Apolline, with wax teeth hanging up as *ex votos*.

Hesdigneul—a short distance farther away—is in the midst of a prettily wooded district. In the spring the forest of Hesdigneul is carpeted with wild flowers. The farm on the left, when approaching the station in the train from Boulogne, is called “Le Manoir,” and was, in former times, the residence of the Marquis de Hesdigneul. It is a low-roofed building, with what must have been four bastions, though since its transformation into a farm they have been fitted with windows. In early times it was probably one of the fortified châteaux, like the churches spoken of earlier in this work.

After leaving this village it will not take long to reach Condette, which is hidden amongst the trees on the outskirts of the forest of that name. In the churchyard is the resting-place of the landlord of Dickens, the wonderful Monsieur Beaucour. The tomb bears the following epitaph: “Ici repose le corps de Monsieur Ferdinand Beaucour, décédé à Condette le 8 Mai 1881, à l’âge de 75 ans et 8 mois”; and in English, “The landlord of whom Charles Dickens wrote, ‘I never did see such a gentle, kind heart.’” The lettering is now unfortunately somewhat defaced. Close to this village formerly stood a château in which Charles Edward waited to embark for Scotland in 1744; but all traces of it have long

since disappeared. This is the very heart of the country so beloved by Dickens.

After wandering through the woods, the castle of Hardelot bursts upon the view, originally built by Count Philippe in 1223, at about the same time that he built the Château of Boulogne: but very little is left now, with the exception of the outside walls and bastions. The centre building, which has a castellated tower, is of comparatively modern date, and for a long time was the residence of the Guy family. Hence the *nom de plume* Guy d'Hardelot of the lady who writes the charming songs so popular just now under that pseudonym, since she was a member of this family. The district is thickly wooded, and the meres filled with bulrushes add to the beauty of the scene. A great number of villas are dotted about on the sand-hills, amongst the pine trees. On the sea-coast a modern watering-place is springing up, with a *digue*, and splendid sands extending to some considerable distance on either side.

On the right of Hardelot Plage, after a pleasant walk, the old fishing-village of Equihen is reached; it is renowned throughout France for its excellent mussels. Local legend has it that, on Good Friday only, one special rock is uncovered by the tide, from which the best always come.

On the left of Hardelot Plage is situated the ill-fated watering-place of St. Gabriel—unfortunate indeed, since the large hotel which has been built there, but too close to the sea, has now been practically destroyed. The loss must

have been very considerable to some one. The place itself is desolate, for it lacks the wooded charms of its neighbour.

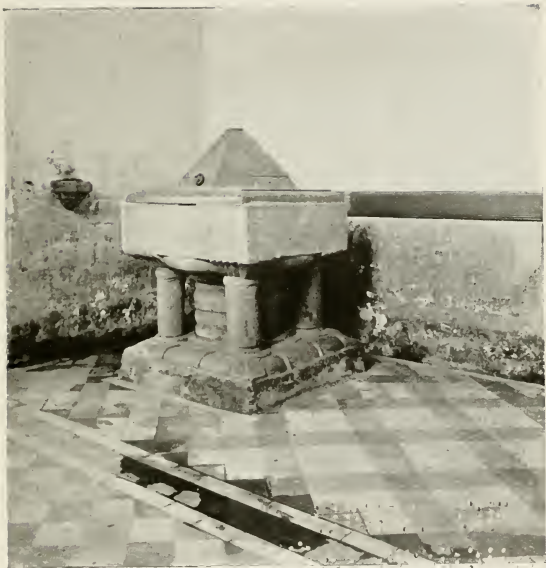
To return to the historical interest of this old Château of Hardelot, the preliminaries of peace between England and France were signed here in 1544 by the ambassadors of Henry VIII and Francis I. Report has it that smuggling in olden times was carried on to a great extent from this château, but this cannot be vouched for. In a letter to his brother, in October 1783, Lord Nelson, on his way to Abbeville to learn French, wrote as follows respecting this same part of the country, which he passed through in his carriage or diligence *en route* to Abbeville: "This day we passed through the finest country my eyes ever beheld; not a spot but was in the highest cultivation, finely diversified with stately woods."

CHAPTER III

NEUFCHÂTEL — DANNES—CAMIERS—ÉTAPLES—LE
TOUQUET — PARIS PLAGE — MONTREUIL-SUR-
MER — HESDIN — BLINGEL—AGINCOURT—ST.
JOSSE—BERCK—RUE—LE CROTOY—NOYELLES
—ST. VALERY

STILL continuing through the woods, Neufchâtel is reached. In the church is a twelfth-century font worthy of notice. On the top of Mount St. Frieux, to the west, above Neufchâtel, are remains of the two hermitages, one belonging to the brother, and the other to the sister of St. Josse. There is a pleasant walk through the fields in the direction of Boulogne, to the square-towered farm of "La Haie," in which there is a large room still called "Le Temple," where the Protestants of this part of the country met during the times of their persecution. This farm may have been formerly a château of the Counts Hezecques of Radinghem, of which mention has already been made (p. 79), since their family name was "La Haie." This is merely a supposition, however, for there is nothing to authenticate it but the similarity in the names.

Another village in this vicinity, called Verlinc-thun, is certainly worth a visit to any one interested in ancient fonts, for there is a beautiful



GALLO-ROMAN FONT, VERLINTHUN CHURCH.

Gallo-Roman example there, in a XIII c. or XIV c. church.

On crossing the railway line southwards the approach to the sea is made. The church of Dannes comes into view on our right, and must be by no means overlooked. This is one of the most curious rural churches in the Boulonnais. Built in the Gothic style, the nave, of which the vaulting is very fine, dates from the end of the XIV c. ; but the outer walls were rebuilt in the XV c. The choir is flamboyant XV c. or XVI c. The church was built by the House of de Blondel, probably by the last descendant Marguerite de Blondel, wife of François Decréquy, who restored the relic of St. Apolline to Radinghem (p. 79). The construction of the choir is most curious. It bestrides a little river, and the sacristy, or treasury, is built in a bay above the waterway. The tower stands between the nave and choir, and is of the same date. It has two stone chimneys, which is supposed to prove that it was once used as a watch-tower. There is a font of the XII c. and a bell of the XVI c. Some years ago the furniture of the church, which was quite remarkable, including a fine tabernacle dated 1675, was sold for a very small sum, evidently to some speculators in ecclesiastical treasures, who were easily able to hoodwink, as to their value, the simple people of Dannes.

The neighbouring village of Camiers, which shares with Dannes a railway station, equidistant from either, rejoices in a pretty lake, sunk in the dunes, with pine woods rising behind it. In the summer of 1912 a Calvary was placed

on the borders of the lake, at the inauguration of which grand ceremonies took place.

After a series of sand-hills, the sea appears in view once more, on which the town of Étapes is situated. A large colony of artists and students, both American and English, have made this place their home. The beautiful effects of light, especially towards evening, when the sun is setting over the river, seems the *raison d'être* for this colony, plus perhaps the cheapness and excellence of models and the absence of mundane distractions. It was in this town that a convention was arranged between Henry VII of England and Charles VIII of France, in 1492, by which, for a sum of money, Henry renounced his desire to extend his dominions to Calais.

Étapes has a small fishing-port, which enjoyed certain importance during the Middle Ages. The principal occupation and industry of the town are boat-building and fishing. Antiquarian discoveries in the vicinity have led to the conjecture that it occupies the site of the Gallo-Roman port, Quentovicus. The church is interesting; it possesses a statue of the Virgin held in great veneration by the sailors. The reredos is an important piece of wood-carving, probably of the XVIII c. In the interior of the church is a notice, on the north side of the nave, intimating that the church was built by the English, but this is not now considered by archæologists as authentic. On one of the houses in the market-place a plaque is affixed, indicating that Marshal Ney lived in it from 1803-1805, and that Napoleon the Great visited him there.

Amongst the celebrities of the town must be reckoned Jacobus Faber—Jacques Lefevre of Étapes—a pioneer of the Protestant movement in France. He was born of humble parents at Étapes about 1455. He appears to have been possessed of considerable means. He had already been ordained a priest when he entered the University of Paris for higher education. He travelled a great deal in Italy, and, on returning to Paris, became a professor in the College of Cardinal Lemoine. His connexion with Farel drew him to the Calvinistic side of the movement of reform. He was condemned by the Sorbonne for writing *De Maria Magdalena et tridus Christi disceptatio*. He published a French version of the New Testament in 1523. This, contemporary with Luther's German version, has been the basis of all subsequent translations into French. His complete version of the Bible in 1530, on the basis of Jerome, led him to take refuge at Nerac from persecution. He is said to have been visited by Calvin on his flight from France. He died in 1536. He may possibly have held services in the farm or château of "La Haie" mentioned above, for that place, as we know, is at no great distance from Étapes.

The river Canche is spanned by a railway bridge over 1,600 feet in length, with a shorter bridge for foot-passengers making their way to the neighbouring watering-places of Le Touquet and Paris Plage. The former place, five kilometres away, is situated in the middle of beautiful pine woods, and has grown into importance enormously of late years, on account of its pic-

turesque situation, its excellent golf-links and tennis-grounds, and other modern attractions. Le Touquet is situated a little inland from the sea, as the actual sea-front is taken up by the older place called Paris Plage, with splendid sands and excellent bathing, and all the attractions dear to children's hearts.

Retracing our steps and passing again through Étaples, the mediæval and extremely interesting town of Montreuil-sur-Mer is but thirteen kilometres away and easily reached by train or road. Montreuil-sur-Mer was in the past a most important town, and still keeps any one with an eye to the beautiful busy, with camera or sketching-block, till the darkness stops work for the day. The view from the old fortified walls, of Vauban's construction, is fascinating, especially when looking towards the north-east, where the now deserted monastery of the Chartreux holds a prominent place in the landscape. It was possible some years ago to visit this monastery, which made an interesting and enjoyable excursion from the town. The monks were bound to perpetual silence amongst themselves, and therefore probably the more enjoyed the advent of visitors, with whom they were allowed to converse.

The monastery of Notre Dame de Prés was founded in 1338, but at the time of the Revolution was turned into a château and farm, to be repurchased later by the Carthusians. Nothing of the original building remains except the gateway. There is an interesting book written about the monasteries of the Carthusians, as well as other orders, by the abbot of Cluny, in which

he mentions that the Carthusians always wore hair shirts to mortify the flesh, and that their fasting was well-nigh continuous. He goes on : " They may never eat meat or buy fish ; but if it is given them, may eat it. They take food once a day only. They live in separate houses, like the ancient monks of Egypt. They occupy themselves continually with reading, prayer, and work of their own hands. Each hermitage is a house, containing study, bedroom, oratory, and workshop, with a small garden attached." The monastery, though still there as far as its buildings are concerned, is closed since the monks were driven out after the last French Separation Bill.

To return to the town of Montreuil, after this digression, from old archives it is ascertained that at the time of the Roman invasion there was a town here called Bracium, where the army of Claudius erected a triumphal arch, the ruins of which, though remaining up to the time of the Revolution, were then destroyed. When St. Riquier (Centulla) lost its position as the leading town, Montreuil took its place, becoming the capital of the Counts of Ponthieu, and besides its ancient monastery of St. Saulve, around which the town had sprung up, Count Helgand built a palatial castle. This château, which dates from the IX c., sustained many sieges, but still possesses one of its ancient towers. It was in this château that Queen Bertha, divorced on a plea of consanguinity from Philip I, died in great misery in 1095.

There are some interesting remains of the old abbey of St. Austreberthe, founded in the XI c.

Edward I, King of England, came into possession of the domain of Montreuil by his marriage with Eleanor of Castile. Under the sovereignty of the Capetian kings, the port, for it was then on the seaboard—although now the sea is ten miles distant—became of great consequence. It was during this period that Robert II, called the great Count of Boulogne and Auvergne, made himself master of the town.

The principal church, St. Saulve, is of many dates. The west front is curious and has a very much decorated doorway. In the tympanum are three XIII c. figures on pedestals, and on either side of the door are figures in niches. This elaborate door is surrounded by a plain square tower, with a sort of lantern on the top. In all probability it was used as such in the olden days, for it occurs so often in maritime churches; and a beautiful idea it is, for the church to be the light to warn mariners and bring their bodies as well as their souls safely home. The interior has little of interest, with the exception of a XII c. font, and a IX c. abbatial cross of St. Julienne de Pavilly, kept in the sacristy. The adjoining Hôtel Dieu dates from the XIII c., but was rebuilt in 1857. Only the porch of the XV c. chapel has been preserved; there is some good XVII c. carving in the interior.

Amongst the celebrities that own Montreuil for their home is William of Montreuil, a juggler of the Middle Ages renowned for his poetry; and Gerbert de Montreuil, the XIII c. troubadour, claims this town as his birthplace. The latter was author of *Roman de la Violette*. He dedicated

his poem to the Countess Marie of Ponthieu, wife of Simon, Count of Dammartin, and niece of Philip Augustus. Another version of the same story is given in the *Decameron*, on which version Shakespeare founded his play of *Cymbeline*. Lastly, the well-known La Fleur, who was born in this town, will be ever remembered by all lovers of Sterne.

“The picture Sterne has drawn of La Fleur’s amours is so far true. He was fond of a very pretty girl at Montreuil, the elder of two sisters; her he afterwards married, and whatever proof it might be of his affection, was none of his prudence, for it made him not a jot happier or richer than he was before. She was a mantua-maker, and her closest application could produce no more than six sous a day; he separated from her, but afterwards returned to her and took a public-house in the Rue Royale, Calais.” Again Sterne says of him, “‘The young fellow,’ said the landlord, ‘is beloved by all the town, and there is scarce a corner of Montreuil where the want of him will not be felt; he has but one misfortune in the world,’ continued he, ‘he is always in love.’”¹

Montreuil is the town in Victor Hugo’s *Les Misérables* which figures under M-sur-M.

Many streets in the town are worthy of a visit, but special mention must be made of the Cavée St. Firmin, a winding street with quaintly built houses on either side, and the Place Darnetal, with its little pollarded trees and fountain in the middle. The ramparts are indeed fascinating, the place being situated on a high hill; and the

¹ *A Memoir of Sterne*, by E. L. Blanchard.

views from these walls are most comprehensive. On one side the foundations and buttresses appear to be much older than Vauban; his fortifications must have been built on the very old foundations, for in many parts they are composed of bricks at the top, whilst the lower part is of stone, as at Boulogne and Angers.

Thirteen miles distant through Maresquel, where there are some ruins of a fortress in which the Saxon Harold is supposed to have been imprisoned in 1065, is Hesdin, situated on our old Étaples friend, the river Canche. It has a great church of the XVI c. The Hôtel de Ville is very beautiful and dates from 1629. Vieil Hesdin, as the original town was called, was not far removed from the position of the present-day Hesdin. It was to this old town that Philip de Commines was sent by Count Charolais, afterwards Charles the Bold, to inform the Duke of Burgundy, who was then at the Castle there, that the Bastard had been arrested :

“ Saved from this conspiracy by the goodness and clemency of God, we inform you of the events, so that you may render thanks by public processions, solemn masses, sermons, prayers, beseeching Him devoutly and from the heart that He will always guard and defend our person, our lands, seigneuries, and subjects from such plots. May God protect you, dear subjects.

“ Written in our castle of Hesdin, 13 Dec. 1470.

“ CHARLES THE BOLD,
“ *Count of Charolais.*”



A "BIT" IN MONTREUIL-SUR-MER.

1875

In 1477 Louis XI besieged Hesdin, taking with him the Lord de Cordes. This same man, formerly an adherent of the Duchess of Burgundy, deserted her cause to join the King, who took possession of the town, marching on afterwards to Boulogne. Hesdin was besieged in 1522 by the English with the help of the Emperor Charles, but taken by the Imperial army in 1553, when the new town was made by the Emperor, after the devastation of Vieil Hesdin.

It is from Hesdin that Agincourt is approached by two routes either through the village of Fressin or that of Blingel. Both villages are worthy of a visit, though for different reasons, since Fressin is interesting from an architectural point of view and for its historic charm, whilst the other is noteworthy as the resting-place of a noble and heroic character.

The ruined castle of Fressin dates from 1450. The church has some admirable XVI c. sculpture, both inside and out, but is in a sadly neglected condition, even though it has been recently classed as a national historical monument by the French Government, which has consequently become responsible for its upkeep. Some of the nobles slain at Agincourt were buried beneath its floor.

To return to the alternative route—when Blingel is reached different thoughts must fill the mind. In the tiny God's acre of this little hamlet lie the remains of Captain Latham of the " Buffs." Students of English military history need not be told that he was the hero of the battle of Albuera in 1811, that crushing defeat of Marshal Soult. His regiment, the 3rd Foot, or the Buffs, was in

sore straits at one moment, and in imminent danger of losing its colours. Wrapping them round his body and fighting like a tiger, Captain Latham, though almost alone and surrounded by overwhelming numbers of an enemy eager to secure the trophy, through whom he had to hack his way, brought them at length to safety. In doing this glorious act he was most terribly wounded, losing one arm, one side of his face, and receiving other dreadful injuries. He eventually recovered, retiring years afterwards to Blingel, where he lived till his death in 1865.

The world forgetting, this gallant man and brilliant courtier, for he was both, was not of the world forgot. After his death, his old regiment erected the present monument over his grave. It is of stone, and bears on one side a replica in marble of the special medal given to him in memory of his heroism: "Captain Latham, 3rd Foot or Buffs. As a testimonial from his brother officers of the high opinion of his distinguished conduct in defending the colours of the regiment in the battle of Albuera, in which he lost an arm and part of his face. À la mémoire de ce brave militaire décédé dans sa 79^e année, le 27 avril 1865. Priez Dieu pour lui." What were the causes that led to his retiring to this village, even now only boasting a population of 180 souls, will probably never be known. When he went to live there, it must have been even more primitive than now. A strange ending, amidst his old enemies, and far from all that would seem precious and sympathetic to him.

At no great distance from either of the last-mentioned places lies Agincourt or Azincourt, where the celebrated battle of that name was fought on October 25, 1415—less sanguinary than Crécy, but potentially greater. The battle was fought in the defile formed by the wood of Agincourt and that of Tramecourt; at the northern end of which the French army under d'Albret, Constable of France, and a member of one of the most powerful feudal families in the Middle Ages, had stationed itself, so as to bar the way to Calais against the English forces, which had been campaigning on the Somme.

The night of October 24 was spent by the two armies on the ground, and the English could obtain no shelter from the heavy rain which was falling. Early on the 25th, St. Crispin's day, Henry arrayed his little army—about 1,000 men-at-arms, 6,000 archers, and a few thousand foot. The archers were thrown forward in wedge-shaped salients, as at Crécy; but the French were at least four times as numerous as the English. The deep mud prevented the French artillery from taking part, and the dismounted men, led by the Constable, weighted by their armour, sank deep at every step. For a time the fighting was severe. The French ranks were unable to cope with their unarmoured assailants, and were slaughtered or taken prisoners to a man.

The total loss of the English is stated at thirteen men-at-arms, including the Duke of York, grandson of Edward III, and about 100 foot soldiers. The French lost 5,000 of noble birth, including the Constable, three dukes,

five counts, and ninety barons. A thousand more were taken prisoners, amongst whom was the Duke of Orléans, joint Commander-in-Chief. This prince was Charles, Duke of Orléans, the poet, who married the widow of Richard II of England. He was taken a prisoner to England, where he lived for a quarter of a century. During his captivity he seems to have had a pleasant time, as, since he ranked high in the succession to the French throne, he was allowed to take part in all functions connected with the Court.

“ Les Anglais étaient complètement maîtres du champ de bataille lorsqu'on annonça au roi d'Angleterre que de nouveaux ennemis apparaissaient sur ses derrières et pillaient ses bagages. Henri V, troublé de cette attaque imprévue, et voyant de loin les fuyards de l'arrière-garde 'se recueillir par compagnies,' fit crier, au son de la trompette, que chaque Anglais, sous peine de la hart, 'occit ses prisonniers, de peur que ceux-ci ne fussent en aide à leurs gens.' Les soldats ne voulant point obéir, moins par humanité que pour ne pas perdre la 'grand finance' qu'ils attendaient de leurs captifs, Henri V préposa un gentilhomme avec deux cents archers à cette 'besogne et de sang-froid toute cette noblesse françoise fut là tuée et découpée, têtes et visages, qui fut moult pitoyable chose à voir.' Une multitude de prisonniers avaient été égorgés quand le roi révoqua son ordre barbare en voyant les gens qui avaient assailli les bagages prendre la fuite avec leur butin ; ce n'étaient que quelques centaines de soldats et de paysans, conduits



TOWN HALL AND BELFRY, RUE.

par le seigneur d'Azincourt. Les gens de l'arrière-garde, qui avaient essayé de raillier, se mirent à fuir dès qu'ils virent les Anglais prêts à les combattre. Les Anglais restèrent jusqu'au soir à dépouiller les morts et à secourir ceux des blessés dont ils espéraient tirer rançon. Ils revinrent le lendemain matin achever leur ouvrage : ils retournèrent les monceaux des corps palpitants qui couvraient la plaine, pour faire leur choix, achever les uns et relever les autres." ¹

The great authority on all questions of chivalry, Jean Lefevre, Seigneur of St. Remy, a Burgundian, fought in the English ranks of Agincourt. To conclude this account of Agincourt, the immortal poet must be quoted :

King Henry. I tell thee truly, Herald,
I know not if the day be ours or no :
For yet a many of your horsemen peer
And gallop o'er the field.

Mountjoy. The day is yours.

King Henry. Praised be God and not our strength for it
What is the castle call'd that stands hard by ?

Mountjoy. They call it Agincourt.

King Henry. Then call we this the field of Agincourt,
Fought on the day of Crispin Crispianus."

Henry V., Act IV., Scene VII.

" This story shall the good man teach his son ;
And Crispin Crispian shall ne'er go by,
From this day to the ending of the world,
But we in it shall be remembered."

Henry V., Act IV., Scene III.

To pass from the historic grandeur to the peaceful simplicity of a country village is a far cry ; but only so is reached the village of St.

¹ Henri Martin, *Histoire de France*.

Josse, nestling amongst the woods overlooking the railroad south from Étaples. The church is of no interest, except as the resting-place of one of the English nobility, a Duke of Norfolk, probably on the way home from the crusades. His coat-of-arms was on one of the pillars of the altar. Formerly an abbey of some renown stood here, but all traces of it are now departed. In the records of the life of St. Josse, two dukes are mentioned as having held command, one after the other, in the country on both sides of the river Canche, on which land the abbey of St. Josse-sur-Mer, called sometimes Quentanicus, was founded. The names of these dukes were Aimes and Drochotonique. The wife of the latter gave to the church of St. Josse the lands that she and her husband possessed beyond the Canche. In the charters of the abbey of St. Josse the Counts of Boulogne are mentioned as suzerains of all the country between Anthye and the Canche, where this monastery was situated. Afterwards the Counts of Montreuil became masters when they took possession of the famous abbey of St. Riquier. St. Josse, like Montreuil, is now far removed from the receding sea.

At no great distance, in the direction of Abbeville, Berck is situated. This is a modern watering-place, the sands of which are supposed to possess some healing properties, and in consequence hospitals have been established there for the treatment of tuberculosis—not pulmonary, but of the joints, etc. The French Government and the Rothschilds have each

established hospitals there. The treatment is very classic, and sought by patients from all over the world. The great doctor Callot, of world-wide authority on the subject, is the *deus ex machina* of the place.

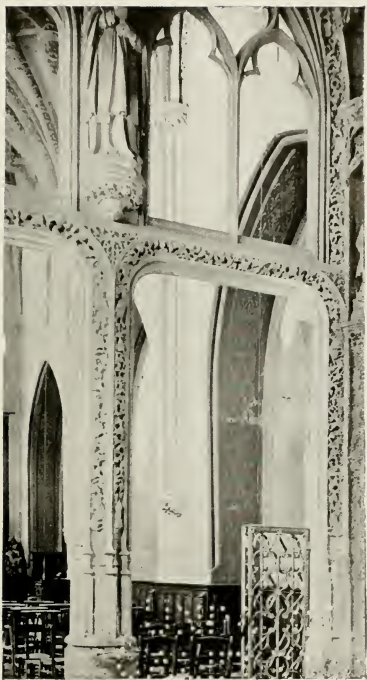
Returning inland from Berck, at no great distance from Abbeville the interesting and ancient town of Rue is reached. Some Roman remains found in the environs at Mayon, near Le Crotoy, at Vieux Quend, and at Rue itself, are proofs that the Romans at one time occupied this part of the country; although the first mention of the place as a town is in the XI c.

The country round had been converted to Christianity, in the VII c., by St. Wulphy or Vulphy, one of the pioneers of the Christian Church. It is supposed that he was born in Rue. He was educated for the Church, and had received the minor orders when he married, three daughters being born to him. Later, by the advice of the bishop, he abandoned his family, at the same time accepting the benefice of Rue. Feeling remorse for his behaviour, he practised extraordinary mortifications, retiring into the neighbouring forest, where he constructed a cell, from which cell the wood evidently took its name, for it is called to this day "La Chelle." He died a hermit, in 643. His remains were carried from his cell to Rue, but two years later were removed to Montreuil-sur-Mer. Indeed it was not until the XVII c. that the town was able to reclaim the relics of its patron saint from the Bishop of Amiens. The relics were carried by night from Montreuil, and after an

expiatory ceremony the jaw-bone of St. Vulphy was given to the church of Rue, where it is still preserved.

That which gave the town its real importance in mediæval times, was the arrival of the miraculous image of a crucifix in 1000. About that year, so legend has it, the Caliph of Babylon persecuted most terribly the Church in Jerusalem. God, Who never deserts those who really put their trust in Him, ordained a means of strengthening the faith of the Christians in Judæa, by bringing to their knowledge three figures of the Lord Jesus Christ, crucified, which were hidden amongst some ancient ruins near the Gate of Golgotha, close to the house of Nicodemus, the secret disciple of Jesus. These three figures were exactly alike in size and form, and so beautifully were they made that no one could doubt that they were of supernatural origin. They were deposited at the house of a certain Grégoire, but he and his brother, having received Divine warning that the images were in immediate danger, arranged to consign them to the waves, leaving it to God's guidance as to where they should go; so the three little boats in which they placed them were set adrift, without sails or pilot. The first went to Lucques in Tuscany, the second to Dive, in the diocese of Lisieux, and the third to Rue.

At Rue the image was found, cast upon the shore, by a holy man, on the first Sunday of the month of August in the year 1000. No sooner had it been deposited, with deep devotion,



ENTRANCE TO THE CHAPEL OF THE SAINT ESPRIT, RUE.

in the town church, than the people of Abbeville claimed it as theirs. As they had the suzerainty in Ponthieu, arrangements were made for the conveyance of the relic to Abbeville. Though Abbeville is no great distance from Rue, the horses employed to drag the cart with the statue had only advanced a very short distance when they stood still, as if transfixed, the shouts of the people and the blows which were showered upon them failing to make them stir. This circumstance filled the people with wonder, making them regard it as a miracle. In consequence, the image was resigned to Rue, since it seemed the will of God that it should not go to Abbeville. The image accordingly was taken back to the chapel, afterwards named the chapel of St. Esprit, by one horse, accompanied, so legend reports, by angels. Henceforth it was agreed by the two towns that the chapel must be its resting-place for ever.

The figure has been described in the following words: "The head, stripped of its crown of thorns, was inclined to the right side, and although the artist had represented the Saviour as already dead, the paint with which the wood was covered had preserved to the face a slight red colour. The beard was divided, the hair long. For vestment the figure had a loin-cloth of linen embroidered with precious stones, coming down to the knees, the feet and hands pierced with silver nails, much worn away by the kisses of pilgrims. The eyes were full of mercy, wet with tears of pity."¹ Miracles of healing were

¹ Rue : *Notice Historique*, par Pierre Dubois

attributed to the figure, so that its fame was soon noised abroad beyond the confines of Ponthieu.

The town of Rue was in ancient days a port, but the sea must have receded considerably since 1266, when, history tells, the Archbishop of Rouen came by sea to the city of Rue-sur-Mer. Now the watering-places Fort Mahon and Quend are ten kilometres distant, the nearest seaport being Le Crotoy, which is six kilometres off.

Les marais salants, or *prés salés*, as they are called, brought in a considerable income to the town in the XI c. The salt from these sea-flooded meadows supplied the whole province of Picardy, and in those days, too, the wine produced in the immediate neighbourhood was sufficient for all its needs. In the XIV c. the town was strongly fortified, but suffered very considerably at the hands of the English during the Hundred Years' War, rising again from its ruin in the XV c., when it assumed the name of Rue St. Esprit. During this century large offerings were brought to the revered image. Princes even were numbered amongst the pilgrims, great indulgences being offered to those who came to take part in the sacred ceremonies.

In 1436 Rue was taken by the Burgundians, and Philip the Good, Duke of Burgundy, came to the city to assist at the mass in the church of St. Esprit, giving twenty-four sous as an offering at the shrine, and twenty-seven sous to the relics of St. Vulphy, through the instrumentality of his King-at-arms, Jean le Fèvre, called Toison

d'Or. This latter name was adopted because of his connexion with the order of the "Golden Fleece." He was also in high favour at the Burgundian Court, and fought in the English ranks at Agincourt. Probably this same Philip the Good, or it may have been Charles the Bold, placed in the treasury of the chapel a figure of the Duke of Burgundy, made of gold, on a silver pedestal. Isabel of Portugal, the third wife of Philip the Good, founded a perpetual mass, giving at the same time to the priests of the chapel gorgeous vestments, to be used on the occasion. Tradition also reports that she gave the first buildings of the new chapel, the greater part of which still exists. Her statue, now standing in the chapel, is a modern reproduction of the old one, which was extremely popular under the curious name of "Babau."

Perhaps the greatest benefactor of the chapel was King Louis XI, who frequently came to bow the knee before the sacred image, at the same time exempting the people from many oppressive taxes. The xvi c. brought the greatest numbers of worshippers; the most marvellous miracles were reported to have taken place then.

In 1524 the town was attacked by the Spaniards from Artois, and fell at the assault of Charles V and the Flemish. About this time an ambassador from Venice, visiting the north of France, affirmed "that he only came across in his travels two places as well fortified as Rue, namely Rocroi and St. Quentin." From this statement it would appear that at that time it was a strongly

fortified town, although all traces, even, of the walls have now disappeared, leaving only as a souvenir the names of some of the by-streets, such as du Bastion, de la Fausse Porte, de la Porte de Grève. Louis XIII decided on the destruction of the walls of the town, as it was too near the frontier, and Richelieu had strongly recommended it; but on the advice of Maupin, the engineer, they were suffered to remain. In 1606 the garrison was very small, only numbering about thirty men, under the orders of a sergeant. In 1668, by a clause in the Treaty of Aix-la-Chapelle—the armistice which gave Flanders to France—the dismantling of the walls was commanded.

The town suffered greatly during the Revolution, since the church of St. Esprit was destroyed, and the pilgrimages stopped. Indeed, ever since the beginning of 1792 the religious life of the town had been in a state of constant turmoil, for the nuns had been turned out of the Hospice, and the bells pulled down. At the same time, an almost nude woman, resembling a Pagan goddess, personifying "Liberty," was promenaded through the streets, amidst a scene of debauchery and licence. Towards the end of 1793, a squadron of dragoons stopped at Rue when, by the orders of an iconoclastic pro-consul, the sacred image already spoken of was seized, with many of the statues surrounding it. After breaking them up, they consigned them, with all the titles and registers of the chapel, to the flames of an enormous bonfire. A soldier with respect for, and faith in, the image, rescued

the right hand from the flames, and carried it with great secrecy to a Madame Dupont, the proprietress of the "Cheval Blanc," who buried it for safety in her garden. It was not till the XIX c. that this fragment was restored to the chapel, where it now reposes in a reliquary, with a white silk bow above it, in the chapel behind the high altar.

The modern church, which adjoins the remnants of the older building, is an extremely ugly structure, probably all the more noticeable because of its propinquity to the highly decorated chapel. It was built in the year 1826, after the wanton destruction of the greater part of the original structure. The stalls, however, are quaint, being made out of fragments of the old XVI c. work, with more modern additions. On the north side the most noticeable portions represent, in two panels, Moses and Aaron, with Jacob's ladder in a third panel, under a beautiful pediment, in the form of a marine monster. On the south side is the expulsion of Adam and Eve from the Garden of Eden, with a pediment corresponding to the one on the north side. The architecture of the chapel belongs to what in England is called the "Decorated" style, in its most beautiful development; the statuary and decoration in the interior are flamboyant and distinctly French.

The exterior is extremely beautiful, with its clusters of figures, surmounted by canopies on three buttresses, with windows between. These statues suffered very much during the Revolution, though out of the twenty-four only eight

were entirely destroyed, but several of the others had heads or limbs knocked off: most of these have been restored, and some entirely new ones executed, on the old designs, by Monsieur Duthoit, the restorer of the Amiens cathedral statuary. The balustrade, extending along the whole front, is delicate in design, with a floral stringcourse below. The door by which the chapel is entered is double, with a central column supporting a figure of the Virgin. This is modern work, as well as most of the sculpture in the tympanum, but well executed. The canopy over the Virgin's head, with its beautifully entwined foliage, is xv c. work. In the arch of the tympanum scenes from the story of the miraculous crucifix are represented.

In the interior, the ante-chapel is curious. Facing the entrance is a door, of perhaps the xiv c. or xv c., which communicates with the parish church. On the right are two small doors, with delicate stone-carving round them, illustrating animal life entwined with leaves and flowers of most beautiful design, whilst in the tympanum of the one door there is "The Holy Face," in that of the other "The Dove," or "Holy Spirit." These doors lead, one to the upper treasury by a flight of steps, the other into the lower treasury. The date of the former is given by an inscription, which the restorers have reproduced: "En l'an mil chinc chens et VI moy tressorie fus commenchié et je fus parfaicte en l'an de grâce mil V^e et XIII." There are kept all the treasures still remaining, with the exception of the hand of the image. The

wreaths of foliage running round the two sides of the upper treasury are most delicate in form and execution. In the tympanum of the portal is the quaint sculpture of a cock of very large proportions, vanquished by an extremely diminutive lion. The door itself is finely carved XVI c. work.

Returning to the antechapel, there is an exquisite open arch, giving access to the chapel, with two doorways separated by a column, above which, under a canopy, is the statue of St. Vulphy, and on the reverse side of the arch, inside the chapel, a statue of St. Firmin, also with a canopy. On the right of St. Vulphy is a statue of Louis XI on an exquisitely decorated column, again with a canopy. On the left, one of Isabel of Portugal, the third wife of Philip the Good, the two greatest benefactors to the building. In the interior of the chapel the vaulted ceiling is a miracle of stone lace-work, with the most elaborate and beautiful keystones, perhaps to some a little too decorative; but no one can fail to admire the extraordinary delicacy of the carving. They are certainly some of the most richly ornamental keystones in existence. The windows of the chapel are four in number—the east window, and three on the north side. Facing them, there were originally arches leading into the church. These have now been filled up, and were decorated with frescoes in 1887, by Monsieur Albert Siffait de Moncourt, two, illustrating episodes in the history of the miraculous statue, and one the visit of King Louis XI to Rue. A strange but expressive XVI c. stone

“Pieta” decorates the wall on the right side of the high altar.

The other places of interest worthy of notice are the Hôtel de Ville, with its picturesque xv c. tower, and, adjoining it, the Hospice, with its chapel. This Hospice was built for the pilgrims who came to be healed by the sacred crucifix. It was entirely destroyed in 1496; the chapel alone escaped. The Hospice was restored and parts of it were rebuilt two centuries later. The interior of the chapel is interesting on account of the sculptured frieze in the nave: which illustrates subjects of the chase. There is also a painting on wood, xvi c., more curious than pleasant, representing “The Last Supper.” In the choir are a few statues in wood, also xvi c.

By the Treaty of Bretigny, the town of Rue in 1361 was ceded to the King of England.

Rue is now the centre for the breeding of Boulonnais horses.

Le Crotoy, only six kilometres distant, must certainly be visited.

The country between Rue and Le Crotoy is extremely flat and swampy, for it was once covered by the sea. The name Le Crotoy is supposed by some to be derived from the word chroto (rouge), because great quantities of a red earth were found in the neighbouring country of the Pictaves and exported from here. It was used amongst the Gauls to render the aspect of the men more formidable in battle, and, in a milder preparation, the countenance of the women more attractive.

Le Crotoy was in mediæval times a town of



ANTECHAPEL, SAINT ESPRIT, RUE.

Handwritten text, possibly bleed-through from the reverse side of the page. The text is faint and difficult to decipher but appears to be a list or set of notes.

some importance; the Counts of Ponthieu occupied a château here in 1150. One of these counts, seeing that the navigation of the Somme might produce a flourishing trade, gave orders that walls and fortifications should be built for the protection and strengthening of the town. These have long since disappeared, but representations of them can be seen in pictures of the time. The lord of St. Valery, whose domain was on the opposite side of the estuary, was averse to these fortifications, and opposed their construction, not unnaturally, for at any time they might have become a menace to him. War between the two counts appeared imminent. The mediation of their friends, however, induced them to submit the matter to a judicial combat, which was decided in favour of the Count of Ponthieu.

The fortress, as it then became, was for some centuries alternately French and English. It was ceded by treaty to Edward I of England, who restored the town and its fortifications; it was lost to him when he gave up so many of his possessions in France, and fell into the hands of the Burgundians. In 1326, Isabella of France, daughter of Philip the Fair and wife of Edward II, embarked here with many noblemen of Ponthieu for England, in her expedition against her husband. It was retaken by the English under Captain Hugh le Despenser, after the crossing of the Blanquetaque ford, just before the battle of Crécy.

After many vicissitudes, Le Crotoy once again, and for the last time, was seized by the English

in the reign of Henry VI; Talbot, Lord Falconbridge, coming to Le Crotoy, razed the battlements to the ground. After this expedition, the English general spread his forces over all the country round, burning and destroying anything that opposed him, to such an extent as to lead to a general though unavailing rising against him.

“ Warwick is Chancellor and Lord of Calais,
Stern Falconbridge commands the narrow seas.”
Henry VI., Part III., Act I., Scene II.

In 1419 d'Harcourt, a French noble, was made Governor of Le Crotoy by the English, but later, having doubts whether he could honestly serve an alien people, gave signs of resistance, finally ranging himself under the standard of the Dauphin. He made war with advantage against the Anglo-Burgundians, taking possession of the châteaux of Ferle, Eaucourt, and Rambures, all of which fell easily into his hands. However, in 1465, the place with other towns was ceded once more to the Burgundians by Louis XI, and a treaty was concluded in the castle in 1472, between Louis XI and the Duke of Burgundy, by which the Treaties of Arras, Conflans, and Péronne were confirmed.

In 1835 the skeleton of a man with an iron ring welded to his neck was found near Le Crotoy; the skeleton appeared to be of about the XIII c. The ring was oxidized and of very considerable weight. It was bought by the Boucher de Perthes Museum at Abbeville, where it is now to be seen.

Report says that Joan of Arc was imprisoned

at Le Crotoy before being taken to Rouen. There is a well-executed monument erected to her memory on the quay.

A little steam-launch may be taken from this quay across the Somme to St. Valery, which lies on the opposite side of the estuary. The town of Le Crotoy was occupied for a time in 1471 by King Louis XI, and probably during this time he paid one of his visits to the holy image at Rue, for there is no record of his ever having stayed at Rue itself. It is now an unpretentious but thriving watering-place, boasting the usual attractions of a casino and bathing establishment. The church, though modern, retains its ancient fortified tower. A railway line connects this little town with Noyelles, on the main line between Boulogne and Paris, the connecting link for Crécy and St. Valery.

Taking the train from Noyelles for the latter, after crossing the river Somme by a long bridge the town is soon reached. The road leading from the station into this interesting little place follows the course of the river Somme, with avenues of trees lining its banks, which give it, in summer, a most charming appearance. The town is divided into the "Ville Haute" and "La Ferte," or the "Ville Basse." Between the two is the Courgain, or fishermen's quarter. The upper town is mediæval in aspect, retaining two of its ancient gates, the Porte de Nevers, erected in the XIV c., which bears the motto of the Duke of Nevers, "Fides," and the Porte d'Eu, dating from the XII c. It was through this gate that Joan of Arc passed, on her way from Le

Crotoy to Rouen, on December 20, 1430. Near this gate stood the castle of St. Valery, of which only a small portion now remains. The foundation in the VII c. of a monastery by St. Valery or Walaric was the cause of the town being built, as in the case of Montreuil-sur-Mer and other places.

This St. Valery or Walaric, as he is sometimes called, was a shepherd from the mountains of Auvergne, who learnt from his earliest childhood, not only to read, but to know by heart, the book of Psalms. He entered the great monastery of Luxeuil by the advice of Columban, as a gardener, and there distinguished himself so much by his piety and strenuousness that he was sent forth to evangelize the cities on the seaboard of France. He was permitted to establish himself at Leuconay, at the mouth of the Somme. Here he built a hermitage for himself and his disciple, Blimond, but his followers became so many, and his cult so prosperous, that he was forced to build a monastery, around which the town sprang up, taking the name of the saint who had been so instrumental in calling it into existence. Until his death in 622, he never ceased to work for the conversion of the people, though encountering many dangers through his zeal.

The town was frequently taken and retaken during the different wars waged in the neighbourhood. Some buildings of the old monastery remain outside the Porte Guillaume, with fragments of its church and cloisters. The Porte Guillaume is particularly mediæval in its form and style. A comparatively modern chapel, a

decidedly ugly structure situated in a lovely spot on high ground, amidst the trees and overlooking the river and sea, contains the tomb of St. Valery. The interior of the chapel is covered with *ex vctos*, chiefly the offerings of sailors. On the adjoining cliffs is a grassy path, which is called the "Chemin Vert," with an extensive view of the sea; it is believed to have been the daily walk of the saint.

St. Valery is closely connected with the history of England, for it was from here that William of Normandy set sail for England. It was on this coast that Harold of England was shipwrecked, and imprisoned by the Count Ponthieu in his castle, some stones of which remain on a slight mound at the end of the modern promenade. From this place he was rescued by Duke William of Normandy, who took him to his castle at Eu as his honoured guest, although later on he did him such a cruel turn.

In 1066 William of Normandy, having collected his army and transports at the mouth of the Dive, sailed to St. Valery in Ponthieu, where he waited until the south wind should arise to waft him to the English coast. To obtain a favourable wind, and to encourage the religious enthusiasm of his army, the relics of St. Valery were carried in procession by the abbots and monks. At last the long-wished-for wind sprang up, so, with the troops embarked, the fleet left the harbour, headed by the *Mora*, which had been given to William by his faithful Duchess. At the mast-head she bore a huge lantern, and on her prow a golden boy blowing an ivory horn. He left

Normandy in the care of his Duchess Matilda and landed in England at Pevensey. The actual point of his embarkation is marked by a tablet on an old buttressed warehouse on the quayside.

The parish church of St. Martin is situated in the upper town on a terrace overlooking the river; it is chiefly of the xv c.; and most picturesque. The difficult navigation of the port has prevented its extension, as there is very little water in the river at low tide, and at high tide it has swift currents. The promenade along the banks of the Somme, below the high town of which a very picturesque view is obtained, extends a great distance; at low tide it overlooks immense wastes of pink-grey mud, such as is seen in some parts of Holland. The sea at low tide recedes as much as three leagues. At St. Valery in 1264 Louis IX tried to arbitrate between Henry of England and his barons and to place the affairs of England on a more peaceable footing, but unfortunately his endeavours were of no avail.

There is a great demand for the "galets"—small, water-worn stones from the adjoining beach of Cayeux. They are shipped largely to Belgium, for a variety of industrial purposes. After being carefully assorted according to size, they are packed for their journey in canvas bags. It is the one industry of the town of St. Valery, many thousands of tons being dispatched every year. The work is done principally by women. On a sunny day, the stones, often delicately coloured, the unusual dress of the women, the sparkle of the river Somme alongside, and the

framework of the trees, make a delightful picture.

This estuary of the Somme is the most renowned haunt of the wild duck on this coast.

Ten miles of pleasant road, bordered with trees, run by the banks of the Somme to the city of Abbeville.



WEST FRONT, ST. RIQUIER.

PART III

CHAPTER I

ABBEVILLE AND CRÉCY

ABBEVILLE, the town so loved by Ruskin for its architectural beauties, calls for attention as being the third large town from whence the smaller towns and villages must radiate, according to the plan of this book.

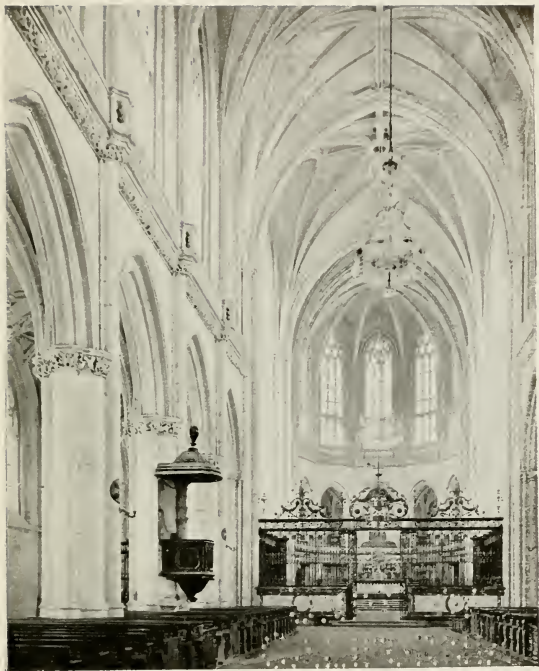
The Ambiani were probably the first inhabitants of this district, and on the appearance of the Romans took refuge on an island in the Somme, which became a place of defence for them, and, later on, the actual site of the city. Cæsar held these people in great admiration on account of their bravery. From the conquest of Julius Cæsar until the invasion of the Franks, Ponthieu remained under the dominion of the Emperors and was called "Abbatis Villa." The domination of the Romans can be seen by the number of vast entrenchments in the country round, especially at Liercourt and in the neighbourhood of St. Valery. They have quite modified the aspect of the countryside. These camps were evidently destined to defend the banks of the Somme against the attacks of the Northern Belgians. Some historians hold that it was in this river that Cæsar collected the large flotilla

with which he made his second expedition to Great Britain.

The district of Abbeville is the richest in antiquities in the Department ; it is traversed from east to north by an ancient road called Brunehault Grand Chemin or La Chaussée Brunehault, after the mother of Clothaire I, whose name was Brunehault. This road passes through Noyelles-en-Chaussée, Estrées, and Le Crécy, there is reason to believe that it was part of the great Roman road from Lyon to Boulogne-sur-Mer via Amiens, which, on Strabo's authority, was constructed by the order of the Emperor Augustus.

Another curious circumstance in connexion with this is that, in the patois of the people, a great many quite Latin words make their appearance, even to this day. Carthaginian medals as well as other antiquities have been found in and around this city. In the v c. a horde of Barbarians, as they were called, from Germany fell like a thunderbolt upon this portion of the Roman Empire, dealing destruction on all sides, until in the ix c. this once-important town was reduced to a mere farm belonging to the great neighbouring abbey of St. Riquier. Since then, and particularly in later centuries, the tables have been turned, for Abbeville is now the important city, St. Riquier having degenerated into a quiet and almost deserted village, beautifully situated, and surrounded by the glories of its past.

Hugues Capet took Abbeville in order to present the town to the monks of St. Riquier, establishing his son-in-law as military governor ; after which



NAVE, LOOKING EAST, ST. RIQUIER.

THE
MUSIC
OF
THE
MIDDLE
AGES

he began to surround the city with walls, with the intention of making it an important place. It is not irrelevant to state here that the history of France may be said really to have begun with the House of Capet. It ruled France till 1328, when the crown passed to the House of Valois. In the XII c., Abbeville became the capital town of Ponthieu and was styled "Abbeville la fidèle" by the Count of Ponthieu; afterwards it passed to Count Alençon, son of Louis IX, who held it for a time. Louis IX and Henry III of England signed a treaty here on May 20, 1259, which had been negotiated at Paris by Simon de Montfort, and concluded by Henry III during his visit to France. By this treaty, Périgord, Limousin, Agenois, and Sannitange were restored to Henry, whilst he, on his side, gave up his claims to Normandy, Anjou, Maine, Touraine, and Poitou. The prejudices of St. Louis alone urged him to conclude this unfavourable treaty, one which the English king could never have obtained by force. At the same time, however, Henry III, as Duke of Guienne and Peer of France, agreed to do homage to the French monarch; an engagement which was performed later in the garden of the Temple, at Paris.

From the Alençon family the town passed into the hands of the House of Castile. On the marriage of Eleanor of Castile with Edward I. of England in 1272, it formed part of her dowry, the English Crown coming into possession of Montreuil-sur-Mer by the same means. The wife of Edward II of England, Isabella, was sent by him to France to patch up a quarrel with her

brother Charles, King of France, concerning Guienne, which had been the property of his father Edward I. Isabella took up her residence at Abbeville, where she intrigued with Roger Mortimer, a man of infamous character; at the same time making common cause with the disaffected and exiled nobles. She landed in England in 1326, on the coast of Suffolk, with the intention of making war upon her husband and placing her son upon the throne. She collected troops at Abbeville for the enterprise, in which she was assisted by a small fleet and some troops under the Earl of Hainault.

The English were driven out of Abbeville in 1340, but the city came under their yoke once more twenty years later. In 1368, Edward III, who was also Count of Ponthieu, signed an act authorizing the mayor and council to collect a tax on each flagon of wine sold retail in the town, or its suburbs, to help towards the expenses of the construction of the church, which took twelve years in building. In 1423 an alliance was made between the Duke of Bedford, brother of Henry V of England, Philip, Duke of Burgundy, and John, Duke of Brittany. After bringing all their forces together at Abbeville, they commenced war against the Dauphin by seizing the Château of Noyelles, of which Jacques Harcourt was master, many other châteaux capitulating. During this campaign, the Duke of Bedford was obliged to camp on the outskirts of the town, the citizens fearing the roughness of his soldiery.

The town remained alternately in the pos-

session of the French and English till 1435, when, by the Treaty of Arras, it was ceded to the Duke of Burgundy, who then had withdrawn from his alliance with the English, and in consequence was rewarded by Charles VII by the gift of the town of Abbeville, on the understanding that it should revert to the Crown should the duke have no male heir. This event was celebrated with rejoicings throughout France; it is supposed to have accelerated the death of Bedford, whose schemes had thus been frustrated. In 1466 Charles the Bold, Duke of Burgundy, who, by the Treaty of Conflans retained the towns of the Somme, made his solemn entry into Abbeville by the Gate Marcade, and lodged at the Hôtel Toison d'Or, near the gate called "Comtesse." "In his triumphal procession he had to pass eleven stages, filled with people acting the mystery plays; these had been constantly performed on a site behind the church of St. Giles, called Camp Colart Pertris, since 1451. Amongst the most popular plays was one entitled 'The Passion of our Lord Jesus Christ.' On the same spot, at an earlier date, the famous Carmelite monk, Thomas Connecte, accompanied by other religious men of the same order, erected a stage and altar from which they thundered forth against the wickedness of the priests and the frivolity and extravagance in dress of the women; at the same time ordering great bonfires to be lighted, into which they forced the ladies to cast their robes and ornaments. The municipal authorities, charmed by the eloquence of Connecte, presented him with a beautiful

breviary, and paid all his expenses; on the termination of his mission he mounted his mule and rode away to St. Valery, from whence he made his way, by sea, to Brittany." ¹

In 1477 the town was annexed to the Crown of France by Louis XI. Throughout the whole history of this town it is to be noticed how constantly it passes, as a possession, between England and France.

In 1527 a treaty, called the Holy League, between Henry VIII and Francis I, was made at Abbeville, the negotiations on the part of England being conducted by Cardinal Wolsey.

Now, leaving its history for a time, it will be well to return to the absorbing interests of the town itself. As Ruskin so aptly expresses himself in his *Præterita*: "But for cheerful, unalloyed, unwearying pleasure, the getting in sight of Abbeville on a fine summer afternoon, jumping out in the courtyard of the Hôtel de l'Europe, and rushing down the street to see St. Wulfran before the sun was off the towers, are things to cherish the past for—to the end." It is a little different now from what it was in Ruskin's time. Unfortunately on crossing the bridge, just as a glimpse is caught of the old towers, the attention is distracted by a hideous obelisk placed there in 1907. This monument has a plaque upon it, illustrating the torture of a man on the rack; beneath it is written: "En commémoration du martyr du Chevalier de la Barre, supplicié en Abbeville le 1 Juillet 1766, à l'âge de 19 ans, pour avoir omis

¹ *Abbeville*, by Monsieur Prarond.



NORTH TRANSEPT, ST. RIQUIER.

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de saluer une procession." It was undoubtedly one in which the Host was being carried, a procession which, in this day, one is expected to salute. After leaving behind this ugly reminder of intolerance—which might easily with advantage be toppled over into the river, on the brink of which it is conveniently situated—pass on down the winding street, with old-world houses on either side, keeping the beautiful towers of St. Wulfran in view, until a position can be taken up in front of them from which to properly contemplate their solemn beauty.

Here before one is a magnificent specimen of flamboyant Gothic style, flanked by two superb Gothic towers. "In fine west fronts with a pediment and two towers, the centre is always the principal mass, both in bulk and interest—as having the main gateway—and the towers are subordinated to it, as an animal's horns are to its head . . . the purer method is to keep them down in due relation to the centre, and to throw up the pediment into a steep connecting mass, drawing the eye to it by rich tracery. This is nobly done in St. Wulfran of Abbeville." ¹

The façade has three portals, adorned with somewhat mutilated statues, with a beautiful open gallery above. The second story consists of a large window with delicate tracery, and above that again a second balustrade, and finally the terminal gable with three great statues of the Virgin, St. Wulfran, and St. Nicholas. The towers are pierced with two tiers of long double windows; on the right of

¹ *Seven Lamps of Architecture*, Ruskin.

the principal portal is a colossal lion, dressed in a royal mantle embroidered with fleurs-de-lis, and bearing a standard with the same device. This is supposed to be emblematic of the union of France and England, realized in this cathedral church in the marriage of Louis XII with Mary of England, daughter of Henry VII, and grandmother—by her second marriage with the Duke of Suffolk—of Lady Jane Grey.

The wooden doors are covered with well-preserved carved designs and figures connected with the life of the Virgin; they were executed in 1550, at the expense of a rich merchant, Gilles Amourette. "May his name be preserved with admiration for all times. For are not these doors a fit entrance to the House of God? What a contrast between the pitiful little pigeon-holes which stand for doors in the east front of Salisbury, looking like the entrances to a beehive or a wasp's nest, and the soaring arches and kingly crowning of the gates of Abbeville." ¹ The walls of the nave are supported by fine flying buttresses surmounted by two galleries with open balustrades.

At the angle of the north transept is the leaning tower of St. Firmin. The lack of perpendicularity in this tower is attributed to two causes, firstly its nearness to the river, which has undermined it—the same thing happening at Winchester—secondly to the imprudence of the church authorities, who allowed cannons to be fired from its summit on public fête days. The church terminates somewhat abruptly at this

¹ *Seven Lamps of Architecture*, Ruskin

tower, producing from the distance the impression that it has been cut off short, since the choir is of a much lower elevation.

The building dedicated to St. Wulfran was begun in 1488, on the foundations of a much older church, probably the one to which, in 1053, the relics of St. Wulfran were brought from the abbey of Fontenelle. The nave, the two aisles, the six chapels, and the big door were finished in 1534. The west front, including the two towers, is nearly 80 feet in width, and on the large central door is written, "Vierges aux humains la porte." The east end of the church was still in course of construction when the religious wars, which paralysed all enterprise of the kind, caused a serious interruption to the work. It remained unfinished till 1620, when the mayor at his own expense constructed the north choir aisle. It was not till 1622 that the one on the south side was finished.

The interior is decidedly disappointing, and of a very unfinished appearance. Amongst the arms on the bosses of the vaulting of the nave are those of Louis XII and his second wife, Anne of Bretagne; so that the king's two marriages are commemorated in the edifice, the first outside, the second inside. The triforium is rich and flamboyant in style.

The sacristan keeps in the vestry a curious crucifix found in the neighbourhood—his private property, apparently; it is probably Byzantine work, but little is known of its origin.

In the chapel of "Notre Dame des Merciers," at the end of the north aisle, is a fine stained-

glass window, representing the "Tree of Jesse."

During the Revolution the church was transformed into a temple of "Reason," and the following inscription placed on the western door: "Le peuple Français reconnaît l'Être Suprême, et l'immortalité de l'âme."

One strange circumstance about this truly beautiful church is that, though the west front is classed as a "monument historique," the rest of the building is not. Those buildings which the Government think worthy of being preserved have been taken over by the department of the "Beaux Arts," and officially kept in repair.

Several other churches in Abbeville deserve careful examination, especially those of St. Sepulchre and St. Gilles. The former is of the xv c., with a beautiful flamboyant St. Sepulchre. It has also a curious reredos in a side chapel composed of representations, in relief, of the crusaders around a Virgin and dead Christ—Pieta. The site is that of a much older church, built as a memorial of the visit of Godefroi de Bouillon to Abbeville, before his departure for the crusades and the sacred end of their enterprise. Guy de Ponthieu erected the present church on the spot where the Commander-in-Chief and the princes who accompanied him had built their pavilions. The exterior is solid, but very undecorative in its treatment. Yet it possesses a certain solemnity.

The church of St. Gilles is situated on the outskirts of the town, near the remains of the



NORTH AISLE, ST. RIQUIER

Vauban fortifications, which have been almost destroyed, either wantonly or by Time's cruel hand. The façade of St. Gilles is flamboyant, somewhat over-decorated. The tower is rather at the side of the church, and is flanked by two aisles close together. The centre portal bears above it a statue of St. Gilles, the hermit of the Rhône, with the hind upon whose milk he is said to have lived. The interior has some good wooden vaulting, but, as is so often the case, is quite spoilt by polychrome.

The château of the Counts of Ponthieu was near the Gate of St. Gilles; it was fortified by a moat, walls, and battlemented towers; it had also a formidable keep and some underground passages, which stretched, it is reported, as far as St. Riquier. The date of its foundation is unknown, and it no longer exists.

In mediæval times this town must have held a very high position amongst the cities of France, for it possessed thirteen parish churches, six monasteries, eight convents, and five hospitals; most of these buildings have now disappeared. There is a gorgeous monument to Admiral Courbet, in white marble, in the Place named after him, modern work, but imposing in its way. In the Place St. Pierre is a statue of the composer Lesueur, who was born near the town in the middle of the XVIII c.

Not far down the Rue de l'Hôtel de Ville is situated the ancient Hôtel de Ville, built in 1209, with additions of much later date, and an uninteresting outer gateway. However, when this gateway has been passed, in the courtyard

on the right there is the beautiful old belfry of the original building, with its quaint door, and barred windows above. Close to two flamboyant doors is a modern bas-relief, on the wall, commemorating the history of a certain Ringois, a celebrity of Abbeville in the reign of Edward III. He was taken prisoner during the disturbances of 1368, and imprisoned in Dover Castle, where he was required to acknowledge Edward as his king. Sooner than do this he threw himself from a window of the castle into the sea, and was drowned. The bas-relief was placed in its present position by the town in remembrance of his courageous deed, on December 25, 1857. It bears this inscription : " Ringois, Bourgeois d'Abbeville, ayant refusé de reconnaître pour maître Édouard d'Angleterre, est précipité de la tour de Douvres dans la mer."

Another place of interest in the town is the house of Francis I, 29 Rue de la Tannerie. Francis I inhabited it when he came to Abbeville in 1527 to league with Cardinal Wolsey, on behalf of Henry VIII, against the Emperor Charles V. The beautiful door and staircase leading from the courtyard have been sold for £200 and recently removed. It is a great loss, and away from their historical surroundings these portions will have lost a great deal of their charm. The carved work on the door and round the lintel was beautiful in the extreme. The pillar round which the staircase wound is still in place, and there remain also finely carved beams. The exterior is interesting, preserving as it does the old-world symmetry of the street.

There are a great many ancient houses re-

maining in the town; they are all worthy of a visit, to any one interested in mediæval house architecture. The houses in the Rue Teinturiers, Rue Barbafast, Rue de la Harangerie, and the Place Guindal, close to the cathedral, call for attention. There is also the house of Boucher de Crèvecœur de Perthes, the great anthropologist. Born in 1788 at Rethel in the Ardennes, he died at Abbeville. His house has been turned into a museum filled with his discoveries. Perhaps his most striking one was that of a fossil human jaw, which he found in his researches in the quarries of Moulin Quignon, near the city, in 1863. Flint instruments have been found here, together with the remains of a mammoth rhinoceros in 1841, and many other anthropological discoveries of the first importance have been made in the gravel beds of the Somme.

Modern Abbeville, as was the early town of the Ambiani, is built partly on an island and partly on both sides of the river, which is now canalized from this point to the estuary.

The celebrated Van Robais Dutch cloth manufactories, invited to France by Colbert, were established in Abbeville by Louis XIV. Voltaire and others speak of the cloth manufactures with great admiration, and they are still the staple trade of the town. In addition to its old-established manufacture of cloth, hemp-spinning, sugar making, and locksmith work are carried on, and there is active commerce in grain.

“ At Abbeville I saw that art—of its local kind—religion, and present human life, were yet in perfect harmony. There were no dead six days

and dismal seventh in those sculptured churches ; there was no beadle to lock me out of them, or pew-shutter to shut me in. I might haunt them, fancying myself a ghost ; peep round their pillars, like Rob Roy ; kneel in them, and scandalize nobody : draw in them and disturb none. Outside, the faithful old town gathered itself, and nestled under their buttresses like a brood beneath the mother's wings ; the quiet, uninjurious aristocracy of the newer town opened into silent streets, between self-possessed and hidden dignities of dwelling, each with its courtyard and richly trellised garden. The commercial square, with the main street of traverse, consisted of uncompetitive shops, such as were needful, of the native wares : cloth and hosiery spun, woven, and knitted within the walls ; cheese of neighbouring Neuchâtel ; fruit of their own gardens, bread from the fields above the green coteaux ; meat of their herds, untainted by American tin ; smith's work of sufficient scythe and ploughshare, hammered on the open anvil ; groceries dainty, the coffee generally roasting odoriferously in the street, before the door ; for the modistes, well, perhaps a bonnet or two from Paris, the rest, wholesome dress of peasant and dame of Ponthieu. Above the prosperous, serenely busy and beneficent shop, the old dwelling-house of its ancestral masters ; pleasantly carved, proudly roofed, keeping its place, and order, and recognized function, unfailing, unenlarging, for centuries. Round all, the breezy ramparts, with their long waving avenues ; through all, in variously circuiting cleanness and sweetness of



STATUARY, NAVE, ST. RIQUIER.

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navigable river and active mill-stream, the green chalk water of the Somme.”¹

This is as true of the present day as when Ruskin wrote, except for the ramparts, which have unfortunately been almost entirely uprooted. Still there is the same old-world air about the town. Here there is no jangling, all have their work, as in the past, and do it; whilst the solemn cathedral church, like a mother, watches from her towers her busy children round her, pointing to herself as something achieved by the industry and perseverance of the fathers of the town, who, never stinting the toil put into their work, strove with but one end, the consummation of a great whole.

Two of the greatest battles of ancient times were fought in Picardy, at Agincourt—which has been already spoken of—and at Crécy, a picturesque little town on the Maye, amidst the cornlands. It lies twelve miles north by east from Abbeville, from which town or from Noyelles it is easy of access. Its *grande rue*, with its avenue of trees and quaint houses, has an old-world air about it. The Place du Marché is interesting, for it contains, close together, two memorials of the battle; one, a red brick column surmounted by a small cross, dating from the XIII c., erected by the English immediately after the event; the other put up in 1905 by public subscription in France, Luxemburg, and Bohemia, in memory of those who fell in the battle. The church, dating from the xv or xvi c., simple in style and somewhat solid, lacks interest

¹ *Præterita*, by Ruskin.

except for some pictures in the interior brought from the adjoining abbey of Dommartin, the ruins of which can be visited. They are situated seven kilometres away, and consist of a vast church, xv c. chapel and XIII c. monuments.

The battle was fought to the north-east of the town of Crécy, and raged throughout two days, August 26 and 27, 1346. The blood spilt on the first day was for the most part that of the French nobility, for 1,542 men of noble birth, including eleven princes, perished on the 26th; more than 30,000 men were slain during the two days. This should make the traveller thoughtful when he contemplates the scene of this truly fearful affray. The second day the people suffered most, as two battalions caught in the thick fog were completely surrounded by the English, more than 7,000 of the rank and file being cut to pieces. "God of battles, was there ever such a battle as this?" "L'immense malheur de Crécy ne fit qu'en préparer un plus grand: l'Anglais s'établit en France." The field of Crécy is now covered with waving corn in summer, but the aspect can have changed but little since those days. The knoll still remains on which the mill was situated, now entirely destroyed, from which the English king, Edward III, watched the battle. Standing on this little hill and looking to the right, the Vallée des Clercs can be seen; here the dead were buried, and so huge were the trenches required that even to-day their general outlines are still visible.

On that memorable day, the English front was protected by a small ditch, behind which

the bowmen were drawn up, in the form of a harrow; between them were placed small bombardars throwing little iron balls to frighten the horses—this was the first occasion on which artillery was used in field warfare. Fifteen thousand Genoese cross-bowmen, hired from among the soldiers of the Lord of Monaco, on the sunny Riviera, were ordered to begin the attack; but they were already weary, after having marched six leagues that day fully armed.

“A tremendous storm gathered from the west, and broke in thunder and rain and hail on the field of battle. The sun was darkened, and the horror was increased by the hoarse cries of crows and ravens which fluttered before the storm, and struck terror into the hearts of the Italian bowmen, who were unaccustomed to these northern tempests. And when at last the sky had cleared, and they prepared their cross-bows to shoot, the strings had been so wet by the rain that they could not draw them. By this time the evening sun streamed out in full splendour over the black clouds of the western sky—right in their faces—and at the same moment the English archers, who had kept their bows in cases during the storm, and so had their strings dry, let fly their arrows so fast and thick, that those who were present could only compare it to snow or sleet. Through and through the heads and necks and hands of the Genoese bowmen the arrows pierced. Unable to stand it, they turned and fled; and from that moment the panic and confusion was so great that the day was lost.”¹

¹ *Memorials of Canterbury*, by Dean Stanley.

Froissart in his chronicles best describes the battle: "There is no man, unless he had been present, that can imagine or describe truly the confusion that day, especially the bad management and disorder of the French, whose troops were out of number."

Every English schoolboy knows the story of how, when Edward III was petitioned to send help to his sorely pressed son—that son who afterwards was known as "The Black Prince"—Edward exclaimed, "Let the boy win his spurs, for I wish, if God so order it, that the day may be his, and that the honour may be with him and them to whom I have given it in charge." When the battle was over Edward rushed to his son and embraced him with great affection, whilst the Prince knelt to receive his father's blessing. Edward remained three days at Crécy to bury the dead, and then marched to Calais to besiege it.

Amongst the slain was the old King of Bohemia, who had joined Philip's army, fighting at the head of a Luxemburg contingent and other feudatories of the Holy Roman Empire: to whose honour, in the direction of Fontaine-sur-Maye, a cross was erected on the spot where the blind king fell. "Upon this he said to them, Gentlemen, you are all my people, my friends and brethren at arms this day; therefore, as I am blind, I request of you to lead me so far into the engagement that I may strike one stroke with my sword. The knights consented, and in order that they might not lose him in the crowd, fastened all the reins of their horses together, placing the king at their head that he might gratify his wish, and in this



VILLAGE STREET, ST. RIQUIER.

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manner advanced towards the enemy. The Lord Charles of Bohemia, who already signed his name as King of Germany, and bore the arms, had come in good order to the engagement; but when he perceived that it was likely to turn out against the French, he departed. The king, his father, rode in among the enemy, and he and his companions fought most valiantly; however, they advanced so far that they were all slain, and on the morrow they were found on the ground with all their horses tied together.”¹

The battle was murderous and cruel, and many gallant deeds of arms were performed which have never been recounted. After vespers not more than sixty men, all included, remained around the King of France—for at the hour of vespers the battle ended. The defeat became a rout: 1,200 knights, 30,000 footmen, a number equal to the whole English force, lay dead upon the ground. “God has punished us for our sins,” cried the chronicler of St. Denys, as he tells the story of the disaster.

Twelve kilometres north-west from Crécy is the Abbaye de Valloires, founded by Guy de Ponthieu in 1137, whose tomb and that of his wife are in the XIII c. chapel. A number of knights who fought at Crécy repose in the burial ground. The old King of Bohemia was also buried in the abbey, but eventually was removed to the cathedral of Luxemburg. Crécy Grange, one kilometre from the battlefield, was where the monks of Valloires received and tended the wounded. The story that the Black Prince

¹ Froissart's *Chronicles*.

adopted from the fallen King of Bohemia the crest and motto now borne by the Prince of Wales—Ich Dien—lacks confirmation according to later historians.

“From the day of Crécy, feudalism tottered slowly but surely to the grave. But in England the day was the beginning of a career of military glory, which, fatal as it was destined to prove to the higher sentiments and interests of the nation, gave it for the moment an energy such as it had never known before.”¹

¹ Froude's *History of England*.

CHAPTER II

ST. RIQUIER

ABOUT eight miles east of Abbeville lies the sleepy little village of St. Riquier. Though retaining the name of the once famous abbey, it has long since lost all its ancient splendour, with the exception of a beautiful abbey church belonging to that period which saw the last dying gasp of true Gothic. Only twenty minutes away by rail, St. Riquier is also pleasantly reached on foot; the road—for the most part shady—lies between smiling cornfields; it owes its fame to having been one of the first abbeys established in Picardy. Its ancient name, Centulla—100 towers—points to the importance of its early days, the walls surrounding it having been flanked by a hundred towers.

According to old records and accounts, and also—as is almost invariably the custom in France, where history and romance are inextricably mixed—from old legends of various miraculous episodes in connexion with its founders, the first abbey was established at Centulla at the beginning of the VII c.

Christianity had made little progress in this part of Picardy till the advent, towards the end of the VI c., of two Irish monks, who were, however,

badly received in Centulla, and who would, indeed, have abandoned their efforts if it had not been for St. Riquier. The origin of St. Riquier himself is somewhat obscure: some authorities say he was of humble birth, others that he was the son of a Count of Ponthieu; at any rate, he so ardently embraced Christianity that he was ordained a priest, and given a special mission to preach the gospel in all places on the banks of the Somme. Preferring the contemplative to the active life, he founded a monastery in his native town and retired there with several of his converts.

This monastery was richly endowed by Dagobert, who had been greatly impressed by the piety and zealotry of its founder, the latter having openly rebuked the king for his iniquities. In order to find greater opportunities for meditation, the holy St. Riquier frequently retired to the forest of Crécy close by, and there, under the beautiful oaks with which the forest is so richly endowed, he died, his body being taken to the monastery for interment. Later Charlemagne had the tomb opened and the remains of St. Riquier placed in a golden casket.¹

About the year 800 the abbey was entirely rebuilt upon a much larger scale by the abbot, St. Angilbert. Upon the site of the old buildings he erected three churches: the largest of these was dedicated to St. Riquier, and was for the period very richly decorated; an elaborate mosaic flooring in the choir being particularly remarkable. This flooring existed till the end

¹ Gilbert's *Description Historique de l'Abbaye de St. Riquier*.



XVI C. FONT, ST. RIQUIER.

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of the xv c.—in 1785 workmen digging near the remains of the ancient buildings came across fragments of the mosaic, which can now be seen in Abbeville.

At the end of the ix c. the Normans—whose destructive policy can hardly be regretted when the fact is remembered that in nearly all cases the heavy Byzantine churches were replaced by Gothic—burnt the abbey and the three churches. The abbey was immediately restored by the efforts of the monks.

According to an old legend, in 981, Arnoul, Count of Flanders, desired to possess the body of St. Riquier and removed it to the abbey of St. Bertin at St. Omer, his capital, wishing, doubtless, to attract the stream of pilgrims to the latter church. In despair the monks of St. Riquier appealed to Hugues Capet, who marched at the head of an army to St. Omer and demanded the body. Arnoul in the meanwhile had sent it to Montreuil, whither Capet followed in pursuit, rescued the body of the saint, and, with head uncovered and bare feet, carried it upon his shoulders back to the abbey of St. Riquier, laying it upon the altar in the presence of the grateful monks.

About the middle of the xi c. the large church was in a lamentable state, and was rebuilt by the efforts of Abbot Gervin. In the xii c. church and abbey were again destroyed by fire and again repaired. The end of the xiii c. found the abbey in a more flourishing condition, and Abbot Gilles de Marchmont, after having rebuilt on grander lines the greater part of the abbey, in 1280,

turned his attention to the church. He only completed the transepts and the lower part of the choir : these, joined to the Byzantine nave of the older church, must have presented a strange appearance. In this condition the buildings remained for nearly 200 years.

In 1457, Pierre le Prestre, an energetic, able man, was made Abbot of St. Riquier ; he immediately set to work to pull down the old nave and complete the building in the Gothic style, which was even then in its decadence.

In 1475, during the war of Louis XI with the Duke of Burgundy, this unfortunate town, abbey, and church were pillaged and again given over to the flames, and the male inhabitants—who had joined the duke against the king—taken prisoners to Amiens.

Fortunately neither the transepts nor the choir were affected by the fire, and with indomitable courage Pierre le Prestre began to rebuild his church. He was succeeded by Eustace le Quieux under whom the church was at length completed, with the exception of the vaulting of the nave. Eustace le Quieux was killed in the church he loved so dearly by a stone accidentally dropped by a workman, so it is to Thibaut de Bazencourt that the credit for completing and decorating the church in the most sumptuous fashion must be given.

Stalls were ordered from Alexander Huet of Amiens, who later, with Boulin, produced the marvellous stalls of Amiens Cathedral. Doubtless those of St. Riquier were in the same style : What a misfortune that work of such a nature

should have been destroyed in 1554, so soon after their completion, in the disastrous campaign of the Duke of Montmorency ! This disaster was so complete that not only were the stalls destroyed, but the nave suffered greatly and the vaulting fell in. Again, fortunately, the XIII c. transepts escaped injury ; of the abbey itself only the walls were left standing. In this crippled condition the church remained till the second half of the XVII c.

Upon the domains of St. Riquier being given to Cardinal Richelieu it was hoped he would restore the church and abbey, but alas, his political intrigues left him no time for building. His successor, Charles d'Aligre, however, entirely renovated the church, replaced the stained glass, which had perished in 1554, by white glass, furnished the choir stalls, and erected handsome iron gates to enclose the sanctuary. The chapels were panelled and many of the statues belonging to the older church replaced.

During the French Revolution the whole building was much neglected, and in the XIX c. showed pressing need of attention. The necessary funds for so big an undertaking could hardly be furnished by a village of less than 2,000 inhabitants, so the project of pulling down half the church—which since the ejection of the monks during the Revolution had become a parish church—to repair the rest was seriously discussed. The General Council of the Somme, however, came to the rescue and voted 10,000 francs for the most urgent repairs.

In 1840 the church was classed as a "monument historique."

In spite of parts having been constructed with such long intervals of time between them, the church presents a homogeneous whole, doubtless owing to the fact that during its many restorations the original plans were adhered to.

In this church the beauty of the interior far exceeds that of the exterior.

The west front is fine, but the east end is almost insignificant. The west front, which dates from 1511-36, and is almost entirely flamboyant Gothic in style, has three portals and a large central tower, that crux for architects, on account of the immense pillars necessary to bear the weight. On either side of the tower is a tourelle, owing to which the side portals are too small and too far removed from the centre door to be effective; the whole scheme of the decoration of the west front cannot compare with the best work of the XIII c., though the details of the actual carvings show the most exquisite finish.

In the tympanum of the central portal is depicted a tree of Jesse. From either side of the chair on which the patriarch is seated spread out the branches of the tree, which at length all unite at the base of a statue of the Virgin with the Child in her arms. On either side are large statues, the identity of which it is impossible to determine. In the arch around the portal are twenty-four groups of statuary depicting episodes in the life of St. Riquier. In the little tympanum above this portal is a representation of the Trinity—in the space on either side are large statues of the Twelve Apostles. Above these, in the large gable, is the Crowning of the Virgin. Still

higher, between the windows of the tower, is St. Michael with the dragon; on his right hand are Adam and Eve, on his left Moses and David.

The lateral portals are also decorated with statues, for the most part too defaced to be recognized.

On the south side of the church are the remains of the ancient cloisters, part of which is now used as the sacristy.

If the west front is somewhat disappointing, there can be no two opinions as to the beauty and dignity of the interior. The general dimensions of the church are as follows: Length 292 feet; width of nave, including side aisles, 60 feet, height 71 feet; height of tower, including the cross, 148 feet.

The perspective of the nave is particularly fine. It consists of six large bays with side aisles; the vaulting is supported by columns, each consisting of a large central pillar with four detached columns. The capitals are beautifully decorated with foliage in very high relief, with here and there figures of men and animals. Above the main arches is a band of foliage of great beauty—though less fine, perhaps, in execution than the capitals of the columns; between this and the clerestory is a balustrade, which replaces the triforium. At the entrance of the nave, against the two mighty pillars which support the tower, are colossal statues of St. Christopher with the infant Christ upon his shoulders, on the south side, and St. James the Greater on the north. Between the pillars is the organ loft.

The side aisles of the nave are continued across

the transepts round the choir. The transepts, the most ancient part of the church, are undoubtedly XIII c. and very fine examples of true Gothic; the rest of the church is frankly flamboyant. A curious feature of the north transept is a gallery or very wide triforium. Under this gallery is the XVI c. font, which has a remarkably fine carved-oak cover. On the wall behind the font is attached a curious altar-piece in carved alabaster, dating from the beginning of the XVI c. This is of English origin, and the type of face represented is supposed to be British.¹ In the south transept is a very fine staircase leading to the treasury of the church; it contains a more than usually interesting collection of relics and church ornaments.

Round the choir are eleven chapels, some containing statues belonging to the earlier churches; otherwise they are not remarkable. The second chapel of the north side, that of St. Angilbert, has several XVI c. statues, the names of which, from left to right of the spectator, are: St. Veronica, St. Helen, St. Benoît, St. Vigor, and St. Riquier. As usual in big Gothic churches, the Lady Chapel is much larger than the others: the "corbels" which support the ribs of the vaulting are very curious; they represent episodes in the life of the Virgin. The statue of the Virgin over the altar is modern, and was executed by the Duthoit brothers of Amiens; it was presented to the church in 1862. Ten of the twelve large statues which decorate this chapel are the originals placed there by Abbot Eustace le Quieux. Beginning

¹ Durand's *Guide to St. Riquier*.

on the south side they represent St. Agnes (the second has disappeared and has been replaced by one of St. Paul), St. Margaret, St. Mary, mother of Cleophas, St. Catherine, St. Agnes, St. Cecile, St. Mary Magdalene, St. Martha, St. Mary the Egyptian (the eleventh has been replaced by St. Peter as a pendant to St. Paul), and the last is St. Apolline. The wall separating the treasury from the ambulatory is divided into three arches. In the first, to the left of the spectator, is a XIII c. statue of the Virgin; in the second St. Antoine, St. Sebastian, and St. Roch, showing the wound in his leg; in the third arch is St. Riquier, also XIII c. work.

The choir is furnished with the carved-oak stalls which replaced in the XVII c. those destroyed in 1554; upon the high altar is a casket containing the head of St. Riquier. The paving round the altar is formed of remnants of the old mosaic flooring laid down by Angilbert in the IX c. Above the altar is a fine crucifix by Girardon.

Instead of chairs for the worshippers, the church still retains its old pews, and a well-worn and hoary appearance some of them present.

The XVIII c. buildings of the abbey were transformed into the "Petit Séminaire," which is, however, no longer used since the suppression of the monasteries a few years ago.

Another ancient landmark of St. Riquier is the old befy, belonging to either the XIII c. or the beginning of the XIV c.

Near the entrance of the village, if entered on foot from Abbeville, is to be seen a quaint little house, built evidently by an ardent admirer of

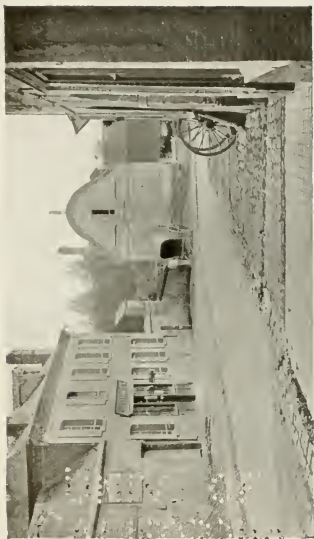
the first Napoleon, for the gable of the roof is formed in the shape of the well-known hat peculiar to him. It is surmounted by a small, full-length statue of the emperor, surely an amusing way of expressing hero-worship.

Some ruins of the old ramparts still exist, notably the remains of three of the famous hundred towers, which may be seen towards the north-east of the village.

On the road behind the belfry stands the Hôtel Dieu, dating from 1688-1704. In the chapel are several interesting carvings by Pfaffenhofen, an almost unknown Austrian baron, born in 1715, who, being obliged to fly from his own country, took refuge in St. Riquier and devoted the rest of his life to sculpture.¹

In the neighbourhood of St. Riquier may be seen the château of Drugy, in which Joan of Arc was imprisoned for one night when being transferred from Arras to Rouen. Above the door of the room she occupied has been placed a tablet recording the event.

¹ Durand's *Guide to St. Riquier*.



A QUAINT ROOF, ST. RIQUIER.

CHAPTER III

PONT REMY — FONTAINE-SUR-SOMME — LONG —
LONGPRÉ—AIRAINES—RAMBURES—PICQUIGNY

AFTER having visited the more important environs of Abbeville, the lesser may now be dealt with before passing on to Amiens, Corbie, and Albert, at the extreme end of the district.

On leaving Abbeville there is a pretty walk by the banks of the river, as far as, or nearly as far as, the first village of interest, Pont Rémy. If possible the later part of the year should be chosen, when the trees are beginning to assume their autumn tints, for then the walk is indeed fascinating. On either side are meres or lagoons, with yellow-tinted poplars and beautiful undergrowths of delicate green, partially concealing from view, from time to time, the picturesque backwaters. Every now and then a fine château, with its grassy slopes stretching down to the river, delights the eye. The whole scene is enchanting, although once or twice broken in upon by ugly iron bridges.

The second of these must be crossed, and the river left behind, to enter the village of Eaucourt. Here, there is an interesting old gateway, situated now in the middle of a field, but which in mediæval times formed the entrance to the château, which was seized from the Burgundians

in one of the countless wars waged between the Kings of France and the Dukes of Burgundy, assisted by the English. Philip the Good burnt to the ground this same château. The village is built on a gentle incline, with a winding lane leading up to the Paris road.

Following the main route to Pont Rémy, on the right will be seen, almost hidden by the trees, a strangely picturesque little church on an oasis in the midst of cultivated fields. From the road a path approaches it, and it is well worth a visit. The interior is considerably damaged by time and weather, for the walls and roof are very ancient, and the good curé has not much to spend upon it, judging by his appearance. Over the entrance is a curious old wooden carving of "Christ flagellé." The church is very small, and consists of a nave only; over the high altar, in place of a window which has been filled up, is a very early copy of Rubens's "Descent from the Cross," slightly the worse for wear, like everything else. In the churchyard reposes a headless figure of a saint, probably St. Aubin, since he is very much revered in this part of France, although his work was principally connected with Angers, of which town he became bishop. There may have been an abbey near this spot, or this quaint little church may be all that is left of a monastery, since this figure in episcopal robes was dug up in the churchyard close to the church, with some other sculptured remains.

From this church another path across the fields leads to the village of Pont Rémy, situated on the Somme; it has an interesting old bridge across

the river, hence its name. On an island between the main stream and a backwater stands the old château, which, though it has been considerably enlarged and renovated from time to time, still retains some vestiges of its ancient form in its solid XIV c. battlemented towers. "Edward III sent the Count of Warwick and Geoffry d'Harcourt, with 1,000 men-at-arms and 2,000 archers, to force the passage of the Somme. These troops passed Longpré, and came in good order to attack Pont Rémy; but a sufficient number of knights, united with the inhabitants of the town and château, were ready to receive them, so that after a sharp encounter the English were forced to retreat. They burnt Fontaine-sur-Somme and threw themselves on Long, which they in vain attempted to seize; from there they retreated to Picquigny, where they were again repulsed." ¹

This château has been in the possession of the family of Crequi de la Tremoille and the famous Lepelletier de Saint Fargeau, but belongs now to Monsieur le Comte de Maismel-Lieurcourt, a former Deputy. The back of the château is Renaissance, with a great number of windows of even later date. A picturesque view of this part can be obtained from the walk on the river bank, during the autumn or winter; in the summer the trees probably block out all view of it. The church is singularly uninteresting, and of quite modern date.

Not far distant is the interesting and most charmingly situated church of Fontaine-sur-

¹ *La Marquenterie*, by Prarond.

Somme. It has, as have so many of the churches in this part of Picardy, a beautifully crocketed spire. The gem of the building, however, is its remarkable double doorway, with finely designed tracery in the window above. The centre portion of the window is filled with a statue of St. Aubin, with a sculptured canopy, which stretches up towards the rose window, at the same time blending with the design in a curious way. On either side of the window are statues of St. Peter and St. Roch; a beautiful balustrade runs above the window. The edifices of the decline of the Middle Ages are numerous in the centre of Picardy, and amongst them must be reckoned this church. It has suffered considerably in the past, though not, perhaps, quite so much as Rue. In the interior above the choir arch is the date 1561. The keystones are most elaborate, delicate, and beautiful, particularly the one of the Trinity—God the Father holding the crucifix, with the Dove above His head. The same design may be seen on the west front of the church of St. Riquier—the most perfect specimens occur only in the north and centre aisles. The pulpit is good, with excellent wood carving. The whole church has of late years been restored, and, considering the difficulties, extremely well.

After visiting the church, if the reader is a pedestrian there is a shady, winding road—not good for motors—which will lead him through fascinating country, especially during the autumn, when the poplars assume the richest tints, amidst the meres, or *étangs* as they are called, back to the river once more.

The village of Long is soon seen on rising ground above the river. The situation of this town or village is most picturesque, and it was well placed against attack, as proved in the case of Edward III, mentioned a few pages back. Its gardens, stocked with gay-coloured flowers, slope down to the water's edge. On the lower ground stands the Hôtel de Ville, again Renaissance, modern, but quite good. After crossing the bridge there is a steep ascent from the river right up to the church, which stands on a terrace with a brick embankment, approached by a long flight of steps from the street below.

From a distance the church is imposing ; but on a nearer view, especially from the west end, it will be seen how utterly useless and meaningless are the flying buttresses, since they hold or support nothing ; they are merely ornamental appendages. The roof is higher than the tower and of much later date, for the latter is the only really old part of the building. There is a little spire on the top of the tower, rising only a very short distance above the roof-line ; it gives a quaint and not altogether pleasing aspect to the church. The interior has been renovated to such an extent as to call for no particular attention, since it is now just a very clean and rather characterless edifice.

The château just below the church, belonging to the Count Rouvry, is a good specimen of XVII or XVIII c. work ; it is extremely well preserved, with gates and avenue abutting on the street. The view of the château with its terrace lined with flowers and shrubs—a mass of

colour—and its well-kept lawns stretching down to the river, makes a pretty picture, well framed by the fine trees on the rising ground around.

After a short walk about the village, the next place to visit is Long-le-Catelet, on the way to Longpré. There again the poplar-lined road leads through the midst of the *étangs*: this part of the country had a great fascination for Ruskin, Corot, and Daubigny, as it must have for any artistically minded traveller.

At no great distance, which the charm of the scenery makes all the easier, is the town of Longpré-les-Corps-Saints. This town owes its strange name to the relics which were sent there from the Holy Land by Aléaume de Fontaines, during the third crusade. The church has a good crocketed spire of the XVIII c. The crypt and a much-mutilated sculptured portal are all that remain of a Collegiate Church founded in 1190; in the crypt is a colossal statue of Aléaume. The approach to the church is very badly kept, stones lying about in all directions; indeed, a general air of neglect pervades the precincts on all sides. The poplars and peat meres all about this district have a charm peculiar to themselves.

After a walk of seven kilometres through this pleasant country, the village of Airaines is reached. There is also a railway from Longpré to Le Tréport which passes this quaint little old-world place. In the church of St. Denis, xv c., is some brilliant glass. The exterior has a curious appearance with its old tower, added to and altered during so many different centuries; it is extremely solid and without decoration. The churchyard

s surrounded by a brick wall, with steps leading up to it and the church, which is built on a higher level than the street. Another interesting church, of much earlier date, is that of Notre Dame de l'Abbaye; its curious long roof descends very nearly to the ground; indeed it has the appearance of being almost entirely composed of roof. At the west end is a Norman window, very small, but a gem in its way; a slight but ornamental frieze constitutes the entire outside decoration of the church. The interior calls for no notice, with the exception of a IX c. font.

There were formerly two castles or châteaux here. One, which has entirely disappeared, was occupied by Edward III of England for a time to rest his troops, fatigued by their long marches. On account of the cruelties practised by his followers the inhabitants rose on all sides, determined to drive him from the place. At this critical juncture he resolved to strike a blow at Abbeville; so, after having heard mass a little before sunrise, he left Airaines in such haste that the French, entering the castle some hours after his departure, found in the cellars provisions and wine in barrels, which he had no time to remove or destroy.

The second château, of which only the ruined gateway now remains, was held by Honoré de Luynes, first Duc de Chaulnes, in 1619, when he was made governor of Picardy, which province he nobly defended during the year 1625, and again in 1635. Legend reports that the celebrated Gabrielle d'Estrées was at one time mistress of this château, after Henry IV had made her Duchess of Beau-

fort ; but, like Queen Elizabeth in England, this lady is reported to have occupied most of the châteaux in Picardy, to say nothing of the other provinces in France.

Most of the churches in this neighbourhood are worth visiting, but the real centre of interest must be acknowledged to be the beautiful château of Rambures. This can be reached by train from Airaines to Oisemont—a distance of about thirteen kilometres—where there is a fine church with a Romanesque porch. On the right of the station of Oisemont, at a cross-roads, is a very old stone cross with a metal crucifix of the XI c. The château of Rambures is only about four and a half kilometres from this place. It stands close to the road, in a deep, dry moat crossed by two drawbridges, and is the property of the Marquis de Fontenilles. It is a solid quadrangular block of stone and brick, and has eight round towers with pyramidal roofs, and richly decorated dormers and *giroflées*. The lack of windows gives it the aspect of a formidable hive. The oubliettes—damp dungeons, with all light shut out—are still such as they were in 1430 ; so large are they that they are capable of holding a considerable garrison. When clearing them out, many years ago, human remains were discovered and an extraordinarily heavy cuirass, which has been preserved amongst the treasures of the château. Of late years some of these oubliettes have been used for storing ice during the summer.

The château was in the possession of the Anglo-Burgundians in 1431, but was wrested from them by the French ; between that date and 1526 it



STAIRCASE IN CHOIR AISLE, ST. RIQUIER.

THE UNIVERSITY OF CHICAGO
LIBRARY

continually changed hands. Louis de Berquin, who had retreated to Picardy to pursue his translation and commentaries on Luther and Erasmus, was imprisoned here by a "commission extraordinaire," instituted to prosecute the Protestants. In 1585 it was surprised by the Calvinists, but was retaken four years later by the "Leaguers," who stationed a large garrison there. In 1793, when Murat, one of Napoleon's generals, was at Abbeville, it was reported that there was in the Château of Rambures an assembly of aristocrats, met together to conspire; so Murat was sent with a large detachment to the château, but found there was no reason for the report. There are hiding-places, as is so often the case in these buildings, in the thickness of the walls. There is a fine picture gallery. The greater part of this solid old fortress is of the XIV or XV c., although the foundations certainly date back to the XIII c. The Count of Rambures' opinion of the English in Henry V's times was complimentary, according to Shakespeare, since he is made to say .

"That island of England breeds very valiant creatures;
their mastiffs are of unmatchable courage."

Henry V., Act III., Scene V.

Returning to Longpré and continuing the railway route, or following the road a matter of about thirteen kilometres, the interesting old town of Picquigny next calls for attention. The town is situated on a gentle slope above the river Somme, which is very narrow at this particular spot. Numerous matters of historical interest

took place here, especially the interviews between Louis XI and Charles the Bold, Duke of Burgundy, and Louis XI and Edward IV. Charles the Bold marched into Picardy in 1471, burning Picquigny, and, after communicating with England and France for the purpose of bribing soldiers and politicians to join his service, and failing in his attempt to take Amiens, ended by signing a truce, after an interview with Louis XI at Picquigny.

Concerning the other meeting, that between Louis XI and Edward IV, Philip de Commines in his memoirs writes: "I was at the interview at Picquigny, on the 29 August 1475, between our king and Edward IV, King of England. I must observe that scarce anything was performed that was promised there; but all their whole business was hypocrisy and dissimulation. It is true they had no wars, because the sea divided them, but there was never any real friendship or good correspondence between them afterwards. To conclude, if great princes have a desire to continue friends, in my judgment they ought never to meet. Certainly the English do not manage their treaties and capitulations with so much cunning and policy, but proceed more ingenuously and with greater straightforwardness in their affairs. Yet a man must be cautious and have a care not to affront them, for it is dangerous meddling with them. After we had fixed upon the place, our next consultation was about a bridge, which was ordered to be built large and strong, for which purpose we furnished our carpenters with materials. In the midst of

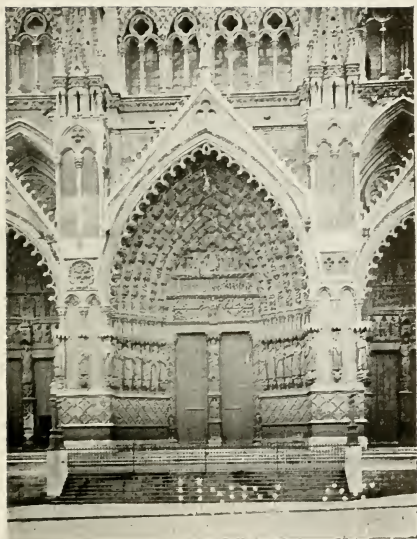
the bridge, there was contrived a strong wooden lattice, such as the lions' cages are made with, the hole between every bar no wider than to thrust in a man's arm; the top was covered only with boards to keep off the rain, and the body of it was big enough to contain ten or twelve men of a side, with the bars running across to both sides of the bridge, to hinder any person from passing over it, either to the one side or the other, and in the river there was only one little boat, rowed by two men, to convey over such as had a mind to cross it. On the 29 August 1475, the two kings appeared. They met—when the King of England came within a little distance of the barrier, he pulled off his cap and bowed himself within a foot of the ground, and the King of France, who was then leaning against the barrier, received him with abundance of reverence and respect. They embraced through the holes of the crate—the King of France saluted him."

By this treaty, the two kings had mutually sworn that, within the space of the year, the King of England's daughter should be brought to France to be betrothed to the Dauphin, but though the French king had permitted her to be styled Dauphiness, the time elapsed without the lady being sent for.

The castle of Picquigny was strongly fortified, and belonged to the Vidame of that town, Jean d'Ailly, Baron of Picquigny. Gabrielle d'Estrées inhabited the castle whilst Henry IV was besieging Amiens. It still retains its old gates. On the west, between the towers, is the *Porte du Gard*. The principal entrance has a double gate; after

passing the second of these, the portions in best preservation are the kitchen, of 1583, two towers, the cellars, and part of the subterranean passages leading to the Somme. Madame de Sévigné stayed in the château in 1689, but the rooms she occupied are in complete ruin.

In the green enclosure of the castle is the old collegiate church of St. Martin, with a xv c. choir and XIII c. nave. Mounted up above the town it looks picturesque; its tower is very quaint. At the entrance of the Rue des Chanoines a monument marks the spot where St. Firmin first preached Christianity. From this town, by rail or road, Amiens, with its many beauties, lies some twelve kilometres to the south.



CENTRE DOOR, WEST FRONT, AMIENS CATHEDRAL.

PART IV



CHAPTER I

AMIENS

WHAT visions the mere name of Amiens conjures up—of hours spent in silent ecstasy before the glorious west front of its stupendous cathedral, or the thrill of wonder and delight upon entering the nave with its noble, unbroken columns, where the eye wanders upwards and upwards as though it would pierce Heaven itself! But before enlarging on the beauties of Amiens Cathedral, it is better, perhaps, to learn something of the history, ancient and modern, of the town itself.

Amiens—ancient name Samarobriva, or bridge over the Somme—once the capital of Picardy, and now of the Department of the Somme, lies eighty-one miles north of Paris, and dates from very early times. Of the people who inhabited the territory before the Ambiani, nothing is known beyond the fact that they left monuments of their occupation in the menhirs found in the neighbourhood. From an early date, Amiens must have been a flourishing city, perhaps on account of its situation on the Somme, which was one of the main channels of communication between England and Rome.

Christianity was introduced into Amiens, then in possession of the Franks, in the beginning of

the IV c., by St. Firmin, who became the first bishop of the town.

It is interesting to remember that it was outside Amiens that St. Martin the Soldier Saint in about A.D. 332, divided his military mantle with a beggar.

The early church had a great struggle for existence, for the territory was devastated time after time by hordes of "Barbarians"; however, after the victory of Clovis at Soissons, the tenure of the Franks was placed on a surer footing. In 450 the Huns swept over the country and again covered it with ruins. After slowly recovering from this disaster, the district enjoyed comparative tranquillity until the arrival of the Normans. During this peaceful interval, the first abbeys began to appear in this part of France. The development of Amiens must already have been considerable, as the Normans deemed it of sufficient importance to fortify it in 882.

Peter the Hermit was born at Amiens about the middle of the XI c. It is easy to picture the enthusiastic monk preaching the crusades to crowds of ignorant peasants, until at last he so inflamed them that he started for Palestine, via Hungary and Turkey, with 40,000 men, women, and children; a disorderly troop, pillaging every place they passed on their way. At Constantinople they were joined by another band of crusaders, and together crossed to Asia Minor and to the siege of Antioch, where Peter tried to desert. He was captured and taken back, to submit to a public rebuke. After the crusade was over he returned to Europe and founded a mon-



STATUARY ON WEST FRONT, AMIENS CATHEDRAL.

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astery at Huy in the Netherlands, where he died July 7, 1115.

In the XII c. Amiens and Péronne were made royal cities.

It was in the choir of Amiens Cathedral that Edward III of England rendered homage to Philip of Valois, in June 1129. In 1186 King Philip Augustus concluded a peace with the Count of Flanders, by which the latter abandoned all claim to Amiens. Here it was that Louis IX pronounced his decision concerning the differences between Henry III of England and his barons over the "Provisions of Oxford."

Towards the end of the XII c. the larger towns of Picardy, including, of course, Amiens, affiliated themselves, and organized the hours of labour, etc.; Amiens possessed a special bell to call the workpeople to the factories.

In May 1550 Henry II of France solemnly ratified in the cathedral, in the presence of a number of English and French princes, the "Treaty of Outreau," by which peace was made with England and Boulogne-sur-Mer sold to France.

Ducange, one of the greatest of French scholars, was born in Amiens in 1610. He wrote and edited several works on French and Byzantine history, but his most valuable gift to posterity was his *Glossarium ad Scriptores et Infimæ Latinitatis*, which work is invaluable to the student of the Middle Ages.

Picardy suffered much during the Hundred Years' War, and Amiens was also greatly devastated during the war of "La Fronde."

A splendid reception was given at Amiens, on June 7, 1625, to Henrietta Maria, bride of Charles I of England, on her way to London.

In 1667 the plague visited the town and caused the death of upwards of 20,000 people.

In March 1802 was signed that peace between England and France called the "Peace of Amiens"; a peace of which Sheridan so wittily said "everybody rejoiced at, and of which everybody was ashamed."

During the Franco-German War of 1870 the battle of Villers Brittonneaux, won by the German general Manteuffel over the French troops, gave him possession of Amiens. The French general, Faidherbe, marched to the relief of the town and fought an indecisive battle at Pont Noyelles, where there is now a commemorative obelisk.

The town—population 76,069—is at the present time extremely flourishing, and manufactures largely velvet, silk, woollen and cotton goods, ribbons and carpets. It has a good public library, founded in 1791, and containing upwards of 70,000 volumes. Its picture gallery, though quite modern, contains many excellent works, and above all several of Puvis de Chevannes' greatest masterpieces.

Its ancient fortifications have been changed into pleasant boulevards—the traveller will see them from the carriage of his train as he approaches the station—though it retains its old citadel. The Hôtel de Ville, 1600–1760, in which the celebrated "Peace of Amiens" was signed, is worth looking at. There is also a large museum, 1864, not a particularly good example of late

Renaissance, and several large churches; but of course the crowning glory of Amiens is its cathedral, that marvellous product of a bygone age which inspired Ruskin to write his world-renowned *Bible of Amiens*. With that delightful and able work within the reach of all, it seems presumption to dare to discuss, even, that building which Viollet-le-Duc so aptly calls "The Parthenon of Gothic Architecture."

According to Gilbert, one of the best authorities on the subject, the present is the third cathedral of Amiens and is built upon the site of the second, the first having been erected outside the town, in accordance with the practice of the early Church to build its temples upon the actual burying-place of its saints and martyrs.

St. Firmin the martyr, the first Bishop of Amiens, was buried about a mile and a half outside the town, and over his tomb St. Firmin the Confessor built his church, dedicating it to "Notre Dame des Martyrs," and here established his episcopal See, which became the cradle of Christianity in France.

It appears from the old legends that in later years the actual spot in the church where St. Firmin the Martyr was buried was forgotten, and when St. Salve, or Sauve, became bishop, one of his first endeavours was to locate the burial-place. This was eventually miraculously discovered, in 613, to be under the high altar. A healing odour was supposed to surround the tomb, and many came to visit the shrine. The gifts and offerings were so generous that Bishop Salve determined to build a second church within the precincts of

the town. This was first dedicated to St. Peter and St. Paul, but later to the Virgin and St. Firmin. The remains of St. Firmin were removed to the new church with all due pomp, and the episcopal See transferred there, Notre Dame des Martyrs becoming an abbey under the new name of St. Acheul, which name it still bears.

The second cathedral was a very simple erection, composed mostly of wood, as indeed were all the churches of the period. It existed until 881, when it was burnt by the Normans, being, however, soon rebuilt by the efforts of the clergy. In 1019 again almost destroyed by a fire caused by lightning, it was restored, only to be once more attacked in the same way. At last this church, which had suffered so much by fire, was totally destroyed in 1218, again by lightning. Two years later the necessity of having a cathedral suitable to the now large and thriving town, and in which to place with proper respect the remains of St. Firmin, decided Bishop Evrard de Fouilloy to try and surpass everything that had as yet been attempted.

Since the building of the second cathedral a new era in architecture had arisen—that which we now call Gothic—which replaced by light and graceful buildings the heavier Byzantine.

Bishop Evrard chose the most celebrated architect of the time, Robert de Luzarches, to build his church.

The famous inscription engraved on the band of brass which formerly surrounded the central stone of the labyrinth, and which alone gives the

date of the beginning of the work, and its authors, is as follows :

“ En l’an de Grace mil deux cent
 Et vingt fu l’œuvre de cheens
 Premièrement encommenchie.
 A donc y ert de cheste évesquie
 • Evrart, évêque benis ;
 Et Roy de France Loys
 Qui fut fils Phelippe le Sage.
 Qui maistre y ert de l’œuvre
 Maître Robert estoit només
 Et de Luzarches surnomés.
 Maistre Thomas fu après lui
 De Cormont. Et après son filz
 Maistre Regnault qui mestre
 Fist à chest point chi cheste lectre
 Que l’incarnation valoit
 Trieze cent moins douze en faloit.”

Ruskin translates this as follows ¹ :

“ In the year of Grace twelve hundred
 And twenty, the work, then falling to ruin,
 Was first begun again.
 Then was of this Bishopric
 Everard the blessed Bishop
 And, King of France, Louis,
 Who was son to Philip the Wise.
 He who was Master of the Work
 Was called Master Robert,
 And called, beyond that, of Luzarches.
 Master Thomas was after him,
 Of Cormont. And after him, his son,
 Master Reginald, who to be put
 Made—at this point—this reading
 When the Incarnation was of account
 Thirteen hundred, less twelve, which it failed of.’

The first stone was laid in 1220, but neither bishop nor architect lived to see the fruits of their labour, the former dying in 1223 and Luzarches

¹ *Our Fathers have told Us.*

a year or two later. The building was continued by Bishop Geoffrey d'Eu, the management of the work being given to Thomas de Cormont, who by 1228 had raised the galleries and the pillars up to the vaulting of the roof.

In 1240, the building was delayed by want of funds, so the bishop of the time, Arnoult, made a new appeal to the faithful, and ordered solemn processions, in which were carried the remains of St. Honoré. This appeal proved so successful that work could at once be resumed.

Thomas de Cormont was succeeded by his son Regnault, who in 1288 had finished the cathedral, with the exception of the towers of the west front and the chapels of the nave. These chapels were not in the original plan of Luzarches, and were not completed till the end of the XIV c.

The present flèche, which replaced that erected in 1238, but destroyed by lightning some time after, was put up in 1529 by Louis Cardon and Simon Tanneau; it is remarkable on account of its excellent leadwork, executed by Jean Pingart of Beauvais.

The stone employed in this immense edifice came from Picquigny, close by.

In 1497, to obviate a threatened movement in the pillars of the "crossing," the triforium was surrounded by a strong iron chain, still existent and efficient.

The towers were not completed till the XV c.

After the Hundred Years' War Amiens enjoyed a period of great tranquillity; the cathedral shared in this general wave of prosperity, and was decorated in the most sumptuous fashion.

Although having suffered little in the troublous times of the French Revolution, in 1803 the cathedral showed signs of dilapidation ; the most pressing repairs were immediately executed. In 1837 the restoration of the carvings round the choir was entrusted to the brothers Duthoit. In 1843 attention was given to the portals of the west front, the greater part of the work was given to Théophile Caudron, the portal of the Virgin alone being entrusted to the Duthoit brothers. In 1849, Viollet-le-Duc was called upon to put the entire building in good repair at the cost of the Government. What an inestimable boon to mankind it is that this glorious pile was not irretrievably mutilated during the excesses of the French Revolution, and that the damage due to time has been so tenderly and ably repaired.

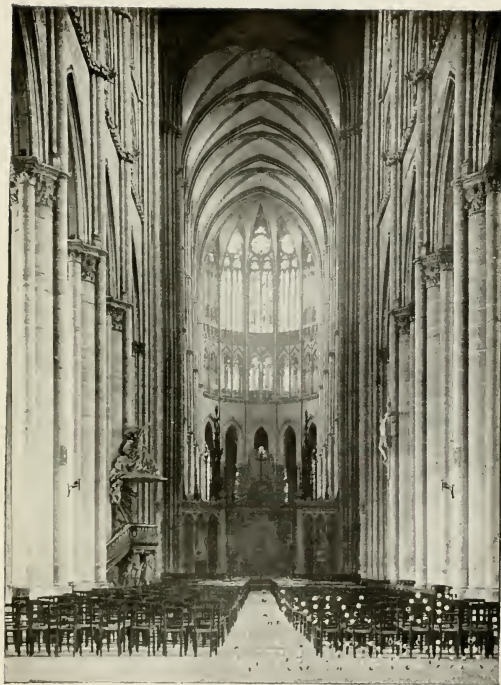
The present cathedral is 442 feet long and 140 feet high ; it is one of the four largest cathedrals in the world, the others being St. Peter's at Rome, St. Sophia at Constantinople, and the cathedral of Cologne.

The west front is a marvel of XIII c. carving. It is divided into five divisions: the portals, the gallery which corresponds to the triforium, the Gallery of the Kings, the Rose Window, and fifthly, the " Galerie des Sonneurs," which unites the towers. Many authorities consider the towers small compared with the size of the building, and their unequal height is considered by some a fault. The symmetry of the south tower leads one to suppose that it was not completed in accordance with the original plan.

The three portals are truly magnificent, and well worth a long and minute inspection; the central one is dedicated to the Saviour and bears on the pillar between the doors a statue commonly called "Le Beau Dieu d'Amiens," so full is it of sculptured dignity and tenderness, a magnificent example of XIII c. work. "Cette tête est d'autant plus remarquable que toutes celles appartenant aux statues d'Apôtres qui l'avoisinent, et qui ont été exécutées au même temps, sont bien loin de présenter cette noblesse divine." ¹ The feet of Christ rest upon the lion and the dragon. On either side of the pedestal is a vase, one with a lily, the other a rose, with the symbolic vine beneath. Under this appears a small crowned figure—there are many conflicting theories as to whom this represents. Gilbert considers it a portrait of King Philip Augustus, who had supported by gifts the building of the church; others—Ruskin, Durand, etc.—incline to the belief that it represents David.

On the jambs of the doors are the wise and foolish virgins. In the tympanum is a representation of God the Father and the Day of Judgment. On the summit of the gable is a statue of St. Michael and the dragon. On either hand are great statues of the Apostles and the four great prophets: on the left hand of Christ are St. Peter, St. Andrew, St. James the Greater, St. John, St. Matthew, St. Simon, Isaiah, Jeremiah. On the right are St. Paul, St. James the Less, St. Philip, St. Bartholomew, St. Thomas, St. Jude, Ezekiel, Daniel. Each figure carries

Viollet-le-Duc, *Dictionnaire de l'Architecture.*



NAVE, LOOKING EAST, AMIENS CATHEDRAL.

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the emblem peculiar to the personified. Under each are two quatrefoils in which are represented the virtues for which each Apostle was remarkable.

In a work of this kind want of space renders it impossible to give the interpretation of the 118 quatrefoils with which the west front is decorated.

The south portal is dedicated to the Virgin Mother, who holds the infant Christ : beneath her feet is the human-headed serpent ; the history of Adam and Eve is depicted on the lower part of the pedestal. The tympanum is divided into three parts, the first containing six Old Testament personages, among them Moses and Aaron, the other two the Death and Crowning of the Virgin. As in the central portal, there are large statues on either side. On the left hand of the Virgin are the Angel Gabriel, Virgin Annunciate, Virgin Visitant, Elizabeth, Virgin in Presentation, Simeon. On the right hand are Star King, Star King, Herod, Solomon, the Queen of Sheba.

The north portal, dedicated to St. Firmin, has a very fine statue of the saint. His crozier seems to rest upon a human figure, which, according to Gilbert, may represent the conquest of Christianity over idolatry. The tympanum, again divided into three sections, presents first six bishops and then scenes from the life of St. Firmin. The statues on the left hand of St. Firmin are St. Firmin the Confessor, St. Domic, St. Honoré, St. Saulve, St. Quentin, St. Gentian. Those on the right hand are St. Geoffry, an

angel, St. Fuschien Martyr, St. Victoric Martyr, an angel, St. Ulpha.

On the four projecting buttresses are the twelve minor prophets; their names across the whole front, from left to right, are Haggai, Nahum, Obadiah, Hosea, Zachariah, Habakkuk, Jonah, Joel, Malachi, Zephaniah, Micah, Amos.

Above the porches comes the gallery corresponding to the triforium, and above that the Gallery of the Kings—colossal statues of the twenty-four Kings of Judah—then the glorious rose window, and lastly the “Galerie des Soneurs.”

On the south side of the church are two doors. The one in the south tower, the Porch of St. Christopher, takes its name from a colossal statue of the saint on the right of the door—there is a curious legend to account for the frequency with which a statue of St. Christopher is placed at the entrance of a church, to the effect that no one who looked upon the face of the saint would suffer sudden death.

The porch of the south transept, that of the “Vierge Dorée,”—or St. Honoré—is so called because the statue of the Virgin which decorates it was at one time painted and gilded; such a charming, smiling Madonna is she, with her crown a little on one side, a very different type from the dignified “Mother of God” of the west front. In the tympanum are scenes from the life of St. Honoré; on either hand are statues of angels, saints, and bishops; on the gable is a statue of St. Honoré.

The porch of the north transept, much simpler

in design and decoration than that of the south side, has a statue which is either St. Firmin the Confessor or St. Honoré.

Both the north and south sides of the cathedral are very richly decorated with statues of saints, bishops, and kings who helped to build and endow it, though in general the north is less ornate than the south side.

Upon entering the nave the great height (140 feet), the extreme simplicity and dignity of line, arrest the attention. The exterior attracts by the multiplicity of ornament; whereas the interior owes its impressiveness almost entirely to beauty of line. One of the great features is an exquisite stringcourse of foliage between the top of the magnificent arches and the triforium; above this are the great windows of the clerestory, only separated from one another by delicate columns springing from the larger pillars.

The vaulting of the roof is supported by 126 pillars, composed of a central cylinder and four detached columns.

Very little of the old glass remains except in the three rose windows and some of the windows of the apsidal chapels; but even these have been restored, though very skilfully, by using fragments of old glass from other windows destroyed in the VIII c. The superb rose windows of the north and south transepts are sometimes called "Water" and "Fire," probably from the colour of the glass; that of the west front is called "Rose de la Mer," perhaps because it faces in the direction of the sea.

In the nave near the west entrance are the tombs of the two bishops who began the building, on the south side that of Bishop Evrard de Fouilloy, more ornate than that of his successor Geoffrey d'Eu, which is on the north side. Both are in bronze and were cast at one flow: "Chefs-d'œuvre de fonte. Le tout est fondu d'un seul jet, et admirablement."¹

Among the many interesting monuments of the nave, is the tomb of Cardinal Hémart. Below the kneeling figure of the Cardinal are the four cardinal virtues: Justice with her sword, Temperance with a clock, Prudence holding a mirror, and Strength carrying a tower from which she is expelling a monster. In the south aisle is a square stone forming part of the paving of the nave, upon which is carved a Maltese cross with the date 1597 above it, and around it the letters H. T. W.; it is supposed that Henry IV had this epitaph placed upon the tomb of a Spanish captain, Hermand Tello de Porto Carrero, who may have been his companion in arms. Against the fifth pillar on the north side of the nave is another fine monument by Nicolas Blasset, xvii c., to the memory of Jean de Sachy and his wife. The figure of the Virgin, though a little stiff, is noble.

The chapels of the nave have no particular interest.

The organ, in flamboyant Gothic style, was presented to the cathedral in 1429; in 1887 the instrument was entirely remade, surely a long period of active service. The rococo pulpit,

¹ Viollet-le-Duc, *Dictionnaire de l'Architecture*.



NORTH AMBULATORY, AMIENS CATHEDRAL.

1875

xviii c. work, seems entirely out of touch with its surroundings.

In the north transept, on the wall which separates it from the last chapel of the nave, are a series of remarkable xvi c. carvings, given by Jean Wytz, a canon of the cathedral. Under a high, flamboyant canopy are four scenes depicting the story of Christ driving the money-changers from the Temple; in the south transept are four scenes from the life of St. James the Greater, in the same style.

In the ambulatory and on the screen separating it from the choir are also some very remarkable groups carved in stone and in very high relief. On the north side are eight scenes depicting episodes in the life of St. John the Baptist; the name of neither sculptor nor donor is known; the date 1531 is found upon the first group. Corresponding to these on the south side, are eight scenes from the life of St. Firmin, dating from 1490, the most ancient work of the kind in the cathedral. Under the first series is the tomb of Ferry de Beauvoir, a statue of whom lies in a niche. The second series is of slightly later date—forty years—than the first; beneath them is the tomb of Adrien de Hénencourt, at whose expense the whole series was executed, in memory of his uncle, Ferry de Beauvoir, Bishop of Amiens. Adrien de Hénencourt dying in 1530, the work was completed by his heirs.

Immediately behind the high altar is the tomb of Guilain Lucas, with the celebrated but over-rated "Ange Pleureur," by Nicolas Blasset, a statue enjoying a great cult in Amiens, and of

which it is unwise to speak deprecatingly in the town.

The choir, separated from the nave by a fine screen which replaced in 1755 the old *jubé*, is only furnished by its stalls. The magnificence of these almost passes description. If not actually the finest in existence, they are among the first.

The origin of stalls and misericordes is a much-discussed point. The first mention of them occurs in 812 in a petition made by the monks of Fulde to Charlemagne. In the early days of the church, prayers were always said standing; later, owing perhaps to the greater length of the service, or perhaps to less power of endurance on the part of those partaking in them, sticks were allowed to give a little support. "Dans les cloîtres des chanoines ou des Religieux on s'aperçut que le bâton, sur lequel s'appuyaient les vieillards et dont le soulagement ne pouvait leur être refusé même au chœur, les aidait singulièrement à se tenir debout; de cette remarque à la recherche d'un prétexte qui autorisât les plus jeunes à s'accorder le même secours il n'y avait pas loin. Il arriva donc qu'en peu de temps et en plusieurs églises l'habitude fût prise de porter des bâtons à l'office." ¹

The struggle between human weakness and strict discipline ended by furnishing the choir with stalls and misericordes, the latter being, perhaps, a compromise agreed upon between those who wished the service said standing and those who wished the other position. Whatever the

¹ MM. les Chanoines Jourdain et Duval, *Les Stalles de la Cathédrale d'Amiens*.

origin of the stall may have been, there is no doubt as to the gain in beauty to the choir.

In the xv c. the high altar, the organ, and the carvings in the ambulatories having been completed, and the *jubé* erected, the existing stalls seemed poor and insignificant, so that early in the xvi c. the great work of replacing them worthily was felt to be imperative and was taken in hand. The contract was given to Arnoul Boulin, master carpenter of Amiens, for the construction of 120 stalls, misericordes, panels, high backs of stalls, dais, pendatives, and pyramids. The best workmen were obtained, and the wood for the purpose selected with great care. Oak and chestnut were procured from the forest of Neuville-en-Hez, oak was also especially brought from Holland for the bas-reliefs. The fine condition of the stalls at the present day, proves how good was the choice of material.

In July 1508 everything was ready. A solemn service was held in the cathedral, with the idea, no doubt, of impressing upon the workmen the seriousness of their undertaking.

Soon after the beginning of the work another master carpenter, likewise of Amiens, Alexandre Huet, was associated with Boulin, in order to accelerate progress. Huet was responsible for the stalls on the north side of the choir, Boulin for those on the south; no doubt the spirit of competition between these two men has been to the advantage of the cathedral. The greatest care was taken to make all as perfect as possible. In order to see what was being done in other churches, Boulin in 1509 visited St. Riquier and Beauvais.

To gain ideas a year or two later, Huet and Boulin went to Rouen.

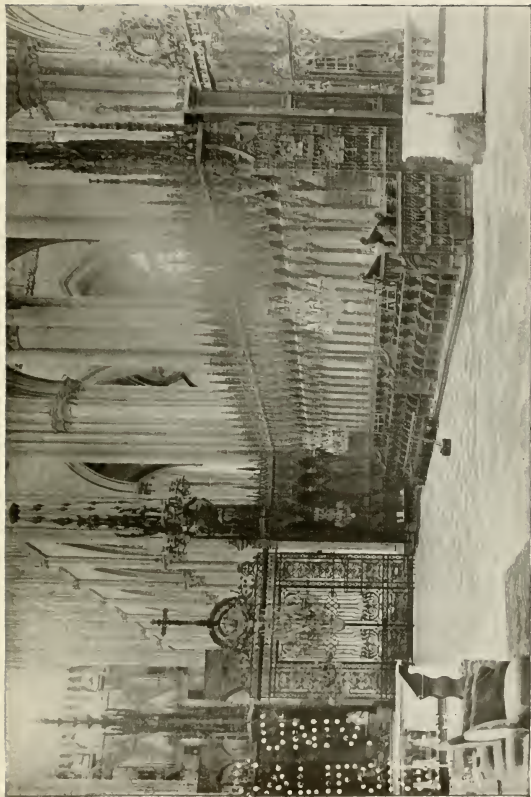
The stalls of Amiens, in flamboyant style, intermixed with early Renaissance, must be seen to be appreciated. Words fail to give any adequate idea of the richness of design and the marvellous execution. Ruskin, past-master in the art of word-painting, says: "Under the carver's hand it seems to cut like clay, to fold like silk, to grow like living branches, to leap live living flame. Canopy crowning canopy, pinnacle piercing pinnacle—it shoots and wreathes itself into an enchanted glade, inextricable, imperishable, fuller of leafage than any forest, and fuller of story than any book."¹

The whole work contains 400 subjects, mostly Biblical, but many depicting the ordinary, everyday life of the time. Into some, amusing incidents are introduced; for example, while Melchizedek is offering sacrifice, Abraham is trying to silence a little dog which is barking.

The corbels and pendatives are most beautiful. Each is a *chef-d'œuvre*. The subjects are most diverse; foliage and fruit, players of musical instruments, bakers, drunkards, and beggars crowd and jostle each other in the almost endless sequence.

Upon two of the stalls, the 86th and 92nd, appears the name of "Trupin." This at first led people to believe that he was the designer of the whole scheme, but upon consulting the accounts of the time it was found that he was but a simple workman. Upon the 92nd stall appear the words,

¹ Ruskin. *Our Fathers have told Us*.



CHOIR, AMIENS CATHEDRAL.

Handwritten text, possibly bleed-through from the reverse side of the page. The text is faint and difficult to decipher but appears to be organized into two lines.

“Jan Turpin Dieu te pourvoie,” a pious wish one can echo sincerely.

About a hundred years after their completion, the stalls were nearly destroyed by fire owing to the carelessness of a watchman, the pyramid on the south side being nearly entirely consumed, but so well has the damage been restored it is difficult to recognize the later work.

Of the original 120 stalls only 110 remain, eight having been removed in 1755 to enlarge the entrance of the choir, and at a later period one at each side near the sanctuary. The fleur-de-lis with which the backs of the high stalls were decorated were removed during the French Revolution; there is at the time of writing a project on foot to replace them. Behind the high altar is an immense “Glory” in the degraded style of the XVIII c.; it is especially to be regretted, as it shuts out the Lady Chapel, a view of which would greatly improve the vista as seen from the west end—its removal is at present under consideration.

The position from which to obtain the most impressive aspect of the whole cathedral is, perhaps, to stand facing the east at the extreme west end of the nave, with the noble columns on either hand, tenderly held together by the exquisite band of foliage below the triforium, then springing in slender, graceful shafts to meet the vaulting of the roof so far above; in front the transepts bathed, when the sun has passed its zenith, in rosy light; then, in dimmer light, the choir, with its beautiful vaulting, and the chapels of the apse.

On quitting this magnificent House of God, may not any visitor say from the depths of his being, "All honour and homage to you, Robert de Luzarches, lying somewhere in an unknown grave, and to you gallant Picards who have wrought such marvels in wood and stone"?

CHAPTER II

CORBIE AND ALBERT

THE southern border of Picardy is now but a few miles distant ; between Amiens and it little of interest is to be found.

It will be noticed that these Peeps make no attempt to deal with the remoter parts of the province. This is not because they lack interest, but on account of their great distance from ordinary routes, necessitating formidable journeys, and so falsifying the title of the work. One short excursion to the east should, however, be made, to Corbie and Albert ; they are easily reached by train from Amiens, and can both be seen conveniently in one day.

Corbie is on the river of that name, at its confluence with the Somme, and is built on the site chosen by Queen Bathilde, after her marriage with Clovis II, to found a Benedictine Abbey, somewhere between 657 and 661.

Bathilde was of Saxon parentage, but born in England. Legend has it that she was sold in infancy as a slave, as were so many of the English in those days. The predations of the more powerful neighbours, and the destitution of the people, who were even known to aid in the traffic, making these nefarious transactions frequent

and profitable; the Angles commanded a high price in the Continental slave market. Ransomed by the Mayor of the Palace of Neustria, Erchinoald, she enjoyed the educational and social advantages of that important functionary's position—these Mayors of the Palace, it should be said, were extremely powerful people, their functions being those of a viceroy in the king's absence, and of a Lord High Chamberlain at other times.

Chroniclers say that Bathilde was a woman of great beauty, grace, and virtue, her one weakness being a pretension to royal birth. While at Neustria she distinguished herself by acts of charity and compassion, especially to the slaves. She was married in 649, by her ambitious master Erchinoald, to the profligate young King of Neustria, Clovis II, who obligingly died mad, a few years after, at the age of twenty-one. Her three sons, Clothaire II, Childeric II, and Thierry III, then reigned equally, being justly entitled "Les Rois fainéans." Their incapacity soon placed the reins of power in Erchinoald's hands, though his absolutism was somewhat checked by the people, who, devoted to Bathilde, forced him to accept her collaboration in what amounted to his regency. Her activity must have been enormous, for there are few religious houses or institutions in this part of France which were not, directly or indirectly, built or organized by her. In 664, having fallen on evil days through politico-religious intrigue, Bathilde retired to the abbey of Chelles, where she died in 680.

By this time a town had sprung up round the abbey of Corbie, which had already become sufficiently celebrated to obtain the support of the illustrious Bishop Eloi, the patron saint of goldsmiths, and of Ouen, to whom Clovis II had given the privilege that no bishop or abbot should be consecrated without his consent.

During the reign of Clothaire III the abbey was exempt from all taxation; the abbot enjoyed a munificent income, and the title of Earl. Theodofrectus was the first of these princely and powerful abbots.

Among the learned monks who were trained within its walls was St. Auschaire, who set forth to found a monastery at Corvie in Saxony, on the Weser, which place received its name from having been founded by a monk of Corbie. He was known as the "Apostle of the North," from his efforts to christianize Denmark; he died at Bremen in 864, of which place he had been bishop. Although the conversion of these northern people was due to his efforts, he in his modesty attributed the credit to the miserable Emperor, Louis I, The Pious, son of the great Charlemagne.

The abbey existed till the suppression of the French monastic orders in 1790, though much reduced in power and wealth by invasion, civil war, and fire. Nearly all its original documents have been destroyed, a few only of the registers now existing, some in Paris and some in Berlin. All that remains of this great religious house is its church, now, of course, parochial. It is a remarkably solid building with traces of grandeur,

though the restorations of Cardinal Polignac, in 1732, have here done more harm than usual, even for that bad period for architecture.

The west front has two fortified towers, and the nave a series of immense buttresses; the choir and transepts were, alas, "restored" out of existence by the Cardinal and the French Government. The loss to art is enormous, for, judging from what remains, the original building must have been a noble edifice.

In the interior is a chapel dedicated to St. Colette, with, on the right of the altar, a XIV c. statue of St. Bathilde, the foundress. On the pillar to the left is a curious carved-wood Virgin and Child, with a chequered history. It was at one time gilt, and adorned the tower of the western gate of the town, which was called from this circumstance the "Gate of the Image Tower."

This gate having been destroyed in 1669, the image was placed on the front of the house at the corner of the Rue du Tour Châtelain, where it remained till it found its present resting-place on August 15, 1908.

A part of one of the abbey gateways is still standing a little behind the church; it represents the latest work done to the abbey. It is very early XVIII c.; figures of Charity and Faith ornament it.

On the other side of the Place is the chapel of St. Colette and the XII c. doorway of the still older church of St. Étienne, of which but a few stones remain. In the chapel is a shrine with a piece of the veil, and other relics that belonged to St. Colette.

St. Colette, like St. Bathilde, was of humble birth. After devoting her early years in Corbie to works of mercy, she migrated to Amiens, where she led the life of a "béguine," *i.e.* pious woman who lives conventually but who takes no vows. She eventually became associated with the religious house of St. Clarisse. The years 1402-06 were passed by this remarkable woman in complete seclusion. She then went to Savoie to establish reforms, where she founded no less than seventeen convents under the title of "Pauvres Clarisses." She died in Ghent and was buried there, her relics being restored to Corbie in 1699 with great pomp.

Leaving the ecclesiastical and returning to purely historical events, we find that the town of Corbie was from the earliest days an important fortress. Its first troubles occurred in 1074, when Philip I of France seized it—it had been part of the dower of his aunt Adèle, the wife of Baldwin IV, King of Flanders—thus possessing for himself an outpost in the direction of Flanders.

The Treaty of Conflans was arranged here on October 5, 1465, between Louis XI and Charles the Bold, Duke of Burgundy, by which Corbie and other territories on the Somme were assigned to the Duke. This, however, did not prevent Louis marching on Corbie ten years later. The Lord of Contay, Chamberlain to the Duke, held the town for some days, but was at last forced to surrender, being allowed to leave the town with the honours of war. He retreated to Amiens; Louis then sacked and burnt the town.

In 1636 Louis XIII tried to repress in Germany,

Spain, and Italy the power of the House of Austria, the great rival of France. In consequence the Powers called the "Imperialists" advanced from their respective directions into France with 40,000 men, headed by the brother of the King of Spain, Piccolomini and John de Werth, a Bavarian general. The line of the Somme was forced, in defiance of the French troops under the Count of Soissons, and in less than a week Corbie surrendered to the Allies.

At these reverses the people of Paris fell into a state of consternation, Richelieu calling on the wealthy to send horses and men, and on the bourgeois for personal service. Fifty thousand men were assembled by these exertions and were placed under the command of the Count of Soissons and the Duke of Orléans, the king's brother. The campaign was a success; Corbie was retaken and the allied troops were forced to leave the country.

The town is now a quiet, sleepy, picturesque little place, and has commemorated itself in a curious way—in architecture "Corbie Steps" is a Scottish term for the steps formed on the side of a gable by breaking the coping into short, horizontal beds.

It is a short and pleasant walk from Corbie to Heilly, from whence the train reaches Albert in a few minutes. At this little village of Heilly, so delightfully situated in a well-watered and timbered neighbourhood as to form, for the painter, a strong temptation to linger, there are to be seen the remains of what must have been a magnificent château, judging by the avenues



FLYING BUTTRESSES, AMIENS CATHEDRAL.

and terraces still existing. The château itself has been much modified and curtailed, unfortunately.

Legend says it was here that Charlemagne made the traitor Ganelon take the famous oath, swearing that he was not the cause of the death of Roland; the one remaining tower at the château is called the "Tour Ganelon."

Albert, to the north-east, is only some seven miles away. It is now a centre of commerce, although to the majority of visitors its chief attractions will be, no doubt, the pilgrimages and the really beautiful, modern church, raised in honour of Notre Dame de Brebières.

The legend is that, "once upon a time," a shepherd, tending his sheep at a little distance from the town of Ancre, on a piece of ground still called the "land of Brebières," perceived that one of his sheep would not leave a particular spot in the field. After calling it repeatedly and sending the dogs to drive it to him, he went himself to the sheep; but despite his efforts the animal refused to stir. Angered, the shepherd struck the ground roughly with his crook, when, to his surprise he heard a voice saying, "Hold, Shepherd, you wound me," and, to his astonishment, found blood upon his crook. His anger gave place to awe, and after a moment's thought, digging gently on the spot to try and discover from whence the voice had come, he disclosed a statue, which bore on its forehead the imprint of the blow he had struck. It was a statue of the Virgin Mother, holding the Christ Child in her arms. This is the statue which, now placed

in the beautiful church built to receive it, is venerated under the name of "Notre Dame de Brebières."

The legend continues very much on the same lines as that of the miraculous crucifix at Rue (chap. iii. Part II, page 101). As in that case the more powerful neighbouring towns wished to claim the figure, but the horses sent by them to remove it refused to perform their office, so that a temporary shrine was built to receive it. Repeated attempts always producing the like result, it was at length felt that the Divine intention was being frustrated. The experiment of attaching but one horse to the chariot on which the statue lay was then attempted, when, to the amazement of all, the one animal easily dragged the weight into Albert—the episode being looked upon as a manifestation of the will of the Deity that "Notre Dame" should find her resting-place in Albert.

During the long struggle generally known as the Hundred Years' War, Picardy, as has been shown, was continually the scene of pillage and destruction, at one time by the English, at another by the Burgundians. Through all these vicissitudes the Image was preserved; even during the terrible times of the Revolution it escaped destruction.

Amongst the earliest pilgrims to this shrine, in its temporary home in the fields, was St. Colette, who, it must be remembered, was a native of Corbie. Legend describes her as being of extraordinarily small stature. Distressed by this, she prayed to Notre Dame des Brebières,



THE CHURCH OF ALBERT (SOMME), WHICH, DURING THE GREAT WAR, HAS BEEN ALMOST ENTIRELY DESTROYED.

The figure of the Virgin and Child on the top is now hanging poised at an angle.

who miraculously restored her to ordinary proportions.

The great basilica, of red brick and white stone, which has been erected in honour of the statue, was begun in 1885. It is Byzantine in style, with a campanile. It covers a large area and is best viewed from the east. The west end is a little clumsy; the campanile seems overweighted at its summit, on which is a gilded figure of the Virgin, holding forth in her arms the "Christ Child." It seems a pity that this tower was not placed in the usual position of campaniles, above the west front, as in this church it dwarfs the façade. It is intended, no doubt, as a beacon for the country round, and the idea of the little Christ Child, held aloft to be a guide to all, with His tiny arms stretched out to "His People," is beautiful.

The interior is gorgeous in the extreme; the walls are covered with frescoes or mosaics, and the pillars throughout are of different marble. The decoration is so complete that there is no space throughout the whole building that is unornamented.

The Chapel of the Miraculous Virgin is situated immediately behind the high altar, but raised considerably above it, so that on entering the church it at once arrests the eye. The Image itself is small and blackened by age. It is under a canopy of white marble and most gorgeously apparelled. Above the canopy is a statue, also in white marble, of "La Divine Bergère," by Delaplanche, with angels with harps on either side. The altar itself is of white and coloured

marble and golden mosaic. The pulpit is most ornate, and has a wonderful bronze canopy. At the west end of a long nave is a loggia. It contains a fresco illustrating the story of the finding of the statue by the shepherd.

The church as a whole is a fine specimen of this particular kind of architecture: the architect evidently adopted it rather than one which would have led to comparison with the neighbouring "Parthenon of Gothic Architecture."

Those responsible for the new Westminster Cathedral were probably actuated by the same motives with regard to Westminster Abbey.

With Corbie and Albert the plan as set forth in the Introduction terminates.

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