

MIQDASH BETHEL COVENANT INSTITUTION

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A STUDY FOR JUDAISM • CHRISTIANITY • ISLAM

DOCUMENT 187

NICOLAS MIUS AND THE SAINT BARTHOLOMEW'S DAY MASSACRE

A FAMILY WITNESS TO CATHOLIC INSTITUTIONAL VIOLENCE AGAINST THE HUGUENOTS

A Covenant Deep Dive into Evidentiary Death-Toll Accounting and Religious Persecution

JULY 2026

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REACHING JUDAISM, CHRISTIANITY, AND ISLAM

✡ JUDAISM	† CHRISTIANITY	☪ ISLAM
The Tanakh's <i>Devarim</i> (<i>Deuteronomy</i>) 19:15 two-or-three-witness standard governs every evidentiary claim in this document, including the disputed death tolls below. No single chronicler's number is treated as final.	This study documents a case where an institutional church — not the written Scripture it claimed to serve — ordered the killing of believers who held to Sola Scriptura. The written covenant is not the author of this violence; institutional religious power is.	The Qur'an (2:256) states " <i>there is no compulsion in religion.</i> " This document's account of forced conversion and killing under religious pretext is examined against that same principle, applied evenhandedly to any institution that kills in the name of God.

DOCTRINAL AUTHORITY — STANDING RULE OF MIQDASH BETHEL COVENANT INSTITUTION

The sole binding authority of Miqdash Bethel Covenant Institution is the *Tanakh* — the written covenant of **Yahweh**. No Talmudic tractate, Church council decree, papal encyclical, hadith collection, or extra-biblical tradition carries doctrinal weight equal to or greater than the written Torah. Where any tradition conflicts with the written covenant, the written covenant governs without exception. The

Talmud, New Testament, and Qur'an are cited as historical reference and theological comparison only. The **Devarim (Deuteronomy) 19:15** two-or-three-witness evidentiary standard governs all textual and historical claims in this document — including the disputed casualty figures examined in Section III.

HOW TO READ THIS DOCUMENT

This document applies the sole authority of the written *Tanakh* as its evidentiary and moral framework, while addressing a documented historical event: the Catholic-led killing of French Protestant Huguenots beginning August 24, 1572, and the family tradition connecting the Founder's ancestor, Nicolas Mius, to Admiral Gaspard de Coligny's household. **Yahweh (יהוה)** and **Elohim (אלהים)** appear in bold throughout. Hebrew book names are given with English in parentheses, both bold, at every occurrence. Death-toll estimates are presented across the full range given by historians — from the most conservative specialist figures to the highest contemporary claims — rather than a single number, consistent with the two-or-three-witness standard. Genealogical claims are presented with the same honesty found in the historical and genealogical record itself: probable, well-attested by family tradition, but not conclusively proven by surviving documents.

TANAKH BOOKS CITED IN THIS DOCUMENT

DIVISION	BOOKS CITED	PURPOSE IN THIS STUDY
Torah	Devarim (Deuteronomy)	The two-or-three-witness evidentiary standard applied to disputed historical death tolls
Ketuvim (Writings)	Tehillim (Psalms), Eicha (Lamentations)	The covenant community's lament for the innocent slain and faithful unto death
Nevi'im (Prophets)	Yechezkel (Ezekiel)	Indictment of false shepherds whose institutional power sheds innocent blood

I. THE FAMILY WITNESS — NICOLAS MIUS IN THE HOUSEHOLD OF ADMIRAL COLIGNY

I-A. Who Was Admiral Gaspard de Coligny?

Admiral Gaspard II de Coligny (1519–1572) was the acknowledged military and political leader of the Huguenots — French Protestants who had embraced the Reformed teaching of John Calvin, holding to the written Scripture as final authority against the Roman Catholic magisterium. Coligny had risen to influence at the French court and, in the months before his death, was pressing King Charles IX toward intervention on behalf of Protestants in the Low Countries — a policy that alarmed Catherine de Médicis, the Queen Mother, and the rival Catholic House of Guise.

I-B. Nicolas Mius, Interpreter and Advisor

Family and genealogical tradition, corroborated across multiple independent lines of descent (the Mius d'Entremont family of Acadia, and separate European genealogical archives), holds that Nicolas Mius — a German-speaking scholar who had registered at the University of Orléans in 1557 — served in Admiral Coligny's household as an interpreter and advisor to the King. Coligny's own will reportedly names a chamber valet, "Nicolas Mouche," and his wife Jeanne, left a bequest "for their good services." Genealogists treat the identification of this valet with the interpreter Nicolas Mius as highly probable but not fully documented — precisely the kind of claim the two-or-three-witness standard requires this document to state honestly rather than assert as settled fact.

I-C. The Night of August 23–24, 1572

On the night the massacre began, armed men led by Cosseins, captain of King Charles IX's guards, broke into Coligny's lodgings on the rue de Béthisy. According to the family record, the wounded Admiral told those around him there was nothing left to do but save themselves, and released his household to flee. Every account agrees on what happened next: everyone left except Nicolas Mius, who remained at the Admiral's side and was killed with him. Following the deaths, Coligny's widow, Jacqueline de Montbel d'Entremont, took Nicolas Mius's children under her protection — in recognition, the family tradition holds, of Nicolas's loyalty unto death — and one of his sons was raised under the combined name Mius d'Entremont, the line from which the Acadian Mius d'Entremont family, and by family tradition the Founder's own line, descends.

This document does not overstate the certainty of the genealogical link. It states plainly what multiple independent genealogical sources state: the connection between Nicolas Mius and the modern Mius d'Entremont family is well-attested by tradition and considered probable by genealogists, but it has not been proven beyond doubt by surviving documentary or DNA evidence. The account of Nicolas Mius's death alongside Admiral Coligny, however, is corroborated across every source consulted and is treated in this document as established.

II. THE MASSACRE — PARIS, AUGUST 24, 1572

Six days after the wedding of the Protestant Henry of Navarre to Marguerite de Valois, sister of King Charles IX — a marriage intended to reconcile Catholic and Huguenot factions — an assassination attempt against Coligny on August 22 failed, wounding but not killing him. Fearing Huguenot retaliation, the royal council authorized the killing of the Huguenot leadership gathered in Paris for the wedding. Before dawn on August 24, the bell of Saint-Germain-l'Auxerrois tolled, and Catholic forces under Henry, Duke of Guise, began the killing. Coligny was among the first slain. The violence did not remain confined to the targeted leadership: Catholic mobs across Paris, in what contemporaries described as an uncontrolled frenzy, turned on Huguenot households broadly. Homes and shops were pillaged; occupants were killed in the streets; many bodies were thrown into the Seine. A royal order to halt the killing on August 25 went unheeded, and the violence continued for days.

Within weeks, the killing spread beyond Paris to the provinces — Rouen, Lyon, Bourges, Orléans, Bordeaux, and Toulouse among them — continuing into early October 1572.

III. THE DEATH TOLL — APPLYING THE TWO-OR-THREE-WITNESS STANDARD

Devarim (Deuteronomy) 19:15 establishes that a single witness is not sufficient to establish a matter; a claim stands on the testimony of two or three. Applied to this massacre's disputed casualty figures — which range across two orders of magnitude between the lowest and highest claims — this standard requires presenting the corroborated range rather than a single contested number.

SOURCE / ESTIMATE TIER	PARIS	PROVINCES	TOTAL
Philip Benedict (1978, Cambridge — low/specialist estimate)	~2,000	~3,000	~5,000
David El Kenz / Phillip Benedict provincial study	~3,000	~7,000	~10,000
Commonly cited general figure	~3,000	~7,000	~10,000
Fernández-Armesto & Wilson (contemporary guesstimate)	—	—	20,000–30,000

Duc de Sully (Huguenot eyewitness, partisan)	—	—	70,000
Catholic Archbishop Péréfixe (a century later, likely inflated)	—	—	100,000

III-A. The Most-Corroborated Figures

The specialist historical consensus — represented by Philip Benedict's 1978 study in *The Historical Journal*, still the most frequently cited academic accounting — places Paris deaths at roughly 2,000–3,000 and provincial deaths at roughly 3,000–7,000, for a corroborated total in the range of **7,000 to 10,000 killed** in the initial massacre of August–October 1572. The only surviving hard documentary figure is a municipal payment record for the burial of 1,100 bodies recovered from the Seine downstream of Paris in a single week — from which most low-end estimates are extrapolated. Higher contemporary figures (20,000–70,000, and even the 100,000 claimed a century later by a Catholic archbishop) are acknowledged by historians as almost certainly inflated by partisan motive on both sides, but this document records them because the two-or-three-witness standard requires disclosing the full testimony, not silencing the outlying claims.

IV. THE FOLLOWING DECADE — THE WARS OF RELIGION RESUME

The Saint Bartholomew's Day Massacre did not end the conflict — it reignited it. The Fourth War of Religion (1572–1573) began within weeks, centered on the Huguenot siege-resistance at La Rochelle. The Fifth War (1575–1576) and Sixth War (1576–1577) followed, interrupted by short-lived edicts of toleration (Boulogne, 1573; Beaulieu, 1576) that were never fully honored. Killing during this decade continued in the form of sieges, sporadic massacres, and reprisal violence rather than a second single-day slaughter on the scale of 1572. Historians who total the entire 1562–1598 Wars of Religion — encompassing eight civil wars, before and after the 1572 massacre — arrive at estimates in the range of two to four million dead, once battlefield deaths, famine, and disease across the whole thirty-six-year conflict are included. That combined figure describes the full war on both sides across nearly four decades; it is not a clean, separately documented count of Huguenots killed by Catholic forces in the ten years immediately following 1572, and no historian consulted for this document offers such an isolated figure. The honest accounting, per the two-or-three-witness standard, is: the initial massacre killed a corroborated 7,000–10,000; the decade that followed extended the killing through renewed civil war rather than a second mass slaughter, until the Edict of Nantes in 1598 finally secured Huguenot toleration — toleration that would itself be revoked by Louis XIV in 1685.

V. COVENANT REFLECTION — INSTITUTIONAL AUTHORITY AGAINST THE WRITTEN WORD

The Huguenots who died in 1572 — among them, by family testimony, Nicolas Mius — were killed for holding that the written Scripture, not the institutional Church, was the final authority for faith. This is the same principle that governs Miqdash Bethel Covenant Institution's standing rule: *sole Tanakh authority*, with no council, hierarchy, or institutional decree permitted to override the written covenant. **Yechezkel (Ezekiel) 34** indicts shepherds who feed themselves rather than the flock; the massacre of 1572 stands as a historical instance of institutional religious power turning violently against those who would not submit to its authority over the written Word. **Eicha (Lamentations) 3:22–23** records the covenant community's confidence that Yahweh's *chesed* — covenant-love — outlasts even the worst that institutional violence can do. The family's own account — that Nicolas Mius chose to stand rather than flee — is, within that frame, remembered in this document as a witness of loyalty unto death, not a theological claim about his salvation or standing, which this document does not adjudicate.

"The chesed of Yahweh never ceases; His mercies never end; they are new every morning."

Eicha (Lamentations) 3:22–23 — The Written Covenant of Yahweh

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