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THE PROPHETS OF THE CEVENNES.

By WILLIAM HOWITT.

CHAPTER II.

IF the story of the Camisards, as related in our first chapter, be wonderful, much more so is it in this. Some of the circumstances related are of a character which demands a faith akin to that which animated these "Enfants de Dieu," Children of God, as they uniformly styled themselves. None but those who are satisfied that the arm of the Lord is not at all shortened since he performed similar marvels for his chosen people in the slaveland of Egypt, in the Deserts of Arabia, and on the hills of Judea; none but those who are so far advanced in a recognition of his plans for the perfection of the human race as to perceive that his operations are not confined to one age, one race or one region, but are likely to be brought into action under like circumstances for like objects, can be competent to receive them. Yet they are based on historic evidence as firm, as concurrent and as reliable, as those which are everywhere and every day received by all classes of men as matters beyond dispute. The facts of our struggles of the Commonwealth; the victories of Naseby of Worcester, of Marston Moor, and Dunbar, which occurred before, and the military miracles of Napoleon, the overthrow of kingdoms and his own awful overthrow, which have occurred since, are not better attested than the extraordinary events which emblazoned the brief but brilliant period of the inspired life of the Church of the Desert.

All the leaders of the Camisards, men in stern and dreadful earnest, men putting their lives, their fortunes, their families and their country to the hazard on the firm faith in this miraculous dispensation for years: regarding the wonders of inspiration and the wonders of their achievements as one and the same fact: thousands and tens of thousands of their followers, who from witnessing the direct interposition of Heaven amid themselves, as the Israelites of old, lived, fought, suffered and

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died under the most exquisite tortures without flinching and without a murmur. All these, their trials, their heroism, their triumphs, their miseries, their deaths, their wasted country, their victory over the greatest military monarch of the age, with all his armies, his generals, his ministers, his priests and jesuits, these are the witnesses for the truths of this history and for its most astonishing incidents. The heroic Cavallier in his *Memoirs*, and in his sojourn in this and other countries, affirmed solemnly the verity of the whole. The Camisards who reached this country, and amongst them, the brave Elie Marion, the other Cavallier, and numbers besides were ready to confirm the truth of the most startling relations with their blood. For abundant testimonies of the most unimpeachable kind, the reader may refer to the Pastoral Letters of M. Jurieu, printed Anno 1688, 1689. To the treatises of Messieurs Benoist, Brueys, the Marquis of Guiscard, and Mr. Boyer. To the letters of M. Caledon, Madame Verbron, the Marquis de Puysieux, and to the testimonies in form of twenty-six ear and eye-witnesses during their sojourn in London, on oath before Sir Richard Holford and John Edisbury Esquire, masters in Chancery, in 1707, namely:—Messieurs Daudy, Facio, Portales, Vernett, Arnassan, Marion, Fage, Cavillier, Mazel, Du Bois, Madame Castanet, and Madame Charras; all Camisards, distinguished in this great struggle; and whose descendants at the present day recount with pride their share in these amazing events, and maintain their verity. M. Bueys, in his history of Fanaticism, admits that they are facts proved upon trial, and rendered authentic by many decrees of the parliament of Grenoble, by the orders of the Intendants, by judgments or sentences judicial, by verbal proceedings and other justifying proofs. Catholics of good sense, admits M. Brueys, know not what to think of these things; and the only way out of their perplexity is to attribute the miracles to the devil, or to the amazing force of enthusiasm.

We are assured, however, by no less authority than that of the London *Athenaeum* of March 26th, of this year, in an article on Trollope's "Decade of Italian women," that no amount of enthusiasm will account for such phenomena. "It needed something more potent than all this. There is a supernatural and spiritual agency which Mr. Trollope does not take into account in his estimate of St. Catherine. * * * The religious element environs us all,—'it is about our path, and about our bed'—we all live on the threshold of the invisible world,—every time a man kneels down to pray in church or chamber, he addresses himself to 'the awful presence of an unseen Power.' Catharine dwelt in the heart

of that great mystery,—ordinary men and women live in the visible present, and do not dwell ‘in worlds not realized’; yet all the great movements which have stirred the hearts of men like trees of the forests by a strong wind, have had their rise in a fanatical enthusiasm for some religious idea; we say fanatical, because we would express the vehement, absorbing devotion to *an idea, stronger than the man himself, which would be insanity if it were not* INSPIRATION. Men and women carried away, rapt in a religious idea, have all the small hopes, and fears, and motives, and self-interests, which make men cowardly and inconstant, all burned out of them: their belief in the wisdom and help which come from above, gives them that entire and perfect will which has no flaw of doubt to mar its unity. *They have united themselves to a strength not their own, and transcending all earthly obstacles,* and ‘it works in them mightily,’ as one of them expresses it, ‘both to will and to do.’ This mysticism is not amenable to any of ‘the laws of right reason,’ it appeals to the deep-seated, religious instinct, which is the strongest feeling in man’s nature and underlies all the differences of clime and race, and ‘makes of one blood all the nations of the earth.’ Catharine had this religious enthusiasm; she had that *faith which could work miracles and move mountains.*”

Now this is the testimony of a journal which has hitherto pooh-poohed every idea of the supernatural; and has been constantly asking when magistrates convicted and punished fortune-tellers and conjurers, whether it were just whilst they let Spiritualists go free? We desire no stronger testimony. In this luminous, eloquent and philosophical argument lies all that we wish to adduce in the present case. What Catherine of Sienna did, by the same sublime and omnipotent power, the Camisards did, and in a still higher degree. Let not the reader therefore, be startled at the most amazing facts which I am about to narrate; for once let us admit that the least of these things was the work of God, and we can assign no limits to his action. In proportion to the needs of the case was the magnificence of the demonstration.

The simple fact then was this, The natives of the Viverrais, the Cevennes, and those other districts which I have mentioned in the South of France, driven to desperation by those cruelties and monstrous oppressions mentioned, saw no way for them but to cry mightily to God for deliverance; and when all hope had vanished from every other quarter, it came. More or less of this inspiration was manifested amongst the Protestants of the South of France from 1688, the year of our own great Revolution, our own great deliverance from Popery. It was a time when God was working mightily in the earth. From that time, only

three years after the revocation of the Edict of Nantes, the arm of God in wonders began to flash through the southern mountains of France, but it was more pre-eminently in the year 1701, and till 1705 that it displayed itself transcendently amongst the oppressed people of the Cévennes. In one and the same day in many and distant places, numbers of people were seized with a sudden and extraordinary agitation. M. Brueys, in his *History of Fanaticism*, says, "It is certain that from the month of June 1688 unto the end of February following, there were in Dauphiné, and then in the Vivernais, five or six hundred Protestants of both sexes, who gave out themselves to be prophets, and inspired of the Holy Ghost. The sect of the inspired became in a trice numerous; the vallies swarmed with them, and the mountains were covered. This enthusiasm spread itself, like a flood, with such a torrent, that a conflagration blown with a wind does not spread faster from house to house, than this fury flew from parish to parish. The number of prophets was infinite. There were many thousands of them. The prophets said that their gifts had something in them marvellous and divine, and that they came upon them with tremblings and faintings, as in a swoon, which made them stretch out their arms and legs, and stagger several times before they dropped down. They struck themselves with the hand: they fell on their backs; they shut their eyes, their breasts heaved, they remained awhile in trances, and then coming out of them uttered what came into their mouths. When the prophet had been under agitations of body for a while, he began to preach and to prophecy. He pronounced with a loud voice the prayer which the protestants are wont to use before their sermons, after which, with his utmost strength, he sung one of the psalms of Mozart or Beza. "Brethren," the prophet would exclaim, "amend your lives; repent ye; repent ye of that great sin you have committed in going to mass: it is the Holy Ghost which speaks to you through my mouth." They made loud cries for mercy; the hills and all the echoes adjoining resounded with the cry of mercy! And with imprecations against the priests, against the church, against the pope, and against anti-christian dominion.—With blasphemies against the mass: with exhortations to repentance, for having abjured their religion, with predictions of the fall of popery, and the deliverance of the church pretendedly reformed. All that they said at those times was heard and received with reverence and awe. When an assembly was appointed, even before day-break, from all the hamlets round, the men, women, boys, girls, and even infants, came in crowds, hurrying from their huts, pressed through the woods, leaped over the rocks, and flew

to the place of appointment. The least assemblies amounted to four or five hundred, and some of them from three to four thousand."

This is the account of an enemy, but allowing for some distortion and exaggeration, it conveys a vivid idea of this extraordinary outburst of spiritual excitement. It was the same in the Cevennes, in Languedoc, and Provence. It seized men, women, and children of a few months old. The priests, magistrates, and military officers, not only slaughtered, imprisoned, hanged, broke on the wheel, sent to the galleys, and otherwise tortured and destroyed the people for these prophesying, but commanded them on pain of death to forbid their children to fall into such agitations. But the children of catholics were then seized, and prophesied, and the affrighted parents, terrified at the threatened punishments, ran with their children to the magistrates and priests, crying, "Here ! cure them yourselves, for we cannot."

It was remarkable that these poor people who spoke a rude dialect, and could not speak good French when not inspired, spoke admirable French when in the inspiration, children the same, and some too young to speak naturally, to the astonishment of hundreds of spectators. Most of the military leaders were prophets or mediums ; and both spoke and acted under the influence. Rowland, Cavallier, Castanet, all or nearly, all their great leaders were prophets. James Dubois, of Montpellier, deposed before the magistrates in London that he himself had seen the following leaders in their several inspirations : Ravanel, Catinat, Clary, Franceset Sauvage, Cavallier of Sauve, Abraham Mazel, a famous leader, Rowland, the generalissimo, under whom he, Dubois, had served, besides others, including some of the chief women.

There may be some who will ask, why should these inspirations be attended by the agitations described above ? We may ask the same regarding all forms of inspiration since the world began. They have attended prophets in all ages, including those of Israel. The Pythian priestesses of Greece, were agitated by convulsions, styled sacred madness, *manisai*. There was something that distinguished the delivery of the Hebrew prophets. When the prophet went to announce to Jehu that he should be king of Israel, the captains at table with Jehu asked "What wants that madfellow with thee ?" Or as in the Septuagint,— "What wants that *shaking* fellow with thee ?" The saints of the middle ages of the Roman church, as St. Catherine of Sienna, St. Hildegard and others, had their cateleptic trances. The early Friends were partly called Quakers because they shook and trembled in their delivery. The clairvoyants of to-day as they pass into their peculiar state, exhibit often

the same appearances as the Prophets of the Cevennes. These are symptoms of a spiritual possession or inspiration, probably appointed to denote the advent and presence of it. Let us leave, however, the wherefore, for the facts themselves.

"It would require a volume," says Elie Marion, "to relate all the wonders God wrought by the means of the inspirations, which, in his good pleasure, he gave to us. I protest before him, that generally speaking, they were our laws and guides; and, in truth, when we met with disgraces, it was either for not punctually observing their orders, or when an enterprise was undertaken without them. It was by inspiration that we forsook our parents and relatives, and whatever was dearest to us to follow Christ, and to make war against the devil and his followers. This was the source of that brotherly love, union and charity which reigned amongst us. It was only by the inspirations that we began the war, and that for the defence of our holy religion. We had neither power, nor counsel, but the inspirations were all our refuge and support. They alone chose our officers and commanders, and by them did they steer. They instructed us to bear the first fire of the enemy upon our knees, and to make an attack upon them with a loud chant of psalms, to create terror. They changed our fearful natures into that of lions, and made us perform prodigies. Taught by them, we lamented not when our brethren fell in battle, or suffered martyrdom: we lamented for nothing but our sins. They were our inspirations which enabled us to repel armies of from 20,000 to 60,000 of the best troops of France. They drew into the bosom of the true Christian Church thousands from the worship of the Beast. They filled our teachers and preachers with words of fire and knowledge far beyond their own conceptions. They expelled sorrow from our hearts in the midst of the most imminent perils; in the depths of cold and hunger in caverns and deserts. They taught us to bear lightly the heaviest crosses and afflictions. They taught us to deliver our brethren from their prisons,—to know and to convict traitors; to shun ambushes, to discover plots, and to strike down persecutors. As these holy inspirations led us to victory, much more gloriously did they enable our martyrs to triumph over their enemies on the scaffold. There it was that the power of the Almighty did great things! That was the dreadful furnace in which the truth and faithfulness of the inspired saints were proved. The admirable words of consolation, the triumphant song of a great number of these thrice happy martyrs, whilst their bones were breaking on the wheel, and the flames were devouring their flesh, were doubtless a considerable testimon-

ny to these inspirations proceeding from the Lord, the author of every good and perfect gift. These, in fine, were those heavenly gifts and graces, the holiness of whose origin was testified by the events always following the predictions.

Amongst the most marvellous signs which attended these inspirations, was that in the fierceness of their persecutions the prophets, and especially the women, shed tears of blood. You saw many such, says Peyrat, in his "History of the Pastors of the Desert," going from village to village, crying, 'God has given tears of blood to bewail the desolation of Jerusalem!' Baviile, the Intendant, put to death a woman who shed tears of blood. Vol. 1, p. 283. Another frequent manifestation to the inspired was that whole armies of angels encamped about them, and were seen in actual combat with their enemies. When lost in the woods and mountains seeking their religious assemblies, meteors descending towards the spot where they were being held, directed them. "A relative of mine" says Durand Fage, "who was going to an assembly with about a dozen others, of whom I was one, on the way fell into an extacy, and the spirit said to her 'I will cause a light, my child, to direct you to the proper place.' Immediately we saw a light fall from heaven, and knowing the direction of the country, we were satisfied where we should find the assembly. It was not more than a quarter of a league distant, and we had not proceeded five hundred paces towards the spot indicated when we caught the sound of the psalms." Claude Arnassan relates a similar fact. When he and about forty other persons arrived at the place before appointed for the assembly, they found no one there, and judged that some motives of caution had caused them to change the rendezvous. They prayed to God for direction, a meteor fell on a distant spot, and hasting thither in perfect confidence, they soon caught the sound of the psalm, and found the assembly exactly where the meteor had indicated it. Such things were of common occurrence.

But no phenomena were more extraordinary than the inspiration of children, which is attested abundantly by friends and enemies. "The youngest child," says Durand Fage of Aubais, "was a little girl of five years, in the village of Saint Maurice, near Uzes, but it is well known in the country that the spirit was diffused on numbers of young children, some of which were yet at the breast, and of too tender an age to speak, but as it pleased God to announce his wonders by the mouths of babes and sucklings." "I have seen" says Jaques Dubois of Montpellier, "amongst others, a child of five months old, in its mother's arms, at Quissac, which spoke under agitation, interruptedly but intelligibly, -

beginning with the regular formula, 'I tell thee my child.' It was as if God spoke through its lips."

"Two of my friends, Antoine Cost and Louis Talon," says Pierre Ver. net of Beauchastel, "went to Pierre Jonquet, our common friend, at the Mill of Eve, near Vernoux in Viverrais. When we were sitting together, a child of the house called its mother, saying, "come and see the baby.' Presently the mother came back, desiring us to look at the infant which was speaking. She begged us not to be alarmed, for it was a miracle. We found a child of 13 or 14 months but lying in the cradle, which had never yet spoken or walked. As we entered it was speaking distinctly, and exhorting us like others under inspiration to repent of our sins. More than twenty persons were seen in the room, weeping and praying toward the cradle, overcome by astonishment ; and crowding round the mother to congratulate her on her happiness to have a child so favoured."

Numbers of such cases are recorded, and says one of the historians of the Church of the Desert, "the spirit rarely descended upon the aged, never on the rich and the learned. It visited youth and indigence, the unfortunate, simple hearts, peasants, labourers, adult young women and children, as well as the preachers and military leaders. But whether the inspirations came through young or old, through man or woman, through warrior or child, its revelations were accordant, simple, positive, and to the purpose. By them they all testify that they were warned of their approaching enemies ; were told when they need set no sentinels ; when there were traitors amongst them, and by them they were enabled to conquer both man and the elements. Let us give a few of the most remarkable instances of such inspirations.

"Our troop," says Durand Fage, "was once between Nair and La Cour de Creviez, when our leader Cavallier had a vision whilst he was sitting, on which he started up and said these words,—“O my God, how wonderful ! I have seen in the vision the Marshal Montrevel, at Allez, giving to a messenger letters against us to carry to Nismes. Let somebody hasten away, and they will find the express, in such a habit, and on such a horse, and attended by such and such persons, (describing all these). Ride full speed and you will meet them passing the Gardon. In a moment three of our men got on horseback, Rickard, Bouvet, and another : and they found the courier in the place, and with the company, just as described by brother Cavallier. The courier being brought to our troop, they found letters upon him from the Marshal, so that by this revelation we happily discovered many things whereof good

use was made in the sequence. The messenger was sent back on foot, I was then present, and saw these things all pass before my eyes."

Spies and traitors who were sent amongst them, were immediately perceived by the spirit and pointed out. Numbers of cases of this kind are given, where the men were seized and searched, and proofs of their guilt found upon them, or who were so struck by the miraculous discovery as to confess it. We must however, satisfy ourselves with a few of the most striking cases. John Cavallier of Sauve, relates the following, which is also related by various other spectators :—" After the battle of Gaverne, in the winter of 1703, we went to refresh our troop at the castle of Rouviere, half a league from Sauve. Being there with my cousin Cavallier, our leader, with several officers of the troop, my cousin said aloud, " I find myself struck with sorrow ; some Judas has kissed me to-day." Nevertheless the dinner came up, and there sate down to table about twenty persons of the troop, and friends of the neighborhood : among whom was one Mazarin, a tailor of Sauve, a professed protestant, who had been a friend of the late illustrious M. Brousson. This man was a confidant too, of M. Cavallier ; and every one had a respect for him, because he was a diligent attender of our religious assemblies. He often, indeed, helped to summon them ; he received also the contributions of those who yielded us supplies of money, and had himself suffered imprisonment for some of his good works. This man was forty-five years of age.

"When we were at table, Mazarin on the right hand next my cousin, and myself on his left, the spirit came upon me with violent agitations, in the middle of dinner, and among other words it spoke to me were these : ' I say unto thee, my child, one that sits at this table, and has had his hand in the same dish with my servant, has an intention to poison him.' My inspiration was no sooner over, than a female relation of my cousin's in the same room, near the fire fell into extacy, and had these words :— ' There is in this company a Judas, who has kissed my servant, and who is come hither to poison him.' As soon as my cousin, now colonel Cavallier, heard what I had said, he ceased to eat, and ordered the doors to be guarded ; but when the other announcement was made by the young woman, the guard was doubled. He himself eat no more, but the rest continued their dinner. Before we rose from table, brother Ravanel, who has since suffered martyrdom, was seized also with violent agitation, and by the spirit said :— ' Amongst the company at this table there is a traitor, who has received a sum of money to poison my servant, and even the whole troop, if he be able. I tell thee he

has promised the enemy to poison the commander of it; and upon his entrance into this house, he proposed within himself to poison the water of the great cistern, and the bucket in it, in order to poison the flock, in case he should fail to destroy the shepherd.'

"At this very moment, my cousin commanded a guard to the castle cistern, and that the bucket should be flung into it, forbidding any one to draw of the water. At the same instant there came some of the company into our room to acquaint us that brother Du Plan, brigadier of the troop, who was in another room, was surprised by a very extraordinary extacy with agitations extremely violent. I went thither and heard him say:—'I make known to thee, my child, there is a man in this house who has sold my servant for a sum of money, five hundred livres, and has eaten at the same table with him. But I tell thee, this traitor shall be discovered; he shall be convicted of his crime. I say unto thee he meditates at this moment to fling away the poison hidden about him, or to convey the same into the clothes or pockets of some others in the company; but I will suffer him to be discovered, and mentioned by name.'

"My cousin being informed of what Du Plan had said, ordered him to come into a chamber apart, with the three other persons inspired, and all those who had sate at the table with him. There they were searched, and Du Plan coming in at the moment, still under agitation, went straight to Mazarin, and laying his hand upon his arm, taxed him with the crime, in a strain of emphatic vehemence:—'Knowest thou not, O wretch! that I discern all things? I am He that searcheth the heart and the reins; the secrets of all thoughts are open to me. Dost thou not dread my awful judgments? Darest thou deny thy conspiracy with the enemies of my people? Confess, thou miserable wretch, confess!'

"Mazarin in consternation attempted to excuse himself, but Du Plan with redoubled fervour of expression, peremptorily added, that the poison was in Mazarin's snuff box, and in the folding of his coat-sleeve. Then was he fully convicted before us! My eyes are witness of all these passages. The snuff box was taken from his pocket filled with poison, and a packet of it wrapped in paper was found in his sleeve.

"Colonel Cavallier would not allow this traitor to be put to death, as none of the four inspirations had commanded it, but having severely reproved him, at night he was suffered to depart. An order for thanksgiving was issued, and this took place the next day.

"When Mazarin reached home, the reverend fathers, the Capuchins, who had set him to work, vexed at the loss of their money, demanded the repayment of it. The ancient Judas returned his bribe, but this

would keep it. Not being otherwise able to excuse himself to so formidable an accuser as the Governor, he proposed to earn his bribe by giving a list of the persons in the city who were in correspondence with Cavallier, that they might be taken up. In effect, soon after marshal Montrevel coming to Sauve, Mazarin had a conference with him, and the Marshal caused about sixty persons to be seized, among whom I was one. We were carried to Montpellier, and thence by sea to Perpignan. In our passage we met with a great storm, and were sore afraid of being lost. A young lad amongst the prisoners, however, fell into inspiration, and said, "I tell thee, my child, I am he that conveys you; fear not. Within four hours, you shall be safe in port,"—and so it proved.

Cavallier continues that for some cause, which they did not understand, this Mazarin fell under the resentment of his employers, and singularly enough was sent to the same prison, where he was turned amongst those he had betrayed. He came exactly a month after the Camisards, and they were, says Cavallier, strangely surprised to see him. The reproaches of the prisoners and his own conscience, made him keep apart from them in his own cell, where he soon fell into melancholy, thence into illness and died most miserably, having been glad to receive the prayers and friendly offices of his victims.

It is not to be supposed, notwithstanding these extraordinary demonstrations of the divine presence and aid, that the Camisards, any more than the Jews of old, became at once enfranchised from human weaknesses, or were made perfect. They had their occasional want of faith, when the terror of their enemies triumphed over their consciousness of God's presence: they murmured, and erred. They were not exempt from that severe martyrdom which God in all ages has permitted to prove his church. It required frequently all the firmness and faith of the leaders to keep their people right, as it did in Moses with his Israelites. When the Lord's supper was celebrated, however, the leader, under immediate inspiration singled out such as should not be allowed at first to partake of it. The people excepted, always received the reproof with humility and signs of repentance. Elie Marion in the *Théâtre Sacré*, gives an instance. "Brother Abraham Mazel here performed an extraordinary function. He was led by the spirit to take his place near the table, with his face turned towards the assembly, and as the people approached, under immediate direction of the spirit, he excepted such as were not duly prepared. He exhorted them to retire and engage in prayer, and then return. This being done in words of brotherly love, they received them in deep humility, went away weeping, and praying

earnestly to God for pardon and grace, and then returned, and were admitted to the sacred rite."

But amongst the most miraculous facts asserted by the Camisards was that the bullets of the enemy were deadened in the cases of those who were told beforehand that they should not fall. "God" says Fage, deadened the force of the enemy's bullets. I can confidently assert, that as God deprived the fire of its power, and did astonishing marvels of this kind amongst us, so he annihilated the force of bullets in the cases of these beforehand promised security by the spirit. One of our soldiers showed his jacket pierced by thirty-six bullets, some within two finger-breadths of each other, and that full on his body. He assured me that he took out three balls which lay flattened betwixt his shirt and his flesh. A friend of mine had his cap pierced by a ball, and took the ball out of his hair on the side of his head."

But the most astonishing were those miraculous testimonies by fire to which all the Camisards bear the most positive and calm evidence. To confound the murmurers, says Fage, who had let in doubts of their chief, because he was willing to treat with Villars, "Cavallier, when two thousand of the Camisards were praying in the open air at Calvisson, ordered a great pile of vine and olive branches to be made. A young woman, accompanied by two young prophets, who exhorted her to have faith in God, approached it. She fell on her knees and prayed with ever-augmenting fervour, that God would confer on her exemption from the power of fire. She commanded the whole multitude to kneel, menacing with the wrath of God all who refused to prostrate themselves before his glory which he was about to reveal in wonders. She then arose, entered the flaming pile, walked through it, returned, entered and returned again three times. The multitude bursting into tears, cried aloud in admiration of the marvels of God. Silence being re-established, she fell on her knees, and prayed that she might be permitted to take fire in her hands as if it were water, and that instead of burning, it should refresh her. She arose, took coals of fire in her hands, held them, and then casting them back, followed by the two prophets, she retired into the crowd rejoicing and blessing God.

The great trial of faith by fire, however, which is most celebrated by all the Camisards, was that of Clary, one of their prophets and leaders. Cavallier, afterwards Colonel in Spain, having called a religious assembly near the tile-kiln of Serignan, betwixt Quisac and Somiere, on Sunday in August 1703, at about three in the afternoon, brother Clary, says Durand Fage, who was of our troop, a young man of about eight

and-twenty; who had care of the provisions, fell into an extacy. He declared that there were two persons in the assembly who came thither to betray us, and that if they did not repent of their design, he himself would discover them in the name of God. At these words, Cavallier, not questioning the truth of the inspiration, ordered about 600 soldiers to surround the congregation, and to suffer no one to depart. Clary continuing under inspiration, strongly agitated, his eyes closed, and his hands lifted up, immediately walked forward, and laid his hands on one of the traitors. The other, seeing his accomplice thus miraculously discovered, threw himself at the feet of Cavallier, confessing the guilt of them both, and imploring pardon. Cavallier ordered them to be bound and reserved for the judgment of the assembly: but Clary, still in extacy, cried aloud, that there were some present who suspected an understanding betwixt him and the two seized; therefore, God would manifest his own power, and confound their disbelief. At that instant his agitation became greater than ever, and he cried out, in the spirit:—"Oh! people of little faith, do ye doubt my power, after all the wonders I have shown you. I tell thee, my child, that I will display my power and my truth. I command that a fire be lighted, and that thou place thyself in the midst of it. Fear not for the flame shall not touch thee."

When these words were heard, there was a loud outcry of those who had doubted, begging pardon, and declaring themselves satisfied; praying God to spare the trial by fire, for they acknowledged that he knew their hearts. But Cavallier ordered the fire to be made. I was one of these, says Durand Fage, who fetched wood for it, and the branches being dry, for they had been collected for the use of the tile-kiln, the pile mingled with larger boughs was raised in the midst of the assembly. The fire was lighted, whether by himself or not I do not know, but when the flame began to mount, he went into the midst of it, and stood with his hands elevated, clasped together, and still in extacy. Clary had on a white blouse which his wife had brought him that morning, and he went on speaking amongst the flames, though what he said could not be understood, for besides the assembly which consisted of five or six hundred people, the circle was surrounded by the 600 men under arms, and all were on their knees, weeping passionately, praying, singing psalms, and crying "Pardon! Mercy!" The fire was made in a low spot so that all round on the hill sides could see it, Clary in the midst of it, and the flames meeting above his head. The wife of Clary was near the fire in an agony of terror and praying vehemently to God. I stood at her side says Fage, supporting her and encouraging her all that

I could. There were near her also two of her sisters, her father, one of her brothers, and several of the relatives of Clary. Those who collected the wood, also thrust the scattered branches into the fire till the whole was consumed. When the wood was burnt down and ceased to emit flame, Clary, at the end of about a quarter of an hour, walked out of the burning cinders, still under inspiration, but wholly untouched by the fire. His friends rushed to embrace him, and to congratulate him on that wonderous proof of his faith. I was one of the first, says Fage, to embrace him. I examined his white blouse, and his hair, and on neither could I discern the least effect of the fire. His wife and relations, were in transports of joy, praising God. Cavallier ordered a general prayer and thanksgiving for this great miracle, which God had vouchsafed to confirm the faith and courage of his servants. But to impress upon the doubters their crime, and to prevent a repetition of a scandal which shook their theocracy to its base, he prepared to administer the Lord's supper, and sent back all those who had doubted and murmured, as Salomon had done when he celebrated Easter at Vernedes. They were only admitted to that privilege after deep repentance, tears and prayer. Then this remarkable occasion was concluded by the triumphal singing a French version of the 104th psalm :—

Bénis le Seigneur, ô mon âme !
 Seigneur ! maître des dieux, roi de l'éternité,
 Sur ton trône éclatant, ceint d'un manteau de flamme,
 Tu régnes, couronné de glorié et de beauté !

By this sublime display of the Divine presence, the faith of the Camisards was raised to a pitch of ardour which for a long time carried every thing before it. With all their errors, their sufferings and slaughterings, they eventually compelled Louis with his sixty thousand men, and his most consummate generals, to make peace with them, though it was a hollow one. They lived to see the haughty monarch reduced to the utmost humiliation before his enemies ; compelled to sue for peace : compelled to strip his palaces of their most precious things, and the very gold from his throne to maintain the war. They saw their brutal enemies and persecutors, Louvois ; and Baville and many others die in disgrace and wretchedness. They saw the monarchy, which in its pride, sought to trample down all protestant Europe, brought into the most fearful condition. The throne, surrounded by furious menaces ; every class groaning and murmuring the nobles over their ruin and their abasement, the merchants and manufacturers over their bankruptcy ; the peasantry in their misery, the catholics scourged by the war as they had scourged the protestants by persecution, all oppressed by the weight of a sceptre which had lost its splen-

dour, and grew more heavy with the old age of the monarch. At length he himself died, humbled, wretched, and without consolation, mid the throngs of his women and his priests. They were amply avenged, and what was more, they were preserved, amid many sorrows, and their children at the present day still occupy their mountains, made for ever illustrious by their fame, and still glory in their faith. All the slander and misrepresentations of their enemies have not been able to hide the wonderful truth. Their own hostile narratives only confirm the simple but surprising narratives of the Camisards. The priests and magistrates endeavoured to weaken the account of the fire-trial of Clary, by asserting that it was not true that he entirely escaped injury: that he was considerably burnt about the neck and the hands! To which those who read this statement will naturally reply:—"That is sufficient. If after standing a quarter of an hour in a flaming pile, sufficient to consume a martyr to ashes, Clary was only 'considerably burnt about the neck and the hands' we ask no greater miracle."

Even the historians of these scenes who assume the ground of impartiality, and relate these things, with the qualifications, "as they believed", "as they assert," "as they thought," we find continually forgetting themselves, and breaking out into the most ample admission of their own faith in these marvels. Thus Peyrat in his "History of the Pastors of the Desert." Vol. iv, p. 179, "Since Voltaire, it is difficult in France, to speak of prophecies and prodigies, without being overwhelmed with sarcasm and derision. Nevertheless, extacy is an incontestible and real condition of the soul. Phenomenal to-day, it was common in the infancy of the human race: in the early days of the world, when God loved to converse with man in his innocence, on the virgin soil of the earth. It was a kind of sixth sense, a faculty by which Adam contemplated the invisible, conversed face to face with the Eternal Wisdom, and like a child with its mother, lived with his Creator in the delicious groves of Eden. But after the fall, heaven became closed, God rarely descended amongst the lost race; man's divine sense was withdrawn from him, and the prophetic gift was only at intervals accorded to extraordinary messengers, charged with words of menace more frequently than those of love. All the primitive nations, Indians, Persians, Phœnicians, Greeks, Latins, Celts, Scandivians, have had their Yogees, their Magi, their Seers, their Heirophants, their Sybils, their Druids, their Bards and Scalds, living in solitude, proclaiming the future, and commanding the elements. Scripture, so to say, is but the history of the Hebrew prophets, defenders of the Mosaic Law, and teachers of the people of Israel. Their mi-

raculous appearance was irregular till Samuel, who united them into a body, and established the sacred school of the prophets on mount Na-joth. When the Jews became unfaithful to the Mosaic institution, the democratic judge, reluctantly conceding their desire, gave them as a counterpoise to royalty, the school of the prophets, which became a kind of theocratic tribunal.

The prophets, in effect, appear always in the Bible as the divine tribunes of the people perpetually in conflict with the kings, whom they deposed and put to death, and who persecuted and exterminated them in return. The giant of the Hebrew prophets was Elijah. The Tishbite appears to have had for a soul, the lightning of Jehovah itself. In the caves of Carmel, where he lived like an eagle, in the presence of the sea, and above the clouds, the terrible prophet watched at once over Jerusalem and Samaria. To attest his divine mission, the Lord gave him empire over the elements. At his voice the sun consumed the earth, the clouds arose from the sea, fire descended from heaven upon the altar, and devoured the sacrifice. His mission terminated, the prophet ascended to Jehovah in a car of fire drawn by the steeds of the tempest. Elijah comprehends in himself all the gigantic and sombre poetry of the heroic age of the Jews. "The Reformation poured into the modern world like an inundation, the Hebrew genius, and the ancient civilization of the East. Rome, in sealing up the Bible, had closed its springs. Under the rod of Luther who smote the rock, the divine stream boiled forth impetuously. The modern nations, fainting from their tempestuous pilgrimage across the middle ages, precipitated themselves into these lakes of life. They plunged into them, they revived, they purified themselves, like birds which, after torrid heat drink and wash themselves in the fountains. In this universal regeneration, they were born again demi-Israelites. Heirs of the people of God, who are themselves for the present rejected, they to-day enjoy their laws, their customs, their phrases, their names, their hymns, their symbols, even to their very prophecy, and to those extatic visions in which God appeared to the patriarchs in the deserts of Asia. The revolutions of the protestants have elevated their faith which in the tempestuous fires to which it has been subjected has sometimes boiled over all bounds, rising like steam towards the clouds, and descended in storms. The German Reformation produced the Anabaptists, and the Peasant War: the English Reformation, the Puritans; and the Revocation of the Edict of Nantes, the Camisards."

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