

n women, were r and to fill the h and comfort wind freezes the and the aurora tely possession, men, across the harvests of the the wool, the ough to build hty pines fit to al, were stored l in the ware- gois upon the ence, with iron s of the Three nseng from the uth its weight changed by the as, silks, and

on of Belmont, esque valley of s the residence eoils Philibert, t in time falls fallen upon his ildren, his be- home to pur- lies in France. e the home at e up with the vich the Bour- ning under his by him. He ision, as more rs, and resided of many years had been long d in his heart but he kept up or friendship's n his hospital- a grave, soli- he present only thousands de- much with the ead, and much ture in his son

a man worth glance, one to ou sought the e wise head to heart to sym- was tall and tures of a high head, covered —one of those life that they carry to the hundred years. caught your lf spoken. A l with beauty ed his hand- ere grave even ty was rarely the Bourgeois tible to find- sentiments and out the fullest

the table in shed drawing- ed the Rue glimpse of the l the trees and ry. He was rs and papers ce by the fri- ing their con- their margins erence to his

upant of the ly lady, in a ruenot fashion. ed under her rst advantage features. Not e of lace could e hair-bread'h nities of the old Puritan, ising exterior, heart in Chris- of rigid sever- ity, and al- with its pre- So fond are om over-much righteousness, ose ribbon, a elieve the eye subtle charm. hair of Dame s, the worthy lent governess rt—you saw a Her dark eyes origin, con-

firmed by her speech, which, although refined by culture, still retained the soft intonation and melody of her native Languedoc.

Dame Rochelle, the daughter of an ardent Calvinist minister, was born in the fatal year of the revocation of the Edict of Nantes, when Louis XIV. undid the glorious work of Henri IV., and covered France with persecution and civil war, filling foreign countries with the elect of her population, her industry, and her wealth, exiled in the name of religion.

Dame Rochelle's childhood had passed in the trying scenes of the great persecution, and in the succeeding civil wars of the Cevennes she lost all that was nearest and dearest to her—her father, her brothers, her kindred nearly all, and lastly, a gallant gentleman of Dauphiny to whom she was betrothed. She knelt beside him at his place of execution—or martyrdom, for he died for his faith—and holding his hands in hers, pledged her eternal fidelity to his memory, and faithfully kept it all her life.

The Count de Philibert, elder brother of the Bourgeois, was an officer of the King; he witnessed this sad scene, took pity upon the hapless girl, and gave her a home and protection with his family in the Chateau of Philibert, where she spent the rest of her life until the Bourgeois succeeded to his childless brother. In the ruin of his house she would not consent to leave them, but followed their fortunes to New France. She had been the faithful friend and companion of the wife of the Bourgeois and the educator of his children, and was now, in her old age, the trusted friend and manager of his household. Her days were divided between the exercises of religion and the practical duties of life. The light that illumined her, though flowing through the narrow window of a narrow creed, was still light of divine origin. It satisfied her faith, and filled her with resignation, hope, and comfort.

Her three studies were the Bible, the hymns of Marot, and the sermons of the famous Jurieu. She had listened to the prophecies of Grande Marie, and had even herself been breathed upon on the top of Mount Peira by the Huguenot prophet, De Serre.

Good Dame Rochelle was not without a feeling that at times the spiritual gift she had received when a girl made itself manifest by intuitions of the future, which were, after all, perhaps only emanations of her natural good sense and clear intellect—the foresight of a pure mind.

The wasting persecutions of the Calvinists in the mountains of the Cevennes drove men and women wild with desperate fanaticism. De Serre had an immense following. He assumed to impart the Holy Spirit and the gift of tongues by breathing upon the believers. The refugees carried his doctrines to England, and handed down their singular ideas to modern times; and a sect may still be found which believes in the gift of tongues and practices the power of prophesying, as taught originally in the Cevennes.

The good dame was not reading this morning, although the volume before her lay open. Her glasses lay upon the page, and she sat musing by the open window, seldom looking out, however, for her thoughts were chiefly inward. The return of Pierre Philibert, her foster child, had filled her with joy and thankfulness, and she was pondering in her mind the details of a festival which the Bourgeois intended to give in honor of the return of his only son.

The Bourgeois had finished the reading of his packet of letters, and sat musing in silence. He too was intently thinking of his son. His face was filled with the satisfaction of old Simeon when he cried, out of the fulness of his heart, "Domine! nunc dimittis!"

"Dame Rochelle," said he. She turned promptly to the voice of her master, as she ever insisted on calling him. "Were I superstitious, I should fear that my great joy at

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