

The Camisard, or the Protestants of Languedoc A Tale by Frances Clare Adeline Coxe Vol. 3 of 3. The Camisard, or the Protestants of Languedoc A Tale.

The only exception is Fraissinet de Fourque because of its authoritative priest and St-Andre-of-Majenca. The freedom of the worship is respected until the death of Henri IV in 1610. The party of the French Protestants, the Cause is too independent and thus unbearable to the royal power. Duc Henri de Rohan son-in-law of Sully having kept the Protestant religion, reunites the cities of the South and the West to revolt against the King. The most famous episode of the fight against the Cause was the recovery by the royal troops. The castle of Meyrueis is besieged by Rohan. The Duke agrees to negotiate. All the rights of worship are restored. But the king orders the destruction of all the fortifications of the cities having taken part in the revolt. Without Richelieu, France would have been split in two parts: With the prohibition of the Protestants to be buried at public cemeteries appeared the cemeteries family near the farmhouse, ou sometimes even in the court. The traditional burials are marked by two slate-stones and, as from the 19th century, often by a cypress which symbolizes the flame of eternity. Still today, the majority of the Protestants rather prefer being buried beside the family than at the communal cemetery. It carries lily-flowers in heart and a dove or a tear. Everybodys obligation is to be Catholic, and to go to the mass. For 3 not justified absences, one was declared rebellious and embarked as galley-slave like real criminals. Even during their emprisonment the Huguenots had to quit their oar to pray Catholic prayers thrice a day. They were 5 people at one oar of 10 m and kg. The women were emprisoned in the Tower of Constance in Aigues Mortes. Marie Durand will remain there 39 years. She will return to die in Vebron. The bishop of Mende charged the abbot of Chaylas, a catholic priest born in Chaylance beside Langogne, to supervise the practice of the catholic belief in the Cevennes: For this he was assisted by the very cruel soldiers of the king, the Dragons, clothed in red. More than 20 soldiers exerted this pressure, the so-called "Dragonnades". People were obliged to lodge and nourish them and had to pay their pay. July 28 at Barre de Cevennes, at the famous Madeleine-fair an attempt to set free the prisoners finishes badly with deaths by stabs as Chaylas with his soldiers surprises them. In a movement of young modest people spread out, they started to preach: Babylon means corruption, rot and Catholicism. A reproach to the NC new convert - the so called "nes" to disavow the Protestant faith. All these hatreds plus the "Dragonnades" results in the beginning of the War of Camisards. July 24, Under the rise of violence which degenerates, the abbot of Chaylas is assassinated in Le Pont de Montvert with 54 stabs. This is the commencement of the Camisard-war. From to the Cevennes were harassed by this war. The name of "Camisards": The word Camisard would come from "camisado": The camisards engage by groups of 20 to 50 people, each group having a determined sector to defend. These men, born in this area, being agriculturists and shepherds, know the least recess of it. They do not engage in arranged battle against the more and better armed troops, but tighten ambushes, assail the troops unceasingly and disappear very quickly afterwards. Thus, some camisards hold in failure 25 soldiers and millicians. Only the "baron of Salgas" did not disavow and left for the galleys. His birth-certificate is torn to pieces and his castle destroyed. Once released, he went to Switzerland to die. The richest all left the region, on the whole, between whom some very clever ones like Denis Papin who develops the machine with vapor in England. The people, poor and courageous, remained to fight. The dragons with horses, boots and sables of 1m50, were rather clumsy at the small paths. The resistance of the camisards resembles a miracle, considering their number and their equipment. The secret weapon of Camisards: The soldiers fled only by hearing it. Until the end of the war people left to hide in the mountains to escape. Until March , farmhouses and hamlets are burnt down. Louis orders to off-set the inhabitants of the villages of less than inhabitants, towards Canada and South Africa. March the protestestants succeeded in demolishing a navy-regiment. Cavalier - another camisards-leader negotiates with the marshal of Villars. Cavalier became governor of the island Jersey the last Camisard-leader, Abraham Mazel, is killed. With the end of the reign of Louis XIV, the tolerance returns. Antoine Court reconstitutes the clandestine Protestant Church in the Cevennes. Protestants of birth, catholics by force N. The dragons of the king are still there, but the understanding improves little by little. Even some

marriages are noticed. The king rents the grounds of the MT Aigoual of the Switzer Mister de Reuding, in exchange catholic families are aloud to go to Switzerland. It is not necessary any more to be catholic to be declared French. Jews and Protestants can live their faith. It took 3 years to arrange one century of the civilian registers. With the Revolution the territorial limits are modified:

Chapter 2 : The Camisards: Rebel Prophets of Languedoc - The Thinker's Garden

The Camisard, or, The Protestants of Languedoc: A Tale [Frances Clare Adeline Coxe] on calendrieldelascience.com
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The Camisards were also called Barbets "water-dogs," a term also applied to the Waldenses, Vagabonds, Assemblers assemblee was the name given to the meeting or conventicle of Huguenots, Fanatics and the Children of God. They belonged to that romance-speaking people of Gothic descent whose mystic imagination and independent character made the south of France the most fertile nursing-ground of medieval heresy see Cathars and Albigenses. At the time of the Reformation the same causes produced like results. Calvin was warmly welcomed when he preached at Nimes; Montpellier became the chief centre for the instruction of the Huguenot youth. It was, however, in the great triangular plateau of mountain called the Cevennes that, among the small farmers, the cloth and silk weavers and vine dressers, Protestantism was most intense and universal. These people were and still are very poor, but intelligent and pious, and of a character at once grave and fervent. From the lists of Huguenots sent from Languedoc to the galleys to, we gather that the common type of physique is "belle taille, cheveux bruns, visage ovale. In order to understand the War of the Cevennes it is necessary to recall the persecutions which preceded and followed the revocation of the edict of Nantes. It is also necessary to remember the extraordinary religious movement which had for a great number of years agitated the Protestants of France. Faced by the violation of that most solemn of treaties, a treaty which had been declared perpetual and irrevocable by Henry IV. But being convinced that no human power could give them liberty of conscience, they went to the Bible to find when their deliverance would come. The Lettres pastorales of Jurieu Rotterdam, , a series of brief tracts which were secretly circulated in France, continued to narrate events and prodigies in which the author saw the intervention of God, and thus strengthened the courage of his adherents. This religious enthusiasm, under the influence of Du Serre, was manifested for the first time in the Dauphine. Du Serre, who was a pupil of Jurieu, communicated his mystic faith to young children who were called the "petits prophetes," the most famous of whom was a girl named "La belle Isabeau. It is necessary to remember that at this time the Protestants were without ministers, all being in exile, and were thus deprived of all real religious instruction. They listened with enthusiasm to this strange preaching, and thousands of those who were called New Catholics were seen to be giving up attendance at Mass. The movement advanced in Languedoc with such rapidity that at one time there were more than three hundred children shut up in the prisons of Uzes on the charge of prophesying, and the Faculty of Medicine of Montpellier, which was entrusted with their examination, went so far in their ignorance as to pronounce these irresponsible infants guilty of fanaticism. After the peace of Ryswick, , the fierceness of the persecution was redoubled in the South. The people of the Cevennes were in despair, for their loyalty to the king had been remarkable. In on the 6th of September an assembly composed of fifty pastors, sixty-four noblemen and thirty-four notables, held at Cognac, had drawn up a statement of its unalterable loyalty to Louis XIV. It is important to notice that the revolt of the Cevennes was essentially a popular movement. Among its leaders there was not a single nobleman, but only men of the people, a baker, a blacksmith, some ex-soldiers; but by far the most extraordinary characteristic is the presence, no longer of children, but of men and women who declared themselves inspired, who fell into religious ecstasies and roused in their comrades the most heroic bravery in battle and at the stake. The assassination of the abbe du Chayla marks the beginning of the war of the Cevennes. The abbe, a veteran Catholic missionary from Siam, had been appointed inspector of missions in the Cevennes. There he introduced the "squeezers" which resembled the Scottish "boot" , and his systematic and refined cruelty at last broke the patience of his victims. His murder, on the 23rd of July , at Pont de Monvert, was the first blow in the war. It was planned by Esprit Seguier, who at once began to carry out his idea of a general massacre of the Catholic priests. He soon fell, and was succeeded by Laporte, an old soldier, who, as his troop increased, assumed the title of "the Colonel of the Children of God," and named his camp the "Camp of the Eternal. Besides Laporte, the forest-ranger Castanet, the wool-carders Conderc and Mazel, the

soldiers Catinat, Joany and Ravenel were selected as captains - all men whom the theomanie or prophetic malady had visited. But the most important figures are those of Roland, who afterwards issued the following extraordinary despatch to the inhabitants of St Andre: Cavalier for nearly two years continued to direct the war. Regular taxes were raised, arsenals were formed in the great limestone caves of the district, the Catholic churches and their decorations were burned and the clergy driven away. Occasionally routed in regular engagements, the Camisards, through their desperate valour and the rapidity of their movements, were constantly successful in skirmishes, night attacks and ambushes. A force of 60, was now in the field against them; among others, the Irish Brigade which had just returned from the persecutions of the Waldenses. The rising was far from being general, and never extended to more than three or four thousand men, but it was rendered dangerous by the secret and even in many places the open support of the people in general. On the other hand their knowledge of a mountainous country clothed in forests and without roads, gave the insurgents an enormous advantage over the royal troops. The rebellion was not finally suppressed until Baville had constructed roads throughout this almost savage country. Montrevel adopted a policy of extermination, and villages were burned in the Upper Cevennes alone, the population being for the most part put to the sword. Villars, the victor of Hochstadt and Friedlingen, saw that conciliation was necessary; he took advantage of the feeling of horror with which the quiet Protestants of Nimes and other towns now regarded the war, and published an amnesty. In May a formal meeting between Cavalier and Villars took place at Nimes. The result of the interview was that a document entitled *Tres humble requete des reformes du Languedoc au Roi* was despatched to the court. The three leading requests for liberty of conscience and the right of assembly outside walled towns, for the liberation of those sentenced to prison or the galleys under the revocation, and for the restitution to the emigrants of their property and civil rights, were all granted, - the first on condition of no churches being built, and the third on condition of an oath of allegiance being taken. The greater part of the Camisard army under Roland, Ravenel and Joany would not accept the terms which Cavalier had arranged. In Mazel and Claris, with the aid of two preaching women, Marie Desubas and Elizabeth Catalon, made a serious effort to rekindle revolt in the Vivarais. In all opposition and all signs of the reformed religion had disappeared. About the date of these publications the three prophets of the Cevennes, Marion, Durand-Fage and Cavalier a cousin of the famous Jean Cavalier were in London and were objects of lively curiosity. The consistory of the French church in the Savoy sent a protest to the lord mayor against "cette secte impie et extravagante" and the matter was tried at the Guildhall. Marion and his two friends Fatio, a member of the Royal Society of London, and Daude, a leading savant, who acted as his secretaries, were condemned to the pillory and to the stocks. He was at last compelled to leave England. The patient, who had gone through several fasts three days in length, became pale and fell insensible to the ground. Then came violent agitations of the limbs and head, as Voltaire remarks, "quite according to the ancient custom of all nations, and the rules of madness transmitted from age to age. The discourse might go on for two hours; after which the patient could only express himself in his native patois, - a Romance idiom, - and had no recollection of his "ecstasy. Lights in the sky guided them to places of safety, voices sang encouragement to them, shots and wounds were often harmless. Those entranced fell from trees without hurting themselves; they shed tears of blood; and they subsisted without food or speech for nine days. The supernatural was part of their life. Much literature has been devoted to the discussion of these marvels. The Catholics Flechier in his *Lettres choisies* and Brueys consider them the product of fasting and vanity, nourished on apocalyptic literature. The doctors Bertrand Du magnetisme animal, Paris, and Calmeil De la folie, Paris, speak of magnetism, hysteria and epilepsy, a prophetic monomania based on belief in divine possession. The Protestants especially emphasized the spirituality of the inspiration of the Camisards; Peyral, *Histoire des pasteurs du desert*, ii. The publication of J. This was translated into English in by B. Babington as *The Epidemics of the Middle Ages*. Although the Camisards were guilty of great cruelties in the prosecution of the war, there does not seem to be sufficient ground for the charge made by Marshal de Villars: Court replied to these unjust charges: "These were their wives, their daughters, their mothers, who were there to prepare their food and to nurse the wounded" *Histoire*, vol. Nevertheless there exists no work specifically devoted to this extremely interesting period in French history, for in none of the published works has proper use been made of the valuable documents preserved in

the archives of the ministry of war. Among the chief works are: These works are written by Catholic writers immediately after the war of the Cevennes, and, despite their partiality, include some valuable documents. London, , the anonymous work of a distinguished writer, which was eventually condemned by the parliament of Toulouse to be torn up and burnt in ; Antoine Court, Histoire des troubles des Cevennes 3 vols. The war of the Cevennes has been treated in several English works, e. Frosterus ; Memoires de Bonbonnoux, chief Camisard and pastor of the desert, published by Vielles ; Bonnemere, Histoire de la guerre des Camisards Two popular works are - F. Puaux, Histoire populaire de la guerre des Camisards ; Anna E. Copyright Statement These files are public domain.

Chapter 3 : Camisards - Encyclopedia Britannica - Bible Encyclopedia

The Camisard, or the Protestants of Languedoc A Tale by Frances Clare Adeline Coxe Vol. 2. The Camisard, or the Protestants of Languedoc A Tale by Frances Clare.

This is what the king and foreign powers never managed to understand. Due to their good knowledge of the area and of hidden paths, the camisards were able to catch royal troops unawares. Who were the camisards? Three quarters of the latter worked as wool carders, combers or weavers. Jean Cavalier, one of the most amazing leaders, was an apprentice baker. There was no notion of one single army or of one and only leader, but every region had its own permanent organisers and its own occasional soldiers. The Camisard leaders Most of the leaders were very young. Jean Cavalier was aged 21 when he became troop commander and Rolland was Henri Castanet , a former Aigoual forester, was in charge of Mont Aigoual. The troops were independent but might unite for specific attacks after which they would separate once more. The camisards could go from troop to troop without problem. As soon as the fight or the ambush was over the fighters would blend with the population. The camisards practiced a kind of guerrilla warfare. But they fought for religious beliefs rather than political ideals. It was his prophesy again that inspired the management of the war and the development of operations. The prophets played a major role in the war. The main prophets were: They had no feeling of inferiority towards the royal troops. They rushed towards their enemies instead of running away as so often happens in the case of popular uprisings. Faced with such determination, the royal troops simply broke up. Increased violence The camisards did not hesitate to burn down Catholic churches and kill parish priests. They spread such dread that priests fled from their parishes and took refuge in the cities. The reason for such violence was that the priests forced new converts to attend mass in Roman Catholic Churches and denounced those who refused, to the administrator Basville. Violence increased as atrocities were committed on both sides: These soon began to loot, thus increasing disorder. The whole country was put to fire and sword. The men took part in military operations. As soon as the fight was over, they would return to their fields. The population also provided food and ammunition stored away secretly. A sacred war Unlike most popular rebellions, the uprising was not founded on economic grounds. The Camisards first resorted to weapons to punish their most relentless persecutors, such as Father du Chayla, and also to have Protestant worship re-established. Meanwhile the Protestants organised secret gatherings with the preaching prophets. He mentioned readers and precentors as well, psalm singing playing a major role in the war. The local population came from everywhere to attend worship.

Chapter 4 : The Camisards - Musée virtuel du Protestantisme

Camisard, any of the Protestant militants of the Bas-Languedoc and Cévennes regions of southern France who, in the early 18th century, organized an armed insurrection in opposition to Louis XIV's persecution of Protestantism.

Yet not all French Protestants abjured or deserted. Some in fact resisted the religious persecution instigated by Louis XIV against his Reformed subjects. A subgroup of Calvinist diehards known as the Camisards rebelled in the southern Languedoc. Although the Albigensian Crusade and the Inquisition eradicated Catharism by the 13th century, Languedoc saw sporadic heresies and revolts over the following centuries, and quickly became a Protestant haven at the Reformation. The area stood at the forefront of the wars of religion and, despite the freedom of worship guaranteed by the Edict of Nantes in 1685, remained a hotbed of discontent throughout the seventeenth century. As such, they were generally better off, more educated and more mobile than the average Catholic of the time. They lived in a rugged environment of caves, forests and mountains only accessible by goat paths and, therefore, could not relocate their capital and activities abroad as easily. Ces travaux ont bien servi. They likened themselves to the Old Testament Jews trapped in the tyrannical kingdom of Egypt. The Camisard uprising was not just a Huguenot rebellion, or even a jacquerie. Accordingly, historians should remain cautious not to consider the Huguenot diaspora as a homogenous exodus at the expense of its regional, spiritual, socio-cultural and even linguistic diversity. Macmillan, 1998, Vol. Privat, 1998, p. John Carson, 1998, pp. N, 1998, Vol. Sussex Academic Press, 1998, pp. Fischbacher, 1998, pp. Candide Alethir, 1998, p. Robert Roger, 1998, pp. France, Exile and Diaspora, ed. Sussex Academic Press, forthcoming. University of California Press,

Chapter 5 : Today in Christian History

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Etymology[edit] The name camisard in the Occitan language may derive from a type of linen smock or shirt known as a camisa chemise that peasants wear in lieu of any sort of uniform. Alternatively, it might come from the Occitan word camus, meaning paths chemins. Camisada, in the sense of "night attack", is derived from a feature of their tactics. Protestants had been given limited civic rights and the liberty to worship according to their convictions. Louis was determined to impose a single religion on France: As early as he instituted the dragonnades which were conversions enforced by dragoons , labelled "missionaries in boots". They were billeted in the homes of Protestants to help them decide to convert back to the official church or alternatively to emigrate. There followed about twenty years of persecutions. Reformed worship and private Bible readings were outlawed. Within weeks of the new edict over Protestant churches were burned, under the direction of Nicholas Lamoignon de Basville , the royal administrator of Languedoc, and entire villages were massacred and burnt to the ground in a series of stunning atrocities. The pastors and worshippers were captured and later exiled, sent to the galleys, tortured or killed. Soldiers carrying crosses on their muskets forced the peasants to sign papers to say they were converting, and forced them to attend mass. The peasants continued to attend illicit meeting. Huguenots with a trade, fled to neighbouring countries. The King responded by closing the borders. Vivent encouraged his followers to arm themselves in case they were set upon by Royalist soldiers. Many more were exiled, leaving the abandoned congregations to the leadership of less educated and more mystically-oriented preachers, such as the wool-comber Abraham Mazel. The Catholic church was likened to the Beast of the Apocalypse and the clandestine prophets claimed to have seen it in the prophetic dreams. Mazel, in a dream, saw black oxen in his garden and heard a voice telling him to chase them away. From the clandestine prophets and their armed followers were hidden in houses and caves in the mountains. Langlade had recently arrested and tortured a group of seven Protestants accused of attempting to flee France. The Camisards worked independently of each other and during the day most merged back into their village communities. They were predominantly agricultural workers or artisans and had no aristocratic leaders. They knew the paths and the sheep tracks intimately. They called themselves the Children of God - they were inspired by religion, not by patronage or politics. Jean Cavalier[edit] Led by the young Jean Cavalier and Pierre Laporte Rolland , the Camisards met the ravages of the royal army with irregular warfare methods and withstood superior forces in several pitched battles. Basville, a government administrator with a reputation founded on torture, deported the entire populations of Mialet and Saumane. Florent , Senechas and Rousson who, on seeing their old enemies on the run, organized into companies to loot and to hunt the rebels down. Other opponents of the Protestants included six hundred miquelet marksmen from Roussillon hired as mercenaries by the King. In , Claude Louis Hector de Villars , the royal commander, offered vague concessions to the Protestants and the promise to Cavalier of a command in the royal army. There were no noblemen involved, none had been trained in the art of war. There was no concept of a single army, there was no single leader but every region had its permanent organisers and occasional soldiers. Henri Castanet in charge of Mont Aigoual. The peasants marched singing Psalms " which unnerved the opposition.

Chapter 6 : The war of the Camisards () - Musée virtuel du Protestantisme

Camisards were Huguenots (French Protestants) of the rugged and isolated Cévennes region, and the Vaunage in southern France. In 1709, the Camisards raised an insurrection against the persecutions which followed the Revocation of the Edict of Nantes in 1685, which had made Protestantism illegal.

I, by Richard Kingston Cover page of *A Cry from The Desert* Heaven doled out its spiritual gifts to men, women, and children and confirmed them with demonstrations of miracles. Some turned violent and died engaging their enemies in guerrilla warfare. It met in rural areas near Nîmes, and helped to change the face of French Protestantism. We caught up with Laborie to find out more about his research and findings. A meeting of the Church in the Desert. Image via Internet Archive. I started this project a little more than five years ago when it became clear to me that the Camisards had capitalised on pre-existing underground networks to spread their prophetic movement. I began following their missions across Europe to study their encounters with other religious groups, reconstruct their network for the first time and shed light on the inner workings of their influential movement. This is a piecemeal project. They constantly travelled and left no centralised archive, hence their lack of visibility. The sources for my project are scattered over several countries. They consist mostly on individual letters that are not identified as part of a particular community. So far, I have worked in over forty libraries and archives across Europe to put the pieces of my puzzle back together and reveal the bigger picture. Prosopographically, I have discovered connections to prominent eighteenth-century figures, including Newton, Defoe, Leibniz, Voltaire, Rousseau, Hume, Franklin, Gainsborough and Swedenborg. I aim to publish my findings in my second book. I also have a forthcoming article in French that will give a preview of my project and I am currently writing another article in English that reveals overlaps between millenarian, commercial, and diplomatic networks in the eighteenth century. How did you first come across the Camisards? Did they really believe that they were related to the Cathars? My background is actually in English and American studies. While researching the topic at the British Library, I came across the controversy around the Camisard Prophets, which rapidly became the focus of my PhD. I suppose there is also a personal dimension to it. I come from a dynasty of peasants from the south of France and I was about to move to England when I discovered their story. Image via Wikimedia Commons. As for their Cathar ancestry, this was simply a case of oral history used for propaganda purposes. There is no evidence to support it outside of the fact that Languedoc had been a hotbed of heresies and revolts for centuries. A gathering of the Church in the Desert. Have you found anything that suggests the French Prophets experimented with hallucinogens? As I show in my book, there is evidence that the French Prophets drank posset—a hot drink made of curdled milk, ale and spices—during their assemblies. Like many devout Christians of the period, they also fasted regularly, sometimes for weeks, which certainly contributed to their religious experiences. How were the French Prophets generally received in eighteenth-century England? A short and simplistic answer would be to say: However, it all depends on the sources you look at. Like most religious movements of the early modern period, we only know them through polemical literature. I was fortunate enough to have discovered many manuscript records written by the Prophets themselves, which gave me a better idea of who they really were and what they believed in. It turns out that the Prophets were socially respectable and counted clergymen, lawyers, physicians, teachers, merchants and even noblemen and fellows of the Royal Society among their followers. Surprising as it may seem to the modern reader, this is consistent with other groups of the period like the Pietists and Quietists, for example. We should bear in mind that people knew their Bible inside out in the eighteenth century and that believing in the imminent Second Coming of Christ was not crazy. So there is plenty of evidence to suggest that the French Prophets, and millenarian groups more generally, also had many supporters, including among the elite, throughout the eighteenth century. Have you found any substantial connection between the Prophets and intellectual occultists in nineteenth-century France? Likewise, Eugene Vintras another priestly occultist is said to have been influenced by a visionary and royal pretender named Charles Naundorf. In light of this enduring history, what do you think we can say about the future of messianism and fanaticism? Today it is normal and even enshrined in law because radical dissenters first

challenged religious and secular authorities, forcing Western societies to reform themselves and evolve over time. Such challenges are healthy. That is not to say, of course, that all radical beliefs are necessarily good. Sadly, there are plenty of violent and hateful ideologies around today, and we should certainly not ignore them. In this sense, I regard prophecies as an emotional genre that gives insight into the hopes and fears of their time. Whilst political and social activists continue to challenge dominant values in our secular societies today, I also think that religion will play a more important part in the twenty-first century than it did in the previous one.

Chapter 7 : The Camisard, or the Protestants of Languedoc

The Camisard, or, The Protestants of Languedoc: a tale [Item Preview](#) [remove-circle](#) [Share](#) or [Embed This Item](#).

They raised an insurrection against the persecutions which followed the Revocation of the Edict of Nantes in , which had made Protestantism illegal. The revolt by the Camisards broke out in , with the worst of the fighting continuing until , then scattered fighting until and a final peace by The Edict of Tolerance was not finally signed until Etymology The name camisard in the Occitan language may derive from a type of linen smock or shirt known as a camisa chemise that peasants wear in lieu of any sort of uniform. Alternatively, it might come from the Occitan word camus, meaning paths chemins. Camisada, in the sense of "night attack", is derived from a feature of their tactics. Protestants had been given limited civic rights and the liberty to worship according to their convictions. Louis was determined to impose a single religion on France: As early as he instituted the dragonnades which were conversions enforced by dragoons , labelled "missionaries in boots". They were billeted in the homes of Protestants to help them decide to convert back to the official church or alternatively to emigrate. There followed about twenty years of persecutions. Reformed worship and private Bible readings were outlawed. Within weeks of the new edict over Protestant churches were burned, under the direction of Nicholas Lamoignon de Basville , the royal administrator of Languedoc, and entire villages were massacred and burnt to the ground in a series of stunning atrocities. The pastors and worshippers were captured and later exiled, sent to the galleys, tortured or killed. Soldiers carrying crosses on their muskets forced the peasants to sign papers to say they were converting, and forced them to attend mass. The peasants continued to attend illicit meeting. Huguenots with a trade, fled to neighbouring countries. The King responded by closing the borders. Vivent encouraged his followers to arm themselves in case they were set upon by Royalist soldiers. Many more were exiled, leaving the abandoned congregations to the leadership of less educated and more mystically-oriented preachers, such as the wool-comber Abraham Mazel. The Catholic church was likened to the Beast of the Apocalypse and the clandestine prophets claimed to have seen it in the prophetic dreams. Mazel, in a dream, saw black oxen in his garden and heard a voice telling him to chase them away. From the clandestine prophets and their armed followers were hidden in houses and caves in the mountains. Langlade had recently arrested and tortured a group of seven Protestants accused of attempting to flee France. The Camisards worked independently of each other and during the day most merged back into their village communities. They were predominantly agricultural workers or artisans and had no aristocratic leaders. They knew the paths and the sheep tracks intimately. They called themselves the Children of God - they were inspired by religion, not by patronage or politics. Jean Cavalier Led by the young Jean Cavalier and Pierre Laporte Rolland , the Camisards met the ravages of the royal army with irregular warfare methods and withstood superior forces in several pitched battles. Basville, a government administrator with a reputation founded on torture, deported the entire populations of Mialet and Saumane. Florent , Senechas and Rousson who, on seeing their old enemies on the run, organized into companies to loot and to hunt the rebels down. Other opponents of the Protestants included six hundred miquelet marksmen from Roussillon hired as mercenaries by the King. In , Claude Louis Hector de Villars , the royal commander, offered vague concessions to the Protestants and the promise to Cavalier of a command in the royal army. There were no noblemen involved, none had been trained in the art of war. There was no concept of a single army, there was no single leader but every region had its permanent organisers and occasional soldiers. Henri Castanet in charge of Mont Aigoual. Notable among them were: The peasants marched singing Psalms " which unnerved the opposition. Traditional start of the War.

Chapter 8 : WHKMLA : The Camisard Rebellion,

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After the revocation of the Edict of Nantes (a law that formally provided for the civil rights of French Protestants) in , Catholic forces escalated their persecution of Huguenot communities. At the time, the most infamous of the remaining strongholds of Protestantism in France was located in the CÃ©vennes mountains of Languedoc.