

insufficient food and brutal treatment. Individuals even in the established church began to assert supernatural power, while numerous new sects sprang up, with prophecy, miracle working, hypnotism, and convulsive ecstasy as parts of their doctrine or ritual. Chief among these were the Ranters, the Quakers, and the Fifth-Monarchy Men. The first and last have disappeared with the conditions which produced them; but the Quakers, being based on a principle, have outlasted persecution, and, discarding the extravagances which belonged to the early period, are now on a permanent foundation under the name of the "Society of Friends." One of the Ranter prophets, in 1650, claimed to be the reincarnation of Melchizedek, and even declared his divinity. He asserted that certain persons then living were Cain, Judas, Jeremiah, etc, whom he had raised from the dead, and the strangest part of it was that the persons concerned stoutly affirmed the truth of his assertion. Others of them claimed to work miracles and to produce lights and apparitions in the dark. In Barclay's opinion all the evidence "supports the view that these persons were mad, and had a singular power of producing a kind of sympathetic madness or temporary aberration of intellect in others."

We are better acquainted with the Quakers (Friends), although it is not generally known that they were originally addicted to similar practices. Such, however, is the fact, as is shown by the name itself. Their founder, George Fox, claimed and believed that he had the gift of prophecy and clairvoyance, and of healing by a mere word, and his biographer, Janney, of the same denomination, apparently sees no reason to doubt that such was the case. As might have been expected, he was also a believer in dreams.

We are told that on one occasion, on coming into the town of Lichfield, "a very remarkable exercise attended his mind, and going through the streets without his shoes he cried, 'Woe to the bloody city of Lichfield.' His feelings were deeply affected, for there seemed to be a channel of blood running down the streets, and the market place appeared like a pool of blood." On inquiry he learned that a large number of Christians had been put to death there during the reign of the Emperor Diocletian thirteen centuries before. "He therefore attributed the exercise which came upon him to the sense that was given him of the blood of the martyrs."

We are also told that he "received an evidence" of the great fire of London in 1666, before the event, and Janney narrates at length a "still more remarkable vision" of the same fire by another Friend, "whose prophecy is well attested." According to the account, this man rode into the city, as though having come in haste, and went up and down the streets for two days, prophesying that the city would be destroyed by fire. To others of his own denomination he declared that he had had a vision of the event some time before, but had delayed to declare it as commanded, until he felt the fire in his own bosom.