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THE

PROPHECY OF ORVAL;

CONTAINING

A PREDICTION OF ALL THE REMARKABLE EVENTS
FROM THE FIRST FRENCH REVOLUTION DOWN
TO THE PRESENT TIME, WITH PROOFS
OF ITS AUTHENTICITY.

New Edition.

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—
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EDITOR'S PREFACE.

A few words of explanation may be necessary to introduce the following lines to the general reader.

There are probably many persons, in these days, who are disposed to doubt whether the gift of prophecy still exists in the Church. It seems enough to ask such persons, without entering upon any controversial discussion, *Why it should not?* For to them it belongs to explain the (supposed) withdrawal of a gift, the continued exercise of which would be assumed by the faithful as a matter of course, quite independently of the actual proofs which the history of the Catholic Church in every age supplies. When Saint Paul said, *Prophetias nolite spernere*,—"Despise not prophecies"—he certainly spoke of other prophecies than such as, possessing manifestly a divine sanction, were proposed, *de fide*, to the acceptance of all Christians. For who, amongst the faithful, was likely to "despise" *these?* We may, therefore, safely conclude, that there are prophecies, besides those recorded in Holy Scripture, which it is good to receive with pious caution, and which cannot be contemned without danger—the danger of despising an inspiration of the Holy Ghost.

Of course there is no need of arguing the matter with Catholics, who would be impatient of controversy on such a subject, since they are fully assured, that our blessed Lord has not withdrawn from His Church any one of those good gifts with which, in the beginning, He enriched her.*

Nor can Protestants, on the other hand, consistently reject such prophecies, at least without examination, since they have recognized the continued exercise of the spirit of prophecy, by putting forth, from time to time, predictions of their own.

* While the present publication has been in preparation, another remarkable prediction has come to our knowledge, which it may not be uninteresting to allude to here. The following is an extract from a correspondent in Belgium.

"In a private letter I saw the other day, from Naples, there is an extraordinary thing mentioned. A few days before the expulsion of

It only remains, therefore, to inquire, what is the history and authenticity of the particular prophetic writing entitled, the *Previsions of Orval*, and what amount of claim it possesses to our respectful acceptance. It need hardly be added, that this is a question which every individual, after due consideration, may lawfully decide for himself, since the prediction in question does not pretend to possess the sanction of any ecclesiastical authority. Its weight and importance is derived solely from the fact, that the wonderful events which it describes, with a minuteness of detail so singularly bold and unambiguous, have been either already accomplished to the letter, or are at this moment visibly developing before our eyes.

The translator's preface contains nearly all, in the way of evidence, which the case requires, but as it may seem to take for granted, that the "Previsions" are as well known in this country as in France, where they have long been familiar to the public, and where they are naturally exciting, at the present

the Jesuits from the town, one of the fathers found among some old papers, a prophecy regarding themselves, which he brought down and read aloud to the brethren assembled in the refectory. At this time they had no more reason to expect to be expelled from Naples, than the general hatred shewn every where to their order. The prophecy mentioned that in 1848 they would be expelled from Naples, but that in 1849 some of them would already be invited to return, and that in 1850, after having done great things for the faith in other countries, the body would again return to Naples, never more to quit it, and that the Society would be more glorious than ever." We may yet see if this prophecy be a true one.

The same correspondent, in alluding incidentally to the prophecy of Orval, (which has also been reprinted in Belgium) quotes another and independent testimony to its authenticity.

"The Gentleman," he says, "in whose house I am now visiting saw it 52 years ago, since which time so many of the events mentioned in it have happened."

The following prophecy, he adds, has long been current in Germany:

- "I would not be a King in 1848.
- "I would not be a Soldier in 1849.
- "I would not be a Grave-digger in 1850.
- "But I would be whatever you please in 1851."

moment, a deep and powerful interest, the editor has thought it expedient, on this account, to prefix the following remarks:—

1. Whether the prediction, commonly called the *Previsions d' Orval*, be really attributable to the monk Olivarius, as is most probable, or to some other holy person, as some critics think, is a question of very little moment; the important fact to be established is, *the antiquity of the document*, which appears to be placed beyond all doubt or suspicion, as far as human testimony, the most varied and trustworthy, can determine it.

2. The editor has himself *seen* copies of the "Previsions," which have been in the possession of persons, with whom he is intimately acquainted, from a period anterior to the events of 1830, and of those subsequent occurrences which the prediction describes with such marvellous accuracy.

He knows one venerable person who copied them, with his own hand, in 1823, from a book printed at Luxembourg in 1544.

He is acquainted with a French gentleman, of the highest honour and probity, who transcribed at Nancy, in the year 1830, a copy, then falling to pieces from age and use, which had been made in 1702 by the Baron de Manonville.

It is a fact, which can be proved by many now living, that at the close of the last century, the "Previsions" were sought for with avidity, in consequence of the exact coincidence of the terrible events which were then taking place with the terms of the prophecy of Orval.

It is also a fact, if the editor may trust information which he has lately received from French correspondents, that more than one person, now in Paris, who was known to possess and to propagate the document in question, was under the jealous *surveillance* of certain members of the late provisional government of France.

With these few observations, the reader may now be referred to the Introduction of the Translator, which, it is conceived, will enable him to estimate fairly the character and authenticity of the interesting document to which it is prefixed.

London, July 1848.

INTRODUCTION.*

Philip Olivarius was, according to tradition, a monk, and to him are attributed the "*Previsions of a Solitary*," printed in 1544. This work, of which we only possess the latter part, is no longer to be found, though it may possibly lie hidden among the dusty and neglected volumes of some library. What remains to us of the *Previsions of Philip Olivarius* commences with the first year of the reign of Napoleon, and bears the name of the *Prophecy of Orval*; because, as we shall state hereafter, it was preserved to us by copies taken from the one in the possession of the Monks of Orval.

The *Propagateur de la Foi*, a periodical religious work, published at Paris, furnishes us with the following particulars as to the origin and authenticity of the *Prophecy of Orval*. "We quote them," says the author, vol. V. page 26, "from a letter we have had in our possession written the 2nd July, 1839, from Nancy, by one of the most noble, learned, and conscientious men of the province of Lorraine."

It begins thus:—"The Abbey of Orval,† of the Cistercian Order, is situated in the diocese of Treves on the frontiers of Luxembourg. When the French revolutionary army laid siege to Luxembourg, commanded then by Marshal Bender, a great

* Translated from *The Oracle* for 1840, by HENRY DUGARDIN. Paris, March, 1840.

† The Village of Orval (Aurea Vallis) is situated at two leagues and a half distance from Montmédy.

number of the inhabitants of Lorraine fled for safety to this city. The Abbé d'Orval and his monks arrived thither carrying with them their sacred vessels, the most precious vestments, and a part of their archives, which they deposited in what was termed their *Refuge*—a name given to those houses in the town belonging to the monks of the environs, and whither they resorted in times of war.

“Shortly after their arrival the Abbé, while putting in order the documents he had saved, discovered the *Previsions* of a *Solitary* printed in 1544, and attributed to the pen of a Monk named Philip Olivarius. He brought the work to Marshal Bender, who, it is said, laughed incredulously at the perusal thereof; but some French gentlemen of rank, who were present at the time in his saloon, took copies of it, which soon spread over the town and beyond it.

“The death of Louis XVI., so clearly announced in these *Previsions*, caused the prophecy in question to be greatly in vogue. The Countess Adèle de Ficquelmont, Chanoinesse of Poussai, heard copies of it read while in emigration at the Count de la Tour's, her uncle, since Minister of War at Vienna. At her return to France she espoused the Count of Monturux Ficquelmont, whose youngest daughter I married.”

The following is an extract of a letter dated Verdun, March 4th, 1831, from the Abbé Mansuy, Archdeacon of that diocese, addressed to M. de la Salle of Nancy:—“With respect to the prediction of Orval, it was communicated to me by a highly respectable ecclesiastic, *who had seen it at Orval at the time of the revolution* while he was yet a secular.* All the persons above cited are worthy of implicit credit.”

* The first edition of our work was about appearing when I received a letter from Mr. de Puymirol, Judge at Castel Sarrasin, dated 30th

"These details," says the *Invariable*, * cited by the *Propagateur de la Foi*, (vol. v. page 154, note 14) "confirm several circumstances that were previously known to us, and in particular what we had heard affirmed, viz:—that this prophecy, written in 1544, foretold the events that were to take place from that period; but that when it was discovered at the beginning of the revolution, the greater number of the copyists had most unfortunately neglected to transcribe all *that related to the past*, and contented themselves with that portion *which was yet to be accomplished*."

This must explain the passage cited above, viz:—"The death of Louis XVI, *so clearly announced* in these Previsions," &c.; but which not one of the copies that have passed through our hands mentions; all of them commence with "*a young man come from beyond the sea* (Bonaparte), and his expedition to the *land of captivity* (Egypt)."

The *Propagateur* furnishes some additional proofs (vol. v. page 137)—"After the edition of our 1st vol.," says he, "in

of November, 1839, to the following effect: "I wished to be assured from the Abbé Mansuy himself of the authenticity of his letter give" in the '*Propagateur de la Foi*.' " The Archdeacon answers him as follows, "It is perfectly true Sir, that the events announced in the *prévisions of Orval* were often recounted to me when I was Curate at Verdun in 1810 up to 1823, when I became Superior of the Seminary there, by a Magistrate, a Mr. Lagrellette, who, on becoming a widower, entered the Church in 1817, and died a Canon of Verdun in 1823. One of his friends, as pious as himself, and a Judge at Verennes, had read the document in question at *Orval*, in 1792. Several persons had taken copies of it."—Signed, MANSUY, Canon.

* A political and religious periodical.

which we had given a fragment only of the *Previsions d'Orval*, we recollected that a noble and learned individual residing at Fribourg for some years,* possessed a copy of the above, and accordingly we wrote to him on the subject. In his answer, dated Fribourg, August 28th, 1839, he says—"I am acquainted but by name with your work—the 'Propagateur de la Foi,' and make no doubt but that, in accordance with its title, it will contribute to enlighten our age of darkness. You have my prayers for its success.

"I have sought at the page indicated for the fragments of the prediction of Orval.† I regret that circumstances should have necessitated your not publishing it in the entire. There are also some slight inaccuracies in your text with regard to the sense, and which demand rectification. To this effect I purpose sending you very shortly an *entire* and *faithful version*, as the most exact and minute researches on my part have given me the highest possible *moral certainty* of its authenticity; and have

* These characteristics evidently apply to one of the most profound writers in the *Memorial Catholique*, who quitted France after the Revolution of July, and adopted for device these Catholic words, "Ubi Crux ibi patria." He is now at the head (1840) of a religious and political periodical published at Fribourg.

† The extreme reserve shown at first by the "*Oracle*," the "*Propagateur de la Foi*," and one or two other religious periodicals in giving to the public the whole prophecy of Orval, can be easily understood from the nature of the events it announced, and that still greater circumspection is necessary at present in citing the proper names of individuals, may be gathered from the fact that at the present moment our Executive Government keep a strict *surveillance* over certain persons in Paris, know to possess and propagate the prediction in question.—
Note of the Translator.

compared copies from various quarters, belonging to persons unacquainted with one another: I have collected the most respectable attestations, and all agree to confirm me in my belief.

“The general interest it has created in these days, and the rapidity with which it has circulated in France and Europe are also, it appears to me, a presumptive proof in its favour. An apocryphal work does not attract such general notice.”

Some days after the first edition of my “Recueil” (The Oracle for 1840, &c.) had appeared, I was fortunate enough to procure a more faithful copy of the prophecy of Orval than the one I possessed, and I acquired the conviction that it had been transcribed in 1823, by a highly respectable person (whom I am not now at liberty to name) from the edition printed at Luxembourg, in 1544. The copy in question only commences at these words, “*A young man come from beyond the sea,*” &c., for the pages that preceded were so worn that the print was quite illegible in many parts.

Some words were effaced in the other part of the prophecy which our Copyist supplied, but *underlined*. It was thought necessary also to substitute some modern conjunctions and orthography for what was in use at that period, in order to make the text comprehensible, but these licences in no ways alter its sense. We herewith give this copy as it was transcribed, without making any other alteration but that of dividing it by numbers.

The Prophecy.

CERTAIN PREVISIONS REVEALED BY GOD

TO A SOLITARY,

*For the Consolation of the Children of God.**

1. At that time a young man come from beyond the sea into the country of Celtic Gaul, shows himself strong in counsel.

2. But the mighty to whom he gives umbrage will send him to combat in the land of captivity.

3. Victory will bring him back to the former land.

4. The sons of Brutus will be confounded at his approach, for he will overrule them and take the name of Emperor.

5. Many high and powerful kings will be sorely afraid, for the eagle will carry off many sceptres and crowns.

6. Foot and horsemen carrying blood-stained eagles, and numerous as gnats in the air, will run with him throughout Europe, which will be confounded and full of carnage.

7. For he will be so powerful that God will be thought to combat with him.

* This is the title the prophecy bears in the printed edition of Luxembourg.

8. The Church of God in great desolation will be somewhat consoled in seeing her temples opened again to her many lost sheep, and God is praised.

9. But all is over, the moons are passed.*

10. The old man of Sion† cries to God from his grief-stricken heart, and behold the powerful one is blinded for sins and crimes.

11. He‡ *quits* the great city with so brilliant an army that none was ever seen to be compared to it; but no warrior will be able to stand before the face of the heavens, and behold the third part, and again the third part of his army has perished by the cold of the Almighty.

12. Two lustres have passed since the age of desolation, as I have said before; the widows and orphans have cried aloud to the Lord, and behold God is no longer deaf.

13. The mighty that have been humbled take courage again, and league together to overthrow the redoubted man.

14. Behold the ancient blood of centuries accompanies them and resumes its place and abode in the great city, whilst the man so greatly humbled returns to the country beyond the sea whence he came.

* It is possible that in the first part of the prophecy, omitted by the copyist, an allusion had been made to these moons and their number indicated.

† The Sovereign Pontiff.

‡ Here in the printed edition was a word totally illegible, which was supplied by the transcriber by the one in italics as well as several others that will be met with in the sequel.

15. God alone is great! The eleventh moon has not yet shone, and the bloody scourge of the Lord returns to the great city, and the ancient blood quits the great city.

16. God alone is great! He loves his people and has blood in abhorrence; the fifth moon has shone upon many warriors from the East. Gaul is covered with men and machines of war: all is over with the man of the sea.

17. Behold again returned the ancient blood of the Cap.*

18. God ordains peace, and that his holy name may be blessed. Therefore shall great and *flourishing* peace reign throughout *Celtic* Gaul. The white flower † is greatly in honour, and the temples of the Lord resound with many holy canticles.

19. But the sons of Brutus view with anger the white flower and obtain a powerful code, and God in consequence is much irritated on account of his elect, and because the holy day is much profaned; nevertheless God will put to trial the return to Him during eighteen times twelve moons.

20. God alone is great! He purifies his people by many tribulations, but an end will always be to the wicked.

21. At this time a great conspiracy against the white flower stalks about in the dark, through the designs of an accursed band, and the poor old blood of the Cap. quits the great city, and the sons of Brutus mightily increase.

22. Listen how the servants of God cry aloud unto Him, and the Lord is deafened by the noise of his arrows which

* The Capetian race. † The Lily.

He has steeped in His ire to plunge them into the breasts of the wicked.

23. Woe to Celtic Gaul! The cock will efface the white flower, and a powerful one will call himself the King of the people. A great commotion will agitate men, for the crown will be placed by the hands of workmen who have combated in the great city.

24. God alone is great! The reign of the wicked will be seen on the increase, but let them hasten, behold the thoughts of the men of Celtic Gaul are in collision, and confusion is in all minds.

25. The King of the people will be seen very weak, many of the wicked will be against him; but he was not well seated, and behold God hurls him down.

26. Howl ye sons of Brutus. Call unto you the beasts that are about to devour you. Great God! what a clash of arms! a full number of moons is not yet completed, and behold many warriors are coming!

27. It is done, the mountain of the Lord in desolation hath cried unto God; the sons of Juda have cried to God from the stranger land, and behold God is no longer deaf.

28. What fire accompanies his arrows, ten times six moons and yet again six times ten moons have fed his wrath. Woe to thee, great city, behold the Kings armed by the Lord, but already hath fire levelled thee with the earth; yet the just will not perish, God hath listened to them.

29. The place of crime is purified by fire. The great stream has returned its waters all crimsoned with blood to the sea.

30. And Gaul, as it were dismembered, is about to reunite.

31. God loves peace; come young Prince, quit the isle of captivity; listen, join the lion to the white flower, come.

32. What is foreseen, God wills the same.

33. The ancient blood of centuries will again terminate long contestations, then a sole pastor will be seen in Celtic Gaul.

34. The man made powerful by God will be firmly seated, peace will be established by many wise laws. So prudent and wise will be the offspring of the Cap. that God will be thought with him.

35. Thanks to the Father of Mercies, the Holy Sion chaunts again in her temples to the glory of one Lord Almighty.

36. Many lost sheep come and drink at the living source. Three kings and princes throw down the mantle of heresy and open their eyes to the faith of the Lord.

37. At that time two-third parts of a great people of the sea will return to the true faith.*

38. God is yet blessed during fourteen times six moons, and six times thirteen moons.

39. The measure of God's mercies is exhausted,† and

* It need hardly be suggested that this refers to ENGLAND.

† In this phrase only, have we failed to render *scrupulously* the *strictly literal* sense of the words, the expression might have been ill-sounding to English ears. The French has "*Dieu est saoul d'avoir baillé des miséricordes.*"—(Translator.)

yet for the sake of his elect he will prolong peace during ten times twelve moons.

40. God alone is great.—The good is accomplished, the saints are about to suffer.—The man of sin is born of two races. The white flower becomes obscured during ten times six moons and six times twenty moons, then disappears never to reappear more.

41. Much evil and little good in those days; many cities perish by fire.

42. Israel then returns for good to Christ the Lord.

43. The accursed sects and the faithful are separated into two distinct parts.

44. But all is over, then God will be believed. The third part of Gaul, and again the third part and a half will be without faith.

45. It will be the same among other nations.

46. And behold already six times three moons, and four times five moons, and there is a general falling off, and the end of time has begun.

47. After a number not completed of moons, God combats in the persons of his two Just Ones, and the man of sin has the advantage.

48. But all is over! The mighty God has placed before my understanding a wall of fire, and I can see no longer. May He be blessed evermore. Amen.