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THE

CHURCHMAN

OCTOBER, 1894.

ART. I.—THE PORT-ROYAL DES CHAMPS AND ITS MARTYRS.

THE tragedy of the Port-Royal—for the history of that venerable foundation is indeed a tragedy of crime and cruelty on the one side, and of heroic constancy and unflinching courage on the other—must ever open to the mind the most precious lessons and experiences of the power of truth, and of the invincible endurance which all who are animated and inspired with the love of the truth are able to maintain in its defence. But it has a special and an unspeakable interest for us as the solemn prelude to the most awful catastrophe which ever happened in the modern history of Europe. It was the last effort to lift up the standard of spiritual and evangelical religion in a Church and nation which had sunk to the lowest depths of moral and religious degradation—corrupted by the moral teachings of the Jesuits and the utter worldliness of the Court of Rome, and too well prepared for the terrible judgment of the Revolution. Up to the very outbreak of that reign of universal anarchy this bright light was shining in darkness, often obscured but never extinct. The splendid examples and saintly piety of the Mère Angélique de St. Jean Arnauld, of her father (M. Arnauld d'Andilli), of M. du Verger de Hauranne (Abbot of St. Cyran), of the Maître de Sacy, and of hundreds of their associates, "whose names are in the book of life" as well as in the records of their earthly trials, kept alive until the closing years of the eighteenth century the spirit of piety and devotion in a society which centuries of blind submission to the Court of Rome had kept in a state of spiritual servitude, and by which the ancient liberties of their Church had come to be regarded as proofs of heresy. A succession of publications by a kind of secret society, which was carried on till 1752, and probably up to the very eve of the Revolution, gave rest and peace to the faithful and pious who

were so soon after called upon, like their forerunners, "not only to believe in Christ, but also to suffer for His name." Among these, one of the last and most influential was the collection of the "Vies intéressantes et édifiantes des Religieuses de Port-Royal," printed in four small octavo volumes (1750-52); "Aux dépens de la Compagnie," but without place or editor's name. The compilation is said to have been made by the Abbé le Clerc. The work is now a scarce one, and the copy which I possess is rendered additionally interesting by the fact that it belonged to the aged Marchioness de Torcy, Catherine Felicitas Arnauld de Pomponne, a niece of the saintly Mère Angélique de St. Jean Arnauld, the Abbess of the Convent of Port-Royal during the years of its bitter trials. From the immense mass of memoirs and letters which are comprised in this collection it is difficult to select those which give in any degree a clear and continuous history of the Port-Royal from 1660 to 1711, the year of its ruthless and inhuman destruction.

An interesting paper (given at the close of the third volume) furnishes us with a valuable summary of the earlier history of the famous foundation, and may here be briefly epitomized:

The Abbey of Port-Royal des Champs was situated in a valley half a league from Chevreuse, two from Versailles, and six from Paris. It was founded by the younger son of the great Constable Montmorenci, who had the seignory of Marli. On his departure to the Crusades, he left with his wife, Mahault de Garlande, large sums for pious objects, and she, in conjunction with Odon de Sulli, founded the convent in 1206. Its endowment was soon largely increased through the liberality of the great houses of Chevreuse, de Montfort, de Trié, and de Dreux; and its celebrity increased with its means, the Popes conferring upon it many privileges. Its history, carried on through a long succession of abbesses mostly representing the noblest families of France, was as peaceful and uneventful as that of any other of the countless foundations which offered the younger branches of a numerous aristocracy a refuge from the world, and a home congenial to the contemplative life. The year 1642, which witnessed the election of the Mère Angélique de St. Jean Arnauld, opened a new period in the history of the State and of the Church of France. Her aunt, Jacqueline Marie Angélique Arnauld, had been appointed Abbess in 1602, at which time the convent exhibited a sad state of decadence, both temporal and spiritual. The father of the new Abbess, through whose illustrious family the foundation acquired its great subsequent celebrity, assisted in restoring its temporal fortunes, while his daughter re-established its spiritual state. About this time, Madame Arnauld having purchased the Hôtel

de Clagny in Paris, the nuns were removed thither in 1625-26, and the name of Port-Royal became attached to the city foundation, the original one being from that time distinguished as the Port-Royal des Champs. The two convents, "of the City" and "of the Fields," were regarded as being the same, governed by the same Abbess, according to the privilege granted by the Archbishop of Paris, Jean François de Gondi, in 1647.

The Mère Angélique de St. Jean Arnauld followed her aunt as Abbess of the double foundation in 1642. Her father, who devoted his entire life to the interests and advancement of the Port-Royal, appears to have lived a kind of hermit life at the country foundation. The intense affection which existed between himself and his daughter, grounded less upon their earthly kindred than upon the unity of their faith and their resolute purpose of mind in the defence of the truth, constitutes one of the most touching and inspiring features in a history which appeals in every page to the deepest feelings of the heart. A paper written by the Mère Angélique during the persecution, "On the danger of hesitation and doubt, when our duty is clearly known," gives the key to her whole life, and the first principle and motive of all her course during that period of terrible anxiety and privation. "Consider," she writes, "the rule of St. Bernard—'*Nemo super his quæ certa sunt hæsitet.*' When we doubt, it is a good thing to deliberate, in order that we may doubt no longer. But when we have no doubt, we learn to doubt by deliberating. If deliberation is necessary, it removes doubt; if it is needless, it creates it." The invincible love of the truth, and the firm resolution to maintain her testimony to it to the last, animated this noble and saintly woman throughout. Her love for the community she had almost created anew, yielded only to this higher devotion. "Our visible enemies," she writes, "desire to ruin our monastery, and our invisible enemies make use of them, and of the fear which we have of such a loss, in order to ruin our faith. But our faith is worth more to us than a monastery, and our conscience is better than a house, which would become in the sight of God only our tomb were we to re-enter it with a wounded conscience. Let us not, then, consult what we must do to save our house, for our safety consists in our doing nothing."[1] She then beautifully illustrates the present duty of the suffering community by the silence of our Lord during the Passion, ending with the suggestive words, "Nous parlons peut-être plus qu'il ne faut pour nous défendre, et nous parlons peut-être moins qu'il ne faut pour rendre gloire à la vérité."

[1] Tom. i., pp. 289-297.

The Jansenist controversy, which broke out at this time, and threatened during its progress to shatter the very foundations of the Papacy, opens too long a chapter in the history of the Church to enable us to trace its origin and to mark the stages of its progress. From the time of the Council of Trent, which touched with a very light and timid hand the doctrines of grace, fearful of condemning the Augustines, Dominicans, and Franciscans on the one side, or the new theories of Lainez and the Jesuits on the other, the Church of Rome endeavoured to keep the subject in suspense, until the controversy became too acute to render silence any longer possible. Jansenius, Bishop of Ypres, whose life had been devoted to the study of St. Augustine, with whose doctrine he absolutely identified himself, published a work called "Augustinus," in which he gives the entire view of the teaching of that great father on the doctrines of grace. The influence of the Jesuits soon brought this remarkable work under the notice and reprobation of the Court of Rome, and certain propositions were gathered out of it which in no respect represented the text or the meaning of Jansenius, who, having died long before, was unable to defend himself or his work from this shameful falsification. By a series of Bulls and decrees, culminating in the famous and fatal "Constitution Unigenitus," the Popes claimed not only to be infallible in matters of faith, but also in fact, and not merely to declare the five propositions alleged to be taken from Jansenius' work to be heretical, but also to exact the declaration that they actually and accurately represented his words. Those who were called upon to sign under the sanction of a solemn oath the formulary of submission to the Pope were accordingly compelled not only to declare Jansenius a heretic upon grounds of which they were absolutely ignorant, but to commit themselves to a shameful falsification of the truth—in other words, to lie to the Holy Ghost. M. de St. Marthe, in a brief but incisive paper "On human as opposed to Divine faith," has stated the case of the remonstrants with great force and moderation.

"It is," he writes, "to overthrow the foundations of the Catholic faith, and to open the door to all kinds of heresies, to give the Pope the power to propose to the Church as an article of faith that which is not contained either in Scripture or tradition . . . It is a real heresy to make an article of faith of a matter of fact which is in no manner revealed. And if it is pretended that the Pope has had a revelation of it, we should fall into a double heresy: one, the admission that the Pope can have special revelations, which would open the door to all kinds of illusions; the other, the founding articles of faith upon such special revelations, which is against the very

principles of the Catholic faith, which is founded only on the revelation of God contained in Holy Scripture and tradition. . . . The formulary not only makes a human faith equal to a Divine faith, in demanding, as for a Divine faith, the subjection of the mind, the belief of the heart, and the confession of the mouth, but even places it above a Divine faith, inasmuch as the Word of God tells us that all men are liars, that is to say, are capable of being deceived themselves and of deceiving others, not permitting us to believe that any other than God can be infallible."[1]

The determination of the Court and clergy of France, at the instigation of the Court of Rome, dominated as it was by the Jesuits, to enforce the signature of the formulary under pain of excommunication, was met by the little community of Port-Royal by a resolute but respectful refusal. Every kind of persuasion and entreaty was urged upon them, but in vain. At length a ruthless and cruel campaign of persecution was entered upon, which was inaugurated by the *Procès Verbal* of August 27, 1664. From this point the various relations of the lives and sufferings of the nuns of Port-Royal, and of the history of the outrages inflicted upon them by the officers of the State begin.

A letter from the Mère Angélique from the house of the community at Paris to her father, then living at the Port-Royal des Champs, dated July 10, 1664, forms the touching prelude to the violent intrusion of the Archbishop and his clerical and secular satellites.

"The hour of conflict," she writes, "is so near, that being unable to foresee whether we shall pass through it alive, I intreat you to give us the comfort of seeing you before we die."

The threatened hour came on the 27th of the following month, and the convent was entered by almost a host of invaders, shamefully led on to their work of intimidation by the Archbishop of Paris, M. de Péréfixe. Threats of extreme severities were followed up by the demand to open the gates of the convent to the Archbishop, who, assembling the community, ordered the sisters to form a chapter. After making the protestations of kindness and forbearance, invariably put forth by those who are about to commit some cruel action, the Archbishop, raising his voice, said: "To-day, my dear sisters, I am come to carry out my design. Let those whom I intend to take away listen attentively." He then gave out the names of the eleven recalcitrant nuns who had so nobly refused to perjure themselves by signing the formulary, and pronounced his sentence of their removal from the convent.

[1] Tom. i., pp. 162-171.

He then ordered them to retire to their houses, to which they would be conducted until his further order. To this outrageous and insulting proceeding the mother superior, the Mère Madeleine de St. Agnès, of the noble house of Ligni, made this worthy answer in behalf of all the community:

"Monseigneur, we hold ourselves bound in conscience to appeal from this violence, and to protest, as we do now, that all that has been done or may be done against us is null and void." Hereupon the community joined in exclaiming with one voice: "We appeal, we protest, we protest!" "What!" cried the Archbishop, "you appeal against your Archbishop? Take care that you do not get your affairs into a worse state. I ridicule the idea—protest, appeal, do what you will—but you shall obey me!"[1]

In vain the unfortunate sisters fell at the feet of this merciless tyrant, entreating him to have pity, if not on them, at least on the dying Sister Agnes, who had had three attacks of apoplexy, and to whom this terrible blow would almost bring certain death. Force and violence having now been found ineffectual, recourse was had to persuasions and solicitations; but the constancy of the community was proof against every temptation to surrender to treachery what they had so successfully defended against the most violent assaults of an almost irresistible combination of temporal and spiritual adversaries. The Archbishop had resolved to break up the opposition by placing over the sisters an abbess of another order, who had yielded to the fatal temptation and signed the humiliating formulary. The reader will bear in mind that this did not involve merely a confession of faith, but a declaration of fact. The Port-Royalists were not disputing the decisions of the Pope in the one case, but his claim to determine a matter of fact; and to compel them to declare on oath, in the most solemn form, that he had rightly interpreted the words of Jansenius, whose doctrine was beyond their comprehension, and had justly excommunicated its author, of whose life and alleged heresy they knew nothing. Never in the history of the world had a more monstrous claim been put forth, and never, we might add, had the assertion of such a claim been more nobly and bravely resisted. The Port-Royalists at this critical moment were as well armed for their defence against the subtleties of the Jesuits as they were against the violence of M. de Péréfixe and his satellites. The extraordinary skill with which the Sister Angélique d'Hecaucourt de Charmont maintained her cause against M. Chamillard shows that the argumentative power of the nuns was equal to their heroic constancy in defence of the truth.[2]

[1] Tom. iii., pp. 271-274.

[2] *Ibid.*, pp. 290-437.

The expulsion of the eleven more influential and distinguished of the sisters from the Port-Royal, and their relegation to other monasteries where they were treated as prisoners and allowed to converse with no one, and the occupation of the convent by the Mère Eugénie and her nuns of Ste. Marie formed the ground of the appeal of the outraged community to the Parliament of Paris. The fact that all this was done by the Archbishop without any form of law or pronouncement of sentence, and without any *procès verbal* having been drawn up to record it, enabled the appellants to have recourse to the *appel comme d'abus*, which forms so important a feature in French jurisprudence.

From August, 1664, to July, 1665, the "government," or rather (to speak truly), "the tyranny" of M. Chamillard, the confessor set over the community by the Archbishop, was carried on; but its result was rather the more confirmed resolution of the sisters to refuse to sign the formulary, than the success of his alternate threats and persuasions. The dispersion of the rest of the sisters was threatened; and the relegation of the Sister de Charmont, whose argumentative skill has been already mentioned, to the house of the Port-Royal des Champs was one of the earliest indications of the design of the Archbishop to break up the entire community.

The grand and ruling spirit which directed the resistance of the sisters still remaining at Paris was the Mère Angélique de St. Jean Arnauld, who, though her influence was exercised from a distance, seemed from her very separation from them outwardly to give them a greater strength and a more continuous inspiration. Her words of consolation and encouragement, full of eloquence and beauty, and enriched by the theological knowledge she had acquired from her father, as well as by the deep experiences of her own life, form a treasury of Christian practice and doctrine from which every spiritual mind might derive lessons of the highest value. And truly at this critical moment such a resource was deeply needed. The threatened denial of absolution and virtual excommunication of the sisterhood by the privation of the Sacraments was soon carried out in practice. The infatuation of the Court of Rome had inserted another article in its already extensive creed; had added another fact to the great facts upon which the faith of Christians rests, but a fact which involved a falsehood, and a violation of the claims of conscience such as was never before demanded from the member of any Christian Church whatever. This cruel and unnatural proceeding had, however, a very salutary, though unexpected, result. It gave a spiritual elevation to the minds of the sufferers which raised them to a higher and grander view of the nature of the Sacraments and

their spiritual meaning and design, and drew forth from the Mère Angélique a beautiful confession of the truth in connection with the Sacraments, and of the value of that higher and internal communion in them, of which all the malice and cruelty of their enemies could not deprive them. After reminding them of the unjust excommunications of earlier ages of the Church, and the declaration of St. Augustine that those who are unjustly excommunicated "God, who seeth in secret, crowns in secret," and of the noble words of one of their body to the Archbishop, who refused her the Sacrament because she had refused to sign the formulary: "We will not sign it in order that we may communicate, because if we had signed it we should judge ourselves for ever unworthy of the Holy Communion," she continues:

"It is not sufficient to believe that you have not the least temptation in the world to sign in order that you may communicate, and that it is absolutely necessary to suffer in peace the privation of the Sacraments. You ought, further, to force yourself to see that, judging of things according to the faith, this necessity is not a source of misery. For it is certain that to attach all the virtue of the Sacraments to their outward character and to the exterior sign, is to regard them in a Jewish, and not in a Christian manner. It is in this that they are principally distinguished from the Sacraments of the ancient law, that they are full of God and of His Spirit. But the Spirit of God is not attached to the outward element. He communicates Himself to souls by His own self, and in yet greater abundance when they are deprived of the outward means, not for their infidelity, but for having inviolably kept the faith. Never has there been a more appropriate occasion for our belief that the truth of the Lord Jesus Christ is fulfilled in us: 'It is the Spirit that quickeneth, the flesh profiteth nothing.' For as those who receive unworthily, receive the body of Christ to their condemnation, those from whom it is unjustly withheld, while they receive not the body of Christ, receive His Spirit, which is the source of holiness and life."[1] She then reminds her companions in privation of the example of St. Paul the Hermit, who lived for near a hundred years in the desert without any means of communicating, and of the Anchorites mentioned by St. Augustine, who only communicated once a year. She then consoles them with the reflection that the very humiliation they are enduring ought to be a special consolation to them. The privation of the Sacrament was the lot of the penitents in the ancient Church. They were in the lowest rank among her children,

[1] Tom. i.; p. 301.

and the Son of God bids us take that lowest place. She reminds them next of the man who was born blind, and who was cast out of the synagogue for his testimony to the power of Christ. Finally, she points to the contrast drawn by St. Gregory the Great, between the officer who desired Christ to come to his house to heal his son, and the centurion who thought he was unworthy that Christ should come to him, and desired Him to speak the word only that his servant might be healed; and she shows how closely those who communicate in spirit, and not visibly, resemble the good centurion, believing as they do, that though His sacramental presence is denied them, His spiritual presence is able to heal them through the infusion of His grace and Holy Spirit, since by His very least word, even uttered at a distance, He can give life and health. It was thus that the light sprang up to those who in the brighter day of temporal peace had been sitting in spiritual darkness, and who discovered for the first time in the day of affliction that "the flesh profiteth nothing." But the light that was thus breaking in upon them cleared up other doctrines also, and removed from their hearts the veil which human subtlety and priestly authority had woven between their souls and the Saviour. This veil was most effectually lifted by the Mère Agnès, in a remarkable memoir on the subject of confession. It will be remembered that she was the afflicted person who was scarcely expected to outlive the day of the Archbishop's inroad. The title of the brief treatise is "On Confession, Internal and Spiritual, which is made to the Prince of Priests, Jesus Christ our Lord."[1]

"In order not to deprive ourselves of the grace which is received in Sacramental confession, we should place in its stead another confession, which is not less effectual, if we bring to it the dispositions which are necessary for the former kind of confession, in which we address ourselves to the ministers of Jesus Christ in lieu of that which we address immediately to Himself, who, as the Sovereign Pontiff, neither needs the power to pardon our sins, nor the knowledge and wisdom to judge them with equity." She then proceeds to show how this higher confessional is to be entered. Upon imagining our Lord Jesus Christ to be seated in the same tribunal in which He will judge mankind, we are to ask for His benediction as we ask it of the priest, in order to enable us to give a true confession. Then she enjoins a careful self-examination and review of our state during the week both in deed and in thought. After this full confession, and the diligent fulfilment of those acts of penitence which the suppliant imposes on himself, he is quali-

[1] Tom. i., p. 235.

fied to be present at the Mass, as being confident that he has received absolution from Christ Himself.

To return to the history of the persecution, we find that the eleven sisters who were transferred to distant convents were treated rather as State prisoners than as nuns affiliated to other houses. The captivity of the Mère Angélique was specially severe. "God has favoured her," writes the Mère Agnès, "with a heavier captivity than all our other sisters who were taken away with her; as she was kept under lock and key for six months, a severity which was not exercised to any other."[1]

The supervision which was carried on over the house of Port-Royal des Champs was so severe that its inmates were not allowed to see anyone. Their devoted friend M. de Ste. Marthe contrived, by mounting a tree which rose above the wall of the garden, to address words of comfort and encouragement to the unfortunate captives who were on the other side, and this was carried on even in the season of winter.

Meantime, the priests who had refused to sign the formulary were exiled to various parts of France, some as far as the Isle of Oléron. The lives of many of these devoted witnesses to the truth might well deserve a place in the martyrology of the Christian Church, but one of them has a special interest and a fuller record than any other. The Maître de Sacy and his cruel persecutions and long captivity in the Bastille fill a most eventful and important page in the history of the Port-Royal. The greater part of the fourth volume of our collection, from p. 159 to p. 411, is taken up with this subject, and opens to us a vivid picture of the state of French society in the second half of the seventeenth century. We gather from it that the personal liberty of the noblest and best of the subjects of the kingdom was at the mercy of judges and officials whose sole object was to pander to the passions and caprices of the most corrupt and dissolute court in Europe; that all who were endeavouring to live a higher life, and to rise above the level of the multitude and the influence of Jesuit teaching, were regarded as dangerous and suspected persons, and that the newly-invented crime of holding the Augustinian doctrines of grace, miscalled Jansenism, was regarded as involving the guilt both of heresy and treason.

There is little doubt that M. de Péréfixe, the Archbishop who so ingloriously triumphed at Port-Royal, was the mainspring of the persecution of the Maître de Sacy, which followed that of the sisters, in May, 1666. For when he heard that

[1] Tom. i., p. 231.

M. de Sacy and his companions were still under guard at the place of their detention, he exclaimed, with visible disappointment: "What? are they not already at the Bastille?" and went to St. Germain immediately after to effect their removal thither. Meantime the sisters of Port-Royal des Champs were not slow to send words of touching and almost inspired comfort to M. de Sacy, and among these the Sœur Angélique was the most prominent and the most effectual in her sympathy and devotion. She consoled him with the thought of the example of Christ when He foreshowed His approaching sufferings, and asked His disciples who deprecated them, "How else shall the Scripture be fulfilled that thus it must be?" The deportation of the Jansenist prisoners to the Bastille speedily followed. M. de Sacy was kindly received by the governor of the famous prison, and his friend M. Hérissant was permitted to be with him. But this mildness was of short duration. Orders came from the Court that he was to be treated with great severity, and regarded as a prisoner of consideration and influence.

The life of M. de Sacy in the Bastille was one of constant reading of the Scriptures—which he afterwards so beautifully translated—of silent meditation, and of unceasing prayer. The prisoners were allowed a daily walk on the terrace of the prison, which the impatience and ill-temper of the guard who accompanied them made by no means a very pleasant relaxation. One of the most cruel and relentless of these guards was killed in an affray, to the great grief of the governor, whom in all his worst qualities he closely resembled. The picture which M. de Sacy draws of the Bastille, its wretched inmates and savage officers, is in the highest degree exciting and graphic. Many of the unfortunate captives had been reduced to insanity or idiotcy by the cruel conditions of captivity in which they were placed, shut up in horrible dungeons built in the fosse of the fortress, without light or warmth, and praying only for the relief of death. Many of them were merely charged with uttering some disrespectful word of the king—probably falsely charged—and condemned, without inquiry and without a trial, to be immured, perhaps for life, in this den of wickedness and misery.

M. de Sacy gives many interesting anecdotes of his companions in the Bastille, including an amusing account of the young Gascon officers of the establishment, but he closes with the suggestive words: "La reste de ceux qui demeuroient à la Bastille, étoient ou fous, ou presque fous, ou en état de le devenir."[1] It was little less than a vast establishment for the creation of lunacy by the exercise of cruelties which left the

[1] Tom. iv., p. 275.

sufferers in a state of physical prostration and mental despair. Through the skilful management of his friends, M. de Sacy was able to keep up the correspondence with the Port-Royal which was so unspeakable a source of comfort and support to the sisters and to himself. His great influence over them induced the Court to offer him his release if he would promise to break off all connection with them. This he indignantly refused to do, and the prolongation of his captivity was due to this honourable resolution. He suffered with them the privation of the Sacraments, which was the bitterest ingredient in the cup of their affliction. Returning to his description of his companions in captivity: "It would be waste time," he writes, "to describe more particularly the other prisoners in the Bastille. Their misery is greater than one can imagine. It is an image of hell, and nothing can be more horrible than a place where nearly all the officials, from the governor to the porter, and where all the prisoners, with the whole garrison, have not an ounce of charity. Those who have the means drink, smoke, and play; the others, who have nothing, storm and cry; those who are in close confinement cast missiles, by which they make themselves heard, though they are not seen."

But not the terrors of the Bastille nor the solicitations of the Court and its creatures could shake the constancy of the Port-Royalists in their fiery trial. The recreant nuns, who were the gaolers of the sisters at Port-Royal des Champs, were justly regarded by M. de Sacy as far more culpable than the gaolers of the Bastille, inasmuch as they were women dedicated to God, while the male persecutors were mere brutalized beings, whose only motive was a base avarice and a great barbarity.

In 1668 M. de Sacy was released from his terrible captivity. He lived till the year 1684, and all France is said to have mourned his loss. The light of his great example, which had kindled so many others, shone even through the thick darkness that covered France on the publication of the fatal Bull *Unigenitus* in the year 1713. In that constitution the doctrines of Quesnal were condemned, as those of Jansenius had been in the earlier day, and the old controversy burst forth into a flame which smouldered until the day of the Revolution, when the terrible judgment of the sins of the Court of Rome and the Court of France fulfilled the words of the prophet, "Because I have purged thee and thou wast not purged, thou shalt not be purged from thy filthiness any more, till I have caused My fury to rest upon thee" (Ezek. xxiv. 13). The purifying influence of the Port-Royal, which had spread for a while like leaven through the corrupt society of France, had been crushed out and destroyed. The scene of the great revival had been sacrilegiously violated and desecrated

under circumstances of brutality too dreadful to contemplate without horror and amazement. The cemetery in which so many saintly women had been laid to rest was broken up and their remains scattered by the roadside, and even torn limb from limb. The story is too terrible for translation, and can hardly bear the transfer of its horrors to another language than that in which it has reached us. We will give it, therefore, to the reader in the original:

LETTRE DE * * * LE 2 FÉVRIER, 1712.

Mr. * * vertueux Ecclésiastique, m'a raconté ce qui suit, le prémier Janvier dernier.

Son frère étoit à la chasse avec un de ses Amis environ le 15 Décembre, 1711, aux environs de Port-Royal des Champs; avant de retourner chez eux, ils eurent envie d'aller voir ce qui se passoit à Port-Royal, où on leur avoit dit qu'on déterroit les morts. Ils y allèrent donc et entrèrent dans l'Église, ou ils virent plusieurs hommes qui creusoient la terre et en tiroient les morts dont quelqu'uns n'etoient pas à moitié pourris. Ils entendirent ces hommes dire les sotises les plus infames à l'occasion des membres nuds qu'ils trouvoient. Ils leur virent rompre ces corps et les jetter hors des fosses, ne pouvant pas les enlever tout entiers. . . . ces ouvriers buvoient, rioient, chantoient et se moquoient de ces personnes qu'ils trouvoient ainsi en chair. Mais ce qui est le plus horrible, c'est qu'ils es avoit dix chiens dans l'Église occupés dà manger les chairs qui restoient encore à ces membres séparés des corps et personne ne s'avisoit de les chasser. Ces deux Messieurs furent indignés de voir une telle profanation. Ils chassèrent a coups de bouts de fusils les chiens, et s'en retournèrent bien étonnés et bien scandalisés de ce qu'ils avoient vu.[1]

We see here the predecessors, probably some of the ancestors, of the savages of the Reign of Terror in the next generation. We see the results of the teaching of that implacable society which had obtained so fatal an ascendancy over the Church and Court of France, and completed its work of cruel vengeance against the community of Port-Royal by ploughing up the very ground on which stood the last pillar of testimony in behalf of spiritual religion, and of warning against the sins of a corrupt and degenerate people. By a just dispensation of Providence the same violence which had been directed against the persecuted Jansenists fell upon the Church and people who had promoted or tolerated it. The once dreaded Bastille, fortress and prison, the scene of the sufferings of M. de Sacy and his devoted fellow-captives, was the first object of the vengeance of the populace, and its fall was the prelude of the Revolution which overthrew the dynasty and broke up the power of the feudal nobility who had taken so large a part in the demoralization of their country. Surely the great moral of all this history to every Church and people before whom the light of a great example and the standard of a higher life has been raised

[1] Tom. iv., p. 59.

is the same; and it is given us in the words of our Lord Himself:

"Yet a little while is the light with you; walk while ye have the light, lest darkness come upon you."

ROBERT C. JENKINS.

ART. II.—INSPIRATION.[1]

ONE of the mental tendencies of the age is to minimize the supernatural. In no region of thought do we see this tendency more manifest than in present-day views of inspiration. I see English Churchmen, of great scholarship, of profound research, of untiring industry, and, I must add, of earnest piety, coming under this influence. As we study their writings we are reminded of a forest, whose trees, by their bent, show the quarter of the prevailing wind. We have not to discuss on this occasion the question of a revelation. "The idea of a written revelation may be said to be logically involved in the notion of a living God." John Stuart Mill writes: "On the hypothesis of a God who made the world, the probability of His communicating Himself is inevitable." If God speaks to man He must speak through man. "God inspires," says Dr. Fairbairn in his "Christ and Modern Theology" (p. 496), "man reveals; inspiration is the process by which God gives; revelation is the mode or form, word-character or institution in which man embodies what he has received." The Bible has, therefore, a human side, as well as a Divine. The relationship between the two is the question which is agitating the Church to-day. In the limits of a paper necessarily brief, I must state at once that my object is to meet certain conclusions of the Higher Critics with reference to the Pentateuch, its Mosaic authorship, and its historic accuracy. I shrink from the task, but if I can safeguard the mind of any younger brother from any hasty conclusions—if from the imperfect consideration of a fragment of a great subject I can stimulate him as regards the question of inspiration to "ask" as he has never done before "for the old paths where," I believe, "is the good way"—I shall be thankful indeed. I venture to tell him my own experience after a somewhat careful study of the subject. I find in my mind, on the one side, a rectification of some traditional beliefs; and, on the other, a realization, such as I never had before, that "every Scripture" (*πᾶσα γραφή*), whether historic

[1] A paper read before the Yorkshire Evangelical Union, at the Victoria Hall, York, Friday, June 22, 1894.