

canon, and then resigned his charge. His views were upheld by the young theologians brought up in the love of German writings. With enthusiasm, they founded a periodical, the *Revue de Strasbourg*, which was very influential for one generation. In it they boldly discussed every possible question of theology and philosophy. Placed at first on the basis of supernatural revelation and inspiration, they deviated more and more from their original position, and one by one dropped into pure rationalism, mysticism, or scepticism.

Félix Pécaut was not on the staff of the *Revue*. A deep and solitary thinker, in his country place at the foot of the Pyrenees, his soul was not satisfied with mere criticism. He tried to build up a new system. In a book which was extensively read, *Le Christ et la Conscience*, (1859), he proposes to substitute Christian conscience for the Bible and for Christ as the only criterion of religious truth; and in a second book, *Le Théisme chrétien* (1864), he shows how to organize church life and worship on that basis. In his opinion, he simply completed the work of the reformers. These had transferred the magisterium of religious truth from the Church of Rome to the Bible; the new school (of Strasbourg) had transferred it from the Bible to Christ; he proposed to transfer it from Christ to the living conscience of Christians. Everyone, however, understood that the new system was not an evolution, but a revolution. M. Pécaut acknowledged it afterwards.

Those bold leaders had after all but few followers, either in the clergy or in the laity. They were a staff of officers without an army. The bulk of theologians and people remained faithful to the great truths of the Gospel, and bravely fought in their defence. Some, like Count Agénor de Gasparin, endorsed in every detail the theory of Gaussen; others—the majority—maintained the fact of divine inspiration without binding the authority of the Bible to any human system. In that struggle Jalaguier, de Félice, Sardinoux, Pédézet, Grandpierre, Charles Bois, Edm. de Presseusé, Fr. Astié, F. X. de Rougemont, took a prominent part.

After a few years the controversy abated. Theologians