

the bitterest affront, He can offer the clergy of an age so devoid of humility. Long live the draper and the cutler! '*Non multi sapientes, non multi potentes, non multi nobiles.*'"*

The two remarkable men to whom M. Bourdoise here alludes seem to have been raised up in times of great irreligion to render extraordinary services to the Church. Jean Clement had been a Huguenot; after his conversion, he devoted himself to the teaching of Christian doctrine, and with such success that it is calculated in one year he made on an average no less than six converts a day. His practice was to take up a position near the church in which the Jesuit father Veron had just been preaching; there, gathering a crowd of auditors about him, he would explain in a plain and popular way the doctrines of the Church, and enforce the arguments of the learned but somewhat severe controversialist with a sweetness and an unction which few were able to resist. His extraordinary familiarity with the Sacred Scriptures—for it is recorded of him that he knew nearly the whole of the Bible in French by heart—gave him great influence with the Protestants, and especially with their preachers. He would first let them propose their doubts, and would then answer them with a readiness and a completeness truly marvellous in an uneducated man.

Beaumais also had been on the point of renouncing the faith in order to marry a Protestant, when, being unable to silence the reproaches of his conscience, he addressed himself to Jean Clement, who not only convinced him of the fatal character of the errors he was on the point of adopting, but induced him to join with him in teaching and defending the truth. He received by supernatural infusion a right understanding of the sense of the Scriptures and of the doctrines of the faith, and was considered to surpass in disputation the most famous doctors of the University of Paris. By the desire of M. Olier, who was anxious to obtain his co-

* 1 Cor. i. 26.