

alone,' says one of its bitterest enemies, 'has done more for the Jansenists than the 'Augustinus' of Jansen, and all the works of Arnauld put together.' This is the more surprising when we consider that, at that time, the influence of the Jesuits was so high in the ascendant, that Arnauld had to contend with the pope, the king, the chancellor, the clergy, the Sorbonne, the universities, and the great body of the populace; and that never was Jansenism at a lower ebb, or more generally anathematized than when the first Provincial Letter appeared."

The learned admired the work; Protestants rejoiced in the accession of so powerful and effective an ally; but the Jesuits writhed in anguish under the infliction, and strained every nerve to check the influence of the book, whether by fair or unfair means. At their instigation, the Parliament of Provence ordered it to be burnt by the common executioner. Pope Alexander VII., by a bull dated September 6, 1657, condemned it, and directed it to be placed in the "Index of Prohibited Books," where it remains to this day. "I feared," said Pascal, "that I might have written erroneously, when I saw myself condemned; but the example of so many pious witnesses made me think differently. It is no longer allowable to write truth. IF MY LETTERS ARE CONDEMNED AT ROME, THAT WHICH I CONDEMN IN THEM IS CONDEMNED IN HEAVEN."

In addition to the numerous French editions of the "Letters," they were translated into the principal languages of Europe, and extensively circulated. A Latin version, by Nicole, went through several editions. There have been four English translations:—the first, contemporaneously with the original; the second, in 1754, containing also the life of Pascal, by his sister, Madame Perrier—in two volumes 8vo., with portraits of Pas-

cal and Arnauld; the third, in 1816; and the fourth, last year, by the Rev. Thomas M'Crie of Edinburgh, who has prefixed a valuable "Historical Introduction," to which we have been indebted in preparing this article.

In our next we shall commence the promised abstract of the "Provincial Letters," in the course of which it will be abundantly evident that the Jesuits have exerted their utmost skill, as Boileau remarks, to "lengthen the creed, and shorten the decalogue."

#### The Martyrs of the Reformation.

HENRY VOES.—JOHN ESCH.—LAMBERT THORN.

The fires of martyrdom were first lighted in the Netherlands. Some of the inmates of an Augustinian monastery at Antwerp, had visited Wittemberg, and there received and embraced the truth. On their return, they communicated to their brethren what they had learned, and soon saw the fruits of their labours, not only within the walls of the monastery, but among the people, who flocked in crowds to hear the new doctrines, and many of whom became true believers in Christ. The inquisitors heard of it, and were not slow in bringing into operation all the machinery of the infernal tribunal. The monks were seized and cast into prison, whence some of them escaped, while others either recanted or found means to satisfy the judges and avert punishment.

Among those who escaped were three young men,—Henry Voes, John Esch, and Lambert Thorn, who had rendered themselves peculiarly obnoxious by their ardent zeal for the gospel. Thorn, in particular, had excited the fury of the persecutors, because he was a powerful preacher, and had won many to Christ. Diligent search was made for them, probably stimulated by the hope of