

vation by faith alone. It is not far enough in that direction to be a definite system of truth which perhaps might be successful in establishing a continuing Christian church for centuries, but it was getting far enough in that direction that doubtless there were many who were truly saved and who lived very wonderful Christian lives under the influence of its teachings. And this view spread into France in many sections and in Paris there was a convent just outside of Paris called the Convent of Mt. Royale and at this Convent of Mt. Royale, the women there became great students of Augustine's views as taught in Jansen's book and these women moved from this convent to a new convent and a group of men, many of whom were related to the women who had been there before, began using the quarters as a sort of a headquarters of their own for devotion and meditation. And they were very much interested in these doctrines which came to be called Jansenism. Now the Jesuits are always on the lookout for anything that is a step against the definite teachings of the Council of Trent. They're always on the lookout for that and the Jesuits soon began strongly to oppose Jansenism. They pointed out that some of the people who were active among the Jansenists, had had parents who had been Huguenots and there was a certain connection but they could not show any reason that they had taken over Huguenot ideas or anything like that because the doctrines had come from a Roman Catholic bishop, Jansen, and from his study of St. Augustus. But the Jesuits went to the Pope and ~~me~~ urged the Pope

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about the Counter-Reformation in France - and we noticed in France - we went quite hastily over that very complex series of events when the Romanists, led by the Duke of Guis, at first, but then afterward the Jesuits came in and began organizing the thing, stirring them up, they