SUMMARIES OF ARTICLES

*The Scissors of the Censor : Cutting Out
Unorthodox Passages from L'Histoire des Juifs
by Basnage de Beauval*

Barbara DE NEGRONI

L'Histoire des Juifs by Jacques Basnage de Beauval, first published in Rotterdam in 1706 was republished in Paris in 1710 by Dupin. He claimed to provide an improved version of the text after having removed the errors and prejudices it contained. Analysing the passages which were removed from this second edition makes it possible to show how one can quite distort a book's meaning and the issues at stake by cutting out a few passages. In Basnage's book the concept of tolerance is based on a refusal to consider the Church as an institution ; on the contrary, Dupin intends to maintain the absolute domination of the Catholic Church. Publishing the expurgated work of a protestant enables him to minimize the scope of the Reformation by presenting with as contingents and occasional phenomenons all the flaws for which Protestants reproach the Catholic Church.

Elie Merlat on Discernment of False Inspiration

Walter GROSSMANN

The persecution of the Protestants that came to a head in the Revocation of the Edict of Nantes (1685) forced Huguenot ministers to leave their parishes in France. Élie Merlat (1634-1705), the minister at Saintes, was among the earliest exiles. He found refuge at Lausanne (1680), where he became pastor and teacher at the « Venerable Academy ». When the news of the upsurge of the inspirational meetings and the prophesying in the Cevennes reached him, Merlat felt compelled to examine these events in the light of his Calvinistic beliefs. While the great majority of exiles enthusiastically welcomed the courageous resistance of the « inspirés » at home, Merlat could not reconcile inspirational claims with his Calvinistic teachings. This paper discusses his sermon « Le moyen de discerner les esprits », in which he offered a careful refutation of the claims of the « inspirés ».

*The Notion of Spiritual Community :
Catholic Religious People in Normandy
between 1640 and 1660*

Chantal QUILLET

This article tries to bring out the meaning of spiritual community in the beginning of the xviiith century in France and more particularly, in Normandy, around a devout personality, Jean Bernières de Louvigny (died 1659). The distinctive features of such a group are first, sociological : nearly all of the members belong to the nobility and especially to the recent gentry. But, more than that, they are joined to each other by links of spiritual friendship and the same quest for mystic orison. As a matter of fact, the « Hermitage » created by Jean Bernières de Louvigny forms only a very little unit in a complex system of pious societies which give to the laity the possibility of improving their charitable and spiritual activity. All of these circles hold an unstable position in French society during a period when royal power leads to a centralized State and when the Catholic Church seeks to repress the « mystical invasion » from convents.

*Ancient Greece, Modern Greece
in the French Intelligentsia
from 1797 to 1832*

Marie-Pascale MACIA-WIDEMANN

Are the Greek people in 1821 Pericles' sons or nephews of the French Revolution ? In France, in the discussions between « philhellènes » and « turcophiles » the point is indeed to know for sure whether the ideal image of ancient Greece coincides with the reality of a modern Greece discovered by travellers as miserable and eastern. The writings of thinkers such as Chateaubriand, Nodier or Stendhal, give evidence of the prodigious work done concerning antiquity in the search for a modern form of writing.