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THE
HOLINESS OF PASCAL.

BY

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THE HULSEAN LECTURES 1914-15.

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PREFACE.

HULSEAN LECTURES are partly lectures and partly sermons, and are liable to the defects of either kind. They certainly do not gain from being read in cold blood. But despite their ambiguous character and Pascal's frequent warnings against mixing the Orders, these Lecture-Sermons for 1914–1915 are here printed just as they were delivered, save for some slight verbal changes and the restoration of a few passages which my watch warned me to drop.

Seven days elapsed between the first and second lectures, seven days between the third and fourth, and seven weeks between the second and third. This will partly account for the incoherence and the repetitions, of which I am fully conscious. The few topical allusions may help the future librarian to date the volume if the moth spares more than the title-page. The book has no pretension to do more than clear away some current misconceptions about the work and character of a great Christian and a great genius and suggest some thoughts regarding his present value.

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The first of these objects has been rendered easy by the completion of the collected works in the series of *Les Grands Écrivains de la France* and especially by the recent publication of two books (1) F. Strowski's *Pascal et son temps*, 3 vols. (Paris 1908), and (2) E. Jovy's *Pascal Inédit*, 5 vols. (Vitry-le-François 1908–1912). Reflexions of M. Strowski's book are visible on most of my pages; M. Jovy's researches may be said to have revolutionized the study of Pascal.

In estimating Pascal's present influence I have been much helped by Père L. Laberthonnière's "L'Apologétique de Pascal" in his *Essais de Philosophie religieuse* (Paris, *s.d.* but 1903).

The principal editions of the *Pensées* are mentioned below in the text; the *Lettres Provinciales* may be studied in the learned edition of J. De Soyres (1880).

Among works indispensable to the *Pascalisant* are A. Vinet's *Études sur Pascal* (1848); Sully Prudhomme's *La vraie Religion selon Pascal* (1905); É. Boutroux's *Pascal* (1907); J. Paquier's *Le Jansénisme* (1909). None of these however renders otiose the perusal of Sainte-Beuve's immortal *Port-Royal*, of which volumes III and IV are chiefly devoted to Pascal and his family.

Of English studies on Pascal there is good store, e.g. Henry Rogers's *Edinburgh Review* article (1847), Dean Church's illuminating Sermon (1875), Principal Tulloch's *Pascal* (Foreign Classics for English readers (1878)),

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Viscount St Cyres' *Pascal* (1909), H. T. Morgan's *Port Royal and other studies* (1914), pp. 111–129¹.

In deference to a wish expressed by several of my hearers I have added a number of notes in a place where the reader can escape them if he will. Some are meant to serve as *pièces justificatives* for disputable assertions in the text, others to shew what Pascal really said.

The interesting portrait which I am able to reproduce, by kind permission of Messrs Hachette and Co., is by Pascal's friend, the distinguished lawyer, Jean Domat (1625–96). The original is in red chalk, and was drawn, as his son tells us, on a blank page of a *Corpus Juris Civilis*².

I am greatly indebted to the Master of Peterhouse and Mr Arthur Tilley for general help and advice, to Signor R. Piccoli for references to Campanella, and to the printers and readers of the University Press for the speed and care with which they have executed what I fear was a troublesome piece of work in what I know are difficult times.

¹ The late Dr Paget, Bishop of Oxford, projected a volume of thoughts on the *Thoughts*, and prepared a notebook for the purpose. *Pendent opera interrupta*. (See *Life*, 1912, p. 312.)

² Domat's *Les lois civiles dans leur ordre naturel* was first published in 1694.

H. F. S.

May 1915.

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