

## ABSTRACTS

### I. PAPERS FROM THE CONFERENCE : “THE RUIN AND SURVIVAL OF PORT-ROYAL”

#### 1. The march towards destruction

Simon ICARD

*Enemy sisters ? In favour of a joint history of Port-Royal de Paris and Port-Royal des Champs after 1665*

In 1665, Port-Royal des Champs and Port-Royal de Paris were legally separated. The history of Port-Royal des Champs up until its destruction is well known, but the history of the Parisian monastery has been neglected or even ignored. This lack of interest is meaningful for the way that historiography on Port-Royal has developed since Sainte-Beuve : it falls within the continuation of a memorial and apologetic history, where the nuns who signed the Formulary find their place only as traitors. Nevertheless, a less apologetic history of the signing of the Formulary and a study of monastic life at Port-Royal de Paris would be invaluable.

Agnès RAVEL

*The Role of division among devout courtiers in the march towards the destruction of Port-Royal*

This article underlines the role of devout courtiers in political and religious life under Louis XIV through the example of their influence in the march towards the destruction of Port-Royal. The first part will study the causes, methods and manifestations of division among devout courtiers. The second part will analyse the reconciliation of certain devout courtiers on the altar of the battle against Jansenism in general and Port-Royal in particular. The final part focuses on Marc René Voyer d'Argenson (1652-1721), who was able to exploit the rivalry between the devout in order to favour his personal

rise and that of his family, but who had to, as Paris police lieutenant, take charge of the expulsion of the Port-Royal nuns in 1709 and the levelling of the monastery buildings in 1711.

André BLANC

*M<sup>me</sup> de Maintenon, Noailles and Port-Royal*

Madame de Maintenon had Noailles appointed archbishop of Paris because of his hostility to the Jesuits and to Quietism. *A priori*, unlike Louis XIV, she did not have a clear-cut opinion of either Jansenism or Port-Royal, whose nuns she judged only to be a little too proud and sectarian. But it happened that Noailles had a certain amount of goodwill for Jansenist authors, and for Quesnel in particular, which could have caused him to fall out with the king. Now the archbishop of Paris was the only one whose authority was capable of tearing the king from the hands of the Jesuits, and for Madame de Maintenon, it was a question of Louis XIV's salvation. In order to succeed, Noailles had to show himself to be resolutely anti-Jansenist. Madame de Maintenon therefore drove him towards this path. Noailles was genuine and stood up for himself as best he could ; he tried to have the Port-Royal nuns accept the bull *Vineam domini* without reservations, but he was obliged to enforce the bull suppressing Port-Royal des Champs. For that matter, he would never succeed in regaining royal favour.

Philippe MOULIS

*A Jansenist prelate's network and supporters : Pierre de Langle, bishop of Boulogne-sur-Mer (1698-1724)*

An examination of Pierre de Langle's correspondence at the Utrecht archives allows us to shed new light on his network and his supporters. The bishop of Boulogne-sur-Mer is revealed as a major figure of Jansenism in the north of France at the beginning of the eighteenth century.

Thierry ISSARTEL

*Hardouin de Péréfixe (1606-1671) and the omens of the destruction of Port-Royal from 1662 to 1671*

Hardouin de Péréfixe, archbishop of Paris from 1662 to 1671, has remained in the memory of Port-Royal as the major persecutor during the crisis from 1664 to 1668. Forgotten or vilified, this court prelate had always worked with the powerful but he remains unrecognised still, despite an unquestionable literary and religious influence. From 1662 onwards, it was he who implemented Louis XIV's religious policy, and his management of the affair surrounding the Formulary led to the persecution of the Port-Royal nuns ; but was there already a plan to destroy the abbey ? Although the crisis led only to the division of Port-Royal into two communities, the constant mention of the physical destruction of the abbey by the protagonists ended up making this act seem possible to the public consciousness.

Rémi MATHIS

*“My uncle the doctor”. Antoine Arnauld, Louis XIV and Pomponne : an impossible return*

Heir to a family tradition of service to the State, Simon Arnauld de Pomponne was criticised for his half-heartedness by the Jansenists. His convictions, however, did not deserve to be questioned. An analysis of his relationship with his uncle, Antoine Arnauld, shows that his political experience prompted him not to take on the uncompromising attitude of the friends of Port-Royal.

## 2. The martyred abbey

Daniella KOSTROUN

*Mère Louise-Anastasie Dumesnil and Mademoiselle de Joncoux : last guardians of the reform of Port-Royal*

This paper examines the attitudes and actions of the leading nuns at Port-Royal-des-Champs in the months prior to the convent's disbandment in 1709 by Louis XIV. Letters sent between prioress, Louise-Anastasie Dumesnil, and Mademoiselle de Joncoux, a laywoman friend, reveal that Dumesnil's main goal was to preserve the convent's strict observance of the Benedictine Rule at all costs. Her determination stemmed from a tradition of resistance dating back to the 1640s when the convent was first persecuted for Jansenism. At that time, the abbé de Saint-Cyran counseled Angélique Arnauld to prefer Port-Royal's destruction over any lapse in discipline that might result from persecution. Dumesnil was upholding this tenet when she refused a bargain offered to her by the archbishop of Paris that might have spared Port-Royal from destruction. With help from Joncoux, she assured that Port Royal was destroyed before its persecution caused any lapse in the nuns' discipline.

Christine GOUZI

*The Destruction of Port-Royal : remembering through image in the eighteenth century*

The art works concerning the destruction of Port-Royal are well-known : a series of fifteen engravings carried out by Madeleine Horthemels (1686-1767) around 1709-1713, whose success was unflagging throughout the eighteenth century, judging by the number of copies and derivative works which stemmed from them. However, the function of these engravings has rarely been highlighted. One of the manuscripts handed over to the Arsenal library by Charles Saillant and which can be dated to 1792 allows us to better understand the use that Jansenist circles made of these engravings, and the memorial echo that they could still have under the French Revolution. Made up

of texts and almost 200 engravings, this collection reveals the allegorical meaning of the image of Port-Royal at the time of the Civil Constitution of the Clergy.

Michèle BRETZ

*D'Étemare's Gémissements or the destruction of the new Jerusalem :  
the birth of the cult of Port-Royal*

The *Gémissements* by the abbé Le Sennes de Ménilles d'Étemare (1682-1771) founded the cult of Port-Royal, reviving a forgotten monastery. The author of this revival of Port-Royal was the bull *Unigenitus*, which reinvigorated the Jansenist movement.

Port-Royal became a myth thanks to the moral relationship which linked opponents to the bull with the persecuted monastery. The fierce tirades that were the *Gémissements* achieved this relationship by setting up the tomb of this new Jerusalem. To this end, D'Étemare reshaped the fate of the abbey by bringing about a merging of two distinct periods, that of the first persecution of 1664-1665, and the ongoing deportation of the last nuns ; and he gave a new vigour to the major themes of the nuns' *Relations de captivité*.

## **2. Impossible orthodoxy**

Laurence DEVILLAIRS

*Pleasure in theology : Port-Royal and its adversaries*

Pleasure seems to constitute the key notion of Pascal's, Bossuet's or Malebranche's apologetic strategies. Indeed it allows us to define human nature, a necessary precondition to any apologetic approach, but it also allows us to justify such an approach.

Jean-Pascal GAY

*Polemical strategies and the doctrinal field. The dispute over philosophical sin, and the lines of division within Catholicism at the end of the seventeenth century.*

This article reconsiders the history of the dispute of philosophical sin, the censure of the offending clause and the relationship between the two. The contexts in which the dispute developed (the theological scene at Louvain University and the public nature of French doctrinal controversies) are remarkably heterogeneous. For its part, Roman censure appeared inadequate faced with these contexts and was deeply marked by the new forms of politicisation of the theological debates then being recorded in Rome. This impossible cross-checking of the scenes of the dispute indicates the lively depth of the internal fractures within the confessional culture of Catholicism at the end of the seventeenth century.

Jean-Robert ARMOGATHE

*Antoine Arnauld and the Steyaert affair*

Relations between Arnauld and Steyaert are numerous and complicated. The work of the former, entitled *Difficultés proposées à M. Steyaert*, written between 1690 and 1692, contains all of the principal topics which would be those of Port-Royal after Port-Royal. An analysis of this document allows us therefore to give a new perspective on “final Jansenism”.

Sylvio Hermann DE FRANCESCHI

*Angels' grace. François-Laurent Boursier's treatise De l'action de Dieu (1713) : Jansenist angel doctrine confronted with Thomism*

Successive condemnations from Rome led Jansenius's defenders to draw closer to Thomism little by little on the themes of grace and predestination. These tactics were noticeable even before the fulmination of the

bull *Cum occasione*, and they took shape during the *Provincial letters* campaign ; they led to Saint Augustine's disciples subscribing to five articles on 23 January 1663, which expressed in undeniably Thomist terms their feelings on the five Propositions. If from then on the Jansenists appeared to agree with Thomism on the question of grace in the state of fallen nature on the one hand, on the other hand, disagreement on the question of angels and the first Adam is flagrant. In order to definitively align Thomism and Jansenism, one step remained to be covered, and it fell to the Jansenist François-Laurent Boursier (1679-1749) to try to, for the first time, reconcile the two doctrines on the subject of the state of innocence in his *Traité de l'action de Dieu sur les créatures* (1713).

Thomas GUILLEMIN

*The Fate of Isaac Papin's Catholic manuscripts after his death : desire and mystery surrounding the intellectual remains of the Jansenist sympathiser*

Isaac Papin (1657-1709), born a Calvinist, went down in history for his conversion to Catholicism. After being the spearhead for Pajonists within the "Refuge", he converted in the hands of Bossuet in 1690. The second part of his life is much less well known. Two files in the Port-Royal collection at Utrecht allow us to unveil a totally new aspect of his career : his relationship with the Jansenist circle. There are not very many traces of this, although his relationship with Pasquier Quesnel has been confirmed. After Papin's death, his manuscripts were coveted and ultimately claimed by the Jansenists. The texts that they contain were published by Quesnel in 1713 under the title *Les Deux voies opposées en matière de religion*.

Jean MESNARD

*The Deposit of Pascal's papers at Saint-Germain des Prés in 1711. A note on the significance of relics during the ruin of Port-Royal*

In September 1711, Louis Périer deposited a volume containing the original manuscripts of his uncle Blaise Pascal's *Pensées* at the monastery of Saint-Germain des Prés. This event should be considered in the context of the destruction of the monastery of Port-Royal des Champs, and it can be compared with the step taken by Mademoiselle de Joncoux, which saved the monastery's archives. The significance of this deposit becomes clear when we take into account that Pascal's autograph writings were from then on considered as true relics.

## **II. ADDITIONS TO THE CONFERENCE**

Jean LESAULNIER

*In 1695, a plan to destroy the monastery of Port-Royal des Champs*

The peace of the Church was always precarious for the monastery of Port-Royal des Champs, which never stopped fearing its own destruction. First attacked in 1679, the monastery saw its authority and its very existence contested again in 1695 by the manoeuvres of the archbishop of Paris, Harlay de Champvallon. The plan failed when the archbishop died suddenly.

Philippe LUEZ

*D'Argenson and the demolition of Port-Royal*

In Jansenist historiography, the ambiguous term of "destruction" corresponds to both the dispersal of the Port-Royal nuns and the demolition of the monastery buildings between 1710 and 1713. The correspondence of police lieutenant d'Argenson, which was deposited at the defence archives, has been put into perspective with other sources and allows us to refine the chronology of this final stage at Port-Royal des Champs.