

out the Turk from Europe: and re-instate Jerusalem as the centre and metropolis of the Christian world.

"Ere the chariot of the moon," thus Huet vaticinates, "shall have ten times accomplished its circuit, another Delphis," as he mystically expresses himself, another Dauphin, *i.e.*, "will appear on the scene, through whom the whole world will be filled with hope. For as soon as he shall have reached man's estate, and his brow be able to bear the helmet's weight, the gore of the Ottoman will stain the plains of Thrace, and the waves of the Hellespont. Hide, O Turk, thy turbaned head beyond the Cyanean straits. To the bays of the Tauric Chersonese and the extreme shores of the Euxine, let thy race depart: until Zion, victorious over all nations, bearing forward, under the auspices of a French leader, the glorious standard of the Cross, shall give sacred law to the world!"

While residing at Court and occupied with the tuition of the prince, Huet found time to compose his *Demonstratio Evangelica*, a treatise filling a good-sized folio, and inscribed *Ad Serenissimum Delphinum*. He wrote also his *Censura Philosophiæ Cartesianæ*, which he dedicated to the Duke of Montausier. While engaged in the education of the prince he was still a layman; but one theologically inclined. At the late age of forty-six he entered Holy Orders, and was presented by Louis XIV. first with the Abbey of Aulnay, and secondly with the bishopric of Avranches. Huet did not hold his bishopric long, though he is still usually spoken of as bishop of Avranches. It was of Huet when bishop of Avranches that the story was told of an old lady of the diocese who, having been several times denied admittance to the bishop's presence on the plea that he was engaged in his studies, rather tartly observed, that it would be better if the higher

powers would select for Avranches a bishop who had finished his studies. Again Huet was transferred (by the special favour of Louis) to the Abbey of Fontenay, near his native place, Caen, where he hoped to have liberty and leisure for his various researches; but about two years after, he found it expedient to remove to a House of the Jesuits in Paris, where for twenty years he busied himself with criticism on the Vulgate and other kindred studies. He died there in 1721, at the age of 91. A considerable portion of his library is still preserved in the National Library at Paris. Huet's portrait shows a countenance free from that expression of narrowness which from his habits we might have expected to see. The nose is finely formed and longish, as is the whole face, which is serious, with thoughtful eyes and deliberative mouth. He wears the flowing wig which we see on the heads of our Charles II. and James II., whose style of countenance Huet's somewhat resembles.

The predicted son and heir of Huet's pupil never came to the throne, nor was he the father of the next king. But his brother was, that brother also dying before the throne was vacant. This next king was Louis XV., a sickly child of five years of age, motherless as well as fatherless at the time of the accession. Again, of this king the son did not succeed, but that son's son did, at the age of twenty. This was Louis XVI. Thus with children given them for princes, and with babes to rule over them, the French people were at length tormented into their great Revolution, which was simply or mainly an effort of nature on the part of the nation to throw off from itself the incubus of the Bourbon race. Alas! for those on whom came finally the woes earned by a dynasty! woes equal to those at which the audiences of Greek theatres of old used to shudder.