

some function had been performed by the priests, in whose miraculous power of conversion they did not believe.

Fénélon took this view of the forcible course employed by the Jesuits; but he was in disgrace as a Jansenist, and what he wrote on the subject remained for a long time unknown, and was only first published in 1825. The Duc de Saint-Simon, also a Jansenist, took the same view, which he embodied in his "Memoirs;" but these were kept secret by his family, and were not published for nearly a century after his death.

Thus the Catholic Church remained triumphant. The Revocation was apparently approved by all, excepting the Huguenots. The King was flattered by the perpetual conversions reported to be going on throughout the country—five thousand persons in one place, ten thousand in another, who had abjured and taken the communion—at once, and sometimes "instantly."

"The King," says Saint-Simon, "congratulated himself on his power and his piety. He believed himself to have renewed the days of the preaching of the Apostles, and attributed to himself all the honor. The Bishops wrote panegyrics of him; the Jesuits made the pulpits resound with his praises. . . . He swallowed their poison in deep draughts."*

Louis XIV. lived for thirty years, after the Edict of Nantes had been revoked. He had therefore the fullest opportunity of observing the results of the policy he had pursued. He died in the hands of the Jesuits, his body covered with relics of the true cross. Madame de Maintenon, the "famous and fatal witch," as Saint-Simon called her, abandoned him at last; and the King died, lamented by no one.

He had banished, or destroyed, during his reign, about a million of his subjects, and those who remained did not respect him. Many regarded him as a self-conceited tyrant, who sought to save his own soul by inflicting penance on the backs of others. He loaded his kingdom with debt, and overwhelmed his people with taxes. He destroyed the industry of France, which had been mainly supported by the Huguenots. Towards the end of his life he became generally hated; and while his heart was conveyed to the Grand Jesuits, his body, which was buried at St. Denis, was hurried to the grave accompanied by the execrations of the people.

Yet the Church remained faithful to him to the last. The great Massillon preached his funeral sermon; though the message was draped in the livery of the Court. "How far," said he, "did Louis XIV. carry his zeal for the Church, that virtue

of sovereigns who have received power and the sword only that they may be props of the altar and defenders of its doctrine! Specious reasons of State! In vain did you oppose to Louis the timid views of human wisdom, the body of the monarchy enfeebled by the flight of so many citizens, the course of trade slackened, either by the deprivation of their industry, or by the furtive removal of their wealth! Dangers fortify his zeal. The work of God fears not man. He believes even that he strengthens his throne by overthrowing that of error. The profane temples are destroyed, the pulpits of seduction are cast down. The prophets of falsehood are torn from their flocks. At the first blow dealt to it by Louis, heresy falls, disappears, and is reduced either to hide itself in the obscurity whence it issued, or to cross the seas, and to bear with it into foreign lands its false gods, its bitterness, and its rage."*

Whatever may have been the temper which the Huguenots displayed when they were driven from France by persecution, they certainly carried with them something far more valuable than rage. They carried with them their virtue, piety, industry, and valor, which proved the source of wealth, spirit, freedom, and character, in all those countries—Holland, Prussia, England and America—in which these noble exiles took refuge.

We shall next see whether the Huguenots had any occasion for entertaining the "rage" which the great Massillon attributed to them.

AUTOBIOGRAPHY OF THOMAS GUTHRIE, D.D., AND MEMOIR BY HIS SONS; IN TWO VOLUMES. VOL. I. New York, Carter Bros.,

Dr. Guthrie's autobiography, commenced in 1868, and continued almost until the day of his death, put together by snatches and at uncertain intervals, is likely to prove one of the most popular books of the year. The story of the youth, education and various experiences of the great preacher is told as only Dr. Guthrie could tell it, and it may be regarded as a serious loss to literature that death cut him short in his work in the midst of his description of the Disruption conflict. His sons, in the memoir, the first part of which appears in this volume, have carried on the story, quoting as much as possible from their father's own words as found in his sermons and speeches.

* "Memoirs of the Duke of Saint-Simon," translated by Bayle St. John, vol. iii. p. 260.

* Funeral Oration on Louis XIV.