

of Judith, which is so much commended in Holy Writ."

Some people have a well-known faculty for quoting Scripture. Henry IV., after his abjuration, chose a Jesuit confessor. The Society, in fact, at that time was divided, some for continuing the "League," and some against it, and Acquaviva, the General, said to be the ablest and most profound politician of his time, disapproved of its engaging itself so deeply with one party as to cause the ruin of the order if the other triumphed. There were, however, many very strong and devoted friends of the "League" among the Jesuits, all the more so that Pope Sixtus V. was known not only to favor it, but, *mirabile dictu* for one of so miserably a disposition to have actually opened his purse-strings and paid out money for its support. However, the surrender of Paris secured the throne to Henry and put an end to the "League." It was shortly after that Barrière was arrested at Melun, charged with intending to attempt the King's life. Barrière acknowledged his guilt, and said that he had made known his project to Aubrey, a curate of Paris, who had sent him to Varade, rector of the Jesuits; that Varade highly approved of his resolution and gave him his benediction, and that the next morning another Jesuit heard his confession and gave him the communion. Barrière was executed and repeated on the scaffold the same confession he had already made. The first attempt had been frustrated, the second came very near being more successful. A few months after Henry's entry into Paris, Jean Chastel, a youth of nineteen, aimed a blow at Henry's throat with a knife. Had it not been that the King just then happened to turn his head to bow to one of the courtiers, he would probably have succeeded in his design; as it was, the King was wounded in the mouth. It turned out that Chastel was a student of Philosophy in one of the Jesuit colleges, and he declar-

ed that he had often been taught that it was lawful to take the King's life since he was out of the Church, and that no one owed him allegiance until he had been acknowledged by the Pope. The consequence of this was that the Parliament by the same *arrêt* which condemned Chastel to death, drove all the Jesuits out of France, under penalty, if found in the kingdom after fourteen days, of being punished for high treason; and moreover, saddest of all, confiscated all their property. Gueret, Chastel's professor, and another Jesuit named Guinard, were put under arrest; as there was no proof of any kind that Gueret was cognizant of Chastel's designs, he was allowed to leave the country. Guinard, in whose possession most abominable writings were found, subversive of every principle of justice and morality, was tried, found guilty and executed. The Jesuits, who had perhaps never completely abandoned the country, gradually returned, and, living in disguise and under feigned names, began to recover some of their lost influence. At last Henry, yielding to the solicitations of the Pope and the General Acquaviva, obtained, not without difficulty, a reluctant consent from the Parliament to their return. To the remonstrances of Sully, his faithful friend and minister, Henry admitted he was afraid of them. "If we refuse them," he said, "we shall drive them to despair, and to the resolution of attempting my life, which would render it so miserable to me, being always under the apprehension of being poisoned or murdered (for these people have correspondents everywhere, and are very dexterous in disposing the minds of men to whatever they wish), that I think it would be better to be already dead, being of Cæsar's opinion, that the sweetest death is that which is least expected and foreseen." The Jesuits afterwards steadily advanced in power and influence, though not much it is true under Richelieu and Mazzarini,