been alive. I confess freely that I see no connexion between these two things. I believe with him, that it would be a difficult thing to give a natural reason of such an effect of chastity and as to miraculous reasons, I know not by what revelation or analogy they can be supported. Perhaps they may be grounded upon an argument that particularly comes to this, and the experience of a monkish tradition, which lays it down for a certain truth, that all those who have had to do with Nuns, are accursed after their death and considered for this and certain things, which is observed in that part which had been made use of to commit the sin. Notable est quod Mariam (7) dicit, cum quia most sancta, et sanctissima virgo, quam fulsit ad matrem, quando tollis mortem, reveneras virga eius tenue. Unde dictur in carmine apud vulgaris:

Qui monachus potest, virgine tendente mortuor.

Cujus & neminem Wulfgangus Hildebrandus Mag. Nat. l. v. c. 51. p. 345. non sequeitur. Et forte


team ejusmonium inspirata post mortem populi

fingi notantur, quod honoris & pudoris ergo reticere.

Certe fis miraculae quae hoc continentem par
deus, ut Augustinus in Sermo lxxxv. in commentariis

pro infidelibus, si quid iterum invenietur, ita ascribitur

Leolinus Fuentevruntos, c. 7. de secundo partis Practica Medicallis hoc

mysterium naturae aparere; Quis est, inquisitum, cum

monarchia mundi, quandu tollis mortem, reveneret

virga eius tenue, Unde dictur in carmine apud vulgaris:


(7) Thus this text calls the Roman Catho-

lics, as if they held the Holy Virgin for the

head of their religion.

(8) Cf. Lysias, Polit.

genia rimphacta. P. S. 114.

(9) Aleganica, pag. 399, ed. V. M.

(10) Virgiritatibus multis significantia

putantur et in

deis modo op-

pugnatione & fer
dictis fuit et

stipendia aliqua.

ion, pag. 118.


(12) Item, pag.

401, vol. 1.


(14) Niccol. Ora-

tions, Com.

ments in orbis

illuminatorum, Tom.

i, pag. 599.

(15) Juriple, Je-

nisses for the

Jewish, cap. 2.

(16) Fig. 4. 65.
MARIANA.

(2) Then we must add, and set to work, the Almighty God and the Saints.

(3) and [D]. It is he who published a book of Lucas Tudens (c), on the life to come, and against the Albigenians. His treatise of the Alteration of Coin brought him into trouble at the court of Spain (E), and exposted him to a punishment which is ill related

(4) Giraldo de Letancut, March 31, 1613, "Papal Bull," in the Decretals of the Vatican, 1613, the Index, by F. Vincenza Maria de Girona, duces de Sias.

(5) The thirty books with the Appendix are in the edition of 1608. in 4to.

(6) At Madrid in 1645, and 1616, In 4to, and with the Index, Acta, ab infra.


(8) See the remark [D] of the article BON. FADIUS, and the remark [E] of the book HALLAN.

(9) Ralph, Reformation in Germany, mess. 3, pag. 232.

(10) Ibid, pag. 350.

* Delibus verborum haeabetis et ponitis Exemplar examinatis. Fab. 8, sect. 10.

(11) That nothing gives the history of Mariana so much of that air of grandeur it hath, as the art of this man, author in bringing into it, by way of digression, all the confederate things that have passed in the world, which is the reason why it was said that was remarkable in Greece, in Sicily, in the Roman empire; a particular account of the republic of Carthage, which is no where better done than in the book of Mariana and Number, in which the loss of Hannibal into Italy; the suffering of the empress; the birth of Christiannity; the preaching of the godsel; the conquest of the Arabians, and many other great transactions. It is genius who treats of nothing but great matters, which always have some relation to the history of Spain. Upon which account never did any historian do so much honour to his country by any work: for he has attributed to his nation the greatest actions that have ever been done in the world. (22)

(22) Ibid. num. 155, pag. 220.

(23) Quod Malam exsumus a nam digressio, et quia etiam nobis veritatem nunquam solet esse in aliquid degebere. "Among the moderns, continuator Father Rupin, (15)." (22) Ibid. num. 155, pag. 220.

(24) A history of Spain, as is looked on by many as a master-piece. It is divided into three books, after which an appendix. The first twenty were printed at Toledo, in folio, in 1592. He added to them the other books some time after (1). He translated this history himself out of Latin into Spanish, and published this version at Toledo in 1601. He has often repeated that he did not set down a word for fear of being charged with parts of the original, as if he were writing, not a translation, but a new book (19). The appendix contains only a little summation of some events from 1515, to the time it was written; for the name of the mode of having finished his great work at the death of Ferdinand of Aragon, in 1516, thought it would be more to his credit to refer to other historical facts that matter since that time, than exact narratives of them, which he could not do without departing from that fidelity he had hitherto followed, or offending some persons still alive. Wherefore he took the fairest and honestest way, and that which wise men have always most approved if (20). He would not write of what happened in his own time, or a little before. Let the history of Father Rupin be our guide, and we shall follow upon this history. * None of the modern historians has written more judiciously than Mariana in his history of Spain. It is a master-piece of the writers, for this single purpose. There things in all the work a widdom which neither suffers him to dwell too long on noble exploits, or to neglect those that are not so. This equality to judicious, which is always the same in the inequality of matters which this author handles, is little known to the historians of these times (21). To understand the full force of this excomium, we must add to it a description. If we confine ourselves to Father Rupin (22), we may pursue our end on whatever subject we write, without wandering or amassing our selves by the way: it is to express things with a kind of widdom and selfpossession, without giving way either to the heat of our imagination, or the briskness of our wit. It is to know how to suppress what is superfluous in the expression, as these adverbs and epithets which are diminu things by heightening them; to leave nothing in it that is idle, languishing, and useless; to leave out generally what ought not to be understood how far it be to take always less care of the * ornament of solid truth; not to show heat or warmth where a man ought to be cool and serious; to examine one's thoughts, and measure one's words, with that justness of judgment which attends a judicious man, that nothing may pass but what is exact and judicious. It is to have the power of refitting the words of others in such a manner as nature has never to dictate our wit ...

(25) It is to leave room for those who read history, to imagine what ought not always to be said. Lastly, It is well to understand how to avoid contradictions, and to lay down probabilities in all that is said. And this judiciousness, the author says, in the character of widdom which history requires, is a kind of watchfulness over one's self; which allows of a continual period and subject to the continual precaution against those bold imaginations to which such men are subject, when he has a wit too bright, or too luxuriant; to the end that he may express great matter in the proper words (26) Father Rupin does not stop here, but he adds further, * That Mariana is one of the most accomplished writers among the modern historians, because he is one of the plainest
related by Mr Varillas [F]: he had been more reason to molest him upon the account of another book, which Spain and Italy suffered to go abroad, and which was burnt at Paris by a decree of the parliament, tained. There is nothing more tedious, nor more capable of expelling kingdoms to frequent revolutions, and even the lives of princes to the knife of affianths, than this book of John Mariana [G]. It expel the Jews, and chiefly in France, to a thousand bloody

[f]aced unto himself great trouble, by having severely in iugated against the corrections of his own time, in a treatise upon the alteration of the coin; and the treatise itself prefixed, at the close of the treatise, is a violent and insulting

inflicted by the Catholic king, by Pope Paul V, till such time as the malice of his enemies, and the confluence of all were over; and the times following made that the prince of truth and justice. and justice. [H]nus Antonius in some respects speaks more generally, tho' he declares, that the chief ministers of state accused Mariana of having cenfured the government. 


[f]or the fame immortalitas niti efficere valuit: laxe fame discrimina; interpretantur quadam ejus formae principis in Carta variis quosque antiquos expresserat. 

[rerum in armis famae immortalitatis non nifi polet agitatum dicavit aegre larefatus primito fato rector esse, de quibus utrumque secta, by foreseeing by his means to obtain an immortal fame, easily the danger of infancy, the supreme nobility of the court; blazing fires of his writings as false and excessive to the book of Rabanus, government, and society.

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b调查, as the Ifs, and to very mortifying insults, which are repeated every day, and

(46) He relates them at the end of this last chapter.

(47) A republic, utemus honest, has both regal and republic forms, is a republic ex officio. The republic of Rome is regno privato, et in rebus publicis, ab estrada iurisprudentia, nomen vicarii, utique eminens. However, it is in this jurisprudence that the true position lies, for who is not guilty in putting on a poisoned shirt: and yet Mariana makes no feigned of content, that his Statesmen are right in the case, which are at from without the inward parts. I say therefore, that the eighteenth of this article of Jutis is unworthy of a man who understands reasoning and I am surprised, that a man who had so much good sense and so much logic, should so fallible, so fallible.

(48) Consider et adversum, utique minor, ab adversum regulis, in quibus scrinia iurisprudentiae, in quibus sunt statuta laetaremalbros, in quibus sunt statuta laetaremalbrors, in quibus sunt statuta.

(49) This is the belief, and which it may be one of the few works of this kind.

(50) Held. pag. 38.

(51) Held. pag. 60.

(52) Noque in ex illo, ad optimas arbitrio substantiae, non in maiestatem, sed in publica voce populi est, ut erit delictum, quae rem gravium et gravia in causam subjectum.

(53) Held. p. 63.

(54) On pag. 64.

(55) See the following remarks.

(56) Cod. Let. dist. 11 of the Doctrine of the Jutis, p. 5.

(57) Prad. pag. 17.
and will never be ended; which histriions will in paffion tranfcribe one from another, and

prejudice our fociety. As to what concerns Ravallies refolution, it is inferred in the fame letter, that the parliament knew, by the repeated deposition of this wretch, that Mariana contributed nothing to the execrable parricide, and could not influence him, and that the council of Toledo, and the bishop of the language wherein his book was written. Which difcoveries, adds Father Coton, the uncharitable in- tention of those who beheaded this man, and he must be charged with it all by himself (54). In another book, Father Coton repeats and enforces this. The Hereticks of France, says he (55), will have Mariana to have induced Ra- Vallies to murder his father, and to have encouraged him, having heard his book by heart. To which it will be replied a hundred times, on peril of honour and life, that Ravallies did never see nor read it, and did never so much as hear the name of Maria- na, except when he was asked whether he had read his book; and he answered no, and that he did not know what it was. Witness the revered Father Condaint, witness also the verbal process which was made of the matter: from whence we may in- fer what shameless calumny will do; for there being nothing of particularity, it is impossible to discern the wretch from the cover of Mariana's books, frequently, yet some of the common people will believe, by hearing it, that he reported, that he knew it by heart, from one end to the other, as he is said to have done, and that the Ravallies had read it; yet it is most false that Mariana taught the murder and parricide this wretch committed in this place and elsewhere through his whole book the calumniator endeavours to pervert. Nay, in some respect, it was to be wished, that Ravallies, had read Mariana in ease he could have understood him; for Mariana teaches expressly, as Grettener shows, that a lawful prince ought not to be killed by a private person upon his own private au- thority. Father Coton is mistaken, the book of Maria- na is not one with the example of afflicting Henry IV, for that Jefuit says, that the action of James Clement was good, and that if the voice of the people, and the consent of some learned men concur to declare that the prince opprifes religion, a private person may kill him. By joining these two things together, we may conclude the judgment of afflicting Henry IV. For if Henry IV, of that degree, to the highest degree, was an opprifer of catholi- cism, because he laboured for the rights of an heretical prince who was to be his successor, one may believe in general, that every prince who is favourable to Heretics defigns to oppref religion. Now it be lawful to kill an opprifer of religion, it is lawful doubt- less to kill a man who has committed murder as soon as he can: for prudence will not permit that we should suffer evil to ensue till it be come to such a height that it is difficult to put a stop to it. For the affinker, by the ought, to prevent and attack it whilst it is weak. Besides, by the voice of the people, we may not understand the judgment of all private persons; it is sufficient that in every city there are several persons who join their voices for certain things. Now it is past all doubt, that the kingdom was full of people who per- fected that Henry IV had a mind to make the Reformed religion triumphant as soon as he could, and that he undertook a war against the house of Austria only up- on this prospect. Thus Ravallies reasoning upon the principal things of Mariana, found, that the council, according to cution, a faine of accommoderation, might very well believe, that he had no less a right than James Cle- ment. There were but too many learned men, and in his judgment very prudent, who confirmed him in his pernicious design, and that for the good of religion. See in the remark [K] his answer to them who asked why he had committed this afflication, and remember that the revolution to the king was because that prince had not endeavoured (as he had power) to reduce the whole people of his dominions under the Catholic, Apostolic, and Roman church (56), and because he had heard that the king intended to make war against the Pope, and translate the holy See to Paris (57); that the affixion, to be thus disposed of, would never had the Pope, if he should have been (58), was to make war against God, in as much as the Pope was God, and God was the Pope.

A Catholic writer, who refused the declaratory letter written by Father Coton, in a book intituled Anti-Coton (59), informs me of some things which deserve a place here. This book of Mariana, says he (60), was first printed at Paris, in the year 1589, and presented to the king; and the judicious clauzes of this book being represented to his majesty, he called for information, as well as the little advice that was approved of this doctrine. But the said Jefuit, who complies with occasions, and suits himself to the times, said, that he did not at all approve it. According to this judgment, the advice of Monfieur Servan his general advocate, commanded Coton to write against it; but he ex- cused himself, knowing very well that he could not write against it, without contradicting the gene- ral of the order, and the provincial of Toledo, and a great body of Jefuits who had approved this book. And now he says that by the death of this king, the Jefuits are loaded with an univferal ha- tred, and that he is urged by the court of parliament, and by the Sorbonne, he has written an epistle to theiversity, that Mariana, but he adds in terms to fort and doubtfull, that it plainly appears he is afraid of offending them, laying only, that it is the work of a Jefuit, whereas he ought to have ac- cepted the perfon of Hersy, and perspicuous and bar- barous trefon, and the doctrine of impriety and en- mity to God and men. And if he had reproved Mariana, he would have done it too; but his object is, he should have written when the king commanded him, and not have suffered this opinion to take root in the minds of the people, which eft the king's life a few years after. Father Coton found eight eyes in this narrative. See his apologetic answer to the Anti-Coton (61). For the rest, if the Jefuits of France were loaded upon the account of their brother in England, thofe of Germany had likewise a share in this form, as appears by the appology which James Grettener was oblid to publish (62). Let us add this passage of Contingas. * Prolixit et aliis dies (Mariana) libellus de Infidibus Regis, multis pra- cter contra, in quo liberim pridet judicat quo modo Regem inimicari facer. Non dubitavi autem & ap- pice quoque doceri, ei Rex vel anathemata taceat, vel excommunicatus, ac nonnihil recitat a Romanâ Ecclesiae, licere in illum gladio. * He spoke of it in his Letter Disparo- rium, pag. 54, and in his Apologia personalis, pag. 33.

(58) See his Vbi periculis Potestas Politica. Fath- er Coton speaks of it in his Letter Disparo- rium, pag. 54, and in his Apologia personalis, pag. 33.

(59) See his Vbi periculis Potestas Politica. Fa- ther Coton speaks of it in his Letter Disparo- rium, pag. 54, and in his Apologia personalis, pag. 33.

(60) See his Vbi periculis Potestas Politica. Fa- ther Coton speaks of it in his Letter Disparo- rium, pag. 54, and in his Apologia personalis, pag. 33.

(61) See his Vbi periculis Potestas Politica. Fa- ther Coton speaks of it in his Letter Disparo- rium, pag. 54, and in his Apologia personalis, pag. 33.

(62) See his Vbi periculis Potestas Politica. Fa- ther Coton speaks of it in his Letter Disparo- rium, pag. 54, and in his Apologia personalis, pag. 33.
Mariana, and which appear the more plausible, because the book was printed with good approbations (7). It was affirmed that Ravalliac took from it the abominable design he executed against the life of Henry IV, and that he confided in it to his interlocutors.

A long time recoiled to the Pope when he was killed.

Upon this occasion make a critical remark upon Mr. Secendord. He pretends that the doctrine of Mariana confits in this, that a mere perver turn, being excited either by his own seal or the Pope's order, may attempt the Life of an heretical king. "Dutum quaeque, male auditus, says he (64), "Jefuitarum Societatis prope dolium Joh. Mariana, italics Jefuitae Hispani, aliorumque, qui Jefuitas, licem impum lan- datur, professus est, Regem prius profet et perdit. Vel aliquae Aut Principum hereticum, mandata Pontificii, et eis etsi in odio religiosi quos modo et modo tulent. But it is certain that Mariana laid down his position in general terms, and said nothing in particular, either of heretical princes, or the permissions and dispensations of the court of Rome; his maxims respect all nations and all tyrants: he excludes from it his rules of the Protectors, who should live under a tyrannical government; he excludes from them the Mahometans nor the Pagans: he treats this question altogether as Aristotle would have done; neither do I see in what Milton, so much like writers, who are so numerous, can blame the hypothesis of this Spaniard, unless they should condemn the principle which made it useful in favor of James Clement: but this principle is not only his doctrine, but also one of the most important consequences, the application the author would make of his maxims (65).

... It was printed with good approbations... Petrus deo, the regulars for the redemption of captives, having read and examined it by order of the king of Spain, praised it and judged it worthy to be printed. The author obtained a license of the emperor more than twenty years. Stephen de Hol- jeda, a Jesuit, visitor of the province of Toledo, and authorized by the general of the society, permitted the impress of the work, after he knew the good te- nure and the content of the same, he gave leave to publish it. The author of the Anti-Coton took advantage of this to circulate the doctrine of this author to the whole society. And that you may know, says he (66), that this is not the opinion only of a few Jesuits, in the frontispieces of Mariana's book, there is an approba- tion and permission to print it, from the general of the order Aquaevarum, and from Stephen Hopoda, visitor of the society of Toledo, by the provost of the province. This same permission to print it, is said i, that before the permission was granted, thole books of Mariana were ap- proved by learned and grave men of the order of the Jesuits, and it was in the general of the province Aquaevarum had been impo- sed upon, (as Father Co- ton would make us believe, by forcing letters at his pleas- more from this Aquaevarum) yet the visitor and Jesuitical during, who examined the book before it was printed, could not be impo- sed upon. I shall here add the an- swer of Father Coton, which contains something very surpurising. The calumniator calls in question the auth- ority of the K. Ferdinand general Claudia Aquaevarum, and under the tenor of the, here inserted in the margin 4, would流入 that I do not impo- se upon the reader as he does. And as to the doleful, of which he makes it great a mea, who offers it, he says it is more than three; for it is a much smaller number than that of thirty or forty, who have approved the thirteen or fourteen books of his society, who have taught and maintained in the college of Mariana, accordant to the council of Constance. And if the authority of the reverend Father General is to be alluded to this purpose, is not more contemptible in the permission he gave to a great number of au- thorities, than in that single permission he gave to Mariana, which is now objectified (67)? That which is furpurising in their words, is that Father Coton confesses, that the general Aquaevarum is the authorized and licensed for the approba- tion of it. But this does not appear at the begin- ning of this book, where we find only that the Father Visitor, having a special commision from the general, the book of Mariana was to be printed. This proves only that the general Aquaevarum had en- trusted this visitor with the office of permitting or for-
mended their care, and judgment, but was exceeded
very depreciated that this book had been published
before he was acquainted with that affair. But,
that so soon as he had been informed of it, he gave orders
that it should be corrected; and that he would take
nothing for things which should happen for the future.
Nor with this was satisfied; (for your importance
forces me to utter these things, which, by the rules
of our affairs, are kept from the knowledge of
the public,) that he had made a reprint and revised decree;
that none of ourcointrivances should either publicly wirite
or tinct, or privately adovise, what might in any man
lead to the destrorsion of princes. Which, becaus
the general hath given me leave, I will fulfill in his
own words. See the reflections which are made
upon this by George Hornius, professor at Ley-
(73) en. [K] It was affirmed that Ravallac took into this...
and that he committed it to his successor to his interrogatories.
The letters of which Pacheco, other Coton related in the remark [H] are a sufficient
proof of this text; nevertheless I will add some
to these interrogatories. The interrogatories of Ravallac are in the
Mercure François. [75] but not a word of Mariana. We find that the two days we were at the Hotel de
Rainé, he accused to those who asked what moved him to the attempt. The farmers which I have
heard, by which I learned the causes for which it was
necessary to kill the king. Likewise, as to the question,
whether it was lawful to kill a tyrant, he knew all
the arguments and objections about it, and it was easy
to perceive, that he had been carefully instructed in
this matter; for in all other points of Theology he was
ignorant and wicked, sometimes fancying a thing, and
sometimes contradicting it. This is no proof that he had
read Mariana's book; for he might have learned either
by word of mouth, or by reading several other books;
whether printed, or in MS, all the principles of this
Spanish Jesuit. It is very possible that this proposition
may be true. Such an one knows perfectly the maxims
of Mariana, and yet he knows not that there was such
an author as Mariana. To prove therefore that Ravallac
had read this Jesuit's book, there must be stronger
reasons than this, he knew the doctrines of this writer;
which were quite different from those of the
Mercure François. [77] The day of his execu-
tion (76), because Ravallac in all his answers to the
questions which the archbishop of Aix, the president of the Council, and several others put to him
during his imprisonment, about the papacy he had
committed, helped himself out very subtly, by the
maxims of Mariana, and others, who have written,
The Learned, the tyrants, before they proc-
ceded to a new provision of such books, the
court defied the confutation of the faculty of
Theology, and enjoined the seminary. By this,
Note. That altho' they had been most certain, that
the affials had never read Mariana; yet the
remonstrance might very reasonably be made to the Jesuits, which
the abbe de Bois made to them from the pulpit.
Their complaint of it to the queen, and
accused this abbot: That during the eclaves
of the Holy Sacrament, when he preached at St
Euchuiah's church, a certain question, namely,
that it is lawful to kill tyrants, and refuting the
book of Mariana and others, he had made an
ex-
clusive proposition, upon which they told
the great points of accusation, upon which they
told the general, these words had caused an
infraction against the Jesuits. The bishop of
Paris had ordered to examine the same abbot, who
when in his vindication, stated that it was neither enmity
nor malice against the Jesuits, that moved
him to preach as he had done, but the dreadful
horror and unpeopled grief he had for the fur-
ishing death of his very good mother, and the good man,
the lord, whereof he was himself a deponent;
liability of danger to which the king and queen
were exposed, as long as the curios books of Mar-
iana, and others, were spread among the people;
which being true, then you, my lord, shall be always
him, after he had given him a gentle admonition to
live in unity with all the other servants of God,
and chiefly with the Jesuits, and to refrain him not
from the sacred duties of his order, and to
pray the high merits of the deceased
king, without offending any body [70].
(79) Lith. fol.
[10] The book wheriin he discovers the faults in the
government of his facny.
While the duke of Lerma retained him prisoner for the causes above mentioned
(80), all his papers were rightly examined by Francis
Philip, bishop of Olma, and councilor of state, who
had orders to destroy all the MSS he should find there,
wherein the negligence of the king, and the tricks
of the duke of Lerma were certified. But it seems they
found a book written with Mariana's own hand del
Gobierno de la Compania de Jesus, (of the government of the society of Jesus) wherein the author represented
the deadly mischiefs whereby the facility was distressed,
unless they corrected the faults in their government;
concerning which he offered very good advices. The
author of this book, of which a copy was given to hisriends, of which the great and learned
Bernardino Cir-
(81) Andparted
uly into the
hands of Nicholas
Ciracosta, a Dis-
ponent, promis-
ed by the king,
from the account
of his great
work 
(82) Taken from
Bernardino Ciracosta, a De-
ponent, pag. 1104.
(83) See in the
recess of
Montserrat, Asumption of
Mary, Nov. 8th, 1615.
Father Simon [N]. I had forgot to obverse, that his speaking ill of Henry III, was partly the cause that his book of the Institution was condemned at Paris [O].

I question

[5a] Read therefore bounds in Contingent, and not mariner's not mariners.
R.M. Crit.

(R6) The Ordinances of Charles IX. to which notes are added by M. Edelin.
Maurice Tillet, Pgs. 557, 558, Edelin, Ed. 1657.

(R7) Pgs. 557-577.

[58] A reverent
sentiments to the Lord Archbishop of Rouen, etc., p. 577.

[59] Read therefore the ordinance of the 7th of July in that year, against two Theses which had been maintained by the Jesuits of Reims, and made use of the treatise of "the Jesuits, three followed the conclusions with the Dominicans," etc., and he declares, that the Jesuits that better have wound them for their matters. He adds, That upon occasion of a book which Father Molina wrote about Grace and Free-will, which were very much at issue, they had recourse to the Inquisition, and from there to Rome, where he says, That at the time of his writing, the proof still continued, and was managed with great rapacity and power, that though the Jesuits should come off victorious, which was very doubtful, yet it would cost them many great sums, besides the expense of many years. I pass by the other extracts out of the same book, which are to be found in the decrees of this prelate. But let us see the Jesuits answer to him. They alleged at first two or three arguments, and then they proceeded after this manner (88). But My Lord, he says, do not think at all that this book did not deserve the honour to be cited in a great archbishop's Pastoral Letter. This, is, in few words, the history of it, as it is related by our author, and the truth of which I do not, however, pretend to vouch. This MSS, say they, was taken from Mariana, when he was in prison at Madrid, for another book he wrote about the alteration of coin, and whence with the ministers of Spain, and whence the bishop of Lerma were much offended.

The thing happened in 1609, or 1610. By this it appears, that the enemies of the Jesuits kept the MSS in prison, for ten or fourteen years; that is, during all the remainder of the life Mariana, who might have disowned it, either as a supposititious or falsified book. It was not printed till 1624, immediately after the death of this Father, who died in 1624, being about ninety years of age. This single circumstance renders this book much infelicite, and some books have been accounted supposititious for weaker reasons. It was published only to defend our country, and can it be doubted, that they did not at least alter and add many things in it? But that which puts the cheat out of all doubt, is this, that the original was never produced, nor the place mentioned where it was, although the Jesuits, as I said before, time plentifully complained of it as a forgery. In effect, the very place which is cited in the Pastoral Letter, is so contrary to the notions of Mariana, in the matter of authority, that we must believe him mad, if we believe it to be his. For he is made to say in this place, that the Jesuits had done better, as to the controversy about Grace, [5a] to own the Dominicans, and to condemn, their matters, to that effect.

[5a] And Mariana in his book intituled, De morte & immortaleitate, which he wrote in the greatest heat of these disputes, as he himself observes, showed to that effect against some of the Thomists, that Molina himself could not have done more.
See the margin (89).

[N] His Jesuita upon the Scripture have disproved the conclusion of Father Simon [N]. The scholars, or notes of Mariana, upon the Old Testament, may also be very useful for understanding the literal sense of the Scripture, because he clearly applies himself to find upon the text of the Hebrew words. Thus at the beginning of Genesis, he has judiciously observed, that the Hebrew word bezev, which is commonly translated to create, does not properly signify to make something out of nothing, as is commonly believed; and that even the Greek and Latin authors, who invented the word to create, could not use it in this sense; for so much as that which is now called creation, the production of a thing out of nothing, was together unknown to them. Although these notes

[56] are short enough, yet he might have avoided some remarks, which serve only to show his learning, and not to explain the text. Yet this sort of digressions happen to him but too often. For, indeed, Father Simon says that Mariana is one of the ablest and most judicious scholastics that we have upon the Bible. It is true, that he had but a moderate knowledge of the Greek and Hebrew languages. Yet it cannot be denied, that his wit, and his great apparatus, supplied in some measure this want. He commonly made choice of the best feme, neither is he tedious in the different interpretations he relates.

The account which he gives of the book of Simon says (91). As for Mariana, his notes upon the new testament are true scholastic, wherein there appears no less judgment than learning. [56] He were to be wished, that Mariana had not been so short. Nevertheless, he is much in a few words. See also what the same author (92) says about the book of Mariana for the subject of the new testament, p. 639.

[90] His speaking ill of king Henry III, was partly the cause that his book of the Institution of a Prince, was condemned at Paris. This is manifest by the terror of the decree of parliament. The court having seen the book of John Mariana, intitled Regis Regni institutiones, printed at Mentz (94), and also other places containing several blasphemies against the deceased king Henry III, of most happy memory; the perfidy and louses of the foreign kings is not only taken for granted, but even pretended, contrary to the said decree. The said court had ordained, and doth ordain, that the said book of Mariana shall be burnt by the public execution before the church of Paris. Done in parliament, June 8, 1610. If Mariana had only said, that Henry III, in his elder years, had finned all the glory he acquired in his youth, he could not have been condemned for it; for it is certain, that no prince ever became more unlike himself than he was. "Felix futurus, si cum primis ultimi continentur, tandemque principum prostisitis, quishab Carolo fratre rege fatale crederet, debuit eum deo, confitebatur pergulas copianim bellis dux: qui illi gradus ad regnum Polonie fuit profecto erum gentis favillum. Sed credent primum poenitentiae, bonaque juventute maius astigio oblitus, tenet" (95). Gallia renunciatus, omnia in ludibrium vertit (95).


[92] Pagi, lib. 8, p. 200.


[94] By Rillaud, R. Lippius, 1610.

[95] It is a true and exact history of the said book, Printers after having been surprised, etc. (96).


When Heber's jest before my face appeared: A bloody form he set on mine, and bold it in my ears. He be the gluttony of Heber, who eateth of the fat of the house, and filleth his belly with dainties. Unlike that Heber, who resided from talk; Yet he is the man the wisest, and the best in Romans, 10.11. Odin he, who made the joining Greeks retire, and launched at their very bow Greek fire. Danteon.

He
M A R I A N A, M A R Y

I question whether he wrote the book de Republica Christiana, which a German writer praises very much. [P.]

His fraternities of Penitents, and their flick-cloths bring to my mind this place of Mr Deffenses :

Dans ce fac ridicule au Seign renonce,
Je ne reconnois plus l'auteur du motrice.

I cannot any longer, under this flick-cloth, under this Equipage of a false penitent, disent that brave war-riour who triumphed over the Protestants at Jarnac and Moncontour, and who defiered the sufferings of the wilderness, and who, by the kindness of the King of England, distinguished him so well & fille pure. But Mariana did not confine himself to the oblation of this change.

He is falsely affirred by the edition of Moreys Dictionary (97), that he published the book de Regis et Regis institutions, to justify the suffocation of Henry III, king of France. That was not his design. He treated the matter according to the extent of the title of his book. What concerns the authority he gives over in this work, it is not a small part of this book, and he does not speak of Henry III but occasionally, and in few words. [P.]

I question whether he wrote the book de Republica Christiana, as a German writer praises very much. [P.]

He says, that it is an excellent work published by John Mariana in Spanish, in 1615, and dedicated to Philip III king of Spain; and that after several other things Mariana, by ingenuity, gives a description of the head of a good prince, with the lawful use of his five external senses. If the Jefuit Mariana had formed a book for the library of the society, and Don Nicolas Antonio have pulled it over in silence ? [P.]

MARY, OR MIRIAM, the sister of Aaron and Moses, makes no invisible considerate figure in the Scripture twice or thrice at least. She was the cause why her mother was chosen to nurse to Mofes [4]. She put herself at the head of all the women of Israel after the passage through the Red-Sea, in order to sing the same song that the men had sung [B].

[4] She was the cause that her mother was chosen to be nurse to Mofes. The scripture relates, that after he was expofed, his father kept at a distance to let him live, and gave the child to Pharaoh's daughter, who had the child brought to her. Shall I go and call to a nurse of the Hebrew women, that she may nurse the child for thee? [4]. She is falsely afirred by the edition of Moreys Dictionary (97), that she published the book de Rege & Regis institutions, to justify the suffocation of Henry III, king of France. That was not his design. He treated the matter according to the extent of the title of his book. What concerns the authority he gives over in this work, it is not a small part of this book, and he does not speak of Henry III but occasionally, and in few words. [P.]

[5] O Rechert descriptum, de Mofe & eis Israel Hebrew men, he was a nurse for the king's daughter, and that these two chums answered one another. There are some who think, that Mofes, either alone, or with the men, song the song, and that the others sang only the beginning of it, which they repeated from time to time like the chorus of it.

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of men, the other of women, standing apart, that answered one the other singing by turns every other verse. In the midst of these songs, that this great prophet placed himself in the middle of the two choruses, and distributed the parts of the song, and next time with his rod. You may see a description of the habit and gowns of Mary, I am sure you may see it in this passage of Father Menier (S). After the passage thro’ the red sea, Moses and Mary his sister, to thank God for the preservation of their people, and the destruction of the Egyptians, were drowned in the pursuit of them, made two great choruses separated from one another, the one of men and the other of women, and danced to the sound of the song, which makes the fifteenth chapter of Exodus, a song of thanksgiving. A modern poet has elegantly described this dance in his sixth book of his Poem intituled, Moya Pistor.

Now therefore join in grateful song again, And with me alternate measures mark the plain. Let distant cloisters sound the praises of God. He said; the Wight divided at his nod; Plaid in the midst, the prophet marks the bounds Of graceful motions, and alternate sounds; His rising rod the words divine precedes, Directs the sacred strain, the measure leads; Taught by the fore, the men lift up the songs, And to the notes divine the dance prolong.

With equal warmth the Hebrew matrons follow; Urg’d by their grateful zeal in their love; But chief the bard’s thought’s dirge Mirmam tries With voices and symbol to affect the skies; Fill’d with their God, the Singer prophesies, While she with her muses, the song elevates; Her garb in decent folds her form contains; High o’re her head the flying banner ascends; Zephyr’s soft breath, that lowers the floating veil For as the Zene admits the sacred gate.

Her silver locks, in scarlet plaited bound, Wave as she glides, and there her temple round; Her savoy fingers and her active feet For with her links in a different stress; Not tender arms, nor meekly turn’d beneath the spear; Her every part breathes majesty’s fifty airs; Such fuses connect in all she does is found; Matron seems harmony, and guile found.

Here follows another passage of the same writer, which contains things that do not relate to Mary; but since the whole is carried on I will not separate it. It concerns the song in which the bough part is from the rest. It is the most ancient song (9) we have, and the great delight of the interpreters of this song is, of opinion, that it is the first composition in Mica’el, which appeared three hundred years before the birth of Linus and Orpheus, whom the Greeks make the fathers of their Poetry (10). This song is a mere narrative: but that which we have in the thirty-third chapter of Deuteronomy, has all the beauties of Poetry and of sublime Eloquence. God commanded Moses to write this song the day before his death, to serve for the commendation of the people of the Jews, whose ingenuity was exceeding great. This faithful minifier of the will of God, only writes and sing it: And as the author of the book of the wonders of the Scripture, which is infected among the works of St. Austin, thought that God wrought a miracle with respect to the trip of these songs, having inspired all the people to sing it with a just harmony, and with regular comfort of so many voices without any confusion: so some interpreters are of opinion, that God wrought another miracle with respect to the second, by giving Moses a voice so strong and clear, that as he was heard by all the people, how distant soever, a great part of that prodigious multitude was from him (11).

Note. That there is some probability, that Mr. Her- fant is not altogether of the same opinion with the Jefit Menier. He hath printed a little book with this title, the song of Moses in the fifteenth chapter of Exodus, explained according to the rules of Rhetorick. He pretends that this piece which was written in Hebrew way, exceeds all that is most beautiful in the profane authors, and that Virgil and Horace, the most perfect patterns of those things that come near to it. This we read in the Nouvelles de la Republice des Lettres for the month of March 1769, p. 355, with this circumstance, that Mr. Herfaint is inconsistent with the obiter de Loménia in Rhetorick, and that he was before professor of Rhetorick in the college of PNF.

There is reason to believe that he looks upon the song of the fifteenth chapter of Exodus, as more beautiful than that in chapter xxi of Deuteronomy. And this is not the opinion of the Jefit Menier. We shall conclude with enquiring a mistake of Mr. Bennin, who says that the song in chap. xv of Exodus was composed by Mary (12).

[3] She joined with her brother Aaron in mourning against Mofes. The scripture relates this in these words: and Aaron spoke to Moses, because of the Egyptian women which he had married: for he had married an Egyptian woman: And they said, hath the Lord indeed spoken by Moses? but be he spoken by us (13)? In our age many readers consider, that a thing is not written so short and accurate, and accuse all authors of probability, who do not leave the bough of their thoughts to be guessed at. Such readers would find these two veris of Moses (who speaks of that) they should not believe they were inspired by God; for things are expressed there by halves, and conjoined from one another by a great gape. There are many conceptions wanting, which they must supply at once, if they love this excellency, which may here find matter for such an agreeable employment. The words of the sacred author, which I have related, are equivalent to these: Mary and Aaron spoke all of Mofes, because of his marriage with an Egyptian woman, and their self-speaking was expressed effect this manner. Does none prophesy but he if he is a prophet are are too. We do not see at first how
MARY the Egyptian, a famous profite, and a famous convert. When she was twelve years old, she went out of her father’s house, into the city of Alexandria, where she spent twenty years in lead practices, and then went to Jerusalem to continue there the fame invisible life. But an invisible power having hindered her from entering into the temple on the day of the exaltation of the Holy Cross, she felt such a remonstrance of confidence as obliged her to prolong her life before an image of the Holy Virgin, and to promise that she would forfake her lead coulours. After that she entered into the temple, and having adored the cross, she enquired of the holy Virgin what she should do to please God. She then heard her, and which ordered her to bear the defect, which she obeyed, and did penance forty years long, without seeing any body. She was then waited upon by angels for the last thirty years. The author (a) who furnishes me with these materials, says nothing of the payment she would have made to the mariners for her passage [A]. The confession of Saney has too much abridged the history of this woman.

[4] Of the payment she would have made to the mariners for her passage [A]. Having no means to give them for her passage, the offered to give them leave to use her body as they pleased. This made the famous Persian Mullah say, that the authors of the Legends had no other purpose, and managed the matter so, as if they designed to ridicule the fants they write of. Vitae Sanctorum sive descriptorum Pontificum, saeptum frumentum cuiusque patris, & episcopatus proponente. Marcius Egyptianus per hanc non babus unde melonibus, superbus fuit adorem, sed adhuc non habitus in adventum in camera (1). I shall easily be believed, when I affirm that I shall not take the part of the Legendary writers, nor of the Mullah of Persia, to release what Mr du Moulin adds as a proof of indirection. For if it were true, that Mary the Egyptian would have profetted her felt
It is a fraud concerning St Dominic, and a nun called Mary. This name will make my remark not altogether impertinent; but since

to the mariners for what she owed them, be¬
cause she had no money; I do not see why any
historian should forget it. Is it not very pro¬
terior to the discovery of the gardens of his
spirit? The more enormous the extravagance of a da¬
uched woman has been, the more we ought to ad¬
mire the conversion, and the long austerities of her penance; and therefore discretion does not oblige an
author to say nothing of the singular circumstances of the leadness of the convert. Moreover it cannot be
objeced to the Legendary writers, that they trans¬
form the truth in proportion to the credibility of the
characters, which are the victims of public impurity, as Tertullian calls them, are sometimes reduced to the last farthing; or else they had rather gratify their creditors with the
use of their bodies, than discharge the debt by paying the
money.

The confusion of Saxey has too much abused the
history of this woman. Here follow the words of
d'Aubigné (4): • • The legend of the facts is the
same: 'the garden of the soul: ... in this garden are
the fruits, which at least give ease, if they do
not care. A spark who compiles with the ne¬
vellen of the times, knows what the country people
call robbing. If he finds that his disdained fruit can¬
n't change its life, there is in the legend, in the
chapel of the announcement, an example of a knight,
who is called, without much more poor and rich, and
was cleared for paying once every day, Aze Maria.
And as to the foldings of these days, it is what
they commonly profess. If a lady of the court feels in
her heart an offensive fruit, she cannot leave her great,
and catholic, and universal leadness, has the not Mary
the Egyptian to comfort her, who from the age of
two years, till then became contemptible for her
courage, never refused a man? And have not we,
the example of St Magdalen, so famous in
ancient chronicles? The writers of the legend have
afterwards taught us, how she, by her charms,
more innocent than the family, fell their gods
for her; many valiant men cut their throats thro’
jealousy, and then she was no sooner tired, but
previously she was canonized. The omission of this
author, with respect to St Mary the Egyptian, and
St Magdalen, is inexcusable; for he supposes that
these two prostitutas were immediately advanced from
infamous places, to the rank of canonized saints, and by
the permission he pretends to prove, that the
legend is very fit to let loose the reins to those ladies
who have a boundless desire to spend their time with
men. If he had dealt candidly, he should have told us
of the long presence of these two facts; but since
which would have spoiled the legend he intended to
objection against the legendary writers, he thought it
would be better to say nothing of it, or even to deny it
(4). Let us learn from better, that fictitious writers are
the people in all the world, against whom a
reader should most guard himself. These are the
men who reason the worth of any, and by the pleasan¬
tness of their wit, hinder us from inquiring into their
philosophical arguments. But let us remember, that if
they can dispense with several rules, yet they ought to
be no less subject to the laws of reasoning than grave
authors (4).

(2) This is a Dub¬
bigon d'un de ses
workers, as this
was a better for¬
manner, but she was
pre¬

tentially canonized.
(1) See the arti¬
(5) D'Aubigné,
Confessions of St
Dominic, cap. ii.
(6) In Jacobus,
Versetum.

(7) This is de‑
monstrous in the
origine; she was
not a better for¬
manner, but she was
pre¬

tentially canonized.
(1) See the arti¬
(5) D'Aubigné,
Confessions of St
Dominic, cap. ii.
(6) In Jacobus,
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(6) In Jacobus,
Versetum.
the apology for Herodotus was his original: in which book he had their words (16). I will not forget another act of the same St. Dominic, related towards the end of his life, and that by himself, at least related in such a manner as will make good companions laugh, and afford them matter of jesting; which was this, that he had a hair in his thigh, endued it for the space of five months, and despised of curing it. Then he said to herself, that she was not worthy to pray unto God by him; and so desired St. Mary to declare St. Dominic to be a mediator between God and her, to obtain for her the blessing of health. And after this request, being agreeable, the hair near her St. Dominic, who took from under his garment an oil of a good smell, wherein he anointed her thigh. And when the aforesaid how the ointment was called, St. Dominic answered, that it was the Ointment of Love. Thus you see that even by the confession of Henry Stephens the Nun was asleep.

(14) This might perhaps be more the negligence than malice of St. Asaph, how faticke soever he may elsewhere be. He trusted to his memory when he wrote this; and having, in all probability, forgot the true name of the nun, who she should translate antimicitie dei, than by the style of love, which precedes. R. M. CRIT.

Mr. Justice Pare in the same thing, but, at the same time, fabricating his custom, he takes little care to speak exactly. His words are these (17). The name legend that, a Nun, called Mary, having for the space of five months a great pain in the parts next to the face which I dare not name, and St. Dominic appeared to her in a dream, and pulled from under his habit an ointment of a very good smell, wherein he rubbed the part affected, and being asked by the maid what it was, he answered, that it was called ammonium ammori. This is as chaff as any antiquity can furnish; and the ointment of St. Francis for St. Clara, and his passion for friar Maffis, whom he embraced, and raised from the ground in his arms. Which part of all things, as far the more, is not only to be practised, and the more curious to be practised, if he were playing at blind-man's-buff. I leave it to those who believe it not to act deceitfully in favour of religion, that is, to transgress the duties of religion for the sake of religion; I leave it to them, I say, to judge, whether honour and conscience can permit, that the word rhoda should be translated by the parts next to the face which I dare not name, and also by the circumlocution which would be absurd in all sorts of subjects; for, in short, the word λύκη, which signifies that of τιθία, has nothing in it which obliges a man to use any periphrases: but to make use of it on purpose to give one an idea of impurity, is to carry the matter beyond absurdity, and is a criminal fraud. The context does not appear in the change of any of its terms, but for the sake into the phrase of ammonium ammori. But what will you say of a writer, who rather than lose the compulsion he had found in the apology for Herodotus (18), compares the rison of the Nun in an engraving, with the embraces of two men full of vigour of youth? The very certain the Nun had dreamed that St. Dominic came to bed to her, and committed under her, he therefore concludes, that he is guilty? Are we answerable for the dreams of another person? Did the mother of Julian Caesar fable any thing of her merits, because her son dreamed that he had reached a certain liberty? Can we answer for the dreams of another person, who calls the application of an ointment the abominations of St. Dominic, which was only an appearance in a dream, as he himself lays.


(16) Henry Ste-

(17) Juris. Pre-
lat. part ii. p. 394.


(9) Sect. in
Kaliw. 368.

(19) Custum. in
Kaliw. c. 383. w. 7.

(20) 383. w. 7.

(21) Cist. t. 15.

(22) Montague, Effays, book i. chap. xxvii. pag. 567. 568.

(23) Who do not fasten their eyes, but make things to suit
their words. Quin. lib. iii. 30.

(24) Why by the name of their flower, which they have de-
described this passion in the verses cited above (20).

(25) Quinsiliana makes use of the same colours for drawing VOLL. IV.
MARY. MARI LAC.

If I could have conjured the work, which is intituled S. Maria Exegiatica, Musca de Extremo Fuminum Egypt., fibro Domini vocata (E). I might have enlarged very much in this second edition the article of St Mary the Egyptian, but not being able to get it, I can only make this addition. This saint lived without food, and without cloths, the last thirty years of her solitude, and was so disfigured with heat and cold, that she might have been taken for an Ethiopian (4). Two loaves and some herbs sufficed her for the first fourteen years of her penance (5).

(E) The work intituled S. Maria Egyptiaca, &c.) Theophilus Raymundus is the author of it. I have seen in another of his books, that he supposes the death of Mary of this sort, notwithstanding all the efforts of the centurions of Magdeburg (24), who concerned themselves to look upon it as a fable, that she lived on two loaves fourteen years; that she was taken up into the air; that she went over the river Jordan without swimming, and without a boat; and that some lions took care of her burial. I have seen also, that Nicolas Harfield, under the name of Almas Cupus (25), has refuted on this subject the centurions, and that there is in the book of Theophilus Raymundus, an Appendix (26), who concludes with the same sentiments, and becomes a saint. Porro Goes apud Manifattis et. Trauctio de malerius Sancti et eorum truffumtdium emer- sit (39).

(24) Dict. c. 6, et 5, et 60.
(25) Dict. c. 7, Theophilus Ray- 
mundus, Syn- tagm. de his partu.
(26) Dict. c. 52, Apocryph.

MARILLAC (CHARLES DE) archbishop of Vienna, was born in Auvergne, about the year 1510. He was advocate in the Parliament of Paris, when perceiving himself suspected of Lutheranism, he followed John de la Foret embassador of Francis I to Constan tinople. Thus he avoided the terrible persecution, which was to be feared from the inquisitors. He was made ambassador to the Sultan after the death of la Foret, and afterwards was entangled with several other embassies (4) of which he acquitted himself very well. He was abbob of St Pere (5), archbishop of Vienna, and a counsellor in the privy-council, when the assembly of the Notables was called at Fontainebleau in the month of August 1566. In it he delivered an harangue, wherein learning and eloquence did not lie appas, though his zeal for the reformation of the disorders in the church and state (4). There he advised, among other things, the calling of a national council, and a meeting of the states general (6). The Guilles were offended at his harangue, and...

(A) He delivered an harangue, oratoric learning and eloquence did not lie appas, though his zeal for the reforma sealing of the disorders in the church and state (1). He will find it entire in the preface de la Place, in the third book of the state of religion and the republic; and in the History of Francis II, written by Lewis Regnier. These two writers agree in saying, that the archbishop of Vienna, who gave his opinion after other counsellors of the privy-council, carried away the prize of honour. For as he was a person endowed with a singular gift of grace, and had been employed for a long time in embassies of great importance; far and near, great moral complaisance so he did not only deliver his opin ion very learnedly, as was believed, but also gave satisfaction to the greatest part of the company (1). These two things are proved by Lewis Regnier in the harangue of Marillace, and there are the words that follow it: Such was the learned, wise, and Christian speech of this great person, who lived not long after it, being as it was filled indicative by the noble word he had delivered. Others say, that seeing how great things were, and how much in the world, they do not see the reason of grief (2). Mr Vairias gives us an abridgment of this speech, but without some falsifications, of which this is one: he supposes, that Marillace represented, that the greatest affluence of the French for their king was notoriety demolished, and that there was no other way to reform it but by an assembly of the States, that was the only tribunal appointed to hear the complaints of the whole nation, and to satisfy them, as the other tribunals were for ending differences between private persons: that the ancient founders of the French monarchy had only referred to themselves this place, where they might see the state in the absolute authority they had given him; where they might be ad mitted to a kind of equality, which was necessary for re positing what the prince had usurped over his subjects, and what the subjects had usurped over their princes, and lastly, where the sincere and unlimited power, sovereigntie they had inviolated, should not hinder them from negotiating, and concluding treaties with, whom should be arbitrary on both sides: that this moderate power had maintained the crown for eleven hundred years, by the wonderful comport of sovereigntie power and sub dience. It is certain that the arch bishop of Vienna said nothing that contained these maxims, either formally or virtually, as I may use this word. How can we trust the abridgments which this Hibernian makes of MSS, when we see that he corre cuted printed speeches? You may fee in the next remark, how far he took the liberty to alter and falsify them.

(B) He advised ... the calling ... of the states general. He made use of the most solid reasons that could be alleged, and answered very well the objections, and particularly that which was taken from this, that the authority of the king must be divided. Those who say this, answered he (4), seem to me not to know the hearts of the French, who have always done for their king what they lay in their power; and to require more were an unjust exaction and impossibility. And therefore to propitiate to kings things that are just, is to satisfy their authority, and not to diminish it, since they cannot do otherwise without violating the name of a king; and by that means the king may expect to obtain every thing he has a mind to, since he has a good people that would refuse him nothing, and if it be required, that the king should himself who has nothing to do with the conduct of the state, should not enforce that which is not according with the States, and hearing the reasons which moved the prince to increase the ancient powers, the people hencefore obeyed, without constraints, and of themselves, and not obeyed because the reasons of the demand, made to the States, would be found just? If it be urged, that this is to make the people judges, whether right the king demands is just. It may be replies, that, among many people of affairs, the greatest part of them will seek the public good, and that the people are capable of understanding what is for their own advantages, and if of consenting to it, since the voice of the people is commonly that which is approved by GOD. Can any thing be more unlike, than this discourse of the archbishop of Vienna, to the words of Vairias related before? But the better to discover that this Hibernian did not represent in the least of what he undertook to abridge, I must here set down another passage of Marillace's speech. We shall there see what were his thoughts, as well with respect to politics as to religion; and we shall see better, that as to the latter he resembled Erasmus: for he would have abuses reformed, but not to make use of arms, either to support the reformation of the church or to op press the church; and he adds, that the phrase... (5) That until the assembling of the council, the sedicious be checked and restrained, so that they may not disturb the tranquillity and peace of men and of the congregation, I am not satisfied, that it is not lawful to take upon arms on any pretence whatever, without the will, command, and permission, of the prince, who has the sole disposal of them. This I say, for the bad example of the French, that have lately happened, and whereof we have daily new informations. On one side we have seen the
and obstructed all the good effects of his counsels. He endeavoured to take good measures to prevent the mitreffles wherewith the kingdom was threatened (c), but seeing no probability of succeeding in it, he fell into a melancholy, which brought upon him a disease, whereof he quickly after died (d), on the second of December, 1560, at his abbey of St. Pere. GABRIEL DE MARILLAC, his brother, died advocate-general in the parliament of Paris in 1551, and was an able understanding man, and of an exemplary probity: confit Thuanus (e). You will find in Morel's Dictionaire, a very long article of our Charles de Marillac, and a long account of several personages of this family: but you will find nothing there about FRANCIS DE MARILLAC, advocate in the parliament of Paris, under Henry II. I shall say something of him in my commentary (f). I do not think that the advocate I have mentioned in another place (f), was a different

(f) In citation of the art. HENRY

(f) tumult of Amboise, under colour of presenting a confession, whereas it ought to have been brought with all humility: on the other side, several preach- ers have endeavoured to rouse up the people for the extirpation of the Protestants, under colour of a holy feud; as if religion allowed, that either for the proclaiming or preferring of it, it was lawful to make use of sedition. Thus on both sides there was a fault: for as before men were killed on pretence that they were Protestants so, on the contrary, the judges were accused of showing any advantage or favour to the Catholics: as also, they make them deliver up the Protestant prisoners: and thus under the mask of religion, several usurp- ped the authority of the magistrates, and took up their power without any lawful title, but to the prejudice of all, and to the damage of all that was necessary to their religion. Thus the end ordained by God, is consequently the false diffover of arms, which are given him to punish those that transgress the law. Wherefore to conclude, he makes himself king, who takes up arms by his own authority, and is not ordained by God to be king. And hence it follows, that every body should oppose him, as being one that destroys the ordinance of God, which has appointed a king.

How wise ever the advices of this archbishop were, as in the defects of the States, they were much cenemaded by a famous Civilian: for Stephen Palquier writes thus upon this subject (g): He who first gives this advice of holding the meeting of the States, was Charles Marillac. He, he says, consulted at Fontainebleau (either because the affairs of France were not governed according to his mind, or upon some other occasion) by a sudden impulse of nature made a strong remonstrance, wherein after he had conferred all sorts of advice he could think of, he declared that he found no remedy more effectual to return to the right road of the kingdom, but It is an old folly, that runs in the mind of the ill-fated French, that nothing can so much relieve the kingdom as arms. Wheresoever, in our country, nothing does them greater prejudice, as I could prove by an infinite number of reasons, but that I should exceed the bounds of a letter. This opinion at first troubled a little the cardinal of Lorraine, who was afraid left it should give a check to the king, and destroy the authority which he and the duchy of Guise had in the government during the minority of the young king their nephew. And indeed from this time this archbishop was never looked upon by him with a good eye, and voluntar- ially his influence was withdrawn from court. Almost as soon as he left the chamber after he had consulted with his servants, of what consequence this combination of the States might be, and finding that it could be no prejudice to the king, while the cardinal had made the most powerful, he was so far from rejecting this opinion, that he embraced it very heartily, as thinking it might prove a means for extinguishing with the Spanish and all the enemies of France. — Palquier observes, that the death of Francis II spoiled in an infant the design of this cardinal, who having nothing of what was wrought in the meeting of the states of Orleans, he adds (h): But for a general council, they have granted for four years to the king, a liberty of free fairs, for each hundred leagues of territory. This is for the most part the end and conclusion of such amiables, to draw money from the people, by an honest bargain between the king and his three estates.

Note: I pray you, that Palquier boasted that he had an infinite number of reasons, to prove that nothing is more pernicious to France, than the meeting of the states-general. I do not doubt but he might have produced many reasons upon this subject, and I believe also that our Charles Marillac could have replied to them all, and that it is a matter which men may dispute eternally for and against. But if we appeal to experience, it is apparent, that the opinion of Pal- quiere must prevail: for it would be very difficult, to prevent the kings of France from having advan- tageous or prejudicial fairs, and to prove that they only served to encourage confusions (i). The English have rec- onnied to say, that the frequent meeting of parliaments in England, has not prevented them from obtaining everything they wanted, and that France can never say the same thing of the meeting of her states general. They were often called together under the name of the King, and the States-general, of which all the former, and more embroiled and harassed, than at that time: and instead of finding a remedy by these meetings, the grievances were made worse by them. No man ought more freely to own this truth than the able advocate, of whom we have spoken before, for in that assembly, their enemies, got new strength. There are some who compare the state of the meeting the states general with the council of the States. There is, says he, that book III; they signify that the public evils are great, and that men begin to despair of curing them. It happens then, that God, who has not destroyed their coun- cies are called for and sent for from remote places; they consult, they debate, they seldom agree, and at last they come to a majority of votes, and to the opinion of the majority. — The multitude of Physicians has killed me (j). Fine har- rangues are not wanting in these assemblies, and they are not driven off by threats and menaces; for in the main part the conclusion is not the effect of justice and truth, but of the most powerful faction.

(g) For a full account of the meeting of the States General, see St. Hil. c. iv. p. 77.; 4th ed. 1731., of the first time.

(i) Palquier a Civilian of great abilities, who was appointed an advocate to the council of Conde, in 1560, in the prosecution for a capital crime, which made so much noise, and which was thought there could have no end, unless a faith was taken. — Cum præcipitati Guisartmenti, inveniatur, amputandus est, omnes maiores viseri Consiliu axor, Ebbbeo apellari, ege petit imperius, ur martius homines spectare, eruditiones ac prudenciae durentur, eorum conflituum uteretur: Nominariæ a Reipe Roberto Robertus et Franci, etc. — The advocate Marillac, and the other patron (k). I cite these words of Thuanus, because I differ from the reputation of Francis de Marillac. He was not before long advocate to Anne de Bourg. They are both found in the Index to the History of Francis II of Marillac, the advocate brought to the Duke in pleading for him. This ought to be explained, for other wise it might be inferred from it, that this advocate was a trainer and a provocator, and this would be a great injury done to him, since there was nothing in all his management but an officious lie, which was designed to serve his client's life. The matter of fact is (l), that Francis II. beheaded. — causes of recollection (12) were by a decree pronounced (12) by Olivier, declared admissible, and it was ordered that he should have counsel, which had been before (13) denied him. — The advocate Marillac was allowed for counsel, and he used all his endeavours to make him depart (14) from his condition, alleging, that without death (15) he could not avoid death, but be unable to prevail with them to do it, he persuaded him to let him plead without interrupting him, and then he might have

(k) Thuan. lib. x. p. 528. ed. 141. vol. 42.

A different man from that CHARLES DE MARIllAC, of whom la Croix du Maine says, that he was a gentleman of Paris, a kinman of the archbishop of Vienne, an advocate in parliament, &c., a young man very learned in Greek, and well versed in many sciences, and that he died at Paris in 1581, or thereabouts, to the great grief of all his friends (3). I find in Father Anféline (2) one CHARLES DE MARIllAC, who died councillor in the parliament of Paris, April 16, 1556, and who was a son to WILIAM DE MARIllAC, brother to the archbishop of Vienne. There is no difference between that advocate and this counsellor (2). Note, that la Croix du Maine observes that this prelate wrote several books, of which there are but few printed, and that those that are in print, are not licensed, there being a reason for it (1). GILBERT DE MARIllAC, baron of Puisac and St Geneit, eldeth brother to our archbishop of Vienne (4), wrote a history of the house of Bourbon, and, among the rest, the life and great actions of the confiable Charles de Bourbon, till the month of March 1522, when he began his revolt. Antony de la Val, the king’s Geographer, and captain of the castle of Moulins — has inserted this history in his works printed in 1605. The true name of this family was Mairiac (2). 

fay what he thought fit. Being therefore come before the judges, the advocate remonstrated the matter of the cause, the manner of the imprisonments, which was such as never had been practised, and much less the manner of Bertrand’s proceeding; who, being void of all flame and modelly, had acted two or three parts in pretexts and judgements at the three preceding judgements. Wherewith the error did not only most evidentely appear, but also the nullity of the sentences and decrees; so that it was necessary to begin the process again, and to make void all the proceedings, since no forms of the courts of justice had been observed. But instead of convalidating with his appeal, he submitted, and had recourse to the mercy of the king and the court; confessing that his client had grievously offended God and holy mother the church, provoked the king, and had been disobedient to his bishop, to whom, and the holy institution of church, he had to be reconciled. Whereupon du Bourg, who was present, endeavouring to oppose what had been said, Mairiac made a sign to the president, desiring that his life might be saved; to which the president, instead of giving him a hearing, to know whether he had acquitted in what had been said by his counsel, sent him presently back to his prison. But while they were consulting to depose two among them, to acquit the king with his conversion, and to beg his pardon, a paper written and signed by du Bourg came, wherein he disowned the conclusions of his advocate, and proposed in his appeal, and in his confession of faith made before the king.

We fee in a dialogue of Antony Loifel, that the chief advocates of the parliament of Paris (13) were Mr. Charles de Canoyer of the Chambre of Marais, Mr. Mairiac de Mairiac, and Francis Mairiac of St. Geneit, who were more esteemed than the other two, because he made very good replies, but he was taken away in the prime of his years, so that his book hath been reduced to nothing, as though it were compared to those of Canoyer and Blangy. Note, that he was of the family name with the other Mairiacs (14).

[4] La Croix du Maine, His Hist. of the great Officers, pag. 27.

MARIllAC (LEWIS DE), marshal of France, son to WILLIAM DE MARIllAC, who was brother to the archbishop of Vienne, was a pothumous son, born in 1573 (a), or, according to others, in the month of July, 1572 (b). You will find in Moreri’s Dictionary (c), the employments that he had successively, till he was feis’d in Italy by the king’s order in 1630. He was tried and condemned to lose his head, and was executed at Paris May the 10th, 1632. The curiosity of the Parisians was so great, that a hundred thousand persons were witness of the execution, and that some
some windows were let for night pikes (a). The opinion most common is, that he was an innocent victim, sacrificed to the retribution of cardinal Richelieu; but this can hardly be believed by persons who are not governed by prejudices, and submit only to certainty (A) := I shall make some observations thereupon (c), and I imagine I shall not

(A) The common opinion is, that he was innocent, and that he was hardly more a piqueur (b) proper, than to submit only to certainty. The remark [F] in the article of Lewis XIII. might suffice for a commentary upon this text. Nevertheless I shall add a few remarks on the subject, in order to show that it is at present (b) more difficult to discover the truth, than at the time when the cause against Mr. Marie was brought before the royal court. There can be no secret in matters of state in France. We enquire a little what the favours of this minister might lay, to those whom they would persuade of his innocence. It is difficult to discover how they could refuse to admit nothing but upon good proof. In the first place they might lay, that the public was then perplexed, and is still, that he was guilty of no fault under a bad king; that it is notoriously known, that the cardinal was so revengeful, that he spared nothing to satisfy his resentment. II. That he was a person of so great credit, that he could command his judges, either by promises or threats. IV. That the proceedings were attended with so many irregularities, all unjust, and fit to excite the most pious persons, that the justice is sufficient to show that the marshall was not guilty. V. That his sentence was reversed by a decree of the parliament of Paris, after the death of cardinal Richelieu. The sentence of the people do not let out the grounds on which they are made to believe some things, that they would easily acquiesce in the five reasons now proposed: but there are others who have to lose their faith, and are very hard to be persuaded, that they would not think them sufficient for their belief.

I. To the first reason they would answer, that the public opinion cannot be more fuzzyfied on any occasion than on this. Cardinal Richelieu was become furious, that he was arrayed against the king, that he could be forced of his conduct, was easily believed without any enquiry. He was in such a sort wherein men are exposed to calamity, and the hatred of the people, and therein he beheld himself in such a manner as to draw upon him an infinite number of enemies; for he daily encroached the sovereignty authority and punished great men which durst rise up and cal. This was to force them from an evil custom which was very pleasing, and had been open profitable to them. He oppressed the people much more than had been done in other times. In a word, the yoke of the royal authority, which had always been too heavy in the people's opinion, was become more important than ever, under his rule. They therefore were much disposed to speak ill of his person, and they swallowed down with joy, and as a kind of restorative, all the facts, complaints, and malishments which were found against his reputation. France was then full of malecontents; what was formerly called the Catholic, and which caused so many michifs, had left some roots that remained still. The greatest part of the people, and all the biggest, were enraged because the cardinal supported the Protestants of Holland and Germany, and hindered their progress from lording it on. If he did good to some persons, they were thought unworthy of it; if he persecuted some, his enemies complained, and bewailed their being unworthily used (2). It is certain that the last circumstances have occasioned who he got condemned? What care was taken to collect all their pious discourses, all their acts of love of country; it seemed as if they had a design to swell the massacre, or to imitate that pamphlet in which I have narrated the manner (g). The execution at Lyons was never mentioned, but in a style of complaints. This was very reasonable, as to Mr. de Chastellux, but to Mr. Chanleres, it was too hard to pity him; but they should also have detected his vanity, ingratitude, and rebellion. Now since the public was thus disposed towards cardinal Richelieu, those who would be in the company of him, or with good proofs, can never be gained by this argument: the general opinion is, that marshall de Marillac was only guilty of displeasing the cardinal, therefore he was guilty of nothing else.

II. The second reason has nothing in it that is convincing, since the experience of all tyrannical reigns shows, that wicked men fall sometimes into difficulties under a bad prince, or a very unjust favourite, who sacrifices to his revenge everybody, who has the misfortune to displease him. Read attentively Tacitus, and the other relations of the same time, and you will find some wicked men among those who were punished under Tiberius, and under Nero. The informers attacked sometimes persons of a bad life, who could easily be convicted of the crimes they were accused of. For any one therefore to conclude, because such an one fell his head upon the scaffold, he was under a bad king, is to admit a deceitful consequence, and to run the hazard of being delated by a manfold sophism. Much more ought we to take heed of this kind of reasoning, when we speak of Lewis XIII., who was a very good king, and whose chief minister, who had violent and revengeful power he was, was obliged to observe better measures than are observed in a tyrannical reign.

III. To the third reason the answer may be given as to the second. Thole, whose power was so vast, that there could find no judge, and no one was able to take away the lives of innocent men, have sometimes enemies who were wicked men, and when they punished with death without doing any thing that is unjust and unreasonable. Thole, this cardinal Richelieu had been a hundred times more unjust and more powerful than he was, yet we cannot thence infer the innocence of any one of those whom he got condemned: for perhaps this conclusion might be drawn in favour of those guilty persons, who perils sometime in the courts of tyrants. We must therefore lay aside all reasoning and examination, and consider this particular. This is the only expedient, for discovering whether such and such are innocent victims faccia for the remittance of cardinal Richelieu.

IV. Now we are come to the great Mr. de Chastellux, and only expedient. The persons whom I speak of, who carefully enquire into the truth of what is proposed to them to believe, would desire that the manifest irregularities might be proved, which are alleged to be in the proceedings of the commissaries who condemned our marshal; if they were answered, that all theo, who judged of the truth of it, are dead, they ought to reply, how then do you know this? They would undoubtedly then he referred to two printed pieces, wherein you may find, (a) a print of what passed at the trial of marshal Marillac, and of the execution of the sentence given against him by the commissaries of the court of justice, established at Rouen, and of his last moments before his death; and the other is intitled, The happy fool of marshal de Marillac, to the unhappy fool of cardinal Richelieu. It is true, in the others reply, we ought to examine these two pieces, which ruin us with each other. There is an printed piece, which appeared at the same time with this title, Observations on the Life and Conduct of Marshal de Marillac, from the time of his death. A Relation of what passed at his trial, and at the execution of the sentence given against him, etc. The author of those two printed pieces is not known; but it is certain that it was written by a man remarkable for his letters and his orthography, and it is for he was advocate general in the parliament of Rennes, minister of the requisites, counsellor of state, etc. (4) See the History of the French Academy, fig. 467, No. 9, of Paris, 1672.
be blamed, if I set down part of the things which Mr du Chaëtelet published to the dis-
advantage of this marshal. Every one may believe as he pleases, and since he was his en-
emy, I am willing that he should pass for a very suspected wit. I shall not offer these things but as detractions which he published, not in that Latin satire in rhymed prose (f), wherein the flights of imagination might have too large a share, but in a serious and grave piece, wherein he refutes the Apologists of his enemy. He says there-
fore (g), that the father of marshall Marillac, ' was advanced from the office of mater-
cial of the accounts, to that of comptroller general of the finances, and left a very small estate to his children. He was born with a handsome body, and a ready wit, and employed himself chiefly in learning his exercises, which he attained to perfection. Being not rich enough to support himself, he lived commonly with the marquis de Cœuvre, who being highly in favour with the duchess of Beauvert, had much ado to fave

in ordinary, and intendant of justice in the royal
army. His piece therefore ought to be esteemed of
greater weight than the anonymous writings, which are to be seen in the collection of what was published in defence of the queen-mother. Now we see that
Mr de Chaëtelet denies it and refutes all that had been
alluded to unjust and irregular proceedings; and
maintains, that the most exact formalities were ob-
erved in the trial of marshall Marillac: unless therefore you believe that he has altered some facts that were
false, and denied others that were true, we cannot
acquiece in these two anonymous pieces. One thing
which he does not deny, and we know most certainly,
is that Mr Marillac was not tried by the par-
lament of Paris, but by a court of commissioners.
This is a very strong prejudice to the disadvantage of the
-cardinal; it is very well known what judges extraordinarily created are capable of, when they are
chosen by such as are enemies to the party accused (g).
However since we now seek for incontestable proofs,
or such at least as are stronger than great pretexts, we do
not know how that can determine us to believe the
marshall innocent. We have some inferences under
that reign, which prove, that some commissioners, chosen by Cardinal Richelieu, did all that could be expected from a court of ordinary justice. Those who judged Mr de Cinqmars followed the practice in criminal
cases with the greatest exactness (h); Mr de Labard-
demont, who was thought to be entirely devoted to
the part of the cardinal, was by the commissioners,
as the commissioners of marshall Marillac, the chief
man of the long robe, the keeper of the seals, was
placed at the head of them: the others were mere
attendants of the lawyers, or presidents, or counsellors in
the parliament of Burgundy (h). They referred to
the council of flate the greatest part of the matters
that came before them, and proceeded no further in
them, but by virtue of the decrees of that council:
for, as we shall see, all the commissioners of marshall
Marillac was an innocent victim, we must suppose that his judges, in
twenty number three, and the greatest part of the counsellors of flate, had confounded the ruin of an inno-
cent man, as is very evident from what we have said
above, which necessity inclines us rather to believe, that a military man has been guilty of evil practices, than to fappose that he could need a number of such malignates should agree to condemn an innocent judge to the death. It is not enough to substitute for common
sense inquires us rather to believe, that a military man
has been guilty of evil practices, than to fappose that
he could need a number of such malignates should agree to condemn an innocent judge to the death. I pay you, that
though ten of the judges did not think him worthy of
dead, yet all of them thought him guilty: and for this
I refer my self to the narrative of Mr du Chaëtelet,

(1) See the His-
tory of the French
Academy, pag. m. 227.
(2) Du Chaëte-
let's Observations
on the Life and
Condoination of
marshial de Ma-
riillac, p. 376,
of the Collection of
French Poems as
useful for History. Ed. 1683, pag. 400.
(3) See the re-
mark [P] of the
series GRANDIER.
(4) See, at the end
of the Memoirs of
Monsieur de Men-
neret, the advices
and instructions
which Cardinal
Richelieu gave concerning
the proofs, and the
judges manage it.
(5) See the same
Memoirs of
Monseur.
(6) Note, that
this is not given
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many judges have been con-
fessed; but here
I left upon the circumstances
of this particular trial.

be blamed, if I set down part of the things which Mr du Chaëtelet published to the dis-
advantage of this marshal. Every one may believe as he pleases, and since he was his en-
emy, I am willing that he should pass for a very suspected wit. I shall not offer these things but as detractions which he published, not in that Latin satire in rhymed prose (f), wherein the flights of imagination might have too large a share, but in a serious and grave piece, wherein he refutes the Apologists of his enemy. He says therefore (g), that the father of marshall Marillac, ' was advanced from the office of mater-
cial of the accounts, to that of comptroller general of the finances, and left a very small estate to his children. He was born with a handsome body, and a ready wit, and employed himself chiefly in learning his exercises, which he attained to perfection. Being not rich enough to support himself, he lived commonly with the marquis de Cœuvre, who being highly in favour with the duchess of Beauvert, had much ado to fave

in ordinary, and intendant of justice in the royal
army. His piece therefore ought to be esteemed of
greater weight than the anonymous writings, which are to be seen in the collection of what was published in defence of the queen-mother. Now we see that
Mr de Chaëtelet denies it and refutes all that had been
alluded to unjust and irregular proceedings; and
maintains, that the most exact formalities were ob-
erved in the trial of marshall Marillac: unless therefore you believe that he has altered some facts that were
false, and denied others that were true, we cannot
acquiece in these two anonymous pieces. One thing
which he does not deny, and we know most certainly,
is that Mr Marillac was not tried by the par-
lament of Paris, but by a court of commissioners.
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save his life, and obtain his pardon, after the murder of Caboclo, whom he had killed upon a small provocation, and when he was not in a condition to defend himself.

These great obligations engaged him more closely to serve his benefactor, who, en-
trusted with him the secret of his amours, and because he was not faithful in that affair,
he broke off all further conversation with him. He lived afterwards in the court upon
his good mein, and under the name of handliome Marillac, seeking all opportunities
of throwing his address and fine shape in public, and of making himself agreeable to
the decaited king, who nevertheless treated him always as a mean person, and one day
at Zamet's house turned him out from the table where he sat, with many others.

All

of antiquity observs, that the historians they had of
Tiburis, Caligula, Claudius, and Nero, were not faith-
ful, because they were written, either in their life-time,
or even after their death, by others, whom the fear made to falsify the truth, the latter by such as
hailed, still recent, did equally influence (14). He ob-
erves in another place, that the truth had been cor-
rupted on one side by the flatterers of princes and on
the other side by the malcontents of the government,
and that both of them toole little care to inform po-
dertainty rights: for the readers must either use an un-
florian that is officious to please, or one that is
an enemy. But one can more easily secure himself from
the imposture of a flatterer, than of a censor: mo-
mentous and grave affairs are not possible to be
low delection and malice. Flattery is looked upon
as a vile flattery, and the malice of a writer as a gene-
rous love of liberty. It is impossible to think of these
flatteries (15) to give in at a time, and therefore I shall
give you the original of so judicious an observation (15).
Pol-
quen bellum opum actum, atque omnem postquam ad
adversum hominem, fatum, nec in his quae prior
Serio veritas pluribus menia induit, primum inimica
Res p. at sine alia saepe iidibus affinitas, et diversa odio
adversario dominantes. In impressa cura pollicitatis, inter
inimicos ob suos, sed audicionem impietatis facili ad
nueros: obvixit & Eius praebueri adversario concutientis,
quibus adductis furorem crimen reprehendere, malignitatis
esse neminem communis, sed communiter, in quo veritatem
speaking, that the praises of flatterers dink with those
whom they are given, and that nobility is de-
feated by them; but a critical history of great men,
written with a well-governed malice, is never lost.

This kind of falsehood does more easily impede upon
successing ages than the other, for its activity is etern-
ity.

The flatterers themselves gather up this like
many several ages after, and make use of it to let
off the merit of their heroes. They praise without
any bounds, and to make you believe that they do not
think any of them worthy, unless some trivial
happenings that are dead; and herein they are the very revere of
old men (16). Mr Le Laboureur discovered this tric
in some writers of his time. If I may say (17) he to
me for the sake of our discourse, when you make a mage
and blame the perfids. Lamiace impudicet, &
risi alii

(15) Let Labou-
re, Prose in the
Ref. of Charl-
le, p. 152.

(16) M. Le Lab-
re, Prose in the
Ref. of Charle-
le, p. 152.

(17) Mr Le Lab-
re, Prose in the
Ref. of Charle-
le, p. 152.

(18) By the reco-
dition of the
proofs of marfa-
llac, sec.

(19) Chablitt, in
its, see p. 181.

(20) By the reco-
dition of the
proofs of marfa-
llac, sec.

(21) By the reco-
dition of the
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(22) By the reco-
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(26) By the reco-
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(27) By the reco-
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(28) By the reco-
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(29) By the reco-
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(30) By the reco-
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(31) By the reco-
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(32) By the reco-
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(33) By the reco-
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(34) By the reco-
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(35) By the reco-
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(36) By the reco-
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(37) By the reco-
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llac, sec.

(38) By the reco-
dition of the
proofs of marfa-
llac, sec.

(39) By the reco-
dition of the
proofs of marfa-
llac, sec.

(40) By the reco-
dition of the
proofs of marfa-
llac, sec.
thee misadventures did not hinder him from charming one of the queen's maids of honour [3]. He married her, and thought that after the death of Henry IV (b), under the government of the women, his outward show, and the appearance of his virtues, being joined with his little sacrifices, his courtliness, attendance, and complaisance, would procure him all that he could not obtain before. — The difference between the professions of his brother, who was the master of requests, and his running at the ring, rather than his banding the sword, procured him the name of Gendarme. He was always the busiest man in the lists and tournaments. — The queen being concerned by her alliance to deliver him from his unceasing condition, gave him an office in the company of the duke of Orleans, increased his fathery, and defied the marquis d'Ancre to make use of him. The marquis became marshal of France — and was secretly infracted by Marillac in the method and policy of war, and gave him hopes of a good reward (C). His death, and the removing of the queen-mother, left Marillac (i) burdened with a wife, and with their common poverty. — He had a mind to comply with those who sat at the helm, being very unwilling to depart from his profession at court, where he maintained his chief inheritance. But he was given to understand, that his presence was not grateful to the king. Whereupon he returned to his misfortunes, alleging a false pretense of being injured by his account, and after some refusals, he was referred to his account, and was made marshal de camp at Pont de Se (D). He did not well discharge this office, and yet it was confirmed to him by the king, upon the request of the queen-mother. He conceived great hopes in 1624 (k), because Michael de Marillac, his brother, was advanced to the office of superintendent of the finances, and cardinal of the fantei pupa upon marshal Marillac, does not exceed the rigour of the laws. This we can scarce grant, because of the former and upon the use, of the present man, he would be better approved than it is, if it was like what which was upon Mr Fouquet. At the time of his trial there was published a learned book about em- bedding the present man, and if it be considered, that even to this day there are some writers who plead for the innocence of Mr Mar- illlac (e), the difflusions I have now proposed in this remark, will not be found improper in a Critical Dictionary. For it is more useful than it is commonly be- lieved, not to one reader's suffer to themselves to be drawn by the popular opinions concerning the con- duc of ladies. But it is eminently dangerous to be deceived herein, when we understand that the com- mon opinions are fortified by certain apothegms that come out under great names, this is the present case, and therefore what an ingenious man has lately published. It errs under pretence of weighing the public treasurer, that cardinal Richelieu cut off mar- shall Marillac's head. They alleged against that head, that he had employed the king's money in bargains that were speculations, begun to build a house where there about ten or twelve thousand crowns but left it unfinished. One day the prince of Condé, grandson to the present prince, pelting about, saw the building, about half finished, having steeple door nor urbanis, of a sudden, and having assailed it, he laid to the gentlemen who were with him; this building is alluded as a reason why Maril- lac's head should be cut off, but I would not write a page for it (27). See how this faying runs about: some acribe it to cardinal Richelieu (28), others to Mr de Marillac himself (29), and others to the prince of Condé. If that Prince had thus been, he was not very exact; for he supposed that this building was the foundation of the acculations, which caused the mar- shall de Marillac to lose his life, and perhaps in the whole trial there was not one word said of the house of Toureua. The judges do not concern themselves with future expenses, and it would be a fine thing to condemn a man for a house which is not yet built. But what need is there of diffrunt? We need only read the fantei given by the correspondents, and we shall find that the accusation was grounded upon something very different from the design of a building.

He charmed one of the queen's maids of honour. The words which follow in Mr du Chatelle are theirs (30). She was defended from a branch of the house of Medici, crown of Florence, came into it. She was poor and indifferently hand- some; and had already formed several designs to make a more advantageous alliance, which did not fail. The projecting the head of meeting with no other better fortunes, and the fear she was in, that it would be more difficult for her being a stranger than another, to live for the future with the trouble of the Cavendish family. This was true, what was made up, she was a long time, so, with a great name, and her lover could afford nothing but his fine house, and his gallantry. But they conceived great hopes of advancement, and joined to the natural address of an Italian woman educated at court, the tricks and intrigues of a man, who after he had been powerful, was become very poor, and her fans of deceiving, and appearing to be what he was not. This lady died during the trial of her husband; whereas we have a proof in the speech of the mar- shall, dated 15th March, that she had been among Barbarians, being forced to retire into a village, and to dwell in a borrowed house, where she died of grief, and almost without any relief (31). The contract of this marriage was made December 26, 1607. They had no children (32).

C] The marquis d'Ancre became marshal of France and gave him hopes of a good reward.] Mr du Chatelle has explained this maliciously. The new mar- shall of France, says he (33), took upon him the leading of the armies without going thither; and to make people believe that he was perfectly skilled in a profession of which he knew nothing, procured Mr Marillac to instruct him freely in the method and policy of war. After a month's conversation, they were played with one another, and so well satisfied with their courage and skill, that they were quickly persuaded they could under- take any thing else. This matter of a military order, who pretended nothing but to make himself rich, and underwrote the costs of making an advantage by the ex- change of war, disordered his scholar, as the first, favour, to be made cover his general officer, together with a passport, which made all the commandants, or pay-masters, of the troops tributary to him, by taking from them all means of forming a prey of the soldiers without him. This breach was, after some time bought to an end, and he was affor- ded of, if the death of the marquis d'Ancre had not prevented this design, together with many others.

He was referred to the favour of the queen-mother, and was made marshall de camp at Pont de Se.] The par- raphrase which follows is no less malicious than the former. The fate of disgrace, which required all forms of people to be accepted and employed, the tears of the wife, the advice of the advisers and those which the party received from the other Marillac, his brother, being allied by the ministry of some religious correspondences, caused all things to be forgotten. The tone and language of the commanding officer, and could talk of entrenchments, half-moons, and redoubts, and had so many young men about him, who could better defend than destroy them, that for want of another, of
cardinal Richelieu was made minister of state. The first command that he received was to go into Champagne to the duke of Angouleme with a commission to furnish provisions for the army. [E] At this was his first commission, so it was also the first beginning of his thefts. [F] They became more enormous when he was employed in the fortification and building of the citadel of Verdun, of which he made king governor, and appointed him lieutenant general of the three bishoprics, with the office of pay-master general. [I] He was employed in the war of Rochelle in 1627 (m). He was present at the defeat of the English in the Isle of Re (G) and served, as Marshal de Camp in the quarters of the duke of Angouleme, with so bad successes, that in all the failles that were made, and all the attempts for taking the fort of Thaden, and blowing up with a petard the gates on the side of the morais, he was always forced to excuse himself, and to justify his own behavior, which he should have been. He was commonly accused by the folders of the king, because they were in ill; so strong was their opinion, that he was not so valiant as he was thought to be (n). It was during the siege of Rochelle, that he began to cabal against cardinal Richelieu; which he did chiefly by endeavouring to render him odious to Mary de Medicis. [O] Marillac continuing at Rochelle, contributed at a distance, as much as lay in his power, towards carrying on the monopoly; and as he confessed at his trial he was often to the queen-mother, and gave informations to those who despised his letters, that Mr Bouhiller, then her secretary, should see none of his dispatch; that they should be conveyed by the ladies of the bed-chamber, and that this good prince should know nothing of the disorder that he bad— Those who for their own interest, and because of the grief and degradation of a great man, were desirous to makeCardinal Richelieu to mistrust the king, used the strongest recommenda- tions which obliged the cardinal to snatch this staff from the hands of the king, and give it to this most important subject at the siege of Privas. [P] This new marshal of France and his brother, who was then keeper of the great seal, continued their endeavours to ruin the cardinal, which they hoped to compass in Italy, and for this end they did what they could to hinder the king from approaching Piemont, and with the same prospect, the marshal fitted the order in which the king sent him to bring the army from Champagne into Italy [Q]. At last he went of a malicious and proud spirit, and that to bear the weight of his ambition, poverty, he must have recourse to vile practices that dishonoured his life. And in exceeding his competition, that when he was transported by the impetuous current of his faction, wherein women, and many people incapable of war, had much authority, that he who had a good man, could talk much and make a noise, easily acquired the opinion of great value with those who had no experience in his profession. [G] He was present at the defeat of the English in the Isle of Re. We shall now inform you who the author of this anonymous report, which appeared at this time. It is observable, that the keeper of the great seal, as he feels (59) became the historian of the transactions in that life at the defeat of the English, that he might give to the world all that he thought fit to reveal; he not only committed to his impute, but not his name to that, that the relation might be the less suspected, and that he might give it more credit to the public voice of all those who renewed after the fight. He was very in- creet to make the great and only harangue of his book about him: For besides, that he was accounted by the folders a man great only in words; but little in deeds, he disdained the name which the folders gave him of Marillac Goldbridge, because he gave it to many reasons for not fighting. He makes him come near to the enemies to take a view of them, and to make a detail of their words: That he approached them in spite of the valuations of the advanced soldiers, which he was forced to stand. Whereupon it was said, at the first reading of this panegyric, that he found them of a bad tale, and such as he had never talked but this time. In a word, he makes him the only author of all the loss of courage and conduct, and allows marshal Schenberg only to approve his counsel, and Thoiras to make rash and revengeful overtures for the death of his two brothers. Yet all the delays of this knave, which the testimony of his brother attributes wholly to him, he was more complain of than before, &c. [O] 140 Chandet, supplie the rect, because it is too far and. [O] He gave order, to bring his army from Champagne into Italy. He per- fected in his disobedience, till the ninth or tenth of September, that he might come from the land to depart under a great penalty. O o o
went from thence; but he kept those troops near Lyons to put in execution the resolutions that were taken against the person of the cardinal (7). The king's recovery made this plot mischance. The marshal went over the Alps, and obtained the same power over the armies that the marshall de la Force and Schomberg had (6); but the cabal having failed in their main design, I mean the queen not being able to obtain the favour the deferred of her son the king, to remove the cardinal from his council, the Marillac were undone (1). The king having taken away the feuds from the class, which were powerful and dangerous incursions in so bad hands, caused him to be carried to Lizieux (5), and commanded the marshall de la Force and Schomberg to seize the other, and send him prisoner under a strong guard to the castle of Sainte-Menehoult. These are some extracts out of the book of Mr du Chattelet. He mentions also the engagement which the eldest of these gentlemen had entered into with the League (7). We see, in Moreri, that the marshall always refused the offers his friends made to deliver him out of prison, and that his sentence was reversed by a decree of parliament after the death of cardinal Richelieu (9). This

acquainted theof Paris, that he was there as a field to secure them against the forces of the emperor, that waited only for his removal, that they might enter into France. He filled the king with letters written to his friends, containing the cau ses of his delay, which he excused to the king, sometimes by false news, and sometimes be cause he could not draw troops out of the garrisons, without paying the foldiers and the communiti es which had maintained them. This delay was so prejudicial to the king at this time, that all the resolutions of those whom he entrusted with his affairs, and with the army beyond the Alps, remained in suspense upon the uncertainity of his coming, which he promised in one dispatch, and precisely delayed by another for reasons frivolous and deceitful; which occasioned such a loss of men and time, that if he had come in the beginning of July to Sena, as he might have done, and was committ ed to the war, the payage of Veillans had been secured, and the relief of Cassel infallible at the beginning of August. If he had obeyed, as he could have done, the men had not been there in the time of that pestilence and mortal disease, which destroyed twenty thousand French in the Autumn, in the plains of Plainfouet. The rate of the besieged, and of our troops had not forced the generals to admit, in September, the Spaniards into the city and castle, by a truce, which the event only ex cused; and the bad air of Lyons, infected with 6000 men, would not have been able to bear the king in danger of his life (41). Here you may see the confirmation of a reflexion I made above (42), that it was for the good and service of Lewis XIII., that our troops should be commanded by the friends of cardinal Richelieu; for being nothing more proper to destroy this prince minister than the bad forces of the war, it was to be feared, that the enemies of that illustrious prince would at least indirectly the enemies of France. You see how the Marillac contrived the matter so, that the expedition to Italy, of which they had the direction, proved unfort unate (43). I am willing to believe they did not def ace the forces of the Spaniards as much, but only as a means to procure the fall of the prime minister. Whatever motive they might have to destroy it, the inter est of their crown, and the service of Lewis XIII. suffered by it.

(7) The obligations which the eldest of these gentlemen had entered into with the League. The circumstances of the most remarkable of these gentlemen are as follows; that, among other things, it was represented to cardinal Richelieu, ' That it would not be difficult to make people believe the ingratitude and displeasure of Marillac the keeper of the seals; that it would easily be credited that he, whom all the world believed possessed with such a furious passion, as to sign the league with his own blood; who had a man from a French Gendarmerie, who from counsellor in the parliament of Paris, became an attornet at an attorney, to imprison the most illustrious persons in the world; who declared against his presentation in the king's council, for being a deputy of the third estate of the league,' that he was an officer in the highest court; who from a lay-counsellor, became attornet at the chancellory, and from a furious Gendarmerie became a domelc to the duchess

of Bar, and her confident so far as to go to a Protestant sermon, might, on this occasion, have assu med all the faces, changes and revolutions that were most agreeable to his passion (44). The author whom M. du Chattelet refutes, had said, that the marshall should always force the king faithfully next to G.O.D. Which Mr du Chattelet criticizes thus: Upon what other grounds, save he (45), was the rebellion of the League founded? Did Buflly, the Spartacus of France, 50s, forty years, make his way against the fury of Michael de Marillac, who afflicted, ufe any other prolong for his driving the senate from their seats and dragging them to prison? We see in Moreri that... 46. This sentence was reversed... after the death of Richelieu. The Memoirs of M. Payfegur, cited in the Dictionary of Moreri, say, that the same day the marshall was seized, the captain of his guards, propitious to his person, procured to his escape; and that the marshall answered him, that he would not make his escape, if he could; that he feared nothing; that he had always been a true servant to the king; that he ordered him to serve his majesty faithfully; and to tell all his friends to do the same (46). Mr Payfegur published this as having learned it after wards, from Mr de Marillac, when he had him in his custody at Fontaine-les-Douvres, related four days later. After this, will not this think that Moreri has informed us faithfully, nor that Mr Marillac had never any intention to make his escape. The king had a mind to see this affair and put the matter would be another story of the king in danger of his life (41). Here you may see the confirmation of a reflexion I made above (42), that it was for the good and service of Lewis XIII., that our troops should be commanded by the friends of cardinal Richelieu; for being nothing more proper to destroy this prince minister than the bad forces of the war, it was to be feared, that the enemies of that illustrious prince would at least indirectly the enemies of France. You see how the Marillac contrived the matter so, that the expedition to Italy, of which they had the direction, proved unfort unate (43). I am willing to believe they did not def ace the forces of the Spaniards as much, but only as a means to procure the fall of the prime minister. Whatever motive they might have to destroy it, the inter est of their crown, and the service of Lewis XIII. suffered by it.

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serves a reflection.

In 1577, in the reign of Henry III, at the fait of James die to the lordship of Vernon and to the said lord marshall Bise: and the verification and publication of their innocence was done judicially at Bologne, June the fourteenth.

To speak truth, the letters-patent, edicts, and decrees of princes, contain often some honourable things, which, properly spoken, are not the things which the princes intended, and must be understood after the manner of compliments. Do you think that Henry III spoke according to his own judgment, when he declared (57), that the duke of Bourbon, his brother-in-law, the Prince of Condé, and all the other lords, knights, gentlemen, officers, and inhabitants of his kingdom, who had a hand in the last troubles, had been in this, his good and past, and forgiven; and when he tellith, that he is now well and duly informed of the good intention of the said duke of Alençon, and that there were done and done by him, now to his knowledge, the living as well as the dead, but what was for his service? Do you think that Louis XIII spoke more sincerely, when he declared (58), that he believed that such matters were done by the prince of Condé and his followers, had been done with a good intention, and for his service? The lie clausur is commonly to be found in all the edicts of princes, frequently under the form of a reason. Charles IX (54) are, and now is a form that will be used at all times when the exigencies of the state shall require it. By a simple form of a letter, a piece of civil war, do commonly capitate us happily for themselves, and their own interest, that they obtain either the marshal's staff, or the blue ribbon, or the government of the state, and do not go far from the point of order, wherein the king declares that he is conversant, in his actions are wrong, or for his service. Neither the prince who speaks, nor the secretary of state who dictate, nor the chamberlain who feels it, believe anything of this to be true; yet the necessity of the times forces them to express themselves as it is otherwise. But nobody understands this literally; people continue to say, or to think, that they bore arms against the king, and were rank rebels.

The rest must pass for compliments under the great seal, and chamberlain.

What kings do in their edicts and declarations, is also done sometimes in a parliament, either by their order, or upon their recommendation, and sometimes they are not who they are not in it. I mean, that the honour of persons is conferred sometimes upon one present, and sometimes upon another, supposing that this gives nothing by it, but only a little time; for the proceedings are renewed with all the requisite formalities, and he is duly convicted, and the first sentence is confirmed in the main.

Note. That I do not intend to deny, that the honour of some persons who were punished with death, has been rebofed in such a manner as did import a judicial declaration of their innocency, but only to enquire into the consequence of a reviewing of the process, attended with new writings in justification of the parties, and with convicting proofs of the corruption or ruthlessness of the judges. Without this, the re-bofing of the honour of those persons is nothing gained by it, the good services that are done to the parties, and against the accused, and for the good of the kingdom.

MARINELLA, or MARINELLA, (LUCREZIA), a Venetian lady of a great deal of wit, who published among other books [A] one intituled La Nobiltà e l'Eccellenza delle donne con diletto e monitanti di gli uomini, (The excellency and警告s of women with the diletts and faults of men) (4). She carried the pretenzon of the sex, not only to an equality, as some authors have done (2), but also to a superiority above women.

* * *


[6] Thus extant only two: one is Madam de Gournay, who wrote a little book of the equality of men and women. Her pretenzon was dispossessed by Mrs Scheunen; No- bilissima Gornonsen diflernanametal. uti ait elegancia e lepro improbante minne polum; jana per annia cumprobare nec euin qvidem nec vero in lip. ille enim, cuiusdam quaesitio quippe est. habita, brevitate causas provocat (9).—The short discours of the excellent Madame de Gournay. (10) I cannot, because of its elegance, and grangifueus. (5)
MARIÑELLA. MARINELLO. MARIUS.

above the male. Mrs de Schurman did not approve the defign of this book (2), and therefore she would have blamed Mrs Jaquette Guillaume (C).

(4) "Tocco venne alia sua cbr virginal modella sed fembra in due miliardi concede arbitrare, ut vel perferite quiet trans-

(5) See the Journal des Sçavans, March 19, 1790.

(6) Article viii, pag. 1145, of the first edition.

(7) On the back of the left page is the title-page of the second edition of the Nouvelles of the year 1655.

(8) See the lib. of the Works of the Learned, Sept. 1693, pag. 27, 8vo.

(9) At Venice, 1575 in folio.

(10) At Venice, 1583, in Venice.

(11) "One of his books will enable me to make a small remark." It is that which is intitled, Le Medici parmentiers alle informata delle Donne. I have not consulted it, because there is no reason for faying, that the work of John Liebaut, on the Diseases of Women, is only a translation of this. Lazarus Pa, publishing a new edition of this work of Liebaut at Paris, in 1630, in 8vo, intitled, The Diseases of Women, and their Cures, in three books, by John Mariţellos, of Forino (2), a learned Italian Physician. He revised, corrected, and augmented it one third, in which he made use of Roderigo da Caliro, a Portugese Physician, who had happily seconded John Mariţellos. Here is a paffage, in which thisitter is commended, and in which Liebaut is accused of Plagiarism. Mariţellos, in his dedication of it, to Marçelino (a) says, I must not wonder, that this matter, that he has exceeded all the ancients and moderns: for all the parts of it, to the most minute, are clearly, distinctly, and learnedly, composed. A work worthy of defering a genius as his! of which he has given proofs through the whole of it. In the preface, he lays claim to the discovery of Rhâifs: it is he, who wrote the four books of the Embellishment of Women; and many other terrors, which the Italians and French have improved. He has, in a more polished and enlarged style, transplanted this book into French; as also of that of the Embellishment of Women (3).

(12) Lazarus Pa, in the Epide Divinatory.

MARIUS, firmande EQUICOLA, because he was born in the country of the Äquì in Italy (A), flourished at the end of the XVth century, and in the beginning of the XVIth. He studied Physics and Mathematics under Faber Stappolens (a). He was one of the wisest in the court of Francis Gonzaga, marquis of Mantua, and he wrote in Italian a history of Mantua (B), wherein he enlarges much more

(1) The Anciennes moitié conceptions Äquicola (1). The Italian words of this author are these: ha illustrato gli Äquì, Maria di Atene, etc. We must not wonder, that Nicodemo (2) did not make use of that, referring to Nicolas Toppi, who placed this Marie among the Neapolitan authors (4); for there was great reason for placing him there. Marius Äquicola was of Al- viro; and if on the one side, many Geographers believe, that his place having polished, enlarged, and translated this book into French; as also of that of the Embellishment of Women (3).

(2) See Mr. de Sercouges, Script. Sacrorum, pag. 241.

(3) "He was a man very tall and well built of huge stature, with mud and squalor of the ancient Äquì, it is certain, on the other side, that at present it belongs to the kingdom of Naples." [B] He wrote in Italian a history of Mantua. Let us cite the words of Leander Alberti: 'Dies inter


(5) "I hope it may be a Venuetian."
much upon what concerns the illustrious house of Gonzaga. He wrote many other books [C]: what he wrote about the nature of Love, was reprinted several times [D], and yet is very difficult to be met with. I have said nothing of him in another place (E); Scaliger, the father, praises him very much [E]. The epitome of Gellner's Bibliothèque desceives to be curtailed [F].

(3) Fuit, & lingua vernaculare pereleganter Gonzagaram
vitas scriptur [c]. He was long honored with the friendship of Francis Gonzaga, marquis of Mantua, and of my great-grandfather of Gonzaga in his mother's-anger. Give no credit to what he says of the elegance of this book: for I know that the style of it was so harsh, that the Bishop of Oman- na was obliged to correct and poli it, when a new edition of that history of Mantua was made in 1608. 

(4) Maximum virum partem Mantua egit Mar- lius internecio in Iuliana Fratelli. Iuliana Franc- nius II. Marchionis in cuius gratiarum scriptis de Mantuanis hiebreos commentarios a rerum omnium libri, de Virtu, & filiam subsignis equalissimos laudat. 

(5) He spent two years, in the course of his life at Mantua, among the intimates of Isabella D'Elsa, wife of Francis II, the marquis, to observe nature, in varie
a short time in Rome, in the same time in the Italian tongue, but that rude and unpolished, agreeable to that age. But, in the next
century, Benedict Omannus of Mantua, whose Marquis's house was burned, changed these words, for these, in sac, and qualified the title. It is divided into five books: The third are dedicated to Francis II, Marquis of Mantua, who died in 1510. The fourth, being wholly designed for the life of that marquis, was dedicated to Frederic Gonzaga, his son, to whom Marquis was secretary, if we may believe Benedicton. The fifth, the history of this Frederic, till the year 1541. Of this I have not informed by a memoir, which Mr. . . . was pleased to lend me.

(6) He wrote many other books.] A treatise De opportunitate, printed at Naples in 1507, in 4to. Epistola ad Maximilianum. Spurian Mediolani ducta de liberis libris, printed in 1531, in 4to. A Latin answer against the findings of the French nation. It was translated into French by Michael Rolle, and that version was printed at Paris in 1550, in 4to. D. Is- bella's Epistles Mantua Principis litter in Galliciam omnim- unse unificationem. I shall speak hereafter of the de- scripion of that journey. We find in the Bibli- theque of Draudus (7) one Marius Equivalis Olivetati- cum, the author of a book of 1555, (8) printed at Munich in 1554, and (9) one Marius Equivalis, the author of an homagium de ludibrio trium philosophia fah- cialibus. Toppi (10) ascribes the author of these two treatises to the name of Marius Equivalis. It gives the title of it, with a clause, which Draudus has forgotten, who, that Anselmus Stolikum first published this book, after he had corrected it. Leoni Niccolino (11) mentions this title: Introduzione di Maria Equivalis ad comporre ogni forte di rimia della vulgare, com uno erudito allegro, intero alle Maia, e alla malgia, a Venice in 1555, in 4to. Add to this what will be said in the following narrative. Let us see what Mr. . . . has informed me of, that he was a journey which Isabella d'Elsa, marquise of Mantua, made into Provence, to visit St. Baume, to which he was obliged by a vow. The author of that (12) is the man who informed me of that journey, and would not tell us, if he knew it (12). Here is his dedication. Marius Equivalis,

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MAXIUS

in Ferdinando Gonzaga Franc. March. Eustacii et
usque, ad locum La Terra, ab equidem de quibus ductus loca: sequar enim haf- fritudine, aus in corpore. Jam vero in arte, qui

(7) At pag. 216, of the edition of Ferdinandus, 1635.
(8) In essa traduct. uterque aliquot tertius.
(9) Ad vera, Cere to ascend in adquarity.
(10) In habitation si turning.
(11) Equivalis Sociedad Espanola.
(12) At pag. 216.
(13) Nicolo Top- pi, ubi figo.
(14) Niccolo, ubi figo, pag. 217.
(15) Contra re- nuntiat, non dif- ficulte co ma- fres, qualique difficultatem.

This Poem was written in 1517, if we believe Joseph Scaliger (19), who adds, that his father and Matthew (19) Scaliger, Scaliger, Confessor, and Scaliger, Confessor, with both inimitating themselves in Fabulae Rerum.

(16) Pag. 555, Ed. 1531.

(17) Mr. . . . in the memoir cited above.
(18) Ah Obis, ubi.

(19) Fabulae, nymonique seid.

(20) Quum dicit nisi, sed excellens se.

(22) Pag. 555, Ed. 1531.

(16) The epitome of Gellner's Bibliothèque desceives to be curtailed [F]. Marius Equivalis is there summed Alveia, a second of the German history. It should be Alveia (22). Epit. Bibl. It is said there, that his Italian treatise De natura amo-

(20) Scipio, Fide- rum, corrected by Thomas Rainell, Porcius, was printed at Venice in 1563. I know no author, who has three names, Marius Alveiatus, the author of that book, is imperfectly distinguished from Marius Alveiatus, Viro nobilis, qui scripsit philosophiam de natura amoris. Item de opportu- nat., Item de natura & de amore, . . . of noble birth, and an Italian, who wrote a book, in favour of Euphrosina, a model of Love in the spirit. In Sycoy, Fide rum, authore, De opportunitate: et

(23) Scaliger, the father, praises him very much. He inserted a piece of poetry to this, which begins thus:

Maxime vir, geminum cui circam temporum laurus
Purpurea faculis nexit Apollo mansa:
Aequat Equaodum decem, acceptibilem rerum
Numinibus vehevis, nymonique seid:
Quid factum mihi? . . . (19)

O thou! the Muses favourite! for noble loves
A double laurel Porcius self professes:
Dears! Euphrosina! What failest thou? I live,
Unpity'd though I am! . . .

It was written in 1517, if we believe Joseph Scaliger (20), who adds, that his father and Matthew Scaliger,scaliger, Confessor, and Scaliger, Confessor, with both inimitating themselves in Fabulae Rerum.
MARLIANUS. MARNIX. MAROT.

MARLIANUS (RAIMOND), wrote an alphabetical description, veterum Galliae locorum, populorum, urbarum, montium, ac fluviorum, eorum maxime que ad Casarem in Commentarios suis, & apud Cornelium Tacitum, i.e. Of the ancient places, people, cities, mountains, and rivers of Gaul, those especially, which occur in Caesar's Commentaries, and Cornelius Tacitus: which is usually printed at the end of Caesar's Commentaries. It was first printed, in the year 1704, in a famous affinity, that he was one of the learnedest men of his time, in the reign of Louis XII. (a). In my edition of Julius Caesar he is called Vir clarissimus, & fuit temporis erudissimus, that is, A most famous man, and the greatest scholar of his time.

MARNIX (PHILIP DE) lord of Mount Sainte Aldegonde. See SAINTE ALDEGONDE.

MARNIX (JOHN DE) baron des Potes, &c. is not known to me but by a book intituled, Réolutions Politiques, ou Maximes d'État, which he printed at Brüelles in 1612, in 460. It contains some good things, and chiefly in the margins. He dedicated it to the arch-duke Albert, sovereign of the Low-Countries, whose subject he acknowledges himself to be. He put out, some years after, a second edition of it, very much enlarged (a), and dedicated it to the Infanta Isabella Clara Eugenia, this arch-duke's widow. I have not seen his other book, intituled Representations, which the catalogue of Oxford mentions to have been published at Brüelles in 1612, in 460.

MAROT (CLEMENT) valet de chambre to Francis I, and the beft Poet of his time, was of Cahors. He infinitely exceeded John MAROT, his father, who was pretty good at making verses (a). Some say, that he was educated, in the quality of a page to Nicolas de Neufville, who was the first of his family that was secretary of state; but they are mistaken (b). They add, with more truth, that, about 1520, he was appointed to serve the princesse Marguerite (c), the king's sister, and the duke of Alençon's wife.

(a) It was reprinted at Rome, in 1624, and in 1621, in 3vo.

(b) See Mémoires de Trévoux, July 1704, pag. xii.

(c) See Mémoires de Trévoux, July 1704, pag. xii.

In about, Cahors in Quercy did I leave,
Oprend's valet un nom d'amour à la veuve.
Scenes ten years old, to France I was convey'd,
Your mind; afterwards, so long I stay'd,
That I forgot my mother-tongue, to gain
Imperfection the French, withail tain and pain.
In time, I gained a better native
Or's that I must, language which great courts admire;
Following the great king Francis, feft d'ab'nom,
Whole knowledge far exceeds his royal fame.
In France, this fole advantage cou'd I gain,
By twice ten years of full value and of pain.

Mr de Rocoles adds, that Marot dedicated to this lord of Neufville one of his Poems, intituled, The Temple of Cupid; and that the epistle, wherein he dedicates this Poem, is dated at Lyons, May the 15th, 1538. Several editions of Marot (r), which I have consulted, give me no such information. The Temple of Cupid is placed in them, in the beginning, without date, and without any dedication.

This wants reforming. See remark [R].

If Mr Bayle could have consulted the old editions, particularly that of Stephen Dole, Lyons in 1542, in which this epistle is found, he would have seen, that, when Marot composed his Temple of Cu-

Laudationes de Nicolao de Constantii,

(1) Taken from "Du Verrier Vieux,

(2) According to E. Armand, Hift of the great

(3) According to E. Armand, Hift of the great

(4) According to E. Armand, Hift of the great

(5) According to E. Armand, Hift of the great

(6) According to E. Armand, Hift of the great

(7) That of of

(8) That of of

(9) That of of

(10) That of of

(11) That of of

(12) That of of

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(36) That of of

(37) That of of

(38) That of of

(39) That of of

(40) That of of
Wife. He followed that duke to the army in 1521 (6). He was wounded, and taken prisoner, at the battle of Pavia [D]. This adventure is left taken notice of, than the perdition he suffered from the bigots, who put him in prison as one suspected of Heresy [E]. When he was delivered out of their hands, by the protection of Francis I, he

C’est la Princesse à l’esprit inspiré,
Au cœur elle, qui de Dieu est tiré.
Mieux (et m’en croit) que le feu de l’Amour,
Et elle fuit humble Valet de chambre.
C’est mon état. O Juge Platonique:
Le Roy des Francs, dont elle est fourie unique,
M’a fait ce bien: & quelque jour viendra,
Que la foi meuse au freme me rendra (g).

The only worldly benefit I found,
A misèrre com, in which I saw around
More evils, than her whole face before can show.
Great on the earth, but to bear-one bending bow.
My majesty the princesse Margaret intended,
Into whose soul bonté & inspiration finds:
Whole psiers foul God to himself & devis draw,
Better, I trust, then amber does the faire.
On her, her very humble face, I await;
And this, Platonian judge, is Mahel’s fait.
This honour to her brother of D’auco, who
On his sister did this gift befor:—
The compliment, perhaps, she may repay,
And Mahel be giv’ a back another day.

These verbs inform us, that he was appointed by Francis I, to serve the princesse, his sister: which appears also by the following passige:—

Ainsi je fus pourfu, & pourfuirant
D’elire le moindre, & plus petit servirant
De votre hôtel (magistral princefle)
Ayant espasser que la vostre nobleffé
Me recevoa, non pour aucune chose,
Qui estoit en moy pour vous servir enclore:
Non pour prier, requeule, ou rhetorique,
Mais pour l’amour de votre Frere unique,
Roy des François qui à l’heure presente
Vers vous m’enveoyé, & a raison y servicire
De par Pothon, Gastinhome honorable (10).

[ti thos, grands princesse, je aifoere to
The humblest waifful of your high degree
Hoping to me your favour will be shown,
Not for sight marvels of my own
But for the king your royal brother’s fate,
Who finds me now, your bounty to partake.
Preisant thus by Mr Pothon’s hands,
I bountly await your highnes’s command.

(D) He was wounded, and taken prisoner, at the battle of Pavia. The author of the Life of Clement Marot, inserted in the collection of the most excellent pieces of the French Poets (11), has not omitted this adventure. He produces the following veres of Marot, without telling from what piece he had them (12).

But not that arm, which would now zide the peus,
Or seiz’d the gitt’ring lance, was wounded them.
Love, for your sake, that arm des sill preçoir.
It’s misèrre, the removed far off, to faire.
Laiely, beyond the Pyrrenes convey’d,
And priis, with my royal maitre, made,
My body now’s enfer’d with cruel shame;
My heart has long your priis been in France.

[E] The bigots put him in prison, as one suspected of Heresy. This was done at the instance of Dr Bouchard, when Francis I was the prisoner of Charles V in Spain. The fact of these two facts is proved by these words of Marot:

Dame respandie à mon present affaire,
Doit Docteur. Qui t’as induit à faire
Emprisonnement depuis fix jours en ço,
Un tien Amy, qui onc ne t’offenda:
Et vouloir mettre en lieu crainte, & terreur
D’aigner justice, en difant, que l’erreur
Tient de Luther’d Point ne fuis Lutheriste,
Ne Zuilinglen, & moins Anabapthite:
Je fuis de Dieu par son fils Jefu Christ (13).

Aufeus me, learned sir; what could prevail
On you, to throw your friends into a goal,
Six days in hard confinement there to lie,
And trem ble for the laws’s security
Saying, that I with Dr Luther err?
I am no Heretick, I do aver.
Nor Zuilinglen, nor Luther is my guide;
Much less with Anabaptists do I sied.
My orthodoxy to the world is known:
I owsehip God, there Jesu Christ his son.

He afterwards in this letter, continues to protest, that he is orthodox and a good Catholic. The proof of the second fact is contained in the verses I am going to trancribe. Note, that Marot relates, in them, what passed between his judges and him, during his imprisonment.

Or fus-je leog de ma Dame, & Princefle,
Et pres d’ennuy, d’infortune, & delfre
Or fus-je leog de fa treелефre face.
Ses fleurs pres (o cruel) ton audace
Pas ce geuf min efert de prendre
Ton serviteur, qu’on m’a point voue mesprendre:
Mais tu vois bien (doint je lamente, & pleure)
Qu’elle s’en va (helas) & je demure
Avec Pluton, & Charon nautonier.
Elle va veoir un plus grand prisionier:
Sa noble mere eor elle accomplie
Pour retirer nodre Roy hors d’Espagne (14).

I am not oon from my royal misère on,
Nor near to grief: distress and misery,
Had I been by, her presence you’d have seen’d,
And guiltlesly I from durance was flared.
But why should you the princesse’s absence chiere.
(Fatal departure! cause of all my woes!) She’s gone, alas! and left Marot behind,
With Plate, and with Charon, here could I.
She’s gone, and her great matter in her tale,
To bring our captive monarch back from Spain.

I know not the circumstances of the conclusion of this proces; but I believe that the king and the princesse Margaret protected our Poet. Do not tell me, that
he was still in great fear of those people, and so much the more, because he had very naturally described the injustice of the Chatelat in one of his Poems (c). And therefore, when he knew, that they were again in search after him, and that they had feizd his books, he had not the courage to return to Paris (F). He left Blois, where he had learned this

At Blois their firost attaczs upon me made, And their dire hands on all my riches laid. They bore my books by violence away, And my dear treasur'd papers were their prey. O faiourlige judge! What favor permis To violate the Mayas cabinet? Were books prohibited among them found? Poets by saml refrains were never bound. A loiter ruin'stnd'd be undist'd the maje, And hard's have liberty their books to abuse.

Tho absents from the town, their feste I found, Who know withit kenefit calmyng to exaud. This knowing, I, my innocence to clear, Rys'ted before your majesty I appear; And, leaving Blois, to court I took my way, But fame not fitt'd me, and began to say; If you go thither, friends, you are not well; The king may see you with unfa'ring eyes. Then, as a pilot, when he fitts a rock, Turns short his course, to avoid the flaw, So I my fips directed far from town, Dreading a jail, whosf hardships I had known.

Note, that he begins this letter with representing that his flight is no proof that he owns himself to be guil- ty, but only that he is convinced of the bad adminis- tration of justice.

Je pense bien que ta magnificence, Souverain Roy, croira que mon absence Vient par sentir la coule, qui me point D'aucun mesfait: mais ce n'est pas le point. Je ne me sens du nombre des coupables: Mais je pay tant de Juges corrompables Dedans Paris, que par pecune priée, On par amis, ou par leur entreprise, Ou en faveur, & charité pleure De quelque belle humble folécrite, Ils sauront la vie ordre, & immande Du plus mechant, & criminel du monde Et au rebours, par faute de pecune, Ou de support, ou par quelque rancune, Aux innocens ils font tant inhumains, Que content fuis ne tomber en leurs mains. Non pas que tous je les mette en un compte; Mais la grand part la meilleure fermonne. Et tel merite y elre armé, Dont le confeil n'est su, ne prête. Suyvant proposts, trop me font ennemys Pour leur Enfer, que par esfer jay mis, Où quelque peu de leurs tours je devcevre, Là me veult on grand mal pour petit œuvre; Mais je leur fuis encore plus odieux, Done je Pasy lire devant les yeux Tant clevoyans de ta Majesté haute, Qui ha pouvoir de reformer leur faute (22).

But to return to my narration true; Fell Rhadamantus, and his horrid crew;
M A R O T

this news, and retired to the house of the queen of Navarre, his antient mistress (d), and, not thinking himself safe there, he went into the court of Italy, and flaid at the court of the princes

(d) The duchess of Alenon was becom queen of Navarre by her marriage with John d'Alenon.

I woud not fill full eenzech hands as their,
Te fijter, or efange, as they shal fall play.
Not ehat this confure comprehends them all;
But ab! the number 6th upright is small.
And such alone defervce to fill the chairs.
Who without favour or affection bear.
Befyde, the many fute my chief! has made
Of such, robef, lef, I shoul fill their trade.
Who carfe my mius for painting them aright.
And dragging some of their dark deeds to light.
But more they take affence, that I should dare
To bring such vices to your royal ear.
They know, your majesty has piercing yis,
To see, and to reform, their villains.

He informs us afterwards of a thing his Historians take no notice of, that he was made prisoner while he was under a great tickness, and that the king gave orders he should be let alone.

-One day they came, when I in bed was laid,
Stich, and in pain, and me their priser made.
Arresting one almost at his left breath,
And sticking under the arrest of death.
But let me thank your gracious majesty,
Which kindly interprét to refuse me.
My life and liberty to you I owe,
Who had our envious rage so further on.

Then he goes on, and enforces the Sorbonne, and prodicts, that the fuplications of Heredy, they had endeavoured to raife in the king's mind against him, were altogether unjust. See what he says against the Sorbonne.

Autant comme eux, fans caufe qui fait bonne
Me vœut de mal l'ignorante Sorbonne:
Bien ignorante elle eft d'etre ennemie
De la retraite & noble Académie,
Qu'a egréée.
Il est tout manifeste,
Que là dédaus contre ton veuil celeste
Eft defendua qu'on ne voie allegant.
Hebreu, ny Grec, ny Latin elegant:
Difant, que c'est l'egare de Herities.
O povre gens de favorier tous ethiques!
Bien faires cez ce proverbe coutant,
Science n'a hainxy que l'ignorant.
Certi, ô Roy, fi le profond des cœurs
On vœut fonder de ces Sorbonquers,
Trouv'ra fera que de toy ils fe decent.
Comment douoir ? Mais que grand mal se veulent,
Dont tu f ait les lettres, & les arts
Plus reluifans, que du tems des Céphes:
Car leurs abus void on en facon telle.
Cet toy, qui as allami la chandelle,
Par qui main eil void mainte verité,
Qui tous épéée, & noire oblivion
A fait tant d'ans icy bas déerneance.
Et qu'il teer plus œulc qu'ignorance?
Eux, & leur court en absence, & en face
Par plusieurs fois m'ont ué de menace:

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Dont la plus douze elio en criminel
M'execute (24).

The Sorbonne, ignorant society,
Behold Marot with no limb健全 eye:
Their ignorance, made falsly withflould
The nursery, founded by your royal hand
Where the three languages shound finded be:
But 'tis well known, they trouble your majesty,
Forbidding the young students to recite
Greek, Hebrew, Latin, languages polite;
But languages abhor'd by Heredy,
And therefore ill leaving Catholicks.
Poor ovestichs, laid in Pegan darkness bro,
You purify the Proverb (well I know)
That ignorance is learning's only foe.
Certes, O king, end not to 6th bottom for
Of their dills, they hate your majesty;
Under whose eyes, anguish, arts arise
Science uprears her head, and ignorance flies.
Learning appears in a more pleasing robe,
Then when the mighty Cæsars found the globe.
'Tis you have lit the candles, by stufly light,
Truth, buri'd long in ignorance's night.
(For what is more obscure, than ignorance ?)
Buxii, borne upon the general vie of France.
Those ignorant, and their faculty,
Prefer, and abuse, oft have menarded us,
Death was the mildst finction I cou'd hope:
And 'twas their pity don't us to the rage.

I do not set down the heroic vow, which he adds.
He wished he might be sacrificed to their rage,
Provided the church were not subject to their frauds.
I doubt whether he would have carried his zeal so far as he said; but I do not doubt of what he says, that those Doctors had a mind to keep up ignorance.

This part of the XVth century will be an eternal blot to the Sorbonne, who managed things at that rate. Let us now go on to the protestations this poet made of his being orthodox.

Or à ce coup il eft bien évident,
Que deflus moy ont une vieille dent,
Quand ne pouvois craindre fur moy prouver,
Ont tres-bien quin (25), & tres-bien fceu trouver,
Pour me fachier, brieve expedition,
En te donnant la tribune Acémic:
De moy ton ferf, pour appo a leur alce.
Mieux mettre à fin leur vouloint mauvaise:
Et pour ce faire ilz n'ont certes en honte.
Faire courir de moy vers toy main compter,
Aveques bruit plein de propos menteurs,
Dépuilz ilz faut les premiers inventeurs.
De Lutheriste ils m'ont donné le nom:
Qu'à droit ce foit, je leur reponds que non.
Luther pour moy des cieux n'et defcu:
Luther en Croix n'a point efté pendu
Pour mes pechz: & tout bien advisé,
Au nom de luy ne fuis point baptizez.
Baptizez fuis au nom qui tant bien fonnc,
Qu'au fon de luy le Père éternel donne.
Ce que l'on quirl: le finul nom tous les cieux
En, & par qui, ce monde vicioz
Peut eftre faul.
Le nom tant fort puissant,
Qu'il ha renda tot genouil flechissant,
Sot inferral, foit cèlebre, ou humano:
Le nom, par qui du Seigneur Dieu le malz
M'ha prefente de ces grands hommes nob.
Qui m'éploifent defus pous de Brebs (26).
Q q

(24) Bult
(25) The same as(24)
(26) Vid. pag. New in. 178.
princes of Renata of France, duchess of Ferrara (e), who was a good friend to those of the Reformed religion. He obtained, of Francis I, leave to return, in 1536 (g); but he was so well known to be a follower of what was called the new opinions, that he made his escape, some years after, from Geneva. It is pretended, that there was determined his land-lady, and that the penalty of death, which he feared, was changed into that of whipping, at the request of Calvin (h). He left Geneva, and went to Piedmont, where he died.

Car ces Lombards avec qui je chemine,
M'ont fort apris à faire bonne mine:
A un mot feu de Dieu ne devier,
A parler peu, & à poltronner.
Delus un mot une heure j'meure.
S'on parle à moë, je repins de la telle.
Miais je vais mon nau confort ayant,
Et de ceds plus ne nous enterainent (35).

The king would me recall, were it known,
How cautious in doute of late I'm grown.
No longer Lombards, in solemn country I Refuse,
From talking indiscreet my tongue have I'd.
To utter the word God I'm never heard:
I deafen an hour upon a single word.
If any speak, I hear instead what's said,
But only nod, and answer with my head.
Pray let my pasture be dispatched away,
And all of those words th' date another day.

(h) It is pretended, that he dechnished his land-lady at Geneva, and that the penalty of death . . . was changed . . . at the request of Calvin (a). All that is known of this, is a statement, upon the testimony of a writer, presumed to be very late, and the only one that affirms it. Florimond de Remond, who is also cited, was only his secretary, and who, after his arrival: in it he speaks of the death of the Dauphin, and of the marriage of the princes Magdalen (48), and observes, that the was upon her departure. Now the Dauphin was appointed in August 1536, and the princes Magdalen married the king of Scotland on the first day of the year 1537. Add to this, that Marot says he arrived at Lyon, a little after Francis I. set out from thence (59).

Si qu'à Dieu rends graces un million,
Dont j'ai atteint le gracieux Lyon,
Où je pourray à l'arrivé transmettre
Au Roy François humble falat en mettre (50)
Conclut edict, Mais pas qu'en est hors,
A qui le prince, je vis le capitaine,
Et un toy qui tiens par prudence lyale,
Où le lieu de fa hauteur Royale (51).

At Lyons (Heau'n je prati'd), I am safe arriv'd,
But of my hopes unluckily deprivi'd.
King Francis, at nothe feet I thought to lay
His humble feet, and my poor despar
I gone: since then I've missed all my hopeful,
To whom can I f'rope apply,
As you, who, by your royal majest's grace
With loyal prudence here f'ply his place?

Mr Maimbourg says, that the duchess of Ferrara obtained of the king the return of our Poet, upon assurance given, that he should be more wise for the future (32).

Others lay, that King Francis I. granted the duchess her petition, only upon condition, that Marot should return to the Reformed religion, and should be more discreet for the future (33). I do not see in the works of Marot, that that princes meddled with this; and I doubt whether her zeal for the Protestant religion would permit her to treat of the recalling any man upon such conditions. This is certain, that Marot, having begged of the Dauphin to obtain him a pass for four months, declined that he had learned in Italy to be very circumcised in his discourses, and never to speak of God.
died in 1544, aged about sixty years. [7] The Chronological faults, which it seems, Mr Mainzburger is guilty of, concerning the first flight of Clement Marot, is very flight [K]. As to the other faults he has committed, speaking of this person, you may see a refutation of them in the authors, who wrote against his history of Calvinism. You may find in Sidelan (f), and Pasquier (g), a fine Elogies upon Clement Marot. It may be said, without flattery, not only that the French Poetry had never appeared with such merit in charity and beauty, as he adorned it, but also that, in the remainder of the XVIth century, there appeared nothing that came near his happy genius, his native elegance, and the sweetness of his Poems. The Poets of the Pliciad are dull in comparison of him: And if, in the next age, a Vitruve, a Sarrazin, a Benfrade, and some others, exceeded him, it is only because they found the times improved to a better judgment, and a more refined title (b). The incomparable La Fontaine, who owned himself

Printer, or Statuary, ought to Winter figures, from conceiving a picture or meaning. [L] He died in Pidestum in 1544, aged about sixty years. The first of these two facts is told us by Sammarthans, and the second by Theodore Bez. But we must not think, that Sammarthans confounded in their mistake. He tells us that this Poet died in the year 1544, the battle of Cerises was fought. 'Cum externis & rerum imaginibus subdi elucidavit, in tum accessioni non decrederos, eo ipso anno quo ad Ceresolium illius agitavit oppidum regnum exercitus Anguisce inductum insigne de Caracina victoriae reperiorit (40). You judge a man by the company of his friends. We may judge of the king's army, under the duke of Anjou, gained a signal victory over the German army, a town of that king's country.' There is among the Poems of Marot (41), a flamen of ten verses to the king, sent from Rouen (Sept. 1543), and a remonstrance from the town of Anguisce against Cerises. This town, that he left Geneva the same year that he published his fifty Psalms. 'Ebdit illo quoquequanta Plasmos hoc anno... quinto quidem recepto, cum in Gallia propter Lutheranis suscitatus parum effe, satis. Triginta quidem Psalmos elisicat ante biamam... He published thirty five Psalms two years before.' There is an Elogium upon the victory of that duke of Anjou (40). As to the sixty years of Marot's life, I must have recourse to other witnesses (49), for Sammarthans does not take notice of it. Now, that I shall refit, before I come to the remark (8), what concerns the sixty years. The veris, cited above in citation (5), seem to prove, that in 1526, he was about thirty years of age, and his eulogist, under the name of Pan and Robin, he considers himself as the brink of old age. [E] The Chronological faults, as I have shown, Mr Mainzburger is guilty of, it were flight! He says that Clement Marot did not run away till 1533. When he saw, that the king, his master, positively declared in the hall of the bishop's palace that he would spare no body in this case, he was afraid left he should be feared, and therefore he fled quickly into Berno, and after that he went further over the Alps to Ferrara, to the duchess Remata, who protected the Protestants (40). The king's Declaration in the hall of the bishop's palace, was in the year 1533 (49). Mr Mainzburger runs into it (49) under that year with many circumstances. Now we have shown above, that Marot returned from Ferrara into France in 1536, and we find in his poem (49) a letter from Lyon James to Marot, of which the vain lies therre were.

C'est à Ferrara au huitième an De la fame présentition Mais à la细则 intention Que ce fit le dernier. Amen.

That is,

A Ferrara, in the eight year of his banishment: but it may prove the left, Amen.

This is a proof will some fay, that the flight of Marot could not be, as the last, till the year 1528. But those, that shall say fay, are very much to blame; for Lyon Jamet marks the time of his own profession, and not Marot's. It will be said, that this letter, in a letter, which he wrote to Ferrara, upon the departure of Madam de Sonibie, fays (50), that this lady left a court, wherein she had continued seven years. It is probable that the following Relation of France, which was married, in 1557, to the duke of Ferrara; whence it might be concluded, that he returned into France in 1557; which would prove, that Marot was beyond the Alps that year. But, I confesi, this proof appears to me weak, when I consider, that Kabelas, in the year 1536, mentioned the return of this lady as a piece of news (41). As I see no thing in the Works of Marot, which can make us believe, that he stayed long at the court of the duke of Ferrara, I do not think that M. Mainzburger is much mistaken; for Marot himself tells us, that he stayed but a little while at the court of the king of Navarre.

Si m'en alla, extant ce danger, Non en paix, non à Prince estranger, Non point santé de fugitif détourn, Mais pour servir l'autre Roy à mon tour, Demain Maître, & ta force son époque, A qui je fus des ans à quatre & douze, De ta main noble heureusement donné. Pas tout appareils, Royal chef couronné, Sautant plaidiers de vie trop malheureux, Que je ne fais, esse brulée à l'héure, Si durement, que muette nation En eût tombée en admiration, J'abondamment, fans avoir, commis crime, L'ingrate France, ingrate, ingratifiante A son poete (52).

I fled, its true, the danger to avert, But fled not to a stranger prince's court. A fugitive, in ignominious thing: I paid my duty to another king. My master founds, and his rival flocks, The princes, Sir your falter, in noble haufl, Full fourteen years are pass'd, since I was place d, And catch the title of: her foncroy grace. Soon after, hearing, that the fire did run Many, of better lives than I can bung, While with a sight of nation, here our first fire, The kindling flame of persecution ris'd, France I abandon'd, that ungrateful soul, But most ungrateful to her Past's soul.

Comparing this passage with that, which I have cited above (52), we may easily discover the true epoch of the retreat of Clement Marot, and in what manner the circumstances are to be ordered. The enemies of this poet accursed him to the king in the time of the placeard, and doubtless they rendered him suspected of being an accomplice in the influence of those who policed them up. And when he made no notice of this, and not in his eulogist,

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(7) The works of Marot, &c. p. 409.
(8) See the account des FERRARA, cit. 467.
self to be his scholar [L], has contributed very much to reëst the credit of this ancient Poet's verès. An infinite number of curious persons fought after his works, and could hardly find them; which obliged a Bookfeller at the Hague (I) to reprint them. This is a very fine edition. You may fee, in the judgments that have been collected about Clement Marot (k), that the French Poets are indebted to him for the ronçale, and that they do in a manner owe to him the modern form, or the reafforation of the sonnet, and madrigal, and of some other kinds of little verès. We may add, that he inventëd the mixture of masculine and feminine rhymes (l), without which our Poetry would be very harsh and unpleasent. There are but too many obfolute pieces among his works [M] and

fl. from Paris, and eçapsed into Italy. And thus Mr Mibamib is mithcan only in a few months: he thought that Marot did not retire to Bernie, till after the harangue of the king, and whereas he should have faid, that he retire the ceram weeks before (54).

[54] La Fontaine owned himsel by to be his scholar. See what he wrote to Mr de Saint-Evermond.

Vos beaux Ouvragez font caufe, Que je fay plaçr aux neuf Sours, Cauce en partie, et non toute: Car vous voulez bien fan doute, Que j'y joigne les Écris D'aucuns de nos beaux Écrivins. J'ai proyré dans Voiture, Et Mr Marot par la lecture. M'a fort aidé, j'en conviens. Je ne sery qui fut fon Maitre, Que ce fait qui ce peut effe, Vous ellez tous trois les miens (55).

'Tis from your works I have learned to please the Nuns; But you all allow me other ways to join
With you, as the inspirers of my Muse:
Voltaire's and Marot's, and all that I can't resist:
I profit by them both, I find content.
Mr Marot's master's man, to me unknown:
But all three were mine.

I had forgott fuller Francis, whose didciple I acknowledge my self to be, as well as Mr Vincent's, and Mr Clement's. * What he says, that he did not know whose scholar Marot was, gives me occasion to recite a passage of Lewis Camerarius, which will inform us, that John le Maire de Belges was Marot's master. * Audivi ego ex viri digni Lipsi, Eum illum Belgiam, hominem doctum, & in lingua Latina animi tuitoribus scriptus multim verfatum, primum philus, qui rationem & medium demonstravit elegantiœ rerum nostrarum, capuendo, & cujus autem quid aliud ?


[M] There are but two many obfolute pieces among his works. He followed in this the humour of the times, and of the bell Poets of antiquity, and, which is worrie, his own inclinations and course of life; for he was not only a court Poet, but also a man who loved women, and could not renounce his sensual pleasures. We have seen how he, in his testimony that Théodore Beza gives of him (61), let us now see what he says of him in French: Clement Marot, after his return from Italy to the court, was very much hated by the Sarbonne, for translating, very happily, thirty Psalms of David into the French language: and a number of rhymes were said to have made him when he met with some letters that he was forced to make his escape, and retreated to Gemmae, where he translated twenty more of them. He had alway been bred up in a very bad school, and could not bear in subjection to the reformation of the Gospel, and therefore he went, and spent the rest of his days in Piedmont, where he lived in some seclusion under the favour of the government (62). Yet it must be confessed, that the abilities of Clement Marot are left great, and better wrapped up, than those of the Roman Poets, and of many French Poets, consisting in the effe of 'What a clear thing in the witness of the government (62). * It must be confessed, that the abilities of Clement Marot are left great, and better wrapped up, than those of the Roman Poets, and of many French Poets, consisting in the effe of 'What a clear thing in the witness of the government (62).

[M] In the re mark [M], cap tion (55).

(55) La Fontaine's Poetical Works, Turin, 1629, Dutch Edit.

(62) Beza, Hist. des Églises Re formées, lib. i, chap. 52; Puftrand, chap. 35.
Qui tum denique habens falsum, ac leporem, Si finis mollicul, sc pericul publuc, Et quod praelat imitato præfert, Non dio poeta, sed filiis.

Qui dure sequantur movebant lumbos (64).

The Bard hunc fund' deus cæliae, et poena.

Such wise, as deserve to the fœtus of Anamnesis, aut qui frigores Jugglæi hæc habuerint move.

Which is a false maxim, or at least a very pernicious one, and deserves not to be looked upon as a rule, by men who are sincerely good. But it is with this, as with the itching desire ofuttering a jest. No confidence can restrain it (65) and, when a poet thinks himself capable of doing wonders in an epigram, provided he admits some obscene thoughts into it, he quafs, in favour of his Wit, the sentiments of mind. This is what Do Accom did. I satis, says he, I had not been so loafe and wanton at that age, but I cannot help it now. I will excite myself by this, which I give to a learned and severe Senator of our parliament of Dijon, together with the book,

Pudibudam scriptorum opus ne defiripe, quamque Si licavps legis, ingeniosus legis.

Let not a little jest offend your ear: Together valet et cantamuros appear.

And indeed, I never affected to appear ingenious; that I might be licentious; but I have been licentious only that I might be ingenious (66). Such writers may find a good leon in this latter parte of an epigram of Martial (67), Tum ic erae aestis de desideriis: a leon, which he gave to others, and which himself stood in need of as much as any body, but which he never practised. Let us return to Marot, and say, that, in all probability, his heart and his wit agreed: however he be, he gave no ill turn to this kind of verses. His epigram on a mold Sprone was thought worthy by Menage to be infected almost entirely among his observations, where he endeavours to prove that it was formerly said, Ici mors, for Ici moria (68).

[4] I shall relate some curious things concerning his version of the fifty Psalms of David. Flavieron de Remond (69) affirms, that Marot, after his return from Ferrara into France, was exalted by Vauban to turn the Psalms of David into French verse, and that, following his advice, he published a version of thirty Psalms, and dedicated it to Francis L. It was confined by the faculties of Divinity at Paris, who, moreover, made some remonstrances and complaints of it to that monarch. The king, who loved Marot for the finesnes of his wit, made use of delays, and deferred to the reet. Upon which account the Poet lent him this epigram.

Puis que voulez que je pourfuisse, & Sire, L'ouvrage Royal du Pfaffier commence, Est qu'est tout cœur aymant Dieu le desir, D'y beffongier me tiens pour dispensé: S'en font done qui voudra offensé. Car un tel bien ne peut être plaide, Doivent pèler à je ne l'ont pensé, Qu'en vous plaist, me plaît de leur déplaire.

Since you desire it, Sir, I won't refuse To change faith in David's royal muse.

Let these then, whom the word dishonours, know, If you're my friend, I care not what my foe.

Nevertheless the publication, after many remonstrances made to the king, was forbidden. But

Des hommes plus la choix ef defirée, Quand plus elle est aux hommes prohibée.

They could not be printed so fast as they were sold off. They were not then set for Muçi, as they are now, to be sung in churches; but every one gave them such a tune as he thought fit, and commonly that of a balad. Each of the princes and courtiers took a Psalm for themselves. King Henry II loved this Psalm, And e'est un psalmus de braver, as the Hur de braver and broy: and took it for his own, which he sang in hunting - Madam de Valentinois, whom he loved, took this, De la vanité, in his lay, Ier, De la vanité, and made choice of it for herself. The queen chose the Psalm, Nec verolle pas a Sire, - Lord, in thy sphere, to comfort me, - and e'est un psalmus de braver, and sang it to Geneva, under the name of Poitiou, and so did the reet. In the mean time, Marot, fearing left he should be sent to prison a second time, because he could not hold his tongue, and to Geneva, where he continued his version as far as fifty Psalms (70).

Beza put the remaining hundred Psalms into verba (71), and the Psalms, which he rhymed in a certain tun, to a merry tune. Anthony, king of Navarre, took the Psalm, Revengeur roy, prends en guerre: - Judge, and revenge my cause. 0 Lord, after long time, sang this Psalm of Pitois, and so did the reet. In the mean time, Marot, fearing left he should be sent to prison a second time, because he could not hold his tongue, and to Geneva, where he continued his version as far as fifty Psalms (70).

After this, ten thousand copies of the rhime, - Leuk le faite, were dispersed everywhere. Then every one began, even the Catholics, to carry about them, and sing them as spiritual songs, thinking it was not proper in point of fact. For they were not as yet, nor till some years after, a form of religious worship among the Calvinists; but afterwards they were appointed to be sung in their assemblies, being divided into small sections; which was done in the year 1553, to serve as a refitng-place, where they might take their breath as theirs. For the singing of Psalms as a church, for the most part, lasts half a quarter of an hour. After they were bound up with the Calvinism and Catholicism, this custom, that of singing the Psalms wholly forbidden, and the former prohibition re-newed, with a severe penalty; to that end a Psalm, to be a Luther, is forbidden (72).

As I intend here chiefly to ineflect on matters of fact, I have not taken notice of the critical observations of Flavieron de Remond. He brings, that Marot has falsified the Hebrew text, but Vatablus gave him a very good version of it. The critics of this Hellenist have been confuted not only by reason, but also by authorities (76). Mr. Jurieu has produced the approbation of the Doctors of the Sorbonne, upon which Charles IX, in the greatest heat of persecution, granted, 'I am a Doctor in Theology, a Painter at Printing.' Lygae, for the printing of these Psalms. The approbation runs thus: We, Doctors of Divinity, whose names are here subscribed, do certify, that in a certain translation of the Psalms, preferred to us, beginning at the forty eighth Psalm, with these words, C'est en fa tres Saintes Cités, and ending with this verse, Nous avons a jamais pour Empire. We have found nothing contrary to our Catholic faith, but every thing agreeable to it, and to the truth of the Hebrew text: in testimony whereof we have signified the present certificate, Octob. 16, signified J. de Salamur. Vihout. The Licence granted is Plaumus, for printing R. J.
MAROT.

Of the Psalms, there is nothing, that I know, before the
improvement, had been translated, viewed, and approved,
by Mr John Schelling, Portionary of St Nicolas at
Bruges, devoted for this end by the council of
Brabant. And that, after the improvement was finished,
and found to be no wise
repugnant to the Catholic faith (73). That
the dates may appear, we must add to these words, that
the same author says three pages after, which is, that
the edition, for which Charles IX granted a licence to
Antony Vincent, a Printer of Lyons, 1st November, 1562,
at this date, bearing date 1562: and that the privil-
ing of the sixteenth of October is of the same
year;
with the privilège, and by the privilege of King of Spaine (75) of Mr
Brugiere, minister and professer of Divinity at Nimes,
has related the very words of the licence of Charles IX.

The most authentic approbation of this work, says
(79) that this was that of King Charles IX, in 1562,
who, after he had caused these Psalms to be exami-
ned by some persons well versed in the Scripture,
and the Languages, found that they were finely
translated into French, and that the Psalms were

The Psalms, from the time that they were first
of the Hebrew text, were turned into French metre, and
fits great Mage, as it is very homely, and has been ex-
novated by men learned in the holy Scripture, and in the
said languages, and also in the art of Mage, &c.

There are some difficulties in all this: for it is
hardly conceivable, that Charles IX should have granted
to a Bookseller of Lyons a licence, dated October the
nineteenth, 1562, for printing the Psalms of Clement
Marot, and Theodore Beza. The first civil war of
religion was then in it's greatest height. Lyons had
been in the power of the Huguenots for five months,
and they were actually besieged in Roan. It is there-
more probable, that this licence was granted, that the difference
of dates between him and the other ministers (80) is in
convenient. Beides is inconcievable, that in 1561,
or 1562, the translation, which was tayng at Geneva,
would have been examined in the Sorbonnites,
without the forty seven Psalms. For, according to Pi-
monde de Remond, the fifty Psalms, which Marot
translated, were bound up with the other hundred
Psalms, translated by Theodore Beza, and with the
Calvinists cathedrals, in the year 1563, and from that
time the use of them was wholly forbidden, and the
first prohibitions were renewed with severe penal-
ties (81). Note, that the forty eighth Psalm, which was
the beginning of the translation prefixed to the
books of the Sorbonites, was not translated by Cle-
ment Marot, but by Theodore Beza. I must not for-

The privilege for the translation of the other
Psalms is dated, not the nineteenth of October
1561, as Mr John Schelling believed, but the nineteenth
of October 1561, and it is the licence which Mr Brugiere
has cited under this date. For the rest, I am
fully persuaded, that the approbation of the Sorbonnites
of the Psalms of October 1561, is still in being, I
cannot tell where it is: for the privilege of the nine-
teenth of October does not contain it, nor even men-
tion it. Here is my opinion on all this, which yet
does not entirely satisfy me.

It is palpable, that king Francis I., licensed the
improvement of the Psalms, the translation of which
was committed to him. It was, I think, in the
year 1561, in consequence of the approbation, men-
tioned by Skelton, ibid. iv. under the note v. 3 but
this privilege related only to the thirty Psalms then
translated by this Poet. These thirty Psalms make
up a part of Marot's works, printed in 1561, by Ducret,
in 1562, with a privilege for ten years, lays the title
of this edition.

Nevertheless, this approbation, in the intention of the
Sorbonne, must imply much less than a licence for
printing, and the mention of the name of the
place, after the approbation of these thirty Psalms
procured by Marot, this Poet, as being an arrowed
Lancieran, was obliged to retire to Geneva, where, in
1565, he translated forty other Psalms, which
being printed the same year at Geneva, with the
first thirty, gave occasion to a precise, which
Calvin prefixed to this edition.

The origin of this is, that in the year 1553, the Re-
formed, whether natives or strangers, translated
other Psalms, than these fifty, excepting eight other
Psalms, the translators of which are yet
unknown; eight Psalms, with the first thirty
of Marot, were printed, in 1542, in Geneva, by
order of the Pope, by Theodore Duffet, a German, his
Printer in ordinary, the fiftieth of February; as we read
in the last leaf of the book, printed in 1542, with
our other edition, of these forty other Psalms, the
Pours knew nothing of this edition, which, by the
way, is the same with that of Strausburg, 1545, ex-
cept as to the number of Psalms. The other hundred,
put into print by the Pours in 1555, since it was at that
time, that being tackled by the
Catechism and Liturgy of Geneva, they excited the
aversion of the Catholics, who, after the example of
Charles I., this death-bed, I made no scruple to
use the fiftieth.

This aversion continued to the time of the Confer-
ence of Poity, the event of which, being favourable
to the Calvinists, produced, the nineteenth of October
1561, the privilege of Charles IX to the printage
by the Sorbonne, on the sixteenth, for the transla-
tion of the ref of the Huguenot Psalms; in conformance of which, the edition of Antony Vincent
appeared at Lyons, in 1562, which, before the first
years, after other editions, in various forms, were
printed at Lyons, Roanne, and elsewhere, all in vir-
tue of this privilege, which ought to have been in-
herited in them, but, together with the approba-
tion of the Sorbonne.

VilmONDON'S letter, cited by Mr Bayle in the re-
mark [50], mentions the Psalms, Vers l'Etternel des
approunees, at Paris, in 1559, and, according to the
remark of Jeremiah de Pours, the 1541, after the reckoning of that time; this
Psalms, I say, is the last but one of the Gothic edi-
tions of the Psalms, translated by Beza, but just translated into
verse, probably for the use of the Dauphiness Catherine
de Medicis, who, being thitherio barred, and threatened for
that reason with a divorce, conceived hopes from
hence of the birth of a prince in a short time, which
in effect happened the following the year. REM. CIV. 17.

He observes (84), that the fifty Psalms of Clement
Marot were printed at Stroaburg in 1545, with the
eglacial Liturgy, the Music of these Psalms,
fays be, is not every where like that, which was
afterwards made use of. The poetry is also in many
places different from that which is in those old edi-
tions . . . . . .

The first Psalms in it ends thus:

Car in chemin des bons est approuve
De Scieur Diem, qui toujours l'a trouvè.
Droit et uni : Car en se y's foage.

* The Psalms are without sections or marks of di-
section. The Apostile's Creed, and some other
Catechisms are set also in French, and, besides the
common Decalogue, there is also another.

Cyjons la voyx que de la voix
Nous a donne le Creuseter
De tous hommes legisateur,

That.
That is.

Let us hear the voice of our Creator, the long-sufferer of all men, our sovereign God. Lord have mercy upon us.

Which is repeated at the end of every verse of the Decalogue. What follows deserves to be considered.

The first preface, prefixed to the Psalms of Marot,

by the church of Geneva, is dated June the tenth,

1543, written by Mr John Calvin.... All the

Psalms, with their Muic, were printed the first

time at Geneva, with a preface concerning an agree-

ment for the relief of the poor Refugees at Geneva;

which then the other Printers, who printed from

the first copies, should voluntarily and liberally

furnish. The deacons of Geneva, in 1567, after the

preface to the sermons of John Calvin upon Deute-

ronomy, complain, with grief, of theft, uncleanliness,

so caused to be printed every day, and vast bad heresies

fore printed, the Psalms turned into metre by Besant.

For every one of them knows very well, that they could

not with a good conscience, and ought not to print

them, without going to say our prayer, what was promised,

and agreed upon before ever they were printed the first

time (85). De Pours obsever (88), that Lewis

Bouchour preserved for eighty three Psalms in Muic in four, five, and

six parts, which were printed at Lyons in 1561 and (87)

that Gaudelot (88) set to Muic the Psalms of David,

time at Paris, by Adlau de Roue and Robert Badorat Paris,

in 1565; and that our Psalms were set to Muic in four

and five parts, by Claudius Gaudelot, and after that by

Claudius de France, who wrote of Valentins (89).

I wonder he takes no notice of him, who was the

first author of the ordinary Muic; for Muic, in several

parts, was never used in the Reformed churches.

He is what a professor of Law undid me the printer, I

came to write to me. I have discovered a thing which

is curious enough: It is a testimonial, which Besant

gave under his hand, and in the name of the

other printers, to William Franse, the fecond of

November, 1558, wherein he declares, that it was he,

who first set the Psalms to Muic, as they are sung in

the Churches; and I have still a copy of the Psalms,

printed at Geneva, where William Franse’s name is;

and besides this, a licence from the magistrate,

signed Gallatian, sealed with red wax, in 1560,

in which he also acknowledged to be the author

of this Muic. Our Printin, in his Lofana Reli-

ton, gives him the fame testimonio (90).

Here follows the answer of Mr de Pours to Florin-

demond, concerning the conformity of the tunes of some Psalms with those of balads (91). Florin-

demond says, the tune of our thirty eighth Psalm:

La en ta sourrur alluez

Ne m’argue,

De mon fau Diet vouvrirat,

agrees with this ballad,

Mon bel ami, vous souvenir,

De Piere,

Quand vous ferez par dela.

And that the tune of the 150th Psalm agrees

with this,

Langueoirz je plus ounz,

Langueoirz si ouvrierz !

If it had pleased this counsellor, he might have

added a song of the adversity of England, changed

into prosperity, to the tune of the thirty eighth

Pslm.

Tous les Haguenots de France,
Mille cens et cinquante,
La Regente,
Qui’on appelle Elisabeth.

All the Haguenots of France,
One thousand, five hundred, and fifty
The queen,
Whom they call Elisabeth.

Of whom it is said,

Now they must know, that these delicate finians are

taken away from the wanton Poets, as being unjustly

poissors of them; and their wantonness is turned

into holiness. That, which was worst to belong to

them, is taken from them, and in as it was facility

fled: anything, any thing that was of common use,

that to it were even the spoil of an enemy, being fo-

lomely ert apper and requirer, and applied to the

service of the sanctuary, was reputed a holy thing.

After this, he makes use of recrimination (92), and

flues, that the translation of the Psalms into French

verse, printed at Lyons, by Simon Cook, in

1549, with the Imperial licence, granted at Brusells in

1539, contains a Muic borrowed from balads, and

that it is said so to the beginning of each Psalm (93).

You will find, say he, in the Psalms of

Cook, these following inscriptions set down

according to the Psalms. The 150th Psalm is

tang to the tune of, Dans un pont petit. The 8th

to the tune of, Sur le pont de Mayenne. The 9th to

the tune of, Que maudit fuy et fame civilit. The

150th Psalm to that of, Languir je la. The

149th to that of, De tristez et defilez. Libre

wife.

(90) This recrimi-

nation was al-

most made use of,

when Maim-

bourg’s Histoire

de Calvinsins

was answere;

for the songs, that

are sung at

Chambay, and

the spiritual

songs of Calvinsins,

and those, which

the author of

l’Epours de

Cour inside such

a list of, were

objeced. See

Jesuit, ed. for-

m. pag. 153,

159, and Mr

Roy’s, Remarks

upon the His-

two of Calvinusins,

pag. 59. & seq.

(91) De Pours,

Hist. pag. 572.
MAROT

in a letter written to Catherine de Medici, a little after the death of Henry II [9]. We

wife, the 12th Plim to that of, Madame la regente ce n'est pas la facon. The 12th Plim to that of, It
affect de ma tete me as to that of, Le lever & la borgere font l'ombre d'un buffon.

It is a Flemish Pâtér, and tholfe inscriptions, which
at first were all in French, are placed there in
Wallace's Edition, to the right of the title, and men it
in our preface, which puts the Wallon language for

199. (94) Ils ad. pag. 578.

(95) Noe, abon. dist. (95).

199. (95) Ils ad. pag. 578.

(96) Oeuvres de

[Image 0x0 to 950x1492]

MAGNIFICAT to the tune of,
Que ne vous requinquez-vous vieille :
Que ne vous requinquez-vous done (96) ?

... This people makes no difference between faced and
prophanne things: nay, their care of divine things is
so prehensile, that they pervert and defile them with
every fullness of lusts and uncleanness. And this is
so sufficiently convinced of the left Christian, when every
church rejoiced with prophanne fongs; whereas every
year the mystery of the Incarnation itself is proclaimed
with joy, with faith, and with eager desires; and in fact
are they of adopting church hymns to such worldlies fongs,
that the most obscene of man appear, than they are
ridiculously heard in the churches: and I can scarce
utter such words, when I recall that
I have seen a ritual of Psalms, in which (to omit others,
which are quite scandalous) you may read this rubric.

MAGNIFICAT, to the tune of,

Trick up yourself, old dame.

The piece, I spoke of, was written by an advocate called Mur, who was引进ed it to the famous Guilletts,
designed to represent him the ridiculous ceremonies of
the Provinces.

‘O the most particular are to be found in a letter
written to Catherine de Medici, a little after the
death of Henry II.’ It is dated August 26, 1559, and
was sent to Catherine de Medici by a gentleman,
who had served the deposed queen of Navarre,
and thus acquainted himself with the enemies, with whom the
sofaired lady (97) had formerly conferred privately
about her affairs, and even about points of reli-
gion (98). ‘I will make use of the very words of
the sofaired lady’ (99). I shall beg a Madam, with telling
you that, in the reign of King Francis, and the
late king, who was then Dauphin, being returned
from Piedmont, where he forgot himself to far as
to commit a vital and fiend adultery, by the coun-
fel and management of certain minions, wicked and
unfaithful serfs, and by whom, moreover, the
wretched wife of the great fenchal, Diana of
Fenwick, was deprived of life, and by common
receptacle of so many debauched and dilligent men,
some of whom are dead, and others are still alive,
was introduced to him as a line from, whom he
would learn a great deal of the various life of
inflating, and after a while was done, that
a bastard child was born, which he forcibly
was incapable of so great an honour, as to be
wife of a Dauphin of France, because you
would never have any children, since you had been
so long without bearing any, and it was not the
fault of your lord and husband. I remember that,
at the castle of Rouillon upon a certain occasion,
you noticed where a brought to the deposed queen of Navarre,
you loved you very well, and told me . . . . (100).
You were not ignorant, Madam, of this mischief,
which was defiled, and that the lady 1 Hall transcribed
in your trunks, or lay upon the table, in which
you looked, and read sometimes. And your wo-
men and servants had the happy opportunity to
read them, and there was none but the numéro
who did not love you much, no more than the
did God, who was angry at it . . . . God did not
answer you so far, but left you for many years in
a languishing condition, that you might seek after
him, pray, and believe in him, that he would awake
for your assistance. . . . The Almighty, your pro-
tector . . . (101) prepared and opened a way, from
whence all the blessings of the king and your self
were to come, and you were to be . . . . Father, being full of mercy, put it in the heart of
the deposed king Francis, to take great pleasure
in the thirty Psalms of David, with the Lord's-Prayer,
the angelical Salvation, and the Apostles Creed,
which the late Clement Marot had translated, and
dedicated to his majesty; who commanded the said
Marot to present the whole to the emperor Charles
W, who received the said translation graciously,
highly valued it, and presented him with two hun-
dred Spanish pilotes, and also encouraged him to
finish the work, by translating the rest of the
said Psalms and deposed him to send him, as
he could, the Psalms Confessit Dominis,
quumquam bonus, because he particularly loved it.

Which seeing and hearing the Musicians of those
twelve monarchs, all the Musicians of France, were
very affected, and all the monarchs of France,
evry body sung them. But if any perfon loved
them dearly, and commonly sung them, and caused
them to be sung, it was the late King Henry,
who loved you, and he had, well, that good
men blessed God for it; and his minions and his whom loved them,
or feigned for great love for them, that they
wont to say, Sir, shall not this is mine. Give
me those words, you please: infomach that this good
prince had much ado to please every one's fancy,
according to his desire. Nevertheless kept for
himself the following Psalm, as you may remem-
ber me.

Biecheureux est qui conques
Sert à Dieu volontiers, & c. (102).

The man is high who fears the Lord,
Nor only worship pays,
But keeps his feet enfold'd with care
To his appointed ways, & c.

He himself made a tune to this Psalm, which was
very sacred and pleasing, and very fisible to the
words. He sung it, and caused it to be sung so
often, that he plainly showed he had an earnt de-
fire to be that blest man, whom David describes in
the said Psalm, and to you become the fertility
vine therein mentioned. This was when he was re-
covering of his sickness at Angouleme. The queen,
my mother, (who was then with King Francis, her
mother is not mentioned) informed him the
former the citizens of Rochelle, instead of molesting them,
and sent to you to be informed of his sickness; I
found which so much abased, that he began to
fing the Psalms, and became very lofty, and with
flutes, attended with voices; and he took great
delight in them, and commanded me to come near
him, because he knew that I loved Mufc, and could
play a little upon the lute and guitar he

ordered
We must not forget, that the church of Geneva, which was the first that made use of this version of the Psalms, was the first that forsook it, to make use of another version.

ordered the time, and the parts of it, to be given

not, which is carried to the queen, my mistress, with

the news of the recovery of your health. I must

not forget your Psalm, which you often desired to be

fug, and which was this:

Vers l'Eternel des opprécies le pere
Je m'en iray, huy montrant l'impotrepere
Que l'on me fait, huy ma trai ma prieure
A la dite voix, qu'elle ne jette pas
Mes piteux cris, car en lui feul j'esperer (105).

As thou, O Lord, my eyes offend,

And with every one's pity hear

The accents of my grief:

Instead of affrights, let my prayer

Like Morning rises 's6;

My lifted hands fill up the place

Of Evening sacrifices, &c.

When my sad queen of Navarre saw these two

Psalms, and heard how they were frequently sung,
even by the Dauphin, the admiral it very much,

and said to me, I know not how the Dauphin's lady
came by this Psalm, For l'Eternel, &c. for it is
none of those that were translated by Marot. But
it is not possible to find another, wherein her af-
fection is better described, and by which the man
may more clearly shew the grace that he feels, and the
defire of God to be exalted of it, as indeed the will
be. For since it has pleased God to put this gift
in their heart, behold the time, behold the days are
at hand, when the eyes of the king shall be fa-
tiished, the desires of the Dauphin shall be fulfilled,
the hopes of the enemies of the Dauphin's lady shall
be disappointed, and my wishes alfo, and the faith of
my prayers, shall come to an end. Within the space of
a year, the merciful visitation of the Lord will ap-
ppear, and I dare say that the will have a fon for
the greater joy and satisfaction (104).

About thirteen or fourteen months after this, you brought
forth our king Francis, who is now alive (105). But
when this good God made you fruitful, then
the late king began to be negligent and forgetful of
certain things of profit. Wherefore it was to pass, that God
being provoked, permitted this poor prince to be
inconvenienced with that old woman Diana, who admited
into his house a young Forcy (106), which de-
lected with all that was in this world, and was the
organ of it; he began to blame the said
Psalms of David, which teach us to forsake all
things which encourage cruelty, and strengthen vice.
Then he brought in the lascivious verses of
Horace, which excite the flesh to all sorts of
wantonness and lewdness, and other lewd songs, which
were made about their infamous amours, by
thoie Poets of the devil; not only to indulge their
impure and unchaste life, but also to plunge
them into the abyss of sin, sin, and excess, and
even of all impiety. For seeing that the great
benefactor of our lady, in imitation of you, a Bible
in Franch, he fes himself to deplore and condemn it,
and making a great sign of the cross, and
thrust his breath with his hand, and fetching deep
fights like an hypocrite, he represented to her, that
the soul did not read, that such reading did not
belong to women, and was attended with great
danger; but that, instead of one man, the
should have been two, and contest her conversation
with her hands and
primer, in which there was so much good
devotion, and so many fine pictures. And by this
means he would make the wiser of it, and the late king
to believe all the fay, and you had a sort of a force put
upon you, Madam, that your counsellor Boustier
was taken from you, who taught and administered
you the pure word of God, and, indeed, of the
said Boustier, her Dr Henuyer, a Sorbon-
ne, was obtruded upon you, to suborn your con-
sciences, who was also given afterwards to the late

(105) This is the beginning of Psalm 144.

(106) He means the cardinal of Lorraine.
fion more suitable to the present genius of the French tongue. It is not known, whether other churches will conform to this change. I do not remember that I ever took notice, that Marot mentions his wife in his poems; but I have found in them a passage, which flows, that he was a father, and bespeaks it appears that Michael Marot, his son, wrote verses, which were printed [Q].

There are some things, in the article of this Poet, which want to be set right. This will give me an opportunity to point out more at large the editions of his works [R].

We may with certainty conclude from hence, that he was married; for he was not so prodigal as to tell Francis I, in a letter, that he was sorry for the loss of his bailiff of Ferrieres; that Roux du Maine was the son of Clement Marot, the son of Clement Marot, wrote some French Poems, which were printed with the Contredits à Nofraudins, written by the Lord de Fouville... Printed at Paris in 1501, by Charles L'Angelier [116]. 117] I may therefore pretend, that these verses were sung at Paris before they were at Geneva. I say, this cannot be pretended in the sense I speak of; For the question is about a singing peculiar to the Reformers, and not about part of their psalm exercises. In this respect its birth was at Geneva; and it cannot be denied, that the church of Geneva began first to sing those Psalms, which were known very well what may be alleged concerning the numerous assemblies of the Reformers at Paris about the year 1558: of whom Beza speaks in the following manner (114). 'Thus the assembly of the School of Paris was not divided, until it happened, that some being in the place called à la Cité des Clercs, a public place of the university, began to sing Psalms; which being heard, a great many of those, who were walking, or playing at divers games, joined the company that was singing, some for the novelty of it, and others to bear a part in the Mufe. This continued for some days in a very great assembly, where we sung the psalms of Navarre himself; and many lords and gentlemens, both of France and other nations, who felt a singing. And although, in a great multitude, there is frequently great confusion, yet there was such an harmony and devotion, that every one present was ravished with it, even those who could not sing, nay, the most ignorant, got upon the walls and the places round to hear the singing, and declared that it was all done for the good of a thing. But who does not see that all this happened, after those of Geneva had added the Psalter to the Catherchism? Note, that, before Beza translated a hundred Psalms, those of the Seraph were sung in the ecclesiastical assemblies of Geneva; for, without doubt, the following words ought to be understood of an assembly at Geneva. (115) Beza quotes thus in his Psalms in 1551 this is now the same year, 1549-50. (116) that this rift Psalms was the first that I heard sung in the assembly of Christians, being the first time that I was present there; and I may say, that I was very rejoice to hear that it sung, that ever since I had it as it were engraved in my heart.'

[Q] 'He was a father... Michael Marot, his son, wrote verses, which were printed... You will find this in the description of Clement Marot's flight.'

I shall make but one remark on the letter, which Mr. Jurieu has printed, wherein he condemns the innovation. He says, that the churches of France received from the church of Geneva, a liturgy and a book of Psalms, which was made and sung at Paris, before it was at Geneva. This is not exactly true, since the verses, made at Paris, contained only thirty Psalms, and those, who sung them, were indifferent as to either friends or the reformed religion. It was at the court of Francis I, that they were chiefly sung; and it is very well known how much this prince perfected the reformed religion. And if, afterwards, the French sung the other twenty psalms of Marot, and those of his successor, it was before the Reformed distinguished themselves by this way of singing, and made it a part of their exercises of devotion. Now this was not done, till the very last call was for peace, and Geneva, as a true and bound up with the Catchem, and from that time the Catholics left off the singing of these Psalms, as may be seen above in a passage of Florimond de Reymond (113). It cannot therefore be pretended, that these verses were sung at Paris before they were at Geneva. I say, this cannot be pretended in the sense I speak of; For the question is about a singing peculiar to the Reformers, and not about part of their psalm exercises. In this respect its birth was at Geneva; and it cannot be denied, that the church of Geneva began first to sing those Psalms, which were known very well what may be alleged concerning the numerous assemblies of the Reformers at Paris about the year 1558: of whom Beza speaks in the following manner (114). 'Thus the assembly of the School of Paris was not divided, until it happened, that some being in the place called à la Cité des Clercs, a public place of the university, began to sing Psalms; which being heard, a great many of those, who were walking, or playing at divers games, joined the company that was singing, some for the novelty of it, and others to bear a part in the Mufe. This continued for some days in a very great assembly, where we sung the psalms of Navarre himself; and many lords and gentlemens, both of France and other nations, who felt a singing. And although, in a great multitude, there is frequently great confusion, yet there was such an harmony and devotion, that every one present was ravished with it, even those who could not sing, nay, the most ignorant, got upon the walls and the places round to hear the singing, and declared that it was all done for the good of a thing. But who does not see that all this happened, after those of Geneva had added the Psalter to the Catherchism? Note, that, before Beza translated a hundred Psalms, those of the Seraph were sung in the ecclesiastical assemblies of Geneva; for, without doubt, the following words ought to be understood of an assembly at Geneva. (115) Beza quotes thus in his Psalms in 1551 this is now the same year, 1549-50. (116) that this rift Psalms was the first that I heard sung in the assembly of Christians, being the first time that I was present there; and I may say, that I was very rejoice to hear that it sung, that ever since I had it as it were engraved in my heart.'

Mr. De Pours reckoned the rights for Beza coming to Geneva, 124 October, 125, 14 it is not likely that he did not begin to afflict in the assemblies of the Faithful, till 125.

116] Dr. Poovey.

117] Beza.


119] In the remark [9].

120] Beza, having an escape talent for Pore, no doubt get associated with Marot, or at least had opportuni ties of doing him.'

121] Mr. Des Maires was educated with me with M. E. in June, 122] 1560.
What I have said about certain editions of the Psalter of the Protestants of Geneva, will be

and they flew, that he was carried to court at the age of ten years, and that he had followed it, with labour and discomfort, for four or five years, where he speaks of his old age: he is contented to say, that he is in the autumn of his age.

Car l'yer qui s'apprèlè

A commenced a neige fur ma telle (124).


Il's approaching winter "gled to find It's diablers om money on my head.

He says in another place (125),

Plus ne fais ce que j'ay efle, Mon beau printemps, me mont fefle, Oui fait le furt par la fenêtre.

I am no longer, now, the same; Another man, in all, but name; My cheerful spring, and sunny heights, Have out of windows in their flight.

The autumn of age usually reaches to between forty and fifty years where a man is already in the winter of life at sixty years.

Since I have said, that the edition of Niceret 1566, is the best of all those I had examined, it will be proper to publish its particularities. I find in that work, several wantages in the preceding editions, and which have been left out of several of the subsequent editions. The first of these are, Clement Marot's epistle to Stéphen Delet, of the day before July, 1538. The said Clement Marot's epistle to Mr. D. of the 28th of August, 1550, on several of his works, by the same Apollo. The said Marot's epistle to Monsieur Nicolas de Naucelle, knight, lord of Pilerry, on his piece of the Temple of Apollo, published in the year of our Lord 1546, of which a copy was formerly inserted, because they gave us to understand, among other things, certain notables particulars, which force both to prefer the works entire in the hands of the Printers, and to force us what file we were to print, they likewise inserted the epistle of Stephen Delet, with his annotations in the margins, on the Heel of the said Marot. The epistle of the said Marot to his friend abbot Cuncel- lart, lord of Pavillon, with an epigram of Michael Marot, only the said Clement Marot's. The three first epistles I have taken at the beginning of the book, the letter of Delet, as is to be found at page 47, and that of Marot to the lord de Pavillon at page 211. That of Delet, was written to Lion James, and is dated June 2nd from the adoration of St. John, 1542. It informs us, that the Poem intitled Hol, was printed only at Antwerp. Note, that Clement Marot, in his Epistle to Delet (126) of the 28th of August, 1550, that complaining about those, who, printing his works, had mixed with them pieces, of which he was not the author, and some of which werecopied oddly and with a bad grace, and others full of fraud and addiction. The injury they have done me, says he, is so great and so outrageous, that it has touched my honour, and endangered my person . . . . In truth, I dare say it without saying it too much (I mean to repeat) that the profits of all those labours accrue to me. I have planted the tree, they gather the fruit of them. I have dragged the stone, they reap the barley; and all I pay by it is a little eaten among men, which yet they would rob me of, by offering to me foully and scandalously works. I know not what to call this, but ingratitude, which I cannot have deferred, except by the fault I committed in giving them my copy. Now I am not the only one who have been thus fiercely served. If absent Courlier were alive, I firmly believe (my friend) he would willingly have me consider combinations of theft of their arts, some have added to his excellent works, the Counter-Lady without mercy, the Hospital of Love, the Complaint of the Pain, and the Complaint of the Man of France, which pieces are amongst the most curious in this time, and which he was no more the author, than I am of the Complaint of the Banquo, the Alphabet of the prime Time, the Epitaph of the Prude, the character of several false pieces, and which they have thrown amongst my works. Here follows another cause of complaints. Nor were they satisfied, con-

(125) Eprig. pg. 425.

(126) Note, that the two first epistles were taken from the edition of Lyon, 1546, by Stephen Delet.

(150) On this occasion, I shall remark, that the little book, which followed the Preface, was intitled the Abédofence Clement Marot, was printed at Lyon, by Francis Jobyn, in 1575. See the edition of Niceret, pg. 358.

(155) Marot, Epistle to a great number of his brethren, all sons of Apollo, serried by way of preface. What I am going to copy from that letter, will acquire to the eager of the public the more the productions of Marot's name. I know not, my dear brethren, which has most incited me to publish these few pieces of my youth to give continual irritation, or the displeasure it gave me to hear cried about the streets a great part of them, incorrect, badly printed, and more to the Bookseller's profit, than to the Author's credit. Certainly both considerations prevailed upon me, but your irritants the more. In the same Letter we find what Palquier has informed us of above (103). "Hoping some to offer you fair thing better, and, as a pledge of that better, I now present you, after the Abédofence (128), a work of a better temper, and more politic materials: but before that, and even before the preceeding, with the first Eclogue of Virgile's Baco, translated when I was very young, as you may perceive by the several ways of the editions of the fervices, as I did not then oldever, and which John le Maire de Belges, by teaching it to me, reproved me for (129)." This letter was written from Paris the 12th of August 1550: and it is proper to take notice of this date; because it is the Aria of the first edition, which Clement Marot owned and directed. 'The omission of Marot had no other advantage than that of informing us of the particulars I have just mentioned, it would defer to be preferred to the others; but that is not only advantage: the works of Marot are there ranged in very good order, and augmented with several pieces, which never before appeared. The Bokkeller informs us, that he had procured the whole to be thus disposed by M. Francis Mineure de Poitou, M. D. his friend, who, loving the memory of the author, and the preservation of his works more grave and left want, was willing to undertake it, by way of amonement and relax-

(157) In remark [L] at the end.
MAROT. MARSI LIUS. MARSUS.
be a little enlarged [S].

that, according to which they were restored, where they had been taken away by some Printers, who

(150) This refers how old this practice is, which is filled complained of, as may be seen in remark [F] of the article. ALEXANDER AB ALEXANDRO.

(151) I see the remark [B].

(152) Jurie et Brguer.


(154) See the remark [B].

(155) It is in Florence according to the Vulgate, and in the 39th according to the Hebrew.

That is,

Be pleased, O Lord, to defend and maintain the king, and hear our petitions, when our cry unto thee.

He pretended, that it was not long before the pretended Reformers had changed these four verses into the following:

Seigneur, plaidez nous defendre,
Et faire que le roi
Puiss nos requetes entendre
Encontre tout effroi.

That is

Be pleased, O Lord, to defend us, and make the king hear our petitions against all enemies.

His declaration thereupon was very vehement. He omitted Mr. Dallie's answer, as to the principal point, namely, that he could remember that when Mr. Dallie was in the 20th part of the Psalms, he happened to have the sentence, "and the Hebrews are not able to the latter translation, than to the former, which is according to the Vulgate: I only say, that he observes, that the latter version is that, which has always been followed since the Reformed obtained the first liberty of conscience, by the edict of January 1652. He shews that it is the version which appeared in the Psalter, printed with the privilege, which Charles IX granted, the 10th of October 1561. He confesses, that the first way of translating is in some editions; but he says, that they were never used by the reformed Churches, or but a very little time. He had been one, which as he says, he could remember was of the year 1559 (156). It contained but a part of the Psalms; the rest, as he says, was out of the Psalms. He says, that the 20th Psalms was published in the privilege of the grant by Charles IX, in consequence of the approbation of the doctor, contained the 39th Psalms: Mr Colomiers has declared for the first translation, and has blamed those for not having followed it, in his first edition of the Psalms, which appeared, if I am not mistaken, as he adds, in the year 1560, he afterwards went from it (157). He adds, that when it was very ill, he continued to, or rather he continued, to, he says, to the translation, which he considered, to be the truest and most sensible, which were used to be employed in this very day.

M A R S U L IUS of Padua. See MENANDRINO.

M A R S U S (A) P E T R U S, born at Cesa in Campagna di Roma (B), was esteemed for his works about the end of the XVth century. He had been a disciple of Pompomius Lactus and Argyropulos (C). He was dedicated to an ecclesiastical life from his youth (D) notwithstanding which, he employed himself more in illustrating profane authors (E), than in turning over Christian authors. It is true, that, remembering his vocation, and to preserve the decorum of it, he undertook to comment on the finest book of Morality, which the Pagans have left us; I mean Tully's Offices (F). At that time he

moelleis fab te tandem natus sum: & melius mihi
ipfi jam pollerice aude cuntentia tus & generosa
animo frustos abuti viuer: diu multumque cognovit
quid potissimum mihi cum decoro agendum est: qui
aliquis te non minus est, aequa, quam communi
tutissimum est. Capitum indicantur: ita quartum
et additumn. Tandem id elegi quod nam pro
fectione convenerit: & in feurium honorestis ha-
beret & utilis. Cicernos officia, f ad um idem
euntur: diximus igitur, quod venerate comissum
pretari] (6) I may not sum to abuse the
iujure, quibus, after many fatigue, and troubles, I
home at length gained under you. And, depending on your

cum algicis, done bene trenty my left still better

(1) Coler. Bib!. fol. 157, vsrph.

(2) Pol. 539, vsrph.

(5) Servellum & Petri

(6) Lieut. Prof. Comment. in Cicelius

(7) Ihevnius de Naturae

(8) Rennemking his vocation . . he undertook to comment ... Tully's Offices.] This is what he says in his epistle dedicatory to cardinal Francis de Gonzaga. Ne igitur oculos, quod multos laboris &

(9) Remarque.

(10) A. He employed himself very much . . . illustrating profane authors.] His notes on Silius Italicus were printed in Folio, with the text of that Poet, at Venice, in the year 1483 and 1452, and at Paris in 1512. A copy of this was preserved in 500, which are that of Paris 1531, and that of Basle 1543. His Notes on Terence were preserved, with those of Malleus, at Strauburg, in 1565, and at Lens in 1522 (1). They had already been preserved at Venice. This edition of his Commentary on the books of Cicero de natura De-