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THE
LAKE OF GENEVA,

A
Poem, Moral and Descriptive.

In seven Books.

WITH
NOTES HISTORICAL AND BIOGRAPHICAL.

IN TWO VOLUMES.

By
Sir Egerton Brydges,

BART., B. C. de S.

VOL. II.

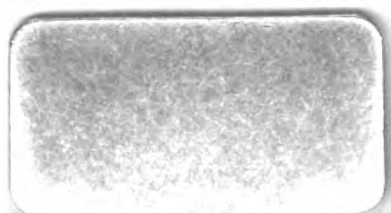
GENEVA:

PRINTED BY A. L. VIGNIER, FOR BOSSANGE AND CO.,
MARLBOROUGH-STREET, LONDON, AND
A. CHERBULIEZ, GENEVA.

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Printed by A. L. Vignier, Post-Office, rue du Rhône.





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INTRODUCTION.

NOTES for a Poem of the present class are absolutely necessary. It requires some judgment, and some knowledge out of the common track, to do them well. The Notes which I shall give, will perhaps be deemed a little too recondite for many readers: but I will endeavour to restrain my antiquarian propensities; and will take care that the matter which I bring forward, shall be at least useful and curious. It always appears to me that what is drawn from ancient muniments and chronicles, should be introduced in the words of the original. This may give it a forbidding air to general readers; but it makes more impression; and it is certainly far more instructive...

So much has been written and told of GENEVA, that it may be difficult to give any thing, which has the appearance of novelty. But an Englishman does not at first always know exactly where to look for it: and the common Guides are too superficial and stale to awaken the least curiosity. I cannot expect that any one should find any amusement in my Poem, who is not familiar with the Genevan History and Memoirs.

Antiquarian pursuits, and a deep interest in past times, are not much cultivated at Geneva. Whether this is accidental, or arises from the intellectual character of the people, I will not venture to decide. It is a great proof of the merits of their political constitution and laws, that property and station have been well preserved; for a great portion of the same families, who took the lead soon after the Independence of this little Republic was established, still exist and flourish here in the same rank and consideration. Wherever ranks perpetually change, the Government *must* be bad! The high* part and low part of the city were however for many ages in continual and fierce contest.

Individuals are very apt to give the name of *tri-*

* These words *high* and *low* here applied are *locally*, as well as *politically*, correct.

fles to whatever things do not agree with their own tastes and pursuits. But it may safely be said that *moral* knowledge, and whatever is connected with it, is the first : and that politics and history form a part of it. It is to be lamented therefore wherever these last are not duly cultivated. Great varieties of opinion will exist as to the mode of this cultivation. It is now nearly a century since what is called *philosophical* history came into fashion. In this the Scotch have been eminent. It has sometimes been carried too far, and has had a deceitful appearance, being tinsel'd over with a factitious rather than real wisdom, and often throwing stale common-place into the garb of philosophy. Authors of this class have exercised too much the rejection of minutiae, and by cold generalisations effaced all peculiarity of feature. It is by minuteness of research that traits of manners are brought forth : —but the researcher must be careful not to push his technical and particular taste to an excess, and to become dull and fatiguing to others.

Facts are of no value except so far as they afford matter for intellectual inferences, and for the emotions of the heart. Deductions of reason, axioms, portraits of character, and touching sentiments, are of primary value and instruction. These require not only great force and copiousness of intellect to

form; but a continual exercise and readiness of pen to bring forward. Much which is in the mind, vanishes at the attempt to arrest it;—like dreams when we wake. It is a sort of confused glory within us, —too volatile to take a fixed shape. It is a great mortification, when we find that we are embracing shadows that escape us : we deeply feel our own littleness, and inability :—but by not suffering ourselves to be too much discouraged, and by persevering in our efforts, we find by slow degrees our inability decrease, and that we get at last some grasp of these immaterialities. Yet we cannot upon all occasions

“ Give to these airy nothings

A local habitation and a name !”—

—the time, place, and opportunity are wanting; and we have no depositary at the moment ready to receive them.

Life is so short, that we ought not to be one hour idle, if we would arrive at eminence. The most powerful minds can do nothing without incessant labour. By this I do not mean dwelling on the same topic, but working onward. Facility comes from incessant practice, and unrelaxed toil.

GENEVA has always been an historical place from the time of the Romans; and exists in the military annals of Julius Cæsar. It was of prime consequence

in the Chronicles of the Burgundian Kings : and here was buried Anseghisus Archbishop of Sens and Bishop of Geneva, living 840. See the *Citadin de Genève*, 1606—the answer to the *Cavalier de Savoye*, 1605.

A detail of the contests between the Bishops, who had temporal power here, the Counts of the Genevois, and the Counts of Maurienne and Dukes of Savoy, would fatigue the reader. *Levrier* has written a separate History of the *Counts of the Genevois* in 2 vols 8°, 1778. *Guichenon's History of the Royal House of Savoy*, 1660, grand folio, since augmented into 5 vols fol. 1778, is much esteemed.

I shall hereafter give an account of the Manuscript Histories and Chronicles of Geneva, from those of BONNIVARD downwards. It seems that Lord Byron was not acquainted with the story of Bonnivard, when he wrote his Poem of *Chillon*, (not the best of his Poems;—being a good deal deformed with the affectation of modern abruptness and mystery.) He might have learned it in *Senebier's Histoire Littéraire de Genève*, who however was much mistaken as to the time of Bonnivard's death,—placing it many years too late, as appears in the *Glanures of le Baron Grenus-Saladin*, who has given us a copy of Bonnivard's curious Will.

I thought I had met with an original portrait of JOHN SAVYON, the Chronicler; but having ascertained

by the evidence of the Public Archives the date of Savyon's death in 1630, my supposition is destroyed by the portrait bearing the date of 1637. However an original portrait of this Historian and Syndic exists in the Bibliothèque Publique.

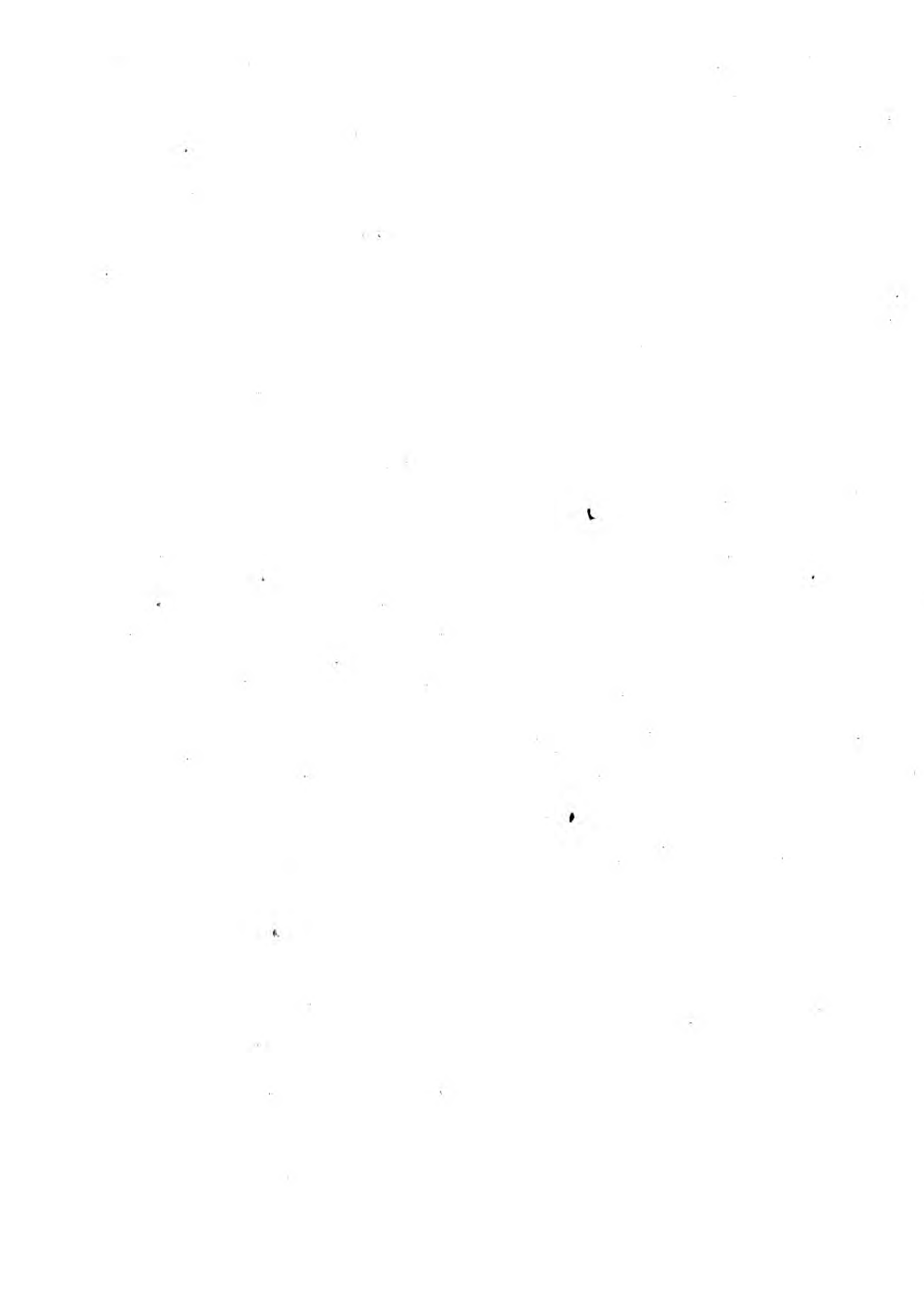
M. GALIFFE has already published the two first volumes of a work, in which he has traced all the distinguished Genevan Families with the utmost clearness : and he has also published two volumes of original *Materials for the History of Geneva*, full of singularly curious matter.

It is not always easy to read with patience many of the barbarous abuses of power in former ages; and the extreme intranquillity of manners and characters. The separate lines of power between the Bishops, the Counts, and the Citizens, were never precisely settled; and each was continually endeavouring to encroach upon the other. It seems as if the Citizens had *always* themselves the *sovereignty* in *some* departments. It was originally a fief of the Empire; and the Bishops contended that *they* were the sole Viceroys. The Counts of Savoy never ceased to be actuated by a spirit of aggrandisement; which prompted them to make high alliances, that brought them many increases of dominions; for their patrimony was originally small. A clear summary of the successive Princes of this House may

be found in the *Biographie Universelle*, (under *Savoy*,) from the pen of Sismondi.—The mingled history of the first Duke, who for a short time wore the *Papal* Mitre, under the name of Felix V,—and of his retirement to *Ripaille* on the Banks of the Genevan Lake, is familiar to the literary world, by the famous Epistle of Voltaire addressed to this Lake; and of which I shall insert an excellent translation from a supplemental Vol. to *Dodsley's Collection of Poetry*, 1770, 8°—(*London, Richardson and Urquhart.*)—

My Notes will be miscellaneous; and their method and arrangement must be searched for in the Table of their Contents.

Geneva,
Saturday morning,
25 June 1831.



NOTES

HISTORICAL, BIOGRAPHICAL, AND CRITICAL, TO THE POEM
ON THE LAKE OF GENEVA.

N° 1.

JEAN SAVION, *the Chronicler.*

(Extrait des Archives d'Hôtel-de-Ville.)

NOBLE JEAN SAVION, *S^r Cons., citoyen, âgé de 70 ans, * mort suffoqué et d'une commotion de cerveau, étant tombé par accident, la tête première, de son cheval en bas, près de Genthod, à 6 heures du matin, le lundi 5 juillet 1630. Sa demeure rue des Chanoines.*

M. de Roches, Secretary of State, had the goodness to furnish me with this extract at the request of Sir Francis D'Ivernois.

Senebier, *Hist. litt.* II, p. 111, says : SAVION (Jean), Cons. d'Etat en 1594, Syndic de la République en 1608, mourut

* Il n'avait que 65 ans et demi.

en 1630. Ce magistrat montra du courage et de l'habileté dans une négociation dont il fut chargé par la République, auprès du Duc de Savoie, en 1601. Il a composé des *Annales de la République de Genève*. Voyez *Catalogue raisonné des MSS. de la Bibl. de Genève*.

Dr Coindet has had the kindness to lend me a copy of the original MS. of *Savion's Chronicle*.

N° 2.

CALVIN and BEZA.

Two of the most known among the early Worthies of GENEVA are Calvin and Beza. I therefore insert the following notices of both from the last Edition of *Beza's Poems*, printed during his life—at Geneva 1597, 4to.

Theodori Bezæ Veselii Poemata Varia.

SYLVÆ.	ELEGIÆ.
EPITAPHIA.	EPIGRAMMATA.
ICONES.	EMBLEMATA.
CATO.	CENSORIUS.

Omnia ab ipso auctore in unum nunc corpus collecta et recognita.

Anno M. D. XCVII.

MS Dedication.

« Bibliothecæ

Illustri Genevensi

Poemata Th. Bezæ

obtulit

Georgius Sigismundus Praksectricky

à Zastrisel. »

THEODORUS BEZA,

In annum suum septuagesimum exactum.

Septenos decies transegi, mi Deus, annos,
 Quos dum seco in minutias,
 Et recti ad normam tam longæ tempora vitæ,
 Ut factum oportet, exigo:
 Heu, delictorum numerum pondusque meorum
 Inire nec ego sum potis.
 Quem si forte in eas, vah, quanto optatius esset
 Non esse natum, aut mox mori?
 Finitum tamen est deliqui, Maxime, quidquid,
 Numerare quamvis nescium.
 Horrendæ sed enim pœnæ, guttæque cruoris,
 Quas ille fudit innocens,
 Servandis natus miseris, et crimina fassis,
 Numero carent et pondere.
 Spes igitur miserum foveat hæc me sola, futurum
 (Sperare ut ipse me jubes)
 Innumeræ luerint numerosa ut crimina pœnæ,
 Soluta nec, Deus, exigas.

NOBILISSIMI VIRI, PETRI A BEZA,

Patris, Vezeliorum Præfecti, Memoriae.

Ergo etiam extinctus gelidi sub mole sepulchri,
 Pater jaces? jaces pater?
 Nec mihi posse datum misero saltem auribus istis
 Audire voces ultimas?
 Nec licuit vitæ certum melioris ad astra
 Votis euntem prosequi?
 Non ego, non, eheu, morientia lumina vidi,
 Piæque compressi manu?
 Altera pro Christo dum me pia cura remordet,
 Procuresque destinant procul,

NOTES.

Sorbonicæ oppositum contra molimina gentis,
 Lupæque Romanæ minas!
 Esse pium sic me pietas (mirabile dictu)
 Et jussit, et vetuit simul.
 At tibi, chare parens, quæ præsens solvere justa
 Charus nequivit filius,
 Et tandem, extincto mæstus persolvit, et ipsis
 Seris dicat nepotibus.

CLARISS. MATRONÆ, MARIE BURDELOTTE,
Tum genere, tum virtute nobilis, matris dulciss. Memoræ.

Vixdum vivere cœperam puellus,
 Mater, vivere quando desiisti,
 Ut te vix ego dixerim parentem,
 Vix tu me quoque filium vocaris:
 Hinc lustris tibi quinque jam sepulchri
 Sub hoc pondere frigidi peractis,
 Nunc primum Aonidum favore fretus,
 Heu, Mater, cineres tuos saluto:
 Felix, ah, nimium futurus olim,
 Si natus citius forem vel ipse,
 Vel tu mortua serius fuisse.

LECTISS. FEMINÆ, MAGDALENÆ A BEZA,
Sororis charissimæ, Memoræ.

Eheu, Hendecasyllibi miselli,
 Vos, inquam, miserabiles Phaleuci,
 Vos, eheu, numeri severiores,
 Quæso, suggerite unde quaque quidquid
 Regnat tristitiæ et doloris usquam,
 Mœrorisque, molestiæque, curæ,
 Ægritudinis, infacietiarum.
 Namque illa occidit, illa Magdalene,

Communi mihi quæ parente juncta,
 Fratre cum puero soror puella,
 Ab annis simul educata primis,
 Fratrem plus oculis suis amabat,
 Et quam plus oculis meis amabam.
 Ah, inquam, occidit illa Magdelene,
 Qua nec ipsa venustior venustas,
 Ipsa nec mage suavitas suavis,
 Casta nec mage castitas vel ipsa.
 Nec tantum periit tua hæc venustas,
 Et lepos, soror, omnis ille tecum,
 Sed si quid cecini Elegantiarum,
 Si nec illepidum, nec invenustum,
 Quidquam olim potuit meum videri,
 Omne istud semel abstulere secum,
 Quæ te, te, soror, abstulere fata.
 Ite ergo procul, ite nunc Camœnæ,
 Abite, obsecro, quærite otiosos,
 Et quis cuncta cadunt secundiora,
 Nullis sic numeris, modisve Musæ,
 Dolor sustinet iste contineri.
 Quorsum ergo immodico modos dolori?
 Quorsum istas jubeam ejulare chartas?
 An ut sint lacrymæ hæc meæ perennes?
 Et tu cum his lacrymīs soror perennis?

ORNATISS. VIRI, NICOLAI A BEZA,

*Patrui, in suprema Parisiensi curia, integerrimæ vitæ et
 famæ, Senatoris, Memorix.*

Marmorias, lector, nullas hic stare columnas,
 Æra nec artificis vivere jussa manu,
 Nec tumuli spectas surgentem ad sidera molem,
 Qualia Mausoli fama sepulchra canit:
 Sic studeat nigræ vitare obliviam mortis,
 Qui nil, quo melius nobilitetur, habet.
 Hic vero magni quondam pars magna Senatus,
 Et nullo, aut solo BEZA Catone minor,

Scilicet e tumultu famam nunc captat inanem,
 Extincto vivens posthumus ipse sibi!
 Fas alios igitur nomen debere sepulchro,
 Beza suum contra nobilitat tumultum.

JOANNIS CALVINI, GENEVENSIS ECCLESIASTÆ,

Solidissimæ eruditionis, judicii acutissimi, indefessi in vera pietate longe lateque propaganda athletæ, innocentiss. vitæ simplicitate, in ipsa quoque morte et sepultura, testata laudatissimi Memorix.

Romæ ruentis terror ille maximus,
 Quam mortuum lugent boni, horrescunt mali :
 Ipsa a quo potuit Virtutem discere Virtus,
 Cur adeo exiguo, ignotoque in cespite clausus
 CALVINUS lateat rogas ?
 CALVINUM assidue comitata modestia vivum,
 Hoc tumultu manibus condidit ipse suis.
 O te beatum cespitem tanto hospite!
 O cui invidere cuncta possint marmora!

EIDEM.

Te vivo, CALVINE, fuit mihi vivere dulce,
 Hei, quam dulce foret, te moriente, mori !
 Et tamen est, fateor, grata hoc mihi nomine vita,
 Quod tibi quas fundam sufficiat lacrymas.
 Vive igitur, Beza, in luctus tibi ut usque perennes
 CALVINI in tumultum vita ministret aquas :
 Junctura absenti donec te rursus amico,
 Mors pariter vitam finiat et lacrymas.

N^o 3.

*Le Cavalier de Savoye, en Response au Soldat Français.
Ensemble L'Apologie Savoytienne.*

« Je suis né dans les allarmes ,
« Mon harnois est ma maison :
« Mais je deteste les armes
« Que l'on prend hors de saison. »

*Imprimé MDCV, pp. 143, in-8°. (Par BUTTET, avocat à
Chambéry.)*

*Le Citadin de Genève, ou Response au Cavalier de Savoye.
Proverb. xxvi : Respon au fol sa folie, de peur qu'il ne
s'estime estre sage.*

« La paix esteint les alarmes,
« Garde les murs et maisons,
« Deteste les trahisons,
« Et les illicites armes. »

*Se vendent à Paris, chez Pierre Le Bret, demeurant rue St.
Jean Latran, à l'enseigne de la grosse Escritoire, M. DC. VI,
pp. 383, 8°. (Par SARRASIN.)*

Page 37.

« GENEVE, le refuge mémorable des pauvres fidèles de Me-
rindole et de Cabières, en leur persecution horrible de l'an
1545. Qui a servi de retraicte et d'asyle à un si grand nom-
bre de gens de bien de toutes nations et qualités, etc.

« Bref, à plusieurs grands Seign. d'ANGLETERRE, Comtes,

Barons, Chevaliers, et qualifiez Gentilshommes : comme aux Seigneurs Knolles, Stanley, Spenser, Steward, Bodleigh, Pilkington, Mosgrave, Pelham, Morley, Haruye, Beaumont, Sampson, Mansfeilde, Amondisham, Newton, Ffolgeham, Dunce, Argal, Chrispe, Smyth, et autres de ceste nation du temps de la persécution sous la Royne Marie, aucuns desquels, comme Guillaume William, Jean Knoxe, Christoffe Goodman, Jean Bacon, Jean Bodeleigh, et autres se passèrent bourgeois, (si que Genève se peut vanter d'avoir encor des citoyens grands seigneurs en Angleterre,) et la plus part enfin à l'heureux advénement de la feu royne Elisabeth se retirèrent en leur pais, et se vindrent présenter en conseil le 30 May M. D. LX, remerciant par l'organe de GUILLAUME WITTENGUEN, la Seigneurie de telle hospitalité, et des honneurs et bienfaits qu'ils avoyent receu en la ville, offrans tous services, et requerans attestation de leur bonne conversation. Puis remirent un Livre pour perpétuelle mémoire, escrit en anglois, contenant leurs noms et qualitez, et particulièrement de ceux qui estoient nez et morts en la ville. Si fust expressement arrêté : *Qu'on retenoit ceux qui estoient bourgeois, pour tels à l'avenir,* » etc.

LEARNED PERSONS.

« Aurang des Théologiens j'apperçoi les sus-nommez Guillaume Farel, Pierre Viret, Jean Calvin, Théodore de Besze, Antoine de Chandieu. Puis Nicolas des Galars, dit des Saulles, Jean Macar, Michel Cop, Lambert Daneau, Jean Raimond Merlin, Claude Prevost, Jean de Serres, Pierre d'Aribaudouze baron d'Anduze, Jean de l'Espine, Jean Ribit, père de monsieur de la Rivière, premier Médecin du Roy, François Bourgoin, Jean Balæus, et Thomas Kartheuritus, anglois, Jean Cnoxus, escossois, Jean Peretrus, espagnol, et Jean-Baptiste Rotam, italien.

« Charles Perrot, parisien, Simon Goulart, Senlisien, Antoine de la Fay, Jean Jacomot, Gaspar Laurent, Jean Déodati, Professeur en Théologie et en la langue hébraïque, et plusieurs autres qui depuis quelques années enseignent en l'Eglise avec admiration des auditeurs, comme les doctes et éloquents Abraham Grenet, Pierre Prevost, Gabriel Cusin, citoyens de la ville, la réputation et renommée desquels gagne pays au long et au large de jour à autre.

« Au rang des Professeurs en langue hébraïque, sont écrit Antonius Rodolphus Cevalerius, Petrus Cevalerius, Bonaventura Cornelius Bertramus, Loys fils du grand Budé, Francois-le-Gay, sieur de Boishnormand, Francois du Jon, dit Junius, Francois de Benjon, gentilhomme de Bretagne.

« An rang des Jurisconsultes, dont les uns ont esté *oracula civitatis* par leurs doctes responses, et les autres ont honoré l'Université par la profession de la jurisprudence, se présentent

« Henricus Scringerus, escossois, Enemondus Bonæfidius, *magni nominis apud Cuivenium*, et duquel fust Auditeur à Genève Hermannus Vulteius, grand Jurisconsulte au pais du Landgraff de Hessen; Hugo Donellus, Hugo Langlæus, Germanus Colladonius, Laurentius de Normandie, Innocent Gentillet qui estoit Président au Parlement de Grenoble, Petrus Carpentarius, qui depuis fust Procureur du Roi au grand Conseil, Franciscus Hotomannus, Joannes Crispinus, Petrus Cevalerius, et Paulus F. Senatores Genev. Michael Varro, Sénateur à Genève et grand mathématicien et philosophe, Jean de Verace, disciple de Duaren, et fils du grand Guillaume Budé, duquel Guillaume l'on voit encore pour le jourd'hui la propre fille à Genève, matrone très-honorable de 80 ans, Dionysius Cothofredus, Julius Pacius, Jacobus Lectius, Senator et Professor.

« Marchent après au rang des Médecins et des Professeurs et hommes doctes es lettres humaines, Benoist Textor, Philibert Sarrasin, *qui superstitem reliquit filiam Lodovicam Saracenam literas Hebraicas, Græcas et Latinas, doctam Marco Offredo doctori Medico è nobilissima offen-*

dorum cremonensum familia, etiamum junctam matrimonio.
 Janus Antonius Sarracenus Philib. Cussanus Ducretus,
 Joseph Du Chesne, Sr. de Violette, Med.

« JOSEPH SCALIGER, l'honneur des lettres en ce siècle, fils du grand Jules-César Scaliger. Julian du Perron, père du Cardinal du Perron, ci-devant Evêque d'Évreux, Petrus Ramus Parisiensis, Simon Simonius, Conradus Badius, Petrus Antesignanus, Robertus Stephanus, Henricus Stephanus, Franciscus Portus Cretensis, Æmylius Portus F. Petrus Galezius Hispanus, Robertus Constantinus, Franciscus Beraldus, Mathæus Beroaldus, Jean Randon, Claudius Badiellus, Augustinus Niphus, Joannes Stadius, Jaques Besson, grand mathématicien, Joannes Tagautius, Florent Chrestien, Hugues Sureau, dit du Rosier, Mathurin Cordier, Isaacus Casaubonus. Bref, qui en voudroit en ce lieu comprendre l'entier dénombrement, le catalogue seroit plus long que Genève à Chambéry.

« Heureuse Eglise, heureuse Académie, en faveur et honneur de laquelle plusieurs jeunes grands Princes et Seigneurs de France, d'Allemagne, d'Angleterre, d'Escosse, de Pologne, de Danemarch, Boeme, Moravie, Suisse, ont esté de tout temps, et sont journellement envoyez à Genève pour la pureté de religion, pour la connoissance de la langue françoise et des bonnes lettres, comme jadis Christophle, Comte Palatin du Rhin, fils du grand Frederic, Electeur Palatin, et frère du Duc Casimir, Henry, fils aîné de Jaques l'ancien Duc de Nemours, Francois Duc de Lunebourg, Jean Adolphe Duc de Holstein. Plusieurs et divers Comtes des maisons de Nassaw, Solms, Hanau, Holaw, Bethlein, Witgenstein; les Barons de Zerotin en Moravie, les frères Barons de Donaw, *François de Hasting et Rogier de Rutland, Comtes Anglois*, et infinis autres. Voir j'entends qu'encor à présent, après tant de troubles et misères, il y a encor nombre de Gentilhommes estrangers à Genève, et plus de huict ou neuf Comtes, ou Barons allemands: et cependant ce calomniateur de Cavalier aura bien osé prophéter le desseing de tant de gens d'honneur, et qualifier Ge-

nève: *Un nid de Mercadans, le rebut du monde, la lie et l'ordure des Couvents défroquez, petit troupeau d'estournaux.* Appren, appren, imposteur, à respecter autrement le corps d'une ville si honorable, et tant de Seigneurs qui l'aiment et chérissent, auxquels tu fais pareille injure. » P. 42, 43, 44, 45.

CHARACTER OF THESE VOLUMES FROM ARLANDI MSS.

1606. « Ce fut en ce temps que BUTET, Avocat de Chambéry, se mit sur les rangs pour battre les Genevois par écrit. Il mit au jour son Cavalier de Savoye, où ils établissoient toutes les pretensions de Son Altesse sur la ville de Genève dans le Conseil assemblé dans ce sujet. Ils y eut des avis que cestoit commettre son droit au jugement des passionnés, mais le plus grand nombres disoient que faloit faire une réponse, que que si l'on se taissoit on donnerait tacitement à croire que le duc de Savoye étoit bien fondé. On choisit à ce sujet JEAN SARRASIN, homme de lettres très-zélé pour sa patrie, qui composa le *Citadin Genevois*. Il y eut une réplique d'un petit livre sous le titre supposé de *Harangue de Pictet, ou Fléau de l'Aristocratie genevoise*. Ces livres sont remplis d'une satire très vives, plus propres à réveiller les anciennes animosités que à les étouffers. » P. 272.

N° 4.

DE L'ANCIENNE ET NOUVELLE POLICE DE GENÈVE, *fait par François DE BONNIVARD, prieur de Saint Victor. — MS. in Bibl. de la Société de Lecture, Genève.*

(Avertissement du Copiste.)

« L'Auteur de ce Manuscrit est François de Bonnivard, Prieur de St. Victor. L'original écrit et signé de sa propre main, fut trouvé dans la Grande Grotte, au mois de Juillet 1708, dans le temps que les Seigneurs Commis pour mettre en ordre les Droits de la Seigneurie, étoient occupés à faire la revue des livres de reconnaissances et de tous les autres titres et différens Actes publics qui sont renfermés dans cette partie des Archives.

Ce manuscrit, comme porte le titre, traite de la nature du Gouvernement ancien de Genève, c'est-à-dire, tel qu'il étoit avant la Révolution arrivée par la Réformation, et du nouveau qui fut établi après que la Ville délivrée de tout joug étranger, eut acquis une entière liberté et temporelle et spirituelle.

La nouvelle République que fut pendant plusieurs années sujette à bien des agitations, soit au dedans soit dehors, c'est à rapporter l'Histoire des premières que Bonnivard s'est principalement attaché; il fait une description assez courte d'une sédition qui arriva l'an 1540, dont le chef fut Jean Philippe, ancien Syndic, et Capitaine général de la Bourgeoisie: mais ce que fait la plus grande partie de ce Manuscrit, c'est l'Histoire des désordres et des factions qui régnerent dans la Ville depuis l'année 1547 jusques en l'an 1555,

dont les principaux auteurs furent AMI PERRIN , aussi Capitaine général et ancien Premier Syndic , et Pierre Vandel , ancien Syndic. Ceux - ci selon Bonnivard protégéient si le libertinage et l'injustice, et gouvernoient d'une manière si tyrannique que quelques accrédié qu'ils eussent été depuis long temps , ils virent enfin abandonnés de la plus saine partie des Citoyens; de sorte , que ne pouvant plus distribuer comme auparavant les emplois à leurs créatures, ils ne virent d'autres moyens de renverser l'Autorité qu'ils avoyent perdu qu'en excitant une sédition contre les Réfugiés françois nouvellement recûs Bourgeois, laquelle ayant éclatté la nuit du 18^{me} May 1555, et ayant fini à leur désavantage , les principaux Chefs furent condamnés au dernier supplice. — Plusieurs furent bannis à perpétuité de la Ville et de ses Terres; et l'on vit un grande nombre de leurs partisans déposés du Petit et du Grand Conseil, et leur faction se trouvant ainsi entierement dissipée, l'Etat fut bientôt raffermi, et les Conseils voyant la tranquillité rétablie, ne songerent plus qu'à fixer le Gouvernement soit Politique, soit Ecclésiastique, par la compilation des Edits qui furent peu d'années après approuvés par le Peuple.

Au reste, le style de Bonnivard dans le morceau d'Histoire, n'est ni moins vif ni moins animé que celui de ses *Chroniques*, ce qui fait que la lecture ne laisse pas d'en être attachante, quoiqu'il soit écrit en vieux langage, et qu'il s'y rencontre des mots et des expressions que ceux qui ne connaissent pas le patois de ce Pays, auroient de la peine à entendre : à l'égard des sentimens de l'Autheur, ils paroissent quelques fois un peu mordans et satyriques, ce qui doit porter les lecteurs à ne pas croire tout ce qu'il dit sans examen. Quoiqu'il en soit, s'il y a quelque chose d'outré dans ce qu'il rapporte, il n'est pas difficile de le corriger par le moyen des Registres et des autres Monumens Publics qui testent des choses dont il a parlé.

Enfin ce Manuscript ne peut être qu'utile pour savoir de quelle manière ces Conseils s'y sont pris pour venir à bout d'esprits séditeux, qui sont les spécieux prétextes de bien

public et de liberté ont de temps en temps troublé le repos de la République, et l'ont fait gémir pendant qu'ils ont été écoutés sous le joug d'une véritable tyrannie. »

N° 5.

CELEBRATED CHARACTERS ASSOCIATED WITH THE LAKE
OF GENEVA.

1. The characters connected with the Lake of Geneva, which are most universally known, are Rousseau, Madame de Staël, Voltaire, Calvin, Gibbon, and Lord Byron. It would be difficult to say any thing new of these in prose.

Nobody disputes the genius of ROUSSEAU, but the comments on his moral character are very various. That he had an infusion of insanity in his mind, cannot, I think, be doubted. He is accused of extreme selfishness :—in truth, he had no dominion over his feelings. It is clear that his sensitiveness, good and bad, was intense, and the history of his neglected and distracted infancy may account for any want of a due restraining principle. If his passions were sometimes bad, they were often virtuous, and his sensibilities exquisitely tender. His imagination often deluded him, and covered coarse sensuality with the appearance of beauty, material as well as intellectual.

It cannot be denied, therefore, that his writings are sometimes, when they are most delightful, most dangerous. His sincerity cannot reasonably be questioned. One of the grand passions attributed to him is vanity,—and artifices to secure his own fame :—I am not at all sure that it was vanity. I think that he had a full persuasion of his title to

the distinction, which he claimed; and that he was so little inclined to use intrigue or *ruse* to secure attraction to his writings, that with the consciousness of having used such means fame would have given him no pleasure. His defect lay in the entire predominance of the visionary part of his mind over his reason. Bad passions will present themselves to every one: and if he cannot govern them, he will often be actually very wicked. When Rousseau in his youth deserted his companion in the street under the seizure of a fit of convulsions, which he tells himself in his Confessions, it was (if it be true, and not a phantom of his own diseased brain,) the irresistible impulse of fear and horror. The false accusation of the poor girl for the theft of a ribbon, committed by himself, is less excusable.

It is true that the occasional experience of pure and exquisite sentiments and emotions, cannot counterbalance the indulgence of actual crime, when the hour of trial comes. But stern moralists go much too far in therefore saying there is no virtue in such sentiments and emotions. If the bad is to weigh in the scale, why should not the good? Perhaps the censor will in his ingenuity answer, "because what is called good had a tendency to produce the bad!"—This is a very false assumption: the good and bad co-existed;—but why therefore infer that one produced the other? The same excess of sensibility produced both: but the things which result from a common origin, do not therefore produce each other! Again it will, perhaps, be argued, that the habit of indulging his passions generally subjected him to this incapacity to resist those which were evil! and that he found an excuse for this habit in the plausible virtue of the good, without which his conscience would not have deceived itself! But if he had not had the good feelings, he would have had no conscience!

The severest character of Rousseau from the pen of genius, is that which was drawn by *Burke* in one of his Pamphlets on the French Revolution: but *Burke* himself was at that moment under the influence of violent excitation. He

considers Rousseau to have been one of the great firebrands, which lighted that Revolution. I doubt it very much; though I scarcely ever differ from Burke. Rousseau's political principles might be dangerous; but they were conceived and delivered with good faith;—and not through vanity, and for sinister purposes. In those writings, as they are original, ingenious and eloquent, there is much of instruction and wisdom; though some parts of them may have been perverted to very wicked and destructive uses.

It will now be generally admitted, that Rousseau was harshly and unconstitutionally treated by his own native Government, and his fellow-citizens; who acted too much under the influence of France, and of the base intrigues of the envious and heartless Voltaire: a man whose writings have done more harm than any other works in all European literature.

A great part of Rousseau's obliquities, false jealousies, and unjust resentments, must be attributed to the insinuations, misrepresentations, and strange influence, of his horrible wife, Theresa, who had the art to play upon all the most morbid parts of his mind and temper. To me it seems that the good very greatly predominated in Rousseau's disposition and genius. In favour of his eloquence, we have the highest testimony, in the praise of the critical, fastidious, and sagacious Gray, whose sound and classical judgment in literature will seldom be found to be disputable. But I must not permit myself to enlarge more on Rousseau's character in this place, lest my notes should extend to a volume. I shall have occasion hereafter to notice a few facts.

2. The character of MADAME DE STAEL is almost as well known, as that of Rousseau. As she was a woman of the world, and had been placed from her childhood in great scenes of action, they exhibit every where contrast rather than comparison: nor was there any where similitude in their native endowments. Madame de Staël was purely intellectual in its narrow sense:—never, I think, creative. Her intellect was acute, vigorous, and original. By the

vanity, of which Rousseau was unjustly accused, *she* was haunted in the highest degree. Her violent passions were more bodily, than intellectual :—she was not a dreamer. Her romances, or novels, if strictly examined, do not contradict this theory, as an historian, politician, and describer and dissector of the actual characters of mankind, she was much superior to Rousseau. She had the tact of society, and a wide and deep experience in it : but her feelings and thoughts were rarely poetical : one magnificent passage of this kind occurs in *Corinne* :—I suspect it to have been borrowed. All her views of life were artificial ; and all the fruits of her mind adventitious : though therefore she almost always exercises the mental faculties of the reader, and often fills him with admiration at her force, she scarcely ever touches the heart.

3. I had intended to venture a character of CALVIN ; but three days before the commencement of this Note, I find it admirably done in N^o 2 of the *Protestant*, published at Geneva on 16 June 1831. I need not extract what may be found in all the booksellers' shops.

4. VOLTAIRE inhabited some time *les Délices*, a campagne close to Geneva, on the Jura side. Here he had a private theatre, till the Government forbade it ; when in disgust he removed to *Ferney*, within the limits of France ;—a dull, ugly place,—without a recommendation of any kind. Voltaire is as popular as ever in France ; and therefore any thing said against him will not meet assent. He was a man of a most extraordinary variety and versatility of talents ; most lively, most acute, clear, and witty : but I cannot persuade myself that even all this combination constitutes high genius. If it were genius, a want of heart, or rather a bad heart, would have poisoned and destroyed all. If lively, acute, and just in his views of the surface, he had neither depth, nor research,—of which his *History of the Parliaments of France* is a proof. His treatment of Rousseau is a specimen of his disposition, to which no defence can be made. I can find in him no proofs of poetical genius : I am

told it is in his tragedies, which I have never read, and without which I am reproached for venturing an opinion on him. It is not easy to believe, that in one single class of composition a voluminous author can put on a new character. The numerous editions of his works, still called for, are set up as unequivocal proofs of his preeminent merit : but books are now like furniture, bought by the dictates of fashion as necessary ornaments.

GIBBON'S residence at Lausanne is recited by every traveller. Monsieur Valery in his *Voyage en Italie*, 1831, has been rather severe both on the abode, and the celebrated Historian. An alliance of blood has prompted me to trace his family back to England with more details than the generality of readers will relish. Gibbon's work is stupendous for its comprehension and arrangements of materials and criticism. The fault is in a monotonous and unchaste stile. It is said that he did not always consult the original authorities, which he cites; but borrowed them at second hand. He might sometimes use the aid of compilations; but these are petty cavils. The grand merit lies in the critical examination, digestion, arrangement, and compression of his infinite and cumbersome materials. It is easy to select a small and detached portion, and by wasting long time and researches upon it find out faults, errors, and omissions. Gibbon was of a calm, philosophic temper, which had no community with the turbulences of genius. He had sometimes a quiet, but partly artificial, eloquence. He had taken an early affection for the French School of literature;—and especially Voltaire. His affectation of the fine gentleman, and love of rank and title, were not his most commendable qualities.—He was a Tory, of the ancient sort,—and yet at the same time, a sceptic in religion. The encyclopedists had taught him doubts and sneers and taunts. His easy temper, his freedom from violent passions, the tranquillity of his literary pursuits, and the richness of his stores of knowledge, made him amiable. But there was a want of grandeur and creative genius in his

thoughts and feelings; and every thing about him was too quaint and artificial. These qualities tend to produce ennui. Gibbon's great grandfather, Matthew Gibbon, was born at Westcliffe, on the heights about three miles northward beyond Dover Castle;—a younger son of Thomas Gibbon of Westcliffe, Esq., by Alice Taylor, whose half-sister (by the mother,) Jane Selhurst, was wife of Sir John Maynard, the celebrated lawyer, who, when at a great age, was appointed by king William III, one of the Lords Commissioners of the Great Seal. Edward Gibbon, elder brother of Matthew, was father of Jane, paternal grandmother of the writer of this poem. Edward's second wife (a cousin of the same name,) was by a second marriage mother of Lord Chancellor Hardwicke.—A sister of Edward and Matthew married a Randolph, and thence sprung the Randolphs and Jeffersons of North America.

6. LORD BYRON inhabited campagne Diodati at Coligny in 1816. Every lover of English poetry knows the name of Charles Diodati, the friend of Milton. This Charles is not named in *Galiffe's Généalogies*, (1830, 1831,) but I presume that he was the brother of John, the theologian, and translator of the Psalms, a man celebrated for his learning in divinity. Here Lord Byron first took up his abode, on quitting England,—having come hither by the Rhine, of which he has given a glowing description in *Childe Harold*.—At no period of his poetical career were his feelings so earnest, grave, and violent as they were now. He was too sorrowful for irony and talent, and his pride perhaps subdued. The ladies and fashionable world, tho his genius now survives in their hearts, then took a vehement part against him. He mingled little in society, except at Coppet, to which he often crossed the Lake: but he was always moody, and generally silent. I have often thought that the mind works best, when it is highly excited by wrongs. Though Lord Byron has been praised for the flexibility of his genius and acquirements, I do not think that it was altogether flexible. His own original, and peculiar feelings, thoughts, and

bents, would not so easily allow borrowed impressions to supersede them. I am told, he was not quick at learning languages; and his book-learning was not great. His emulation was too painful and intense to be entirely generous and pure. Moore in his two last interesting volumes of *the Life of Lord Byron*, which is full of profound matter, and in which there are many beautiful, if not magnificent passages,—has yet, as it strikes me, given no new traits of the noble poet. One would have wished a more comprehensive and complete summary of his character at the end, from a man of genius and eloquence, who knew him so well. Lord Byron's misfortunes and disappointments made him a poet; but they could not have had this effect, had not the full seeds been in him. Had the same evils attended him without the same endowments, (which perhaps could not have been,)—those evils would have driven him to madness. It was the Muse, who drew off the poison of the boiling cauldron. Lord Byron grew greater, exactly in proportion as he was pressed. He was furiously revengeful for affronts; but he was as placable as he was revengeful. I think he was not vain;—at least he was only so by short and occasional fits. He did not disdain management in keeping up his popularity as an author;—which was somewhat beneath him. With all his sternness, he sometimes flattered those, whose writings he could not approve, or at least admire:—and his taste was very far from sure and constant.

One of the least magnanimous,—I may add, most degrading,—traits of his mind, was his desire to be thought a man of the world—a man of pleasure,—and a man of fashion!—With all his affectation of republican notions—(which in him were mere affectation)—he loved, admired, I am afraid I may say, worshipped rank! High as his own birth was,—he had not been used to it in early life; and it awed him.—He lived little with people of rank,—whether it was *his* fault, or theirs!

Moore says, that I have mistaken his character, and that in private instead of being melancholy and despondent, he was lively, and full of humour and fun. I suspect his laugh was

“Moody madness laughing wild
Amid severest woe!”—

His vivacity was put on, to avoid, among his boon companions,—of whom not one was suited to him,—the character, (if I may use a cant term,) of a *quiz*.—

His fortitude as to public opinion was not great,—though he struggled to be magnanimous as well as to appear so. His appetite for fame and distinction was ravenous. He died in pursuit of it; and to this must be attributed his expedition to Greece; for if he had passed the remainder of his life at Geneva, it would probably have been much healthier, much longer, much happier, and much more virtuous.

7. Of NECKER, Mad. de Staël's father, I have no space here to enter into the details, as they are connected with the most busy and most important part of French History. It was singularly unfortunate for himself, for the nation, and for all the civilised world, that an accidental train of circumstances raised him so far above his early station and habits, his acquirements, or his natural capacity. He might mean well; but he was a mere *charlatan* in politics;—and his unpardonable self-conceit rendered his narrow notions disastrous in their practical effects. Nothing perhaps would have suppressed the burst of the storm of the French Revolution: but it might have taken a different turn, and have been less harmful. I am ready to admit that a radical Reform, if not a Revolution, was necessary; and that that necessity had been growing at least from the accession of Louis XIV.

Coppet belonged to Count *Dhona*, a Prussian, in the time of Bayle, the critic, who passed two or three years there with that nobleman. The noble family of *Grandsons*, its ancient lords, gave origin to a branch, who settled in

England, by marriage with the heiress of the Barons *Tregoz* of Herefordshire, whose heiress married into the princely family of Beaufort, Dukes of Somerset, who ended in Margaret, mother of K. Henry VII;—and the family of *Brydges* in the reign of King Edward III, married a daughter of this noble Burgundian House. By descent from the Countess, Margaret Beaufort, whose ancestor was legitimated by Parliament, (see *Nicolas's Excerpta Historica*,) the St. Johns, Viscounts Bolinbroke, derived their patrimony at Lydiard-Tregoz in Wilts; and hence came the title of *Viscount Grandison* to the St. Johns and Villiers's.—I shall hereafter have occasion to give the story of the last of this family here, *Otto de Grandson*.

8. CHARLES BONNET, so eminent in science in the last century, lived at *Genthod*. His Life may be found in all the Biographies. See also *Müller's Letters to Bonstetten*, Zurich, 1810, 8°.

9—10. The same observations apply to HORACE DE SAUSSURE: and to Müller himself, celebrated for his *Histoire de Suisse*, his *Compendium of Universal History*, etc., etc. He died 1807.

11. The story of the profligate conduct of the last Bishop of Geneva, Philip de la Baume, may be found in *Ruchat's Hist. Ref. in Switzerland*, and numerous other works.

12. The particulars of the execution of FATIO are related in *Histoire de Genève, par Béranger*,—in *Tableaux Historiques des dernières Rév. de Genève*, etc., etc.

13. The memory of THEODORE BEZA is preserved by his fame as a classical scholar. His controversial works are now of little interest. He wrote the life of his friend and predecessor CALVIN; and his own Life was written immediately after his death by his friend A. LA FAYE, also a latin poet; Beza was more lively, and had much more genius than Calvin. In early life he had been a lover of pleasure, and a free liver; and he retained his fondness for profane literature to the last. The licentiousness of his *Juvenilia* was strongly objected to him by his enemies. A little before

his death, a beautiful edition of his latin poems in-4° was printed at Geneva by *Stoer*; and his own copy remains in the Public Library here, with numerous autograph alterations. (See *Polyanthea Librorum Vetustiorum*, Genève, 1822, 8°) He died in this city at the great age of 86, 1605. Bayle has discussed critically the question of the impurity of his *Juvenilia*. It is a stain not easy to be got over. *Faye's* Life of this eminent man, as the fountain whence all future materials have been drawn, is very interesting. It does not appear to me that Beza stands by any means in the first rank of the demi-classical writers of modern latin poetry: neither is there much force and originality in his thoughts, sentiments, or images. He mainly employs the faculty of memory. I do not much care for fillagree work; where the main value consists in the workmanship. But the chief mental efforts of Beza were exerted as the leader of a religious Sect. The English reader may turn to that popular volume by *Isaac Walton*, which contains the *Life of Richard Hooker*, for the spirit with which this sect was now working to disturb the Government of England, and indeed all the Enropean Governments. In England the famous Leicester put himself at its head, that he might wrest from the Church its property, and himself extort a large share of the spoil. This restless poison went on till it broke out in the Civil Wars, and ended in the dethronement and decapitation of the virtuous, accomplished, and mild Charles I. (See *D'Israeli's* interesting and instructive *Comments on the Reign of Charles I*, 5 vol. 1831, 8°).

14. In the State-Archives of Geneva, is a curious Register of the births, marriages, and deaths here of the English Exiles from 1554 to 1560, called *Livre des Anglais*, which was delivered up to the Hôtel-de-Ville on their return to England after the accession of Q. Eliz. The principal persons who figure here are JOHN KNOX, WILLIAM WHITTINGHAM, and MILES COVERDALE, with two knights Sir R. STAFFORD, and Sir. . . . B.

Here Dr. Whittingham, (afterwards Dean of Durham)

married a French woman from Orleans. Coverdale was one of the translators of the Bible, 1537, 1540. There is a short article of him in the old edition of the *Biographia Britannica*, t. III, 1489. He was promoted to the Bishopric of Exeter, 1551, ejected by Queen Mary, and when he returned from exile, refused to be restored to his Bishopric. He was buried in the Church of St.-Bartholomew, Exchange, in a good old age.

WILLIAM WHITTINGHAM was a Cheshire man, born 1524, educated at Brazen-Nose College, Oxford; in 1545 elected a Fellow of All Souls, Student of Christ Church 1547; in 1550 he had leave to travel; spent some time among the students at Paris; and then went to certain Universities in Germany, and thence to Geneva where he remained till the latter end of Edw. VI's reign, and then returned to England. On that monarch's death he went to France; and there hearing that many protestant English divines had fled to Frankfort, and were about to establish a Church there, he hastened to join the association. Here they soon quarreled among themselves. They who chose the church-government such as it was in England in the late reign remained at Frankfort: they who preferred the order and government of the Church of Geneva, removed thither, among whom Whittingham was one of the chief, as may be seen in a Book, entitled, *A Brief Discourse of the Troubles begun at Frankfort 1554*, printed 1575, «wherein» says Anthony Wood, «the opposite and restless humour of this person «may easily be discerned. Soon after their settlement at «Geneva, JOHN KNOX, a Scot, Minister of the English congregation there, was to leave that place, and return to his «country, so that Whittingham being looked upon the fit- «test person to succeed, was earnestly desired by John Calvin to take that employment; but he alledging that in his «former travels and observations, with the learning of several languages, he had fitted himself more for state employment than that, he modestly declined it. At length «Calvin urging him farther, he was thereupon made a

« Minister according to the Genevan fashion, and then took
 « the employment upon him. Soon after Miles Coverdale,
 « Christoph. Goodman, Anth. Gilby, Tho. Sampson, Will.
 « Cole of C. C. Coll. and this our author Whittingham,
 « undertook the translation of the English *Bible*; but before
 « the greater part was finished, Q. Mary died. So that the
 « protestant Religion appearing again in England, the ex-
 « led divines left Frankfort and Geneva, and returned to
 « England. Howbeit Whittingham with one or two more,
 « being resolved to go through with the work did tarry at
 « Geneva a year and an half after Q. Eliz. came to the crown.
 « At the same time also he turned into metre those PSALMS,
 « that we to this day sing in our churches, inccribed with W.
 « W. they are in number five, of which the 115th Psalm is one,
 « as large as 22 other Psalms, as also of the Ten Command-
 « ments, at the end of the Book of Psalms. » — He was ap-
 pointed Dean of Durham in 1565. Wood says he was « styl-
 « ed by certain authors the false and unworthy Dean of
 « Durham, » (See *Richard Bancroft* in his *Dangerous Po-
 sitions*,) — « and that he was not a minister according to the
 « form of the church of England, but of Geneva; and that
 « he did from Durham encourage Knox and Goodwin in sett-
 « ing up presbytery, and sedition in the Kirk of Scotland. »
 See *Wood's Ath.* by Bliss, I, 446, etc. Ob. 1579. See also the
 same work, I, 721, for GOODMAN, and I, 548, for SAMPSON.

16. An article on TAVERNIER is to be found in *Biographie Universelle*.

17. *The life of THEODORE AGRIPPA D'AUBIGNÉ* was written in English about sixty years ago by Mrs. Sarah Scott, wife of George Louis Scott, sub-preceptor to Geo. III, and sister of the celebrated Mrs. Montagu, and of Matthew Robinson, 2^d Lord Rokeby. It was a popular book. D'Aubigné was grandfather of Mad. de Maintenon. It is an instance of extraordinary prejudice in the Duke de Saint-Simon, that in his *Memoirs* he speaks of this celebrated lady as a *parvenue*. Valéry in his *Voyage en Italie*, I, 8, says:

« Je remarquai dans le temple de Saint-Pierre (à Genève),

“ contre le mur, entre deux petites colonnes, et sous un
 “ étroit fronton à moitié brisé, l'épithaphe d'Agrippa d'Au-
 “ bigné; caractère singulier, espèce de Sully chagrin, saty-
 “ rique et moqueur, mais écrivain plein de verve et de gé-
 “ nie *. La petite-fille de d'Aubigné, la fille de ce Constant
 “ d'Aubigné qui, d'après lui, avait trahi son père **, s'assit
 “ depuis près du trône de France : il semble qu'elle aurait
 “ pu rendre à sa patrie la cendre de son aïeul, à moins que
 “ les cercueils ne fussent aussi dans la Révocation de l'Édit
 “ de Nantes.”

15. The famous SIR THOMAS BODLEY, the founder of the *Bodleian Library* at Oxford, was educated at Geneva. *A. Wood* in his *Athenæ* says, “ Thomas Bodley, eldest son of
 “ John Bodley of Exeter by Jane Hone, was born there
 “ 2^d March, 1544; partly educated in grammar learning in
 “ the said city, but mostly in GENEVA, while his father lived
 “ there as a voluntary exile in the reign of Q. Mary; where,
 “ though he was then very young, yet he was an auditor of
 “ Chevalerius and of some other professors in the Univer-
 “ sity there (then newly erected,) besides his domestical
 “ teachers in the house of Philibertus Saracenus, a famous
 “ physician in that city (with whom he was boarded) where
 “ Robert Constantinus***, that made the Greek Lexi-
 “ con, read Homer to him. After the death of Q. Mary,

* “ LA CONFESSION DE SANCY, au milieu de beaucoup trop de gravelures, offre
 “ quelques traits dignes des PROVINCIALES, et qui paraissent avoir été empruntées
 “ par Pascal; tel est celui-ci : LA BASTILLE, dit d'Aubigné, BIEN FORTIFIÉ DE BAS-
 “ TIONS AU LIEU DE RAISONS. Un portrait complet de d'Aubigné a été tracé avec ta-
 “ lent par M. Saint-Marc Girardin, dans son DISCOURS SUR LES PROGRÈS ET LA MARCHÉ
 “ DE LA LITTÉRATURE FRANÇAISE AU SEIZIÈME SIÈCLE, couronné en 1828 : après de pa-
 “ reilles pages, on n'accusera plus l'éloquence académique de manquer de force, de
 “ naturel et de vérité, et de n'être qu'ingénieuse et fleurie.”

** “ HISTOIRE SECRÈTE DE D'AUBIGNÉ, écrite par lui-même et adressée à ses
 “ enfans.”

*** All these learned men are recorded in SENEBIER'S HISTOIRE LITTÉRAIRE, except
 CONSTANTINE who is to be found in BIOGR. UNIV. where no notice is taken of his
 Professorship at Geneva.

“ he returned to England with his father, and was sent to “ Magd. Coll. Ox. in 1559.” See *Bliss's Wood's Ath.* II, 124. Sir Thomas Bodley died in 1612.

N^o 6.

There are numerous topics in the history of Geneva worthy of notice in prose, which do not properly come within the cognizance of a poem; and which therefore do not belong to these Notes. Such are the successive internal troubles in the last three centuries since the Reformation and Independence of this Canton. The Government, like the origin of almost every other Government, seems in its commencement to have been a mixture of heterogenous elements, and in many important points not clearly defined; which, when discontent prevailed, and a faction became strong, opened a field for fierce argumentative contests, each party appealing with plausibility to an ideal constitution drawn after its own views. As the independence and freedom of this Republic arose out of the Reformation, so the Members of the Church immediately took a leading part in it; and CALVIN became a sort of Protestant Pope; and governed with a papal fierceness and despotism.

From the first rise of the Counts of the Genevois in the ninth or tenth Century, there was a contest for civil power between them and the Bishops, who claimed to be the Viceroy of the Empire. Then came the Counts of Maurienne and Savoy, who first encroached upon them both: and thus having gradually extinguished those lay sovereigns, placed themselves in their seat, and afterwards step by step got superiority over their ecclesiastical rivals. It is said that the

Reformation introduced a dissoluteness of morals which demanded the severe interference of the Church : but the rod of vengeance which it carried, was sometimes ferociously and even absurdly exercised. Death at the stake was Calvin's punishment for a difference in speculative opinions on mystical questions of religion. The story of *Servet* demands a separate Note.

The *Tableaux historiques*, published at the end of the last century, of the Revolutions and Political Troubles of this little State since the Reformation, are full of spirit, eloquence, and instruction. Sometimes, no doubt, this Government had too great a tendency to be *oligarchical*: and that is always a bad form of Government. The interference of the greater Powers,—especially France—in the last century, was grating and oppressive to the people : and this had the effect of stirring up events which ended in victims on both sides, whose fate raises pity and horror.

Power without checks will, in whatever hands, fall into abuse:—and not less so in Republics than in Monarchies. The answer will be, that a Republic always does afford checks. It certainly does so, more than an absolute Monarchy,—not, I think, more than a constitutional Monarchy!—I cannot help retaining the opinion that in a *large* State one of the best checks is a strictly limited hereditary aristocracy. It is the poise between the Crown and the People. In England, I must confess, it has been greatly abused of late. But of all States, Geneva is not one where a farther discussion of this question will be proper.

The present Government of Geneva seems to me to be a very happy one. I doubt whether it was altogether so in the three former centuries. But its laws were cheaply, simply, and well administered. See the late Mons, Naville's instructive little book of *l'État civil de Genève*.

This amiable, able, and excellent man fell a sacrifice to the Revolutionary Government of 1794. See *Biographie Universelle*. He was father to the Syndics Naville-Chatcauvieux, and Naville-Saladin. The certainty of the

law is one of its first merits : but that certainty must not be bought at the cost of too much delay and ruinous expence ; because these evils are greater than occasional error, and even than caprice and wanton misjudgment : as the experience of the present state of the law in England proves.

If I have not dwelt on any of these topics in my poem, it is not because I consider them alien to poetry: my omission to treat of them has been accidental, or from the pressure of other matter. I consider no subjects alien to poetry, except what are called *the exact sciences*:—but they must be treated in a poetical manner,—not merely so far as it is metrical. I have said so much in other places as to what is a poetical manner, that I shall not dwell upon it here.

The topics I have principally insisted on, are those which lie upon the surface ; about which every Englishman, who visits Geneva, would naturally wish to enquire and think. Who has not his mind awakened about Calvin, Rousseau, Voltaire, Mad. de Staël, Gibbon, and Byron? Who has not his fancy roused by the sight of the Genevan Lake, and the Alpine and Jura mountains? There are those who think that the scenery of nature has little concern with human happiness. This is not my theory : I am convinced of the reverse. I am sure that scenery, air, climate, have an intimate and extreme concern with it. Gray began a beautiful poem on that subject, which contains some of the most exquisite couplets in the English language : for instance this

If, with adventurous oar, and ready sail,
The dusky people drive before the gale.

GRAY.

Every view of nature is finest at the first dawn of day : and that is what sleepy mortals least see !—It is certainly contrary to my theory, that the genius of the Genevans should not be of the sort accordant to the scenery on which they live. Their bent is towards the exact sciences ; and they neither exercise imagination themselves, nor feel much interest

about its fruits. Yet the middle classes read novels and romances with much eagerness, and the numerous *cabinets de lecture* are full of them—including translations of almost all the popular English novels,—among which are some very wretched ones;—but not the less admired on that account. The indiscriminate appetite for this sort of fable is rather strange;—since many of those inventions (if that word may be applied to them,)—have nothing in them either of grandeur, beauty, or *likeness*.—Where they affect to represent real life, they have not the smallest similitude to it. They sometimes are adapted to gratify the sickly fancies of girls without literature or information, or the smallest acquaintance with actual manners, or the human character. I speak of the common novels;—the mere trash of the day. A grand Romance, of pure invention, with well-drawn and powerful characters put in conflict and contrasted action, is one of the noblest of intellectual productions. The creative faculties of the mind, if endowed with sound judgment and high emotions, can draw a much more lively and intimate representation of the human character in its best examples, than the most faithful verbal copies of the portrait of an individual.

The purpose of the poetical representation of all material objects ought to be to connect them with mind, and to help the reader in thought and sentiment. The work which is most purely descriptive is *Thomson's Seasons*—an admirable and unique poem,—and of which every where the selection of images fills the mind and the heart with musings and emotions. But even here it was Gray's opinion that there is some defect, not only of action, but of what may be called purely-intellectual association. Thomson does introduce moral comments;—but they are too often trite and verbose:—yet they have the merit of being always appropriate and natural. In no language has a more virtuous and ameliorating poem been ever produced. Perhaps no other English Poem could altogether, for general use, be so ill spared. The intellect and bosom which do not cherish that poem

with fondness and admiration, must be very hard, or very depraved. I could put it as an infallible test. There are particular passages in *Cowper's Task* perhaps more beautiful: but they are detached and casual. Cowper also was under the influence of a sort of religious enthusiasm, which was factitious and overwrought. The extreme simplicity and purity of his mind and disposition, indeed, went far to counteract this exaggeration. His gentle temper, his benevolence, his good sense and propriety, his clearness of understanding, his native humour and sagacity, protected him from all the bad taste and absurdities of the Sect who had captivated him. Whatever descriptive or didactic poems have been produced in imitation of these excellent productions, are odious;—as is every copy after the model of any writer; which is always servile and repulsively artificial. What reader of taste could ever peruse any one of the numerous attempts to ape Sir Walter Scott? They may echo accidental peculiarities: they can never catch his spirit! Every one, who has risen to permanent fame, has always had a manner of his own. There can be no *second* in any precise school: in a large general division there may;—but he will have a subdivision of his own.—This is strictly true of the English Poets, without a single exception:—Let us instance in DRYDEN and POPE, who come nearest to each other!—

It may be asked what I have undertaken to tell, which has not been told before.—Not new facts certainly,—nor new views of scenery;—perhaps new combinations of them,—and sentiments, if not new, energetic and unborrowed, in language fresh, unartificial, and unlaboured;—attempting to bring before the reader's mind a comprehensive view of the historical and intellectual features of the place. They are the amalgamated and essential result of some years of research and thought. If others already know them without having undergone this toilsome process, they have the happiness to be very differently gifted from such an humble being as I am. Such characters as Rousseau, Mad. de Staël,

and Lord Byron, cannot be penetrated at once. All the common knowledge to be found in *Tours* and *Guides*,—(which is indeed useful and indispensable,)—is of a very different sort. I do not undertake to convey any technical knowledge; and I trust my volume is of a nature, of which *Tours* and *Guides* cannot transplant the contents into their own pages. Common compilations require no talents of any kind: they are a mere labour of ordinary technicality. But to select facts, to combine them anew, and to accompany them by just and forcible comments,—is another affair. To think with originality and rectitude, is as rare as it is desirable. The great mass of mankind do but repeat mechanically each other's opinions and statements. They do not think; or, if they do, they do not venture to tell their own thoughts. What they tell, is a holyday suit, which they can put on and off, and lay by, when at home and alone. Thus some authors who *have* opinions of their own, only tread in other men's steps when they write for the public.

Even original research of facts is not always of much worth. Great labour to correct trifles is the proof of a little mind. Some one has remarked that minute investigators have never been able in future ages to change the received characters of the great points of history. For instance, all new researches have only confirmed the verity of the old portraits of the Worthies of Q. Elizabeth's reign.—The same, of the reign of Charles I. Where Lord Orford has attempted to pull them to pieces,—as SYDNEY and FALKLAND; he has not succeeded.—A great authority indeed—a beautiful biographer, and illustrious poet—thinks that Q. Elizabeth's Leicester has been blacken'd too much;—but for once I venture to differ from him!

N° 7.

Geneva derives its consequence in Europe from the peculiar character given to the origin of its *Independence* by the REFORMATION at the beginning of the sixteenth Century. The two men most distinguished, and who in succession filled the whole of that Century, were JOHN CALVIN and THEODORE BEZA. They were both very eminent scholars;—but the latter was a polite scholar;—of vivacity and imagination.

I do not wish these NOTES to be common-place; and therefore I shall construct them of materials a little more recondite than may be expected from a work addressed to popular readers;—though I shall endeavour to throw them into a popular form; and not overload them with dry, antiquarian, pedantic lore. They shall not be drenchings from former drenchings. What comes from old books shall always be from the fountain-head; nor shall it be even such as is pointed out by former compilers:—all shall be combined anew from original research. The only merit a compiler can have, is in new combination,—always supposing the selection and combination to be made with judgment.

But though a part of these Notes may be compilation—for the purpose of furnishing facts necessary to be known,—the greater part of them will not be so. They will contain original opinions, moral and critical. As the author has been, all his life, a collector of books, fond of bibliography, and has now the Public Library at Geneva open to him, he may be occasionally tempted to mention a rare book, or two. If he does this in moderation, he hopes he shall be forgiven by the modern reader:—he is quite aware how little suited bibliography is to the general taste.

When books of local history are taken up, which are found to contain the same matter as has been repeated a thousand times, the disgust and ennui which follow, make new purchases of literature odious. The Press thus groans with nauseous repetitions; and we begin to imagine that there is nothing new under the sun. All the while, the neglected and buried materials are ample and inexhaustible. Had I time to compile it, it would not be difficult to make an entirely new history of Geneva. But the remainder of my days must be short; and I have not time for compilations; nor can afford now to lose my hours in the dull office of transcription.

Nº 8.

BUCHANANI OPERA PER RUDDIMAN,

2 vols, folio 1715.

Omnium Georgii Buchanani Operum aliorumque quæ huic Editioni accessere, Syllabus et Ordo :

TOM. I.

1. Authoris Vita.
2. Doctorum Virorum de G. Buchanano ejusque scriptis Testimonia.
3. Catalogus variarum Editionum et Codicum MSS. ejus Operum.

4. Rerum Scoticarum Historia præmissa Auctoris ad Jacobum VI, dedicatione, et Tabula Regum Scotiæ Genealogica.
5. Ad Historiam ejus Annotationes.
6. Index Rerum Memorabilium.
7. Propriorum Nominum interpretatio.
8. De jure Regni apud Scotos Dialogus.
9. Detectio Mariæ Reginae Scotorum.
10. In jus Regni et Detectionem Notæ aliquot et Emendationes.
11. Chamæleon sive Satyra in G. Mætellanum Lethintonium.

TOM. II.

1. Georgii Buchanani Poemata Omnia in duas Partes distincta.

Prima parte continentur 1. Psalmorum Davidis Paraphrasis Poetica : cui in fine subjuncta sunt aliquot ejus Poemata et Fragmenta, nunquam antea cum aliis ejus operibus edita. 2. Jepthes, sive Votum, Tragædia. 3. Baptistes, sive Calumnia, Tragædia.

Parte autem secunda continentur alia ejus poemata, scil. Franciscanus, Fratres Fraterrimi, etc.

2. In ejus Poemata Annotationes.
3. De Metris Buchananæis Libellus.
4. Rudimenta Grammatices Thomæ Linacri ex Anglico sermone in Latinum versa.
5. De Prosodia Libellus.
6. Ad viros sui sæculi clarissimos eorumque ad eundem Epistolæ. Subjectæ sunt in calce aliquot Notæ.

EPIG. LIB. II.

Ad Thomam Randolphum, Anglum.

Sæpe tibi, Randolphe, jubes me pingere regem,
 Qualem optem, tribuat si mihi vota Deus.
 Accipe. Sit primum veræ pietatis amator :
 Effigiem summi se putet esse Dei.
 Pacem amet : et, si res poscent, sit ad arma paratus :
 Exuat in victos arma, odiumque simul.
 Nolo nimis parcus, nimium sit nolo benignus :
 Utraque regno æque est exitiosa lues.
 Non sibi sed populo sese putet ipse creatum,
 Et se communem civibus esse patrem.
 Puniat invitus, cum res jubet esse severum :
 Publica cum poscent commoda, lenis erit.
 Vivat, ut exemplar populo sit recta sequendi :
 Sit vultus pravis terror, amorque bonis.
 Excitat impense ingenium, corpusque modeste :
 Luxuriam frenet cum ratione pudor.
 Jam tacitus tecum, Tentas me fallere, tanquam
 In tabula nostram qui mihi pingis heram.

MISCELLANEORUM LIBER.

Annæ Valsinghamiæ Thomæ Randolphi uxori.

Anna hic Randolphi jaces cum prole sepulta :
 Et genitrix, uno et mortua et orba die.
 Et genus et facies populo sunt nota : sed uni
 Sat mihi sit mores complacuisse viro :
 Quos gemitu probat, et lacrymis, curaque fideli ;
 Nec patitur famam me moriente mori.

EPIG. LIB. II.

Rogero Aschamo, Anglo.

Aschamum extinctum patriæ, Graiæque Camænæ,
Et Latæ vera cum pietate dolent.
Principibus vixit carus, jucundus amicis,
Re modica, in mores dicere fama nequit.

MISCELL. LIBER.

Epitaphium Nicolai Baconis Procancellarii Angliæ.

Hic Nicolaum ne Baconem conditum
Existima illum tamdiu Britannici
Regni secundum columnen, exitium malis,
Bonis asylum ; cæca quem non extulit
Ad hunc honorem sors, sed æquitas, fides,
Doctrina, pietas, unica et prudentia.
Heu morte raptum credo, qui unica brevi
Vita perennes emerit duas : agit
Vitam secundam cœlites inter animus :
Fama implet orbem, vita quæ illi tertia est.
Hac posita in ara corpus animi olim domus,
Ara dicata sempiternæ memoriæ.

N^o 9.

The candid reader will make allowance for the want of an English library for reference. One has an imperfect memory of a thousand things to be found there, which one cannot trust with sufficient accuracy to venture to relate them: — and indeed at all times one is too much inclined to place more reliance on memory than it can effect. When I was in Italy, I did this to my present grievous loss: — what I once knew, I thought I always should know. All that I did not put down in writing, — especially of bibliographical matter,—is now entirely faded away.—So, much of the minutiae of the history of Geneva, for which I made researches a few years back. In complaining of the loss of memory I have but the common fate with all who are advanced to my age. I find it in a state of rapid decay; for I am now half way in my 69th year. I observe however that much may be done by a mechanical discipline and perpetual exercise of that memory. Subjects are kept alive by a continual recall of attention to them. I find nothing fixed except what was impressed in my early youth. I can almost repeat by heart all my early poems: but now, if of a couplet I should attempt to compose the second line before I had written down the first, I should irrecoverably forget this first. I cannot therefore adapt the first to what is to come—which often in rhymes makes a difficulty. But with *me*, if it will not come at first, it will not come at all:—I cannot alter, and do not do the better for labour. I blame no other man's method:—I must be left to pursue my own: I must take my own way; or none at all. Different minds have different processes;—partly from habit; and partly from differences in nature. If I hang upon the lines, I lose the natural associations of ideas, and my game flies away!—

After all, there is no rule, or technicality whatever, which will be of use : it is all nature ; and nothing else. If I had not an undoubted conviction of this, I would not say it, — merely to make people stare !—My theory may be wrong : but it is sincere.

Nothing which passes the press, can deserve to survive its little day, unless it have in it something of originality, force, and truth. A strict examination, and close dissection, will shew how few writers are original in any fair sense, whatever candour may be extended to that enquiry. Sincerity is one incident to it : but writers may be sincere without being original. It often happens that it is long before the true value of this pure ore is known in separation from what is full of dross : but it is buoyant at last, while the other separates from it, and sinks. The "*thoughts that breathe, and words that burn*," cannot be expected once in a century : but there is a living spirit in original composition, which yet may be far short of this.

Criticism is necessary to guide crude and unexercised judgments ;—but the criticism must be able, honest, and just. Interested, or vulgar, criticism is worse than none. Some of the common criticisms of the secondary journals are loathsome, either for their corrupt and fulsome flattery, or their cruel and prostitute severity. Many readers do not venture to form the shadow of an opinion without a clue given to them. But the *Φωναντα Συνετοισιν* will be long before their aid carries a work farther. What is praised and read by the few, may be talked of, but not read by the many. No man's fame is higher than WORDSWORTH'S among all the best judges ;—but I doubt if his poems are much read by the many. It commonly—but not always,—happens, that to be popular an author must write *down* to the public taste. At the same time it does now and then by extraordinary coincidences occur, that some mighty genius has at once the felicity of delighting the wise and the ordinary, the educated and the uneducated, the sensitive and

the dull. This has been Sir Walter Scott's unrivaled happiness.

Some authors would be original, were it not for fear of trusting their own thoughts and feelings to the eye of the public. They do not therefore accustom themselves to *bring out* the operations of their own minds. The greatest minds cannot do without constant exercise half of what they are capable. The powers expand, the light clears, and the ideas gradually arrange themselves, and form new associations with facility.—Then, as the memory is partly artificial, it is kept alive by incessant movement and discipline. It was a great fault in Gray, the poet, that he wrote so little :—the want of habit made composition painful to him. There is a want of magnanimity, as well as a morbid taste, in extreme fastidiousness. Besides, it produces a great fault in composition,—obscurity : for it infallibly interrupts the natural train of ideas. And this is the fault, which has always been justly complained of in GRAY's two great Odes, *The Progress of Poesy*, and *The Bard* : both of which consist of splendid patches put together by abrupt connections.—Such things form *inlaid* work ;—not one web.—It had the effect of making this branch of literature a painful and disappointing fatigue to the poet ; and produced that lassitude, which turned the occupations, it was most fitted for, into causes of disease. The attempt at perpetual polish, and minute correction, is disgusting.—Tom Warton says, that COLLINS did the same : I think he *must* be mistaken !—There are no internal traces of it.

I am anxious to throw as much mind as I can into these NOTES ; for the mere matter of fact will soon become stale. *Mind* alone can preserve a book :—intense, unsophisticated thought, and strong, unaffected, and undisguished feeling. The human heart is good, when left to itself :—ambition, pride, envy, jealousy, and vanity, distort it.—

N^o 10.

AN EPISTLE OF M. DE VOLTAIRE UPON HIS ARRIVAL
AT HIS ESTATE NEAR THE LAKE OF GENEVA
IN MARCH 1755.

Translated from the French.

(FROM THE SUPPLEMENT TO DODSLEY'S COLLECTION, 1770.)

O take, O keep me ever blest domains,
Where lovely Flora with Pomona reigns;
Where art fulfils what nature's voice requires,
And gives the charms to which my verse aspires;
Take me; the world with transport I resign,
And let your peaceful solitude be mine!

Yet not in these retreats I boast to find
That perfect bliss which leaves no wish behind;
This, to no lonely shade kind nature brings,
Nor art bestows on courtiers, or on kings;
Not ev'n the sage this boon has e'er possess'd,
Tho' join'd with wisdom, virtue shar'd his breast;
This transient life, alas! can ne'er suffice
To reach the distant goal, and snatch the prize.
Yet, sooth'd to rest, we feel suspense from woe,
And tho' not perfect joy, yet joy we know.

Enchanting scenes! what pleasure you dispense,
Where'er I turn, to every wondering sense!
An * ocean here, where no rude tempest roars,
With crystal waters laves the hallow'd shores;

* The lake of Geneva.

There flowery fields with rising hills are crown'd,
 Where clustering vines empurple all the ground:
 Now by degrees from hills to Alps they rise,
 Hell groans beneath, above they pierce the skies!
 See the proud summit, white with endless frost,
 Eternal bulwark of the blissful coast!
 The blissful coast the hardy Lombards gain,
 And frost and mountains cross their course in vain.
 Here glory beckon'd mighty chiefs of old,
 And planted laurels to reward the bold;
 Charles, Otho, Conti, heard her trumpet sound,
 And borne on victory's wings, they spurn'd the mound.

See on those banks where yon calm waters swell,
 The hair-clad epicure's luxurious cell!
 See fam'd Ripaille,* where once so grave, so gay,
 Great Amedeus pass'd from prayer to play:
 Fantastic wretch! thou riddle of thy kind!
 What strange ambition seiz'd thy frantic mind?
 Prince, hermit, lover! blest thro' every hour
 With blissful change of pleasure and of power,
 Couldst thou thus paradisi'd from care remote
 Rush to the world, and fight for Peter's boat?
 Now by the Gods of sweet repose I swear
 I would not thus have barter'd ease for care,
 Spight of the keys that move our fear and hope,
 I ne'er would quit such penance to be Pope.

Let him who Rome's stern tyrant stoop'd to praise,
 The tuneful chanter of sweet georgic lays,
 Let Maro boast of streams that nature pours
 To lave proud villas on Italia's shores;
 Superior far the streams that court my song,
 Superior far the shores they wind along.
 Blest shores! the dwelling of that sacred power
 Who rules each joyful and each glorious hour,
 Queen of whate'er the good or great desire,
 The patriot's eloquence, the hero's fire,
 Shrin'd in each breast, and near the tyrant's sword
 Invok'd in whispers, and in sighs ador'd,
 Immortal Liberty, whose generous mind
 With all her gifts would bless all human kind!

*Amedeus the Pacific, first Duke of Savoy, in 1434 retired to the Priory of Ripaille, where he affected to live like an hermit, and suffered his beard to grow to an enormous length; but he kept a mistress in his cell; and in other respects lived in great luxury; yet he joined with a faction against Pope Eugenius IV, and being elected to the see of Rome, he was crowned Pope by the name of Felix V, but afterwards resigned at the request of Charles VII, King of France.

See from Morat * she comes in martial charms,
And shines like Pallas in celestial arms,
Her sword the blood of boastful Austria stains,
And Charles, who threatened with opprobrious chains.

Now hostile crowds Geneva's towers assail,
They march in secret and by night they scale;
The Goddess comes—they vanish from the wall,
Their lances shiver, and their heroes fall:
For fraud can n'e'er elude, nor force withstand
The stroke of Liberty's victorious hand.**

She smiles; her smiles perpetual joys diffuse;
A shouting nation where she turns pursues;
Their heart-felt Pæans thunder to the sky,
And echoing Appenines from far reply;
Such wreaths their temples crown as Greece entwin'd
Her hero's brows at Marathon *** to bind,
Such wreaths the sons of freedom hold more dear,
Than circling gold and gems that crown the peer,
Than the broad hat which shades the Pontiff's face,
Or the cleft mitre's venerable grace.
Insulting grandeur in gay tinsel drest,
Shows here no star embroidered on the breast;
No tissued ribbon on the shoulder tied,
Vain gift implor'd by Vanity from Pride!
Nor here stern Wealth, with supercilious eyes,
The faltering prayer of weeping Want denies;
Here no false Pride at honest labour sneers:
Men here are brothers, equal but in years;
Here heaven, O Liberty! has fix'd thy throne,
Fill'd glorious Liberty! by thee alone.

Rome sees thy face, since Brutus fell no more,
A stranger thou on many a cultur'd shore;
The Polish lord, of thy embraces vain,
Pricks his proud courser o'er Sarmatia's plain;
Erects his haughty front in martial pride,
And spurns the burgher, groveling at his side;

* Morat is a little town in the canton of Friburgh in Switzerland, famous for a battle which the Switzers gained against Charles the Rash, Duke of Burgundy, by which they recovered and established their liberty. Charles himself was wounded, and left 18,000 Austrians dead on the spot.

** The Duke of Savoy once attempted to surprise Geneva, and take it in the night by escalade, but the first man that mounted the wall, was discovered by a woman, who courageously knocked him down, and alarmed the Genevese, who drove off the assailants, and sally after them, made a great slaughter.

*** At Marathon, Miltiades, with 10,000 Athenians, defeated an army of more than 100,000 Persians, and delivered his country from a foreign yoke.

The groveling burgher burns with secret fires,
Looks up, beholds thee, sighs, despairs, expires

Britain's rough sons in thy defence are bold,
Yet some pretend at London thou art sold;
I heed them not, to sell too proud, too wise:
If blood must buy, with blood the Briton buys.

On Belgic bogs tis said thy footsteps fail,
But thou secure may'st scorn the whisper'd tale;
To latest times the race of great Nassau,
Who rais'd seven altars to thy sacred law,*
With faithful hand thy honours shall defend,
And bid proud factions to thy fasces bend.

Thee Venice keeps, thee Genoa now regains,
And next the throne thy seat the Swede maintains;
How few in safety thus with kings can vie!
If not supreme, how dangerous to be high!
O! still preside where'er the law's thy friend,
And keep thy station, and thy rights defend:
But take no factious League's** reproachful name,
Still prone to change and zealous still to blame,
Cloud not the sunshine of a conquering race,
Whom wisdom governs, and whom manners grace,
Fond of their sovereign, of subjection vain,
They wish no favours at thy hands to gain,
Nor need such vassals at their lord repine,
Whose easy sway they fondly take for thine.

Thro' the wide East less gentle is thy fate,
Where the dumb murderer guards the Sultan's gate:
Here pale and trembling, in the dust o'erturn'd,
With chains dishonour'd, and by eunuchs spurn'd,
The sword and bowstrings plac'd on either side,
Thou mourn'st while slaves of life and death decide.

Spoil'd of thy cap thro' all the bright Levant
Tell*** gave thee his, and well supplied the want.
O! come my Goddess in thy chosen hour,
And let my better fortune hail thy power;
Fair friendship calls thee to my green retreat,
O! come with friendship share the mossy seat:
Like thee she flies, the turbulent and great,
The craft of business, and the farce of state;

* The Union of the Seven Provinces.

** The author alludes to the famous League formed against Henry of France.

*** William Tell was the means of restoring liberty and independence to Switzerland, by killing Grisler, the tyrant who governed it for the Emperor Albert.

To you propitious powers at last I turn,
 To you my vows ascend, my altars burn ;
 Let me of each the pleasing influence share,
 My joys now heighen'd and now sooth'd my care ;
 Each ruder passion banish'd from my breast,
 Bid the short remnant of my days be blest !

N^o 11.

JOANNIS CALVINI EPICEDIUM.

Auctore Georgio Buchanano.

Si quis erit nullos superesse a funere manes
 Qui putet, aut si forte putet, sic vivit ut Orcum
 Speret, et æternas Stygio sub gurgite pœnas,
 Is merito sua fata fleat, sua funera ploret
 Vivus, et ad caros luctum transmittat amicos.
 At nos, invitis quanquam sis raptus amicis
 Ante diem, magnis quamvis inviderit ausis
 Mors, te flere nefas, CALVINE, et funera vanæ
 Ludibrio pompæ, et miseris onerare querelis.
 Liber enim curis, terrenæ et pondere molis,
 Astra tenes, propiusque l'eo, quem mente colebas,
 Nunc frueris, puroque vides in lumine purum
 Lumen, et infusi satiatus Numinis haustum *
 Exigis æternam sine sollicitudine vitam :
 Quam neque dejiciunt luctus, nec tollit inani
 Ebria lætitia spes, examinantve timores,
 Quæque animo offundit morbi contagia corpus.
 Hanc ego quæ curis te lux exemit acerbis
 Natalem jure appellem, qua raptus in astra
 In patriam remeas, et post fastidia duri
 Exilii, mortis jam mens segura secundæ,
 Fortunæ imperio major, primordia longæ
 Impeditur vitæ. Nam ceu per corporis artus
 Quum subiit animus, pigra vegetatque movetque
 Molis onus, fuditque agilem per membra vigorem ;
 Quum fugit, exanimum jacet immotumque cadaver,
 Nec quicquam est luteæ nisi putris fabrica massæ :
 Sic animi Deus est animus, quo si caret, atris

* Haustum.) Legendum potius videtur, HAUSTU.

Obruitur tenebris, specieque illus inani
 Fallaces rectique bonique amplexitur umbras.
 Ast ubi divini concepit Numinis haustum,
 Diffugiunt tenebræ, simulacraque vana facessunt,
 Nudaque se veri facies in luce videndam
 Exhibet æterna, quam nullo vespere claudit
 Septa caput fervis nox importuna tenebris.
 Hunc ergo in portum cœlo plaudente receptus
 Tu licet in placida tranquillitas pace quiescas,
 Non tamen omnino potuit mors invida totum
 Tollere CALVINUM terris; æterna manebunt
 Ingenii monumenta tui: et livoris iniqui
 Lauguida paulatim cum flamma resederit, omnes
 Religio qua pura nitet se fundet in oras
 Fama tui. Ut nuper falso te nomine Clemens,
 Te Pauli duo, flagitiis et fraude gemelli,
 Te Juli timuit rabies, te nobilis una
 Fraterna impietate Pius: sic nominis umbram
 Ingenique tui effugiem post fata timebit
 Vana superstitio: quique olim in sede Quirini
 Triste furens, flammaque minax ferroque tyrannus
 Transtulit inferni cuncta in se munia regni
 Imperio Pluto, fœdis harpyia rapinis
 Eumenis igne, Charon nautas, triplicique corona
 Cerberus, immissi stupefactus lumine veri,
 Terrificoque tuæ dejectus fulmine linguæ,
 Transferet infernas in se post funera pœnas:
 Inter aquas sitiens, referens revolvibile saxum,
 Vulturibus jecur exesus, cava dolia lymphis
 Frustra implens, Ixioneum distentus in orbem.

*I here insert the full title of Ruddiman's edition of
 Buchanan.*

Georgii Buchanani Scoti, Poetarum sui seculi facile Principis Opera Omnia. Ad Optimorum Codicum fidem summo studio recognita et castigata:

Nunc primum in unum collecta, ab innumeris pene mendis, quibus pleræque omnes editiones antea scatebant, repurgata: ac variis Notis aliisque insuper utilissimis Accessionibus illustrata et aucta: Quorum omnium Syllabus post Præfationem exhibetur. CURANTE THOMA RUDDIMANNO, A. M.

Tomus primus.

Edinburgi apud Robertum Freebairn Typographum Regium, MDCCXV Folio.

Tomus secundus.

In quo continentur Poemata ejus Omnia.

Item, Rudimenta Grammatices Thomæ Linacri, ex Anglico sermone in Latinum versa. De Prosodia Libellus, ad Viros sui seculi clarissimos eorumque ad eundem Epistolæ ex ipsis autographis magna ex parte desumptæ.

Accessit de Metris Buchananæis Libellus.

Nº 12.

MEMOIR OF JEAN FRANÇOIS BERNARD.

From Arlaud's MSS. pag. 195.

1587, Juillet 23. Mourut Jean-François Bernard, Premier Syndic n'ayant point d'enfans, ainsi sa famille fut éteinte en sa personne. Il étoit d'une ancienne famille. Il fit la république héritière pour les deux tiers de son bien, qui montoit à 16,000 écus. Il avoit esté 30 années membre des Conseils. Michel Roset avoit épousé sa sœur, avec qui il étoit lié étroitement, plus par la conformité de leurs mœurs que par la proximité de leurs alliances."

N^o 13.

MEMOIR OF PERROT.

From Arlaud's MSS. pag. 271.

“ La ville de Genève acqueroit journellement des gens de lettres, mais elle perdit CHARLES PERROT, savant Théologien et charitable envers les pauvres, mourut cette année. Il avait eu une vie exemplaire, mais d'une humeur fort singulière, estant fait nommer *Peccator*, ce que quelques-uns n'approuvoient point, disant que cela sentoît encore le Moine. Il tenoit toujours les mains jointes. Il estoit grand adversaire du luxe et de la vanité du siècle, un profond admirateur de l'antiquité. Par son zèle pour les pauvres, il fut la cause que l'on fit des réglemens fort estendus pour corriger plusieurs abus en l'administration des biens de l'Hospital, que l'on consumoit auparavant en des festins. Il avoit composé un livre intitulé : *Deo Extremis in Ecclesia Vitandis*, qui fut supprimé le 3 juillet. Il sortit et il sentit un arrêt du conseil des Deux Cents qui ordonne au Procureur-Général de tenir un registre exact des tuteurs, pour leur faire rendre compte de trois ans en trois ans à la moindre dépense qu'il sera possible.”

CHATEAU DE PRANGINS.

From Arlaud's MSS.

Emilie de Nassau, fille de Guillaume I, Prince d'Orange, restaurateur des Provinces-Unies de Hollande, et d'Anne, Princesse de Saxe. Elle fut mariée à Dom Emmanuel, fils de Antoine, roi de Portugal, détrôné par Philippe II, roi d'Espagne. De ce mariage sont issus Emmanuel et Christophe Guillaume, et ce dernier a été Cardinal; et six filles, savoir Marie-Belgia, Emilie-Louise, Anne-Louise, Juliane-Catherine, Eleonor-Maurice, et Sabine-Delfique, toutes Protestantes, de la religion de leur mère, et leur père et leurs frères, Catholiques-Romains.

La Princesse Emilie, sa sœur Flandrine, s'étant retirée dans un couvent en France, craignant que l'on ne corrompît ses filles, elle les amena toutes à Genève, où elle acheta la maison du Collège vieux, et ensuite dans le pays de Vaud la baronie de PRANGINS. Elle mourut au mois de mars à Genève. Elle fut enterrée en une chapelle du temple de Saint-Pierre. Le Conseil écrivit une lettre de condoléance au Prince d'Orange son frère, lequel par sa réponse remercia le Conseil du bon accueil que l'on avait fait à sa sœur.

Des six Princesses de Portugal, Marie Belgia s'étant mésalliée pour avoir épousé Théodore de Croll, Quartier-Maître des troupes du Duc de Parme, elle eut pour apanage la *Baronie de PRANGINS*. Les Princesses ses sœurs s'en retournèrent en Hollande, où elles sont toutes mortes sans enfans. Il ne reste plus que la descendance de Marie Belgia, dont aujourd'hui leur noblesse est presque éteinte. 1630.

N° 15.

MEMOIR OF SPIFFAME.

From Arlaud's MSS.

1566. "JAQUES PAUL SPIFFAME avoit eu des emplois considérables dans l'état politique. Il fut conseiller au Parlement de Paris, ensuite président aux Enquêtes, Maître des Requêtes et Conseiller d'Etat. Il avoit aussi possédé dans l'Eglise des bénéfices importans. Il avoit esté chanoine de la cathédrale de Paris, grand-vicaire du cardinal de Lorraine, abbé de Saint-Paul de Sens, et enfin évêque de Nevers, de laquelle évêché il avoit quitté, ayant 40,000 livres de rente, pour se retirer à Genève. Il amena avec lui Catherine de Gasperne; elle étoit veuve d'Etienne Legresle, procureur du Châtelet à Paris, après avoir eu un commerce illicite en France. Il l'épousa à Genève. Il avoit apporté des biens assez considérables, dont il faisoit un très-bon usage tant par ses charités envers les pauvres qu'en homme de qualité. Il s'attira par-là, de même que par son savoir et la pénétration de son esprit, l'estime de tout le monde.

"Spiffame, outre tous ses talens, il en avoit un de particulier pour ce qui regarde les finances. *Jeanne d'Albret*, veuve d'Antoine de Bourbon, reine de Navarre, mère de Henri IV, Roi de France, ayant besoin d'un homme comme lui, elle l'avoit demandé avec beaucoup d'instances au Magistrat; mais il ne sçut pas se faire aimer; mais la Reine lui donna bientôt son congé: elle écrivit à Bèze que Spiffame, pendant qu'il avoit esté à son service, il s'étoit très-mal conduit, de sorte que pendant sa vie elle n'avoit jamais vu un homme plus ambitieux que lui; qu'il avoit mis en mouvement ses amis pour se faire donner l'Evêché de Toul en Lorraine; que les enfans qu'il avoit estoient adultérins, nés pendant la

vie du premier mary de sa femme; qu'il y avoit contre lui de violens soupçons de fausseté dans son contrat de mariage. La Reine confirma une partie de ces faits par une lettre adressée au Conseil de Genève, par laquelle elle l'accusoit de plus d'avoir écrit contre sa maison: dès-lors le Magistrat tourna toute son attention sur sa conduite.

“ Spiffame, de retour dans Genève, éloigné des grandes affaires desquelles il étoit accoutumé, commença de s'en-nuyer de cette vie privée. Il médita de les reprendre: divers projets lui restèrent dans l'esprit. Il tourna ses vues du côté de la France. Non-seulement il se proposa de rentrer dans les charges qu'il avoit occupé; mais de plus il ambitionnoit celle de Surintendant des finances, par où il se flattoit de parvenir à un grand crédit. Bien loin que par ces mouvemens ambitieux il avançoit sa fortune, il ne faisoit que de hâter sa perte.

“ Claude Servin, Controlleur de la maison de la Reine de Navarre, vint à Genève lui faire une espèce de procès d'in-jures le 11 mars. Ils entrèrent tous deux en prison. Spiffame, interrogé sur faits dont on a parlé d'abord, il nia de n'avoir jamais écrit contre la maison de la Reine de Navarre. Il avoua d'avoir fait des démarches pour se faire donner l'Evêché de Toul, mais dans la vue de l'administrer en Evêque protestant, et de faire lui-même la fonction de Pasteur et de Professeur en Théologie. Malgré ses défenses, son affaire empirait tous les jours davantage. On se saisit de tous ses papiers, parmi lesquels il s'en trouva un qui acheva de le perdre. Ce fut son contrat de mariage avec sa femme. Toutes ces intrigues étant mises au grand jour, Spiffame commença de sentir de quel œil le Magistrat regardait sa conduite, ce qui lui fit prendre le parti de recourir à la clémence du Conseil pour en obtenir sa grâce.

“ Il demanda pardon de ses fautes, priant le Magistrat de considérer qu'à l'égard de l'adultère dont il étoit coupable, c'étoit un péché commis il y avoit près de 30 années, dans un temps où les mœurs étoient fort déréglées, non-seulement en France, mais aussi dans Genève; qu'il étoit venu dans

cette ville avec sa femme pour expier ce crime et pour faire profession libre et ouverte de la pure parole de Dieu, et qu'il avoit mené avec sa famille une vie sans reproche; qu'il ne croyoit point, pour un cas de cette nature commis en France depuis une longue suite d'années, on pût le rechercher dans Genève.

« Que pour rapport au faux contrat, il avoit fabriqué par un reste de tendresse paternelle pour s'en servir dans le procès que son neveu avoit intenté à Paris contre sa femme et ses enfans, et que par conséquent pour empêcher que après sa mort son fils qui étoit protestant bourgeois de Genève, et de plus que ce fils avoit des enfans en assés grand nombre tous citoyens, ne fusse privé de sa succession, laquelle en ce cas-là auroit passé à son neveu, qui faisoit profession de la religion romaine : et enfin ce faux contract n'avoit point esté produit et qu'il ne prétendoit point de ne jamais s'en servir, et enfin qu'il consentoit qui fut biffé et laccéré.

« Toutes ses excuses ne firent rien sur l'esprit du Magistrat. A l'instance du Procureur Général, le Conseil le condamna d'avoir la tête tranchée. La sentence fut exécutée le 23 de mars à la place du Molard. Il mourut avec des sentimens d'une grande repentance de ses fautes, et il finit sa vie étant sur le chaffaut par une belle remontrance qu'il fit au peuple.

« Quelques personnes ont crud que le Pape avoit sollicité Catherine de Médicis, et que elle avoit gagné les Syndics pour le faire mourir : mais elle ne se mêla point de cet affaire. Ce fait est contraire à la vérité. Scaliger, qui se trouvoit dans ce temps-là à Genève, est plus croyable. Il dit dans le petit livre intitulé *Scaligeriana*, que Spiffame fut décapité pour avoir rendu de très-mauvais offices à Servin auprès de l'amiral de Chatillon; qu'il étoit venu à Genève pour en avoir satisfaction et pour avoir esté convaincu d'avoir entretenu pendant trois années, son mari estant encore vivant, et enfin pour avoir fabriqué un faux contrat de mariage. Ces choses, avec les plaintes de la reine de Navarre, ont esté les causes de sa perte."

N° 16.

GENEALOGY OF THE COMTES DE GENEVOIS.

From Grillet, *Dictionnaire des Départemens du Mont-Blanc et du Léman*. Chambéry, 1807, 3 vol. in-8°. — Vol. II, pag. 308.

1. RATHBERT, who lived in 880, is regarded as the ancestor of this House. By Richilde..... he had issue,
2. ALBITIUS, 931, who by *Odda*..... had
3. CONRAD I, who lived in 960, and was father of
4. AIMON I, who built the Church de la Roche, 1011, and the castle there 1016, and was father of
5. ROBERT I, 1020, father of
6. CONRAD II, father of
7. GEROLD II, called by Wippo Prince of the territories neighbouring to Geneva, who revolted against the legitimate heir of the last Kings of Burgundy, and was conquered by the emperor Conrad, *le Salique*, in 1034.—He made homage of the county of Geneva to the emperor Henry, *le Noir*, in 1045, and left issue by Gisette.....
8. ROBERT II, who died without issue, and was succeeded by his brother
9. GEROLD II, who was living in 1080, and married Tetberge, who remarried Louis, Baron de Faucigny. He was father of
10. AIMON II, who took the title of *Comes Gebennensis*, and *Gevenensium Comes*, and founded the priory of Chamonix, and in 1135 founded the abbey of Bonmont above Nyon. He married *Ite de Faucigny*, by whom he had 1 Aimé I;—2 Gerold who left an only daugh-

- ter who married Gui Viscomti of Milan.—3. Alix who married Gui de Valpergue in Piedmont :
11. AMÉ I, sustained wars against the Duc de Zeringen. He married Mathilde..... by whom he had 1 William, 2 Amé, Lord of Gex, father of Amé II, and of Lionette the wife of Simon de Joinville.
 12. WILLIAM I recognised at Aix in 1184 the right of the Bishops of Geneva, and rendered them homage. He married Beatrix.... by whom he had 1 Humbert, 2 William, 3 Aimon, Lord of Annecy; 4 Beatrix wife of Thomas I, comte de Maurienne et de Savoie. She founded the abbey of Ste. Catherine sus Annecy, where she was buried with her father, as well as all the Princes of this House.
 13. HUMBERT succeeded as Comte de Genevois, who married Agnès de Savoy, by whom he had EBAL, who died in England in 1259, and made Peter de Savoy the legatee of all his rights over the House of Geneva.
 14. WILLIAM II, the brother of Humbert, succeeded in 1251, having forced his nephew to fly to England. He married Alix de la Tour du Pin by whom he had 1 Aimon III, 2 Amé II, 3 Amé, Bishop of Die; 4 Robert, Bishop of Geneva; 5 Gui, Bishop of Langres; 6 Aimon, prévôt of Lausanne. He took investiture from the Emperors of Germany, and by these means the country of the Genevois was acknowledged as a male fief of the empire. When therefore afterwards, in 1422, the Counts of Savoy endeavoured to establish their right as a purchase from Oddo de Thoire de Villars, who had no right to sell it, being as a male fief revertible to the Empire on failure of heirs male of the Comtes de Genevois, they were condemned by the Imperial Chamber.
 15. RODOLPHE died in 1274, having married Marie de Coligni, by whom he had Aimon, and four other children.

16. AIMON III died in 1290.
17. AIMÉ II, his brother, had investiture from the Emperor Rodolphe in 1291. He married Agnès de Châlons by whom he had,
18. WILLIAM III, 1313, father of
19. AMÉ III. He died 1399, leaving by Mahaut d'Auvergne,
20. AMÉ IV, who died at Paris without issue in 1368.
21. PETER, Comte de Genevois, his brother, 1367, married Marguerite de Joinville,* but died without issue.
22. ROBERT, his brother, known under the name of Clement VII, took the title of Comte de Genevois; but died the same year.

The Comté de Genevois then passed to Humbert de Thoire de Villars who had married Mary, daughter of *Amé III*, which Mary by the death of all her brothers pretended to the general heirship of all the rights of this House.

Oddo de Villars, uncle of Humbert, having inherited from him all his rights, ceded the *Comté de Genevois* with all the lands dependent on it to Amédée VIII, Comte de Savoy, by the treaty of Paris 1401; but they were not possessed without contest till after the investiture of the Emperor Sigismond in 1422.**

Amédée VIII, having by the purchase above mentioned considered himself in peaceful possession of the *County of the Genevois*, was subjected, on the failure of the male line of the *Comtes de Genevois*, to a reclamation by the Emperor Sigismond, till he was at length enfeoffed anew, by diploma 25 April 1422, when the Imperial Chamber prohibited the Prince of Orange, as heir to *Jeanne de Genève*, to take the arms and title of *Comte de Genevois*.

* Afterwards, Princess of Lorraine et Vaudemont.

** Grillet says that *L'HISTOIRE DES COMTES DE GENEVOIS*, par Levrier, 2 vol. in-8, Paris, 1787, is not exact.

N° 17.

MAISON SOUVERAINE DES BARONS DE FAUCIGNY.

From Grillet, vol. II, pag. 258.

1. **EMMERARD** about 1000, was the first known sovereign of the Barony of Faucigny, of which he made homage to the Emperor Conrad, who had succeeded to the rights of the Kings of Burgundy. He was father of
2. **LOUIS**, Baron of Faucigny, who by his second wife Tetberge, (widow of Gerold II, Comte de Genevois) had 1 William, 2 Guy, Bishop of Geneva, from 1073 to 1120.
3. **WILLIAM**, Baron de Faucigny, 1119, 1124, who by Utilie had 1 Rodolph, 2 Louis, 3 Raymond, 4 Gerard, 31st Bishop of Lausanne from 1103 to 1129—and 5 Amédée, 31st Bishop of Maurienne from 1119 to 1129.
4. **RODOLPH**, had 1 Aimon I, 2 Ardutius, Bishop and first Prince of Geneva, elected by the clergy and people of this city in 1135 ; 3 Ponce de Faucigny, Abbé of Siz, in 1144, and died 29 Novemb. 1178 ; 4 Raymond, Lord of Thoire and Boussy : his descendants have survived to our own days ; 5 Rodolph, whose descendants were the Allamands of St.-Joire.
5. **AIMON I**, Baron de Faucigny accompanied Amédée III de Savoy to the Holy Land in 1147, and founded Le Reposoir in 1151. He had 1 Henry, 2 William father of Agnes, who married Thomas I de Savoy ; 3 Rodolphe, 4 Aimon, 5 Marchisius, and Adelaide ; all died without issue.

6. HENRY, or HUMBERT, Baron de Faucigny, convoked the States General of his lands at Sallanches in 1178. His sons were 1 Aimon II, 2 Henry, Archbishop of Lyons.
7. AIMON II, Baron de Faucigny, 1134 was the last male of his family. He had issue 1 Agnes, 2 Eleonore, wife of Simon de Joinville, Lord of Gex.
8. AGNES, Baroness de Faucigny, married at Châtillon sur Cluses, in 1113, Peter, Comte de Savoy. They had issue only one daughter.
9. BEATRIX, heiress of the Barony of Faucigny, who on 4 Dec. 1141 married Hughes, or Guiges XII, Dauphin de Viennois, by whom she had children, to whom descended the Barony of Faucigny.

The Barony of Faucigny afterwards passed to the Dauphin of France, from Humbert II, the last Dauphin. The Dauphins of France sold it, or rather exchanged it, in 1355 to the House of Savoy.

Nº 18.

ROUSSEAU.

Fragment of a character of Rousseau, written in May 1830.

There are many traits in the character of Rousseau almost peculiar to himself, and which prove the force of nature over country, climate, and education. Much of the turn of his literary genius is attributed to his early familiarity with Plutarch's Lives. But his fondness for these Lives

arose from the character of his mind : it was an effect, and not a cause. Others attribute Rousseau's eccentricities to the Romances he was allowed to read at seven years old, which are said to have given him erroneous views of life : but innumerable other children have been permitted the same amusements, which have not had these effects. At his early years he lost the care and superintendence of his father, who was obliged to leave the Canton for an affair of honour, and he was left to the mercy of a *pension*. He remained there two years, where he relates singular instances of the first predominance over him of the passions of affection and resentment. The three following years he passed with his uncle, who placed him with a writer, to learn the business of an attorney : this was changed for that of an engraver, who ill treated him with blows and injuries. Ennuyed and disgusted with this, he returned to reading romances, and exhausted a whole circulating library.

After many years of thought on the subject, I am come to the conclusion that the developement of positive and strong genius does not much depend upon circumstances. If it did, neither Shakespeare, Rousseau, Burns, nor Bloomfield, would ever have brought forth such fruits.

N^o 19.PAULI MELISSI IN EPITAPHIORUM LIBRUM THEODORI
BEZÆ.

Hæccine laus etiam meritis accedere vestris,
 Tantus et his famæ non pereuntis honos
 Debuit, ut clari quæ maxima nominis extat
 Gloria, carminibus major in orbe foret.
 O fortunatos manes, animasque beatas,
 Queis tam facundo contigit ore cani.
 Felices numeri : multorum laude referti,
 Insignem multa redditis arte virum.
 Et merito, siquidem reliquis dignissima semper
 Carmina sunt, vates quæ pretiosa facit.
 Ah, utinam tellus mihi præbeat illa sepulcrum,
 Qua RHODANO junctas ANVIA miscet aquas :
 Ut mea, si merui (vixissem satque superque)
 Fata senex elegis BEZÆ perenne canas.*

THEODORI BEZÆ EPIGRAMMA IN TRES EXIMIOS ÆTATIS
NOSTRÆ ECCLESIASTAS.

Gallica mirata est CALVINUM Ecclesia nuper,
 Quo nemo docuit doctius :
 Et quoque te nuper mirata, FARELLE, tonantem,
 Quo nemo tonuit fortius :
 Et miratur adhuc fundentem mella VIRETUM,
 Quo nemo fatur dulcius,
 Scilicet aut tribus his servabere testibus olim,
 Aut interibis, Gallia.

* BEZÆ POEMATATA. Edit. tert. per Hen. Stephanum. Geneva, 1576, 8°, p. 23.

EX POEMATIBUS THEODORI BEZÆ.

PHILIPPO MELANCHTHONI, *singulari tum doctrinæ, tum humanitas omnis exemplo.*

Et tu igitur tandem tumuli sub mole repostus
 Die. O Philippe, nunc jaces :
 Et quam invidisti vivus tibi tute quietem
 Cunctis quietem dum paras,
 Ipsa tibi cura et sancti peperere labores,
 Charum O bonis cunctis caput.
 At tu funde rosas, funde isti lilia tellus,
 Ut lilia inter et rosas,
 Quo nihil candidius fuit et nil suavius unquam,
 Recubet Melanchthon molliter :
 Et gravis huic ut sis caveas, juvenixve senexve,
 Qui nemini vixit gravis.

EIDEM.

Cui niveus toto regnabat pectore candor,
 Unum cui cœlum cura laborque fuit :
 Nunc rogitas qua sit dictus ratione Melanchthon ?
 Scilicet Euxinum qua ratione vocant.

MARTINO LUTHERO,

Anti-Christi Romani dominatori, Trophæum.

Roma orbem domuit, Romam sibi Papa subegit,
 Viribus illa suis, fraudibus iste suis.
 Quanto isto major LUTHERUS, major et illa,
 Istum illamque uno qui domuit calamo ?
 I nunc, Alcidem memorato Græcia mendax :
 Lutheri ad calamum ferrea clava nihil.

HULRICO ZUINGLIO,

*Tigurino ecclesiastæ, pro patria cæso, pro Evangelio
Christi cremato.*

Zuinglius ardere gemino quum sanctus amore,
Nempe Dei in primis, deinde etiam patriæ,
Dicitur in solidum se devovisse duobus,
Nempe Deo in primis, deinde etiam patriæ.
Quum bene persolvit simul istis vota duobus,
Pro patria exanimis, pro pietate cinis!

MARTINO BUCERO.

Natales, BUCERE, tuos Germania jactat,
Natalibus felix tuis.
Huc vero et quantus fueris, tua scripta loquuntur,
Ad littus orbis ultimum.
De vita si quis roget, Germania dicet,
Invita Bucerum expulsi.
Ast ego sic pulsum (pia dixerit Anglia) fovi,
Tandemque texti mortuum.
Verum mox eadem, (factum O immane) sepulcro
Flammis cremavit erutum.
Fallor ego, totus terrenæ fœcis an expers,
Bucere, sic cælum tenes?

PETRO MARTYRO VERMILIO,

Florentino, Theologo excellenti.

Thuscia te pepulit, Germania et Anglia fovit,
MARTYR : quem extinctum nunc tegit Helvetia.
Dicere quæ si vera volent, Re et nomine, dicent,
Hic fidus Christi, (credite,) pastor erat.
Utque istæ taceant; satis hoc tua scripta loquuntur :
Plus satis hoc Italis exprobrat exilium.

ANDRÆE HYPERIO,

Marpurhensis Ecclesiæ doctori Theologo.

Non HYPERIS dedit hoc, HYPERI, tibi patria quondam,
 Quod superis potius ducis cognomen ab oris :
 Nec tibi sors olim tribuit temeraria nomen,
 Andrea: at ipsa suo ornavit te nomine virtus.
 Hoc sancti mores, teneris hoc omnis ab annis
 Vita probat, superum curæ cœloque sacrata.
 Equis enim melius, quisnam te fortius uno
 Tarpeia aggressus depellere rupe tyrannum ?
 Certius an quisquam erranti per devia turbæ
 Commonstravit iter superas quod ducit in arces ?
 Macte igitur virtute, Hyperi, quem nec fera totum
 Mors domuit, totum servant nec claustra sepulcri.
 Quin superi meliore foveant jam parte receptum,
 Altera dum tumulo quæ nunc pars clausa quiescit,
 Exanimisque licet, jam cœli ad limen anhelat,
 Evigilet felix : et quod tu diceris, illud
 Evadas, Hyperi, tum re, tum nomine totus.

JOANNI OECOLAMPADIO,

Basiliensi Ecclesiastæ.

OECOLAMPADIUS, serena nuper
 Lampas, æde sacra Dei coruscans,
 Qualis limpidiorve puriorve
 Vix ullis micuit lucerna seclis,
 En mortis jacet obrutus tenebris.
 At vobis malè sit malæ tenebræ,
 Lucis munere quæ brevi fruentes
 Eheu, nos miseros homunciones
 Nocte sic premitis tenebricosa.
 Sed bene hoc cecidit, nigræ O tenebræ,

Quod dum ipsam petites, malæ, lucernam,
 Laternam tamen obruistis unam :
 Laterna ut lateat quidem hic sepulta,
 Ipsa sed magis emicet lucerna.

PSITTACO.

PSITTACUS, Eois quo nullus missus ab Indis,
 Humanos finxit doctius ore sonos,
 Quo nullus vel amabilius vel suavius omnes
 Dilecto fecit delicias domino,
 Languentem miserulus herum, mox languit ipse,
 Et fuit, O fatum ! tam gravis iste dolor,
 Ut pia maluerit vitam finire volucris,
 Ist mala quem domini tam diciturna pati.
 Fallor, an ex hominum infidis nunc cætibz exul,
 Ad genus hoc volucrum fugit amicitia ?

MELIORI VOLMARIO, *præceptor*i, et MARGARITÆ,
*ipsius conjug*i, .

Uno eodemque die mortuis, eodemque tumulo conditis.

Conjugii exemplum rarum certumque beati,
 Spectate cuncti conjuges.
 Una dies nobis MELIOREM sustulit, una
 Et MARGARITAM sustulit.
 Sic uno quos vita thoro conjunxerat, uno
 Mors una tumulo condidit :
 Una ambos donec reddat lux unius olim
 Beatitatis compotes.

EIDEM MELIORI.

Mi MELIOR, quo nec melior, nec doctior ullus,
 Nostrum beavit seculum,
 Tunc jaces, mutique taces sub mole sepulcri ?
 Et BEZA stat, BEZA loquitur ?
 Stat certe et loquitur : sed cui nec vivere dulce,
 Nec dulce posthuc sit loqui :
 Verum dulce mori fuerit, tecumque sepulcri
 Uno latere tub specu.
 Namque jacent tecum Charites, jacet ipsa Venustas,
 Et omnis Aonidum chorus.

MELIORI VOLMARO, *præceptor*i.

Ergo placet nostros iterum vulgare furores ?
 Ergo semel non est desipuisse fatis ?
 Sic, VOLMARE, jubes : et ego tibi, quæso, jubenti
 Quid tandem justa cum ratione negem ?
 Quid facerem ? quæ nos tibi consecravimus olim,
 Eripere hæc eadem quo tibi jure queam ?
 Adde quod, ipse tuus quum sit quoque numeris autor,
 Hæc quum dona petis, tu tua dona petis.
 Fama igitur valeat, nos jam nil fama moratur.
 Fas, tibi quo placeam, displicuisse mihi.

 IN THESAUROS LINGUÆ GRÆCÆ ET LATINÆ ROBERTI STE-
 PHANI, ET HENRICI STEPHANI.

Ausonias quondam Musas ROBERTUS egentes
 Excepit grato providus hospitis :

At nunc HENRICUS, patris vestigia sectans,
 Errantes Graias excipit hospitio.
 Illæ autem memores accepti muneris, ecce
 Æternas STEPHANIS constituere domos.
 Vos æternum igitur, STEPHANI, nunc vivite. Nanque
 Æternum præstant vivere Pierides.
 Et vos cum Stephanis æterno fœdere pactæ,
 Et Graiæ et Latia vivite Pierides.
 Tu quoque Musarum cultrix, Musis Stephanisque
 Communes colito sedula turba domos.

IN HENRICI STEPHANI THESAURUM LINGUÆ GRÆCÆ.

Eruit ille Argos Agamemnoniasque Myænes
 Romanus Troiæ Mummius ultus avos.
 Quinetiam longum Romanis fracta tyrannis
 Græcia, mox Turcæ est dilaniata cani.
 Sic periit Sparte, sic vos periistis, Athenæ :
 Sic nihil infelix Hellados Hellas habes.
 Quorsum ergo novus hic populator tertius, inquis,
 Quæ solæ superant qui rapit unus opes ?
 Immo, O, te tandem isto prædatore beatam,
 Quas sparsere alii qui legit unus opes.
 O te, inquam, HENRICO Hellas prædatore beatam,
 Nam te eadem ditat quæ populata manus.

IN EUNDEM THESAURUM.

Quid Graiis inhias spoliis nunc, barbære miles ?
 En Graias Gallus congerit unus opes.
 Immo istas Gallus quas veras somniat, inquis,
 Possideat, reliquas dum mihi linquat opes,

N^o 20.

MEMOIR OF THE DESCENT OF GIBBON, THE HISTORIAN.

Mr. GIBBON had entirely mistaken the branch of the family whence his own great grandfather Matthew Gibbon sprung : and was still under that mistake at the time he wrote his Autobiography ; and was only set right a few months before his death, when he had no opportunity to correct his Manuscript.

He supposes himself to have immediately sprung from the elder branch of Gibbon, which was settled at *Rolvenden* in the *Weald* of Kent : whereas his great grandfather, Matthew, was one of the younger children of Thomas Gibbon of *Westcliffe* near *Dover*, by *Alice Taylor*, his second wife.

I spent the autumn of 1788 at *Dover* for the purpose of sea-bathing : and then took the opportunity of visiting the old manor-house, and church of *Westcliffe*, about three miles beyond the castle, towards *Deal*. I made extracts from the parish-register ; and found the entry of Matthew's baptism. With those aids I sent a genealogical notice of this family to the *Gentleman's Magazine*, which was inserted in the Magazine for September, or October, of that year. Some years afterwards this Magazine having found its way to *Lausanne*, the article attracted Mr. Gibbon's attention. He wrote to Mr. Nichols, the publisher, to discover the author. It was anonymous, with the signature (I think) of N. S.—A query was then inserted in the following Number, which attracted my eyes ; and I answered it to Mr. Nichols, whose communication to the Historian drew forth the following Letter..

LETTER OF GIBBON THE HISTORIAN TO EGERTON
BRYDGES, ESQ.

7 Aug. 1793.

“SIR,

“By the strange indifference of my father and grandfather (both Edwards, the last of whom was the son of Matthew) I had remain'd very ignorant of the history of my own family; and the information I obtained from your curious article, was not less new to me than it was interesting. The civility and regard, with which my name was mention'd, entitled the anonymous writer to my grateful thanks: my curiosity was excited; and on my return to England, about two months ago, I applied to Mr. Nichols to discover (if possible) our friendly and ingenious correspondent. In that correspondent I have now the satisfaction of finding a respectable kinsman, and shall endeavour to use, without abusing, his very friendly and communicative disposition.

“It gives me pleasure to know that you can now make several additions to the article already inserted in the Gentleman's Magazine: but, as I am ignorant of the nature and particular objects of those additions, I must be content to say in general, that any communications relative to my family will be highly acceptable.—As you may wish me, however, to point more distinctly even my first enquiries, I shall specify two heads which more strongly attract my curiosity.

“It seems establish'd, even by the evidence of Philipot, that all the Gibbons of Kent, are derived from one common stock; and you represent Thomas Gibbon, the purchaser of Westcliffe, as of a younger branch of the Gibbons of Rolvenden. Can you trace the series of his ancestors?

Are you able to connect him with the elder branch? or can you discover at least the name of his father? when I receive the favor of your answer, I will inform you (for I have not been totally idle) of what I know or suspect. As you must speak from the evidence of old deeds, I should be curious to learn the exact date of his purchase, and to compare the old price with the modern value of the Westcliffe estate.

"2. I am very glad to hear that you possess original letters of my great-grandfather Matthew. Perhaps from these letters you may be able to extract some circumstances of his residence, character, occupations, and of his son Edward. I cannot fix the time of the death of so near an ancestor; and I am a stranger to the name and family of his wife, my great-grandmother. Perhaps you may assist or direct my enquiries.—If, in the course of your friendly communications, the necessary labour of any extracts should be attended with some expence, it is needless to say that I shall repay it with thanks.

"Your correspondence will be highly useful and agreeable to me: but I shall be still more desirous of a personal interview. I know not whether business or amusement ever calls you to London; but for the pleasure of seeing you, I should cheerfully take a journey to Canterbury."

I am with great regard, sir,
Your most obliged
And faithful humble servant,
E. GIBBON.

At Lord Sheffield's Sheffield-Place.

Gibbon's previous mistake, as to the father of his great-grandfather *Matthew*, is not a little singular. Edward Gibbon, the father of my paternal grandmother, was Matthew's eldest brother, of the whole blood; and Gibbon must have

known the fact early in life, for he dined at my father's house at Wootton with his father, when he was quartered at Dover about 1761 with the Hampshire Militia, and the relationship could not fail then to be talked of.

I suppose the manor of Westcliffe descended by *gavelkind* among all the sons; for *Matthew* had a share in it. I have a letter of his regarding the distress for rent, when RANDOLPH, who married one of the sisters, fled to America.

Soon after this, all connection of his son the South-sea Director, with his Kentish relations, seems to have been broken off. This son, and my grandmother, who were first cousins, died nearly at the same time, viz. in 1736, and 1738, both nearly of the same age. My grandmother inherited some considerable part of the Gibbon property; and I possess many of the family deeds.

Alice Taylor, Matthew Gibbon's mother, was half-sister of Jane Selherst, wife of the celebrated lawyer, Sir John Maynard, for whose character see Lord Clarendon's History.

Thomas Gibbon, eldest brother, by the first wife Dorothy Best of Allington, married a sister of Sir William Rooke, father of Sir George Rooke, the very distinguished Admiral of Queen Anne's reign.

Edward Gibbon, father of Mrs. Brydges, had two wives, Martha daughter of Sir John Roberts of Bokesborne, who was the mother of his only surviving child, and secondly Elizabeth Gibbon, a cousin, who remarried Philip Yorke, of Dover, and was mother by him of Lord Chancellor Hardwicke.

The fact of the descent, as I have stated it, may be proved by an hundred documents. I will only refer to an official document within every one's reach—the *Will of Deborah Bradford of St. Andrew's Holborn, Widow, 1712*—who was sister to Edward and Matthew Gibbon, and who particularises her numerous relations in this Will by small legacies. This *Will* may of course be found at Doctors' Commons.—

A detailed pedigree of the Gibbons is to be found in the *Gentleman's Magazine* about 1797.

N^o 21.

THOUGHTS ON THE PRINCIPLES OF POETRY.

New discoveries in the sciences may every day occur : new discoveries in morals or politics are always suspicious. I believe there can be no new discoveries in poetry : whatever is contrary to the ancient standard, must be wrong.

Poetry is at once an invention and an imitation. It is an invented resemblance of human and material nature. The closer the resemblance to general nature, the more excellent it is :—but it must not be a copy of particular nature. Fancy is said to be a mirror ; but imagination selects and recombines.

Vulgar taste supposes that genius is shewn in proportion as nature is exaggerated, and as the dress is gorgeous and metreticulous. It is the direct reverse. We soon tire of whatever is not simple and true.

Imagination is a faculty, which in a more or less degree is a part of our intellectual being. In its highest degree it makes a poet : but the images impressed on our memories recur to every one in new combinations. If the new combination is brilliant, yet simple and just, it forms the matter of poetry. If the idea be forcible and true, the simpler the language the better, provided it be not vulgar. But language must not be taken to be vulgar, because it is vernacular and idiomatic. Nor are familiar images necessarily vulgar ; and such as are not vulgar, are among the most attractive of poetry.

Nothing which is affected in poetry, is really good : not a single artifice is to be forgiven : the expression of a feeling which is not genuine and natural, is odious and unpardonable. But what comes from the heart, will never cease to

interest and delight; and the couplet of Pope, so often cited, cannot be repeated too often, where he says of Cowley,

"Forgot his epic, nay Pindaric art,
Yet still we love the language of the heart."

The poetry, which teaches us no wisdom, is of little value. What touches the heart, does teach wisdom. Let any one read verses highly polished by art and labour, and he is fatigued to death, before he has got thro many pages. Nothing but simplicity and truth carries us forward, and leaves long and lasting impressions. We can no more endure, for any length, artificial poetry, than we can live upon sweetmeats.

The highest and most beautiful faculty of the mind, is a rich, simple, and just imagination. Providence has bestowed on us the power of enjoying images and feelings more beautiful and sublime than strict reality furnishes. But then they are unsought, and involuntary, not affected visions. In proportion as the general cast of the images and sentiments is of an elevated tone, will be the degree of excellence. But, even here, variety and familiar parts give more effect to the lofty passages.

The capacity and the habit of writing down, in adequate language, those involuntary visions, is among the prime businesses of poetry. If they are just, they find a sympathy in the bosoms of numerous readers, who have not sufficient ability to bring them forward, tho they have sufficient to recognise them.

The habit of right thinking and right feeling, is that which it is most useful and necessary to cultivate. We ought to affix just opinions and just sentiments to every object, that occurs in the ordinary intercourse of life. This is a duty, of which good poetry aids in the performance. They who have no adequate apprehension of this, have minds which are not only dry and hard, but partake of

baseness. Was there ever a great statesman, or moralist, who was not sensitive to high poetry?—But never to fantastic poetry! fantastic poetry is babyism, or folly: good poetry is always moral, and has always relation to real life. It tells, in a more eloquent manner, what yet is sufficiently sober to be told in prose. If it is too wild, or extravagant, for prose, I deny it to be genuine poetry. No other department of intelligence is required to follow nature with such verisimilitude.

They who have heard me exclaim against the great praises bestowed on the poetry of Crabbe, will stare at this position. Let me explain myself. I object to the character of the images which Crabbe selects;—not to their exact likeness. It is the purpose of poetry to please:—therefore it is bound to make choice of images, which are either tender, beautiful, or sublime: not to put into prominent view images of coarseness, squalidness, and disgust. Crabbe, no doubt, delineates with force, minuteness, and precision: but this is a damning fault. I do not deny that he sometimes strays out of this track into the beautiful and tender; and then he is very touching and eloquent,—because he is always true to nature;—but this is the prevalent character of his genius and writings.

The general tendency of imagination is to throw off the ugly parts, and retain the good: the tendency of Crabbe's imagination is the reverse.

The poetry, which raises a factitious state of feeling, is in my opinion mischievous, and is liable to the same objections as indulgence in strong and stimulant liquids. When the taste has once been depraved in this way, it deems all natural beauties insipid and flat;—just as the dram-drinker disdains the pure water from the freshest fountain.

The poets, who trust to their own strength, and the native force of their thoughts, are very rare: they resort to artifice, and trickery, and exaggeration, thro weakness. When the thought is overdressed, it is an admission that the thought itself has not sufficient intrinsic worth. Natural beauty is

had or disguised by artificial ornaments. So, buckram and stilted poetry is disgusting to a pure taste and sound intellect. Who can read with pleasure ten successive pages of much of the modern meretricious poetry?

There may be a vulgar ease, a low familiarity—a coarse nakedness,—which is not to be endured! And though novelty of combination is of the essence of poetry, there may be a strained and unnatural combination, for which the mere novelty is no excuse. The associations ought to be so natural, as to find an echo in every one's bosom. So Johnson thought, in the praise bestowed by him on Gray's Elegy, which is one of the justest criticisms in his *Lives of the Poets*: and this has been confirmed by the general assent of the public in the popularity of this poem.

To excite attention by mere surprise, is beneath a great poet. If to raise instantaneous sympathy be a primary merit, how can it be a primary merit to awaken emotion by force of mere novelty, which is the opposite to the recognition of sympathy?

Nº 22.

THE SAME SUBJECT CONTINUED.

The vulgar accusation against poetry is, that it represents life different from what it is. True poetry never represents life different from what it is: but represents it in its best and most beautiful specimens.

It is of the essence of imagination to select: it is as much

a part of our nature, as the limbs of our bodies. And our being, as it appears in the mirror of the mind, is as much our true being, as it shews itself in the details of what is called reality. But then the pictures of the mind must never be forced : they must be taken such as they present themselves involuntarily.

All common critics examine poetry by technical rules :— and most of those technical rules are false.

Ornamented style is never necessary, except where there is poverty of thought. All forcible and just thoughts will support themselves. And as to association, there is a natural train of ideas, which if you break, you destroy the whole spell of sympathy. Labour and art always cause this abruption.

There is nothing of which I feel more certain, than that here lies the grand secret of Shakespeare's power of giving delight. There is the same similitude in the human mind, as in the human form; and to interrupt the train of thought, is like the deformity of a dislocation of limbs.

A vulgar word, or awkward arrangement of language, will undoubtedly detract from a beautiful idea : but the idea will still burst through, or surmount it. Art may now and then assist : it commonly blights and oppresses.

He, who judges by the artifices of composition, has no heart : he, who delights in pomp of words, has no understanding. Poetry as an *art* is the least pleasing, and least instructive, of any class of literature. Those women, who have a poetical genius, commonly write it better than men, because they have less artifice.

Dull prose may be endured, because it always affects to convey facts or ideas. Dull or bad poetry cannot be endured, because dulness is contrary to its essence; and if not dull, it is nothing but words.

Bad, and especially affected, poetry excites a positive loathing. I do not think that mere fancy, in its modern sense, is sufficient to make good poetry : though even fancy is a mirror which acts with selection.

It is probable there may be minds with a rich fancy, yet

with dull feelings :—I suspect, they are rare. The brighter the fancy, the stronger are the impulses afforded to feeling.

It is my opinion that almost all persons in the daily exercise of their minds go through some portion of the poetical process. They ruminate on what is absent;—the future, —and the past : they re-produce, select, and new-combine. It is by watching these processes, that a rich mind becomes poetical. Taking poetry in this light, it is so far from being an idle business, that nothing can be more instructive. It is the abuse of poetry, which has brought on it the stigma of emptiness and babble.

Nº 23.

PREFACE TO THE THIRD EDITION OF BEZA'S POEMS,

Printed by Hen. Stephens, 1576, 8º.

GENEROSO *omnique doctrinæ et virtutis laude ornatissimo viro*, D. ANDRÆ DUTITIO, *dudum quidem Hungarici pseudo-cleri in Tridentino conciliabulo oratori, nunc vero fide Jesu Christi servo,*

TH. BEZA *Vezelius gratiam et pacem a Domino.*

Quispian fortasse (nec id immerito) mirabitur me hac ætate hominem gravioribus studiis deditum, cui præsertim prima istiusmodi versiculorum editio tam infelicitè cessèrit, nunc veluti repuerascentem, non modo veteres illas nugæ tanto intervallo repetere, verum etiam veluti novo

stultitiæ auctario cumulare. Quid hoc igitur rei sit, paulo plenius explicandum arbitror : ut quorundam maledicta diluam, at fortassis etiam sequuturis aliorum calumniis occurram.

Poeticæ deditus, ab ipsa pueritia, studiose illam exercui, partim naturæ quodam impetu meum ingenium eo pertrahente, partim etiam cum ad cætera omnia studia, quæ ætatem illam decent, tum etiam ad istiusmodi stili exercendi genus sedulo cohortante doctissimo et optimo viro *Meliore Volmario Rufo, Rotuillensi* : quo tum præceptore Biturigibus utebar.

Inde circiter annum ætatis decimum septimum quum ex patris voluntate Aureliam venissem juri civili operam daturus, ibique nonnullos eruditos homines eodem studio flagrantem, sed iudicio jam confirmatos, et eruditione præstantes invenissem, Io. Dampetrum, felicissimum hendecasyllabon poetam, cænobii tum illi oppido proximi rectorem, (cujus obitum postea deploravi,) Antonium Agianthum, Rhotomagensis postea curiæ præsidem primarium, non ita pridem defunctum, Joannem Truchium, Macutum Pomponium, Ludovicum Validum, adhuc, opinor, superstites, et summis in Gallia dignitatibus ornatos : studium illud poetices non modo non deserui, verum etiam quasi coorta quadam inter nos æmulatione, summa contentione sum persequutus, idque (quod sine invidia dictum sit) adeo non invitis Musis, ut testibus etiam illis doctissimis viris (quorum ad me plurimos amantissime scriptos versiculos adhuc inter *κειμήλια* repositos conservo) jam tum in eo scribendi genere nonnihil præstare posse viderer. Proposueram autem mihi in bucolicis et sylvulis quibusdam scribendis imitandum poetarum omnium principem Virgilium, gravius nihil dum meditans; in elegiis autem Ovidium, cuius ingenii ubertate magis quam Tibulli munditie capiebar. In epigrammatōn vero lusibus (quod scribendi genus præcipue quadam ingenii proclivitate amplectebam) Catullum et Martialem usqueadeo probabam, ut quoties a gravioribus studiis (erant enim hæc *παρεργα*) deflectebam, nusquam libentius quam

in horum veluti hortulis expatiarer. Etsi enim (quod vere dico) illorum obscœnitate sic offendebar, ut oculos etiam ipsos a quibusdam inter legendum averterem, tamen ut illa ætate non satis cautus, ita illius quidem melle, istius vero salibus capiebar, ut in scribendo quam simillimus eorum (de ipso caractere loquor) evadere studerem. Ita mihi longe maxima ex parte scripta sunt illa ποιήματα quæ aliquot post annis edidi: nec illa duntaxat, verum et alia nonnulla, quæ vel jam olim perierunt, vel adhuc fortassis in quorundam amicorum manibus versantur. Tantum enim aberat ut ea, si quando effudissem, apud me reponerem, ut contra, quum illa edere constituissem, partim ex memoriæ penu mihi fuerint depromenda, partim ab amicis emendicanda. Occasionem autem editioni præbuit in primis Melioris illius, præceptoris quondam mei, cohortatio: ad quem Tübingæ, in illustrissimi principis, ducis Wirtembergensis, ditione jus civile profitentem, quum forte nescio quid istorum nussissem, (scribebam enim ad eum sæpe, ut gratum discipulum facere oportuit, et ille me vicissim in filium semper est complexus) non destitit donec pervinceret ut meas illas nugas, velut in fasciculum temere congestas, ipsius nomini consecrarem. Reversus enim Aurelia Lute-tiam, ibique velut in gymnasio totius orbis florentissimo, nactus quibuscum in omni studiorum genere me exercerem, prout sese variæ offerebant animi a gravioribus studiis relaxandi occasiones, quædam præterea ejusmodi scriptitarum: ita quidem (absit verbo invidia) doctissimis illius academici hominibus, quos amicissimos habebam, comprobata, (cujusmodi tum erant, Joannes Stracelius, Adrianus Turnebus, Georgius Buchananus, Joannes Tevius, Antonius Goveanus, Mellinius Sangelasius, Salmonius Macrinus) ut eos meminerim, quum Francisci secundi Genethliacon scripsissem, uno consensu primas in epigrammate scribendo ultro mihi tribuisse. Tum igitur mihi nescio qua inanis gloriolæ spe ducto, partim præceptoris de me optime meriti desiderio satisfacere vel maxime cupienti, excidit libellus ille: sic et a meis Gallis et ab Italis etiam ipsis exceptus, ut

illorum quidem gratulationes accipere me pueret : istorum vero qui facile præstantissimus habebatur M. Antonius Flaminus, in hanc etiam vocem erumperet, nunc demum sese agnoscere, Musas superatis Alpibus in Gallias penetrasse. Nec vero propius quicquam fuit, quam ut ad hos Sirenum scopulos incautus adhærerescerem : nisi me Dominus admodum opportunè, veluti Spiritus sui ventis impulsus, prætervehi vel invitum coegisset. Quid plura? eo ipso tempore a Deo expergefactus, et (quod tum in Gallia facere sine certo vitæ discrimine non licebat) purioris profitendæ religionis studio inflammatus, omnibus, ut Christum vocantem sequeretur, abjectis, in hunc Genevensen portum una cum desponsa mihi pridem uxore, tanquam Dei ipsius manu perductus, appuli : ibique a magno illo Joanne Calvino amantissime exceptus, tantisper constitui dum Lausannam, Bernatum academiam, ad Græcas profitendas literas, nihil ejusmodi sane cogitans, evocarer. Vocatus affui, (et quod fieri in ecclesiis nostris ex Apostoli instituto consuevit) quum in me inquireretur; ultro epigrammatum a me editorum mentionem feci, ne res ea fortassis Ecclesiæ fraudi esset : quod quædam in eis inessent amatoria, et sane interdum licentiosius, ad veterum videlicet poetarum imitationem conscripta. Placuit fratrum cætui ut nihilominus eam in Ecclesia functionem susciperem; tum quod iniquum plane videretur, ei qui ad Christum a papismo, veluti paganismo, transiisset, vitæ alioquin honeste et inculpate transactæ; erratum istud imputare : tum quod ultro sponderem facturum esse me ut quantum ea mihi incogitantia displiceret, publice quibusvis appareret. Jam tum enim conjiciebam fore quod postea evenit, ut ii ipsi qui nostros antea versiculos in deliciis habebant (quandiu nimirum in ipsorum lustris versabar) mihi postea, Evangelii odio, illorum editionem exprobrarent : nempe quod aliud nihil quod mihi objicerent, nisi manifeste confictum, invenirent. Quod autem spoponderam an reipsa præstiterim, testabitur præfatio duplex : una quidem, Gallica, Tragediæ cui titulus est *Abrahamus sacrificans*, præfixa, et ante annos octodecim a Conrado Badio excusa : al-

tera vero, Latinae meae Confessioni addita, et jampridem quoque in publicum emissa. Ex quo vero singulari Dei beneficio ad verum hunc Christianismum transii, quem me (per Dei gratiam) publice et privatim præstiterim, minime recuso quin vel ipsi adversarii quam diligentissime inquirent. Quod enim me Lausanna pulsum aiunt, falsissime et impudentissime ab iis confingi, testes esse possunt non ipsa modo civitas Lausannensis, adhuc mihi amicissima, verum etiam amplissimus ipse Senatus Bernensis, cujus in me benevolentiam quotidie experior. Meam vero in Galliam profectionem, eamque non mea sponte, sed ex reginae matris itemque regis Navarreni aliorumque procerum voluntate et auctoritate susceptam, tantopere ab istis reprehendi, nemo sane mirabitur, qui et quantum hac ratione sit ipsorum tyrannis debilitata, et quæ sit eorundem in quibusvis calumniis comminiscendis audacia, cognoverit. Sed de istis alias.

Ad nostra poemata revertor. Clamitant boni cacolycae sive apostaticæ fidei defensores, nempe Eæbolius ille Balduinus, (duobus fictitiis geniiis septus, quibus Gabrielis et Michaelis nomina fabricatus est) et bonus ille fraterculus Claudius de Xaintes, Sorbonicæ illius cloacæ, quod ille Romanæ curiæ Glaucia, Bezam a pueritia imbibisse natum impudicitiam et impudentiam, totamque ætatem explendis suis libidinibus et cupiditatibus, ac describendis suis amoribus (agnoscis, lector, Sorbonici oratoris *διδωσταιν*) denique ulciscendis rivalibus suis, exercuisse : quem etiam in meretricem, in lenam, in cinædum denique transformant. Istis hæc eadem crimina ex intima usque Polonia, velut echo quædam, responsat bonus ille Cardinalis, quem ominis (opinor) causa Hosium vocant. Cedo vero, quibus tandem argumentis tam graves isti accusatores nituntur? Versiculos meos citant, nec enim aliud (Deo sit gratia) possint proferre, ne siquidem testes emptos undique conquisierint. Atqui primum omnium, in tam exiguo libello paucos præ aliis amatorios versus invenient, et eos quidem, si paucissima quædam epigrammata excipias, licenter potius quam obscène scriptos, in quos etiam age (quandoquidem ita volunt) inquiremus.

Uxorem mihi ea quam illa tempora ferebant ratione (ut alibi plenissime exposui) quatuor circiter annis ante voluntarium meum exilium despondi; genere quidem imparem, sed ea virtute præditam mulierem cujus me pœnitere ab eo tempore minime oportuerit. At istos bonos viros non pudet quicquid de poeticæ Candidæ amoribus lusi, (lusi autem certe pleraque, veteres illos imitatus, priusquam etiam per ætatem, quid istud rei esset, intelligerem) ad castissimam et lectissimam fœminam accommodare. Id autem non aliter se habere quam dico, non ii tantum testari possunt, quibuscum per id tempus vixi, verum etiam res ipsa declarat: quum nullos unquam liberos ex uxore suscepim, in meis autem illis carminibus, Candidam prægnantem superis commendem: quod tum mihi nimirum illud fictitium argumentum, ut alia subinde multa, occurreret. Habui tum mihi, ut et alios multos, Lutetiæ conjunctissimum sodalem, jam tum maximæ spei juvenem, nunc vero summæ eruditionis et integerrimæ famæ virum, Germanum Audebertum, Aureliæ, in patria sua videlicet, Electum quem vocant. Scripsi ad eum forte Vezeliis ludibundus aliquot hendecasyllabos, quibus singulare illius videndi et repetendorum scilicet meorum amorum desiderium (ita enim inter nos ludere poeticis istis jocis consueveramus) declarabam, at istos perditos non pudet (quid enim Eæbolum, quid monachum pudeat?) illum quidem ea tum auctoritate tum dignitate virum in Adonidem transformare: mihi vero id sceleris impingere, ad quod depellendum nulla me indigere apud quenquam honestum hominem defensione mihi persuasi. Inter elegias tunc editas una est quam lusi sub Publiæ nomine: eam fingit bonus ille fraterculus esse viventis viri uxorem, quem polluere adulterio et a viro abducere modis omnibus sim annixus. Deus meliora. En, siquis est mortalium qui vel levissima adulterii suspicionem Bezam merito possit aspergere, nullum tribunal recuso. Et tamen si tum ita factum quippiam esset; quo jure, (quæso) isti in me reprehenderent quod non modo illic ubi versantur, flagitium non est, verum etiam laudi ducitur?

Age igitur, illa (quod tamen absit) vera esse concedamus :
nec illa veteris poetæ in re simili defensio quicquam valeat,

LASCIVA EST NOBIS PAGINA, VITA PROBA EST.

(Nam certe, ut et ipse aliquando cecini,

QUÆ FECISSE NEFAS, FINGERE FACTA NEFAS)

quæ hæc tamen istorum impudentia est, illud ipsum in Beza tam graviter accusare, quod in suis omnibus ultro ferant? Quos enim scriptores Lutetiæ in gymnasiis, in pulpitis interpretantur? quos plerique in manibus versant? quænam ibi diu noctuque personant? quem ordinem isti mihi in toto suo clero nominarint non omni libidinum genere contaminatissimum? Et ut ad poetas descendam, quos ipsi poetas his vigenti annis excuderunt? quos in deliciis habent? quos in cælum efferunt? Quum cujusdam Oliva, quum ejusdem epigrammata latina, quibus inter cætera sacræ virginis raptum describit : (cujus alioqui doctrinæ et ingenio nihil detractum velim) quum alterius, melioris sane poetæ quam viri, amores, præfixa etiam Cassandræ seu fictitiæ, (sic enim potius arbitrari volo) seu veræ scortatricis, seu adulteræ, imagine : quum alia ejusdem innumerabilia pene carmina ederentur (edi autem etiamnum quotidie, nec quicquam per compita vulgarius illic circumferri, ne ipsi quidem inficiabuntur) quando tandem istorum quispiam intercessit? quum vel senatus, vel regium quoque privilegium illis scriptis præfigitur, quis istorum hoc reprehendit? quosnam libellos, et juvenes et senes, pueri, virgines, viri, mulieres illic manibus terunt? Quid? quosnam alios conduxerunt qui Calvino et Bezæ gratis maledicerent? et iidem illi ad maledicendum conducti, annon hodie pinguissimas quasque Abbatias et Episcopatus iis ipsis venantur et consequuntur, quæ vere et re ipsa patrata, tam patienter in illis ferunt, tam severe in nobis vel ficta reprehendunt? Extant Gallicæ quædam nugæ ex Hispano sermone conversæ, et crassis aliquot voluminibus vix comprehensæ, quas Amadin Gallicum appellant : iis nihil præcipue præter turpissimos et fœdissimos amores narratur,

et ita quidem ut res ipsæ oculis pene subjiciantur. Quænam vero tandem familiæ libris illis carent? Imo non aliunde iidem illi qui sic in Bezam plenis buccis declamitant, linguæ Gallicæ puritatem discere se gloriantur: uti superioribus annis alius non minus impurus scriptor, quem Peregrinum vocabant, in cœnobiis proponi tanquam eloquentiæ exemplar solebat, Delias scilicet, Neæras, Olivas, Cassandras, Sideridas boni cacolyçi ferre possunt, et assiduos illorum decantatores, Abbates et Episcopos salutare: Bezam vero, qui nonnulla juvenis luserit, quæ a suis accusatoribus prius collaudata, ipsemet primus palam et scriptis et reipsa ultro damnarit, ut omnium hominum impurissimum, egregii pudicitiae vindices ferre non possunt. At patimini saltem castissimi homines, aliquem resipiscentibus peccatoribus et meretricibus locum in Regno cœlorum tribui. Vobis enim illos præire nunquam scilicet patiemini, homines alioqui quorumvis scelerum patientissimi. Scriptum est, (inquit ille sive Eæbolius, sive monachus) Pontifex scortum et vile prostibulum non ducet uxorem. Hoc vero quid ad me? qui ne infimum quidem vestri cleri gradum, nedum pontificatum, ambio: et Dei gratia, unicum in Ecclesia pontificem æternum agnosco, cujus Leviticus ille typus fuit? Sed ne ad uxorem quidem meam, castam integræque vitæ fæminam, quispiam hoc pertinere dixerit, nisi insigniter mendax. Verum id ad vos proprie pertinere cacolyçi sacerdotes an audebitis tandem inficiari? Nisi forte in eo hallucinor, quod pejus esse existimo scortari, quam scortum ducere: quum multo plus sit a regno cœlorum, teste Apostolo, quam a sacro ministerio ex vestris Canonibus arceri. Alexandrum Borgiam) ut vetustiora illa sedis apostaticæ ornamenta prætermittam, illos inquam præ quibus Tiberii, Caligulæ, Nerones, Claudii, Domitiani, Commodi, Heliogabali, cæteraque ejusmodi monstra, quorum sedem Romani pontifices invaserunt: omnis virtutis laudem merentur) quis vestrum expunxit ex pontificum albo? et tamen constat eundem illi bono papæ filiam, amicam, nurum fuisse. Leonis Medicis cujusmodi fuerint mores, lapides ipsi testati sunt, quorum usque

adeo nefandi sunt sermones, ut adscribere pudeat. Paulum Farnesium, illum quem via Spiritus Sancti electum adhuc colitis, constat, Juliæ sororis prostitutione rubrum galerum et episcopatum Ostiensem ab Alexandro redemisse : alteram sororem constupratam veneno sustulisse : Petrum Aloysium, dignissimum tali patre filium, ex circumventa nobili muliere Anconitana, sub pacti matrimonii spe sustulisse, (cujus etiam filium mirum ni brevi adorabitis) in Lauræ neptis concubitu a marito Nicolao Quercæo fuisse deprehensum : denique, ut sua ipsius filia Constantia liberius potiretur, generum Sfortiam veneno necasse. Hæc si audebitis inficiari, age solem quoque negate meridie lucere. Julium vero tertium non dissimulanter suum Ganymedem apud se habuisse, eundemque galero Cardinalitio donasse, qui nunc etiam sit superstes, et Cardinalis A monte ex creatoris sui nomine nuncupetur, an audebitis negare? Extat excusum Sodomie encomium Joannis a Casa Florentini, rhythmis Italicis (ut idonei testes scribunt) una cum Berniæ capitulis quæ vocant editum. Et tamen eum cacolyci Beneventanum archiepiscopum, camera Apostolicæ decanum, et summum in Venetorum dominio ad Lutheranos persequendos legatum designarunt : papam etiam fortassis futurum, nisi monstrum illud hominis mors intercepisset. Quid? Petri Bembi Cardinalis, viri alioquin docti et eloquentis, amatorios versiculos impurissimos non laudant, non cantillant in Italia sacræ cacolycæ Ecclesiæ antistites? Sed quorsum nos ista tam procul? Mallarium, quem vulgo ipsi papistæ non infaceti Gomorrhæum doctorem vocabant, duobus adhuc plus minus annis mortuum, Sorbonicæ caulæ decanum, quis tandem Lutetiæ nescivit sodomie reum factum, nobili accusatore vix tandem precibus multis delinito : non sine manifesta eorum infamia qui theologicæ, quam vocant, facultatis honorisese hoc tribuisse aperte fatebantur, publico judicio exemptum? Quid vero? magistri nostri Hugonis Franciscani incestus cum abbatissa cœnobii Lutetiæ proximi non est publico senatusconsulto testatus? et tamen is habetur etiam illic hodie cacolycæ ecclesiæ columen.

Illius autem ἀλάσγορος Cardinalis, quo nunc uno cacolyca in Galliis Ecclesia nititur, libidines, stupra, adulteria, annon publicis æternisque monumentis satis superque sunt testata? Denique ut uno verbo omnia, Lutetiæ quid non? Et tu ignoras, Eæboli, ex cujusmodi socrus manibus uxorem acceperis? Sed ista merito scilicet in urbe omnium quæ sub cælo sunt (nisi forte Romam excipias) perditissima pati potestis : a Beza autem Evangelium doceri in ea civitate in qua magnis pœnis scortationes, capitali supplicio, absque ulla veniæ spe, adulteria puniuntur, pati non potestis. Nempe quod Romanam meretricem adorantibus quævis (ut loquimini) venalia sint peccata ; nobis vero ne resipiscere quidem liceat, qui una cum papatu omnes illius sordes deposuimus. Sed de his plus satis. Ego vero, canes, ut latrare non desinatis, iter illud tamen quod vestro, per Dei gratiam, relicto specu, sum ingressus, ad extremum usque, favente Deo, persequar : et, præeunte mihi Apostolo, per bonam et malam famam, bona conscientia fretus, ambulabo : donec vel eo mortis genere quod mihi jampridem minamini (si Domino ita videbitur ministerium meum coronare) vel alio quovis modo ad æternam quietem evocatus, in Christo, unica mea spe, conquiescam.

Nunc vero tandem ad te venio, vir amplissime. Duæ me causæ, rarissime nunc alioqui Musarum diverticulare petentem, ad istas edendas nugas impulerunt. Quum enim illi non tam mei quam Christianæ veritatis capitales hostes non paterentur priores illos meos abortus sponte sua interire, putavi manu potius mea interimendos, quum et hoc ipsi tot flagitiis sint commeriti, et in hac saltem specie vetus illud jus omnino retinendum videatur quod patribus in liberos vitæ et necis potestatem tribuebat. Deinde et illud laudabile esse credidi, sic, quod male feceris, emendare, ut illo ipso quo damnum dederis, prosis ; et quo nocueris, eo ipso juves. Vetera igitur illa quæ nunquam edita esse præstabat, non tantum abdicavi, verum etiam prorsus abolevi ; paucula, et ea quidem castigata, servavi, quod alicujus frugis se fore sponderent : alia, si non meliora, at certe huic ætati et pro-

fessionem nostram accommodatiora, inter meas schedas forte reperta, substitui, ut tandem aliquis libelluli modus extaret.

Tuam vero potissimum amplitudini quicquid istud est rei consecrandum idcirco existimavi, quod tuis ad me postremis literis singularis cujusdam humanitatis et leporis plenis, ita me commovisti tua ad refellendas illas adversariorum calumnias cohortatione, ut quod a me nullus adhuc potuerat amicus extorquere, (nempe ut ad istorum maledicta quicquam responderem) id ipsum facile impetraris. Hanc igitur scriptionem tanquam te potissimum autore suspectam, tibi quoque deberi existimavi, in quo consilio me Christophorus Thretius noster, optimus sane et valde pius homo, magnopere confirmavit. Spero autem, tibi, cui nostra illa quanvis depravatissima tantopere probata sunt, ut eorum etiam memoriam retinere te significaveris; ista multo gratiora et jucundiora fore, sive res ipsas, sive characterem orationis spectes. Quod si fuerim ab amplitudine tua consequutus, feceris ut istius opellae qualiscunque me nunquam poeniteat. Quod superest, ornatissime vir, gratulor tibi totique Ecclesiae tantum istud Dei beneficium, qui te mirabiliter ex Antichristi faucibus ereptum ad Christi sui regnum transtulit: ut neque te episcopales illae divitiae, neque ulla maximarum in illa perditissima Antichristi curia dignitatum consequendarum expectatio, neque Tridentini conciliabuli larva, licet tuae tum eloquentiae, tum integritatis testis, efficere potuerint quominus a tenebris lucem internosceres, castum conjugium supersticioso caelibatui anteponeres, Christi veras opes denique omnibus Antichristi vanissimis illecebris anteferes. Perficiat idem ille Deus Opt. Maximus, pro bonitate singulari sua, excellens illud opus quod in te inchoavit, tuque Spiritus sui cunctis dotibus quam munificentissime exornatum, Ecclesiae suae quamdiutissime conservet. Genevæ, ex museolo nostro, anno priore Domini adventu millesimo quingentesimo sexagesimo nono, pridie Idus Maii; quo die peritiores chronographi demonstrant, abhinc annos cto. lxxv, Jesum Christum filium Dei

æternum veram carnem pro nobis assumptam in cælum intulisse : ubi etiam capi illum oportet, donec iterum veniat vivos et mortuos judicaturus. Etiam Domine veni.

Et hæc quidem olim ego de te, apud te, vir amplissime ! a quo tempore plurima, ut tu nosti, inciderunt, quæ multis nostrarum partium amicis tuis displicuisse non ignoras. In primis autem tua illa tam diuturna de veræ Ecclesiæ notis dubitatio non paucos offendit. Efficere tamen ista non potuerunt, quominus quum hæc nostra recuderentur, quæ tibi non ingrata fuisse cognovi, in hujus meæ benevolentiae significatione perseverarem, quod studium in te meum nunc quoque probari tibi vehementer cupio. Quod si aliter ceciderit, culpa tamen in me nulla deprehendetur.

Genævæ, XXXVIII Julii, anno Domini MD. D. LXXVI.*

Nº 24.

HISTORY OF GENEVA,

By Francis Bonivard, 1559.

The following Summary of the History of Geneva by Francis Bonivard, printed in 1559 in Sebastian Munster's *Cosmographia Universalis* in folio, has never, as far as I can trace, been noticed by biographers,—not even by Senebier in his *Histoire Littéraire de Genève*, in whom it was not a

* Bayle has a long note of comments on the matter of this Preface, and considers Beza's self-defence to be complete. This note indeed is essential to the biography of Beza.

very pardonable oversight. I must observe however that Bonivard's name and prefatory epistle is not in the French version of Munsters very curious and valuable work, 1568, which is the only copy of that work to be found in the Public Library at Geneva, of which Senebier was Librarian. It is not easy to guess, why it was omitted. Of Sebastian Munster notices may be found in all General Biographies.

URBIS GENEVENSIS DESCRIPTIO, 1559.

FRANCISCUS BONIVARDUS *domino Sebastiano Munstero.*

Gratiam, salutem et pacem a domino. Retulit mihi, domine Munstere, dominus Calvinus isthinc rediens, te a me desiderare epitomen earum rerum, quas nunc scribo de Genevatibus : quod utinam tam dextre possem quem libenter desidero, et nuncii, et tua, et rei ipsius causa, quam silentio obliterari profecto esset indignissimum, quæ præter omne humanum consilium, omnemque humanam expectationem sola divina providentia ad effectum perducta est, quod ex serie nostræ historiæ posthac satis apparebit : cujus summam quam breviter potero tibi perstringam omnem, ommissa præfatione, ne caput amplius sit reliquis corporis partibus.

De origine hujus urbis nihil habeo quod pro vero ausim asserere, quamvis multa passim de ea dicantur, quæ quia historica veritate indigna censeo, prætermittam, tibi satisfactum existimens, si de ejus statu tibi exarem ab eo tempore, cujus nobis memoria est relictæ. Et (ut tempus scias

quod aliquid in memoriam proditum est) id est ab anno salutis 1124. Quo anno inveniuntur chartæ, pacis cujusdam confortatio per archiepiscopum quemdam Viennensem, inter quendam episcopum, qui et erat princeps prophanus Genevæ, nomine Humbertum, et comitem ejusdem urbis nomine Aymonem, qui contendebant de imperio urbis, quæ contentio duravit usque ad tempora nostra, quando dux Sabaudia patria et imperio privatus est. Mortuo autem Humberto episcopo et durante contentione, successor ejus adiens Cæsarem Fridericum primum, obtinuit ut ipse solus Genevæ principatum obtineret regali jure, neminique in profanis subesset præter Cæsari, ab omni tributo liber. Sed ubi domum reditum est, episcopus, connivente forsân Cæsare, priores molestias rursum perferre coactus est, quousque tandem comes quidam Guilelmus nomine ob contumaciam suam imperiale incurrit bannum, et privatus fuit feudo quod ab episcopo tenebat. Durante vero multo tempore bello, deficienteque episcopo et civitate viribus, accersiverunt quemdam comitem Maurianensem, qui postea comes Sabaudia effectus est. Inter hos vero diversa quoque secuta sunt bella, adeo ut Sabaudus multa oppida, vicos, arces Genevarum occupaverit, donec fieret Genevæ contiguus, nec his contentus, quæ titulo suæ infeudationis occupaverat, flagravit sibi et belli impensas resarciri. At episcopo respondente sibi satisfactum de his quæ jure feudi ab eo dati acquisiverat, multæ hinc inde natæ sunt controversiæ. Et major pars populi timens ne Sabaudus irritatus pacem iniret cum hoste communi in eorum perniciem, tractaverunt cum eo ut et ipse omnia in ea ipsa urbe possideret, quæ antea comes Genevensis, idque jure hypothecæ. Sed ubi ille pedem fixit in urbe, majorem prædecessoribus exercuit tyrannidem. Canonici ergo aliquot cum civibus contra eum conspirantes, revocaverunt comitem suum ante ejectum, qui veniens cum militari manu a Sabaudis urbem tenentibus victus est. Tunc Sabaudi conjuratorum domos invadentes, quos potuerunt comprehenderunt atque supplicio affecerunt. Duravit dissidium istud usquequo defecerunt comites

Genevenses, et eorum ditio pervenit ad Sabaudia principes. Tandem vero Amedæus princeps pertæsus subesse episcopulo, sategit ascendere supra illum. Nam impetravit a Carolo quarto Cæsare vicariatum imperialem in tota sua patria, eoque titulo voluit ut sibi subesset Genevensis episcopus cum tota sua ditione, sed cum ille comiti resisteret, mansit episcopo sua autoritas et populo sua libertas usque ad tempora Amedæi octavi, prioris Amedæi nepotis, qui fuit primus dux Sabaudia, et demum electus in Rom. Pont. dictus Felix. Ille impetravit a Pont. Martino temporalem jurisdictionem in Geneva et ejus ditione, sed quam assequi nequivit, sicut nec posteri ejus, potissimum autem Carolus princeps, qui paucis abhinc annis a suis aulicis persuasus, invadere tentavit Genevam et Losannam, actum fore putans de statu suo, si hæ duæ civitates in medio ditionis ejus, ab ejus imperio liberæ remanerent. Nam hoc pacto (sic enim arguebant) possent et aliæ ditionis ejus civitates ab eo deficere, et more Helvetiorum proprias erigere Respublicas. Huic ejus instituto episcopus quoque Genevensis non parum favebat, quippe qui ducis precibus pontificatum obtinuerat, et de familia ducum (ex latere tamen prognatus fuerat) tandemque ex ipsorum insolentia et insultatione factum est, ut et episcopus suo privaretur pontificatu, et dux excluderetur magna parte ditionis suæ.

N

N° 25.

EXTRAITS DE L'HISTOIRE DE GENÈVE, DEPUIS SON
ORIGINE JUSQU'A NOS JOURS.

Par M. Berenger, 1773, tom. VI, 12°.

Tom. VI.

Première partie commences with the year 1737.

Pages.

- 5. " Le premier Syndic Calandrini," 1737.
- 9. 1737. " Le Sénat avait fait une élection particulière et honorable en plaçant dans ce Conseil un bourgeois nommé *Naville*, un homme riche et âgé."—
- 12-13. " Le Fort, Sénateur."
" Chouet, D°."
- 16. " Dupan, Syndic de la Garde," 1737.
- Ib.* " Fabri, Syndic," 1737.
- 20. " Dupan n'était pas un homme lettré, mais il avait des talents naturels : il avait l'air noble, se présentant bien."
- 22. " Rilliet, Ministre à Marseille," 1737.
- 29. " Gallatin, premier Syndic," 1739.
- 34. " Jean-Robert Tronchin, fils du Sénateur," 1739.
- 36. " De Luc," 1739.
- 45. " M. Jallabert, Professeur en physique expérimentale."
" M. Cromelin, Professeur en belles-lettres."

Pages.

49. "Familles de Turretin."
 " ——— Dunant."
 " ——— Fabri."
 " ——— Roset, } éteintes."
 " ——— Varro, }
55. "Fatio, aimé du peuple, sévère dans ses mœurs."
 "Humbert, violent partisan des aristocrates."
56. "Bonnet, Magistrat."
 "Vernet, Recteur de l'Académie."
65. "Gédéon Martine, Sénateur : un homme sage et timide, Syndic," 1740.
68. "Pierre Rilliet,
 " Pierre Salles, } Syndics."
 " Michel Lullin de Châteaueux, }
69. "Le fils de Charles Lullin, Magistrat," 1734.
76. "Jean Mussard, envoyé à Turin."
90. "Les Étienne, Imprimeurs," 1559.
 "Bèze."
95. "Piramus de Candolles," 1616.
110. "Zinzendorf, Morave," 1743.
112. "Grenus, } deux anciens Sénateurs, morts en 1741."
 "Pictet, }
- Ib.* "Turretin."
 "Le Clerc."
- Ib.* "Gallatin, } Collègues."
 "Des Arts, }
149. "Turretin, ancien Syndic," 1743.

Tom. VI. *Seconde partie.*

27. "Michel Léger, Pasteur, 1745, trop aimé d'une partie de ses concitoyens."
28. "Le Fort, ancien Syndic, 1745, mort deux ans après."
32. "Fabri, ancien Syndic," 1745.
33. "Turretin, Syndic," 1745.
- Ib.* "Dupan, ancien Syndic," 1745.

Pages.

50. "Barthélemy Galatin, plusieurs fois Syndic, mourut en 1748, vertueux Magistrat."
 "André Galatin, son fils."
Ib. "Galiffe, Procureur-Général," 1747.
 52. "Gédéon Martine, premier Syndic," 1748.
 63. "Mussard, } Commissaires de la République (1749)
 "Saladin, } d'un traité avec le roi de Sardaigne."
 80. "Michel Lullin de Châteaueux, Lieutenant de Police," 1749.
Ib. "Archimbaud, Pasteur."
 84. "André Galatin, Syndic," 1737.
 "André Galatin, Syndic," 1749.
 121. "Pierre Picot, membre du grand Conseil, homme utile par ses conseils, s'ils eussent été suivis, mais dont la sagesse et la modération firent peu d'imitateurs," 1736.
 125. "Casenove, citoyen," 1736.
Ib. "Bonafon, bourgeois," 1736.
 150. "Deluc," 1756.
 177. "Beaumont, Major du régiment de St.-Gervais," 1760.

Watch-Making at Geneva.

1741.—Tom. VI, *Parte I*, p. 103.

"Les premières ordonnances sur les Horlogers sont de l'an 1601 : cependant cet art ne devint florissant que dans ce siècle, et il est parvenu à un point d'où il semble qu'il ne peut plus que déchoir. — Plus du tiers des habitants que Genève renferme dans ses murs sont occupés par lui; la même montre exerce une multitude de bras. En 1746, les maîtres de cet art étaient au nombre de 550; en 1760, ils étaient plus de 800."

De Candolle.—Parte I, p. 95.*

“ Les manufactures de soie, de draperie, et l'imprimerie, furent ** transportées à Yverdon par *Piramus de Candolles*, Genevois : on fut indigné contre lui ; on le chargea de malédictions pour n'avoir vu son bien particulier que dans ce qui pouvait être funeste à sa patrie. Le Sénat ordonna qu'il serait emprisonné pour répondre à cette accusation, s'il rentrait dans la ville; et pour ôter à d'autres marchands la facilité de l'imiter, on ordonna qu'ils ne pourraient avoir de boutiques dans les villes voisines, mais seulement à Genève.”

Printing.—Tom. VI, p. 89.*

“ La Réformation créa un nouvel objet de commerce à Genève : de longues, d'insipides et souvent d'absurdes disputes sur le dogme, sur des usages, sur des mots, firent éclore une multitude de livres, qui se répandaient dans toute l'Europe : c'était à Genève qu'ils s'imprimaient, et où la plupart se composaient; ils aidèrent à rendre l'État florissant. Les Imprimeurs et Libraires n'étaient pas seulement des hommes avides et adroits, c'étaient des savans, des hommes de génie : ils pouvaient être les juges des écrits qu'ils mettaient sous la presse ; souvent ils pouvaient faire mieux ; on connaît *les Étienne**** : Bèze avait commencé par cette pro-

* En 1616. Je ne sais si ce Piramus de Candolles ou Candaules est le même que celui qui traduisit *L'ŒCONOMIE DE XENOPHON* : il y a cependant lieu de le croire.

** Berenger, tom. VI, p. 89.

*** Robert Étienne avait quitté la France après la mort de François I^{er}; il mourut à Genève en 1559, âgé de 57 ans. Plus zélé protestant que père tendre, les enfans qui l'avaient suivi à Genève furent ses seuls héritiers. Robert était resté à Paris, quand son père l'avait quitté; il n'eut point part à sa succession. Henri Étienne eut de son père d'assez grands biens et ses talents ; il continua sa profession à Genève.

fession. En voyant les avantages que l'imprimerie donnait à l'État, la piété en fit craindre les abus : on soumit ceux qui cultivaient cet art à des ordonnances sévères ; faites d'abord par les Magistrats, elles furent revues et augmentées par les Ministres. Ils ne pouvaient imprimer un ouvrage qu'il n'eût été approuvé du Sénat, qu'il ne fût signé du Recteur de la Compagnie, que l'original de cet ouvrage ne fût signé par son Auteur; ils ne pouvaient exposer en vente des livres imprimés ailleurs qu'ils n'eussent été soumis à l'examen du Magistrat; ils devaient déposer un exemplaire de chacun de ceux qu'ils imprimaient dans la Bibliothèque publique : une partie de ces ordonnances s'exécute encore, mais avec plus d'indulgence. Ce commerce fut long-temps dans un état prospère : il est déchu aujourd'hui ; cependant il subsiste."

N° 26.

ANCIENT MANUFACTURES AND TRADE OF GENEVA.*

1. There was anciently a manufacture of Copper in the *rue des Chaudronniers*, and this with, 2. Cloth, was here a considerable object of commerce. The latter was one of the sources of the prosperity of Geneva for a long time after the Reformation.
3. Printing, see *ante*.
4. Leather and Tannery.
5. Velvets.

* Berenger, VI, p. 87, Pt. 1.

6. } Silks, 1580, and Ribbons.
7. }

8. Invention and perfection of the *Silk-Mill*, 1616.

N. B. *The manufacture of Ribbons afterwards passed to Basle;—and of Velvets to Genoa.*

9. Jewellery, 1759.

10. Gilding.

11. Linens.

The commerce *d'Entrepôt* was very considerable. The products of Italy and of the South of France were brought here to be circulated in Switzerland and Germany.

Watchmaking was not cultivated here, while these other manufactures and commerce were flourishing. A common watch was a great rarity here in 1572.

Nº 27.

EARLY PRINTED BOOK AT GENEVA BY ROBERT STEPHENS, 1544.

Jo. Lerceri in acad. Paris, not ita pridem Heb. linguæ professoris regii COMMENTARIJ locupletiss. in Prophetas quinque priores inter eos qui minores vocantur. Quibus adjuncti sunt ALIORUM ETIAM et veterum (in quibus sunt Hebræi) et recentium commentarii ab eodem excerpti. Genevæ, apud Robertum Stephanum. Folio. MDXLIV.

Observe that the date of this Book is seven or eight years before the time hitherto assigned to the establishment of a press at Geneva by ROBERT STEPHENS.

EPISTLE TO THE READER.

Petrus Cavalerius Christiano Lectori.

“ JOANNES MERCERUS, cujus nunc prodeunt Commentarii in quinque Prophetas priores inter illos, qui minores vocari solent, linguæ Hebraicæ professionem Parisiis per annos aliquot exercuit, eoque munere summa cum laude functus est. Quum autem suas prælectiones diligenter describere solitus esset, fecit ut quæ tum temporis auditoribus duntaxat utiles esse poterant, nunc omnibus, qui earum lectores esse volent, fructum afferre possint. Quantus autem fructus ille sit, te ex ipsa hujus operis lectione, quam ex mea commendatione, intelligere malo. Imo vero hinc eo etiam major quam ex prælectionibus a te percipietur, quo hæc magis elaborata et locupletiora sunt, quam quæ ex ore illius prodierunt. Ipse autem *Mercerus*, quantus vir fuerit, vel illi ejus in Jobum Commentarii qui jam prodierunt satis testantur. Quum enim liber ille, omnium sacrorum librorum sit difficillimus, ut qui non modo theologum, (sicut epistola illi præfixa docet,) verum etiam Hebraicæ Chaldaicæque linguæ, poetices, dialectices, rhetorices, astronomiæ, physices denique bene peritum interpretem requirat: nihil eorum quæ ex harum aliqua peti debebant, fuit ab illo prætermissum.” etc.

N° 28.

LIVRE DES ANGLAIS. 1555.

Baptisms, Marriages, and Burials.

1556. 4 Jan. John, son of Sir William Stafford, *baptised*;
John Calvin being the godfather.
1556. 5 May. Sir William Stafford, *buried*.
1556. 24 Feb. Jane Stafford, alias Williams, widowe, was
then married unto Maximilian Celsus, the Italian
prêcher.
1557. 26 Feb. Jane Stafford, alias Williams, alias the Coun-
tesse, being wife to Maximilian Celsus, the Italian
prêcher, called the Countie—was buried.
- N. B. *The first of the names of those who came to Geneva,*
13 Oct. 1555, were William Williams and Jane his
wife.

Then occurs "William Williams" among those who were
appointed "Seniors" to the English church here on 16 Dec.
1551—but this person was still living 16 Dec. 1558—for he
was then again named among the "*Seniors*" of the church.
What Williams then was the husband of Jane Stafford alias
Williams, so remarried to M. Celsus on 26 Feb. 1557?

The name of Sir William Stafford's wife was DOROTHY,—
who had a *sister Jane*, 1555.

N^o 29.

EPITAPHE AU CLOISTRE DE SAINT-PIERRE A GENÈVE.

D. O. M. S.

1

Hic resurrectionem expectat
 Radulphus Wilbraham,
 Anglus Nobilis,
 A Derfoldia in agro Cestrensi,
 Summæ spei juvenis,
 Qui dum ex Italia rediens,
 Patriam festinans quæreret,
 In cælum hinc translatus,
 Patriam in via invenit.

Prid. Id. April. A^o S. M DC XLIII.

In Alp. ægrot. æt. XXV. Genevæ ob.

Radulphs. Wilbraham huic || *Huc divertens cognato*
Tam gravi damno superstes || *Amico (dum vixit) chariss. p.*

Arms, 3 bends wavy, with difference of a label charged
 with a crescent. Crest—A wolf's head.

 2

Christo Servatori S.
 Illustris Juvenis
 Rogerus Rogeri F. Townshend
 Equestris in Anglia Ordinis

Exacto in paternis adibus et
 Patriis Gymnasiis, sacro pietatis, et
 Virtutis tyrocinio,
 Dum sapientiæ comparandæ, et
 Moribus sapientiæ excolendis
 Exteras regiones peragrat,
 Huc non sine numine delatus,
 Vix adolescentiam egressus,
 Ætate florente cælo maturus
 Mortalitatem exuit,
 Et in spe beatæ Resurrectionis
 Hoc tumulo conditus,
 Requiescit
 A. S. CIOIOXLVIII.*

3

In obitum nobilissimi juvenis
 Gulielmi Masham, Baronetti Angli,
 Decemb. 19 An. Dom. 1662.

Si pia tutoris valisset cura Lucani,
 Pollucisque preces non ea fata simul.
 Non ea fata tibi, te vivum amplexa fuisset
 Patria, te reducem lata parensque tua.
 Ast aliter Superis, primo sub flore juventæ
 En juvenum florem præsecuere Deæ.
 Immeritum vobis Parcarum nomen; inique
 Atropos abrumpit stamina cæpta modo.
 Pono animum Deus, hæc nec miror numina velle
 Primigenas animas, primitiasque sibi.
 Debita dona Diis, mens orta et reddita cælis,
 Altera pars terris, sancta Geneva, tuis.
 Non aquilæ vestræ muscas voluere, cadaver
 Nobilis hæredis præda petita fuit.

* See an Elegy on him in the Latin Poems of Alexander Morus.

Non lacus insignis votis respondet amaris,
 Tristitiæ plures mens pia vellet aquas.
 Chara Geneva, vale, discedens dico precorque,
 Sunt vobis tutis ossa quæta sita.

*Flevit Samuel Le Brun, Anglus,
 Cestrensis, Johannis nepos,
 Calvinii filius, Oxonii procurator
 Senior, An. Dom. 1666.*

4

AU CIMETIÈRE DE SAINT-GERVAIS,

Sur une plaque de cuivre.

M. S.

Thomæ Bent. Generosi Angli,
 Cujus mores ingenui,
 Eximius animi candor,
 Et vel in vultu conspicuæ gratiæ
 Effecerunt,
 Ut apud exteros domi esset,
 Amicos omnes habens quia omnibus amicus;
 Cujus ingenium, doctrina, pietasque minime ficta
 Adeo insignia, adeo divina,
 Adeo denique supra ætatem erant,
 Ut immodicæ animi dotes
 Illum heu nimis breve cœlorum munus
 Portentum haud diuturnum fore
 Exemplar sæculi præpropere abripiendum
 Prædixisse visæ sint :
 Cantus viator

Gravissimo cupiditatum onere
 Multo ante excusso,
 Mortales tandem deposuit sarcinas,
 Et quo cursu pergeret velociore
 Hic sistit pedem :
 Apud exteros mortem ipsi optatissimam invenit,
 Nec mirum, apud suos enim vixit vere peregrinator,
 Nec aliam præter cælum agnovit patriam.
 Febre correptus,
 Itinere nondum consummato,
 Domum sese contulit,
 Ubi in Beatorum Album relatus
 Magnum sui desiderium terris reliquit.
 Siste, viator,
 Et ab hoc monumento disce peregrinari.
 Obiit anno { Domini *MDLXXXIII.* } Maii *XXII.*
 { Ætatis suæ *XXIII.* }

Joannes Simoninus, sculpsit.

N° 30.

FRANCIS BONIVARD.

From "*Manuscrit pour servir à l'Histoire de Genève, par
Jean Savion.*"

P. 107.

"L'an 1514, au mois de décembre de cette année messire Jean Amé de Bonivard, Commandataire des abbayes de Pinerol, de Payerne, et de Saint-Victor, près Genève, vint à mourir, et lui succéda, par droit de résignation de Saint-Victor, François de BONIVARD, son neveu."

P. 196.

“ 1530, 1^{er} de May, fut tenue une journée à Meudon entre les Ambassadeurs de M. de Savoye et les Ambassadeurs de Fribourg, où il n’y eut rien de fait, d’autant que le Sr. Duc vouloit que les bourgeoisies de Genève et Lausanne fussent annullées, à quoy MM. de Fribourg ne voulurent consentir, et conclurent de suivre le droit contre le Comte de Gruyères, à Meudon, au dernier de May; mais la journée fut remise de trois semaines, et depuis encore de quinze jours.

“ En ce temps M. de Savoye envoya grande somme d’escus en Allemagne pour sortir hors de caution MM. de Berne, lesquels avoient mis vingt Hérauts en ôtage sur les coffres de M. de Savoye.

“ Cependant les Seigneurs de Genève assignèrent à M. de Saint-Victor quatre escus et demi d’entretien tous les mois, pource qu’il ne jouissoit plus du revenu de son Abbaye, qui luy avoit esté ôtée. Le Duc averty de son entretien tacha de luy jouer quelque mauvais tour, prattiquant avec aucuns amis du Commandataire à ce qu’ils l’induisent de se retirer à Seissel, où demeuroient sa mere et son frere. Sa mere aussi estant fort malade desiroit de le voir avant que mourir. Les susdits amis luy promirent un sauf-conduit pour un mois, pendant lequel on tacheroit de vuidier ses affaires. Le Commandataire, quoy qu’il connût bien que le Duc ne faisoit pas grand cas de violer la foy promise, ne laissa pas toutes-fois d’accepter le sauf-conduit, du desir qu’il avoit de revoir sa mere, et se mit en chemin; mais il ne sceut sortir sans le congé de Messieurs, outre ce qu’il craignoit aussi bien que Besançon, qui avoit intelligence avec ses ennemis aussi bien qu’avec les amis, ne luy eut fait faire une ambuscade par les serviteurs de Pontvieres ou autres, qui l’eussent tué. Estant là, pource que son sauf-couduit luy permettoit de pouvoir aller à quatre chevaux, il envoya le double d’iceluy à Jean Lambert, lequel pensant bien faire en communiqua avec plusieurs, voici avec Besançon, lequel dit et sema le

bruit que Saint-Victor étoit allé déclarer les secrets de la Ville au Duc, ce qui toutefois étoit faux.

“Après que le mois fut expiré, St.-Victor, ne se sentant assuré, riere le Duc, ni mieux à Genève, se mit en chemin pour aller à Fribourg. En allant il trouva de ses amis à Romont, tenans journées avec le Maréchal de Savoye pour l'affaire de la sentence du Comte de Gruyeres: s'estant là arrêté, il en communiqua avec les commis de Fribourg, lesquels en parleront aussi aux commis de Savoye, et meme-ment—comme il avoit un sauf-conduit duquel il ne s'asseuroit gueres, lequel luy avoit esté baillé à Chambéry en l'absence du Duc. Ils regarderent ce memem. d'asseurer sa personne, et après regarder au surplus, et pour le prem^e. firent que le Maréchal, qui estoit le premier nommé comme chef au second sauf-conduit, luy donna lettres et seaux, comme le second sauf-conduit avoit esté donné par le Conseil du commandement du Prince, et sur ce luy promettoit par sa foy qu'aucune violence ne luy seroit faite, et davantage le luy prolongeroit pour tout le mois de Juin suivant. Pour le second, que Berne, Fribourg et Genève deussent renoncer à l'annenaone p. luy faite, et que la chapelle du St.-Suair de Chambéry renonceroit à celle de Tournebonne, et qu'après la mort de Bonivard le bénéfice vint à quelqun non suspect à l'une partie ni à l'autre.

“Bonivard ne se soucioit point d'en être privé encore durant sa vie, pourvu qu'il eût pour s'entretenir honnestement: pourtant fut avisé qu'il le devoit baillé à l'Evesque de Lausanne, lequel estoit allié aux Lignes, et sujet du Duc, et n'estoit suspect ni à l'une ni à l'autre partie; et le tout fut remis à une autre journée.

“Saint-Victor accepta cela, et alla trouver l'Evesque de Lausanne, où ils demeurèrent d'accord: c'estoit de conclure avec Genève; mais pource qu'il n'y se trouvoit pas seur, il alla à Gaillard, et à Tonnay et ailleurs, présentant son sauf-conduit, et de là manda à Lambert qu'il vint parler à luy, et afin que l'une part ni l'autre ne le tint pour suspect, pria Maulo, qui estoit un des bannis, et Châtellain de Gaillard,

qu'il lui fit compagnie jusques au lieu limitrophe; mais Lambert n'y vint pas tout seul, mais accompagné de vingt-cinq compagnons. Le Châtelain craignant sa peau, ne s'y voulut pas trouver, et Bonivard n'y osoit aller seul. Parq. leur manda qu'il n'y iroit pas. Bonivard alla retrouver l'Evesque de Lausanne, et de là à Meudon, à la journée, où le jour de l'Ascension il mangea avec le Maréchal, et puis coucha avec un François Noël, qui se faisoit appeler le sieur de Bellegarde, à cause d'une métairie qu'il avoit auprès de Chambéry, bien qu'il fût fils d'un bastard. Cestuy cy bailla le matin à Bonivard un valet pour le conduire à Lausanne, mais quand il fut sur le Jura, un Rosey de Thonon, qui avoit espousé une bastarde du feu Duc Philibert, et un né du Duc de Beaufort, sieur d'Eries, qui avoient tous deux dissipé leurs biens à danser, tuer, paillarder, et qui eussent bien eu besoin de rencontrer quelque bonne bourse, comme ils pensoient que fût celle de Bonivard, car il en avoit une pleine de parpillotes jusqu'à la valeur de vingt écus, qui faisoient enfler ladite bourse, laquelle avoit esté veüe par quelcun de leurs complices, lequel pensoit que ces parpillotes fussent d'escus, ce qui fut plutôt cause de le faire prendre que vouloir qu'ils eussent de faire service à leur Prince, car il fut depuis averty que le Prince ne savoit rien de sa prise, dont il ne l'avoit commandé; mais Bellegarde et les autres écrivirent au Prince qu'ils l'avoient pris pource qu'il alloit à Berne et à Fribourg pour luy susister querelle et nouvelle guerre s'il eût peu, et lui persuadèrent en sorte qu'il leur envoya après commission de le prendre dattée devant la prise.

“ Mais comme que se fût, ils se vont mettre en ambuscade en un petit buisson, avec dix ou douze hommes, leurs compagnons, près de Sainte-Catherine-du-Jorat, et ainsi qu'il passoit se vont ruer sur luy. Il n'eût jamais pensé que se fussent Ducaux, mais brigans, et dit à sa guide : *Pique, pique*; il ne pouvoit fuir loin, car il estoit monté sur une petite mule, si voulut mettre la main à l'épée, mais la guide se met avec son cheval au travers du chemin, et cependant les

autres arrivèrent sur luy et le prirent, le lièrent et le menèrent à Chillon. Or le mal estoit pour eux qu'ils ne le pouvoient passer pour le mener à Chillon que par Aiguerobbe et Saint-Symphorien, qui estoient à l'Evesque de Lausanne en souveraineté. Ils estoient bien étonnés, ou ils en faisoient bien à semblant.

« Le Châtellain vint parler au Capitaine*, feignant d'estre bien courroucé, luy disant qu'ils l'avoient pris rière son maître; puis le menèrent à Chillon, où il demeura six ans et six mois : et de ce terme il demeura deux ans, ayant deux honnestes chambres pour prison, et gardes qui le menoient toujours prendre repas avec le Capitaine. Après deux ans, le Duc vint à Chillon, qui le fit mettre en une grotte jointe le lac, ou l'eau du lac estoit au dehors plus haute que là où il avoit le pié : il y demeura quatre ans, durant lequel temps il ne fut examiné ni torturé. A la fin, quand les Bernois prirent le pays et le château, à l'aide de ceux de Genève, ils le sortirent avec plusieurs autres. »

* Il s'appelait Antoine de Beaufort, et était capitaine du château de Chillon.

N° 31.

PROSECUTION OF ROUSSEAU BY THE GOVERNMENT
OF GENEVA.

The following curious document was kindly communicated
to me by Dr Coindet.

COPY.

*Conclusions du Procureur-Général Tronchin, le 19 juin 1762;
sur deux livres intitulés DU CONTRAT SOCIAL et DE L'ÉDU-
CATION.*

“ Magnifiques et Très-Honorés Seigneurs, les devoirs de mon ministère m'obligent de déférer à Vos Seigneuries deux livres intitulés, le premier, *du Contrat social, ou Principes du Droit politique, par J.-J. Rousseau, citoyen de Genève*, avec cette épigraphe : *Fœderis æquas dicamus leges. Æneid. l. II.* Imprimé à Amsterdam chez M. Michel Rey, 1762. L'autre, *Emile, ou de l'Education, par J.-J. Rousseau, citoyen de Genève*, ayant pour devise..... dit imprimé à Amsterdam chez Jean Neaulme, libraire, 1762, avec privilège de Nos Seigneurs les Etats de Hollande et de Westfrise.

“ Les précautions prises par Vos Seigneuries pour arrêter la distribution de ces deux ouvrages au moment même où ils ont été annoncés, ne m'ont pas permis de les examiner en détail; mais le coup-d'œil le plus rapide ne découvre que trop la nécessité d'en flétrir sans retard les principes, et de prévenir le public contre des poisons d'autant plus dangereux qu'ils sont plus habilement préparés. On trouve dans

ces livres, qui étincellent d'audace et de génie, des vérités sublimes et des erreurs pernicieuses, l'anarchie et la liberté confondues, le chaos de l'état de nature, de ce système des sûretés civiles, la..... mise, si je l'ose dire à la racine de tous les gouvernements, la morale la plus pure et le scepticisme le plus décidé sur les objets de la foi. Le Christianisme exalté et insulté tour-à-tour, les principes de la religion naturelle annoncés avec une lumière et une énergie majestueuses, mais scandaleusement établies sur les ruines de la religion révélée. Dans le *Contrat social*, l'auteur, après avoir fait dériver l'autorité des gouvernements, des sources les plus pures, après avoir heureusement développé les avantages immenses de l'état civil sur l'état de nature, ramène bientôt tous les désordres de l'état primitif. Les lois constitutives de tous les gouvernements lui paroissent toujours révocables; il n'aperçoit aucun engagement réciproque entre ceux qui gouvernent et ceux qui sont gouvernés, les premiers ne lui paroissent que des instruments que les peuples peuvent changer ou briser à leur gré.

“ Il suppose dans les volontés générales des peuples la même instabilité que dans les volontés particulières des individus, et partant du principe qu'il est de l'essence de la volonté des nations de ne pouvoir se gêner elle-même; qu'elle est également mobile et indestructible, il ne voit toutes les formes de gouvernements que comme des formes perpétuelles, comme des essais qu'on peut toujours varier. Ce n'est pas chez lui un principe métaphysique, dont il seroit trop rigoureux peut-être de lui imputer les conséquences; c'est, selon lui, la base de tous les gouvernements; il ne connoît pas d'autre moyen d'en prévenir les usurpations, que de fixer des assemblées périodiques (ch. XVIII) pendant lesquelles le gouvernement est suspendu, et où, sans qu'il soit de convocation formelle, on discute séparément et à la pluralité des suffrages, si on conservera la forme de gouvernement reçue et les magistrats établis.

“ Ces assemblées périodiques, expressément prosrites par nos lois, et qui rendroient la liberté plus accablante

que la servitude même, ne peuvent en être regardées que comme le délire. Mais cette liberté extrême est la divinité de l'auteur, c'est à cette idole qu'il immole les principes les plus sacrés, et trouvant dans l'Evangile des préceptes qui gênent cette funeste indépendance, une république chrétienne n'est à ses yeux qu'une contradiction dans les termes, la religion qu'un appui de la tyrannie, et les chrétiens que des hommes faits pour ramper sous le plus vil esclavage.

“ S'il n'y avoit d'*Emile*, c'est-à-dire de ce traité de l'*Education*, que ces maximes outrées qui y sont éparses, ce morceau ne devoit être regardé que comme un rêve philosophique d'autant moins dangereux qu'il est plus singulier, qu'on y rencontre des conseils très-sages; mais on y trouve des sentences licencieuses d'autant plus séduisantes qu'elles sont plus finées et plus animées, une satire indécente de la religion du pays où il fut accueilli, des traits insultants contre une nation puissante et respectable, dont il n'a encore éprouvé que la patience, la bonté. Ces excès ne sont qu'un degré à de plus grands excès : la religion révélée, objet capital de l'éducation, devient chez lui l'objet de la discussion la plus téméraire. Il lève d'une main hardie le voile de ses mystères, et en mesure les dogmes à son usage particulière; il n'en sappe pas les fondements, il s'efforce de les renverser, et voudroit en arracher les plus fermes appuis, les prophéties et les miracles, et s'il paroît étonné de la sublimité de la morale et de la majesté de son auteur,

déclare n'être pas moins confondu par les difficultés qui lui paroissent environner les systèmes évangéliques, et il ne trouve que l'impossibilité de s'y soumettre.

“ La plus sévère animadversion de la justice paroît à peine suffire contre l'auteur de deux ouvrages où la religion et le gouvernement ne furent jamais plus directement attaqués, et auxquels il met audacieusement son nom. Cependant j'estime que dans l'état actuel des choses, la sévérité doit se borner aux ouvrages mêmes. Quand dans son passage à Genève, Rousseau, rentré dans l'Eglise, paroisse par-

là rentrer dans ses droits de citoyen, cette réconciliation, fondée sur le fait puisqu'il n'avoit point solennellement renoncé à sa religion, n'a pu le réintégrer dans une qualité que son abjuration lui a fait perdre.

"C'est lui-même qui nous instruit aujourd'hui, dans le troisième volume de *l'Education*, de cette abjuration : " Il " y a trente ans, dit-il, que dans une ville d'Italie un jeune " homme expatrié se voyoit dans la dernière misère. Il étoit " né calviniste; mais par les suites d'une étourderie se trou- " vant fugitif en pays étranger, sans ressources, il changea " de religion pour avoir du pain. Il y avoit, continue-t-il, " dans cette ville un hospice pour les prosélytes, il y fut " admis; en l'instruisant sur la controverse, on lui donna " des doutes qu'il n'avoit pas été...."

" Et onze pages plus loin, il ajoute : " Je me lasse enfin " de parler en tierce personne, et c'est un soin fort superflu, " car vous sentez bien, mon cher lecteur, que ce citoyen " fugitif étoit moi-même," etc.

" Si l'auteur ne jouit plus des droits de la cité, il ne sauroit, à mon avis, être condamné par les lois de la cité; ses ouvrages n'ayant été ni composés ni imprimés dans cette ville; n'y étant, à proprement parler, envoyés que par le libraire, absent lui-même depuis près de 40 ans, sans avoir fait ici, dans ce long intervalle, qu'un voyage de quelques semaines, il n'y a point contracté par son délit, et il s'agit bien plus de flétrir les ouvrages dangereux, que de punir un attentat commis dans un pays étranger et par un homme qui nous étoit devenu étranger. Je ne vois pas d'ailleurs quel tour on pourroit donner à la procédure. Le Parlement de Paris, après avoir pris connaissance du livre de *l'Education*, et en le condamnant aux flammes, a décrété l'auteur de prise de corps; ce décret, raisonnable lorsque l'auteur peut être appréhendé, ne me paroîtroit pas convenable avec la certitude qu'il ne sauroit l'être. Il faudroit le citer à cri public, mais ce seroit le mettre dans la nécessité d'être jugé par contumax à Paris ou à Genève, car s'il obéit au Parlement, il est impossible qu'il comparoisse ici, et s'il obéit

aux citations de Vos Seigneuries, il est impossible qu'il compare devant le Parlement : dans les liens d'un tribunal étranger il ne sauroit arriver des nôtres.

“ Et quoique dans l'ordre des crimes, ceux qui blessent la religion soient sans doute les premiers, ils ne sont tels qu'aux yeux de l'Etre qui en pénètre les motifs, et qui s'en réserve la vengeance ; ses crimes sont du ressort des lois qu'autant qu'ils troublent la tranquillité publique ; l'absence du coupable, déjà déchu du droit de résider dans l'Etat, l'extinction de ses ouvrages, le droit de le juger s'il se représentoit, après un examen plus approfondi, me paroissent suffire à cet objet important.

“ C'est par ces motifs que je conclus à ce que les deux livres intitulés, le premier, *du Contrat social*, le second, *Emile, ou de l'Education*, désignés *ut supra*, soient lacerés et brûlés par l'exécuteur de la haute justice devant la porte de l'Hôtel-de-Ville comme téméraires, impudents, scandaleux, destructifs de la religion chrétienne et de tous les gouvernements. Que cependant il soit fait très après ses inhibitions et défenses à tous les imprimeurs et colporteurs d'en vendre, débiter ou distribuer, enjoignant à tous ceux qui en auroient des exemplaires, de les rapporter à la Chancellerie pour y être supprimés.”

Signé TRONCHIN,

Procureur-Général.

N° 32.

ROUSSEAU'S POLITICAL WRITINGS CONDEMNED BY THE
GOVERNMENT OF GENEVA.

“ En 1762 et 1763 (says *Picot, Hist. de Genève*, III, 310) le Conseil condamna deux ouvrages de ROUSSEAU, l'*Emile* et le *Contrat social*, comme tendant à détruire les fondements de la religion chrétienne et à renverser tous les gouvernements, etc.”

A great number of citizens took Rousseau's part, and made complaints to the Council of this defamatory sentence.

At this time Jean Robert Tronchin published his *Lettres de la Campagne*, to refute the alledged misrepresentations of these citizens; and these produced Rousseau's *Lettres écrites de la Montagne*, and another work entitled *Réponse aux Lettres écrites de la Campagne*, by De Luc and others, 1764. In reply to these came Tronchin's *Lettres Populaires, où l'on examine la Réponse aux Lettres de la Campagne*, March 1765, 8°. *Picot* calls these “ un ouvrage sage, qui (après les *Lettres de la Montagne* et la *Réponse aux Lettres de la Campagne*) contribua à rétablir la tranquillité.”

The author of *Révolutions de Genève*, 1782, 8°, says “ *Les Lettres de la Montagne* de Rousseau, ouvrage admirable par ses principes généraux; mais il est bon, à la vérité, de dire qu'il pêche quelquefois dans les raisonnements de détails. Rousseau connaissait le tronc de la Constitution, mais il n'en avait pas suivi d'assez de faits particuliers, et les Genevois instruits sentent aisément aujourd'hui qu'avec de bons matériaux, il aurait pu faire encore un meilleur ouvrage.”
P. 193.

Voyez aussi *Réponse aux Lettres de la Campagne*, 1764, 8°, par deux citoyens de Genève. Ce fut celui qui fit le plus de peine au Sénat. *Ibid.*, p. 192.

“ A cette époque le Procureur-Général Tronchin publia les *Lettres de la Campagne*, espèce de roman politique, dans lequel il s'appuyait de l'histoire des républiques anciennes et modernes, et représentait la Constitution de Genève comme si bien réglée, et les pouvoirs comme si admirablement balancés, qu'il était impossible au Sénat d'abuser du droit négatif. Cet habile avocat plaida la prétention du gouvernement avec tout l'éclat et tout l'intérêt qu'on met aux choses qu'on désire fortement; mais il le fit du moins avec un ton de sagesse et de modération qu'on n'imita pas assez dans la suite.

“ Ces lettres étaient l'ouvrage d'un esprit étendu et persuasif; cependant en le voyant manier à son gré la Constitution, il n'était pas difficile de découvrir qu'il ne laissait à la liberté qu'un pouvoir arbitraire, aux excès duquel il n'opposait aucune barrière. Cet écrit, où les ressources d'une imagination brillante et les charmes du style le plus séduisant faisaient oublier la sécheresse de la matière, fut répandu chez les étrangers avec une profusion étonnante, et dirigé presque uniquement à obtenir leurs suffrages.

“ Le Sénat le regarda comme l'égide de la Constitution, et les louanges publiques qu'il donna à l'auteur firent trop connaître qu'il voulait consacrer ses dogmes politiques, et en faire, si l'on peut parler ainsi, l'Evangile de son Corps. Les Représentants sentirent la nécessité d'y répondre et d'attaquer les raisonnements de plusieurs faits sur lesquels il les appuyait. Pour remplir ce but, il fallait étudier à fond l'histoire de Genève.” *Ibid.*, p. 191, 192.

Again :

“ Une année après l'apparition des *Lettres de la Campagne*, deux citoyens publièrent une *Reponse à ces Lettres*. Cette réponse renfermait moins un système lié qu'une exposition naïve des faits opposés à ceux que le Procureur-Général Tronchin avait allégués en faveur de sa thèse. Le

moyen de défense le plus sûr, en même temps que le plus facile, était de s'en tenir à présenter des conseils sur les droits du Conseil-Général, et d'en appeler à l'expérience."

The *Lettres de la Campagne* were published in Sept. 1763.

The *Lettres de la Montagne*, the 15 Dec. 1764.

N° 33.

FRANCHISES OF GENEVA.

" L'an 1507. Le 18 janvier les Franchises se trouvent imprimées par M^{re} Jean Belot, imprimeur et bourgeois de la cité de Genève, contenant 79 articles et étant intitulées : *Les Libertés et Franchises de la noble et insigne Cité de Genève, faisant à l'aide et profit et utilité d'icelle.*" SAVION'S MS. p. 97.

Adhemar Fabri, religieux de l'ordre des Jacobins, et confesseur du Pape Clément VIII, succéda à Jean de Murol dans l'épiscopat en 1385, et mourut en 1388. La ville lui doit la confirmation de ses Franchises, dont il fit publier le recueil le 23 mai 1387. Ces Franchises devinrent dans la suite le code de ses libertés genevoises, et tous les citoyens en regardèrent l'étude comme nécessaire." *Picot*, I, 93.

" Le 29 janvier 1568, le Conseil-Général accepta et sanctionna un code de lois civiles qui avait été rédigé d'après les anciennes coutumes et d'après quelques réglemens particuliers; *Germain Colladon*, jurisconsulte distingué, en avait été le principal rédacteur." *Ibid.*, II, 144.

N° 34.

MODERN POEMS ON THE LAKE OF GENEVA.

In 1790, Prof. Mathisson, being on a visit to M. de Bonstetten at Nyon, wrote his Poem on *the Lake of Geneva*, which passes in Germany for one of his best works. In 1820 this was translated freely into French, intitled *le Lac de Genève, imitation libre de l'allemand; à Genève, au magasin de l'Hôtel du Musée*, 1820, 8°, pp. 24, said to be by Mr. Pictet-De Candolle.

In July 1831 was published a brochure by Mr. Petit-Senn, entitled *Paysages poétiques*, containing descriptive poems on COLOGNY and the SALÈVE. They have great poetical merit. See a critique on them in *Revue Encyclopédique*, Juillet 1831.

 N° 35.

 SPECIMENS OF BUCHANAN'S LATIN VERSIFICATION OF THE
 PSALMS.

Psalmorum Davidis Paraphrasis Poetica nunc primum edita.

Authore Georgio Buchananano Scoto, Poetarum nostri sæculi facile principe.

Ejusdem Davidis Psalmi aliquot a TH. B. V. versi.

Psalmi aliquot in versus item Græcos nuper a diversis translati.

Apud Henricum Stephanum et ejus fratrem Robertum Stephanum, typographum regium. Ex privilegio Regis, 8°.

The first edition, *rare*, probably printed at Paris;—where Robert Stephens continued;—and not at Geneva.—The date has not been exactly ascertained. See *Res Literariæ*, vol. III, Genève, 1821, and *Polyanthea Librorum Vetustiorum*, Genève, 1822. The fame of this version by BUCHANAN, accompanied by BEZA's additional translation, is too well established to require much notice. I give here the two Psalms XIX, and XXIII; so beautifully versified in English by Addison.

PSALM. XIX : *Cæli enarrant gloriam Dei, etc.*

Insanientis gens sapientiæ,
Addicta mentem erroribus impiis,
Tot luce flammæ coruscum
Cerne oculis animoque cælum.
Hinc disce, prudens quam fuit artifex
Qui templa olympi fornice flammeo
Suspendit, et terræ capacem
Et pelagi sinuavit arcum.
Dies tenebras et tenebræ diem
Semper prementes perpetua vice,
Non fortuito res caducas
Ire monent per inane lapsu :
Sed tota concors fabrica personat
Dei tuentis cuncta potentiam,
Non voce quæ paucorum ad aures
Perveniat strepitu maligno.
Nam nec remotis barbara finibus
Gens ulla terras incolit ultimas,
Quæ nesciat certa meantis
Lege poli stabilem tenorem.
Quis nocte clara lumine flammeo
Semper micantes non stupuit globos ?

Aut mane castris prodeuntem
 Cum ratilo videt axe solem
 Sive ille eo fluctibus exerit
 Vultus decoros, sponsus uti novus
 Auro refulgens, gemmeaque
 Tempora conspicuus corona :
 Seu quum fugacem præcipitans diem
 Curru citato tempora dividit,
 Artusque viresque impetumque
 Centimano similis giganti,
 Abusque eo cardine ad ultimam
 Metam occidentis sidera permeans,
 Obliqua vitali calore
 Cuncta creatque fovetque alitque.
 Sed ordo rerum et conspicuus decor
 Non sic tuentum lumine detinent,
 Divina ut arcanis habenis
 Lex animos ad honesta flectit.
 Promissa fraudis nescia lubrica
 Splendore veri pectora roborant.
 Hac plectitur culpa aequitate, ut
 Pœna juvet recreetque damnum.
 Puro recludunt lumine lumina
 Præcepta : puro religio nitet
 Verenda cultu, quam nec annis
 Cuncta domans minuit vetustas.
 Decreta fas et conscia veritas
 Astans tabellis servat aheneis,
 Jucundiora melle, et auro
 Et nitidis potiora gemmis.
 Signata claustris pectoris intimi
 Servus tuetur jugiter hæc tuus :
 Non inscius custodientem
 Quam maneat numerosa merces.
 Errata mentis quis meminit vagæ ?
 Quæ deprehendet vis sapientiæ ?
 Ergo repurga quas refudit
 Clam maculas sinuosus error :
 Fac regna cordis ne sibi vendicet
 Vis impotentis dira superbiæ :
 Sic me malorum e maximorum
 Compedibus facile explicabis.
 Quæ lingua fundit verba, quod in sinu
 Secum volutat mens tacito, accipe
 Placatus, O nostræ salutis
 Arx, Dominus, Deus, et redemptor.

PSALM. XXIII : *Dominus regit me : nihil mihi deerit, etc.*

Quid frustra rabidi me, petitis, canes ?
Livor propositum cur premis improbum ?
Sicut pastor ovem, me Dominus regit :
 Nil deerit penitus mihi.
Per campi viridis mitia pabula,
Quæ veris teneri pingit amœnitas,
Nunc pascor placide, nunc saturum latus
 Fessus molliter explico.
Ura: rivus aquæ leniter astrepens
Membris restituit robora languidis,
Et blando recreat fomite spiritus
 Solis sub face torrida.
Saltus quem peteret mens vaga devios,
Errorum teneras illecebras sequens,
Retraxit miserans denuo me bonus
 Pastor justitiæ in viam.
Nec si per trepidas luctifica manu
Intentet tenebras mors mihi vulnera,
Formidem duce te pergere : me pedo
 Securum facies tuo.
Tu mensas epulis accumulas, merum
Tu plenis pateris sufficis : et caput
Unguento exhilaras. Conficit æmulos,
 Dum spectant, dolor anxius.
Me unquam bonitas destituet tua,
Profusuque bonis perpetuo favor :
Et non sollicitæ longa domi tuæ
 Vitæ tempora transigam.

N° 36.

Histoire de la Réformation de la Suisse, où l'on voit tout ce qui s'est passé de plus remarquable, depuis l'an 1516 jusqu'en l'an 1556, dans les Eglises des 13 Cantons et des Etats Confédérés qui composent avec eux le Corps helvétique. Par Abraham Ruchat, M. D. S. E. et Professeur en belles-lettres dans l'Académie de Lausanne. A Genève, chez Marc-Michel Bousquet et Comp^e. MDCCXXVII, 6 vols. 8°.

“La chronique de Genève nous apprend que PIERRE DE LA BAUME, Evêque de cette ville-là, fit enlever une jolie fille l'an 1527, même dans le temps du Carême, temps auquel les réglemens de son Eglise l'appeloient à mortifier sa chair. L'Evêque de Lausanne, SÉBASTIEN DE MONT-FAULCON, qui vivoit dans le même temps, n'avoit pas la conscience plus délicate, comme on le verra dans son lieu.” Vol. I, pag. 35.

“SÉBASTIEN DE MONT-FAULCON, Evêque de Lausanne, dans le diocèse duquel étoit la Ville et la Comté de Neuchâtel, auroit dû faire cela, et il devoit être assez honteux pour lui que des Laïques fissent ses fonctions pastorales, du moins à cet égard. Mais le bon Prélat ne pensoit que à ses plaisirs. L'Histoire le dépeint comme un homme entièrement livré à ses passions, aussi-bien que sa Cour. On voit encore aujourd'hui, dans le Château (qui étoit son logement,) la chambre, qu'on appelle *de l'Evêque*, où est un gros buffet à l'antique, qu'on croiroit immobile et cloué à la muraille, mais il tourne sur deux gons, et se tire tout comme une porte. Il cache et couvre entièrement une petite porte qui donne sur un escalier dérobé, qui aboutit à la Cave, et la Cave a son issue hors de la Ville. La tradition est que cet artifice avoit été ménagé pour faire entrer les Maîtresses de l'Evêque dans sa chambre, sans que personne s'en aperçût, ni dans la Ville, ni dans le Château.” *Ibid.* tom. I, pag. 96.

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“ Pierre de la Baume étoit, dit Bonivard, grand dissipateur de biens en toutes choses superflues, estimant que c'étoit une souveraine vertu en un prélat de tenir gros plat et viande à table, avec toutes sortes de vins excellents; et, quand il y étoit, il s'en donnoit jusqu'à passé trente-un. Il étoit aussi libéral envers les g....., fort superbe, et ne s'élevant pas par la noblesse de sa vertu, mais par celle de sa race, et pour entretenir cet état il falloit faire de grandes pompes. C'étoit aussi un cocher à tout seul, voulant chevaucher l'un et mener l'autre par la bride, dont il se glorifioit, voulant en ceci imiter le Cardinal de Lyon, qui avoit été estimé l'homme le plus fin de son temps; il vouloit lui ressembler en finesse, ne le pouvant en vertu; car le Cardinal étoit savant en lettres, et si éloquent qu'il pouvoit rendre raison de tout ce qu'il faisoit; sobre, chaste, et de mœurs sévères, bonnes du moins, de bon exemple. L'Evêque étoit tout le contraire : ce que le Cardinal faisoit de sens mûr et rassis, celui-ci le faisoit après bruit; il entreprenoit une affaire devant dîner, et après le dîner il en faisoit une toute contraire.” (Voyez *Béranger*, tom. I, pag. 122, note.) *

* LES EGYPTIENS SUR LES BORDS DU LAC LÉMAN, Genève, 1828.

