

royal presence, from the princes invested with the diadem and purple, and from the ambassadors who represented their independent sovereigns, the caliphs of Asia, Egypt, or Spain, the kings of France and Italy, and the Latin emperors of ancient Rome.—Gibbon's *ROME*, ch. 63.

60. ADULATION, Official. *Of Charles I.* The pleasant words with which the Lord Keeper Finch opened the Parliament [of 1640]: "His Majesty's kingly resolutions are seated in the ark of his sacred breast, and it were a presumption of too high a nature for any *Uzzah* uncalled to touch it; yet his Majesty is now pleased to lay by the shivering beams of majesty, as Phœbus did to Phaeton, that the distance between sovereignty and subjection should not bar you of that filial freedom of access to his person and counsels." But the time had come when this style of language was no longer to be endured by the commons.—HOOD'S *CHROMWELL*, ch. 16, p. 203.

61. ADULATION rebuked. *Of James I.* [James I., dining with Bishops Nelle and Andrews, asked their opinion] whether he might not take his subjects' money without the fuss of Parliament? Nelle replied, "God forbid you should not, for you are the breath of our nostrils." Andrews hesitated; but the king insisted upon an answer; he said: "Why, then, I think your Majesty may lawfully take my brother Nelle's money, for he offers it."—KNIGHT'S *ENG.*, vol. 3, ch. 23, p. 364.

62. ADULATION, Ridiculous. *Red Beard.* When Henry VIII. met Francis I. on the Field of the Cloth of Gold in 1520, a Venetian observer described the beard of Henry as "being somewhat red, has at present the appearance of being gold."—KNIGHT'S *HIST. OF ENG.*, ch. 17.

63. ADULTERY excused. *Mahomet's.* In his adventures with Zeinib, the wife of Zeid, and with Mary, an Egyptian captive, the amorous prophet forgot the interest of his reputation. At the house of Zeid, his freedman and adopted son, he beheld, in a loose undress, the beauty of Zeinib, and burst forth into an ejaculation of devotion and desire. The servile, or grateful, freedman understood the hint, and yielded without hesitation to the love of his benefactor. But as the filial relation had excited some doubt and scandal, the angel Gabriel descended from heaven to ratify the deed, to annul the adoption, and gently to reprove the prophet for distrusting the indulgence of his God. One of his wives, Hafsa, surprised him on her own bed, in the embraces of his Egyptian captive; she promised secrecy and forgiveness; he swore that he would renounce the possession of Mary. Both parties forgot their engagements; and Gabriel again descended with a chapter of the Koran, to dissolve him from his oath, and to exhort him freely to enjoy his captives and concubines, without listening to the clamors of his wives. In a solitary retreat of thirty days, he labored, alone with Mary, to fulfil the commands of the angel. . . . Perhaps the incontinence of Mahomet may be palliated by the tradition of his natural or preternatural gift; he united the manly virtue of thirty of the children of Adam; and the apostle might rival the thirteenth labor of the Grecian Hercules.—GIBBON'S *MAHOMET*, p. 56.

64. ADULTERY, Punishment for. *Roman Law.* The edge of the Julian law was sharpened by the incessant diligence of the emperors. The licentious commerce of the sexes may be tolerated as an impulse of nature, or forbidden as a source of disorder and corruption; but the fame, the fortunes, the family of the husband, are seriously injured by the adultery of the wife. The wisdom of Augustus, after curbing the freedom of revenge, applied to this domestic offence the animadversion of the laws; and the guilty parties, after the payment of heavy forfeitures and fines, were condemned to long or perpetual exile in two separate islands.—Gibbon's *ROME*, ch. 44.

65. ADULTERY, Shameless. *Fifteenth Century.* Princes set the example. Charles VII. received Agnes Sorel as a present from his wife's mother, the old Queen of Sicily; and mother, wife, and mistress, he takes them all with him as he marches along the Loire, the happiest understanding subsisting between the three. The English, more serious, seek love in marriage only. Gloucester marries Jacqueline; among Jacqueline's ladies his regards fall on one equally lovely and witty, and he marries her too. But in this respect, as in all others, France and England are far outstripped by Flanders, by the Count of Flanders, by the great Duke of Burgundy. The legend expressive of the Low Countries is that of the famous countess who brought into the world three hundred and sixty-five children. The princes of the land, without going quite so far, seem at the least to endeavor to approach her. A Count of Clèves has sixty-three bastards. John of Burgundy, Bishop of Cambrai, officiates pontifically with his thirty-six bastards and sons of bastards ministering with him at the altar. Philippe-le-Bon had only sixteen bastards, but he had no fewer than twenty-seven wives, three lawful ones and twenty-four mistresses.—MICHELET'S *JOAN OF ARC* p. 26.

66. ADULTERY, Vengeance for. *John XII.* John . . . XII. had the address to excite an insurrection of the people, who dethroned his rival Leo VIII., and reinstated him in the pontifical chair. But John did not live to enjoy his triumph; three days after his reinstatement he met the reward of his crimes, and perished by the hand of an indignant husband, who detected him in the arms of his wife.—TYTLER'S *HIST.*, Book 6, ch. 4, p. 101.

67. ADULTERY, Victim of. *Peredens a Lombard Champion.* [Rosamond, the Queen of Italy, desired his assistance in a plot to assassinate her royal husband,] but no more than a promise of secrecy could be drawn from the gallant Peredens, and the mode of seduction employed by Rosamond betrays her shameless insensibility both to honor and love. She supplied the place of one of her female attendants who was beloved by Peredens, and contrived some excuse for darkness and silence, till she could inform her companion that he had enjoyed the Queen of the Lombards, and that his own death, or the death of Alboin [her royal husband] must be the consequence of such treasonable adultery. In this alternative he chose rather to be the accomplice than the victim of Rosamond, whose undaunted spirit was incap-