

hat which his Holiness had conferred upon the Archbishop of Rouen at his request [z]; but I must refer such for an answer, to what I have said elsewhere concerning the good faith of Princes and how far they are obliged by their promises [a].

The King of France therefore lost Lombardy for want of observing those maxims, which have been, and always ought to be followed, by such as would keep possession of the Provinces they have conquered. Nor was it much to be wondered at indeed, but rather to be expected as a common thing and the necessary effect of his conduct. In a conversation with the Cardinal of Rouen upon this subject at Nantes, when the Duke of Valentinois or Duke Valentine (as Cæsar Borgia, Son to Pope Alexander the VI was commonly called) had seized upon Romagna, the Cardinal said, *the Italians did not understand the art of war; to which I made answer, that the French were no less ignorant in Politics; otherwise, they would never have suffered the Church to grow so powerful.* And experience has since shewn that both the grandeur of the Church and the power of the Spaniards in Italy, have been solely owing to the Kings of France; and that they, in requital for these Services, have been the ruin of the French in that Country. From whence we may draw this general and almost infallible conclusion; *that the Prince who contributes to the advancement of another, is the cause of his own diminu-*

divorced from his wife Jane, daughter of Lewis XI. with whom he had lived two and twenty years, without having any children by her. No other law but that of nature could authorize this divorce; and yet dislike and State policy rendered it necessary. He had been in love with Anne of Bretagne, widow of Charles VIII. long before she was married to that Prince, to which match she consented, to prevent the entire ruin of her Duchy of Bretagne. And as she had an equal passion for him, he was desirous of marrying her, in order to save the Duchy of Bretagne, which otherwise he must have parted with. It was an ancient but dangerous custom for Princes to address themselves to the Court of Rome, either to obtain leave to marry their relations, or be divorced from their wives. For as such marriages, or such divorces, were often necessary to the State, the tranquillity of a nation must consequently have depended upon the humour or disposition of a Pope, as it happened in the case of Henry VIII. of England. See Voltaire's Gen. Hist. of Europe, vol. ii. p. 115.

[z] This matter of the divorce was a very difficult attempt, upon many accounts; but d'Amboise, Archbishop of Rouen, the King's Prime Minister, found means to bring it about by procuring the Duchy of Valentinois for Cæsar Borgia, the Pope's bastard, together with a large pension, and other honours and emoluments; for which services d'Amboise had a Cardinal's hat given him by the Pope; and was otherwise rewarded by the King. See *Le Gendre's Vie du Cardinal d'Amboise*. Nardi in his History of Florence, lib. iv. observes, that both Alexander VI. and Lewis XII. made use of spiritual means upon this occasion to advance their temporal interests: Alexander to gain Romagna for his Son, and Lewis, to unite the Duchy of Bretagne to the crown of France, in which they both succeeded.

[a] See Chap. XVIII. of the Prince.

tion: