

But the unfair manner in which Machiavel quotes examples deserves to be taken some notice of. He sets ambition before our eyes in the most flattering point of view, and speaks of such of its votaries only as have been favourites of fortune; but carefully avoids all mention of those that have fallen victims to their passions. Is not this imposing upon mankind and acting the part of a Mountebank whilst he is distributing his poison? After he had cited the examples of the great Legislator of the Jews, the first Monarch of Athens, the Conqueror of the Medes, and the Founder of Rome, who all succeeded in their designs; why did he not likewise add the names of other Chiefs that failed in them, to shew that if some men have been advanced by their ambition, a much greater number have perished by it? Had he never heard of John of Leyden, who after the flesh was torn from his bones with red hot pincers, was hung up in an iron cage, and then burnt to death at Munster [y]? If Oliver Cromwell was successful, his Son Richard was deposed and had the mortification to see his father's carcase raked out of the grave and hung upon

men are of opinion, that he, and the other Gods, worshipped by them, were Magicians, who came to Sweden and Denmark from Asiatic Scythia, and made people believe, by magic arts, they were the same Gods they then adored, whose names they gave themselves. They report of Odin, that finding he could not escape death, he ordered his body to be burnt as soon as he was dead, assuring them, his soul would return to Asgardie, from whence he came, there to live for ever: which Asgardie was the capital City of the Country whence these Magicians came, and where the Northern People placed their *Vall-hol*, or *Elyzium*. *Barthol. Antiq. Danic.*

[x] Here the following passage, which was in the first Edition, is struck out by Mr. Voltaire, "Et que les Jesuites du Paragai me permettent de leur offrir ici une petite place qui ne peut que leur etre glorieuse, les mettant au nombre des Legislaturs."

[y] John Buckhold, a Chief of the Anabaptists, who though of very mean birth and education, had such qualities, as enabled him to put himself at the head of that Sect, and to draw a great number of followers after him. He seized upon Munster, which he plundered, and committed unheard of cruelties and enormities there: and pretending to inspirations, he assumed the title of *The King of Justice, and the new Jerusalem*.

After which, he had a stately throne erected in the Market-place, which he mounted, with a crown of gold upon his head, attended by a magnificent train of Nobility, and State Officers of his own creating, with a sword and a Bible carried before him, set with diamonds of a great value. He likewise caused money to be coined, with this inscription upon it, *Verbum Caro factum quod habitat in nobis*, and exercised all other branches of the Regal Dignity. But, after a long and most obstinate siege which he stood against the Bishop of Munster's troops, he was at last betrayed by one of his own Sect, and punished, with some other Ringleaders of it, in the manner above-mentioned. This happened about the year 1555, and was reckoned one of the most remarkable events in the sixteenth Century. See *Sleidan's Commentary*.

a gibbet.

*Handwritten note:* - How could Machiavel have heard of John of Leyden when he was dead long before that insurrection was over? He with the other Magicians for the purpose of him did not give an opinion that he was a Magician until 1555.