

Close-Reading Text Seminar: Mark Greengrass

Trust and Mistrust in the French Wars of Religion

1. Community Oath-Swearing at Lectoure in Peace and War

27 April 1563, in the town hall of this present town of Lectoure, before the consuls of this town (Messieurs Capdeville, Lucas, Mezeville, Ticier and Dumas) Me Guillaume Caussea, judge in the locality of Aubinac, has appeared in order to be received as he had been heretofore, an inhabitant of Lectoure, in which he possesses a house and other property, offering and submitting himself to live as a good inhabitant and in good peace. We interrogated him as to what religion he wanted to live by, and he replied under the obedience of God and his catholic and Roman apostolic church, and of the king, adding that he had never lived otherwise, nor in any other religion, and had no intention of doing so. And he promised to be a good inhabitant and to live under the obedience of the king and queen of Navarre, our lordships, obeying their officers, consuls and other magistrates, and to reveal whatever might risk befalling the town...and in no other wise to contrevene the edicts and ordinances of the king and the penalties contained in the edict of pacification, and this he signed....

...appeared before the same in the town hall, Arnould du Luc draper, and Guillaume Courde, who presented their request and supplication to be received as inhabitants of the said town and they had been heretofore. They were questioned in which religion they wanted to live and they replied that they wanted to live and die under obedience to God in the religion of his catholic and apostolic roman church, in obedience to the king and queen of Navarre, their officers, consuls and other magistrates, and to live in the said town in all modesty without causing any communal upset or reproach but abiding by the edicts and ordinances of the king, and notably that of the peace lately proclaimed and the penalties it contains, and they have promised and sworn on the holy Gospels of our Lord so to do. Questioned also on whether they possessed any firearms, the above-mentioned Pourde said he had none, and the above-mentioned du Luc said he had a hand-held one. The said du Luc was enjoined to depose it in the town hall or at the château, requiring them both to bring any other weapons they had and deposit them there too, on pain of the penalties contained in the edicts. They have promised thereby and signed....

...appeared Pierre Borsac, saddle-maker, to be received as an inhabitant of the town as beforehand. Questioned on what religion he supposed to live, he said that he wanted to live under obedience to God and the king, and when he did not declare precisely whether or not he wanted to exercise the new religion, it was put to him that, until such time as the king otherwise wanted it, in the present town there would be no right of worship of the said new religion. And the said Borsac promised to live as a good inhabitant and to cause no upset or [matter for] reproach but to uphold the edicts of the king, and notably those of the peace lately declared and the penalties it contains. And thus he promised and swore to do, saying that he had no armaments of any kind and that, had he any, he would deposit them in the town hall or château, on pain of disobedience and being punished as a rebel in accordance with the edicts. He did not sign because he could not write. At his request and at the command of the consuls, the town clerk signed for him....Deraude, town clerk

....14 June 1577 [following a command to this effect from Henri de Bourbon, king of Navarre, the inhabitants of Lectoure elect an equal number of Protestant and Catholic consuls, and they swear a common oath to keep the peace] ...the consuls and all the principal inhabitants, all the subjects of the said town will reiterate the oaths, promises and swearings that they have made heretofore to live and behave together in good peace, union and concord as faithful and good citizens without imputing or reproaching one another with anything from the past, which matters will remain dormant and buried, and to be in good standing one with another for the service and preservation of the said town and each one under obedience to the said king, their lord [...] and this will be henceforth published by the public crier with injunction to one and all not to offend by word or deed, hinder or trouble the exercise of the two said religions, Reformed and Roman Catholic.

Le XXVIIIesme jour du mois d'april mil Ve soixante trois, dans la maison commune de la presente ville de Lectoure, pardevant Nous, Capdeville, Lucas, Mezeville, Ticier et Dumas, consuls d'icelle ville, s'est presenté Maistre Guillaume Caussea, conseiller-juge ordinaire de Haulbinac, aux fins d'estre receu comme cy devant a esté habitant de ladicte ville, en laquelle il possede une maison et autres biens, nous requerant estre receu avec offre et soubzmission de vivre comme ung bon habitant en bonne paix. Lequel avons interrogé soubz quelle religion veult vivre et a dict soubz l'obeissance de Dieu et son eglise catholique et apostolicque romaine, et du roy, disant n'avoir jamais vescu autrement ny soubz aultre religion comme ne a intention de faire. Et lequel a promys d'estre bon habitant et vivre soubz l'obeissance des roy et reyne de Navarre, noz seigneurs, et devers leurs officiers, consuls et autres magistratz, reveler tout domaige que pourroit advenir a ladicte ville [...] et ny autrement contrevnir aux edictz et ordonnances du roy aux peynes y contenues et suyvant l'edict de la paix. Et c'est soubzsigné....Guillaume Caussea

...se sont presentes pardevant qui dessus dans ladicte mayson commune, Arnould du Luc, sayeur, et Guillaume Pourde, lesquelz ont presenté requeste et supplication par eulx signee, supplians et requerans estre receuz habitans de ladicte ville comme cy devant estoient. Lesquelles interrogés soubz quelle religion ilz voullent vivre ont dict volloir vivre et mourir soubz l'obeissance de Dieu, religion de son eglise catholique et apostolique romayne, du roy, et rene de Navarre, messieurs leurs officiers, consuls et autres magistratz, demeurer en ladicte ville en toute modestie sans faire emotion commune ny reproche mais entretenir les eddictz et ordonnances du roy, singulierement icelluy de la paix dernièrement publié, aux peynes y conteneuz, et ainsi l'ont promis et juré sur les saintz evangilles nostre Seigneur. Lesquelz interrogés s'ilz ont aucunes armes ont dict ledict Pourde n'en avoir aucunes et ledict du Luc avoir une mandosaire. Auquel du Luc a esté enjoinct la porter en la presente mayson commune ou bien au chasteau, leur enjoignant s'ilz en ont d'autres armes les apporter ausdicts chasteau ou mayson, aux peynes contenues ausdicts eddictz. Et ilz l'ont promis et se sontz signés. Duluc G. de Pourde

...s'est presenté Pierre Borsac, sellier, pour estre receu comme habitant de la presente ville comme estoit auparavant. Et lequel interrogé soubz quelle religion il prethend vivre, a dict volloir vivre soubz l'obeissance de Dieu, du roy et soubz la religion du roy et de tant qu'il n'a ce precisement déclaré s'il volloict faire exercise de religion nouvelle, luy a esté remonstré que jusques a ce que le roy y ayt ordonné, en la presente ville ne se feroict aucune exercise icelledicte nouvelle religion. Et lequel Borsac a promis vivre en bon habitant sans faire aucune emotion ne reproche mais entretenir les eddictz du roy, singulierement icelluy de la paix dernièrement publié, aux peynes y contenues. Et ainsi l'a

promis et juré, disant n'avoir aucune condition d'armes et luy enjognant au cas il en aura les remettre en la presente mayson commune ou au chasteau de la presente ville, a peyne de desobeysance et d'estre puny comme rebelle suyvant lesdictz eddictz. Et n'a signé, pour ce que ne scaict escripre. Et a sa requeste et de mandements desdicts seigneurs consulz, je, greffier, me suis soubzsigné. Deraude greffier

....14 juin 1577 ...les officiers consulz et tous les principaulx habitans, tous ses subjectz de ladicte ville rietereront les sermens, promsses et juremens qu'ilz ont faitz par cy devant de vivre et se comporer ensemble en bonne paix, union et concorde comme fideles et bons citoyens sans s'imputer ou reprocher aucune chose du passé qui demeurera entre eux assoupy et ensepvely, et d'avoir bonne correspondance ensemble pour le service et conservation de ladicte ville et chascun soubz l'obeysance au susdict roy, leur seigneur [...]. Et sera dereschefz publiH à cry public les deffances à tous de ne se mesfaire ou mesdire ne empescher ou troubler l'exercisse des deuxdictes religions refformée et catholicque Romaine.

Archives municipales de Lectoure, BB3 [register of town deliberations]

2. Trust and Acts of Aburation

a) **The Aburation of Claire Ayme and Françoise Doulcette, inhabitants of Rodez, before the Bishop of Rodez, 7 April 1569**

We, Claire Ayme and Françoise Doulcette her daughter-in-law and widow of Anthoine Gayraud de Cambolas, recognising the true faith of the Christian, Apostolic and Roman Catholic church, anathematise, detest, hold in horror, and abjure all heresies and sects, notably the sacramentarians into which we, for the duration of three years at Montpellier, wallowed, and with them in their false sacraments as in the Calvinist communion we held in irreverence the holy sacrament of penitence and sacramental confession, the ministers of the Christian church, even our holy Father the Pope, you our bishop and all others in whatever order they are constituted. Upon the advice and instruction of the said Gayraud we were summoned to the rebellion, and secret assemblies made by heretics, made to bring up our sons and daughters in the said sects, and in this scandalised many of those close to us, for which we today repent. We recognise to have, through these said heresies and sects, been separated from the true, Apostolic and Christian Church, outside which there is no salvation whatsoever, desiring to be received and to be made members of the mystical body of the Church of which Jesus Christ is the head, kneeling before the Bishop of Rodez and with a contrite hearts, humbly confessing and witnessing to our belief in God the Father Almighty, Creator of heaven and earth, in his only son Jesus Christ, in the Holy Spirit and in the Catholic Church, and all that which is contained in the holy symbol and in all that our mother holy Church believes and holds true, to which alone belongs the power to judge the true meaning and sense of the Scriptures....

Nous, Clere Ayme et Francoyse Doulcete, belle fille de ladicté Ayme et femme de feu Anthoine Gayraud de Cambolas, recognoissans la vraye foy de l'Esglise chrestienne appostolicque catholicque romaine, anatarnatisons, detestons, avons en horreur et adjurons toutes heresies et sectes mesmes des sacramentaires esquelles avons par l'espace de trois ans versé et ce que a leurs faux sacremens comme en la cene calvinicque estans en Montpellier et avec eux eu en irreverence le saint sacrement de penitence et confession sacramentelle, les ministres de l'esglise chrestienne mesmes notre saint Père le Pape, vous monsieur nostre Evesque et tous autres en quel ordre et ranc soient esté constituez. Avons aussi esté par l'advis et commandemens du susdit Gayraud conviees au rebelement, creetes assemblees faictes de peuples hereticques, faitz apprendre noz enfans et filles ausdites sectes avoir esté separees de l'Esglise vraye appostolicque chrestienne hors de laquelle n'y a salut quelconque, desirons estrfe receus et estre faictes membres du corps misticque de l'Esglise de laquelle Jesus Christ est le chief, a genoux devant vous Monseigneur de Roudez et en cœur contrit et humble confessions et attestons croire en Dieu le Père tout-puissant, createur du ciel et de la terre, en son filz unique Jesus-Christ, au Saint-Esprit et a l'Esglize catholicque, et tout ce qui est contenu au saint symbole et en tout ce que nostre mere sainte Esglise croyst et tient, a laquelle seulement appartient de juger du vray sens et intelligence des Escriptures....

[Archives départementales de l'Aveyron G 195 fols 89-92]

b) **The abjuration of François Soles, inhabitant of Lectoure, before the Bishop of Lectoure in his episcopal mansion, 20 September 1568**

François Soles, inhabitant of the present town of Lectoure, supplicates that, for some time and under the influence of certain people calling themselves the pretended reformed religion, he has strayed from the old catholic apostolic and roman church which, since his childhood and like his predecessors, he had held to, and cleaved to the said pretended religion, and because the said supplicant has heard it preached that it is totally contrary to the said roman catholic church, he has desisted these past [...] months and returned to the authority of the said catholic religion [...] begs you my lord that it may please you to receive him in the said roman catholic church and issue him with a dispensation and absolution for the contravention that he might have made to it

Supplie humblement François Soles habitant de la presente ville de Lectoure que puis certain temps il auroict esté induict par certains personnages soy disans de la religion prethendue refformee a soy desvoyer de l'anviene [esglise] catholicque apostolicque romaine, laquelle [des] son enfance auroict tenue ainsin que ses predecesseurs auroient faict, et suyvre et ranger en ladicte religion prethendue et par ce que icelle est tautallement contraire a celle de ladicte esglise catholicque romayne ainsin que ledict suppliant a ouy [...] presché, il se seroit desisté puy [...] moys et s'est remis a l'autorité [de] ladicte religion catholicque ...vous supplie mondiet segneur qu'il vous plaise le recepvoir en ladicte esglise catholicque romaine et aussi luy bayer et octroyer dispense et absolution de la contrevension qu'il pourroict avoir faict a icelle....

[Archives départementales du Gers G 63]

3. Trust and Vengeance: Guy de Daillon, 16 August 1563

I, the signatory below, promise and swear by the living God to render all such obedience and service to M. the Duke of Guise and to Messieurs the Cardinals his uncles and to Madame, his mother as I had promised to the late Monsieur de Guise, both for the recovery of what belongs to him and also to avenge the death of the late M. de Guise up to the fourth generation of those who committed, or abetted in, that homicide, and who still protect its perpetrators, and to that end I promise to be ready to march on the 27 September next, me and my associates and my company, promising to obey to what M. de Monluc commands of us, recognising him as lieutenant general and head of the enterprise in Guyenne. And in order to commit to the above without fail, these present are signed in my hand and sealed with my arms, the 16 August 1563

[signed] Guy de Daillon and sealed over

Je sous sine promsse & jure par le dieu vivant de randre toute telle obeissance et loial service à Monsr le ducq de Guise à messieurs les cardinaux ses oncles et madame sa mere que je l'avois promise à feu monsieur de Guize tant pour recouvrement de se qui lui appartient qu'aussi pour vanger la mort dudit feu Monsr de Guize jusques à la quarte generation de seus qui ont fait faire ou pretté faveur au dict omicide et qui mesmes soutiennent encores les delinquans et pour le faict promes aistre praist à marcher moi et mes assosiés et ma compagnie le vint et saitieme de saittembre prochainement venant...promettant obeir à ce que sera commandé par monsr de Monluc comme a selui que je reconnais lieutenant general et chef de lentreprinse en la guienne et pour ce que desus entretenir sans faire faulte cy siné les presantes de ma main et faict seller de mes armes le seizime dault mil & sins sans soixante troys

[signé] Guy de Daillon & scelle en placart"

[Archives de Chantilly, L XIX fol 59]

4. Trust as Encounter : Michel de Montaigne *Essays, III:12 On Physiognomy*

[passage inserted in 1588 edition, with minor modifications in the edition Montaigne was preparing before he died]

There was a man who had determined to take me and my house by surprise. His trick was to come alone to my gate and to press to be admitted fairly urgently. I knew him by name and had occasion to put my trust in him as a neighbour who was to some degree related to me by marriage. I opened the gate for him as I do for everyone. There he was, looking quite terrified, with his horse winded and quite exhausted. He told me the following story: one of his enemies had just come across him some half a league away. (I knew that man too and had heard of their quarrel). He said that this enemy had followed remarkably close on his heels. He, having been taken by surprise in disarray and being weaker in numbers, had rushed to my gate for safety; he was very worried about his men whom he said he supposed were dead or taken.

Very naively I assayed to strengthen, reassure and reinvigorate him. Soon after, lo and behold! four or five of his soldiers appeared, looking equally frightened and wanting to be let in. More came; then still more, until there were some 25 or 30 of them, all armed and well-equipped and claiming to have their enemy at their heels.

This mystery-play began to awaken my suspicions. I had not forgotten what a time we were living in, nor how much my house might be coveted. And I knew of several cases of acquaintances of mine who had had similar bad experiences. Nevertheless, I considered that there was nothing to be gained by having started out to be welcoming if I did not go through with it; so, not being able to defeat them without smashing up everything, I allowed myself to take the simplest and most natural course (as I always do) and ordered them to come in.

Besides, by my nature I am neither very suspicious nor distrustful; and that is the truth. I have a strong tendency to find justifications and the kindest interpretation. I judge men according to the common order of Nature; I do not believe in perverted and disnatured tendencies, any more than in portents and miracles, unless I am forced to do so by some major piece of evidence. I am moreover a man inclined to trust myself to Fortune and to allow myself to dash into her arms... where we go wrong, if you ask me, is in not entrusting ourselves enough to Heaven and in expecting more from our conduct of affairs than rightly belongs to us...

Those armed men remained mounted in my courtyard, while their leader was with me in my hall. He had not wished his horse to be stabled, saying that he would withdraw as soon as he had news of his men. He saw that he was master of the situation and that the moment had come to execute his plan. Subsequently he often told me – for he was not afraid to tell his tale – that what wrenched his treachery from his grasp were my countenance and my frank behaviour. He got back into the saddle, his men keeping their eyes constantly fixed on him to catch what signal he would give them, were amazed to see him ride out, surrendering his advantage.

[Original from Saulnier-Villey edition, III – 1060-1]

Un quidam delibera de surprendre ma maison et moy. Son art fut d'arriver seul à ma porte et d'en presser un peu instamment l'entrée; je le cognoissois de nom, et avois occasion de me fier de luy, comme de mon voisin et aucunement mon alié. Je luy fis ouvrir, [C] comme je fais à chacun. Le voici tout effroyé, son cheval hors d'haleine, fort harassé. Il m'entretint de cette fable : Qu'il venoit d'estre rencontré à une demie lieue de là par un sien ennemy, lequel je cognoissois aussi, et avois ouy parler de leur querelle; que cet ennemy luy avoit merueilleusement chaussé les esperons et, qu'ayant esté surpris en désarroy et plus foible en

nombre, il s'estoit jetté à ma porte à sauveté; qu'il estoit en grande peine de ses gens, lesquels il disoit tenir pour morts ou prins."

J'essayay tout nayfvement de le conforter, assurer et rafraichir. Tantost apres, voylà quatre ou cinq de ses soldats qui se presentent, en mesme contenance et effroy, pour entrer; et puis d'autres et d'autres encores apres, bien equipez et bien armez, jusques à vint cinq ou trante, feignants avoir leur ennemy aux talons.

Ce mystere commençoit à taster ma soupçon. Je n'ignorois pas en quel siecle je vivois, combien ma maison pouvoit estre enviée, et avois plusieurs exemples d'autres de ma cognoissance à qui il estoit mesadvenu de mesme. Tant y a que, trouvant qu'il n'y avoit point d'acquest d'avoir commencé à faire plaisir si je n'achevois, et ne pouvant me desfaire sans tout rompre, je me laissay aller au party le plus naturel et le plus simple, comme je faicts tousjours, commendant qu'ils entrassent.

Aussi à la verité, je suis peu deffiant et soubçonneus de ma nature; je penche volontiers vers l'excuse et interpretation plus douce; je prends les hommes selon le commun ordre, et ne croy pas ces inclinations perverses et desnaturées si je n'y suis forcé par grand tesmoignage, non plus que les monstres et miracles. Et suis homme, en outre, qui me commets volontiers à la fortune et me laisse aller à corps perdu entre ses bras. De quoy, jusques à cette heure, j'ay eu plus d'occasion de me louer que de me plaindre; et l'ay trouvée et plus avisée et plus amie de mes affaires que je ne suis....Nous faillons, ce me semble, en ce que nous ne nous fions pas assez au ciel de nous, et pretendons plus de nostre conduite qu'il ne nous appartient...

Ceux-cy se tindrent à cheval dans ma cour, le chef avec moy en ma sale, qui n'avoit voulu qu'on establat son cheval, disant avoir à se retirer incontinent qu'il auroit eu nouvelles de ses hommes. Il se veid maistre de son entreprise, et n'y restoit sur ce poinct que l'execution. Souvant depuis, il a dict, car il ne craingnoit pas de faire ce compte, que mon visage et ma franchise luy avoient arraché la trahison des poincts. Il remonta à cheval, ses gens ayants continuellement les yeux sur luy pour voir quel signe il leur donneroit, bien estonnez de le voir sortir et abandonner son avantage.

5. Machiavelli: Response to Mistrust as a Means of Rule

Innocent Gentillet, *Discours, sur les moyens de bien gouverner et maintenir en bonne paix vn Royaume ou autre Principauté* 255-274 of the English tr...contre Nicolas Machiavel Florentin (1576) – translated into English in 1602 by Simon Patericke as *A discourse upon the meanes of wel governing and maintaining in good peace a kingdome or other principalitie...*

21. Maxime.

A wise prince ought not to keepe his Faith, when the observation thereof is hurtfull unto him, and that the occasions for which he gave it, bee taken away.

Although the other Maximes of Machiavell may bee called wicked and detestable in the highest degree, yet doth this Maxime carrie away the prize above all others, which concerne duties amongst men: For whoseover will take away Faith and loyaltie from amongst men (as *Machiavell* would doe) he withall takes away all contracts, commerce, distributive, and politicke justice, and all societie and frequentation one with another; none of which can stand, but by the observation of Faith one towards another, men durst not sell, buy, exchange, lend, or make other contracts, and that men durst not make any commerces of marchandize one with another, or observe any publicke policie; wherein should we differ from brute beasts? In nothing but that we should be worse than they: for then every one must dwell by himselfe; there should need no townes nor borroughes to dwell together, but men might bee vagrant and separated one from another, taking by force the goods one from another: insomuch, as a man might say, that to take away Faith from amongst men (as *Machiavell* dooth) is to bring them into a brutish estate, wherein they cannot live, nor subsist, nor enjoy the necessarie commodities which one receive of another, and by consequent it is to induct and to bring a ruine and an universall deluge to all mankind....

To conclude, Perfidie is so detestable a thing, both to God and the world, that God never leaveth perfidious and Faith-breaking persons unpunished; Oftentimes hee waits not to punish them in the other world, but pagues them in this, yea often strangely and rigorously, by exterminating (as it were) in a moment all their rase, wives, and children.

[pp. 254-274 of the English translation]

Mistrust Embodied : A Pamphlet from the Catholic League :

Le Pourtraict et description du Politique de temps extract de l'Escripture Saincte (Paris, pour Hillaire le Bon, au Mont S. Hilaire, et Pierre Chevillot en l'Allée de la Chapelle S. Michel, au Palais, 1589)



QV'EL est ce monstre ici, & comment a'il nom?
 Des Grecs est dit Syrene, & des Hebreux Dagô,
 Et ce Siecle auourd'hui Politique l'appelle.
 Mais dites moy vn peu, pourquoy est il femelle?
 Sa plus grande vertu est d vn chacun flatter,
 Et des plus fors le cuer & le courage oster.
 Pourquoy tirant vers bas & depuis la ceinture
 Est il cômme vn poisson? poutee qu'il est periture
 Et qu'il cloche doteux de tous les deux costez.
 Pourquoy vn lien d'or luy ceint il les costez?
 Le desir d'amaïsser beaucoup d'escus ensemble,
 Le rendant seruiteur la liberté luy emble.
 Mais pourquoy sont les mais ainsi pleines de sang?
 Pourtant qu'inhumain il a ouuert le flanc
 Du peuple, & a repeu ses cruautez sanglantes,
 De ses tristes boyaux & entrailles tremblantes.
 Pourquoy vne bouteille est sa dextre tenant?

Pourtant que le soing plus grand de maintenât,
 Et mesmes le premier est d engraisier la pance,
 Se donner du bon temps & faire grand despée.
 Mais dites moy pourquoy dans la fenestre main
 Vne trompette il tient: c'est que du Souuerain
 La souueraine voix est par luy mesprisee,
 Et qu'apres qu'il est saoul il l'aplique en risée.
 Pourquoy autour de luy ne voit-on que Turbâs
 Et qu'Idoles encor, & Dieux petits & grands?
 C'est que la volonte, obsequieuse, est prompte
 Croire ce qu'ô vouldra sans pource en auoir hôte.
 Bref dites-moy pourquoy vn mirage espaisly
 Enuironne son chef d vn brouillard obscurcy?
 La tourbe qui ignore & n'a point cognoissance
 Du Ciel ainçois de Dieu, cache en son ignorance
 L'amoureuse clairté, & es trouble la paix,
 Et en ce fol erreur veut mouir de format.

from Pierre de L'Estoile, *Les belles Figures et Drolleries de la Ligue* [BnF – <http://gallica.bnf.fr/ark:/12148>] and G. Brunet, A. Champollion, and E. Halphen, eds., *Pierre de l'Estoile: Mémoires-journaux*. 12 vols (Paris: Librairie des Bibliophiles, 1875-1896), 4, pp. 3-4.

What is this monster here, and what is it called?
 The Greeks called it Siren and the Hebrews Dagon,
 And in this Century, today it is called Politique.
 But tell me, why is it female?
 Her great virtue is to flatter everyone
 And undermine the courage of the strongest of us.
 Why beneath the belt, towards the ground
 Is he like a fish? Because he is a perjurer
 And one can't be sure of him this way or that [...]

Quel est ce monstre ici, et comment a-t-il nom ?
 Des Grecs est dit Syrene, & des Hebreux Dagon,
 Et ce Siecle aujourd'hui Politique l'appelle,
 Mais dites moy un peu, pourquoy est-il femelle ?
 Sa plus grande vertue est d'un chacun flatter,
 Et des plus fors le cueur & le courage oster.
 Pourquoy tirant vers bas & depuis la ceinture
 Est-il comme un poisson ? Pource qu'il est perjure
 Et qu'il cloche douteux de tous les deux costez.
 Pourquoy un lien d'or lui ceint-il les costez ?
 Le desir d'ammasser beaucoup d'escus ensemble,
 Le rendant serviteur, sa liberte luy emble.
 Mais pourquoi sont ses mains ainsi pleines de sang ?
 Pour autant qu'inhumain il a ouvert le flanc
 Du peuple, et a respu ses cruantez sanglantes
 De ses tristes boyaux et entrailles tremblantes.
 Pourquoy une bouteille est sa dextre tenant ?
 Pour autant que le soing plus grand de maintenant
 Et mesmes le premier est d'engraisser sa pance,
 Se donner du bon temps et faire grand despence.
 Mais dites-moy pourquoy dans sa senestre main
 Une trompette il tient ? C'est que du Souverain
 La souveraine voix est par luy mesprisee,
 Et qu'après qu'il est saoul, il l'aplique en risée.
 Pourquoy autour de luy ne voit-on que Turbans
 Et qu'Idoles encor, et Dieux petits et grands ?
 C'est que la volonte, obséquieuse, est prompte
 Croire ce qu'on voudra, sans, pour ce, en avoir honte.
 Bref-dites-moy pourquoy un nuage espaissy
 Envronne son chef d'un brouillard obscurcy ?
 La tourbe qui ignore et n'a point cognoissance
 Du Ciel, ainçois de Dieu, cerche en son ignorance
 L'amoureuse clairté, et es troubles la paix,
 Et en ce fol erreur veut mourir désormais.
