

revolutionary ideas on the sovereignty of the people are found in the writings of Boëthius, Commynes, Montaigne, and Thuanus, and there was so little respect for the authority of the king, that, in 1478, one, Oliver Maillart, dared answer Louis XI., who threatened him with death by drowning: "Sir King, it will be less difficult for me to creep on my knees to the Seine, than for you, with your best coach and four, to reach any other place than hell." Let us have historic fairness. It is true that even Melanchthon and Beza approved of killing a tyrant, but when it is found that, before the Reformation broke out, and before the Father of Calvinism had yet been born, these ideas were rife, then they should not be laid to the charge of Calvinism or Romanism, but the cause of these immoral ideas should be discovered in a sinful trait of the Renaissance. For it is in this school that the false heroism of the ancient Romans and Greeks has engendered such bitter fruit.

As purer sources from which to draw knowledge of Reformed state-law, the standard works of Hottoman and Languet should be consulted. Even though this self-same false vein of the Renaissance courses through Hottoman's *Franco Gallia*, and through Languet and the Pseudonym, "*Vindiciæ contra tyrannos*," by Junius Brutus, yet, with the last-named author especially, are marked out the fundamental lines of the Calvinistic system in which roots the true, constitutional state-law. For with this learned statesman and sagacious diplomat, whose works have lately again been translated by Richard Treitzschke, is found indeed a system. He esteems all authority as descended from God. He is an advocate of the "*Droit divin*." In this wise, however, he looks for the sovereignty of the crown; not in the person of the king, nor yet in the isolated office of royalty, but in the organic union of this office with the "*magistratus inferiores*." And with these he does not mean the officers appointed by the king,