

vated for its volatile oil. *M. pratensis* belongs to a group of mints which, unlike the foregoing, have the flowers arranged in axillary whorls and never in terminal spikes; it otherwise bears some resemblance in foliage and habit to *M. viridis*. *M. sativa*, the Whorled Hairy Mint, grows by damp roadsides, and *M. arvensis* in cornfields; they are distinguished from *M. pratensis* by their hairy stalked leaves, which in *M. arvensis* are all equally large, but in *M. sativa* are much smaller towards the apex of the stem. *M. Pulegium*, commonly known as Pennyroyal, more rarely as Flea-mint, has small oval obtuse leaves and flowers in axillary whorls, and is remarkable for its creeping habit and peculiar odour. It differs from all the mints above described in the throat of the calyx being closed with hairs. It is met with in damp places on grassy commons, and forms a well-known domestic remedy for female disorders.

All the plants of the genus *Mentha* abound in a volatile oil, which is contained in small receptacles having the appearance of resinous dots in the leaves and stems. The odour of the oil is similar in several species, but is not distinctive, the same odour occurring in varieties of distinct species, while plants which cannot be distinguished by any botanical character possess the same odour. Thus the peppermint flavour is found in *M. Piperita*, in *M. incana*, and in Chinese and Japanese varieties of *M. arvensis*. Other forms of the last-named species growing in Ceylon and Java have the flavour of the common garden mint, *M. viridis*, and the same odour is found to a greater or less degree in *M. sylvestris*, *M. rotundifolia*, and *M. canadensis*. A bergamot scent is met with in a variety of *M. aquatica* and in forms of other species. Most of the mints may be found in blossom in August.

The name mint is also applied to plants of other genera, *Monarda punctata* being called Horsemint, *Pycnanthemum limifolium*, Mountain Mint, and *Nepeta Cataria*, Catmint.

MINTO, SIR GILBERT ELLIOT, FIRST EARL OF (1751-1814), was descended from an old border family, the Elliots of Minto, and was born at Edinburgh, April 23, 1751. His father, Sir Gilbert Elliot, was a member of the administration of Pitt and Grenville, and is spoken of by Horace Walpole as "one of the ablest men in the House of Commons." Young Elliot was educated by a private tutor, with whom at the age of twelve he went to Paris, where David Hume, who was then secretary of the embassy, undertook, from friendship to his father, the special charge of superintending his studies. After spending the winters of 1766 and 1767 at Edinburgh University, Elliot entered Oxford. On quitting the university he became a member of Lincoln's Inn, and was in 1774 called to the bar. He entered parliament in 1776, the year of his father's death. Although he gave a general support to Lord North's administration, he from the beginning occupied an independent position, and in 1782 supported the address of the Commons against an offensive war with America. From this time he became a declared follower of Fox and Burke, with the latter of whom he gradually came to be on terms of great intimacy. He was created Baron Minto in 1797, and after filling several diplomatic posts with great success became in 1807 governor-general of India. The character and events of his rule in India are described in vol. xii. p. 805. He was created Earl of Minto and Viscount Melgund in 1813. He returned to England in 1814, and died on June 21st of that year.

See *Life and Letters of Sir Gilbert Elliot, first Earl of Minto*, from 1751 to 1806, 1874; and *Life and Letters*, 1807-14, 1880. See also MIRABEAU.

MINUCIUS FELIX, MARCUS, one of the earliest, if not the earliest, of the Latin apologists for Christianity. Of his personal history nothing is known, and even the date at which he wrote can be only approximately ascertained.

Jerome (*De Vir. Ill.*, 58) speaks of him as "Romæ insignis caudicus," but in this he is probably only improving on the expression of Lactantius (*Inst. Div.*, v. 1) who speaks of him as "non ignobilis inter caudicos loci." He is now exclusively known by his *Octavius*, a dialogue on Christianity between the pagan Cæcilius Natalis¹ and the Christian Octavius Januarius, a provincial solicitor, the friend and fellow-student of the author. The scene is pleasantly and graphically laid on the beach at Ostia on a holiday afternoon, and the discussion is represented as arising out of the homage paid by Cæcilius, in passing, to the image of Serapis. His arguments for paganism, which proceed partly upon agnostic grounds, partly upon the inexpediency of disturbing long-established religious beliefs, partly upon the known want of culture in Christians, the alleged indecency of their worship, and the inherent absurdity of their doctrines, are taken up seriatim by Octavius, with the result that the assailant is convinced, postponing, however, the discussion of some things necessary for perfect instruction to a future occasion. The form of the dialogue, modelled on the *De Natura Deorum* and *De Divinatione* of Cicero, shows much care and ability, and its style is on the whole both vigorous and elegant if at times not exempt from something of the affectations of the age. If the doctrines of the Divine unity, the resurrection, and future rewards and punishments be left out of account, the work has less the character of an exposition of Christianity than of a philosophical and ethical polemic against the absurdities of crass polytheism. Christology and the other metaphysics of distinctively Christian theology are entirely passed over, and the canonical Scriptures are not quoted, hardly even alluded to.

The *Octavius* is admittedly earlier than Cyprian's *De Idolorum Vanitate*, which borrows from it; how much earlier can be determined only by settling the relation in which it stands to Tertullian's *Apologeticum*. The argument for the priority of Minucius has been most exhaustively set forth by Ebert ("Tertullian's Verhältniss zu Minucius Felix," in vol. v. of the philologico-historical series in *Abhandl. d. Königl. Sächs. Gesellsch. der Wissenschaften*, 1868), who has been followed by Teuffel (*Röm. Lit.*, sec. 368), Keir (*Celsus Wahres Wort*, 1873), Kuhn, and other scholars. The opposite view is ably maintained by Professor Salmon ("Minucius Felix" in Smith's *Dict. Christ. Biogr.*, 1882). The *Octavius* was first printed (Rome, 1543) as the eighth book of Arnobius *Adv. Gentes*; Balduinus (Heidelberg, 1560) first assigned it to its proper author. There have been numerous subsequent editions, the best being that of Halm in the *Corp. Scriptor. Eccl. Lat.* (Vienna, 1867). See Kuhn's monograph, *Der Octavius des Minucius Felix* (1882).

MINUET (Fr. *Menuet*, from [*pas*] *menus*), a very graceful kind of dance, consisting of a coupee, a high step, and a balance. Its invention is universally ascribed to the inhabitants of Poitou. The melody begins with the down beat, and contains three crotchets in a bar. The music is made up of two strains, which, from being repeated, are called *reprises*, each consisting of eight or more bars, but very rarely of an odd number. Walther speaks of a minuet in Lully's opera of *Roland*, each strain of which contains ten bars, the sectional number being five,—a circumstance which renders it very difficult to be danced; but Lully's system of phrasing was remarkably irregular. Modern instrumental composers have introduced into their symphonies and quartets, &c., minuets of rapid movement and fanciful character, followed by supplementary strains (called trios) in a different style. Some of these compositions bear but very slight resemblance to the older forms; and many of them begin with the third beat in the bar. The finest minuets we possess are those in Handel's *Samson* and Mozart's *Don Giovanni*.

MIRABEAU, HONORÉ GABRIEL RIQUETI, COMTE DE, (1749-1791), one of the greatest statesmen and orators

¹ This name occurs in six inscriptions of the years 211-217 found at Constantine (Cirta), North Africa (*C. I. L.*, vol. viii.).

France has ever produced, was born at Bignon, near Nemours, on March 9, 1749. M. de Loménie has shown that the family of Riquet or Riqueti came originally from the little town of Digne, that they won wealth and municipal honours as merchants at Marseilles, and that in 1570 Jean Riqueti bought the chateau and estate of Mirabeau, which had up to that time belonged to the great Provençal family of Barras, and took the title of esquire a few years later. In 1685 Honoré Riqueti obtained the title of Marquis de Mirabeau, and his son Jean Antoine brought honour to it. He served with distinction through all the later campaigns of the reign of Louis XIV., and especially distinguished himself in 1705 at the battle of Cassano, where he was so severely wounded in the neck that he had ever after to wear a silver stock; yet he never rose above the rank of colonel, owing to his eccentric habit of speaking unpleasant truths to his superiors. On retiring from the service he married Françoise de Castellane, a remarkable woman, who long survived him, and he left at his death, in 1737, three sons—Victor, Marquis de Mirabeau (see next article), Jean Antoine, Bailli de Mirabeau, and Comte Louis Alexandre de Mirabeau. The great Mirabeau was the elder surviving son of the marquis. When but three years old he had a virulent attack of confluent small-pox which left his face for ever disfigured, and contributed not a little to nourish his father's dislike to him. His early education was conducted by Lachabeaussière, father of the better known man of letters, after which, being like his father and grandfather destined for the army, then the only profession open to young men of family, he was entered at a pension militaire at Paris, kept by an Abbé Choquart. Of this school, which had Lagrange for its professor of mathematics, we have an amusing account in the life of Gilbert Elliot, first earl of Minto, who with his brother Hugh, afterwards British minister at Berlin, there made the acquaintance of Mirabeau, an acquaintance which soon ripened into friendship, and to which Mirabeau in later life owed his introduction into good English society. On leaving this school in 1767 he received a commission in the cavalry regiment of the Marquis de Lambert, which his grandfather had commanded years before. He at once began love making, and in spite of his ugliness succeeded in winning the heart of the lady to whom his colonel was attached, which led to such scandal that his father obtained a lettre de cachet, and the young scapegrace was imprisoned in the isle of Rhé. The love affairs of Mirabeau form quite a history by themselves, and a well-known history, owing to the celebrity of the letters to Sophie; and the behaviour of the marquis in perpetually imprisoning his son is equally well known, and as widely blamed. Yet it may be asserted that until the more durable and more reputable connexion with Madame de Nehra these love episodes were the most disgraceful blemishes in a life otherwise of a far higher moral character than has been commonly supposed. As to the marquis, his use of lettres de cachet is perfectly defensible on the theory of the existence of lettres de cachet at all. They were meant to be used (see LETTRES DE CACHET) by heads of families for the correction of their families, and Mirabeau, if any son, surely deserved such correction. Further, they did have the effect of sobering the culprit, and the more creditable part of his life did not begin till he left Vincennes. Mirabeau, it may be remarked at once, was not a statesman of the Alcibiades type, and he did not develop his great qualities of mind and character until his youthful excesses were over. These will be passed over as rapidly as possible, for it was not till 1781 that the qualities which made him great began to appear.

On being released from his first imprisonment, the young count, who had always intended to continue his military

career, obtained leave to accompany as a volunteer the French expedition which was to effect the reduction of Corsica. The conquest was one of sheer numerical strength, for the whole population was on the side of Paoli, and Mirabeau, perceiving the value of public opinion, is said to have written a treatise on the oppression the Genoese had formerly exercised over the island, which the Government was ready to publish had not the Marquis de Mirabeau thought fit to destroy it because of its divergence from his own philosophical and economical views. For his services in Corsica Mirabeau was made a captain of dragoons, though not in any particular regiment, and on his return his father endeavoured to make use of the literary ability he had shown for the advancement of his own economical theories. He tried to keep on good terms with his father, though he could not advocate all his ideas, and even went so far in 1772 as to marry a rich heiress, a daughter of the Marquis de Marignane, whose alliance his father had procured for him. He did not live happily with her, and in 1774 was ordered into semi-exile in the country, at his father's request, where he wrote his earliest extant work, the *Essai sur le Despotisme*. His violent disposition now led him to quarrel with a country gentleman who had insulted his sister, and his semi-exile was changed by lettre de cachet into imprisonment in the Chateau d'If. In 1775 he was removed to the castle of Joux, to which, however, he was not very closely confined, having full leave to visit in the town of Pontarlier. Here he met Marie Therese de Monnier, his Sophie as he called her, a married woman, for whom he conceived a violent passion. Of his behaviour nothing too strong can be said: he was introduced into the house as a friend, and betrayed his trust by inducing Madame de Monnier to fall in love with him, and all his excuses about overwhelming passion only make his conduct more despicable. The affair ended by his escaping to Switzerland, where Sophie joined him; they then went to Holland, where he lived by hack-work for the booksellers; meanwhile Mirabeau had been condemned to death at Pontarlier for *rapt et vol*, of which he was certainly not guilty, as Sophie had followed him of her own accord, and in May 1777 he was seized by the French police, and imprisoned by a lettre de cachet in the castle of Vincennes. There he remained three years and a half, and with his release ends the first and most disgraceful period of his life. During his imprisonment he seems to have learnt to control his passions from their very exhaustion, for the early part of his confinement is marked by the indecent letters to Sophie (first published in 1793), and the obscene *Erotica Biblion* and *Ma Conversion*, while to the later months belongs his first political work of any value, the *Lettres de Cachet*. The *Essai sur le Despotisme* was an ordinary but at times eloquent declamation, showing in its illustrations a wide miscellaneous knowledge of history, but the *Lettres de Cachet* exhibits a more accurate knowledge of French constitutional history skilfully applied to an attempt to show that an existing actual grievance was not only philosophically unjust but constitutionally illegal. It shows, though still in rather a diffuse and declamatory form, that application of wide historical knowledge, keen philosophical perception, and genuine eloquence to a practical purpose which was the great characteristic of Mirabeau, both as a political thinker and as a statesman.

With his release from Vincennes begins the second period of Mirabeau's life. He found that his Sophie was an idealized version of a rather common and ill-educated woman, and she speedily consoled herself with the affection of a young officer, after whose death she committed suicide. Mirabeau first set to work to get the sentence of death still hanging over him reversed, and by his eloquence not only succeeded but got M. de Monnier condemned in the costs of

the whole law proceedings. From Pontarlier he went to Aix, where he claimed the court's order that his wife should return to him. She naturally objected, but his eloquence would have won his case, even against Portalis, the leader of the Aix bar, had he not in his excitement accused his wife of infidelity, on which the court pronounced a decree of separation. He then with his usual impetuosity intervened in the suit pending between his father and mother before the parlement of Paris, and so violently attacked the ruling powers that he had to leave France and again go to Holland, and try to live by literary work. About this time began his connexion with Madame de Nehra, which sweetened the ensuing years of toil and brought out the better points of his character. She was the daughter of Zwier van Haren, a Dutch statesman and political writer, and was a woman of a far higher type than Sophie, more educated, more refined, and more capable of appreciating Mirabeau's good points and helping him to control his passions. With her the lion became a lamb, and his life was strengthened by the love of his *petite horde*, Madame de Nehra, her baby son, afterwards Lucas de Montigny, and his little dog Chico. After a period of work in Holland he betook himself to England, where his treatise on *Lettres de Cachet* had been much admired, and where he was soon admitted into the best Whig literary and political society of London, through his old schoolfellow Gilbert Elliot, who had now inherited his father's baronetcy and estates, and become a leading Whig member of parliament. Sir Gilbert introduced him freely, but of all his English friends none seem to have been so intimate with him as Lord Lansdowne, and Mr (afterwards Sir Samuel) Romilly. The latter became particularly attached to him, and really understood his character; and it is strange that his remarks upon Mirabeau in the fragment of autobiography which he left, and Mirabeau's letters to him, should have been neglected by French writers. Romilly was introduced to Mirabeau by D'Ivernois, and readily undertook to translate the *Considerations on the Order of Cincinnati*. Romilly writes thus of him in his autobiography:—

"The count was difficult enough to please; he was sufficiently impressed with the beauties of the original. He went over every part of the translation with me, observed on every passage in which justice was not done to the thought or the force of the expression lost, and made many useful criticisms. During this occupation we had occasion to see one another often, and became very intimate; and, as he had read much, had seen a great deal of the world, was acquainted with all the most distinguished persons who at that time adorned either the royal court or the republic of letters in France, had a great knowledge of French and Italian literature, and possessed very good taste, his conversation was extremely interesting and not a little instructive. I had such frequent opportunities of seeing him at this time, and afterwards at a much more important period of his life, that I think his character was well known to me. I doubt whether it has been so well known to the world, and I am convinced that great injustice has been done him. This, indeed, is not surprising, when one considers that, from the first moment of his entering upon the career of an author, he had been altogether indifferent how numerous or how powerful might be the enemies he should provoke. His vanity was certainly excessive; but I have no doubt that, in his public conduct as well as in his writings, he was desirous of doing good, that his ambition was of the noblest kind, and that he proposed to himself the noblest ends. He was, however, like many of his countrymen, who were active in the calamitous Revolution which afterwards took place, not sufficiently scrupulous about the means by which those ends were to be accomplished. He indeed to some degree professed this; and more than once I have heard him say that there were occasions upon which 'la petite morale était ennemie de la grande.' It is not surprising that with such maxims as these in his mouth, unguarded in his expressions, and careless of his reputation, he should have afforded room for the circulation of many stories to his disadvantage. Violent, impetuous, conscious of the superiority of his talents, and the declared enemy and denouncer of every species of tyranny and oppression, he could not fail to shock the prejudices, to oppose the interests, to excite the jealousy, and to wound the pride of many descriptions of persons. A mode of refuting his works, open to the basest and vilest of mankind, was to represent

him as a monster of vice and profligacy. A scandal once set on foot is strengthened and propagated by many, who have no malice against the object of it. They delight to talk of what is extraordinary; and what more extraordinary than a person so admirable for his talents and so contemptible for his conduct, professing in his writings principles so excellent and in all the offices of public and private life putting in practice those which are so detestable! I indeed possessed demonstrative evidence of the falsehood of some of the anecdotes which by men of high character were related to his prejudice."—*Life of Sir S. Romilly*, vol. i. p. 58.

This luminous judgment, the best that is extant on the character of Mirabeau, deserved to be quoted at length; it must be noted that it was written by a man of acknowledged purity of life, who admired Mirabeau in early life, not when he was a statesman, but when he was only a struggling literary man. This close association with Romilly, and his friends Baynes, Trail, and Wilson, does credit to Mirabeau, and must have helped that moral revolution against his passions which was passing within him. He was a warm friend, and first made Romilly acquainted with Lord Lansdowne, and tried to get him a seat in parliament. Lord Lansdowne was himself an extraordinary man, and the first of the new Whigs might well feel sympathy with the statesman of the French Revolution. The *Considerations sur l'ordre de Cincinnati* which Romilly translated was the only important work Mirabeau wrote in the year 1785, and it is a good specimen of his method. He had read a pamphlet published in America attacking the proposed order, which was to form a bond of association between the officers who had fought in the American War of Independence against England; the arguments struck him as true and valuable, so he rearranged them in his own fashion, and rewrote them in his own oratorical style. He soon found such work not sufficiently remunerative to keep his "petite horde" in comfort, and then turned his thoughts to employment from the French foreign office either in writing or in diplomacy. He first sent Madame de Nehra to Paris to make his peace with the authorities, in which she was completely successful, and then returned himself, hoping to get employment through an old literary collaborateur of his, Durival, who was at this time director of the finances of the department of foreign affairs. One of the functions of this official was to subsidize political pamphleteers, and Mirabeau had hoped to be so employed, but he ruined his chances by a series of financial works. On his return to Paris he had become acquainted with Clavières, a Genevese exile, who was minister of finance during the Revolution, and who now introduced him to a banker named Panchaud. From them he heard plenty of abuse of stock-jobbing, and seizing their ideas he began to regard stock-jobbing, or agiotage, as the source of all evil, and to attack in his usual vehement style the Banque de St Charles and the Compagnie des Eaux. This was at least disinterested on his part, for, while his supporters were poor, the bankers he attacked were rich, and would gladly have bought his silence; but Mirabeau, though ever ready to take money for what he wrote, never sold his opinions, or wrote what he did not really believe. The very eloquence of his style rests upon the enthusiastic conviction that he himself was right, and those who differed from him were stupidly and wilfully wrong. This last pamphlet brought him into a controversy with Beaumarchais, who certainly did not get the best of it, but it lost him any chance of literary employment from Government. However, his ability was too great to be neglected by a great minister such as M. de Vergennes undoubtedly was, and after a preliminary tour in the early spring of 1786 he was despatched in June 1786 on a secret mission to the court of Prussia, from which he returned in January 1787, and of which he gave a full account in his *Histoire Secrète de la Cour de Berlin*.

The months he spent at Berlin were important ones in the history of Prussia, for in them Frederick the Great died. The letters just mentioned show clearly what Mirabeau did and what he saw, and equally clearly how unfit he was to be a diplomatist; for, with all his knowledge of men and his influence over them, he thought (and showed he thought) too much of himself ever to be able to surprise their secret thoughts and intentions. He certainly failed to conciliate the new king Frederick William; and thus ended Mirabeau's one attempt at diplomacy. During his journey he had made the acquaintance of a Major Mauvillon, whom he found possessed of a great number of facts and statistics with regard to Prussia; these he made use of in a great work on Prussia published in 1788, as Romilly says, to show that he could write more than a fugitive pamphlet. But, though his *Monarchie Prussienne* gave him a general reputation for historical learning, he had in this same year lost a chance of political employment. He had offered himself as a candidate for the office of secretary to the Assembly of Notables which the king had just convened, and to bring his name before the public published another financial work, the *Denonciation de l'Agiotage*, dedicated to the king and notables, which abounded in such violent diatribes that he not only lost his election, but was obliged to retire to Tongres; and he further injured his prospects by publishing the reports he had sent in during his secret mission at Berlin. But 1789 was at hand; the states-general was summoned; Mirabeau's period of probation was over, and he was at last to have that opportunity of showing his great qualities both as statesman and orator on a worthy arena.

On hearing of the king's determination to summon the states-general, Mirabeau started for Provence, and offered to assist at the preliminary conference of the noblesse of his district. They rejected him; he appealed to the *tiers état*, and was returned both for Aix and for Marseilles. He elected to sit for the former city, and was present at the opening of the states-general on May 4, 1789. From this time the record of Mirabeau's life forms the best history of the first two years of the Constituent Assembly, for at every important crisis his voice is to be heard, though his advice was not always followed. It is impossible here to detail minutely the history of these two eventful years: it will be rather advisable to try and analyse the manner in which Mirabeau regarded passing events, and then show how his policy justifies our analysis.

Mirabeau possessed at the same time great logical acuteness and most passionate enthusiasm. He was therefore both a statesman and an orator, and the interest of the last two years of his life lies mainly in the gradual but decided victory of the statesmanlike and practical over the impulsive and oratorical qualities. From the beginning Mirabeau recognized that government exists in order that the bulk of the population may pursue their daily work in peace and quiet, and that for a Government to be successful it must be strong. In this practical view of the need of a strong executive lies one of Mirabeau's greatest titles to the name of statesman. At the same time he thoroughly comprehended that for a Government to be strong it must be in harmony with the wishes of the majority of the people, and that the political system of Louis XIV. was now falling for lack of this. He had carefully studied the English constitution in England under the guidance of such men as Lord Lansdowne, Sir Gilbert Elliot, and Romilly, and appreciated it with the wise approval of its powers of expansion which characterized the new Whigs, and not with the blind admiration of Burke. He understood the key-notes of the practical success of the English constitution to be the irresponsibility of the king, the solidarity of the ministers, and the selection of the executive from among

the majority of the representatives of the country; and he hoped to establish in France a system similar in principle, but without any slavish imitation of the details of the English constitution.

In the first stage of the history of the states-general Mirabeau's part was very great. He was soon recognized as a leader, to the chagrin of Mounier, because he always knew his own mind, and was prompt at emergencies. To him is to be attributed the successful consolidation of the National Assembly, its continuance in spite of De Brezé and the carpenters, and the address to the king for the withdrawal of the troops assembled by De Broglie. When the taking of the Bastille had assured the success of the Revolution, he was the one man who warned the Assembly of the futility of passing fine-sounding decrees and the necessity for acting. He declared that the famous night of August 4 was but an orgy, giving the people an immense theoretical liberty while not assisting them to practical freedom, and overthrowing the old régime before a new one could be constituted. Still more did he show his foresight when he attacked the dilatory behaviour of the Assembly, which led to the catastrophes of the 5th and 6th October. He implored the Assembly to strike while the iron was hot, and at once solve in a practical manner the difficult problems presented by the abolition of feudalism. But the Assembly consisted of men inexperienced in practical politics, who dreamed of drawing up an ideal constitution preluded by a declaration of rights in imitation of the Americans; and for two months the Assembly discussed in what words the declaration should be expressed, while the country was in a state of anarchy, declaring old laws and customs abolished and having no new ones to obey or follow, disowning the old administrative system and having no new one yet instituted, while Paris was starving and turbulent, and the queen and her friends planning a counter revolution. The result of these two months' theorizing was the march of the women to Versailles, and the transfer of the king to Paris. Mirabeau now saw clearly that his eloquence would not enable him to guide the Assembly by himself, and that he must therefore try to get some support. He wished to establish a strong ministry, which should be responsible like an English ministry, but to an assembly chosen to represent the people of France better than the English House of Commons then represented England. He first thought of becoming a minister at a very early date, if we may believe a story contained in the *Mémoires* of the Duchesse d'Abantes, to the effect that in May 1789 the queen tried to bribe him, but that he refused to be bribed to silence, and expressed his wish to be a minister. The indignation with which the queen repelled the idea may have been the cause of his thinking of the Duc d'Orleans as a possible constitutional king, because his title would of necessity be parliamentary. But the weakness of Orleans was too palpable, and in a famous remark Mirabeau expressed his utter contempt for him. He also attempted to form an alliance with Lafayette, but the general was as vain and as obstinate as Mirabeau himself, and had his own theories about a new French constitution. Mirabeau tried for a time, too, to act with Necker, and obtained the sanction of the Assembly to Necker's financial scheme, not because it was good, but because, as he said, "no other plan was before them, and something must be done."

Hitherto weight has been laid on the practical side of Mirabeau's political genius; his ideas with regard to the Revolution after the 5th and 6th October must now be examined, and this can be done at length, thanks to the publication of Mirabeau's correspondence with La Marck, a study of which is indispensable for any correct knowledge of the history of the Revolution between 1789 and 1791.