

A NECDOTES OF THE LIFE

“ Si violandum est jus, regnandi gratia violandum est;
In cæteris rebus pietatem colas.”

Be ever strictly just, except a throne
Come in thy reach; then justice get thee gone [d].

Boccalini, indeed, though a staunch Catholic, very adroitly insinuates, that Machiavel copied the Politics which he teaches his Prince, from the administration of some Popes. The apology which he puts in his mouth before the tribunal of Apollo, is as follows. “ Io intanto non intendo defendere gli Scritti miei, &c.” i. e. “ It is not my intention here to defend my writings: on the contrary, I publickly condemn them, as impious and full of execrable maxims of State. So that if the doctrine and precepts which I have vented can be proved to be altogether new and of my own coining, I shall be so far from desiring the least mercy, that I will cheerfully submit to any sentence which my judges shall think fit to pronounce upon me. But if they contain nothing more than such political rules and maxims as I have deduced from the common practice of some Princes (whose names I will venture to mention in this place, if your Majesty will be pleased to give me leave, though it would be death perhaps to do it any where else): is it agreeable either to justice or reason, that those who both invented and acted according to these hellish Politics, which I only have taken the liberty to divulge, should be esteemed *most holy* and venerable men, whilst I alone, who published them, am looked upon as a Rebel and an Atheist? For my part, if an Original is adored as sacred, I cannot see why a mere copy of it should be committed to the flames, as wicked and detestable: or, upon what account I have been so much persecuted, when the reading of History is not only permitted, but approved of by every one: though it is well known, that it may very probably convert the Readers into so many Machiavels; especially if they study History as Politicians [e].” Boccalini, we may observe, in the conclusion of this passage, main-

[d] “ Ipse autem, i. e. Julius Cæsar, in ore semper Græcos versus de Phœnissis habebat, quos dicam ut potero, incondite fortasse, sed tamen ut res possit intelligi.” “ He, viz. Julius Cæsar, was always repeating these two verses out of the Phœnissæ of Euripides, which I will translate as well as I can; badly enough, perhaps, yet so, I hope, as to be understood.” *Tull. de Offic. l. i. 3.* The lines in the original

Εἶπερ γὰρ ἀδικεῖν χρεὶ, τυραννίδος περὶ
Καλλίστον ἀδικεῖν, τ' ἀλλὰ δ' εὐσεβεῖν χρεῶν,

are the answer of Eteocles to his Mother, who is persuading him to restore the Kingdom to his brother Polynices, whom he had defrauded of it.

[e] Boccalini. *Ragguagli da Parnasso. Cent. i. cap. 89.*