

tains, that since the reading of History is not only allowed, but recommended, there is no reason to condemn the reading of Machiavel. That is to say, one learns the same maxims from History, as from the *Prince* of that author: in History one sees them actually put in practice; but in Machiavel, they are only recommended. It is upon this foundation, perhaps, that some people of judgment are of opinion, that it is to be wished, the writing of History had never been suffered [f]. But this does not excuse Machiavel; he advances wicked maxims, without finding fault with them; whereas a good Historian would condemn them when put in practice. This makes a wide difference, as has been observed before, betwixt Machiavel's book and History: though it is very apt to produce, by accident, the same effect with reading his works.

He has been apologized for by many other able writers [g], who assert, that all those that have attacked him, discover their ignorance in politics. "Quicumque sane hactenus (says Conringius) [h] Machiavellum sibi sumpsere confutandum, si verum licet profiteri, suam civilis Philosophiæ ἀπαιδευσίαν nimis aperte tradiderunt: ita voco cum Aristotele, summo dicendi Magistro, imperitiam τῆς τροπῆς τῆς ἐπιδημίας, five naturæ & indolis politicæ scientiæ ignorantiam [i]. Enimvero omnes pene videas differere, quasi non aliæ sint Respublicæ quam quæ primo ac per sese, imo unice salutem populi spectant, aut vero affectant plenam exactamque humanæ vitæ felicitatem; eoque & politico magistro de solis illis agendum esse: hinc sane omnem doctrinam, quæ non est de Rebus publicis, quas illi unice cognoscendas hominibus arbitrantur, damnare solent, & extra limites politicæ methodi ejicere." — There are many more remarks of this kind in that preface. But the same learned Author accuses Machiavel with having enriched himself with the spoils of Aristotle, in the following passage. "Nicolaus Machiavellus, symbolum illud politicarum artium, nullum fere dominatus arcanum consilium Principem suum

[f] See Mascardi *de Arte Historica*.

[g] "Pro Machiavello inter alios Apologiam scripsit Gaspar Scioppius in libello *Pædiæ Politicæ, & Dissertatione adversus Paganinum Gaudentium*." *Bosius de comparanda prud. civil. num.* 93. *apud Magirum Eponymol.* p. 552.

[h] In præfatione suæ *Libri de Principe Editionis*, apud Magirum, p. 554.

[i] Compare this with the following words of the Sieur Naudi (who will be mentioned by and by) in his first chapter concerning State Policy. "To pretend to talk of Politics as they are managed at this day (says he) without taking any notice of these *coups d'Etat*, is properly to be ignorant of the *Pædia*, and the rules laid down by Aristotle in his *Analytics*, of speaking upon all subjects to the purpose, and agreeable to the principles and demonstrations that are proper and essential to them, *Est enim pædia inscientia, nescire, quorum oporteat quærere demonstrationem, quorum vero non oporteat*: as he says in his *Metaphysics*.