

as has been said, stand up in his vindication, and others go still further and consider him as a writer that had the public good very much at heart, and has laid open the arts of Politicians with no other view than to inspire an abhorrence of Tyrants and excite all mankind to the support of liberty. This may, perhaps, have the air of a paradox: upon which account it is necessary (and therefore, it is hoped, excusable) to quote at large the words of a celebrated Lawyer who judges so much to the advantage of Machiavel. But they must be joined to a sort of a preface borrowed from another learned man, in order to furnish two considerable testimonies at one view, viz. of Alberic Gentilis, and Christopher Adam Rupertus. "Ego vero non possum hic præterire, qui cane pejus & angue odisse soleo conceptas de Auctoribus opiniones, accuratissimi jurisconsulti ac dignissimi censoris judicium, l. iii. de legationibus. c. IX. ubi Legatum suum ex Philosophia instruens, "Nec vero, inquit, in negotio isto verebor omnium præstantissimum dicere, & ad imitandum proponere Machiavellum, ejusque plane aureas in Titum Livium observationes. Quod namque hominem indoctissimum esse volunt & Scelestissimum, id nihil ad me, qui prudentiam ejus singularem laudo, nec impietatem ac improbitatem, si qua est, tueor. Quanquam si librum editum adversus illum considero, si Machiavelli conditionem respicio, si propositum scribendi suum recte censeo, si etiam meliore interpretatione volo dicta ipsius adjuvare, non equidem video cur & iis criminibus mortui hominis fama liberari non possit. Qui in illum scripsit (*intelligit Innocentium Gentilletum jurisconsultum Delphinensem*) illum nec intellexit, nec non in multis calumniatus est, & talis omnino est, qualis, qui miseratione dignissimus sit. Machiavellus Democratiae laudator & assertor acerrimus, natus, educatus, honoratus, in eo Reipublicæ Statu, Tyrannidis summe inimicus fuit. Itaque Tyranno

*Ecclesiæ*, he calls him, *hostis humani generis*, the enemy of mankind, and says, the Prince, was *digitis Satanae conscriptum*, written with the Devil's own fingers. Scioppius, in a manuscript work preserved in many Libraries in Italy, intituled, *Machiavellicorum operæ pretium*, says, the Jesuits at Ingolstadt publicly burnt Machiavel in Effigy, with this inscription upon him, *Quoniam fuerit homo vaser ac subdolos, diabolicarum cogitationum faber, optimus cacodæmonis auxiliator*. See Baretti's *Italian Library*, p. 241, 242. The same author says, "The Prince is a very wicked book, and has done more mischief in Europe, than any other that is now extant. I generally call it *the Tyrant's Bible*. Yet Machiavel, who was so great an admirer of the most violent and arbitrary rogues of every age, was himself a very honest, good-natured man, if the account given of him by his cotemporaries may be credited: nor does it even appear by any of his writings, that he was that unbeliever, and sanguinary man that he endeavours to make his reader. This inconsistency in his different characters of a man and a writer did not escape Wicquefort, the author of *the Ambassador*, who, therefore, says, he thinks the Prince was rather intended as a Satire upon, than a lecture to, Sovereigns and Politicians." *Ibid.* p. 43, 44.