

non favet : sui propositi non est Tyrannum instruere ; sed arcanis ejus palam factis ipsum miseris populis nudum & conspicuum exhibere. An enim tales, quales ipse describit Principes, fuisse plurimos ignoramus ? Eccur istiusmodi Principibus molestum est, vivere hominis opera & in luce haberi. Hoc fuit viri omnium præstantissimi consilium, ut sub specie *principalis* eruditionis, populos erudiret." *Hæc Albericus Gentilis* [u]. But as Rupert seems to have suppressed something, it may not be amiss to pursue that passage a little further, as follows. " Et eam speciem prætexuit, ut spes esset cur ferretur ab iis qui rerum gubernacula tenent, quasi ipsorum Educator ac Pædagogus. Cæterum hæc disceptatio ulterius haud ducitur. Si favere Scriptoribus volumus, multa & in hoc vitia emendabimus, aut illa saltem feremus in eo quæ in Platone feremus & Aristotele aliisque, qui non dissimilia commisere peccata. Feremus autem, quia meliora deterioribus longe plurima & is habet [x]." There are two things to be considered in the latter part of the quotation from Gentilis Albericus. In the first place, he alledges that Machiavel chose that method of instructing the People, in order to procure his Book a licence and indulgence from Princes : which they would not have granted if they had considered it as a System of Rules not designed for their use, but for the instruction of the lovers of Liberty. In the second place, he pleads that the same faults ought to be connived at in Machiavel, that are excused in Plato and Aristotle. But Leonclavius differs widely in opinion from Gentilis in this point, in the dedication which he has prefixed to Belisarius Aquaviva's *Education of Princes* ; from whence Keckerman has quoted what it contains to Machiavel's disadvantage [y]. If it be questionable, however, whether patriotism and the love of liberty were the Florentine's real motive for writing the *Prince*, it must at least be allowed that he discovered a great deal of the Republican Spirit, in his conduct [z]. One of his most recent Antagonists is Father Lucchesini, an Italian Jesuit, and assistant in the *Congregation of Rites*, who wrote a book entitled, *Saggio della sciocchezza di Niccolo Machiavelli*. Printed at Rome in the year 1697 [a].

Atrocious as the *Prince* may appear in the eyes of most people, there is another Book upon the same subject that is much more so. The title of it is, *Considerations Politiques sur les Coups d'Etat* : it was written about the middle of the Seventeenth Century by one

[u] *Christoph. Adam. Rupert. dissertat. ad Valer. Maxim. lib. i. cap. 2, and 3.*

[x] *Alberic. Gent. de legat. lib. iii. cap. 9.*

[y] See Crenius's *Method. Stud. part. ii. p. 194.*

[z] See the conclusion of Amelot's Preface, which follows these Anecdotes.

[a] The *Journal de Leipsic*, 1698. p. 352, gives an Extract from it.