

## CHY 4U: The Prince

**Niccolò Machiavelli (1517)** Machiavelli's famous work provided frank advice to rulers (Princes) about how to attain and maintain power.

Task: From the selection below choose one short passage (a sentence or two) which best reflects Machiavelli's advice. Then, explain what it demonstrates about Machiavelli's views about the nature of humankind – what opinion does he hold of the people of any state?

It is the custom of those who are anxious to find favor in the eyes of a prince to present him with such things as they value most highly or in which they see him take delight. Hence offerings are made of horses, arms, golden cloth, precious stones and such ornaments, worthy of the greatness of the Prince. Since therefore I am desirous of presenting myself to Your Magnificence with some token of my eagerness to serve you, I have been able to find nothing in what I possess which I hold more dear or in greater esteem than the knowledge of the actions of great men which has come to me through a long experience of present-day affairs and continual study of ancient times. And having pondered long and diligently on this knowledge and tested it well, I have reduced it to a little volume which I now send to Your Magnificence. Though I consider this work unworthy of your presence, nonetheless I have much hope that your kindness may find it acceptable, if it be considered that I could offer you no better gift than to give you occasion to learn in a very short space of time all that I have come to have knowledge and understanding of over many years and through many hardships and dangers. I have not adorned the work nor inflated it with lengthy clauses nor pompous or magnificent words, nor added any other refinement or extrinsic ornament wherewith many are wont to advertise or embellish their work, for it has been my wish either that no honor should be given it or that simply the truth of the material and the gravity of the subject should make it acceptable....

As for the exercise of the mind, the prince should read the histories of all peoples and ponder on the actions of the wise men therein recorded, note how they governed themselves in time of war, examine the reasons for their victories or defeats in order to imitate the former and avoid the latter, and above all conduct himself in accordance with the example of some great man of the past....

We now have left to consider what should be the manners and attitudes of a prince toward his subjects and his friends. As I know that many have written on this subject I feel that I may be held presumptuous in what I have to say, if in my comments I do not follow the lines laid down by others. Since, however, it has been my intention to write something which may be of use to the understanding reader, it has seemed wiser to me to follow the real truth of the matter rather than what we imagine it to be. For imagination has created many principalities and republics that have never been seen or known to have any real existence, for how we live is so different from how we ought to live that he who studies what ought to be done rather than what is done will learn the way to his downfall rather than to his preservation. A man striving in every way to be good will meet his ruin among the great number who are not good. Hence it is necessary for a prince, if he wishes to remain in power, to learn how not to be good and to use his knowledge or refrain from using it as he may need....

Here the question arises; whether it is better to be loved than feared or feared than loved. The answer is that it would be desirable to be both but, since that is difficult, it is much safer to be feared than to be loved, if one must choose. For on men in general this observation may be made: they are ungrateful, fickle, and deceitful, eager to avoid dangers, and avid for gain, and while you are useful to them they are all with you, offering you their blood, their property, their lives, and their sons so long as danger is remote, as we noted above, but when it approaches they turn on you. Any prince, trusting only in their words and having no other preparations made, will fall to his ruin, for friendships that are bought at a price and not by greatness and nobility of soul are paid for indeed, but they are not owned and cannot be called upon in time of need. Men

have less hesitation in offending a man who is loved than one who is feared, for love is held by a bond of obligation which, as men are wicked, is broken whenever personal advantage suggests it, but fear is accompanied by the dread of punishment which never relaxes....

Hence a wise leader cannot and should not keep his word when keeping it is not to his advantage or when the reasons that made him give it are no longer valid. If men were good, this would not be a good precept, but since they are wicked and will not keep faith with you, you are not bound to keep faith with them....

So a prince need not have all the aforementioned good qualities, but it is most essential that he appear to have them. Indeed, I should go so far as to say that having them and always practising them is harmful, while seeming to have them is useful. It is good to appear clement [merciful], trustworthy, humane, religious, and honest, and also to be so, but always with the mind so disposed that, when the occasion arises not to be so, you can become the opposite. It must be understood that a prince and particularly a new prince cannot practise all the virtues for which men are accounted good, for the necessity of preserving the state often compels him to take actions which are opposed to loyalty, charity, humanity, and religion. Hence he must have a spirit ready to adapt itself as the varying winds of fortune command him. As I have said, so far as he is able, a prince should stick to the path of good but, if the necessity arises, he should know how to follow evil.

A prince must take great care that no word ever passes his lips that is not full of the above mentioned five good qualities, and he must seem to all who see and hear him a model of piety, loyalty, integrity, humanity, and religion. Nothing is more necessary than to seem to possess this last quality, for men in general judge more by the eye than the hand; as all can see but few can feel. Everyone sees what you seem to be, few experience what you really are and these few do not dare to set themselves up against the opinion of the majority supported by the majesty of the state. In the actions of all men and especially princes, where there is no court of appeal, the end is all that counts. Let a prince then concern himself with the acquisition or the maintenance of a state; the means employed will always be considered honorable and praised by all, for the mass of mankind is always swayed by the appearances and by the outcome of an enterprise....

I am not ignorant of the fact that many have held and hold the opinion that the things of this world are so ordered by fortune and God that the prudence of mankind may effect little change in them, indeed is of no avail at all. On this basis it could be argued that there is no point in making any effort, but we should rather abandon ourselves to destiny. This opinion has been the more widely held in our day on account of the great variations in things that we have seen and are still witnessing and which are entirely beyond human conjecture. Sometimes indeed, thinking on such matters, I am minded to share that opinion myself. Nevertheless I believe, if we are to keep our free will, that it may be true that fortune controls half of our actions indeed but allows us the direction of the other half, or almost half.

**Source:** *The Prince*, by Machiavelli, translated by Thomas G. Bergin. Copyright © 1947 by F.S. Crofts & Co.