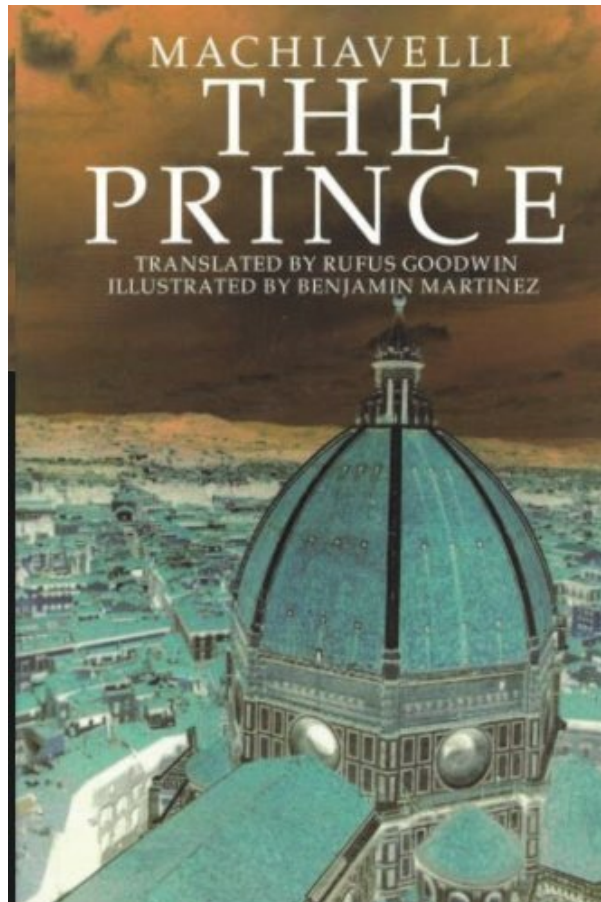
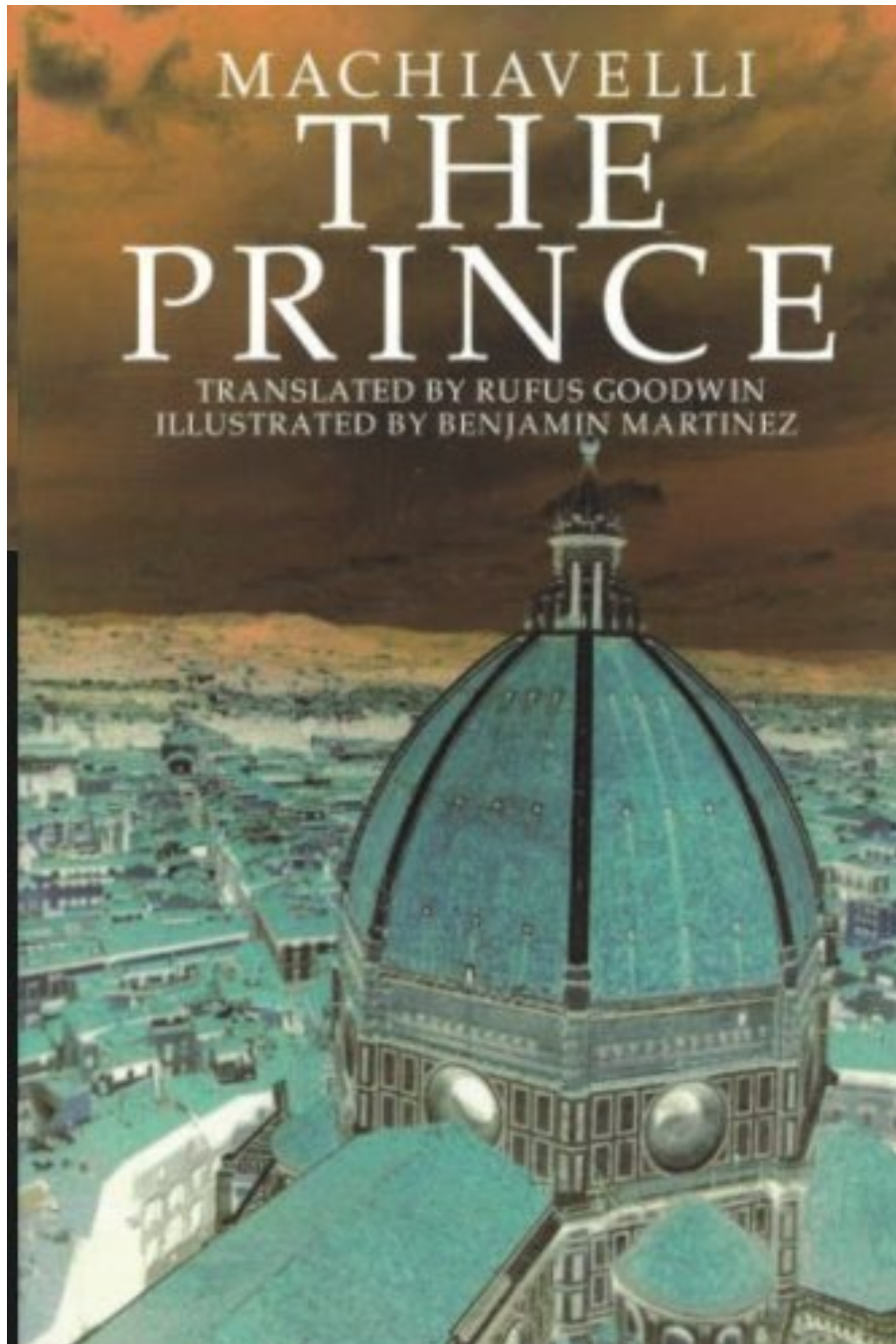


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Machiavelli needs to be looked at as he really was. Hence: Can Machiavelli, who makes the following observations, be Machiavellian as we understand the disparaging term? 1. So it is that to know the nature of a people, one need be a Prince; to know the nature of a Prince, one need to be of the people. 2. If a Prince is not given to vices that make him hated, it is unusual for his subjects to show their affection for him. 3. Opportunity made Moses, Cyrus, Romulus, Theseus, and others; their virtue dominated the opportunity, making their homelands noble and happy. Armed prophets win; the disarmed lose. 4. Without faith and religion, man achieves power but not glory. 5. Prominent citizens want to command and oppress; the populace only wants to be free of oppression. 6. A Prince needs a friendly populace; otherwise in diversity there is no hope. 7. A Prince, who rules as a man of valor, avoids disasters, 8. Nations based on mercenary forces will never be solid or secure. 9. Mercenaries are dangerous because of their cowardice 10. There are two ways to fight: one with laws, the other with force. The first is rightly man's way; the second, the way of beasts.

- Sales Rank: #1052587 in Books
- Published on: 2003-05-15
- Original language: English
- Number of items: 1
- Dimensions: 9.00" h x .33" w x 6.00" l, .53 pounds
- Binding: Paperback
- 146 pages

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Another Look - Machiavelli Versus Beccaria

By Glenda

The Prince by Machiavelli Versus An Essay on Crimes and Punishments by Cesare Beccaria

Two men, living hundreds of years apart, in many ways, wrote with parallel opinions and conclusions. Most well known is Machiavelli's *The Prince*; however, in many ways, the greater impact came from lesser known Cesare Beccaria, with *An Essay on Crimes and Punishments*--the latter being the basis upon which many of our governments and laws have been established.

Both men emphasized that the virtue of man should be the basis of our interpersonal actions. Yet they also conceded that man's seemingly instinctual appetite for power prevents that base virtue from ruling our decisions. Given the continued use of military might of one country against another, it is abundantly clear that what Machiavelli wrote in the 15th century and Beccaria wrote in the 18th continues to hold true today.

The Prince was written based upon Machiavelli's observations and analysis of what was happening in his country. His books resulted in his recognition as the founder of political science inasmuch as he was the first to analyze various forms of government.

Many of us may also observe, perhaps evaluate and analyze, and come to the conclusion that somebody has to do something. Machiavelli, in writing *The Prince* did just that. He wrote and sent his treatise directly to Lorenzo De Medici, Duke of Urbino...as a token of his service. Throughout *The Prince* Machiavelli constantly refers to the virtues needed to be an effective leader, an effective prince. At the same time, he looks at what actually happened, using events of those days, and effectively explained what was done right or wrong. "So it is that to know the nature of a people, one needs to be a Prince; to know the nature of a Prince, one needs to be of the people." (back cover) Proceeding on, he explained "The main fundamentals that a state...has to have are good laws and a strong army. Good laws do not come without strong security; where the army is strong, one needs good laws." *The Prince*, p. 76.

One might say that it is on this point that Beccaria started. "In every human society, there is an effort continually tending to confer on one part the height of power and happiness and to reduce the other to the extreme of weakness and misery. The intent of good laws is to oppose this effort and to diffuse their influence universally and equally." (Introduction)

Let's further compare some of the specifics that these two great political scientists wrote, although it should always be remembered that Machiavelli wrote for a specific purpose at a specific time. Beccaria, on the other hand, had a broader history to evaluate and some semblance of lawmaking had already begun.

- There are two ways to fight: one with laws, the other with force. The first is rightly man's way; the second, the way of beasts. --Machiavelli
- Every act of authority of one man over another, for which there is no absolute necessity, is tyrannical. --

Beccaria

- The interest of the populace is more honest than that of prominent citizens who want to command and oppress, while the populace only wants to be free of oppression. --Machiavelli
- Laws ought to be conventions among men in a state of freedom and have one end in view: the greatest happiness of the greatest number. --Beccaria
- Cruelty well used (if one can ever say cruelty is good) is when it is practiced suddenly and decisively, but not prolonged. --Machiavelli
- Punishment of a nobleman should not differ from that of the lowest member of society. --Beccaria
- When a Prince rules as a man of valor, he avoids disaster, remains prepared, and serves the universal common good; he can count on the populace, will never be deceived, and will have built on a solid good. --Machiavelli
- Judges and/or juries have the responsibility to ascertain, first and foremost, guilt or innocence; if guilty, then the judges and/or juries should take into consideration the extenuating circumstances to decrease or increase the penalties. --Beccaria

Frankly, I have often asked myself, in viewing today's world, what has happened to that which represented "the greatest happiness of the greatest number." More specifically, is it logical for a nation, a country, or even a smaller state to rule or attempt to pass laws to meet the interests of all that they serve? Can the U.S. for instance continue to respond positively to every single "special interest" group that becomes vocal and powerful? I believe both Machiavelli and Beccaria spoke well to my questions, though stated centuries ago!

Are you involved in today's world? Are you an active participant or watcher of politics? Then reading the treatises of two of the greatest historians of political science certainly must be part of your personal library. Read both *The Prince* by Machiavelli and *An Essay On Crimes and Punishments* by Cesare Beccaria before you next vote or participate politically!

G. A. Bixler

Note: This comparative analysis was suggested by Adolph Caso, publisher.

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