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his other virtues would not have sufficed to produce that effect. Thoughtless writers admire on the one hand his actions, and on the other blame the principal cause of them.

And that it is true that his other virtues would not have sufficed may be seen from the case Scipio (famous not only in regard to his own times, but all times of which memory remains), whose armies rebelled against him in Spain, which arose from nothing but his excessive kindness, which allowed more license to the soldiers than was consonant with military discipline. He was reproached with this in the senate by Fabius Maximus, who called him a corrupter of the Roman militia. Locri having been destroyed by one of Scipio's officers was not revenged by him, nor was the insolence of that officer punished, simply by reason of his easy nature; so much so, that some one wishing to excuse him in the senate, said that there were many men who knew rather to excuse him in the senate, said that there were many men who knew rather now not to err, than how to correct the errors of others. This disposition would in time have tarnished the fame and glory of Scipio had he persevered in it under the empire, but living under the rule of the senate this harmful quality was not only concealed but became a glory to him.

I conclude, therefore, with regard to being feared and loved, that men love at their own free will, but fear at the will of the prince, and that a wise prince must rely on what is in his power and not on what is in the power of others, and he must only contrive to avoid incurring hatred, as has been explained.

IN WHAT WAY PRINCES MUST KEEP FAITH

How laudable it is for a prince to keep good faith and live with integrity, and not with astuteness, every one knows. Still the experience of our times shows those princes to have done great things who have had little regard for good faith, and have been able by astuteness to confuse men's brains, and who have ultimately overcome those who have made loyalty their foundation.

You must know, then, that there are two methods of fighting, the one by law, the other by force: the first method is that of men, the second of beasts; but as the first method is often insufficient, one must have recourse to the second. It is therefore necessary for a prince to know well how to use both the beast and the man. This was covertly taught to rulers by ancient writers, who relate how Achilles and many others of those ancient princes were given to Chiron the centaur to be brought up and educated under his discipline. The parable of this semi-animal, semi-human teacher is meant to indicate that prince must know how to use both natures, and that the one without the other is not durable.

A prince being thus obliged to know well how to act as a beast must imitate the fox and the lion, for the lion cannot protect himself from traps, and the fox cannot defend himself from wolves. One must therefore be a fox to recognise traps, and a lion to frighten wolves. Those that wish to be only lions do not understand
this. Therefore, a prudent ruler ought not to keep faith when by so doing it would be against his interest, and when the reasons which made him bind himself no longer exist. If men were all good, this precept would not be a good one; but as they are bad, and would not observe their faith with you, so you are not bound to keep faith with them. Nor have legitimate grounds ever failed a prince who wished to show colourable excuse for the non-fulfillment of his promise. Of this one could furnish an infinite number of modern examples, and show how many times peace has been broken, and how many promises rendered worthless, by the faithlessness of princes, and those that have been best able to imitate the fox have succeeded best. But it is necessary to be able to disguise this character well, and to be a great feigner and dissembler; and men are so simple and so ready to obey present necessities, that one who deceives will always find those who allow themselves to be deceived.

I will only mention one modern instance. Alexander VI did nothing else but deceive men, he thought of nothing else, and found the occasion for it; no man was ever more able to give assurances, or affirmed things with stronger oaths, and no man observed them less; however, he always succeeded in his deceptions, as he well knew this aspect of things.

It is not, therefore, necessary for a prince to have all the above-named qualities, but it is very necessary to seem to have them. I would even be bold to say that to possess them and always to observe them is dangerous, but to appear to possess them is useful. Thus it is well to seem merciful, faithful, humane, sincere, religious, and also to be so; but you may be able to change to the opposite qualities. And it must be understood that a prince, and especially a new prince, cannot observe all those things which are considered good in men, being often obliged, in order to maintain the state, to act against faith, against charity, against humanity, and against religion. And therefore, he must have a mind disposed to adapt itself according to the wind, and as the variations of fortune dictate, and, as I said before, not deviate from what is good, if possible, but be able to do evil if constrained.

A prince must take great care that nothing goes out of his mouth which is not full of the above-named five qualities, and, to see and hear him, he should seem to be all mercy, faith, integrity, humanity, and religion. And nothing is more necessary than to seem to have this last quality, for men in general judge more by the eyes than by the hands, for every one can see, but very few have to feel. Everybody sees what you appear to be, few feel what you are, and those few will not dare to oppose themselves to the many, who have the majesty of the state to defend them; and in the actions of men, and especially of princes, from which there is no appeal, the end justifies the means. Let a prince therefore aim at conquering and maintaining the state, and the means will always be judged honourable and praised by every one, for the vulgar is always taken by appearances and the issue of the event; and the world consists only of the vulgar, and the few who are not vulgar are isolated when the many have a rallying point in the prince. A certain prince of the present time, who it
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is well not to name, never does anything but preach peace and good faith, but he is really a great enemy to both, and either of them, had he observed them, would have lost him state or reputation on many occasions...

HOW MUCH FORTUNE CAN DO IN HUMAN AFFAIRS AND HOW IT MAY BE OPPOSED

It is not unknown to me how many have been and are of opinions that worldly events are so governed by fortune and by God, that men cannot by their prudence change them, and that on the contrary there is no remedy whatever, and for this they may judge it to be useless to toil much about them, but let things be ruled by chance. This opinion has been more held in our day, from the great changes that have been seen, and are daily seen, beyond every human conjecture. When I think about them, at times I am partly inclined to share this opinion. Nevertheless, that our freewill may not be altogether extinguished, I think it may not be altogether extinguished, I think it may be true that fortune is the ruler of half our actions, but that she allows the other half or thereabouts to be governed by us. I would compare her to an impetuous river that, when turbulent, inundates the plains, casts down trees and buildings, removes earth from this side and places it on the other; every one flees before it, and everything yields to its fury without being able to oppose it; and yet though it is of such a kind, still when it is quiet, men can make provision against it by dykes and banks, so that when it rises it will either go into a canal or its rush will not be so wild and dangerous. So it is with fortune, which shows her power where no measures have been taken to resist her, and directs her fury where she knows that no dykes or barriers have been made to hold her. And if you regard Italy, which has been the seat of these changes, and who has given impulse to them, you will see her to be a country without dykes or banks of any kind. If she had been protected by proper measures, like Germany, Spain, and France, this inundation would not have caused the great changes that it has, or would not have happened at all.

This must suffice as regards opposition to fortune in general. But limiting myself more to particular cases, I would point out how one sees a certain prince today fortunate and tomorrow ruined, without seeing that he has changes in character or otherwise. I believe this arises in the first place from the causes that we have already discussed at length; that is to say, because the prince who bases himself entirely on fortune is ruined when fortune changes. I also believe that he is happy whose mode of procedure accords with the needs of the times, and similarly he is unfortunate whose mode of procedure is opposed to the times. for one sees that men in those things which lead them to the aim that each one has in view, namely, glory and riches, proceed in various ways, one with circumspection, another with impetuosity, one by violence, another by cunning, one with patience, another with