

upon me, and shook my earlier faith. I derived from them not the most obvious teachings – on how to acquire and retain political power, or by what force or guile rulers must act if they are to regenerate their societies, or protect themselves and their States from enemies within or without, or what the principal qualities of rulers on the one hand, and of citizens on the other, must be, if their States are to flourish – but something else. Machiavelli was not a historicist: he thought it possible to restore something like the Roman Republic or Rome of the early Principate. He believed that to do this one needed a ruling class of brave, resourceful, intelligent, gifted men who knew how to seize opportunities and use them, and citizens who were adequately protected, patriotic, proud of their State, epitomes of manly, pagan virtues. That is how Rome rose to power and conquered the world, and it is the absence of this kind of wisdom and vitality and courage in adversity, of the qualities of both lions and foxes, that in the end brought it down. Decadent States were conquered by vigorous invaders who retained these virtues.

But Machiavelli also sets side by side with this the notion of Christian virtues – humility, acceptance of suffering, unworldliness, the hope of salvation in an afterlife – and he remarks that if, as he plainly himself favours, a State of a Roman type is to be established, these qualities will not promote it: those who live by the precepts of Christian morality are bound to be trampled on by the ruthless pursuit of power on the part of men who alone can re-create and dominate the republic which he wants to see. He does not condemn Christian virtues. He merely points out that the two moralities are incompatible, and he does not recognise an overarching criterion whereby we are enabled to decide the right life for men. The combination of *virtù* and Christian values is for him an impossibility. He simply leaves you to choose – he knows which he himself prefers.

The idea that this planted in my mind was the realisation, which came as something of a shock, that not all the supreme

# Crooked Timber Of Humanity Chapter

**L Darling-Hammond**



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