

News and Notes

THE MACHIAVELLI CONFERENCES IN ITALY (September, October, 1969): Italy may well have one of the hardest currencies, some of the most handsome factories, and many of the most spectacular superhighways in the world. But there is one domain in which its superiority to other nations is beyond question: the organization of academic conventions (*convegni*). Every time the centenary of the birth of an eminent personage recurs, the leading authorities in Italian and foreign universities are transported to an appropriate host city, entertained at concerts and plays, provided with elegant and well-equipped meeting rooms, and lodged, wined, and dined at first-category hotels—all at the expense of the state and of the local *enti di turismo*. Such honors have recently been paid to Dante, Galileo, and Vico. This year, five centuries after his birth in 1469, they have been paid to Machiavelli. And since Machiavelli surpasses even his well-studied predecessors in the abundance of scholarship and in the warmth of polemics dedicated to him, he has been found worthy not of one, but of four conferences, which lasted, with a couple of well-deserved recesses in between, for over two weeks this fall.

To be sure, even the most perfect organization occasionally runs into difficulties, and so did this one, in spite of some nine months of hard work by the two principal organizers, Salvo Mastellone and Sergio Bertelli. For one thing, the four-fold division inevitably produced a certain amount of repetition: two separate discussions of Machiavelli in France, for instance, and three different considerations of Machiavelli in Poland. For another thing, the themes were sometimes stated in such a way as to leave considerable doubt about their scope. Thus under the common heading of 'The Fortune of Machiavelli,' José Antonio Maravall talked almost exclusively about anti-Machiavellism, Franco Gaeta talked largely about Italian political writers of the sixteenth and seventeenth centuries, and Hanno Hebling talked about the history of Machiavelli scholarship right down to the demise of the autonomous 'German' school less than a decade ago.

Moreover, there were several notable lacunae in the roster of participants. Hans Baron could not come. Giuliano Procacci did not have time to prepare the two papers he had promised (although most of the speakers borrowed heavily from his book). Roberto Ridolfi gave no

more than his name to the local arrangements committee—perhaps because he was tired of conferences after putting on one of his own at the Accademia dei Lincei in the spring. The *Fiorentini* (by which is meant the professors at the Faculty of Letters of Florence and their dependents) did not even drop in to listen; and the task of delivering the indispensable oration at the Palazzo Vecchio, which by right belonged to one of them, had to be entrusted to the very Piemontese (and very eloquent) Luigi Firpo. A few of the participants, it must be admitted, ignored the prescribed limits and read for more than an hour from papers that had been distributed in advance. Others of them were apparently busy taking care of what is the secondary purpose of every Italian conference: the realignment of academic empires; and their business lunches and corridor cabals cut disastrously into the time allotted for sessions at the Palazzo dei Congressi in Florence.

Finally, the civil and ecclesiastical authorities who are always present at such affairs seem to have decided to boycott this one—all of them, that is, except the Post Office, which issued a commemorative stamp, and the archbishop of Perugia, who stopped briefly to chat with the rector of the university during an official reception. Indeed, had it not been for the timely intervention of the mayor of San Casciano and of one or two members of the Provincial Council, and had it not been for the generosity of the Contessa Serristori, who offered a lunch and a supper at Machiavelli's villa, the *Albergaccio*, there might have been no tribute to Machiavelli at all in his own city. For Florence is, as usual, without a city government; and unlike his Medici predecessors, the *commissario prefettizio* does not feel obliged to provide *panem et circenses* for his unruly subjects, who apparently prefer partisan bickering to assuming political responsibilities.

None of these minor defects, however, prevented this series of conferences from being one of the most provocative and the most productive ever held. The atmosphere was unusually conducive to free, frank, and sometimes even heated discussions—like the one that prolonged an afternoon session at I Tatti by almost an hour, as Bertelli and J. H. Whitfield cited passages in support of contrasting *termini ante quem* of the *Discourses*. The formal surroundings—from the halls of San Giorgio to the nineteenth-century baroque reading room of the University of Perugia—were unusually pleasant. Only one debate threatened to degenerate into a dialogue *à deux*; and Roland Mousnier, the current chairman, nipped it in the bud by sending everyone off to lunch.

All the meetings were well attended, by students and even the general public as well as by scholars. In fact, the one held in the spectacularly panoramic lecture hall of the Biblioteca Augusta of Perugia was so well attended that the crowd overflowed into the stairwell. The amenities were well-chosen and not burdensome. Even though Roberto Guicciardini's modernized *La Clizia* (in whiteface and masks) was somewhat inappropriate for historians, the *porchetta* served in the Papal fortress at Perugia could not have been more appropriate; and anyone who was not interested in the student *mimes* was free to go off to the current performance of the 'Umbria Sacra' series at San Domenico. The concert at San Casciano was even more appropriate, since, in good Cinquecento style, the performers were artisans rather than professionals (even though their music was all, ironically enough, composed under the inspiration of the 'anti-Machiavellian' Counter-Reformation). The two exhibits, one at San Casciano and the other in Palazzo Vecchio (arranged for by Emanuele Casamassima of the Biblioteca Nazionale), formed an integral part of the proceedings, for they included not only the earliest manuscripts of the major and minor works, but also documents like the *frammenti storici* and the quotations from Lucretius that scholars have not yet had a chance to account for. And the book display included the first volumes of Bertelli's magnificent edition of the *Opera Omnia* now being published by Giovanni Salerno in Milan—a must for every university library (although only two copies have as yet been sold in the United States, surprisingly enough).

Even though Machiavelli was the subject of all the conferences, and even though many of the same persons attended them all, monotony was carefully avoided by changing the general theme with each change in geographical location. Thus Machiavelli and Venice was the subject of discussion at the Cini Foundation, Machiavelli in his times at I Tatti, Machiavelli's subsequent influence at the Palazzo dei Congressi, and sixteenth-century anti-Machiavellism at Perugia. Variety was encouraged still further by modifications in the composition of the participants. Even though Italian remained the *lingua franca* of all sessions, English was prominent at I Tatti, and French was frequently used at Perugia. Yet the most remarkable aspect of the conferences was their truly international character. Almost all the nations engaged in historical research were represented—from Czechoslovakia to the United States, and from Spain to Japan (where 125,000 copies of the latest translation of Machiavelli's works have already been sold). Indeed, the only major absences

were Germany (Hebling, who reported on Germany, is a Swiss who speaks impeccable Italian) and Russia (where the invitations produced nothing but embarrassment for the recipients). This international character was fittingly expressed in the penultimate session, when two scholars, one French and one Neapolitan, took time off to thank the Newberry Library for making possible the research for their contributions.

Thus it is not surprising that the conferences brought to light a number of new theses and an immense amount of new information. And Machiavelli enthusiasts will be happy to know that all the papers will soon be published in four separate volumes by each of the sponsoring institutions. Gennaro Sasso showed that Machiavelli knew little about Venice and was blind to the urgency of a Mediterranean policy among the European powers. Felix Gilbert presented the first steps toward a thorough philological analysis of the *Istorie florentine*; and he suggested tentatively that the final version of Chapter I may be posterior to Chapter VI, while the last chapter may not have been intended as the end of the work. Nicolai Rubinstein, after a close examination of the chancery records, concluded that Machiavelli's role in the government was limited to suggesting policy, not to getting it adopted and carrying it out. Sergio Bertelli noticed, among other things, that Machiavelli's judgments of men were sometimes surprisingly erroneous—the one of Julius II, for instance, which gives no indication of the dogmatic and unrealistic attitude of the pope toward the Venetians. Carlo Dionisotti underlined the importance of Machiavelli's poetry (and Giorgio Spini coupled it in this respect with that of Michelangelo) at a moment when, after the death of Poliziano, creative literature had all but died in Florence.

Similarly, Luigi Firpo (in numerous informal *interventi* as well as in two formal papers) put Reginald Pole's reaction to *The Prince* in the context of Pole's own preoccupations at the time and traced anti-Machiavellism back to Machiavelli himself, with many contemporary references to his disagreeable personality. Christopher Morris found that Machiavelli was well known in England well before the translation of his works (and of Gentillet's diatribe against them) and that Marlowe's villain became French after the St. Bartholomew's Day Massacre. Salvo Mastellone dated the introduction of Machiavelli into French political thought with the crisis of 1562 and traced his influence thereafter through the many polemical pamphlets that Mastellone himself has

recently succeeded in identifying. Jan Malarczyck and Angiolo Danti disagreed over the extent of Machiavelli's penetration into Poland. But they both agreed that France as well as Padua provided a channel for the eastward diffusion of Italian culture and that Polish political writers in the age of Krzysztof Warszewicki ('the Polish Machiavelli') drew heavily on *The Prince* for their defense of royal supremacy.

Thus both Machiavelli and Machiavellism emerged from the conferences much more clearly delineated than ever before. For historical studies in these areas have made enormous progress in the past few years, and the conferences served admirably both to pool the results of recent research and to block up blind alleys that might lead research astray in the future. Still, the questions posed far outnumbered the questions answered—questions, for example, like who forged the letter about Machiavelli's pious death and what the Italian religious émigrés knew about their notorious compatriot. Other questions got lost in the shuffle: Hans Baron's suggestions for redating the last chapter of *The Prince*, for instance, and Cecil Grayson's revision of the usual attribution of the *Dialogo intorno alla nostra lingua*. Still other questions were categorically ruled out: the one speaker who inadvertently descended to discussing the role of Machiavelli in modern politics was reprimanded for mixing journalism with scholarship.

Indeed, it soon became apparent that the conferences marked not a conclusion but a beginning. Much about Machiavelli still lies buried under the avalanche of new documentation that has recently been uncovered, and the documentation itself is in danger of being dispersed before any further digging can be done—as a few hair-raising stories about the state of its preservation at the State Archives made very clear. The task is far too great to be entrusted either to one scholar or to one nation. What is needed, according to Bertelli in the brilliant and passionate exhortation that closed the last session, is an international institute capable of coordinating the work of scholars all over the world and of financing the most pressing project: a systematic inventory of all the relevant archival material. The editors of *Il Pensiero Politico* offered their services as a clearing house for practical suggestions toward this end; and Myron Gilmore offered the support of the Harvard Institute at I Tatti. But most of the participants, unfortunately, were too full of Machiavelli to do much of anything at the moment. Whether Bertelli's proposal is ever carried out will depend largely on their willingness to get to work again before they are faced with still another round of

centenary celebrations. After all, the annexation of Rome and the birth of Muratori are just around the corner. . . .

[ERIC COCHRANE]

THE OREGON SHAKESPEARE FESTIVAL, Ashland, Oregon, announces the following productions for its coming season, May 22–September 13, 1970: *The Merchant of Venice*, *The Comedy of Errors*, *King Lear*, *Richard II*. Reservations are currently being accepted, and the regular summer brochure will be available after January 1. Information concerning membership and ticket orders may be obtained from The Oregon Shakespeare Festival, Ashland, Oregon 97520.

REMBRANDT: EXPERIMENTAL ETCHER, an exhibition commemorating the 300th anniversary of Rembrandt's death [see RQ xxii, 300] will be on display at the Pierpont Morgan Library from November 26, 1969 to January 10, 1970.

THE FOUNDATION FOR REFORMATION RESEARCH sponsored a Sixteenth-Century Studies Conference, October 31–November 1. A discussion on the Marxist interpretation of the Reformation was led by Abraham Friesen (U of Calif., Santa Barbara), Claus-Peter Clasen (UCLA), and Paul Peachey (Catholic U). At the dinner meeting on October 31, Roger Manning (Cleveland SU) spoke on 'The Spread of the Popular Reformation in England' and Natalie Z. Davis spoke at the luncheon meeting, November 1. Members of the local arrangements committee were Chairman, James Hitchcock (St. Louis U), Lowell H. Zuck (Eden Theological Seminary), and Carl S. Meyer (Concordia Seminary, and Executive Director, Foundation for Reformation Research).

THE WALTERS ART GALLERY, Baltimore, presented a series of four lectures during October on 'The Renaissance Art of Florence.' The speakers were Theodore L. Low (Walters AG), 'Aspects of Florentine Architecture in the Fifteenth Century'; Frederick Hartt (U of Virginia), 'Two Unrecognized Revolutionaries: Gentile da Fabriano and Fra Angelico'; John White (Johns Hopkins U), 'Style and Paradox in the Early Sixteenth Century'; and John T. Paoletti (Dartmouth C), 'Ghiberti and Donatello.'

THE UCLA CENTER FOR MEDIEVAL AND RENAISSANCE STUDIES will appoint several research assistants at \$303 per month or \$3,030 for the ten months of the academic year 1970-71. Three are designated for the Byzantine field. Applicants should be studying for a Ph.D. in some phase of Medieval or Renaissance studies construed as including the West, Byzantium, the Slavic world, Islam, Judaism, and the Minor Eastern Christian communities. For further information applicants should write to The Director, Center for Medieval and Renaissance Studies, University of California, Los Angeles, California 90024. The closing date for applications is March 1, 1970.

THE VENICE COMMITTEE, INTERNATIONAL FUND FOR MONUMENTS, INC., is asking support for its program of restoration and conservation of threatened works of art in Venice. The Committee, which works with the approval of the United Nations, cooperates closely with local museum and architectural authorities. Funds supplied by the Committee have already made possible the restoration of the façade of the Ca d'Oro, and a three-year program of cleaning and re-backing of the Tintoretto's of the Scuola di San Rocco has been begun. Contributions (which are tax-deductible) should be sent to the Venice Committee, International Fund for Monuments, Inc., 15 Gramercy Park, New York, N.Y. 10003.

A SYMPOSIUM ON ERASMUS, commemorating the 500th anniversary of Erasmus' birth, was held at the Folger Library on November 22. During the morning session the following papers were presented: Roland Bainton (Yale U, Emeritus), 'The Young Erasmus: Pagan or Christian?'; Richard Schoeck (St. Michael's C, Toronto), 'Erasmus and the Renaissance: Rediscovery of Tradition,' and Emile Telle (Catholic U), 'Dolet and Erasmus.' During the afternoon session Craig Thompson (U of Pennsylvania) led a discussion with the speakers and audience participating.

THE ANGLO-AMERICAN ASSOCIATES plan to launch a triannual interdisciplinary newsletter early in 1970. Roger Howell (Bowdoin C) will serve as editor. Inquiries and news items should be addressed to Ruth Emery, Executive Secretary of the Anglo-American Associates, 117 East 35th Street, New York, N.Y. 10016.

THE CELEBRAZIONI BOIARDESCHE were held at Scandiano and Reggio Emilia, on April 25, 26, 27, 1969. Papers dealt with Boiardo's works, his relationship to '400 Humanism, his part in the chivalric poem tradition, his language, his sources, and his influence on later readers and writers, and included Lienhard Bergel (April 26) on 'Due Timoni: Boiardo e Shakespeare' and James Mirolo (April 27) on 'La fortuna del Boiardo in Inghilterra e in America.' As part of the celebrations, there were tours of the historical and literary spots in the area (Canossa, Petrarch's Tempietto at Selvapiana, Ariosto's Mauriziano villa, and places associated with Boiardo), and the closing event was a concert of '400 music and poetry of the court of the Estensi. The transactions of the convention will be published in the spring of 1970 by Leo Olschki.

NEW APPOINTMENTS AT THE FOLGER include O. B. Hardison, Jr., as Director, succeeding Louis B. Wright; Philip A. Knachel as Associate Director; and Otis Green [Representative for Hispanic Literature RSA] as consultant in Spanish Literature of the Renaissance.

A new fellowship program was initiated in July, 1969, establishing three categories of fellowships: a group of dissertation-year fellowships for students completing doctoral dissertations requiring the use of documents in the Folger; a group of short-term fellowships, including tenure in the summer; and a group of senior fellowships for post-Ph.D. scholars. The program will be administered by a group appointed from universities and colleges in the Washington area, and applications will be reviewed on July 1, Nov. 1, and Mar. 1 of each academic year.