

## <<伟大的政治思想家读本>>

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## 前言

**PREFACE TO THE SIXTH EDITION** This 2000 edition of Great Political Thinkers marks the fiftieth publication year of this best-selling textbook of the history of political philosophy. Political theory has changed since 1951. Rawls was not on the scene yet, Berlin barely was a presence, and Hayek was author of a recent anti-planning work. Topical thinkers included those who are not so considered now. Communism was a much larger presence--to say the least. Fascism was a recent force. For the sixth edition, Great Political Thinkers features a tripartite division. I have written a new Christianity section, incorporating material from my father, and retitled the chapter including the section "The Jewish Belief in One God, and Christian Love," closer to my father's original titles. I have revised the Hegel chapter and added new reading selections to it and the chapter on Kant. Tocqueville and Mill now are in separate chapters from the single "The Dilemma of Democracy: Liberty and Equality" chapter comprising both of them in previous editions, and I have added to the Mill chapter. A Mill reading from the first four editions of Great Political Thinkers has been returned to this edition. The Nietzsche section has been separated into a chapter. The chapters on liberalism, socialism, and the welfare state have been reworked--the chapters most revised over the half-century. Keynes and Myrdal have been moved from the chapter now titled "From Classical Liberalism to Democratic Socialism," and Thomas Hill Green and Harold Laski (of whom my father was a student) have been added in their places. Keynes and Myrdal, together with William Beveridge (also, with Green and Laski, new to this edition), now comprise the following chapter, "The Welfare State." I almost entirely have rewritten the Keynes section introductory essay. In place of the fifth edition chapter on Hayek, the chapter "Libertarianism," incorporating a new introductory essay on Hayek and Milton Friedman (who is new to this edition), is substituted. The chapter on Isaiah Berlin is new and I have rewritten the Rawls chapter. Bill Herms prepared new bibliographical entries and provided general advice, significantly contributing to this edition. I again should like to thank Larry Adams, Tom Schrock, and Gordon Baker for their advice, encouragement, and assistance. Bill, Larry, and Rob Ebenstein read new introductory essay drafts. Finally, I especially should like to thank David Tatom for having given me the opportunity to revise the fifth edition of Great Political Thinkers, making this edition and my other related work possible.

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### 内容概要

这是一部有关西方著名政治思想家的生平活动、思想特点及主要著作摘要的选集，从柏拉图到伯林、哈耶克，基本涵盖了西方政治思想起源、发展的整个过程。

其锁定的主要读者群应该是那些对西方政治思想史有足够兴趣的青年学子。

本书突出优点是读者描绘了一幅全面、清晰、系统的西方政治思想史的全景图，并通过作者的分析，使读者得以深入理解诸多思想家的思想精髓与发展脉络。

但这种学习方法又有其不足之处，这些书更多反映的是作者的理解与思考。

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## 章节摘录

KINGS ARE SUBJECT TO PRIESTS      Just as the founding of a city or kingdom may suitably be learned from the way in which the world was created, so too the way to govern may be learned from the divine government of the world.      Before going into that, however, we should consider that to govern is to lead the thing governed in a suitable way towards its proper end. Thus a ship is said to be governed when, through the skill of the pilot, it is brought unharmed and by a direct route to harbour. Consequently, if a thing be directed to an end outside itself ( as a ship to the harbour ) , it is the governors duty, not only to preserve the thing unharmed, but further to guide it towards this end. If, on the contrary, there be a thing whose end is not outside itself, then the governors endeavours will merely tend to preserve the thing undamaged in its proper perfection.      Nothing of this kind is to be found in reality, except God Himself, Who is the end of all. However, as concerns the thing which is directed to an end outside itself, care is exercised by different providers in different ways. One might have the task of preserving a thing in its being, another of bringing it to a further perfection. Such is clearly the case in the example of the ship; ( the first meaning of the word gubernator [governor] is pilot ) . It is the carpenters business to repair anything which might be broken, while the pilot bears the responsibility of bringing the ship to port, It is the same with man. The doctor sees to it that a mans life is preserved; the tradesman supplies the necessities of life; the teacher takes care that man may learn the truth; and the tutor sees that he lives according to reason.      Now if man were not ordained to another end outside himself, the above-mentioned cares would be sufficient for him. But as long as mans mortal life endures there is an extrinsic good for him, namely, final beatitude which is looked for after death in the enjoyment of God, for as the Apostle says: "As long as we are in the body we are far from the Lord." Consequently the Christian man, for whom that beatitude has been purchased by the blood of Christ, and who, in order to attain it, has received the earnest of the Holy Ghost, needs another and spiritual care to direct him to the harbour of eternal salvation, and this care is provided for the faithful by the ministers of the church of Christ.

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