

<<论政府原理>>

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内容概要

囊括了所有著名的经典原著，但与此同时，它又扩展了传统的评价尺度，以便能够纳入范围广泛、不那么出名的作品。
每一本书都有一个评论性的导言，加上历史年表、生平梗概、进一步阅读指南，以及必要的词汇表和原文注解。

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作者简介

John of Salisbury (c 1115-1180) Was the foremost political theorist of his age. .He was trained in scholastic theology and philosophy , and his writings are invaluable as a summary of many of the metaphysical speculations of his time. The Policraticus is his main work , and is regarded as the first complete work of political theory to be written in the Latin Middle Ages.

Cary Nederman ' s new edition and translation , currently the only available version in English , is primarily aimed at undergraduate students of the history of political thought and medieval history. His new translation show the importance of this text in understanding the mores, forms of conduct and beliefs of the most powerful and learned segments of twelfth-century Western Europe. Endeavouring to reform the education of clerics like himself, John of Salisbury touches on many important themes in political thought, including the nature of justice and law, the foundations of social and political organization, and tyranny and its consequences. A work in the mirror-for-princes genre, the Policraticus was also seen by contemporaries as an advice book for courtiers and subjects , as well as a survey of the ideals and aspirations of the twelfth-century church and court.

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There is wholly or mainly this difference between the tyrant and the prince: that the latter is obedient to law, and rules his people by a will that places itself at their service, and administers rewards and burdens within the republic under the guidance of law in a way favourable to the vindication of his eminent post, so that he proceeds before others to the extent that, while individuals merely look after individual affairs, princes are concerned with the burdens of the entire community. Hence, there is deservedly conferred on him power over all his subjects, in order that he may be sufficient in himself to seek out and bring about the utility of each and all, and that he may arrange the optimal condition of the human republic, so that everyone is a member of the others. In this, nature, that best guide to living, is to be followed, since it is nature which has lodged all of the senses in the head as a microcosm, that is, a little world, of man, and has subjected to it the totality of the members in order that all of them may move correctly provided that the will of a sound head is followed. The prince is raised to the apex and becomes illustrious, therefore, as a result of his many and great privileges which are as numerous and extensive as are thought to be necessary for him. Certainly this is proper because nothing is useful to the people except that which fulfills the needs of the prince, since his will should never be found opposed to justice. Therefore, according to the general definition, the prince is the public power and a certain image on earth of the divine majesty. Beyond doubt the greatest part of the divine virtue is revealed to belong to the prince, in so far as at his nod men bow their heads and generally offer their necks to the axe in sacrifice, and by divine impulse everyone fears him who is feared himself. I do not believe that this could have happened unless it happened at the divine command. For all power is from the Lord God, and is with Him always, and is His forever. Whatever the prince can do, therefore, is from God, so that power does not depart from God, but it is used as a substitute for His hand, making all things learn His justice and mercy.

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