

## <<论政府原理>>

### 图书基本信息

书名：<<论政府原理>>

13位ISBN编号：9787562023975

10位ISBN编号：7562023972

出版时间：2003-7

出版时间：中国政法大学出版社

作者：(英国)萨尔兹伯利的约翰著

页数：240

版权说明：本站所提供下载的PDF图书仅提供预览和简介，请支持正版图书。

更多资源请访问：<http://www.tushu007.com>

## <<论政府原理>>

### 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。

## &lt;&lt;论政府原理&gt;&gt;

## 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.

# <<论政府原理>>

## 书籍目录

Contents Acknowledgements Editor ' s introduction Bibliographical note Principal events in the life of John of Salisbury Prologue BOOK Chapter 1 What most harms the fortunate Chapter 2 In what consists devotion to unsuitable goals Chapter 3 The distribution of duties according to the political constitution of the ancients BOOK Prologue Chapter 1 Of the universal and public welfare Chapter 3 That pride is the root of all evil and passionate desire a general leprosy which infects all Chapter 4 The flatterer , the toady and the cajoler , than whom none is more pernicious Chapter 6 The multiplication of flatterers is beyond number and pushes out of distinguished houses those who are honourable Chapter 10 That the Romans are dedicated to vanity and what the ends of flatterers are Chapter 15 That it is only permitted to flatter him who it is permitted to slay ; and that the tyrant is a public enemy BOOK Prologue Chapter 1 On the difference between the prince and the tyrant , and what the prince is Chapter 2 What law is ; and that the prince , although he is an absolutely binding law unto himself , still is the servant of law and equity , the bearer of the public persona , and sheds blood blamelessly Chapter 3 That the prince is a minister of priests and their inferior ; and what it is for rulers to perform their ministry faithfully Chapter 4 That the authority of divine law consists in the prince being subject to the justice of law Chapter 5 That the prince must be chaste and shun avarice Chapter 6 That the ruler must have the law of God always before his mind and eyes , and he is to be proficient in letters , and he is to receive counsel from men of letters Chapter 7 That the fear of God should be taught , and humility should exist , and this humility should be protected so that the authority of the prince is not diminished ; and that some precepts are flexible , others inflexible Chapter 8 Of the moderation of the prince ' s justice and mercy , which should be temperately mixed for the utility of the republic Chapter 9 What it is to stray to the right or to the left , which is forbidden to the prince Chapter 10 What utility princes may acquire from the cultivation of justice Chapter 11 What are the other rewards of princes Chapter 12 By what cause rulership and kingdoms are transferred BOOK Prologue Chapter 1 Pligarch ' s letter instructing Trajan Chapter 2 According to Plutarch , what a republic is and what place is held in it by the soul of the members Chapter 3 What is principally directed by Oligarch ' s plan ... Chapter 6 Of the prince , who is the head of the republic , and his election , and privileges , and the rewards of virtue and sin ; and that blessed Job should be imitated ; and of the virtue of blessed Job Chapter 7 What bad and good happen to subjects on account of the morals of princes ; and that the examples of some stratagems strengthen this Chapter 8 Why Trajan seems to be preferable to all others Chapter 9 Of those who hold the place of the heart , and that the iniquitous are prevented from counselling the powerful , and of the fear of God , and wisdom , and philosophy Chapter 10 Of the flanks of the powerful , whose needs are to be satisfied and whose malice is to be restrained Chapter 11 Of the eyes , ears and tongue of the powerful , and of the duties of governing , and that judges ought to have knowledge of right and equity , a good will and the power of execution , and that they should be bound by oath to the laws and should be distanced from the taint of presents Chapter 15 What pertains to the sacred calling of proconsuls , governors and ordinary justices , and to what extent it is permitted to reach out for gifts ; and of Cicero , Bernard , Martin and Geoffrey of Chartres Chapter 17 Money is condemned in favour of wisdom ; this is also approved by the examples of the ancient philosophers BOOK Prologue Chapter 1 That the Hand of the republic is either armed or unarmed ; and which one is unarmed , and regarding its duties Chapter 2 That military service requires selection , knowledge and practice Chapter 6 What ills arise from disregard by our countrymen for the selection of soldiers , and how Harold tamed the Welsh Chapter 7 What is the formula of the oath of the soldier , and that no one is permitted to serve in the army without it Chapter 8 The armed soldier is by necessity bound to religion , in just the way that the clergy is consecrated in obedience to God ; and that just as the title of soldier is one of labour , so it is one of honour Chapter 9 That faith is owed to God in preference to any man whomsoever , and man is not served unless God is served Chapter 18 The examples of recent history , and how King Henry the Second quelled the disturbances and violence under King Stephen and pacified the island Chapter 19 Of the honour to be exhibited by soldiers , and of the modesty to be shown ; and who are the transmitters of the military arts , and of certain of their general precepts Chapter 20 Who are the feet of the republic and regarding the care devoted to them Chapter 21 The

## &lt;&lt;论政府原理&gt;&gt;

republic is arranged according to its resemblance to nature, and its arrangement is derived from the bees Chapter 22 That without prudence and forethought no magistracy remains intact , nor does that republic flourish the head of which is impaired Chapter 24 The vices of the powerful are to be tolerated because with them rests the prospect of public safety , and because they are the dispensers of safety just as the stomach in the body of animals dispenses nourishment , and this is by the judgment of the Lord Adrian Chapter 25 Of the coherence of the head and the members of the republic ; and that the prince is a sort of image of the deity , and of the crime of high treason and of that which is to be kept in fidelity Chapter 26 That vices are to be endured or removed and are distinguished from flagrant crimes ; and certain general matters about the office of how much reverence is to be displayed towards him Chapter 29 That the people are moulded by the merits of the prince and the government is moulded by the merits of the people, and every creature is subdued and serves man at God ' s pleasure BOOK

Prologue Chapter 1 That the Academics are more modest than other philosophers whose rashness blinds them so that they are given to false beliefs Chapter 2 Of the errors of the Academics ; and who among them it is permitted to imitate; and those matters which are doubtful to the wise man Chapter 7 That some things are demonstrated by the authority of the senses, others by reason, others by religion ; and that faith in any doctrine is justified by some stable basis that need not be demonstrated ; and that some things are known by the learned themselves, others by the uncultivated ; and to what extent there is to be doubt ; and that stubbornness most often impedes the examination of truth Chapter 8 That virtue is the unique path to being a philosopher and to advancing towards happiness ; and of the three degrees of aspirants and of the three schools of philosophers Chapter 11 What it is to be a true philosopher ; and the end towards which all writings are directed in their aim Chapter 17 Of ambition, and that passion accompanies foolishness ; and what is the origin of tyranny ; and of the diverse paths of the ambitious Chapter 21 Of hypocrites who endeavour to conceal the disgrace of ambition under the false pretext of religion Chapter 25 Of the love and acclaim of liberty ; and of those ancestors who endured patiently free speaking of the mind ; and of the difference between an offence and a taunt BOOK Prologue Chapter 12 that some long to be modelled after beasts and insensate creatures ; and how much humanity is to be afforded to slaves ; and of the pleasures of three senses Chapter 16 Of the four rivers which spring for Epicureans from the fount of lustfulness and which create a deluge by which the world is nearly submerged ; and if the opposite waters and the garments of Esau Chapter 17 In what way the tyrant differs from the prince ; and of the tyranny of priests ; and in what way a shepherd, a thief and an employee differ from one another Chapter 18 Tyrants are the Ministers of God; and what a tyrant is ; and of the moral characters of Gaius Caligula and his nephew Nero and each of their ends Chapter 20 That by the authority of the divine book it is lawful and glorious to kill public tyrants , so long as the murderer is not obligated to the tyrant by fealty nor otherwise lets justice or honour slip Chapter 21 All tyrants reach a miserable end ; and that God exercises punishment against them if the human hand refrains , and this is evident from Julian the Apostate and Many examples in sacred scripture Chapter 22 Of Gideon , the model for rulers , and Antiochus Chapter 23 The counsel of Brutus is to be used against those who not only fight but battle schismatically for the supreme pontificate ; and that nothing is calm for tyrants Chapter 25 What is the most faithful path to be followed towards what the Epicureans desire and promise Index

## &lt;&lt;论政府原理&gt;&gt;

## 章节摘录

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 fear itself. 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.

<<论政府原理>>

版权说明

本站所提供下载的PDF图书仅提供预览和简介，请支持正版图书。

更多资源请访问:<http://www.tushu007.com>