

<<培根随笔集>>

图书基本信息

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内容概要

STUDIES SERVE for delight, for ornament, and for ability. Their chief use for delight, is in privateness and retiring; for ornament, is in discourse; and for ability, is in the judgment, and disposition of business. If his wit be not apt to distinguish or find differences, let him study the Schoolmen; for they are cymini sectores. If he be not apt to beat over matters, and to call up one thing to prove and illustrate another, let him study the lawyers' cases. So every defect of the mind, may have a special receipt.

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作者简介

培根(FRANCIS BACON), 1561 ~ 1626, 英国著名的唯物主义哲学家、科学家和教育家。1597年,《培根论人生》在英国首版后,即以文笔优美、语句简洁、趣味隽永、格言精妙而大受欢迎,多次再版重印,历四百多年而未衰,被译成世界上几乎所有文字。2000年还被美国公众评选为最受喜爱的十本著作之一。它与《蒙田随笔集》、《帕斯卡尔思想录》一起,被人们誉为欧洲近代哲理散文三大经典。

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书籍目录

THE LIFE OF FRANCIS BACON
PROLOGUE
PREFACE
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OF ENVY
OF LOVE
OF GREAT PLACE
OF BOLDNESS
OF GOODNESS AND GOODNESS
OF NATURE
OF NOBILITY
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章节摘录

Neither is that state (which, for any thing I know, is almost peculiar to England, and hardly to be found anywhere else, except it be perhaps in Poland) to be passed over; I mean the state of free servants, and attendants upon noblemen and gentlemen; which are no ways inferior unto the yeomanry for arms. And therefore out of all questions, the splendor and magnificence, and great retinues and hospitality, of noblemen and gentlemen, received into custom, doth much conduce unto marhal greatness. Whereas, contrariwise, the close and reserved living of noblemen and gentlemen, causeth a penury of military forces. By all means it is to be procured, that the trunk of Nebuchadnezzar's tree of monarchy, be great enough to bear the branches and the boughs; that is, that the natural subjects of the crown or state, bear a suffiaent proporhon to the stranger subjects, that they govern. Therefore all states that are liberal of naturalizahon 1:owards strangers are fit for empire. For to think that an handful of people can, with the greatest courage and policy in the world, embrace too large extent of dominion, it may hold for a time, but it will fail suddenly. The Spartans were a nice people in point of naturalization; whereby, while they kept their compass, they stood firm; but when they did spread, and their boughs were becomen too great for their stem, they became a windfall, upon the sudden. Never any state was in this point so open to receive strangers into their body, as were the Romans. Therefore it sorted with them accordingly; for they grew to the greatest monarchy. Their manner was to grant naturalization (which they called jus civitatis), and to grant it in the highest degree; that is, not only jus commercii, jus connubii, jus haereditatis; but also jus suffragii, and jus honorum. And this not to singular persons alone, but likewise to whole families; yea to cities, and sometimes to nations. Add to this their custom of plantation of colonies; whereby the Roman plant was removed into the soil of other nations. And puthng both constitutions together, you will say that it was not the Romans that spread upon the world, but it was the world that spread upon the Romans; and that was the sure way of greatness. I have marvelled, sometimes, at Spain, how they clasp and contain so large dominions, with so few natural Spaniards; but sure the whole compass of Spain, is a very great body of a tree; far above Rome and Sparta at the first. And besides, though they have not had that usage, to naturalize liberally, yet they have that which is next to it; that is, to employ, almost indifferently, all nations in their militia of ordinary soldiers; yea, and sometimes in their highest commands. Nay, it seemeth at this instant they are sensible, of this want of natives; as by the Ptagmatical Sanction, now published, appeareth. It is certain that sedentary, and wituln-door arts, and delicate manufactures (that require rather the finger than the arm), have, in their nature, a contrariety to a nilitary disposition. And generally, all warlike people are a little idle, and love danger better than travail. Neither must they be too much broken of it, if they shall be preserved in vigor.

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