

<<神圣政体和世俗政体>>

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前言

My first thanks are to the editors of Cambridge Texts in the History of Political Thought for inviting me to prepare this edition. This was done largely in Cambridge during 1990. Specifically my thanks to Richard Tuck for advice given despite the toils of bringing his edition of Leviathan to its conclusion; to Raymond Geuss; and especially to Quentin Skinner for help and much typical kindness. During my stay in Cambridge, solicited and unsolicited assistance saved hours of time. Much of this help was given during lunch at Clare Hall and during random, if sometimes subversive, breaks in the University Library Tea Room. My thanks to the denizens of the latter and to the fellows and Anthony Low, President of the former - a college of surpassing friendliness. In particular I am grateful to Hugh Williamson for transliterating Hebrew, Pascalis Kitromilides for advice on some of the Greek, John Kilcullen for helping with Lawson's non-citation of medieval texts. Additional thanks are due to John Morrill and Mark Goldie, and to Ian Maclean, who made me feel a little less foolish for being unable to trace a reference to Grotius; to Bruce Kaye (for more Hebrew); to Paddy Schreuder for all the hard work on Dr Carr's convoluted and misprinted poem; to Averil Condren for further help, sub-editing and the index; and to Libi Nugent for keyboard skills, intelligent attention to detail and her wry patience. My thanks also to Laurien Berkeley for copy-editing. I am grateful to the University of New South Wales Faculty of Arts Research Grants Committee for financial support. To Dona Haycraft and John Chalmers, who turned casual neighbourliness into lasting fellowship, my part in this text is dedicated.

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内容概要

《神圣政体和世俗政体》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

作者：(英国)英乔治·劳尔森 (George Lawson) Lawson's *Politica* is a systematic treatise on politics in Church and State, and is arguably the most significant work of political theory to have been printed during the Restoration crisis of 1659 - 60. The work was widely discussed during the seventeenth century and its conceptual vocabulary applied in discussions of the revolution of 1688 - 9, when it was also posthumously republished. Despite Lawson's fame, however, his work fell into relative obscurity during the eighteenth century but has recently been the subject of renewed scholarly interest. *Politica* has been reassessed as both historically and theoretically significant, and Lawson's contextual and interpretative importance emphasized, as a writer who enriches our understanding of Hobbes and Locke. This new modern edition is the first to be based on, and to correct, the rare and badly printed edition of 1660 and the partially corrected edition of 1689. Containing a full scholarly apparatus, it is designed to make this significant work accessible to students as well as specialists through substantial introduction and notes, contextual material and bibliographical guide. CONAL CONI)REN is Professor of Political Science in the University of New South Wales. His books include *Status and Appraisal of Classic Texts* (1985) and *George Lawson's Politica and the English Revolution* (1989).

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章节摘录

In the time of our divisions, and the execution of God's judgements upon the three nations, I set my self to enquire into the causes of our sad and woeful condition, and to think of some remedies to prevent our ruin. Whilst I was busy in this search, I easily understood, that the subject of our differences was, not only the state but the church. This gave occasion to peruse such authors as write of government, and to study the political part of the holy Scriptures, wherein I found many things concerning the constitution, the administration, the corruption, the conversion and subversion of civil states and kingdoms, with much of church-discipline. There I observed certain rules of government in general, and some special, and proper to civil, or else to ecclesiastical polities. All these, according to my poor ability I reduced to method, and applied them to our own church and state severally. I further took notice of our principal differences both civil and ecclesiastical, and did freely deliver mine own judgement concerning the particular parties, and their opinions, yet so that I endeavoured to be of no party, as a party. And though in some things I differ from them, yet it was not out of singularity, or a humour of opposition, but out of an unfeigned desire of truth; which in many things I found so evident, that whatsoever should not acknowledge it, must needs be willful, and blinded with partiality or prejudice. Whilst I go on in this work I easily perceived, that as our sins and impenitency brought God's judgements upon us, 'An almost universal explanation: 'But our sins being ripe, there was no preventing of God's Justice, from reaping that glory in our Calamities, which we robbed him of in our prosperitie,' Eikon Basilike (London, 1649), P. 4.

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