

MARSILIUS · DEFENSOR PACIS

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DEFENSOR PACIS

1522

# Defensor Pacis

**Marsilius (of Padua)**



## Defensor Pacis:

*Marsilius of Padua: The Defender of the Peace* Marsilius of Padua, 2005-11-24 The Defender of the Peace of Marsilius of Padua is a massively influential text in the history of western political thought Marsilius offers a detailed analysis and explanation of human political communities before going on to attack what he sees as the obstacles to peaceful human coexistence principally the contemporary papacy Annabel Brett's authoritative rendition of the Defensor Pacis was the first new translation in English for fifty years and a major contribution to the series of Cambridge Texts all of the usual series features are provided included chronology notes for further reading and up to date annotation aimed at the student reader encountering this classic of medieval thought for the first time This edition of The Defender of the Peace is a scholarly and a pedagogic event of great importance of interest to historians political theorists theologians and philosophers at all levels from second year undergraduate upwards *The Defensor Pacis of Marsilius of Padua* Charles William Previté-Orton, 1928

**The Defensor Pacis of Marsilius of Padua** Marsilius (of Padua), 1928 **The Defensor Pacis of Marsiglio of Padua** Ephraim Emerton, 1920 **Marsilius of Padua** Marsilius (of Padua), 1967 *The Defensor Pacis of Marsiglio of Padua. A Critical Study.* (Repr.) Ephraim Emerton, 1951 **The Defensor Pacis of Marsiglio of Padua; a Critical Study** Ephraim Emerton, 2013-09 This historic book may have numerous typos and missing text Purchasers can usually download a free scanned copy of the original book without typos from the publisher Not indexed Not illustrated 1920 edition Excerpt Deliciae Eruditorum Florence 1769 vol xviii pp 50 184 All three of these rare books are in the library of Harvard College so on pro libito If all persons of this sort are to be exempted from the jurisdiction of civil rulers with immunity also from public burdens it seems a very obvious danger that the greater part of mankind may slip into these orders If this should happen the coercive jurisdiction of rulers would be left without effect a grave evil and corruption of the republic For whoever enjoys the honors and advantages of a civil community as for example the peace and protection of the human Lawgiver should not be exempted from its burdens and its jurisdiction without the action of the Lawgiver itself To avoid this we must admit in accordance with the Truth that the ruler has jurisdiction over all bishops or presbyters and clergymen by authority of the Lawgiver In order that the republic may not go to pieces through undue multiplicity of powers J The ruler ought further to assign a certain number of clergymen to each district subject to him as also of every other class of citizens lest through their undue increase they come to resist the coercive power of the ruler or otherwise to disturb the peace of the realm and impede the community or the kingdom in carrying out its necessary activities In the effective sense of the word judge there is but one who can give final judgment as to transgressions of the divine law that is Christ and no other In this world there is no judge who can exercise coercive jurisdiction for such offences he priest is so far as this world is concerned only a doctor or expert His business is to teach to exhort to convince by *The Defensor Pacis of Marsiglio of Padua* Ephraim Emerton, 2018-10-07 This work has been selected by scholars as being culturally important and is part of the knowledge base of civilization as we

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