

**JOHN NEVILLE FIGGIS (n. 1866)**



*Suposing that one of "the Martians," depicted by Mr. G. H. Wells in his "War of the Worlds" had conquered the microbes of our atmosphere, instead of succumbing to them, as did his co-planetaries; and supposing that the social and political affairs of earth resumed their normal course, what features would strike our strange visitor most acutely and lead to the keenest enquiry on the part of this spectator, ex hypothesi intellectual, observant, and unscrupulous? I think, that Christianity, both as a living influence, and as the result of abiding historical forces, would be, if not the sole, at least one of the main objects of his attention and interest.*

- ◆Pastor da igreja anglicana. Autor da Escola Histórica inglesa.
- ◆Particularmente influenciado por Gierke e Maitland, assume uma espécie de pluralismo corporativo, retomando algumas das sementes lançadas por Althusius.
- ◆Criticando a ideia de soberania absoluta e de unitarismo do Estado, considera este como uma hierarquia ascendente de grupos, como uma coordenação de associações.
- ◆Defende assim a autonomia dos grupos dentro do Estado, estudando particularmente as relações entre este e as igrejas.

- Churches in Modern State*, Harlow, Longman, 1913. Nova ed., Bristol, Thoemmes Press, 1997.
- The Will to Freedom*, Nova York, 1917.
- The Political Aspects of St. Augustine's City of God*, Londres, 1921.
- Studies of Political Thought from Gerson to Grotius. 1414-1625*, 1907. ,2ª ed., Cambridge, 1923; 3ª ed. Nova York, Harper Bros., 1960; nova ed., Bristol, Thoemmes Press, 1998.
- The Divine Rights of Kings*, Cambridge, 1934 (cfr.*El Derecho Divino de los Reyes*, trad. cast., México, Fondo de Cultura Economica, 1942.

• *The Pluralist Theory of State*, Londres, Routledge & Kegan Paul, 1989. Com Colz, Georges Douglas, Laski, Harold J., in Hirst, Paul Q..

➤ 1913 *Churches in Modern State*