

Contents

Chapter 1 Greek Culture	2
<i>The Funeral Oration of Pericles</i> Thucydides	4
<i>The Apology</i> Plato	9
<i>Politics</i> Aristotle.....	17
Chapter 2 Roman Culture	26
<i>Roman Oration</i> Aelius Aristides	28
<i>The Meditations</i> Marcus Aurelius	32
Chapter 3 Early Christianity	40
<i>The Gospel According to St. Matthew</i>	42
<i>The City of God</i> Saint Augustine	46
Chapter 4 Middle Ages	56
<i>Summa Theologica</i> Thomas Aquinas	58
<i>The Christian Way of Life</i> St. Benedict of Nursia	62
Chapter 5 Renaissance	68
<i>Oration on the Dignity of Man</i> Pico della Mirandola	70
<i>The Prince</i> Niccolò Machiavelli.....	74
Chapter 6 The Reformation	82
<i>On Papal Power; Justification by Faith;</i> <i>The Interpretation of the Bible</i> Martin Luther	84
<i>The Institutes</i> John Calvin	92
Chapter 7 The Scientific Revolution	104
<i>Attack on Authority and Advocacy of Experimental Science</i> Francis Bacon	106
<i>Discourse on Method</i> René Descartes	111

Chapter 8 The Enlightenment	120
<i>What is Enlightenment?</i> Immanuel Kant	122
<i>The Age of Reason</i> Thomas Paine	125
<i>The Second Treatise of Government</i> John Locke	130
Chapter 9 Romanticism	138
<i>Preface to Lyrical Ballads; The Tables Turned</i> William Wordsworth	140
<i>Faust</i> Johann Wolfgang von Goethe	146
Chapter 10 Socialism	154
<i>The Communist Manifesto</i> Karl Marx and Friedrich Engels	156
<i>The Old Curiosity Shop</i> Charles Dickens	167
Chapter 11 Liberalism	178
<i>The Wealth of Nations</i> Adam Smith	180
<i>On Liberty</i> John Stuart Mill	184
<i>Liberal Legislation and Freedom of Contract</i> Thomas Hill Green	188
Chapter 12 Darwinism	196
<i>On the Origin of Species; The Descent of Man</i> Charles Darwin	198
<i>Social Statics</i> Herbert Spencer	204
Chapter 13 The Challenge to the Tradition	210
<i>The Will to Power; The Antichrist</i> Friedrich Nietzsche	212
<i>Civilization and Its Discontents</i> Sigmund Freud	220
Chapter 14 The Modernist Movement	228
<i>Manifesto of Surrealism</i> André Breton	230
<i>Ulysses</i> James Joyce	234
<i>The Second Coming</i> W.B. Yeats	239
<i>since feeling is first</i> e.e. cummings	242
Chapter 15 The West in an Age of Globalism	248
<i>Existentialism Is a Humanism</i> Jean-Paul Sartre	250
<i>The Feminine Mystique</i> Betty Friedan	256
Appendix 1 A Sketch of Western Civilization	263
Appendix 2 Great Books of the Western World	273
References	282
Acknowledgements	285



Chapter 1

Greek Culture

Ancient Greece is the term used to describe the Greek-speaking world in ancient times. It refers not only to the territory of the present Greek state, but also to those areas settled by Greeks: Cyprus, the Aegean coast of Turkey (then known as Ionia), Sicily and southern Italy (known as Great Greece), and the scattered Greek settlements on the coasts of what are now Albania, Bulgaria, Egypt, France, Libya, Romania, Spain, and Ukraine.

Traditionally, the Ancient Greek period was taken to begin with the date of the first Olympic Games in 776 B.C., but most historians now extend the term back to about 1000 B.C. The traditional date for the end of the Ancient Greek period is the death of Alexander the Great in 323 B.C. The following period is classed Hellenistic, which lasted until the annexation of the Greek peninsula and islands by Rome in 146 B.C.

The peoples of Ancient Greece, under the influence of the divisive geography and the great variety of tribes, developed the city-states—small settlements that grew into minor kingdoms. The cities developed separately and independently. However, there was a general pattern of development, which varied somewhat in each particular instance. Monarchies yielded to aristocracies, which were in turn replaced by tyrannies. On the Greek mainland the tyrannies soon yielded to oligarchies or to democracies tempered by limited citizenship and by slaveholding; it was in Greece that the idea of political democracy came into being. Solon established a democracy in Athens. Militaristic Sparta had unique constitutional and social development. The warring city-states had a sense of unity; all their citizens considered themselves Hellenes.

Athens, in particular, grew dramatically. Drama, poetry, sculpture, architecture, and philosophy flourished, and there was a vigorous intellectual life. Some of the greatest names of Western cultural and intellectual history got heard in Athens during this period: the dramatists Aeschylus, Aristophanes, Euripides, and Sophocles, the philosophers Aristotle, Plato, and Socrates, the historians Herodotus, Thucydides, and Xenophon, the poet Simonides and the sculptor Pheidias. The city became, in Pericles's words, "the school of Hellas."

Ancient Greece is considered by most historians to be the foundational culture of Western civilization. Greek culture was a powerful influence in the Roman Empire, which carried a version of it to many parts of Europe. Ancient Greek civilization has been immensely influential on the language, politics, education, philosophy, art and architecture of the modern world, particularly during the Renaissance in Western Europe and again during various neo-classical revivals in 18th- and 19th-century Europe and America.

The three selections in this chapter address the political foundation—democracy—of Greek cultural excellence. The famous "speech" presented by the great historian Thucydides in his *History of the Peloponnesian War* is a eulogy delivered by the Athenian leader Pericles for the Athenians killed during the first campaigns against the Spartans. It is an obviously idealized description of the Athenian city-state at its height, and the reader cannot help imagining how a typical Athenian citizen lived his daily public and private life. This eulogy also shows how Pericles defined the proper balance between Athenians' freedom as individuals and their commitments as citizens.

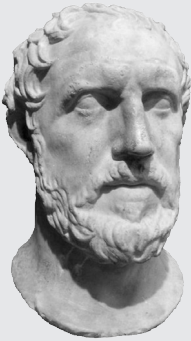
The condemnation of Socrates is generally considered as a symbol of the failure of Athenian democracy. Socrates is regarded as an embodiment of the shining moral ideals of Athenian civilization. The *Apology* written by Plato as an account of Socrates' defense in the court gives a clue to Socrates' understanding of freedom and virtue in a democratic state.

Aristotle analyzes democracy as a scientist dissects a natural phenomenon. The selection from his *Politics* examines the nature of democracy and the necessary conditions for democracy to work. His insights into the role of the middle class in a democratic society might still be relevant today.



The Funeral Oration of Pericles

Thucydides



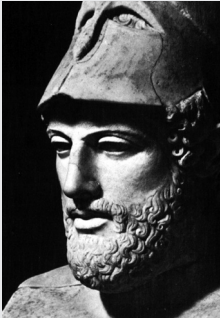
Thucydides (460-395 B.C.) is generally taken as one of the first true historians. Unlike his predecessor Herodotus (known as the Father of History) who absorbed myths and the gods in his writing, Thucydides loved consulting written documents and conducting necessary interviews. He gathered available evidence and decided what he thought was the truth. It is fair to say that he created the first scientific approach to history.

What sets him apart from other historians is that he took a rational approach recognizing that human nature was the basic cause of historical events. He offered penetrating analysis in an effort to raise the alarm for future generations—history should not repeat itself. As Thucydides put it, “My history is an everlasting possession, not a prize composition which is heard and forgotten.”

When reading the oration by Pericles, we need to keep in mind that Pericles left no writing of his own. It was Thucydides who recorded the historical moment in his book *History of the Peloponnesian War*.

In the year 431 B.C., a war (known as the Peloponnesian War) broke out primarily between Athens and Sparta. Pericles, the great Athenian leader and orator at the time, made this “speech” at a funeral ceremony in honor of the lost lives after the first year of the campaign. This funeral oration was delivered to justify the loss and boost the morale of all Athenians. Its significance in cultural terms, however, went far beyond that. By making contrasts with Athens’ rival Sparta, Pericles took the opportunity to highlight the ideals, values and virtues of the Athenians, which constitute the enduring themes and spirit in Western culture.

Pericles (495-429 B.C.) ruled at a time when Athens had just adopted a democratic system in which all citizens were entitled to vote



and hold office. He brought Athens to its height. From 461 to 429 B.C. (sometimes referred to as The Age of Pericles), he contributed enormously to fostering the power of democracy by placing the state in the hands of the whole body of citizens under the rule of law. For around 30 years as an elected general, Pericles had fulfilled his ambition to make Athens “the Queen of Hellas”—“Of all cities Athens alone is even greater than her fame.”

Despite its highly idealized nature, this funeral oration serves as a perfect sample to look into the mind-set that is essentially Western.

Let me say that our system of government does not copy the institutions of our neighbours. It is more the case of our being a model to others, than of our imitating anyone else.¹ Our constitution is called a democracy because power is in the hands not of a minority but of the whole people. When it is a question of settling private disputes, everyone is equal before the law; when it is a question of putting one person before another in positions of public responsibility, what counts is not membership of a particular class, but the actual ability which the man possesses. No one, so long as he has it in him to be of service to the state, is kept in political obscurity because of poverty. And, just as our political life is free and open, so is our day-to-day life in our relations with each other. We do not get into a state with our next-door neighbour if he enjoys himself in his own way, nor do we give him the kind of black looks which, though they do no real harm, still do hurt people’s feelings. We are free and tolerant in our private lives; but in public affairs we keep to the law. This is because it commands our deep respect.

We give our obedience to those whom we put in positions of authority, and we obey the laws themselves, especially those which are for the protection of the oppressed, and those unwritten laws which it is an acknowledged shame to break.

And here is another point. When our work is over, we are in a position to enjoy all kinds of recreation for our spirits. There are various kinds of contests [in poetry, drama, music, and athletics] and sacrifices regularly throughout the

1. It is...anyone else: 与其说我们模仿别人，不如说我们是他人的榜样。

year; in our own homes we find a beauty and a good taste which delight us every day and which drive away our cares. Then the greatness of our city brings it about that all the good things from all over the world flow in to us, so that to us it seems just as natural to enjoy foreign goods as our own local products.

Then there is a great difference between us and our opponents in our attitude towards military security. Here are some examples: Our city is open to the world, and we have no periodical deportations² in order to prevent people observing or finding out secrets which might be of military advantage to the enemy. This is because we rely, not on secret weapons, but on our own real courage and loyalty. There is a difference, too, in our educational systems. The Spartans, from their earliest boyhood, are submitted to the most laborious training in courage; we pass our lives without all these restrictions, and yet are just as ready to face the same dangers as they are. Here is a proof of this: when the Spartans invade our land, they do not come by themselves, but bring all their allies with them; whereas we, when we launch an attack abroad, do the job by ourselves, and, though fighting on foreign soil, do not often fail to defeat opponents who are fighting for their own hearths and homes³. As a matter of fact none of our enemies has ever yet been confronted with our total strength, because we have to divide our attention between our navy and the many missions on which our troops are sent on land. Yet, if our enemies engage a detachment of our forces and defeat it, they give themselves credit for having thrown back our entire army; or, if they lose, they claim that they were beaten by us in full strength.⁴ There are certain advantages, I think, in our way of meeting danger voluntarily with an easy mind, instead of with a laborious training, with natural rather than with state-induced⁵ courage. We do not have to spend our time practising to meet sufferings which are still in the future; and when they are actually upon us we show ourselves just as brave as these others who are always in strict training. This is one point in which, I think our city deserves to be admired. There are also others:

Our love of what is beautiful does not lead to extravagance; our love of the things of the mind does not make us soft. We regard wealth as something to be properly used, rather than as something to boast about. As for poverty, no one

2. deportation: 驱逐、流放

3. hearth and home: home and family 家园

4. 然而，假如我们的敌人同我军的一个分队作战取胜，他们便以抵挡了我们全军自诩；而如果他们输了，他们则声称被我们全力以赴打败。

5. state-induced: 由国家引起的

need be ashamed to admit it: the real shame is in not taking practical measures to escape from it. Here each individual is interested not only in his own affairs but in the affairs of the state as well: even those who are mostly occupied with their own business are extremely well-informed on general politics—this is a peculiarity of ours: we do not say that a man who takes no interest in politics is a man who minds his own business; we say that he has no business here at all. We Athenians, in person, take our decisions on policy or submit them to proper discussions: for we do not think that there is an incompatibility⁶ between words and deeds; the worst thing is to rush into action before the consequences have been properly debated. And this is another point where we differ from other people. We are capable at the same time of taking risks and of estimating them beforehand. Others are brave out of ignorance; and, when they stop to think, they begin to fear. But the man who can most truly be accounted brave is he who best knows the meaning of what is sweet in life and of what is terrible, and then goes out undeterred⁷ to meet what is to come.

Again, in questions of general good feeling there is a great contrast between us and most other people. We make friends by doing good to others, not by receiving good from them. This makes our friendship all the more reliable, since we want to keep alive the gratitude of those who are in our debt by showing continued goodwill to them: whereas the feelings of one who owes us something lack the same enthusiasm, since he knows that, when he repays our kindness, it will be more like paying back a debt than giving something spontaneously⁸. We are unique in this. When we do kindness to others, we do not do them out of any calculations of profit or loss: we do them without afterthought, relying on our free liberality⁹. Taking everything together then, I declare that our city is an education to Greece, and I declare that in my opinion each single one of our citizens, in all the manifold¹⁰ aspects of life, is able to show himself the rightful lord and owner of his own person, and do this, moreover, with exceptional grace and exceptional versatility¹¹. And to show that this is no empty boasting for the present occasion, but real tangible¹² fact, you have only to consider the power

6. incompatibility: 不一致, 不兼容

7. goes out undeterred: 义无反顾, 勇往直前

8. spontaneously: 自发的, 不由自主的

9. liberality: 慷慨

10. manifold: 多种多样的

11. versatility: 多才多艺

12. tangible: 实在的, 具体的

which our city possesses and which has been won by those very qualities which I have mentioned. Athens, alone of the states we know, comes to her testing time in a greatness that surpasses what was imagined of her.¹³ In her case, and in her case alone, no invading enemy is ashamed at being defeated, and no subject can complain of being governed by people unfit for their responsibilities.¹⁴ Mighty indeed are the marks and monuments of our empire which we have left. Future ages will wonder at us, as the present age wonders at us now.

13. Athens ... her: 在我们所知的国家中，只有雅典以如此超乎人们想象的伟大气度迎接对她的考验。

14. no invading enemy... no subject ...: 没有任何敌人会因为成为雅典人的手下败将而感到羞愧，没有任何臣民可以抱怨受到不称职的人（官员）的统治。

Questions on the Content

1. According to Pericles, what are the chief characteristics of a democratic form of government?
2. In what respects are the Athenians different from the Spartans?
3. What are the attitudes of the Athenians to such things as wealth, learning, and public affairs?
4. How does Pericles argue for the Athenian way of policy making?
5. What is Pericles' definition of the Athenian courage?
6. In what ways does Pericles portray the Athenian generosity?
7. Why does Pericles claim that Athens is "an education to Greece" (or "the school of Hellas")?



The Apology

Plato

Socrates (469-399 B.C.) was one of the most admired men ever in Western civilization. He was the eyewitness of the ups and downs of Athenian democracy—from Pericles' democratic reform to the decline of democratic tolerance after the Athenians' humiliating defeat in the Peloponnesian War in 404 B.C.

As the son of a stonecutter, Socrates eventually went off the family path for a noble cause, i.e., the quest for truth and wisdom. His passion for his mission won him a large following especially among young people, and it was the very spirit that led to his martyrdom. His trial marked the collapse of Athenian ideals and high principles, and his death the decline of Athenian democracy.

Socrates marked a decisive turning point in Greek philosophy and in the history of Western thought. The Socratic conception of the rational individual became an essential component of the tradition of classical humanism. His major concern was the comprehension and improvement of human character. Socrates had a positive philosophy. He believed that human beings possess the inborn knowledge only to be drawn out if proper education is employed. An educated mind, according to Socrates, is on his way to a virtuous and wise life.

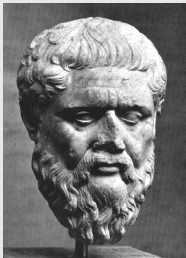
To test his philosophy, Socrates created a distinctive approach—dialectic method, namely, a technique by asking a series of knowledge-seeking questions. In doing so, Socrates declared that he was ignorant and had nothing to teach others. He wandered about Athens, asking people from all walks of life questions that might help him reveal truth and wisdom. While gaining a large number of young disciples along the way, Socrates had offended those whose ignorance was laid open to the public. They counter-attacked by accusing him of impiety and corruption of youth. As it was, Socrates was found guilty by a vote of 280 to

220 and condemned to death by the Athenian assembly. Despite the fact that he had the chance to get away, he chose to drink poisonous hemlock.

Socrates' life ended in 399 B.C.; his passion for truth and wisdom lived on and inspired the Western minds for generations to come. In the midst of diverse modern philosophies, "know thyself," the maxim most often attributed to Socrates, still holds its own.

The following selection is taken from "The Apology", that is, the defense of Socrates recorded by Plato. The accounts began from his denial of the *Delphi Oracle*, which claimed that Socrates was the wisest man. Not considering himself wise, Socrates resolved to discover what the oracle meant, by talking with people from all walks of life who were thought to be wise.

Since Socrates left nothing for us to read, our knowledge of his thought came from his contemporaries, chiefly from Plato (428-347 B.C.), his disciple. It is said that Plato was present when Socrates took his own life. Plato took Socrates as his main character in his collections of dialogues in line with Socrates' dialectic method. He recorded Socrates' life and teachings in earlier dialogues, while in later ones he apparently conveyed his own thought through Socrates.



Plato was born in a distinguished family, and he became Socrates' student at about 20. In spite of his respect and admiration for Socrates, he was much more conscious of his own philosophic pursuits. In less than a decade's time after the death of his teacher, Plato established his own school, the Academy. Often seen as the first university in the world, it remained in use for more than 900 years, one of its well-known students being Aristotle.

Plato's philosophy is a comprehensive entity of physics, metaphysics, ethics and politics. Like his teacher Socrates, Plato acknowledged that the soul is immortal and that concepts are the sole access to knowledge. But he extended his mentor's approach by substituting "ideas" for "concepts," and elevating the latter to the stature of representing the reality in the ideal order, or in

other words, the truth in a world of itself. According to Plato, the world revealed by our senses is merely an imitation, or a shadow of the higher world. This higher world is the realm of truth, where one can find the ideas or forms of greatness, goodness, beauty, wisdom, etc. as well as concrete material objects such as man, horse, tree and the like. The knowledge of this higher world is available only to the philosopher whose mind can leap from worldly particulars to an ideal world beyond space and time. Thus, true wisdom is obtained through knowledge of the ideas, not the imperfect reflections of the ideas that are perceived with the senses.

Plato's mature works include *Republic*, *Phaedo*, *Symposium*, *Phaedrus*, *Timaeus*, *Philebus*, *Theaetetus*, *Parmenides*, *Sophist* and *Laws*.

Plato's influence on Western thinking is immeasurable. His ideas on politics, ethics and world outlook serve as the road map for generations of varied philosophic schools. Many agree that his masterpiece *The Republic* is second only to the Bible in Western civilization. His influence is best depicted by the 20th-century philosopher Alfred Whitehead who said that "the safest general characterization of the European philosophical tradition is that it consists of a series of footnotes to Plato."

I went to a man who seemed wise: thinking that there, if anywhere, I should prove the answer wrong, and be able to say to the oracle¹, "You said that I am the wisest of men; but this man is wiser than I am." So I examined him—I need not tell you his name, he was a public man, but this was the result, Athenians. When I conversed with him, I came to see that, though many persons, and chiefly he himself, thought that he was wise, yet he was not wise. And then I tried to show him that he was not wise, though he fancied that he was; and by that I gained his hatred, and the hatred of many of the bystanders. So when I went away, I thought to myself, "I am wiser than this man: neither of us probably knows anything that is really good, but he thinks that he has knowledge, when he has it not, while I, seeing that I have no knowledge, do not think that I have." In this point, at

1. oracle: (古希臘) 神諭

least, I seem to be a little wiser than he is; I do not think that I know what I do not know. Next I went to another man, who seemed to be still wiser, with just the same result. And there again I gained his hatred... After the public men I went to the poets, tragic, dithyrambic², and others, thinking there to find myself manifestly more ignorant than them. So I took up the poems on which I thought that they had spent most pains, and asked them what they meant wishing also for instruction. I am ashamed to tell you the truth, my friends, but I must say it. In short, almost any of the bystanders would have spoken better about the works of these poets than the poets themselves. So I soon found that it is not by wisdom that the poets create their works, but by a certain natural power, and by inspiration, like soothsayers and prophets³: for though such persons say many fine things, they know nothing of what they say. And the poets seemed to me to be in a like case. And at the same time I perceived that, because of their poetry, they thought that they were the wisest of men in other matters too, which they were not. So I went away again, thinking that I had the same advantage over them as over the public men.

Finally I went to the artisans: for I was conscious, in a word, that I had no knowledge at all, and I was sure that I should find that they knew many fine things. And in that I was not mistaken. They knew what I did not know, and so far they were wiser than I. But, Athenians, it seemed to me that the skilled craftsmen made the same mistake as the poets. Each of them claimed to have great wisdom in the highest matters because he was skilful in his own art; and this fault of theirs threw their real wisdom into the shade⁴. So I asked myself on behalf of the oracle whether I would choose to remain as I was, neither wise in their wisdom nor ignorant in their ignorance, or to have both, as they had them. And I made answer to myself and to the oracle that it was better for me to remain as I was.

This search, Athenians, has gained me much hatred of a very fierce and bitter kind, which has caused many false accusations against me; and I am called by the name of wise. For the bystanders always think that I am wise myself in any matter wherein⁵ I convict another man of ignorance. But in truth, my friends, perhaps it is God [Apollo] who is wise; and by this oracle he may have meant that man's wisdom is worth little or nothing. He did not mean, I think,

2. tragic poets: 悲剧诗人 ; dithyrambic poets: 赞美诗人

3. soothsayers and prophets: 占卜者, 预言者

4. threw their real wisdom into the shade: 使他们真正的智慧黯然失色

5. wherein: 在那种情况下

that Socrates is wise: he only took me as an example, and made use of my name, as though he would say to men: “He among you is wisest, who, like Socrates, is convinced that for wisdom he is verily⁶ worthless.” And therefore I still go about searching and testing every man whom I think wise, whether he be a citizen or a stranger, according to the word of the God; and whenever I find that he is not wise, I point that out to him in the service of the God. And I am so busy in this pursuit that I have never had leisure to take any part worth mentioning in public matters, or to look after my private affairs. I am in very great poverty by my service to the God.⁷

And besides this, the young men who follow me about, who are the sons of wealthy persons and with much leisure, by nature delight in hearing men cross-questioned⁸, and they often imitate me among themselves, then they try their hand at cross-questioning other people. And, I imagine, they find a great abundance of men who think that they know a great deal, when in truth they know little or nothing. And then the persons who are cross-questioned are angry with me instead of with themselves, and say that Socrates is an abominable⁹ fellow who corrupts the young. And when they are asked, Why, what does he do? What does he teach? they have nothing to say; but, not to seem at a loss, they repeat the stock charges against all philosophers¹⁰, and say that he investigates things in the air and under the earth, and that he teaches people to disbelieve in the gods, and “to make the worst appear the better reason.” For I fancy they would not like to confess the truth, that they are shown up as mere ignorant pretenders to knowledge. And so they have filled your ears with their fierce slanders for a long time, for they are zealous and fierce, and numerous: they are well-disciplined too, and plausible¹¹ in speech...

...But I know well that it is evil and base to do wrong and to disobey my better, whether he be man or god. And I will never choose what I know to be evil, and fear and fly from what may possibly be a good. And so, even if you acquit¹² me now, and do not listen to Anytus’ [his prosecutor] argument that I ought never to have been brought to trial, if I was to be acquitted; and that

6. verily: [古]真正地；肯定地

7. I am in very...: 我因为服务于上帝而生活窘迫。

8. cross-question: 盘问

9. abominable: 可恶的，恶劣的

10. stock charges against philosophers: 攻击哲学家的陈词滥调

11. plausible: 貌似有理的

12. acquit: 认定无罪

as it is, you are bound to put me to death, because if I were to escape, all your children would forthwith¹³ be utterly corrupted by practising what Socrates teaches: if you were therefore to say to me, “Socrates, this time we will not listen to Anytus, we will let you go; but on this condition, that you cease from carrying on this search, and from philosophy; if you are found doing that again, you shall die.” I say, if you offered to let me go on these terms, I should reply: “Athenians, I hold you in the highest regard and love; but I will obey the God rather than you, and as long as I have breath and power I will not cease from philosophy, and from exhorting¹⁴ you and setting forth the truth to any of you whom I meet, saying as I am wont,¹⁵ “My excellent friend, you are a citizen of Athens, a city very great and very famous for wisdom and power of mind. Are you not ashamed of caring so much for the making of money, and for reputation and honour? Will you not spend thought or care on wisdom and truth and the perfecting of your soul?” And if he disputes my words, and says that he does care for these things, I shall not forthwith release him and go away, I shall question him and cross-examine him; and if I think that he has not virtue, though he says that he has, I shall reproach him for setting the least value on the most important things, and the greater value on the more worthless. This shall I do to every one whom I meet, old or young, citizen or stranger; but especially to the citizens, for they are more nearly akin to¹⁶ me. For know well, the God commands me so to do. And I think that nothing better has ever happened to you in your city than my service to the God. For I spend my whole life in going about persuading you all, both young and old, to give your first and chiefest care to the perfection of your souls, and not till you have done that to care for your bodies or your wealth. I tell you, that virtue does not come from wealth, but that wealth and every other good, whether public or private, which men have, come from virtue. If then I corrupt the youth by this teaching, the mischief is great; but if any man says that I teach anything else, he speaks falsely. And therefore, Athenians, I say, either listen to Anytus, or do not listen to him; but be sure that I shall not alter my life, no, not if I have to die for it many times.

Do not interrupt me, Athenians. Remember the request which I made to you, and listen to my words. I think that it will do you good to hear them. I

13. forthwith: 立即

14. exhort: 劝告, 规劝

15. saying as I am wont: 像我平常那样说话, be wont to do sth. 即 do sth. regularly as a habit

16. akin to: 与……相似

have something more to say to you, at which perhaps you will cry out; but do not do that. Be sure that if you kill me, a man such as I say I am, you will harm yourselves more than you will harm me. Meletus [another enemy prosecutor] and Anytus can do me no harm; that is impossible, for I do not think that God will allow a good man to be harmed by a bad one. They may indeed kill me, or drive me into exile, or deprive me of my civil rights; and perhaps Meletus and others think these things great evils. But I do not think so: I think that to do as he is doing, and to try to kill a man unjustly, is a much greater evil. And now, Athenians, I am not going to argue for my own sake at all, as you might think, but for yours, that you may not sin against the God and reject his gift to you, by condemning me. If you put me to death, you will hardly find another man to fill my place. The God has sent me to attack the city, if I may use a ludicrous¹⁷ simile, just as if it were a great and noble horse, which was rather sluggish¹⁸ from its size and needed a gadfly¹⁹ to rouse it, and I think that I am the gadfly that the God has set upon the city: for I never cease settling on you as it was at every point, and rousing, and exhorting, and reproaching each man of you all day long. You will hardly find any one else, my friends, to fill my place; and, if you take my advice, you will spare my life. You are indignant, as drowsy persons are when they are awakened, and, of course, if you are persuaded by Anytus, you could easily kill me with a single blow, and then sleep undisturbedly for the rest of your lives...

Perhaps someone will say: “Why cannot you withdraw from Athens, Socrates, and hold your peace?” It is the most difficult thing in the world to make you understand why I cannot do that. If I say that I cannot hold my peace because that would be to disobey the God, you will think that I am not in earnest and will not believe me. And if I tell you that no greater good can happen to a man than to discuss human excellence every day and the other matters about which you have heard me arguing and examining myself and others, and that an unexamined life is not worth living, then you will believe me still less. But that is so, my friends, though it is not easy to persuade you...

...Perhaps, my friends, you think that I have been convicted because I was wanting²⁰ in the arguments by which I could have persuaded you to acquit me, if I had thought it right to do or to say anything to escape punishment. It is not so. I have been convicted because I was wanting, not in arguments, but

17. ludicrous: 荒唐的

18. sluggish: 懒洋洋的

19. gadfly: 牛虻

20. wanting: 有欠缺的

in impudence²¹ and shamelessness—because I would not plead before you as you would have liked to hear me plead, or appeal to you with weeping and wailing, or say and do many other things which I maintain are unworthy of me, but which you have been accustomed to from other men. But when I was defending myself, I thought that I ought not to do anything unworthy of a free man because of the danger which I ran, and I have not changed my mind now. I would very much rather defend myself as I did, and die, than as you would have had me do, and live...

And now I wish to prophesy to you, Athenians, who have condemned me. For I am going to die, and that is the time when men have most prophetic power. And I prophesy to you who have sentenced me to death that a far more severe punishment than you have inflicted on²² me will surely overtake²³ you as soon as I am dead. You have done this thing, thinking that you will be relieved from having to give an account of your lives. But I say that the result will be very different. There will be more men who will call you to account, whom I have held back, though you did not recognize it. And they will be harsher toward you than I have been, for they will be younger, and you will be more indignant with them. For if you think that you will restrain men from reproaching you for not living as you should, by putting them to death, you are very much mistaken. That way of escape is neither possible nor honourable. It is much more honourable and much easier not to suppress others, but to make yourselves as good as you can. This is my parting prophecy to you who have condemned me.

21. impudence: 放肆, 无礼

23. overtake: 使……受不了

22. inflict on: 使……遭受痛苦

Questions on the Content

1. What does Socrates conclude after examining all kinds of “wise” men?
2. What does Socrates mean by “service to the God”?
3. What were the charges brought against Socrates?
4. Why did Socrates refuse to be offered an acquittal on condition that he give up teaching his philosophy?
5. How does the “gadfly” analogy help interpret Socrates the man?
6. How do you understand Socrates’ remark that “an unexamined life is not worth living”?
7. What moral values does Socrates uphold?

Politics

Aristotle

Aristotle (384-322 B.C.) was a Greek philosopher and scientist whose thought determined the course of Western intellectual history for two millenia. He grew up in an upper middle-class family and his father was a court physician. At 18 Aristotle went to the Academy, Plato's school, where he remained for two decades until Plato's death. He then wandered to teach for a dozen years, most



notably, to tutor for four years the young Macedonian prince who later became known as Alexander the Great. In 335 B.C. he returned to Athens and founded his own school, the Lyceum. In 323 B.C. upon the death of Alexander his life was at risk due to an anti-Macedonian force in Athens. He fled to Chalcis where he lived for a year before he died of some stomach disease.

Aristotle respected his teacher Plato but held different ideas in philosophy. He rejected Plato's theory of Forms, arguing that universals should not be set apart from particulars and that man understands the world through empirical investigation. He also rejected Plato's idea that the soul exists separately from the body. More than this, he established his own philosophical framework in several works. In *Physics*, he identified four causes or modes of explanation, i.e., material cause, formal cause, efficient cause and final cause. In *Nicomachean Ethics*, he held that moral virtue is formed by habit. One becomes good by repeatedly doing good. Besides his philosophical ideas, in *Logic* Aristotle laid out the basics of logic and in *Poetics* and *Rhetoric* he commented on drama, speech and writing. His interests were so broad that he virtually went into every possible social and scientific field of his time.

Aristotle's influence is immensely powerful. He did much of the groundbreaking scientific research in biology, psychology, zoology, meteorology, and astronomy. His philosophical vision on metaphysics, ethics, politics and aesthetics remains to be the prime source of Western

thinking for more than 2,000 years.

In *Politics* Aristotle conducts a comprehensive examination of the origin and structure of the state, dealing with the timeless topics on political science: the role of human nature in politics, the relation of the individual to the state, the place of morality in politics, the theory of political justice, the rule of law, the analysis and evaluation of constitutions, the relevance of ideals to practical politics, the causes and cures of political change and revolution, and the importance of a morally educated citizenry. The following selection focuses on the nature and purpose of a state and the central role of the middle class in politics.

It is clear therefore that the state cannot be defined merely as a community dwelling in the same place and preventing its members from wrong doing and promoting the exchange of goods and services. Certainly all these must be present if there is to be a state, but even the presence of every one of them does not *ipso facto* [by that fact] make a state. The state is intended to enable all, in their households and their kinships, to live *well*, meaning by that a full and satisfying life...

...[W]e must lay it down that the political association which we call a state exists not simply for the purpose of living together but for the sake of noble actions. Those who do noble deeds are therefore contributing to the quality of the political association, and those who contribute most are entitled to a larger share [of political power] than those who, though they may be equal or even superior in free birth and family, are inferior in noble deeds and so in the essential goodness that belongs to the *polis*¹. Similarly, they are entitled to a larger share than those who are superior in riches but inferior in goodness.

... “Where ought the sovereign power of the state to reside?” With² the people? With the propertied classes? With the good? With one man, the best of all the good? With one man, the tyrant? There are objections to all these. Thus suppose we say the people are the supreme authority, then if they use their numerical superiority to make a distribution of the property of the rich, is not

1. polis: (古希腊) 城邦

2. reside with: (权利) 归于, 属于

that unjust? It has been done by a valid decision of the sovereign power, yet what can we call it save the very height of injustice? Again, if the majority, having laid their hands on everything, distribute the possessions of the few, they are obviously destroying the state. But that cannot be goodness which destroys its possessor and justice cannot be destructive of the state. So it is clear that this process, though it may be the law, cannot be just. Or, if that is just, the actions taken by a tyrant must be just; his superior power enables him to use force, just as the masses force their will on the rich. Thirdly, if it is just for the few and wealthy to rule, and if they too rob and plunder and help themselves to the goods of the many, is that just? If it is, then it is just in the former case also. The answer clearly is that all these three are bad and unjust. The fourth alternative, that the good should rule and have the supreme authority, is also not free from objection; it means that all the rest must be without official standing³, debarred⁴ from holding office under the constitution. The fifth alternative, that one man, the best, should rule, is no better; by making the number of rulers fewer we leave still larger numbers without official standing. It might be objected too that it is a bad thing for any human being, subject to all possible disorders and affections of the human mind, to be the sovereign authority, which ought to be reserved for the law itself. But that will not make any difference to the cases we have been discussing; the law itself may have a bias towards oligarchy⁵ or democracy, so that exactly the same results will ensue...

...[A]t the moment it would seem that the most defensible, perhaps even the truest, answer to the question would be to say that the majority ought to be sovereign, rather than the best, where the best are few. For it is possible that the many, no one of whom taken singly is a good man, may yet taken all together be better than the few, not individually but collectively, in the same way that a feast to which all contribute is better than one given at one man's expense. For where there are many people, each has some share of goodness and intelligence, and when these are brought together, they become as it were one multiple man with many pairs of feet and hands and many minds. So too in regard to character and power of perception. That is why the general public is a better judge of works of music and poetry; some judge some parts, some others, but their joint pronouncement is a verdict⁶ upon the whole. And it is this assembling in one what was before separate that gives the good man his superiority over any

3. without official standing: 没有地位

4. debar: 禁止

5. oligarchy: 寡头政治

6. verdict: 裁定

individual man from the masses.

If we were right when in our *Ethics* we stated that Virtue is a Mean⁷ and that the happy life is life free and unhindered and according to virtue, then the best life must be the middle way, [or the mean]...between two extremes which it is open to those at either end to attain. And the same principle must be applicable to the goodness or badness of cities and states. For the constitution of a city is really the way it lives.

In all states there are three sections of the community—the very well-off, the very badly-off, and those in between. Seeing therefore that it is agreed that moderation and a middle position are best, it is clear that in the matter of possessions to own a middling amount is best of all. This condition is most obedient to reason, and following reason is just what is difficult both for the exceedingly rich, handsome, strong, and well-born, and for the opposite, the extremely poor, the weak, and the downtrodden⁸. The former commit deeds of violence on a large scale; the latter are delinquent⁹ and wicked in petty¹⁰ ways. The misdeeds of the one class are due to hubris¹¹, the misdeeds of the other to rascality¹². Add the fact that it is among the members of the middle section that you find least reluctance to hold office as well as least eagerness to do so; and both these are detrimental¹³ to states. There are other drawbacks about the two extremes. Those who have a super-abundance of all that makes for success, strength, riches, friends, and so forth, neither wish to hold office nor understand the work; and this is ingrained¹⁴ in them from childhood on; even at school they are so full of their superiority that they have never learned to do what they are told. Those on the other hand who are greatly deficient in these qualities are too subservient¹⁵. So they cannot command and can only obey in a servile regime, while the others cannot obey in any regime and can command only in a master-slave relationship. The result is a state not of free men but of slaves and masters, the one full of envy, the other of contempt. Nothing could be farther removed from friendship or from the whole idea of a shared partnership in a state. Sharing is a token¹⁶ of friendship; one does not share even a journey with people one does not like. The state aims to consist as far as possible of those who are

-
- | | |
|--------------------------------------|------------------------|
| 7. Mean: 中庸之道 | 12. rascality: 无赖行径 |
| 8. downtrodden: 受压迫的 | 13. detrimental: 有害的 |
| 9. delinquent: 犯有轻罪的 | 14. ingrained: 根深蒂固的 |
| 10. petty: 微不足道的 | 15. subservient: 逆来顺受的 |
| 11. hubris: [古希腊悲剧中导致自己毁灭的] 狂妄, 自傲 | 16. token: 象征 |

like and equal, a condition found chiefly among the middle section. And so the best government is certain to be found in this kind of city, whose composition is, we maintain, a natural one. The middle class is also the steadiest element, the least eager for change. They neither covet¹⁷, like the poor, the possessions of others, nor do others covet theirs, as the poor covet those of the rich. So they live less risky lives, not scheming¹⁸ and not being schemed against. Phocylides's [sixth-thcentury B.C. poet] wish was therefore justified when he wrote "Those in the middle have many advantages; that is where I wish to be in society."

It is clear then both that the political partnership which operates through the middle class is best, and also that those cities have every chance of being well-governed in which the middle class is large, stronger if possible than the other two together, or at any rate stronger than one of them. For the addition of its weight to either side will turn the balance and prevent the extravagances of the opposition. For this reason it is a happy state of affairs when those who take part in the life of the state have a moderate but adequate amount of property; for where one set of people possesses a great deal and the other nothing, the result is either extreme democracy or unmixed oligarchy or a tyranny due to the excesses of the other two. Tyranny often emerges from an over-enthusiastic democracy or from an oligarchy, but much more rarely from middle-class constitutions or from those very near to them.

The superiority of the middle type of constitution is clear also from the fact that it alone is free from fighting among factions¹⁹. Where the middle element is large, there least of all arise faction and counter-faction among citizens. And for the same reason the larger states are free from danger of splitting; they are strong in the middle. In small states it is easy for the whole body of citizens to become divided into two, leaving no middle at all, and they are nearly all either rich or poor. Democracies too are safer than oligarchies in this respect and longer lasting thanks to their middle class, which is always more numerous and more politically important in democracies than in oligarchies. For when the unpropertied class without the support of a middle class gets on top by weight of numbers, things go badly and they soon come to grief.

17. covet: 贪求

18. scheme: 耍阴谋

19. faction: 派别, 小集团

Questions on the Content

1. What does Aristotle consider as the essential features of a true political community?
2. What are the alternatives that Aristotle lists when it comes to the holding of state power?
3. What alternatives does Aristotle oppose and which one does he favor? And why?
4. Why does Aristotle associate the middle class with virtue? What good qualities of the middle class does he stress?
5. Do you agree with Aristotle that a state would be well-governed in which the middle class is large and strong? Why?

Chapter 1

Topics for Discussion and Writing

1. Discuss the features and the limitations of the Athenian democracy.
2. The death of Socrates has served for 2,500 years as the humanistic example of how a man should die. Discuss whether it is still a relevant example today.
3. Explain that Greek art is realistic, idealistic, and humanistic.
4. Do you think it is important for a democratic state to allow or even encourage free discussion on public affairs?
5. Argue for or against the statement that every citizen of a democratic state should concern himself/herself with politics.
6. Assess the claim that the Greeks of antiquity established a brilliant foundation for the development of just about the whole of Western civilization.



Quotes of the Week

- Thou shouldst eat to live; not live to eat. —*Socrates*
- The only good is knowledge and the only evil is ignorance. —*Socrates*
- The hour of departure has arrived, and we go our ways—I to die, and you to live. Which is better only God knows. —*Socrates*
- True knowledge exists in knowing that you know nothing. —*Socrates*
- If a rich man is proud of his wealth, he should not be praised until it is known how he employs it. —*Socrates*
- Wise men talk because they have something to say; fools, because they have to say something. —*Socrates*
- Living well and beautifully and justly are all one thing. —*Plato*
- The price good men pay for indifference to public affairs is to be ruled by evil men. —*Plato*
- We are twice armed if we fight with faith. —*Plato*
- It is the mark of an educated mind to be able to entertain a thought without accepting it. —*Aristotle*
- What is a friend? A single soul dwelling in two bodies. —*Aristotle*
- We make war that we may live in peace. —*Aristotle*
- I count him braver who overcomes his desires than him who overcomes his enemies. —*Aristotle*
- Anybody can become angry, that is easy; but to be angry with the right person, and to the right degree, and at the right time, and for the right purpose, and in the right way, that is not within everybody's power and is not easy. —*Aristotle*
- If thou wilt make a man happy, add not unto his riches but take away from his desires. —*Epicurus*