



全人教育英语专业本科教材系列
ENGLISH TEXTBOOK SERIES FOR HOLISTIC EDUCATION

总顾问 | 仲伟合 刘润清
总主编 | 文 旭

ADVANCED ENGLISH

(BOOK III)

高级英语 第三册

主 编 | 周 杰 宁 梅



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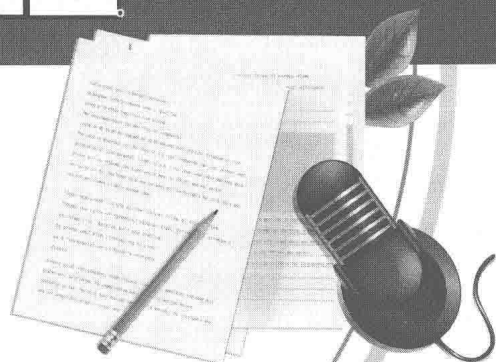
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主 编 周 杰 宁 梅
副主编 曾贤模 彭启英
编 者 范翠华 张 炼 杨 静
熊晓雪 何冷静 谭 晶
王婉霞 刘 臻



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总序

教育作为一种社会现象，自人类社会产生之日起就出现了。在人类社会的发展过程中，人类积累了经验和知识，这些经验和知识传递给下一代的活动就是教育的雏形。随着人类知识和经验的不断增加，教育活动也不断发展和完善，逐渐成为一种组织严密、培养人的正规社会活动。教育的重要性是无与伦比的，之所谓“建国君民，教学为先”就是这个道理。今天几乎没有人会否认迪斯累里（Disraeli）在 1874 年所说的话：“一个国家的命运取决于这个国家的人民的教育。”外语教育作为教育的一个重要组成部分，在人类的教育中扮演着十分重要的角色。外语教育如何在我国的教育中发挥自己的作用，这是我们所有外语学人必须关注的问题。我国的外语教育有一百多年的历史，取得了辉煌的成就，但如何进一步提升外语教育的质量，这是当今外语教育的核心问题，也是外语教育的一个永恒主题。英语专业教育如何提升自己的质量，到底希望培养什么样的学生，怎样才能实现这些希望，这是我们英语专业教师必须思考的问题，也是英语专业教育的核心问题。把英语作为专业外语来学习，这是时代的需求，既是个人的需要，也是国家语言战略规划的需要。

《国家中长期教育改革和发展规划纲要（2010—2020 年）》明确指出，要“适应国家经济社会对外开放的要求，培养大批具有国际视野、通晓国际规则、能够参与国际事务和国际竞争的国际化人才”。要培养既通晓相关专业知识又熟练掌握外语的优秀人才，我国的外语教育责无旁贷。英语专业是我国高等教育的重要组成部分，其专业化、特色化非常明显。我们组织编写这套“全人教育英语专业本科教材系列”，其目的就是彰显英语专业教育的特色，满足我国英语专业教育的多元需要。在编写之前，我们研究了多种国内外现行的英语专业教科书，咨询资深专家学者，进行了充分的调研和需求分析，确定了本套教材的编写理念和编写方案，最终本套教材才得以与广大师生见面。

一、编写依据

1. 政策依据

“全人教育英语专业本科教材系列”编写的政策依据是《国家中长期教育改革和发展规划纲要（2010—2020 年）》、《教育部关于全面提高高等教育质量的若干意见》（教高【2012】4 号）以及即将颁布的《英语类专业本科教学质量国家标准》（讨论稿）。在编写过程中我们充分考虑到新常态下

我国英语专业教育的现状,并力求体现当代英语专业教育的本质、特征、目标和任务,贯彻为实现目标所倡导的外语教育理念、教学原则、教学模式、教学过程、教学方法和教学评价,着力服务并促进我国英语专业教育改革,提升英语专业教育的质量,更好地提高英语专业学生的英语水平、跨文化交际能力和综合素质,促进学生的全面发展。

2. 理论依据

本套教材编写的理论依据主要是教育学、心理学、语言学、认知神经科学等学科的理论 and 原则。其教育学依据主要是“全人教育理论”(holistic education),主张“教单科、育全人”的外语教育理念;其心理学依据主要是多元智能理论,强调英语学习的特殊性,把听、说、读、写、译等基本技能与学生的多元智能有机地结合起来;其语言学依据主要是应用语言学和教育语言学,尤其是终身学习理论下的体验学习、自主学习与合作学习;其认知神经科学依据主要是全脑教育,认知神经科学有助于我们理解人脑的共同之处与个体差异,有助于英语教学的因材施教,人脑具有可塑性,只要学生拥有信心、自尊和动机,外语学习随时都可以成功。

3. 实践依据

本套教材的编写是在广泛调研的基础上进行的。针对我国英语专业学生的英语水平和学习情况,并参照英汉语言文化的差异,系统地培养和提高学生的语言意识和文化意识,提高他们的英语水平、跨文化交际能力和国际视野。我们在编写前对国内多所院校的英语专业教学的实际情况进行了需求分析,与专家学者、教师、学生开展了广泛的交流,同时也吸收了国内外同类优质教材的宝贵经验以及英语专业教材编写的经验。此外,本套教材的编写还认真参考了《义务教育英语课程标准》(2011年版)和《高中英语新课程标准》,充分考虑了英语专业教学与中学英语的合理衔接,内容编排也考虑了大学生的认知和情感特点。

二、教材特色

记不清楚是谁说过这样一句话:“教育是民族的根本;教科书是教育的根本。”由此可见教科书的重要性。现代社会教科书在学校教育中的地位是双重的:一方面,互联网时代学生获得信息的渠道快捷而方便,慕课(MOOC)、私播课(SPOC)等也冲击着高校课堂,传统教科书的权威性已受到极大的挑战;另一方面,教科书仍然是课程的中心和学校教育的重要载体,教科书的地位同时得到教育主管部门和教师的强化。当今我国英语专业教育改革的不断深化,给教科书的内容、使用和外部环境都带来了很多变化。教科书要与时俱进,编写新教材就势在必行。

“全人教育英语专业本科教材系列”正是在上述背景下应运而生的。本套教材以《英语类专业本科教学质量国家标准》(讨论稿)为指导,以教育学、心理学、语言学、学习科学、认知神经科学等学科为理论依据,以培养学生的英语应用能力及跨文化交际能力为核心,以促进学生的全面发展为目标,针对我国英语专业教学的现状以及学生的心理、生理和认知特点,主要突出以下特色:



1. 倡导“教单科、育全人”的全人教育理念

“全人教育英语专业本科教材系列”编写的主要理念是“教单科、育全人”的全人教育，即以“终身学习和终身发展”的育人、发展人、提高人的综合素质为核心的教育模式。这一模式体现了人本主义的基本思想：学习就是成为一个和谐而完善的人。也就是要把学生培养成为有道德、有知识、有能力、和谐发展的“完人”。我们虽然教的是英语专业，注重学生的基本知识和基本技能，但培育的是一个完整的人。所以，在英语专业教学中绝不能忽视对人的培养，要帮助学生树立正确的人生观、价值观和世界观，教育学生认知、认同和践行社会主义核心价值观。联合国教科文组织和国际教育发展委员会编著的《学会生存——教育世界的今天和明天》中就特别强调要“培养完人”（2009：192），“把一个人在体力、智力、情绪、伦理各方面的因素综合起来，使他成为一个完善的人，这就是对教育基本目的的一个广义的界说”（2009：195）。

2. 围绕“教育的四大支柱”，突显体验学习和自主学习

全人教育特别重视人生的经验和体验学习。本套教材的编写始终围绕四种基本的学习能力进行安排，即教育的四大支柱：学会认知（learning to know）、学会做事（learning to do）、学会共同生活（learning to live together）以及学会生存（learning to be）。教材的编写始终把语言知识、语言技能、学习能力和学习策略等融入教材内容中，通过任务、活动及练习的设置引导学生体验学习和自主学习；通过“体验”、“模仿”、“合作”等学习方式，丰富学生的百科知识，提高他们的英语应用能力和自主学习能力。

3. 强调批判性思维能力的培养

本套教材秉承一个重要的主张，即教育的真正目的就是让人不断地提出问题和思索问题。据说，美国天赋教育的“童子功”入门第一招就是培养学生的批判性阅读行为，第二招就是培养批判性聆听技巧。而批判性思维能力的培养成了各个高校课程设计围绕的核心。培养学生的批判性思维能力，这是全人教育的重要主张之一。本套教材非常注重培养学生的批判性思维能力和创新思维能力，在教材设计的任务、活动和练习中，引导学生对问题进行批判性思考，展示自身作为读者或参与者的理解和评价，提出问题、分析问题和解决问题。

4. 强调英语的工具性与人文性的结合

学校教育的最终目标就是发展学生的能力。本套教材的编写充分注重工具性和人文性的结合。除了帮助学生掌握英语这一交流工具外，即提高学生英语听、说、读、写、译的能力以及跨文化交际能力，还特别强调英语教育的人文性，把以人为本、弘扬人的价值作为英语专业教育的另一核心，注重学生的综合素质培养和全面发展。在教材中我们充分挖掘英语专业课程丰富的人文内涵，把社会主义核心价值观有机地融入各类教材中，在潜移默化中培育和教育学生。

5. 体现实用性与趣味性的有机统一

本套教材在内容的选择、练习的设计等方面都体现了时代的特点和要求，遵循我国英语专业大学生的情感因素和认知特点，重视学生的兴趣和需求以激发他们的求知欲望，让他们变“要我学”

为“我要学”，从而使他们在主动学习丰富多彩的教材内容的过程中提升英语水平和综合素质。各类教材题材丰富，内容生动有趣，语言地道，文笔优美，体现了趣味性和实用性的有机统一。

6. 融中西文化为一体，注重培养国际化视野

斯宾塞有一个著名的问题：什么知识最有价值？这一问题的背后实际上蕴含着这样的核心问题：谁的知识最有价值？用谁的文化去教育学生？在这些问题上，教科书起到很重要的作用。因此，本套教材特别注重培养学生对中国传统文化的认知与意识，注重培养和提高学生使用英语介绍中国文化的能力。教材融入中西文化，在选材方面重视本土问题和国际问题、中西对比等问题，帮助学生了解国际惯例、规则和形势。既培养学生的跨文化意识，又提升其跨文化交际能力，同时培养其国际化视野。

三、编写团队

本套教材的编写有一个强大的团队。顾问为我国著名外语教育专家、北京外国语大学博士生导师刘润清教授，以及广东外语外贸大学博士生导师仲伟合教授，总主编为西南大学博士生导师文旭教授，参加编写的主要学校有西南大学、北京理工大学、东北大学、内蒙古大学、河南大学、贵州大学、上海海事大学、西南政法大学、山西大学、广州大学、湖南科技大学、华南师范大学、陕西师范大学、西北师范大学、四川师范大学、贵州师范大学、云南师范大学、广西师范大学、海南师范大学、西华师范大学、重庆交通大学、重庆理工大学、重庆邮电大学、浙江理工大学、沈阳工业大学、西南石油大学、新疆师范大学、青海师范大学、北京信息科技大学、长江师范学院、中国海洋大学、中国石油大学、济南大学等多所高校的英语专业教师，他们长期从事英语专业教学工作，具有丰富的英语教学经验和教材编写经验，确保了教材的水平和质量。

本套教材的编写凝聚了许多专家学者和教师的经验和智慧，从内容到形式都有不少新的尝试与探索。在此，对为本套教材的编写和出版付出辛勤劳动的所有专家、老师表示衷心的感谢。对于共同研发并出版此套教材的中国人民大学出版社外语分社表示衷心感谢。诚然，由于时间仓促、水平有限，不足之处在所难免。我们会虚心听取大家的意见和批评，并在未来的教学中使之日臻完善。

全人教育英语专业本科教材系列编委会

2015年5月

前言

Preface

《高级英语》(第1~4册)属于“全人教育英语专业本科教材系列”中针对高年级学生英语学习的精读课专用教材。本教程以《高等学校英语专业英语教学大纲》和《高校英语专业八级考试大纲》为准绳,以英语专业高年级的培养目标和教学原则为指导,本着“以社会为本”和“以人为本”的全人教育观点,强调学生的“全人学习(holistic learning)”,充分体现了新时期全人教育理念。

《高级英语》各册教材的编写均围绕全人教育理念而进行设计和选材,集中体现了全人教育的思想与目标。在全人教育理念下,高级英语教学的思想目标主要体现于“四个帮助”:第一,帮助学生实现从直觉性思维到分析性思维的飞跃,从接受性思维到批判性思维的飞跃;第二,帮助学生发展见微知类、见类知故、见故知理、见理知新的能力;第三,帮助学生实现智力、心灵、情感、社交与审美等全面健康发展;第四,帮助学生正确认识自我、全面了解社会、深刻理解自然、不断探索奥秘、和谐处理关系、有效促进创新。

在全人教育理念下,高级英语教学的实践目标在于帮助学生进行英语交流时能够做到语法正确、逻辑合理和修辞精美,即在这三个层面日臻完善,从而完成高级英语学习中的“四化”:常用词汇的灵活化、语法结构的牢固化、概念知识的体系化、语篇鉴赏的能力化。换言之,高级英语学习要做到进一步积累语言和吸收知识,要努力拓宽视野,要完善知识结构,力求达到自然、准确、精要乃至新颖的“自由表达”这一外语学习的最高境界。

全人教育理念下的高级英语教学核心实质是通过经典文章的教学来培育学生的批判精神,帮助学生凝练出符合批判性思维的提问技巧。理查德(Paul W. Richard)认为,批判性思维具有层次性(记忆、理解、应用、分析、评价和创新),因而,高级英语教学旨在培养学生不仅善于提出而且善于回答属于批判性阅读思维的六类问题,即澄清或说明自己观点的问题(Questions for clarification)、探讨关于假设的问题(Questions that probe assumptions)、挖掘原因和证据的问题(Questions that probe reasons and evidence)、探讨观点和角度的问题(Questions about viewpoints and perspectives)、探讨启示和结果的问题(Questions that probe implications and consequences)以及关于问题的问题(Questions about the question)。

《高级英语》教材根据以上全人教育理念编写而成,因此,使用本套教材的教学双方应该在上



述理念指导下,设计教学方案,落实教学措施,共同完成教学任务。

《高级英语》教材的编写具有以下特点:

1. 内在主题丰富:各册选材按照全人教育的“认识自我(Self)、了解宇宙(Universe)、洞察自然(Nature)、掌握人脉(Human relations)”这四大范畴来选取经典文章,充分体现全人教育的内在主题,包括精神培育(Spiritual development)、智力提升(Intellectual development)、情感疏导(Emotional development)、体能发展(Physical development)、美学修养(Aesthetic development)、社交拓展(Social development)等。

2. 外在主题多样:全套教材在题材上涵盖社会、哲学、历史、教育、文学、语言、科技、政治、情感、人与自然、经济、国学等领域的主题。

3. 体裁全面:每册都包括记叙文(narration)、描述文(description)、说明文(exposition)和议论文(argumentation)四大体裁及其多种变体。

4. 课文具有难度层次之分:原则上,每册书代表一个难度层次,但同时考虑到学生本身的层次差别,每册书都设有难易程度不同的单元,便于任课教师选用。另外,每册各设10个单元,每单元设正课文和副课文各1篇,即Text A和Text B。Text A的正文前设有简短的文首提示(Headnotes),包括作者简介和课文简介两部分以及关于课文要点的3~5个问题。Text A正文后设置有文末注释(Endnotes)、重要词汇(Important Words and Expressions)和练习(Exercises)。文末注释(Endnotes)属于百科知识注解;练习题型包括:词汇练习题、常识选择题、实用改错题、课文内容相关写作题、文章的艺术特点及主旨思考题。Text B只设作者简介和课文概要,不设要点提问;其后只设阅读思考题,以便学生集中关注课文核心内容。

5. 全套教材的课文内容具有思想性、批判性、现实性、启迪性,兼顾趣味性。

《高级英语》教材的编写并非一朝一夕之事,而是多所高校高年级英语教师队伍长期智慧的结晶。编写者们长期工作在英语专业高级英语教学的第一线,深知社会责任,顺应时代脉搏,理解学生需求,在贯彻全人教育方针的实践中,总结经验,积极探索,推出了这套教材,力争为我国英语教育事业人才培养做出微薄贡献。

怀疑是批判的开始,批判是创新的动力,创新是进步的标志。由于编写者水平有限,本套教材可能存在一些问题,为此,全体编写者恳请使用本套教材的广大师生勇于怀疑、敢于批判,力争创新、共同进步。

本教材配有教师用书,请联系 huangt@crup.com, [wyfmail@163.com](mailto:wfyfmail@163.com), 或致电 010-62512737、010-62515037 索取。

全人教育英语专业本科教材系列

《高级英语》编写组

2017年1月

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One

Unit 1

Text A

Happiness

Mortime J. Adler



About the author

Mortime J. Adler (1902–2001): For much of the twentieth century, as an author, teacher, and editor, Adler propagated the Great Books of Western civilization as a moral and intellectual basis for a well-educated public. He wrote or edited more than fifty books, two of the most influential being How to Read a Book (1940) and How to Think About War and Peace (1944). In 1943, Adler conceived the idea of compiling the Great Books of the Western World, 54 volumes containing 443 works by 74 authors. He served as associate editor of the project, published in 1952 by the Encyclopaedia Britannica and the University of Chicago. He also edited the two-volume Syntopicon, an index of the collection's main ideas. Adler's Great Books passion was nurtured at Columbia. Deciding upon a career as a philosopher at age 17 after reading Plato's Dialogues, he attended Columbia College on scholarship, finishing the four-year program in three years, but not graduating because he refused to take the required swimming test. He then entered Columbia's graduate school, where his teaching duties over five years included co-teaching, with Mark Van Doren, a section of General Honors. This course, invented by John Erskine in 1921, was the forerunner of Literature

Humanities in the undergraduate Core Curriculum. After earning his Ph.D. in psychology in 1928, he was invited to the University of Chicago by its president, Robert Maynard Hutchins, to create a Great Books program there. Adler taught at Chicago for twenty years, and at the Aspen Institute and St. John's College in Annapolis, Maryland. For his entire life, he remained active in what he called the great-books movement and in educational reform, and continued to lecture and write into his nineties.



About the text

There is no denying that we human beings have never ceased our pursuing for happiness. However, it is widely acknowledged that we can hardly reach an agreement on what happiness is. In this excerpt, Adler explores various interpretations of happiness proposed by famous scholars including Kant^①, Locke^② and Aristotle^③. He comes to the conclusion that "happiness is never actually achieved but is always in the process of being achieved; and that to live well or virtuously is to live happily". He also contends that "happiness is pursued rather than enjoyed".

Questions for comprehension

1. What is your interpretation of happiness? Is it the same to all men, or do different men seek different things in the name of happiness?
2. Why is "a genuine science of ethics" impossible without a universality of a priori principles according to Kant?
3. What does Erasmus mean when he uses the word "happiness" in his *The Praise of Folly*?
4. How can the ultimacy of happiness be expressed?
5. Do you think the more wealth a person possesses, the happier he is doomed to be? Explain.

① On all these questions, the great books set forth the fundamental inquiries and speculations, as well as the controversies to which they have given rise, in the tradition of western thought. There seems to be no question that men want happiness. "Man wishes to be happy," Pascal writes, "and only wishes to be happy, and cannot wish not to be so." To the question, what moves desire? Locke thinks only one answer is possible: "happiness, and that alone."

② But this fact, even if it goes undisputed, does not settle the issue whether men are right



in governing their lives with a view to being or becoming happy. There is therefore one further question. Should men make happiness their goal and direct their acts accordingly?

3 According to Kant, “the principle of private happiness” is “the direct opposite of the principle of morality.” He understands happiness to consist in “the satisfaction of all our desires: extensive, in regard to their multiplicity; intensive, in regard to their degree; protensive, in regard to their duration.” What Kant calls the “pragmatic” rule of life, which aims at happiness, “tells us what we have to do, if we wish to become possessed of happiness.”

4 Unlike the moral law, it is a hypothetical, not a categorical, imperative. Furthermore, Kant points out that such a pragmatic or **utilitarian** ethics (which is for him the same as an “ethics of happiness”) cannot help being **empirical**, “for it is only by experience,” he says, “that I can learn either what inclinations exist which desire satisfaction, or what are the natural means of satisfying them.” Such empirical knowledge “is available for each individual in his own way.” Hence there can be no universal solution in terms of desire of the problem of how to be happy. To reduce moral philosophy to “a theory of happiness” must result, therefore, in giving up the search for ethical principles which are both universal and a **priori**.

5 In sharp opposition to the pragmatic rule, Kant sets the “moral or ethical law,” the motive of which is not simply to be happy, but rather to be worthy of happiness. In addition to being a categorical imperative which imposes an absolute obligation upon us, this law, he says, “takes no account of our desires or the means of satisfying them.” Rather it “dictates how we ought to act in order to deserve happiness.” It is drawn from pure reason, not from experience, and therefore has the universality of a **priori** principle, without which, in Kant’s opinion, a genuine science of ethics or metaphysic of morals is impossible.

6 With the idea of moral worth—that which alone deserves happiness—taken away, “happiness alone is,” according to Kant, “far from being the complete good. Reason does not approve of it (however much inclination may desire it) except as united with desert on the other hand,” Kant admits, “morality alone, and, with it, mere desert, is likewise far from being the complete good.” These two things must be united to constitute the true **summum bonum** which, according to Kant, means both the supreme and the complete good. The man “who conducts himself in a manner not unworthy of happiness, must be able to hope for the possession of happiness.”

7 But even if happiness combined with moral worth does constitute the supreme good, Kant still refuses to admit that happiness, as a practical objective, can function as a moral



principle. Though a man can hope to be happy only if under the moral law he does his duty, he should not do his duty with the hope of thereby becoming happy. "A **disposition**," he writes, "which should require the prospect of happiness as its necessary condition, would not be moral, and hence also would not be worthy of complete happiness." The moral law commands the performance of duty unconditionally. Happiness should be a consequence, but it cannot be a condition, of moral action.

8 In other words, happiness fails for Kant to impose any moral obligation or to provide a standard of right and wrong in human conduct. No more than pleasure can happiness be used as a first principle in ethics, if morality must avoid all calculations of utility or **expediency** whereby things are done or left undone for the sake of happiness, or any other end to be enjoyed.

9 This issue between an ethics of duty and an ethics of happiness, as well as the conflict it involves between law and desire as sources of morality, are considered, from other points of view, in the chapters on *DESIRE* and *DUTY*, and again in *GOOD AND EVIL* where the problem of the summum bonum is raised. In this chapter, we shall be concerned with happiness as an ethical principle, and therefore with the problems to be faced by those who, in one way or another, accept happiness as the supreme good and the end of life. They may see no reason to reject moral principles which work through desire rather than duty. They may find nothing **repugnant** in appealing to happiness as the ultimate end which justifies the means and determines the order of all other goods. But they cannot make happiness the first principle of ethics without having to face many questions concerning the nature of happiness and its relation to virtue.

10 The discussion begins rather than ends with the fact that happiness is what all men desire. Once they have asserted that fact, once they have made happiness the most fundamental of all ethical terms, writers like Aristotle or Locke, Aquinas or J. S. Mill, cannot escape the question whether all who seek happiness look for it or find it in the same things.

11 Holding that a definite conception of happiness cannot be formulated, Kant thinks that happiness fails even as a pragmatic principle of conduct. "The notion of happiness is so indefinite," he writes, "that although every man wishes to attain it, yet he never can say definitely and consistently what it is that he really wishes." He cannot "determine with certainty what would make him truly happy; because to do so he would need to be **omniscient**." If this is true of the individual, how various must be the notions of happiness which prevail



among men in general.

12 Locke plainly asserts what is here implied, namely, the fact that “everyone does not place his happiness in the same thing, or choose the same way to it.” But admitting this fact does not prevent Locke from inquiring how “in matters of happiness and misery... men come often to prefer the worse to the better; and to choose that which, by their own confession, has made them miserable.” Even though he declares that “the same thing is not good to every man alike,” Locke thinks it is possible to account “for the misery that men often bring on themselves” by explaining how the individual may make errors in judgment— “how things come to be represented to our desires under deceitful appearances... by the judgment pronouncing wrongly concerning them.”

13 But this applies to the individual only. Locke does not think it is possible to show that when two men differ in their notions of happiness, one is right and the other wrong. “Though all men’s desires tend to happiness, yet they are not moved by the same object. Men may choose different things, and yet all choose right.” He does not quarrel with the **theologians** who, on the basis of divine **revelation**, describe the eternal happiness in the life hereafter which is to be enjoyed alike by all who are saved. But revelation is one thing, and reason another.

14 With respect to temporal happiness on earth, reason cannot achieve a definition of the end that has the certainty of faith concerning salvation. Hence Locke quarrels with “the philosophers of old” who, in his opinion, vainly sought to define the summum bonum or happiness in such a way that all men would agree on what happiness is; or, if they failed to, some would be in error and misled in their pursuit of happiness.

15 It may be wondered, therefore, what Locke means by saying that there is a science of what man ought to do “as a rational and voluntary agent for the attainment of... happiness.” He describes ethics as the science of the “rules and measures of human actions, which lead to happiness” and he places “morality amongst the sciences capable of demonstration, wherein... from self-evident propositions, by necessary consequences, as incontestable as those in mathematics, the measures of right and wrong might be made out, to any one that will apply himself with the same indifferency and attention to the one, as he does to the other of these sciences.”

16 The ancient philosophers with whom Locke disagrees insist that a science of ethics depends on a first principle which is self-evident in the same way to all men. Happiness is not that principle if the content of happiness is what each man thinks it to be; for if no universal-