



新基点 全国高等院校商务英语专业本科系列规划教材·人文素养子系列

NEW BENCHMARK

英美散文选读 (二)



蒋显璟 编著

English Essay Reading (II)



对外经济贸易大学出版社

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出版说明

新基点 (NEW BENCHMARK) 全国高等院校商务英语专业本科系列规划教材由对外经济贸易大学出版社联合对外经济贸易大学、广东外语外贸大学、上海对外贸易学院、东北财经大学、上海财经大学等学校的骨干教授编写而成。

2007 年国家教育部批准设立了商务英语本科专业。为促进商务英语学科建设, 适应教学改革和创新的需要, 对外经济贸易大学出版社特组织编写了“新基点”系列教材。本系列教材体现商务英语专业最新教学特点和要求, 是面向二十一世纪的一套全新的立体化商务英语教材, 主要适用于全国各高等院校商务英语专业本科学生。

本系列教材旨在培养具有扎实的英语基本功, 掌握国际商务基础理论和知识, 具备较高的人文素养, 善于跨文化交流与沟通, 能适应经济全球化, 具备国际竞争力的复合型英语人才。共由语言技能、商务知识、人文素养三个子系列组成。

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人文素养子系列主要包括语言学导论、英美国家概况、欧洲文化、英美文学选读、英美散文、大学英汉翻译、大学汉英翻译等核心教材。

上述的每套子系列教材都自成体系, 合在一起又形成了有机的整体。本套教材不是封闭的, 而是随着教学模式、课程设置的课时的变化, 不断推出新的教材。对外经济贸易大学出版社旨在广泛调动社会智力资源, 与时俱进、推陈出新, 推出一套适合新兴商务英语专业本科学生的系列教材。

编撰者们不仅具有丰富的语言教学经验, 而且获得工商管理、经济学等商科专业的硕士、博士学位, 具备商务活动的实践经验。他们集教学经验和专业背景于一身, 这正是本套商务英语系列教材编撰质量的有力保证。

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再版编者序

《英美散文选读（一）》、《英美散文选读（二）》和配套的《英美散文选读（1~2）辅导用书》系“全国高等院校商务英语专业本科系列规划教材·人文素养子系列”中的一套针对英语专业高年级本科生的高级阅读教材。本套教材自2008年问世以来，在全国诸多高校的商务英语专业教学中使用，并且被指定为对外经济贸易大学英语学院翻译专业硕士（MTI）考生的参考书目。

在经过五年多的使用之后，承蒙广大读者的厚爱，本套教材受到一致好评，同时也有一些建设性的改进意见通过各种渠道反馈至编者。在此向使用本教材的教师和同学们表示由衷的感谢！

编者也想借再版的机会与读者交流一些自己的管窥之见，以供读者在学习英语的过程中少走些弯路。

当前一个流传甚广的谬见就是，认为英语只是一门工具，最直接的目的就是应付各种考试，如大学英语四、六级、“寄托”（托福和 GRE），以及商务英语领域里的 BEC（剑桥商务英语）和 TOEIC（托业）等。再有就是与外国人进行口头沟通之用，因此前十多年有各种号称“速成”的英语口语训练机构应运而生，其极具诱惑力的浮夸广告挑战人们的智力底线，让人在幻觉般的白日梦中乖乖掏出口袋里的真金白银。

编者以为，学习一门外语若是抱着太强的功利心，追求“立竿见影”的经济效益，那么最后肯定会失落的。要真正使一门外语成为自己熟练掌握的表达方式，我们必须使其词汇和句型与我们的实际经验融为一体，必须熟悉使用这门语言的民族的文化背景和思维方式。在更高的层次上，我们必须熟读这门语言中若干哲学、文学大师的几部代表作，因为这些是炉火纯青地运用这门语言的至高范例。正如美国大诗人庞德所说：“我们是在语词的统治下，法律雕刻在语词中，文学是保持语词活力和精确的唯一方式。”在学习任何一门知识的过程中，我们要用虔诚之心取代功利之心。英国维多利亚朝哲人卡莱尔曾如此尖锐地批判纯实用或技能型教育：“没有虔诚之心的知识算不上知识，至多只是内在或外在的逻辑或手艺的培养，却并不是对一个人灵魂的教化。”此语可谓击中了国内当下教育体制的要害。

在学习外语的过程中，我们也要像以往的探险家一样，享受冒险和发现之乐。只有不断地将自己的母语和外语作对比，我们才会更鲜明地看出这门外语所代表的文化对世

界的感知和对内心情感的表述与我们自己的文化有什么异同。反过来说,我们通过这种比较也会对自己的母语有更深刻的了解。记得歌德曾说过,“不懂外语的人也不会了解母语。”

英国20世纪的智者、大哲学家罗素一针见血地击中了现代教育的弊病:“在最近150年中,人们越来越激烈地争论着‘无用的’知识的价值,而且日益相信,唯一值得具有的知识就是能够应用到社会经济生活的某个领域的知识。”^①他怀旧地赞美英国文艺复兴时期人们对待学问(尤其是古典学问)的态度:“学习,在文艺复兴时候,是‘生之欢乐’的一部分,完全同饮酒调情一样。这非但对于文学是适用的,对于一些较为枯燥的科目也是适用的。”^②

在近年来,英语高年级传统的精读课程被日益增多的实用性课程所挤压,课时大幅度减少,所以高级阅读的能力培养在今日如何探索出一条新道路来,是个迫切的问题。过去英语教学界的前辈如许国璋、俞大纲和徐燕谋所编的英语教材,编者在读大学时都一一苦读过,对这几位前贤的精湛语言功底和深厚人文素养深感钦佩,自觉难以望其项背。在编写本套教材时,也是以他们的教材为楷模的。

如今的大学生在就业压力下,纷纷寻求能为自己找到个好饭碗的专业,而外语类的学生也转而选修许多经济类的课程,希冀成为所谓“复合型”人才。编者并不反对这种做法,但提醒同学们,只有外语才是自己安身立命的本钱,若要跟其他专业的同学比的话,还是自己的外语在求职时才是真正的“敲门砖”。

明末清初文学家和戏曲家李渔在《闲情偶寄》中曾写道:“学技必先学文。非曰先难后易,正欲先易而后难也。天下万事万物,尽有开门之锁钥。锁钥何为?文理二字是也。寻常锁钥,一钥止开一锁,一锁止管一门;而文理二字之为锁钥,其所管者不止千门万户。”这段话深刻地指出了文学素养的基础作用。

这次再版的《英美散文选读(一)》、《英美散文选读(二)》,对过去排版的少数错误进行了修改,并且为每篇课文都配上了“难句选译”和注释,希望能对读者更有帮助。在读完这两本书后,读者若不仅提高了自己的英语水平,而且也丰富了自己的思想,培养了批判性思维的能力,增加了人文素养,那编者就该额手称庆了。

编者

2014年4月20日写于惠园“一统斋”

① 罗素,《罗素文集》,改革出版社,1996年版,第150页。

② 同上,第149页。

前言

在中国成功地举办了举世瞩目的奥林匹克运动会之年，编者高兴地看到英语在中国大众心目中的重要性日益增强，举国上下、男女老幼都纷纷以会说几句英语为荣，各大学里也都竞相开设以英语或英汉双语授课的课程，英语俨然代替了中世纪时期的拉丁语，成为某种“准世界语”了。作为一名英语教师，笔者当然为这英语表面的繁荣而庆幸不已。但是深思之后，藏在心底的一丝忧虑又浮上了意识的表层。

首先，英语借助以其为母语的老牌帝国主义国家大英帝国的势力而传遍了世界各角落，随后，它又跟在星条旗后面流布在五大洲。原先的殖民地国家受过高等教育者以能操英语为自己身份显赫的标志，而学术界也以英语为主要的工作语言。与此同时，人类学家告诉我们说，全球各弱小种族的语言在快速消逝，或被英语所同化。据说最流行的搜索引擎“谷歌”雄心勃勃地要把世界上全部书籍都数码化并存入其数字图书馆，供所有浏览者阅读（当然是英语书籍了）。

正如某些西方国家倡导文化多元主义一样，笔者认为也应该倡导语言多元化。一门语言就是一种看世界和解释世界的哲学体系，反映了一个民族独特的历史和人文，是这一民族多少代人智慧的结晶。正如美国 19 世纪哲学家爱默生所说：“语言是历史的档案”。一个拥有丰富语言的世界就是一个五彩缤纷的世界，可以想象，将来世界上若是只存在一种语言，人们会感到思想是多么贫乏，会觉得这个世界变成了黑白照片，而不是悦目的彩色照片。在维护本国语言的地位这一点上，法国人的做法值得我们借鉴。他们骄傲地保持法语在本国的主导地位，并且十分注意提防某些“霸权”语言借助流行电影侵入年轻人的语言中。

根据上述思想，我们学习英语是为了突破本族语的束缚，可以放眼看世界，可以把西方世界最精粹的人文思想借鉴过来，使汉语更为丰富，更与当前世界潮流接轨。英语和汉语并不存在孰优孰劣的问题，它们各有千秋，都是这两个民族在千百年中建造其文化的结果。若要比较的话，我们似乎可以说汉语由于其独特的历史和文化背景，由于其象形文字的起源，更为封闭一些，更不容易接受外来语对其根本语法结构的影响。而众所周知，英语则是著名的混杂语（mongrel language），在其盎格鲁-撒克逊语的基础上，又融合了拉丁语、诺曼底法语和其他各种语言的成分。在与其他各文化的交流碰撞之中，英语来者不拒，采取“拿来主义”的立场，因此其词汇量极为丰富，表达方式

也灵活多样。

话归本题,《英美散文选读(二)》是继《英美散文选读(一)》之后的教材,是为国内高等院校商务英语专业本科生所编写的一套教材。《选读(一)》是针对大学三年级第一学期的教学所编的,《选读(二)》是针对大学三年级第二学期的教学所编的。关于编写一套质量上乘的英语教材的标准,请参阅笔者在《选读(一)》中所写的《前言》,在此恕不重复。

本书与《选读(一)》相比,所选的篇章在语言和内容上难度都更大,长度也有所增加。因此,供正式讲授的课文一共有十二篇,每篇可用6课时讲授(包括讲解练习)。这些篇章均出自英美名家之手,涉及的主题也多种多样。然而它们共同的特点就是观点新颖、视角独特、行文流畅,用词精巧准确,论证符合逻辑,因此可供写作范文之用。每篇课文前均有课前讨论的一些名言,与课文内容相关,可引发学生对课文主题进行深入思考。课文后练习的编排与《选读(一)》体例类似,建议采用本书的教师把重点放在讨论课文内容和作者写作技巧的问题上,同时也不要忽略难句释义练习。对课文中出现的生词,建议教师要结合其使用语境来教,并且注意一词多义现象。在讲解完每一课后,最好能总结一下要点和思维脉络,以使學生既见“木”又见“林”。

一如既往,笔者强调英语学习中要注意吸收其人文思想的精华,只有阅读过英美大师的作品,才能领会到英语之妙,才能增进自己的智慧。这就是为什么笔者第一篇课文选的就是“20世纪的智者”罗素的《知识与智慧》一文的原因。

本书的编写,得到了对外经济贸易大学教务处和英语学院的大力支持,教学团队的各位同仁也提出过许多有益的建议。笔者尤其要感谢自己的导师北京大学教授赵萝蕤和英语学院已故教授何曾楣前辈,他们在过去对笔者的谆谆教诲使笔者受益匪浅。最后,希望读者在阅读本书的过程中有所收获,并希望同行专家不吝指正。

蒋显璟

2008年10月写于惠园



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Unit One

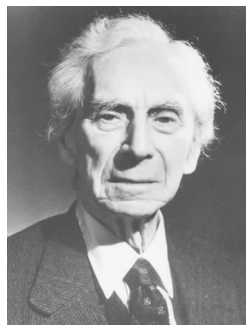
Knowledge and Wisdom

Bertrand Russell



About the Author

Bertrand Arthur William Russell (1872—1970), who was born in Monmouthshire, England, was one of the greatest philosophers, mathematicians, liberal political theorists, and authors of the twentieth century. His works, comprising more than sixty volumes, range from abstract explanations of mathematical theory to fascinating memoirs that record British culture in the early years of the twentieth century. From the early *The Principles of Mathematics* (1903) through *An Inquiry into Meaning and Truth* (1940) to his three-volume *Autobiography* (1967—1969), Russell demonstrated his multifarious talents as a writer, socialist thinker, and activist. He was awarded the Nobel Prize in Literature in 1950. In 1955 he received the Silver Pears Trophy for work on behalf of world peace. In this essay from *Portraits from Memory* (1956), Russell argues that as we advance in knowledge, wisdom becomes an increasingly necessary quality in peoples and cultures.



Before-Class Activity

Discuss the following quotes about wisdom:

- Always without desire we must be found,
If its deep mystery we would sound;
But if desire always within us be,
Its outer fringe is all that we shall see. — Lao Tzu
- The fear of the LORD is the beginning of knowledge; but fools despise wisdom and instruction. — Proverbs 1:7
- Wisdom is the principal thing; therefore get wisdom; and with all thy getting get understanding. — Proverbs 4:7
- Wisdom is better than weapons of war. — Ecclesiastes 9:18
- Memory is the mother of all wisdom. — Samuel Johnson
- I hope our wisdom will grow with our power, and teach us, that the less we use our power the greater it will be. — Thomas Jefferson
- The perfection of wisdom, and the end of true philosophy is to proportion our wants to our possessions, our ambitions to our capacities, we will then be a happy and a virtuous people. — Mark Twain
- “Never mistake knowledge for wisdom. One helps you make a living; the other helps you make a life.” — Sandra Carey

Text

1 Most people would agree that, although our age far surpasses all previous ages in knowledge, there has been no correlative increase in wisdom. But agreement ceases as soon as we attempt to define “wisdom” and consider means of promoting it. I want to ask first what wisdom is, and then what can be done to teach it.

2 There are several factors that contribute to wisdom. Of these I should put first a sense of proportion; the capacity to take account of all the important factors in a problem and to attach to each its due weight. This has become more difficult than it used to be owing to the extent and complexity of the specialised knowledge required of various kinds of technicians. Suppose, for example, that you are engaged in research in scientific medicine.

The work is difficult and is likely to absorb the whole of your intellectual energy. You have not time to consider the effect which your discoveries or inventions may have outside the field of medicine. You succeed (let us say), as modern medicine has succeeded, in enormously lowering the infant death-rate, not only in Europe and America, but also in Asia and Africa. This has the entirely unintended result of making the food supply inadequate and lowering the standard of life in the most populous parts of the world. To take an even more spectacular example, which is in everybody's mind at the present time: you study the composition of the atom from a disinterested desire for knowledge, and incidentally place in the hands of powerful lunatics the means of destroying the human race. In such ways the pursuit of knowledge may become harmful unless it is combined with wisdom; and wisdom in the sense of comprehensive vision is not necessarily present in specialists in the pursuit of knowledge.

3 Comprehensiveness alone, however, is not enough to constitute wisdom. There must be, also, a certain awareness of the ends of human life. This may be illustrated by the study of history. Many eminent historians have done more harm than good because they viewed facts through the distorting medium of their own passions: Hegel had a philosophy of history which did not suffer from any lack of comprehensiveness, since it started from the earliest times and continued into an indefinite future. But the chief lesson of history which he sought to inculcate was that from the year A. D. 400 down to his own time, Germany had been the most important nation and the standard-bearer of progress in the world. Perhaps one could stretch the comprehensiveness that constitutes wisdom to include not only intellect but also feeling. It is by no means uncommon to find men whose knowledge is wide but whose feelings are narrow. Such men lack what I am calling wisdom.

4 It is not only in public ways, but in private life equally, that wisdom is needed. It is needed in the choice of ends to be pursued and in emancipation from personal prejudice. Even an end which it would be noble to pursue if it were attainable may be pursued unwisely if it is inherently impossible of achievement. Many men in past ages devoted their lives to a search for the Philosopher's Stone and the Elixir of Life. No doubt, if they could have found them, they would have conferred great benefits upon mankind; but as it was, their lives were wasted. To descend to less heroic matters, consider the case of two men, Mr. A and Mr. B, who hate each other and, through mutual hatred, bring each other to destruction. Suppose you go to Mr. A and say, "Why do you hate Mr. B?" He will no doubt give you an appalling list of Mr. B's vices, partly true, partly false. And now suppose you go to Mr. B. He will give you an exactly similar list of Mr. A's vices with an equal admixture of truth and

falsehood. Suppose you now come back to Mr. A and say, "You will be surprised to learn that Mr. B says the same things about you as you say about him," and you go to Mr. B and make a similar speech. The first effect, no doubt, will be to increase their mutual hatred, since each will be so horrified by the other's injustice. But, perhaps, if you have sufficient patience and sufficient persuasiveness, you may succeed in convincing each that the other has only the normal share of human wickedness, and their enmity is harmful to both. If you do this, you will have instilled some fragment of wisdom.

5 The essence of wisdom is emancipation, as far as possible, from the tyranny of the here and the now. We cannot help the egoism of our senses. Sight and sound and touch are bound up with our own bodies and cannot be made impersonal. Our emotions start similarly from ourselves. An infant feels hunger and discomfort, and is unaffected except by his own physical condition. Gradually, with the years, his horizon widens, and, in proportion as his thoughts and feelings become less personal and less concerned with his own physical states, he achieves growing wisdom. This is, of course, a matter of degree. No one can view the world with complete impartiality; and if anyone could, he would hardly be able to remain alive. But it is possible to make a continual approach towards impartiality: on the one hand, by knowing things somewhat remote in time or space; and, on the other hand, by giving to such things their due weight in our feelings. It is this approach towards impartiality that constitutes growth in wisdom.

6 Can wisdom in this sense be taught? And, if it can, should the teaching of it be one of the aims of education? I should answer both these questions in the affirmative. We are told on Sundays that we should love our neighbor as ourselves. On the other six days of the week, we are exhorted to hate him. You may say that this is nonsense, since it is not our neighbor whom we are exhorted to hate. But you will remember that the precept was exemplified by saying that the Samaritan was our neighbour. We no longer have any wish to hate Samaritans and so we are apt to miss the point of the parable. If you want to get its point, you should substitute "communist" or "anticommunist," as the case may be, for "Samaritan." It might be objected that it is right to hate those who do harm. I do not think so. If you hate them, it is only too likely that you will become equally harmful; and it is very unlikely you will induce them to abandon their evil ways. Hatred of evil is itself a kind of bondage to evil. The way out is through understanding, not through hate. I am not advocating nonresistance. But I am saying that resistance, if it is to be effective in preventing the spread of evil, should be combined with the greatest degree of understanding and the

smallest degree of force that is compatible with the survival of the good things that we wish to preserve.

7 It is commonly urged that a point of view such as I have been advocating is incompatible with vigour in action. I do not think history bears out this view. Queen Elizabeth I in England and Henry IV in France lived in a world where almost everybody was fanatical, either on the Protestant or on the Catholic side. Both remained free from the errors of their time and both, by remaining free, were beneficent and certainly not ineffective. Abraham Lincoln conducted a great war without ever departing from what I have been calling wisdom.

8 I have said that in some degree wisdom can be taught. I think that this teaching should have a larger intellectual element than has been customary in what has been thought of as moral instruction. The disastrous results of hatred and narrow-mindedness to those who feel them can be pointed out incidentally in the course of giving knowledge. I do not think that knowledge and morals ought to be too much separated. It is true that the kind of specialised knowledge which is required for various kinds of skill has little to do with wisdom. But it should be supplemented in education by wider surveys calculated to put it in its place in the total of human activities. Even the best technicians should also be good citizens; and when I say “citizens”, I mean citizens of the world and not of this or that sect or nation. With every increase of knowledge and skill, wisdom becomes more necessary, for every such increase augments our capacity for realising our purposes, and therefore augments our capacity for evil, if our purposes are unwise. The world needs wisdom as it has never needed it before; and if knowledge continues to increase, the world will need wisdom in the future even more than it does now.

New words and expressions

1. proportion; *n.* the relation of one part to another or to the whole with respect to magnitude, quantity or degree
2. infant death-rate; the number of deaths compared to the number of those alive with regard to little babies
3. populous; *adj.* with a large population
4. disinterested; *adj.* free from selfish interest

5. inculcate: *v.* to teach and impress by frequent repetitions
6. standard-bearer: *n.* a leader in a political group or campaign
7. inherently: *adv.* by one's nature, intrinsically
8. confer upon: to grant, bestow
9. enmity: *n.* mutual hatred
10. impartiality: *n.* free from any biased ideas
11. in the affirmative: being in the attitude that agrees with the proposition
12. exhort: *v.* to urge, advise
13. precept: *n.* a principle of action or conduct
14. Samaritan: *n.* from the Gospel According to Luke, referring to a kind and generous person ready to help those in need
15. vigour: *n.* force
16. bear out: to prove the truth of something
17. customary: *adj.* usual, habitual
18. put something in its place: to place something where it should be
19. augment: *v.* to cause something to become bigger
20. as it was: in fact

Notes to the text

1. Hegel: (born August 27, 1770, Stuttgart, Württemberg; died November 14, 1831, Berlin) full name: Georg Wilhelm Friedrich, German philosopher. After working as a tutor, he was headmaster of the gymnasium at Nürnberg (1808—16); he then taught principally at the University of Berlin (1818—31). His work, following on that of Immanuel Kant, Johann Gottlieb Fichte, and F. W. Schelling, marks the pinnacle of post-Kantian German idealism. Inspired by Christian insights and possessing a fantastic fund of concrete knowledge, Hegel found a place for everything — logical, natural, human, and divine — in a dialectical scheme that repeatedly swung from thesis to antithesis and back again to a higher and richer synthesis. His panoramic system engaged philosophy in the consideration of all the problems of history and culture, none of which could any longer be deemed foreign to its competence. At the same time, it deprived all the implicated elements and problems of their autonomy, reducing them to symbolic manifestations

of the one process, that of the Absolute Spirit's quest for and conquest of its own self. His influence has been as fertile in the critical reactions he precipitated as in his positive impact. His principal works are *Phenomenology of Mind* (1807), *Encyclopedia of the Philosophical Sciences* (1817), and *Philosophy of Right* (1821). He is regarded as the last of the great philosophical system builders. (Source: *Britannica Concise Encyclopedia*)

Hegel Quotes:

"The only thing we learn from history is that we learn nothing from history."

"Whatever is reasonable is true, and whatever is true is reasonable."

"Nothing great in the world has been accomplished without passion."

2. Philosopher's Stone: a magic stone believed to have the power of changing a stone into gold.
3. Elixir of Life: a medicine believed to maintain life indefinitely.
4. Samaritan: usually referred to as the Good Samaritan — a compassionate person who unselfishly helps others, as in "In this neighborhood you can't count on a good Samaritan if you get in trouble". This expression alludes to Jesus's parable about a Samaritan who rescues and cares for a stranger who had been robbed and badly hurt and had been ignored by a priest and a Levite (Luke 10:30–35). The Samaritans were considered a heretical group by other Jews, so by using a Samaritan for the parable, Jesus chose a person whom his listeners would find least likely to be worthy of concern.
5. Hatred of evil is itself a kind of bondage to evil; probably a counter proposition to St. Paul's injunction: "Love must be sincere. Hate what is evil; cling to what is good" — Romans, 12.9 (NIV).
6. Queen Elizabeth I: (1533—1603; ruled 1558—1603), queen of England and Ireland. The daughter of Henry VIII by his second wife, Anne Boleyn, Elizabeth was rendered a bastard by Henry's repudiation and execution of Anne in 1536. She was, however, reared as a princess and received the same education in the classical curriculum as her half-brother, Edward VI. In her father's will Elizabeth was placed third in succession to the throne after her two siblings, Mary and Edward. In her Catholic half-sister Mary's reign, Elizabeth fell under suspicion for her supposed Protestant sympathies and, in the wake of the 1554 revolt led by Sir Thomas Wyatt (in which she had refused to participate), she was imprisoned in the Tower of London. However, Philip II of Spain, Mary's husband, protected her. Freed from the tower and then confined at Woodstock House in Oxfordshire, she was finally released.