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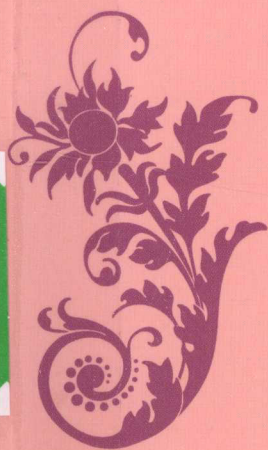
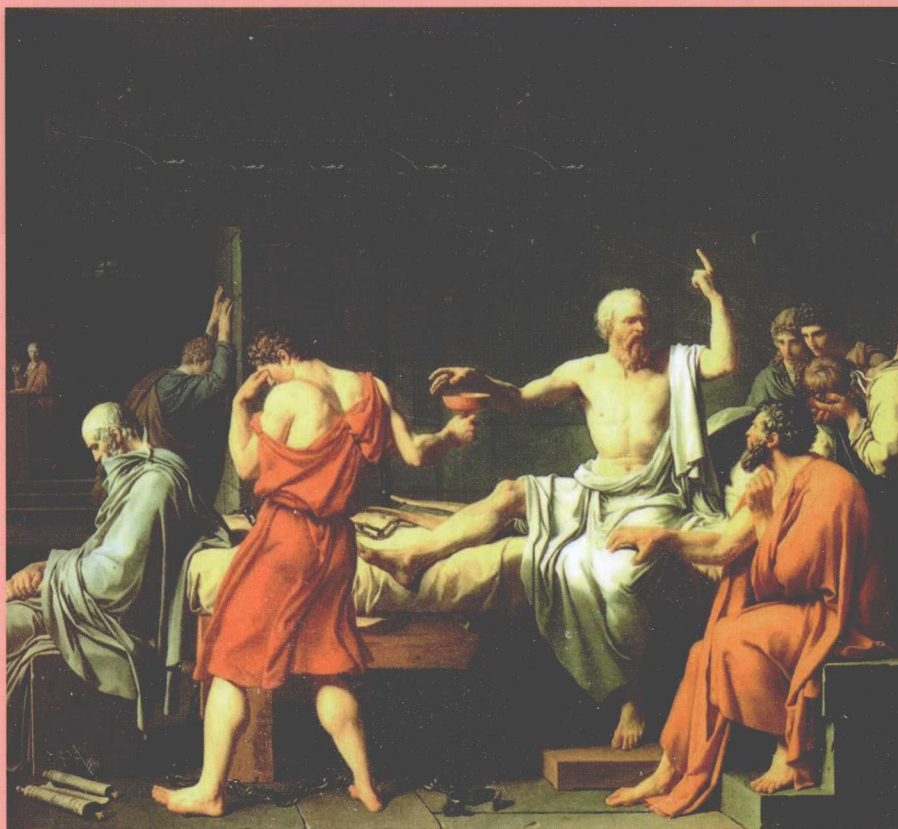
【英汉双语】

执云 主编

(美)亨德里克·威廉·房龙 著

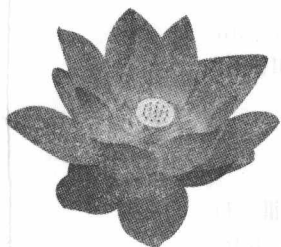
赵贯丽 董静 译

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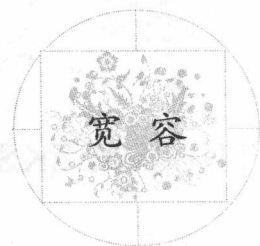
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宽容
Tolerance

【美】房龙 著 赵贯丽 董静 译



THE GREEKS

How it happened that a little rocky peninsula in a remote corner of the Mediterranean was able to provide our world in less than two centuries with the complete framework for all our present day experiments in politics, literature, drama, sculpture, chemistry, physics and Heaven knows what else, is a question which has puzzled a great many people for a great many centuries and to which every philosopher, at one time or another during his career, has tried to give an answer.

When the miracle of a perfect balance did occur, in Greece in the fifth century before our era, it lasted only a very short time, and strange to say, even then it did not take place in the mother country but in the colonies across the Aegean Sea.

In another book I have given a description of those famous island-bridges which connected the mainland of Asia with Europe and across which the traders from Egypt and Babylonia and Crete since time immemorial had traveled to Europe. The main point of embarkation, both for merchandise and ideas bound from Asia to Europe, was to be found on the western coast of Asia Minor in a strip of land known as Ionia.

A few hundred years before the Trojan war, this narrow bit of mountainous territory, ninety miles long and only a few miles wide, had been conquered by Greek tribes from the mainland who there had founded a number of colonial towns of which Ephesus, Phocaea, Erythrae and Miletus were the best known, and it was along those cities that at last the conditions



希腊人

这个位于地中海偏僻之所的小小的岩石半岛是如何在不到200年的时间里产生了世上所有的在政治、文学、戏剧、雕塑、化学、物理以及别的诸多领域里进行尝试的完整基础呢？在漫漫历史中，这一现象令许多人迷惑不已，也令所有的哲学家们在其一生中耗费时光孜孜以求其谜底。

完美均衡的奇迹最终于公元5世纪在希腊出现，这个奇迹仅仅持续了很短的时间，而且说起来也怪，它当时并没有发生在希腊本土，而是发生在爱琴海对面的殖民地。

在文字出现以前，埃及、巴比伦和克里特的商人通过连接亚欧大陆的岛桥来到欧洲。我们在位于小亚细亚西海岸名叫爱奥尼亚的狭长地带可以寻觅到他们经商、传播思想的踪迹。

早于特洛伊战争爆发的几百年前，这块长90英里、宽仅数英里的狭窄而崎岖不平的地方已被来自于大陆的希腊部落所征服，并建起了许多殖民城镇，其中最著名的有以弗所、福基思、厄立特里亚和米利都。这些城市具有各项成功条件最完美的比例，因此，这里文明的发达程度从来没有被逾越过，尽管有的文明可能会与之并驾齐驱。

Tolerance

of success were present in such perfect proportion that civilization reached a point which has sometimes been equaled but never has been surpassed.

In the first place, these colonies were inhabited by the most active and enterprising elements from among a dozen different nations. In the second place, there was a great deal of general wealth derived from the carrying trade between the old and the new world, between Europe and Asia. In the third place, the form of government under which the colonists lived gave the majority of the freemen a chance to develop their talents to the very best of their ability.

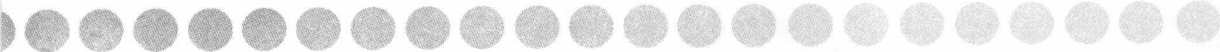
If I do not mention the climate, the reason is this; that in countries devoted exclusively to commerce, the climate does not matter much. Ships can be built and goods can be unloaded, rain or shine. Provided it does not get so cold that the harbors freeze or so wet that the towns are flooded, the inhabitants will take very little interest in the daily weather reports.

But aside from this, the weather of Ionia was distinctly favorable to the development of an intellectual class. Before the existence of books and libraries, learning was handed down from man to man by word of mouth and the town-pump was the earliest of all social centers and the oldest of universities.

In Miletus it was possible to sit around the town-pump for 350 out of every 365 days. And the early Ionian professors made such excellent use of their climatic advantages that they became the pioneers of all future scientific development.

Since this is not a history of mathematics or a handbook of philosophy, the speculations of Thales do not properly belong in these pages, except in so far as they tend to show the tolerance towards new ideas which prevailed among the Ionians at a time when Rome was a small market-town on a muddy river somewhere in a distant and unknown region, when the Jews were still captives in the land of Assyria and when northern and western Europe were naught but a howling wilderness.

In order that we may understand how such a development was possible, we must know something about the changes which had taken place since the days when Greek chieftains sailed across the Aegean Sea, intent upon the plunder of the rich fortress of Troy. Those farfamed heroes were still the

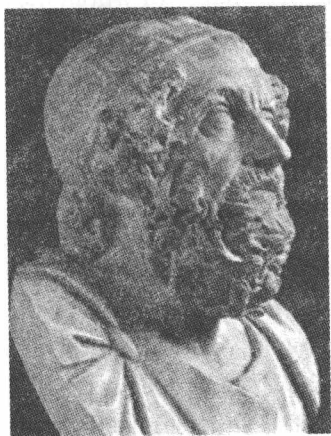


首先，这里住着来自于十多个国家的最为积极主动、有进取精神的殖民者。其次，这里拥有通过在新老世界、欧亚大陆之间进行贸易来往所获得的巨大财富。再次，这里的殖民政府赋予自由民以最大可能地施展自己才华的机会。

这里没有提到气候，是因为从事商业的国家受气候的影响不大。无论晴雨，照样可以修造船只，卸载货物。人们只有在天冷得港口都被冻结了或者是雨下得如此之多以致于城镇被淹之时才会注意到天气预报。

尽管如此，爱奥尼亚的天气对知识阶层的培养来说非常有利。当时没有书本和图书馆，知识主要依靠人们口口相传，城镇的水井成了最早的社交中心，也是最早的大学。

米利都的人一年三百六十五天中有三百五十天都围坐在水井旁。早期的爱奥尼亚学者充分利用了这一气候条件优势，以致于后来他们成了所有科学发展的先驱。



古希腊诗人荷马

由于本书不是数学史或者哲学小册子，不宜在此详尽描述泰勒斯时代的人们，我们只需知道他们对新思想持有宽容态度就足够了。当罗马还仅仅是遥远的默默无闻的地区里的一条浑浊小河旁的小商镇时，当犹太人在亚述人的土地上被俘时，当北欧和西欧还是空旷的荒原之地时，这种宽容的态度就盛行于爱奥尼亚。

我们必须知道自从希腊首领们越过爱琴海，打算掠夺富庶的特洛伊城堡以来所发生的种种变化，才能了解这种态度存在的原



product of an exceedingly primitive form of civilization. They were overgrown children who regarded life as one long, glorified rough-house, full of excitement and wrestling matches and running races and all the many things which we ourselves would dearly love to do if we were not forced to stick to the routine jobs which provide us with bread and bananas.

The relationship between these boisterous paladins and their Gods was as direct and as simple as their attitude towards the serious problems of every-day existence. For the inhabitants of high Olympus, who ruled the world of the Hellenes in the tenth century before our era, were of this earth earthy, and not very far removed from ordinary mortals. Exactly where and when and how man and his Gods had parted company was a more or less hazy point, never clearly established. Even then the friendship which those who lived beyond the clouds had always felt towards their subjects who crawled across the face of the earth had in no way been interrupted and it had remained flavored with those personal and intimate touches which gave the religion of the Greeks its own peculiar charm.

Of course, all good little Greek boys were duly taught that Zeus was a very powerful and mighty potentate with a long beard who upon occasion would juggle so violently with his flashes of lightning and his thunderbolts that it seemed that the world was coming to an end. But as soon as they were a little older and were able to read the ancient sagas for themselves, they began to appreciate the limitations of those terrible personages of whom they had heard so much in their nursery and who now appeared in the light of a merry family-party-everlastingly playing practical jokes upon each other and taking such bitter sides in the political disputes of their mortal friends that every quarrel in Greece was immediately followed by a corresponding row among the denizens of the aether.

Of course in spite of all these very human short-comings, Zeus remained a very great God, the mightiest of all rulers and a personage whom it was not safe to displease. But he was "reasonable" in that sense of the word which is so well understood among the lobbyists of Washington. He was reasonable. He could be approached if one knew the proper way. And best of all, he had a sense of humor and did not take either himself or his world too seriously.



因。这种名扬四海的英雄仍然是极其原始的文明形式的产物。他们就像外表成熟而内心幼稚的孩子，认为生命是一场漫长而光荣的搏斗，充满了令人感到刺激的摔跤比赛、赛跑和别的一切诸如此类的事情。而这一类事情我们也非常乐意去做，只是迫于生计我们不得被迫干一些日常琐事。

这些粗犷的武士用对待日常生活中严肃问题的坦率质朴的态度对待上帝。公元前十世纪，统治希腊世界的那些居住在巍峨的奥林匹斯山上的诸神其实都是这个地球上的和普通人区别不大的世俗形象。人类同上帝是何时，何地，以什么方式分开的，这一直都是从未搞清楚的不解之谜。即便如此，这种高居云端的上帝同俯首叩拜者之间的情谊从未间断过，并具有秘密接触的特点，这便是希腊宗教的独特魅力之处。

所有希腊那些出身良好的小孩子们都知道，留着长胡须的宙斯是强大而万能之神，他有时会发怒，天空就会电闪雷鸣，世界的末日似乎到了。他们稍微长大并能自己阅读古代传奇时，就开始分析还在幼儿时期就屡次听过的神灵们的可怕的人格缺陷。这些神灵借愉快的家庭聚会现身，彼此搞些恶作剧，在尘世朋友的政治争论中强硬地表明立场，故而引起天国诸神的纷争。

当然，除了这些常人都会有的弱点之外，宙斯依然是最强大的统治者，最伟大的神灵，最不可冒犯的。但是他符合专门说服华盛顿的议员的说客所理解的“通情达理”的标准。如果对宙斯假以适当的方式，他是可以被说服的。最重要的是，他富于幽默感，不是那么严肃古板地对待自己和自己的天国。



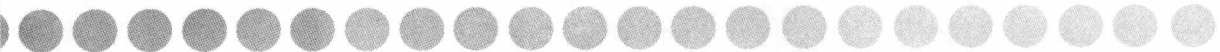
This was perhaps, not the most sublime conception of a divine figure, but it offered certain very distinct advantages. Among the ancient Greeks there never was a hard and fast rule as to what people must hold true and what they must disregard as false. And because there was no "creed" in the modern sense of the word, with adamant dogmas and a class of professional priests, ready to enforce them with the help of the secular gallows, the people in different parts of the country were able to reshape their religious ideas and ethical conceptions as best suited their own individual tastes.

The Iliad and the Odyssey have sometimes been called the Bible of the Greeks. They were nothing of the sort. They were just books. They were never united into "The Book." They told the adventures of certain wonderful heroes who were fondly believed to be the direct ancestors of the generation then living. Incidentally they contained a certain amount of religious information because the Gods, without exception, had taken sides in the quarrel and had neglected all other business for the joy of watching the rarest prizefight that had ever been staged within their domain.

The idea, however, that the works of Homer might either directly or indirectly have been inspired by Zeus or Minerva or Apollo never even dawned upon the Greek mind. These were a fine piece of literature and made excellent reading during the long winter evenings. Furthermore they caused children to feel proud of their own race.

And that was all.

In such an atmosphere of intellectual and spiritual freedom, in a city filled with the pungent smell of ships from all the seven seas, rich with fabrics of the Orient, merry with the laughter of a well fed and contented populace, Thales was born. In such a city he worked and taught and in such a city he died. If the conclusions which he reached differed greatly from the opinions held by most of his neighbors, remember that his ideas never penetrated beyond a very limited circle. The average Miletian may have heard the name of Thales, just as the average New Yorker has probably heard the name of Einstein. Ask him who Einstein is, and he will answer that he is a fellow with long hair who smokes a pipe and plays the fiddle and who wrote something about a man walking through a railroad train, about which



也许这不是对于一位神灵的最崇高的评价，但却具有一些非常显著的优势之处。在古希腊人中，从未有规定人们应该相信什么，不相信什么的森严的戒律。正因为古希腊没有现代意义上的“信条”，没有僵化的教条和职业化的神职人员（他们借助绞刑架来强迫人民接受教条），各地人民都可以推行适合自己口味的宗教思想和天堂的概念。

人们有时把《伊利亚特》和《奥德赛》称为希腊人的《圣经》，这其实一点都不对。他们仅仅是书而已，从来没有被加入“圣经”之列。这两本书描述了被认为是那个时代的希腊人的直系祖先的某些杰出英雄的冒险故事。偶尔，书中会有些宗教信息。因为毫无例外，神灵们会在俗世的争执中支持某一方，还会为了能够尽情地欣赏自己领土上的罕见大厮杀，从而把一切别的事忘到九霄云外。

荷马的史诗是否有可能是在宙斯、米纳瓦和阿波罗的直接的或间接的启发下而成就的？对于这一点，希腊人从未思考过。这些优秀的文学著作陪伴人们度过一个个漫漫冬夜，并增强了希腊人的后代的民族自豪感。

仅此而已。

泰勒斯就出生在这样一个富于知识和精神自由的氛围中，一个洋溢着各国云集的商船的刺鼻气味，到处都是东方丝绸的熠熠光泽，和处处可闻衣食无忧、心满意足的人们的欢快笑声的城市里。在这座城市里，他工作、教书，直至离开人世。如果在他的观点和大多数邻人观点之间有很大分歧的话，我们不要忘记他的想法仅仅局限在一个小小的圈子里这一事实。就如普通的纽约人都知道爱因斯坦一样，普通的米利都人都听说过泰勒斯其人。如果问普通人爱因斯坦是谁，他们就会回答说这是一个留着长头发，嘴里叼着烟斗，会拉小提琴的男



there once was an article in a Sunday paper.

That this strange person who smokes a pipe and plays the fiddle has got hold of a little spark of truth which eventually may upset (or at least greatly modify) the scientific conclusions of the last sixty centuries, is a matter of profound indifference to the millions of easy-going citizens whose interest in mathematics does not reach beyond the conflict which arises when their favorite batsman tries to upset the law of gravity.

The text-books of ancient history usually get rid of the difficulty by printing "Thales of Miletus(640~546 B. C.), the founder of modern science. And we can almost see the headlines in the "Miletus Gazette" saying, "Local graduate discovers secret of true science. "

But just how and where and when Thales left the beaten track and struck out for himself, I could not possibly tell you. This much is certain, that he did not live in an intellectual vacuum, nor did he develop his wisdom out of his inner consciousness. In the seventh century before Christ, a great deal of the pioneer work in the realm of science had already been done and there was quite a large body of mathematical and physical and astronomical information at the disposal of those intelligent enough to make use of it.

Babylonian star-gazers had searched the heavens.

Egyptian architects had done considerable figuring before they dared to dump a couple of million tons of granite on top of a little burial chamber in the heart of a pyramid.

The mathematicians of the Nile Valley had seriously studied the behavior of the sun that they might predict the wet and dry seasons and give the peasants a calendar by which they could regulate their work on the farms.

All these problems, however, had been solved by people who still regarded the forces of nature as the direct and personal expression of the will of certain invisible Gods who administered the seasons and the course of the planets and the tides of the ocean as the members of the President's cabinet manage the department of agriculture or the post-office or the treasury.

Thales rejected this point of view. But like most well educated people of his day, he did not bother to discuss it in public. If the fruit vendors along the water front wanted to fall upon their faces whenever there was an eclipse of the sun and invoke the name of Zeus in fear of this unusual sight, that was



子，这人还写过曾登载在一份周日报纸上的关于一个人穿越火车的故事。

这个叼着烟斗、会拉小提琴的人发现了真理的火花，并最终打破了推行了6000年以来的科学论断，但是数百万的希腊国民对这一点毫无兴趣，他们只有在自己所喜爱的击球员力图违背万有引力法则而受阻时才会对数学感兴趣。

关于古代历史的教科书通常只是省事地印上“米利都的泰勒斯（公元前640~546年），现代科学的奠基人”这几个字，《米利都报》上的大字标题也有“本地毕业生发现了科学真正的奥秘”这些文字。

我们无从得知泰勒斯是何时何地以何种方法独辟蹊径的，但是他绝不是生活在隔离知识的真空中，只凭内心意识就能培养出超人的智慧的，这一点倒是非常确定的。公元前7世纪，大量的科学领域的先驱工作已经展开，大量的数学、物理和天文学知识已经可供那些智慧之人充分使用。

巴比伦的观星家已经开始探索星空。

埃及的建筑师为了把重达百万吨的花岗石放在金字塔里面小墓室的顶部而做大量的运算。

尼罗河的数学家为了能够预测雨季、旱季，从而给农民们制订出便以安排农活的日历而认真地研究太阳运转的规律。

这些问题都已被解决了，然而解决这些问题的人还是认为就像总统内阁成员掌握农业部、邮政部，或者是财政部一样，季节变迁、行星运转和潮汐变化也是由神灵掌控的，因而自然之力是那些看不见的神灵的个人意志的表达形式。

对于这种观点，泰勒斯持反对态度。但是作为当时受过良好教育的人，他不愿公开讨论这个问题。假如在日食时沿海的果商倒在



their business and Thales would have been the last man to try to convince them that any schoolboy with an elementary knowledge of the behavior of heavenly bodies would have foretold that on the 25th of May of the year 585 B. C. , at such and such an hour, the moon would find herself between the earth and the sun and that therefore the town of Miletus would experience a few minutes of comparative darkness.

Even when it appeared (as it did appear) that the Persians and the Lydians had been engaged in battle on the afternoon of this famous eclipse and had been obliged to cease killing each other for lack of sufficient light, he refused to believe that the Lydian deities (following a famous precedent established a few years previously during a certain battle in the valley of Ajalon) had performed a miracle, and had suddenly turned off the light of Heaven that the victory might go to those whom they favored.

For Thales had reached the point (and that was his great merit) where he dared to regard all nature as the manifestation of one Eternal Will, subject to one Eternal Law and entirely beyond the personal influence of those divine spirits which man was forever creating after his own image. And the eclipse, so he felt, would have taken place just the same if there had been no more important engagement that particular afternoon than a dog fight in the streets of Ephesus or a wedding feast in Halicarnassus.

Drawing the logical conclusions from his own scientific observations, he laid down one general and inevitable law for all creation and guessed (and to a certain extent guessed correctly) that the beginning of all things was to be found in the water which apparently surrounded the world on all sides and which had probably existed from the very beginning of time.

And this brings us at last to the most notorious and the most famous case of Greek intolerance of which we possess any record, the judicial murder of Socrates.

When it is sometimes stated that the world has not changed at all and that the Athenians were no more broadminded than the people of later times, the name of Socrates is dragged into the debate as a terrible example of Greek bigotry. But today, after a very exhaustive study of the case, we know better and the long and undisturbed career of this brilliant but exasperating soap-box orator is a direct tribute to the spirit of intellectual liberty which