同学们注意，标红词汇**(**注意：一定是红色，非其他颜色**)**是重点词汇，也是期末考试范围，需同学们记忆。

Thomas Henry Huxley A Liberal Education

1. The business which the South London Working Men's College has undertaken is a great work; indeed, I might say, that Education, with which that college proposes to grapple, is the greatest work of all those which lie ready to a man's hand just at present.

* I might say, that **Education**, with which that college proposes to grapple, is the greatest work of all those which lie ready to a man’s hand.

这里的 education 大写，有两种可能的解释：

1， Education 在古英语中为专有名词，如 16 世纪霍布斯的文章：

The passion of Laughter is nothing but a suddaine **Glory** arising from the suddaine

**Conception** of some **Eminency** in ourselves by **Comparison**…

再如 1836 年创建的《周六杂志》:

The fallen angel, who “was a murderer from the beginning,” is robed in a mantle, with broad folds; one hand is supporting his chin, as if he were intent on the effect of some deeply-plotted move, and the other grasps a figure of **Peace**…behind the board, stands the **Good Genius** of **Man**.

1. 第二种较小的可能性是此处的 Education 已经定性为当时广泛接受的教育内容，也就是说， 只要提到 Education， 就专门指当时社会普遍认可的特定的教育。这好比Constitution，大写 C 表示如美国已经拟定成文的宪法，而小写 constitution 也表示法律，但非固定成文。

* Grapple with is a fixed idiom，固定搭配，表示努力攻克、解决问题。

1. And, at length, **this fact** is becoming generally recognized. You cannot go anywhere without hearing a buzz of more or less confused and contradictory talk on this subject—nor can you fail to notice that, in one point at any rate, **there is a very decided advance upon like discussions in former days.** Nobody outside **the agricultural interest** now dares to say that education is a bad thing. If any representative of the once large and powerful party, which, in former days, proclaimed this opinion, **still exists in the semi-fossil state,** he keeps his thoughts to himself. In fact, there is a chorus of voices, almost distressing in their harmony, raised in favor of the doctrine that education is the great **panacea** for human troubles, and that, **if the country is not shortly to go to the dogs, everybody must be educated.**

* This fact 代表上文提到的南伦敦工人学院展开的大众教育这一尝试。
* There is a very decided advance upon like discussions in former days. 此处的like 表示same, similar. 作者的意思是，关于教育方面的类似的讨论早些时候就已经逐渐深入了。
* Nobody outside the agricultural interest now dares to say that edu. is a bad thing. 这句话的意思是，除了农业产业之外，其他任何领域都需要教育的普及。工业革命既为工业革命，革的是工业，即第二产业，非农业(革命)。所以，当时的英国人认为农业维持现状即可，耕作者无需接受教育。
* Semi-fossil state 是一种很形象的隐喻，表示半熟阶段，即想法还未完全形成。同学们学会用。
* Panacea 老师以前上课时讲过，它曾经是古希腊药王的其中一个女儿之一，后来演化为万灵药。另一个女儿叫Hygia, 后来演变为hygiene。
* If the country is not shortly to go to the dogs… Shortly: soon, in a short time;

Go to the dogs means to become less successful and less effective than before.

1. The politicians tell us, “You must educate the masses because they are going to be masters.” The clergy join in the cry for education, for they affirm that the people are drifting away from church and chapel into the broadest infidelity. The manufacturers and the capitalists swell the chorus lustily. They declare that ignorance makes bad workmen; that England will soon be unable to turn out cotton goods, or steam engines, cheaper than other people; and then, Ichabod! Ichabod! the glory will be departed from us. And a few voices are lifted up in favor of the doctrine that the masses should be educated because they are men and women with unlimited capacities of being, doing, and suffering, and that it is as true now, as it ever was, that the people perish for lack of knowledge.

* 这一段主要从四个不同的人群列出普及大众教育的必要性
  + Politicians…
  + The clergy…
  + Manufacturers and capitalists…
  + A few voices...

这四个人群分别从自身利益出发，提出了为什么要进行大众教育(mass education)

1. These members of the minority, with whom I confess I have a good deal of sympathy, are doubtful whether a *ny of the other reasons* urged in favor of the education of the people are of much value—**whether, indeed, some of them are based upon either wise or noble grounds of action.** They question if it be wise to tell people that you will do for them, out of fear of their power, what you have left undone, **so long as your only motive was compassion for their weakness and their sorrows.** And, if ignorance of everything which is needful a ruler should know is likely to do so much harm in the governing classes of the future, why is it, they ask reasonably enough, that such ignorance in the governing classes of the past has not been viewed with equal horror?

* Whether **some of them** are based upon either wise or noble grounds of action.

此处的 some of them，指代词them 指代的是老师下划线的内容，即大众教育应该普及的理由。那么，这各种各样的理由是不是都以明智或高尚的行动为前提（wise ground or noble ground of action）？

* They question if it be wise…, so long as your only motive was compassion for their weakness and their sorrows. 这里是老师课上讲解的虚拟式，再如：If it be Sunday… 作者说，如果你告知大众，你将为他们服务，但原因只是处于同情，同情他们目前阶段的遭遇，比如软弱与经历苦难，那么，这样做是否明智？

1. Compare the average artisan and the average country squire, and it may be doubted if you will find a pin to choose between the two in point of ignorance, class feeling, or prejudice. It is true that the ignorance is of a different sort—that the class feeling is in favor of a different class and that the prejudice has a distinct savor of wrong-headedness in each case—but it is questionable if the one is either a bit better, or a bit worse, than the other. The old protectionist theory is the doctrine of trades unions as applied by the squires, and the modern trades unionism is the doctrine of the squires applied by the artisans. Why should

we be worse off under one regime than under the other?

* Artisans 为工匠，大致为中产阶级（这里用“大致”，因为一部分 artisans 随后沦为工人阶级，详细见 *Crime and Poverty in the 19th century England*）, country squire 代表的是贵族阶级。工业革命之后，新兴中产阶级逐渐取代贵族的社会与商业影响力， 大量商业家涌入英国下议会。两种不同阶级，带有不同的阶级情感，有不同的阶级偏见。作者这里问：现代的工会主义是工匠们尊崇的是前乡绅阶级的律法，而旧保护主义又是乡绅们尊崇的工会律法，那么，谁能预测英国将会在何种律法下变得更好呢？

1. Again, this skeptical minority asks the clergy to think whether it is really want of education which keeps the masses away from their ministrations—**whether the most completely educated men are not as open to reproach on this score as the workmen**; and whether, perchance, this may not indicate that it is not education which lies at the bottom of the matter?

* 教堂的神职人员抱怨，说无知会遣散教徒们。而受教育程度最高的人在这个问题上

（对宗教的热忱）是不是也和受教育程度不高的工人阶层（workmen）一样易于收到指责呢？作者的意思是，教育并非是让人们远离宗教的原因，很多教育程度高的人也不再信仰宗教。

1. Once more, **these people, whom there is no pleasing, venture to doubt whether the glory which rests upon being able to undersell all the rest of the world, is a very safe kind of glory**—whether we may not purchase it too dear; especially if we allow education, which ought to be directed to **the making of men**, to **be diverted into a process of manufacturing human tools**, wonderfully adroit in the exercise of some technical industry, but good for nothing else.

* 作者又继续讲，对于这小部分永远不满意 (pleasing = satisfaction)的人来说，依赖于价格优势是否能够永远给予大英日不落帝国稳妥的荣耀，尤其是当教育被利用于培养人力机器而非人本塑造。

1. And, finally, these people inquire whether it is the masses alone who need a reformed and improved education. They ask whether the richest of our **public schools might not well be made to supply knowledge, as well as gentlemanly habits, a strong class feeling, and eminent proficiency in cricket**. They seem to think that the noble foundations of our **old universities are hardly fulfilling their functions in their present posture of half-clerical seminaries, half racecourses, where men are trained to win a senior wranglership, or a double-first, as horses are trained to win a cup, with as little reference to the needs of after-life in the case of a man as in that of the racer.** And, while as zealous for education as the rest, they affirm that, if the education of the richer classes were such as to fit them to be the leaders and the governors of the poorer; and, if the education of the poorer classes were such as to enable them to appreciate really wise guidance and good governance, the politicians need not fear mob-law, nor the clergy lament their want of flocks, nor the capitalists prognosticate the annihilation of the prosperity of the country.

* 接着，这一小部分人还质疑公立学校和年代久远的大学，认为前者还应提供更多的教育内容，如gentlemanly habits, a strong class feeling, eminent proficiency in cricket. 而后者呢？后者也未能完全履行它们本该履行的职责，即为学生提供余生的生活能力。这些大学一味地只求让学生们夺冠，让学生们多拿学位，而忽视了 the after-life needs of a man.

1. **Such is the diversity of opinion upon the why and the wherefore of education. And my hearers will be prepared to expect that the practical recommendations which are put forward are n ot less discordant.** There is a loud cry for compulsory education. **We English, in spite of constant experience to the contrary, preserve a touching faith in the efficacy of acts of Parliament**; and I believe we should have compulsory education in the courses of next session, if there were the least probability that half a dozen leading statesmen of different parties would agree what that education should be.

* 这个标绿的是什么意思呢？作者表示，社会各阶层人士对于大众教育众说纷纭，而这些社会人士对到底应该实行什么样的大众教育也是意见不一（not less discordant）
* 这句话同学们句意能读得懂，但关于为什么英国人对议会有忠实的信念，这点可能会比较模糊。英国议会有一定的古罗马元老院制度的影子。英国议会一直以来都是英国人引以为豪的政治体制改革的重要成果之一。它的效率之高、影响力之深远从一个例子就可以看出来：1649 年，英国下议院(House of Commons)绕开上议院（House of Lords），直接对国王查理一世投票执行死刑，这是欧洲历史上第一个人民杀死君主的例子，史无前例。英国议会的权利从对国王有建议权，到对国王有制裁权，后来经过《权利法案》永久确立了议会高于君主的地位，此间历经了 700 多年。因此， 作者说We English preserve a touching faith in the efficacy of acts of Parliament.

1. Some hold that education without theology is worse than none. Others maintain, quite as strongly, that education with theology is in the same predicament. But this is certain, that those who hold the first opinion can by no means agree what theology should be taught; and that those who maintain the second are in a small minority.
2. At any rate “make people learn to read, write, and cipher,” say a great many; and the advice is undoubtedly sensible as far as it goes. But, as has happened to me in former days, those who, in despair of getting anything better, advocate this measure, are met with the objection that it is very like making a child practice the use of a knife, fork, and spoon, without giving it a particle of meat.
3. I really don't know what reply is to be made to such an objection. But it would be unprofitable to spend more time in ***disentangling***, or rather in showing up the knots in, the ***raveled*** skeins of our neighbors. Much more to the purpose is it to ask if we possess any clue of our own which may guide us among these ***entanglements***. And by way of a beginning, let us ask ourselves—What is education? Above all things, what is our ideal of a ***thoroughly*** liberal education? —of that education which, if we could begin life again, we would give ourselves—of that education which, if we could mold the fates to our own will, we would give our children? Well, I know not what may be your conceptions upon this matter, but I will tell you mine, and I hope I shall find that our views are not very discrepant.

* Entangle and disentangle, ravel and unravel 这两组反义词一起记。

1. Suppose it were perfectly certain that the life and fortune of every one of us would, one day or other, depend upon his winning or losing a game of chess. Don't you think that we should all consider it to be a primary duty to learn at least the names and the moves of the pieces; to have a notion of a gambit, and a keen eye for all the means of giving and getting out of check? Do you not think that we should look with a disapprobation amounting to scorn, upon the father who allowed his son, or the state which allowed its members, to grow up without knowing a pawn from a knight?
2. Yet it is a very plain and elementary truth, that the life, the fortune, and the happiness of every one of us, and, more or less, of those who are connected with us, do depend upon our knowing something of the rules of a game infinitely more difficult and complicated than chess. It is a game which has been played for untold ages, every man and woman of us being one of the two players in a game of his or her own. The chessboard is the world, the pieces are the phenomena of the universe, the rules of the game are what we call the laws of Nature. The player on the other side is hidden from us. We know that his play is always fair, just, and patient. But also we know, to our cost, that he never overlooks a mistake, or makes the smallest allowance for ignorance. To the man who plays well, the highest stakes are paid, with that sort of overflowing generosity with which the strong shows delight in strength. And one who plays ill is checkmated—without haste, but without remorse.
3. My metaphor will ***remind*** some ***of*** you of the famous picture in which Retzsch has depicted Satan playing at chess with man for his soul. Substitute for the mocking fiend in that picture a calm, strong angel who is playing for love, as we say, and would rather lose than win—and I should accept it as an image of human life.
4. Well, what I mean by Education is learning the rules of this mighty game. In other words, education is the instruction of the intellect in the laws of Nature, under which name I include not merely things and their forces, but men and their ways; and the ***fashioning*** of the affections and of the will into an earnest and loving desire to move in harmony with those laws. For me, education means neither more nor less than this. Anything which ***professes*** to call itself education must be tried by this standard, and if it fails to stand the test, I will not call it education, whatever may be the force of authority, or of numbers, upon the other side.
5. It is important to remember that, in strictness, there is no such thing as an uneducated man. Take an extreme case. Suppose that an adult man, in the full vigor of his faculties, could be suddenly placed in the world, as Adam is said to have been, and then left to do as he best might. How long would he be left uneducated? Not five minutes. Nature would begin to teach him, through the eye, the ear, the touch, the properties of objects. Pain and pleasure would be at his elbow telling him to do this and avoid that; and by slow degrees the man would receive an education which, if narrow, would be thorough, real, and adequate to his circumstances, though there would be no extras and very few accomplishments.
6. And if to this solitary man entered a second Adam or, better still, an Eve, a new and greater world; that of social and moral phenomena, would be revealed. Joys and woes, compared with which all others might seem but ***faint*** shadows, would spring from the new relations. Happiness and sorrow would take the place of the coarser monitors, pleasure and pain; but conduct would still be shaped by the observation of the natural consequences of actions; or, in other words, by the laws of the nature of man.
7. To every one of us the world was once as fresh and new as to Adam. And then, long before we ***were susceptible of*** any other modes of instruction, Nature took us in hand, and every minute of waking life brought its educational influence, shaping our actions into rough accordance with Nature's laws, so that we might not be ended untimely by too gross disobedience. Nor should I speak of this process of education as past for any one, be he as old as he may. For every man the world is as fresh as it was at the first day, and as full of untold novelties for him who has the eyes to see them. And Nature is still continuing her patient education of us in that great university, the universe, of which we are all

members—Nature having no Test-Acts.

1. Those who take honors in Nature's university, who learn the laws which govern men and things and obey them, are the really great and successful men in this world. The great mass of mankind are the “Poll,” [the mass of students only going for a B.A.] who pick up just enough to get through without much discredit. Those who won't learn at all are plucked [students who fail a major exam and are sent home]; and then you can't come up again. Nature's pluck means ***extermination***.
2. Thus the question of ***compulsory education*** is settled so far as Nature is concerned. Her bill on that question was framed and passed long ago. But, like all compulsory legislation, that of Nature is ***harsh*** and ***wasteful*** in its operation. Ignorance is visited as sharply as ***willful*** disobedience — incapacity meets with the same punishment as crime. Nature's ***discipline*** is not even a word and a blow, and the blow first; but the blow without the word. It is left to you to find out why your ears are boxed.
3. The object of what we commonly call education—that education in which man ***intervenes*** and which I shall distinguish as artificial education—is to make good these defects in Nature's methods; to prepare the child to receive Nature's education, neither incapably nor ignorantly, nor with willful disobedience; and to understand the preliminary symptoms of her pleasure, without waiting for the box on the ear. In short, all artificial education ought to be an anticipation of natural education. And a liberal education is an artificial education which has not only prepared a man to escape the great evils of disobedience to natural laws, but has trained him to appreciate and to seize upon the rewards, which Nature scatters with as free a hand as her penalties.
4. That man, I think, has had a liberal education who has been so trained in youth that his body is the ready servant of his will, and does with ease and pleasure all the work that, as a mechanism, it is capable of; whose intellect is a clear, cold, logic engine, with all its parts of equal strength, and in smooth working order; ready, like a steam engine, to be turned to any kind of work, and spin the gossamers as well as forge the anchors of the mind; whose mind is stored with a knowledge of the great and fundamental truths of Nature and of the laws of her operations; one who, no stunted ascetic, is full of life and fire, but whose passions are trained to come to heel by a vigorous will, the servant of a tender conscience; who has learned to love all beauty, whether of Nature or of art, to hate all vileness, and to respect others as himself.
5. Such a one and no other, I conceive, has had a liberal education; for he is, as completely as a man can be, in harmony with Nature. He will make the best of her, and she of him. They will get on together rarely; she as his ever beneficent mother; he as her ***mouthpiece***, her conscious self, her minister and interpreter.