



Casper Yost

新闻学与传播学经典丛书·英文原版系列
展江 何道宽 主编

Principles of Journalism

新闻学原理

Casper Yost 著
[美]卡斯珀·约斯特

中国传媒大学出版社



Rupert Brooke

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出版说明

“新闻学与传播学经典丛书·英文原版系列”，选取了在新闻学与传播学历史上具有里程碑意义的大师经典名作，如传播学“四大奠基人”哈罗德·拉斯韦尔、保罗·拉扎斯菲尔德等，及加布里埃尔·塔尔德、罗伯特·帕克、哈罗德·伊尼斯、马歇尔·麦克卢汉、库尔特·卢因、卡尔·霍夫兰等这些学界耳熟能详的名家佳作。这些是传播学与新闻学的奠基之作，也是现代新闻学与传播学发展的基础。许多名作都多次再版，影响深远，历久不衰，成为新闻学与传播学的经典。此套丛书采用英文原版出版，希望读者能读到原汁原味的著作。

随着中国高等教育的教学改革，广大师生已不满足于仅仅阅读国外图书的翻译版，他们迫切希望能读到原版图书，希望能采用国外英文原版图书进行教学，从而保证所讲授的知识体系的完整性、系统性、科学性和文字描绘的准确性。此套丛书的出版便是满足了这种需求，同时可使学生在专业技术方面尽快掌握本学科相应的外语词汇，并了解先进国家的学术发展方向。

本系列在引进英文原版图书的同时，将目录译为中文，作为对原版的一种导读，供读者阅读时参考。

从事经典著作的出版，需要出版人付出不懈的努力，好在有本丛书的主编展江教授和何道宽教授的大力扶持，我们得以在学术出版的道路上走的更远。我们自知本套丛书也许会有很多缺陷，虚心接受读者提出的批评和建议。

中国传媒大学出版社

Preface

In this book the writer has attempted to formulate and define the fundamental principles of journalism. The work is the result of a conviction that there is a growing need for such a statement and definition. Journalism has taken its place among the great professions. Its influence is universally recognized. It has become a necessity of modern life and modern progress. Its development is one of the wonders of our age. It pervades all civilization and makes a constant impress upon human thought and achievement everywhere. Yet it is in fact so new that it is only now beginning to realize within itself that it is not a mere aggregation of individuals pursuing a common vocation, but an entity, whose rights must be guarded, whose integrity must be maintained, and whose responsibilities must be recognized, by its individual parts. This realization naturally leads to a larger consideration of journalism as a whole, to thought about it as a profession, having collective interest and duties, distinguished from journalism

as an individual calling, and out of this comes an increasing endeavor to arrive at a common understanding of what journalism really is, what are the standards by which it should be governed, what are its obligations in relation to the public, what are its aims and ideals.

It is the hope of the Writer that this book may contribute in some degree to such an understanding. For it would seem to be essential that a foundation be laid in an agreement upon elemental principles definitely stated, something concrete upon which conscientious journalism—and most of its practitioners are conscientious—can plant its feet. In this effort to state the primary principles of journalism the author realizes that he presents nothing that is new to thoughtful and experienced newspaper men. Novelty, indeed, would be foreign to the purpose. Anything new would be mere theory. Principles, being necessarily the product of experience, cannot be new. But the consciousness of underlying principles, and the degree and manner of their application, whether conscious or unconscious, vary with individual character, and if standards are to be established by which good journalism may be measured, it is necessary to draw from the common experience the essential elements of conduct and practice that have been proven by time and that are in accord with those principles of right that are recognized in all human association, and give concrete form to them. No one man may accomplish this to the satisfaction of all, but one man may assemble, from his own mature experience, and his conception of the general experience, sufficient material to make a start on such a foundation, and if this work will help in any manner to that construction its main purpose will be served.

But it is the hope of the writer that the interest in this effort will not be confined to his profession. There is no human agency that is in such constant, intimate and persistent contact with the public as that of journalism. Its influence, whether profound or superficial, whether good or bad, is universal, pervading every avenue of life. Its conduct, therefore, is a matter of public concern, and what journalism thinks of itself, the standards by which it guides itself and by which it wishes to be judged, its conception of its responsibilities to the public, its aims and ideals, should all be matters of general interest. There is need for a better public understanding of the difficulties that journalism encounters, and must of necessity encounter to a degree, in the exercise of its function and the realization of its ideals. There is a need for a better understanding of the principles which direct its best expression, a better understanding of its aspirations, and a better understanding of the devotion to the public service that is shown by tens of thousands of journalists who live and die unknown. It is the earnest wish of the writer that this book may be helpful to such an understanding.

C. S. Y.

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Chapter I

The Origins

The archeologists, who dig farther and farther into antiquity, have never found that human nature in the remotest ages was different from that of today. The men and women of ten thousand years ago had the same interests, the same desires, the same passions, the same vices and virtues, they were moved by the same instincts and much the same reasonings, as the men and women of the present. It is therefore safe to assume that when Cain left home to acquire a residence and a wife in the land of Nod he did not wholly forget those he left behind in the neighborhood of Eden, and that when, in years long after, a patriarchal century perhaps, he met a traveler from that region, he was eager for news from home, although, for obvious reasons, he may have concealed his identity. Doubtless he wanted to know not only what had happened in the country about Eden but what was hap-

pening at the moment, and he absorbed with relish the smallest details of information, as well as those of larger importance.

The passion for news is not a development of civilization. Man is provided with organs of speech for the purpose of communication, with organs of hearing for the receipt of communications, and both tongue and ears have always been eager to function. Man is also endowed with unfailing curiosity which creates a continuous interest in the affairs, the conduct and the acts of others, a continuous interest in the processes and events of nature, a continuous interest in events and circumstances of every character, whether near or far removed. There never has been a time when men, and women, did not want to know what was going on in the family, in the community, in the region, in the world. There never was a time when the bearer of good news, or the bearer of bad news, about others, was unwelcome; never a time when news was not a commodity of constant exchange. "As cold waters to a thirsty soul, so is good news from a far country," says the author of Proverbs, bearing eloquent testimony to the value put upon news so long ago as the days of Solomon, and no modern bulletins are more eagerly read than were those beacons that heralded to Greece the fall of Troy.

This interest in events, this curiosity about things, which is the source of passion for news, is indeed, the foundation of civilization and human progress. It is this which constantly enlarges the bounds of human knowledge and spurs that knowledge into new activities in new fields. It was the news that Paul spread through the Mediterranean provinces that established Christianity. It was the news that Marco Polo brought back from Cathay that started a search for a water route to the East Indies. It was the news of the discovery by Columbus that prompted the voyages

which opened the Western Hemisphere to settlement. The news of every discovery by science has inspired science to new researches and new discoveries. But there would have been no such results if there had not been the everreceptive soil of human interest to receive their reports and to spread them in ever-widening circles. All knowledge, and all advancements growing out of knowledge, come from man's insatiable curiosity, his desire to know about things, whether it is the conduct of his neighbors, the nature of distant countries, or the reason of an apple's fall to the ground. He who learns tells, for the disposition to communicate is as strong as the disposition to hear. So news is disseminated, and always the process has been in operation, adding knowledge, good, bad, and indifferent, indiscriminately, to the human store, to be sifted through human experience for the rejection of the worthless.

News! The word, like the thing it names, has its roots in the remotest antiquity of language. The theory, widely circulated, that it was derived from the points of the compass (N. E. W. S.) is a fantastic notion without respectable foundation in fact or in usage. It comes from the word "new", through one of those curious developments of etymology which were common in the days when the language was in its formative stages, when there was no English grammar, and when "it appeared as if any word whatever might be used in any grammatical relation where it conveyed the idea of the speaker." "New" is one of the oldest words in the language, one of the number that are traced directly to the Sanscrit, and it is to be found in related form in nearly every European tongue, living or dead. The *nava* of the Sanscrit became the *novus* of the Latin, the *niuiis* of the Gothic, the *niwi*

of the old Saxon, the *niwe* or *neowe* of the Anglo-Saxon. It was not only an adjective, but when shorn of its inflections in the transitions of the Middle English period the same word became an adverb, with the same meaning as newly; a verb, equivalent to renew; and a noun, applicable to anything new. In its plural form, news, it is found as such a noun in the older English writings. For example, in More's *Utopia*, in the original, appeared the phrase, "not for a vain and curious desire to see news," meaning new things. When it began to be applied to new events in the modern sense of news is not definitely known. The earliest use of the word in that sense in extant writings, according to the New English Dictionary, was in 1423, when James I of Scotland wrote in the "Kingis Quare," "I bring the newis that blissful ben." The same unimpeachable authority says it did not come into common use until after 1500, when it began gradually to supersede the older "tidings," a word of Norse descent, in popular favor. This is clearly shown in the fact that while in the "authorized version" of the Bible, drawn largely from the sixteenth century texts of Tyndale and Coverdale, the word "tidings" appears twenty-five times and "news" but once, Shakespeare uses "news" thirty-eight times and "tidings" only nine. That is why it was as "tidings," rather than as "news," that the greatest news in the world's history was announced, according to St. Luke, by the angels in "Behold I bring you good tidings of great joy which shall be to all people." The word "news" took the various forms of *neues*, *niewse*, *nues*, *newys*, *newis*, *newes* before it was finally fixed as "news".

Recurring to the imaginary meeting of Cain and the traveler from Eden we may presume that when they exchanged the news they possessed they fell to discussing the events reported, each expressing in-

dividual opinions about them. This, it is needless to say, is a universal accompaniment of news. And it is one of its most valuable attributes that, whether it is important or trivial, it arouses discussion. Discussion promotes thought, and thought is the lever that, when placed upon the fulcrum of truth, raises humanity. News is ever food for thought, and without it the mind must starve unless it holds within itself material for contemplation, and even that is likely to grow stale and lacking in substance for the mind unless refreshed by contact with events. Two persons living in complete isolation, without any communication with the world about them, will soon, as a rule, grow silent through sheer lack of new subjects for conversation. Life demands something to talk about, something to think about, something, however small, to exercise the mind upon, and news through all ages has supplied this material for conversation, for discussion, for thought, for opinion.

News and views! Ever they have been inextricably associated, and ever they must continue to be. The publication of news and views is journalism, a profession, an art and a business, developed out of the irrepressible instincts of human nature, responding to a universal and insistent desire for information, a universal and insistent curiosity that seeks enlightenment, a universal and insistent demand for the stimulation and satisfaction of interest. But journalism could not come into existence until facilities of publication had been created. For ages, before the syllabic and alphabetic stage of writing, the only means of publication, the only means of disseminating news, was by word of mouth, save, on occasion, by signals from hilltops, or by understood symbols carried by messengers which reached their highest form in pictographs. For ages after the invention of letters the voice