

教育漫談

簡清國註

臺灣商務印書館印行



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人文

談 漫 育 教

**SOME THOUGHTS
CONCERNING EDUCATION**

附 詳 細 註 釋
簡 清 國 註

臺灣商務印書館發行

序 人 人 文 庫 印 編

余弱冠始授英文，爲謀教學相長，並滿足讀書慾，輒廣購英文出版物。彼時英國有所謂人人叢書 Everyman's Library 者，刊行迄今將及百年，括有子目約及千種，價廉而內容豐富，所收以古典爲主，間亦參入新著。就內容與售價之比，較一般出版物所減過半。其能如是，則以字較小，行較密，且由於古典作品得免對著作人之報酬，所減成本亦多。

余自中年始，從事出版事業，迄今四十餘年，中斷不逾十載。在大陸時爲商務印書館輯印各種叢書，多厲廉售之意，如萬有文庫一二集，叢書集成初編以及國學基本叢書等，其尤著者也。民五十三年重主商務印書館，先後輯印萬有文庫薈要，叢書集成簡編，漢譯世界名著甲編等，一本斯旨。惟以整套發售，固有利於圖書館與藏書家，未必盡適於青年學子也。

幾經考慮，乃略仿英國人人叢書之制，編爲人人文庫，陸續印行，分冊發售，定價特廉，與人人叢書相若；讀者對象，以青年爲主，則與前述叢書略異。本文庫版本爲四十開，以新五號字排印，與人人叢書略同；每冊定價一律，若干萬字以下，或相等篇幅者爲單冊，占一號；超過若干萬字或相等篇幅者爲複冊，占二號，皆依出版先後編次。每號實價新臺幣八元，

一改我國零售圖書向例，概不折扣。惟實行以來，發見間以萬數千字之差，售價即加倍，頗欠公允。研討再四，決改定售價，單號仍爲八元，雙號則減爲十二元，俾相差不過鉅，又爲鼓勵多購多讀，凡一次購滿五冊者加贈一單冊，悉聽購者自選。區區之意，亦欲藉此而一新書業風氣，並使購讀者得較優之實惠而已。

抑今後重印大陸版各書，除別有歸屬，或不盡適於青年閱讀者外，當盡量編入本文庫。同時本文庫亦儘可能搜羅當代海內外新著，期對舊版重印者維持相當比例。果能如願，則本文庫殆合英國人人叢書與家庭大學叢書 Home University Library 而一之也。

數年之間，取材方面，時有極合本文庫性質，徒以篇幅過多，不得不割愛者，因自五十八年七月起新增特號一種，售價定爲二十元，俾本文庫範圍益廣，而仍保持定價一律之原則。惟半年以來，紙價工價均大漲，祇得將特號面數酌予調整。凡初版新書，每冊在二百一十面至三百面者，或景印舊版，每冊在三百一十面至五百面者，均列入特號，事出不獲已，當爲讀書界所共諒也。

中華民國五十九年一月五日王雲五識

註釋者序

本書取材自 The Harvard Classics 第三十七冊。由於全書章節區分與其討論主題不太符合，爲了便利讀者查閱書後註解，註者遂把每一百個註解劃分爲一個單元，全書共得七個單元。

作者洛克 (John Locke) 爲英國十七世紀之哲學家，對如何教養兒童有非常獨到精闢之研究。全文以簡明英文寫成，每章節都有一個主題，對兒童心理微妙問題、飲食衛生、責罵體罰、乃至成人應如何以身教做孩子的榜樣等等，都有很透徹精彩的論列。文中很多論點頗能發人深省，例如第五十九頁：He that will have his son have a respect for him and his orders, must himself have a great reverence for his son (爲人父母者要想博得孩子尊敬，必先尊重他們的孩子。)，此點最爲我們所忽視。關於打罵問題，第三十六頁中段他說：Those children who have been most chastised seldom make the best men (時遭責罵的孩童，將來難有成大器者。) 更可給那些視打罵孩子爲常事的人一當頭棒喝。其他諸如小孩四歲前不宜吃肉 (第十七頁)，運動甫畢不宜喝冷水 (第十五頁)，不要大聲叫醒小孩 (第二十三頁) 等等，無異是一部標準的兒童教養須知和「生理衛生」教材。

藉背誦單字與文法來學習英文，乃是我國學生的通病。是以花費六年工夫不能閱讀淺顯文章，猶如記憶花卉名稱與種類，而無從欣賞花卉芳美一樣的可惜可嘆。註者有鑑於此，特從 The Harvard Classics 中精選出適合於我國學生程度的文章，將比較偏僻疑難的字句、成語和文法結構加以例句解說，以期讀者舉一反三，靈活運用。

註者一向反對學生閱讀坊間暢銷的中英對照書籍，蓋以學者每捨難就易，只看譯文；至於英文部份則隨便瀏覽，不求甚解。如此而企望英文進步，無異捨本逐末，緣木求魚。如果學者能够耐心詳讀原文，逐字逐句求其會通，遇有疑難

即查看書後註解（如註解未及或尚有疑難，當自查字典），則所學英文才能紮實，才算「活英文」。

本書適合高中、大專學生以至社會青年進修之用。由於疑難之字詞只在首次出現時加以註解，以後出現即不重註，因此讀者最好從頭閱讀，循序漸進。

譯事難，「註事」更難；註者才疏學淺，疏陋不當之處在所難免，尚祈海內外賢明不吝指正。

簡清國 中華民國六十一年五月一日

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INTRODUCTORY NOTE

JOHN LOCKE was born near Bristol, England, on August 29, 1632; and was educated at Westminster School, where Dryden was his contemporary, and at Christ Church, Oxford. Of the discipline then in vogue in either institution, the future educational theorist had no high opinion, as may be gathered from allusions in the present treatise; yet, after taking his master's degree in 1658, he became tutor of his college, and lecturer in Greek and rhetoric. After a visit to the Continent in 1665, as secretary to an embassy, he returned to Oxford and took up the study of medicine. He became attached, as friend and physician, to Lord Ashley, afterward the first Earl of Shaftesbury; and while this nobleman was Lord Chancellor, Locke held the office of Secretary of Presentations.

Shaftesbury went out of office in 1673, and two years later Locke went to France in search of health, supporting himself by acting as tutor to the son of Sir John Banks, and as physician to the wife of the English Ambassador at Paris. In 1679, Shaftesbury, being again in power, recalled Locke to England. He reluctantly obeyed, and remained in attendance on his patron, assisting him in political matters and superintending the education of his grandson, the future author of "Characteristics," till Shaftesbury's political fortunes finally collapsed, and both men took refuge in Holland.

Locke's first two years in Holland were spent in traveling and in intercourse with scholars; but in 1685 the Dutch Government was asked to deliver him up to the English as a traitor, and he was forced to go into hiding till a pardon was granted by James II in 1686, though there is no evidence of his having been guilty of any crime beyond his friendship with Shaftesbury.

It was not till now, at the age of fifty-four, that Locke began to publish the results of a lifetime of study and thought. An epitome of his great "Essay Concerning Human Understanding" was printed in his friend Le Clerc's "Bibliothèque Universelle," and the work was finally published in full in 1690. It was from Holland also that he wrote, as advice to a friend on the bringing up of his son, those letters which were later printed as "Thoughts Concerning Education."

During his exile Locke had come into friendly relations with his future sovereigns, William and Mary; and when the Revolution was accomplished he came back to England with the Princess in 1689. He was offered the Ambassadorship to Prussia, but declined on account of his weak health and because he thought he was not valiant enough in strong drink to be Ambassador at the court of the Elector of Brandenburg; so he stayed at home and published his "Essay."

The remainder of his life was spent chiefly at the home of his friends, the Cudworths and Mashams, at Oates in Essex. He held the office of Commissioner of Appeals, and was for some years a member of the Council of Trade and Plantations, a position which led to his occupying himself with problems of economics. At Oates he had the opportunity of putting his educational theories into practise in the training of the grandson of his host, and the results confirmed his belief in his methods. He died at Oates, October 27, 1704.

It has been noted that while at school and at the university Locke disapproved the educational methods employed; and this independence of judgment marked him through life. In medicine he denounced the scholasticism which still survived and which in various branches of learning had already been attacked by Bacon and Hobbes; and he advocated the experimental methods adopted by his friend Sydenham, the great physician of the day. In educational theory and method he held advanced opinions, insisting especially on the importance of guarding the formation of habits, and on training in wisdom and virtue rather than on information as the main object of education. Many of his ideas are still among the objects aimed at, rather than achieved, by educational reformers. It will be observed from the following "Thoughts" that they bear the mark of their original purpose, the individual education of a gentleman's son, not the formation of a school system.

But it is as a philosopher that Locke's fame is greatest. He was the ancestor of the English empirical school, and he exercised a profound influence on philosophic thought throughout Europe. Almost all the main lines of the intellectual activity of the eighteenth century in England lead back to Locke, and the skepticism of Hume is the logical development of the principles laid down in the "Essay Concerning Human Understanding."

DEDICATION

TO EDWARD CLARKE, of Chipley, Esq.

SIR:

THESE *thoughts concerning education*, which now come abroad into the world, do of right belong to you, being written several years since for your sake, and are no other than what you have already by you in my letters. I have so little vary'd any thing, but only the order of what was sent you at different times, and on several occasions, that the reader will easily find, in the familiarity and fashion of the stile, that they were rather the private conversation of two friends, than a discourse design'd for publick view.

The importunity of friends is the common apology for publications men are afraid to own themselves forward to. But you know I can truly say, that if some, who having heard of these papers of mine, had not press'd to see them, and afterwards to have them printed, they had lain dormant still in that privacy they were design'd for. But those, whose judgment I defer much to, telling me, that they were persuaded, that this rough draught of mine might be of some use, if made more publick, touch'd upon what will always be very prevalent with me: for I think it every man's indispensable duty, to do all the service he can to his country; and I see not what difference he puts between himself and his cattle, who lives without that thought. This subject is of so great concernment, and a right way of education is of so general advantage, that did I find my abilities answer my wishes, I should not have needed exhortations or importunities from others. However, the meanness of these papers, and my just distrust of them, shall not keep me, by the shame of doing so little, from contributing my mite, when there is no more requir'd of me than my throwing it into the publick receptacle. And if there be any more of their size and notions, who lik'd them so well, that they thought them worth printing, I may flatter myself they will not be lost labour to every body.

I myself have been consulted of late by so many, who profess themselves at a loss how to breed their children, and the early corruption of youth is now become so general a complaint, that he cannot be thought wholly impertinent, who brings the consideration of this matter on the stage, and offers something, if it be but to excite others, or afford matter of correction: for errors in education should be less indulg'd than any. These, like faults in the first concoction, that are never mended in the second or third, carry their afterwards incorrigible taint with them thro' all the parts and stations of life.

I am so far from being conceited of any thing I have here offer'd, that I should not be sorry, even for your sake, if some one abler and fitter for such a task would in a just treatise of education, suited to our *English* gentry, rectify the mistakes I have made in this; it being much more desirable to me, that young gentlemen should be put into (that which every one ought to be solicitous about) the best way of being form'd and instructed, than that my opinion should be receiv'd concerning it. You will, however, in the mean time bear me witness, that the method here propos'd has had no ordinary effects upon a gentleman's son it was not design'd for. I will not say the good temper of the child did not very much contribute to it; but this I think you and the parents are satisfy'd of, that a contrary usage, according to the ordinary disciplining of children, would not have mended that temper, nor have brought him to be in love with his book, to take a pleasure in learning, and to desire, as he does, to be taught more than those about him think fit always to teach him.

But my business is not to recommend this treatise to you, whose opinion of it I know already; nor it to the world, either by your opinion or patronage. The well educating of their children is so much the duty and concern of parents, and the welfare and prosperity of the nation so much depends on it, that I would have every one lay it seriously to heart; and after having well examin'd and distinguish'd what fancy, custom, or reason advises in the case, set his helping hand to promote every where that way of training up youth, with regard to their several conditions, which is the easiest, shortest, and likeliest to produce virtuous, useful, and able men in their distinct callings; tho' that most to be taken care of is the gentleman's calling. For if those

of that rank are by their education once set right, they will quickly bring all the rest into order.

I know not whether I have done more than shewn my good wishes towards it in this short discourse; such as it is, the world now has it, and if there be any thing in it worth their acceptance, they owe their thanks to you for it. My affection to you gave the first rise to it, and I am pleas'd, that I can leave to posterity this mark of the friendship that has been between us. For I know no greater pleasure in this life, nor a better remembrance to be left behind one, than a long continued friendship with an honest, useful, and worthy man, and lover of his country. I am, Sir,

Your most humble and most faithful servant,

JOHN LOCKE.

March 7, 1692 [i. e. 1692 $\frac{2}{3}$].

SOME THOUGHTS CONCERNING EDUCATION

§ 1. **A** SOUND¹ mind in a sound body, is a short, but full description of a happy state in this world. He that has² these two, has little more³ to wish for; and he that wants² either of them, will be but little the better for any thing else. Men's happiness or misery is most part of their own making. He, whose mind directs not wisely, will never take the right way; and he, whose body is crazy and feeble,⁴ will never be able to advance in it. I confess, there are some men's constitutions⁵ of body and mind so vigorous, and well fram'd by nature, that they need not much assistance from others; but by the strength of their natural genius, they are from their cradles carried⁶ towards what is excellent; and by the privilege of their happy constitutions, are able to do wonders. But examples of this kind are but few; and I think I may say, that of all the men we meet with, nine parts of ten are what they are, good or evil, useful or not, by their education. 'Tis that which makes the great difference in mankind. The little, or almost insensible impressions on our tender infancies, have very important and lasting⁷ consequences: and there 'tis, as in the fountains of some rivers, where a gentle application of the hand turns the flexible waters in channels, that make them take quite contrary courses; and by this direction given them at first in the source, they receive different tendencies, and arrive at last at very remote and distant places.

§ 2. I imagine the minds of children as easily turn'd this or that way, as water it self; and though this be the principal part, and our main care should be about the inside, yet the clay-cottage is not to be neglected. I shall therefore begin

with the case, and consider first the *health* of the body, as that which perhaps you may rather expect from that study I have been thought more peculiarly to have apply'd my self to; and that also which will be soonest dispatch'd, as lying, if I guess not amiss, in a very little compass.

§ 3. How necessary *health* is to our business and happiness; and how requisite⁷ a strong constitution, able to endure hardships and fatigue, is to one that will make any figure⁸ in the world, is too obvious to need any proof.

§ 4. The consideration I shall here have of *health*, shall be, not what a physician ought to do with a sick and crazy child; but what the parents, without the help of physick, should do for the *preservation and improvement of an healthy*, or at least *not sickly constitution* in their children. And this perhaps might be all dispatch'd in this one short rule, *viz.* That gentlemen should use their children, as the honest farmers and substantial yeomen¹⁰ do theirs.¹¹ But because the mothers possibly may think this a little too hard, and the fathers too short, I shall explain my self more particularly; only laying down this as a general and certain observation for the women to consider, *viz.* That most children's constitutions are either spoil'd, or at least harm'd, by *cockering*¹² and *tenderness*.

§ 5. The first thing to be taken care of, is, that children be not too *warmly clad*¹³ or *cover'd*, winter or summer. The face when we are born, is no less tender than any other part of the body. 'Tis use alone hardens¹⁴ it, and makes it more able to endure the cold. And therefore the *Scythian*¹⁵ philosopher gave a very significant answer to the *Athenian*, who wonder'd how he could go naked in frost and snow. *How*, said the *Scythian*, *can you endure your face expos'd to the sharp winter air?* *My face is us'd to it*, said the *Athenian*. *Think me all face*, reply'd the *Scythian*. Our bodies will endure any thing, that from the beginning they are custom'd to.¹⁶

An eminent instance of this, though in the contrary excess of heat, being to our present purpose, to shew¹⁷ what use can do, I shall set down in the author's words, as I meet with it in a late ingenious voyage.

"The heats, says he, are more violent in *Malta*,¹⁸ than in any

“part of *Europe*: they exceed those of *Rome* itself, and are “perfectly stifling¹⁹; and so much the more, because there are “seldom any cooling breezes here. This makes the common “people as black as gypsies: but yet the peasants defy²⁰ the “sun; they work on in the hottest part of the day, without “intermission, or sheltering themselves from his scorching “rays. This has convinc’d me, that nature can bring itself “to many things, which seem impossible, provided²¹ we ac- “custom ourselves from our infancy. The *Malteses* do so, “who harden the bodies of their children, and reconcile²² “them to the heat, by making them go stark²³ naked, without “shirt, drawers, or any thing on their heads, from their “cradles till they are ten years old.”

Give me leave²⁴ therefore to advise you not to fence too carefully against the cold of this our climate. There are those in *England*, who wear the same clothes winter and summer, and that without any inconvenience, or more sense of cold than others find. But if the mother will needs have an allowance for frost and snow, for fear of harm, and the father, for fear of censure, be sure let not his winter-clothing be too warm: And amongst other things, remember, that when nature has so well covered his head with hair, and strengthen’d it with a year or two’s age, that he can run about by day without a cap,²⁵ it is best that by night a child should also lie without one; there being nothing that more exposes to headaches,²⁶ colds, catarrhs,²⁷ coughs, and several other diseases, than keeping the *head warm*.

§ 6. I have said *he* here, because the principal aim of my discourse is, how a young gentleman should be brought up from his infancy, which in all things will not so perfectly suit the education of *daughters*; though where the difference of sex requires different treatment, ’twill be no hard matter to distinguish.

§ 7. I will also advise his *feet to be wash’d* every day in cold water, and to have his *shoes* so thin, that they might leak and *let in water*, whenever he comes near it. Here, I fear I shall have the mistress and maids too against me. One will think it too filthy, and the other perhaps too much pains, to make clean his stockings.²⁸ But yet truth will have it, that his health is much more worth than all such consid-