

# 世界著名大學巡禮(一)

A Grand Tour of Famous Universities of the World(1)

光華畫報雜誌社編著



光華叢書(十三)

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一八七二年清末的百名幼童出國，掀開中國人留洋的序曲，到現在差不多已有一百二十年的歷史。在這一百二十年裡，中國五千年的古老文明終於進入現代社會，一方面做自省的工夫；一方面得以認識現代的世界，使得傳統與現代調和，並進而推陳出新。

留學在每個不同的階段，有不同的追求目標。晚清時期追求的首要目標是富國強兵，因此，基本上屬於物質文明的追求。八國聯軍以後，我們體會到船堅砲利並不能解決問題，制度、思想也要有所改變。到了二十世紀的留學，追求的不僅僅是物質文明與富強之道了，例如五四運動揭櫫的民主與科學，便有許多新的涵意。政府播遷來臺之後，我們留學生去的國家增多了、科系範圍也廣了，漸漸進入一種成熟的留學文化。

縱觀十九世紀末迄今，我們留學的功利色彩依然濃厚，晚清的富國強兵、廿世紀的科

學救國，甚至目前以理工、財政、經濟、貿易科系比重較高的情況，功利目的一直居於主流。

近一、二十年來，出國專攻人文社會科學的比例愈來愈高，留學的功利色彩比以往淡了許多。如果以前留學是爲了救國，現在留學則是爲了實現自我。也就是透過留學來實現自己的人生理想。我個人認爲，要重建一個社會、國家，要從重建個人開始，假如個人沒有平衡、快樂的性靈，就不會有平衡、快樂的社會。

因此，我們決定將世界著名大學提供給大家做參考。世界名校很多，而且各有特色。我們希望在衆多統計數字之外，能有一些更深入的介紹與分析，以對有心負笈他鄉、實現個人人生理想的國人有實質的幫助。

謹把這本書獻給所有曾經留過學及將要去留學的國人。

The history of Chinese studying overseas dates back nearly 120 years, to 1872, at the end of the Ch'ing dynasty, when the first group of students were sent overseas. That 120-year-long period finally brought China's 5,000-year-old civilization into the modern era by enabling the country to mediate between the traditional and the modern and replace the outmoded with the new by means of self-reflection and knowledge about the modern world.

The purposes of overseas study have differed with each stage of its history. The main goal during the late Ch'ing dynasty was the pursuit of wealth and military power, which was basically a search for the material aspects of Western civilization. But after the invasion of the Western powers in response to the Boxer Rebellion in 1900, we realized that more powerful ships and cannons couldn't solve our problems unless the system and our thinking also changed. The goal of overseas study in the 20th century was no longer simply the material aspects of civilization and the path to wealth and power, as evidenced by the new implications of the call for science and democracy during the May Fourth movement. Since the transfer of the R.O.C.'s government to Taiwan, the condition of overseas studies has steadily matured. The number of countries that students go to has increased, and the scope of their studies has broadened. Looking back over the entire period from the late 19th century, however,

we see that overseas study has always been pursued by us for rather utilitarian ends. From the pursuit of national wealth and power of the late Ch'ing, through the hope for national salvation through science of this century, up to today's heavy emphasis on science, engineering, finance, economics and trade, utilitarian goals have always stayed in the mainstream.

During the past 10 or 20 years, an ever greater proportion of overseas students have gone there to study the humanities and social sciences, and overseas study has a much less utilitarian coloring than it did in the past. If the goal of overseas study was once national salvation, it is now self-realization, or enabling the individual to realize his or her ideals in life. I personally believe that to build up a society and a nation one must start by rebuilding the individual. Without balanced and happy individuals, there can be no balanced and happy society.

That is why we have decided to describe various famous universities around the world for the reference of our readers. There are many famous schools of higher learning around the world, each with its own special features, and we tried to provide in-depth insights and analysis beyond the statistics and figures that will be of practical assistance to those planning to realize their personal ideals by studying in a distant land.

This book is dedicated to every Chinese who has studied abroad or is going to.

# 序(一)

## Preface(1)

邵 玉 銘 Shaw Yu-ming

發行人  
Publisher



如果你是青年人，你希望讀名校以追尋人生價值嗎？你希望與良師益友同室而談嗎？你希望增加未來在工作上升遷的機會嗎？你希望結交知己嗎？

如果你為人父母，你希望你的兒女適時實現以上青年的四個大夢嗎？

如果你身為大專生，你希望你就讀的學校能够讓你如沐春風、實現理想嗎？

如果你關心教育，你想不想知道名校為什麼是名校呢？你想不想獲得資訊以便參與大學法的修訂呢？

不管你扮演任何角色，你喜不喜歡閱讀傳記呢？只要你肯定地答覆以上任何問題，你都可以從這本書中得到啓示與慰藉。

歐美的名校之所以成為名校並不在乎其出身高低或公私，也不在乎其校園大小或集數。加州柏克萊大學建校的理由很簡單，當初前來舊金山淘金的居民，覺得應該設立一所

大學教育他們的子弟，就在金山灣對岸的松杉林中，覓得一塊土地成立學校，而有「詩人靈感之鄉」雅名的劍橋大學，則出身不甚光彩，西元一二〇九年，由一位牛津大學學生殺害當地一位婦女，而成為累積多年的「大學與城市之戰」的導火線，鎮民「對兩位無辜教授動以私刑」，以示報復，一時學者們四散逃亡，不少人逃到劍橋，在此落地生根，這就是劍橋的「濫觴」。而哈佛大學則在四百多年後由一位劍橋校友在美國捐款創辦，創辦後第二年即以三十歲的英年早逝，而無緣看到哈佛的茁壯。其他名校的成立或為培養傳教士如牛津；或為約念英年早逝而無緣讀大學的兒子如史坦福等等，其理由或說詞大多不比我國成立大學的偉大。

在校園方面，在創校時大多無法符合我國教育部的規定，例如普林斯頓大學，在一七五六年以「新澤西學院」遷到普林斯頓城時

If you're a young person, do you long to study at a world-famous university in pursuit of life's finer values? Would you like to converse in the same classroom with distinguished professors and topnotch students? Are you hoping to increase your future chances for career advancement? Are you looking to find a bosom friend?

If you're a parent, would you like your son or daughter to achieve in good time the "four great dreams of youth" above?

No matter who you may be, do you like reading his stories? If your answer to any of the above questions is yes, then this book is for you.

The reasons that world-famous universities have become famous have nothing to do with how high their status was when they were founded, with whether they are public or private, or with how spacious their campuses are. The University of California at Berkeley was established for one simple reason: the people who came to San Francisco during the Gold Rush felt they needed a college for their children, so they set one up on a plot of land in a pine forest on the opposite shore of the San Francisco

Bay. The University of Cambridge, renowned as the immortal cradle of English poets, had a most inglorious beginning: a longstanding feud at Oxford University between town and gown broke out into open war in 1209 when a student murdered a townswoman. Two innocent professors were killed by the local populace in revenge, and scholars fled to all corners of the country, quite a few of them settling down in Cambridge, where they founded the university. Other universities were founded, like Oxford, to produce men of the cloth, or, like Stanford, in memory of a son who passed away before being able to attend college. Few of them were founded with such lofty reasons or rhetoric as Chinese universities.

And few of their campus facilities would have been up to official R.O.C. Ministry of Education standards. When Princeton University, which was called the Academy of New Jersey at the time, was moved to the city of Princeton in 1756, it comprised just one building. And the mother of European universities, the University of Paris, actually consists of 13 separate universities scattered all over Paris.

，全校只有一棟建築，而歐洲大學之母的巴黎大學却是分散巴黎各地的十三所國立大學。

名校之所以成為名校都有共同的堅持，其中最根本的堅持就是「有教養的學術自由」。有此堅持，大學的「研究」、「教學」和「服務」任務才能履行，學校的領導人方能以辦好學校為己任，需要時創新突破。例如年僅三十五歲的芝加哥大學首任校長「破天荒地打破一年春秋兩學期的慣例，訂定了一年四學期的『季期制』」，今天的許多美國良校都是採行季期制的。再如一九五九年，史坦福大學的領導人接受了當時工學院長的構想，利用該校廣大校園與工商界成立建教合作，因而直接成就師生的教學、研究與實習，增加了校友工作及創業機會，而間接地促成了舉世皆知的矽谷。真正實踐了「大學領導社會」的前瞻期許。

But each of the world-famous universities became that way because they insisted on certain common ideals, the most fundamental being full academic freedom. Only with academic freedom can the duties of research, teaching and service be carried out properly and can innovations be introduced by the leadership when needed. The quarterly system, for instance, which is now used by many American colleges in place of the semester system, was initiated by the first president of the University of Chicago, who was just 35 at the time. And the creation of California's famous Silicone Valley was a byproduct of a joint teaching, research and intern program that Stanford University set up with the business community in 1959. With these innovations, the universities truly lived up to the expectations held of them to be leaders of society.

Institutions like these are chock-full of talented students and allow students full rights in electing their courses of study. That's why it is said that world-famous universities are places for young people to realize the four great dreams of pursuing life's finer values, finding outstanding

這樣的名校真的是人才濟濟，並且允許學生行使選擇自立的自由權利。所以說名校通常是青年人實現四大夢的地方，可以在此有教養地追尋人生價值，尋求良師益友、準備就業、結交知己。就讀名校的確可以增加未來在工作上升遷的機會，在美、日的政治界如此，在工商界也如此。例如根據 *Fortune* 雜誌的統計（一九九〇年六月十八日），在美國三千多所大學中，六十六所的畢業生佔據了主要公司高層領導職位的機會大得多。名校的畢業生不見得多，却能出人頭地。

你我也不必出人頭地，但我們都可以改善我們的大學教育，至少在實現人生的理想時，可以自信與自慰的仿 MIT 校訓的口氣「讀好書是地獄，我們仍然快樂」，或仿德國大學生的做法，在大學遊幾年也是值得的。

你我也可以不必讀大學，但却可以快樂地閱讀十二所名校的傳記。

teachers and fellow students, preparing for a career and making lifelong friends. Studying at a noted university does indeed increase one's career prospects, in the business world the same as in the government. According to statistics compiled by *Fortune* magazine (June 18, 1990) degree holders from 66 graduate schools in the U.S. hold down a preponderance of high-level positions at major corporations. The graduates of famous schools are not necessarily many in number, but they stand out from the rest.

We may not all be outstanding, but we can all further our educations. And whether or not we intend going to study there, we can still enjoy reading about these 12 noted institutions.

吳靜吉  
Wu Jing-ji

## 序(二) Preface(2)

學術交流基金會執行長  
Executive Director of  
the Foundation for  
Scholarly Exchange

大學是許多莘莘學子努力的目標，留學更是多數年輕人的夢想。世界上有那些著名大學？國外大學與國內大學又有何不同呢？

從民國七十七年開始，光華雜誌陸續派出文字編輯與攝影記者親赴各國走訪名校，每篇專文除介紹各校校史、校風、特色、風采……，並深入描述當地留學生求學生涯的酸、甜、苦、辣。這項大手筆的製作，提供了翔實的世界著名大學資訊，深受青年學子歡迎。我們常常接到電話詢問：「何時結集出叢書？」

「世界著名大學系列叢書」預計出版三冊，內容涵蓋高曼報告上排名一至十五的世界名校（不含美國大學），如：巴黎、牛津、劍橋……，排名一至十五的美國名校，如：哈佛、史丹福、芝加哥……，及日本四大名校——東京、早稻田、京都、慶應大學

。爲了不讓讀者期盼太久，我們決定先出版首冊，收錄六所世界名校及六所美國名校。其餘兩冊將陸續出版。

此外，值得一提的是，本書雖以高曼報告的排名爲依據，但高曼報告並非唯一的一種排名。因使用的評估方式及標準不同，各種排名結果也未盡相同。儘管排名先後稍有出入，可以肯定的是，「世界著名大學系列」中介紹的大學，都是享譽國際、舉世聞名的學校。只要讀者一一細讀，不難領略各校的特色與風格。

附錄中的大學排行榜，分別摘自一九九〇年版的「高曼報告」及一九八九年十月出版的「美國新聞與世界報導」，僅提供讀者做爲參考。

最後，無論您是否準備出國留學，希望讀過本書之後，在實質上或心靈上都能有所收穫。



To enter university is the goal of all aspiring scholars, but many young people also dream of studying at a university abroad. Which are the world's most famous universities? How do foreign universities differ from those here in Taiwan?

Since 1988, *Sinorama* magazine has been sending reporters and photographers to personally visit famous universities in a number of countries for a series of articles introducing the history, academic approach, unique features and atmosphere of each institution, also portraying various aspects of the life lived by Chinese students studying there. This lengthy series, which provides detailed and accurate data on great universities of the world, has been widely welcomed among the student population. We often hear from callers asking when the series will appear in book form.

*Famous Universities Round The World* is to be published in three volumes, covering the top 15 universities as rated in the *Gourman Report* (not including American universities), such as Paris, Oxford and Cambridge; the top 15 American universities, such as Harvard, Stanford and Chicago; and four great Japanese institutions — Tokyo, Waseda, Kyoto and Keio universities. To avoid keeping readers on tenterhooks

for too long, we have decided to go ahead and publish Volume One first, containing six great universities of the world and six famous American universities. The remaining two volumes will appear in due course.

It should be pointed out that although this book follows the ratings provided in the *Gourman Report*, this is by no means the only listing of famous universities. Other rankings may produce a different result due to different assessment methods and standards. Despite minor differences in the order of ranking, it can be confidently asserted that all the institutions described in *Famous Universities Round The World* are world-famous universities of international repute. If read with care these articles should easily make it possible to distinguish each school's special features and approach.

The appended university rankings, which are provided as reference, have been compiled on the basis of the 1989 *Gourman Report* and the 1990 listing published by *U.S. News and World Report*.

Finally, whether you are preparing to study overseas or not, we hope that after reading this book you will reap some benefit either of a practical or inspirational nature.

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張建芳 Chang Chung-Fang



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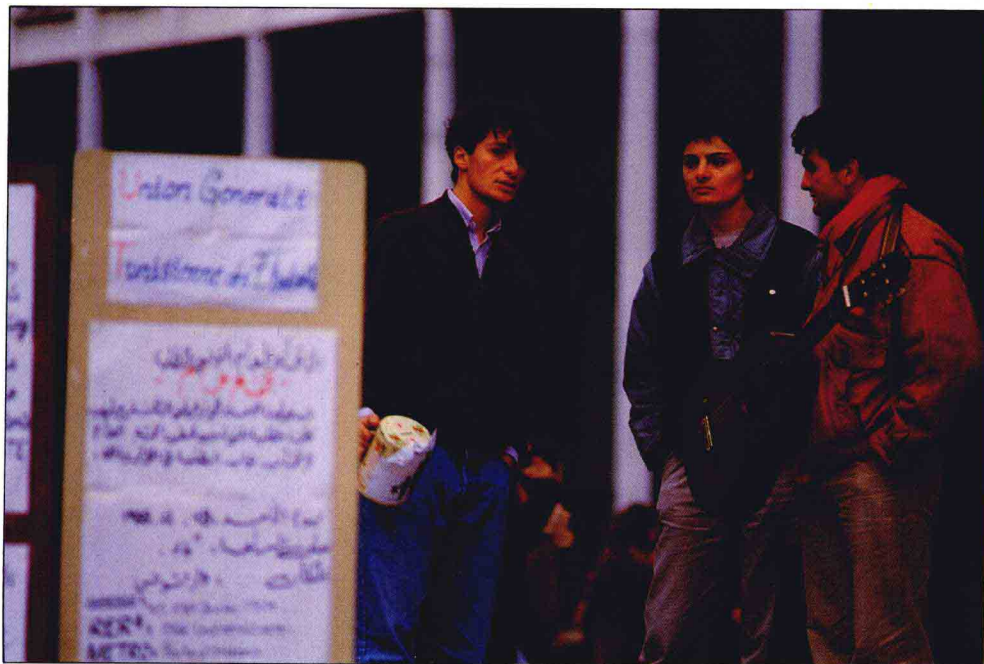
# 歐洲大學之母 ——巴黎大學



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文・李光眞 圖・鄭元慶

## The Mother of Western Universities — Paris University



(左) 聳立的高樓、熙攘的人群，使巴黎第七大學永遠顯得忙碌活潑。

(Left) Towering high-rises and bustling crowds give Paris University VII an active, vibrant look.

(右) 年輕的大學生在校區的街頭賣藝。

(Right) Young university students strumming for sous on neighboring streets.

法國人一向標榜自由獨立、不受羈絆，這種精神似乎也反映在學院裡。

以有「歐洲大學之母」尊號，至今在世界大學排行榜上仍名列前茅的巴黎大學而言，他們沒有畢業典禮、沒有方帽子、沒有訓導制度、沒有上下課鈴……，當然，他們也沒有所謂的「校園」……

置身花都巴黎的觀光客，若厭倦了露天咖啡座、歌舞秀、藝廊、博物館……，想換換口味，造訪歐洲最古老的學府——「巴黎大學」，恐怕會在一頭霧水之後，敗興而返。

### 巴黎大學在那裡？

問巴黎人：「巴黎大學怎麼走？」對方多半會一聳肩、一攤手，帶著一副「我怎麼知道?!」的表情走開。



簡簡單單一張海報設計，也饒富創意。  
A poster with a simple design yet full of creativity.



「大巴黎地區有十三所國立大學，全都稱為『巴黎大學』，」師大法語教學中心主任李萍子指出。這還不算，每個大學名下又各有若干個研究機構、獨立學院等，校址分散全市各區；歷史、背景、特色、以及重點學

科……也不盡相同，別說一般人搞不清楚，就連本校學生也未必知道來龍去脈。

巴黎大學的前身草創於第九世紀末期，最初是附屬巴黎聖母院的一個教會構機。直到十二世紀初葉，以「是與否」（“Sic et Non”）一書享譽歐洲的學者阿培拉德（Peter Abelard）入主校務，一時慕名者羣集，學風鼎盛，規模日益擴展。西元一一八〇年法皇路易七世正式頒授「大學」稱號，和義大利的波隆納（Bologna）並稱世界上最古老的大學。

西元一二五三年，勞勃·索爾邦創建神學院（La Sorbonne），至今「索爾邦校區」中的巴黎三大、四大，仍以最「正統」的巴黎大學自居。

在中古世紀，「神學」及「古希臘羅馬哲學」是所有大學的研究重心，又以拉丁文為共同語言。於是熟讀了亞里斯多得的邏輯、哲學、詩學，再帶著一本聖經，學者學生們儘可「雲遊四海」，從巴黎到牛津，從牛津到波隆納，享受「學術無國界」的自由、獨立。

可惜的是，一七八九年法國大革命爆發；

*The French have always trumpeted liberty, independence, and nonconformity, and a similar spirit seems to be reflected in their universities.*

*The University of Paris, hailed as "the mother of European universities" and still ranked among the best in the world, has no graduation ceremony, no mortarboards, no faculty advisers, no class bells—and no campus either. . .*

If a tourist were to ask, "How do you get to the University of Paris?" the response would likely be a shrug of the shoulders and a look that says, "Don't ask me!"

It might be Parisian indifference or the person might really not know, but the chief reason for the lack of response would probably be that the question displays so





不久，拿破崙以「帝國大學」為名，設立了一個「中央集權式」、掌管所有法蘭西帝國大學教育的機構，「巴黎大學」自然也就名存實亡，消失無踪。它的重新組合、恢復，

又是一百年後、「第三共和」時候的事了。

「分分合合」一直就是巴黎大學擴展史中很大的特色。在一九六八年以前，「巴黎大學」名下統轄著數十個獨立學院以及研究機



構，其中有著名的法學院（即今天的巴黎第二大學）、人文學院（四大）、醫學院（五大）……等，都受巴黎大學「中央集權式」的統轄。



## 實現「科技整合」理念

一九六八年，巴黎大學生發生暴動，主要是抗議課程落伍、不滿意填鴨式教學法，並希望爭取更多的學術自由及校園民主。有鑒於此，巴黎大學又按所在行政區域的不同，分為十三所。名義上雖然是十三所「巴黎大學」；實際上還是原有學院「合縱連橫」——地緣相近，教學理念一致，課程容易搭配的，歸併在一起，再逐漸擴充的結果。「巴黎人善變」，這句話證諸巴黎大學的演變，的確不假。

另一項一九六八年以後的重大改革則是打破傳統的科系及學院，重新組合設立了所謂的「教育養成與研究組系」（U. F. R. Unites de Formation et de Recherche），以下列幾個主要學科為研究中心：文學、人文科學、法律、政治、經濟、基礎科學與實用科學、醫學、藥劑學，及神學（現已很少見）等。

### 茫茫「系」海，何從選起？

「『教育養成與研究組系』的理念源自五〇年代興起的『科際整合』，」留法近十年的輔大法文系講師李瑞媛指出。

much ignorance in and of itself that the person doesn't know how to begin giving an answer.

“There are thirteen national universities in the Paris metropolitan area, each of them called the University of Paris,” explains Li Pingtzu, director of the Alliance Française de Taipei at National Taiwan Normal University. Each university has its own history, background, characteristics, and fields of expertise, so that even the students themselves don't necessarily know all the ins and outs of it.

The predecessor of Paris University, a group of schools associated with the Church, arose at the end of the ninth century and achieved international recognition during the first part of the twelfth century, under



既然沒有荷花池、椰林大道，圓型玻璃辦公室也可權充校園一景。

Lotus ponds and palm trees make up a typical campus scene on Taiwan. In Paris it's glass office buildings.



只有索爾邦校區中，  
還保留一分古老名校  
的典雅氣派。  
**Only the Sorbonne  
district still retains  
the venerable air of  
a famous  
institution.**

例如社會學、心理學和人類學本來分屬不同的學院、不同的學系；傳統式的「人類學者」可能一輩子沒接觸過「社會學」，却也無損他「人類學者」的地位。

但隨著知識的累積，學術界慢慢發現某些人類共有的定律，可以從社會、心理等不同理論與角度中發現、釐清，這時若是兼具這數門學科的基本素養，往往可以融會貫通，獲得驚人的進展。「社會心理人類學系」於五〇年代創設於美國哈佛大學，的確是世界教育史上的一大突破。

「『科際整合』是目前世界共同的潮流，而西德和法國真正從制度着手，以打破科系藩籬，把相關學門合併起來，成立新的『組

系』，算是很新的嘗試，」李萍子指出。

當然，這種規模介於學院與科系之間的「組系」，能够提供學生較開闊的「視野」，但對習慣於傳統式科系分法的臺灣留學生而言，則常有「不知道要怎麼選」的困擾。

### 切莫「望文生義」

舉例來說，在以語言、文學稱著的巴黎三大中，有一個「組系」的名稱是「司法、經濟、政治、歷史研究學系」，乍看之下的確令人怯步——在臺灣念了四年大學，連一門學科也沒讀過，倘若四門加在一起，要從何讀起？

此外，「組系」分法和科系頗有出入，常

