

【 插图 · 中文导读英文版 】

*Tolerance*

# 宽 容

[美] 房龙 著  
王勋 纪飞 等 编译





插图·中文导读英文版



*Tolerance*

# 宽容

[美] 房龙 著

王勋 纪飞 等 编译

清华大学出版社  
北京

## 内 容 简 介

《宽容》是一部描写人类思想发展史的经典之作。房龙以“宽容”为视角，再现了两千年来欧洲政治、宗教、文化、社会的曲折发展历史和人类追求自身解放的漫长历程。从古希腊、罗马的文明，到中世纪欧洲的黑暗时代；从文艺复兴对人的重视，到启蒙运动对社会的唤醒，房龙以欧洲“思想史”为主线，讲述人类寻求思想解放的漫长历程。从雅典卫城到古罗马斗兽场；从种族屠杀到十字军东征；从教会对异端徒的迫害到宗教改革；从文艺复兴的达·芬奇到启蒙运动的拉伯雷，围绕历史上的重大事件和重要人物，展示了西方两千多年来跌宕起伏的历史画卷。

无论作为通俗的思想史读本，还是作为英文学习的课外读物，本书对当代中国读者，特别是青少年读者都将产生积极的影响。为了使读者能够了解英文故事概况，进而提高阅读速度和阅读水平，在每章的开始部分增加了中文导读。同时，为了读者更好地理解书中的内容，在部分章节中加入了插图，这些插图大多来自不同时期著名画家的作品。

本书封面贴有清华大学出版社防伪标签，无标签者不得销售。

版权所有，侵权必究。侵权举报电话：010-62782989 13701121933

### 图书在版编目（CIP）数据

宽容=Tolerance: 插图·中文导读英文版 / (美) 房龙 (Van Loon, H. W.) 著; 王勋, 纪飞等编译. —北京: 清华大学出版社, 2012.3

ISBN 978-7-302-26736-2

I. ①宽… II. ①房… ②王… ③纪… III. ①英语—语言读物 ②思想史—世界 IV. ①H319.4: B

中国版本图书馆 CIP 数据核字 (2011) 第 182381 号

责任编辑: 王峰松 李 晔

封面设计: 傅瑞学

责任校对: 徐俊伟

责任印制: 张雪娇

出版发行: 清华大学出版社

网 址: <http://www.tup.com.cn>, <http://www.wqbook.com>

地 址: 北京清华大学学研大厦 A 座

邮 编: 100084

社 总 机: 010-62770175

邮 购: 010-62786544

投稿与读者服务: 010-62776969, [c-service@tup.tsinghua.edu.cn](mailto:c-service@tup.tsinghua.edu.cn)

质 量 反 馈: 010-62772015, [zhiliang@tup.tsinghua.edu.cn](mailto:zhiliang@tup.tsinghua.edu.cn)

印 刷 者: 清华大学印刷厂

装 订 者: 三河市新茂装订有限公司

经 销: 全国新华书店

开 本: 170mm×260mm

印 张: 27.25

字 数: 534 千字

版 次: 2012 年 3 月第 1 版

印 次: 2012 年 3 月第 1 次印刷

印 数: 1~5000

定 价: 49.00 元



亨德里克·威廉·房龙（Hendrik Willem Van Loon，1882—1944），荷兰裔美国人，20世纪美国著名的通俗历史学家、科普作家和文学家，在历史、文化、文明、科学等方面都有著作，被誉为“伟大的文化普及者，传播人类文明的文化骑士”。

1882年1月14日，房龙出生于荷兰鹿特丹。幼年时对历史、地理、船舶、绘画和音乐感兴趣，这种兴趣伴随着他的一生。从8岁起，房龙先后进入一些著名的寄宿制学校，学习了拉丁文、希腊文和英文，10岁时，房龙便立志要成为历史学家。1902年，房龙入美国康奈尔大学学习，获学士学位；之后，房龙进入德国慕尼黑大学学习，1911年获博士学位。房龙求学前后，当过编辑、记者、播音员，也先后在美国几所大学任教，游历过世界上很多地方。1913年，房龙编著并出版了第一本历史书《荷兰共和国的衰亡》，虽然销路一般，但受到了书评界的赞扬。1920年圣诞节期间，房龙出版了他的第二本书《古代的人》，这是一部带插图的通俗历史读本，市场反应良好。经过知识、阅历、研究成果等方面的积累，房龙于1921年出版了他的第三部历史著作《人类的故事》，并一举成名，从此房龙迎来了他创作的丰收期。之后，房龙陆续出版了《发明的故事》、《圣经的故事》、《美国简史》、《地理的故事》（《人类的家园》）、《人类的艺术》、《宽容》、《与世界伟人谈心》、《伦勃朗传》、《太平洋的故事》等二十多部著作。房龙作品的内容涉及历史、地理、宗教、文学、政治、艺术、科学和技术等诸多方面。房龙多才多艺，能用十种语言写作和与人交流，拉得一手优美的小提琴，还能画画，他的著作中的所有插图全部出自他自己手笔。1944年3月11日，房龙在美国康涅狄格州去世，美国《星期日快报》刊登讣告时用了这样的标题“历史成就了他的名声——房龙逝世”。



房龙的作品文笔优美、知识广博，在世界各地广受读者喜爱。其作品内容丰富、资料翔实、知识广博而不乏真知灼见，文字深入浅出、通俗优美、轻松风趣而又发人深省，贯穿着理性、宽容和进步的思想，具有经久不衰的魅力。他的绝大部分著作均是风靡世界的畅销书，历经近一个世纪仍不失魅力，影响了一代又一代的读者。房龙的作品饮誉世界，荷兰、德国、法国、瑞典、丹麦、芬兰、挪威、日本、印度、前苏联、西班牙、意大利、波兰、匈牙利、希腊等国都翻译出版了他的作品。

自 20 世纪 20 年代开始，房龙的主要作品几乎被同步介绍给中国的读者。翻译者把这个荷兰名字译为“房龙”。此后，这个名字为我国读者所熟悉，流传下来。房龙深入浅出的通俗文风和百科全书般的渊博知识，对与之同时代的中国读者产生了巨大的影响。这是因为，一方面是房龙的文风正好适合于当时新文化运动所提倡的生活化的白话文，房龙的书也为中国求知者提供了关于人类和自然的启蒙知识；另一方面，房龙的写作技巧也给中国当时的作家以很多启发。历史学家和著名报人曹聚仁回忆说，20 世纪 20 年代，他在候车时偶然买到《人类的故事》中译本，“那天下午，我发痴似的，车来了，在车上读，到了家中，把晚饭吞下去，就靠在床上读，一直读到天明，走马观花地总算看完了。这 50 年中，我总是看了又看，除了《儒林外史》、《红楼梦》，没有其他的书这么吸引我了”。郁达夫曾说：“房龙的笔，有一种魔力……是将文学家的手法，拿来用以讲述科学……无论大人小孩，读他书的人，都觉得娓娓忘倦了。”20 世纪 80 年代是中国改革开放的年代，房龙的作品重新被发现，且被逐步引进。而自 20 世纪 90 年代后期开始，国内兴起“房龙热”，房龙的作品再次受到读者的青睐，这是因为他的著作特别符合现代中国人的心理气象：务实进取的时代，读书趋向于知识性、趣味性。

目前，国内已出版的房龙著作形式主要有两种：一种是中文翻译版，另一种是中英文对照版。其中的中英文对照读本比较受读者的欢迎，这主要是得益于中国人热衷于学习英文的大环境。从英文学习的角度来看，直接使用纯英文的学习资料更有利于英语学习。考虑到对英文内容背景的了解有助于英文阅读，使用中文导读应该是一种比较好的方式，也可以说是该类型书的第三种版本形式。采用中文导读而非中英文对照的方式进行编排，这样有利于国内读者摆脱对英文阅读依赖中文注释的习惯。基于以上



## 前言

原因，我们决定编译房龙系列著作中的经典，其中包括《人类的故事》、《圣经的故事》、《地理的故事》、《宽容》和《美国简史》，并采用中文导读英文版的形式出版。同时，为了读者更好地理解书中内容，在部分章节中加入了插图，这些插图大多来自不同时期著名画家的作品。在中文导读中，我们尽力使其贴近原作的精髓，也尽可能保留原作的风格。我们希望能够编出为当代中国读者所喜爱的经典读本。读者在阅读英文故事之前，可以先阅读中文导读内容，这样有利于了解故事背景，从而加快阅读速度。我们相信，这些经典著作的引进对加强当代中国读者，特别是青少年读者的科学素养和人文修养是非常有帮助的。

房龙始终站在全人类的高度在写作，他摒弃了深奥理论，却拥有自己独立的思想和体系，他的论述主要是围绕人类生存与发展等本质的问题，贯穿其中的精神是科学、宽容和进步，他的目标是向人类的无知与偏执挑战，他采取的方式是普及知识和真理，使它们成为人所皆知的常识。房龙毕生持人文主义立场，在有的问题上不免有与唯物主义者不同的观点；同时，由于他是生活在 20 世纪早期的美国作家，其思想的观点不可避免地会受到时代和历史的局限，比如在他的《地理的故事》一书中错误地将西藏放到“中亚高地”这一章，而不是“中国”这一章来讲述，又比如他以地理环境决定论来解释日本近代侵略行为，希望读者朋友阅读这些著作时能够甄别。

本书主要内容由王勋、纪飞编译。参加本书故事素材搜集整理及编译工作的还有郑佳、刘乃亚、赵雪、左新杲、黄福成、冯洁、徐鑫、马启龙、王业伟、王旭敏、陈楠、王多多、邵舒丽、周丽萍、王晓旭、李永振、孟宪行、熊红华、胡国平、熊建国、徐平国、王小红等。限于我们的科学、人文素养和英语水平，书中难免会有不当之处，衷心希望读者朋友批评指正。



## CONTENTS

1. 无知的暴政/The Tyranny of Ignorance .....	1
2. 希腊人/The Greeks .....	13
3. 禁锢的开始/The Beginning of Restraint .....	59
4. 上帝的晨光/The Twilight of the Gods .....	72
5. 禁锢/Imprisonment .....	100
6. 纯洁的生活/The Pure of Life .....	112
7. 宗教裁判所/The Inquisition .....	127
8. 好奇的人/The Curious ones .....	150
9. 对书籍开战/The War upon the Printed Word .....	165
10. 关于写历史书的普通问题，以及写这本书的特殊问题/ Concerning the Writing of History in General and this Book in Particular .....	174
11. 文艺复兴/Renaissance .....	178
12. 宗教改革/The Reformation .....	188
13. 伊拉斯谟/Erasmus .....	203
14. 拉伯雷/Rabelais .....	221
15. 新招牌换掉旧招牌/New Signboards for Old .....	232
16. 再洗礼派教徒/The Anabaptists .....	257
17. 索齐尼叔侄/The Sozzini Family .....	270
18. 蒙田/Montaigne .....	282
19. 阿米尼乌斯/Arminius .....	291
20. 布鲁诺/Bruno .....	302
21. 斯宾诺莎/Spinoza .....	308
22. 新天堂/The New Zion .....	325
23. 太阳王/The Sun King .....	340
24. 腓特烈大帝/Frederick the Great .....	346
25. 伏尔泰/Voltaire .....	350
26. 百科全书/The Encyclopedia .....	373

# 目录



## CONTENTS

27. 革命的不宽容/The Intolerance of Revolution.....	384
28. 莱辛/Lessing .....	395
29. 托马斯·潘恩/Tom Paine.....	411
30. 最后一百年/The Last Hundred Years.....	419



# 1. 无知的暴政

## The Tyranny of Ignorance



埃及仅存的神庙，坐落在菲莱小岛上。从人类有历史记载以来，这座神庙就是祭拜伊西斯的，它的存在使这个小岛成为唯一能够理解古老而神圣的象形文字的场所。为数不多的僧侣们还在继续从事那些在埃及其他地方早已被忘却的活动。

公元 527 年，一个塞尔维亚农民成为东罗马帝国的统治者，他宣布神庙及附近的学园国有。僧侣和书写大师被投进了监狱，他们因饥饿、无人照料而死去。象形文字绘写手艺成了一门失传的艺术。

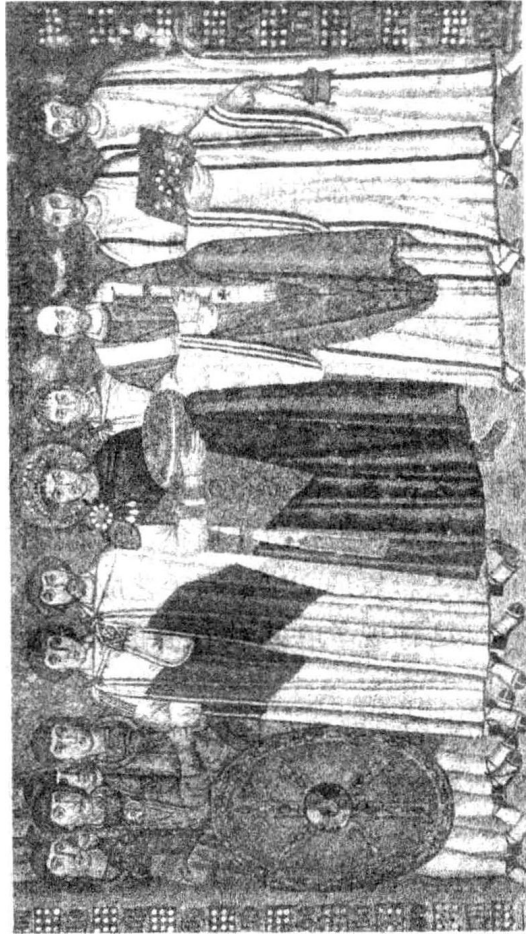
这种现象在古代社会的其他民族中也同样出现过。

古巴比伦人一方面极为宽容，鼓励僧侣们去研究天宇、探索陆地和海洋，同时仅因为自己的邻居违反那些在今天看来微不足道的宗教礼节，就对其大加惩罚。

我们的祖先为了进行劫掠，派出了探险队，开始跟他们称之为“野蛮人”的人们打交道。可怜的未开化的人们，误解了白人的企图，投出长矛和弓箭来欢迎他们，白人则用短枪报复。

从此，平静、无偏见的思想交流变得几无可能。

18 世纪，让·雅克·卢梭掀起了一次讨论，在讨论中野蛮人成了环境的不幸牺牲品，是人类种种美德的真正代表——这些美德已经被三千年堕落的文明制度剥夺殆尽。这些认识一方面使我们得以一窥许多奇怪的被掩



查士丁尼及其随从

这是意大利拉韦纳维塔列教堂的镶嵌画

藏的人类天性；另一方面对人类所取得的丰功伟绩的赞赏，给我们以新的勇气面对未来，使我们能给自己落伍的远方表亲以更多的宽容。

宽容是指：允许别人有判断和行动的自由，耐心，不带任何偏见地容忍那些有别于自己或被普遍接受的观点、行为的人。

最近五十年来，置身于中非、极地、波利尼西亚土著居民中间的探险家、传教士和医生的研究，改变了我们原本认为原始社会非常简单的观点。

原始人在焦虑中生活，在恐惧中死去。为了成功，他不得不将自己的个性隐埋于部落的复合特性之中。其他考虑都得服从于一个最高律令——生存。由于原始人不理解因果法则，在他生活的世界中，过去、现在和将来混乱地交织在一起。死去的人成了精灵，跟随着每一个人。

*I*n the year 527 Flavius Anicius Justinianus became ruler of the eastern half of the Roman Empire.

This Serbian peasant (he came from Uskub, the much disputed railroad junction of the late war) had no use for “booklearning.” It was by his orders that the ancient Athenian school of philosophy was finally suppressed. And it was he who closed the doors of the only Egyptian temple that had continued to do business centuries after the valley of the Nile had been invaded by the monks of the new Christian faith.

This temple stood on a little island called Philae, not far from the first great waterfall of the Nile. Ever since men could remember, the spot had been dedicated to the worship of Isis and for some curious reason, the Goddess had survived where all her African and Greek and Roman rivals had miserably perished. Until finally, in the sixth century, the island was the only spot where the old and most holy art of picture writing was still understood and where a small number of priests continued to practice a trade which had been forgotten in every other part of the land of Cheops.

And now, by order of an illiterate farmhand, known as His Imperial Majesty, the temple and the adjoining school were declared state property, the

statues and images were sent to the museum of Constantinople and the priests and the writing-masters were thrown into jail. And when the last of them had died from hunger and neglect, the age-old trade of making hieroglyphics had become a lost art.

All this was a great pity.

If Justinian (a plague upon his head!) had been a little less thorough and had saved just a few of those old picture experts in a sort of literary Noah's Ark, he would have made the task of the historian a great deal easier. For while (owing to the genius of Champollion) we can once more spell out the strange Egyptian words, it remains exceedingly difficult for us to understand the inner meaning of their message to posterity.

And the same holds true for all other nations of the ancient world.

What did those strangely bearded Babylonians, who left us whole brickyards full of religious tracts, have in mind when they exclaimed piously, "Who shall ever be able to understand the counsel of the Gods in Heaven?" How did they feel towards those divine spirits which they invoked so continually, whose laws they endeavored to interpret, whose commands they engraved upon the granite shafts of their most holy city? Why were they at once the most tolerant of men, encouraging their priests to study the high heavens, and to explore the land and the sea, and at the same time the most cruel of executioners, inflicting hideous punishments upon those of their neighbors who had committed some breach of divine etiquette which today would pass unnoticed?

Until recently we did not know.

We sent expeditions to Nineveh, we dug holes in the sand of Sinai and deciphered miles of cuneiform tablets. And everywhere in Mesopotamia and Egypt we did our best to find the key that should unlock the front door of this mysterious store-house of wisdom.

And then, suddenly and almost by accident, we discovered that the back door had been wide open all the time and that we could enter the premises at will.

But that convenient little gate was not situated in the neighborhood of Akkad or Memphis.

It stood in the very heart of the jungle.

And it was almost hidden by the wooden pillars of a pagan temple.

\* \* \* \* \*

Our ancestors, in search of easy plunder, had come in contact with what they were pleased to call "wild men" or "savages."

The meeting had not been a pleasant one.

The poor heathen, misunderstanding the intentions of the white men, had welcomed them with a salvo of spears and arrows.

The visitors had retaliated with their blunderbusses.

After that there had been little chance for a quiet and unprejudiced exchange of ideas.

The savage was invariably depicted as a dirty, lazy, good-for-nothing loafer who worshiped crocodiles and dead trees and deserved all that was coming to him.

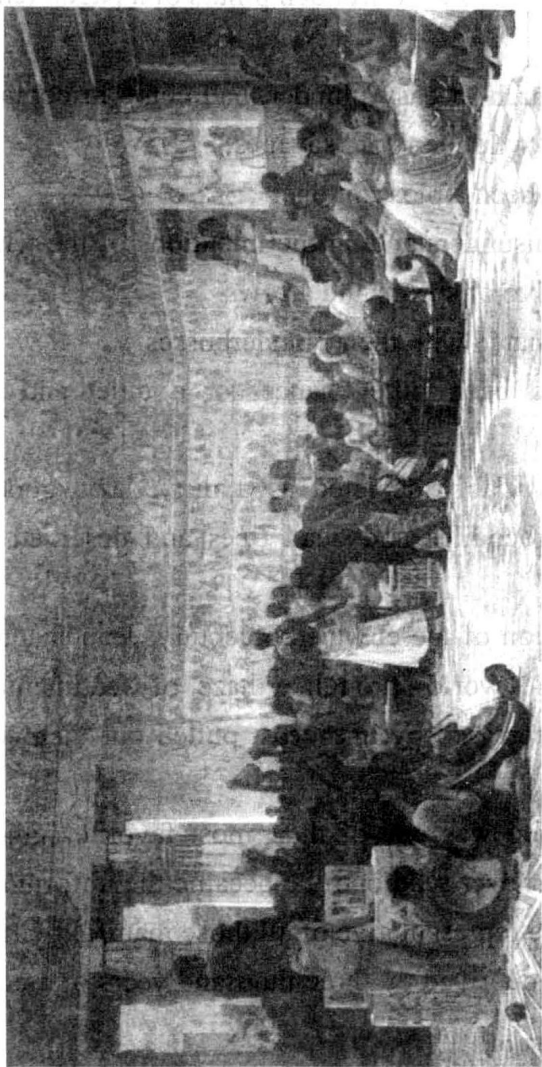
Then came the reaction of the eighteenth century. Jean Jacques Rousseau began to contemplate the world through a haze of sentimental tears. His contemporaries, much impressed by his ideas, pulled out their handkerchiefs and joined in the weeping.

The benighted heathen was one of their most favorite subjects. In their hands (although they had never seen one) he became the unfortunate victim of circumstances and the true representative of all those manifold virtues of which the human race had been deprived by three thousand years of a corrupt system of civilization.

Today, at least in this particular field of investigation, we know better.

We study primitive man as we study the higher domesticated animals, from which as a rule he is not so very far removed.

In most instances we are fully repaid for our trouble. The savage, but for the grace of God, is our own self under much less favorable conditions. By examining him carefully we begin to understand the early society of the valley



埃及的节日

(油画 埃德温·朗恩)

of the Nile and of the peninsula of Mesopotamia and by knowing him thoroughly we get a glimpse of many of those strange hidden instincts which lie buried deep down beneath the thin crust of manners and customs which our own species of mammal has acquired during the last five thousand years.

This encounter is not always flattering to our pride. On the other hand a realization of the conditions from which we have escaped, together with an appreciation of the many things that have actually been accomplished, can only tend to give us new courage for the work in hand and if anything it will make us a little more tolerant towards those among our distant cousins who have failed to keep up the pace.

This is not a handbook of anthropology.

It is a volume dedicated to the subject of tolerance.

But tolerance is a very broad theme.

The temptation to wander will be great. And once we leave the beaten track, Heaven alone knows where we will land.

I therefore suggest that I be given half a page to state exactly and specifically what I mean by tolerance.

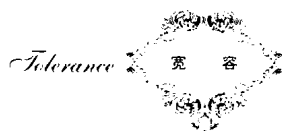
Language is one of the most deceptive inventions of the human race and all definitions are bound to be arbitrary. It therefore behooves an humble student to go to that authority which is accepted as final by the largest number of those who speak the language in which this book is written.

I refer to the Encyclopedia Britannica.

There on page 1052 of volume XXVI stands written: "Tolerance (from Latin *tolerare*—to endure):—The allowance of freedom of action or judgment to other people, the patient and unprejudiced endurance of dissent from one's own or the generally received course or view."

There may be other definitions but for the purpose of this book I shall let myself be guided by the words of the Britannica.

And having committed myself (for better or worse) to a definite policy, I shall return to my savages and tell you what I have been able to discover about tolerance in the earliest forms of society of which we have any record.



\* \* \* \* \*

It is still generally believed that primitive society was very simple, that primitive language consisted of a few simple grunts and that primitive man possessed a degree of liberty which was lost only when the world became "complex."

The investigations of the last fifty years made by explorers and missionaries and doctors among the aborigines of central Africa and the Polar regions and Polynesia show the exact opposite. Primitive society was exceedingly complicated, primitive language had more forms and tenses and declensions than Russian or Arabic, and primitive man was a slave not only to the present, but also to the past and to the future; in short, an abject and miserable creature who lived in fear and died in terror.

This may seem far removed from the popular picture of brave redskins merrily roaming the prairies in search of buffaloes and scalps, but it is a little nearer to the truth.

And how could it have been otherwise?

I have read the stories of many miracles.

But one of them was lacking; the miracle of the survival of man.

How and in what manner and why the most defenseless of all mammals should have been able to maintain himself against microbes and mastodons and ice and heat and eventually become master of all creation, is something I shall not try to solve in the present chapter.

One thing, however, is certain. He never could have accomplished all this alone.

In order to succeed he was obliged to sink his individuality in the composite character of the tribe.

\* \* \* \* \*

Primitive society therefore was dominated by a single idea, an alloverpowering desire to survive.

This was very difficult.

And as a result all other considerations were sacrificed to the one supreme



demand—to live.

The individual counted for nothing, the community at large counted for everything, and the tribe became a roaming fortress which lived by itself and for itself and of itself and found safety only in exclusiveness.

But the problem was even more complicated than at first appears. What I have just said held good only for the visible world, and the visible world in those early times was a negligible quantity compared to the realm of the invisible.

In order to understand this fully we must remember that primitive people are different from ourselves. They are not familiar with the law of cause and effect.

If I sit me down among the poison ivy, I curse my negligence, send for the doctor and tell my young son to get rid of the stuff as soon as he can. My ability to recognize cause and effect tells me that the poison ivy has caused the rash, that the doctor will be able to give me something that will make the itch stop and that the removal of the vine will prevent a repetition of this painful experience.

The true savage would act quite differently. He would not connect the rash with the poison ivy at all. He lives in a world in which past, present and future are inextricably interwoven. All his dead leaders survive as Gods and his dead neighbors survive as spirits and they all continue to be invisible members of the clan and they accompany each individual member wherever he goes. They eat with him and sleep with him and they stand watch over his door. It is his business to keep them at arm's length or gain their friendship. If ever he fail to do this he will be immediately punished and as he cannot possibly know how to please all those spirits all the time, he is in constant fear of that misfortune which comes as the revenge of the Gods.

He therefore reduces every event that is at all out of the ordinary not to a primary cause but to interference on the part of an invisible spirit and when he notices a rash on his arms he does not say, "Damn that poison ivy!" but he mumbles, "I have offended a God. The God has punished me," and he runs to