



世界·大师·原典·文库  
(中文导读插图版)



总主编◎杨慧林 金莉

# 大学的理念



The Idea of  
a University

[英] 约翰·亨利·纽曼  
(John Henry Newman)◎著  
郭英剑◎导读



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## 出版说明

对于古今学问、中西思想的会通之难，王国维先生的感悟最为深切：“如执近世之哲学，以述古人之说，谓之弥缝古人之说则可，谓之忠于古人则恐未也……欲求其贯串统一，势不能不用语意更广之语；然语意愈广者，其语愈虚，于是古人之说之特质渐不可见，所存者其肤廓耳。译古书之难，全在于是。”今人之于古人的“以意逆志”尚且如此，又遑论国人之于西人？于是王国维先生认为“外国语中之无我国‘天’字之相当字，与我国语中之无 God 之相当字无以异”；经典之妙，“无论何人，不能精密译之”。<sup>①</sup>

译事之难如是，中国人研读西学经典却不能不借助译本。译本或如业师，指点迷津、功不可没，然入门之后能否一窥堂奥，阡陌纵横如何辨知虚实，则不能不溯本求源。因而阅读原典、溯本求源、汲取学养为会通中西之要素之一。

在本书编委会专家、学者们的指导下，我们精选了西方历代名家经典著作的权威版本，辅之以中文导读，配以精美插图，分批推出“世界大师原典文库（中文导读插图版）”，供读者对比、品味、研读。

本文库内容涵盖哲学、文学、历史学、法学、政治学、经济学、社会学、心理学、人类学等，力求满足相关领域专家、学者的学术需求，力求帮助学生开阔视野、涵养通识，同时也特别为外语教师、外语类大学生、外语学习者和外语爱好者提供便捷实用的参考资料。

世界之大，在于和而不同；学问之大，在于海纳百川；心灵之大，在于兼容并蓄。我们相信，“世界大师原典文库（中文导读插图版）”会成为各界读者阅读、研究和收藏的精神大餐。

杨慧林 教授（中国人民大学副校长、博士生导师）

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2012年9月

<sup>①</sup> 王国维：《书辜氏汤生英译〈中庸〉后》，见傅杰编校：《王国维论学集》，473—474页，昆明，云南人民出版社，2008。

## Preface

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The view taken of a University in these Discourses is the following: —That it is a place of *teaching universal knowledge*. This implies that its object is, on the one hand, intellectual, not moral; and, on the other, that it is the diffusion and extension of knowledge rather than the advancement. If its object were scientific and philosophical discovery, I do not see why a University should have students; if religious training, I do not see how it can be the seat of literature and science.

Such is a University in its *essence*, and independently of its relation to the Church. But, practically speaking, it cannot fulfil its object duly, such as I have described it, without the Church's assistance; or, to use the theological term, the Church is necessary for its *integrity*. Not that its main characters are changed by this incorporation: it still has the office of intellectual education; but the Church steadies it in the performance of that office.

Such are the main principles of the Discourses which follow; though it would be unreasonable for me to expect that I have treated so large and important a field of thought with the fulness and precision necessary to secure me from incidental misconceptions of my meaning on the part of the reader. It is true, there is nothing novel or singular in the argument which I have been pursuing, but this does not protect me from such misconceptions; for the very circumstance that the views I have been delineating are not original with me may lead to false notions as to my relations in opinion towards those from whom I

happened in the first instance to learn them, and may cause me to be interpreted by the objects or sentiments of schools to which I should be simply opposed.

For instance, some persons may be tempted to complain, that I have servilely followed the English idea of a University, to the disparagement of that Knowledge which I profess to be so strenuously upholding; and they may anticipate that an academical system, formed upon my model, will result in nothing better or higher than in the production of that antiquated variety of human nature and remnant of feudalism, as they consider it, called "a gentleman."<sup>[1]</sup> Now, I have anticipated this charge in various parts of my discussion; if, however, any Catholic is found to prefer it (and to Catholics of course this Volume is primarily addressed), I would have him first of all ask himself the previous question, *what* he conceives to be the reason contemplated by the Holy See in recommending just now to the Irish Hierarchy the establishment of a Catholic University? Has the Supreme Pontiff recommended it for the sake of the Sciences, which are to be the matter, and not rather of the Students, who are to be the subjects, of its teaching? Has he any obligation or duty at all towards secular knowledge as such? Would it become his Apostolical Ministry, and his descent from the Fisherman, to have a zeal for the Baconian or other philosophy of man for its own sake? Is the Vicar of Christ bound by office or by vow to be the preacher of the theory of gravitation, or a martyr for electro-magnetism? Would he be acquitting himself of the dispensation committed to him if he were smitten with an abstract love of these matters, however true, or beautiful, or ingenious, or useful? Or rather, does he not contemplate such achievements of the intellect, as far as he contemplates them, solely and simply in their relation to the interests of Revealed Truth? Surely, what he does he does for the sake of Religion; if he looks with satisfaction on strong temporal



II



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[1] Vid. Huber's English Universities, London, 1843, vol. ii., part 1, pp. 321, etc.

governments, which promise perpetuity, it is for the sake of Religion; and if he encourages and patronizes art and science, it is for the sake of Religion. He rejoices in the widest and most philosophical systems of intellectual education, from an intimate conviction that Truth is his real ally, as it is his profession; and that Knowledge and Reason are sure ministers to Faith.

This being undeniable, it is plain that, when he suggests to the Irish Hierarchy the establishment of a University, his first and chief and direct object is, not science, art, professional skill, literature, the discovery of knowledge, but some benefit or other, to accrue, by means of literature and science, to his own children; not indeed their formation on any narrow or fantastic type, as, for instance, that of an "English Gentleman" may be called, but their exercise and growth in certain habits, moral or intellectual. Nothing short of this can be his aim, if, as becomes the Successor of the Apostles, he is to be able to say with St. Paul, "Non judicavi me scire aliquid inter vos, nisi Jesum Christum, et hunc crucifixum." Just as a commander wishes to have tall and well-formed and vigorous soldiers, not from any abstract devotion to the military standard of height or age, but for the purposes of war, and no one thinks it any thing but natural and praiseworthy in him to be contemplating, not abstract qualities, but his own living and breathing men; so, in like manner, when the Church founds a University, she is not cherishing talent, genius, or knowledge, for their own sake, but for the sake of her children, with a view to their spiritual welfare and their religious influence and usefulness, with the object of training them to fill their respective posts in life better, and of making them more intelligent, capable, active members of society.

Nor can it justly be said that in thus acting she sacrifices Science, and, under a pretence of fulfilling the duties of her mission, perverts a University to ends not its own, as soon as it is taken into





account that there are other institutions far more suited to act as instruments of stimulating philosophical inquiry, and extending the boundaries of our knowledge, than a University. Such, for instance, are the literary and scientific "Academies," which are so celebrated in Italy and France, and which have frequently been connected with Universities, as committees, or, as it were, congregations or delegacies subordinate to them. Thus the present Royal Society originated in Charles the Second's time, in Oxford; such just now are the Ashmolean and Architectural Societies in the same seat of learning, which have risen in our own time. Such, too, is the British Association, a migratory body, which at least at times is found in the halls of the Protestant Universities of the United Kingdom, and the faults of which lie, not in its exclusive devotion to science, but in graver matters which it is irrelevant here to enter upon. Such again is the Antiquarian Society, the Royal Academy for the Fine Arts, and others which might be mentioned. This, then, is the sort of institution, which primarily contemplates Science itself, and not students; and, in thus speaking, I am saying nothing of my own, being supported by no less an authority than Cardinal Gerdil. "Ce n'est pas," he says, "qu'il y ait aucune véritable opposition entre l'esprit des Académies et celui des Universités; ce sont seulement des vues différentes. Les Universités sont établies pour *enseigner* les sciences *aux élèves* qui veulent s'y former; les Académies se proposent *de nouvelles recherches* à faire dans la carrière des sciences. Les Universités d'Italie ont fourni des sujets qui ont fait honneur aux Académies; et celles-ci ont donné aux Universités des Professeurs, qui ont rempli les chaires avec la plus grande distinction."<sup>[1]</sup>

The nature of the case and the history of philosophy combine to recommend to us this division of intellectual labour between Academies and Universities. To discover and to teach are distinct functions; they are also distinct gifts, and are not commonly found

[1] Opere, t. iii., p. 353.

IV





伟大的思想家都曾或多或少逃避过课堂或公校。柏拉图（公元前 427—公元前 347，希腊伟大哲学家）离开雅典，退隐到了阿卡德摩。

united in the same person. He, too, who spends his day in dispensing his existing knowledge to all comers is unlikely to have either leisure or energy to acquire new. The common sense of mankind has associated the search after truth with seclusion and quiet. The greatest thinkers have been too intent on their subject to admit of interruption; they have been men of absent minds and idiosyncratic habits, and have, more or less, shunned the lecture room and the public school. Pythagoras, the light of Magna Græcia, lived for a time in a cave. Thales, the light of Ionia, lived unmarried and in private, and refused the invitations of princes. Plato withdrew from Athens to the groves of Academus. Aristotle gave twenty years to a studious discipleship under him. Friar Bacon lived in his tower upon the Isis. Newton indulged in an intense severity of meditation which almost shook his reason. The great discoveries in chemistry and electricity were not made in Universities. Observatories are more frequently out of Universities than in them, and even when within their bounds need have no moral connexion with them. Porson had no classes; Elmsley lived good part of his life in the country. I do not say that there are not great examples the other way, perhaps Socrates, certainly Lord Bacon; still I think it must be allowed on the whole that, while teaching involves external engagements, the natural home for experiment and speculation is retirement.

Returning, then, to the consideration of the question, from which I may seem to have digressed, thus much I think I have made good,—that, whether or no a Catholic University should put before it, as its great object, to make its students “gentlemen,” still to make them something or other is its great object, and not simply to protect the interests and advance the dominion of Science. If, then, this may be taken for granted, as I think it may, the only point which remains to be settled is, whether I have formed a probable conception of the sort of benefit which the Holy See has intended to confer on Catholics who speak the English tongue by recommending to



古希腊数学家、哲学家毕达哥拉斯（公元前 572—公元前 497）曾经隐居在山洞中一段时间。



泰勒斯（约公元前 624—约公元前 547）一直安静地过自己的生活，甚至一度拒绝了王子的邀请。

the Irish Hierarchy the establishment of a University; and this I now proceed to consider.

Here, then, it is natural to ask those who are interested in the question, whether any better interpretation of the recommendation of the Holy See can be given than that which I have suggested in this Volume. Certainly it does not seem to me rash to pronounce that, whereas Protestants have great advantages of education in the Schools, Colleges, and Universities of the United Kingdom, our ecclesiastical rulers have it in purpose that Catholics should enjoy the like advantages, whatever they are, to the full. I conceive they view it as prejudicial to the interests of Religion that there should be any cultivation of mind bestowed upon Protestants which is not given to their own youth also. As they wish their schools for the poorer and middle classes to be at least on a par with those of Protestants, they contemplate the same object also as regards that higher education which is given to comparatively the few. Protestant youths, who can spare the time, continue their studies till the age of twenty-one or twenty-two; thus they employ a time of life all-important and especially favourable to mental culture. I conceive that our Prelates are impressed with the fact and its consequences, that a youth who ends his education at seventeen is no match (*cæteris paribus*) for one who ends it at twenty-two.

All classes indeed of the community are impressed with a fact so obvious as this. The consequence is, that Catholics who aspire to be on a level with Protestants in discipline and refinement of intellect have recourse to Protestant Universities to obtain what they cannot find at home. Assuming (as the Rescripts from Propaganda allow me to do) that Protestant education is inexpedient for our youth,—we see here an additional reason why those advantages, whatever they are, which Protestant communities dispense through the medium of Protestantism should be accessible to Catholics in a Catholic form.



What are these advantages? I repeat, they are in one word the culture of the intellect. Robbed, oppressed, and thrust aside, Catholics in these islands have not been in a condition for centuries to attempt the sort of education which is necessary for the man of the world, the statesman, the landholder, or the opulent gentleman. Their legitimate stations, duties, employments, have been taken from them, and the qualifications withal, social and intellectual, which are necessary both for reversing the forfeiture and for availing themselves of the reversal. The time is come when this moral disability must be removed. Our desideratum is, not the manners and habits of gentlemen;—these can be, and are, acquired in various other ways, by good society, by foreign travel, by the innate grace and dignity of the Catholic mind;—but the force, the steadiness, the comprehensiveness and the versatility of intellect, the command over our own powers, the instinctive just estimate of things as they pass before us, which sometimes indeed is a natural gift, but commonly is not gained without much effort and the exercise of years.



XIV

This is real cultivation of mind; and I do not deny that the characteristic excellences of a gentleman are included in it. Nor need we be ashamed that they should be, since the poet long ago wrote, that “*Ingenuas didicisse fideliter artes Emollit mores.*” Certainly a liberal education does manifest itself in a courtesy, propriety, and polish of word and action, which is beautiful in itself, and acceptable to others; but it does much more. It brings the mind into form,—for the mind is like the body. Boys outgrow their shape and their strength; their limbs have to be knit together, and their constitution needs tone. Mistaking animal spirits for vigour, and over-confident in their health, ignorant what they can bear and how to manage themselves, they are immoderate and extravagant; and fall into sharp sicknesses. This is an emblem of their minds; at first they have no principles laid down within them as a foundation for the intellect to build upon: they have no discriminating convictions,

and no grasp of consequences. And therefore they talk at random, if they talk much, and cannot help being flippant, or what is emphatically called "young." They are merely dazzled by phenomena, instead of perceiving things as they are.

It were well if none remained boys all their lives; but what is more common than the sight of grown men, talking on political or moral or religious subjects, in that offhand, idle way, which we signify by the word *unreal*? "That they simply do not know what they are talking about" is the spontaneous silent remark of any man of sense who hears them. Hence such persons have no difficulty in contradicting themselves in successive sentences, without being conscious of it. Hence others, whose defect in intellectual training is more latent, have their most unfortunate crotchets, as they are called, or hobbies, which deprive them of the influence which their estimable qualities would otherwise secure. Hence others can never look straight before them, never see the point, and have no difficulties in the most difficult subjects. Others are hopelessly obstinate and prejudiced, and, after they have been driven from their opinions, return to them the next moment without even an attempt to explain why. Others are so intemperate and intractable that there is no greater calamity for a good cause than that they should get hold of it. It is very plain from the very particulars I have mentioned that, in this delineation of intellectual infirmities, I am drawing, not from Catholics, but from the world at large; I am referring to an evil which is forced upon us in every railway carriage, in every coffee-room or *table-d'hôte*, in every mixed company, an evil, however, to which Catholics are not less exposed than the rest of mankind.

When the intellect has once been properly trained and formed to have a connected view or grasp of things, it will display its powers with more or less effect according to its particular quality and capacity in the individual. In the case of most men it makes itself





felt in the good sense, sobriety of thought, reasonableness, candour, self-command, and steadiness of view, which characterize it. In some it will have developed habits of business, power of influencing others, and sagacity. In others it will elicit the talent of philosophical speculation, and lead the mind forward to eminence in this or that intellectual department. In all it will be a faculty of entering with comparative ease into any subject of thought, and of taking up with aptitude any science or profession. All this it will be and will do in a measure, even when the mental formation be made after a model but partially true; for, as far as effectiveness goes, even false views of things have more influence and inspire more respect than no views at all. Men who fancy they see what is not are more energetic, and make their way better, than those who see nothing; and so the undoubting infidel, the fanatic, the heresiarch, are able to do much, while the mere hereditary Christian, who has never realized the truths which he holds, is unable to do any thing. But, if consistency of view can add so much strength even to error, what may it not be expected to furnish to the dignity, the energy, and the influence of Truth!

XVI

Some one, however, will perhaps object that I am but advocating that spurious philosophism, which shows itself in what, for want of a word, I may call "viewiness," when I speak so much of the formation, and consequent grasp, of the intellect. It may be said that the theory of University Education, which I have been delineating, if acted upon, would teach youths nothing soundly or thoroughly, and would dismiss them with nothing better than brilliant general views about all things whatever.

This indeed, if well founded, would be a most serious objection to what I have advanced in this Volume, and would demand my immediate attention, had I any reason to think that I could not remove it at once, by a simple explanation of what I consider the true *mode* of educating, were this the place to do so. But these

