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THE FIVE-FOOT SHELF OF BOOKS

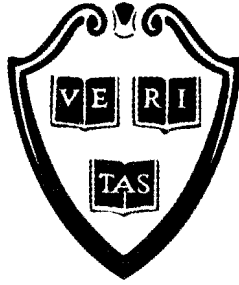
哈佛经典

37

EDITED BY CHARLES W. ELIOT

ENGLISH PHILOSOPHERS OF THE SEVENTEENTH AND EIGHTEENTH CENTURIES

BY LOCKE, BERKELEY AND HUME



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CONTENTS

SOME THOUGHTS CONCERNING EDUCATION	7
BY JOHN LOCKE	
THREE DIALOGUES BETWEEN HYLAS AND PHILONOUS IN OPPOSITION TO SCEPTICS AND ATHEISTS	167
BY GEORGE BERKELEY	
AN ENQUIRY CONCERNING HUMAN UNDERSTANDING	257
BY DAVID HUME	
I. Of the different Species of Philosophy	257
II. Of the Origin of Ideas	266
III. Of the Association of Ideas	271
IV. Sceptical Doubts concerning the Operations of the Understanding	273
V. Sceptical Solution of these Doubts	284
VI. Of Probability	295
VII. Of Liberty and Necessity	298
VIII. Of Liberty and Necessity	312
IX. Of the Reason of Animals	329
X. Of Miracles	333
XI. Of a particular Providence and of a future State	350
XII. Of the academical or sceptical Philosophy	362

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

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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 imper-

.....

tinent, 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

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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. 169 2/3].

SOME THOUGHTS CONCERNING EDUCATION

§ 1. A SOUND mind in a sound body, is a short, but full description of a happy state in this world. He that has these two, has little more to wish for; and he that wants 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, will never be able to advance in it. I confess, there are some men's constitutions 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 carried 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 lasting 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 requisite a strong constitution, able to endure hardships and fatigue, is to one that will make any figure 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 yeomen do theirs. 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* and *tenderness*.

§ 5. The first thing to be taken care of, is, that children be not too *warmly clad 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 hardens it, and makes it more able to endure the cold. And therefore the *Scythian* 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 accustom'd to.

An eminent instance of this, though in the contrary excess of heat, being to our present purpose, to shew 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*, than in any "part of *Europe*: they exceed those of *Rome* itself, and are "perfectly stifling; 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 defy 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, provided we "accustom ourselves from our infancy. The *Malteses* do so, "who harden the bodies of their children, and reconcile "them to the heat, by making them go stark naked, without "shirt, drawers, or any thing on their heads, from their "cradles till they are ten years old."

Give me leave 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, it is best that by night a child should also lie without one; there being nothing that more exposes to headaches, colds, catarrhs, 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. But yet truth will have it, that his health is much more worth than all such considerations, and ten times as much more. And he that considers how mischievous and mortal a thing taking *wet in the feet* is, to those who have been bred nicely, will wish he had, with the poor people's children, gone *bare-foot*, who, by that means, come to be so reconcil'd by custom to wet in their feet, that they take no more cold or harm by it, than if they were wet in their hands. And what is it, I pray, that makes this great difference between the hands and the feet in others, but only custom? I doubt not, but if a man from his cradle had been always us'd to go bare-foot, whilst his hands were constantly wrapt up in warm mittens, and cover'd with *hand-shoes*, as the *Dutch* call *gloves*; I doubt not, I say, but such a custom would make taking wet in his hands as dangerous to him, as now taking wet in their feet is to great many others. The way to prevent this, is, to have his shoes made so as to leak water, and his feet wash'd constantly every day in cold water. It is recommendable for its cleanliness; but that which I aim at in it, is health; and therefore I limit it not precisely to any time of the day. I have known it us'd every night with very good success, and that all the winter, without the omitting it so much as one night in extreme cold weather; when thick ice cover'd the water, the child bathed his legs and feet in it, though he was of an age not big enough to rub and wipe them himself, and when he began this custom was puling and very tender. But the great end being to harden those parts by a frequent and familiar use of cold water, and thereby to prevent the mischiefs that

usually attend accidental taking wet in the feet in those who are bred otherwise, I think it may be left to the prudence and convenience of the parents, to chuse either night or morning. The time I deem indifferent, so the thing be effectually done. The health and hardiness procured by it, would be a good purchase at a much dearer rate. To which if I add the preventing of corns, that to some men would be a very valuable consideration. But begin first in the spring with luke-warm, and so colder and colder every time, till in a few days you come to perfectly cold water, and then continue it so winter and summer. For it is to be observed in this, as in all other *alterations* from our ordinary way of living, the changes must be made by gentle and insensible degrees; and so we may bring our bodies to any thing, without pain, and without danger.

How fond mothers are like to receive this doctrine, is not hard to foresee. What can it be less, than to murder their tender babes, to use them thus? What! put their feet in cold water in frost and snow, when all one can do is little enough to keep them warm? A little to remove their fears by examples, without which the plainest reason is seldom hearken'd to: *Seneca* tells us of himself, *Ep.* 53, and 83, that he used to bathe himself in cold spring-water in the midst of winter. This, if he had not thought it not only tolerable, but healthy too, he would scarce have done, in an exorbitant fortune, that could well have borne the expence of a warm bath, and in an age (for he was then old) that would have excused greater indulgence. If we think his stoical principles led him to this severity, let it be so, that this sect reconciled cold water to his sufferance. What made it agreeable to his health? For that was not impair'd by this hard usage. But what shall we say to *Horace*, who warm'd not himself with the reputation of any sect, and least of all affected stoical austerities? yet he assures us, he was wont in the winter season to bathe himself in cold water. But, perhaps, *Italy* will be thought much warmer than *England*, and the chillness of their waters not to come near ours in winter. If the rivers of *Italy* are warmer, those of *Germany* and *Poland* are much colder, than any in this our country, and yet in these, the *Jews*, both men and women, bathe all over, at all seasons of the year, without any prejudice to their health. And every one is not apt to believe it is miracle, or any peculiar virtue of St. *Winifred's* Well, that makes the cold waters of that famous spring do no harm to the tender bodies that bathe in it. Every one is now full of the miracles done by cold baths on decay'd and weak constitutions, for the recovery of health and strength; and therefore they cannot be impracticable or intolerable for the improving and hardening

the bodies of those who are in better circumstances.

If these examples of grown men be not thought yet to reach the case of children, but that they may be judg'd still to be too tender, and unable to bear such usage, let them examine what the *Germans* of old, and the *Irish* now, do to them, and they will find, that infants too, as tender as they are thought, may, without any danger, endure bathing, not only of their feet, but of their whole bodies, in cold water. And there are, at this day, ladies in the Highlands of *Scotland* who use this discipline to their children in the midst of winter, and find that cold water does them no harm, even when there is ice in it.

§ 8. I shall not need here to mention *swimming*, when he is of an age able to learn, and has any one to teach him. 'Tis that saves many a man's life; and the *Romans* thought it so necessary, that they rank'd it with letters; and it was the common phrase to mark one ill-educated, and good for nothing, that he had neither learnt to read nor to swim: *Nec literas didicit nec natare*. But, besides the gaining a skill which may serve him at need, the advantages to health by often *bathing in cold water* during the heat of summer, are so many, that I think nothing need be said to encourage it; provided this one caution be us'd, that he never go into the water when exercise has at all warm'd him, or left any emotion in his blood or pulse.

§ 9. Another thing that is of great advantage to every one's health, but especially children's, is to be much in the *open air*, and as little as may be by the fire, even in winter. By this he will accustom himself also to heat and cold, shine and rain; all which if a man's body will not endure, it will serve him to very little purpose in this world; and when he is grown up, it is too late to begin to use him to it. It must be got early, and by degrees. Thus the body may be brought to bear almost any thing. If I should advise him to play in the *wind and sun without a hat*, I doubt whether it could be borne. There would a thousand objections be made against it, which at last would amount to no more, in truth, than being sun-burnt. And if my young master be to be kept always in the shade, and never expos'd to the sun and wind for fear of his complexion, it may be a good way to make him a *beau*, but not a man of business. And altho' greater regard be to be had to beauty in the daughters; yet I will take the liberty to say, that the more they are in the *air*, without prejudice to their faces, the stronger and healthier they will be; and the nearer they come to the hardships of their brothers in their education, the greater advantage will they receive from it all the remaining part of their lives.

§ 10. Playing in the *open air* has but this one danger in it, that I know; and that is, that when he is hot with running up and down, he should sit or lie down on the cold or moist earth. This I grant; and drinking cold drink, when they are hot with labour or exercise, brings more people to the grave, or to the brink of it, by fevers, and other diseases, than anything I know. These mischiefs are easily enough prevented whilst he is little, being then seldom out of sight. And if, during his childhood, he be constantly and rigorously kept from sitting on the ground, or drinking any cold liquor whilst he is hot, the custom of forbearing, grown into *habit*, will help much to preserve him, when he is no longer under his maid's or tutor's eye. This is all I think can be done in the case: for, as years increase, liberty must come with them; and in a great many things he must be trusted to his own conduct, since there cannot always be a guard upon him, except what you have put into his own mind by good principles, and establish'd habits, which is the best and surest, and therefore most to be taken care of. For, from repeated cautions and rules, never so often inculcated, you are not to expect any thing either in this, or any other case, farther than practice has establish'd them into habits.

§ 11. One thing the mention of the girls brings into my mind, which must not be forgot; and that is, that your son's *clothes* be *never* made *strait*, especially about the breast. Let nature have scope to fashion the body as she thinks best. She works of herself a great deal better and exacter than we can direct her. And if women were themselves to frame the bodies of their children in their wombs, as they often endeavour to mend their shapes when they are out, we should as certainly have no perfect children born, as we have few well-shap'd that are *strait-lac'd*, or much tamper'd with. This consideration should, methinks, keep busy people (I will not say ignorant nurses and bodice-makers) from meddling in a matter they understand not; and they should be afraid to put nature out of her way in fashioning the parts, when they know not how the least and meanest is made. And yet I have seen so many instances of children receiving great harm from *strait-lacing*, that I cannot but conclude there are other creatures as well as monkeys, who, little wiser than they, destroy their young ones by senseless fondness, and too much embracing.

§ 12. Narrow breasts, short and stinking breath, ill lungs, and crookedness, are natural and almost constant effects of *hard bodice*, and *clothes that pinch*. That way of making slender wastes, and fine shapes, serves but the more effectually to spoil them. Nor can there indeed but be dispropo-

portion in the parts, when the nourishment prepared in the several offices of the body cannot be distributed as nature designs. And therefore what wonder is it, if, it being laid where it can, on some part not so *braced*, it often makes a shoulder or hip higher or bigger than its just proportion? 'Tis generally known, that the women of *China*, (imagining I know not what kind of beauty in it) by bracing and binding them hard from their infancy, have very little feet. I saw lately a pair of *China* shoes, which I was told were for a grown woman: they were so exceedingly disproportion'd to the feet of one of the same age among us, that they would scarce have been big enough for one of our little girls. Besides this, 'tis observ'd, that their women are also very little, and short-liv'd; whereas the men are of the ordinary stature of other men, and live to a proportionable age. These defects in the female sex in that country, are by some imputed to the unreasonable binding of their feet, whereby the free circulation of the blood is hinder'd, and the growth and health of the whole body suffers. And how often do we see, that some small part of the foot being injur'd by a wrench or a blow, the whole leg or thigh thereby lose their strength and nourishment, and dwindle away? How much greater inconveniences may we expect, when the *thorax*, wherein is placed the heart and seat of life, is unnaturally *compress'd*, and hinder'd from its due expansion?

§ 13. As for his *diet*, it ought to be very plain and simple; and, if I might advise, flesh should be forborne as long as he is in coats, or at least till he is two or three years old. But whatever advantage this may be to his present and future health and strength, I fear it will hardly be consented to by parents, misled by the custom of eating too much flesh themselves, who will be apt to think their children, as they do themselves, in danger to be starv'd, if they have not flesh at least twice a-day. This I am sure, children would breed their teeth with much less danger, be freer from diseases whilst they were little, and lay the foundations of an healthy and strong constitution much surer, if they were not cramm'd so much as they are by fond mothers and foolish servants, and were kept wholly from flesh the first three or four years of their lives.

But if my young master must needs have flesh, let it be but once a day, and of one sort of a meal. Plain beef, mutton, veal, &c. without other sauce than hunger, is best; and great care should be used, that he eat *bread* plentifully, both alone and with every thing else; and whatever he eats that is solid, make him chew it well. We *English* are often negligent herein; from whence follow indigestion, and other great inconveniences.