

請將下列段落翻譯成中文 (共 4 題，總計 100 分)：

1. Descartes (1596-1650), the founder of modern philosophy, invented a method which may still be used with profit -- the method of systematic doubt. He determined that he would believe nothing which he did not see quite clearly and distinctly to be true. Whatever he could bring himself to doubt, he would doubt, until he saw reason for not doubting it. By applying this method he gradually became convinced that the only existence of which he could be quite certain was own. He imagined a deceitful demon, who presented unreal things to his senses in a perpetual phantasmagoria; it might be very improbable that such a demon existed, but still it was possible, and therefore doubt concerning things perceived by the senses was possible. But doubt concerning his own existence was not possible, for if he did not exist, no demon could deceive him. If he doubted, he must exist; if he had any experiences whatever, he must exist. Thus his own existence was an absolute certainty to him. 'I think, therefore I am,' he said (Cogito, ergo sum); and on the basis of this certainty he set to work to build up again the world of knowledge which his doubt had laid in ruins. By inventing the method of doubt, and by showing that subjective things are the most certain, Descartes performed a great service to philosophy, and one which makes him still useful to all students of the subject. (24%)

2. The only reason for believing that the laws of motion remain in operation is that they have operated hitherto, so far as our knowledge of the past enables us to judge. It is true that we have a greater body of evidence from the past in favor of the laws of motion than we have in favor of the sunrise, because the sunrise is merely a particular case of fulfillment of the laws of motion, and there are countless other particular cases. But the real question is: Do any number of cases of a law being fulfilled in the past afford evidence that it will be fulfilled in the future? If not, it becomes plain that we have no ground whatever for expecting the sun to rise tomorrow, or for expecting the bread we shall eat at our next meal not to poison us, or for any of the other scarcely conscious expectations that control our daily lives. It is to be observed that all such expectations are only probable; thus we have not to seek for a proof that they must be fulfilled, but only for some reason in favor of the view that they are likely to be fulfilled. (20%)

3. As a matter of fact, if any one were anxious to deny altogether that there are such things as universals, we should find that we cannot strictly prove that there are such entities as qualities, i.e. the universals represented by adjectives and substantives, whereas we can prove that there



must be relations, i.e. the sort of universals generally represented by verbs and prepositions. Let us take in illustration the universal whiteness. If we believe that there is such a universal, we shall say that things are white because they have the quality of whiteness. This view, however, was strenuously denied by Berkeley and Hume, who have been followed in this by later empiricists. The form which their denial took was to deny that there are such things as 'abstract ideas'. When we want to think of whiteness, they said, we form an image of some particular white thing, and reason concerning this particular, taking care not to deduce anything concerning it which we cannot see to be equally true of any other white thing. As an account of our actual mental processes, this is no doubt largely true. In geometry, for example, when we wish to prove something about all triangles, we draw a particular triangle and reason about it, taking care not to use any characteristic which it does not share with other triangles. The beginner, in order to avoid error, often finds it useful to draw several triangles, as unlike each other as possible, in order to make sure that his reasoning is equally applicable to all of them. But a difficulty emerges as soon as we ask ourselves how we know that a thing is white or a triangle. If we wish to avoid the universals whiteness and triangularity, we shall choose some particular patch of white or some particular triangle, and say that anything is white or a triangle if it has the right sort of resemblance to our chosen particular. But then the resemblance required will have to be a universal. Since there are many white things, the resemblance must hold between many pairs of particular white things; and this is the characteristic of a universal. It will be useless to say that there is a different resemblance for each pair, for then we shall have to say that these resemblances resemble each other, and thus at last we shall be forced to admit resemblance as a universal. The relation of resemblance, therefore, must be a true universal. And having been forced to admit this universal, we find that it is no longer worthwhile to invent difficult and implausible theories to avoid the admission of such universals as whiteness and triangularity. (50%)

4. Among these surprising possibilities, doubt suggests that perhaps there is no table at all. Philosophy, if it cannot answer so many questions as we could wish, has at least the power of asking questions which increase the interest of the world, and show the strangeness and wonder lying just below the surface even in the commonest things of daily life. (6%)

All the four passages are from Bertrand Russell's *The Problems of Philosophy* (1912).