

英 美

传统经典文论

选 读

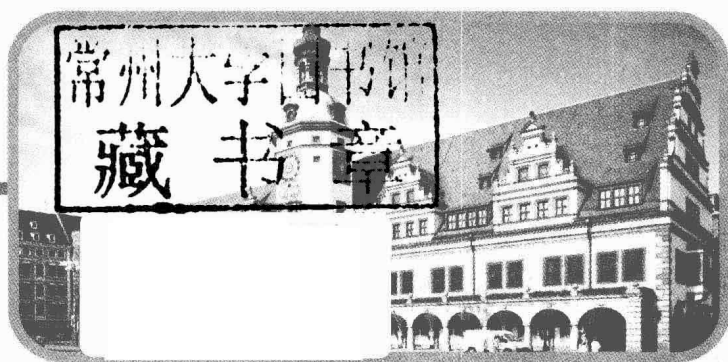
◎王书亭 王建敏 刘艳芹 编著

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很多学习外语的人在整个外语学习过程中往往容易将大部分精力用于词汇、语法、阅读、写作等语言基础知识和基本技能的学习和掌握上。单就学习外语来说,词汇、语法的学习当然是必要的,语言基本能力的提高也是必需的。但若将这两项工作看成是外语学习的全部或主体,那就大错特错了。但凡外语学习要取得成功,都存在一个由浅入深、由表及里的过程。所谓“浅”和“表”,主要指外语的表面存在,包括语言的声音信号、视觉信号和逻辑组合的语言概念信号(如:语法规则、修辞手段、语体特征)等。外语词汇、语法知识的学习和听、说、读、写、译基本技能的提高基本上属于语言的表层存在;所谓“深”和“里”是外语学习的更高层次和境界,主要指学习外语的过程中对外语所承载的社会、文化含义的掌握和了解。这两个层面相辅相成、相互依存,构成了一个高水平外语学习者外语知识、素质和能力的主体。

语言是传承社会文化的主要载体。人类社会历史发展的过程中所取得的社会文化成果主要被以语言的形式固化下来,并代代相传,逐渐形成了一个民族、一种社会形态的历史传统,对社会成员的思想 and 行为产生着持久的影响。因此,我们学习外语,不光是要学习外语本身,更重要的是要充分了解这种语言所承载的独特的社会历史文化。只有这样,我们的外语才能在国际交流中发挥更好的作用,因为我们不光知道你是怎么说的,更知道你是怎么想的。不仅如此,通过外语学习了解一个民族独特的社会文化对于促进国际文化交流,加快人类文明的繁荣发展也是大有裨益的。



前言

PREFACE

外语学习过程中要学习这门外语所承载的社会文化,最为有效的一个办法就是要注意学习这个民族的历史进程中出现的一些著名人物的文章,因为这些著名人物的思想成果在很大程度上对整个民族的思想行为、价值观念、道德标准都产生着很大影响。这种情况在中国如此,在外国也是如此。在中国有孔孟之道、诸子百家,在西方有柏拉图、亚里士多德、亚当斯、约翰逊。阅读他们的文章,就等于在和这些著名人物进行深层次的思想交流和对话,也就会使我们从更深层次上对西方社会有更为深刻的了解。因此,现在我们国内许多大学都对外语专业的研究生和高年级本科生开设了西方文论阅读欣赏的相关课程,这是非常必要的。

本教材是中国石油大学文学院给英语专业硕士研究生开设《西方文论阅读与欣赏》课程的规划教材,是在多年开设相关课程的基础上经过精心选编而成。在编写教材的过程中,参考了国内部分知名西方文论教材和相关资料,在此向这些教材的作者表示衷心感谢!同时,对文学院部分研究生在教材编写过程所做的大量工作表示诚挚的谢意!

由于水平有限,书中不足之处在所难免,诚请广大专家、读者批评指正。

编者

2011年8月

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第一部分

英国经典文论



1. Seeing the Wind

Roger Ascham



罗杰·阿斯克姆(1515—1568),英国学者、作家、人文主义者。以散文风格,白话文的推广和理论教育著称。他谈吐幽默,学问渊博,重友情,爱家居,喜箭术。1548年至1550年间,担任伊丽莎白公主希腊语和拉丁文的导师;爱德华六世、玛丽一世、伊丽莎白一世时,在行政机关任职。

阿斯克姆而立之年发表随笔《神射手》(*Toxophilus*, 1545),颇得亨利八世的赏识。暮年发表的论文《男教师》(*The Schoolmaster*, 1570)为传世之作,从拉丁语教学论及青年教养,宣扬双语互译的教学方法。

阿斯克姆最重要的贡献在于他有力地推动了英国散文的发展。他的文风朴素、明晰、雄辩、流畅,一扫15世纪末和16世纪初期英国散文的空洞、华丽、学究气和掉书袋的积习。

本文《观风》选自其名作《神射手》。在作者笔下,这雪中的风,是明媚而自由的,它像有翅膀的精灵,点亮大地,开启自由,把雪花天使送到人间。当作者用心灵去感悟这自由的精灵时,我们能感受得到,娓娓道来的笔触中,包含了磅礴大气、自由飞翔的情感。在生活中,我们的确需要这样一种洒脱和自由的气魄,不妨率性一点,随心所欲,如风般,明媚灿烂,恣意张扬。



Seeing the Wind

To see the wind, with a man his eyes, it is impossible, the nature of it is so fine, and subtle, yet this experience of the wind had I once myself, and that was in the great snow that fell four years ago: I rode in the highway betwixt Topcliffe-upon-Swale, and Berowe Bridge, the way being somewhat trodden afore, by wayfaring men. The fields on both sides were plain and lay almost yard deep with snow, the night afore had been a little frost, so that the snow was hard and crusted above. That morning the sun shone bright and clear, the wind was whistling aloft, and sharp according to the time of the year. The snow in the highway lay loose and trodden with horse feet: so as the wind blew, it took the loose snow with it, and made it so slide upon the snow in the field which was hard and crusted by reason of the



frost overnight, that thereby I might see very well, the whole nature of the wind as it blew that day. And I had a great delight and pleasure to mark it, which maketh me now far better to remember it. Sometimes the wind would be not past two yards broad, and so it would carry the snow as far as I could see. Another time the snow would blow over half the field at once. Sometime the snow would tumble softly, by and by it would fly wonderfully fast. And this I perceived also that the wind goeth by streams and not whole together. For I should see one stream within a score on me, then the space of two score no snow would stir, but, after so much quantity of ground, another stream of snow at the same very time should be carried likewise, but not equally. For the one would stand still when the other flew apace, and so continue sometime swiffler, sometime slower, sometime broader, sometime narrower, as far as I could see. Nor it flew not straight, but sometime it crooked this way, sometime that way, and sometime it ran round about in a compass. And sometime the snow would be lift clean from the ground up into the air, and by and by it would be all clapped to the ground as though there had been no wind at all, straightway it would rise and fly again.

And that which was the most marvel of all, at one time two drifts of snow flew, the one out of the West into the East, the other out of the North into the East: And I saw two winds by reason of the snow the one cross over the other, as it had been two highways. And again I should hear the wind blow in the air, when nothing was stirred at the ground. And when all was still where I rode, not very far from me the snow should be lifted wonderfully. This experience made me more marvel at the nature of the wind, than it made me cunning in the knowledge of the wind: but yet thereby I learned perfectly that it is no marvel at all though men in a wind lose their length in shooting, seeing so many ways the wind is so variable in blowing.

观 风

李 莹 岳 金 译

观风,单凭人的眼睛,是不太可能的事情,因为风的本性是如此玄妙,如此缥缈;而我却有了一番亲身的经历,那是四年前鹅毛大雪飘飞的时节。我骑马经过托普里科夫和波拉桥之间的大路上,那是一条很久以前被徒步行人走出来的路。两边一望无际的田野上积雪盈尺,前一天夜里结了薄薄的霜冻,这给雪地披了一层坚硬的冰壳。早上太阳明亮而耀眼,朔风呼啸,一年的这个时候,已经是凛冽刺骨了。

路上积雪松散,马蹄踏过,雪随风而起,滑落在田野上。昨夜霜寒地冻,冰封了田野。那天风飞雪舞,我便洞察到了风的本性,领悟了风的真谛。我感到十分喜悦,注目观赏,因此到了今天我仍然对那景象记忆深刻。时而风吹,不过咫尺之遥,放眼望去目光可及风吹雪落之处;时而风吹雪飘越过了半边田野。雪花须臾柔缓泻落,转瞬又激扬飘舞,令人目不暇接。

此情此景仿佛已融入我心,风过如缕,而非弥漫天地。

我看到 20 步以外的寒风迎面袭来之时,40 步以外的雪花却安静如初;而当积雪变得越来



越多之后，又一缕雪在同一时刻，依旧席卷而起，不过疏密相间。缕缕雪花，顷刻静若湖水，顷刻又疾飞而过；时而愈飞愈快，时而渐缓渐慢，须臾之间盈缩变幻，纵目远眺，尽入眼帘。

飞雪并非铺天盖地，而是忽而曲折蜿蜒，忽而散漫交错，忽而团团旋转。积雪有时被卷到空中，地面一无所遗，不过旋即又会扑向大地，仿佛风从未起过，而片刻之后雪花又会漫天飞舞。

令人叹为观止的是，两股飘然而来的雪花同时飞起，一股由西向东，一股北来东去。迎着飘飞的雪花，我看见两股风流，交叉重叠，仿佛衍生了两条大路。我再一次听到空中风声呼啸，而地面却悄无声息。当我所到之处，万籁俱寂之时，不远处的积雪竟神奇地起身飞旋，向风披靡。这番体验使我更惊叹于风之本性，而不仅仅是增长了风的知识。而我也懂得了风中的人们打猎时失去距离感并不足为奇，因为风向须臾变幻，视线便转向四面八方了。





2. Holy Dying

Jeremy Taylor



杰里米·泰勒(1613—1667),英国主教,神学作家,剑桥大学帕斯学院毕业。1633 年被授予圣职,1635 年在牛津大学索尔斯学院求学,先后担任大主教罗德和英王查理一世的私人牧师。查理二世即位后,被任命为唐郡和康诺郡的主教。

泰勒有“传道士中的莎士比亚和斯宾塞”之称。他的主要作品有《自由预测》(*The Liberty of Prophesying*) (1647),《耶稣基督生与死》(*The Life and Death of Jesus Christ*) (1649),《圣洁生活》(*Holy Living*) (1650),《圣洁之死》(*Holy Dying*) (1651),《金黄树丛》(*The Golden Grove*) (1655)和《值得传递的消息》(*The Worthy Communicant*) (1660)。评论家认为他的作品妙用比喻,富于诗意和想象力,称赞他是“散文写作的楷模”。



本篇节选自《圣洁之死》。这本书一半是基督教徒指令,一半纪念布道,和《圣洁生活》一样,都是富于音乐节奏的散文典范。作者告诫人们生命只有一次,虚度一生,虽生犹死,所以要活得有意义。

Holy Dying

Neither must we think that the life of a man begins when he can feed himself, or walk alone, when he can fight or beget his like; for so he is contemporary with a camel or a cow; but he is first a man, when he comes to a certain steady use of reason, according to his proportion; and when that is, all the world of men cannot tell precisely. Some are called at age at fourteen, some at one-and-twenty, some never; but all men late enough, for the life of a man comes upon him slowly and insensibly. But as when the sun approaches towards the gates of the morning, he first opens a little eye of heaven, and sends away the spirits of darkness, and gives light to a cock, and calls up the lark to matins, and by and by gilds the fringes of a cloud, and peeps over the eastern hills, thrusting out his golden horns, like those which decked the brows of Moses when he was forced to wear a veil, because himself had seen the face of God; and still while a man tells the story, the sun gets up higher, till he



shows a fair face and a full light, and then he shines one whole day, under a cloud often, and sometimes weeping great and little showers and sets quickly: so is a man's reason and his life. He first begins to perceive himself, to see or taste, making little reflection upon his actions of sense, and can discourse of flies and dogs, shells and play, horses and liberty: but when he is strong enough to enter into arts and little institutions, he is at first entertained with trifles and impertinent things, not because he needs them, but because his understanding is no bigger, and little images of things are laid before him, like a cock-boat to a whale, only to play withal; but before a man comes to be wise, he is half dead with gouts and consumption, with catarrhs and aches, with sore eyes and a worn-out body. So that if we must not reckon the life of a man but by the accounts of his reason, he is long before his soul be dressed; and he is not to be called a man without a wise and an adorned soul, a soul at least furnished with what is necessary towards his well-being; but by that time his soul is thus furnished, his body is decayed; and then you can hardly reckon him to be alive, when his body is possessed by so many degrees of death.

But there is yet another arrest. At first he wants strength of body, and then he wants the use of reason, and when that is come, it is ten to one but he stops by the impediments of vice, and wants the strength of the spirit; and we know that body, and soul, and spirit, are the constituent parts of every christian man. And now let us consider what that thing is which we call years of discretion. The young man is past his tutors, and arrived at the bondage of a caitiff spirit; he is run from discipline, and is let loose to passion; the man by this time hath wit enough to choose his vice, to act his lust, to court his mistress, to talk confidently, and ignorantly, and perpetually. To despise his betters, to deny nothing to his appetite, to do things that when he is indeed a man he must for ever be ashamed of: for this is all the discretion that most men show in the first stage of their manhood; they can discern good from evil; and they prove their skill by leaving all that is good; and wallowing in the evils of folly and an unbridled appetite. And by this time the young man hath contracted vicious habits, and is a beast in manners, and therefore it will not be fitting to reckon the beginning of his life; he is a fool in his understanding, and that is a sad death; and he is dead in trespasses and sins, and that is a sadder; so that he hath no life but a natural, the life of a beast, or a tree; in all other capacities he is dead; he neither hath the intellectual nor the spiritual life, neither the life of a man nor of a Christian; and this sad truth lasts too long. For old age seizes upon most men while they still retain the minds of boys and vicious youth, doing actions from principles of great folly and a mighty ignorance, admiring things useless and hurtful, and filling up all the dimensions of their abode with businesses of empty affairs, being at leisure to attend no virtue. They cannot pray, because they are busy, and because they are passionate. They cannot communicate, because they have quarrels and intrigues of perplexed causes, complicated hostilities, and things of the world; and therefore they cannot attend to the things of God; little considering that they must find a time to die in, when death comes they must be at leisure for that. Such men are like sailors loosing from a port, and tossed immediately with a perpetual tempest, lasting till their cordage crack, and either



they sink or return back again to the same place; they did not make a voyage, though they were long at sea. The business and impertinent affairs of most men steal all their time, and they are restless in a foolish motion; but this is not the progress of a man; he is no farther advanced in the course of a life, though he reckon many years; for still his soul is childish and trifling, like an untaught boy.

圣洁之死

徐 鹏 岳 金 译

当一个人可以独立吃饭、自给自足,或是独立行走了,当他能够对别人拔拳相向或生儿女了,我们千万不要以为这个时候人的生命开始了,因为这样他只是和一头骆驼或一头牛差不多。等他能够根据自己的判断力,稳定地运用自己的理性时,这时才算初次为人。什么时候达到这个程度,天底下没人能说得清楚。有的人14岁可以说就成年了,有的21岁,还有的一辈子都长不大,不过所有人都成熟得较晚,因为人的生命来得慢悠悠且不易察觉。就像朝阳接近了清晨的门扉,先透出天堂的一点眉目,驱散黑暗的邪灵,给雄鸡送去曙光,唤醒云雀唱起晨歌,然后一点一点地给云朵镶上一圈金边,并从东山后面探出头来,伸出它的金角——就像摩西因见过上帝的真容而被迫戴上面具时装点在眉宇之间的金角一样。人们在讲故事的时候,太阳升高升起,露出一脸娇容,光芒四射,照耀一整天;不时躲在云层里,偶尔洒些大大小小的雨点,然后很快就日落西山了。人的理性和生命也是如此——一开始他意识到了自我,开始观察或品位人生,却很少对自己理性的行为进行反省,飞禽走兽,玩耍拾贝,快马驰骋,自由翱翔。但当他长大开始真正学点手艺或规则时,他开始对一些琐碎的、不相干的东西十分感兴趣,不是因为他需要这些东西,而是因为他的悟性不是很高,眼前呈现的都是些不起眼的东西,就像一叶扁舟出现于巨鲸面前,仅仅是戏舟而已。然而,还没来得及变聪明时,他就咳痰流涕,元气耗尽,浑身疼痛,双眼酸胀发炎,只剩下一幅烂皮囊,已经半死不活了。因此如果我们只以理性评价人的生命的话,那么他的灵魂还未受到陶冶,肉体就已经腐坏。这时如果没有一颗睿智而美好的心灵,至少是一颗能使人安乐的心灵,那么他就不配被称之为“人”。但当他的心灵具备这些条件时,他的肉体又将消亡,这时候也很难把他看成是一个活人,因为他已经死气沉沉了。

然而这里有另外一个牢笼。最初的时候人想要力量,然后想运用理性。而两者兼有后,十有八九又会受到邪恶的羁绊而踌躇不前,这时候就需要精神的力量。我们都知道身体、灵魂和精神是基督教徒的组成部分。现在让我们考虑一下什么是所谓的民事行为能力。年轻人一旦脱离了兄长的监管,就会邪念缠身。他不守规矩,随心所欲。这时候的人很容易作恶多端,为所欲为,任意求爱,夸夸其谈,喋喋不休,不知天高地厚。他们瞧不起强者,贪得无厌,所作所为,成人之后肯定悔不当初——因为这是多数人在成年初期所表现出来的一点儿辨别力:他们能够辨别是非;他们想大显身手,偏偏不做好事,愚昧而又欲壑难填,因此肆无忌惮。这时候这些年轻人已经沾染恶习,成了衣冠禽兽,因此不能认为他的人生已经开始了。从理解判断力来看,他是个傻瓜,虽生犹死,真是悲哀;他不守规矩,罪孽深重,更加可悲,所以他根本就没有生命,只是像禽兽或树木一样生死,他所有其他能力已经全部僵化,既没有智力生活,也没有精神生活;既谈不上是人的生活,也谈不上是基督教徒的生活,而且这种可悲生活要持续很久,很



久。大多数人老了之后，依然保持着年少和恶少时的心理，做着逾规而又很愚昧无知的事情，他们羡慕着一些有害无益的东西，栖身之地满是无谓的经营所得，空闲余暇从来也不重视德行。他们从来不祷告，因为忙碌，因为浮躁。他们不和别人交流，因为彼此正为着莫名的缘由，复杂的敌意和尘世琐事而你争我夺，钩心斗角。所以他们顾不上上帝的教义：他们几乎从未想过应该找点时间死得其所，这样当死神光临的时候，才有可能从容赴死。这种人好比是远行的水手，刚离港，就在暴风雨不停地吹打下飘摇，直到最后咔嚓一声绳断船裂，他们要么葬身海底，要么返回原地，所以尽管他们下海多年，却从未真正远航过。大多数人的本行工作和没完没了的琐事窃走了他们的光阴，他们焦躁不安，做着蠢不可及的事情。然而这并不是一个人该有的发展历程。虽然谋划了多年，他的一生却未朝前迈出一步，因为他就像一个未开蒙的孩童，灵魂依然幼稚而浅薄。



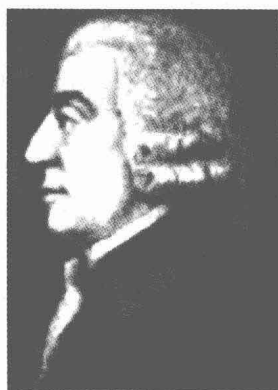


3. The Rewards of the Professions

Adam Smith



亚当·斯密(1723—1790),著名经济学家,经济学的主要创立者,英国古典政治经济学的主要代表人物之一。他出生于苏格兰法夫郡的魁克卡迪,青年时最早就读于格拉斯哥大学,后转入牛津大学。1750年到1764年在格拉斯哥大学担任逻辑学和道德哲学教授。1759年,亚当·斯密出版了第一部著作《道德情操论》,并因此确立了他在知识界的地位。1766年,他开始着手《国民财富的性质和原因的研究》(简称《国富论》)的写作,该书1773年基本完稿,后又经过3年润色,直至1776年3月出版。此书的出版不仅在英国本土产生了重大影响,而且在欧洲和美洲大陆也引起了大众的广泛讨论。因此,亚当·斯密被认为是“现代经济学之父”和“自由企业的保护神”。1790年他在克科底去世。



《国富论》被翻译成十几种文字,全球发行。作为一部划时代的巨著,它概括了古典政治经济学在形成阶段的理论成就,最早系统地阐述了政治经济学的各个主要学说,标志着自由资本主义时代的到来。该书为实行自由放任的经济政策提供了理论根据,因此极受英国资产阶级的欢迎与褒誉,其观点成为国会议员的常用论据。

本文选自《国富论》。该文阐述了当时社会形态下,人们所能选择的职业和其相应回报之间的密切联系,揭示了职业和回报之间巨大差异的社会原因和基本规律,为人们正确认识职业与回报之间的不平等现象提供了相应的解释。

The Rewards of the Professions

Fifthly, the wages of labour in different employments vary according to the probability or improbability of success in them.

The probability that any particular person should ever be qualified for the employment to which he is educated, is very different in different occupations. In the greater part of mechanic trades, success is almost certain; but very uncertain in the liberal professions. Put your son apprentice to a shoemaker, there is little doubt of his learning to make a pair of shoes: but send him to study the law, it is at least twenty to one if ever he makes such a



proficiency as will enable him to live by the business. In a perfectly fair lottery, those who draw the prizes ought to gain all that is lost by those who draw the blanks. In a profession where twenty fail for one that succeeds, that one ought to gain all that should have been gained by the unsuccessful twenty. The counsellor at law, who, perhaps, at near forty years of age, begins to make something by his profession, ought to receive the retribution, not only of his own so tedious and expensive education, but of that of more than twenty others who are never likely to make anything by it. How extravagant soever the fees of counsellors at law may sometimes appear, their real retribution is never equal to this. Compute in any particular place, what is likely to be annually gained, and what is likely to annually spent, by all the different workmen in any common trade, such as that of shoemakers or weavers, and you will find that the former sum will generally exceed the latter. But make the same computation with regard to all the counsellors and students of law, in all the different inns of court, and you will find that their annual gains bear but a very small proportion to their annual expense, even though you rate the former as high, and the latter as low, as can well be done. The lottery of the law, therefore, is very far from being a perfectly fair lottery; and that, as well as many other liberal and honourable professions, are, in point of pecuniary gain, evidently under-recompensed.

Those professions keep their level, however, with other occupations, and notwithstanding these discouragements, all the most generous and liberal spirits are eager to crowd into them. Two different causes contribute to recommend them. First, the desire of the reputation which attends upon superior excellence in any of them; and, secondly, the natural confidence which every man has, more or less, not only in his own abilities, but in his own good fortune.

To excel in any profession, in which but few arrive at mediocrity, is the most decisive mark of what is called genius or superior talents. The public admiration which attends upon such distinguished abilities, makes always a part of their reward; a greater or smaller in proportion as it is higher or lower in degree. It makes a considerable part of it in the profession of physic; a still greater perhaps in that of law; in poetry and philosophy it makes almost the whole.

职业的回报

高小晨 岳金译

第五,由于不同行业所含的成功几率不同,劳动的报酬也不同。

一个人在接受专业教育后能否胜任该职业,因行业不同而差异万千。对绝大多数技工行业而言,成功可谓十拿九稳;但对大多数文科行业来说,能否成功却很难预测。例如让你的儿子去做鞋匠的学徒,毫无疑问他能学会做鞋。但若送他去学法律,让他精通法律并能借此谋生,成功率却少于二十分之一。在一次公正的摇奖中,中彩者所赢的份额应该等同于落彩者所