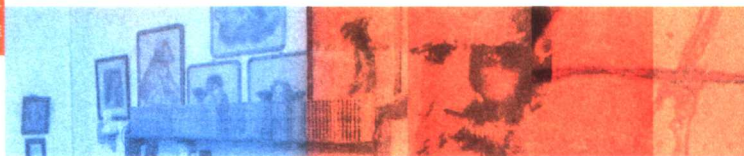


Leo Tolstoy

ON THE SIGNIFICANCE OF SCIENCE AND ART

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英汉对照



论科学和艺术的价值

ON THE SIGNIFICANCE
OF SCIENCE AND ART

[俄] 列夫·托尔斯泰 著

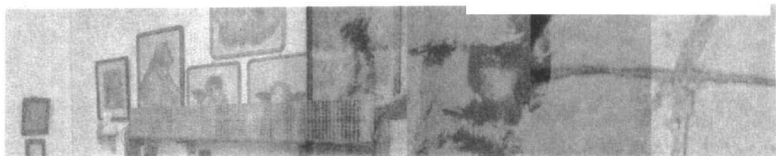
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译 者 黄琼岚 黄丽嫣

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出版前言

在欧美诸国，普通家庭在客厅、壁炉旁或卧室等处，一般都置有一个书架，上面摆满了他们所谓的“家庭读物”。在中国，所谓的家庭常备读物似乎固有所指，通常为菜谱、医疗保健或旅游指南之类，但西方的家庭常备读物却主要是经典的文学艺术作品；这些书不是整整齐齐码在书架上，纯粹为了装饰或摆设，少有开卷，仅供观瞻，而是放在床头、茶几、阳台甚至卫生间，触手可及，可以随时翻阅。出门旅行前也可以顺便带上一册，在候机候车间隙捧而读之，既打发时间，又时时受益。这样的书，父母看过可以传给孩子，孩子看完再传给自己的子子子孙孙，代代相传。文化的传承就这样在不知不觉间静悄悄地进行，伟大的文明就这样绵延于世。

令人遗憾的是，以文明悠久著称的中国，在经济飞速发展的今天，却缺少和自己的民族文化地位相对应的普通家庭常备读物。走进一个个越来越宽敞明亮的中国家庭，我们能看到琳琅满目、充满了艺术感的家具，能感受到灯光营造出的朦胧诗意的氛围，却很少能看到一个书架，一个承载人类文明积淀的书架；乘飞机或火车出行，多见旅人们百无聊赖无所事事地等候、聊天、打牌，亦多见时尚杂志或街头小报人手一份，却少见有人手捧一册文学艺术作品在喧嚣的环境中静静阅读。承续了五千年文明的中国人，在现时代表现出的对精神生活的漠视，让人生出一种巨大的遗憾和忧伤……

正是这样的感时伤怀，正是这样的遗憾和失落，正是这样一种久违

了的文明意识，正是这样一种萦绕于心的担当，让我们起意策划出版这样一套充满着人文气息的“家庭书架”。

这是一套在西方文化发展和文明积淀过程中影响久远的读物，这是一套影响了欧美诸民族心灵世界和集体文明无意识的读物，这是一套可以让个体的精神世界变得无比丰富和无比强大的读物，这还是一套人人皆可阅读但充满着贵族气息的读物。

这套“家庭书架”，凝聚着人类文明中最美妙的智慧和最敏锐的灵感，一群最善于思考最长于想象的伟大作者，将神奇而微妙的精神活动进行到底，凝结成人类文明最璀璨的结晶体。

这些作品是思想的圣坛，回响着每个与之结缘的个体在文明深处徜徉徘徊时细微而悠远的脚步声；这些作品是人类语言的丰碑，文字垃圾在这里被无情地埋葬，快餐文化在这里灰飞烟灭。

这套大型汉英双语版图书大致可以分为文学艺术类、传记类、历史类、游记散文、社会文化类等。作者们虽然身份、职业不同——他们或为文学家，或为艺术家，或为政治家，但都以文辞优美著称，即使深奥难测的美学著作，如佩特的《柏拉图和柏拉图主义》，也因作者优美的散文笔法而让人亲近。其他如奥威尔的《政治与英语》、吉卜林的《谈谈我自己》、康拉德的《生活笔记》、罗斯金的《艺术十讲》、杰罗姆的《小说笔记》、兰姆的《兰姆书信精粹》、卢卡斯的《佛罗伦萨的漫游者》、萨克雷的《巴黎速写》、鲍斯韦尔的《伦敦日志（1762—1763）》等，皆出名家之手。这些游记或散文，不仅充满着精神感召的力量，而且因其文辞隽美，还可以作为美文来欣赏、诵读。执一册在手，当是畅快的精神旅行。

众所周知，译事沉痾业已成为当代中国知识领域难以治愈的顽疾，草率、随性、误译、漏译、跳译、畏难等等随处可见。虽然当前仍有少数译者在译事丛林中艰难爬梳并屡有优秀成果问世，但我们已经很难看到当年傅雷先生之于《约翰·克里斯朵夫》及王道乾先生之于《情人》的译事之工了。在今天的译著中，我们看不到修辞，看不到信达雅，看

不到前人遗风，我们看到的是急功近利，看到的是用电脑翻译工具草译出来的种种无厘头。这是翻译者的悲哀，是出版人的悲哀，是读者的悲哀，是文化的悲哀。

在这种恶劣的翻译环境和悲哀的心境中，我们开始了充满挑战的组译议程。组织会聚了许多大师著作的“家庭书架”的翻译出版，于我们而言，与其说是建立出版功业，毋宁说是进入了布满陷阱的出版丛林。我们规避陷阱的种种努力，都是为了给读者朋友提供一个可资借鉴的阅读文本。

我们深知，大师著作的翻译是艰难的，用汉语来传达他们的思想总会留下或多或少的缺憾，甚至我们都怀疑这些思想是根本无法用另外一种语言传达的。这时候“迁就阅读”就必须成为我们出版人唯一的选择。尽管译者和我们都想“用优秀的作品来鼓舞人”，尽管译者和我们都努力地走在通往理想之塔的道路上，但在这些图书即将付梓之际，我们的内心仍然深感惶恐。我们深知，为读者奉献的译文仍然存在着有待克服的种种问题。

但是我们有勇气，有足够的勇气用这种英汉对照的方式将这些文本呈现给我们的读者。一则希望读者可以在英语与汉语的比照下更深地体察语言的精微和文本的精致；一则希望读者朋友在阅读过程中可以方便地提出自己的疑问，指出我们的不足，使这套丛书在今后不断的修订过程中日臻完备。

译事惟艰，出版惟艰。冀希读者朋友们一如既往地支持我们的翻译事业和出版事业。丛书如存有不当之处，希望读者朋友们宽容并谅解。

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论科学和艺术的价值

On the Significance of Science and Art

Chapter I

The justification of all persons who have freed themselves from toil is now founded on experimental, positive science. The scientific theory is as follows;

For the study of the laws of life of human societies, there exists but one indubitable method,—the positive, experimental, critical method.

Only sociology, founded on biology, founded on all the positive sciences, can give us the laws of humanity. Humanity, or human communities, are the organisms already prepared, or still in process of formation, and which are subservient to all the laws of the evolution of organisms.

One of the chief of these laws is the variation of destination among the portions of the organs. Some people command, others obey. If some have in superabundance, and others in want, this arises not from the will of God, not because the empire is a form of manifestation of personality, but because in societies, as in organisms, division of labor becomes indispensable for life as a whole. Some people perform the muscular labor in societies; others, the mental labor.

Upon this doctrine is founded the prevailing justification of our time.

一 论科学和艺术的价值

I. “完美的理论”

所有从苦工中解放出来的人们都相信，他们的生活是建立在实验性的、实证的科学之基础上的。这一科学理论的表述如下：

对人类社会生活规则的研究而言，只存在唯一一种不容置疑的规律——一种实证的、实验性的、批评性的理论。

只有建立在生物学及其他实证科学的基础上，社会学才能够告诉我们人类的规则。人类，或者人类社会，是已经完成了的生物体，或仍在形成之中，且都遵循着生物体的进化规则。

这些规则中主要的一点就是生物体内各个组成器官功能的多样性。如果现在的情形是：一些人命令，其他人服从；一些人富裕，而其他人贫穷；那么这并不是由于上帝的意志，也不是因为这个国家是一种展现个性的形式，而是由于劳动力的分工。总体上说，社会作为一个有机的组织，劳动力的分工成为生活不可缺少的一部分：有些人在社会中进行着体力劳动，其他人从事着脑力劳动。

我们这个时代所流行的是非判断基于以上学说。

Not long ago, they reigned in the learned, cultivated world, a moral philosophy, according to which it appeared that every thing which exists is reasonable; that there is no such thing as evil or good; and that it is unnecessary for man to war against evil, but that it is only necessary for him to display intelligence,—one man in the military service, another in the judicature, another on the violin. There have been many and varied expressions of human wisdom, and these phenomena were known to the men of the nineteenth century. The wisdom of Rousseau and of Lessing, and Spinoza and Bruno, and all the wisdom of antiquity; but no one man's wisdom overrode the crowd. It was impossible to say even this,—that Hegel's success was the result of the symmetry of this theory. There were other equally symmetrical theories,—those of Descartes, Leibnitz, Fichte, Schopenhauer. There was but one reason why this doctrine won for itself, for a season, the belief of the whole world; and this reason was, that the deductions of that philosophy winked at people's weaknesses. These deductions were summed up in this,—that every thing was reasonable, every thing good; and that no one was to blame.

When I began my career, Hegelianism was the foundation of every thing. It was floating in the air; it was expressed in newspaper and periodical articles, in historical and judicial lectures, in novels, in treatises, in art, in sermons, in conversation. The man who was not acquainted with Hegel had no right to speak. Any one who desired to understand the truth studied Hegel. Every thing rested on him. And all at once the forties passed, and there was nothing left of him. There was not even a hint of him, any more than if he had never existed. And the most amazing thing of all was, that Hegelianism did not fall because some one overthrew it or destroyed it. No! It was the same then as now, but all at once it appeared that it was of no use whatever to the learned and cultivated world.

There was a time when the Hegelian wise men triumphantly instructed the masses; and the crowd, understanding nothing, blindly believed in every thing, finding confirmation in the fact that it was on hand; and they believed that what seemed to them muddy and contradictory there on the heights of philosophy was all as clear as the day. But that time has gone by. That theory is worn out; a new theory has presented itself in its stead. The old one has become useless; and the crowd has looked into the secret sanctuaries of the high priests, and has seen that there is nothing there, and that there has been nothing there, saving very obscure and senseless words. This has taken place within my memory.

"But this arises," people of the present science will say, "from the fact

不久以前，上述观点统治着有学识有教养的社会阶层的道德哲学观。根据他们的观点：存在的即是合理的，没有所谓善或恶的东西；人们也没有必要与恶作战；人们只需展示拥有的智慧——一个人服兵役，另一个从事司法，另一个拉小提琴。有许多种展现人类智慧的方法，这些现象也为19世纪的人所共同熟知。卢梭、莱辛、斯宾诺莎、布鲁诺，以及所有古代先哲的智慧，统统如此。但是没有任何一个人的智慧能压倒众人。甚至不可以这样说——黑格尔的成功是这一理论相称的结果。当然还存在其他同样均衡的理论——笛卡儿、莱布尼茨、费希特、叔本华的理论。这个理论在一段时期内为自己取得胜利的原因只有一个，那就是整个世界的信仰。它的推论对人类的弱点视而不见。这些推论概括起来就是：一切都是合理的，一切都是美好的，没有人应该受到责备。

当我开始我的事业时，黑格尔哲学是一切事物的基础。它漂浮在空中；在报纸和期刊上，在有关历史和司法的讲座中，在小说里，在论文中，在艺术、布道和谈话中得以表达和阐释。不知道黑格尔的人是没有说话的权利的。每个想要知道真理的人都研究黑格尔。一切都依赖他。但是，当四十年代过去，突然所有关于他的一切都没了踪影，甚至没有关于他的任何线索，好像他不曾存在过一样。最让人惊讶的就是，黑格尔哲学并不是因为有人推翻或是摧毁它而垮台。不！那时这一学说和现在一样，但忽然在一瞬间它对有学识有教养的圈子全没有了作用。

有段时间黑格尔学派的人耀武扬威地指导着群众，什么都不理解的群众盲目地相信一切。他们发现论证的事实早已有了答案，相信那些在他们眼中混乱而矛盾的事物，而这些事物在哲学高度上已经像白天一样清楚了。但那种时期已经过去了。这一理论已经过时了：一个新的理论已经取代了它。旧的理论变得无用，民众窥探着大主教的秘密避难所，发现那里一无所有，一直以来都是如此，只留下许多模糊而无意义的词语。这些都发生在我的记忆中。

相信现代科学的人会说：“但这发生在所有这些都是神学和形而上学时

that all that was the raving of the theological and metaphysical period; but now there exists positive, critical science, which does not deceive, since it is all founded on induction and experiment. Now our erections are not shaky, as they formerly were, and only in our path lies the solution of all the problems of humanity." But the old teachers said precisely the same, and they were no fools; and we knew that there were people of great intelligence among them. And precisely thus, within my memory, and with no less confidence, with no less recognition on the part of the crowd of so-called cultivated people, spoke the Hegelians. And neither were our Herzens, our Stankevitches, nor our Byelinskys fools. But whence arose that marvellous manifestation, that sensible people should preach with the greatest assurance, and that the crowd should accept with devotion, such unfounded and unsupportable teachings? There is but one reason,—that the teachings thus inculcated justified people in their evil life.

A very poor English writer, whose works are all forgotten, and recognized as the most insignificant of the insignificant, writes a treatise on population, in which he devises a fictitious law concerning the increase of population disproportionate to the means of subsistence. This fictitious law, this writer encompasses with mathematical formulae founded on nothing whatever; and then he launches it on the world. From the frivolity and the stupidity of this hypothesis, one would suppose that it would not attract the attention of any one, and that it would sink into oblivion, like all the works of the same author which followed it; but it turned out quite otherwise. The hack-writer who penned this treatise instantly becomes a scientific authority, and maintains himself upon that height for nearly half a century. Malthus! The Malthusian theory,—the law of the increase of the population in geometrical, and of the means of subsistence in arithmetical proportion, and the wise and natural means of restricting the population,—all these have become scientific, indubitable truths, which have not been confirmed, but which have been employed as axioms, for the erection of false theories. In this manner learned and cultivated people proceeded; and among the herd of idle persons, there sprung up a pious trust in the great laws expounded by Malthus. How did this come to pass? It would seem as though they were scientific deductions, which had nothing in common with the instincts of the masses. But this can only appear so for the man who believes that science, like the Church, is something self-contained, liable to no error, and not simply the imaginings of weak and erring folk, who merely substitute the imposing word "science" in place of the thoughts and words of the people, for the sake of impressiveness.

All that were necessary were to make practical deductions from the theory of Malthus, in order to perceive that this theory was of the most human

期的胡言乱语基础上；现在存在的是实证的、批评的科学，它不会欺骗人，因为它完全建立在归纳和实验的基础上。现在我们的理论建筑不再像它先前那样是摇晃的，并且唯有在我们的道路上才存在着解决所有人类问题的答案。”但是那些年老的教师们说着同样的话，他们不是傻子；我们也知道他们中不乏一些大人物。正好在我的记忆中，那些被称做有教养的人自信而公开地谈论黑格尔哲学。这些人既不是赫尔岑，或者斯坦柯维奇，又不是别林斯基式的傻瓜。但是是从何处产生了这些绝妙的表达，以至于这些有学识的人以最充分的自信宣讲着，民众则充满热情地接受这些毫无根据和支持的教义？只有一个理由——这种教义使人们的罪恶生活变得合理。

有一个非常可怜的英语作家，他所有的作品都被遗忘了，被认为是最无关紧要的人中的一个，写了一篇关于人口的论文，在其中他提出了关于人口增长与生活资料不成比例的构想。他用毫无根据的数学公式来充实它，并且向全世界公布。对于这种轻率而愚蠢的假设，人们应该很容易猜想它不会引起任何人的注意，而且它也将会湮没无闻，就像这个作家之后所写的那些作品一样；但事实恰恰相反。这个写下这篇论文的落魄文人立即成为科学权威，并且保持这种声望达近半个世纪。他就是马尔萨斯。马尔萨斯理论——人口增长的几何学理论，及生活资料的算术比例，限制人口明智而自然的方法，所有这些都成了科学的、不容置疑的真理，而它们都没有被证实，却被当做公理，作为错误理论的基础。这种理论在那些有学识有教养的人中发展；在蠢人堆中，也发展出对马尔萨斯理论的绝对信任。这是怎么发生的呢？它们看来似乎是科学推论，与大众没有任何共同点，但只有对那些相信它们的人才是如此。这就像是教堂，它是独立的、不受错误影响的，不仅仅是软弱的、犯错的人的避难所。因此，它们只是用“科学”这个伟大的词来代替人们的思想和话语，好让它们令人难忘。

所有需要做的就是从马尔萨斯理论中进行实际推理，才能使人相信这个理论对客观世界有着最佳的判断，是适合大多数人的。这一理论的直接推论如下：劳动阶层的悲惨境遇与这一不可变更的法则相一致，这一法则

sort, with the best defined of objects. The deductions directly arising from this theory were the following: The wretched condition of the laboring classes was such in accordance with an unalterable law, which does not depend upon men; and, if any one is to blame in this matter, it is the hungry laboring classes themselves. Why are they such fools as to give birth to children, when they know that there will be nothing for the children to eat? And so this deduction, which is valuable for the herd of idle people, has had this result: that all learned men overlooked the incorrectness, the utter arbitrariness of these deductions, and their insusceptibility to proof; and the throng of cultivated, i. e., of idle people, knowing instinctively to what these deductions lead, saluted this theory with enthusiasm, conferred upon it the stamp of truth, i. e., of science, and dragged it about with them for half a century.

Is not this same thing the cause of the confidence of men in positive critical-experimental science, and of the devout attitude of the crowd towards that which it preaches? At first it seems strange, that the theory of evolution can in any manner justify people in their evil ways; and it seems as though the scientific theory of evolution has to deal only with facts, and that it does nothing else but observe facts.

But this only appears to be the case.

Exactly the same thing appeared to be the case with the Hegelian doctrine, in a greater degree, and also in the special instance of the Malthusian doctrine. Hegelianism was, apparently, occupied only with its logical constructions, and bore no relation to the life of mankind. Precisely this seemed to be the case with the Malthusian theory. It appeared to be busy itself only with statistical data. But this was only in appearance.

Contemporary science is also occupied with facts alone; it investigates facts. But what facts? Why precisely these facts, and no others?

The men of contemporary science are very fond of saying, triumphantly and confidently, "We investigate only facts," imagining that these words contain some meaning. It is impossible to investigate facts alone, because the facts which are subject to our investigation are INNUMERABLE (in the definite sense of that word),—innumerable. Before we proceed to investigate facts, we must have a theory on the foundation of which these or those facts can be inquired into, i. e., selected from the incalculable quantity.

And this theory exists, and is even very definitely expressed, although many of the workers in contemporary science do not know it, or often pretend that they do not know it. Exactly thus has it always been with all prevailing and guiding doctrines. The foundations of every doctrine are always stated in a theory, and the so-called learned men merely invent further deductions from the foundations once stated. Thus contemporary science is selecting its facts

不依赖于人；如果任何人要为此遭到责备，那也是饥饿的劳动人民自己。他们为什么要在明知没有东西给孩子吃的情况下，愚蠢地生许多孩子？所以这个对愚蠢的人们有价值的推论，产生了这样的结果：所有有学识的人忽视这个推论中的不正确性、绝对肆意性以及他们对证据的无感受性；那些有教养的人的群体，也就是懒惰的人，本能地将这个理论引向四面八方，狂热地向这一理论致敬，给它贴上真理的标记——也就是科学，并且维持了长达半个世纪的时间。

难道不正是相同的事物，既在坚定着人们相信实证的、批评实验科学的信心，又在鼓动着人们对科学抱有一种虔诚态度？一开始这看来奇怪，进化理论可以在任何形式上使人们的罪恶合理化，并且它除了观察事实外，不采取任何行为。

但这只是看起来是事例。

同样一件事，在黑格尔学说是普通事例，而在更大的程度上，它在马尔萨斯学说是特别的事例。黑格尔学说显然只关系到逻辑结构，与人类生活无关。而人类生活正好是马尔萨斯理论的内容。它看起来忙于分析统计资料，但这也只是表面现象而已。

当代科学也只与事实相关：它调查事实。但是调查什么事实？为什么是这些事实而不是其他的事实呢？

从事当代科学的人喜欢耀武扬威而充满自信地说：“我们只研究事实。”想象一下这些话中包含了多少意味。只研究事实是不可能的，因为作为我们调查对象的事实是数不清的（就这个词的准确意义而言），无法数清的。在我们开始调查事实以前，我们必须有一个建立在这些或那些事实可以加以研究的基础上的理论，也就是说，弄清如何从不可计算的数量中进行选择。

这个理论不仅是存在的，而且被很准确地表达出来，尽管许多当代科学的工作者不知道它，或者假装不知道。它总是与所有流行的主导教条为伍。所有教条的基础总是在一个理论中陈述出来，那些所谓的有学识的人也只是从已提出的基础上进行推论。因而当代科学是从一个明确的理论基