

學生英文讀物

ADVICE TO YOUNG MEN

青年訓言

梁鑒立譯

臺灣中華書局印行

中華民國六十八年四月臺二版

青年訓言(全一冊)

平裝基本定價伍角正

(郵運匯費另加)

譯者 梁 鑒 立

臺灣中華書局股份有限公司代表

發行人 熊 鈍 生

臺北市重慶南路一段九十四號

印刷者 臺灣中華書局印刷廠

臺灣中華書局

發行處 臺北市重慶南路一段九十四號

郵政劃撥帳戶：三九四二號

Chung Hwa Book Company, Ltd.
94, Chungking South Road, Section 1
Taipei, Taiwan, Republic of China



本書局登 行政院新聞局局版
記證字號 臺業字第捌參伍號

(臺總) 平戊華

CONTENTS

	PAGE
1. The Loafer - - - - -	I
2. The Value of Books - - - - -	8
3. Does It Pay? - - - - -	13
4. Quick Decision - - - - -	19
5. How to Become a Power in the World -	26
6. How to Be a Successful Businessman -	31
7. The Victorious Consciousness - -	36
8. The Pursuit of Happiness - - -	43
9. What Does Failure Mean to You? -	51
10. At the Crossroads of Life - - -	61
11. Uncovering Your Possibilities - -	69
12. Success Is a Complete Circle—Not a Mere Segment - - - - -	78
13. The Man Who Does and the Man Who Doesn't - - - - -	87
14. On Love - - - - -	93

ADVICE TO YOUNG MEN

1. THE LOAFER 戒惰篇

If a bee bringing honey back to the hive eats it instead of storing it for the general good, the other bees sting it to death.

If the same ethical code were adopted in the human hive, what would happen to the millions who not only eat what should be stored for the general good but who do nothing whatever to produce what they eat and wear and spend?

Why should these human drones be allowed to take the best honey, and much more of it than they need, out of the human hive without giving anything in return? Why should they be allowed to put their hands into life's great granary and take out all the good things which the toil and sweat and blood of generations

設有蜂焉，採蜜歸巢，不爲裨益公衆計，儲藏以待不時之需，而取以自果其腹，則他蜂且螫而死之矣。

如以人類方之蜂巢，而採用斯倫理之規律者，則世間登千累萬之人，不唯坐享應儲藏以爲公衆之用之食物，而且不竭絲毫之力，以生產已所食所衣所用之物品，其受罰當奚若耶。

夫若是之人，猶絕不事事之雄蜂也，於人類之蜂巢，攫取最佳之蜜料，且所取實浮於所需，又受施而不報，吾曹曷爲而放任之乎。若輩探手人類儲藏豐富之倉廩，而攫取歷古以來勞動者費辛動汗血以得之精美之事物，而對於

of hard workers have produced, and they do nothing in their turn for the good of the human family? Why should they be allowed to take out of this granary the most desirable and beautiful things, all of the rare and costly things, all of the luxuries with which the workers have filled it, when they never put anything at all into it?

If you are not doing your part in the world's work; if you are not making your just contribution to the race, not giving back at least as much as you are getting, not by spending selfishly what your father or some other wealthy relative accumulated, but through your personal efforts, you are nothing but a sponge. If you are healthy and able to work, you are a parasite riding on other people's backs. You are riding on the backs of your brothers and sisters who are obliged to do the work which belongs to you.

人類，毫無所貢獻以酬所被之厚惠，吾曹曷爲而放任之乎。是倉廩中勞動者所置之喬皇優美，珍奇罕異之物品，若輩傾而出之，則有之矣，而迄未有以充實之，吾曹曷爲而放任之乎。

設爾而不於世界事業之中，盡其職務，設爾而對於人類無相當之貢獻，沐社會之惠，而不思作涓埃之報，設爾所捨，乃一已勢力所出，而非爾父爾戚所積之資財，但所捨乃不敵所受之握，則爾之一身。不過依人籬下之物耳，設爾身體強壯，力能任勞，則爲他人重負之寄生蟲而已，爾爲爾兄弟姊妹之重負，爾之工作，彼等乃不得不爲爾代庖也。

There are a great many wealthy people who are working as hard and doing as much, personally, to contribute to the general good as the most efficient and conscientious wage-earners. But there are multitudes of sponges, parasitic idlers, living on the wealth accumulated by their fathers and grand-fathers who say, in effect, to the workers of the world, the great coöperative society of civilization: "We propose to enjoy all the good things of life without contributing anything toward their production. You shall do all the sweating and toiling while those of us who do not work shall regard you as inferior beings. We propose not only to make you do all the work of the world, all the drudgery, while we play, but we are going to degrade you because you are willing to do it. We robbers and thieves of the fruits of the labors of others propose to call ourselves

世之富人，勤劬服務，爲公衆謀利益，一如彼精良忠懇之勞動者，固亦不少。然所謂依人籬下之惰夫，則爲數尤難僂指，此輩席祖宗之餘蔭，以偷生世間而猶公然對文化通力合作之團體，世界之勞動者，作下列之宣言：「予儕將坐享人生一切優美之事物，而此等事物之生薑，則殊不顧效勞。胼手胝足之事，若曹任之，而予儕不事工作之人，且視若曹若犬彘也。予儕將以大千世界之工作困苦磨難，悉加諸若曹之肩，予儕則嬉戲遨遊耳，且匪特此也，予儕以若曹樂事工作，且將從而賤視若曹。他人勞動之結果，予儕剽竊之，今且自尊爲“貴族”，而若曹以後且將腐

aristocrats,' while you shall be known as the 'common people,' the 'lower classes.'"

Suppose your father or your grand-father did accumulate a fortune and passed it on to you, my able-bodied young friend, do you think it is fair, do you think it is manly, to assume such an attitude toward your fellow men? What would you think of a man who was shipwrecked at sea, if he should refuse to help his fellow survivors to manage the raft on which they were trying to get to safety? Suppose he should plant himself in the most comfortable seat he could find and should help himself to all the fresh water and all the food they had managed to save from the wreck—the things on which all of their lives depended—and never raise a finger or do an iota toward getting the raft ashore, while his companions were straining and sweating at the oars, how do you think they

“平民”及“下等社會”之稱也。]

今試閉目懸揣，爾之祖若父果積有資產，而遺諸爾，今乃對於同類之人取若斯之態度，公允否耶，大丈夫所爲，果若是耶，吾年富力强之青年乎，曷靜言思之。今有人焉，航行於海，慘遭破舟之厄，而猶不臂助其同舟之人，行駛所登之木筏，以期得抵安全之境，則爾對之，作何感想耶。設渠夷然據最安適之位置，而享用其同舟之人由破舟中設法保全之與彼輩生命休關之淡水及食品，而從不出毫末之棉力，以使木筏誕登彼岸，而其同舟之人，則方孜孜汲汲，不遑寧息，搖櫓而前，則彼輩對伊人之

would feel toward him? Would you be surprised if they should at last turn upon the miserable loafer and throw him overboard? Of course you wouldn't, for his selfishness was endangering the lives of all on board. Yet you are not one whit better than this wretched creature!

What do you think you are here for? To batten on the labor of others? Where did your right to get something for nothing come from? Your father cannot pay the debt you owe to the world. That is a personal obligation, not transferable. There is no power in inherited property that can release you from toil, from the obligation to do your share of the world's work. We are all on the great humanity raft and each has to lend a hand in keeping it afloat. We are in this world, under bond to the One who sent us here, to do our part to make life as comfortable and as happy as

情感，爾試思之，當奚若耶。設大衆奮撲此怠惰之夫，而擲之海中，爾亦當驚訝乎。予知爾必不然也，蓋彼人自私自利之心，實足危害全舟而有餘也。惜哉，爾與此可憐蟲同爲一邱之貉，初無軒輊於其間也。

爾試捫心自問，爾處世間果何爲乎。豈爲坐享他人之利而來乎。爾袖手而得不出代價之事物，其權利果孰所畀與乎。爾於世界，負有宿逋，非爾父所能代償也。是乃個人之義務，不容旁貸也。祖宗之遺產，不能脫爾於勞動，不能脫爾於世界事業之中應盡一分子之職分也。吾曹處世，如登木筏，應各出一臂之力，俾免沉淪之禍。吾曹處宇宙之間，有對於生人之上帝之義務，

possible for all. The understanding is, that we shall all make contribution of our personal effort to emancipate the whole from drudgery. The Creator has made us interdependent and it is only by working for the good of all that each can bring out the best that is in himself.

The late William K. Vanderbilt, Sr., head of the Vanderbilt family, who recently died in Paris, said that inherited wealth was a killer of ambition, destroyed the greatest motive in life—the desire for achievement, the necessity for personal effort in striving for the things we long for.

The inheritance of great wealth is certainly a tremendous handicap to the development of man power and the attainment of real happiness. The Creator has so planned things that both of these are dependent on work, not on the work that your father or some one else does, but only on the

宜各盡己之能事以使人生羣臻熙熙皞皞之境，其意即謂宜各致其力以解放寰區人類於坎坷苦辛也。上帝使人互相協助，作輔車之相依，且為大眾造福，始能發揮已躬內蘊之能力，是乃不易之理也。

樊特比脫惠廉先生近仙逝巴黎，生時嘗謂遺產足以剷除大志，而毀滅人生最大之動機，所謂最大之動機者何，則成功之熱望以及營求心所企望之物之必要的努力是已。

夫承襲雄產，對於吾人能力之發展，真正樂利之如願，為極大之障礙，有斷然者。世間事物，悉為上帝所前定，發展與樂利，則繫乎工作，而此工作則又非爾父及他人所可代庖，必為一己所成之工

work you do yourself. Where there is one Roosevelt who although wealthy by inheritance, made his life worth while, there are thousands of sons of wealthy parents who are never heard from; who never do anything worthy of their talents and their opportunity, who often bring shame to their families. It is a dangerous thing, my parent friend, to endow your son with so much money that he will be under no necessity to work. You may ruin him, for you are placing a tremendous premium on a life of mental stagnation, a life which is calculated to smother rather than to bring out the possibilities of your boy.

There is only one way to be a man; that is, to pay the price for manhood in honest, useful work. There is only one way to be happy, to win our own respect and that of others;

作也。世雖有羅斯福其人者，身籍巨資而一生建樹，又彌復可貴，然世上鉅富之人，其子孫湮沒無聞，不能發展才能，利用機會，而成大業，有時且玷辱其門第者，又不知幾千萬也。今敢正告爲人父者曰：以鉅萬之金錢，遺諸子孫，俾可不事生產，至爲危險之事也。爾子之一生，或因是而墮落，誠以其心智停滯之生活，爾實以大宗金錢獎勵之，而心智停滯之生活，則匪唯不能發揮爾子之能力，適足以窒遏之也。

夫爲人之道，一途而已矣，卽以誠篤有用之工作，作人格之代價是也。求樂之道，亦一途而已矣，卽求自重之心與博得他人之敬重是也，吾人各

that is, to do our part in bringing the great humanity raft safely to port.

The raft is in very stormy waters today. There is no place on it either for the bolshevist loafer, the millionaire loafer, or any other loafer. Bolshevik, or millionaire, if you don't do your part, you'll go overboard.

出棉薄之力使人類之木筏，安然誕登彼岸，亦即是之謂也。

比者是筏類簸於狂風怒濤之中矣，凡屬惰夫，微論其爲過激黨，抑爲富豪，或其他社會，胥不容在此筏中佔一席地，過激黨乎，富豪乎，苟不盡爾之責任，其能免於沈淪之禍乎。

2. THE VALUE OF BOOKS 書籍之價值

In his little book, "On being Human," Woodrow Wilson says: "It would be a most pleasant, a truly humane world, would we but open our ears with a more generous welcome to the voices that ring in those writings upon life and affairs which mankind has chosen to keep."

One of the irreparable losses of the war was the destruction of the great library at Louvain, with all its priceless volumes which men had been collecting

威爾遜著一小冊之書，名「人格論」，中有言曰，人類所樂於保存之文章，其論人生及事業，如暮鼓晨鐘，異常清澈，吾人苟能虛懷若谷，傾耳以聽，則吾人之世界，當能更臻愉快，而更富人類之同情也。

此次世界大戰，損失綦鉅，而此等難於恢復之損失中，洛文地方圖書館之銷燬，亦爲其一，圖書館內歷紀以來先人搜集而成

for centuries. Among them were some of the best of the writings "which mankind has chosen to keep"—fruits of the thought and experience of writers of all ages.

Can you imagine what a blank would be the life of man today if all our great libraries, with their vast treasures of the accumulated knowledge of the ages, were to be wiped out of existence? Why, if such a calamity were to happen, the human race would be the poorer for all time to come. The greatest treasury of ideas, an inexhaustible source, of power, inspiration and happiness would be lost to us. A world without books would be as arid, as unfruitful and unrefreshing as a desert without an oasis.

One of our college presidents describes the happiest man as one who thinks the most interesting thoughts. Now, no man can have interesting thoughts who has

千金難致之典籍，亦與館同歸於盡。而此等書籍之中，亦有如威爾遜所謂人類樂於而保存之文章在焉，此等文章，則歷來文人思想及經驗之結果也。

君試思之，嚮使吾人規模宏大之圖書館及其歷代所蘊琳瑯之典籍，積累之知識，悉蕩焉無存，豈非今日人生之最大之缺憾乎。苟此等大厄而果發現者，則將來之人類，必愈益貧乏。蓋知識之富藏，大莫與京，能力也，激發也，快樂也，本取之不竭，今皆因是而喪失也，無書籍之世界，枯燥礪礪不足以產物，不足以資生，蓋與無沃土之沙漠無二致也。

美國某大學校長。嘗謂世間最快樂之人，爲有最饒興味之思想之人，夫欲具饒興味之思想，必先具

not a well-stored mind, and no one can have a well-stored mind without reading the best books. Such books are well-springs of thought and ideas. They are insurance policies against ignorance, against despondency and loneliness, against superstition, bigotry and intolerance; against stagnation and conservatism, especially in old age.

How many dull and indolent youths have been stirred to nobler purposes by the reading of but one book! How many discouraged and side-tracked souls have had new hope aroused in them, have absorbed new courage, and have won success, even though late in life, through the inspiration of one book!

A successful business man says that he is always glad to learn of any boy who works for him that he is a lover of books, and especially glad that he is trying to improve himself by reading, because he believes

知識宏富之心智，而欲具知識宏富之心智，尤非誦讀最精之書籍不爲功。最精之書籍爲思想及觀念之泉源，蓋如保險單然，苟能熟讀精思，又何患愚魯，失望，寂寞，迷信，偏執，胸襟狹窄，及老年時之心智閉塞，趨入頑固一流乎。

古今懶散愚笨之少年，因閱讀一書而志氣勃發，欲大有建樹者，何可勝數。古今抑鬱不得志而誤入歧途之人，雖至暮年，因閱讀一書，而威奮不能自己，新希望新勇氣，蓬勃於胸中，卒抵成功之域者，又何可勝數耶。

嘗有成功之商人，謂渠聞其所雇用之少年人，爲嗜書之人，中心輒喜，及聞少年欲借誦讀以求進益，尤喜不自勝，蓋渠信

these are signs of a superior mind, signs of growth, earmarks of other valuable traits of character.

Many a poor boy and poor girl, who from childhood has cultivated a love of good reading, has got the equivalent of a college education and even more at home, in the long winter evenings and spare moments by reading the best books.

One of the sources of Roosevelt's remarkable mental power and versatility was his omnivorous reading. It was amazing how, amid the stress and strain of his multitudinous cares and duties as a public man, he found so much time for reading. Whatever he was engaged in, or wherever he went, he turned to books for help and recreation. When he went on his famous African trip, after his seven years at the White House, he took with him a small library consisting of fifty or more volumes. The

是皆優良心智之狀態，發榮滋長之狀態，而人品中極有價值之性質之標記也。

世有無數青年男女，雖處境艱苦，然自幼即養成一種嗜讀良書之習慣，每於寒冬之夜，或閒暇之時，浸淫最精之典籍，卒也其所造詣，足與曾受大學教育者相埒，或竟超而上之矣。

羅斯福之智力，及其廣博之才具，迥絕羣倫，蓋其人於書無所不窺，故克有是。渠雖公事鞅掌，鎮日倥傯，仍能規定大部分之時間，以閱讀書籍，此爲吾人所驚奇不置者。渠無論操何事，赴何處，所以爲渠襄助供渠娛樂者，皆渠之書籍也，當任總統七年後，離去白宮而從事其歷史上著名之菲州游歷也，渠攜有書籍五十餘種，彷彿一小規模之圖書

list included the Bible, Shakespeare, "Pilgrim's Progress," Homer's "Illiad" and "Odyssey," Dante's "Inferno," works of his favorite American and English authors—novels, poetry, history, biography, and essays. Even the few books mentioned would furnish an excellent beginning for the foundation of a home library.

If you haven't already begun to collect a little library of your own, you are neglecting one of the surest means of mental and spiritual growth and happiness.

There is nothing in this world so valuable and, relatively, even in this period of high living costs, so cheap as good books. Our ancestors had great difficulty in purchasing books or getting an opportunity to read them. Only the very wealthy could own a book, and the common people could not even get an opportunity to read them. Indeed very few people knew

館焉。其所攜之書中，有新舊約聖經，莎士比亞集，天路歷程，荷馬之「伊里特」，「奧特賽」，但丁之「地獄」，以及其所嗜讀之英美各家小說，詩歌，歷史，傳記，論文等；凡此種種，雖為數不多，然已足為欲辦家庭圖書館者之權輿矣。

設君尚未着手蒐集書籍，以成一個人之圖書館者，是君忽視足致心智及精神發育快樂最穩妥之方法也。

今世上無論何物，其貴重不能過於書籍，比較言之，雖在今日生活費高漲之時，欲求價廉如書籍之物，亦無有也。古人購書閱讀，煞費苦心，惟經濟充裕者，始能購備書籍，若在平民，則并閱讀之機會而亦缺如，昔時知讀書

how to read in those days. Even in Abraham Lincoln's boyhood it was very difficult for a poor boy to have a small collection of books of his own.

But today, there are few so poor as to be unable to own at least a few of the world's greatest books. Make sacrifices if need be, but have a library of your own, however small. Save something out of your pay envelope for books.

之人，寥寥可數，即如林肯幼時，以貧窮之童子，而欲集書數十冊，誠良非易易也。

然在今日，大多數人必不至無力購備世界最偉大之著作，故君甯犧牲他物，當自置一圖書館，規模雖小無妨也。諸君曷稍節儲薪金以購書籍乎。

3. DOES IT PAY? 是之謂得不償失

In the boat races of our universities, the crews often come to their goal in such an exhausted condition that they completely collapse, some of them falling unconscious in the boat. In running contests in ancient Greece, the winning athletes frequently, barely reached the goal and then fell dead.

Some men are like such athletes in the pursuit of their

吾國學校舉行競渡之會，與賽者每抵終點而筋疲力竭，一蹶不振，且竟有在舟中憊乏已極，不省人事。古希臘之賽跑也，得勝之運動員，垂奪錦標，忽偃然仆地而斃者，比比然也。

世人求遂其雄心，頗有類於上述之運動員矣。若

ambition. While they may not literally drop dead when they reach their goal, they are only half alive. They are not only half dead physically; but they are shriveled up and played out mentally. They have attained their ambition, but they are not winners in the true sense.

No matter what our vocation, if we become so absorbed in it that we neglect everything else; starve every other side of our nature in catering to it alone, the whole man suffers. He becomes lopsided, overdeveloped in one direction and underdeveloped or shriveled from neglect or disuse in others.

Even a man like Darwin, who did so much for science, lamented bitterly, before he died, that he had allowed his absorption in scientific investigation to crowd out many of the finer things of life. He said that he was shocked when he returned to his Shakespeare

輩既達其目的，雖自字面上觀之，未必驟然而斃，然必奄奄就斃，則無疑也。予所謂奄奄就斃者，非特以體質上言之也，精神上已受無形之拘攣，戕賊斲喪，生機耗竭矣。若輩之大志，雖克獲償，然仍不得謂為真正之勝利人也。

無論吾人所操何業，苟舉吾人之心思才力，專務其事，而於其他事物，則漠焉置之，甯餒人生之各部分，而滋養一部分，欲全體之不受損害，庸可得乎。吾人之發育，乃不均，有因是而過分者矣，有以怠忽棄置而不足者矣。

達爾文對於科學界，有絕大之貢獻，而於未死之前，喟然長歎，深悲已以專務科學之蒐討，而於人世高尚事物，則無暇顧及也。達氏晚年每欲涉覽莎士比亞之著作，或玩弄音樂，輒覺格格不入，已成門外漢，而莎士比亞之著