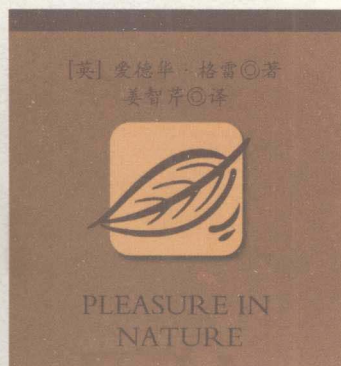




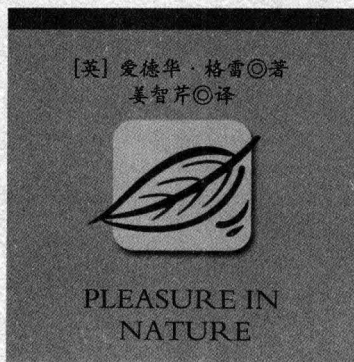
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# 自然的快乐



朗 朗 书 房 · 家 / 庭 / 书 / 架 / 系 / 列



# 自然的快乐

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## 出版前言

文明的传承，是在一代代人的精神相濡中不知不觉完成的；一部部好书，就是传承世界文明的一个个使者，通过它们，世界文明浑圆贯通的历史才得以构筑。

家庭是一个人生命和精神的起点，也是终点。如果把一本本书比喻成一片片树叶，那它们最终都要“叶”落归家。因此，说家庭书架事关文明传承，似乎也并非危言耸听。

在欧美诸国，普通家庭在客厅、壁炉旁或卧室等处一般都有书架，其上摆满了他们所谓的“家庭读物”。这种家庭读物并非菜谱、医疗保健或旅游指南之类，而主要是经典的文学艺术作品；这些书也不是纯粹为了装饰或摆设而整整齐齐码在书架上供人观瞻而不蒙主人垂青翻阅，而是似乎随意地放诸床头或茶几或阳台甚至卫生间里，家人触手可及，率意翻阅；抑或出门旅行前随意带上一册，在候机候车的间隙捧而读之。

而在经济飞速发展的当代中国，当我们不经意间走进一个个越来越宽敞明亮的中国家庭，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，却很少能看到一个摆放了那些人类沉淀已久的文明成果的书架；当我们乘飞机或火车出行时，多见匆忙而过的旅客手中的时尚杂志或街头八卦小报，却少见有人手捧一册文学或艺术作品在喧嚣中静静阅读。

作为出版人，每当此时，我们的心灵就犹如受到重重的一击，总觉得

空气中应该弥漫着一丝灵动潮湿的东西，一种让钢筋水泥也笼罩上诗意的东西。

承续了 5000 年悠久文明的中国人，却时时处处表现出这种精神的贫乏和失意。我们内心充满着遗憾和忧伤……

是这样的遗憾和失落，是这样久违了的文明意识，是这样的感时伤怀，是这样的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无意识和集体文明意识的读物，这是一套可以让个体精神世界变得无比丰富和无比强大的读物，这还是一套普通人可以阅读但充满了贵族气息的读物。这套“家庭书架”，承载着每个与之结缘的个体的希望和梦想，反映了那些敏感而伟大的创作者的伟大的灵感和善良的心怀；这套“家庭书架”是英语世界的丰碑，是那些善于思考、长于想象的创作者的心灵圣坛，是每个读者心灵的指南，是那些伟大作者思想智慧的无限延伸，是人类文明的承载者和担当者……

这套“家庭书架”在西方长销不衰。原因一，其题材多为文学艺术类、传记类、历史类、游记散文、社会文化类等；原因二，其作者虽然身份、职业不同，但都以文辞优美著称，即使深奥难测的美学著作，如罗斯金的《艺术十讲》、佩特的《柏拉图和苏格拉底》，也因作者完美的散文笔法而深入浅出。其他如华盛顿·欧文的《英国速写》、马克·吐温的《说谎艺术的腐朽》、吉卜林的《旅行书简》、卢卡斯的《佛罗伦萨的漫游者》、鲍斯韦尔的《伦敦日志》等，也都册册出自闻名世界的文学家。这些游记或散文，不仅充满了精神感召的力量，而且篇篇都可作英语美文的欣赏文本。手持这些文本阅读的过程，完全是一次次轻松愉悦的精神旅行。

但我们也忐忑！译事沉疴如今业已成为当代中国知识领域难以治愈的顽疾，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把翻译当做一门学问的优秀翻译家了。

在这样萧索的环境下组织翻译出版这套汇聚诸多大师著作的大型中英双语版“家庭书架”，一如逆水行舟，虽然在激流暗礁中处处是陷阱和漩涡，但只要能为读者朋友提供一个个尚可资借鉴的阅读文本，我们愿意奋力划桨，并愿在我们身后，千帆竞发！

可我们同时深知，要在两种不同语言之间进行巧妙的置换和替代谈何容易，尤其是翻译大师的著作。译者犹如走钢丝的杂技演员，在两种语言之间的钢索上行走已属艰难，为了博取喝彩，他还必须步履轻松，姿态优美，时时做出一些高难度的动作！面对凌空独索，我们甚至都怀疑思想是根本无法在两种语言间传达的。鉴于此，我们只能说：为了理想之塔慢慢矗立，虽然我们的译文一定存在着许多难以克服的问题，但我们愿如农夫般劳作。

我们还寄希望于读者与我们一道修筑这精神之塔，能同时用两种语言来欣赏这些伟大作品的读者自然会有足够的英语鉴赏力，我们有勇气将这些文本呈现给你们，请你们提出自己的疑问，指出我们的不足，使这套丛书在今后不断的修订过程中获得最佳效果。

译事维艰，出版维艰，但有优秀的读者在，就有希望在！在优秀的读者和伟大的作者之间，我们愿成为一条钢索。

中国人民大学出版社

2007年12月

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## Preface

WITH the exception of the chapter on "Fly-Fishing," which was written to be included here, all the papers in this volume have already appeared in print.

The address on "Recreation," was published separately after it was delivered. I happened to be in the United State not long after the death of Theodore Roosevelt, and it seemed not inappropriate, and was a privilege and pleasure to me, to make a contribution to his memory by giving at his old University an account of an incident in his life in which I had shared. <sup>①</sup>

The other addresses have been printed in the journals or records of the societies or institutions to which they were delivered. I wish to acknowledge the courtesy of the societies in whose journals severally these papers have appeared. In ordinary circumstances all these lectures or addresses would have been first written and then read from a manuscript. But impaired sight was unequal to this performance. There was therefore no original manuscript. Each address was prepared mentally and delivered orally like a speech, with the use only of very slender notes or no notes at all. A verbatim report was made by a shorthand writer and revised for the purpose of being printed. But no amount of revision can quite smooth away the roughness of expression and arrangement that is inseparable from oral delivery of an address that is not read from manuscript and is too long to be committed to memory.

All the papers were prepared wholly or mainly at Fallodon, and they contain much that owes its origin to reflection, observation, or experience in home or holiday life. "Fallodon Papers" has, therefore, been chosen as the most appropriate single title for a varied collection.

## 《弗劳顿文集》原序

除了“垂钓者”一章，本书中的所有内容都已发表过。

“娱乐”一章在演讲发表后就单独刊发了。西奥多·罗斯福去世后不久我恰巧在美国，在我和他共同生活过的大学做一个演讲，通过回忆他生活中的点点滴滴来纪念他，没有什么不合时宜，对我来说，这也是一种荣幸和快乐。<sup>①</sup>

其他演讲稿在发表演讲后，刊登在举办地的协会、机构的杂志或通讯上。我要向那些不止一次地刊登我的文字的协会，表达我的敬意。通常来讲，所有这些演讲或演说都应该事先写好，然后在演讲时向大家宣读。但由于我视力不好，无法这样做，因此没有原始手稿。每一次演讲都只打个腹稿，像讲话一样临场发挥，有时有简单的书面提纲，有时连简单的书面提纲也没有。完整的演讲稿是速记员记录下来的，因发表需要做了修改。但再多的修改也不能抹平因是口头发挥而非事先准备好的稿子，所带来的表达与结构上的粗糙，而且演讲太长，无法一字不落地区全部记下来。

所有这些文字全部或大部分是在弗劳顿整理的，内容主要是在家里或休假时的思考、观察与体验，因此选择《弗劳顿文集》作为书名来涵盖如此驳杂的内容，是再合适不过的了。

**Notes:**

- ① More than one letter that has been sent me from America assumes that this address on “Recreation” was suggested by some experience or observation of life and habits in the United States. This is not so. What reflections are contained in the address is solely the outcome of experience and life in England.

作者注：

- ① 从美国有许多来信，声称这次关于“娱乐”的演讲尽管我本人讲是对美国生活及习俗的体验和观察，但实际上并非如此，这些来信中宣称我的这次演讲完全是对英国生活和经验的思考。

## Chapter 1    Pleasure in Nature

THE subject on which I have undertaken to say something is important for all persons who are concerned about education, yet it is a somewhat difficult one to approach from the point of view of teaching. The subject I have taken is that of "Pleasure in Outdoor Nature." Now, given that a teacher is capable and a pupil is willing, you can make sure of teaching knowledge. You can impart knowledge, but you cannot make sure of imparting pleasure. In order to illustrate what I mean I will mention the game of golf. Anybody can be taught the rules of the game of golf and how to play golf. One person may turn out to be a very good player and another an indifferent player, yet even an indifferent player may find so much pleasure in the game that it becomes an enthusiasm and a passion. But in the case of another person with equal aptitude for the game, though you can make certain of teaching him the rules and how to play, you may find that, instead of imparting pleasure, the more he knows the more bored he gets, and he leaves it off. Thus you can make a certainty of imparting knowledge, but pleasure you cannot impart, unless there is in the person taught some natural aptitude and capacity for enjoyment. Nevertheless, the imparting of pleasure, it seems to me, is a very important part of education. There is a great deal of discontent in the world; some is due to poverty, to ill-health, to want of leisure, to overwork, to unhappy outward circumstances; moralists would say that much of it is due to the fact that people have not sufficient moral basis, to which an American girl is said to have retorted, "No doubt people who are good are happy, but they do not have a good time." That sort of discontent with which the moralist or economist has to deal is outside my subject. The proposition I would put to you is this, that

# 第一章 自然的快乐

我要讲的这个题目对所有关心教育的人来说，都有着重要的意义。但从“教”的角度来讲，又有点儿不好着手。我下面要讲的题目是“从自然中获得快乐”。现在，只要教师有能力，学生愿意学，你就能确信是在传授知识。你可以传授知识，但你不能确信是否能把快乐传授给他们。为了进一步说清楚我的意思，下面我以高尔夫球为例。你可以把打高尔夫球的规则教给任何一个人，告诉他们怎么打。结果你发现其中一位打得很出色，另一位打得一般，但即使这位打得一般的高尔夫球手，也可能会从中得到很多乐趣，他对高尔夫球的兴致很高，充满了热情。但你会碰到另一种情况：一个对这项运动有着同样天分的人，虽然你确信能够教会他打球的规则，让他知道如何去打，但你可能会发现打高尔夫球不仅没有给他带来快乐，相反，他越打越厌倦，结果不再打了。因此，你可以确信的是：知识是可以传授的，而快乐则无法传授，除非这个人本身具有追求快乐的天资和能力。然而，对我来说，传授快乐是教育的重要组成部分。人生有太多的不如意，其中一些是由贫穷、健康状况差、没有闲暇、工作太繁重，以及让人感到不愉快的外部环境造成的。对此，心理学家会说很多不快乐是基于这样一个事实：人们没有一个有效的心理底线。对于这一点据说曾有一个美国姑娘进行反驳：“毫无疑问那些生活状况良好的人是幸福的，但他们并不一定真的感到快乐。”心理学家或经济学家要解决的不满足不是我要谈的内容，我提出的主张是：那些有大量闲暇时光的人应该有打发时

people, who have a reasonable amount of leisure, should have a habit of spending that leisure and a capacity for spending it in a way that brings interest and pleasure, and that this is a great factor in making life contented. That is the proposition. For this purpose, if you can impart the power of taking real pleasure in the best poetry and the best literature, no doubt you will have given the most easily accessible and most permanent and lasting form of making leisure satisfactory; because books, even the best, are easily accessible, and all that is necessary for the enjoyment of them is that you should, in fine weather, find some quiet spot out of doors, or that you should have access to a room in which there is no telephone.

Books I would put first. By books I mean the power of taking pleasure in the best literature. But next to books I would put the capacity for finding pleasure in Outdoor Nature. There are two great advantages in it; two great qualities that belong to it. One is that it means a capacity for taking pleasure in common things. The beauty of the world and the interesting things in wild Nature are there for everybody to enjoy, and the fact that one person enjoys them does not diminish the power of others to enjoy them provided only that everybody, who takes pleasure in Outdoor Nature, will observe the one simple rule, which is far too often broken, that you should take your pleasure in Outdoor Nature without destroying or disturbing. As long as you do that, your pleasure is not diminishing anyone else's pleasure. For instance, supposing you are in one of the London parks, and there happens to be, as happily there often is, a thrush or blackbird singing, and you stop to enjoy the song, the fact that someone else stops to enjoy it does not diminish your pleasure, it increases it; but if someone throws a stone at the bird, he destroys your pleasure.

The other quality is that the best kind of pleasure in Outdoor Nature does not depend on novelty, but upon enjoying things which recur in the seasons of the year. Every season of the year brings its own aspects of beauty or its own subjects of interest. They recur year after year; it is precisely because of this that they become increasingly familiar, and we look forward to them every year. If you wish to cultivate pleasure, there are three parts of it to be culti-

间的方式，并能够让时间过得有趣、愉快，这是使生活充实的重要因素。这就是我的主张和建议。本着这个目的，如果你能传授一种从最好的诗歌和最出色的文学作品中获得真正快乐的能力，那么毫无疑问，你让人获得了使闲暇时光过得充实满意的最容易做到、最持久、最有效的方式，因为书籍，即便是最好的，也很容易找到，而享受阅读的快乐所需要的，是在天气晴朗的时候，在户外找一个安静的地方，或者找一个没有电话的房间。

就获得快乐的方式而言，我首先会选择读书，我所说的读书是指从最优秀的文学作品中获得快乐的能力。仅次于阅读的，我认为从户外大自然中获得快乐。户外活动有两个好处，或者说有两种重要的特质：一是它意味着一种从平凡的事物中获得快乐的能力。世界上的美和大自然中有趣的事物等待着每一个人去欣赏，假如从户外寻找乐趣的每一个人都能遵守一个简单的规则，即在欣赏大自然时不去破坏大自然中的一切，不去打断别人，那么，人们在欣赏这些东西时并不妨碍他人欣赏。但这一点通常很难做到，你做到了，你的快乐就没有妨碍别人的快乐。举个例子来说，假如你到伦敦的一个公园里去玩，正巧碰上一只画眉或一只乌鸦在唱歌，这种事经常会碰到，你停下来欣赏鸟儿的叫声，其他人也停下来欣赏，但并没有妨碍你的快乐，反而增加了你的快乐。可是如果一个人向鸟儿扔了一块石头，他就破坏了你的快乐。

户外活动的另一个好处是它最大的快乐不在于碰到新鲜的事物，而在于欣赏那些随季节更迭反复出现的东西。在一年当中，每一个季节都有自己独特的风韵或让人感兴趣的东西，这些东西年复一年地出现，正是由于这一点，让人对它们越来越熟悉，每年都盼望它们的出现。如果你要耕耘快乐，有三点需要注意：一是预见性，二是可实现性，三是可追忆性。如果一种快乐是你以前体验过的，那么你对它就会有一种合适的期待，使你在它到来之前就知道它是什么样的，知道你会有什么样的感觉。大自然有四季轮回，每一年都带给你同样的美景和乐趣。我下面要介绍一点儿欣赏鸟类的常识，但请不要认为我要向你传授关于鸟的知识，我在这方面



vated. One is anticipation, another realization, and the third is retrospect. You can only have perfect anticipation of pleasure if it is a pleasure you have enjoyed before, so that you know before it arrives exactly what it is like and the sort of feeling you are going to get. Outdoor Nature has a succession of seasons and every year they bring round the same procession of beauty and interest. I am going to illustrate these general propositions from the study of birds, but please do not think I am going to give instruction to you about birds. My own knowledge is not that of an expert. Like many people who have been at the mercy of public life, which is a very tyrannous affair, I have passed the age of sixty and still have such deficiency of information that I am not really capable of giving instruction about anything.

What I would like to try to convey to you, having had much pleasure myself in the observation of birds, is that you can get pleasure from observing them. The word "consider" is used in the Bible in just the sense that applies to watching objects in Nature; the sense of giving attention in order to appreciate and admire. "Hast thou considered my servant Job?" "Consider the lilies of the field." I want this afternoon to consider certain birds and certain aspects of them in order that we may understand, appreciate, and admire them. Of course there are some people who take no pleasure in birds; they have not the capacity for doing so. But it is known to everybody that to a large number of people birds are a source of very great interest and pleasure. Why is this so? Because they have certain remarkable and attractive natural qualities. First of all, there is the power of flight, in itself a thing worth considering. The flight of different species of birds, the manner of their flying, differs so that an expert can tell by the manner of a bird's flight what species of bird it is. There are, amongst our common birds, all sorts and manners and ways of flying, from the buoyant and prolonged flight of the common gulls down to the rising and falling flight of the woodpeckers, which seems to be so precarious that you doubt sometimes whether the woodpecker will be able to fly to the next tree. On the other hand, if you will lie on your back on a fine day, you may see gulls sailing high in the air, without apparent effort or movement of wing, as though it was not necessary for them to descend at all; and be-