
自修英文叢刊之一

小品文續選

梁遇春譯註

上海

北新書局印行

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序

小品文大概可以分做兩種：一種是體物瀏亮，一種是精微朗暢。前者偏於情調，多半是描寫敘事的筆墨；後者偏於思想，多半是高談闊論的文字。這兩種當然不能截然分開，而且小品文之所以成為小品文就靠這二者混在一起。描狀情調時必定含有默思的成分，纔能蘊藉，纔有回甘的好處，否則一覽無餘，豈不是傷之膚淺嗎？刻劃冥想時必得拿情緒來渲染，使思想帶上作者性格的色彩，不單是普遍的抽象東西，這樣子纔能沁人心脾，纔能有永久存在的理由。不過，因為作者的性格和他所愛寫的題材的關係，每個小品文家多半總免不了偏於一方面，我們也就把他們拿來歸儒歸墨罷。二年前我所編的那部小品文選多半是偏於情調方面，現在這部續選卻是思想成分居多。國人因為厭惡策論文章，做小品文時常是偏於情調，以為談思想總免不了儼然；其實自Montaigne一直到當代思想在小品文裏面一向是佔很重要的位置，未可忽視的。能夠把容易說得枯索的東西講得津津有味，能夠將我們所不可須臾離開的東西——思想——美化，因此使人生也盎然有趣，這豈不是個值得一幹的盛舉嗎？話好像說得誇大了。就此打住罷！

這部續選的另一目的是裏面所選的作家有一半不是專寫小品文的。他們的技術有時不如那班常在雜誌上寫短文章的人們那麼純熟，可是他們有時却更來得天真，更來得渾脫，不像那班以此為業的先生們那樣「修習之

徒，縛於有得。」近代小品文的技術日精，花樣日增，煞是有趣，可是天分低些的人們手寫滑了就墮入所謂「新聞記者派頭」 Journalistic，跟人生隔膜，失去純樸之風，徒見淫巧而已，聰明如 A. A. Milne 者尚不能免此，其他更不用說了。

這九位作家裏除 Lamb, Gardiner, Lucus 是熟人，不用介紹外，關於其他六位略談幾句。Cowley 是個詩人，他的詩光怪陸離，意思極多，所以有人把他稱為「立學派」，他到晚年纔開始寫小品文，而且只寫十一篇，可是這都是他不朽之作。這些小品很能傳出他那素樸幽靜的性格，文字單純，開了近代散文的先河。Hume 是英國經驗派哲學發展到極端的人，他走入惟心論同懷疑論了，同時他又是個歷史家，他以懷疑主義者明澈的胸懷，歷史家深沈的世故來寫小品，讀起來使人有清醒之感，彷彿清早洗臉到庭中散步一樣。Thackeray 是十九世紀諷刺小說大家，他的心卻極慈愛，他行文頗有十八世紀作家冲淡之風，寫小品時故意胡說一陣，更見得秀雅生姿。Smith 也是個詩人，也以詭奇瑰麗稱於當世，所謂「瘞瘳派」詩人是也。他的小品文裏思想如春潮怒湧，雖然形式上不如 Hazlitt 那麼珠圓玉潤，可是憂鬱真摯，新意甚多，「夢村」(Dreamthorp)一書愛讀者雖無多，這幾個却是極喜歡他的人們。Jeffreies 是這幾位裏面惟一專寫風景的散文作家，他以自己豐富的幻想灌注到他那易感心靈所看的自然美景裏，結果是許多直迫詠景長詩的細膩文字，他真可說是在夢的國

土裏過活的人。Birrell 是學法律出身的，他的小品文在英國小品文學裏佔有特殊的地位，他那大膽的談諧口吻，打扮出的權威神氣（一面又好像在那裏告訴我們這只是打扮而已，這是他勝過一班真以權威自豪的人們）以及胸羅萬卷，吐屬不凡的態度都是極可愛的，他現在已經八十多歲了，據說是個矮老頭，終身不娶，對人極和藹，恐怕念過他文章的人都想和他會一面。Lamb 這裏譯有二篇，他是譯者十年來朝夕聚首的惟一小品文家，從前寫了一篇他的評傳，後來自己越看越不喜歡，如今彷彿如家人，沒有什麼話可說了。去年曾立下譯他那「伊里亞隨筆」全集的宏願，歲月慢悠悠地過去，不知道何日能如願，這是寫這篇序時惟一的感慨。寫序文似乎總該說些感慨，否則顯得庸俗，所以就湊上這幾句話。

於北平

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ABRAHAM COWLEY

Of Solitude

*Nunquam minus solus, quam cum solus,*¹ is now become a very vulgar saying. Every man, and almost every boy, for these seventeen hundred years has had it in his mouth. But it was at first spoken by the excellent Scipio,² who was without question³ a most eloquent and witty person, as well as the most wise, most worthy, most happy, and the greatest of all mankind. His meaning no doubt was this: that he found more satisfaction to his mind, and more improvement of it by solitude than by company; and to show that he spoke not this loosely or out of vanity, after he had made Rome mistress of almost the whole world, he retired⁴ himself from it by a voluntary exile and at a private house in the middle of a wood

1. *Nunquam minus solus, quam cum solis*—Never less alone, than when alone, 最不感到寂寞是當寂寞時候。

2. Scipio—Publius Cornelius Scipio Africanus Major (237-

孤 居

‘獨居時最不感到孤獨’，現在變成爲一句非常粗俗的老話了。一千七百年來，個個人，幾乎個個小孩，都拿牠做口頭禪。但是最早說這句話的是那位優秀的西庇阿，他無疑地是一個最有辯才的，最有智慧的人，又是一切人類裏最賢明，最有價值，最快樂，最偉大的人。他這句話的意思一定是這樣：他覺得獨處比羣居更使自己心裏愉快，于自己的心境也更有裨益；爲着要顯出他不是信口或者出於矜誇說了這句話，當他使羅馬差不多成爲全世界的主人之後，他自己下野，情願流徙他方，在林忒南姆鄰近一座森林中間的私宅裏同樣光榮地

183? B.C.), 羅馬將軍, 敗漢尼拔於 Zana.

3. Without question—undoubtedly, 無疑地.

4. Retired—caused to retire, 使退隱.

near Linternum passed the remainder of his glorious life no less gloriously. This house Seneca⁵ went to see so long after with great veneration, and, among other things, describes his bath to have been of so mean a structure that now, says he, the basest of the people would despise them, and cry out, 'Poor Scipio understood not how to live.' What an authority is here for the credit of retreat! and happy had it been for Hannibal⁶ if adversity could have taught him as much wisdom as was learnt by Scipio from the highest prosperities. This would be no wonder if it were as truly as it is colourably and wittily said by Monsieur de Montaigne,⁷ that ambition itself might teach us to love solitude: there is nothing does so much hate to have companions. It is true, it loves to have its elbows free,⁸ it detests to have company on either side, but it delights above all things in a train behind, ay, and ushers, too, before it. But the greater part of men are so far from the opinion of that noble Roman, that if they chance at any time to be without company they

5. Seneca—Lucius Annaeus Seneca (4? B.C.—A.D. 65),
羅馬克己學派的哲學家。

6. Hannibal—(247-183 B.C.), 迦太基將軍，勇敢善戰，後以失望服毒自盡。

7. Montaigne—Michel Eyquem de Montaigne (1533-1592),

渡過他這個光榮生活的餘年。這間屋子辛尼加許多年後還是懷着十分的虔敬去瞻仰，在其他東西之中，描狀出他的浴室是蓋得這麼惡劣，他說，現在最下等的人也會瞧不起這些東西，喊道，“可憐的西庇阿不知道怎麼過活。”這真是一個大權威，足以增加隱居的光榮！漢尼拔可以算做有福，假使厄運能夠教他以西庇阿從不可一世的成功所學得到的這麼多的智慧。這件事也不足為奇，若使蒙旦先生的話不單說得精彩新穎，而且是與事實相符的，他說野心會教我們喜歡獨處；天下沒有別的東西比牠更厭惡伴侶。固然，牠喜歡無人制肘，他厭惡兩旁有人，但是他頂高興有一大隊人跟在後面，是的，而且還要有在前面喝道的人們。其實，一大半人們跟這位高尚的羅馬人意見是差得這麼遠，若使他們有時偶然沒有伴侶，他們就好像一隻因為風息而停行的帆船；他

法國散文家，居圓塔之中，寫下許多恬適深刻的小品文，深有人生意味，為小品文的鼻祖。

8. To have one's elbow free—to have plenty of room to move in, 有行動自由，轉肘如意的諺地。

are like a becalmed ship;⁹ they never move but by the wind of other men's breath, and have no oars of their own to steer withal. It is very fantastical and contradictory in human nature that men should love themselves above all the rest of the world, and yet never endure to be with themselves. When they are in love with a mistress, all other persons are importunate¹⁰ and burdensome to them. '*Tecum vivere amem, tecum obeam libens*,'¹¹ They would live and die with her alone.

*Sic ego secretis possum benè vivere silvis
Quà nulla humano sit via trita pede,
Tu mihi curarum, requies, tu nocte vel atrâ
Lumen, et in solis tu mihi turba locis.*¹²

With thee for ever I in woods could rest,
Where never human foot the ground has pressed
Thou from all shades the darkness canst exclude
'And from a desert banish solitude.

'And yet our dear self is so wearisome to us that we can scarcely support its conversation for an hour

9. A becalmed ship—a ship kept from motion by lack of wind, 因缺風而不能行動的船。

10. Importunate—out of place; inappropriate, 不相宜, 非其時。

們全靠着別人氣息的吹噓纔能轉動，他們自己沒有槳可以航行。這是人性中最古怪，最矛盾的地方，人們愛自己過於世上一切其他的人們，然而絕不能忍受獨與自己爲侶。當他們跟一個女人一往情深時候，在他們眼裏一切別人都是煩瑣同難堪的。他們要獨自同她過活，他們要獨自同她死去。

我能夠永遠同你歇息於林中，

人們的腳所未踐踏的地方，

你能使漆黑完全失掉陰影，

你能使曠野不現牠的寂寞。

可是我們親愛的自己使我們覺得這麼生厭，我們幾乎不能跟這位親愛的自己相處一小時。這是這麼古怪的

11. 羅馬詩人 Horace 的詩句，接着就是譯文。

12. 羅馬詩人 Tibullus 的詩句。

together. This is such an odd temper of mind as Catullus¹³ expresses towards one of his mistresses, whom we may suppose to have been of a very unsociable humour.

Odi et Amo, qua nam id faciam ratione requiris?

Nescio, sed fieri sentio, et excrucior.

I hate, and yet I love thee too;
How can that be? I know not how;
Only that so it is I know,
And feel with torment that 'tis so.

It is a deplorable condition this, and drives a man sometimes to pitiful shifts in seeking how to avoid himself.

The truth of the matter is, that neither he who is a fop in the world is a fit man to be alone, nor he who has set his heart much upon¹⁴ the world, though he has ever so much understanding; so that solitude can be well fitted and set right but upon a very few persons. They must have enough knowledge of the world to see the vanity of it, and enough virtue to despise all vanity; if the mind be possessed with any lust or

13. Catullus—Cains Valerius Catullus (87-54 B.C.), 也是羅摩

詩人。

一個癖氣，正如卡塔拉斯對於他的一個情人所說的，我們可以猜想她大概是個性情非常冷慢的人。

我厭惡，然而我又愛你；

怎麼會這樣呢？我不知道；

我只曉得情形是如此，

覺得萬分難過事實會是這樣。

這是個可悲的情形，有時驅使一個人用慘憺的方策來設法躲避自己。

實在的情形是，世上愚人既不是宜於獨居的人，太關心世事的人，雖然他非常通達人情，也不是合式的人；所以只有極少數的人宜於獨居，安於獨居。他們必得了解世界到能夠看出牠的空虛，修養到能夠看輕這一切虛榮；若使心裏被什麼慾望或者烈情佔住，一個人還

14. To set one's heart upon—to fix the desires on, 醉心於, 熱中.

passions, a man had better be in a fair than in a wood alone. They may, like petty thieves, cheat us perhaps, and pick our pockets in the midst of company, but like robbers, they use¹⁵ to strip and bind, or murder us when they catch us alone. This is but to retreat from men, and fall into the hands of devils. It is like the punishment of parricides¹⁶ among the Romans, to be sewed into a bag with an ape, a dog and a serpent. The first work, therefore, that a man must do to make himself capable of the good of solitude is the very eradication of all lusts, for how is it possible for a man to enjoy himself while his affections are tied to things without himself? In the second place, he must learn the art and get the habit of thinking; for this too, no less than well speaking, depends upon much practice; and cogitation is the thing which distinguishes the solitude of a god from a wild beast. Now because the soul of man is not by its own nature or observation furnished with sufficient materials to work upon; it is necessary for it to have continual resource¹⁷ to learning and books for fresh supplies, so that the solitary life

15 Use—are accustomed to, 常常.

16. Parricides—murderers of any near relative, 謀殺親人的凶手。

是在市場比獨居林中好些。這些慾情在大庭廣衆之中，像小竊一樣，也許會欺騙我們，扒我們的袋子，但是當他們抓到我們孤零零地一個人時候，像強盜一樣，他們常常剝我們的衣服，把我們綁起，或者殺害了我們。這真可以說是從人羣裏退出，墜到魔鬼的手裏去。這好像羅馬謀殺親族的犯人所受的責罰，跟一隻猴子，一條狗，一條蛇同縫在一個布袋裏。所以，一個人要享受獨居的好處必要幹的第一步工作是剷除一切慾情，因為一個人怎麼能夠自得其樂，當他的感情都是繫於身外之物？第二下，他必得學會思想的藝術，造成思想的習慣；因為這正同善於言辭一樣，是靠着時常的練習；冥想却是神的獨處與野獸的獨處所由分的地方。現在因為人的心靈本身未曾具有，就觀察所得也沒有得到，足夠沉思默想的材料；所以牠必得不斷地求助於學問同書籍，去找新鮮的材料，因此沒有牠們，獨居的生活會變

17. Continual resource to learning—continual recourse to learning, 不斷地求助於學問。

will grow indigent,¹⁸ and be ready to starve without them; but if once we be thoroughly engaged in the love of letters,¹⁹ instead of being wearied with the length of any day, we shall only complain of the shortness of our whole life.

O vita, stulto longa, sapienti brevis!

O life, long to the fool, short to the wise!

The First Minister of State has not so much business in public as a wise man has in private; if the one have little leisure to be alone, the other has less leisure to be in company; the one has but part of the affairs of one nation, the other all the works of God and nature under his consideration. There is no saying shocks me so much as that which I hear very often, 'That a man does not know how to pass his time.' It would have been but ill spoken by Methuselah²⁰ in the nine hundred and sixty-ninth year of his life, so far it is from us, who have not time enough to attain to the utmost perfection of any part of any science, to have cause to complain that we are forced to be idle for want of work. But this you will say is work only for

18. Indigent—needy, 困窮.

19. Letters—literature, 文學.