

英 汉 对 照 全 译

自己拯救自己 SELF-HELP

[英]塞缪尔·斯迈尔斯 著
马大路 译

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读

FOREWORD

序

塞缪尔·斯迈尔斯(1812—1904),伟大的道德学家,成功学的鼻祖。

《自己拯救自己》是西方成功学的开山之作。作者通过对历史上各界名人细致入微的描写,阐述了一个人的幸福与成功来自于自我塑造,比如勤勉、勇气、毅力、信念、节俭、诚实等所有年轻人必备的优良品质。其中,许多故事感人肺腑催人泪下,令人心潮澎湃。书中充满了作者的真知灼见,催人奋进。

本书自1859年11月在英国问世以来,一百多年来在全球畅销不衰,它改变了亿万人的命运,塑造了近现代西方道德文明的精神风貌。本书被誉为“个人奋斗的精神标本”,“高贵情操的

精神堡垒。”

本书教导人们,尤其是年轻人在追求正当职业的时候,应具备哪些品格、素质,如何认识自我,发现自我,塑造自我。这是本极具教育意义和趣味性的著作。

译 者

SELF-HELP ● 自助自助



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PREFACE

This is a revised edition of a book which has already been received with considerable favour at home and abroad. It has been reprinted in various forms in America; translations have appeared in Dutch and French, and others are about to appear in German and Danish. The book has, doubtless, proved attractive to readers in different countries by reason of the variety of anecdotal illustrations of life and character which it contains, and the interest which all more or less feel in the labours, the trials, the struggles, and the achievements of others. No one can be better aware than the author of its fragmentary character, arising from the manner in which it was for the most part originally composed, —having been put together principally from jottings made during many years, —intended as readings for young men, and without any view to publication. The appearance of this edition has furnished an opportunity for pruning the volume of some superfluous matter, and introducing various new illustrations, which will probably be found of general interest.

In one respect the title of the book, which it is now too late to alter, has proved unfortunate, as it has led some, who have judged it merely by the title, to suppose that it consists of a eulogy of selfishness: the very opposite of what it really is, —or at least of what the author intended it to be. Although its chief object unquestionably is to stimulate youths to apply themselves diligently to right pursuits, —sparing neither labour, pains, nor self-de-

前 言

这是一本畅销书的修订本。自从本书首次出版以来,这本书受到了国内外读者的广泛喜爱。本书曾被译成荷兰语、法语、德语、丹麦语等多种语言。书中对人们生活和性格的有趣描述以及对个人奋斗、司法审判和人们的成功的栩栩如生的描写都深深地吸引了读者。实际上,笔者心里最清楚,本书的雏形是笔者本人多年以来积累下来的一些零散的随笔,原本是打算整理成册以后供年轻人阅读的,并没有计划将其付梓出版。本书的这次修订,使笔者有机会对原书的内容作进一步的整理,删去了一些可有可无的事例,同时又增加了一些新鲜的内容,读者可能会对这些新增的东西感兴趣。

令笔者感到有些遗憾的是这本书的书名容易给人以某种误导,有些人可能会从书名上判断本书是在颂扬自私自利的行为,而笔者的初衷则正好与此相反。但现在再去改书名已经为时太晚了。毋庸置疑,本书的主要目的是激励年轻人追求正当的事业——在追求的过程中应不辞辛劳,不怕吃苦并且应该具备严格自律的品格,应依

nial in prosecuting them, —and to rely upon their own efforts in life, rather than depend upon the help or patronage of others, it will also be found, from the examples given of literary and scientific men, artists, inventors, educators, philanthropists, missionaries, and martyrs, that the duty of helping one's self in the highest sense involves the helping of one's neighbours.

It has also been objected to the book that too much notice is taken in it of men who have succeeded in life by helping themselves, and too little of the multitude of men who have failed. "Why should not Failure," it has been asked, "have its Plutarch as well as Success?" There is, indeed, no reason why Failure should not have its Plutarch, except that a record of mere failure would probably be found excessively depressing as well as un instructive reading. It is, however, shown in the following pages that Failure is the best discipline of the true worker, by stimulating him to renewed efforts, evoking his best powers, and carrying him onward in self-culture, self-control, and growth in knowledge and wisdom. Viewed in this light, Failure, conquered by Perseverance, is always full of interest and instruction, and this we have endeavoured to illustrate by many examples.

As for Failure *per se*, although it may be well to find consolations for it at the close of life, there is reason to doubt whether it is an object that ought to be set before youth at the beginning of it. Indeed, "how *not* to do it" is of all things the easiest learnt: it needs neither teaching, effort, self-denial, industry, patience, perseverance, nor judgment. Besides, readers do not care to know about the general

靠自身的努力而不要依赖别人的帮助和恩赐,但从本书列举出的文学家、科学家、艺术家、发明家、教育家、慈善家、传教士和烈士的事例中,笔者也向人们阐明了这样一层道理,那就是:最高层次的自助自立也包括帮助别人。

有人曾经从另一个角度批评这本书,那就是本书过多地关注了那些通过自助自立而取得成功的人士,而对那些失败的人关注太少。有人会这样问:"难道失败不是和成功一样也是一种财富吗?"失败的确是一种财富,除非人们对失败的描述极为令人沮丧,也极没有启发意义。这本书中,笔者向人们讲明失败对那些踏踏实实奋斗的人是最好的训练,它能激励人们焕发活力,全力以赴地去奋斗,它能促使人们努力提高个人修养和自我控制的能力从而增长知识,增加智慧。从这个意义上讲,凭毅力去征服失败总是对人有着很大的教育意义,也总能引起读者很大的兴趣,我们在这本书中以大量的事例对这一问题进行了阐述。

就失败本身而言,尽管我们可以在人们生命即将终结的时候安慰他们说不要对以往的失败耿耿于怀,但我们有理由去怀疑在年轻人面前过多地谈论失败是否恰当。实际上,"怎样才能不失败"是一切事情中最容易学的,它既不需要教育、努力、自制、勤奋、耐心、毅力,也不需要判断。另外,读者们也不

who lost his battles, the engineer whose engines blew up, the architect who designed only deformities, the painter who never got beyond daubs, the schemer who did not invent his machine, the merchant who could not keep out of the Gazette. It is true, the best of men may fail, in the best of causes. But even these best of men did not try to fail, or regard their failure as meritorious; on the contrary, they tried to succeed, and looked upon failure as misfortune. Failure in any good cause is, however, honourable, whilst success in any bad cause is merely infamous. At the same time success in the good cause is unquestionably better than failure. But it is not the result in any case that is to be regarded so much as the aim and the effort, the patience, the courage, and the endeavour with which desirable and worthy objects are pursued;—

“’Tis not in mortals to command success;
We will do more—deserve it.”

The object of the book briefly is, to re-inculcate these old-fashioned but wholesome lessons—which perhaps cannot be too often urged, —that youth must work in order to enjoy, —that nothing creditable can be accomplished without application and diligence, —that the student must not be daunted by difficulties, but conquer them by patience and perseverance, —and that, above all, he must seek elevation of character, without which capacity is worthless and worldly success is naught.

LONDON, May, 1866

会有兴趣了解哪位将军打了败仗, 哪位工程师的机器失灵, 哪位建筑师设计出了奇形怪状的楼房, 哪位画家总是画不出像样的作品, 哪位设计师总是发明不出新机器, 哪位商人未能摆脱破产的命运。的确, 最杰出的人也会有失败的时候, 在最伟大的事业中也会有失败。但即使是最优秀的人也不愿自己的努力以失败告终, 或者把失败当做很荣耀的事情。相反, 他们会努力争取成功并且把失败视为不幸。在任何正当事业中的失败都不能算作耻辱, 相反我们可以说虽败犹荣。但在不正当事业中取得成功则是很不光彩的事情。与此同时, 在正当的事业中成功总比失败好。然而, 在追求崇高目标的过程中, 我们不能只看重结果, 我们更应看重自身的努力、耐心、勇气和决心。

没有人可以随随便便成功;

我们应该不断努力,

我们不应愧对自己的一生。

简要地说, 本书的目的在于向人们重申那些古老而健康的训诫, 可能不会有人经常用这些东西督促我们, 但这些训诫对年轻人确实是有益的: 年轻人只有努力工作才能获得快乐; 没有辛勤的劳动和专心致志的精神, 任何有价值的事情都不可能实现; 年轻人不应惧怕困难, 而应该用耐心和毅力去征服它; 最重要的是, 年轻人应努力提高自己的修养和品格, 缺乏了这一点, 能力就变得一钱不值, 世间的成功就没有任何意义。

1866年5月 伦敦

CHAPTER I

SELF-HELP— NATIONAL AND INDIVIDUAL

“The worth of a State, in the long run, is the worth of the individuals composing it.”

—J. S. Mill.

“We put too much faith in systems, and look too little to men.”

—B. Disraeli.

“Heaven helps those who help themselves” is a well-tried maxim, embodying in a small compass the results of vast human experience. The spirit of self-help is the root of all genuine growth in the individual; and, exhibited in the lives of many, it constitutes the true source of national vigour and strength. Help from without is often enfeebling in its effects, but help from within invariably invigorates. Whatever is done FOR men or classes, to a certain extent takes away the stimulus and necessity of doing for themselves; and where men are subjected to over-guidance and over-government, the inevitable tendency is to render them comparatively helpless.

Even the best institutions can give a man no active help. Perhaps the most they can do is to leave him free to develop himself and improve his individual condition. But in all times men have been prone to believe that their happiness and well-being were to be secured by means of institutions rather than by their own conduct. Hence the value of legislation as an agent in human advancement has usually been much over-estimated. To constitute the mil-

第一章

自己拯救自己 ——国家和个人

从长远来看,一个国家的价值就是组成这个国家的人的价值。

——约翰·斯图尔特·密尔

我们过于信任制度,而对人关注太少。

——本杰明·狄士累利

“自助者,天助之。”是一个颠扑不破的真理,是大量人类实践的集中体现。自己拯救自己的精神是所有人真正成长的根基。这种精神表现在许多人的生活当中,也是国家的生机和活力的真正的源泉。来自外部的帮助从效果上来看经常使人走向衰弱,而来自于内在的帮助则会使人越发强大。无论你为某些人或某些阶层干些什么,从某种程度上讲,都将削弱他们的进取心以及为自己奋斗的责任感。而且,如果人们习惯了过多的指导和太多的约束,那么最终必将导致他们走向无助的境地。

即使是最好的制度也无法给人以积极的帮助。或许制度最多可以做到让人自由发展并且改善他的生活条件。但是在所有的时代,人们都愿意相信只有制度才能保证他们的幸福,他们个人的努力则无济于事。作为人类进步的手段之一——立法的价值被大大地高估了。人们每三五年投票选出一两个人来组成众多司法机构的

lionth part of a Legislature, by voting for one or two men once in three or five years, however conscientiously this duty may be performed, can exercise but little active influence upon any man's life and character. Moreover, it is every day becoming more clearly understood, that the function of Government is negative and restrictive, rather than positive and active; being resolvable principally into protection— protection of life, liberty, and property. Laws, wisely administered, will secure men in the enjoyment of the fruits of their labour, whether of mind or body, at a comparatively small personal sacrifice; but no laws, however stringent, can make the idle industrious, the thriftless provident, or the drunken sober. Such reforms can only be effected by means of individual action, economy, and self-denial; by better habits, rather than by greater rights.

The Government of a nation itself is usually found to be but the reflex of the individuals composing it. The Government that is ahead of the people will inevitably be dragged down to their level, as the Government that is behind them will in the long run be dragged up. In the order of nature, the collective character of a nation will as surely find its befitting results in its law and government, as water finds its own level. The noble people will be nobly ruled, and the ignorant and corrupt ignobly. Indeed, all experience serves to prove that the worth and strength of a State depend far less upon the form of its institutions than upon the character of its men. For the nation is only an aggregate of individual conditions, and civilization itself is but a question of the personal improvement of the men, women, and chil-

其中之一,无论选出的人是多么尽心尽力地履行自己的职责,对人们的生活和性格的改善都不会有太多积极的影响。另外人们一天一天地认识到政府的作用是消极而有限的,而不是积极的和有建设性的。政府的职能主要在于保护人们生命的安全、人身的自由以及人们的财产。法律,如果得以明智地执行,可以保证人们享受他们劳动的果实,无论是体力劳动还是脑力劳动。享受此果实只需要付出很小的牺牲。但是任何法律都不能使懒人变得勤快,也不会使挥霍无度的人变得节俭,更会让醉汉变得清醒。想要改善以上状况,只有通过个人的努力、经济的手段以及自我约束。应让人们养成良好的习惯,而不是赋予他们更大的权力。

一个国家的政府通常是组成这个国家的个体的真实的写照。走在人民前面的政府不可避免地会被拉回到和人民一样的水平,而比人民滞后的政府从长远来看也会被提升上来。按自然规律,一个国家的集体特性将会通过它的政府和法律体现出来,正像水总有一个水平线一样。高尚的人会被高尚地统治着,无知和腐朽的人会被卑贱统治着。事实上,所有的经验都证明,是组成国家的人的特性决定了国家的价值和力量。国家制度的形式并不能决定什么。因为国家只是个体状况的集合体,文明的本身就是组成社会的男女老少的个人状态的改善。

dren of whom society is composed.

National progress is the sum of individual industry, energy, and uprightness, as national decay is of individual idleness, selfishness, and vice. What we are accustomed to decry as great social evils, will, for the most part, be found to be but the outgrowth of man's own perverted life; and though we may endeavour to cut them down and extirpate them by means of Law, they will only spring up again with fresh luxuriance in some other form, unless the conditions of personal life and character are radically improved. If this view be correct, then it follows that the highest patriotism and philanthropy consist, not so much in altering laws and modifying institutions, as in helping and stimulating men to elevate and improve themselves by their own free and independent individual action.

It may be of comparatively little consequence how a man is governed from without, whilst everything depends upon how he governs himself from within. The greatest slave is not he who is ruled by a despot, great though that evil be, but he who is the thrall of his own moral ignorance, selfishness, and vice. Nations who are thus enslaved at heart cannot be freed by any mere changes of masters or of institutions; and so long as the fatal delusion prevails, that liberty solely depends upon and consists in government, so long will such changes, no matter at what cost they may be effected, have as little practical and lasting result as the shifting of the figures in a phantasmagoria. The solid foundations of liberty must rest upon individual character; which is also the only sure guarantee for social security and national progress. John Stuart Mill truly ob-

国家的进步是个人的勤奋、努力以及正直的集中体现。国家的衰落也是个人的懒惰、自私以及罪恶的结果。我们通常称之为社会的罪恶,大部分是人们自身生活堕落的结果。虽然我们曾努力消除罪恶并通过法律的手段试图根除罪恶,但是罪恶又会以其他的方式大量地冒出来,除非人们的生存状况以及品性得以根本的提高。如果这种观点正确的话,那么最高境界的爱国主义和最纯粹的博爱应该是帮助人们通过个人的努力去提高和完善自己,而不是去改变法律,修正制度。

来自于外界的约束对人的影响较小,而内在的自我约束则决定着一切。最可悲的奴隶不是那种被暴君统治的奴隶(虽然这种统治是一种极大的罪恶),而是被自己的自私、罪恶以及道德沦丧所奴役的奴隶。从内心深处被奴役的国家不可能通过改变制度和执政者而获得解放。即使花了很大代价实现了上述改变,如果仍幻想着从政府那里得到自由,那么最终也是一场空。个人的品性是自由得以存在的坚实的基础,也是社会安全和国家进步的切实保证。约翰·斯图尔特·密尔准确地指出:“有了个性的存在,专制主义也不会导致最坏的结果。以任何形式摧残个性都是专制主义,无论这种形式被冠以什么名字。”

serves that "even despotism does not produce its worst effects so long as individuality exists under it; and whatever crushes individuality IS despotism, by whatever name it be called."

Old fallacies as to human progress are constantly turning up. Some call for Caesars, others for Nationalities, and others for Acts of Parliament. We are to wait for Caesars, and when they are found, "happy the people who recognize and follow them." This doctrine shortly means, everything FOR the people, nothing BY them, —a doctrine which, if taken as a guide, must, by destroying the free conscience of a community, speedily prepare the way for any form of despotism. Caesarism is human idolatry in its worst form —a worship of mere power, as degrading in its effects as the worship of mere wealth would be. A far healthier doctrine to inculcate among the nations would be that of Self-Help; and so soon as it is thoroughly understood and carried into action, Caesarism will be no more. The two principles are directly antagonistic; and what Victor Hugo said of the Pen and the Sword alike applies to them, "Ceci tuera cela." [This will kill that.]

The power of Nationalities and Acts of Parliament is also a prevalent superstition. What William Dargan, one of Ireland's truest patriots, said at the closing of the first Dublin Industrial Exhibition, may well be quoted now. "To tell the truth," he said, "I never heard the word independence mentioned that my own country and my own fellow townsmen did not occur to my mind. I have heard a great deal about the independence that we

关于人类进步的问题,旧时代的谬误层出不穷。有些人呼唤凯撒式的人物出现,有些人寄希望于民族的力量,有的人指望国会立法案。我们期待着凯撒式的人物出现,一旦发现了他们,"承认并追随他们的人会得到幸福。"简单地说,这条准则意味着,所有的事情都由凯撒式的英雄来决定,而不是由人民做决定。如果以此条原则为指导,那么一个群体的自由的意识必将受到摧毁,很快就会形成不同形式的专制。凯撒主义是一种最坏的偶像崇拜,——只崇拜权力,正像只崇拜财富一样低俗而堕落。自己拯救自己的原则要比凯撒主义健康许多,值得在所有国家宣扬。如果这条原则被透彻地理解了并且付诸行动,那么凯撒主义就不值一提了。这两条原则是相互对立的,正像维克多·雨果描述的笔和剑的关系一样,"这个会杀死那个。"

民族和议会法案的力量也不过是一种广为流传的迷信。威廉·达根,爱尔兰的真正的爱国者,在都柏林工业博览会闭幕式上的讲话可以在这里引述一下:"说实话,我从未听我的同胞讲过'独立'这个字眼。我听到了很多诸如我们将从这里、那里或其他什么地方获得独立,或者是我们对我们中间的外国人寄予厚望。我像其他人一

were to get from this, that, and the other place, and of the great expectations we were to have from persons from other countries coming amongst us. Whilst I value as much as any man the great advantages that must result to us from that intercourse, I have always been deeply impressed with the feeling that our industrial independence is dependent upon ourselves. I believe that with simple industry and careful exactness in the utilization of our energies, we never had a fairer chance nor a brighter prospect than the present. We have made a step, but perseverance is the great agent of success; and if we but go on zealously, I believe in my conscience that in a short period we shall arrive at a position of equal comfort, of equal happiness, and of equal independence, with that of any other people."

All nations have been made what they are by the thinking and the working of many generations of men. Patient and persevering labourers in all ranks and conditions of life, cultivators of the soil and explorers of the mine, inventors and discoverers, manufacturers, mechanics and artisans, poets, philosophers, and politicians, all have contributed towards the grand result, one generation building upon another's labours, and carrying them forward to still higher stages. This constant succession of noble workers—the artisans of civilization—has served to create order out of chaos in industry, science, and art; and the living race has thus, in the course of nature, become the inheritor of the rich estate provided by the skill and industry of our forefathers, which is placed in our hands to cultivate, and to hand down, not only unimpaired but improved, to our successors.

样珍惜我们在对外交往中所取得的优势,我一直深切地认为我们的工业独立应该靠我们自己。我相信只要凭我们的勤奋和团结一致,我们现在有着最好的机会和最光明的前景。我们已经迈出了一步,但取得成功最重要的是要有毅力。如果我们能奋斗不息,那么我相信我们在很短的时间内就会和其他国家的人一样舒适、幸福并且独立。”

所有的民族都是经过许多代人民的思考和劳动才得以形成目前这个状态的。社会各个阶层的人都付出了耐心的、坚持不懈的劳动,农夫、矿工、发明家、制造商、机械师、工匠、诗人、哲学家和政治家都做出了贡献。并且代代相传达到更高的境界。一代一代的崇高的劳动者——文明的创造者——在工业、科学以及艺术的混乱状态中创造了秩序。活着的人们继承了祖先凭智慧和勤奋创造的丰厚的财富。我们将用我们的双手继续创造财富。并且把更加丰厚的财产完好无损地传给后人。

The spirit of self-help, as exhibited in the energetic action of individuals, has in all times been a marked feature in the English character, and furnishes the true measure of our power as a nation. Rising above the heads of the mass, there were always to be found a series of individuals distinguished beyond others, who commanded the public homage. But our progress has also been owing to multitudes of smaller and less known men. Though only the generals' names may be remembered in the history of any great campaign, it has been in a great measure through the individual valour and heroism of the privates that victories have been won. And life, too, is "a soldiers' battle,"—men in the ranks having in all times been amongst the greatest of workers. Many are the lives of men unwritten, which have nevertheless as powerfully influenced civilization and progress as the more fortunate Great whose names are recorded in biography. Even the humblest person, who sets before his fellows an example of industry, sobriety, and upright honesty of purpose in life, has a present as well as a future influence upon the well-being of his country; for his life and character pass unconsciously into the lives of others, and propagate good example for all time to come.

Daily experience shows that it is energetic individualism which produces the most powerful effects upon the life and action of others, and really constitutes the best practical education. Schools, academies, and colleges, give but the merest beginnings of culture in comparison with it. Far more influential is the life-education daily given in our homes, in the streets, behind counters, in workshops, at

自助的精神永远是英国人民性格中最明显的标志,并且在许多生机勃勃的个人活动中得到了体现,也是真正衡量我们民族力量的标准。芸芸众生当中,总有一些人出类拔萃并且赢得了别人的尊重。但是我们的进步还要依靠众多的小人物以及名不见经传的人。在战争史上,任何伟大的战役过后人们只会记住将军的名字,但普通士兵的英勇无畏也是赢得胜利的关键所在。生活本身也是一场“士兵式的战斗”,在所有时代,这里所说的“士兵”都是指各个阶层中最伟大的劳动者。许多人是默默无闻的,他们对文明和进步的影响力当然不如名垂史册的伟人们那样大。但即使是地位最卑微的人,只要他勤奋,自制力强,并且正直诚实地去生活,并且有明确的目标,那么他在现在和将来都会对国家的富强发挥作用。因为他的生活和性情会不经意地影响其他人,并在所有时代都将成为楷模。

日常生活的经验告诉我们,充满生机的个性会别人的对生活和行动产生最有力的影响并且是最好的实际教育。和它相比,学校、大学以及学院所能给予人的只是最基本的文化启蒙。更有影响力的人生教育是我们在家里、街道上、柜台后面、工厂里、车间里、织机旁、账房里以及在人群大量出没

the loom and the plough, in counting-houses and manufactories, and in the busy haunts of men. This is that finishing instruction as members of society, which Schiller designated "the education of the human race," consisting in action, conduct, self-culture, self-control, —all that tends to discipline a man truly, and fit him for the proper performance of the duties and business of life,—a kind of education not to be learnt from books, or acquired by any amount of mere literary training. With his usual weight of words Bacon observes, that "Studies teach not their own use; but that is a wisdom without them, and above them, won by observation"; a remark that holds true of actual life, as well as of the cultivation of the intellect itself. For all experience serves to illustrate and enforce the lesson, that a man perfects himself by work more than by reading,—that it is life rather than literature, action rather than study, and character rather than biography, which tend perpetually to renovate mankind.

Biographies of great, but especially of good men, are nevertheless most instructive and useful, as helps, guides, and incentives to others. Some of the best are almost equivalent to gospels—teaching high living, high thinking, and energetic action for their own and the world's good. The valuable examples which they furnish of the power of self-help, of patient purpose, resolute working, and steadfast integrity, issuing in the formation of truly noble and manly character, exhibit, in language not to be misunderstood, what it is in the power of each to accomplish for himself; and eloquently illustrate the efficacy of self-respect and self-reliance in enabling men of even the

的地方。这是使人成为社会一员所进行的完善自己的教育,正如席勒所说的“人性的教育”,这种教育体现在人们的行动中,日常行为中以及自律和自治当中,所有的这一切都是要把人塑造成一个真正意义上的人,使其能更好地履行人生的义务和职责。这种教育无法从书本上得到,也不是仅靠学业上的训练就能解决问题的。培根的话很有分量:“学问并不能教人怎样使用它,它是一种学问以外的智慧,是要通过观察获得的。”这句话道出了生活的真谛,也讲出了培养智慧的最有效的办法。所有的经验都强调和诠释了以上论点;人更多地是通过工作而不是阅读来完善自我的,也就是说:靠行动而不是靠学习,靠生活而不是靠文字材料,靠性格而不是靠人物传记,而人物传记永远都是试图使人类得到改善的。

伟人的传记,尤其是好人的传记对人总是有用的且有指导性的。传记能给人以帮助、指导和激励。传记中的上品几乎可以说是真理,它们教人高尚地生活,高尚地思考,并且为了世界和个人的利益而热情地工作。正确理解传记的语言可以给人提供一些珍贵的范例。例如自助,耐心,努力工作,牢固的诚信,可以帮助人形成高尚和坚毅的品性,实际上这是每个人都有可能办到的。好的传记还雄辩地阐述了自尊和自立的作用,自尊和自立可以使哪怕是地位最低下的人取得令人尊敬的成就并且赢得坚