

双语美文悦读馆

鼓励是 珍贵的礼物

(友情美文)

主编 执云 / 高芬 译

ENCOURAGEMENT - A PRECIOUS GIFT

鼓励催化成功，是动力，是至宝。虽微不足道，
却重如千钧。

光明日报出版社

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主编寄语

每一次的相遇都会发生一些故事，相遇可以是人，亦可是物。如伯牙之于子期、陆游之于唐婉、伯乐之于千里马，而人与好书的相遇，也定会携带醉人的故事。

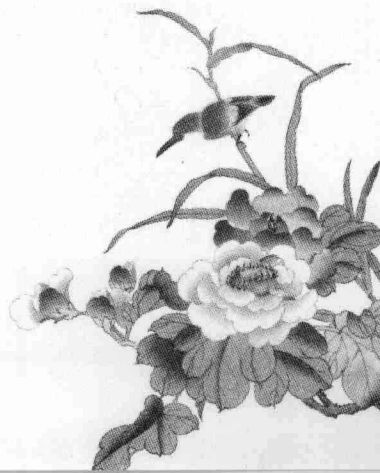
与一本好书相遇，如同十字路口寻获了地标，减少了些许的迷茫。

与一本好书相遇，如同都市尘嚣偶得了清茗，涤荡了几多的倦怠。

与一本好书相遇，如同夜深枯灯瞥见了后窗，增加了无限的遐思。

与一本好书相遇，如同历史遗迹发掘了珍宝，开拓了未知的视野。

每个人会与许多不同的好书相遇，这是人与物的牵绊，也是人与人的牵绊。每个人与好书相遇都在上演着各自不同的故事。当然你也不例外，现在你也与一本好书相遇了。这本书中有优美的英文及美丽的中文，她会给你山泉般甘甜的知识，待你畅游你未曾游览过的景致，而你又将与她上演怎样精彩的故事呢……





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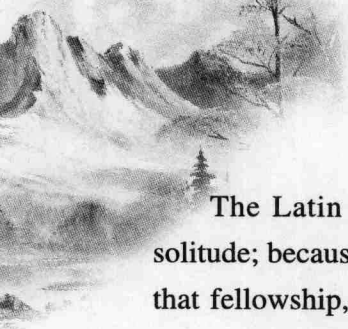


Of Friendship

Francis Bacon

弗兰西斯·培根 (Francis Bacon, 1561-1626年) 是英国近代唯物主义哲学家、科学家。他竭力倡导“读史使人明智, 读诗使人聪慧, 演算使人精密, 哲理使人深刻, 伦理学使人有修养, 逻辑修辞使人善辩 (Histories make men wise, poets witty, the mathematics subtle, natural philosophy deep, moral grave, logic and rhetoric able to contend)”。他一生追求真理, 倡导科学, 被马克思称为“英国唯物主义和整个现代实验科学的真正始祖”。著有《新工具论》《论说随笔文集》等。

It had been hard for him that spake it, to have put more truth and untruth together in few words, than in that speech; Whosoever is delighted in solitude, is either a wild beast, or a god. For it is most true, that a natural and secret hatred, and aversion towards society, in any man, hath somewhat of the savage beast; but it is most untrue, that it should have any character at all of the divine nature; except it proceed, not out of a pleasure in solitude, but out of a love and desire to sequester a man's self, or a higher conversation: such as is found, to have been falsely and feignedly, in some of the heathen; as Epimenides the Candian, Numa the Roman, Empedocles the Sicilian, and Apollonius of Tyana; and truly and really, in divers of the ancient hermits, and holy fathers of the Church. But little do men perceive, what solitude is, and how far it extendeth. For a crowd is not company; and faces are but a gallery of pictures; and talk but a tinkling cymbal, where there is no love.



The Latin adage meeteth with it a little; magna civitas, magna solitude; because in a great town, friends are scattered; so that there is not that fellowship, for the most part, which is in less neighbourhoods. But we may go further, and affirm most truly; that it is a mean and miserable solitude, to want true friends; without which the world is but a wilderness: and even in this sense also of solitude, whosoever in the frame of his nature and affections is unfit for friendship, he taketh it of the beast, and not from humanity.

A principal fruit of friendship is the ease and discharge of the fullness and swellings of the heart, which passions of all kinds do cause and induce. We know diseases of stoppings, and suffocations, are the most dangerous in the body; and it is not much otherwise in the mind: you may take sarza to open the liver; steel to open the spleen; flower of sulphur for the lungs; castoreum for the brain; but no receipt openeth the heart, but a true friend, to whom you may impart griefs, joys, fears, hopes, suspicions, counsels, and whatsoever lieth upon the heart, to oppress it, in a kind of civil shrift or confession.

It is a strange thing to observe how high a rate great kings and monarchs do set upon this fruit of friendship, whereof we spoke: so great, as they purchase it, many times, at the hazard of their own safety, and greatness. For princes, in regard of the distance of their fortune from that of their subjects and servants, cannot gather this fruit, except (to make themselves capable thereof) they raise some persons, to be as it were companions, and almost equals to themselves, which many times sorteth to inconvenience.

The modern languages give unto such persons, the name of favourites, or privadoes; as if it were matter of grace, or conversation.

But the Roman name attaineth the true use, and cause thereof; naming them participes durarum; for it is that which tieth the knot. And we see





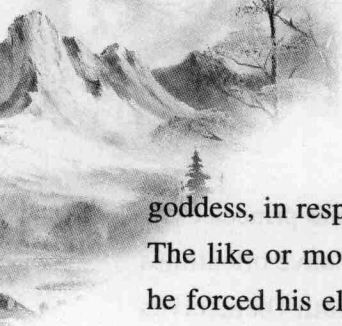
plainly that this hath been done, not by weak and passionate princes only, but by the wisest, and most politic that ever reigned; who have oftentimes joined to themselves some of their servants; whom both themselves have called friends, and allowed others likewise to call them in the same manner, using the word which is received between private men.

L. Sulla, when he commanded Rome, raised Pompey (after surnamed the Great) to that height, that Pompey vaunted himself for Sulla's overmatch. For when he had carried the consulship for a friend of his, against the pursuit of Sulla, and that Sulla did a little resent thereat, and began to speak great, Pompey turned upon him again, and in effect bade him be quiet; For that more men adored the sun rising, than the sun setting. With Julius Caesar, Decimus Brutus had obtained that interest, as he set him down in his testament, for heir in remainder, after his nephew.

And this was the man that had power with him to draw him forth to his death. For when Caesar would have discharged the senate, in regard of some ill presages, and especially a dream of Calpurnia; this man lifted him gently by the arm, out of his chair, telling him, he hoped he would not dismiss the senate, till his wife had dreamt a better dream.

And it seemeth, his favour was so great, as Antonius in a letter which is recited verbatim, in one of Cicero's Philippics, calleth him *venefica*, witch; as if he had enchanted Caesar. Augustus raised Agrippa (though of mean birth) to that height, as when he consulted with Maecenas about the marriage of his daughter Julia, Maecenas took the liberty to tell him, that he must either marry his daughter to Agrippa, or take away his life; there was no third way, he had made him so great. With Tiberius Caesar, Seianus had ascended to that height, as they two were termed and reckoned, as a pair of friends.

Tiberius in a letter to him saith; *haecpro amicitia nostra non occultavi*: and the whole senate dedicated an altar to friendship, as to a



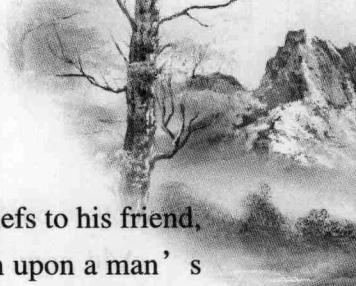
goddess, in respect of the great deamess of friendship between them two. The like or more was between Septimius Severus, and Plautianus. For he forced his eldest son to marry the daughter of Plaudinus; and would often maintain Plautianus, in doing affronts to his son: and did write also in a letter to the senate, by these words; I love the man so well, as I wish he may over-live me. Now if these princes had been as a Trajan, or a Marcus Aurelius, a man might have thought, that this had proceeded of an abundant goodness of nature; but being men so wise, of such strength and severity of mind, and so extreme lovers of themselves, as all these were; it proveth most plainly, that they found their own felicity (though as great as ever happened to mortal men) but as an half piece, except they might have a friend to make it entire: and yet, which is more, they were princes that had wives, sons, nephews; and yet all these could not supply the comfort of friendship.

It is not to be forgotten, what Commineus observeth of his first master Duke Charles the Hardy; namely, that he would communicate his secrets with none; and least of all, those secrets, which troubled him most. Whereupon he goeth on, and saith, that towards his latter time that closeness did impair and a little perish his understanding.

Surely Commineus might have made the same judgement also, if it had pleased him, of his second master Lewis the Eleventh, whose closeness was indeed his tormentor.

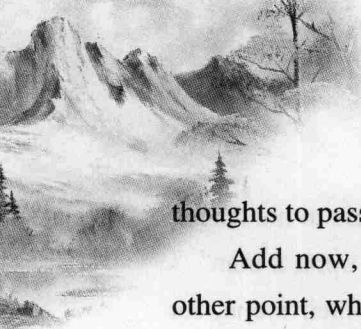
The parable of Pythagoras is dark, but true; *cor ne edito*; eat not the heart. Certainly, if a man would give it a hard phrase. Those that want friends to open themselves unto, are cannibals of their own hearts. But one thing is most admirable (wherewith I will conclude this first fruit of friendship), which is that this communicating of a man's self to his friend works two contrary effects; for it redoubleth joys, and cutteth griefs in halves. For there is no man, that imparteth his joys to his friend,





but he joyeth the more; and no man, that imparteth his griefs to his friend, but he grieveth the less. So that it is, in truth of operation upon a man's mind, of like virtue, as the alchemists use to attribute to their stone, for man's body; that it worketh all contrary effects, but still to the good and benefit of nature. But yet, without praying in aid of alchemists, there is a manifest image of this, in the ordinary course of nature. For in bodies, union strengtheneth and cherisheth any natural action; and, on the other side, weakeneth and dulleth any violent impression: and even so is it of minds.

The second fruit of friendship is healthful and sovereign for the understanding as the first is for the affections. For friendship maketh indeed a fair day in the affections from storm and tempests: but it maketh daylight in the understanding, out of darkness and confusion of thoughts. Neither is this to be understood, only of faithful counsel, which a man receiveth from his friend; but before you come to that, certain it is, that whosoever hath his mind fraught with many thoughts, his wits and understanding do clarify and break up, in the communicating and discoursing with another: he tosseth his thoughts more easily; he marshalled them more orderly; he seeth how they look when they are turned into words; finally, he waxeth wiser than himself; and that more by an hour's discourse, then by a day's meditation. It was well said by Themistocles to the king of Persia; that speech was like cloth of Arras, opened, and put abroad; whereby the imagery doth appear in figure; whereas in thoughts they lie but as in packs. Neither is this second fruit of friendship, in opening the understanding, restrained only to such friends as are able to give a man counsel: (they indeed are best) but even, without that, a man learneth of himself, and bringeth his own thoughts to light, and whetteth his wits as against a stone, which itself cuts not. In a word, a man were better relate himself to a statue, or picture, then to suffer his

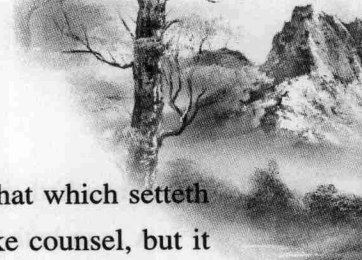


thoughts to pass in smother.

Add now, to make this second fruit of friendship complete, that other point, which lieth more open, and falleth within vulgar observation; which is faithful counsel from a friend. Heraclitus saith well, in one of his enigmas; dry light is ever the best And certain it is, that the light that a man receiveth by counsel from another, is drier, and purer, than that which cometh from his own understanding, and judgement; which is ever infused and drenched in his affections and customs. So as, there is as much difference, between the counsel that a friend giveth and that a man giveth himself, as there is between the counsel of a friend and of a flatterer.

For there is no such flatterer as is a man's self, and there is no such remedy, against flattery of a man's self, as the liberty of a friend. Counsel is of two sorts; the one concerning manners, the other concerning business. For the first; the best preservative to keep the mind in health, is the faithful admonition of a friend. The calling of a man's self to a strict account, is a medicine, sometime, too piercing and corrosive. Reading good books of morality is a lime flat, and dead. Observing our faults in others is sometimes improper for our case. But the best receipt (best, I say, to work, and best to take) is the admonition of a friend. It is a strange thing to behold, what gross errors, and extreme absurdities, many (especially of the greater sort) do commit, for want of a friend, to tell them of them; to the great damage, both of their fame, and fortune. For, as St James saith, they are as men, that look sometimes into a glass, and presently forget their own shape, and favour. As for business, a man may think, if he will, that two eyes see no more than one; or that a gamester seeth always more than a looker on; or that a man in anger is as wise as he, that hath said over the four and twenty letters; or that a musket may be shot off, as well upon the arm, as upon a rest; and such other fond and high imaginations, to think himself all in all.

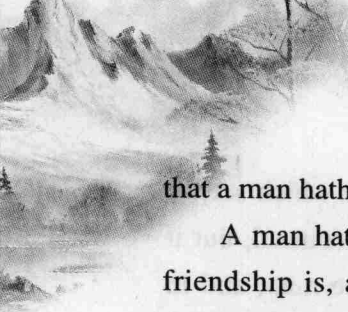




But when all is done, the help of good counsel is that which setteth business straight. And if any man think that he will take counsel, but it shall be by pieces; asking counsel in one business of one man, and in another business of another man; it is well (that is to say, better perhaps than if he asked none at all); but he runneth two dangers: one, that he shall not be faithfully counselled; for it is a rare thing, except it be from a perfect and entire friend, to have counsel given, but such as shall be bowed and crooked to some ends, which he hath that giveth it. The other, that he shall have counsel given, hurtful, and unsafe (though with good meaning), and mixed, partly of mischief, and partly of remedy: even as if you would call a physician, that is thought good, for the cure of the disease you complain of, but is unacquainted with your body; and therefore, may put you in way for a present cure, but overthroweth your health in some other kind; and so cure the disease, and kill the patient. But a friend that is wholly acquainted with a man's estate, will beware by furthering any present business, how he dasheth upon other inconvenience.

And therefore, rest not upon scattered counsel; they will rather distract, and mislead, than seme, and direct after these two noble fruits of friendship (peace in the affections and support of the judgement) followeth the last fruit; which is like the pomegranate full of many kernels; I mean aid and bearing a part in all actions and occasions. Here, the best way to represent to life the manifold use of friendship is to cast and see, how many things there are, which a man cannot do himself; and then it will appear, that it was a sparing speech of the ancients, to say that a friend is another himself: for that a friend is far more than himself.

Men have their time, and die many times in desire of some things, which they principally take to heart; the bestowing of a child, the finishing of a work, or the like. If a man have a true friend, he may rest almost secure, that the care of those things will continue after him. So



that a man hath as it were two lives in his desires.

A man hath a body, and that body is confined to a place; but where friendship is, all offices of life are as it were granted to him, and his deputy. For he may exercise them by his friend. How many things are there, which a man cannot, with any face or comeliness, say or do himself? A man can scarce allege his own merits with modesty, much less extol them: a man cannot sometimes brook to supplicate or beg; and a number of the like. But all these things, are graceful in a friend's mouth, which are blushing in a man's own. So again, a man's person hath many proper relations, which he cannot put off. A man cannot speak to his son, but as a father, to his wife, but as a husband; to his enemy, but upon terms: whereas a friend may speak, as the case requires, and not as it sorteth with the person. But to enumerate these things were endless: I have given the rule, where a man cannot fitly play his own part: if he has not a friend, he may quit the stage.



词

汇空间

savage n. 原始的人, 粗鲁的人

adj. 野蛮的, 凶猛的, 未开化的

wilderness n. 荒野, 大量, 荒地

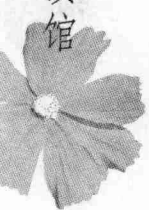
vaunt n. 自吹自擂

testament n. 圣经旧约; 遗嘱, 遗言; 圣经新约; 证明, 证据

healthful adj. 有益健康的, 卫生的, 使人健康的

remedy n. 药物, 补救, 治疗法

v. 治疗, 矫正, 补救





论友谊

[英] 弗兰西斯·培根

“喜欢孤独的人不是野兽便是神灵。”说这话的人很难在寥寥数语之中，把真理和邪说混合在一起。因为，如果一个人心里有了一种天生的、隐秘的，对社会的憎恨和嫌弃，那么那个人的确有几分兽性，这是极其真实的。然而要说这样一个人居然有任何神性的特质，那是极其荒谬的。除非这种孤独生活的选择，不是因为孤独本身很快乐，而是因为渴望一个宁静的地方面对自己，修身养性，或者寻找一个更好的谈话地点。这样的异教徒中，有些人曾冒充过，如克瑞蒂人、埃辟曼尼底斯、罗马人、努马、西西利人、安辟道克利斯和蒂安那人阿波郎尼亚斯；而基督教会中许多的古隐者和长老也的确是这样的人。但是，一般人并不大明白什么是孤独，以及孤独的范围有多大。因为在没有“仁爱”的地方，一群人并不能算作一个团体，许多的面目也仅仅是一列图画；而交谈则不过是铙钹丁零作响。

这种情形用一句拉丁成语略能形容：“一座大城市就是一片大荒野”，因为在一座大城市里朋友们是散居在各处的，所以绝大部分，没有小一点的城镇里的那种交情。但是，我们不妨更进一步并且很真实地断言说，缺乏真正的朋友是最纯粹、最可怜的孤独；没有友谊，这个世界不过是一片荒野。我们还可以用这个意义来说“孤独”，凡是天性不适合交友的人，他的性情可说是来自禽兽而不是来自人类的。

友谊的主要效用之一在于使人心中的愤懑抑郁之气得以宣泄释放，这些不平之气是各种情感都可以引起的。我们知道闭塞的问题对人的身体是最为有害的，而在人的精神方面就并非如此——你可以服撒尔沙以通肝，服铁以通脾，服硫华以通肺，服海狸胶以通脑，然而除了一个真心的朋友



之外，没有一样药剂是可以通心的。对一个真心的朋友你可以倾诉你的忧愁、喜悦、恐惧、希望、疑忌、谏诤，以及任何压在你心头的事情，如同一种教堂以外的忏悔一样。

许多伟大的君主、帝王对于我们所说友谊效用的重视实在是特别的。他们重视友谊，有时往往不顾自己的安全与尊荣。凡是成为帝王的，由于他们与臣民之间地位上的差距，是无法享受到友谊的——除非他们（为使自己能享受友谊）把某人提升到他们的伴侣或齐辈的地位，然而这样做往往会带来有很多的不便。

像这样的人现代语叫做“宠臣”或“私人顾问”，好像他们之所以能到这种地位仅仅是由于帝王的恩赐或君臣之间的亲近似的。

然而罗马语中的字眼，才算是把这种人的真正用途及其提升原因表达出来了——它把这种人叫做Participescurarum“分忧者”，因为能真正使君臣之间结下如此深厚友谊的，正是因为这件事。我们还能轻易看出这样做的并不限于懦弱敏感的君主，也有最有智慧、有谋略的君主。他们往往与臣下中的某些人有私人交情，称他们为朋友，并且让周围的人也以君王的朋友称呼他们。君臣之间所用的这种称谓就和普通人之间所用的一样了。

苏拉，当他成为罗马的独裁者的时候，把庞培（就是后来被人称为“伟大的”庞培的那个人）提升到很高的地位，以至于庞培自诩连苏拉都比不上。因为有一次庞培为他的一位朋友争执政官之职，与苏拉所推举的人竞选，居然取得了胜利。在苏拉对此表示不满而开始争吵的时候，庞培反唇相讥，叫他不要多说话，“因为拜朝阳的人多过拜夕阳的人”。

在凯撒时代有个叫代西玛斯·布鲁塔斯的人得宠，他的影响力非常大，竟然使得凯撒在遗嘱中立他为次承继人，仅次于凯撒的孙外甥。而这个人也就是有能力置凯撒于死地的人。因为在凯撒为了一些不祥的预兆，尤其是克尔坡尼亚的一场噩梦而想解散议院的时候，布鲁塔斯轻轻地拉着他的胳膊，把他从椅子上拉了起来，并告诉他说，他希望凯撒等到他夫人做一场好一点的梦之后再解散参议院。

安东尼在一封信里（这封信在西塞罗的攻击演说之一中曾经一字不动地引用过）曾称呼代西玛斯·布鲁塔斯为“妖人”，好像他用邪术迷惑了

