

星火

5元

丛书

名人英语妙论

Remarks of Elites



陈湘 编著

中国对外经济贸易出版社

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名人英语妙论

陈
湘
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丛书主编 马德高 范希春

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丛书致读者

腹中贮书一万卷，不肯低头在草莽。

这是中国历史上那位最为狂放的伟大诗人李白留下的最为令人怦然心动的诗句，也是每一位读书人的心里话。可以说，每一个人，从初涉人世起，就怀有一种渴望——那就是实现自身的价值。

本丛书所选的文章，全部出自名人之手，这些名人，不是一般意义上的 famous persons，而是严格意义上的 eminent，也就是说，这些人都是在人类文明发展史上做出过卓越贡献的人物——一群实现了自身价值的人物，属人中龙凤的那一类。

我们编辑出版这套丛书，目的就是要向读者提供最优秀的人创作的最经典的英文作品。

读其书而想见其人，只有读过了这些文章，你才能理解这些在不同领域做出了非凡成就的卓尔不群的人物，发现他们身上所折射出的人的光辉，明了人之所以为人的真谛。并体味他们成功的艰辛和快乐，失败时的沮丧和痛苦，从中汲取精神的力量，使自己变得深沉、积极、乐观起来，在人生的道路上奋然前行。

年轻的朋友们，学习最优秀的英文，学做最优秀的人，请自阅读本丛书始！

范希春

2000年6月18日

于中国社会科学院研究生院

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Of Friendship

Francis Bacon

论友谊

弗兰西斯·培根

【作者简介】

弗兰西斯·培根(Francis Bacon, 1561—1626)是英国著名的哲学家、自然科学家和文学家。他开创了英国随笔的先河,对英国文学做出了不可磨灭的贡献。他的随笔题材广泛,涉及生活的各个方面,篇幅短小但内容精辟,在很长时间内一直无人能与之匹敌。本文选自《随笔录》。

【作品原文】

It had been hard for him that spake^① it to have put more truth and untruth together in a 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^②, except it proceed, not out of a pleasure in solitude, but out of a love and desire to sequester^③ a man's self for a higher conversation; such as is found to have been falsely

① spake: 古语,现为 speak。

② any character at all of the divine nature: 任何神的本性。

③ sequester: 使分离,退隐。

and feignedly in some of the heathen; as Epimenides the Candi-an, 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 compa-ny, 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 solitudo*, 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 fur-ther and affirm most truly, that it is a mere and miserable soli-tude 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 fulness 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^①, flowers of sulphur^② 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^③ 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

① spleen: 脾。

② sulphur: 硫磺。

③ civil shrift: 非宗教的忏悔。

speaking: 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^① to inconvenience. The modern languages give unto such persons the name of favourites, or privadoes^②; as if it were matter of grace, or conversation. But the Roman name attaineth the true use and cause thereof, naming them *parcipes curarum*, 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. Sylla, when he commanded Rome, raised Pompey (after surnamed the Great) to that height, that Pompey vaunted himself for Sylla's overmatch. For when he had carried the consulship for a friend of his, against the pursuit of Sylla, and that Sylla 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^③ for heir in remainder^④ after his nephew.

① sorteth: 古语, 适合, 相配。

② privadoes: 拉丁语, 私人的。

③ testament: 遗嘱。

④ remainder: 继承权。

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 specially 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 Mæcenus about the marriage of his daughter Julia, Macenas 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, Sejanus had ascended to that height, as they two were termed and reckoned as a pair of friends. Tiberius in a letter to him saith, *Hæ pro amicitia nostra non occultavi*;① and the whole senate dedicated an altar to Friendship, as to a goddess, in respect of the great dearness 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, Plautianus; and would often maintain Plautianus in doing affronts② 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 overlive 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, for such strength and severity of mind, and so ex-

① *Hæ pro amicitia nostra non occultavi*: 拉丁语,为了我们的友谊我没有向你隐瞒这些事。

② *doing affronts*: 做出冒犯之事。

treme 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 mought 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 mought 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*^①, "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 friends, 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 alchymists 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 alchymists, there is a manifest image of this in the ordinary course of nature. For in bodies, union strength-

① *Cor ne edito*: 拉丁语, 不要吃你的心。

eneth 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 fraugh with many thoughts, his wits and understanding to clarify and break up, in the communicating and discoursing with another; he tosseth his thoughts more easily; he marshalleth^① 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 than 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 statua or picture, than 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 vul-

① marshalleth: 排列, 整理。

gar 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 man's self; and there is no such remedy against flattery of a man's self as the liberty of a friend^①. 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 little flat and dead. Observing our faults in others is sometimes unproper 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

① liberty of a friend; 朋友的直言。

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^① 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 overthrow 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 counsels; they will rather distract and mislead than settle 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^②, 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^③ and see how many things there are which man cannot do himself; and then it will appear that it was a sparing speech of the ancients, to

① bowed and crooked: 受到歪曲的。

② pomegranate: 石榴。

③ cast: 计算。

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^① 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^② 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 have not a friend, he may quit the stage.

【作品点评】

友谊是人生中不可缺少的东西,自古以来不知道有多少文学作品对这种神圣的感情进行讴歌赞美。我们选择的这篇论说文可以说是这类题材中的精品。作者认为缺乏朋友的人是最可

① bestowing: 古语,完婚。

② brook to supplicate: 忍着去恳求。

怜的，没有友谊的世界是一片荒野，排斥友谊是不符合人的本性的。作者运用大量真实的历史事例来说明了友谊的不可或缺，并论述了友谊给人的心灵和实际生活带来的好处。他认为友谊的功效之一就是使人内心的感情得到渲泄而保持内心的纯净平和，因为对真正的朋友可以诉说心中所有的忧愁、恐惧、压力，朋友之乐是任何人都无法取代的。把自己的内心感情向朋友诉说可以使快乐成倍增加，使痛苦减半。友谊还可以增加人的智慧，而且对人生活的各方面都有所帮助。总之，本文用了大量的事例和比喻，层层递进地论述了友谊对人的重要性。

Nature

Ralph Waldo Emerson

论自然

拉尔夫·沃尔多·爱默生

【作者简介】

拉尔夫·沃尔多·爱默生(Ralph Waldo Emerson, 1803—1882)是美国著名的作家,思想家,深受浪漫主义思潮的影响。他曾与友人一起合办过刊物《日规》,任主编,成为超验主义运动的主要代表人物,强调人的价值,认为人能超越理性直接理解认识真理。其主要著作《论自然》就体现了作者的这种思想。本文选自该书的前言和第一章。

【作品原文】

Nature

Introduction

Our age is retrospective. It builds the sepulchres of the fathers. It writes biographies, histories, and criticism. The foregoing generations beheld God and nature face to face; we, through their eyes. Why should not we also enjoy an original relation to the universe? Why should not we have a poetry and philosophy of insight and not of tradition, and a religion by revelation to us,

and not the history of theirs? Embosomed^① for a season in nature, whose floods of life stream around and through us, and invite us by the powers they supply, to action proportioned to nature, why should we grope among the dry bones of the past, or put the living generation into masquerade out of its faded wardrobe? The sun shines to-day also. There is more wool and flax in the fields. There are new lands, new men, new thoughts. Let us demand our own works and laws and worship.

Undoubtedly we have no questions to ask which are unanswerable. We must trust the perfection of the Creation^② so far, as to believe that whatever curiosity the order of things has awakened in our minds, the order of things can satisfy. Every man's *condition is a solution in hieroglyphic*^③ to those inquiries he would put. He acts it as life, before he apprehends it as truth. In like manner, nature is already, in its forms and tendencies, describing its own design. Let us interrogate the great apparition, that shines so peacefully around us. Let us inquire, to what end is nature?

All science has one aim, namely, to find a theory of nature. We have theories of races and of functions, but scarcely yet a remote approach to an idea of creation. We are now so far from the road to truth, that religious teachers dispute and hate each other, and speculative men are esteemed unsound and frivolous. But to a sound judgment, the most abstract truth is the most practical. Whenever a true theory appears, it will be its own evidence. Its test is, that it will explain all phenomena. Now many are thought not only unexplained but inexplicable; as language,

① embosomed: 环绕的。

② the Creation: 造物主。

③ hieroglyphic: 象形的, 象征的。