Bacon Of Studies王佐良译《论读书》水天同《论学问》STUDIES serve for delight, for ornament, and for ability. 读书足以怡情，足以傅彩，足以长才。读书为学的用途是娱乐、装饰和增长才识。Their chief use for delight, is in privateness and retiring; for ornament, is in discourse; and for ability, is in the judgment, and disposition of business.其怡情也，最见于独处幽居之时；其傅彩也，最见于高谈阔论之中；其长才也，最见于处世判事之际。在娱乐上学问的主要的用处是幽居养静；在装饰上学问的用处是辞令；在长才上学问的用处是对于事务的判断和处理。 For expert men can execute, and perhaps judge of particulars, one by one; but the general counsels, and the plots and marshalling of affairs, come best, from those that are learned. 练达之士虽能分别处理细事或一一判别枝节，然纵观统筹、全局策划，则舍好学深思者莫属。因为富于经验的人善于实行，也许能够对个别的事情一件一件地加以判断；但是最好的有关大体的议论和对事务的计划与布置，乃是从有学问的人来的。To spend too much time in studies is sloth; to use them too much for ornament, is affectation; to make judgment wholly by their rules, is the humor of a scholar.读书费时过多易惰，文采藻饰太盛则矫，全凭条文断事乃学究故态。在学问上费时过多是偷懒；把学问过于用作装饰是虚假；完全依学问上的规则而断事是书生的怪癖。 They perfect nature, and are perfected by experience: for natural abilities are like natural plants, that need ponying, by study; and studies themselves, do give forth directions too much at large, except they be bounded in by experience.读书补天然之不足，经验又补读书之不足，盖天生才干犹如自然花草，读书然后知如何修剪移接；而书中所示，如不以经验范之，则又大而无当。学问锻炼天性，而其本身又受经验的锻炼；盖人的天赋有如野生的花草，他们需要学问的修剪；而学问的本身，若不受经验的限制，则其所指示的未免过于笼统。Crafty men contemn studies, simple men admire them, and wise men use them; for they teach not their own use; but that is a wisdom without them, and above them, won by observation. 有一技之长者鄙读书，无知者羡读书，唯明智之士用读书，然书并不以用处告人，用书之智不在书中，而在书外，全凭观察得之。多诈的人渺视学问，愚鲁的人羡慕学问，聪明的人运用学问；因为学问的本身并不教人如何用它们；这种运用之道乃是学问以外，学问以上的一种智能，是由观察体会才能得到的。Read not to contradict and confute; nor to believe and take for granted; nor to find talk and discourse; but to weigh and consider.读书时不可存心诘难作者，不可尽信书上所言，亦不可只为寻章摘句，而应推敲细思。不要为了辩驳而读书，也不要为了信仰与盲从；也不要为了言谈与议论；要以能权衡轻重、审察事理为目的。Some books are to be tasted, others to be swallowed, and some few to be chewed and digested; that is, some books are to be read only in parts; others to be read, but not curiously; and some few to be read wholly, and with diligence and attention.书有可浅尝者，有可吞食者，少数则须咀嚼消化。换言之，有只须读其部分者，有只须大体涉猎者，少数则须全读，读时须全神贯注，孜孜不倦。有些书可供一尝，有些书可以吞下，有不多的几部书则应当咀嚼消化；这就是说，有些书只要读读他们的一部分就够了，有些书可以全读，但是不必过于细心地读；还有不多的几部书则应当全读，勤读，而且用心地读。 Some books also may be read by deputy, and extracts made of them bothers; but that would be only in the less important arguments, and the meaner sort of books, else distilled books are like common distilled waters, flashy things.书亦可请人代读，取其所作摘要，但只限题材较次或价值不高者，否则书经提炼犹如水经蒸馏、淡而无味矣。有些书也可以请代表去读，并且由别人替我做出摘要来；但是这种办法只适于次要的议论和次要的书籍；否则录要的书就和蒸馏的水一样，都是无味的东西。Reading make a full man; conference a ready man; and writing an exact man. 读书使人充实，讨论使人机智，笔记使人准确。阅读使人充实，会谈使人敏捷，写作与笔记使人精确。

And therefore, if a man write little, he had need have a great memory; if he confer little, he had need have a present wit: and if he read little, he had need have much cunning, to seem to know, that he doth not.因此不常作笔记者须记忆特强，不常讨论者须天生聪颖，不常读书者须欺世有术，始能无知而显有知。因此，如果一个人写得很少，那末他就必须有很好的记性；如果他很少与人会谈，那么他就必须有很敏捷的机智；并且假如他读书读得很少的话，那么他就必须要有很大的狡黠之才，才可以强不知以为知。Histories make men wise; poets witty; the mathematics subtitle; natural philosophy deep; moral grave; logic and rhetoric able to contend. Abeunt studia in mores. 读史使人明智，读诗使人灵秀，数学使人周密，科学使人深刻，伦理学使人庄重，逻辑修辞之学使人善辩：凡有所学，皆成性格。史鉴使人明智；诗歌使人巧慧；数学使人精细；博物使人深沉；伦理之学使人庄重；逻辑与修辞使人善辩。“学问变化气质”。Nay, there is no stand or impediment in the wit, but may be wrought out by fit studies; like as diseases of the body, may have appropriate exercises.人之才智但有滞碍，无不可读适当之书使之顺畅，一如身体百病，皆可借相宜之运动除之。 不特如此，精神上的缺陷没有一种是不能由相当的学问来补救的：就如同肉体上各种的病患都有适当的运动来治疗似的。Bowling is good for the stone and reins; shooting for the lungs and breast; gentle walking for the stomach; riding for the head; and the like. 滚球利睾肾，射箭利胸肺，慢步利肠胃，骑术利头脑，诸如此类。踢球有益于结石和肾脏；射箭有益于胸肺；缓步有益于胃；骑马有益于头脑；诸如此类。

So if a man's wit be wandering, let him study the mathematics; for in demonstrations, if his wit be called away never so little, he must begin again. 如智力不集中，可令读数学，盖演题须全神贯注，稍有分散即须重演；同此，如果一个人心志不专，他顶好研究数学；因为在数学的证理之中，如果他的精神稍有不专，他就非从头再做不可。If his wit be not apt to distinguish or find differences, let him study the Schoolmen; for they are cymini sectors.如不能辨异，可令读经院哲学，盖是辈皆吹毛求疵之人；如果他的精神不善于辨别异同，那么他最好研究经院学派的著作，因为这一派的学者是条分缕析的人； If he be not apt to beat over matters, and to call up one thing to prove and illustrate another, let him study the lawyers' cases. 如不善求同，不善以一物阐证另一物，可令读律师之案卷。如果他不善于推此知彼，旁征博引，他顶好研究律师们的案卷。So every defect of the mind, may have a special receipt. 如此头脑中凡有缺陷，皆有特药可医。如此看来，精神上各种的缺陷都可以有一种专门的补救之方了。