

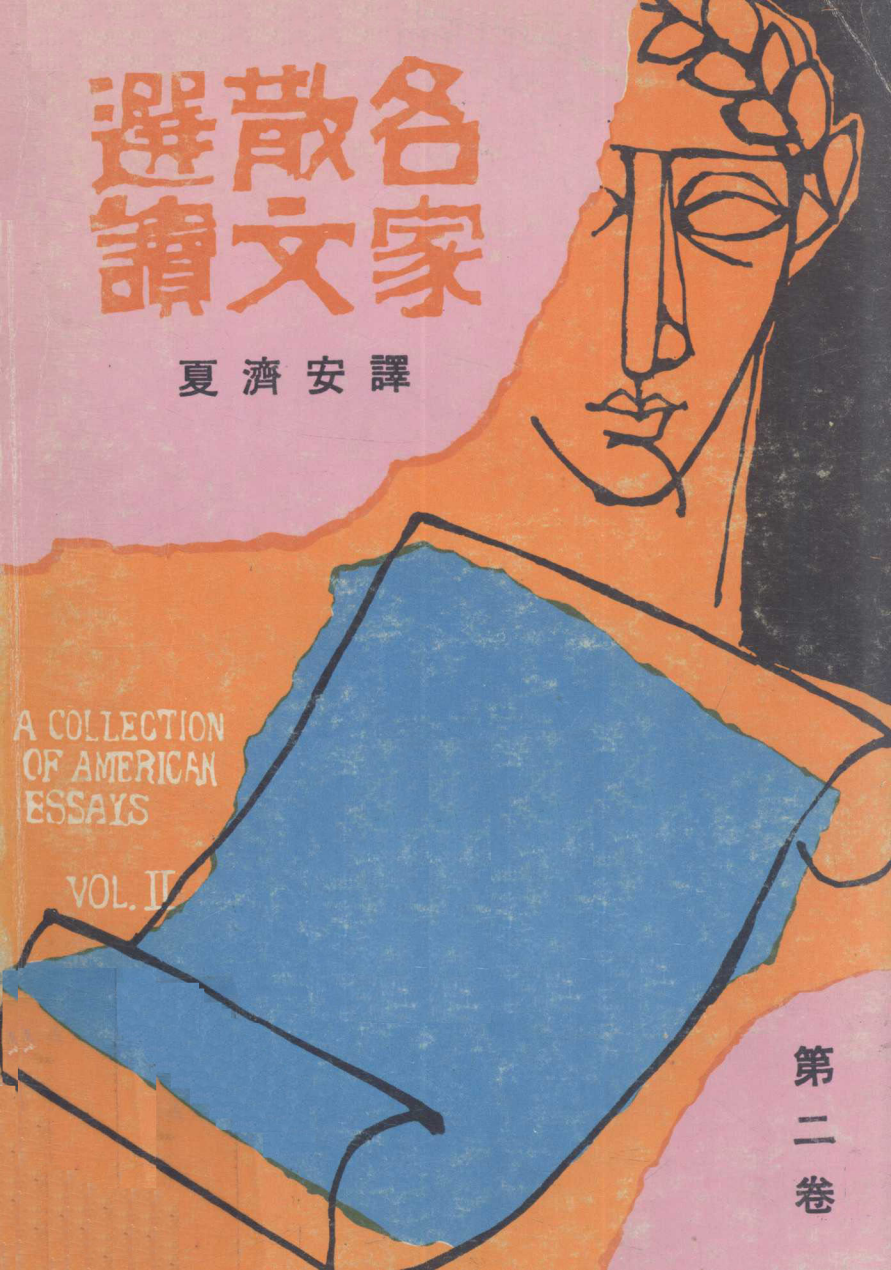
名家散文選讀

夏濟安譯

A COLLECTION
OF AMERICAN
ESSAYS

VOL. II

第二卷



名家散文選讀 第二卷



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名家散文選讀 (第二卷)

夏濟安編譯

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Oliver Wendell Holmes 1809-1894

奥立佛·温德·霍姆斯(一八〇九——一八九四)

奧立佛·溫德·霍姆斯說：「我是我自己的良伴。」不但如此，他也是別人的良伴，他把當日盛行歐洲的社交氣息注入了美國的學術界。歷史家指出，霍姆斯像麻州劍橋其他兩位作家朗斐羅和陸韋爾一樣，以其獨特的方法，使歐洲文化適應了美國的需要。

霍姆斯給他所屬的那個社交團體起名叫「婆羅門」(Brahmins)。按照字典的意義，婆羅門是印度國民中的最高階級或祭司階級。霍姆斯屬於新英格蘭區的最高階級，這是不容置疑的。他的出身和教養都和這個階級的傳統相配。他生在一個歷史悠久的家庭，他的祖先曾參與革命時代的重要戰役。他就像他所謂那種「有門弟的人，至少承襲了五代優良的傳統和家教。」他先進一所頭等的私立學校，再進哈佛，並出國留學。他讀的是醫科，先成為名學者，後來（自一八四七年至一八八二年）又在哈佛成了名教授。

他所受的科學訓練，使他對古老的宗教思想作猛烈的攻擊，並對

人類行為作嚴明的區分：一種是人類本身負責的行為，一種是遺傳和環境所決定的行為。他和當日的許多宗教人士意見不合；人們因為遺傳和教養所造成的不良行為，人自己不能負責，別人也不必責怪。他對美國思想的主要貢獻，也許就在於闡明了決定論的思想，即強調遺傳和教養如何影响人的一生。在那偉大的革新時代，他拚命攻擊任何改造人類的新觀念，他的態度真是夠保守的了。但他最受人稱頌的詩篇同英國新古典派詩相近，大多寫得很通俗、文雅、而有趣，並不深奧，也不說教。他是個出名的健談者，他的散文之所以成功，就是因為他能把自己娓娓動聽的話語優美地表達在紙上。

霍姆斯的作品，不論詩或散文，都是寫得愈隨便的愈好。本書中所收的「愛德華茲論」，就是用閑話的筆調，抨擊加爾文教派發揚理想主義。

JONATHAN EDWARDS

As the centennial anniversaries of noteworthy events and signal births come round, frequent and importunate as tax-bills, fearful with superlatives as schoolgirls' letters, wearisome with iteration as a succession of drum-solos, noisy with trumpet-blowing through the land as the jubilee of Israel, we are, perhaps, in danger of getting tired of reminiscences. A foreigner might well think the patron saint of America was Saint Anniversary. As our aboriginal predecessors dug up the bones of their ancestors when they removed from one place to another, and carried them with the living on their journey, so we consider it a religious duty, at stated intervals in the journey of time, to exhume the memories of dead personages and events, and look at them in the light of the staring and inquisitive present, before consigning them again to the sepulchre.

愛德華茲論

這些年來，國家令節和名人生辰的百年紀念①，層出不窮，如稅局催稅那樣的逼人而來，令人應接不暇；應景紀念文字，滿紙肉麻字眼，不啻女學生的書信；翻來復去的那幾句老調，好像銅鼓獨奏，必必卜卜，使人爲之生厭；全國上下的騷動，又如以色列人舉行慶典似的，四處號角齊吹②；在這種情形之下，大家也許對於回憶紀念那一套，望而生畏了。外國人看見這種情形，還會以爲守護美國的天使，法名就叫做「逢節慶祝」。美國本地的土人，每逢搬家的時候，一定把先人的遺骨，從土中掘出，陪着活人，一起長征；也許因此之故，我們在塵世的旅途上，每隔相當時間，一定把死人陳跡和過去的大事，從泥土裏把它們翻尋出來，用我們後世好奇的目光，睜大了眼睛把它們重新檢討一番；檢討完畢，入土爲安，再把它們送返墳墓。

① 一八七六年，美國舉行「獨立宣言」百年紀念。其他各種紀念頗多。

② 舊約「詩篇」四十七章第五節。

A recent centennial celebration seems to make this a fitting time for any of us, who may feel a call or an inclination, to examine the life and religious teachings of a man of whom Mr. Bancroft has said, referring to his relations to his theological successors, that "his influence is discernible on every leading mind. Bellamy and Hopkins were his pupils; Dwight was his expositor; Smalley, Emons, and many others were his followers; through Hopkins his influence reached Kirkland, and assisted in moulding the character of Channing."

Of all the scholars and philosophers that America had produced before the beginning of the present century, two only had established a considerable and permanent reputation in the world of European thought, — Benjamin Franklin and Jonathan Edwards. No

最近舉行過一次約拿丹·愛德華茲的逝世一百年紀念，我們之間誰要發下大願，或者是誰覺得責無旁貸，要替此公的生平和宗教思想，檢討一番，現在這個時候，正是再好也沒有。說起這位先生，據替他作傳的彭可夫①先生說，他在神學上給後世的影响實在不小：「美國幾位神學家的思想，都可以看得出受了他的影响。貝拉梅和霍金斯②是他的高足；第威德③替他做詮解；司瑪萊、艾蒙斯④等等都是步武他的後塵；他的思想，藉霍金斯的關係，間接的影响了寇刻倫⑤，更造成了張寧⑥的特殊性格。」

本世紀肇端以前，美洲所產生的哲人學者，其能在歐洲學術界克享盛名，經久不衰者，當推富蘭克林和愛德華茲二人。就脾氣、性

① 彭可夫，見卷一「古屋雜憶」註。彭氏為「愛普爾登美國百科全書」(Appleton's American Encyclopaedia)撰「愛德華茲評傳」

② Joseph Bellamy (1719—1790)，Sammuel Hopkins (1721—1803) 皆美國神學家。

③ Timothy Dwight (1752—1811)：神學家，曾任耶魯大學校長。

④ John Smalley (1834—1820)，Nathaniel Emmons (1745—1840) 皆美國神學家。

⑤ John T. Kirkland (1880—1840)，神學家，曾任哈佛大學校長。

⑥ 張寧 William E. Channing (1780—1842)，神學家，反對加爾文教派，其子乃詩人張寧（見「古屋雜憶」與「禽獸為鄰」二文。

In studying the characteristics of Edwards in his life and writings, we find so much to remind us of Pascal that, if we believed in the doctrine of metempsychosis, we could almost feel assured that the Catholic had come back to earth in the Calvinist. Both were of a delicate and nervous constitution, habitual invalids. Their features, it is true, have not so much in common. The portrait prefixed to Dwight's edition of Edwards's works shows us a high forehead, a calm, steady eye, a small, rather prim mouth, with something about it of the unmated and no longer youthful female. The medallion of Pascal shows a head not large in the dome, but ample in the region of the brow, strongly marked features, a commanding Roman nose, a square jaw, a questioning mouth, an asserting chin, — a look altogether not unlike that of the late Reverend James Walker, except for its air of invalidism. Each was remarkable for the precocious development of his observing and reflecting powers. Their spiritual as well as their mental conditions were parallel in many respects. Both had a strong tendency to asceticism. Pascal wore a belt studded with sharp points turned inward, which he pressed against his body when he felt the aggressive movements of temptation. He was jealous of any pleasure derived from the delicacy of his food, which he regarded solely as the means of supporting life. Edwards did not wear the belt of thorns in a material shape, but he pricked himself with perpetual self-accusations, and showed precisely the same jealousy about the gratification of the palate. He was spared, we may say in parenthesis, the living to see the republication in Boston of his fellow-countryman, Count