

英文散文選註

READINGS IN ENGLISH PROSE

〔增訂本〕

選註者 何 欣

臺灣開明書店印行

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民國五十六年十二月初版發行
民國六十七年八月增訂二版發行

每冊基價一元五角

(按照同業規定倍數發售)

英文散文選註

*

有著作權·不准翻印

選註者 何

欣

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印刷者 臺灣開明書店

總發行所

臺北市中山北路一段七七號
電話 五二五九 五二六〇 五二六四
郵局劃撥賬號第一二五七號

臺灣開明書店

行政院新聞局登記證：局版臺業字第〇八三七號

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NO OTHER ROCK OF SAFETY

Adlai E. Stevenson

What do I believe? As an American, I believe in generosity, in liberty, in the rights of man. These are social and political faiths that are part of me as they are, I suppose, part of all of us. Such beliefs are easy to express. But part of me too is my religion—my religion to all life, and this is not so easy to talk about.

Religious experience is highly intimate and, for me at least, ready words¹ are not at hand. I am profoundly aware of the magnitude² of the universe, that all is ruled by law, including my finite person. I believe in the infinite wisdom that envelopes and embraces me and from which I take direction, purpose, strength. First to my mind there spring those words of Twenty-seventh Psalm³, my favorites, "For in the time of trouble (the Lord) shall hide me in His pavilion, He shall set me up upon a rock.....I had fainted unless I had believed to see the goodness of the Lord in the land of the living. Wait on⁴ the Lord, be of good courage and He shall strengthen thine heart....."

Yes, I believe in⁵ and I have experienced His goodness in the land of the living, and I have found no rocks of certainty or safety but His⁶. And if doing is part of believing, I find a great design in the simple counsel³ of the old Prophet Micah⁹: "To do justly, to love mercy and to walk humbly with the God."

But having beliefs or at least enunciating¹⁰ them is only part of it. Living up to¹¹ them, for me, is much harder. For as someone said, "It is easier to fight for one's beliefs than to live up to them." And I wonder if the chief cause of discord¹² in human affairs is not so much the undesirable nature of beliefs as it is the fighting for them, the competitive indoctrination¹⁴ among them.

I believe in liberalism, in individualism, in freedom of conscience. And if there is anything that the whole idea of liberalism contradicts, it is the notion of competitive indoctrination. So I believe that if we really want human brotherhood to spread and increase until it makes life safe and sane, we must also be certain that there is no one true faith or path by which it may spread.

But it is not easy to banish the notion that there can be universal brotherhood just as soon as everybody gives up his faith and accepts ours. That day will never come, for the richness of human diversity¹⁴ cannot be abolished¹⁵ any more than Mars¹⁶ or Jupiter¹⁷. It can be resented and it can be fought, but only at what an appalling¹⁸ cost!²⁰ Difference

is in the nature of life, it is part of our moral universe. Without difference life would become lifeless. So I rejected the idea of conformity,²⁰ compulsory or complacent, the faith that is swallowed like pills, whole and at once,²¹ with no questions asked.

I believe in helping ourselves and others to see the possibilities in viewpoints other than one's own, in encouraging the free interchange of ideas, in welcoming fresh approaches to the problems of life, in urging the fullest, the most vigorous use of critical self-examination. Thus, we can learn to grow together, to unite in our common search for the truth within a better and a happier world.

The basic faith in liberty of conscience is by no means exclusive²² with us. But I believe we are its ordained guardians in this age of assault and anxiety, when so many seem to believe their doubts and to doubt their beliefs.

Finally, I should like to live and not just believe these strong words of faith in St. Paul's letter to the Galatians.²⁴ "Stand fast, therefore, in the liberty wherewith Christ has made us free and not be entangled with the yoke of bondage."²⁵

作者：Adlai E. Stevenson (1900--1965): 美國著名律師及政治領袖，曾任伊利諾州州長，美國駐聯合國大使。氏為美國民主黨自由派之中堅份子。

註釋：

1. ready words: words prepared for use at once. 現成的話。

2. magnitude [ˈmæɡnɪtjuːd]: size. 廣袤。
3. Psalm [saɪm]: any of the 150 sacred songs or hymns that together form a book of the Old Testament. 舊約聖經中一百五十篇詩篇之任何一篇。
4. wait on: serve. 侍奉。
5. in 的 object 即下邊 His goodness in the land of the living.
6. but His: except His (rocks). 除祂的(磐石)外。
7. design: adaptation of means to a planned end. 方法。
8. counsel: advice. 勸告。
9. Micah [maɪkə]: a Hebrew prophet who lived in the eighth century B.C. 紀元前八世紀的一希伯萊先知。
10. enunciate [ɪˈnʌnsiːt]: pronounce. 宣告;公布。
11. live up to: act according to. 力行。
12. discord: disputing; disagreement. 爭論;爭執。
13. indoctrination: teaching of a doctrine, belief or principle. 灌輸。
14. diversity: variety. 紛紜龐雜。
15. abolish: do away with; put an end to. 廢除;廢止。
16. Mars: 火星。
17. Jupiter: 木星。
18. appalling: terrifying; horrifying. 極可怕的。
19. at what an appalling cost: 付出多大的代價啊!
20. conformity: fitting oneself and one's actions to the ideas of others; compliance 遵從;隨俗。
21. whole and at once: 整個的 (pills)和立即地。(Cf. Swallow a piece of meat whole).
22. exclusive: not shared with others; single; sole. 不與他人共享的;獨佔的。
23. assault: sudden, vigorous attack. 攻擊。
24. Galatians [ɡəˈleɪʃjənz]: natives or inhabitants of Galatia. 歌羅西人。
25. 此句見 Galatians, chapter 5, §1.

ROLL AWAY THE STONE

Pearl S. Buck

I enjoy life because I am endlessly interested in people and their growth. My interest leads me continually to widen my knowledge of people, and this¹ in turn² compels me to believe that the normal human heart³ is born⁴ good. That is, it is born sensitive and feeling,⁵ eager to be approved⁶ and to approve, hungry for⁷ simple happiness and the chance to live. It neither wishes to be killed nor to kill. If through circumstances it is overcome by evil, it never becomes entirely evil. There remain in it elements of good, however recessive,⁸ which continue to hold the possibility of restoration⁹.

I believe in¹⁰ human beings, but my faith is without sentimentality.¹¹ I know that in environments of uncertainty, fear and hunger, the human being is dwarfed¹² and shaped without his being aware of it,¹³ just as the plant struggling under a stone does not know its own condition. Only when the stone is removed can it spring up freely into the light. But the power to spring up is inherent, and only death puts an end to¹⁴ it.

I feel no need for any other faith than¹⁷ my faith in human beings. Like Confucius of old,¹⁸ I am so absorbed in¹⁷ the wonder of earth and the life upon it¹⁸ that I cannot think of heaven and the angels. I have enough for this life. If there is no other life,¹⁹ then this one has been enough to make it worth being born, myself a human being.²⁰

With so profound a faith in the human heart and its power to grow toward the light, I find here reason and cause enough for hope and confidence in the future of mankind. The common sense²¹ of people will surely prove to them someday that mutual support and co-operation are only sensible²² for the security and happiness of all.

Such faith keeps me continually ready and purposeful with energy to do what one person can toward shaping the environment in which the human being can grow with freedom. This environment, I believe, is based upon the necessity for security and friendship.

I take heart²³ in the promising fact that the world contains food supplies sufficient for the entire earth population.²⁴ Our knowledge of medical science is already sufficient to improve the health of the whole human race. Our resources in education, if administered on a world scale,²⁵ can lift the intelligence of the race.²⁶ All that remains²⁶ is to discover how to administer, upon a world scale, the benefits which some of us already have. In other words, to return to my simile,²⁸ the stone must be

rolled away.

This, too, can be done, as a sufficient number of human beings come to²⁷ have faith in themselves and in each other. Not all will have such faith at the same moment, but there is a growing number who have the faith. Half a century ago no one had thought of world food, world health, world education. Many are thinking today of these things. In the midst of possible world war, of wholesale²⁹ destruction, I find my only question is this: Are there enough people who now believe? Is there time enough left for the wise to act? It is a contest between ignorance and death, or wisdom and life. My faith in humanity stands firm.

作者: Pearl S. Buck 即我國讀者熟知的美國女小說家賽珍珠, 她在我國居住甚久, 故對我國農村生活非常熟習, 其代表作“大地”(Good Earth) 即因生動地敘述我國農民生活而獲諾貝爾文學獎。

註釋:

1. this: 指 my knowledge of people.
2. in turn: in the proper order. 依次地。
3. human heart: 指人性。
4. is born good: 生來就很善良。(注意 to be born 後面可用形容詞。)
5. feeling: *adj.* full of feeling; sensitive; emotional.
6. approve: think well of. 讚賞。
7. hungry for: having a strong desire for. (參較 thirsty for.)
8. recessive: receding 減退的。(指 elements of good.)
9. restoration: restoring (to good). 恢復(本性的善)。
10. believe in: have faith in. 對…有信心。

11. sentimentality: tendency to be influenced by sentiment rather than reason. 感情用事。
12. dwarf: keep from growing large; check in growth. 發育受阻。
13. without his being aware of it: 而不自知。
14. put an end to: stop; do away with. 阻止;使結束。(We must put an end to such a foolish quarrel.)
15. than: besides; except.
16. Confucius of old: 古代的孔子。of old. 昔日的;從前的。
17. absorbed: *adj.* very much interested (與 in 連用) 專心於。
18. the life upon it: the life upon the earth. 在這個世界上的生命。
19. the other life: 來世的生活。
20. myself a human being: 我本身即是一個人。意謂我本身是一個人, 我被生於這個世界中, 故我覺得生存在這世界中是有價值的。
21. common sense: practical intelligence. 才智。
22. sensible: reasonable.
23. take heart: be encouraged; hearten. 振奮。
24. the entire earth population: all the people living on this earth. 全球的人。
25. on a world scale: 依世界性的規模。
26. the race: the human race. 全人類。
27. remains: remains to be done. 留待我們去做。
28. simile [*simili*]: 直喻。
29. wholesale: broad and general; extensive and indiscriminate. 大規模的。

MAN BELONGS TO MAN

Albert Schweitzer

Three kinds of progress are significant¹: progress in knowledge and technology,² progress in the socialization³ of man; progress in spirituality. The last is the most important.

As soon as man does not take his existence for granted, but beholds it⁴ as something unfathomably⁵ mysterious, thought begins. Ethical⁶ affirmation of life is the intellectual act by which man ceases simply to live at random⁷ and begins to concern himself reverently with his own life,⁸ so that he may realize its true value. And the first step in the evolution of ethics is a sense of solidarity⁹ with other human beings.

To the primitive, this solidarity has narrow limits. It is confined, first to his blood relations, then to the members of his tribe, who represent to him the family enlarged. I have such primitives in my hospital. If I ask an ambulatory¹⁰ patient to undertake some small service for a patient who must stay in bed, he will do it only if the bedridden patient belongs to his tribe. If that is not the case,

he will answer me with wide-eyed innocence: "This man is not brother of me." Neither rewards nor threats will induce him to perform a service for such a stranger.

But as soon as man begins to reflect upon himself and his relationship to others, he becomes aware that men as such are his equals and his neighbors. Gradually he sees the circle of his responsibilities widening until it includes all human beings with whom he has dealings. In the preaching of Jesus, as in that of Paul the Apostle, it is a fundamental tenet¹² that man has a duty toward every other human being. The idea of the brotherhood of all human beings is inherent in the metaphysics of most of the great religious systems. Moreover, since antiquity,¹⁴ philosophy has presented the case for humanitarianism as a concept recommended by reason.

Throughout history, however, the insight that we have a wider duty toward human beings never attained the dominance to which it is entitled. Down to our own times it has been undermined by differences of race, religion and nationality.

Man belongs to man. Man is entitled to man. There is much coldness among us because we obey a law of proper reserve¹⁷ and do not dare to be as cordial as we really are. The ethics of reverence for life require that all of us somehow and in something shall act as men toward other men. Those who in their occupations have nothing so to