



高校英语选修课系列教材

美国文学与文化

*American Literature:
A Cultural Perspective*

主 编 朱丽田

编 者 梁文艳 圣小利



南京大学出版社

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前言

《美国文学与文化》是一本文学作品和文化背景紧密结合的教材,适用于英语专业学生、具有较高英语水平的非英语专业学生和英语爱好者。文学作品选读的范围上溯到 15 世纪哥伦布发现新大陆,下延至美国当代文学名著。教材共选编了美国文学中的 24 位作家的主要作品,按年代和文本体裁分成 19 章。每一章分成两大部分:文学作品聚焦和文化背景知识。文学作品聚焦分为作者简介、作品选读和文学术语,其中作品选读前提供一段关于作品内容的中文简介,选文中加上了一些必要的生词注释,选文后列出思考题供学生讨论;文化背景知识主要选取与前面选文联系密切的历史知识短文,通过一系列的练习使学生理解作品的文化背景知识。总体看来,本教程具备以下主要特色:

1. 突出文学作品本身的重要性。对作家进行简单扼要的介绍,为了帮助学生更好地理解作品,将文学作品的内容和相关文学术语放在教程中加以具体阐述;

2. 注重文学作品的文化内涵。由于文学与文化密不可分,对美国社会、历史等文化的了解有助于理解作品,因此专门设计文化背景知识部分,把文化置于非常重要的地位,以期加深对作品的掌握;

3. 设计新颖的教学板块。尤其是每一章的第二部分主体内容包括 Before You Read, Start to Read, After You Read 三大板块,包括课前热身、主题阅读、课后练习等。教材在结构上确立了学生的主体地位,而且系统的安排也方便教师借助教材有条不紊地安排教学活动。

4. 推荐有趣的多媒体学习材料。在每一单元的最后是 For Fun 环节,它是对教学内容的延伸和拓展。编者向学生推荐了根据文学作品改编的电影或与作品相关的影视作品和网站等学习资源。这不仅有益于学生开阔视野,也使教材具有开放性,方便不同水平学生的使用。这些环节的设置使课堂教学得以延展,也最大程度地激发学生的学习兴趣 and 热情。

《美国文学与文化》的问世离不开东南大学教务处及外国语学院领导的关心和支持,更要感谢南京大学出版社,尤其是本书的责任编辑董颖女士的辛勤付出。在此,我代表编者向他们表示诚挚的谢意。

本教程由东南大学外国语学院朱丽田主编,东南大学梁文艳和南通大学圣小利两位老师参加了编写工作。具体分工如下:朱丽田负责全书策划、统稿、校改,并编写了第 1—8 章、第 19 章;梁文艳编写第 9—13 章;圣小利编写第 14—18 章。另外,张晓、刘璐、倪梦蕾、高君实和汪琳等也参加了后期的统稿和校改工作。本教程编写者参考了有关的美国文学选集和教材,并参考了一些公共网站文献进行改写编撰。由于对作家作品的了解、认识和研究不一,加上编者水平有限,我们的观点和对作家作品的选择可能与研究美国文学的专家学者意见有出入,欢迎广大读者提出宝贵意见和建议,以期不断完善教材。

编者

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Chapter 1

Christopher Columbus (1451–1506)

克里斯托弗·哥伦布

Section A Literary Focus

作者简介 (About the Author)

【生平】 克里斯托弗·哥伦布 (Christopher Columbus), 探险家、殖民者、航海家, 出生于中世纪的热那亚共和国 (今意大利西北部)。在西班牙的天主教君主的赞助下, 他在 1492 年到 1502 年间四次横渡大西洋, 并且成功到达美洲。他使得普通欧洲人知道了美洲。他的这些航行, 以及在伊斯帕尼奥拉岛建立永久居民点的努力, 拉开了西班牙殖民美洲的序幕, 同时也是欧洲殖民后来所谓“新大陆”的先驱。

【主要作品】 《航海日志》(*Journal of the First Voyage to America*) (1493)



Christopher Columbus (1451–1506)

作品选读 (Selected Writings)

Journal of the First Voyage to America

《航海日志》记述了哥伦布第一次西航时的艰辛以及沿途所遇到的困难, 他们首次登上美洲大陆时所见到的旖旎动人的风光, 大陆的主人——印第安人健美的体格, 以及他们热情淳朴的品质等等。《航海日志》还暴露了哥伦布一行对黄金的贪欲, 以及为掠取黄金在交易中对天真淳朴的印第安人的欺哄诈骗。这是欧洲第一部记述新大陆情况和欧洲人在新大陆活动的作品。哥伦布发现美洲之举在当时的欧洲成为街谈巷议的话题, 人们对那里所发生的一切都大感新奇, 因此, 《航海日志》一经问世, 便在欧洲引起巨大反响, 随即被译成欧洲各主要文字。此日记对研究美洲历史, 尤其印第安人历史和早期殖民史提供了丰富的第一手资料。这是一部研究美洲历史不可多得的重要文献。

This account begins in the days after Columbus landed on San Salvador.

SUNDAY, Oct. 21st [1492]. At 10 o'clock, we arrived at a cape of the island, and anchored, the other vessels in company. After having dispatched a meal, I went ashore,

and found no habitation save a single house, and that without an occupant; we had no doubt that the people had fled in terror at our approach, as the house was completely furnished. I suffered nothing to be touched, and went with my captains and some of the crew to view the country. This island even exceeds the others in beauty and fertility^①. Groves of lofty and flourishing trees are abundant, as also large lakes, surrounded and overhung by the foliage^②, in a most enchanting manner. Everything looked as green as in April in Andalusia. The melody of the birds was so exquisite that one was never willing to part from the spot, and the flocks of parrots obscured the heavens. The diversity in the appearance of the feathered tribe from those of our country is extremely curious. A thousand different sorts of trees, with their fruit were to be met with, and of a wonderfully delicious odor. It was a great affliction to me to be ignorant of their natures, for I am very certain they are all valuable; specimens of them and of the plants I have preserved. Going round one of these lakes, I saw a snake, whither we killed, and I have kept the skin for your Highness; upon being discovered he took to the water, whither we followed him, as it was not deep, and dispatched him with our lances; he was seven spans in length; I think there are many more such about here. I discovered also the aloe tree, and am determined to take on board the ship tomorrow, ten quintals^③ of it, as I am told it is valuable. While we were in search of some good water we came upon a village of the natives about half a league^④ from the place where the ships lay; the inhabitants on discovering us abandoned their houses, mad took to flight, carrying off their goods to the mountain. I ordered that nothing which they had left should be taken, not even the value of a pin. Presently we saw several of the natives advancing towards our party, and one of them came up to us, to whom we gave some hawk's bells and glass beads, with which he was delighted. We asked him in return, for water, and after I had gone on board the ship, the natives came down to the shore with their calabashes^⑤ full, and showed great pleasure in presenting us with it. I ordered more glass beads to be given them, and they promised to return the next day. It is my wish to flu all the water casks^⑥ of the ships at this place, which being executed, I shall depart immediately, if the weather serve, auld sail round the island, till I succeed in meeting with the king, in order to see if I can acquire any of the gold, which I hear he possesses. Afterwards I shall set sail for another very large island which I believe to be Cipango, according to the indications I receive from the Indians on board. They call the Islauad Colba, and say there are many large ships, and sailor there. This other island they name Bosio and

① fertility: 肥沃

② foliage: 树叶

③ quintals: 公担(公制重量单位,=100 公斤)

④ league: 里格(长度单位,1 里格约等于 3 英里)

⑤ calabash: 葫芦

⑥ cask: 桶

inform me that it is very large; the others which lie in our course, I shall examine on the passage, and according as I find gold or spices in abundance, I shall determine what to do; at all events I am determined to proceed on to the continent, and visit the city of Guisay where I shall deliver the letters of your Highnesses to the Great Can, and demand an answer, with which I shall return.

Questions for discussion

1. What is Columbus' impression after his seeing the scenery of the island?
2. According to Columbus' narration, why were the houses empty when he and his men went ashore?
3. How long was Columbus to stay on this island? What did he intend to do later?

文学术语 (Definition of Terms)

A **journal** is an individual's day-by-day account of events. It provides details of events and the writer's personal idea about the events.

Section B Cultural Notes

Before You Read

1. Try to search on the Internet or in the library about more information about the Mayflower Compact.
2. Who signed on the Mayflower Compact?
3. Why did they agree to sign the compact?

Start to Read

During the 1500s, King Henry VIII made a Protestant Reformation to encourage establishing of the Church of England. At this time, many puritans, who didn't think it is possible to change the Church of England and abandoned Anglicanism, called "Separatists", didn't support the official English church. It's normal that the Separatists were persecuted by the king's soldiers, so the Separatists determined to secure religious freedom, boarded the Mayflower and set sail for America's shores.

The 102 passengers who undertook the long, perilous journey on the Mayflower were not all Separatists (later called Pilgrims). These Separatists had originally left England for the Netherlands to escape religious persecution but believed the New World, discovered by Christopher Columbus in 1492, was a better option. The Separatists had obtained a land patent from the London Virginia Company allowing them to settle at the

mouth of the Hudson River. To raise money for the voyage they were financed by the Merchant Adventurers who were looking to make a profit. The Pilgrims agreed to repay their backers.

Only 41 of them were Separatists. The passengers were split into two groups—the Separatists (Pilgrims) and the rest of the passengers, who were called “strangers” by the Pilgrims. The two groups are referred to as the “Strangers” and the “Saints”. And the Saints were the Separatists, a close society, whose primary motivation in making the journey was the establishment of a colony in which they could have religious freedom, and were not unified by religion, they were not close family units, and they were described as “common people”; the Strangers were not motivated by the prospect of religious freedom—they wanted to make money and the Strangers were tradesmen, craftsmen, skilled workers, laborers and indentured servants and several young orphans. The “Saints” were a less than tolerant community because they did not welcome other groups or different points of view. There were major differences between the two groups of “Saints” and “Strangers” in terms of levels of education, religion, social structure, political views, aspirations and beliefs, at the same time they knew nothing about the New World, so the differences between the two groups were dangerous and could threaten their very survival in the New World. Therefore the two groups realized that if they didn’t work as a group, they could all die in the wilderness. There was no room for their differences to be of paramount importance when their lives were at stake. The two groups had to come to an agreement in order for them to survive. The idea of the Mayflower Compact was born.

The significance of the Mayflower Compact

The Mayflower Compact was written by the colonists before landing at Plymouth Rock and was the first governing document of Plymouth Colony under the sovereignty of James I of England. The Mayflower Compact specified basic laws and social rules for the new colony and served as a foundation for the democratic structure of the settlers. The significance of the Mayflower Compact is that it contains extremely important concepts that helped to shape the History of America. The Mayflower Compact document established a social contract within the community of colonists and formed a government based upon the consent of the people.^① The Mayflower Compact set a precedent and was an influential document for the Founding Fathers as they created the US Constitution. The Mayflower Compact made a significant contribution to the creation of a new democratic nation which would become the United States of America.^②

① http://en.wikipedia.org/wiki/Mayflower_Compact

② <http://www.landofthebrave.info/mayflower-compact.htm>

After You Read

I. Questions for discussion

1. Who are “the Strangers” and who are “the Saints”?
2. What are the major differences between the Strangers and the Saints?
3. How does the idea of the Mayflower Compact come into being?
4. What role does the Mayflower Compact play in American history?

II. True or false

1. The Puritans made a Protestant Reformation to encourage establishing of the Church of England. ()
2. These Separatists had originally left England for the Netherlands to escape religious persecution. ()
3. The Strangers were motivated by the prospect of religious freedom. ()
4. The Strangers were tradesmen, craftsmen, skilled workers, laborers and indentured servants and several young orphans. ()
5. The Mayflower Compact document established a social contract within the community of colonists and formed a government based upon the consent of the people and King Henry VIII. ()
6. The Mayflower Compact was an influential document for the Founding Fathers as they created the US Constitution. ()

For Fun

I. Movies to see

The Mayflower (2006): *The Mayflower* is a historical non-fiction movie. It is about the Puritans' journey on the ship Mayflower in the 17th century. It is directed by American director Lisa Wolfinger and produced in 2006.

II. Websites to visit

http://en.wikipedia.org/wiki/Mayflower_Compact
<http://www.landofthebrave.info/mayflower-compact.htm>

III. Writing

Imagine you were one of the sailors with Columbus, and rewrite the journal about 250 words from your point of view. Maybe you can discover something different from his narration about the Indians.

Chapter 2

Benjamin Franklin (1706–1790)

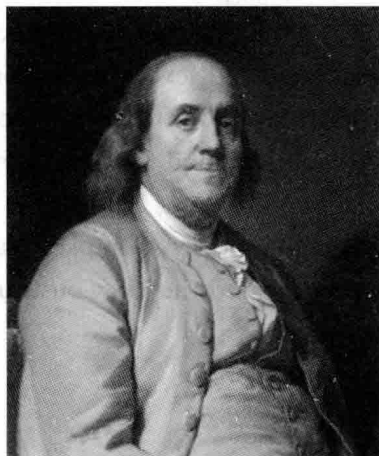
本杰明·富兰克林

Section A Literary Focus

作者简介 (About the Author)

【生平】 本杰明·富兰克林是 18 世纪美国的作家、科学家、社会活动家、实业家、思想家，他参与了《独立宣言》(*The Declaration of Independence*) 和美国宪法等重要文件的草拟，积极主张废除奴隶制度，曾出任美国驻法国大使，成功取得法国对美国独立的支持，因而深受美国人民的崇敬。

富兰克林在文学和出版业方面也获得了巨大成功。他发表了《穷理查年鉴》(又译《格言历书》)(*Poor Richard's Almanac*, 1732–1758)，多年来富兰克林一直在年鉴的每一页空白处记录下自己创作的成语、插图和寓言。“穷理查”教导人们勤奋工作、诚实守信，同时对事物持有健康的怀疑态度。当时美国人正在摆脱过去的清规戒律，“穷理查”代表了他们的精神特质，宣告了美国人共同的价值观。



【主要作品】 《穷理查年鉴》(又译《格言历书》)*Poor Richard's Almanac*, 1732–1758); 《自传》(*The Autobiography of Benjamin Franklin*)。

作品选读 (Selected Writings)

The Autobiography of Benjamin Franklin

富兰克林的著作《自传》叙述了他具有传奇色彩的一生，介绍了他创业、奋斗、成功的历程和为人处世的原则，影响了一代又一代的美国人。《自传》由四部分组成，第一部分讲述了富兰克林一生前 25 年的经历，如短暂的学校生活、印刷厂的学徒经历、做报纸的匿名撰稿人以及后来在印刷业获得成功后结婚成家。第二部分写于巴黎，主要描写作者科学研究方面的工作和成就；第三和第四部分写于家乡费城，主要讲述 25 岁以后作者在欧洲和美国政界及外交界的经历和成就。《自传》的意义和价值在于重点突出了作者道德品性的塑造过程和清教主义的勤奋、务实和积极进取的精神。作品展示了 18 世纪美国社会及启蒙时代的精神

风貌,塑造了一个全新的美国人形象,在一定程度上开始扭转欧洲人对美国人的蔑视和偏见,这一人物形象对于美国民族个性的形成起到了重要而深远的影响。

Dear son,

I have ever had pleasure in obtaining any little anecdotes^① of my ancestors. You may remember the inquiries I made among the remains of my relations when you were with me in England, and the journey I undertook for that purpose.

Imagining it may be equally agreeable to you to know the circumstances of my life, many of which you are yet unacquainted with, and expecting the enjoyment of a week's uninterrupted leisure in my present country retirement, I sit down to write them for you. To which I have besides some other inducements^②. Having emerged from the poverty and obscurity in which I was born and bred, to a state of affluence and some degree of reputation in the world, and having gone so far through life with a considerable share of felicity^③, the conducing means I made use of, which with the blessing of God so well succeeded, my posterity may like to know, as they may find some of them suitable to their own situations, and therefore fit to be imitated.

That felicity, when I reflected on it, has induced me sometimes to say, that were it offered to my choice, I should have no objection to a repetition of the same life from its beginning, only asking the advantages authors have in a second edition to correct some faults of the first. So I might, besides correcting the faults, change some sinister accidents and events of it for others more favorable. But though this were denied, I should still accept the offer. Since such a repetition^④ is not to be expected, the next thing most like living one's life over again seems to be a recollection^⑤ of that life, and to make that recollection as durable as possible by putting it down in writing.

Hereby, too, I shall indulge the inclination so natural in old men, to be talking of themselves and their own past actions; and I shall indulge it without being tiresome to others, who, through respect to age, might conceive themselves obliged to give me a hearing, since this may be read or not as any one pleases. And, lastly (I may as well confess^⑥ it, since my denial of it will be believed by nobody), perhaps I shall a good deal gratify my own vanity. Indeed, I scarce ever heard or saw the introductory words, "Without vanity^⑦ I may say," etc., but some vain thing immediately followed. Most people dislike vanity in others, whatever share they have of it themselves; but I give it fair quarter wherever I meet with it, being persuaded that it is often productive of good

① anecdote: 奇闻轶事

② inducement: 动机

③ felicity: 幸运

④ repetition: 重复,重演

⑤ recollection: 回忆

⑥ confess: 承认

⑦ vanity: 浮华,空虚

to the possessor, and to others that are within his sphere of action; and therefore, in many cases, it would not be altogether absurd if a man were to thank God for his vanity among the other comforts of life.

And now I speak of thanking God, I desire with all humility to acknowledge that I owe the mentioned happiness of my past life to His kind providence, which lead me to the means I used and gave them success. My belief of this induces me to hope, though I must not presume^①, that the same goodness will still be exercised toward me, in continuing that happiness, or enabling me to bear a fatal reverse, which I may experience as others have done; the complexion of my future fortune being known to Him only in whose power it is to bless to us even our afflictions^②.

The notes one of my uncles (who had the same kind of curiosity in collecting family anecdotes) once put into my hands, furnished me with several particulars relating to our ancestors. From these notes I learned that the family had lived in the same village, Ecton, in Northamptonshire, for three hundred years, and how much longer he knew not (perhaps from the time when the name of Franklin, that before was the name of an order of people, was assumed by them as a surname when others took surnames all over the kingdom), on a freehold^③ of about thirty acres, aided by the smith's business, which had continued in the family till his time, the eldest son being always bred to that business; a custom which he and my father followed as to their eldest sons. When I searched the registers at Ecton, I found an account of their births, marriages and burials from the year 1555 only, there being no registers kept in that parish at any time preceding. By that register I perceived that I was the youngest son of the youngest son for five generations back. My grandfather Thomas, who was born in 1598, lived at Ecton till he grew too old to follow business longer, when he went to live with his son John, a dyer at Banbury, in Oxfordshire, with whom my father served an apprenticeship^④. There my grandfather died and lies buried. We saw his gravestone in 1758. His eldest son Thomas lived in the house at Ecton, and left it with the land to his only child, a daughter, who, with her husband, one Fisher, of Wellingborough, sold it to Mr. Isted, now lord of the manor there. My grandfather had four sons that grew up, viz.: Thomas, John, Benjamin and Josiah. I will give you what account I can of them, at this distance from my papers, and if these are not lost in my absence, you will among them find many more particulars^⑤.

Thomas was bred a smith under his father; but, being ingenious, and encouraged in learning (as all my brothers were) by an Esquire Palmer, then the principal gentleman in

① presume: 臆断, 推测

② affliction: 苦难

③ freehold: 自由领地

④ apprenticeship: 学徒

⑤ particulars: 材料

that parish, he qualified himself for the business of scrivener^①; became a considerable man in the county; was a chief mover of all public-spirited undertakings for the county or town of Northampton, and his own village, of which many instances were related of him; and much taken notice of and patronized by the then Lord Halifax. He died in 1702, January 6, old style, just four years to a day before I was born. The account we received of his life and character from some old people at Ecton, I remember, struck you as something extraordinary, from its similarity to what you knew of mine.

“Had he died on the same day,” you said, “one might have supposed a transmigration^②.” John was bred a dyer, I believe of woolens. Benjamin was bred a silk dyer, serving an apprenticeship at London. He was an ingenious man. I remember him well, for when I was a boy he came over to my father in Boston, and lived in the house with us some years. He lived to a great age. His grandson, Samuel Franklin, now lives in Boston. He left behind him two quarto volumes, MS., of his own poetry, consisting of little occasional pieces addressed to his friends and relations, of which the following, sent to me, is a specimen. He had formed a short-hand of his own, which he taught me, but, never practicing it, I have now forgotten it. I was named after this uncle, there being a particular affection between him and my father. He was very pious, a great attender of sermons of the best preachers, which he took down in his short-hand, and had with him many volumes of them. He was also much of a politician; too much, perhaps, for his station. There fell lately into my hands, in London, a collection he had made of all the principal pamphlets, relating to public affairs, from 1641 to 1717; many of the volumes are wanting as appears by the numbering, but there still remain eight volumes in folio, and twenty-four in quarto and in octavo. A dealer in old books met with them, and knowing me by my sometimes buying of him, he brought them to me. It seems my uncle must have left them here, when he went to America, which was about fifty years since. There are many of his notes in the margins^③.

It was about this time I conceived^④ the bold and arduous^⑤ project of arriving at moral perfection. I wished to live without committing any fault at any time, and to conquer all that either natural inclination^⑥, custom, or company might lead me into. As I knew, or thought I knew, what was right and wrong, I did not see why I might not always do the one and avoid the other. But I soon found I had undertaken a task of more difficulty than I had imagined. While my care was employed in guarding against one fault, I was often surprised by another; habit took the advantage of inattention;

① scrivener: 书记官, 公证人

② transmigration: 灵魂转世, 轮回

③ margin: 页边的空白, 边缘, 书边上

④ conceive: 构思, 考虑

⑤ arduous: 费力的

⑥ inclination: 倾向, 爱好

inclination was sometimes too strong for reason. I concluded, at length, that the mere speculative^① conviction that it was our interest to be completely virtuous, was not sufficient to prevent our slipping; and that the contrary habits must be broken, and good ones acquired and established, before we can have any dependence on a steady, uniform rectitude^② of conduct. For this purpose I therefore tried the following method.

In the various enumerations^③ of the moral virtues I had met with in my reading. I found the catalogue more or less numerous, as different writers included more or fewer ideas under the same name. Temperance^④, for example, was by some confined to eating and drinking, while by others it was extended to mean the moderating every other pleasure, appetite, inclination, or passion, bodily or mental, even to our avarice and ambition. I proposed to myself, for the sake of clearness, to use rather more names, with fewer ideas annexed to each, than a few names with more ideas; and I included under thirteen names of virtues all that at that time occurred to me as necessary or desirable, and annexed to each a short precept, which fully expressed the extent I gave to its meaning. These names of virtues, with their precepts, were:

1. TEMPERENCE.

Eat not to dullness; drink not to elevation.

2. SILENCE.

Speak not but what may benefit others or yourself; avoid trifling^⑤ conversation.

3. ORDER.

Let all your things have their places; let each part of your business have its time.

4. RESOLUTION^⑥.

Resolve to perform what you ought; perform without fail what you resolve.

5. FRUGALITY^⑦.

Make no expense but to do good to others or yourself; that is, waste nothing.

6. INDUSTRY.

Lose no time; be always employed in something useful; cut off all unnecessary actions.

7. SINCERITY.

Use no hurtful deceit; think innocently and justly; and if you speak, speak accordingly.

8. JUSTICE.

Wrong none by doing injuries, or omitting the benefits that are your duty.

① speculative: 推测的, 思索的

② rectitude: 公正, 诚实

③ enumeration: 列举, 计算

④ temperance: 节制, 温和

⑤ trifling: 微不足道的

⑥ resolution: 决心

⑦ frugality: 节俭

9. MODERATION.

Avoid extremes; forbear^① resenting injuries so much as you think they deserve.

10. CLEANLINESS.

Tolerate no uncleanness in body, clothes, or habitation.

11. TRANQUILITY^②.

Be not disturbed at trifles, or at accidents common or unavoidable.

12. CHASTITY^③.

Rarely use venery but for health or offspring, never to dullness, weakness, or the injury of your own another's peace or reputation.

13. HUMILITY.

Imitate Jesus and Socrates^④.

My intention being to acquire the habitude of all these virtues, I judged it would be well not to distract my attention by attempting the whole at once, but to fix it on one of them at a time; and, when I should be master of that, then to proceed to another, and so on, till I should have gone through the thirteen; and, as the previous of acquisition of some might facilitate the acquisition of certain others, I arranged them with that view, as they stand above. Temperance first, as it tends to procure^⑤ that coolness and clearness of head, which is so necessary where constant vigilance^⑥ was to be kept up, and a guard maintained against the unremitting attraction of ancient habits, and the force of perpetual^⑦ temptations. This being acquired and established, Silence would be more easy; and my desire being to gain knowledge at the same time that I improved in virtue, and considering that in conversation it was obtained rather by the use of the ear than of the tongue, and therefore wishing to break a habit I was getting into of prattling, punning, and jesting, which only made me acceptable to trifling company, I gave Silence the second place. This and the next, Order, I expected would allow me more time for attending to my project and my studies. Resolution, once become habitual, would keep me firm in my endeavors to obtain all the subsequent virtues; Frugality and Industry relieving me from my remaining debt, and producing affluence and independence, would make more easy the practice of Sincerity and Justice, etc., etc. Conceiving then, that, agreeably to the advice of Pythagoras^⑧ in his *Golden Verses*^⑨, daily examination would be necessary, I contrived the following method for

① forbear: 忍耐, 克制

② tranquility: 宁静, 平静

③ chastity: 贞洁, 纯洁

④ Socrates: 苏格拉底(古希腊哲学家)

⑤ procure: 获得, 取得

⑥ vigilance: 警觉

⑦ perpetual: 永久的, 不断的

⑧ Pythagoras: 毕达哥拉斯, 古希腊哲学家, 数学家

⑨ *Golden Verses*: 《金科玉律》, 由毕达哥拉斯所著的关于道德方面的劝告, 共 71 条

conducting that examination.

I made a little book, in which I allotted^① a page for each of the virtues. I ruled each page with red ink, so as to have seven columns, one for each day of the week, marking each column with a letter for the day. I crossed these columns with thirteen red lines, marking the beginning of each line with the first letter of one of the virtues, on which line and in its proper column I might mark, by a little black spot, every fault I found upon examination to have been committed respecting that virtue upon that day.

I determined to give a week's strict attention to each of the virtues successively^②. Thus, in the first week, my great guard was to avoid every the least offense against Temperance, leaving the other virtues to their ordinary chance, only marking every evening the faults of the day. Thus, if in the first week I could keep my first line, marked T. clear of spots, I supposed the habit of that virtue so much strengthened, and its opposite weakened, that I might venture extending my attention to include the next, and for the following week keep both lines clear of spots. Proceeding thus to the last, I could go through a course complete in thirteen weeks and four courses in a year. And like him who, having a garden to weed, does not attempt to eradicate^③ all the bad herbs at once, which would exceed his reach and his strength, but works on one of the beds at a time, and, having accomplished the first, proceeds to a second, so I should have, I hoped, the encouraging pleasure of seeing on my pages the progress I made in virtue, by clearing successively my lines of their spots, till in the end, by a number of courses, I should be happy in viewing a clean book, after a thirteen weeks' daily examination ...

The precept^④ of Order requiring that every part of my business should have its allotted time, one page in my little book contained the following scheme of employment for the twenty-four hours of a natural day.

MORNING	5	Rise, wash, and address Powerful Goodness!
Question:	6	Contrive ^⑤ day's business, and take the resolution of
What good shall I do this day?		the day; prosecute ^⑥ the present study, and
		breakfast.
	7	
	8	
	9	Work.
	10	
	11	

① allot: 分配, 拨出

② successively: 相继地, 接连着地

③ eradicate: 根除, 消灭

④ precept: 规则, 训诫

⑤ contrive: 谋划, 设计

⑥ prosecute: 从事, 依法进行