



美国文学选读

SELECTED READINGS IN
AMERICAN LITERATURE

李宜燮 常耀信 主编

南开大学出版社

高等院校文科教材

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南开大学出版社出版
(天津八里台南开大学校内)
邮政编码 300071 电话:349318
新华书店天津发行所发行
河北省昌黎印刷厂印刷

1991年9月第2版
开本:850×1168 1/32
字数:690千

1991年9月第2次印刷
印张:18.125 插页:4
印数:1—5000
定价:7.20元

ISBN7-310-00060-9/H·3

再 版 前 言

美国文学是世界文学的重要组成部分。它对英国文学既有继承，又有创新。初期的美国文学曾有明显的模仿英国文学的迹象，但从十九世纪中期开始，美国文学便异军突起，屹立于世界文学之林。它具有浓厚的民族气息和自己独特的风格，宛如世界文学园圃的一朵奇葩，散发出沁人心脾的幽香。近年来，我国对美国文学的介绍和研究日益重视，不少大专院校已开设美国文学课程。

《美国文学选读》是根据国家教委教材编写计划而编写的教科书。全书共分二册：上册从17世纪至第一次世界大战前；下册从第一次世界大战迄今。它的对象是大专院校英文系本科高年级学生和社会上有相当英语基础的美国文学爱好者。

本书在编选作家及作品的过程中一直恪守重点突出的原则。每位作家项下都有作者介绍、作品介绍、原文和注释四部分。作者介绍力求简短明了；作品介绍力求画龙点睛；原文的选择力求有代表性；注释力求深入浅出。所附评语尽量利用国内外评论界数十年来的研究成果，尤其重视介绍美国文学评论界近些年来的研究状况，但决不断章取义，不拘一人之见，不守一家之说。对所选作品采取谨慎的态度，以它对当代及后世的影响作为衡量准则。

本书由南开大学外文系英美文学研究室负责规划和选材。李宜燮、常耀信任主编。参加编写的有（以姓氏笔划为序）：马振铃、王蕴茹、刘士聪、谷启楠、柯文礼、徐齐平、高冬山、常耀信。

《美国文学选读》（上册）脱稿之后，国家教委高校外语专业教材编委会英语编审组根据1986年教材审稿计划，委托天津外国语学院钱自强院长主持召开审稿会，邀请上海师范大学陈冠商教授任主审，北京外国语学院钱青教授、北京大学李淑言副教授、天津外国语学院金陵教授、李美玉教授、钱自强副教授、关肇洪副教授参加审稿，他们对书稿提出了宝贵意见。谨在此表示衷心感谢。本书出版之后，受到读者热情欢迎。除用作本科生教材外，有

些院校还将其作为研究生教材,或研究生入学考试的必读书之一;许多读者还致书编者,给予鼓励和奖誉,并提出了宝贵建议和评论,天津社会科学系统还授予本书1986~1989年社会科学研究科研奖,这些都使我们得到极大的鼓舞和帮助,我们借此书再版的机会表示由衷的感谢。

尽管我们尽了最大的努力,但由于水平有限,一定会有不妥和错误之处。我们诚恳地希望同行专家和广大读者不吝指正。

编 者

1991年9月

DW08/24

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JONATHAN EDWARDS

〔作者介绍〕

乔纳森·爱德华兹 (Jonathan Edwards, 1703~1758) 出生在康涅狄格州一个虔诚的基督教家庭, 幼年聪颖过人, 未满 13 岁便进入耶鲁学院。1726 年他成为马萨诸塞州北安普敦教区著名牧师——他的外祖父——的助手和继任人, 在十八世纪宗教“大觉醒”运动中起了决定性的发动作用。他是北美殖民地时期最富创见的神学家。但是, 宗教复兴运动中出现的暴力和过火行动引起人民的反感, 爱德华兹因而遭贬谪, 不得不于 1751 年到当时边界印第安人居住区传教团内任牧师。在孤独和失意的情况下, 他沉思默想, 写下了使他名垂后世的宗教和哲学著作。1758 年他被任命为普林斯敦大学校长, 但上任不足 3 个月便患天花去世。他的主要著作有《意志的自由》(*Freedom of the Will*, 1754)、《原罪说辩》(*The Doctrine of Original Sin Defended*, 1758) 和《神灵的形影》(*Images or Shadows of Divine Things*) 等。

爱德华兹自幼生活在浓郁的虔诚气氛中, 内心深深感受到宗教信仰所带来的欢欣。他经常独自到林中祷告, 从上帝的造物中认识到上帝的万能和荣光, 在精神上同上帝融为一体, 并向他献出自己的一切。他相信上帝把自己的精神扩散到时间和空间而创造了世界。上帝是万物的主宰, 山石、树木花草、飞禽走兽、以及人, 都是上帝自身的体现, 人做为上帝的一部分, 具有神性。在人的灵魂和大自然中, 神圣的上帝无所不在, 无所不能、无所不知。世间的一切都是高尚的精神的体现。爱德华兹的思想是清教

传统中虔诚精神一面的代表，是 19 世纪新英格兰超验主义的先驱，对爱默生 (Ralph Waldo Emerson) 等超验主义者的思想产生过很大的影响。

Personal Narrative

〔作品介绍〕

《自述》是爱德华兹关于自己对世界的新认识的一篇记述，最初写于 1739 年，首次刊载在《已故乔纳森·爱德华兹牧师的生活和性格》(*Life and Character of the Late Reverend Mr. Jonathan Edwards*) 一书中。手稿已散失。《自述》一向被人尊崇为美国文学中记述神秘主义的经历的最出色、最透彻的著作之一。它记录了宗教上思想转变的几个必经步骤：即承认犯有罪孽、承认上帝的公正和绝对主宰地位，顺从上帝，以及由此而来的内心极度喜悦。这种狂喜是爱德华兹生活的精神支柱。

Personal Narrative

I had a variety of concerns and exercises about my soul from my childhood; but had two more remarkable seasons of awakening, before I met with that change by which I was brought to those new dispositions, and that new sense of things, that I have since had. The first time was when I was a boy, some years before I went to college¹ at a time of remarkable awakening in my father's congregation. I was then very much affected for many months, and concerned about the things of religion, and my soul's salvation; and was abundant in duties.² I used to pray five times a day in secret, and to spend much time in religious talk with other boys; and used to meet with them to pray together. I experi-

enced I know not what kind of delight in religion. My mind was much engaged in it, and had much self-righteous pleasure; and it was my delight to abound in religious duties. I with some of my schoolmates joined together, and built a booth in a swamp, in a very retired spot, for a place of prayer. And besides, I had particular secret places of my own in the woods, where I used to retire by myself; and was from time to time much affected. My affections³ seemed to be lively and easily moved, and I seemed to be in my element when engaged in religious duties. And I am ready to think, many are deceived with such affections, and such a kind of delight as I then had in religion, and mistake it for grace.

But in process of time, my convictions and affections wore off; and I entirely lost all those affections and delights and left off secret prayer, at least as to any constant performance of it; and returned like a dog to his vomit,⁴ and went on in the ways of sin. Indeed I was at times very uneasy, especially towards the latter part of my time at college, when it pleased God to seize me with the pleurisy,⁵ in which He brought me nigh to the grave, and shook me over the pit of hell. And yet, it was not long after my recovery, before I fell again into my old ways of sin. But God would not suffer me to go on with any quietness, I had great and violent inward struggles, till, after many conflicts with wicked inclinations, repeated resolutions, and bonds that I laid myself under by a kind of vows to God, I was brought wholly to break off all former wicked ways, and all ways of known outward sin; and to apply myself to seek salvation, and practice many religious duties; but without that kind of affection and delight which I had formerly experienced. My concern now wrought more by inward struggles and conflicts, and self-reflections. I made seeking my salvation the main business of my life. But yet, it seems to me I sought after a miserable manner; which has made⁶ me sometimes since to question, whether ever it issued in that which was saving; being ready to doubt, whether such miserable seeking ever succeeded. I was indeed brought to seek salvation in a manner that I never was before; I felt a spirit to part with all things in the world, for an interest in christ. My concern continued and prevailed, with many exercis-

ing thoughts and inward struggles; but yet it never seemed to be proper to express that concern by the name of terror.

From my childhood up, my mind had been full of objections against the doctrine of God's sovereignty, in choosing whom He would to eternal life, and rejecting whom he pleased; leaving them eternally to perish, and be everlastingly tormented in hell. It used to appear like a horrible doctrine to me. But I remember the time very well, when I seemed to be convinced, and fully satisfied, as to this sovereignty of God, and His justice in thus eternally disposing of men according to His sovereign pleasure. But I never could give an account how, or by what means, I was thus convinced, not in the least imagining at the time, nor a long time after, that there was any extraordinary influence of God's Spirit in it; but only that now I saw further, and my reason apprehended the justice and reasonableness of it. However, my mind rested in it; and it put an end to all those cavils and objections. And there has been a wonderful alteration in my mind, with respect to the doctrine of God's sovereignty, from that day to this; so that I scarce ever have found so much as the rising of an objection against it, in the most absolute sense, in God's showing mercy to whom He will show mercy, and hardening whom He will. God's absolute sovereignty and justice, with respect to salvation and damnation, is what my mind seems to rest assured of, as much as of anything that I see with my eyes; at least it is so at times. But I have often, since that first conviction, had quite another kind of sense of God's sovereignty than I had then. I have often since had not only a conviction, but a delightful conviction. The doctrine has very often appeared exceeding pleasant, bright, and sweet. Absolute sovereignty is what I love to ascribe to God. But my first conviction was not so.

The first instance that I remember of that sort of inward, sweet delight in God and divine things that I have lived much in since, was on reading those words, I Timothy 1 : 17,⁸ *Now unto the king eternal, immortal, invisible, the only wise God be honor and glory forever and ever, Amen.* As I read the words, there came into my soul, and was as it were diffused through it, a sense of the glory of the Divine Being; a new sense,

quite different from anything I ever experienced before. Never any words of Scripture seemed to me as these words did. I thought within myself, how excellent a Being that was, and how happy I should be, if I might enjoy that God, and be rapt⁹ up to him in heaven, and be as it were swallowed up in him forever! I kept saying, and as it were singing over these words of Scripture to myself; and went to pray to God that I might enjoy Him, and prayed in a manner quite different from what I used to do; with a new sort of affection. But it never came into my thought that there was anything spiritual, or of a saving nature, in this.

From about that time, I began to have a new kind of apprehensions and ideas of Christ, and the work of redemption, and the glorious way of salvation by Him. An inward, sweet sense of these things, at times, came into my heart; and my soul was led away in pleasant views and contemplations of them. And my mind was greatly engaged to spend my time in reading and meditating on Christ, on the beauty and excellency of His person, and the lovely way of salvation by free grace in Him. I found no books so delightful to me, as those that treated of these subjects. Those words, Canticles 2 : 1, used to be abundantly with me, *I am the Rose of Sharon, and the lily of the valleys.*¹⁰ The words seemed to me sweetly to represent the loveliness and beauty of Jesus Christ. The whole book of Canticles used to be pleasant to me, and I used to be much in reading it, about that time; and found, from time to time, an inward sweetness, that would carry me away, in my contemplations. This I know not how to express otherwise, than by a calm, sweet abstraction of soul from all the concerns of this world; and sometimes a kind of vision, or fixed ideas and imaginations, of being alone in the mountains, or some solitary wilderness, far from all mankind, sweetly conversing with Christ, and wrapped and swallowed up in God. The sense I had of divine things would often of a sudden kindle up, as it were, a sweet burning in my heart; an ardor of soul, that I know not how to express.

Not long after I first began to experience these things, I gave an

account to my father of some things that had passed in my mind. I was pretty much affected by the discourse we had together; and when the discourse was ended, I walked abroad alone, in a solitary place in my father's pasture, for contemplation. And as I was walking there, and looking up on the sky and clouds, there came into my mind so sweet a sense of the glorious *majesty* and *grace* of God, that I know not how to express. I seemed to see them both in a sweet conjunction; majesty and meekness joined together; it was a sweet and gentle, and holy majesty; and also a majestic meekness; an awful sweetness; a high, and great, and holy gentleness.

After this my sense of divine things gradually increased, and became more and more lively, and had more of that inward sweetness. The appearance of every thing was altered; there seemed to be, as it were, a calm, sweet cast, or appearance of divine glory, in almost everything. God's excellency, His wisdom, His purity and love, seemed to appear in every thing; in the sun, and moon, and stars; in the clouds and blue sky; in the grass, flowers, trees; in the water, and all nature; which used greatly to fix my mind. I often used to sit and view the moon for a long time; and in the day spent much time in viewing the clouds and sky, to behold the sweet glory of God in these things; in the meantime, singing forth, with a low voice, my contemplations of the Creator and Redeemer. And scarce anything, among all the works of nature, was so sweet to me as thunder and lightning; formerly, nothing had been so terrible to me. Before, I used to be uncommonly terrified with thunder, and to be struck with terror when I saw a thunder storm rising; but now, on the contrary, it rejoiced me. I felt God, so to speak, at the first appearance of a thunder storm; and used to take the opportunity, at such times, to fix myself in order to view the clouds, and see the lightnings play, and hear the majestic and awful voice of God's thunder, which oftentimes was exceedingly entertaining, leading me to sweet contemplations of my great and glorious God. While thus engaged, it always seemed natural to me to sing, or chant forth my meditations; or, to speak my thoughts in soliloquies with a singing voice. ¹¹

I felt then great satisfaction, as to my good state; but that did not content me. I had vehement longings of soul after God and Christ, and after more holiness, wherewith my heart seemed to be full, and ready to break; which often brought to my mind the words of the Psalmist, Psalms 119 : 20; *My soul breaketh for the longing that it hath.*¹² I often felt a mourning and lamenting in my heart, that I had not turned to God sooner, that I might have had more time to grow in grace. My mind was greatly fixed on divine things; almost perpetually in the contemplation of them. I spent most of my time in thinking of divine things, year after year; often walking alone in the woods, and solitary places, for meditation, soliloquy, and prayer, and converse with God; and it was always my manner, at such times, to sing forth my contemplations. I was almost constantly in ejaculatory prayer, wherever I was. Prayer seemed to be natural to me, as the breath by which the inward burnings of my heart had vent. The delights which I now felt in the things of religion, were of an exceeding different kind from those before mentioned, that I had when a boy; and what I then had no more notion of, than one born blind has of pleasant and beautiful colors. They were of a more inward, pure, soul-animating and refreshing nature. Those former delights never reached the heart; and did not arise from any sight of the divine excellency of the things of God; or any taste of the soul-satisfying and life-giving good there is in them.

My sense of divine things seemed gradually to increase, until I went to preach at New York,¹³ which was about a year and a half after they began;¹⁴ and while I was there, I felt them,¹⁵ very sensibly, in a higher degree than I had done before. My longings after God and holiness were much increased. Pure and humble, holy and heavenly Christianity appeared exceedingly amiable to me. I felt a burning desire to be in everything a complete Christian; and conformed to the blessed image of Christ; and that I might live, in all things, according to the pure, sweet and blessed rules of the gospel. I had an eager thirsting after progress in these things; which put me upon pursuing and pressing after them. It was my continual strife day and night, and constant inquiry,

how I should be more holy, and live more holily, and more becoming a child of God, and a disciple of Christ. I now sought an increase of grace and holiness, and a holy life with much more earnestness, than ever I sought grace before I had it. I used to be continually examining myself, and studying and contriving for likely ways and means, how I should live holily, with far greater diligence and earnestness, than ever I pursued anything in my life; but yet with too great a dependence on my own strength; which afterwards proved a great damage to me. My experience had not then taught me, as it has done since, my extreme feebleness and impotence, every manner of way; and the bottomless depths of secret corruption and deceit there was in my heart. However, I went on with my eager pursuit after more holiness, and conformity to Christ.

The heaven I desired was a heaven of holiness; to be with God, and to spend my eternity in divine love, and holy communion with Christ. My mind was very much taken up with contemplations on heaven, and the enjoyments there; and living there in perfect holiness, humility, and love; and it used at that time to appear a great part of the happiness of heaven, that there the saints could express their love to Christ. It appeared to me a great clog and burden, that what I felt within, I could not express as I desired. The inward ardor of my soul seemed to be hindered and pent up, and could not freely flame out as it would. I used often to think, how in heaven this principle should freely and fully vent and express itself. Heaven appeared exceedingly delightful, as a world of love; and that all happiness consisted in living in pure, humble, heavenly, divine love.

I remember the thoughts I used then to have of holiness; and said sometimes to myself, "I do certainly know that I love holiness, such as the gospel prescribes." It appeared to me, that there was nothing in it but what was ravishingly lovely; the highest beauty and amiableness—a divine beauty; far purer than anything here upon earth; and that everything else was like mire and defilement, in comparison of it.

Holiness, as I then wrote down some of my contemplations on it, appeared to me to be of a sweet, pleasant, charming, serene, calm na-

ture; which brought an inexpressible purity, brightness, peacefulness and ravishment to the soul. In other words, that¹⁶ it made the soul like a field or garden of God, with all manner of pleasant flowers; all pleasant, delightful, and undisturbed; enjoying a sweet calm, and the gentle vivifying beams of the sun. The soul of a true Christian, as I then wrote my meditations, appeared like such a little white flower as we see in the spring of the year; low and humble on the ground, opening its bosom to receive the pleasant beams of the sun's glory; rejoicing as it were in a calm rapture; diffusing around a sweet fragrancy; standing peacefully and lovingly, in the midst of other flowers round about; all in like manner opening their bosoms, to drink in the light of the sun. There was no part of creature holiness, that I had so great a sense of its loveliness, as humility, brokenness of heart, and poverty of spirit; and there was nothing that I so earnestly longed for. My heart panted after this, to lie low before God, as in the dust; that I might be nothing, and that God might be ALL, that I might become as a little child.¹⁷

While at New York, I was sometimes much affected with reflections on my past life, considering how late it was before I began to be truly religious; and how wickedly I had lived till then; and once so as to weep abundantly, and for a considerable time together.

On January 12, 1723, I made a solemn dedication of myself to God, and wrote it down; giving up myself and all that I had to God; to be for the future, in no respect my own; to act as one that had no right to himself in any respect. And solemnly vowed to take God for my whole portion and felicity; looking on nothing else as any part of my happiness, nor acting as if it were; and His law for the constant rule of my obedience; engaging to fight with all my might, against the world, the flesh, and the devil,¹⁸ to the end of my life. But I have reason to be infinitely humbled, when I consider how much I have failed of answering my obligation.

I had then abundance of sweet religious conversation in the family where I lived, with Mr. John Smith and his pious mother. My heart was knit in affection to those in whom were appearances of true piety; and