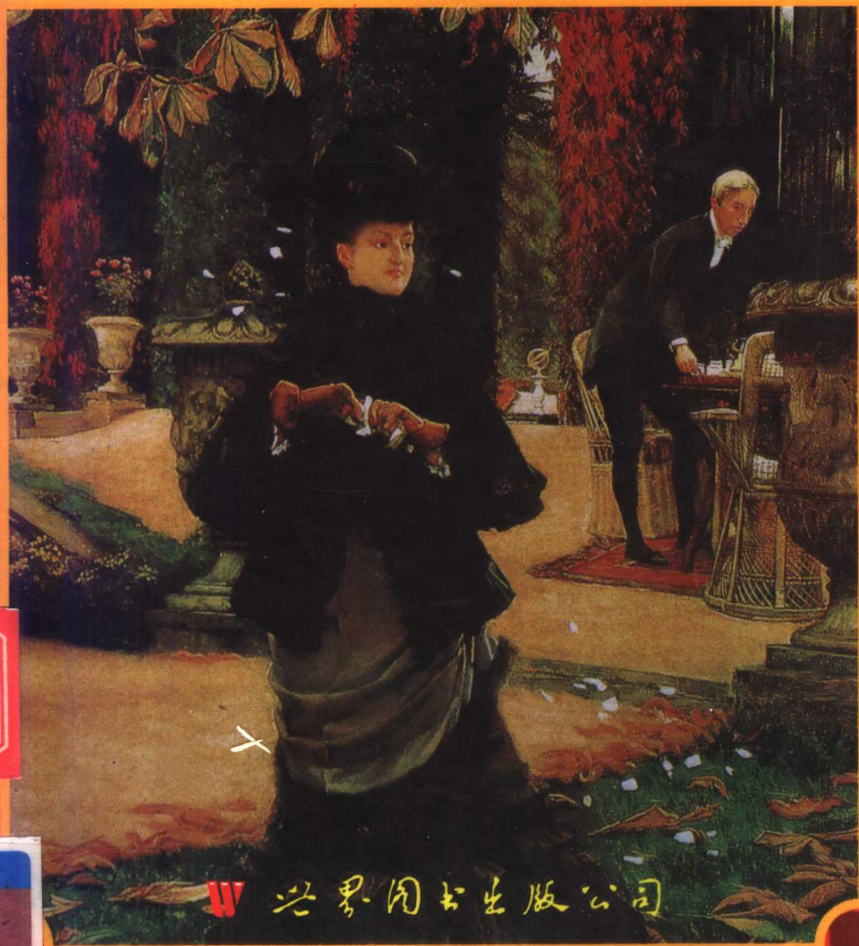


世·界·文·学·经·典·名·著·文·库

John Galsworthy

THE FORSYTE SAGA(2)

福尔赛世家(二)



世界图书出版公司

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福尔赛世家(2)

孙宏 赵晓玲 评注

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IN CHANCERY

[英] John Galsworthy

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作者简介

约翰·高尔斯华绥(John Galsworthy, 1867—1933),英国小说家、戏剧家,是20世纪最杰出的现实主义作家之一。他于1867年8月14日出生在英格兰东南部萨里郡的金斯敦山一个富裕的资产阶级家庭,父亲是伦敦的律师。他曾就学于哈罗中学,后入牛津大学攻读法律,1890年获得律师营业执照,但不久即放弃律师工作而从事文学创作。

高尔斯华绥早年曾游历世界各地,远至澳大利亚。有一次他乘一艘英国商船渡海,在旅途中结识了特奥多·约瑟夫·康拉德·科尔泽尼奥夫斯基;这位波兰籍船长鼓励他不懈地努力,完成自己的第一部作品。这位船长日后成为英国小说家,以约瑟夫·康拉德(Joseph Conrad, 1857—1924)这一笔名享誉文坛。

高尔斯华绥堂兄的妻子因婚姻不幸福而感到苦恼,渐渐和高尔斯华绥情投意合,数年后她与前夫离婚,并于1905年和高尔斯华绥结婚。这一段经历曲折跌宕,日后反映在由《有产者》(*The Man of Property*)等小说组成的三部曲《福尔赛世家》中。

高尔斯华绥于1897年发表处女作《天涯海角》(*From the Four Winds*),最初使用的是笔名约翰·辛约翰(John Sinjohn)。他的早期作品多受俄国作家屠格涅夫的影响。1904年他发表长篇小说《岛国的法利赛人》(*The Island Pharisees*)时才开始使用本名,并引起读者的关注。又经过数年的探索与实践,他于1906年完成了长篇小说《有产者》,赢得了英国一流作家的声誉。高尔斯华绥是一位名符其实的多产作家,在20余年的创作生涯中,他几乎每年都完成一部小说和一个剧本。

高尔斯华绥的小说主要描写英国上层资产阶级的生活。他

的戏剧虽然也常常以这一社会阶层为主题,但更多地涉及在经济地位和社会生活上饱受压迫的人们,对他们充满同情,为他们申张社会正义。虽然高尔斯华绥试图在富人和穷人、有权有势的上层社会和任人摆布的普通百姓之间寻求某种平衡,但他的思想感情总是倾向于受压迫者。

高尔斯华绥小说的代表作是一个连续性长篇小说系列《福尔赛家史》(*The Forsyte Chronicles*),其中包括三组三部曲。第一个三部曲是《福尔赛世家》(*The Forsyte Saga*, 1922),由《有产者》、《进退维谷》(*In Chancery*, 1920)和《出租》(*To Let*, 1921)组成;第二个三部曲是《现代喜剧》(*A Modern Comedy*, 1929)由《白猿》(*The White Monkey*, 1924)、《银匙》(*The Silver Spoon*, 1926)和《天鹅曲》(*Swan Song*, 1928)组成;第三个三部曲是《尾声》(*End of the Chapter*, 1934),在高尔斯华绥去世以后出版,由《女侍》(*Maid in Waiting*, 1931)、《开花的原野》(*Flowering Wilderness*, 1932)和《大河彼岸》(*Over the River*, 1933)组成。这一系列小说规模恢弘,它们以19世纪后期和20世纪初期的英国社会为背景,集中描写了福尔赛家族几代人的喜怒哀乐和这个典型的英国资产阶级家族的盛衰荣辱,通过他们在金钱与爱情、婚姻与家庭等各个方面错综复杂的利害关系和层出不穷的感情纠葛,揭露了他们的道德观念和思想意识,说明资产阶级聚敛物质财富的本能和人性以及人的价值是格格不入的。

除了包括《福尔赛世家》在内的十来部连续性家史小说,高尔斯华绥还著有长篇小说《庄园》(*The Country House*, 1907)、《友爱》(*The Patrician*, 1911)、《弗里兰一家》(*The Freelanders*, 1911)和《黑色的花》(*The Dark Flower*, 1913),以及短篇小说集《大篷车》(*Caravan*, 1925)。

高尔斯华绥在戏剧创作方面也很有建树,曾一度作为与肖伯纳并驾齐驱的剧作家而在戏剧界和文学界备受瞩目。他受易

卜生的影响较大,剧作以社会问题剧为主,有《银匣》(*The Silver Box*, 1906)、《斗争》(*Strife*, 1909)、《正义》(*Justice*, 1910)、《鸽子》(*The Pigeon*, 1912)、《皮肤游戏》(*The Skin Game*, 1920)和《屋顶》(*The Roof*, 1929)等。

1932年瑞典文学院授予高尔斯华绥诺贝尔文学奖,以表彰“其描述的卓越艺术——这种艺术在《福尔赛世家》中达到高峰”。高尔斯华绥1933年逝世后,他的文学声誉久盛不衰。1969年《福尔赛世家》三部曲被改编成电视连续剧,在BBC播出,其制作规模之大,受欢迎的程度之高在电视节目中堪称世界之最。这套电视剧在每星期日晚间播出,连续播出26周,当时连牧师都不得不把教会做礼拜的时间重新调整,以免教徒们错过这个节目,电视连续剧《福尔赛世家》的收看率之高由此可见一斑。嗣后,这套节目在世界各地播出时,其轰动效应毫不亚于在国内播出时,使人们对这套家史小说三部曲的热情倍增,出版社又把《福尔赛世家》原著重印了数次,以飨读者;有关《福尔赛世家》的论文和论著也连篇累牍地发表了。

内容简介

高尔斯华绥的《福尔赛世家》(1922)三部曲由《有产者》、《进退维谷》和《出租》组成。这三部长篇小说以19世纪后期和20世纪初期的英国社会为背景,描写出福尔赛家族几代人的生活,反映了英国资产阶级的盛衰史。《进退维谷》系《福尔赛世家》的第二部。这部小说的情节与三部曲的第一部《有产者》之间,时隔12年。索姆斯与艾琳分道扬镳之后,潜心于经商赚钱之道,如今已届不惑之年。他对于和艾琳破镜重圆已经不抱奢望,因此准备重娶,以便生下儿子继承家业,于是他开始追求一个法国寡妇的女儿安内特·拉莫特。与此同时,他妹妹威妮弗雷德的家里骤生婚变。她的丈夫蒙塔古·达蒂偷走她的珠宝首饰,和一个西班牙舞女私奔,逃往南美洲去了。

为了办理离婚手续以便和安内特结婚,索姆斯去拜访乔里恩。此时乔里恩的爱妻已故,和儿女们在罗宾山居住,相依为命。索姆斯托乔里恩向艾琳转达离婚的要求。艾琳欣然同意解除婚姻。但是,按英国法律规定,离婚的条件是夫妻一方确有通奸或婚外恋等行为。为此索姆斯亲自上门去见艾琳,要求她主动承担法律责任。索姆斯一见艾琳容颜依旧,顿时旧情复萌,转而要求与艾琳重归于好,但艾琳断然拒绝。

老乔里在遗嘱里留给艾琳一笔财产,并指定小乔里恩为这笔财产的托管人。艾琳为了躲避索姆斯的纠缠而请求小乔里恩给予保护,她先是住到罗宾山,然后又远走巴黎。乔里恩对堂弟这样出尔反尔极为反感。他对艾琳渐渐由怜而生爱,便悄悄地赴巴黎,和艾琳一起度过了一段美好的时光。但索姆斯对此十分恼火,于是雇了一名私人侦探去巴黎对他们两人进行监视,但并未获得任何实质性的证据。此时乔里恩获悉儿子乔里已报

名参军，即将赴布尔战争的前线，他只好告别艾琳，赶回家里。索姆斯立即来访，盘问他与艾琳的关系，却徒劳无益。在此期间，乔里恩的女儿霍丽与她的表兄瓦尔·达蒂开始恋爱。瓦尔向她求婚时被她弟弟乔里偶然听到，于是乔里向他提出挑战，问瓦尔敢不敢和他一起上前线。瓦尔接受挑战，毅然参军。后来琼决定作为一名红十字会的护士赴前线护理伤员，霍丽也和她一同去了南非。在战地医院。霍丽与负伤的瓦尔邂逅。她弟弟乔里却因患伤寒医治无效而死在非洲前线。霍丽与瓦尔早已心相印，终于喜结良缘，不过双方的家里对这门婚事却都有异议。

瓦尔的父亲蒙塔古·达蒂当年私奔后一直杳无音信，这时却突然出现了。为了避免一次丑闻，威妮弗雷德决定接纳他。与此同时，索姆斯又赴巴黎纠缠隐匿在那里的艾琳。艾琳害怕他再行无礼，悄悄返回英国。进退维谷的乔里恩和艾琳都已饱经忧患，他们之间的感情渐臻成熟，便毅然决定结合在一起。索姆斯气急败坏，他向法庭起诉，企图败坏这对恋人的名誉，却徒劳无功。乔里恩和艾琳决定一起出国。

索姆斯终于办妥离婚手续，娶了美貌的安内特。时隔不久，两家的后代相继诞生了，艾琳生了一个儿子乔恩，安内特也为丈夫生下了一个女儿芙蕾。由于难产，安内特九死一生。是保母亲还是保孩子，索姆斯不得不在这二者之间作出艰难的抉择。他一直渴望有一个继承人能替他传宗接代，因此最后决定要保孩子。所幸的是母子都平安地活了下来。小乔恩在父母的关怀爱护之下长大了。芙蕾却由于父亲的娇惯而长成一个十分任性的女孩子。

FORSYTE FAMILY TREE

b. 1741. JOLYON FORSYTE (Farmer, of Hays, Dencombe, Dorset), d. 1812.
m. Julia Hayter, 1768.

b. 1770, Jolyon (Builder), d. 1850.
"Superior Dossent"
m. 1798, Ann Pierce, daughter of Country Solicitor.

Roger.
(Merchant Service.)

Julia.
m. Nightingale.

Nicholas.
(Mayor of Boepoort)

Edgar.
(In Jute.)

b. 1799, Ann, d. 1886.
"Aunt Ann."

(1) (2) (3) (4) *

b. 1811, Swithin, d. 1891.
(Estate and Land Agent. "Four-hand Forsyte." Hyde Park Mansions.

b. 1811, James, d. 1901.
(Solicitor. Founder of firm "Forsyte, Bunsard and Forsyte.")

b. 1852, Emily Golding, b. 1831.
"Emily." (d. 1910.

b. 1806, Jolyon, d. 1892.
"Old Jolyon."
(Tea Merchant, "Forsyte and Treffry," Chairman of Companies, Stanhope Gate.
m. 1846, Edith Moor, d. 1874, daughter of Barrister.

b. 1799, Ann, d. 1886.
"Aunt Ann."

b. 1847, Jolyon, d. 1920.
"Young Jolyon."
(Underwriter and Artist.) St. John's Wood, and Robin Hill.

m. 1868 (1), Frances Crismon.
d. 1880. Daughter of Colonel.

m. 1880 (2), Helene Hilmer, d. 1894. (Austro-English.)

b. 1869, June.
(Engaged to Philip Bosinney, Never married.)

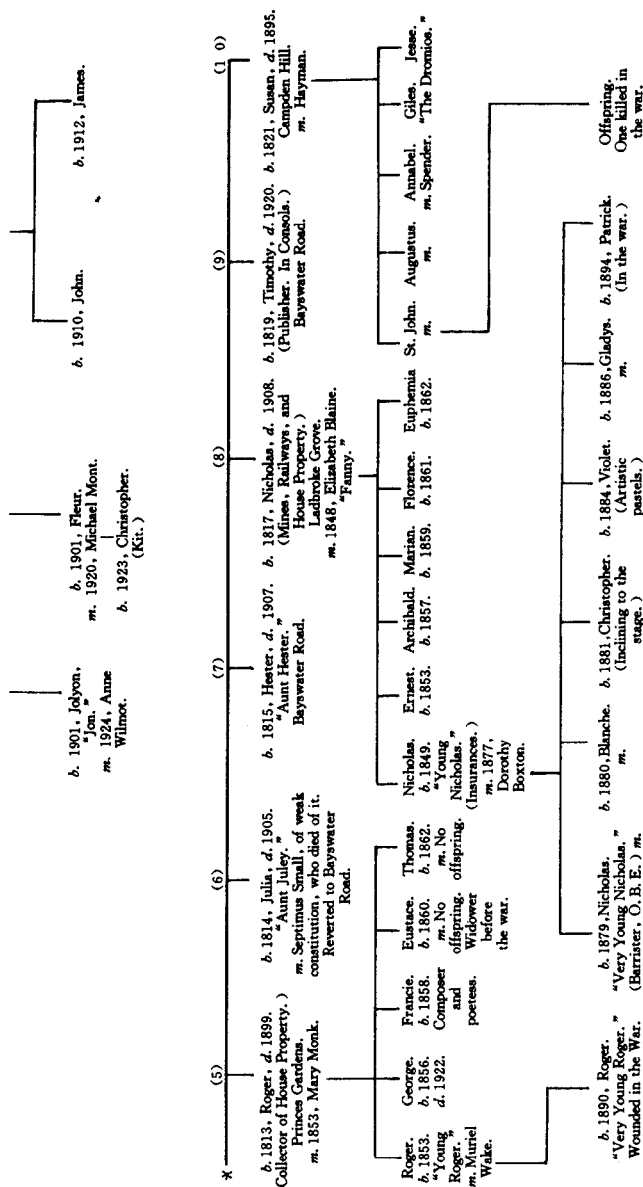
b. 1879, Jolly, d. in Transvaal, 1900.
m. 1881, Holly, d. 1881. Dattie.

m. 1901 (3), Irene, daughter of Professor Heron and divorced wife of Soames Forsyte.
b. 1883 (1), Irene, daughter of Professor Heron, b. 1863, divorced 1900.

b. 1855, Soames, d. 1926.
(Solicitor and Connoisseur.) Montpelier Square and Maplehurst.
m. 1901 (2), Annette, b. 1880, daughter of Mme. Lamotte.
Green Street.

Winifred. b. 1858, m. 1879, Montague Dattie.
"Man of the world."
Green Street.

b. 1880, Val, b. 1882, Imogen.
m. 1900, Holly m. 1906, Jack (daughter of Cardigan. Young Jolyon.)
Maud. b. 1886. (Almon's Colonel.)



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PART ONE

Chapter 1

AT TIMOTHY'S

THE possessive instinct never stands still. Through florescence and feud, frosts and fires, it followed the laws of progression even in the Forsyte family which had believed it fixed for ever. Nor can it be dissociated from environment any more than the quality of potato from the soil.

The historian of the English 'eighties and nineties will, in his good time, depict the somewhat rapid progression from self-contented and contained provincialism to still more self-contented if less contained imperialism—in other words, the "possessive" instinct of the nation on the move. And so, as if in conformity, was it with the Forsyte family. They were spreading not merely on the surface, but within.

When, in 1895, Susan Hayman, the married Forsyte sister, followed her husband at the ludicrously low age of seventy-four, and was cremated, it made strangely little stir among the six old Forsytes left. For this apathy there were three causes. First; the almost surreptitious burial of old Jolyon in 1892 down at Robin Hill—first of the Forsytes to desert the family grave at Highgate. That burial, coming a year after Swithin's entirely proper funeral, had occasioned a great deal of talk on Forsyte 'Change, the abode of Timothy Forsyte on the Bayswater Road, London, which still collected and radiated family gossip. Opinions ranged from the lamentation of Aunt Juley to the outspoken assertion of Francie that it was a "jolly good thing to stop all that stuffy Highgate business". Uncle Jolyon in his later years—indeed, ever since the strange and lamentable affair between his granddaughter June's lover, young Bosinney, and Irene, his nephew Soames Forsyte's wife—had noticeably rapped the family's knuckles; and that way of his own which he had always taken had begun to seem to them a little wayward. The philosophic vein in him, of course, had always been too liable to crop out of the strata of pure Forsyteism, so they were in a way prepared for his interment in a strange spot. But the whole thing was an odd business, and when the contents of his

will 'became current coin on Forstye 'Change, a shiver had gone round the clan. Out of his estate (£145,304 gross, with liabilities £35 7s. 4d.) he had actually left fifteen thousand pounds to "whomever do you think, my dear? To Irene!" that runaway wife of his nephew Soames; Irene, a woman who had almost disgraced the family, and—still more amazing—was to him no blood relation. Not out and out, of course; only a life interest—only the income from it! Still there it was; and old Jolyon's claim to be the perfect Forsyte was ended once for all. That, then, was the first reason why the burial of Susan Hayman—at 'Woking—made little stir.

The second reason was altogether more expansive and imperial. Besides the house on Campden Hill, Susan had a place (left her by Hayman when he died) just over the border in 'Hants, where the Hayman boys had learned to be such good 'shots and riders, as it was believed, which was of course nice for them and creditable to everybody; and the face of owning something really countrified seemed somehow to excuse the dispersion of her remains—though what could have put cremation into her head they could not think! The usual invitations, however, had been issued, and Soames had gone down and young Nicholas, and the will had been quite satisfactory so far as it went, for she had only had a life interest; and everything had gone quite smoothly to the children in equal shares.

The third reason why Susan's burial made little stir was the most expansive of all. It was summed up daringly by Euphemia, the pale, the thin: "Well, *I* think people have a right to their own bodies, even when they're dead." Coming from a daughter of Nicholas, 'a Liberal of the old school and most tyrannical, it was a startling remark—showing in a flash what a lot of water had run under bridges since the death of Aunt Ann in '88, just when the proprietorship of Soames over his wife's body was acquiring the uncertainty which had led to such disaster. Euphemia, of course, spoke like a child, and had no experience; for though well over thirty by now, her name was still Forsyte. But, making all allowances, her remark did undoubtedly show expansion of the principle of liberty, decentralization and shift in the central point of possession from others to oneself. When Nicholas heard his daughter's remark from Aunt Hester he had rapped out: "Wives and daughters! There's no end to their liberty in these days. I knew that 'Jackson' case would lead to things—lugging in 'Habeas Corpus like that!" He had, of course, never really forgiven 'the Married Woman's Property Act, which would so have interfered

with him if he had not mercifully married before it was passed. But, in truth, there was no denying the revolt among the younger Forsytes against being owned by others; that, as it were, Colonial disposition to own oneself, which is the paradoxical forerunner of Imperialism, was making progress all the time. They were all now married, except George, confirmed to the Turf and the Iseum Club; Francie, pursuing her musical career in a studio off the King's Road, Chelsea, and still taking "lovers" to dances; Euphemia, living at home and complaining of Nicholas; and those two Dromios, Giles and Jesse Hayman. Of the third generation there were not very many—young Jolyon had three, Winifred Dartie four, young Nicholas six already, young Roger had one, Marian Tweetyman one; St John Hayman two. But the rest of the sixteen married—Soames, Rachel, and Cicely of James's family; Eustace and Thomas of Roger's; Ernest, Archibald, and Florence of Nicholas's; Augustus and Annabel Spender of the Haymans—were going down the years unreproduced.

Thus, of the ten old Forsytes twenty-one young Forsytes had been born; but of the twenty-one young Forsytes there were as yet only seventeen descendants; and it already seemed likely that there would be more than a further unconsidered trifle or so. A student of statistics must have noticed that the birth rate had varied in accordance with the rate of interest for your money. Grandfather "Superior Dosset" Forsyte in the early nineteenth century had been getting ten per cent for his, hence ten children. Those ten, leaving out the four who had not married, and Juley, whose husband Septimus Small had, of course, died almost at once, had averaged from four to five per cent of theirs, and produced accordingly. The twenty-one whom they produced were now getting barely three per cent in the "Consols to which their fathers had mostly tied the Settlements they made to avoid death duties, and the six of them who had been reproduced had seventeen children, or just the proper two and five-sixths per stem.

There were other reasons, too, for this mild reproduction. A distrust of their earning powers, natural where a sufficiency is guaranteed together with the knowledge that their fathers did not die, kept them cautious. If one had children and not much income, the standard of taste and comfort must of necessity go down; what was enough for two was not enough for four, and so on—it would be better to wait and see what Father did. Besides, it was nice to be able to take holidays unhampered. Sooner in fact than own children, they preferred to concentrate on the ownership of themselves, conforming