



英语语言文学 经典阅读教程

上

主编 刁克利

ENGLISH

中国人民大学“十三五”规划教材

英语语言文学经典 阅读教程

上

主编 刁克利

编者（按姓名首字母顺序排列）：

代显梅 刁克利 李 平 史凤晓

王 萍 谢江南 张雅萍

中国人民大学出版社

· 北京 ·

图书在版编目（CIP）数据

英语语言文学经典阅读教程. 上 / 刁克利主编. —北京：中国人民大学出版社，2019.2
中国人民大学“十三五”规划教材
ISBN 978-7-300-26602-2

I . ① 英… II . ① 刁… III . ① 英语－阅读教学－高等学校－教材 IV . ① H319.37

中国版本图书馆 CIP 数据核字（2018）第 301640 号

中国人民大学“十三五”规划教材

英语语言文学经典阅读教程（上）

主编 刁克利

编者（按姓名首字母顺序排列）：

代显梅 刁克利 李 平 史风晓

王 萍 谢江南 张雅萍

Yingyu Yuyan Wenxue Jingdian Yuedu Jiaocheng (Shang)

出版发行 中国人民大学出版社

社 址 北京中关村大街 31 号

邮政编码 100080

电 话 010-62511242（总编室）

010-62511770（质管部）

010-82501766（邮购部）

010-62514148（门市部）

010-62515195（发行公司）

010-62515275（盗版举报）

网 址 <http://www.crup.com.cn>

<http://www.ttrnet.com>（人大教研网）

经 销 新华书店

印 刷 北京昌联印刷有限公司

规 格 185 mm × 260 mm 16 开本

版 次 2019 年 2 月第 1 版

印 张 17.25

印 次 2019 年 2 月第 1 次印刷

字 数 389 000

定 价 69.00 元（上下册）

版权所有

侵权必究

印装差错

负责调换

前言

《英语语言文学经典阅读教程》(上、下)是中国人民大学英语专业以培养人文学科学生创新能力为目标的教学改革系列成果之一。为了培养既有丰厚的人文社会科学知识,又有扎实的英语语言文学基础知识和较强的英语语言实践能力的创新型、复合型高级拔尖人才,中国人民大学英语系对以单纯语言知识学习和简单的语言技能操练为主的精读、泛读、语法等传统课程进行大胆的改革,将其改为人文社会科学知识与英语语言文学基础知识研读相结合、语言基础知识学习与言语技能训练相结合的课堂教学模式。

为建构这样的课堂教学模式,首先必须建设与之配套的教材。《英语语言文学经典阅读教程》(上、下)的语言材料全部选自英语语言学、文学经典作品,有丰富的思想性、艺术性、科学性。本书上册的语言材料选自1900年之前的英语文学作品,不同文类的材料按不同时期交叉出现在整部教科书中;本书下册的语言材料选自现代主义和后现代主义时期英语语言学 and 文学作品。学生在对语言学、文学经典作品的讨论中,既能学到深刻、广博的人文社会科学知识,又能学到语言学和文学的基础知识,同时在人文知识课堂讨论中进行言语实践技能训练。本教材的创新在于,无论从内容安排来看,还是从语言材料选用及环节设计看,它都与同类传统教材有很大不同,对于持续提升作为人文学科英语专业学生的知识水平、创新能力等,具有积极的建设性作用。同时,本教材将为本科高年级阶段文学、文化、语言、翻译等方向的基础理论学习打下扎实的基础。

本教材编写计划如下:

每课的课文均为英美文学和英语语言学原著。与之配套的是文学理论基础知识、文学批评方法、作家研究、作品分析、与课文文体相对应的写作指导等。每课练习包括词汇、阅读、翻译、写作等部分。每课书的各环节设计完全服务于启发式、讨论式、参与式、探究式课堂教学模式。

本教材包括上册和下册,各用于一个学期。每册书由14课构成,每一课的阅读材料有4 000~5 000个英语单词,词汇量大,句型和表达方式丰富多彩,篇幅较长,知识信息量大,留给教师很大的发挥空间,教师可以突出重点、有所选择地讲授。编写分工如下:

上册主编：刁克利。编写组成员（以姓氏拼音首字母为序）：代显梅（Lesson 11, 12）；刁克利（Lesson 3, 13）；李平（Lesson 6, 7）；史凤晓（Lesson 4, 5）；王萍（Lesson 8, 10）；谢江南（Lesson 1, 2）；张雅萍（Lesson 9, 14）。

下册主编：陈世丹。编写组成员（以姓氏拼音首字母为序）：蔡芳钿（Lesson 18, 19）；陈世丹（Lesson 22, 23, 24）；郭庆民（Lesson 16）；庞建荣（Lesson 17）；屈晓丽（Lesson 15, 20, 21）；王小会（Lesson 27, 28）；杨敏（Lesson 26）；张凌（Lesson 25）。

本书配有参考答案，可扫描封底二维码后搜索本书，下载相关资源，也可登录中国人民大学出版社主页 <http://www.crup.com.cn>，搜索本书后下载相关资源，或与 010-62513265，010-62515580，chengzsh@crup.com.cn，jialk@crup.com.cn，jufa@crup.com.cn 联系索取相关教学资源。

敬请使用本教材的同行教师们对本教材的进一步提高提出宝贵建议。衷心致谢！

编 者

2018 年 12 月

Contents

Lesson One	<i>Essays</i>	001
Lesson Two	<i>The Preface to Shakespeare</i>	015
Lesson Three	<i>Pride and Prejudice</i>	032
Lesson Four	<i>A Defence of Poetry</i>	049
Lesson Five	<i>The Hero As Poet. Dante; Shakespeare</i>	070
Lesson Six	<i>Sesame and Lilies</i>	085
Lesson Seven	<i>The Mayor of Casterbridge</i>	103
Lesson Eight	<i>The Autobiography of Benjamin Franklin</i>	122
Lesson Nine	<i>The American Scholar</i>	140
Lesson Ten	<i>Walden</i>	166
Lesson Eleven	<i>The Snow Image</i>	185
Lesson Twelve	<i>The Real Thing</i>	205
Lesson Thirteen	<i>The Adventures of Huckleberry Finn</i>	235
Lesson Fourteen	<i>O Henry's Short Stories</i>	251

Lesson One

Essays

Questions for Preparation:

1. What is truth?
2. Does a mixture of a lie have any benefits?

Section A

Of Truth

by Francis Bacon

What is truth? said jesting Pilate, and would not stay for an answer. Certainly there be, that delight in giddiness, and count it a bondage to fix a belief; affecting free-will in thinking, as well as in acting. And though the sects of philosophers of that kind be gone, yet there remain certain discoursing wits, which are of the same veins, though there be not so much blood in them, as was in those of the ancients. But it is not only the difficulty and labor, which men take in finding out of truth, nor again, that when it is found, it imposeth upon men's thoughts, that doth bring lies in favor; but a natural though corrupt love, of the lie itself. One of the later school of the Grecians, examineth the matter, and is at a stand, to think what should be in it, that men should love lies; where neither they make for pleasure, as with poets, nor for advantage, as with the merchant; but for the lie's sake. But I cannot tell; this same truth, is a naked, and open day-light, that doth not show the masks, and mummeries, and triumphs, of the world, half so stately and daintily as candle-lights. Truth may perhaps come to the price of a pearl, that showeth best by day; but it will

not rise to the price of a diamond, or carbuncle, that showeth best in varied lights. A mixture of a lie doth ever add pleasure. Doth any man doubt, that if there were taken out of men's minds, vain opinions, flattering hopes, false valuations, imaginations as one would, and the like, but it would leave the minds, of a number of men, poor shrunken things, full of melancholy and indisposition, and unpleasing to themselves?

One of the fathers, in great severity, called poesy vinum doemonum, because it filleth the imagination; and yet, it is but with the shadow of a lie. But it is not the lie that passeth through the mind, but the lie that sinketh in, and setteth in it, that doth the hurt; such as we spake of before. But, howsoever these things are thus in men's depraved judgments, and affections, yet truth, which only doth judge itself, teacheth that the inquiry of truth, which is the love-making, or wooing of it, the knowledge of truth, which is the presence of it, and the belief of truth, which is the enjoying of it, is the sovereign good of human nature. The first creature of God, in the works of the days, was the light of the sense; the last, was the light of reason; and his sabbath work ever since, is the illumination of his Spirit. First he breathed light, upon the face of the matter or chaos; then he breathed light, into the face of man; and still he breatheth and inspireth light, into the face of his chosen. The poet, that beautified the sect, that was otherwise inferior to the rest, saith yet excellently well: It is a pleasure, to stand upon the shore, and to see ships tossed upon the sea; a pleasure, to stand in the window of a castle, and to see a battle, and the adventures thereof below: but no pleasure is comparable to the standing upon the vantage ground of truth (a hill not to be commanded, and where the air is always clear and serene), and to see the errors, and wanderings, and mists, and tempests, in the vale below; so always that this prospect be with pity, and not with swelling, or pride. Certainly, it is heaven upon earth, to have a man's mind move in charity, rest in providence, and turn upon the poles of truth.

To pass from theological, and philosophical truth, to the truth of civil business; it will be acknowledged, even by those that practise it not, that clear, and round dealing, is the honor of man's nature; and that mixture of falsehoods, is like alloy in coin of gold and silver, which may make the metal work the better, but it embaseth it. For these winding, and crooked courses, are the goings of the serpent; which goeth basely upon the belly, and not upon the feet. There is no vice, that doth so cover a man with shame, as to be found false and perfidious. And therefore Montaigne saith prettily, when he inquired the reason, why the word of the lie should be such a disgrace, and such an odious charge? Saith he, if it be well weighed, to say that a man lieth, is as much to say, as that he is brave towards God, and a coward towards men. For a lie faces God, and shrinks from man. Surely the wickedness of falsehood, and breach of faith, cannot possibly be so highly expressed, as in that it shall be the last peal, to call the judgments of God upon the generations of men; it being foretold, that when Christ cometh, he shall not find faith upon the earth.

Questions for Preparation:

1. Does a man of great place have his freedom?
2. What does a man of great place lose?

Section B

Of Great Place

by Francis Bacon

Men in great place are thrice servants: servants of the sovereign or state; servants of fame; and servants of business. So as they have no freedom; neither in their persons, nor in their actions, nor in their times. It is a strange desire, to seek power and to lose liberty: or to seek power over others, and to lose power over a man's self. The rising unto place is laborious; and by pains, men come to greater pains; and it is sometimes base; and by indignities, men come to dignities. The standing is slippery, and the regress is either a downfall, or at least an eclipse, which is a melancholy thing. *Cum non sis qui fueris, non esse cur velis vivere*¹. Nay, retire men cannot when they would, neither will they, when it were reason; but are impatient of privateness, even in age and sickness, which require the shadow; like old townsmen, that will be still sitting at their street door, though thereby they offer age to scorn. Certainly great persons had need to borrow other men's opinions, to think themselves happy; for if they judge by their own feeling, they cannot find it; but if they think with themselves what other men think of them, and that other men would fain be as they are, then they are happy as it were by report; when perhaps they find the contrary within. For they are the first that find their own griefs, though they be the last that find their own faults. Certainly men in great fortunes are strangers to themselves, and while they are in the puzzle of business they have no time to tend their health either of body or mind. *Illi mors gravis incubat, qui notus nimis omnibus, ignotus moritur sibi*.²

In place, there is license to do good and evil; whereof the latter is a curse: for in evil the best condition is not to will; the second not to can. But power to do good is the true and lawful end of aspiring. For good thoughts (though God accept them) yet towards men are little better than good dreams, except they be put in act; and that cannot be without power and place, as the vantage and commanding ground.

Merit and good works is the end of man's motion; and conscience of the same is the accomplishment of man's rest. For if a man can be partaker of God's theatre, he shall likewise be partaker of God's rest. *Et conversus Deus, ut aspiceret opera quae fecerunt manus suae, vidit quod omnia essent bona nimis*,³ and then the Sabbath.

In the discharge of thy place set before thee the best examples; for imitation is a globe

of precepts. And after a time set before thee thine own example; and examine thyself strictly whether thou didst not best at first. Neglect not also the examples of those that have carried themselves ill in the same place; not to set off thyself by taxing their memory, but to direct thyself what to avoid. Reform therefore, without bravery or scandal of former times and persons; but yet set it down to thyself as well to create good precedents as to follow them. Reduce things to the first institution, and observe wherein and how they have degenerate; but yet ask counsel of both times; of the ancient time, what is best; and of the latter time, what is fittest.

Seek to make thy course regular, that men may know beforehand what they may expect; but be not too positive and peremptory; and express thyself well when thou digressest from thy rule. Preserve the right of thy place; but stir not questions of jurisdiction; and rather assume thy right, in silence and *de facto*,⁴ than voice it with claims and challenges. Preserve likewise the rights of inferior places; and think it more honor to direct in chief than to be busy in all. Embrace and invite helps and advices touching the execution of thy place; and do not drive away such as bring thee information, as meddlers; but accept of them in good part.

The vices of authority are chiefly four: delays, corruption, roughness, and facility.

For delays; give easy access; keep times appointed; go through with that which is in hand and interlace not business but of necessity.

For corruption; do not only bind thine own hands or thy servants' hands from taking, but bind the hands of suitors also from offering. For integrity used doth the one; but integrity professed, and with a manifest detestation of bribery, doth the other. And avoid not only the fault, but the suspicion. Whosoever is found variable, and changeth manifestly without manifest cause, giveth suspicion of corruption. Therefore always, when thou changest thine opinion or course, profess it plainly, and declare it, together with the reasons that move thee to change; and do not think to steal it. A servant or a favorite, if he be inward, and no other apparent cause of esteem, is commonly thought, but a by-way to close corruption.

For roughness; it is a needless cause of discontent: severity breedeth fear, but roughness breedeth hate. Even reproofs from authority ought to be grave, and not taunting.

As for facility; it is worse than bribery. For bribes come but now and then; but if importunity or idle respects lead a man, he shall never be without. As Solomon saith, *To respect persons is not good; for such a man will transgress for a piece of bread.*⁵

It is most true that was anciently spoken, *A place sheweth the man*. And it sheweth some to the better, and some to the worse. *Omnium consensu capax imperii, nisi imperasset*,⁶ saith Tacitus of Galba; but of Vespasian he saith, *Solus imperantium, Vespasianus mutatus in melius*,⁷ though the one was meant of sufficiency, the other of manners and affection. It is an assured sign of a worthy and generous spirit, whom honor amends. For honor is, or should be, the place of virtue; and as in nature, things move violently to their place, and calmly in their place, so virtue in ambition is violent, in authority settled and calm. All rising to great place is by a winding star; and if there be factions, it is good to side a man's self, whilst he is in the rising, and to balance

himself when he is placed. Use the memory of thy predecessor, fairly and tenderly; for if thou dost not, it is a debt will sure be paid when thou art gone. If thou have colleagues, respect them, and rather call them, when they look not for it, than exclude them, when they have reason to look to be called. Be not too sensible, or too remembering, of thy place in conversation, and private answers to suitors; but let it rather be said, When he sits in place, he is another man.



Notes

1. *Cum non sis qui fueris, non esse cur velis vivere*: Since you are not what you were, there is no reason why you should wish to live.
2. *Illi mors gravis incubat, qui notus nimis omnibus, ignotus moritur sibi*: Death presses heavily upon him who dies known too well by all, but unknown to himself.
3. *Et conversus Deus, ut aspiceret opera quae fecerunt manus suae, vidit quod omnia essent bona nimis*: And God, turning, looked upon the works which his hands has made and saw that all were very good.
4. *de facto*: as a matter of fact.
5. *To respect persons is not good; for such a man will transgress for a piece of bread*: Here is noted, that a judge were better be a briber than a respecter of persons; for a corrupt judge is offendeth not so slightly as a facile.
6. *Omnium consensu capax imperii, nisi imperasset*: If he had not governed, all would have thought him capable of governing.
7. *Solus imperantium, Vespasianus mutatus in melius*: Vespasian alone as emperor changed for the better.



About the Author

Francis Bacon (1561–1626) was an English philosopher, statesman, and author. He is also known as one of the leading figures in natural philosophy and in the field of scientific methodology in the period of transition from the Renaissance to the early modern era. He published texts in which he speculated on possible conceptions of society, and he pondered questions of ethics (*Essays*) even in his works on natural philosophy (*The Advancement of Learning*).



New Words and Expressions

jesting

[ˈdʒestɪŋ]

adj. 爱开玩笑的; 打趣的; 滑稽的

giddiness	['gɪdɪnɪs]	<i>n.</i> 眩晕; 轻率
bondage	['bɒndɪdʒ]	<i>n.</i> 限制, 束缚; 奴役
sect	[sekt]	<i>n.</i> 派系
Grecian	['griːʃn]	<i>n.</i> 希腊学家; <i>adj.</i> 希腊的; 希腊式的
at a stand		陷入僵局
mummery	['mʌm(ə)ri]	<i>n.</i> 哑剧表演
daintily	['deɪntɪli]	<i>adv.</i> 讲究地; 优美地; 可口地
carbuncle	['kɑːbʌŋk(ə)l]	<i>n.</i> 红宝石
severity	[sɪ'verɪti]	<i>n.</i> 严肃; 严厉; 痛苦; 朴素
poesy	['pəʊɪzi; -si]	<i>n.</i> 诗歌; 韵文
depraved	[dɪ'preɪvd]	<i>adj.</i> 堕落的, 腐化的
sovereign	[sɒvrɪn]	<i>adj.</i> 至高无上的; 有独立主权的; <i>n.</i> 君主
illumination	[ɪˌluːmɪ'neɪʃən]	<i>n.</i> 启示, 启迪; 阐明; 光亮
chaos	['keɪs]	<i>n.</i> 混沌; 混乱
providence	['prɒvɪd(ə)ns]	<i>n.</i> 上帝; 天意
theological	[θiə'lɒdʒɪk(ə)l]	<i>adj.</i> 神学的, 神学上的
alloy	['æloɪ]	<i>n.</i> 合金; (有害的或降低质量的) 掺杂物, 混合物
winding	['waɪndɪŋ]	<i>adj.</i> 弯曲的; 蜿蜒的
crooked	['krʊkɪd]	<i>adj.</i> 弯曲的
perfidious	[pə'fɪdiəs]	<i>adj.</i> 背信弃义的; 不忠的
breach	[bri:tʃ]	<i>n./vt.</i> 违约; 违反
base	[beɪs]	<i>adj.</i> 卑鄙的; 低劣的
regress	[rɪ'ɡres]	<i>n.</i> 回归; 退回
eclipse	[ɪ'klɪps]	<i>n.</i> 日食, 月食; 黯然失色
in the puzzle of		……的谜题; ……的迷惘
whereof	[weər'ɒv]	<i>adv.</i> 关于什么; 关于那事; 以什么的
aspiring	[ə'spaɪərɪŋ]	<i>adj.</i> 有抱负的; 追求……的; 高耸的
Sabbath	['sæbəθ]	<i>n.</i> 安息日
discharge	[dɪs'tʃɑːdʒ]	<i>vt.</i> 解雇; 卸下; 放出; 免除
scandal	['skænd(ə)l]	<i>n.</i> 丑闻; 流言蜚语; 诽谤; 公愤
precedents	['presɪd(ə)nt]	<i>n.</i> 先例; 前例
wherein	[weər'ɪn]	<i>adv.</i> 在其中; 在何处
degenerate	[dɪ'dʒen(ə)rət]	<i>vi.</i> 退化; 堕落
peremptory	[pə'rem(p)t(ə)ri; 'perɪm-]	<i>adj.</i> 强制的; 绝对的; 断然的; 专横的
digress	[daɪ'ɡres]	<i>vi.</i> 离题; 走向岔道
jurisdiction	[ˌdʒʊərɪs'dɪkʃ(ə)n]	<i>n.</i> 司法权, 审判权, 管辖权; 权限, 权力

assume	[ə'sju:m]	vt. 僭取; 篡夺; 夺取; 擅用; 侵占
meddler	['medlə]	n. 干涉者; 爱管闲事的人
corruption	[kə'rʌpʃ(ə)n]	n. 贪污, 腐败; 堕落
facility	[fə'sɪləti]	n. 设施; 设备; 容易; 灵巧
interlace	[ɪntə'leɪs]	vi. 交织; 交错
detestation	[di:te'steɪʃ(ə)n]	n. 嫌恶, 痛恨, 憎恶; 令人厌恶的人
bribery	['braɪbəri]	n. [法] 贿赂; 受贿; 行贿
suspicion	[sə'spɪʃ(ə)n]	n. 怀疑; 嫌疑; 疑心; 一点儿
reproof	[rɪ'pru:f]	n. 责备; 谴责
importunity	[ɪmpə'tju:nəti]	n. 强求; 硬要
amend	[ə'mend]	vi. 改正, 改善; 改过自新
faction	['fækʃ(ə)n]	n. 派别; 内讧
exclude	[ɪk'sklud; ek-]	vt. 排除; 排斥; 拒绝接纳; 逐出

Grammatical Analysis of Difficult Sentences

1. But it is not only the difficulty and labor, which men take in finding out of truth, nor again, that when it is found, it imposeth upon men's thoughts, that doth bring lies in favor; but a natural though corrupt love, of the lie itself.

句法解析: 这是一个由“it is not only... but...”连接的两个并列结构构成的复合句。其中分号前面的部分是由连词“nor”连接的两个并列句。在句子“the difficulty and labor, which men take in finding out of truth”中,“difficulty and labor”是其后关系代词“which”引导的非限定性定语从句中的先行词,在从句中作“take”的宾语。同时,分号前面的部分也是一个由“it is...that...”引导的强调句,突出人们倾向于谎言的原因不仅仅是前面句子中提到的因素,分号后的因素也不可忽略。

参考译文: 不仅仅是因为人们在寻找真理的过程中会遇到艰难险阻,会耗费大量精力,从而喜欢谎言,也不是因为发现真理后,真理将会被强加在人的思想中;还因为人们对谎言本身就有着一种与生俱来却又腐化堕落的痴迷。

2. One of the later school of the Grecians, examineth the matter, and is at a stand, to think what should be in it, that men should love lies; where neither they make for pleasure, as with poets, nor for advantage, as with the merchant; but for the lie's sake.

句法解析: 这个句子由两个分号隔开的三个分句组成。第一个分句的动词是“examineth”和“is”,词组“at a stand”是“陷入僵局”的意思。“to think”后是一个宾语从句。“what should be in it”中的“it”指前面的“the matter”,后面“that”引导的一个同位语从句对其作了进一步解释。第二个分句省略了“what should be in it, that men should love lies”,是一个由关系副词“where”引导的定语从句,可还原为“they do not

love lies to make for pleasure/advantage in it”。第三个分句是第二个分句的并列句，意义上是转折关系，补充完整即“but where they make for the lie's sake”。

参考译文：晚期希腊学学者研究了这个问题，没搞明白人们为何热衷于谎言。人们既不能像诗人一样从谎言中寻求乐趣，也不能像商人一样从中获取利益，那就只能是爱谎言本身了吧。

3. To pass from theological, and philosophical truth, to the truth of civil business; it will be acknowledged, even by those that practise it not, that clear, and round dealing, is the honor of man's nature; and that mixture of falsehoods, is like alloy in coin of gold and silver, which may make the metal work the better, but it embaseth it.

句法解析：这是一个主从复合句，句首是由“to”引导的条件状语从句，第一个分号后面的部分为句子的主句。“it will be acknowledged that ...”中，“it”是形式主语，后面两个“that”引导的从句“clear, and round dealing...man's nature”和“mixture of falsehoods...but it embaseth it”是句子的逻辑主语。第一个“that”前的“even...practise it not”是插入语，由逗号隔开，表示让步。在第三个“that”引导的从句中，“alloy”是其后“which”引导的非限定性定语从句中的先行词，在从句中做主语。

参考译文：若是从神学和哲学上的真理转向世俗生活中的真理，即使是那些从未亲身实践过的人也会承认，光明正大的行为是人性的荣誉，而弄虚作假的行径则像金币和银圆中的掺杂物，虽能使货币更实用，却也给它们的价值打了折扣。

4. The standing is slippery, and the regress is either a downfall, or at least an eclipse, which is a melancholy thing.

句法解析：这是一个非限制性定语从句，从句“which is a melancholy thing”对其前面表述做进一步的解释。

参考译文：停滞不前会不稳定，而倒退可能会垮掉或是造成损失，其结果都可叹可悲。

5. For good thoughts (though God accept them) yet towards men are little better than good dreams, except they be put in act; and that cannot be without power and place, as the vantage and commanding ground.

句法解析：这里有两个并列的句子，前面的句子以“good thoughts”为主语，后面的句子中“that”引导一个主语从句，其中“that”指代前面的“good thoughts”。

参考译文：但若不付之于行，好的思想也无非只是场好梦，而要让善心变善举，就非要有权位作为有利依托。

6. Reform therefore, without bravery or scandal of former times and persons; but yet set it down to thyself as well to create good precedents as to follow them.

句法解析：这是一个祈使句，其中还有一个“as well...as”的结构，表示“不但……而且”，因此“create good precedents”与“follow them”成为两个并列的动作。

参考译文：故有改良之举不宜大肆炫耀，亦不可贬责旧时与前任；但仍须坚持己为，不仅要循合理之成规，而且要创良好之先例。

Exercises

I. Vocabulary.

A. Fill in the blanks in the following 10 sentences by using the words given on the list. Change the forms of the words where necessary to fit the context. Use each word only once; not all of the words on the list will be used.

shrink bondage deprave severity valuation mummery inferior
execution liberty exclude corruption laborious inferior degenerate

1. Certainly there be, that delight in giddiness, and count it a _____ to fix a belief.
2. But I cannot tell; this same truth, is a naked, and open day-light, that doth not show the masks, and _____, and triumphs, of the world, half so stately and daintily as candle-lights.
3. Doth any man doubt, that if there were taken out of men's minds, vain opinions, flattering hopes, false _____, imaginations as one would, and the like, but it would leave the minds, of a number of men, poor shrunken things, full of melancholy and indisposition, and unpleasing to themselves?
4. One of the fathers, in great _____, called poesy vinumdoemonum, because it filleth the imagination; and yet, it is but with the shadow of a lie.
5. But, howsoever these things are thus in men's _____ judgments, and affections, yet truth, which only doth judge itself, teacheth that the inquiry of truth, which is the love-making, or wooing of it, the knowledge of truth, which is the presence of it, and the belief of truth, which is the enjoying of it, is the sovereign good of human nature.
6. It is a strange desire, to seek power and to lose _____: or to seek power over others, and to lose power over a man's self.
7. The rising unto place is _____; and by pains, men come to greater pains; and it is sometimes base; and by indignities, men come to dignities.
8. Preserve likewise the rights of _____ places; and think it more honor to direct in chief than to be busy in all.
9. Embrace and invite helps and advices touching the _____ of thy place; and do not drive away such as bring thee information, as meddlers; but accept of them in good part.
10. If thou have colleagues, respect them, and rather call them, when they look not for it, than _____ them, when they have reason to look to be called.

B. Complete the following 10 sentences with proper prepositions or adverbs.

1. What is truth? said jesting Pilate, and would not stay _____ an answer.
2. Truth may perhaps come to the price of a pearl, that showeth best by day; but it will not rise to the price of a diamond, or carbuncle, that showeth best _____ varied lights.
3. But it is not the lie that passeth _____ the mind, but the lie that sinketh in, and settleth in it, that doth the hurt; such as we spake of before.
4. First he breathed light, _____ the face of the matter or chaos; then he breathed light, into the face of man; and still he breatheth and inspireth light, into the face of his chosen.
5. If it be well weighed, to say that a man lieth, is as much to say, as that he is brave towards God, and a coward towards men. For a lie faces God, and shrinks _____ man.
6. So as they have no freedom; _____ in their persons, nor in their actions, nor in their times.
7. The standing is slippery, and the regress is _____ a downfall, or at least an eclipse, which is a melancholy thing.
8. Certainly men in great fortunes are strangers _____ themselves, and while they are in the puzzle of business they have no time to tend their health either of body or mind.
9. Seek to make thy course regular, that men may know _____ what they may expect; but be not too positive and peremptory; and express thyself well when thou digressest from thy rule.
10. Reform therefore, _____ bravery or scandal of former times and persons; but yet set it down to thyself as well to create good precedents as to follow them.

II. Reading comprehension.

Read the following short article and answer the questions below.

Ernest Hemingway, author, exile, fully understood the life-enhancing, horizon-broadening significance that Paris and its transplanted New York-owned newspaper, the English-language *Paris Herald*, held for nouveau-riche middle-class Americans.

In his 1926 novel *The Sun Also Rises*, the first thing the autobiographical hero, Jake Barnes, does on his return to France from Spain is buy the *Herald*, as the present-day *International Herald Tribune* was then known, and read it in a cafe with a glass of wine.

Whether Hemingway intended it or not, Barnes struck a contagiously cosmopolitan pose that proved irresistibly attractive to the many would-be emulators who subsequently made the journey across the Atlantic.

For generations of Americans travelling to Europe before, during and after the two world

wars, swapping the competitive, tight-laced rigours of the materialist, capitalist, God-fearing USA for the sophisticated languor, louche-ness and chic of the French capital, the *Herald* reported, reflected and symbolised the quintessential experience of embracing foreignness, and specifically Frenchness.

It provided a link with home while reminding the expatriate of his or her daring plunge into the unknown, slightly dangerous culture of the Old World.

And it became the newspaper of glittering record for what Gertrude Stein, perhaps the original “American in Paris,” dubbed “la generation perdue,” the lost generation, which hailed from America’s Gilded Age and came into its own during the First World War. Its denizens included F. Scott Fitzgerald, Isadora Duncan, T. S. Eliot, Waldo Peirce and Alan Seeger as well as Hemingway himself.

Years later, in 1953, Hemingway was still propping up the bar at the Paris Ritz, where he was discovered drinking Bloody Marys by the *Herald*’s humorist, Art Buchwald.

Hemingway denied a report that he had consumed 15 martinis in 45 minutes at the Dome cafe in Montparnasse. The great man told Buchwald: “First of all, I’d never do such a silly thing, and secondly, I’d like to see anybody drink a dry martini at the Dome.”

The exchange was reproduced in a special supplement published on Monday by the *International Herald Tribune* (IHT) to mark its last day of publication under that name. From Tuesday it will be marketed as the *International New York Times*, reflecting its present ownership and, presumably, the New York title’s desire to project itself as a more recognizable global brand.

Buchwald’s anecdotes aside, the supplement unearths old opinion and editorial pieces, historic news reports and front pages, fashion shocks, scientific breakthroughs and fusty photographs of mostly forgotten icons and tyrants, and reprints several of the paper’s consistently unfunny cartoons. All were published after the *Herald* opened for business in Paris in 1887 under the auspices of James Gordon Bennett, owner of the *New York Herald*.

Like newspapers in the digital age, the transplanted paper was made possible by revolutionary technological advances, including more efficient printing methods and improved communications stemming from the laying of the first transatlantic telegraph cables in 1858.

At the same time, according to Charles Robertson, author of a history of the paper, new audiences were being created by the rapid development of steamship travel and the advent of a new class of wealthy Americans eager to discover the Europe of their forebears.

In an editorial for the last edition, the IHT’s Serge Schmemmann argues bravely that the rebranded paper will remain vital and relevant because “we still need trusted reporters and editors to sort out the vast waves of information sweeping this chaotic world of ours. We need those first rough drafts, the smart commentary, the impartial news, to function in these times.”

1. The *Paris Herald* is not _____

A. Paris and its transplanted New York-owned newspaper.