

SELECTED READINGS
IN
ENGLISH LITERATURE

高等学校试用教材

英国文学选读

BOOK 2



杨岂深 孙 铎 主编

高等学校试用教材

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Selected Readings in English Literature

第二册

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孙 铎 陈雄尚 刘宪之 编

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编辑说明

一、《英国文学选读》由复旦大学外文系编注，暂定分为两册。第一册从十四世纪至十九世纪下半期，第二册从十九世纪末至二十世纪三十年代末。

二、本书每篇由作者简介、题解、原文和注释四个部分组成。有些选文或因主题鲜明，或因可独立成章，即未作题解。

三、作家与作品大体按出生年月、发表时间的先后编排。但少数作家及作品因文学流派和地位影响等关系，不宜按上述顺序编排，故稍作变动。

四、本书承山东大学、南京大学、杭州大学、四川大学、洛阳外国语学院、北京外国语学院、上海外语学院、上海师范大学、吉林师范大学、河南师范大学和上海师范学院的同志参加审稿，谨在此致谢。

五、参加本书编注工作的同志有孙骊、徐烈炯、曹又霖、丁兆敏、巫漪云、王圻斌、徐增同、赵守垠、陈雄尚、刘宪之、王德明、吴延迪、张廷琛、方慕絮、朱涌协和郑大民。

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George Meredith

【作者简介】

乔治·梅瑞狄斯 (George Meredith, 1828—1909) 是英国小说家、诗人。早年他曾在律师事务所见习, 后从事新闻写作。他从十九世纪五十年代起不断发表诗作与小说。比较著名的诗作有《现代爱情》(*Modern Love*, 1862)、《大地欢歌》(*Poems and Lyrics of the Joy of Earth*, 1883) 等。小说方面较有影响的有《理查德·法弗尔的考验》(*The Ordeal of Richard Feverel*, 1859)、《利己主义者》(*The Egoist*, 1879)、《徬徨中的戴安娜》(*Diana of the Crossways*, 1885) 等。最后这部作品是梅瑞狄斯第一部被人广泛阅读的小说。此外, 他还著有批评论文《喜剧的概念和喜剧精神的作用》(*The Idea of Comedy and the Uses of the Comic Spirit*, 1897)。

梅瑞狄斯在作品中主张男女平等, 这在维多利亚盛世的英国是远非受人欢迎的思想。他的讽刺喜剧笔法在小说写作中独具一格, 有的评论家说他的小说象是对智力有高度要求的叙事体喜剧, 读他的作品不仅要求思想高度集中, 而且要充分运用想象力。因此, 尽管梅瑞狄斯似乎并不拘泥于小说写作的纯技巧方面, 但却有人称他为开创近代小说的先驱者之一。

THE EGOIST

【题解】

《利己主义者》是梅瑞狄斯最有影响的一部小说。作者通过对威洛比·柏登 (Willoughby Patterne) 的三次恋爱经过的描写, 淋漓尽致地刻画了威洛比极端自私、以自我为中心的本性。威洛比是望族柏登氏的继承人, 年少英俊, 自小就是郡里众目所瞩的人物, 但他的灵魂浸透了极端自私自利的思想。从印度归来的军医戴尔的女儿丽蒂西娅 (Lactitia Dale) 对他很有好感。威洛比虽嫌女方家道清寒, 却又不时使她产生幻想。接着他向富家女康斯坦西娅·德拉姆 (Constantia Durham) 求婚, 对方表示了同意。但在接触过程中, 康斯坦西娅逐渐认识了威洛比的自私本性。她在无可容忍的情况下与一骑兵军官私奔。后来, 威洛比看中了克拉拉·米德尔顿 (Clara Middleton)。

克拉拉出身于一个家道殷实的学者家庭，刚刚随父亲移居本郡。在父亲力劝之下，她同意和威洛比订婚。但在交往过程中，她对威洛比的利己主义本质越来越厌恶，终于决定和他决裂。本节选自原书第六章，此时老柏登夫人病重垂危，这本是威洛比应当首先为之忧虑的事，但他却由此想到人生短暂，自己也会有这一天，又想到一旦自己不在人世，克拉拉将会再嫁，因此驱马前去看望克拉拉，并且千方百计逼她立誓永远矢忠于他，守寡到底。通过这一段对话，威洛比的自私与虚伪可谓暴露无遗了。

THE EGOIST

CHAPTER VI

His Courtship

...Lady Patterne¹ was fast failing. Her son spoke of the loss she would be to him: he spoke of the dreadfulness of death. He alluded to his own death to come, carelessly, with a philosophical air.

"All of us must go ! our time is short."

"Very," she assented.

It sounded like want of feeling.

"If you lose me, Clara !"

"But you are strong, Willoughby."

"I may be cut off to-morrow."

"Do not talk in such a manner."

"It is as well that it should be faced."

"I cannot see what purpose it serves."²

"Should you lose me,³ my love !"

"Willoughby !"

"Oh, the bitter pang of leaving you !"

"Dear Willoughby, you are distressed; your mother may recover; let us hope she will; I will help to nurse her; I have

offered, you know; I am ready, most anxious. I believe I am a good nurse."

"It is this belief—that one does not die with death!"

"That is our comfort."⁴

"When we love?"

"Does it not promise that we meet again?"

"To walk the world and see you perhaps ... with another!"

"See me? — Where? Here?"

"Wedded ... to another. You! my bride; whom I call mine; and you are! You would be still — in that horror!⁵ But all things are possible; women are women; they swim in infidelity, from wave to wave!⁶ I know them."

"Willoughby, do not torment yourself and me, I beg you."

He meditated profoundly, and asked her: "Could you be such a saint among women?"

"I think I am a more than usually childish girl."

"Not to forget me?"

"Oh! no."

"Still to be mine?"

"I am yours."

"To plight yourself?"

"It is done."

"Be mine beyond death?"

"Married ~~is~~ married, I think."

"Clara! to dedicate your life to our love! Never one touch! not one whisper! not a thought, not a dream!⁷ Could you? — it agonizes me to imagine ... be inviolate? mine above? — mine before all men, though I am gone: — true to my dust?⁸ Tell me. Give me that assurance. True to my name!⁹ — Oh! I hear them. 'His relict.' Buzzings about Lady Patterne. 'The widow.' If you knew their talk of widows! Shut your ears, my angel!¹⁰ But if she holds them off and keeps her path, they are forced to respect her. The dead husband

is not the dishonoured wretch they fancied him, because he was out of their way. He lives in the heart of his wife. Clara ! my Clara ! as I live in yours, whether here or away;¹¹ whether you are a wife or widow, there is no distinction for love — I am your husband — say it — eternally. I must have peace;¹² I cannot endure the pain. Depressed, yes; I have cause to be.¹³ But it has haunted me ever since we joined hands. To have you — to lose you !”

“Is it not possible that I may be the first to die ?” said Miss Middleton.

“And lose you, with the thought that you, lovely as you are, and the dogs of the world barking round you, might ...¹⁴ Is it any wonder that I have my feeling for the world ? This hand ! — the thought is horrible.¹⁵ You would be surrounded; men are brutes; the scent of unfaithfulness excites them, over-joys them. And I helpless ! The thought is maddening. I see a ring of monkeys grinning. There is your beauty, and man’s delight in desecrating. You would be worried night and day to quit my name, to ... I feel the blow now.¹⁶ You would have no rest for them, nothing to cling to without your oath.”

“An oath !” said Miss Middleton.

“It is no delusion, my love, when I tell you that with this thought upon me I see a ring of monkey-faces grinning at me: they haunt me. But you do swear it ! Once, and I will never trouble you on the subject again.¹⁷ My weakness ! if you like.¹⁸ You will learn that it is love, a man’s love, stronger than death.”

“An oath ?” she said, and moved her lips to recall what she might have said and forgotten. “To what ? what oath ?”

“That you will be true to me dead as well as living !¹⁹ Whisper it.”

“Willoughby, I shall be true to my vows at the altar.²⁰”

“To me ! me !”

“It will be to you.”

"To my soul. No heaven can be for me — I see none, only torture, unless I have your word, Clara.²¹ I trust it. I will trust it implicitly. My confidence in you is absolute."

"Then you need not be troubled."

"It is for *you*, my love; that you may be armed and strong when I am not by to protect you."²²

"Our views of the world are opposed,²³ Willoughby."

"Consent; gratify me; swear it. Say, 'Beyond death.'²⁴ Whisper it. I ask for nothing more. Women think the husband's grave breaks the bond, cuts the tie, sets them loose. They wed the flesh — pah ! What I call on you for is nobility: the transcendent nobility of faithfulness beyond death.²⁵ 'His widow !' let them say; a saint in widowhood."

"My vows at the altar must suffice."

"You will not ? Clara !"

"I am plighted to you."

"Not a word ? — a simple promise ? But you love me ?"

"I have given you the best proof of it that I can."

"Consider how utterly I place confidence in you."

"I hope it is well placed."

"I could kneel to you, to worship you, if you would, Clara !"

"Kneel to heaven, not to me, Willoughby. I am ... I wish I were able to tell what I am. I may be inconstant: I do not know myself.²⁶ Think; question yourself whether I am really the person you should marry. Your wife should have great qualities of mind and soul. I will consent to hear that I do not possess them, and abide by the verdict.²⁷"

"You do; you do possess them !" Willoughby cried. "When you know better what the world is, you will understand my anxiety. Alive, I am strong to shield you from it; dead, helpless — that is all.²⁸ You would be clad in mail, steel-proof, inviolable, if you would²⁹ ... But try to enter into my mind; think with me, feel with me. When you have once compre-

hended the intensity of the love of a man like me, you will not require asking. It is the difference of the elect and the vulgar³⁰; of the ideal of love from the coupling of the herds³¹. We will let it drop. At least, I have your hand.³² As long as I live I have your hand. Ought I not to be satisfied? I am; only, I see farther than most men, and feel more deeply. And now I must ride to my mother's bedside. She dies Lady Patterne! It might have been that she ... but she is a woman of women!³³ With a father-in-law! Just heaven! Could I have stood by her then with the same feelings of reverence?³⁴ A very little, my love, and everything gained for us by civilization crumbles; we fall back to the first mortar-bowl we were bruised and stirred in.³⁵ My thoughts, when I take my stand to watch by her, come to this conclusion, that, especially in women, distinction is the thing to be aimed at. Otherwise we are a weltering human mass. Women must teach us to venerate them, or we may as well be bleating and barking and bellowing.³⁶ So, now enough. You have but to think a little. I must be off. It may have happened during my absence.³⁷ I will write. I shall hear from you? Come and see me mount Black Norman³⁸. My respects to your father. I have no time to pay them in person. One!³⁹

...

【注释】

1. Lady Patterne: Willoughby 之母。
2. I cannot see what purpose it serves: 我看不出这有什么用。指谈论人生短暂之事。
3. Should you lose me: 如果你失去了我。从这句话可以看到 Willoughby 的自私和以自我为中心。本来是他生怕失去 Clara, 但却说成是后者失去他。
4. That is our comfort: that 指前一句话中提到的信念, 即死并不等于灵魂的全然消灭。Willoughby 尽管平时表现得对宗教十分虔诚, 此时却一反常态, 因此他接着问道: “在我们相爱时, 这种信念也是安慰吗?”

5. Wedded ... to another ... in that horror: Willoughby 极其害怕他死后 Clara 会再嫁, 因此说出 “……我的新娘, 我认为你是我的, 你也是我的, 我离开了人间你也还是我的, ……”. 英语中 bride 可以作 “即将过门的新娘”解. horror 在此指万一他死去这一情况.
6. women are women ... wave to wave: 女人总是女人, 她们朝三暮四, 犹如鱼儿戏水一般.
7. Never one touch ... not a dream: 永远不和其他男人有任何接触! 不说句私话! 断绝这方面的任何念头, 甚至不让它们进入梦境!
8. Could your? — it agonizes ... to my dust: Willoughby 内心纠缠在他死后 Clara 会不会改嫁一事上, 一想到这一可能性他就极为痛苦, 因此满腹狐疑地问: “你真是如此圣洁, 能不被玷污? 即便我离开人间你也能把我放在一切男人之上, 一切男人之前? 矢志于我的遗骸?”
9. True to my name: 永世从我的姓!
10. I hear them ... my angel: 我听得见世人在议论, “他的未亡人”, 我可以听见有关柏登夫人的种种流言蜚语. “那寡妇!” 但愿你能知道这些人对守寡的人是怎样在说三道四的! 还是掩耳不听吧, 我的天使!
11. as I live in yours, whether here or away: 就好象不论生前死后我永远活在你心中一样. 这句话在意思上与前一句 He lives in the heart of his wife 相连.
12. I must have peace: 你一定要让我内心平静. 意即你一定得起誓以便我能放心.
13. Depressed, yes; I have cause to be: 我确是满心忧郁, 但这决不是自寻苦恼.
14. with the thought that ... round you might ...: 你是这样美貌, 世人象饿狗那样在你左右吠叫, 一想到你万一会…… 这里未讲出的话仍是“改嫁”一事.
15. This hand! — the thought is horrible: Willoughby 说话时可能正握着 Clara 的手, 这使他想到以后可能是别的男人握着 Clara 的手. 英语中, hand 可出现在 ask for sb.'s hand (向某人求婚), give one's hand to sb. (答应和某人结婚)等习语中, 这里可能还有这方面的联想.
16. You would be worried ... the blow now: 你将日夜不得安宁, 被人缠着要你放弃我的姓氏……我现在就能感受到这一打击. worry 在此作“反复要求或困扰(某人)做(某事)”解.
17. But you do swear it ... the subject again: 但只要你肯发誓, 那怕就只

一次，那我也再不会为此事烦扰你了。

18. My weakness, if you like: 也算是我的弱点吧。
19. That you will be true to me dead as well as living: 活也好，死也好，你将永远矢志于我。
20. my vows at the altar: 我在圣台前的誓言。指在教堂举行婚礼时在牧师面前的起誓。这种婚誓要求双方不论顺境逆境，不论有病无病，皆应白头偕老，直至离开人世，但并不要求死后仍须矢志于对方。
21. No heaven can be ... Clara: 除非得到你的保证，我是不会有什么极乐天国的，只会受到地狱似的痛苦折磨。
22. It is for you ... to protect you: Willoughby 从一己之利出发，要 Clara 起誓，却又假惺惺装作是一心为了后者，使其有足够的精神力量对付世人。
23. Our views of the world are opposed: 此处 world 指世人，作者在本章起始时曾讲明“对世人的看法是这对情人意见相左的一个重要问题 (The world was the principal topic of dissension between these lovers)”。Willoughby 认为真心相爱的情人不仅不应当与世人有交往，还应当仇视他们；Clara 不同意这种看法。
24. Say, 'Beyond death': 说吧，“死后也忠于我。”
25. What I call on you ... beyond death: 我现在要求于你的是高贵的品质，即夫死之后犹忠诚不移的至高无上的高贵品质。
26. I am ... I wish I were ... know myself: Willoughby 的百般诱逼使 Clara 心烦已极，这几句话表明她对与 Willoughby 的婚约已经起了动摇，但又不知怎样启口。
27. I will consent to ... by the verdict: 我愿听见你说我不具备这品德，而且对你的意见我将没有异议。
28. Alive, I am strong ... that is all: 我活一天，总能护着你不受世人扰害，一旦死去，就无能为力了，事情就是这样。
29. You would be clad in mail ... if you would: 如果你愿立誓，你就有如全身铠甲，内心不受侵扰。
30. the difference of the elect and the vulgar: 其不同犹如一方是上帝的选民，一方是世俗的庸人。
31. the ideal of love from the coupling of the herds: 犹如理想之爱不同于畜类的交配。
32. We will let it drop. At least, I have your hand: 不谈了吧，好在你

我已经是订了婚的了。这句话与下文都表明了 Willoughby 在无可奈何的情况下的自我安慰。

33. She dies Lady Patterne ... woman of women: 她死时的身份还是柏登夫人。她真是女中英杰, 其实她也并不是不可能……此处未讲出口的话是“改嫁他人的”。
34. With a father-in-law ... feelings of reverence: 要是有个继父! 天哪! 那我还会这般崇敬她吗? 此时 Willoughby 知道强求 Clara 立誓已经无望, 转而用他母亲多年守寡的榜样来影响她。
35. A very little ... and stirred in: 只要有那末一点差别, 则人类文明给予我们的一切就将土崩瓦解, 而我们就只能退回到我们最初在里面被揉挤搅拌的研钵里去。在研钵里揉挤搅拌一语可能出自《圣经·旧约·箴言》的第二十七章第二十二节: Though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him.
36. Women must teach us ... barking and bellowing: 女人要用高洁的行为来赢得我们的尊敬, 否则我们就不免成为或吼或吠的畜类了。
37. It may have happened during my absence: 指 Willoughby 猜测他不在的时候 Lady Patterne 已经病逝。
38. Black Norman: Willoughby 的马的名字。
39. One: 吻我一次告别吧!

William Morris

【作者简介】

威廉·莫里斯 (William Morris, 1834—1896), 英国诗人、艺术家和社会活动家。他出生在一个富有家庭, 在牛津大学读书时接受了罗斯金的影响, 美化中世纪的手工劳动, 向往中世纪的艺术。七十年代末, 莫里斯转向当时英国蓬勃发展着的社会主义运动, 起初参加过海德曼领导的“社会民主联盟”, 后来和马克思的女儿埃佛林·马克思共同创立了“社会主义同盟”。在八十年代工人运动高涨的时候, 莫里斯多次参加工人的罢工、游行, 时常和警察冲突。工人群众在游行示威和追悼死者的大会上, 唱着用莫里斯的诗谱写的歌曲。在他生活的最后几年里, 莫里斯在病中仍积极宣传社会主义和进行文学创作。莫里斯于一八六一年曾与一批人从事屋内装璜业, 他在这方面有很大的影响。

莫里斯反对唯美主义, 主张政治和艺术应该统一, 他的作品有明显的政治倾向。他的早期诗歌《地上乐园》(*The Earthly Paradise*, 1868—1870) 是根据神话与传说写成的叙事长诗; 后期诗歌有抗议社会不公正、号召人民起来斗争的诗集《社会主义歌集》(*Chants for Socialism*, 1884—1885) 和描写巴黎公社的长诗《希望的探求者》(*Pilgrims of Hope*, 1886) 等。莫里斯的小说有《梦见约翰·保尔》(*A Dream of John Ball*, 1888) 和《乌有乡消息》(*News From Nowhere*, 1891), 前者描写了一三八一年英国南部农民在牧师约翰·保尔领导下武装起义的斗争经历, 后者是作者关于未来共产主义景象的幻想。

NEWS FROM NOWHERE

【题解】

《乌有乡消息》是关于未来共产主义社会的一部乌托邦小说。小说的主人公威廉·格斯特 (William Guest) 在梦中见到已经建成共产主义社会的英国。这里, 人们已消灭了追求利润和发财致富的观念, 在愉快地工作着。在响导狄克 (Dick) 的带领下, 格斯特会见了老人哈蒙德 (Hammond), 与他作了长时间谈话, 话题涉及共产主义社会的教育、政治、社会道德、婚姻等