



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

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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，宛如世界文学园地的一朵奇葩，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：上册从十七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。

《美国文学选续》(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、天津外国语学院金隄教授、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。

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

一九八五年九月二十九日

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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，未满十三岁便进入耶鲁学院。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，但上任不足三个月便患天花去世。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他的万能和荣光，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，是十九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 experienced 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 vomit⁴, 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 pleurisy⁵, 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 resolutinos, and bonds that I laid myself under by a kind of vows to God, I was brought wholly to brak 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 cocern 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 exercising 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 remeber of that sort of inward, sweet delight in God and divine things that I have lived much in since, was on reading those words, 1 Timothy 1:17^a, *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 rapt^d 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