

道德修养与为人处世的好读本

英汉对照, 在提高英语水平的同时, 培养美的情操



附赠超值
MP3光盘+
二维码随扫随听

晨读夜诵 * 每天读一点 英语名篇诵读精华

There are but two roads that lead to an important goal and to the doing of great things: strength and perseverance.

世间只有两条路可以使人实现重大目标和完成大业, 那就是力量和毅力。

徐广联 陆道夫 张绍华 主编



华东理工大学出版社
EAST CHINA UNIVERSITY OF TECHNOLOGY PRESS



晨读夜诵 * 每天读一点 英语名篇诵读精华

附赠超值MP3光盘+二维码随扫随听

徐广联 陆道夫 张绍华 主编



华东理工大学出版社
EAST CHINA UNIVERSITY OF SCIENCE AND TECHNOLOGY PRESS

· 上海 ·

图书在版编目(CIP)数据

晨读夜诵·每天读一点英语名篇诵读精华(附赠超值 MP3 光盘十二维码随扫随听)/徐广联,陆道夫,张绍华主编. —上海:华东理工大学出版社,2015.1

(徐广联英语)

ISBN 978-7-5628-4048-0

I. ①晨… II. ①徐… ②陆… ③张… III. ①英语-阅读教学-高等学校-教学参考资料 IV. H319.4

中国版本图书馆 CIP 数据核字(2014)第 220853 号

徐广联英语

晨读夜诵·每天读一点

英语名篇诵读精华(附赠超值 MP3 光盘十二维码随扫随听)

主 编 / 徐广联 陆道夫 张绍华

责任编辑 / 信 艳

责任校对 / 李 晔

封面设计 / YUKI 工作室

出版发行 / 华东理工大学出版社有限公司

地址:上海市梅陇路 130 号,200237

电话:(021)64250306(营销部)

(021)64252710(编辑室)

传真:(021)64252707

网址:press.ecust.edu.cn

印 刷 / 常熟华顺印刷有限公司

开 本 / 890mm×1240mm 1/32

印 张 / 10.75

字 数 / 318 千字

版 次 / 2015 年 1 月第 1 版

印 次 / 2015 年 1 月第 1 次

书 号 / ISBN 978-7-5628-4048-0

定 价 / 29.80 元

联系我们:电子邮箱 press_wy@ecust.edu.cn

官方微博 e.weibo.com/ecustpress

淘 宝 网 <http://shop61951206.taobao.com>





前言

英语是一种优美、富有诗意、富有乐感的语言，它承载着人类的知识和文化财富，有着广泛的实用价值，在当今人们的生活、工作和交际中，发挥着积极而重要的作用。

要想学好英语，学到地道的英语，诵读是不可或缺的有效方法，可以说是一条捷径。诵读时，脑、眼、耳、口协调并用，吟诵既久，文章的气韵内涵、精言妙语便内化于心，慢慢沉淀，最终成为自己的东西，存储在自己的知识宝库中，听凭调用。

本书共有 136 篇精美的短文，是精中求精，反复筛选，最终确定的，篇篇皆为精华。它们文风各异，或热情奔放，或含蓄隽永，或古雅雄辩，或清新流畅；语言地道规范，闪耀着大师们的仁德和智慧，体现了大师们高超的语言技巧。

诵读本书，将有助于你提高英语语言的领悟力和鉴赏力，掌握丰富多彩的表达方式，提高英语写作水平。同时，它还是陶冶情操、丰富内涵的好读本，能提升你的文化品位，使你在不知不觉中感受自然、体味人生、开阔视野、净化心灵，帮你找到人生的坐标，助你走向理想与辉煌。

本书供具有初级以上英语水平的读者使用。

在本书的编写和翻译的过程中，曾得到徐文哲、杨永、徐文东、徐广伟、李乐宣、徐博涵、徐广于等的关心与支持。在此，我谨向他们表示诚挚的谢意。

目录

Contents

第一部分 人生百态

- 002 • Definition of a Gentleman/绅士的定义
- 005 • Dating/约会
- 008 • Despair/绝望
- 010 • Disappointment/失望
- 012 • Flattery on Women/恭维女人
- 014 • The French and the English/法国人和英国人
- 018 • The English Humour/英国人的幽默
- 021 • The Americans/美国人
- 024 • The English Character/英国人的性格
- 026 • The English and the Americans/英国人和美国人
- 029 • Why I Want a Wife/我为什么要娶妻
- 032 • Of Avarice (I)/论贪婪(一)
- 034 • Of Avarice (II)/论贪婪(二)
- 036 • On Etiquette/论礼仪
- 038 • On Getting off to Sleep/论入睡
- 040 • On Love/论爱情
- 042 • Painful Sadness/痛悔
- 044 • Resentment/憎恶
- 046 • Unhappiness/愁苦
- 048 • Reveries/遐想

- 050 • The Company Man/公司人
 052 • The Doer of Deeds/实干家
 054 • Extreme Busyness/极度忙碌
 057 • The Lowest Animal/最低等动物

第二部分 人生感悟

- 062 • A Kind Man/善良人
 064 • A Yearning Heart/渴望之心
 066 • At Parting/告别
 068 • Childhood/童年
 072 • Feeling in Love/爱的感觉
 074 • Dream Children: a Reverie/梦境儿童: 一个梦幻
 077 • Fervent Love/挚爱
 080 • Happiness/幸福
 083 • Lovers/情人
 086 • Happy Hours/幸福时光
 088 • Husband and Wife Feeling Estranged/夫妻反目
 090 • Life Is a Chess-board/人生是一盘棋
 092 • Love Your Life/热爱生活
 094 • Love's Philosophy/爱的哲学
 096 • Lovers Dating/恋人约会
 099 • Man Is a Lonely Island/人是孤独的小岛
 102 • Music/音乐
 104 • On Marriage and Single Life/论婚姻和单身生活
 107 • On Looking Back/蓦然回首
 110 • The Art of Living/生活的艺术

- 114 • The Revelation of the Duck/鸭的启示
- 117 • The First Sense of Sorrow/悲痛初感
- 120 • The Lesson of a Tree/一棵树的启示
- 122 • The Meaning of Life/生命的意义
- 124 • The Joys of Writing/写作的快乐
- 126 • Passionate Proposing/激情求爱
- 129 • The Old Age/老年
- 132 • Thoughts in a Graveyard/墓园随想
- 134 • Thoughts in an Abbey/教堂思绪
- 136 • Three Passions/三种激情
- 139 • Three Periods of My Youth/我年轻时代的三个阶段
- 142 • Unrequited Love (I)/单相思(一)
- 144 • Unrequited Love (II)/单相思(二)
- 145 • A Ball to Roll Around/滚球

第三部分 人物素描

- 150 • A Beautiful Girl (I)/美少女(一)
- 151 • A Beautiful Girl (II)/美少女(二)
- 153 • A Vain Girl/虚荣的少女
- 156 • A Dancing Girl/舞女
- 158 • A Lady with the Gift of Beauty/风姿绰约的女士
- 160 • A Gentle, Aspiring Gentleman/优雅而雄心勃勃的绅士
- 162 • A Thin Lady/纤弱的女士
- 164 • An Amiable Woman/温柔的女士
- 166 • An Arrogant Woman/高傲的女子
- 168 • Death of President Lincoln/林肯总统之死
- 170 • George Washington/乔治·华盛顿

- 174 • Kant the Man/康德其人其事
 178 • Shakespeare/莎士比亚
 180 • My Mother/我的母亲
 183 • The Biographer/传记作家
 185 • The Portrait of a Historian/一位历史学家的画像

第四部分 为人处世

- 190 • Advice to Youth/忠告年轻人
 192 • Intelligent Reading/聪明的读书方法
 194 • It's Never Too Late for Success/大器晚成
 197 • Lord Chesterfield — to His Son/切斯特菲尔德勋爵给儿子的一封信
 200 • Our Responsibility Is Heavy/我们的责任重大
 203 • On Getting on in the World/迈向成功

第五部分 社会观察

- 210 • On Leadership/论领导力
 214 • A Little Great Man (I)/小小的大人物(一)
 216 • A Little Great Man (II)/小小的大人物(二)
 219 • Afternoon Tea/下午茶
 222 • Acts and Morality/行为与道德
 224 • American Dream/美国梦
 226 • Artist/艺术家
 228 • The Song of Life/生命之歌
 230 • Equality and Greatness/平等与伟大
 232 • Intelligent Love/明智的爱

- 234 • Good and Evil/善与恶
- 236 • True Love/真爱
- 239 • Of Youth and Age/论青年与老年
- 242 • Merry Christmas/快乐的圣诞节
- 244 • The Aims of the United Nations/联合国之宗旨
- 246 • The Hall marks of Americans/美国人的特点
- 248 • The Misfortunes of Human Beings/人类的灾难
- 250 • The Poet and Nature/诗人与大自然
- 252 • To the Unknown Hero (I)/致无名英雄(一)
- 254 • To the Unknown Hero (II)/致无名英雄(二)
- 256 • Tradition/传统

第六部分 自然风情

- 260 • A Beautiful Campus/美丽的校园
- 262 • A Lean Little Spring/泉水潺潺
- 264 • A Snowy Winter Morning/落雪的冬天早晨
- 266 • A Summer Storm/夏天的暴风雨
- 268 • A Tour Made in Scotland/苏格兰游历
- 272 • A Valley (I)/山谷(一)
- 274 • A Valley (II)/山谷(二)
- 276 • A Zigzagging River/蜿蜒的河
- 278 • At Nightfall/黄昏
- 280 • Autumn Days/秋日
- 282 • Beautiful and Plentiful August/金秋八月
- 284 • Birds Singing in Duet/鸟儿二重唱
- 286 • Enveloping Snow/漫天飞雪

- 288 • In Early Spring/早春
290 • A Summer Night/夏夜
291 • The Daffodils/水仙花
294 • Lucy/露西
296 • Morning Light/晨光
298 • Mountain Scenery (I)/山景(一)
300 • Mountain Scenery (II)/山景(二)
302 • Night Fell/夜幕降临
304 • Rain/雨
306 • A Ramble After Rainfall/雨后漫步
309 • Rainbow/虹
310 • Scorching Summer/炎炎夏日
312 • Serene Burial-ground/寂静的墓园
314 • Streaming Rain/豪雨
316 • Sunset (I)/落日(一)
318 • Sunset (II)/落日(二)
320 • The Advent of Dawn/拂晓
322 • The Crickets' Song of Summer's Ending/蟋蟀夏末挽歌
324 • Wind Is a Cat/风是一只猫
326 • The Rainy Day/雨天
328 • Thunderstorm/雷雨
330 • Glories of the Storm/暴风雨之壮举



第一部分

人生百态



*To say that man is made up of strength
and weakness, of insight and blindness, of
pettiness and grandeur.*

— Denis Diderot

可以说人类既强大又虚弱，既能洞察入微
又常常视而不见，既狭隘又崇高。

——狄德罗

Definition of a Gentleman

绅士的定义

约翰·H. 纽曼(John H. Newman)

Hence it is, that it is almost a definition of a gentleman, to say he is one who never inflicts pain. This description is both refined and, as far as it goes, accurate. He is mainly occupied in merely removing the obstacles which hinder the free and unembarrassed action of those about him; and he concurs with their movements rather than takes the initiative himself. His benefits may be considered as parallel to what are called comforts or conveniences in arrangements of a personal nature; like an easy chair or a good fire, which do their part in dispelling cold and fatigue, though nature provides both means of rest and animal heat without them. The true gentleman in like manner carefully avoids whatever may cause a jar or a jolt in the minds of those with whom he is cast; — all clashing of opinion, or collision of feeling, all restraint, or suspicion, or gloom, or resentment; his great concern being to make every one at their ease and at home. He has his eyes on all his company: he is tender towards the bashful, gentle towards the distant, and merciful towards the absurd; he can recollect to whom he is speaking; he guards against unseasonable allusions, or topics which may irritate; he is seldom prominent in conversation, and never wearisome. He

注
释

concur [kən'kɜ:] v. (言行)步调一致

bashful ['bæʃfl] a. 害羞的,拘束的

unseasonable [ʌn'si:zənəbl] a. 不合时宜的

scrupulous ['skru:pjələs] a. 一丝不苟的

insinuate [ɪn'sɪnjuert] v. 暗示,旁敲侧击

makes light of favours while he does them, and seems to be receiving when he is conferring. He never speaks of himself except when compelled, never defends himself by a mere retort, he has no ears for slander or gossip, is scrupulous in imputing motives to those who interfere with him, and interprets every thing for the best. He is never mean or little in his disputes, never takes unfair advantage, never mistakes personalities or sharp sayings for arguments, or insinuates evil which he dare not say out. From a long-sighted prudence, he observes the maxim of the ancient sage, that we should ever conduct ourselves towards our enemy as if he were one day to be our friend. He has too much good sense to be affronted at insults, he is too well employed to remember injuries, and too indolent to bear malice. He is patient, forbearing, and resigned, on philosophical principles; he submits to pain, because it is inevitable, to bereavement, because it is irreparable, and to death, because it is his destiny. If he engages in controversy of any kind, his disciplined intellect preserves him from the Blundering discourtesy of better, though less educated minds; who, like blunt weapons, tear and hack instead of cutting clean, who mistake the point in argument, waste their strength on trifles, misconceive their adversary, and leave the question more involved than they find it. He may be right or wrong in his opinion, but he is too clear-headed to be unjust; he is as simple as he is forcible, and as brief as he is decisive.



因此,可以说,他是一个从不使别人遭受痛苦的人,这几乎就是为一个有修养的人所下的定义。这样描述是精妙的,而且,就其本身而言,也是贴切的。他主要致力于为周围的人们排除妨碍他们进行自由而不拘谨的活动时所面临的障碍;他附和他们的行动,而不是自己采取主动。他这样做的好处可以看做类似于所谓人们相互之间作安排时所带来的舒适和便利:就像一把安乐椅或者一个温暖的炉火,它们能驱散寒冷和

疲倦,虽然没有它们,大自然也能提供休息和增加体温的方法。同样,一个真正有修养的人总是小心翼翼地避免给他身边的人造成心理上的刺激或震惊——各种意见的分歧,或者情感的不和,种种拘谨,或者疑心,或者愁闷的情绪,或者怨恨;他最在意的是让人们精神放松,感觉舒服。他随时留意和他在一起的人们;他对羞怯的人温柔,对疏远的人和蔼,对荒谬的人仁慈,他能够记得他正在和谁说话;他警惕不说不合时宜的影射的话,也不涉及可能惹人恼火的话题;他与人交谈时很少突出自己,也从不表示厌倦。他对自己做的好事则是轻描淡写,本来是在给予,看上去却像是在接受。除非迫不得已,他从不谈论自己,也从不为了替自己辩护而反驳别人,他从不听流言或蜚语,对于干扰他的人,他从不轻易说他们动机不良,他解释一切事情总是出于好意。与人有了争端,他从不刻薄,也不小气,从不乘人之危,从不为了争辩而误解别人的人格或尖利的言辞,或者暗示那些他不敢说出口的邪恶的事情。他从有远见的审慎的观点出发,遵守古代圣贤的座右铭:我们应该这样对待我们的敌人,好像他终有一天会成为我们的朋友。他明达睿智,不因受辱而激怒;他孜孜不怠,无暇对自己所受的伤害耿耿于怀,也懒于为此而心怀恶意。在哲学的原则上,他表现出耐心、宽容和顺从;他正视痛苦,因为痛苦不可避免,他忍受丧亲之痛,因为失去的亲人不可挽回,他屈从于死亡,因为死亡是他最终的归宿。假如他与人进行争论,他那训练有素的智力使他避免犯那些智力更强然而却缺乏教育的人们常犯的粗鲁和失礼,那些人如同粗钝的武器,乱劈乱砍,而不是公正地争论,他们曲解论点,在枝节问题上浪费精力,他们误解对手,把问题弄得比原来更为复杂。他的意见可能是对的,也可能是错的,但是,他的头脑非常清醒,不至于不公正;正像他强劲一样,他很朴素,正像他果断一样,他很简洁。

作者简介

约翰·H. 纽曼(1801—1890),英国神学家,出生在伦敦,他的第一部著作为《四世纪的阿里乌》(*The Arians of the Fourth Century*, 1833)。其他作品有《英国的天主教教义》(*The Present Position of Catholics in England*, 1851),《各种场合的布道》(*Sermons Preached on Various Occasions*, 1857),《赞同入门书》(*An Essay in Aid of a Grammar of Assent*, 1870,写信念的哲学)等。

Dating

约会

托马斯·哈代(Thomas Hardy)

Dating 约会
005

Nevertheless she returned to the beer and drank her share, and they went on their way. It was now nearly dark, and as soon as they had withdrawn from the light of the town they walked closer together, till they touched each other. She wondered why he did not put his arm round her waist, but he did not, he merely said what to himself seemed a quite bold enough thing: "Take my arm."

She took it, thoroughly, up to the shoulder. He felt the warmth of her body against his, and putting his stick under his other arm held with his right hand her right as it rested in its place. "Now we are well together, dear, aren't we?" he observed.

"Yes," said she, adding to herself: "Rather mild!"

"How fast I have become!" he was thinking.

Thus they walked till they reached the foot of the upland, where they could see the white highway ascending before them in the gloom. From this point the only way of getting to Arabella's was by going up the incline, and dipping again into her valley on the right. Before they had climbed far they were nearly run into by two men who had been walking on the grass unseen.

"These lovers — you find them out of doors in all seasons and weathers — lovers and homeless dogs only," said one of the men as they

注释

withdraw [wɪð'drɔ:] v. 退出

gloom [glu:m] n. 黑暗

titter ['tɪtə] v. 窃笑

bold [bəʊld] a. 大胆的

vanish ['vænɪʃ] v. 消失

clasp [kla:sp] v. 紧紧抱住

vanished down the hill.

Arabella tittered lightly.

“Are we lovers?” asked Jude.

“You know best.”

“But you can tell me?”

For answer she inclined her head upon his shoulder. Jude took the hint, and encircling her waist with his arm, pulled her to him and kissed her.

They walked now no longer arm in arm but, as she had desired, clasped together. After all, what did it matter since it was dark, said Jude to himself. When they were half-way up the long hill they paused as by arrangement, and he kissed her again. They reached the top, and he kissed her once more.

“You can keep your arm there, if you would like to,” she said gently.

He did so, thinking how trusting she was.



尽管如此,她还是转身端起啤酒杯,把她的那份一饮而尽。随后他们便上路了。天已经快黑了,他们一躲开小镇的灯火,就愈走愈靠近了,直到彼此相触碰。她不知他怎么不用手臂搂着她的腰,可他就是不这么做,仅仅说了一句他自己也觉得很唐突的话:“挽住我的胳膊。”

她齐肩抱住了他的胳膊。他感觉到她的体温传遍他的身体,于是把手杖递到另一只手臂下面,腾出右手在她右臂依偎着的位置搂着她。“这会儿咱们彻底在一起了,亲爱的,对吧?”他说道。

“是啊,”她又补一句,“相当温柔!”

“我进展得多快呀!”他在想。

他们就这样走着,一直到了山丘脚下,从那里他们可以看到一条白色的公路,在眼前一片苍茫暮色中向上延伸。从这里到阿拉贝拉家唯一的路就是走上这个斜坡,然后再直往下行,进入右边她所在的山谷里。

他们还没爬多远,就险些撞上两个一直在草丛里走着、昏暗中看不见的人。

“这些小情人——什么季节什么天气你都能在户外看到他们——只有小情人和流浪狗是这样,”其中一人这么说着,他们往山下走去,迅速消失在夜幕中。

阿拉贝拉轻声窃笑着。

“我们是小情人吗?”裘德问道。

“你最清楚了。”

“但你总可以告诉我吧?”

她把头靠在了他的肩膀上算是给出了答案。裘德也立刻领会,用一只手臂搂住她的腰,将她拉近身边热吻起来。

他们现在不再手拉手地走,而是如她所愿,两人身贴紧往前走。裘德心里在想,毕竟天都这么黑了,这又有什么关系呢。这长长的山路他们向上爬到一半的时候,如同事先安排好了似的,他们停了下来,他又一次吻了她。当他们到达山顶,他再一次吻了她。

“如果你愿意可以把手臂一直放在这里。”她温柔地说。

他照着做了,心想她对自己是多么信任啊。

作者简介

托马斯·哈代(1840—1928),英国著名小说家兼诗人。他的小说多写作于19世纪。20世纪以来,因为代表作《德伯家的苔丝》(*Tess of the D'Urbervilles*)和《无名的裘德》(*Jude the Obscure*)深刻揭露了当时英国社会的现实矛盾,受到批评家敌视与非难,于是愤然放弃小说创作,从事诗歌写作。他的诗作与小说,都遵循自己的创作原则“多记印象,少写主见”。作品充满了浓厚的生活气息,人物描写细腻生动,富于个性。