

大学英文选

陈冠商 唐振邦 编

COLLEGE
ENGLISH

外语教学与研究出版社

本书简介

《大学英文选》选收英美当代作家萧伯纳、海明威、罗素、吉辛、高尔斯华绥、马克·吐温、杰克·伦敦、马尔兹、毛姆、福克纳等人写的著名散文和短篇小说共十四篇。各篇均附有作者介绍、内容简介、详细注释和英语问题，可用作高等院校英语专业高年级精读课或文学名著选读课的教材。具有中等以上水平的英语学习者也可用本书作为自学读本。

大学英文选

陈冠商 唐振邦 编

外语教学与研究出版社出版

(北京市西三环北路19号)

北京万泉印刷厂 排版

北京印刷三厂 印刷

新华书店北京发行所发行

开本850×1168 1/32 5.5印张 130千字

1987年1月第1版 1987年1月北京第一次印刷

印数 1—31,000册

ISBN7—5600—0012—6/G·13

书号: 7215·127 定价: 1.25元

前 言

《大学英文选》原系上海师范学院外语系英语专业高年级“文学名著选读”课使用的教材。现经选编，使之更适合于提高学生的文学欣赏能力，培养英语语感。

本书所选十五篇课文均系英美文学中当代的名家名作。我们选编的原则是：内容有积极意义，技巧有高度艺术性，文字要现代化。读者反复诵读，不但可以提高英语程度，为进一步阅读英美文学名著打下良好而坚实的基础，而且有助于提高思想情操，有助于精神文明的建设。本书可作为一般师范大学、师范学院和师范专科学校高年级英语学生的精读教材，也可作为具有中等程度或一定水平的广大青年和中年英语学习者的自学读本，此外，作为非师范性高等院校英语专业“名著选读”课的教材也是适用的。

本书比较适合于高等院校英语专业三年级使用，但也可以在四年级用，也可以在二年级用；全书十五篇课文，可以一学期教完，也可以教一学年。这完全取决于学生的英语水平。

本书作为文选课的精读课本，可为进一步阅读大量原著打好基础。英语专业高年级学生重点应放在大量阅读上，其目的在于培养快速阅读的能力和提高自己的写作水平。写作可以在写作课上进行训练，但关键在于大量阅读，所谓“读书破万卷，下笔如有神”，而大量阅读，必须提高阅读速度。学生最好能熟读甚至背诵一定数量的范文。以扫除阅读理解的基本障碍。本书试图提供一些可反复诵读的范文，为提高阅读速度打好基础。但是，在教学上必须引导学生吃透课文的意义，掌握原作的风格和文体，提高学生

分析和欣赏文学作品的能力。这样，对培养学生阅读理解的能力和写作的技巧都有好处。

本书体例如下： 1) 正文； 2) 作者介绍； 3) 内容简介； 4) 注释； 5) 问题。

本书在编选过程中，经乔泌同志试用和审阅，并提出宝贵意见，特致谢意。

陈冠商

1985年8月10日

CONTENTS

目 录

1. How I Became a Public Speaker . by Bernard Shaw (1)
2. Humanity Will Not Forgive This!
. by Ernest Hemingway (8)
3. How to Grow Old by Bertrand Russell (14)
4. As I See It by Bernard Shaw (20)
5. My Books by George Gissing (26)
6. The Lost Dog by John Galsworthy (34)
7. Running for Governor by Mark Twain (43)
8. If I Were a Freshman Again . by Thomas Arkle Clark (53)
9. Fifth Avenue, Uptown (A Letter from Harlem) . .
. by James Baldwin (62)
10. Afternoon in the Jungle by Albert Maltz (73)
11. Lucidity, Simplicity, Euphony
. by W. Somerset Maugham (85)
12. Dry September by William Faulkner (97)
13. The Heathen by Jack London (114)
14. In the Autumn of the Year (Part I)
. by Joyce Carol Oates (140)
15. In the Autumn of the Year (Part II)
. by Joyce Carol Oates (157)

1. HOW I BECAME A PUBLIC SPEAKER

(Excerpts)

by Bernard Shaw

In the winter of 1879, James Lecky, exchequer clerk¹ from Ireland, and privately interested in phonetics, keyboard temperament, and Gaelic,² all of which subjects he imposed on me, dragged me to a meeting of a debating society called the Zetetical: a junior copy of the once well known Dialectical Society³ founded to discuss John Stuart Mill's⁴ Essay on Liberty when that was new.

When I went with Lecky to the Zetetical meeting I had never spoken in public. I knew nothing about public meetings or their order.⁵ I had an air of impudence, but was really an arrant coward, nervous and self-conscious to a heartbreaking degree. Yet I could not hold my tongue. I started up and said something in the debate, and then, feeling that I had made a fool of myself,⁶ as in fact I had, I was so ashamed that I vowed I would join the Society; go every week; speak in every debate; and become a speaker or perish in the attempt. I carried out this resolution. I suffered agonies that no one suspected. During the speech of the debater I resolved to follow,⁷ my heart used to beat as painfully as a recruit's going under fire for the first time. I could not use notes: when I looked at the paper in my hand I could not collect myself enough to decipher a word.⁸ And of the four or five points that were my pretext for this ghastly practice⁹ I invariably forgot the best.

I persevered doggedly. I haunted all the meetings in London where debates followed lectures. I spoke in the streets, in the

parks, at demonstrations, anywhere and everywhere possible. In short, I infested public meetings like an officer afflicted with cowardice,¹⁰ who takes every opportunity of going under fire to get over it and learn his business.

At all these meetings I took part in the debates. My excessive nervousness soon wore off. One of the public meetings I haunted was at the Non-conformist Memorial Hall in Farringdon Street in 1884. The speaker of the evening, very handsome and eloquent, was Henry George, American apostle of Land Nationalization and Single Tax.¹¹ He struck me dumb and shunted me from barren agnostic controversy to economics.¹² I read his *Progress and Poverty*, and went to a meeting of Hyndman's Marxist Democratic Federation, where I rose and protested against its drawing a red herring across the trail¹³ blazed by George. I was contemptuously dismissed as a novice who had not read the great first volume of Marx's *Capital*.

I promptly read it, and returned to announce my complete conversion by it. Immediately contempt changed to awe; for Hyndman's disciples had not read the book themselves, it being then accessible only in Deville's French version¹⁴ in the British Museum reading room, my daily resort. From that hour I was a speaker with a gospel,¹⁵ no longer only an apprentice trying to master the art of public speaking.

I at once applied for membership of the Democratic Federation, but withdrew my application on discovering the newly founded Fabian Society,¹⁶ in which I recognized a more appropriate *milieu* as a body of educated middle-class intelligentsia: my own class in fact. Hyndman's congregation of manual-working pseudo-Marxists could for me be only hindrances.

After my conversion I soon became sufficiently known as a Socialist orator to have no further need to seek out public debates: I was myself sought after. This began when I accepted an invitation from a Radical Club at Woolwich¹⁷ to lecture to it. At first I thought of reading a written lecture; for it seemed hardly possible to speak for an hour without text when I had hitherto spoken for ten minutes or so only in debates. But if I were to lecture formally on Socialism for an hour, writing

would be impossible for want of time: I must extemporize. The lecture was called Thieves, and was a demonstration that the proprietor of an unearned income¹⁸ inflicted on the community exactly the same injury as a burglar does. I spoke for an hour easily, and from that time always extemporized.

This went on for about twelve years, during which I sermonized on Socialism at least three times a fortnight average.¹⁹ I preached whenever and wherever I was asked. It was first come first served²⁰ with me: when I got an application for a lecture I gave the applicant the first date I had vacant, whether it was for a street corner, a public-house parlor, a market place, the economic section of the British Association, the City Temple, a cellar or a drawing room. My audiences varied from tens to thousands. I expected opposition but got hardly any. Twice, in difficulties raised by attempts of the police to stop Socialist street meetings (they always failed in the end because the religious sects, equally active in the open air, helped the Socialists to resist them),²¹ I was within an ace of²² going to prison. The first time was in Dodd Street in dockland, where the police capitulated on the morning of the day when I volunteered to defy them. The second time, many years later at the World's End in Chelsea,²³ a member of a rival Socialist Society disputed the martyr's pain with me,²⁴ and, on a division,²⁵ defeated me by two votes, to my secret relief. My longest oration lasted four hours in the open air on a Sunday morning to crowds at Trafford Bridge in Manchester. One of my best speeches was delivered in Hyde Park in torrents of rain to six policemen sent to watch me, plus only the secretary of the Society that had asked me to speak, who held an umbrella over me. I made up my mind to interest those policemen, though as they were on duty to listen to me, their usual practice, after being convinced that I was harmless, was to pay no further attention. I entertained them for more than an hour. I can still see their waterproof capes shining in the rain when I shut my eyes.

*

*

*

作者介绍

萧伯纳 (George Bernard Shaw, 1856-1950), 爱尔兰人, 生于都柏林, 父亲是小公务员。萧伯纳十四岁中学毕业, 因家境困难, 未能继续上大学。二十岁时 (1876) 移居伦敦。1879年起开始文学活动。一生共写出剧本五十多部, 小说五部和其他著作多种。著名剧本有《鳏夫的房产》(1892)、《华伦夫人的职业》(1894)、《康蒂坦》(1894)、《魔鬼的门徒》(1892)、《凯撒和克莉奥佩屈拉》(1898)、《巴巴拉少校》(1905)、《苹果车》(1929)、《真相毕露》(1932)等。青年时期所写小说《业余社会主义者》(1884)尖锐地批判了资本主义, 涉及工人阶级被剥削的问题。在1884年参加费边社 (Fabian Society), 写了很多有关社会和政治的著作, 包括费边社宣言。他也写过音乐、美术评论。他同情社会主义, 但未能摆脱资产阶级改良主义的观点。1925年萧伯纳获诺贝尔文学奖。1931年曾访问苏联, 在莫斯科度过他的七十五寿辰, 高尔基写信向他祝寿, 称他为“勇敢的战士”; 1932年来中国访问, 在上海与宋庆龄、蔡元培、鲁迅见过面。

内容简介

萧伯纳在本文中叙述了自己通过坚持不懈勤奋努力, 终于成为一位演说家的经过。开始时他只是在辩论会中插插话, 当他发现自己不善于言辞的时候, 他就下定决心, 百折不挠, 尽力参加伦敦演讲后展开辩论的会议。他学习别人演讲的技巧, 结合辩论的实践, 每天到大英博物馆读社会主义的书籍, 不久就掌握了公开演讲的技巧。后来他自己成为即兴发言的演说家, 可以任意发挥一小时, 他持续公开演讲了十二年, 宣传社会主义, 最长的讲了四小时。他自认为最得意的一次演讲是在海德公园中大雨如注的情况下, 一位主持人替他打着伞, 他向着六个来监视的警察讲社会主义。

作为文学大师的萧伯纳的努力实践的精神对于我们青年读者的读书学习一定会有所启发。

注 释

1. exchequer clerk: 财政部职员。
2. privately interested in phonetics, keyboard temperament, and Gaelic: 业余时间对语音学、键盘乐器调音和盖耳语有兴趣。盖耳人 (Gael) 是苏格兰人的一部分, 居住在苏格兰北部和西部的山地, 是凯尔特人的后裔, 约10万人 (1959), 语言属印欧语系凯尔特语族。主要从事畜牧业。
3. a junior copy of the once well known Dialectical Society: 一个仿照一度很有名的辩证法学会而组成的青年人团体。
4. 约翰·米尔 (John Stuart Mill, 1806-1873): 英国著名哲学家、政治经济学家。
5. order: 指开会的程序。
6. made a fool of myself: 自己闹笑话 (或出洋相)。
7. During the speech of the debater I resolved to follow: 在发言者讲话的时候, 我决定等他说完了就发言。
8. I could not collect myself enough to decipher a word: 我镇静不下来, 连 (纸上的) 字迹也认不清了。
9. that were my pretext for this ghastly practice: 在语法上是修饰 points 的定语从句。大意是: 本文著者当时怕当众发言, 为了锻炼起见, 尽量提出几点意见来说说。这些意见不过是练习发言的借口而已。
10. an officer afflicted with cowardice: 一个因为胆怯而感到痛苦的军官。
11. Single Tax: 单一税。这是资本主义经济学中的一个概念, 认为一切赋税最后都是由土地负担的, 只要征土地税就行了。
12. shunted me from barren agnostic controversy to economics: 把我从无聊的、不可知论的辩论引到经济学方面去了。
13. drawing a red herring across the trail (或 track, path): 让些不相干的事来转移谈话的中心或别人的注意力。
14. accessible only in Deville's French version: 只能读到德维尔翻译的法文译本。
15. a speaker with a gospel: 有造福人类之心的演说者。gospel: 福音; 真理; 信条; 主义。

16. Fabian Society: 费边社。英国一些自认为是社会主义者的人在1884年成立的组织。主张用缓进的方法实现社会主义, 反对暴力革命。(费边: 又译非比阿斯, 是古罗马的统帅, 历任执政官, 他主张采用迁延战术缓进待机, 坚壁清野, 与汉尼拔军相周旋。避免直接交锋使敌疲于奔命而获胜。)
17. Woolwich: 武力赤(旧时伦敦行政区之一, 在伦敦城的东部)。
18. unearned income: 不劳而获的收入。
19. at least three times a fortnight average (=on the average): 平均每两个星期至少三次。
20. first come first served: 先到先招待。(First come, first served原是商店、饭店等的服务规则之一。此处用作 It was 的表语。)
21. because the religious sects, equally active in the open air, helped the Socialists to resist them: 大意是: 因为宗教团体也在街头活动, 这有助于社会主义者抵制警察对他们进行街头集会的干预。
22. within an ace of: 离...只差一点儿。
23. Chelsea: (伦敦市) 彻西区。在伦敦西南, 是文化区, 作家、艺术家多居于此。
24. disputed the martyr's palm with me: 与我争夺做革命烈士的光荣。(有要争着去坐牢, 以获为社会主义而受难的美名之义。)
25. on a division: 在分成两派后; 在意见发生分歧后。

问 题

1. On what occasion did Bernard Shaw get his first experience of speaking in public?
2. Why did he come to the decision that he would become a speaker or perish in the attempt?
3. What serious difficulties did he experience when he was first learning the art of public speaking?
4. How did he persevere in his effort in spite of all these difficulties?

5. Why does the author say that it was Henry George who shunted him from barren agnostic controversy to economics?
6. How was he converted from a believer in Land Nationalization and Single Tax to an advocate of Socialism?
7. What did he take Marxism for as a speaker?
8. Why did he join Fabian Society instead of the Marxist Democratic Federation?
9. How did he come to extemporize on every occasion when he was asked to speak in public?
10. How did he carry on his work as an orator during the next twelve years?

2. HUMANITY WILL NOT FORGIVE THIS!

by Ernest Hemingway

During the last fifteen months I saw murder done in Spain by the fascist invaders. Murder is different from war. Men can hate war and be opposed to it, yet become accustomed to it as a way of life¹ when it is fought to defend your country against an invader and for your right to live and work as a free man. In such a case no man, who is a man,² gives any importance to his life because so much more important things are at stake.³ A man observing this same war and writing of it cares nothing for his life either⁴ if he believes in the necessity of what he is doing. He cares only to write the truth.

So when the German Messerschmidt plane⁵ dives on your car with all four machine guns chattering, you swerve to the side of the road and jump out of the car. You lie flat under a tree, if there is a tree, or in a ditch, if there is a ditch, or sometimes you lie in the open field. And when the plane comes back to try to kill you again, and his bullets throw dust spouts over your back, you lie with your mouth dry. But you laugh at the plane because you are alive.

You have no hatred. It is war. He thinks your car is a staff car⁶ and he has a right to kill you. He does not kill you so you laugh. The Messerschmidt is too fast for good ground strafing.⁷

When he pulls up from the dive he drops some little bombs like hand grenades tied in bunches out of a chute. They make a big flash and a roar and there is a roll of gray smoke. You are still alive and the Messerschmidt is gone, his motor in a whine like a circular saw hitting a log in a lumber mill. You try to spit because you know from experiment that you cannot spit if you are really scared.⁸ You find your mouth is too dry to spit and you laugh again and that is all.

There is no bitterness when the fascists try to kill you. Because they have a right to. Even by mistake.

But you have anger and hatred when you see them do murder. And you see them do it almost every day.

You see them do it in Barcelona⁹ where they bomb the workers' quarters from a height so great it is impossible for them to have any objective other than¹⁰ the blocks of apartments where the people live. You see the murdered children with their twisted legs, their arms that bend in wrong directions, and their plaster powdered faces.¹¹ You see the women, sometimes unmarked when they die from concussion,¹² their faces grey, green matter running out of their mouths from bursted gall bladders.¹³ You see them sometimes looking like bloodied bundles of rags. You see them sometimes blown capriciously into fragments¹⁴ as an insane butcher might sever a carcass. And you hate the Italian and German murderers who do this as you hate no other people.

You live in Madrid¹⁵ under bombardment for months and while you are there the hotel you live in is hit, by artillery fire, fifty-three times. From the window where you live you see much murder. Because there is a cinema across the street and the fascists time their bombardments¹⁶ for the hours when the people leave the cinema to go to their homes. In this way they know, before the people can seek shelter, that they will have victims.

When they shell the telephone building in Madrid it is all right because it is a military objective. When they shell gun positions and observation posts that is war. If the shells fall too long or too short¹⁷ that is war too. But when they shell the city indiscriminately in the middle of the night to try to kill civilians in their beds it is murder.

When they shell the cinema crowds, concentrating on the squares where the people will be coming out at six o'clock, it is murder.

You see a shell hit a queue of women standing in line to buy soap. There are only four women killed but a part of one woman's torso is driven against a stone wall so that blood is driven into the stone with such force that sandblasting¹⁸ later

fails to clean it. The other dead lie like scattered black bundles and the wounded are moaning or screaming.

You see a nine inch shell hit a street car filled with workers. After the flash and the roar and the dust has settled, the car is on its side. Two people are alive, but they would be better dead,¹⁹ and the others need to be removed with shovels. Before the next shell comes a dog has nosed up to the wrecked car. It sniffs in the dust of the blasted granite. Nobody pays any attention to the dog as the two unspeakably badly wounded are being removed and, as the next shell comes screaming in a descending rush, the dog goes rushing up the street with a four-foot piece of intestine trailing from his jaws. He was hungry, as everyone else is in Madrid.

All last spring, last fall and last winter we saw the fascist artillery doing murder in Madrid and you never see it without hatred and anger.

Later there was war in the battle of Teruel²⁰ and war seemed honest and with some point²¹ after the barbarous murder of Madrid. You went with the infantry in the assault on Teruel and entered the city with the first troops, and during the fighting in the town you saw the government troops gently carrying children, helping old men and women to evacuate the town. You did not see one act of brutality nor of barbarism.

But before Teruel there was the murderous bombing of Lerida. Afterwards there was the horror of Barcelona and the daily raids on the coastal towns between Valencia²² and Tarragona.²³ Later the fascists bombed the town of Alicante, not the port, and killed over three hundred people. Still later they bombed the market place of Granollers,²⁴ far from the war or any war activity and murdered hundreds more.

They murder for two reasons: to destroy the morale of the Spanish people and to try the effect of their various bombs in preparation for the war that Italy and Germany expect to make. Their bombs are very good. They have learned much in their experimenting in Spain and their bombing is better all the time.²⁵

As for their destroying the morale of the Spanish people, the present heroic resistance on the Valencia-Teruel road is due

as much to the hatred of the fascist invaders roused by their bombing atrocities as to any other single thing. You may frighten a man by threatening to kill his brother or his wife and children. But if you do kill his brother or his wife and children you only make of him an implacable enemy.²⁶ This is the lesson the fascists have not yet learned.

They are successful as long as they can blackmail countries that fear them. It is when they begin to murder and to fight that they are lost.²⁷ For the brothers and the fathers of their victims will never forgive and never forget. The crimes committed by Fascism will raise the world against it.

* * *

作 者 介 绍

海明威 (Ernest Hemingway, 1899-1961): 美国作家。生于芝加哥一个医生家庭。中学毕业后, 做过见习记者。第一次大战时参军, 战后住在巴黎, 1932年开始学习写作。二十年代除写短篇小说外, 发表了两个长篇小说: 《太阳也升起了》(1926) 和《永别了武器》(1929, 旧译《战地春梦》), 前者成了“迷惘的一代”的代表作, 后者的主题是反对帝国主义战争。1936-1939年, 参加西班牙人民反法西斯斗争, 接着是第二次世界大战, 海明威赴欧当战地记者。他的作品在中国比较闻名的有《丧钟为谁而鸣》(1940, 又译《战地钟声》) 及剧本《第五纵队》。1950年写中篇小说《渡河入林》, 1952年发表小说《老人与海》, 描写一个老人与鲨鱼搏斗的故事, 突出地表现了他素负盛名的简练文体。1954年获诺贝尔文学奖。

内 容 简 介

1937年, 海明威在西班牙当战地记者。他亲眼目睹了作为第二次世界大战的前奏的西班牙内战。他站在正义的立场上反对非正义的侵略战争。海明威对德、意法西斯屠杀无辜人民表示了极大的愤慨。他认为屠杀与战争根本不同。海明威在本文中以事实揭露了法西斯侵略者的滔天罪行。

注 释

1. as a way of life: 作为一种生活方式; 作为生活中常见的现象。
2. who is a man: 如果他是一个男子汉。
3. because so much more important things are at stake: 因为如此重要得多的事情在危急之中。
4. cares nothing for his life either: 也不考虑个人安危; 把个人安危置之度外。
5. Messerschmidt plane: (德国的) 梅塞施米特飞机。(梅塞施米特, 德国主要飞机设计师。)
6. a staff car: 一辆指挥车。
7. too fast for good ground strafing: (飞机) 飞得太快, 不能对地面进行准确的扫射。
8. you cannot spit if you are really scared: 如果你实在害怕, 就会连吐沫也吐不出来。
9. Barcelona: 巴塞罗那(西班牙重要港市)。
10. it is impossible for them to have any objective other than: 除...外, 不可能有任何其他目标。
11. plaster powdered faces: 布满灰泥的脸。
12. sometimes unmarked when they die from concussion: 有时他们死于脑震荡, 身上并无伤痕。
13. bursted gall bladders: 胆囊破裂。
14. blown capriciously into fragments: 炸成各式各样的碎块; 被炸得血肉横飞。
15. Madrid: 马德里(西班牙首都)。
16. time their bombardments: 选择炮击的时间。
17. fall too long or too short: (炮弹) 打得太远或太近。
18. sandblasting: 用喷沙器清除(墙上的血迹等)。
19. they would be better dead (= would be better if they were dead) (他们) 还是死了好。
20. Teruel: 特鲁埃尔(西班牙东部省名)。