

高等学校英语专业系列教材

# 新编美国文学教程

(修订版)

(REVISED EDITION)

COURSE BOOK OF  
AMERICAN LITERATURE

彭家海 袁雪芬 贾勤 编著



华中科技大学出版社

<http://www.hustp.com>

# 新编美国文学教程(修订版)

彭家海 袁雪芬 贾 勤 编著

华中科技大学出版社  
中国·武汉

## 内 容 简 介

《新编美国文学教程》(修订版)是用英语编写的、文学史和作品选读相结合的英语专业本科生教材,是英语专业英美文学系列教材之一。该教材是对《新编实用美国文学教程》的修订,在对第一版的四个部分进行扩充的基础上,增加了第五部分——第二次世界大战以来的美国文学。

全书的五部分按时间顺序排列,每部分又分为若干章节,包括时代背景、文学流派和作家介绍、作品选读、作品注释和生词表,以及思考题供读者参考及讨论学习。本教程史料翔实,所选作家及其作品具有代表性和可读性,编写语言规范、流畅,便于学生欣赏和教师授课。

本书除了可用作英语专业英美文学课程教材、英语专业考研参考书外,同时也可以作为广大英语爱好者的英美文学阅读教材。

### 图书在版编目(CIP)数据

新编美国文学教程(修订版)/彭家海 袁雪芬 贾 勤 编著. —武汉:华中科技大学出版社,2012.1  
ISBN 978-7-5609-3367-2

I. 新… II. ①彭… ②袁… ③贾… III. ①英语-阅读教学-高等学校-教材 ②文学-作品介绍-美国  
IV. H319.4:I

中国版本图书馆 CIP 数据核字(2011)第 276796 号

### 新编美国文学教程(修订版)

彭家海 袁雪芬 贾 勤 编著

策划编辑:杨 鸥 刘 平

责任编辑:杨玉斌

封面设计:刘 卉

责任校对:李 琴

责任监印:周治超

出版发行:华中科技大学出版社(中国·武汉)

武昌喻家山 邮编:430074 电话:(027)87557437

录 排:华中科技大学惠友文印中心

印 刷:华中科技大学印刷厂

开 本:787mm×1092mm 1/16

印 张:17.5

字 数:465 千字

版 次:2012 年 1 月第 2 版第 4 次印刷

定 价:29.80 元



本书若有印装质量问题,请向出版社营销中心调换  
全国免费服务热线:400-6679-118 竭诚为您服务  
版权所有 侵权必究

# 前 言

《新编美国文学教程》(修订版)是一本用英语编写的、文学史与作品选读相结合的英语专业本科生教材,是对《新编实用美国文学教程》的修订。在对第一版的四个部分进行扩充的基础上,修订版还增加了第五部分——第二次世界大战以来的美国文学。

本次修订的原则是:

(1) 力求从一定广度和深度上使读者了解美国文学及其发展、演变规律。在前四部分我们增加了对爱默生、詹姆斯、奥尼尔等作家的介绍,第五部分也基本涵盖了对现当代美国著名作家的介绍。对每位作家,除了介绍生平和主要作品外,还总结了其创作主题和特色等,供读者参考。

(2) 尽量更加合理地编排各章节。全书五部分按时间顺序排列,每部分各章节又大致根据流派、文学形式等分类。这便于读者了解美国文学的框架和发展脉络。

(3) 在继续突出短篇小说在美国文学中的重要性的同时,兼顾诗歌、散文、戏剧等文学形式,尤其是那些赢得了全球声誉的作家及其作品。十几篇短篇小说都是精挑细选的。

(4) 增加了来自反叛的青年、过去被“边缘化”了的少数族裔和妇女的“声音”,而这些已成为美国文学的有机组成部分。

(5) 限于篇幅,我们删减了第一版里的部分作品。另外,修改了在第一版里发现的错误。借此机会,我们向就第一版提出了各种批评意见的读者表示感谢。

参加本教程修订、编写工作的都是教学一线的老师,而且都在美国文学的教学和研究方面进行了多年探索,本教程正是他们的经验总结。其中,袁雪芬教授负责编写了詹姆斯·费尼莫·库柏、华莱士·史蒂文斯、索尔·贝洛和乔伊斯·卡罗尔·欧茨等作家部分,贾勤教授编写了西奥多·德莱塞、约瑟夫·海勒和托尼·莫里森等作家部分。其他作家及其作品注解、介绍和各章节的绪论以及全书的设计、选材、文字修改和最后的通读定稿等都由彭家海负责。

由于编者水平有限,教程中难免有谬误、疏漏之处,欢迎广大读者继续提出修改意见。

彭家海

2011年11月于武汉

# Contents

## Part One Early American Literature

Chapter One Birth of American Literature .....	(1)
1. Introduction .....	(1)
1.1 A New Land .....	(1)
1.2 Puritan Ideas .....	(2)
1.3 Literary Characteristics .....	(3)
2. Jonathan Edwards(1703—1758) .....	(3)
3. Selected Writing	
“Sinners in the Hands of an Angry God” by Edwards .....	(4)
Chapter Two The Revolutionary Period .....	(6)
1. Introduction .....	(6)
1.1 Enlightenment Ideas .....	(6)
1.2 The American Revolution .....	(7)
1.3 Literature during the Revolutionary Period .....	(8)
2. Benjamin Franklin(1706—1790) .....	(8)
3. Thomas Jefferson(1743—1826) .....	(9)
4. Selected Writings .....	(10)
4.1 <i>The Autobiography</i> (an excerpt) by Franklin .....	(10)
4.2 “The Declaration of Independence” by Jefferson .....	(13)
Chapter Three The Rise of a National Literature .....	(17)
1. Introduction .....	(17)
1.1 The Expanding Frontier .....	(17)
1.2 Growth of American Literature .....	(18)
2. Washington Irving(1783—1859) .....	(18)
3. James Fenimore Cooper(1789—1851) .....	(19)
3.1 Life and Career .....	(19)
3.2 <i>The Pioneers</i> (synopsis) .....	(20)
4. Selected Writing	
“Rip Van Winkle” by Irving .....	(22)

## Part Two American Literature between the 1820s and 1860s

Chapter Four Romanticism( I ) .....	(36)
1. Introduction .....	(36)
1.1 Historical Background .....	(36)

1.2 Literary Characteristics .....	(37)
1.3 New England Transcendentalism .....	(38)
2. Ralph Waldo Emerson(1803—1882) .....	(40)
3. Nathaniel Hawthorne(1804—1864) .....	(41)
3.1 Life and Career .....	(41)
3.2 <i>The Scarlet Letter</i> (synopsis) .....	(42)
4. Henry David Thoreau(1817—1862) .....	(43)
5. Walt Whitman(1819—1892) .....	(45)
6. Emily Dickinson(1830—1886) .....	(46)
7. Selected Writings .....	(47)
7.1 “Self-Reliance” (excerpts) by Emerson .....	(47)
7.2 “Young Goodman Brown” by Hawthorne .....	(54)
7.3 “The Village” (an excerpt from <i>Walden</i> ) by Thoreau .....	(64)
7.4 “I Hear America Singing” by Whitman .....	(68)
7.5 “Song of Myself” by Whitman .....	(68)
7.6 “I Sit and Look Out” by Whitman .....	(70)
7.7 “O Captain! My Captain!” by Whitman .....	(70)
7.8 “I Never Saw a Moor” by Dickinson .....	(71)
7.9 “I Heard a Fly Buzz — When I Died—” by Dickinson .....	(72)
7.10 “I Like to See it Lap the Miles—” by Dickinson .....	(72)
7.11 “I Felt a Funeral, in my Brain” by Dickinson .....	(73)
7.12 “Because I Could not Stop for Death—” by Dickinson .....	(74)
7.13 “Tell All the Truth But Tell it Slant” by Dickinson .....	(75)
7.14 “Apparently with No Surprise” by Dickinson .....	(75)
7.15 “As Imperceptibly As Grief ” by Dickinson .....	(75)
Chapter Five Romanticism( II ) .....	(76)
1. Henry Wadsworth Longfellow(1807—1882) .....	(76)
2. Edgar Allan Poe(1809—1849) .....	(77)
3. Herman Melville(1819—1891) .....	(78)
3.1 Life and Career .....	(78)
3.2 <i>Moby-Dick</i> (synopsis) .....	(79)
4. Selected Writings .....	(80)
4.1 “A Psalm of Life” by Longfellow .....	(80)
4.2 “Mezzo Cammin” by Longfellow .....	(82)
4.3 “To Helen” by Allan Poe .....	(82)
4.4 “Annabel Lee” by Allan Poe .....	(83)
4.5 “Eldorado” by Allan Poe .....	(84)
4.6 “The Raven” by Allan Poe .....	(85)
4.7 “The Tell-Tale Heart” by Allan Poe .....	(89)



## Part Three American Literature between the 1860s and 1910s

Chapter Six Realism .....	(94)
1. Introduction .....	(94)
1.1 Historical Background .....	(94)
1.2 Literary Characteristics .....	(95)
2. Mark Twain(Samuel Langhorne Clemens)(1835—1910) .....	(96)
2.1 Life and Career .....	(96)
2.2 <i>The Adventures of Huckleberry Finn</i> (synopsis) .....	(97)
3. Henry James(1843—1916) .....	(98)
3.1 Life and Career .....	(98)
3.2 <i>The Portrait of a Lady</i> (synopsis) .....	(99)
4. O. Henry(1862—1910) .....	(101)
5. Selected Writings .....	(102)
5.1 “The Notorious Jumping Frog of Calaveras County” by Twain .....	(102)
5.2 “The Art of Fiction” (Excerpts) by James .....	(107)
5.3 “The Cop and the Anthem” by O. Henry .....	(113)
Chapter Seven Naturalism .....	(118)
1. Introduction .....	(118)
2. Stephen Crane(1871—1900) .....	(119)
2.1 Life and Career .....	(119)
2.2 <i>The Red Badge of Courage</i> (synopsis) .....	(120)
3. Theodore Dreiser(1871—1945) .....	(121)
3.1 Life and Career .....	(121)
3.2 <i>Sister Carrie</i> (synopsis) .....	(122)
4. Jack London(1876—1916) .....	(123)
5. Selected Writings .....	(124)
5.1 “An Episode of War” by Crane .....	(124)
5.2 “Black Riders Came from the Sea” by Crane .....	(128)
5.3 “A Youth in Apparel That Glittered” by Crane .....	(128)
5.4 “A Slant of Sun on Dull Brown Walls” by Crane .....	(129)
5.5 “The Law of Life” by London .....	(129)

## Part Four American Literature between the Two World Wars

Chapter Eight Modernism( I ) .....	(137)
1. Introduction .....	(137)
1.1 Social and Historical Background .....	(137)
1.2 Literary Characteristics .....	(138)
2. Robert Frost(1874—1963) .....	(141)
3. Wallace Stevens(1879—1955) .....	(142)

4. William Carlos Williams(1883—1963) .....	(142)
5. Ezra Pound(1885—1972) .....	(143)
6. T. S. Eliot(1888—1965) .....	(144)
7. Selected Writings .....	(145)
7.1 “The Road Not Taken” by Frost .....	(145)
7.2 “Stopping by Woods on a Snowy Evening” by Frost .....	(146)
7.3 “After Apple-Picking” by Frost .....	(146)
7.4 “Mending Wall” by Frost .....	(148)
7.5 “Sunday Morning” by Stevens .....	(149)
7.6 “Anecdote of the Jar” by Stevens .....	(152)
7.7 “The Emperor of Ice-Cream” by Stevens .....	(153)
7.8 “The Snow Man” by Stevens .....	(153)
7.9 “Portrait of a Lady” by Williams .....	(154)
7.10 “The Red Wheelbarrow” by Williams .....	(155)
7.11 “The Young Housewife” by Williams .....	(155)
7.12 “Landscape with the Fall of Icarus” by Williams .....	(156)
7.13 “In a Station of the Metro” by Pound .....	(157)
7.14 “The River-Merchant’s Wife: A Letter” by Pound .....	(157)
7.15 “The Love Song of J. Alfred Prufrock” by Eliot .....	(158)
Chapter Nine Modernism( II ) .....	(162)
1. Sherwood Anderson(1876—1941) .....	(162)
2. Eugene Gladstone O’Neill(1888—1953) .....	(163)
2.1 Life and Career .....	(163)
2.2 <i>Long Day’s Journey into Night</i> (synopsis) .....	(164)
3. F. Scott Fitzgerald(1896—1940) .....	(165)
3.1 Life and Career .....	(165)
3.2 <i>The Great Gatsby</i> (synopsis) .....	(166)
4. William Faulkner(1897—1962) .....	(167)
4.1 Life and Career .....	(167)
4.2 <i>Absalom, Absalom!</i> (synopsis) .....	(168)
5. Ernest Hemingway(1899—1961) .....	(169)
5.1 Life and Career .....	(169)
5.2 <i>The Old Man and the Sea</i> (synopsis) .....	(170)
6. Selected Writings .....	(170)
6.1 “Mother” (an excerpt from <i>Winesburg, Ohio</i> ) by Anderson .....	(170)
6.2 <i>Long Day’s Journey into Night</i> (an excerpt from Act IV) by O’Neill .....	(176)
6.3 “Babylon Revisited” by Fitzgerald .....	(182)
6.4 “A Rose for Emily” by Faulkner .....	(198)
6.5 “A Clean, Well-lighted Place” by Hemingway .....	(205)



## Part Five Post-WW II American Literature

Chapter Ten Postwar Realism and Ethnic Literature .....	(210)
1. Introduction .....	(210)
1.1 Historical Background .....	(210)
1.2 Literary Characteristics .....	(211)
2. Langston Hughes(1902—1967).....	(212)
3. Charles Olson(1910—1970) .....	(214)
4. Saul Bellow(1915—2005) .....	(214)
4.1 Life and Career .....	(214)
4.2 <i>Herzog</i> (Synopsis) .....	(216)
5. J. D. Salinger(1919—2010) .....	(217)
5.1 Life and Career .....	(217)
5.2 <i>The Catcher in the Rye</i> (synopsis) .....	(218)
6. Joseph Heller(1923—1999) .....	(219)
6.1 Life and Career .....	(219)
6.2 <i>Catch-22</i> (Synopsis) .....	(220)
7. Flannery O'Connor(1925—1964) .....	(222)
8. Allen Ginsberg(1926—1997) .....	(223)
9. Toni Morrison(1931—) .....	(224)
9.1 Life and Career .....	(224)
9.2 <i>Song of Solomon</i> (synopsis) .....	(225)
10. Joyce Carol Oates(1938—) .....	(226)
10.1 Life and Career .....	(226)
10.2 <i>Them</i> (Synopsis) .....	(228)
11. Maxine Hong Kingston(1940—).....	(229)
11.1 Life and Career .....	(229)
11.2 <i>The Woman Warrior</i> (synopsis) .....	(230)
12. Selected Writings .....	(230)
12.1 “The Negro Speaks of Rivers” by Hughes .....	(230)
12.2 “The Weary Blues” by Hughes .....	(231)
12.3 “Maximus, to Gloucester, Sunday, July 19” by Olson .....	(232)
12.4 “Graven Images” by Bellow .....	(235)
12.5 “Uncle Wiggily in Connecticut” by Salinger .....	(239)
12.6 “The Life You Save May Be Your Own” by O'Connor .....	(251)
12.7 “Howl” by Ginsberg .....	(259)
Bibliography .....	(269)

# Part One Early American Literature

## Chapter One Birth of American Literature

### 1. Introduction

The United States is a young country, with a shorter history compared with most other countries in the world. But this didn't stop it from having become a world power economically, politically as well as militarily. And, with nine Nobel winners, American literature is now an important part of world literature. One reason is that youth is usually associated with vigor. What else has given American literature the strong life? The reading of some of the writings by American literary masters will furnish us with the course of its development and thus the answer.

#### 1.1 A New Land

It's generally believed that Christopher Columbus(1451—1506), an Italian sailor and explorer, is the first person who discovered the American Continent. Another Italian sailor, Amerigo Vespucci(1454—1512), claimed to have sailed to America several times, and thus the continent was named after him. In 1497, this time again an Italian sailor and explorer, John Cabot(1450—1498), who was working then for the English king Henry VII (1457—1509), arrived in today's Canada, and the next year, he got to the east coast of what is now America. Based on his findings, the English king could claim that the whole of the territory of North America belonged to England. At that time, about 10—20 million people, mistakenly called Indians by Christopher, inhabited the Americas.

When the news of the discovery reached Europe, people were greatly inspired. In the early 16th century, for various reasons, some Europeans arrived in the New World. The earliest settlers include Dutch, Swedes, Germans, French, Spaniards, Italians, and Portuguese in addition to British people. It was not until 1607 that the first permanent English settlement, Jamestown, was established in Virginia. The second settlement was set up at Plymouth, Massachusetts, in 1620, by some Puritans who came in *Mayflower*, and then in 1630 a larger Puritan colony was established in the Boston area.

In spite of the many difficulties, such as food shortage, severe weather condition and the disturbance caused by Indians, the early settlers prospered. Later more colonies were created along the east coast of what is now the United States. The colonists also succeeded in establishing a government, complete with town meetings, popular elections, and official policies. On July 30, 1619, in the Jamestown church, the delegates elected from various

communities in Virginia met to discuss, along with the governor and his council members who were appointed, the enactment of laws for the colony. In the same year, however, twenty Negroes were brought to the colony. The colonists bought and held them as servants, thus starting the practice of treating blacks as slaves in the New World where many people had come to seek freedom and equality.

## 1.2 Puritan Ideas

The early settlers in the New World were mostly Protestants. Tired of the corrupt church in Rome, they wanted to get religious freedom and establish a new relationship with God. It is generally accepted that American mainstream culture has been developed by white Anglo-Saxon Protestants. And the Puritans formed a substantial part of Protestants in the early years. In New England, which is located in the north-east of the present US, where some of the first British colonies were built, the term "Puritans" has been applied to those settlers who originally were devout members of the Church of England, which is, more or less, a byproduct of the Religious Reformation. During the late Middle Ages, the Roman Catholic Church ruled all Europe. The Pope and the church priests became very powerful, which led to corruption in the church, such as the buying and selling of indulgences. In 1517, Martin Luther (1483—1546), a German professor of theology, started a movement to protest against abuses in the church, which came to be called the Protestant Movement. Twelve years later, the English king Henry VIII (in reign from 1509 to 1547), broke ties with the Pope and established an independent Church of England. By the time of Elizabeth's reign (1558—1603), the Church of England was clearly Protestant in respect to its separation from Rome. However, the separation didn't bring about much change of ritual in churches. Some members branched out because they felt that the Church of England was too close to the Church of Rome in doctrine, form of worship, and organization of authority. Another point is that they felt the influences of politics and the court led to corruption within the church. Known as "Separatists", Puritans wished to break away from the Church of England. They wished to "purify" the ritual, lessen the authority of bishops, and make pure their religious beliefs and practices. They wished to restore simplicity to church services and the authority of the *Bible* to theology. With a high moral standard, the Puritans considered themselves as a chosen people, and in their eyes, anyone who challenged their way of life was opposing God's will and was not to be accepted. Puritans tried to read and understand the *Bible* in their own way. They strictly punished drunks, adulterers, violators of the Sabbath and other religious believers different from themselves. This is made clear in the works of writers like Hawthorne. Puritans had strong opposition to pleasure and the arts. They tended to suspect joy and laughter as symptoms of sin. Their lives were disciplined, simple and marked by hard work. In the middle 17th century, they had a revolution in England, overthrowing the monarch. After the Restoration in 1660, they were severely persecuted. Eventually, these reformers were so suppressed that they sought escape. Some of them had come to the New World, where they hoped to create a new Garden of Eden.

Today, Puritans are no longer in existence. But the influence of Puritanism can still be

found in America and Congregationalism has helped to shape the development of American literature and culture. For example, the Puritans hoped to build an ideal community, which is made clear in the “Mayflower Compact”. Since that time, Americans have shown pride, optimism and hope, even during times of hardship, in daily life as well as in writing.

### 1.3 Literary Characteristics

As soon as they got to the New World, the colonists began to write. In letters and journals they wrote about their voyage to the new continent, about adapting themselves to unfamiliar climates and crops, about dealing with the Indians. They also wrote about the land which stretched before them—unimaginable and immense. From that time on, American literature has been recording the story of quest: for a successful material life as well as new spiritual experiences.

In the early years of the colonies, nothing was written for mere amusement, though. The early literature that emerged from such a God-centered world was heavily weighted, in subject and style, by religious considerations. For example, the writings of William Bradford(1590—1657), Anne Bradstreet(1617—1672), Edward Taylor(1645—1729), and Jonathan Edwards are mostly sermons.

## 2. Jonathan Edwards(1703—1758)

The son of a minister, Jonathan Edwards was born in East Windsor, Connecticut. His maternal grandfather was the Reverend Solomon Stoddard (a Congregational pastor of Northampton, Massachusetts, known as the “Pope of the Connecticut Valley”). Edwards had his early education mainly at home. He began to learn Latin at age six, and then at thirteen he entered Yale College, where he was reportedly fascinated by Locke’s ideas while reading “Essay Concerning Human Understanding” because they shared the belief that people must do more than comprehending religious ideas: they must be genuinely moved by them. After his graduation in 1720 he learned theology for two years before going to a New York Scotch Presbyterian Church. After that he became the assistant of Solomon Stoddard. Two years after his marriage with Sarah Pierpont in 1727 he became the minister of the church of Northampton following the death of his grandfather. He stayed there for over twenty years, establishing fame for himself with his brilliant sermons. He became an important figure in the “Great Awakening” (1730s—1740s), once making a preaching tour in North America with George Whitefield (1715—1770), an English preacher and leader of the evangelical movement and of the Great Awakening. Having been responsible for a wave of religiosity that swept Northampton, Edwards converted over 300 people in 1734 and 1735, something miraculous at a time when Enlightenment ideas were spreading. Around the mid-1740s Edwards even tried to restore the former authority of the church partly by making people return to the old order of communion, permitting the sacrament to be taken only by those who



had publicly declared themselves to be saved. But he offended the townspeople who eventually voted against him in 1750.

Edwards spent the next seven years as missionary with the Housatonnuck Indians and then pastor of a congregation at Stockbridge, Massachusetts, where he wrote his great theological and philosophical books—*Enquiry into Modern Prevailing Notions of Freedom and Will* (1754), *The Great Christian Doctrine of Original Sin Defended* (1758), and “The Nature of True Virtue” in *Two Dissertations* (1765). In 1758 he was invited to be the president of the College of New Jersey (later Princeton), where he went but died shortly after his arrival.

With a family of eleven children to support and duties as pastor of a growing congregation to do, Edwards managed to find some time each day for a walk, especially in the woods where he experienced sweet delight in religion.

In his writings like “Concerning the End for Which God Created the World”, we can find Edwards’ mystic pantheism. He regarded God as an infinite being who had created the world out of himself by diffusing himself into time and space. Edwards thought that God took upon himself the forms of stones and trees as well as men. In this sense, Jonathan Edwards’ ideas foreshadowed the 19th century transcendentalism in New England.

### 3. Selected Writing

“Sinners in the Hands of an Angry God” (Enfield, Connecticut July 8, 1741) by Edwards  
—Their foot shall slide in due time. —Deuteronomy 32:35

In this verse is threatened the vengeance of God on the wicked unbelieving Israelites, who were God’s visible people, and who lived under the means of grace; but who, notwithstanding all God’s wonderful works towards them, remained (as in verse 28.) void of counsel, having no understanding in them. Under all the cultivations of heaven, they brought forth bitter and poisonous fruit; as in the two verses next preceding the text. —The expression I have chosen for my text, their foot shall slide in due time, seems to imply the following things, relating to the punishment and destruction to which these wicked Israelites were exposed. . .

All wicked men’s pains and contrivance which they use to escape hell, while they continue to reject Christ, and so remain wicked men, do not secure them from hell one moment. Almost every natural man that hears of hell, flatters himself that he shall escape it; he depends upon himself for his own security; he flatters himself in what he has done, in what he is now doing, or what he intends to do. Every one lays out matters in his own mind how he shall avoid damnation, and flatters himself that he contrives well for himself, and that his schemes will not fail. They hear indeed that there are but few saved, and that the greater part of men that have died heretofore are gone to hell; but each one imagines that he lays out matters better for his own escape than others have done. He does not intend to come to that place of torment; he says within himself, that he intends to take effectual care, and to order matters so for himself as not to fail.

But the foolish children of men miserably delude themselves in their own schemes, and in confidence in their own strength and wisdom; they trust to nothing but a shadow. The greater

part of those who heretofore have lived under the same means of grace, and are now dead, are undoubtedly gone to hell; and it was not because they were not as wise as those who are now alive; it was not because they did not lay out matters as well for themselves to secure their own escape. If we could speak with them, and inquire of them, one by one, whether they expected, when alive, and when they used to hear about hell, ever to be the subjects of that misery, we doubtless, should hear one and another reply, "No, I never intended to come here; I had laid out matters otherwise in my mind; I thought I should contrive well for myself—I thought my scheme good. I intended to take effectual care; but it came upon me unexpected; I did not look for it at that time, and in that manner; it came as a thief—Death outwitted me; God's wrath was too quick for me. Oh, my cursed foolishness! I was flattering myself, and pleasing myself with vain dreams of what I would do hereafter; and when I was saying, peace and safety, then suddenly destruction came upon me."

God has laid himself under no obligation, by any promise to keep any natural man out of hell one moment. God certainly has made no promises either of eternal life, or of any deliverance or preservation from eternal death, but what are contained in the covenant of grace, the promises that are given in Christ, in whom all the promises are yea and amen. But surely they have no interest in the promises of the covenant of grace who are not the children of the covenant, who do not believe in any of the promises, and have no interest in the Mediator of the covenant.

So that, whatever some have imagined and pretended about promises made to natural men's earnest seeking and knocking, it is plain and manifest, that whatever pains a natural man takes in religion, whatever prayers he makes, till he believes in Christ, God is under no manner of obligation to keep him a moment from eternal destruction.

So that, thus it is that natural men are held in the hand of God, over the pit of hell; they have deserved the fiery pit, and are already sentenced to it; and God is dreadfully provoked, his anger is as great towards them as to those that are actually suffering the executions of the fierceness of his wrath in hell, and they have done nothing in the least to appease or abate that anger, neither is God in the least bound by any promise to hold them up one moment; the devil is waiting for them, hell is gaping for them, the flames gather and flash about them, and would fain lay hold on them, and swallow them up; the fire pent up in their own hearts is struggling to break out; and they have no interest in any Mediator, there are no means within reach that can be any security to them. In short, they have no refuge, nothing to take hold of; all that preserves them every moment is the mere arbitrary will, and uncovenanted, unobliged forbearance of an incensed God.

### **Questions**

1. What kind of people are said to be sinners in Christianity?
2. Edwards is the pastor of a congregation. What is a pastor supposed to say to his congregation on Sunday morning? What response, in your opinion, would the congregation have after this sermon? What was Edwards' purpose in writing the sermon?



### New Words

verse 节,短句;诗行	torment 折磨	fiery 火的,燃烧着的
vengeance 报仇	effectual 奏效的,有效的	dreadful 可怕的
Israelite 犹太人	delude 欺骗	provoke 惹;激起
notwithstanding 尽管	subject 受试验者	execution 实施,实行
void 空的;没有,缺乏	outwit 智胜,哄骗	fierceness 凶猛;狂热,强烈
counsel 计划;意图	vain 空的	appease 平息
cultivation 耕作,培养	hereafter 从今以后	abate 减少,减轻
contrivance 发明	obligation 义务,责任	gape 张开
secure 保证;使安全;掩护	deliverance 解救	fain 乐意地
flatter 奉承	preservation 保护	pent up 被关闭的
flatter oneself 自以为	covenant 盟约;契约	refuge 庇护所
lay out 布置,安排	yea 是	arbitrary 霸道,专横
contrive 设计,图谋	amen 阿门(表示“诚心所愿”)	forbearance 忍耐,克制
scheme 计划	mediator 调停人,调解人	incense 激怒
heretofore 在此以前	Mediator 耶稣	

## Chapter Two The Revolutionary Period

### 1. Introduction

#### 1.1 Enlightenment Ideas

The Middle Ages was thought by many to be a dark period in European history because people were ignorant and superstitious under the control of the Roman Catholic Church. Although North America had been spared the influence of the medieval period, it was discovered against the historical background of the Renaissance, during which Europeans were still very loyal to God, if not to Rome and the Pope. The Religious Reformation made people gain new ideas of Jesus and Christianity. The *Bible* was translated, against the will of the Roman Catholic Church, into different vernaculars and people began to read the Scripture for themselves instead of depending on the Pope and church priests who adhered to the Vulgate.

In the late 17th century, Enlightenment appeared in Europe and it lasted till the French Revolution. With the development of education and the advancement of scientific research, a lot of discoveries and inventions were made. As a result, people began to learn more about themselves and the world around them. The findings of Copernicus, Galileo, Kepler and Newton were significant: they rejected man as an evil creature; man was capable. Newton expressed the idea of universal gravitation and laws of motion in his "*Philosophiae Naturalis Principia Mathematica*", and now many people began to see the world as a thing controlled by natural laws, instead of by the supervision of God. The emphasis began to shift from one's

duties toward God to rights, from in-born evil to in-born good.

The Enlightenment movement was characterized by the philosophic, scientific and rational spirit, the freedom from superstition and the skepticism. In their writings Enlightenment thinkers such as Voltaire, Montesquieu, Locke, Descartes, Condorcet and Rousseau showed their resentment against tyranny in government and against ignorance and inequality in society. In *The Social Contract* (1762), Rousseau declared that man is by nature good and free. He advocated that all the members of a community should take part in the making of policy and law. In his *two Treatises of Government* (1690), John Locke (1632—1704), the English political philosopher, defended the natural rights of man against the power of government. Thomas Paine (1737—1809), in his pamphlet “Common Sense” (1776), declared that “Government, even in its best state, is but a necessary evil; in its worst state an intolerable one”. He wrote more pamphlets, for example, “The Crisis”, between 1776 and 1783, encouraging American independence. His ideas inspired a lot of people before and during the American Revolution. When the French Revolution broke out, Paine took part in it and wrote *The Rights of Man* (1791) in reply to Burke’s *Reflections on the Revolution in France*, and *The Age of Reason* (1793), attacking Christianity and the *Bible* from a deist point of view.

Even before Enlightenment came to America, some thinkers in the New World had produced various writings advocating democracy, fighting against Puritan requirement of religious conformity and upholding the spiritual freedom of the individual. Roger Williams (1603—1683), a Puritan dissenter in the early days of Puritan theocracy, expressed the idea, well before John Locke, that sound government can only function with the approval of the people.

## 1.2 The American Revolution

To a certain extent, the Enlightenment brought about the American Revolution. There were, of course, other reasons. The industrial growth in the late 18th century made Britain a rich and powerful country, but it also brought some problems such as overproduction. The British government at that time didn’t want colonial industries to compete with those in England. Instead it hampered colonial economy by requiring Americans to ship raw materials abroad and to import finished goods from Britain. The British government didn’t take effective measures to make the frontier safe. In 1755, England and France began a war in North America, known as the French and Indian War or the Seven Years’ War (1755—1763). It was caused by the dispute about the control of territory in the New World. The war ended in a victory for England. The British government argued that Britain had spent large sums of money to defend its American colonies in the war, and that the colonists therefore should pay part of those expenses. As a result, Britain began to charge new taxes on sugar, coffee, textiles, tea and other imported goods. One example is the Stamp Act of 1764, which allowed the British to tax newspapers, legal documents, and so on. What’s more, Britain ruled the colonies and taxed them without giving them representation in Parliament. As a protest against economic exploitation, the Boston “Tea Party” dumped English tea into Boston harbour in December of 1773. Britain punished the colonies by passing five intolerable acts in the next year.

To safeguard their own interests, the thirteen British colonies in North America got united. In September 1774, the First Continental Congress, a meeting of colonial leaders who opposed British rule, met in Philadelphia. They decided to organize militias and collect and store weapons and ammunition to defend themselves because the British government had sent many soldiers to Boston when the colonists protested against the above-mentioned taxes. In the next year, the British colonies rose in arms against their mother country. “The Declaration of Independence”, which was adopted on July 4, 1776, at the Second Continental Congress, officially proclaimed the independence of the colonies although the War of American Independence was still going on. It lasted for six years(1775—1781) and ended in the formation of a federative bourgeois democratic republic—the United States of America.

### 1.3 Literature during the Revolutionary Period

Although Puritan thought was still quite strong in the colonies, a new, more rational approach to life was appearing in the 18th century, begun by movements in Europe due to scientific discoveries. And, because of the political events of the Revolution and the ideological requirements of the new nation, the literature of the time was largely political, didactic and moralizing, which was exemplified in the writings of Benjamin Franklin and Thomas Jefferson. With some ideas borrowed from John Locke, “The Declaration of Independence”, in which we can find the theory of politics and the guiding principle of the American Revolution, is a highly effective piece of prose. Franklin’s *The Autobiography* offered a lot of advice to people who wanted to achieve success in career and greatness in life.

## 2. Benjamin Franklin(1706—1790)



As the tenth son in a family of fifteen children, Benjamin Franklin was born in Boston. At the age of twelve, Franklin was apprenticed to his half-brother, James Franklin, a newspaper printer in Boston. In 1723, when he was seventeen, Franklin went to Philadelphia, almost penniless, where he stayed for a short time working as a newspaper printer. There he attracted the attention of the governor of Pennsylvania. Through the governor’s influence Franklin went to London and stayed there for two years.

Back in Philadelphia Franklin prospered in the printing industry. In the spare time he taught himself French, Spanish, Italian and Latin. At twenty-four Franklin became the owner of a printing shop and editor and publisher of a local newspaper *Pennsylvania Gazette*. In the same year he got married.

Franklin advocated learning and believed that education could transform people’s lives. Accordingly he founded a library and helped to establish the University of Pennsylvania. In 1743, he proposed the establishment of a learned society—American Philosophical Society, and became its first secretary.

Franklin’s life, after his retirement from business in 1748, was mainly spent in diplomatic