

*Classic Readings of Humanities*

*in English Book III*



# 英语人文经典选读

(第三册)

茹静 王海萍 / 主编



北京大学出版社  
PEKING UNIVERSITY PRESS

*Classic Readings of Humanities*  
*in English Book III*

# 英语人文经典选读

(第三册)



茹静 王海萍 / 主编

卞丽 王海 夏天 葛静 张朱平 / 副主编



北京大学出版社  
PEKING UNIVERSITY PRESS

## 图书在版编目(CIP)数据

英语人文经典选读. 第三册/茹静,王海萍主编. —北京:北京大学出版社,2019.4

ISBN 978-7-301-30386-3

I. ①英… II. ①茹… ②王… III. ①英语—阅读教学—高等学校—教学参考资料  
IV. ①H319.37

中国版本图书馆CIP数据核字(2019)第041619号

书 名 英语人文经典选读(第三册)

YINGYU RENWEN JINGDIAN XUANDU (DI-SAN CE)

著作责任者 茹 静 王海萍 主 编

责任编辑 刘秀芹

标准书号 ISBN 978-7-301-30386-3

出版发行 北京大学出版社

地 址 北京市海淀区成府路205号 100871

网 址 <http://www.pup.cn> 新浪微博 @北京大学出版社

电子信箱 [sdyy\\_2005@126.com](mailto:sdyy_2005@126.com)

电 话 邮购部 010-62752015 发行部 010-62750672 编辑部 021-62071998

印刷者 河北滦县鑫华书刊印刷厂

经 销 者 新华书店

730毫米×980毫米 16开本 13.25印张 223千字

2019年4月第1版 2019年4月第1次印刷

定 价 42.00元

---

未经许可,不得以任何方式复制或抄袭本书之部分或全部内容。

版权所有,侵权必究

举报电话:010-62752024 电子信箱: [fd@pup.pku.edu.cn](mailto:fd@pup.pku.edu.cn)

图书如有印装质量问题,请与出版部联系,电话:010-62756370



## 编者说明

为深化大学英语教学改革,适应大学通识教育改革的需要,充分发挥大学英语拓宽人文视野、传递人文精神、培育人文素养的职能,华东政法大学外语学院大学英语阅读教研室组织编写了“英语人文经典选读”系列教材。

本套教材是对大学英语分级教学改革的一次经验总结。近十年来,随着中小学英语教育的普及和发展,非英语专业本科生的英语水平明显提高,这在分级教学高级班学生身上表现得尤为明显,现行的以词汇、句法、篇章为主要内容的大学英语教学与他们的知识需求出现了较大偏差。同时也应看到,这些学生虽然有良好的语言基础,但绝大多数还不具备阅读英语经典著作的能力,甚至从未接触过经典阅读、严肃阅读,他们的英语水平和人文视野仍有提高、拓展的空间。针对这种情况,来自教学第一线的编写组成员在前期教学实践中主动探索以经典原著为主要内容的授课模式,受到了学生的广泛欢迎,而编写一套英语人文经典教材便成了一线教师和学生的共同心愿。

本套教材以英语人文经典原著为主要内容,涵盖中外文化、政治、法律、女性、生活、科学、游记、传记等多个论题,突出人文性、经典性和拓展性,大幅提高阅读难度和阅读量,淡化传统教材所偏重的语法、词汇练习,旨在以经典名篇为导引,向学生开启人文经典阅读的大门,培养学生深度阅读的能力、习惯和兴趣,拓展学生的人文视野,使学生在提高英语语言能力的同时,获取人文知识,培育人文素养,塑造人文精神,使语言学习同时成为有血有肉的人文学习,使大学英语教学成为通识教育不可分割的一部分。

本套教材编写组成员全部拥有英语语言文学博士学位,并有着多年的大学英语一线教学经验,曾主编或参编多部大学英语教材。本套教材主要供非英语专业大学英语分级教学高级班和模块拓展班学生使用,也可作为英语专

业本科生、研究生、广大英语爱好者和科研人员的参考用书。

本套教材的编写和出版离不开华东政法大学外语学院领导的关心和帮助,院长屈文生教授倡导英语经典阅读的教学改革并给予大力支持,党委书记余素青教授审阅了书稿并提出修改意见。上海外国语大学英语学院邹申教授、复旦大学外国语言文学学院曾建彬教授和华东政法大学外语学院马莉教授为教材的编写与出版提出了宝贵的建议。北京大学出版社的王业龙副编审为教材的出版作了周到的安排,刘秀芹编辑审读了全部书稿,付出了辛勤的劳动,在此一并表示感谢。

由于本教材编写时间仓促,编者才识有限,又兼选文所涉范围广泛,疏漏错讹在所难免,请专家、教师同仁和读者诸君不吝赐教,以便及时修正完善。

徐 浩

2018年5月于华政集英楼



<b>Unit 4 Culture</b> .....	(80)
Text A Yoga and the West .....	Carl G. Jung (80)
Text B The Citizen of the World .....	Oliver Goldsmith (96)
Text C How the Monkey Became a God .....	Edward T. C. Werner (101)
<b>Unit 5 Travel</b> .....	(111)
Text A Once More to the Lake .....	E. B. White (111)
Text B Health and Mountains .....	Robert Louis Stevenson (125)
Text C Pictures from Italy .....	Charles Dickens (131)
<b>Unit 6 Law</b> .....	(137)
Text A On the Punishment of Death .....	Percy Bysshe Shelley (137)
Text B On Legislator .....	Jean-Jacques Rousseau (149)
Text C Ancient Codes .....	Henry Maine (154)
<b>Unit 7 Science</b> .....	(160)
Text A Normal Science as Puzzle-Solving .....	Thomas S. Kuhn (160)
Text B Religion and Science: Irreconcilable? .....	Albert Einstein (169)
Text C The Survival of the Fittest .....	Charles Darwin (174)
<b>Unit 8 Biography</b> .....	(182)
Text A Kant the Man .....	William Somerset Maugham (182)
Text B Thoreau .....	Ralph Waldo Emerson (190)
Text C The Gay Genius: The Life and Times of Su Tungpo .....	Lin Yutang (199)

## Unit 1

# Life

**Text A Self-Reliance**

**Text B The Way to Wealth**

**Text C What Is the Point of Working?**

### *Text A*

## **Self-Reliance**<sup>①</sup>

Ralph Waldo Emerson

1 I read the other day some verses written by an eminent painter which were original and not conventional. The soul always hears an **admonition** in such lines, let the subject be what it may. The **sentiment** they **instill** is of more value than any thought they may contain. To believe your own thought, to believe that what is true for you in your private heart is true for all men, —that is genius. Speak your **latent** conviction, and it shall be the universal sense; for the inmost in due time becomes the outmost, —and our first thought is rendered back to us by the **trumpets** of the Last Judgement. Familiar as the voice of the mind is to each, the highest merit we **ascribe to Moses**, Plato and Milton is, that they set at **naught** books and traditions, and

---

① Excerpted from *Self-Reliance* by Ralph Waldo Emerson, an essay written in 1841.

spoke not what men but what *they* thought. A man should learn to detect and watch that gleam of light which flashes across his mind from within, more than the **luster** of the **firmament** of **bards** and sages. Yet he dismisses without notice his thought, because it is his. In every work of genius we recognize our own rejected thoughts: they come back to us with a certain alienated majesty. Great works of art have no more affecting lesson for us than this. They teach us to abide by our **spontaneous** impression with **good-humored** inflexibility then most when the whole cry of voices is on the other side. Else, tomorrow a stranger will say with masterly good sense precisely what we have thought and felt all the time, and we shall be forced to take with shame our own opinion from another.

2

There is a time in every man's education when he arrives at the conviction that envy is ignorance; that imitation is suicide; that he must take himself for better, for worse, as his portion; that though the wide universe is full of good, no **kernel** of nourishing corn can come to him but through his toil **bestowed** on that plot of ground which is given to him to till. The power which resides in him is new in nature, and none but he knows what that is which he can do, nor does he know until he has tried. Not for nothing one face, one character, one fact, makes much impression on him, and another none. This sculpture in the memory is not without preestablished harmony. The eye was placed where one ray should fall, that it might testify of that particular ray. We but half express ourselves, and are ashamed of that divine idea which each of us represents. It may be safely trusted as **proportionate** and of good issues, so it be faithfully **imparted**, but God will not have his work made manifest by cowards. A man is relieved and gay when he has put his heart into his work and done his best; but what he has said or done otherwise, shall give him no peace. It is a **deliverance** which does not deliver. In the attempt his genius deserts him; no muse befriends; no invention, no hope.

3

Trust thyself: every heart **vibrates** to that iron string. Accept the place the divine providence has found for you, the society of your contemporaries, the connection of events. Great men have always done so, and confided themselves childlike to the genius of their age, betraying their perception that the absolutely trustworthy was seated at their heart, working through their hands, **predominating** in all their being. And we are now men, and must accept in the highest mind the same **transcendent** destiny; and not minors and invalids in a protected corner, not cowards fleeing before a revolution, but guides, **redeemers** and **benefactors**, obeying the Almighty effort and advancing on Chaos and the Dark.

4

What pretty **oracles** nature yields us on this text in the face and behavior of children, babes, and even brutes! That divided and rebel mind, that distrust of a sentiment because our **arithmetic** has computed the strength and means opposed to our purpose, these have not. Their mind being whole, their eye is as yet unconquered, and when we look in their faces, we are **disconcerted**. Infancy conforms to nobody; all conform to it; so that one babe commonly makes four or five out of the adults who prattle and pray to it. So God has armed youth and **puberty** and manhood no less with its own **piquancy** and charm, and made it enviable and gracious and its claims not to be put by, if it will stand by itself. Do not think the youth has no force, because he cannot speak to you and me. Hark! in the next room his voice is sufficiently clear and **emphatic**. It seems he knows how to speak to his contemporaries. **Bashful** or bold then, he will know how to make us seniors very unnecessary.

5

The **nonchalance** of boys who are sure of a dinner, and would **disdain** as much as a lord to do or say **ought** to **conciliate** one, is the healthy attitude of human nature. A boy is in the parlour what the pit is in the playhouse; independent, irresponsible, looking out from his corner on such people and facts as pass by, he tries and sentences them on their merits, in the swift, summary way of boys, as good, bad, interesting, silly, eloquent,

troublesome. He **cumbers** himself never about consequences, about interests; he gives an independent, genuine **verdict**. You must court him; he does not court you. But the man is, as it were, clapped into jail by his consciousness. As soon as he has once acted or spoken with **éclat**, he is a committed person, watched by the sympathy or the hatred of hundreds, whose affections must now enter into his account. There is no **Lethe** for this. Ah, that he could pass again into his neutrality! Who can thus avoid all pledges, and having observed, observe again from the same unaffected, unbiased, unbribable, unaffrighted innocence, must always be formidable. He would utter opinions on all passing affairs, which being seen to be not private, but necessary, would sink like darts into the ear of men, and put them in fear.

6

These are the voices which we hear in solitude, but they grow faint and **inaudible** as we enter into the world. Society everywhere is in a **conspiracy** against the manhood of every one of its members. Society is a joint-stock company, in which the members agree, for the better securing of his bread to each shareholder, to surrender the liberty and culture of the eater. The virtue in most request is conformity. Self-reliance is its aversion. It loves not realities and creators, but names and customs.

7

Whoso would be a man must be a non-conformist. He who would gather immortal palms must not be hindered by the name of goodness, but must explore if it be goodness. Nothing is at last sacred but the integrity of your own mind. **Absolve** you to yourself, and you shall have the **suffrage** of the world. I remember an answer which when quite young I was prompted to make a valued adviser, who was wont to **importune** me with the dear old doctrines of the church. On my saying, What have I to do with the sacredness of traditions, if I live wholly from within? my friend suggested, —“But these impulses may be from below, not from above.” I replied, “They do not seem to me to be such; but if I am the Devil’s child, I will live then from the Devil.” No law can be sacred to me but that of my nature.

Good and bad are but names very readily transferable to that or this; the only right is what is after my constitution, the only wrong what is against it. A man is to carry himself in the presence of all opposition, as if every thing were **titular** and **ephemeral** but he. I am ashamed to think how easily we **capitulate** to badges and names, to large societies and dead institutions. Every decent and well-spoken individual affects and sways me more than is right. I ought to go upright and vital, and speak the rude truth in all ways. If malice and vanity wear the coat of **philanthropy**, shall that pass? If an angry **bigot** assumes this bountiful cause of Abolition, and comes to me with his last news from **Barbados**, why should I not say to him, "Go love thy infant; love thy wood-chopper; be good-natured and modest; have that grace; and never **varnish** your hard, **uncharitable** ambition with this incredible tenderness for black folk a thousand miles off. Thy love afar is spite at home." Rough and graceless would be such greeting, but truth is handsomer than the affectation of love. Your goodness must have some edge to it, —else it is none. The doctrine of hatred must be preached as the counteraction of the doctrine of love when that **pules** and whines. I shun father and mother and wife and brother, when my genius calls me. I would write on the **lintels** of the door-post, *Whim*. I hope it is somewhat better than whim at last, but we cannot spend the day in explanation. Expect me not to show cause why I seek or why I exclude company. Then, again, do not tell me, as a good man did today, of my obligation to put all poor men in good situations. Are they *my* poor? I tell thee, thou foolish philanthropist, that I **grudge** the dollar, the dime, the cent, I give to such men as do not belong to me and to whom I do not belong. There is a class of persons to whom by all spiritual **affinity** I am bought and sold; for them I will go to prison, if need be; but your **miscellaneous** popular charities; the education at the college of fools; the building of meeting-houses to the vain end to which many now stand; **alms** to **sots**, and the thousandfold Relief Societies;—

though I confess with shame I sometimes succumb and give the dollar, it is a wicked dollar which by-and-by I shall have the manhood to withhold.

8

Virtues are, in the popular estimate, rather the exception than the rule. There is the man *and* his virtues. Men do what is called a good action, as some piece of courage or charity, much as they would pay a fine in **expiation** of daily non-appearance on parade. Their works are done as an apology or **extenuation** of their living in the world, —as invalids and the insane pay a high board. Their virtues are **penances**. I do not wish to expiate, but to live. My life is for itself and not for a spectacle. I much prefer that it should be of a lower strain, so it be genuine and equal, than that it should be **glittering** and unsteady. I wish it to be sound and sweet, and not to need diet and bleeding. I ask primary evidence that you are a man, and refuse this appeal from the man to his actions. I know that for myself it makes no difference whether I do or forbear those actions which are reckoned excellent. I cannot consent to pay for a privilege where I have **intrinsic** right. Few and mean as my gifts may be, I actually am, and do not need for my own assurance or the assurance of my fellows any secondary testimony.

9

What I must do is all that concerns me, not what the people think. This rule, equally **arduous** in actual and in intellectual life, may serve for the whole distinction between greatness and meanness. It is the harder, because you will always find those who think they know what is your duty better than you know it. It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude.

### Vocabulary

**admonition** [ˌædməˈniʃən] n.

(formal) a warning or criticism about someone's behavior 警告, 告诫

**sentiment** [ˈsentɪmənt] n.

(formal) a feeling or an opinion, especially one based on emotions (基于情感的)观点, 看法, 情绪

<b>instill</b> [in'stil] v.	fill, as with a certain quality; teach and impress by frequent repetitions or admonitions 倾注, 逐步灌输
<b>latent</b> ['leitənt] a.	existing, but not yet very noticeable, active or well developed 潜在, 潜伏, 隐藏
<b>trumpet</b> ['trʌmpit] n.	小号, 喇叭
<b>ascribe to</b> [ə'skraib tu:]	(formal) to consider that sth is caused by a particular thing or person 归因于
<b>Moses</b> ['məʊziz]	摩西(《圣经》故事中古代犹太人的领袖), 领导者, 立法者
<b>naught</b> [nɔ:t] n.	complete failure; a quantity of no importance 无意义, 零, 落空
<b>luster</b> ['lʌstə] n.	the visual property of something that shines with reflected light 光彩, 光泽
<b>firmament</b> ['fɜ:məmənt] n.	(old use or literary) the sky or heaven 天空, 苍穹
<b>bard</b> [bɑ:d] n.	(literary) poet 诗人
<b>spontaneous</b> [spɒn'teinjəs] a.	happening or arising without apparent external cause 自发的, 自然的
<b>good-humored</b> ['gʊd'hju:məd] a.	pleasant, amiable 和气, 快乐
<b>kernel</b> ['kə:nəl] n.	the inner part of a nut or seed (坚果或谷粒的)仁, 核; the central, most important part of an idea or a subject (思想或主题的)核心, 中心, 要点
<b>bestow</b> [bi'stəʊ] v.	to give or present 给予, 赠予, 授予
<b>proportionate</b> [prəʊ'pɔ:ʃənɪt] a.	(formal) agreeing in amount, magnitude, or degree 成比例的, 相应的, 相称的
<b>impart</b> [im'pɑ:t] v.	to tell, to give 告知, 传授
<b>deliverance</b> [di'livərəns] n.	being rescued from danger, evil or pain 解救, 拯救, 解脱
<b>vibrate</b> [vai'breɪt] v.	to shake with repeated small, quick movements 振动, 颤动
<b>predominate</b> [pri'dɔ:mɪneɪt] v.	to have the most influence or importance 占主导地位, 占支配地位, 突出
<b>transcendent</b> [træn'sendənt] a.	(formal) going beyond the usual limits; extremely great 卓越的, 杰出的
<b>redeemer</b> [ri'di:mə] n.	someone who redeems or buys back (promissory notes or merchandise or commercial paper etc.) 赎身者, 救赎者

- benefactor** ['benɪfæktə] n. (formal) a person who gives money or other help to a person or an organization such as a school or charity 施主, 捐款人, 赞助人
- oracle** ['ɔrəkl] n. the advice or information that the gods gave, which often had a hidden meaning 神谕
- arithmetic** [ə'riθmətik] n. 算术, 算法
- disconcert** [dɪskən'sɜ:t] v. to make sb feel anxious, confused or embarrassed 使不安, 使困惑, 使尴尬
- puberty** ['pjʊ:bəti] n. the period of a person's life during which their sexual organs develop and they become capable of having children 青春期
- piquancy** ['pi:kənsi] n. the quality of being agreeably stimulating or mentally exciting 趣味, 兴奋
- emphatic** [im'fætɪk] a. forceful and definite in expression or action 强调的, 着重的, 强有力的
- bashful** ['bæʃfʊl] a. shy and easily embarrassed 忸怩的, 羞怯的
- nonchalance** ['nɒnʃələns] n. appearing not to worry or care about things and that they seem very calm 漫不经心, 漠不关心, 冷淡
- disdain** [dɪs'deɪn] v. to refuse to do sth because you think that you are too important to do it 不屑(做某事)
- ought** [ɔ:t] n. (old use) anything 任何事物
- conciliate** [kən'sɪliet] v. (formal) to make sb less angry or more friendly, especially by being kind and pleasant or by giving them sth (尤指通过和蔼友善或送给某物来)平息……的怒火, 抚慰, 安抚
- cumber** ['kʌmbə] v. hold back 约束, 妨害, 使受苦
- verdict** ['vɜ:dɪkt] n. a decision that you make or an opinion that you give about sth, after you have tested it or considered it carefully (经过检验或认真考虑后的)决定, 结论, 意见
- éclat** ['eɪklɑ:] n. brilliant or conspicuous success, effect, etc. 辉煌的成就, 大胆, 出彩
- Lethe** ['li:θi:] n. (in ancient Greek stories) an imaginary river whose water, when drunk, was thought to make the dead forget their life on Earth 遗忘河, 忘川(假想的河流, 死者饮此河的水即忘记尘世一生)
- inaudible** [ɪn'ɔ:dəbl] a. that you cannot hear 听不见的

<b>conspiracy</b> [kən'spirəsi] n.	a secret plan by a group of people to do sth harmful or illegal 密谋策划, 阴谋
<b>absolve</b> [əb'zɒlv] v.	to formally state that one is not guilty or is not to blame 免除……的过失, 解除……的责任
<b>suffrage</b> ['sʌfrɪdʒ] n.	the right to vote in political elections 选举权, 投票权
<b>importune</b> [ɪm'pɔ:tju:n] v.	(formal) to ask sb for sth many times and in a way that is annoying 再三要求, 纠缠
<b>titular</b> ['titjulə] a.	[only before noun] (formal) having a particular title or status but no real power or authority 名义上的, 有名无实的, 徒有虚名的
<b>ephemeral</b> [i'femərəl] a.	(formal) lasting or used for only a short period of time 短暂的, 瞬息的
<b>capitulate</b> [kə'pɪtjuleɪt] v.	to stop resisting, to agree to do sth that you have been refusing to do for a long time 屈从, 屈服, 投降
<b>philanthropy</b> [fi'lænθrəpi] n.	the practice of helping the poor and those in need, especially by giving money 博爱, 慈善, 乐善好施
<b>bigot</b> ['bɪgət] n.	a prejudiced person who is intolerant of any opinions differing from his own 固执的人, 执拗的人
<b>bountiful</b> ['bauntɪfʊl] a.	(formal or literary) in large quantities; large 大量的, 巨大的
<b>Barbados</b> [bɑ:'beɪdəʊz]	巴巴多斯(位于东加勒比海小安的列斯群岛最东端, 为珊瑚石灰岩海岛)
<b>varnish</b> ['vɑ:nɪʃ] v.	to put a coating that provides a hard, lustrous, transparent finish to a surface 给……上清漆, 粉饰
<b>uncharitable</b> [ʌn'tʃærɪtəbl̩] a.	lacking love and generosity 无情的, 严厉的, 不宽厚的, 不公平的
<b>pule</b> [pjʊ:l] v.	to cry weakly or softly 低泣, 呜咽, 悲泣
<b>lintel</b> ['lɪntəl] n.	(architecture) a piece of wood or stone over a door or window, that forms part of the frame (门窗的) 过梁, 门楣
<b>whim</b> [hwɪm] n.	the odd, fanciful or capricious idea 幻想, 一时的兴致, 突然的念头
<b>grudge</b> [grʌdʒ] n.	a feeling of anger or dislike towards sb because of sth bad they have done to you in the past 积怨, 怨恨, 嫌隙