

教育部 98 年度人文社會學科學術強化創新計畫

【英美經典散文閱讀計畫】

期中報告

年度成果總報告

補助單位：教育部顧問室

計畫類別： 經典研讀課程

經典研讀活動

執行單位：逢甲大學外國語文學系

計畫主持人：何文敬

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## 一、計畫名稱：英美經典散文閱讀計劃

## 二、計畫目標：

當前大學生受圖像媒介，諸如電影、電視、電腦電玩及網路之影響，導致缺乏對文字的興趣與閱讀的能力。除此之外，當前之大學生因受通俗文化影響，傾向於閱讀注重情節發展之小說，而輕忽具有辯證性及批判性思考的散文。本計劃旨在透過閱讀英美經典散文，引領學生瞭解作者當時社會之文化背景，並強化學生對西方歷史、文化、文學、音樂、藝術、社會、及科學之素養。

此經典研讀計畫可望提升教師之人文素養，並強化其專業能力，達到教學相長之目的。此外，此研讀活動尚能促進師生間之交流，提倡閱讀名家散文之風氣，了解學生在學習上之困難及需求，作為日後改進教學之參考。

### 三、導讀：

表一：98 學年度上學期預定導讀時程表

研讀序次	預定研讀日期	主讀老師	研讀內容 書目篇次(頁碼)	篇名
1	98.09.23	何文敬	1-5 (pp.1-13)	論十七世紀英國之教育理念
2	98.10.07	王安琪	6-8 (pp.14-26)	追求榮耀乃人性之本質
3	98.10.21	沈薇薇	9-10 (pp.27-35)	論十八世紀英國之政治制度
4	98.11.18	周美麗	11-12 (pp.36-53)	論環境及基因對人類行為之影響
5	98.12.16	蔡明秀	13-14 (pp.56-64)	社會禮儀－送禮之藝術

表二：98 學年度上學期實際導讀時程表

研讀序次	實際研讀日期	主讀老師	研讀內容 書目篇次(頁碼)	篇名
1	98.09.23	劉森堯	30 (183-194)	Comfort
2	98.10.07	王允闡	16 (70-76)	Literature of Knowledge and Literature of Power
3	98.11.25	蕭碧莉	7 (18-22)	How to Please
4	98.12.09	王允闡	29 (178-183)	Beethoven's Centenary
5	98.12.16	劉森堯	8 (22-27)	The Stage Coach
6	99.01.05	姜葳		a. The Good Schoolmaster b. Science and the Faith of the Modern c. Our Nation of Highbrows d. Prospects in the Arts and Sciences
7	99.01.13	蕭碧莉	6 (14-17)	Gulliver Explains Warfare
8	99.01.20	劉森堯	8 (27-30)	An Election

表三：98 學年度下學期預定導讀時程表

研讀序次	預定研讀日期	主讀老師	研讀內容 書目篇次(頁碼)	篇名
1	99.02.24	何文敬	19 (93-103)	Hebraism and Hellenism
2	99.03.03	林真珠	20 (104-111)	A Liberal Education
3	99.03.10	林真珠	20 (104-111)	A Liberal Education

4	99.03.17	蔡明秀	15 (65-70)	Gifts
5	99.03.24	沈薇薇	2 (2-4)	Of Marriage and Single Life
6	99.03.31	王安琪	18 (80-93)	Life Without Principle
7	99.04.14	王允闡	25 (134-138)	Imagination
8	99.04.21	周美麗	11 (36-44)	Characteristics of Shakespeare's Dramas
9	99.04.28	周美麗	11( 36-44)	Characteristics of Shakespeare's Dramas

表四：98 學年度下學期實際導讀時程表

研讀序次	預定研讀日期	主讀老師	研讀內容書目篇次(頁碼)	篇名
1	99.03.03	林真珠	20 (104-111)	A Liberal Education
2	99.03.24	林真珠	20 (104-111)	A Liberal Education
3	99.05.05	劉森堯	19 (93-103)	Hebraism and Hellenism
4	99.05.10	劉森堯	19 (93-103)	Hebraism and Hellenism
5	99.05.12	沈薇薇	2 (2-4)	Of Marriage and Single Life
6	99.05.17	蔡明秀	15 (65-70)	Gifts
7	99.05.19	何文敬	32 ( 199-206)	Once More to the Lake
8	99.05.31	周美麗	11( 36-44)	Characteristics of Shakespeare's Dramas
9	99.06.09	王安琪	18 (80-93)	Life Without Principle
10	99.06.10	何文敬	32 ( 199-206)	Once More to the Lake

#### 四、研讀成果：計畫執行期間，共進行 18 次研讀會，研讀內容及成果如下：

##### (一) “Comfort”－劉森堯

### “COMFORT” by ALDOUS HUXLEY

- Comfort 是近代的發明,雖然 comfort 的追求是很現代的,但如果真要追溯 comfort 的歷史是可追溯到羅馬時代。  
→ French hotel-keepers call it Le confort moderne, and they are right. For comfort is a thing of recent growth, younger than steam, a child when telegraphy was born, only a generation older than radio. The invention of the means of being comfortable and the pursuit of comfort as a desirable end-one of the most desirable that human being can propose to themselves-are modern phenomena, unparalleled in history since the time of the Romans.
- 使人們停止追求 comfort 的原因是因為基督教的興起和野蠻人的入侵有關。  
→ They show sufficiently clearly that if the men of the Middle Ages and early modern epoch lived in filth and discomfort, it was not for any lack or ability to change their mod of life; it was because they chose to live in this way, because filth and discomfort fitted in with their principles and prejudices, political, moral and religious.
  1. Middle Ages: 5<sup>th</sup> ~14<sup>th</sup> 。被蠻族統治的時代,也是慢慢文明化的時代,因為基督教帶來文明和信仰。
  2. epoch:時期
  3. filth: dirty
  4. fitted in with: 符合
- Lolling in such societies was utterly impossible. It was as much out of the question for Louis XIV. To loll in the presence of his courtiers as it was for them to loll in the presence of their king.
  1. Loll:懶洋洋的躺著或坐著
  2. utterly: totally
  3. out of the question: impossible
- 古代孝順父母是非常重要的,如果反抗父母,父母是可以打死小孩,卻不用負責。  
→ our father took the fifth commandment very seriously-how seriously may be judge from the fact that during the great Calvin’s theocratic rule of Geneva a child was publicly decapitated for having ventured to strike its parents.
  1. fifth commandment: 孝順父母
  2. decapitated:砍頭



## (二) “Literature of Knowledge and Literature of Power” — 王允闕

### “Literature of Knowledge and Literature of Power” by THOMAS DE QUINCEY

#### 【作者簡介】

Quincey 是位布商之子，從小成績優異，尤其在拉丁文與希臘文方面。Quincey 自 1785 年至 1803 年年主要受華茲華斯人及柯爾律治(註：Samuel Taylor Coleridge 生於 1772 年死於 1834 年，是 19 世紀初期最有影響的英國詩人和思想家之一。)等浪漫主義者，尤其是抒情敘事詩(Lyrical Ballads)風格的影響。

1804 年起因神經痛開始吸食鴉片，1803 年開始與華茲華斯之間有書信往返，1807 年終於與華茲華斯及柯爾律治兩人正式見面。

1818 至 1859 年間 Quincey 因吸食鴉片散盡家財，開始為 *London Magazine* 及 *Black Wood's Magazine* 寫文章，風格不一，時為評論，時為散文。文中談及 Wolfgang Goethe、Jean Paul、Thomas Malthus (註：生於 1766 死於 1834，英國經濟學家近代人口問題研究的先驅。)、Immanuel Kant 等人。此外他還出版自己作品，例如 1827 的〈被視為一項美麗藝術的謀殺〉“On Murder Considered as one of the Fine Arts”。1822 年他在 *London Magazine* 上發表膾炙人口的〈一位英國鴉片吸食者的告白〉“Confessions of an English Opium-Eater”。自此聲名大噪。1832 年因欠下債務而身陷牢獄之災，1833 年宣佈破產，1826 年遷往愛丁堡。他一生窮困潦倒，為許多雜誌寫過文章。1837 年妻子死後，他變本加厲地吸食鴉片，但也同時發表無數文章並出版書籍。1834 至 1839 年間出版 *Recollection of the Lakes* 及 *The Lake Poets*。1845 年 *Suspiria de Profundis*，1853 年開始出版作品合集。

#### 【內文摘要】

吾人口中之「文學」究竟為何？廣義而言便是所有印在書中之文字。但即使再不用大腦的人也該明白，所謂「文學」，其中存在一重要因素：那便是它需與人類一般及普遍之興趣有關。因之，所有侷限於某一地域，某一專業領域，或某一個人興趣之作品，即使其本身以書之形式出現，亦不能視之為文學。因為不僅並非所有的書均為文學作品，反之，亦非所有的文學作品均以書的形式出現。例如英國莎士比亞最上乘的劇作以及雅典全盛時期的所有主要劇作，均以文學的形式影響大眾，並一據此一名詞中最狹隘的定義—早在它們被出版為讀物之前，即透過見證此一表演之觀眾「出版」。在複製及印刷昂貴的年代裡，以舞台形式「出版」，遠較印成書本更能發揮其影響力。

今天重點不在對文學下一個更好的定義，而是能更清楚地區分出文學中兩種不同的功能。整體而言，吾人稱為「文學」的作品，其中包含兩種不同的功能，此二者中



首先是「知識的文學」，其次為「力量的文學」。前者之功能在教導，後者則在感動人心。前者僅訴求推論式之理解，後者之最終目的在求更深層次之理解與判斷但經常是透過歡愉及同情等感情。無論何時，當吾人以一般搜尋資訊或獲得知識之語言交談時，吾人明白，其內容關乎絕對的新知，但能引發人類興趣的乃是宏觀的真理，而它即使對最平庸的心靈而言，亦絕非絕對新的。你自〈失樂園〉中學到了甚麼？甚麼都沒有。你自一本食譜中學到了甚麼？在每一個段落中，你都學到了一些你過去不知道的新事物，但你就會因此而將這本可憐的食譜，視為較神聖的詩歌更高層次的文學作品？你歸功於漢彌爾頓的不是知識—在同一個世俗的水平上，除有百萬個可向前推進的步驟外，尚有百萬個不同的項目—你歸功於他的乃是力量，操練並擴充此力量，直至你本身的潛能達到無限為止。在此，你的每一股脈動、每一次血液的匯集，都是一個將你向上推昇的步驟，就像在雅格梯子上，將你自塵世推往塵世之上某神秘高度的步驟。所有推進知識的步驟，自始至終，都是在同一個水平中上將你向前推，卻無法將你自初始的世俗層級，向上提昇一呎。但「力量的文學」第一個步驟便是飛行，將你推昇至能遺忘塵世的另一個境界。

曾經存在於「知識的文學」中境界最高的作品，也只不過是一本暫時性的書，一本須經試煉、折磨及其行為必須良善的書。反之，在「力量的文學」中，即使再弱的也能存活下來，在人類之中以完成、最終的形式存活下來。例如牛頓的《原理》一書自始便須作奮戰，而後，在整個過程中，它更需為其存在而奮鬥。一旦拉普拉斯，或任何一個其他的人立論於牛頓的《原理》之上，便能有效地將它自陽光推入腐朽及黑暗之中反之，如《伊里亞德》、如挨斯庫羅斯的《普羅米修斯》、《奧德賽》或《李爾王》、《哈姆雷特》、《馬克白》、《失樂園》等作品，雖無戰鬥力，但它們均為永遠的勝利者—只要他們所使用的語言仍然存在或仍能被傳授。這些書永遠也不會經由輪迴轉世而成為新的肉身。如用新的形式或改編方式去複製他們，即便它們本身有改善的空間，亦將被視為剽竊。類似到喬叟的故事距今已五百年，其中親切、栩栩如生的生活，至今仍無人能出其右，仍普遍地被許多人以迷人的、當年的語言閱讀，其他人則閱讀德萊頓、教宗及華茲華斯等現代版的作品。

「知識的文學」則一如世界的時尚會消逝。一本百科全書便是其摘要。所有「力量的文學」均稱得上是上乘之作，最主要的理由是它較「知識的文學」(以相同比例而言)更持久、更富熱情並更興奮地搜尋其印記。世間的悲劇訓練我們人類情感表現的方向，世間的詩將我們人類對愛、恨、讚、蔑等情感混合，二者形成一股力量，對人類的生命產生或好或壞的影響，幾個世代之後，人類仍不得不油然而生敬意。以此向所有人保證，一個人會將其無法有意識地追溯到的千百種情緒，歸因於他所閱讀過的那些充滿熱情的書。剛開始時可能模糊不清，但日後這些情緒會重返他的心中，影響他的一生，正如那些曾被遺忘的童年往事…



### (三) “How to Please”—蕭碧莉

## “How to Please” by Lord Chesterfield

### I. Background Information

Lord Chesterfield (English statesman and essayist, 1694-1773)

[http://en.wikipedia.org/wiki/Philip\\_Stanhope,\\_4th\\_Earl\\_of\\_Chesterfield](http://en.wikipedia.org/wiki/Philip_Stanhope,_4th_Earl_of_Chesterfield)

Philip Stanhope

Eugenia Stanhope

*Letters to His Son* (1774)

“Chesterfield writes without intimacy or family familiarity but rather with that reserve so often characteristic in the age between father and son.” -- Martin S. Day, *History of English Literature 1660-1837*, p. 178.

#### O. S. (Old Style)

Old Style refers to English dates under the Julian calendar (introduced by Julius Caesar in 468 BC)

#### N.S. (New Style)

The Gregorian calendar (the solar calendar) was sponsored by Pope Gregory XIII in 1582 as a corrected version of the Julian Calendar.

England switched to the Gregorian calendar in the 1740s. Under the Julian calendar the new year began on March 25 or thereabouts.

<http://www.plexoft.com/SBF/C14.html#CY>

Cardinal Richelieu (French clergyman and statesman, 1585-1642)

[http://en.wikipedia.org/wiki/Cardinal\\_Richelieu](http://en.wikipedia.org/wiki/Cardinal_Richelieu)

Pierre Corneille (French playwright, 1606-1684)

[http://en.wikipedia.org/wiki/Pierre\\_Corneille](http://en.wikipedia.org/wiki/Pierre_Corneille)

*Le Cid (The Lord)*

### II. Main ideas

#### A. No egotism

Of all things, banish the egotism out of your conversation, and never think of entertaining people with your own personal concerns or private affairs; besides that, one cannot keep one's own private affairs too secret. (p. 18-19)

#### B. Local propriety

Remember that there is a local propriety to be observed in all companies; and that what is extremely proper in one company may be, and often is, highly

improper in another. (P. 19)

**C. How to gain the affection and friendship**

If you would particularly gain the affection and friendship of a particular people, whether men or women, endeavour to find out their predominant excellency, if they have one, and their prevailing weakness, which everybody has, and do justice to the one, and something more than justice to the other. (P. 19-20)

**D. Women and beauty**

An undoubted, uncontested, conscious beauty is, of all women, the least sensible of flattery upon that head; she knows it is her due, and is therefore obliged to nobody for giving it her. She must be flattered upon her understanding; which, though she may possibly not doubt of herself, yet she suspects that men may distrust. (P. 21)

**E. Attention to trifles**

As, for example, to observe the little habits, the likings, the antipathies and the tastes of those whom we would gain; and then take care to provide them with the one, and to secure them from the other; giving them, genteelly, to understand, that you had observed they liked such a dish, or such a room, for which reason you had prepared it: or, on the contrary, that having observed they had an aversion to such a dish, a dislike to such a person, etc., you had taken care to avoid presenting them. (P. 21)



#### (四) “Beethoven’s Centenary” — 王允闓

### 透過翻譯閱讀《英美散文名作》

#### 以蕭伯納之〈貝多芬百年紀念〉為例

##### 蕭伯納

一九二七年三月十八日廣播時報報導，蕭伯納可能並非如人所說是名最佳樂評，但他確實打破傳統藩籬，誠實、無懼地寫出有關倫敦的音樂評論。重點不在樂評人的噱頭，重點在音樂本身。以下樂評為對世上最偉大音樂家之一的回顧。蕭伯納很有把握，大家幾乎都能聽到這些音樂。

百年前一名脾氣暴躁的五十七歲老單身漢，聾到聽不見整個管弦樂團演奏出自己的音樂，卻聽得到雷聲，並最後一次地將他的拳頭指向隆隆作響的天際，而後死亡，正如他在世時，不斷地向上帝挑戰，抗拒著宇宙般。他無異是個叛逆的化身——甚至當他在路上，遇見一名大公及其朝臣時，都會忍不住壓低帽沿，大步自他們當中穿越過去。他的態度有如魯莽的蒸汽壓路機（可悲的是，大部份的壓路機都很有禮貌，也願和解。）此外，他不比一個稻草人更講究自己的衣著，事實上，他曾被當流浪漢逮捕，只因警察不相信，眼前這名衣衫襤褸的人，竟會是位名作曲家，還是個曾以純粹聲音表達、藏有最狂暴靈魂的殿堂。它確是個最偉大的靈魂，但若說它最偉大，那無異表示它超越了韓德爾的靈魂，對這點，可能連貝多芬自己都會反對，再說，有哪個凡人能佯稱自己的靈魂比巴哈更偉大？但貝多芬無疑地具有其中最狂暴的靈魂。他魯莽的暴怒，其實是可以輕易控制的，但他通常都任讓其發洩出來，而他作品中歡愉的喧鬧，更超過其他所有作曲家。一些生手們對切分法(註一)的描述，似乎把它當作是種將極端的衝動，加在一個音樂小節上的新方法，其實在聽過貝多芬的 *Leonora* 第三序曲之後，連最喧鬧的爵士樂，聽起來都只像是〈少女的祈禱〉。而他第七交響樂中的最後一拍，如此的大膽狂怒，無疑是我所聽過的 *negro coroberry* 中，最能激勵膚色最黑舞者的一首。但同時貝多芬也是唯一一個能用他柔美的音樂，使他的聽眾融入全然的感傷中，而後又突然用可笑的喇叭聲，將他們喚醒，並譏笑他們是群大傻瓜。除貝多芬自己外，沒人駕馭得了貝多芬，但即使他真的駕馭得了自己，他也會任性地拒絕。貝多芬是無法駕馭的。

是狂暴，是刻意的失序，是嘲弄，是肆無忌憚而又得意洋洋地不顧傳統的態度，使貝多芬異於十七、八世紀所有講究禮節的音樂天才。他是引爆法國大革命那股人類思潮中的巨大浪花。他不師法任何人。在他的世界裡，最偉大的前輩莫札特，自孩提時代起，便身著華服，被細心地梳理著。在皇家重臣及同儕面前，舉止優雅。他曾稚氣地對龐巴杜夫人大吼：「連皇后都親我。那個沒親我的女人是誰？」這對貝多芬來說，簡直就棒呆了。當時他雖已長得像頭北美大灰熊，但總還算是頭初生之犢。相較之下，莫札特有著傳統及社交界的優雅，有著渾然天成及孤寂靈魂的優雅。莫札特與格魯克

的優雅是路易十四宮廷式的優雅，而海頓則被教養成當時舉止最優雅的鄉紳，相較之下，貝多芬根本就是個桀傲不馴的化外之人。一個人中之人。優越到令人妒忌的海頓曾宣稱他的後生小輩莫札特，是史上最偉大的音樂家，但卻受不了貝多芬。而眼光遠些的莫札特，在聽完貝多芬演奏後，對海頓說：「有一天，你會聽到他的名聲。」但就算莫札特能活得夠久，來試著撮合他們，兩人終其一生也不會互相看對眼。貝多芬憎恨莫札特的道德觀，在《唐喬望尼》一劇中，莫札特在一勢利的惡棍身上，覆以魅力的光環，而後又以一天生劇作家之姿，無恥地耍弄著多變的道德觀，對 Sarastro 覆以神性的光環。將他的話訴諸於他唯一仍在寫，卻不會出於上帝之口的音樂上。







## (五) “The Stage-Coach” — 劉森堯

### “The Stage- Coach” by Samuel Johnson (1709-1784)

This is ascribed to the liberty prevailing amongst us, which gives every man the privilege of being wise or foolish his own way, and preserves him from the necessity of hypocrisy, or the servility of imitation.

1. is ascribed to: 歸功於...
2. privilege: 恩典
3. hypocrisy: 虛偽
4. servility: 卑恭; 屈膝

Much less am I convinced, that this peculiar diversification, if it be real, is the consequence of peculiar liberty: for where is the government to be found, that superintends individuals with so much vigilance, as not to leave their private conduct without restraint?

1. much less am I convinced= I am not convinced
2. peculiar: 獨特的
3. diversification: 分歧
4. vigilance: 警戒
5. conduct: 行爲

Can it enter into a reasonable mind to imagine, that men of every other nation are not equally masters of their own time or houses with ourselves, and equally at liberty to be parsimonious or profuse frolic or sullen abstinent or luxurious?

1. parsimonious: 吝嗇的
2. profuse: 慷慨的
3. frolic: 玩樂
4. sullen: 憂鬱
5. abstinent: 節制

Liberty is certainly necessary to the full play of predominant humours; but such liberty is to be found alike under the government of the many or the few; in monarchies or in commonwealths.

1. the government of the many or the few: 大政府或小政府
2. commonwealths: 共和國

How readily the predominant passion snatches an interval of liberty, and how fast it expands itself when the weight of restraint is taken away, I had lately an opportunity to discover, as I took a short journey into the country in a stage coach;

1 predominant:任性的

2. interval:一小段

3. weight of restraint:束縛的限制

It is always observable that silence propagates itself, and that the longer talk has been suspended the more difficult it is to find anything to say. -> 欲言又止

據威廉 Temple 及其後幾乎所有作家之觀察，英國較其他各國更具多元化特色，此乃肇因於盛行於吾人之中的自由，給予每個人各自表達或睿智或愚蠢之特權，並防其被迫表現偽善或屈從模仿。

此一說法雖為真，然我卻無法苟同。能就近觀察他國人民者乃極少數之人，在生活中——如在其他事物上——如在一定距離之外觀察，會產生一致性(刻板印象)之效果。除非近距離細察，否則無法發現區隔自然特色之細微差異。因而這些差異大都須在本國內始能偵得。我更無法相信，特別差異——如果真有一是因特有之自由所致：因為何來一政府真能警戒，監督每個各人，限制其所有私人行為？一理智之心靈能否想像，他國人民在控制本身之時間、住處上，會與本國人有所不同？或在表現吝嗇、慷慨、快樂、悲傷、節儉或奢華上，與吾人有異？自由之於完整表達顯著之情緒乃為必需。如此之自由見於或由少數、或由多數人統治之政府、見於所有君主國、或民主共和國。

最近當我搭乘驛馬車，到鄉間作短程旅行時，有一機會發現，此顯著之情感如何迅速地捕捉到自由之間隙，以及當人們在不受約制時，自由如何快速地擴張。雖說我無法如塞凡提斯在〈唐吉訶德〉旅店中，展現出那樣非凡的聚會景象。但因任何一趟旅行都是一種冒險，因而你必能自其中領略一二。



(六) “The Good Schoolmaster”; “Science and the Faith of the Modern”;

“Our Nation of Highbrows”; “Prospects in the Arts and Sciences”—姜葳

Question

- Liberal arts vs science, -Value of liberal arts?, -Cultivation of scholars
- Evaluation, -Communication, -Teaching method

Science and the Faith of the Modern,  
*Scribner's* 1925

- Edwin Grant Conklin 1863-1952
  - U.S. biologist/zoologist
  - president of American Society of Naturalists 1912
  - president of American Asso for

Advancement of Science 1936

- Education is chiefly habit formation.  
Good education consists of formation of good habits in body, mind, and morals
- On freedom: we can be safely freed from external restraints only in so far as we replace these by internal inhibitions
- Adjust religion to science, need both
- Science has contributed to ethics
  - Evolution shows plan in Nature
  - Man is height of evolution
  - Civilizations evolve. This gives hope
- Joy of life is progress



Our Nation of Highbrows, *Teacher in America* 1945

- Jacques Barzun 1907-, French-born American historian of ideas and culture.
- College exists to provide intellectual leadership, to produce men with usable ideas
- Can there be a cross disciplinary company of scholars?



Prospects in the Arts and Sciences, 1954

- J. Robert Oppenheimer 1904-67
- Scientists belong in universities to find new truths and to teach these to all who will try to learn
- The world is changing faster. Authority is dissolving
- Scientists, artists, historians all need to be part of the community
- Balance b/w open and intimate
- Scientist and artist live at edge of mystery



The Good Schoolmaster

- Thomas Fuller (1608-61) English churchman and historian. witty preacher. known as "a perfect walking library."
- Royalist during Civil War, cavalier parson
- *The Holy State and the Profane State* 1642.
  - describes holy state as existing in the family and in public life, gives rules of conduct, model "characters" for various professions and profane biographies.
- Student types
  - Smart and diligent: treat gently
  - Smart and idle: use the rod
  - Dull and diligent: be patient
  - Dull and idle: turn away fr scholarship
- Good schoolmaster:
  - Teach slowly and in small pieces
  - Absolute control, rid those who challenge authority
  - No charge to poor students
  - Remembered by students



Aurelius Augustine A.D. 354-430

- 3 types of students
  - well-educated: challenge w new material
  - no education: patient, repeat, sympathetic

-poorly educated but believes well-educated: show difference b/w true vs false knowledge

- respond positively to questions
- restrain teaching:
  - Not too much material; focus on one topic a time
  - help them discover what they don't understand, rather than move on quickly;
  - anticipate questions
  - help them learn to find solutions
- 2 teaching styles
  - mixed style: elegant and showy language to help students see artistry of subject
  - grand style: exciting to ignite passion
- use punishment as incentive

#### Medieval Liberal arts lecture method

- Rapid talk for listening: better
- Slow talk for note-taking

#### Erasmus *Institutio principis christiani* (Education of a Christian prince) 1516

- teachers should be gentle, of perfect morals
- As Roman educator Quintilian, against corporal punishment. treat as individual

#### Discussion

- Liberal arts vs science
  - Value: common knowledge base for modern polity,
  - Cultivation of scholars: maturation vs culling, -Evaluation
  - Communication, -Teaching method



execution	Puritan sympathy, struggle with the	parliament for power	Charles I (1625-1649)
exiled monarchs	Charles II (1650-1660)	Puritan, Lord Protector	Oliver Cromwell (1628-1658)

(七) “Gulliver Explains Warfare” – 蕭碧莉

**“Gulliver Explains Warfare”  
by Jonathan Swift**

Jonathan Swift (1667-1745)

The greatest satirist in English literature

“A Modest Proposal”

*Gulliver’s Travels*

Lemuel Gulliver (trained as a surgeon)

Four travels

1. Lilliput: tiny captors
2. Brobdingnag: giants
3. Laputa
4. Houyhnhnms (rational-thinking horses who rule)  
Yahoos (brutish humanlike creatures who serve the Houyhnhnms)

Jerry Yang and David Filo, founder of Yahoo!, adopted this word because it means “rude, unsophisticated and uncouth”.

Gulliver’s Houyhnhnm master → Gulliver turned into a man-hater, a horse lover.

Transubstantiation: the change of the substance of bread and wine into the body and blood of Christ (Roman Catholicism differs from Protestant)

Elizabeth I (1558-1603)	Defeat of the Spanish Armada in 1588	
James I (1603-1625)	First of the Stuart line, Protestant	
Charles I (1625-1649)	Puritan sympathy, struggle with the parliament for power	execution
1640-60	The Puritan Revolution	
Oliver Cromwell (1649-1658)	Puritan, Lord Protector	Charles II (1650-1660) exiled monarch



1660	the Restoration	Charles II back to England
Charles II (1660-1685)		
James II (1685-1688)	Last Stuart king , conversion to Roman Catholicism, the first Roman Catholic ruler of England since “Bloody Mary”	fled to France (throwing the Great Seal of England into the Thames)
1688	Glorious Revolution	
Mary & William of Orange (1689-1702)  <i>William III (England &amp; Scotland) / William II (Ireland)</i>	Wars against the Catholic king of France, Louis XIV (1689-97)	James II’s protestant daughter and son-in-law, marriage arranged by Sir William Temple, Swift’s patron. Mary died in 1694.
Queen Anne (1702-1714)	War of the Spanish Succession, or Queen Anne’s War (1702-13)	Mary’s sister, a protestant, the last Stuart on the English throne

**Satire**

My only concern is, that I shall hardly be able to do justice to my master’s arguments and expressions, which must needs suffer by my want of capacity, as well as by a translation into our barbarous English. (pp. 14-15)

**Causes of wars**

Neither are any wars so furious and bloody, or of so long continuance, as those occasioned by difference in opinion, especially if it be in things indifferent. (p. 15)

**The art of war**

I give him a description of cannons, culverins, muskets, carabines, pistols, bullets, powder, swords, bayonets, battles, sieges, retreats, attacks, undermines, countermines,

bombardments, sea fights; ships sunk with a thousand men, twenty thousand killed on each side; dying groans, limbs, flying in the air, smoke, noise, confusion, trampling to death under horses' feet; flight, pursuit, victory; fields strewn with carcasses left for food to dogs, and wolves, and birds of prey; plundering, stripping, ravishing, burning and destroying. (p. 17)

### The Houyhnhnm master's response

He seemed therefore confident, that instead of reason, were only possessed of some quality fitted to increase our natural vices; as the reflection from a troubled stream returns the image of an ill-shapen body, not only larger, but more distorted. (p. 17)





自費為基 · 眾水尚 · 基以會  
contact: 電話  
love: 招待所  
distillery or the brewery: 釀造廠(不與內同類)

## (八) “An Election” — 劉森堯

### “An Election” by Oliver Goldsmith(1728~1774)

作者是愛爾蘭作家，此篇選自 *The Citizen of the World*，是其最著名的作品。作者以仿做中國人去英國旅遊的經歷來討論英國人的選舉。

十八世紀時期，英國七年選舉一次，英國人習慣自己先填飽肚子才去幫助窮人，他們的業績由請幾桌筵席來決定，要投給誰看哪個候選人提供最多的牛肉。但食客的脾氣不好，可能來吃飯前是個樸實的人，吃完筵席後就變成危險的野蠻人。

如果這些人們之間有什麼差別的話，那就是窮人從有錢人那邊拿東西。對於政治，最好保持沉默，但發現不講話不知道會有什麼後果，還是要選邊站。

候選人總是給予疲勞轟炸式的演說，最後還是以後選人出場來決定。現在要進入投票間，整個混亂的場面真不是筆墨能形容，注意到有個傢伙被扶到台上來，後來發現他是酒醉。另一個人也很醉，但能站能說話，說要投給菸草和酒。整個投票所就像戲院、學校一般。

註：“kick-off” dinner 流水席、募款餐會


fanfare：喧鬧

levee：招待所

distillery or the brewery：釀酒場代表不同的黨派



## (九)(十) “A Liberal Education” — 林真珠

<b>“A Liberal Education”</b> <b>by Thomas Henry Huxley (1825~1895)</b>	
<p>生平簡介</p> <ul style="list-style-type: none"><li>* 1825-1895，生於英格蘭</li><li>* 英國傑出的科學家和教育家</li><li>* 達爾文的堅定追隨者</li><li>* 英國第一部初等教育法案起草人之一</li><li>猛烈抨擊古典人文主義教育的狹隘性，大力闡述科學教育的重要性。打破了傳統的古典教育一統天下的局面，奠定了科學教育的地位。</li><li>* 他把人文科學、社會科學、自然科學擺在同等重要的位置，克服了當時教育界出現的或重古典教育或重科學教育的傾向，強調進行全面的和諧教育。</li></ul>	
<p>赫胥黎的名言</p> <p>「盡可能廣泛地涉獵各門學問，並且盡可能深入地擇一鑽研。」</p> <p>(Try to learn something about everything and everything about something.)</p>	
<p>本文時代背景</p> <ul style="list-style-type: none"><li>* 在西方教育發展史上，自由教育歷來被視為是古典的人文主義教育，以純粹的理智訓練為目的。</li><li>* 19世紀，資本主義快速發展，科學日新月異，傳統的自由教育受到了挑戰，科學教育愈來愈受到人們的重視。赫胥黎批判了古典主義教育脫離現實、追求形式，大力倡導實施科學教育。</li></ul>	
<p>自由教育何處尋</p> <ul style="list-style-type: none"><li>* 本文是 1868 年赫胥黎在擔任南倫敦工人學院院長時在大學演說的一部分</li><li>* 在本文中，赫胥黎反對自由教育等同古典教育，他認為自由教育包括二種涵義：<ol style="list-style-type: none"><li>1. 自由教育包含智力、道德和美的訓練，是不受限制又務實的</li><li>2. 通過自由教育，就可以培養 ”和自然界完全和諧一致的人</li></ol></li></ul>	
<p>“自由教育”(Liberal education)，產生於古希臘，最早由亞里斯多德提出，中文譯名還有文雅教育、博雅教育、普通教育、通才教育、通識教育等不同的譯名。</p>	
<p>摘要</p> <p>教育就是</p> <ol style="list-style-type: none"><li>1. 在自然規律方面的智力訓練，這種訓練不僅包括了各種事物以及它們的力量，而且也包括了人類以及他們的方式，</li><li>2. 並將人的情感和意志塑造成為一個誠摯和鍾愛的慾望，而且這些慾望能與那些自然</li></ol>	

法則協調一致(和諧共存)。

摘要

- \* 人的身體能服從自己的意志，並且如同機器一般能輕而易舉、愉悅地擔負任何類型的工作，既能紡紗也能鍛鍊心智思想
- \* 人的頭腦存放大量基本的自然界的真理，以及自然界運作的法則。他充滿生命力和熱情，但是他的熱情已被訓練順從於強勁的意志，並成為良知的僕人。他學會了愛所有的美，憎恨所有的惡，尊重他人就如同尊敬他自己。

摘要

- \* 做為一個人，他已經能與自然界和諧一致。他將充分地利用自然，而自然也充分地利用他。他們一起攜手並進，自然界作為他的慈母，他則是自然界的代言人，自然界的有意識的化身、使節和詮釋者。

赫胥黎(T.H. Huxley) vs 阿諾德 (Mathew Arnold)

主張科學形成文化的一個部分，提供了豐富的知識訓練。  
傳統的古典教育是華而不實，它極少考慮一個人的實際生活需要。

自然科學的訓練，或許可以培養出實用而有價值的專家，但絕對無法培養出「有教養」的人，在這方面，文學---特別是古典文學--仍舊是無法取代的。

翻譯部分

From Lay Sermons, 1870. What part should science play in the program of general education? Huxley shows that a liberal education can be found readily in the study of the sciences. His friend Matthew Arnold took an opposite view, and the point is still debatable.

取自 1870 年《 ? 徒講道集》。科學在大眾教育課程應該扮演什麼角色? 赫胥黎表示，在科學研究中可以毫無困難地找到自由教育。他的朋友馬修·阿諾採取了相反觀點，並且尚無定論。

The business which the South London Working Men's College<sup>1</sup> has undertaken is a great work; indeed, I might say, that Education, with which that college proposes to grapple, is the greatest work of all those which lie ready to a man's hand just at present.

南倫敦工人學院(註 1) 所從事的事務是了不起的工作；的確，我也許可以說，那所學院所提議要施行的教育，是所有當前展現在我們眼前最了不起的工作。

And, at length, this fact is becoming generally recognised. You cannot go anywhere without hearing a buzz of more or less confused and contradictory talk on this

並且，這個事實終於逐漸普遍受到認可。您去任何地方都會聽見關於這個主題或多或少混淆矛盾的言論，您也不可能不注意到，這個昔日類似的討論瞬間有了非常決

<sup>1</sup> This essay is part of an address delivered delivered in 1868 to the College, of which Huxley was principal. 這篇文章是 1868 年擔任校長的赫胥黎在大學演說的一部分。

<p>subject—nor can you fail to notice that, in one point at any rate, there is a very decided advance upon like discussions in former days. Nobody outside the agricultural interest now dares to say that education is a bad thing. If any representative of the once large and powerful party, which, in former days, proclaimed this opinion, still exists in the semi-fossil state, he keeps his thoughts to himself. In fact, there is a chorus of voices, almost distressing in their harmony, raised in favour of the doctrine that education is the great panacea for human troubles, and that, if the country is not shortly to go to the dogs, everybody must be educated.</p>	<p>定性的進展，現在除了農業圈子裡的人士之外，沒人敢說教育是一件壞事。如果以前宣告這個觀點(教育是一件壞事)的任何強大的政黨代表，那麼他仍然存在於半化石(頑固)狀態，應該把他的想法留給自己。實際上，有一群異口同聲的，而且幾乎為他們的一致苦惱(幽默地說反話)，贊成教育是解決人類麻煩的萬靈丹，並且，如果要國家短期內不垮臺，大家一定要受教育。</p>
<p>The politicians tell us, "You must educate the masses because they are going to be masters." The clergy join in the cry for education, for they affirm that the people are drifting away from church and chapel into the broadest infidelity. The manufacturers and the capitalists swell the chorus lustily. They declare that ignorance makes bad workmen; that England will soon be unable to turn out cotton goods, or steam engines, cheaper than other people; and then, Ichabod! Ichabod! the glory will be departed from us. And a few voices are lifted up in favour of the doctrine that the masses should be educated because they are men and women with unlimited capacities of being, doing, and suffering, and that it is as true now, as it ever was, that the people perish for lack of knowledge.</p>	<p>政治家告訴我們，"你必須教育大眾，因為他們是未來的主人翁"; 僧侶牧師加入教育的呼籲行列，因為他們確定人民已遠離了教會和教堂，很明顯地不再信仰宗教。製造商和資本家也精力充沛地加入呼籲，他們宣稱無知造成拙劣的工人; 那英國很快就無法比其他國家製造出廉價的棉織品或蒸汽引擎; 到時候就嗚呼唉哉! 嗚呼唉哉! 榮耀離我們而去。並且，有一些贊成大眾應該受教育的一些聲音，因為他們是具有無限的生存能力、活動能力、和受苦能力的男人和女人，而且，民族會因缺乏知識而滅絕，過去如此，現在亦然。</p>
<p>These members of the minority, with whom I confess I have a good deal of sympathy, are doubtful whether any of the other reasons urged in favor of the education of the people</p>	<p>我承認我很同情這些少數的成員，少數的成員懷疑：極力主張人民受教育的任何其他理由是否有太大的價值，是否其中有些理由是建立在明智或崇高的行動基礎之</p>



<p>are of much value— whether, indeed, some of them are based upon either wise or noble grounds of action. They question if it be wise to tell people that you will do for them, out of fear of their power, what you have left undone, so long as your only motive was compassion for their weakness and their sorrows. And, if ignorance of everything which is needful a ruler should know is likely to do so much harm in the governing classes of the future, why is it, they ask reasonably enough, that such ignorance in the governing classes of the past has not been viewed with equal horror?</p>	<p>上。他們質疑，是否要去告訴人們，由於對群眾力量的恐懼，你將為他們做的事，和你未做的事，只要你唯一的動機是同情他們的弱點和哀痛，他們質疑這樣做是否夠明智。如果忽視每一件必要之事，統治者應該知道可能會嚴重傷害到未來的統治階級。他們問得夠合理：為何過去的統治階級沒有以同樣的恐懼心情來看待這樣的無知。</p>
<p>Compare the average artisan and the average country squire, and it may be doubted if you will find a pin to choose between the two in point of ignorance, class feeling, or prejudice. It is true that the ignorance is of a different sort—that the class feeling is in favor of a different class and that the prejudice has a distinct savor of wrong-headedness in each case—but it is questionable if the one is either a bit better, or a bit worse, than the other. The old protectionist theory is the doctrine of trades unions as applied by the squires, and the modern trades unionism is the doctrine of the squires applied by the artisans. Why should we be worse off under one regime than under the other?</p>	<p>你把一般的工匠和一般的鄉紳大地主進行比較，如果發現在無知、階級情感或偏見上二者是完全相同的，那也許是令人懷疑的。的確，無知是有不同類型，階級情感傾向於對不同的階級的支持，而偏見含有剛愎自用的意味。但是是否這個比其他更好或者更壞是值得懷疑的。舊的保護主義理論是大地主採取的行業工會政策，現代工團主義是工匠所應用的大地主教條。為何我們在一個制度下會比另一個制度差呢？</p>
<p>Again, this skeptical minority asks the clergy to think whether it is really want of education which keeps the masses away from their ministrations—whether the most completely educated men are not as open to reproach on this score as the workmen; and whether, perchance, this may not indicate</p>	<p>再次，這懷疑的少數派要求牧師僧侶想想是否群眾因缺乏教育而遠離教堂——在這一點上，是否接受最完整教育的人，並不像工人一樣受到非難呢？恐怕這並不能表示這不是教育的問題。</p>

<p>that it is not education which lies at the bottom of the matter?</p>	
<p>And, finally, these people inquire whether it is the masses alone who need a reformed and improved education. They ask whether the richest of our public schools might not well be made to supply knowledge, as well as gentlemanly habits, a strong class feeling, and eminent proficiency in cricket. They seem to think that the noble foundations of our old universities are hardly fulfilling their functions in their present posture of half-clerical seminaries, half racecourses, where men are trained to win a senior wranglership, or a double-first, as horses are trained to win a cup, with as little reference to the needs of after-life in the case of a man as in that of the racer. And, while as zealous for education as the rest, they affirm that, if the education of the richer classes were such as to fit them to be the leaders and the governors of the poorer; and, if the education of the poorer classes were such as to enable them to appreciate really wise guidance and good governance, the politicians need not fear mob-law, nor the clergy lament their want of flocks, nor the capitalists prognosticate the annihilation of the prosperity of the country.</p>	<p>最後，這些人詢問是否只有廣大群眾需要改革和完善的教育。他們會問，是否我們最富足的公學（校）能傳授知識，以及培養彬彬有禮的習性、強烈階級感、和出色的技能。他們似乎認為，我們貴族所創辦的古老大學以其目前半神學院，半賽馬場的情況下，幾乎沒有發揮其功能。在那裡人們被訓練去贏取高級牧馬<sup>2</sup>或雙重優等<sup>3</sup>，就如同馬被訓練去贏取獎杯一樣，這種教育幾乎沒有提及人類日後的生活需要，就如沒有考慮賽馬者在賽馬生涯之後的生活需要。而且，正如同和其他人一樣熱心教育的同時，他們聲稱，如果富人階級所受的教育能使他們成為窮人階級的領導和統治者，並且，如果窮人階層所受的教育能夠使他們了解真正的英明指導和良好的治理，那麼，政治家不必擔心私刑，神職人員也不必哀嘆缺乏教徒，資本家的也不會預言國家的繁榮會消失。</p>
<p>Such is the diversity of opinion upon the why and the wherefore of education. And my hearers will be prepared to expect that the practical recommendations which are put</p>	<p>這就是贊同或反對教育的理由原因的不同意見。而我的聽眾期待我提出比較一致的切實可行的建議。現在人們為義務教育大聲呼籲，我們英國人對國會法令條例的效</p>

<sup>2</sup> 維基百科 At the [University of Cambridge](#), a **Wrangler** is a student who has completed the third year (called *Part II*) of the [Mathematics Tripos](#) with [first-class honours](#). Until 1909, when the class list ceased to be published in rank order, the highest-scoring student was named the *Senior Wrangler*, the second highest-scoring student the *Second Wrangler* and so on.

在劍橋大學，數學學位考試得分最高者被稱為「高級牧馬」。

<sup>3</sup> 劍橋大學任一文學士候選人在人文經典和數學獲得最高榮譽就取得雙重優等(double-first)。

<p>forward are not less discordant. There is a loud cry for compulsory education. We English, in spite of constant experience to the contrary, preserve a touching faith in the efficacy of acts of Parliament; and I believe we should have compulsory education in the courses of next session, if there were the least probability that half a dozen leading statesmen of different parties would agree what that education should be.</p>	<p>力仍維持一個感人的忠誠與信心，我相信在下次會期會決定施行義務教育，可能至少會有五、六個不同黨派的主要政治家同意義務教育應該是什麼。</p>
<p>Some hold that education without theology is worse than none. Others maintain, quite as strongly, that education with theology is in the same predicament. But this is certain, that those who hold the first opinion can by no means agree what theology should be taught; and that those who maintain the second are in a small minority.</p>	<p>有人認為沒有神學不如沒有教育。其他則相當強烈堅持，神學教育也處在同一困境。但是，這是肯定的，持第一種意見的那些人絕不同意神學應該教些什麼，而持第二種意見的那些人則是少數。</p>
<p>At any rate "make people learn to read, write, and cipher," say a great many; and the advice is undoubtedly sensible as far as it goes. But, as has happened to me in former days, those who, in despair of getting anything better, advocate this measure, are met with the objection that it is very like making a child practise the use of a knife, fork, and spoon, without giving it particle of meat. I really don't know what reply is to be made to such an objection.</p>	<p>無論如何，許多人說；「讓人學習讀，寫和計算」，就現況來說，無疑是明智的建議。但是，正如前些日子發生在我身上的，倡導這項措施的那些人對把這件事做得更好卻遭到反對感到絕望，反對者認為這就像是讓孩子練習使用刀，叉和湯匙，卻不給他們一塊肉練習一樣。我真的不知道該怎麼回應這樣的反對。</p>
<p>But it would be unprofitable to spend more time in disentangling, or rather in showing up the knots in, the ravelled skeins of our neighbors. Much more to the purpose is it to ask if we possess any clue of our own which may guide us among these entanglements. And by way of a beginning, let us ask ourselves—What is education? Above all things, what is our ideal of a thoroughly</p>	<p>但是，花更多的時間在解開，或者說釐清我們鄰居錯綜複雜的糾結上是徒勞無功的，更重要的目的是要問，我們是否擁有任何我們自己的線索可以來指點解開這些糾纏。而一個開始的方式是，讓我們們心自問，「什麼是教育」？最重要的事情，什麼是徹底的自由教育的理想？——那個自由教育是，如果我們能夠重新來過，我們會給自己的教育——那個教育是如果</p>

<p>liberal education?--of that education which, if we could begin life again, we would give ourselves—of that education which, if we could mould the fates to our own will, we would give our children? Well, I know not what may be your conceptions upon this matter, but I will tell you mine, and I hope I shall find that our views are not very discrepant.</p>	<p>我們能夠塑造我們自己的命運，我們將會給我們孩子的教育？嗯，我不知道你們對這個問題的想法、概念是什麼？但我會告訴你們我的想法，而且我希望我們的看法不會相去太遠。</p>
<p>Suppose it were perfectly certain that the life and fortune of every one of us would, one day or other, depend upon his winning or losing a game of chess. Don't you think that we should all consider it to be a primary duty to learn at least the names and the moves of the pieces; to have a notion of a gambit, and a keen eye for all the means of giving and getting out of check? Do you not think that we should look with a disapprobation amounting to scorn, upon the father who allowed his son, or the state which allowed its members, to grow up without knowing a pawn from a knight?</p>	<p>假設現在完全確定我們每個人的生命和財產，總有一天會取決於一盤棋賽的勝負。難道你不認為，我們都應該考慮我們的首要責任是至少學習西洋棋的名稱和棋子的走法，而且有一個開局概念，和對所有象棋中將人一軍和脫離被將一軍的一切手段有一雙敏銳的眼睛？難道你不覺得，我們應該非難，甚至蔑視那些允許他的兒子或人民長大後還分不清楚西洋棋中「士兵」與「騎士」的父親或國家嗎？</p>
<p>Yet it is a very plain and elementary truth, that the life, the fortune, and the happiness of every one of us, and, more or less, of those who are connected with us, do depend upon our knowing something of the rules of a game infinitely more difficult and complicated than chess. It is a game which has been played for untold ages, every man and woman of us being one of the two players in a game of his or her own. The chessboard is the world, the pieces are the phenomena of the universe, the rules of the game are what we call the laws of Nature. The player on the other side is hidden from us. We know that his play is always fair, just,</p>	<p>這是一個非常簡單和淺顯的事實，我們每一個人和那些與我們相關的人的生活、財富和幸福，取決於我們瞭解比西洋棋更加困難和複雜的遊戲規則。這是一個已經玩了無數年代的遊戲，我們每一個人都是他（她）自己棋賽遊戲的一方。棋盤是世界，棋子是宇宙的現象，遊戲規則是我們所說的自然法則。我們看不見另一端下棋的人。我們知道他的下棋始終是公平、公正而有耐心。但我們付出了代價才知道，他永遠不會忽略一個錯誤，或稍稍允許無知。他對棋藝高明而有實力的強者會慷慨地給予獎賞，讓他們歡欣喜悅；但卻又不慌不忙，毫無遺憾地將了棋藝差的人一軍。</p>

<p>and patient. But also we know, to our cost, that he never overlooks a mistake, or makes the smallest allowance for ignorance. To the man who plays well, the highest stakes are paid, with that sort of overflowing generosity with which the strong shows delight in strength. And one who plays ill is checkmated—without haste, but without remorse.</p>	
<p>My metaphor will remind some of you of the famous picture in which Retzsch<sup>4</sup> has depicted Satan playing at chess with man for his soul. Substitute for the mocking fiend in that picture a calm, strong angel who is playing for love, as we say, and would rather lose than win—and I should accept it as an image of human life.</p>	<p>我的比喻會提醒你們一張著名的圖畫，其中瑞茲描繪撒旦爲了交換一個人的靈魂而與他比賽下棋。在那幅畫中，一個鎮定而堅強的天使代替惡魔，爲愛而比賽西洋棋，正如我們所說，寧輸而非贏，這幅畫正是人類生命形象的描繪。</p>
<p>Well, what I mean by Education is learning the rules of this mighty game. In other words, education is the instruction of the intellect in the laws of Nature, under which name I include not merely things and their forces, but men and their ways; and the fashioning of the affections and of the will into an earnest and loving desire to move in harmony with those laws. For me, education means neither more nor less than this. Anything which professes to call itself education must be tried by this standard, and if it fails to stand the test, I will not call it education, whatever may be the force of authority, or of numbers, upon the other side.</p>	<p>對了，我所謂的教育是去學習這個強大的比賽規則。換句話說，教育是去教導自然法則的智力訓練，這種訓練不只包括事物和它們的力量，而且還包括人類以及他們的方式；並將情感和意志塑造成爲一個誠摯和鍾愛的慾望，而且這些慾望能與那些自然法則協調一致(和諧共存)。對我而言，教育不多也不少恰是如此。任何自稱爲教育者，都必須通過這個標準的考驗，若經不起考驗，不論是來自權威也好，或另一方的施壓也罷，我將不會稱它爲教育。</p>
<p>It is important to remember that, in strictness, there is no such thing as an uneducated man. Take an extreme case. Suppose that an adult man, in the full vigour of his faculties, could be suddenly placed in</p>	<p>請務必記住，並不存在「未受教育的人」這種事情，這一點是非常重要的。以一個極端的例子，假設一個心智能力健全的成年人像亞當一樣，突然被放進世界裡，然後放任他盡其所能做事，他會有多長時間</p>

<sup>4</sup> 瑞茲(Retzsch) (1779–1857)，十九世紀德國畫家。

<p>the world, as Adam is said to have been, and then left to do as he best might. How long would he be left uneducated? Not five minutes. Nature would begin to teach him, through the eye, the ear, the touch, the properties of objects. Pain and pleasure would be at his elbow telling him to do this and avoid that; and by slow degrees the man would receive an education which, if narrow, would be thorough, real, and adequate to his circumstances, though there would be no extras and very few accomplishments.</p>	<p>沒有接受教育呢？不超過五分鐘。「自然」會透過他的眼睛、耳朵、觸覺，和物件的特性開始教他，慢慢地他所感受的痛苦和愉悅會告訴他什麼事能做，什麼事不能做；漸漸地，他接受了教育，即使這個教育是狹隘的，但它卻是徹底而真實的教育，並且適合他的情況，雖然沒有額外特別好的東西,和很少的成就。</p>
<p>To every one of us the world was once as fresh and new as to Adam. And then, long before we were susceptible of any other modes of instruction, Nature took us in hand, and every minute of waking life brought its educational influence, shaping our actions into rough accordance with Nature's laws, so that we might not be ended untimely by too gross disobedience. Nor should I speak of this process of education as past for any one, be he as old as he may. For every man the world is as fresh as it was at the first day, and as full of untold novelties for him who has the eyes to see them. And Nature is still continuing her patient education of us in that great university, the universe, of which we are all members—Nature having no Test-Acts.</p>	<p>對我們每個人而言，世界就如同以前對亞當一樣的新奇。遠在我們受任何其他教學模式影響之前，自然就支配掌控著我們，並且時時刻刻給我們生活帶來了教育的影響，使我們依照自然的法則行動，以致於我們不會因不服從自然而太早消滅。我也不應該說教育對於任何人已經過時了，即使他可能很老了。對於每個人來說，世界都像它第一天一樣的新鮮。對於有慧眼的人，世界充滿無盡尚未訴說的新意，並且自然就像一所偉大的大學，我們都是它的成員，自然它仍然繼續對我們進行耐心的教育，但自然並沒有考察的法條。</p>
<p>Those who take honours in Nature's university, who learn the laws which govern men and things and obey them, are the really great and successful men in this world. The great mass of mankind are the "Poll," who pick up just enough to get through without much discredit. Those who won't learn at all are plucked; and then you can't come up</p>	<p>那些在這所自然大學修習優等課程，學會並遵守支配人和事的法則的那些人是世界上真正偉大而功的人。人類大眾就像只得到文學士學位的學生，他們選擇剛好足夠而安全上壘通過，沒有敗壞名聲。不能通過的人被自然拔扯了，不會再長出來。自然界的拔扯意謂著永遠滅絕。</p>

again. Nature's pluck means extermination.	
<p>Thus the question of compulsory education is settled so far as Nature is concerned. Her bill on that question was framed and passed long ago. But, like all compulsory legislation, that of Nature is harsh and wasteful in its operation. Ignorance is visited as sharply as wilful disobedience—incapacity meets with the same punishment as crime. Nature's discipline is not even a word and a blow, and the blow first; but the blow without the word. It is left to you to find out why your ears are boxed.</p>	<p>這樣就自然界而言，義務教育的問題解決了。這個問題的條例草案很久以前就被制訂並且通過。但是，正如所有的強制法案一樣，自然的法則在運作上是艱苦而費時的。無知被當成蓄意不服從而受到懲罰—無能也如同犯罪會遭遇到同樣的懲罰。自然的紀律甚至不是說了再打，而是先予以打擊，是無言的一記悶棍。留給你自己的是：去找出為何你被賞了一記耳光的原因。</p>
<p>The object of what we commonly call education—that education in which man intervenes and which I shall distinguish as artificial education—is to make good these defects in Nature's methods; to prepare the child to receive Nature's education, neither incapably nor ignorantly, nor with wilful disobedience; and to understand the preliminary symptoms of her pleasure, without waiting for the box on the ear. In short, all artificial education ought to be an anticipation of natural education. And a liberal education is an artificial education which has not only prepared a man to escape the great evils of disobedience to natural laws, but has trained him to appreciate and to seize upon the rewards, which Nature scatters with as free a hand as her penalties.</p>	<p>我們通常所說的「教育」—人類會干預教育，我會稱它為人工（人為）教育以示區別—的目的 是要彌補修復自然方法的缺陷；讓孩子準備去接受自然的教育，既不會無能，也不會無知，或蓄意不服從，及瞭解她快樂的初步徵兆，無需等待一記耳光。簡單的說，所有人工教育應該與自然教育的期待相同。自由教育就是一個人工教育，不只訓練人躲開因不服從自然法則所遭到的不幸，並且訓練他欣賞及掌握自然所散播的獎勵，就像它散播的懲罰一般。</p>
<p>That man, I think, has had a liberal education who has been so trained in youth that his body is the ready servant of his will, and does with ease and pleasure all the work that, as a mechanism, it is capable of; whose intellect is a clear, cold, logic engine, with</p>	<p>我認為這樣的人已經擁有自由教育，如果在青年時期他已受到訓練，以致於他的身體能服從他的意志，並且如同機器一般能輕而易舉、愉悅地從事所有的工作；他的智能是一個完整、冷靜、有邏輯的引擎，每個零件都發揮著各自的力量，而且保持</p>

all its parts of equal strength, and in smooth working order; ready, like a steam engine, to be turned to any kind of work, and spin the gossamers as well as forge the anchors of the mind; whose mind is stored with a knowledge of the great and fundamental truths of Nature and of the laws of her operations; one who, no stunted ascetic, is full of life and fire, but whose passions are trained to come to heel by a vigorous will, the servant of a tender conscience; who has learned to love all beauty, whether of Nature or of art, to hate all vileness, and to respect others as himself.

在順利的操作狀態；就像蒸汽引擎隨時準備，可以擔負任何類型的工作，既能紡紗也能鍛鍊心智思想的錨；他的頭腦存放大量基本的自然界的真理，以及自然界運作的法則。他不是受阻礙的苦行者，而是充滿生命力和熱情，但是他的熱情已被訓練順從於強勁的意志，並成為溫厚良知的僕人。他學會了愛所有的美，不論是自然的美或是藝術的美，憎恨所有的惡，尊重他人就如同尊敬他自己。

Such an one and no other, I conceive, has had a liberal education; for he is, as completely as a man can be, in harmony with Nature. He will make the best of her, and she of him. They will get on together rarely; she as his ever beneficent mother; he as her mouthpiece, her conscious self, her minister and interpreter.

在我看來，唯有這樣的人才算是已經擁有了自由教育，因為做為一個人，他已經能與自然界和諧一致。他將充分地利用自然，而自然也充分地利用他。他們一起攜手並進，自然界作為他的慈母，他則是自然界的代言人，自然界的有意識的化身、使節和詮釋者。







- 1. "Hellenism is spontaneity of consciousness; that of Hebraism, strictness of conscience."
- 2. "Obedience is the fundamental idea of this form, also, of the discipline to which we have attached the general name of Hebraism."
- 3. "This something is sin; and the space which sin fills in Hebraism, as compared with Hellenism, is indeed prodigious."
- 4. "Hebraism and Hellenism are, neither of them, the law of human development, as their admirers are prone to make them; they are, each of them, contributions to human development."
- 5. "Science has now made visible to everybody the great and pregnant elements of difference which lie in race, and in how signal a manner they make the genius and history of an Indo-European people vary from those of Semitic people."
- 6. "Everywhere we see the beginnings of confusion, and we want a clue to some sound order and authority."

(十一)(十二) “Hebraism and Hellenism” — 劉森堯

**“Hebraism and Hellenism”  
by Matthew Arnold (1822~1888)**

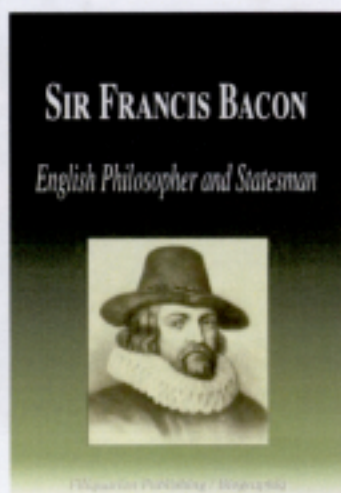
1. Hebraism 希伯來主義→行動的哲學(西元前 3000 年發明)  
Hellenism 希臘主義→思想的哲學
2. leaven = compete
3. juxtapose = put two things together
4. purporting = meaning
5. jostle 摔跤
6. “This fundamental ground is our preference of doing to thinking.”
7. “First, never go against the best light you have; secondly, take care that your light be not darkness.”
8. laudable 令人讚賞的
9. energy→doing; intelligence→thinking
10. Two forces: (1) energy driving at practice; (2) intelligence driving at those ideas

1. “Hellenism is spontaneity of consciousness; that of Hebraism, strictness of conscience.”
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6. Everywhere we see the beginnings of confusion, and we want a clue to some sound order and authority.



(十三) “Of Marriage and Single Life” – 沈薇薇

“Of Marriage and Single Life”  
by Francis Bacon (1561~1626)



1. Single → the purpose of liberty
2. aphorisms 格言
3. perennially = always
4. He that hath = He who has
5. hath given hostages (擔保) to fortune → 隨時會死掉的所有物
6. impediments 阻礙
7. affection and means 情感和錢財
8. pledges 承諾
9. impertinences = matters of no importance 不適當之物
10. nay 甚至
11. bills of charges 付賬的對象
12. except to = oppose to
13. abatement 累積
14. “But the most ordinary cause of a single life is liberty,”
15. humorous = eccentric
16. girdles and garters 腰帶和襪帶
17. shackles 枷鎖
18. “Unmarried men are best friends, best masters, best servants, but not always best subjects;”
19. light = easy
20. “A single life doth well with churchmen, for charity will hardly water the ground where it must first fill a pool” → 獨善其身，家裡顧好才能做慈善
21. facile and corrupt 易被打動和腐敗

22. hortatives 獎勵安慰的話

23. base = mean

24. inquisitors 大宗教裁判官 (不苟言笑)

25. "*Vetulam suam praetulit immortalitati*" = He preferred his old wife to immortality.

26. Chaste 貞潔

27. froward 倔強

28. presuming upon 利用

29. "Wives are young men's mistresses, companions for middle age, and old men's nurses;"

30. quarrel = pretext, excuse

31. "A young man not yet, an elder man not at all."



(十四) “Gifts” – 蔡明秀

“Gifts”

by Waldo Emerson (1803~1862)

1. transcendental philosophy 超越主義 → elevate to spirit
2. “Gift,” although short, yet is typical in that it elevates a material formality to a **spiritual plane**.
3. chancery [美]平衡法院 [英]大法庭
4. insolvency = bankruptcy
5. vexatious 困擾
6. impediment 障礙
7. contrast with 超越
8. they → gay nature
9. cocker 放縱溺愛
10. fond 溺愛
11. frolic 嬉鬧的
12. courted 奉承
13. treason 背叛





(十五) “Once More to the Lake”—何文敬

<p><b>“Once More to the Lake”</b>  <b>by E. B. White (1899~1985)</b></p>	
<p>E. B. White (1899-1985)                      Elwyn Brooks White (July 11, 1899-Oct. 1, 1985) was born in Mt. Vernon, N.Y.                      * Graduated from Cornell University with a B.A. in 1921.                      * Joined the staff of <i>The New Yorker</i> magazine in 1927.                      * Became the most important contributor to <i>The New Yorker</i> at a time when it was arguably the most important American literary magazine.                      * Also served as a columnist for <i>Harper's Magazine</i> (1938-1943)                      * <i>Is Sex Necessary?</i> (1929, with James Thurber)</p>	
<p><i>Stuart Little</i> (1945)                      Laura Ingalls Wilder Medal  <i>Charlotte's Web</i> (1952)  <i>The Trumpet of the Swan</i> (1970)                      * Edited and updated <i>The Elements of Style</i> (1959), first written and published in 1918 by William Strunk, Jr. (further editions followed in 1972, 1979, and 1999; an illustrated edition followed in 2005.)                      * Won an honorary Pulitzer Prize in 1978 for his work as a whole.</p>	
<p>One summer, along about 1904, my father rented a camp on a lake in Maine and took us all there for the month of August. We all got ringworm from some kittens and had to rub Pond's Extract on our arms and legs night and morning, and my father rolled over in a canoe with all his clothes on; but outside of that the vacation was a success and from then on none of us ever thought there was any place in the world like that lake in Maine.</p>	<p>大約是在 1904 年的夏季，家父在緬因州的一個湖畔租了一間宿營木屋，把我們都帶去了，整個八月都待在那裡。我們從一些小貓身上傳染了金錢癬，不得不在胳膊和腿上早晚都擦龐氏冷霜；還有一次家父從獨木舟上掉入水中，當時他西裝革履。不過除了這些，我們度過了一個愉快的假期。從那時起，我們大家都公認緬因州的那座湖泊是世上無與倫比的地方。</p>
<p>We returned summer after summer--always on August 1st for one month. I have since become a salt-water man, but sometimes in summer there are days when the restlessness of the tides and the fearful cold of the sea water and the incessant wind which blows</p>	<p>我們連續幾個夏天都在這裏度過——總是八月一日到達，然後過完整個八月。再後來我愛上了海濱生活。但是在夏季的有些日子裏，海浪洶湧不息、海水冰涼刺骨，海風從下午到晚上吹個不停，這一切讓我很渴望山林中小湖邊的清靜。幾週以前，</p>



<p>across the afternoon and into the evening make me wish for the placidity of a lake in the woods. A few weeks ago this feeling got so strong I bought myself a couple of bass hooks and a spinner and returned to the lake where we used to go, for a week's fishing and to revisit old haunts.</p>	<p>這種感覺愈來愈強，於是我買了一些鱸魚釣鉤和一個旋轉誘餌，重新回到我們以前常去的那個湖畔，準備故地重遊，而且釣上一星期的魚</p>
<p>I took along my son, who had never had any fresh water up his nose and who had seen lily pads only from train windows. On the journey over to the lake I began to wonder what it would be like. I wondered how time would have marred this unique, holy spot--the coves and streams, the hills that the sun set behind, the camps and the paths behind the camps. I was sure that the tarred road would have found it out and I wondered in what other ways it would be desolated. It is strange how much you can remember about places like that once you allow your mind to return into the grooves which lead back. You remember one thing, and that suddenly reminds you of another thing.</p>	<p>我帶著兒子一起去，他從沒有遊過淡水湖，只是透過火車上的玻璃窗看見了漂浮在水面上的蓮葉。在駛向湖畔的路上，我開始想像它的模樣。我真想知道歲月會把這片獨一無二的聖地破壞成怎樣—那裏的海灣和小溪、籠罩在落日裏的山巒、還有宿營的小屋和屋後的小路。我相信這條柏油馬路將會帶給我答案，我還在想像還有哪些地方也荒廢了。很奇怪，一旦你任由思緒回歸往日，很多舊地的記憶就會被喚醒。你記起了一件事，就會突然想起另外一件。</p>
<p>I guess I remembered clearest of all the early mornings, when the lake was cool and motionless, remembered how the bedroom smelled of the lumber it was made of and of the wet woods whose scent entered through the screen. The partitions in the camp were thin and did not extend clear to the top of the rooms, and as I was always the first up I would dress softly so as not to wake the others, and sneak out into the sweet outdoors and start out in the canoe, keeping close along the shore in the long shadows of the pines. I remembered being very careful never to rub my paddle against the gunwale for fear of disturbing the stillness of the</p>	<p>我想我記得最清楚的是那些爽朗的清晨，湖水這時清涼，湖面平靜；記得臥室裡瀰漫著木屋的清香，屋子外面，濕潤的樹林散發的芳香穿透紗窗，依稀可聞。木屋的隔板很薄，而且離房頂有一段距離；我總是第一個起床的人，爲了不吵醒別人，我躡手躡腳地穿好衣服，悄悄地溜出去，屋外一片馥郁芬芳，我坐上小船出發，沿著湖岸，在一條長長的松樹陰影裏划過。我記得當時我小心翼翼，別讓槳擦撞船舷的上緣，以免打破教堂的寧靜。</p>

cathedral.	
<p>The lake had never been what you would call a wild lake. There were cottages sprinkled around the shores, and it was in farming although the shores of the lake were quite heavily wooded. Some of the cottages were owned by nearby farmers, and you would live at the shore and eat your meals at the farmhouse. That's what our family did. But although it wasn't wild, it was a fairly large and undisturbed lake and there were places in it which, to a child at least, seemed infinitely remote and primeval.</p>	<p>這座湖絕不是人們所說的那種荒郊野湖。一些村舍零星地座落在湖岸邊上，儘管湖邊都是茂密的樹木，但是這裏還是農業區；有些村舍是附近農家的，你可以住在湖邊，到農舍裏用餐。我們一家就是這樣。不過，儘管這座湖泊不顯得荒涼，可也相當大而且不受外界干擾，其中有些地方至少對於孩子來說，似乎無比偏遠而原始。</p>
<p>I was right about the tar: it led to within half a mile of the shore. But when I got back there, with my boy, and we settled into a camp near a farmhouse and into the kind of summertime I had known, I could tell that it was going to be pretty much the same as it had been before--I knew it, lying in bed the first morning, smelling the bedroom, and hearing the boy sneak quietly out and go off along the shore in a boat. I began to sustain the illusion that he was I, and therefore, by simple transposition, that I was my father. This sensation persisted, kept cropping up all the time we were there.</p>	<p>我對柏油馬路的想法可沒錯：它把我們帶到了離岸邊只有半英里的地方。可是，當我帶著兒子又回到那，安頓在一家農舍附近的木屋，回到我所熟悉的那種夏日時光，我知道這一切將和原來一樣——我對這一點堅信不疑。第一天早上，我躺在床上，聞著臥室裏的清香，聽見兒子悄悄地溜出房門，乘上一條小船沿著湖岸划去。我突然產生一種錯覺，他就是我，而根據最簡單的推移法，我就是我父親了。在那些日子裏，這種感覺一直存在著，不斷地在我腦海中呈現。</p>
<p>It was not an entirely new feeling, but in this setting it grew much stronger. I seemed to be living a dual existence. I would be in the middle of some simple act, I would be picking up a bait box or laying down a table fork, or I would be saying something, and suddenly it would be not I but my father who was saying the words or making the gesture. It gave me a creepy sensation.</p>	<p>這種感覺並不是前所未有的，但在背景中，卻變得越來越強烈：我似乎在過著雙重的生活。有時我做一些簡單的活動，比方說撿起一個裝魚餌的盒子，或者放下一隻餐叉，或是在說什麼話的當兒，就突然有種感覺，好像說話的人或者擺著某個姿勢的人不是我，而是我父親這真讓我感到毛骨悚然。</p>
<p>We went fishing the first morning. I felt the same damp moss covering the worms in the</p>	<p>第一天早上我們一起去釣魚。我感覺到與往日同樣潮濕的苔蘚覆蓋著魚餌罐子裏</p>

<p>bait can, and saw the dragonfly alight on the tip of my rod as it hovered a few inches from the surface of the water. It was the arrival of this fly that convinced me beyond any doubt that everything was as it always had been, that the years were a mirage and there had been no years. The small waves were the same, chucking the rowboat under the chin as we fished at anchor, and the boat was the same boat, the same color green and the ribs broken in the same places, and under the floor-boards the same freshwater leavings and debris--the dead hellgrammite, the wisps of moss, the rusty discarded fishhook, the dried blood from yesterday's catch.</p>	<p>的蟲，看到蜻蜓在離水面幾英寸的地方盤旋，接著便落在了我的釣竿頭上。正是這隻蜻蜓的到來使我堅信無疑：一切都和過去始終毫無兩樣，歲月就像海市蜃樓一樣，似乎從來沒有存在過。湖面上一如既往地蕩漾著微波，在我們停下來垂釣時輕輕地拍打著划船的下頷；小船還是舊時的那一隻，同樣的綠色；在同樣的位置，有同樣的一根肋材斷裂了；同樣有些淡水中的殘渣遺骸留在船板底下一死了的具水蟲、一團團的苔蘚、被拋棄的生鏽釣魚鉤、還有前一天捕魚時留下的乾涸血跡。</p>
<p>We stared silently at the tips of our rods, at the dragonflies that came and wells. I lowered the tip of mine into the water, tentatively, pensively dislodging the fly, which darted two feet away, poised, darted two feet back, and came to rest again a little farther up the rod. There had been no years between the ducking of this dragonfly and the other one--the one that was part of memory. I looked at the boy, who was silently watching his fly, and it was my hands that held his rod, my eyes watching. I felt dizzy and didn't know which rod I was at the end of.</p>	<p>我們靜靜地注視著釣竿的頂頭，注視著那些來回飛舞的蜻蜓。我把自己釣竿的頂端伸進水中，試探著不聲不響地想把蜻蜓趕走。它迅速地飛離了大約兩英尺，平衡了一下身體，然後又飛回兩英尺，重新停在釣竿上，不過位子高了一點點。這隻蜻蜓躲閃的樣子和記憶中的另一隻一樣，中間沒有歲月的間隔。我注視著身邊的兒子，他靜靜地凝視著自己釣竿上的蜻蜓；突然間，他那握住釣竿的手彷彿是我的手，而他注視著蜻蜓的眼睛彷彿是我的眼睛。我感到眩暈，不曉得自己的手握著哪根釣竿的一端。</p>
<p>We caught two bass, hauling them in briskly as though they were mackerel, pulling them over the side of the boat in a businesslike manner without any landing net, and stunning them with a blow on the back of the head. When we got back for a swim before lunch, the lake was exactly where we had left it, the same number of inches from the dock, and there was only the merest</p>	<p>我們釣到了兩條鱸魚，像扯鯖魚似地輕快地把它們扯上來，也沒有用任何手網，就有條不紊地把它們從船舷上拖進了船艙，然後猛擊了一下魚的腦袋，把它們打暈了。午飯前我們又到湖裏游泳了一次，湖水和我們剛才離開時沒有什麼兩樣，同樣在離碼頭只有幾英寸，也有一點點微風輕拂過的痕跡。這片湖水好像被施了魔法的大海，你可以讓它隨心所欲幾個小時，</p>

<p>suggestion of a breeze. This seemed an utterly enchanted sea, this lake you could leave to its own devices for a few hours and come back to, and find that it had not stirred, this constant and trustworthy body of water.</p>	<p>回來卻發現它絲毫沒有改變，是片忠心耿耿而值得信賴的水。</p>
<p>In the shallows, the dark, water-soaked sticks and twigs, smooth and old, were undulating in clusters on the bottom against the clean ribbed sand, and the track of the mussel was plain. A school of minnows swam by, each minnow with its small, individual shadow, doubling the attendance, so clear and sharp in the sunlight. Some of the other campers were in swimming, along the shore, one of them with a cake of soap, and the water felt thin and clear and insubstantial. Over the years there had been this person with the cake of soap, this cultist, and here he was. There had been no years.</p>	<p>在水淺的地方，一些黝黑光滑的枯老枝幹浸泡在水裏，一叢一叢地在湖底乾淨而呈波紋狀的沙上隨波起伏，而貽貝的痕跡也清晰可見。一群小鯉魚從這裏游過，每一條都投下自己的影子，數量立刻就增加了一倍，在陽光下十分清晰鮮明。有一些遊客正沿著湖岸游泳，其中有一個人帶著香皂。湖水讓人覺得透明清澈而沒有實質。多年來，這個帶香皂的人一直都在這裏，這是個熱心崇拜湖畔的人，如今他依然在這裏。這裏的歲月似乎靜止未動。</p>
<p>Up to the farmhouse to dinner through the teeming, dusty field, the road under our sneakers was only a two-track road. The middle track was missing, the one with the marks of the hooves and the splotches of dried, flaky manure. There had always been three tracks to choose from in choosing which track to walk in; now the choice was narrowed down to two. For a moment I missed terribly the middle alternative. But the way led past the tennis court, and something about the way it lay there in the sun reassured me; the tape had loosened along the backline, the alleys were green with plantains and other weeds, and the net (installed in June and removed in September) sagged in the dry noon, and the whole place steamed with midday heat and</p>	<p>我們穿過了一片繁茂而且瀰漫著灰塵的田野到農舍去吃午飯。腳下的這條馬路祇有兩條路痕，原來位於中間的那一條沒有了，那上面曾經佈滿了馬蹄印和一片片乾巴巴的馬糞污跡。以前這裏一直有三條路痕可以供人們選擇，現在卻只剩兩條了。一時之間，我非常想念中間那條路痕。不過，這條路經過網球場，在網球場陽光下的樣子，讓我消除疑慮。場底線旁邊的帶子已經鬆懈下垂了，兩邊球道上滋生橫行著蔥綠的車前草和其他雜草；球網（六月份掛上，九月份摘下）在這個悶熱的中午也鬆垂著；整個球場都瀰漫著酷暑正午滾滾的熱氣、饑餓和空乏。</p>

hunger and emptiness.



(十六) “Characteristics of Shakespeare’s Dramas” — 周美麗

**“Characteristics of Shakespeare’s Dramas”**  
**by Samuel Taylor Coleridge (1772~1834)**

**A Brief Introduction to William Shakespeare**

- born in the small market town of Stratford-on-Avon in April (probably April 23) 1564
- son of a successful glovemaker, land owner, money-lender, and dealer in agricultural commodities, who was elected to several important posts in local government but later suffered financial and social reverses, possibly as a result of adherence to the Catholic faith
- attended the free Stratford grammar school, where he could have acquired a reasonably impressive education, including a respectable knowledge of Latin, but he did not proceed to Oxford or Cambridge
- married in 1582 at age eighteen, to *Anne Hathaway*, eight years his senior
- his first daughter, Susanna, born six months later, in 1583, and twins, Hamnet [died of Black Death at 11] and Judith, in 1585
- by 1592 [at 28] was in London as an actor and apparently already well known as a playwright, for a rival dramatist, Robert Greene, refers to him resentfully in *A Groatsworth of Wit* as “an upstart crow, beautified with our feathers”
- Built *the Globe* for his company, a fine, open-air theater on the south bank of the Thames (Actors started to perform in it in 1599)
- prospered that he was able to purchase New Place, a handsome house in Stratford; he could now call himself a gentleman, as his father had (probably with the financial assistance of his successful playwright son) been granted a coat of arms the previous year
- in about 1611 (shortly after writing *The Tempest*), retired from direct involvement in the theater and returned to Stratford
- signed his will in March 1616 and died a month later, leaving the bulk of his estate to his daughter Susanna
- left only his “second best bed” to his wife of thirty-four years

- some famous quotations from his plays:

“There’s daggers in men’s smiles.”—*Macbeth*

“All the world’s a stage,

And all the men and women merely players.”—*As You Like It*

“To be or not to be: that is the question.”—*Hamlet*

“But, for my part, it was Greek to me.” —*Hamlet*

“. . . be not afraid of greatness. Some are born great, some achieve greatness, and some have

greatness thrust upon 'em."—*Twelfth Night*

"Love sought is good, but given unsought, is better." —*Twelfth Night*

### **A Brief Introduction to Samuel Taylor Coleridge**

- born in October 1772 in England, died in 1834
- poet, critic, philosopher
- best known for his poems *The Rime of the Ancient Mariner* and *Kubla Khan*
- got married in 1795 but detested his wife gradually
- suffered from crippling bouts of anxiety and depression (probably bipolar disorder) throughout his adult life
- son of a the Reverend John Coleridge, a well respected vicar of the parish and Head of Master of Henry VIII's Free Grammar School at Ottery (his birth place)
- studied and wrote poetry in a charity school, Christ's Hospital throughout his childhood
- published *Lyrical Ballads* with Wordsworth, which started the English romantic movement
- was addicted to opium, separated from his wife Sarah in 1808, quarreled with Wordsworth in 1810, and put himself, lost part of his annuity in 1811, and put himself under the care of Dr. Daniel in 1814
- made his second attempt to become a newspaper publisher with the publication of the journal entitled *The Friend* in 1809, which became a highly influential work and its effect was felt on writers and philosophers from J. S. Mill to Emerson.

----- The essay is from *Lectures and Notes on Shakespeare and Other English Poets*. All the lectures were given by Coleridge in 1818, later collected by T. Ashe, and first published in 1883.

**[Subtitles of the Lecture:**

**Source**

**Duties of a Speaker**

**Definition of True Poetry**

**The Greek Drama**

**Eight Characteristics of Shakespeare's Dramas]**

**[Source]**

From *Lectures on Shakespeare*, 1818. Full of the then new romantic fervor, Coleridge sought to present Shakespeare to the world in a new light. The lecture which follows is

therefore aimed to strike the key note of Shakespeare's genius. Modern scholarship has seen fit to alter very little of Coleridge's masterful evaluation.

### **[Duties of a Speaker]**

[p. 36-I-4]

In lectures of which amusement forms a large part of the object, there are some peculiar difficulties. The architect places his foundation out of sight, and the musician tunes his instrument before he makes his appearance;

[p. 36-I-4]

but the lecturer has to try his chords in the presence of the assembly, an operation not likely, indeed, to produce much pleasure, but yet indispensably necessary to a right understanding of the subject to be developed.

### **[Definition of True Poetry]**

[p. 36-II]

Poetry in essence is as familiar to barbarous as to civilized nations. The Laplander and the savage Indian are cheered by it as well as the inhabitants of London and Paris; its spirit takes up and incorporates surrounding materials, as a plant clothes itself with soil and climate, whilst it exhibits the working of a vital principle within, independent of all accidental circumstances.

[The Laplander—people in Lapland, a place in the very north of Europe]

And to judge with fairness of an author's works, we ought to distinguish what is inward and essential from what is outward and circumstantial. It is essential to poetry that it be simple, and appeal to the elements and primary laws of our nature; that it be sensuous, and by its imagery elicit truth at a flash; that it be impassioned, and be able to move our feelings and awaken our affections. In comparing different poets with each other, we should inquire which have brought into the fullest play our imagination and our reason, or have created the greatest excitement and produced the completest harmony.

If we consider great exquisiteness of language and sweetness of meter alone, it is impossible to deny to Pope the character of a delightful writer; but whether he be a poet must depend upon our definition of the word; and doubtless, if everything that please be poetry, Pope's satires and epistles must be poetry.



[P. 37-I-8]

This I must say, that poetry, as distinguished from other modes of composition, does not rest in meter, and that it is not poetry if it makes no appeal to our passions or our imagination. One character belongs to all true poets, that they write from a principle within, not originating in anything without; and that the true poet's work in its form, its shapings, and its modifications, is distinguished from all other works that assume to belong to the class of poetry, as a natural from an artificial flower, or as the mimic garden of a child from an enameled meadow.

In the former the flowers are broken from their stems and stuck into the ground; they are beautiful to the eye and fragrant to the sense, but their colors soon fade, and their odor is transient as the smile of the planter; while the meadow may be visited again and again with renewed delight; its beauty is innate in the soil, and its bloom is of the freshness of nature.

[p. 37-II-1]

The next ground of critical judgment, and point of comparison, will be as to how far a given poet has been influenced by accidental circumstances. As a living poet must surely write, not for the ages past, but for that in which he lives, and those which are to follow, it is, on the one hand, natural that he should not violate, and on the other, necessary that he should not depend on, the mere manners and modes of his day. See how little does Shakespeare leave us to regret that he was born in his particular age!

### **[The Greek Drama]**

I have said, and I say it again, that great as was the genius of Shakespeare, his judgment was at least equal to it. Of this any one will be convinced, who attentively considers those points in which the dramas of Greece and England differ, from the dissimilitude of circumstances by which each was modified and influenced.

The Greek stage had its origin in the ceremonies of a sacrifice, such as of the goat to Bacchus, whom we most erroneously regard as merely the jolly god of wine;—for among the ancients he was venerable, as the symbol of that power which acts without our consciousness in the vital energies of nature,—the *vinum mundi*,—as Apollo was that of the conscious agency of our intellectual being. The heroes of old under the influences of the Bacchic enthusiasm performed more than human actions;—hence tales of the favorite champions soon passed into dialogue.

On the Greek stage the chorus was always before the audience; the curtain was never

dropped, as we should say; and change of place being therefore, in general, impossible, the absurd notion of condemning it merely as improbable in itself was never entertained by any one. If we can believe ourselves at Thebes in one act, we may believe ourselves at Athens in the next. If a story lasts twenty-four hours or twenty-four years, it is equally improbable.

There seems to be no just boundary but what the feelings prescribe. But on the Greek stage where the same persons were perpetually before the audience, great judgment was necessary in venturing on any such change. The poets never, therefore, attempted to impose on the senses by bringing places to men, but they did bring men to places, as in the well known instance in the *Eumenides*, where, during an evident retirement of the chorus from the orchestra, the scene is changed to Athens, and Orestes is first introduced in the temple of Minerva, and the chorus of Furies come in afterward in pursuit of him.

the *Eumenides* [the Furies] by Aeschylus

[p. 38-II-1]

In the Greek drama there were no formal divisions into scenes and acts; there were no means, therefore, of allowing for the necessary lapse of time between one part of the dialogue and another, and unity of time in a strict sense was, of course, impossible. To overcome that difficulty of accounting for time, which is effected on the modern stage by dropping a curtain, the judgment and great genius of the ancients supplied music and measured motion, and with the lyric ode filled up the vacuity.

[such as the chorus in *Oedipus the King* and *Medea*]

In the story of the *Agamemnon* of Aeschylus, the capture of Troy is supposed to be announced by a fire lighted on the Asiatic shore and the transmission of the signal by successive beacons to Mycenae. The signal is first seen at the 21<sup>st</sup> line, and the herald from Troy itself enters at 486<sup>th</sup>, and Agamemnon himself at the 783<sup>rd</sup> line; But the practical absurdity of this was not felt by the audience, who in imagination stretched the minutes into hours, while they listened to the lofty narrative odes of the chorus which almost entirely filled up the interspace. Another fact deserves attention here, namely, that regularly on the Greek stage a drama, or acted story, consisted in reality of three dramas, called together a trilogy, and performed consecutively in the course of one day. Now you may conceive a tragedy of Shakespeare's as a trilogy connected in one single representation. Divide *Lear* into three parts, and each would be a play with the ancients; or take them into, or call them, as many acts, and they together would be one play. The first act would comprise the usurpation of Aegisthus and

the murder of Agamemnon; the second, the revenge of Orestes and the murder of his mother; and the third, the penance and absolution of Orestes;—occupying a period of twenty-two years.

[Aegisthus—cousin of Agamemnon, lover of Clytemnestra, Agamemnon’s wife, who later killed Agamemnon and got killed by the son of Agamemnon, Orestes]

The stage in Shakespeare’s time was a naked room with a blanket for a curtain; but he made it a field for monarchs. That law of unity, which has its foundations, not in the factitious necessity of custom, but in nature itself, the unity of feeling, is everywhere and at all times observed by Shakespeare in his plays. Read *Romeo and Juliet*: all is youth and spring; youth with its follies, its virtues, its precipitancies; spring with its odors, its flowers, and its transciency. It is one and the same feeling that commences, goes through, and ends the play. The old men, the Capulets and the Montagues, are not common old men; they have an eagerness, a heartiness, a vehemence, the effect of spring; with Romeo, his change of passion, his sudden marriage, and his rash death, are all the effects of youth; whilst in Juliet, love has all that is tender and melancholy in the nightingale, all that is voluptuous in the rose, with whatever is sweet in the freshness of spring; but it ends with a long deep sigh like the last breeze of the Italian evening. This unity of feeling and character pervades every drama of Shakespeare.

[the Capulets—Juliet’s family, who consent to Paris wooing Juliet  
the Montagues—Romeo’s family]

### **[Eight Characteristics of Shakespeare’s Dramas]**

It seems to me that his plays are distinguished from those of all other dramatic poets by the following characteristics:

[p. 40-III-1]

1. Expectation in preference to surprise. It is like the true reading of the passage: “God said, Let there be light, and there was *light*”; not there *was* light. As the feeling with which we startle at a shooting star compared with that of watching the sunrise at the pre-established moment, such and so low is surprise compared with expectation.

[In Shakespeare’s plays, good people will be rewarded, and bad ones, punished.]

2. Signal adherence to the great law of nature, that all opposites tend to attract and

temper each other. Passion in Shakespeare generally displays libertinism, but involves morality; and if there are exceptions to this, they are—independently of their intrinsic value—all of them indicative of individual character, and, like the farewell admonitions of a parent, have an end beyond the parental relation.

[In *Twelfth Night*, Duke Orsino falls in love with Olivia first, but Olivia loves Cesario—the male disguise of Viola—at first sight, and Viola loves Duke Orsino. At the end of the play, Viola marries Duke Orsino, whom she loves secretly; Olivia marries Sebastian, the twin brother of Viola.

The fool—Feste—is not a real fool because to be a fool requires sharp observation and wisdom. Malvolio, a man of self-love and arrogance, is then punished.]

However, Oedipus the King is a good king, but because of killing his father and marrying his own mother, he becomes virtuous vice, and so is Medea, who betrays her father and kills her brother because she falls deeply in love with Jason. When Jason is going to marry a princess and abandon her and their children, to avenge her betrayed love, she kills the princess, the princess' father—King Kreon, and her own children. ]

Thus the Countess's beautiful precepts to Bertram, by elevating her character, raise that of Helena her favourite, and soften down the point in her which Shakespeare does not mean us not to see, but to see and to forgive, and at length to justify. And so it is in Polonius, who is the personified memory of wisdom no longer actually possessed.

[Bertram—in *All's Well*, selected by Helena to be her husband; disdains her for her lowly birth, but yields to King's command to marry her; later, declares his determination to send his bride home, and proceed to the wars to escape from his detested wife]

Polonius—in *Hamlet*, begs the king to permit his son Laertes' departure; gives Laertes counsel on conduct; warns Ophelia against trusting "Lord Hamlet's vows"; secretly observes, with the King, an interview of Hamlet with Ophelia; is slain by Hamlet

Ophelia—daughter of Polonius, sister of Laertes]

This admirable character is always misrepresented on the stage. Shakespeare never intended to exhibit him as a buffoon; for although it was natural that Hamlet—a young man of fire and genius, detesting formality, and disliking Polonius on political grounds, as imagining that he had assisted his uncle in his usurpation—should express himself satirically, yet this

must not be taken as exactly the poet's conception of him. In Polonius a certain induration of character had arisen from long habits of business; but take his advice to Laertes, and Ophelia's reverence for his memory, and we shall see that he was meant to be represented as a statesman somewhat past his faculties,—his recollections of life all full of wisdom, and showing a knowledge of human nature, whilst what immediately takes place before him, and escapes from him, is indicative of weakness. But as in Homer all the deities are in armour, even Venus, so in Shakespeare all the characters are strong. Hence real folly and dullness are made by him the vehicles of wisdom. There is no difficulty for one being a fool to imitate a fool; but to be, remain, and speak like a wise man and a great wit, and yet so as to give a vivid representation of a veritable fool, *hic labor, hoc opus est*.

[Feste in *Twelfth Night* says:

“Those wits that think they have thee do very oft prove fools, and I that am sure I lack thee may pass for a wise man. . . Better a witty fool than a foolish wit.” (1.5.30-33)

[A drunken man is] “Like a drowned man, a fool, and a madman—one draught above heat makes him a fool, the second mads him, and a third drowns him” (1.5.125-27)

“Truly, sir, the better for my foes and the worse for my friends (5.1.10-11) . . . “Marry, sir [Duke Orsino], they praise me, and make an ass of me. Now my foes tell me plainly I am an ass, so that by my foes, sir, I profit in the knowledge of myself, and by my friends I am abused; so that, conclusions to be as kisses, if your four negatives make your two affirmatives, why then the worse for my friends and the better for my foes” (5.1.15-20)]

A drunken constable is not uncommon, nor hard to draw; but see and examine what goes to make up a Dogberry.

[Dogberry—in *Much Ado about Nothing*, a constable]

3. Keeping at all times in the high road of life. Shakespeare has no innocent adulteries, no interesting incests, no virtuous vice;

[Shakespeare will never make us confused about what is right and what is wrong. For example, Oedipus the King is a good king, but because of killing his father and marrying his own mother, he becomes virtuous vice, and so is Medea, who betrays her father and kills her brother because she falls deeply in love with Jason. When Jason is going to marry a princess and abandon her and their children, to avenge her betrayed love, she kills the princess, the princess' father—King Kreon, and her own children. ]

he never renders that amiable which religion and reason alike teach us to detest, or clothes impurity in the garb of virtue, like Beaumont and Fletcher, the Kotzebues of the day.

[Beaumont and Fletcher—Francis Beaumont and John Fletcher, contemporary playwrights; lived near the Globe Theater in Southwark; sharing everything in the closest intimacy; friends of Shakespeare]

Shakespeare's fathers are roused by ingratitude, his husbands stung by unfaithfulness; in him, in short, the affections are wounded in those points in which all may—nay, must—feel. Let the morality of Shakespeare be contrasted with that of the writers of his own or the succeeding age, or of those of the present day, who boast their superiority in this respect. No one can dispute that the result of such a comparison is altogether in favour of Shakespeare; even the letters of women of high rank in his age were often coarser than his writings.

If he occasionally disgusts a keen sense of delicacy, he never injures the minds; he neither excites nor flatters passion, in order to degrade the subject of it; he does not use the faulty thing for a faulty purpose, nor carries on warfare against virtue by causing wickedness to appear as no wickedness, through the medium of a morbid sympathy with the unfortunate. In Shakespeare vice never walks as in twilight; nothing is purposely out of place; he inverts not the order of nature and propriety,—does not make every magistrate a drunkard or glutton, nor every poor man meek, humane, and temperate; he has no benevolent butchers, or sentimental rat-catchers.

4. Independence of the dramatic interest on the plot. The interest in the plot is always in fact on account of the characters, not *vice versa*, as in almost all other writers; the plot is a mere canvas and no more. Hence arises the true justification of the same stratagem being used in regard to Benedick and Beatrice, —the vanity in each being alike. Take away from the *Much Ado about Nothing* all that which is not indispensable to the plot, either as having little to do with it, or, at best, like Dogberry and his comrades, forced into the service when any other less ingeniously absurd watchmen and night-constables would have answered the mere necessities of the action; take away Benedick, Beatrice, Dogberry, and the reaction of the former on the character of Hero, and what will remain? In other writers the main agent of the plot is always the prominent character; in Shakespeare it is so, or is not so, as the character is in itself calculated, or not calculated, to form the plot.

[In *Twelfth Night*, Duke Orsino is supposed to be one of the main characters, but his servant Cesario—Viola—is, in effect, turns out to be a more important character of the play.

Likewise, Feste, although a fool in the play, does possess some importance in the play.]

Don John is the main-spring of the plot of this play; but he is merely shown and then withdrawn.

[Benedick—in *Much Ado about Nothing*, on his return from the wars, is mercilessly mocked by Beatrice; at the end of the play, marries Beatrice

Hero—cousin of Beatrice; with whom Claudio falls in love at first sight; presented masked, to Claudio as the new wife selected for him, and revealing herself, is reunited to her lover.

Don John—tells Claudio that he will give him plain proof of Hero's disloyalty]

5. Independence of the interest on the story as the groundwork of the plot. Hence Shakespeare never took the trouble of inventing stories. It was enough for him to select from those that had been already invented or recorded such as had one or other, or both, of two recommendations, namely, suitability to his particular purpose, and their being parts of popular tradition—names of which we had often heard, and of their fortunes, and as to which all we wanted was, to see the man himself.

[As we all have heard many things about love, we, in Shakespeare's *Twelfth Night*, are able to know very clearly the kinds of love—love at first sight, secret love, love in love, and self-love. Olivia falls in love at first sight and says: "Even so quickly may one catch the plague?" (1.5283)]

So it is just the man himself, the Lear, the Shylock, the Richard, that Shakespeare makes us for the first time acquainted with. Omit the first scene in *Lear*, and yet everything will remain; so the first and second scenes in *The Merchant of Venice*. Indeed it is universally true.

[Shylock—a Jew in *The Merchant of Venice*, a money-minded person

Richard—in *The Tragedy of Richard II*, *The Tragedy of Richard III*]

6. Interfusion of the lyrical (that which in its very essence is poetical) not only with the dramatic, as in the plays of Metastasio, where at the end of the scenes comes the *aria* as the *exit* speech of the character, but also in and through the dramatic. Songs in Shakespeare are introduced as songs only, just as songs are in real life, beautifully as some of them are characteristic of the person who has sung or called for them,

[In *Twelfth Night*, Sir Toby, Sir Andrew, Feste sing a love song together one night, and Maria describes it as caterwauling. (2.337-68); Feste sings in Orsino's house (2.450-65) and at the end of the play (5.1.385-404)]

as Desdemona's "Willow," and Ophelia's wild snatches, and the sweet carollings in *As You Like It*. But the whole of the *Midsummer-Night's Dream* is one continued specimen of the dramatized lyrical. And observe how exquisitely the dramatic of Hotspur:

*Marry and I'm glad on't with all my heart;  
I'd rather be a kitten and cry mew*

melts away into the lyric of Mortimer:

*I understand thy looks: that pretty Welsh  
Which thou pour'st down from these swelling heavens  
I am too perfect in*

Henry IV, III, i

[Metastasio—(1697-1782) an Italian poet and author of libretti for plays (operas)]

*Aria*—a song for one of the leading singers in an opera or choral work

Desdemona—wife of Othello; accused by Othello of faithlessness; vainly protesting against Othello's furious accusation, is smothered by him, and after reviving for a moment, dies

Hotspur—in *The Tragedy of Richard II*, Henrie Hotspur, the surname of Henry Percy for his pricking; joined Bolingbroke with his father, at doncaster; was appointed "general"; in the absence of his father, from sickness, was slain]

7. The characters of the *Dramatis personae*, like those in real life, are to be inferred by the reader; they are not told to him. And it is well worth remarking that Shakespeare's characters, like those in real life, are very commonly misunderstood, and almost always understood by different persons in different ways. The causes are the same in either case. If you take only what the friends of the character say, you may be deceived, and still more so, if that which his enemies say; nay, even the character himself sees through the medium of his character, and not exactly as he is. Take all together, not omitting a shrewd hint from the clown, or the fool, and perhaps your impression will be right; and you may know whether



you have in fact discovered the poet's own idea, by all the speeches receiving light from it, and attesting its reality by reflecting it.

[In *Twelfth Night*, Duke Orsino is in love with love, and says,

"Let still the woman take

An elder than herself. So wears she to him;

So sways she level in her husband's heart.

For, boy, however we do praise ourselves,

Our fancies are more giddy and unfirm,

More longing, wavering, sooner lost and worn,

Than women's are." (2.4.28-34)

However, Shakespeare married a woman who was older than him by 8 years.]

Lastly, in Shakespeare the heterogeneous is united, as it is in nature. You must not suppose a pressure or passion always acting on or in the character. Passion in Shakespeare is that by which the individual is distinguished from others, not that which makes a different kind of him. Shakespeare followed the main march of the human affections. He entered into no analysis of the passions or faiths of men, but assured himself that such and such passions and faiths were grounded in our common nature, and not in the mere accidents of ignorance or disease. This is an important consideration and constitutes our Shakespeare the morning star, the guide and the pioneer, of true philosophy.



## (十七) “Life Without Principle” — 王安琪

### “Life Without Principle” by Henry David Thoreau

(This essay was derived from the lecture “What Shall It Profit?” which Thoreau first delivered on 6 December 1854, at Railroad Hall in Providence, Rhode Island. He delivered it several times over the next two years, and edited it for publication before he died in 1862. It was first published in the October 1863 issue of the *Atlantic Monthly* where it was given its modern title.)

重點提示：

1. Thoreau 認為美國社會過渡物質主義化，他說為賺錢而工作是不道德的，有價值的工作應該有更高一層的目的，應該以勞動力來換取回饋。繼承財產、領取救濟金、政府養老金、賭博一夕而富、中樂透彩、甚至淘金致富，都是不道德的生計。
2. 勞動者的目的應該不在餬口、或找到「一份好工作」，而在履行某種道義；一個鄉鎮應該好好雇用勞動者，讓他們感覺並非為了卑微目的而工作，反而為技術性、甚至倫理性目的而工作，不要雇用一個只為賺錢目的而工作的人，要雇用一個為愛護工作而工作的人。你也必須愛護你賴以營生的工作。Thoreau 從事的那些輕量勞動工作，已足以讓他餬口，也讓他對當代社會有著某種程度的貢獻，通常都很樂意去做，不會刻意提醒自己那是非做不可的事。
3. Thoreau 是個理想主義者，認為汲汲營營、為五斗米折腰的人生不值得一活，人生應該多多讀書充實自己，在《湖濱散記》(Walden, 1854) 宣稱：一個人一年只要工作六週，所賺的錢就可以養活自己，剩下的時間就可以全部拿來讀書。
4. 美國歷史兩位名人都強調工作的價值，但立意不同。Benjamin Franklin 著重藉工作累積財富，達到功成名就，而 Thoreau 則著重敬業，藉工作來活出人生的意義，而不是只為賺錢餬口而已。

**Text:**

At a lyceum, not long since, I felt that the lecturer had chosen a theme too foreign to him and so failed to interest me as much as he might have done. 不久之前的一次講堂上，有一位講者選了他自己很外行的一個主題，因而未能如期引起我興趣。 He described things not in or near to his heart, but toward his extremities and superficialities. 他講了很多不是真心所想的東西，反而傾向極端、膚淺。 There was, in this sense, no truly central or centralizing thought in the lecture. 所以，他的演講沒有什麼真正的中心思想。 I would have had him deal with his privatest experience, as the poet does. 我倒是寧可聽他說一些最純粹的個人經驗，就像詩人抒發己見一樣。 The greatest compliment that was ever paid me was when asked me what I thought, and attended to my answer. 我所聽到人家給我的最大恭維就是，問我自己怎麼想，而且專心聽我回答。 I am surprised, as well as delighted, when this happens, it is such a rare use he would make of me, as if he were acquainted with the tool. 每家如此問我，我會驚奇，又很高興，因為他這麼罕見的利用我，彷彿他很理解我的用途似的。 Commonly, if men want anything of me, it is only to know how many acres I make of their land, — since I am a surveyor, — or, at most, what trivial news I have burdened myself with. 既然我是土地丈量師，通常人家有求於我時，大都是只想知道我替他們丈量出多少英畝的土地，或想知道我背負什麼瑣碎小道消息。 They never will go for my meat; they prefer the shell. 他們從不為內容而訴訟，他們寧可取其外表。 A man once came a considerable distance to ask me to lecture on Slavery; but on conversing with him, I found that he and his clique expected seven eighths of the lecture to be theirs, and only eighth mine; so I declined. 有一次有人長途跋涉而來邀我演講奴隸制度，可是會談之後發現他和他的派系期待我演講的八分之七符合他們的觀點，八分之一才是我的觀點，於是我婉拒他們的邀約。 I take it for granted, when I am invited to lecture anywhere, — for I have had a little experience in that business, — that there is a desire to hear what I think on some subject, though I may be the greatest fool in the country, — and not that I should say pleasant things merely, or such as the audience will assent to; and I resolve, accordingly, that I will give them a strong dose of myself. They have sent for me, and engaged to pay for me,

am determined that they shall have me, though I bore them beyond all precedent.

So now I would say something similar to you, my readers. Since *you* are my readers, and not been much of a traveller, I will not talk about people a thousand miles off, but come as near home as I can. As the time is short, I will leave out all the flattery, and retain all the criticism.

Let us consider the way in which we spend our lives.讓我們來思考一下我們過日子的方式。

This world is a place of business.這個世界是個商業國度。 What an infinite bustle!沒完沒了的熙來攘往！ I am awaked almost every night by the panting of the locomotive interrupts my dreams. There is no sabbath.幾乎每天晚上我都被火車頭引擎噴氣聲吵醒，

打斷夢境，連個安息日也沒有。 It would be glorious to see mankind at leisure for once. It is nothing but work, work, work.人類需要偶而休閒一下，而非工作、工作、工作 I cannot easily buy a blank-book to write thoughts in; they are commonly ruled for dollars and cents.我很難得買到空白的筆記本來寫我的想法；市面上的筆記本都印有格線給人記帳用的。 An Irishman, seeing me making a minute in the fields, took it for granted that

I was calculating my wages.有一個愛爾蘭人看到我在田野裡寫筆記，便順理成章的認定我在計算工資。 If a man was tossed out of a window when an infant, and so made a cripple for life, or scared out of his wits by the Indians, it is regretted chiefly because he was thus incapacitated for — business! I think that there is nothing, not even crime, more opposed to poetry, to philosophy, ay, to life itself, than this incessant business.

There is a coarse and boisterous money-making fellow in the outskirts of our town, who going to build a bank-wall under the hill along the edge of his meadow. The powers have put into his head to keep him out of mischief, and he wishes me to spend three weeks digging there with him. The result will be that he will perhaps get some more money to board, and leave for his heirs to spend foolishly. If I do this, most will commend me as an industrious and hard-working man; but if I choose to devote myself to certain labors which yield more real profit, though but little money, they may be inclined to look on me as an idler.

Nevertheless, as I do not need the police of meaningless labor to regulate me, and do not see anything absolutely praiseworthy in this fellow's undertaking any more than in many an enterprise of our own or foreign governments, however amusing it may be to him or them, I prefer to finish my education at a different school.

If a man walk in the woods for love of them half of each day, he is in danger of being regarded as a loafer; but if he spends his whole day as a speculator, shearing off those woods making earth bald before her time, he is esteemed an industrious and enterprising citizen.

As if a town had no interest in its forests but to cut them down! 要是有人每天在心愛的樹林裡散步大半天，他就很可能被認定是個遊手好閒者；但如果他整天從事土地投機買賣，砍伐樹木，弄禿森林，破壞生態，卻反而被認定是個勤勉奮發積極進取的好市民。好比這個鄉鎮只會砍樹、不會保護森林似的！

Most men would feel insulted if it were proposed to employ them in throwing stones over a wall, and then in throwing them back, merely that they might earn their wages.如

果被雇用來把石頭丟進圍牆又丟出來，只是爲了領取工資，大多數人認爲這是一大侮辱。 But many are no more worthily employed now.然而，當今很多人被雇用卻無法發揮所長。 For instance: just after sunrise, one summer morning, I noticed one of my

neighbors walking beside his team, which was slowly drawing a heavy hewn stone swung under the axle, surrounded by an atmosphere of industry, — his day's work begun, — his brow commenced to sweat, — a reproach to all sluggards and idlers, — pausing abreast the shoulders of his oxen, and half turning round with a flourish of his merciful whip, while they their length on him. And I thought, Such is the labor which the American Congress exists to protect, — honest, manly toil, — honest as the day is long, — that makes his bread taste sweet, and keeps society sweet, — which all men respect and have consecrated; one of the sacred band, doing the needful but irksome drudgery. Indeed, I felt a slight reproach, because observed this from a window, and was not abroad and stirring about a similar business. The day went by, and at evening I passed the yard of another neighbor, who keeps many servants, spends much money foolishly, while he adds nothing to the common stock, and there I saw the stone of the morning lying beside a whimsical structure intended to adorn this Lord Timothy Dexter's premises, and the dignity forthwith departed from the teamster's labor, in my eyes. In my opinion, the sun was made to light worthier toil than this. I may add that his employer has since run off, in debt to a good part of the town, and, after passing through

Chancery, has settled somewhere else, there to become once more a patron of the arts.

The ways by which you may get money almost without exception lead downward. To have done anything by which you earned money *merely* is to have been truly idle or worse. If the laborer gets no more than the wages which his employer pays him, he is cheated, he cheats himself. If you would get money as a writer or lecturer, you must be popular, which is to go down perpendicularly. Those services which the community will most readily pay for, it is most disagreeable to render. You are paid for being something less than a man. The State does not commonly reward a genius any more wisely. Even the poet laureate would rather not have to celebrate the accidents of royalty. He must be bribed with a pipe of wine; and perhaps another poet is called away from his muse to gauge that very pipe. As for my own business, even that kind of surveying which I could do with most satisfaction my employers do not want. 至於我專長的土地丈量工作，即使我做到能力所及最滿意的地步，雇主們卻不要。 They would prefer that I should do my work coarsely and not too well, ay, not well enough. 他們寧可我粗製濫造，不要太好，啊，也不要夠好。 When I observe that there are different ways of surveying, my employer commonly asks which will give him the most land, not which is most correct. 當我陳述還有很多不同的丈量方式，我的雇主通常問我，哪一種方式讓他們可以擁有最多的而不是最精確的土地。 I once invented a rule for measuring cord-wood, and tried to introduce it in Boston; but the measurer there told me that the sellers did not wish to have their wood measured correctly, — that he was already too accurate for them, and therefore they commonly got their wood measured in Charlestown before crossing the bridge.

The aim of the laborer should be, not to get his living, to get "a good job," but to perform certain work; and, even in a pecuniary sense, it would be economy for a town to pay its laborers so well that they would not feel that they were working for low ends, as for a livelihood merely, but for scientific, or even moral ends. 勞動者的目的應該不在餬口、或找到「一份好工作」，而在履行某種道義；即使以錢財意義而言，一個鄉鎮應該好好雇用勞動者，讓他們感覺並非為了卑微目的而工作，反而為技術性、甚至倫理性目的而工作，這才符合儉約原則。 Do not hire a man who does your work for money, but him who does it for love of it. 不要雇用一個只為賺錢目的而工作的人，要雇用一個為愛護工作而工作的人。

It is remarkable that there are few men so well employed, so much to their minds, but that a little money or fame would commonly buy them off from their present pursuit. I see advertisements for *active* young men, as if activity were the whole of a young man's capital. Yet I have been surprised when one has with confidence proposed to me, a grown man, to embark in some enterprise of his, as if I had absolutely nothing to do, my life having been a complete failure hitherto. What a doubtful compliment this is to pay me! As if he had met me half-way across the ocean beating up against the wind, but bound nowhere, and proposed to me to go along with him! If I did, what do you think the underwriters would say? No, no! I am not without employment at this stage of the voyage. To tell the truth, I saw an advertisement for able-bodied seamen, when I was a boy, sauntering in my native port, and as I came of age I embarked.

The community has no bribe that will tempt a wise man. 社會沒有賄賂可以引誘一個有智慧的人。 You may raise money enough to tunnel a mountain, but you cannot raise money enough to hire a man who is minding *his own* business. 你大可籌募到基金來打通山洞，但你籌募不到基金來雇用一個真正關心「自己」職責的人。 An efficient and valuable man does what he can, whether the community pay him for it or not. 一個認真用心的人做他能做的事，不論這個社會付不付費給他。 The inefficient offer their inefficiency to the bidder, and are forever expecting to be put into office. One would suppose that they were rarely disappointed.

Perhaps I am more than usually jealous with respect to my freedom. 或許我比尋常人更關注我自己的自由。 I feel that my connection with and obligation to society are still very slight and transient. 我覺得自己與社會的關連及義務依然十分渺茫而短暫。 Those slight connections which afford me a livelihood, and by which it is allowed that I am to some extent serviceable to my contemporaries, are as yet commonly a pleasure to me, and I am not often reminded that they are necessary. 我從事的那些輕量勞動工作，已足以讓我餬口，也讓我對當代社會有著某種程度的貢獻，我通常都很樂意去做，不會刻意提醒自己那是非做不可的事。 So far I am successful. 到目前為止也相當成功。 But I foresee that if my wants should be much increased, the labor required to supply them would become a drudgery. 但是我也預想到，萬

—我的需求增加，爲了滿足需求而要付出的勞力，將會使我人生變得更單調乏味。 If I sell both my forenoons and afternoons to society, as most appear to do, I am sure that for me there would be nothing left worth living for. 顯然易見的，我也將會出賣上午和下午的時間會，那麼值得活下去東西就所剩無幾了。 I trust that I shall never thus sell my birthright for of pottage. 我相信沒有必要因小失大（爲一鍋扁豆湯而賣掉繼承權，典故出自《聖經創世紀》25：29-34）。 I wish to suggest that a man may be very industrious, and yet not spend his time well. 我希望表明，一個人可以很勤奮，但不必豁出去一輩子的光陰。 There is no more fatal blunderer than he who consumes the greater part of his life getting his living. 耗費大半輩子人生只爲了餬口，天底下沒有比這更致命的失策者。 All great enterprises are self-supporting. 所有的營生都是自給自足。 The poet, for instance, must sustain his body by his poetry, as a steam planing-mill feeds its boilers with the shavings it makes. 以詩人爲例，他必須仰賴他寫的詩來維持生命，好比木材加工場的蒸汽鍋爐，必須燃燒刨下來的木屑，以產生推動鍋爐的蒸汽。 You must get your living by loving. 你也必須愛護你賴以營生的工作。 But as it is said of the merchants that ninety-seven in a hundred fail, so the life of men generally, tried by this standard, is a failure, and bankruptcy may be surely prophesied. 然而，正如所說，一百個商人當中就有九十七個失敗，因此，照這種標準來衡量，一般的人生通常是失敗的，而他們破產也指日可待。

Merely to come into the world the heir of a fortune is not to be born, but to be still-born, To be supported by the charity of friends, or a government pension, — provided you continue breathe, — by whatever fine synonyms you describe these relations, is to go into the almshouse. On Sundays the poor debtor goes to church to take an account of stock, and finds, course, that his outgoes have been greater than his income. In the Catholic Church, especially, go into chancery, make a clean confession, give up all, and think to start again. Thus men will their backs, talking about the fall of man, and never make an effort to get up. As for the comparative demand which men make on life, it is an important difference between two, that the one is satisfied with a level success, that his marks can all be hit by point-blank shots, the other, however low and unsuccessful his life may be, constantly elevates his aim, though at a very slight angle to the horizon. I should much rather be the last man, — though, as the Orientals say, "Greatness doth not approach him who is forever looking down; and all those who are looking high are growing poor."

It is remarkable that there is little or nothing to be remembered written on the subject of getting a living; how to make getting a living not merely honest and honorable, but altogether inviting and glorious; for if *getting* a living is not so, then living is not. One would think, from looking at literature, that this question had never disturbed a solitary individual's musing that men are too much disgusted with their experience to speak of it? The lesson of value which money teaches, which the Author of the Universe has taken so much pains to teach us, inclined to skip altogether. As for the means of living, it is wonderful how indifferent men of all classes are about it, even reformers, so called, — whether they inherit, or earn, or steal it. I that Society has done nothing for us in this respect, or at least has undone what she has done. Cold and hunger seem more friendly to my nature than those methods which men have adopted and advise to ward them off. The title *wise* is, for the most part, falsely applied. 智慧這個字經常被誤用。 How can one be a wise man, if he does not know any better how to live than other men? — if he is only more cunning and intellectually subtle? 一個人怎麼配稱智慧，若是他不懂得比別人更好好過日子？——若是他只比別人更奸詐狡猾或聰明敏銳？ Wisdom work in a tread-mill? or does she teach how to succeed *by her example*? Is there any thing as wisdom not applied to life? Is she merely the miller who grinds the finest logic? It is pertinent to ask if Plato got his *living* in a better way or more successfully than his contemporaries, — or did he succumb to the difficulties of life like other men? Did he seem to prevail over some of them merely by indifference, or by assuming grand airs? or find it easier to live, because his aunt remembered him in her will? The ways in which most men get living, that is, live, are mere makeshifts, and a shirking of the real business of life, — chiefly because they do not know, but partly because they do not mean, any better.

The rush to California, for instance, and the attitude, not merely of merchants, but of philosophers and prophets, so called, in relation to it, reflect the greatest disgrace on mankind. 舉加州淘金熱的例子而言，還有不論是商人或是哲學家與預言家的態度，也就是所謂的物質價值觀，都是人類最大的蒙羞。 That so many are ready to live by luck, and so get the means of commanding the labor of others less lucky, without contributing any value to society! 以致於太多人期待靠運氣一夕致富，從那些運氣不好而不得不出賣勞力的人身

財富！ And that is called enterprise!而這就是所謂的企業！ I know of no more startling development of the immorality of trade, and all the common modes of getting a living. 商業行爲的敗壞風俗，以及一般人的營生模式，我不知道天下還有什麼這更嚇人的發展。 philosophy and poetry and religion of such a mankind are not worth the dust of a puffball. The hog that gets his living by rooting, stirring up the soil so, would be ashamed of such company. If I could command the wealth of all the worlds by lifting my finger, I would not pay *such* a price for it. Even Mahomet knew that God did not make this world in jest. It makes God to be a moneyed gentleman who scatters a handful of pennies in order to see mankind scramble for them. The world's raffle! A subsistence in the domains of Nature a thing to be raffled for! What a comment, what a satire, on our institutions! The conclusion will be, that mankind will hang itself upon a tree. And have all the precepts in all the Bibles taught men only this? and is the last and most admirable invention of the human race only an improved muck-rake? Is this the ground on which Orientals and Occidentals meet? Did God direct us so to get our living, digging where we never planted, — and He would, perchance, reward us with lumps of gold?

God gave the righteous man a certificate entitling him to food and raiment, but the unrighteous man found a *facsimile* of the same in God's coffers, and appropriated it, and obtained food and raiment like the former. It is one of the most extensive systems of counterfeiting that the world has seen. I did not know that mankind were suffering for want of gold. I have seen a little of it. I know that it is very malleable, but not so malleable as wit. A grain of gold gild a great surface, but not so much as a grain of wisdom.

The gold-digger in the ravines of the mountains is as much a gambler as his fellow in the saloons of San Francisco.在深山峽谷淘取金礦的人，跟舊金山酒店裡的賭鬼沒什麼兩樣。 What difference does it make whether you shake dirt or shake dice?篩泥沙和擲骰子有什麼差別？ If you win, society is the loser.你贏了，社會就輸了。 The gold-digger is the enemy of the honest laborer, whatever checks and compensations there may be.淘金者與誠心付出勞力者爲敵，不管收到的是支票還是補償金。 It is not enough to tell me that you worked hard to get your gold.別跟我說你有付出勞力作代價。 So does the Devil work hard.魔鬼作惡也很辛苦。 The way of transgressors may be hard in many respects. The humblest observer who goes to the mines sees and says that gold-digging is of the character of a lottery; the gold thus obtained is not the same thing with the wages of honest toil.去過金礦區賺到最少錢的人都說，淘金致富就像中樂透彩一樣。 But, practically, he forgets what he has seen, for he has seen only the fact, not the principle, and goes into trade there, that is, buys a ticket in what commonly proves another lottery, where the fact is not so obvious. After reading Howitt's account of the Australian gold-diggings one evening, I had in my mind's eye, all night, the numerous valleys, with their streams, all cut up with foul pits, from ten to one hundred feet deep, and half a dozen feet across, as close as they can be dug, and partly filled with water, — the locality to which men furiously rush to probe for their fortunes, — uncertain where they shall break ground, — not knowing but the gold is under their camp itself, — sometimes digging one hundred and sixty feet before they strike the vein, then missing it by a foot, — turned into demons, and regardless of each others' rights, in their for riches, — whole valleys, for thirty miles, suddenly honeycombed by the pits of the miners that even hundreds are drowned in them, — standing in water, and covered with mud and clay, they work night and day, dying of exposure and disease. Having read this, and partly forgotten it, I was thinking, accidentally, of my own unsatisfactory life, doing as others do; and with that vision of the diggings still before me, I asked myself why I might not be washing some gold daily, though it were only the finest particles, — why I might not sink a shaft down to the gold within me, and work that mine. *There* is a Ballarat, a Bendigo for you, what though it were a sulky-gully? At any rate, I might pursue some path, however solitary and narrow and crooked, in which I could walk with love and reverence. Wherever a man separates from the multitude, and goes his own way in this mood, there indeed is a fork in the road, though ordinary travellers may see only a gap in the paling. His solitary path across lots turn out the *higher way* of the two.

Men rush to California and Australia as if the true gold were to be found in that direction; but that is to go to the very opposite extreme to where it lies. They go prospecting farther and farther away from the true lead, and are most unfortunate when they think themselves most successful. Is not our *native* soil auriferous? Does not a stream from the golden mountains flow through our native valley? and has not this for more than geologic

ages been bringing down the shining particles and forming the nuggets for us? Yet, strange to a digger steal away, prospecting for this true gold, into the unexplored solitudes around us, there is no danger that any will dog his steps, and endeavor to supplant him. He may claim and undermine the whole valley even, both the cultivated and the uncultivated portions, his whole life long in peace, for no one will ever dispute his claim. They will not mind his cradles or his toms. He is not confined to a claim twelve feet square, as at Ballarat, but may mine anywhere, and wash the whole wide world in his tom.

Howitt says of the man who found the great nugget which weighed twenty-eight pounds, at the Bendigo diggings in Australia: "He soon began to drink; got a horse, and rode all about, generally at full gallop, and, when he met people, called out to inquire if they knew who he was; then kindly informed them that he was 'the bloody wretch that had found the nugget.' 侯威特曾經說過，有一個人在澳洲班迪苟礦場，發現了重達二十八磅的金塊：「很快的他開始酗酒，買了一匹馬，騎著到處跑，經常飛奔馳騁，每次見到人就問人家認不認識他，然後好心好意的告訴人家，他就是『發現金塊的那個他媽的傢伙』。 At last he rode full speed against a tree, and nearly knocked his brains out." 後來他高速飛奔撞上一棵大樹，差一點腦漿迸裂」。 I think, however, there was no danger of that, for he had already knocked his brains out against the nugget. 然而，我心想，他當時還沒有腦漿迸裂的危險，因為他的腦袋先前已經撞上那塊金塊了。 Howitt adds, "He is a hopelessly ruined man." 侯威特後來說：「他就這麼無可救藥的毀了」。 But he is a type of the class. They are all fast men. Hear some of the names of the places where they dig: "Jackass Flat," — "Sheep's-Head Gully," — "Murderer's Bar," etc. Is there no satire in these names? Let them carry their ill-gotten wealth where they will, I am thinking it will still be "Jackass Flat," if not "Murderer's Bar," where they live.

The last resource of our energy has been the robbing of graveyards on the Isthmus of Darien, an enterprise which appears to be but in its infancy; for, according to late accounts, an act has passed its second reading in the legislature of New Granada, regulating this kind of mining; and a correspondent of the "Tribune" writes: — "In the dry season, when the weather will permit of the country being properly prospected, no doubt other rich 'Guacas' [that is, graveyards] will be found." To emigrants he says: — "do not come before December; take the Isthmus route in preference to the Boca del Toro one; bring no useless baggage, and do not cumber yourself with a tent; but a good pair of blankets will be necessary; a pick, shovel, and axe of good material will be almost all that is required": advice which might have been taken from the "Burker's Guide." And he concludes with this line in Italics and small capitals: "*If you are doing well at home, STAY THERE,*" which may fairly be interpreted to mean, "If you are getting a good living by robbing graveyards at home, stay there."

But why go to California for a text? She is the child of New England, bred at her own school and church.

It is remarkable that among all the preachers there are so few moral teachers. The prophets are employed in excusing the ways of men. Most reverend seniors, the *illuminati* of the age, tell me, with a gracious, reminiscent smile, betwixt an aspiration and a shudder, not to be too tender about these things, — to lump all that, that is, make a lump of gold of it. The highest advice I have heard on these subjects was grovelling. The burden of it was, — It is not worth your while to undertake to reform the world in this particular. Do not ask how your bread is buttered; it will make you sick, if you do, — and the like. A man had better starve at once than lose his innocence in the process of getting his bread. If within the sophisticated man there is not an unsophisticated one, then he is but one of the devil's angels. As we grow old, we live more coarsely, we relax a little in our disciplines, and, to some extent, cease to obey our finest instincts. But we should be fastidious to the extreme of sanity, disregarding the gibes of those who are more unfortunate than ourselves.

In our science and philosophy, even, there is commonly no true and absolute account of things. The spirit of sect and bigotry has planted its hoof amid the stars. You have only to discuss the problem, whether the stars are inhabited or not, in order to discover it. Why must we daub the heavens as well as the earth? It was an unfortunate discovery that Dr. Kane was a Mason, and that Sir John Franklin was another. But it was a more cruel suggestion that possibly that was the reason why the former went in search of the latter. There is not a popular magazine in this country that would dare to print a child's thought on important subjects without comment. It must be submitted to the D.D.'s. I would it were the chickadee-dees.

You come from attending the funeral of mankind to attend to a natural phenomenon. A little thought is sexton to all the world.

I hardly know an *intellectual* man, even, who is so broad and truly liberal that you can think aloud in his society. Most with whom you endeavor to talk soon come to a stand against some institution in which they appear to hold stock, — that is, some particular, not universal, way of viewing things. They will continually thrust their own low roof, with its narrow skylight, between you and the sky, when it is the unobstructed heavens you would view. Get out of the way with your cobwebs; wash your windows, I say! In some lyceums, they tell me that they have voted to exclude the subject of religion. But how do I know what their religion is, and when I am near to or far from it? I have walked into such an arena and done my best to make a clean breast of what religion I have experienced, and the audience never suspected what I was about. The lecture was as harmless as moonshine to them. Whereas, if I had read to them the biography of the greatest scamps in history, they might have thought that I had written the lives of the deacons of their church. Ordinarily, the inquiry is, Where did you come from? or, Where are you going? That was a more pertinent question which I overheard one of my auditors put to another once, — "What does he lecture for?" It made me quake in my shoes.

To speak impartially, the best men that I know are not serene, a world in themselves. For the most part, they dwell in forms, and flatter and study effect only more finely than the rest. We select granite for the underpinning of our houses and barns; we build fences of stone; but we do not ourselves rest on an underpinning of granitic truth, the lowest primitive rock. Our sills are rotten. What stuff is the man made of who is not coexistent in our thought with the purest and subtlest truth? I often accuse my finest acquaintances of an immense frivolity; for, while there are manners and compliments we do not meet, we do not teach one another the lessons of honesty and sincerity that the brutes do, or of steadiness and solidity that the rocks do. The fault is commonly mutual, however; for we do not habitually demand any more of each other.

That excitement about Kossuth, consider how characteristic, but superficial, it was! — only another kind of politics or dancing. Men were making speeches to him all over the country, but each expressed only the thought, or the want of thought, of the multitude. No man stood on truth. They were merely banded together, as usual one leaning on another, and all together on nothing; as the Hindoos made the world rest on an elephant, the elephant on a tortoise, and the tortoise on a serpent, and had nothing to put under the serpent. For all fruit of that stir we have the Kossuth hat.

Just so hollow and ineffectual, for the most part, is our ordinary conversation. 我們日常生活的對話，大部分都是空洞而詞不達意。 Surface meets surface. 彼此膚淺相對。 When our life ceases to be inward and private, conversation degenerates into mere gossip. 我們不再內省自我的人生，我們的對話就墮落成爲流言蜚語。 We rarely meet a man who can tell us any news which he has not read in a newspaper, or been told by his neighbor; and, for the most part, the only difference between us and our fellow is that he has seen the newspaper, or been out to tea, and we have not. 我們經常碰到的人講起話來都是報紙上讀來的新聞，或是鄰居輾轉相告而來；而他與我們唯一差別只在於，他讀了報紙，或出外喝了茶，而我們沒有。 In proportion as our inward life fails, we go more constantly and desperately to the post-office. 隨著我們漸漸疏於內省，我們越來越迫切的常跑郵局。 You may depend on it, that the poor fellow who walks away with the greatest number of letters, proud of his extensive correspondence, has not heard from himself this long while. 你大可相信我說的，懷抱最大疊信件離開郵局，洋洋得意自己交友廣闊的可憐傢伙，反而是好久沒有內省了。

I do not know but it is too much to read one newspaper a week. 我不知道，但是每週看一份報紙的確太過份了。 I have tried it recently, and for so long it seems to me that I have dwelt in my native region. The sun, the clouds, the snow, the trees say not so much to me. 我近來試著少讀報紙，有好一陣子覺得好似不住在自家鄉鎮。 You cannot serve two masters. 你不能侍奉兩個主人。 It requires more than a day's devotion to know and to possess the wealth of a day. 你需要奉獻一整天以上的時間給自己，以便擁有屬於自己的一整天。

We may well be ashamed to tell what things we have read or heard in our day. 我們會很慚愧日常生活讀到或聽到的都是些什麼東西。 I did not know why my news should be so trivial, — considering what one's dreams and expectations are, why the



developments should be so paltry.我也不懂爲什麼我們的新聞都那麼瑣碎無聊——相較於我們的夢想和期待，爲什麼竟然這麼微不足道。The news we hear, for the most part, is not news to our genius.我們聽到的新聞，大部份都不足以增長見識。It is the stalest repetition.都是最迂腐再三重複。You are often tempted to ask why such stress is laid on a particular experience which you have had, — that, after twenty-five years, you should meet Hobbins, Registrar of Deeds, again on the sidewalk.你總是忍不住想問一聲，爲什麼老是側重於報導你已經感受過的特別經驗——二十五年後，搞不好你會又在馬路邊上，遇見地籍事務所所長羅賓斯先生。Have you not budged an inch, then?那你退讓一步了嗎? Such is the daily news.這就是每天報導的新聞。Its facts appear to float in the atmosphere, insignificant as the sporules of fungi, and impinge on some neglected *thallus*, or surface of our minds, which affords a basis for them, and hence a parasitic growth.新聞裡報導的事實看起來都像過眼雲煙，像毫不起眼的黴菌孢子，滋生在卑賤的原生植物上或是我們的膚淺心靈上，因而形成累贅的寄生物。We should wash ourselves clean of such news.我們應該擺脫這種新聞。Of what consequence, though our planet explode, if there is no character involved in the explosion?萬一我們的星球爆炸了，這爆炸會導致新聞性質改變嗎? In health we have not the least curiosity about such events.健康的我們根本不會對這種事件有好奇心。We do not live for idle amusement.我們不必依賴這種無聊的消遣方式。I would not run round a corner to see the world blow up.我不會繞過街角跑去看看這個世界爆炸。

All summer, and far into the autumn, perchance, you unconsciously went by the newspapers and the news, and now you find it was because the morning and the evening were full of news to you.整個夏天，或許大半個秋天，你完全不自覺的略過這些報紙和新聞，這時候你才發現原來每天上午和晚上都充滿新聞。Your walks were full of incidents.走到哪裡你都有新鮮事。You attended, not to the affairs of Europe, but to your own affairs in Massachusetts fields.你關注的不是遠方歐洲發生什麼大事，而是身邊的麻州田野發生什麼切身之事。If you chance to live and move and have your being in that thin stratum in which the events that make the news transpire, — thinner than the paper on which it is printed, — then these things will fill the world for you; but if you soar above or dive below that plane, you cannot remember nor be reminded of them.若是你有機會這樣過日子，四處走動，活在這田野裡處處顯現新鮮事的薄薄地層——薄得比印刷報紙的紙還要薄——那麼，你的世界就會充滿這些美好事物；當你遨翔其上或深潛其下，你會渾然忘我，不知身在其境。Really to see the sun rise or go down every day, so to relate ourselves to a universal fact, would preserve us sane forever.你將會真正的看見太陽每天東昇或西沈，將會把自己與宇宙萬物密切連結，就會永遠神智清明。Nations! What are nations? Tartars, and Huns, and Chinamen! Like insects, they swarm. The historian strives in vain to make them memorable. It is for want of a man that there are so many men. It is individuals that populate the world. Any man thinking may say with the Spirit of Lodin, —

"I look down from my height on nations,  
And they become ashes before me; —  
Calm is my dwelling in the clouds;  
Pleasant are the great fields of my rest."

Pray, let us live without being drawn by dogs, Esquimaux-fashion, tearing over hill and dale, and biting each other's ears.

Not without a slight shudder at the danger, I often perceive how near I had come to admitting into my mind the details of some trivial affair, — the news of the street; and I am astonished to observe how willing men are to lumber their minds with such rubbish, — to permit idle rumors and incidents of the most insignificant kind to intrude on ground which should be sacred to thought.每次想到我曾經差點誤入陷阱，陷自己於瑣碎無聊的思緒困境——諸如街頭小道消息，就難免全身輕微戰慄；我也驚訝於看到人們把這般垃圾堆塞在自己腦袋裡——居然容許無聊的謠傳和瑣事登堂入室，登入那原本只能供奉神聖思想的心靈殿堂。Shall the mind be a public arena, where the affairs of the street and the gossip of the tea-table chiefly are discussed?心靈殿堂難道是一個公共領域，竟然只容許討論茶室流言蜚語? Or shall it be a quarter of heaven itself, — an hypaethral temple, consecrated to the service of the gods?心靈殿堂抑或是一個天堂特區——一個露天神殿，奉獻給膜拜神祉的聖地? I find it so difficult to dispose of the few facts which to me are significant, that I hesitate to burden my attention with those which are insignificant, which only a divine mind could illustrate.我很難廢除那些我認爲有意義的東西，我也不情願讓那些無意義的東西霸佔我心頭，我心頭只能保留給神聖的心靈。Such is, for

the most part, the news in newspapers and conversation.然而，報紙登的新聞和人們日常談論的，大都是這些無意義的東西。It is important to preserve the mind's chastity in this respect.針對這點而言，保持心靈思想的純潔很重要。Think of admitting the details of a single case of the criminal court into our thoughts, to stalk profanely through their very *sanctum sanctorum* for an hour, ay, for many hours! to make a very bar-room of the mind's inmost apartment, as if for so long the dust of the street had occupied us, — the very street itself, with all its travel, its bustle, and filth, had passed through our thoughts' shrine! Would it not be an intellectual and moral suicide? When I have been compelled to sit spectator and auditor in a court-room for some hours, and have seen my neighbors, who were not compelled, stealing in from time to time, and tiptoeing about with washed hands and faces, it has appeared to my mind's eye, that, when they took off their hats, their ears suddenly expanded into vast hoppers for sound, between which even their narrow heads were crowded. Like the vanes of windmills, they caught the broad but shallow stream of sound, which, after a few titillating gyrations in their coggy brains, passed out the other side. I wondered if, when got home, they were as careful to wash their ears as before their hands and faces. It has seemed to me, at such a time, that the auditors and the witnesses, the jury and the counsel, the judge and the criminal at the bar, — if I may presume him guilty before he is convicted, — were all equally criminal, and a thunderbolt might be expected to descend and consume them together.

By all kinds of traps and signboards, threatening the extreme penalty of the divine law, exclude such trespassers from the only ground which can be sacred to you. It is so hard to forget what it is worse than useless to remember! If I am to be a thoroughfare, I prefer that it be of the mountain brooks, the Parnassian streams, and not the town sewers. There is inspiration, that gossip which comes to the ear of the attentive mind from the courts of heaven. There is the profane and stale revelation of the bar-room and the police court. The same ear is fitted to receive both communications. Only the character of the hearer determines to which it shall be open, and to which closed. I believe that the mind can be permanently profaned by the habit of attending to trivial things, so that all our thoughts shall be tinged with triviality. Our very intellect shall be macadamized, as it were, — its foundation broken into fragments for the wheels of travel to roll over; and if you would know what will make the most durable pavement, surpassing rolled stones, spruce blocks, and asphaltum, you have only to look into some of our minds which have been subjected to this treatment so long.

If we have thus desecrated ourselves, — as who has not? — the remedy will be by wariness and devotion to reconsecrate ourselves, and make once more a fane of the mind. We should treat our minds, that is, ourselves, as innocent and ingenuous children, whose guardians we are, and be careful what objects and what subjects we thrust on their attention. Read not the Times. Read the Eternities. Conventionalities are at length as had as impurities. Even the facts of science may dust the mind by their dryness, unless they are in a sense effaced each morning, or rather rendered fertile by the dews of fresh and living truth. Knowledge does not come to us by details, but in flashes of light from heaven. Yes, every thought that passes through the mind helps to wear and tear it, and to deepen the ruts, which, as in the streets of Pompeii, evince how much it has been used. How many things there are concerning which we might well deliberate whether we had better know them, — had better let their peddling-carts be driven, even at the slowest trot or walk, over that bridge of glorious span by which we trust to pass at last from the farthest brink of time to the nearest shore of eternity! Have we no culture, no refinement, — but skill only to live coarsely and serve the Devil? — to acquire a little worldly wealth, or fame, or liberty, and make a false show with it, as if we were all husk and shell, with no tender and living kernel to us? Shall our institutions be like those chestnut burs which contain abortive nuts, perfect only to prick the fingers?

America is said to be the arena on which the battle of freedom is to be fought; but surely it cannot be freedom in a merely political sense that is meant. Even if we grant that the American has freed himself from a political tyrant, he is still the slave of an economical and moral tyrant. Now that the republic — the *res-publica* — has been settled, it is time to look after the *res-privata*, — the private state, — to see, as the Roman senate charged its consuls, "*quidres-PRIVATA detrimenti caperet*," that the *private* state receive no detriment.

Do we call this the land of the free? What is it to be free from King George and continue the slaves of King Prejudice? What is it to be born free and not to live free? What is the value of any political freedom, but as a means to moral freedom? Is it a freedom to be slaves, or a

freedom to be free, of which we boast? We are a nation of politicians, concerned about the outmost defences only of freedom. It is our children's children who may perchance be really free. We tax ourselves unjustly. There is a part of us which is not represented. It is taxation without representation. We quarter troops, we quarter fools and cattle of all sorts upon ourselves. We quarter our gross bodies on our poor souls, till the former eat up all the latter's substance.

With respect to a true culture and manhood, we are essentially provincial still, not metropolitan, — mere Jonathans. We are provincial, because we do not find at home our standards; because we do not worship truth, but the reflection of truth; because we are warped and narrowed by an exclusive devotion to trade and commerce and manufactures and agriculture and the like, which are but means, and not the end.

So is the English Parliament provincial. Mere country bumpkins, they betray themselves, when any more important question arises for them to settle, the Irish question, for instance, — the English question why did I not say? Their natures are subdued to what they work in. Their "good breeding" respects only secondary objects. The finest manners in the world are awkwardness and fatuity when contrasted with a finer intelligence. They appear but as the fashions of past days, — mere courtliness, knee-buckles and small-clothes, out of date. It is the vice, but not the excellence of manners, that they are continually being deserted by the character; they are cast-off-clothes or shells, claiming the respect which belonged to the living creature. You are presented with the shells instead of the meat, and it is no excuse generally, that, in the case of some fishes, the shells are of more worth than the meat. The man who thrusts his manners upon me does as if he were to insist on introducing me to his cabinet of curiosities, when I wished to see himself. It was not in this sense that the poet Decker called Christ "the first true gentleman that ever breathed." I repeat that in this sense the most splendid court in Christendom is provincial, having authority to consult about Transalpine interests only, and not the affairs of Rome. A prætor or proconsul would suffice to settle the questions which absorb the attention of the English Parliament and the American Congress.

Government and legislation! these I thought were respectable professions. We have heard of heaven-born Numas, Lycurguses, and Solons, in the history of the world, whose *names* at least may stand for ideal legislators; but think of legislating to *regulate* the breeding of slaves, or the exportation of tobacco! What have divine legislators to do with the exportation or the importation of tobacco? what humane ones with the breeding of slaves? Suppose you were to submit the question to any son of God, — and has He no children in the Nineteenth Century? is it a family which is extinct? — in what condition would you get it again? What shall a State like Virginia say for itself at the last day, in which these have been the principal, the staple productions? What ground is there for patriotism in such a State? I derive my facts from statistical tables which the States themselves have published.

A commerce that whitens every sea in quest of nuts and raisins, and makes slaves of its sailors for this purpose! I saw, the other day, a vessel which had been wrecked, and many lives lost, and her cargo of rags, juniper berries, and bitter almonds were strewn along the shore. It seemed hardly worth the while to tempt the dangers of the sea between Leghorn and New York for the sake of a cargo of juniper berries and bitter almonds. America sending to the Old World for her bitters! Is not the sea-brine, is not shipwreck, bitter enough to make the cup of life go down here? Yet such, to a great extent, is our boasted commerce; and there are those who style themselves statesmen and philosophers who are so blind as to think that progress and civilization depend on precisely this kind of interchange and activity, — the activity of flies about a molasses-hogshead. Very well, observes one, if men were oysters. And very well, answer I, if men were mosquitoes.

Lieutenant Herndon, whom our government sent to explore the Amazon, and, it is said, to extend the area of slavery, observed that there was wanting there "an industrious and active population, who know what the comforts of life are, and who have artificial wants to draw out the great resources of the country." But what are the "artificial wants" to be encouraged? Not the love of luxuries, like the tobacco and slaves of, I believe, his native Virginia, nor the ice and granite and other material wealth of our native New England; nor are "the great resources of a country" that fertility or barrenness of soil which produces these. The chief want, in every State that I have been into, was a high and earnest purpose in its inhabitants. This alone draws out "the great resources" of Nature, and at last taxes her beyond

her resources; for man naturally dies out of her. When we want culture more than potatoes, and illumination more than sugar-plums, then the great resources of a world are taxed and drawn out, and the result, or staple production, is, not slaves, nor operatives, but men, — those fruits called heroes, saints, poets, philosophers, and redeemers.

In short, as a snow-drift is formed where there is a lull in the wind, so, one would say, where there is a lull of truth, an institution springs up. But the truth blows right on over it, nevertheless, and at length blows it down.

What is called politics is comparatively something so superficial and inhuman, that practically, I have never fairly recognized that it concerns me at all.所謂的政治，其實是膚淺而不人道的東西，我從來不曾認定與我有任何關係。The newspapers, I perceive, devote some of their columns specially to politics or government without charge; and this, one would say, is all that saves it; but as I love literature and to some extent the truth also, I never read those columns at any rate.我見到報紙保留特別專欄，免費報導政治和政府；而我熱愛文學和某種程度的真理，從來不讀這些專欄。I do not wish to blunt my sense of right so much.我不希望自己的正義感因而變得魯鈍。I have not got to answer for having read a single President's Message.讀了一篇總統文告，我也不必回應。A strange age of the world this, when empires, kingdoms, and republics come a-begging to a private man's door, and utter their complaints at his elbow!當大大小小的帝國、王國、共和國都來到某某人的門前乞求聖旨，扯著他的手肘訴說牢騷，那麼，這個世界已經變成一個詭異時代！I cannot take up a newspaper but I find that some wretched government or other, hard pushed and on its last legs, is interceding with me, the reader, to vote for it, — more importunate than an Italian beggar; and if I have a mind to look at its certificate, made, perchance, by some benevolent merchant's clerk, or the skipper that brought it over, for it cannot speak a word of English itself, I shall probably read of the eruption of some Vesuvius, or the overflowing of some Po, true or forged, which brought it into this condition.每次拿起報紙，總是看到這些那些的悲慘政府，已經被推逼到最後關頭，向我和讀者們求情，投他們一票——比一個義大利乞丐還更糾纏不休；要是我有心去追查，或偶然得知，他們背後是哪一個慈善商業人士派出的職員，或是某個經理帶過來，上面一個英文字也沒有的撐腰擔保，那麼，或許我寧可讀的新聞，反而是義大利南部維蘇威火山爆發，或是義大利北部波河氾濫的新聞，不論是真實的或是捏造，才是真正深入其境的新聞。I do not hesitate, in such a case, to suggest work, or the almshouse; or why not keep its castle silence, as I do commonly?碰到這種狀況，我會毫不遲疑的建議人家去做工，要不然就去住救濟院；為何不像我平日所為，乾脆大門一關獨善其身？The poor President, what with preserving his popularity and doing his duty, is completely bewildered.可憐的總統落得手足無措，因為要維持名氣，又要善盡職責。The newspapers are the ruling power.報紙掌控了統治權。Any other government is reduced to a few marines at Fort Independence.政府卻淪落得只能指揮獨立港的少數海軍部隊。If a man neglects to read the Daily Times, government will go down on its knees to him, for this is the only treason in these days.如果有人疏漏了閱讀每日報紙，政府會對他卑躬屈膝，因為這是當前時代唯一的叛國罪。

Those things which now most engage the attention of men, as politics and the daily routine, are, it is true, vital functions of human society, but should be unconsciously performed, like the corresponding functions of the physical body.當前最能吸引民眾注意力的那些事情，諸如政治權術和例行公事，的確如此，都是人類社會的中樞功能，但也應該無意識的執行，像人類肉體一樣相對應的功能。They are *infra*-human, a kind of vegetation.這些都是形而下的人類功能，一種植物機能。I sometimes awake to a half-consciousness of them going on about me, as a man may become conscious of some of the processes of digestion in a morbid state, and so have the dyspepsia, as it is called.我有時候會驚醒過來，呈現半意識狀態，感覺這些機能正運作在我身上，正如人處於奄奄一息時，還可以意識到身體繼續進行消化過程，因而產生所謂消化不良的徵狀。It is as if a thinker submitted himself to be rasped by the great gizzard of creation.彷彿一個思想家讓自己親身感受到砂囊器官那種摩擦食物的功用。Politics is, as it were, the gizzard of society, full of grit and gravel, and the two political parties are its two opposite halves, — sometimes split into quarters, it may be, which grind on each other.政治一向是社會的砂囊，裡面都是粗砂和石礫，一分為二變成兩個黨派——有時各據一方，彼此互相折磨。Not only individuals, but states, have thus a confirmed dyspepsia, which expresses itself, you can imagine by what sort of eloquence.不僅個人，甚至整個國家，都染患了消化不良的毛病，個個伶牙俐齒，爭相表達己見。Thus our life is not altogether a forgetting, but also,

alas! to a great extent, a remembering, of that which we should never have been conscious of, certainly not in our waking hours. 以致於我們全都忘記了，甚至也想不起來，天哪！我們原來的人生意識究竟是什麼，連醒著的時候也沒感覺。 Why should we not meet, not always as dyspeptics, to tell our bad dreams, but sometimes as *eupeptics*, to congratulate each other on the ever-glorious morning? 我們老是以消化不良者自居，一見面就訴苦惡夢連連，為什麼不能以消化正常者的心境，在永遠值得稱頌的清晨互相道賀問安？ I do not make an exorbitant demand, surely. 我這樣要求，當然，不算過份。



## (十八) “Once More to the Lake” — 何文敬

<p>There was a choice of pie for dessert, and one was blueberry and one was apple, and the waitresses were the same country girls, there having been no passage of time, only the illusion of it as in a dropped curtain—the waitresses were still fifteen; their hair had been washed, that was the only difference--they had been to the movies and seen the pretty girls with the clean hair.</p>	<p>飯後的甜點可以自己選擇越橘莓(藍莓)餅或是蘋果餅，女服務同樣是些鄉村少女，這裏似乎不存在時間的流逝，有的只是幻覺，就像舞臺的落幕一般—女侍們依然十五歲，她們的頭髮洗得乾乾淨淨，這是惟一的差別—她們看過電影，見過頭髮乾淨的漂亮姑娘。</p>
<p>Summertime, oh summertime, pattern of life indelible, the fade proof lake, the woods unshatterable, the pasture with the sweet fern and the juniper forever and ever, summer without end; this was the background, and the life along the shore was the design, the cottages with their innocent and tranquil design, their tiny docks with the flagpole and the American flag floating against the white clouds in the blue sky, the little paths over the roots of the trees leading from camp to camp and the paths leading back to the outhouses and the can of lime for sprinkling, and at the souvenir counters at the store the miniature birch-bark canoes and the post cards that showed things looking a little better than they looked.</p>	<p>夏季呀夏季，難以磨滅的生活模式，湖水永遠不褪色，樹木永遠不無法摧毀；草地上總是長滿了香蕨和杜松，夏日的時光永無盡頭；這些都是背景，而湖濱沿岸的生活就是構圖，度假小屋的式樣純樸恬靜；小碼頭上都立著旗杆，美國國旗在藍天白雲下飄揚，樹下的小徑通向一座座木屋，木屋處又有小徑通往戶外廁所和噴灑用的石灰罐；商店裏紀念品的櫃檯上，擺放著用樺樹皮製作的獨木船模型，而明信片上的景物則比眼前的真實景物好看。</p>
<p>This was the American family at play, escaping the city heat, wondering whether the newcomers at the camp at the head of the cove were "common" or "nice," wondering whether it was true that the people who drove up for Sunday dinner at the farmhouse were turned away because there wasn't enough chicken.</p>	<p>這是美國家庭逃避城市酷熱的遊玩景象，他們不知道那些住在海灣頭的新來居民是頭的新來居民是普通老百姓」還是「貴族」，也不知道那些星期天普通老百姓」還是「貴族」，也不知道那些星期天驅車前來農舍吃午飯的人，是不是真的雞肉不夠而被打發走了。</p>
<p>It seemed to me, as I kept remembering all this, that those times and those summers had</p>	<p>在我不停地回憶這一切時，似乎感覺那些日子和那些夏日時光都是珍貴無比、值得</p>

<p>been infinitely precious and worth saving. There had been jollity and peace and goodness. The arriving (at the beginning of August) had been so big a business in itself, at the railway station the farm wagon drawn up, the first smell of the pine-laden air, the first glimpse of the smiling farmer, and the great importance of the trunks and your father's enormous authority in such matters, and the feel of the wagon under you for the long ten-mile haul, and at the top of the last long hill catching the first view of the lake after eleven months of not seeing this cherished body of water.</p>	<p>珍藏的。那裏有歡樂、有寧靜和美好的事情。到達八月初本身就是大事：農場的馬車停在火車站外，這時第一次聞到松木散發的清香，第一回見到農民笑容滿面的臉龐，皮箱氣派極了，而父親在指揮這些事情時顯出絕對的權威；你坐在馬車上，享受拉著你走上十英里遠的感覺，在最後一座綿延的丘陵頂端，一眼就看見這片闊別了十一個月之久的、鍾愛的湖水；</p>
<p>The shouts and cries of the other campers when they saw you, and the trunks to be unpacked, to give up their rich burden. (Arriving was less exciting nowadays, when you sneaked up in your car and parked it under a tree near the camp and took out the bags and in five minutes it was all over, no fuss, no loud wonderful fuss about trunks.)</p>	<p>其他的遊客為你的到來大聲歡呼。然後打開皮箱，卸下裏面準備齊全的物品。(如今抵達已不像往日那麼激動人心，只是靜靜地把車子開過來，停在木屋旁的樹底下，然後取出行李袋，在五分鐘內一切就打點完畢，不會大聲起鬨，不會大聲喊著搬卸行李的精采場面。)</p>
<p>Peace and goodness and jollity. The only thing that was wrong now, really, was the sound of the place, an unfamiliar nervous sound of the outboard motors. This was the note that jarred, the one thing that would sometimes break the illusion and set the years moving. In those other summertimes, all motors were inboard; and when they were at a little distance, the noise they made was a sedative, an ingredient of summer sleep. They were one-cylinder and two-cylinder engines, and some were make-and-break and some were jump-spark, but they all made a sleepy sound across the lake.</p>	<p>這裏寧靜、美好和歡樂，現在惟一的問題實在是噪音，也就是艇外發動機所發出的讓人感覺陌生又緊張的聲音。這是一個很不和諧的音符，它有時會打斷人們的想像，讓時光流逝。在以往的夏天，所有的馬達都裝在艇內，當它們在稍微遠一點的地方時，發出的聲音是鎮靜劑，在夏季裏催人入睡。這些發動機都是單汽缸或者雙汽缸的，有柴油發動機，也有汽油發動機，但是它們從水面上發出的聲音都能讓人昏昏欲睡。</p>
<p>The one-lungers throbbed and fluttered, and the twin-cylinder ones purred and purred,</p>	<p>單汽缸發出的振動聲撲撲作響；而雙汽缸則嗚嗚地低鳴，這些聲音都很小。但是現</p>

<p>and that was a quiet sound too. But now the campers all had outboards. In the daytime, in the hot mornings, these motors made a petulant, irritable sound; at night, in the still evening when the afterglow lit the water, they whined about one's ears like mosquitoes. My boy loved our rented outboard, and his great desire was to achieve single-handed mastery over it, and authority, and he soon learned the trick of choking it a little (but not too much), and the adjustment of the needle valve.</p>	<p>在所有的遊客使用的都是艇外發動機，在白天酷熱的上午發出一種煩躁的讓人討厭的聲音；而到了晚上，夕陽的餘暉鋪灑在水面上，它們又像蚊子似的哼個不停。我兒子很喜歡我們租來的帶艇外發動機的遊艇，而他最大的願望就是自個兒操縱它，這讓他覺得很有權威性。很快他就學會稍微控制住它一點（不是很多），而且掌握了如何調整針形閥。</p>
<p>Watching him I would remember the things you could do with the old one-cylinder engine with the heavy flywheel, how you could have it eating out of your hand if you got really close to it spiritually. Motor boats in those days didn't have clutches, and you would make a landing by shutting off the motor at the proper time and coasting in with a dead rudder. But there was a way of reversing them, if you learned the trick, by cutting the switch and putting it on again exactly on the final dying revolution of the flywheel, so that it would kick back against compression and begin reversing.</p>	<p>看著他我不由得想到過去的時候人們怎樣用笨重的飛輪操縱單汽缸引擎，而如果你真正用心去做，便很快就能控制住它，以前的機動船沒有離合器，必須在準確的時間裏關掉發動機才能登陸，然後用已經熄火的舵把船停靠在岸邊。不過如果你掌握了竅門，可以先關掉開關；在飛輪就要停轉的那一刻重新把開關打開，船就會對壓縮產生反衝力，接著又向回行駛。</p>
<p>Approaching a dock in a strong following breeze, it was difficult to slow up sufficiently by the ordinary coasting method, and if a boy felt he had complete mastery over his motor, he was tempted to keep it running beyond its time and then reverse it a few feet from the dock. It took a cool nerve, because if you threw the switch a twentieth of a second too soon you would catch the flywheel when it still had speed enough to go up past center, and the boat would leap ahead, charging bull-fashion at the dock.</p>	<p>如果在靠近碼頭時正好吹過來一陣強風，用普通的方法則很難把船速降到必需的程度。一個男孩如果覺得自己已經掌握了控制馬達的技巧，他將會按耐不住地要把船超時運轉，然後把它退到離碼頭幾英尺遠的地方。這樣做需要頭腦冷靜沉著，因為哪怕你只提前了二十分之一秒就把開關打開了，你就必須在飛輪以足夠快的速度升越中線時抓緊它，船就會猛然向前一躍，像公牛一樣沖向碼頭。</p>



<p>We had a good week at the camp. The bass were biting well and the sun shone endlessly, day after day. We would be tired at night and lie down in the accumulated heat of the little bedrooms after the long hot day and the breeze would stir almost imperceptibly outside and the smell of the swamp drift in through the rusty screens. Sleep would come easily and in the morning the red squirrel would be on the roof, tapping out his gay routine.</p>	<p>在木屋裏我們度過了愉快的一周。釣到了不少鱸魚；陽光一如既往地從未停止過照耀。經過這漫長而炙熱的白天，到了夜晚我們都很疲倦，狹窄的臥室裏悶了一整天熱氣，我們躺在裏面，幾乎難以察覺外面的微風。沼澤地裏，潮濕的氣息透過鏽跡斑斑的窗戶隱約傳來。人們很快就進入了夢鄉，早晨，紅松鼠習慣地在屋頂上歡快地敲打，叫我們起床。</p>
<p>I kept remembering everything, lying in bed in the mornings--the small steamboat that had a long rounded stern like the lip of a Ubangi, and how quietly she ran on the moonlight sails, when the older boys played their mandolins and the girls sang and we ate doughnuts dipped in sugar, and how sweet the music was on the water in the shining night, and what it had felt like to think about girls then.</p>	<p>早上躺在床上，我不斷地追憶往事—那艘小汽船有一個很長的圓形的尾巴，那模樣好似烏班吉人的嘴唇，它悄無聲息地行駛在月光下；年紀大點兒的男孩彈奏起駝鈴，女孩唱著歌，我們吃著蔗糖炸成的麵包圈；在這月光明亮的夜晚，湖上傳來了多麼美妙動聽的音樂呀！那個時候想起女孩們是什麼感受呢！</p>
<p>One afternoon while we were there at that lake a thunderstorm came up. It was like the revival of an old melodrama that I had seen long ago with childish awe. The second-act climax of the drama of the electrical disturbance over a lake in America had not changed in any important respect. This was the big scene, still the big scene. The whole thing was so familiar, the first feeling of oppression and heat and a general air around camp of not wanting to go very far away. In mid-afternoon (it was all the same) a curious darkening of the sky, and a lull in everything that had made life tick; and then the way the boats suddenly swung the other way at their moorings with the coming of a breeze out of the new quarter, and the</p>	<p>一天下午，當時我們正好在湖邊，突然下起了大雨，就像許多年前一樣，我像孩子似地敬畏地觀賞這一情景。而在美國的這片湖上，同樣一部戲的第二次高潮時刻，其雷電的出現也沒有任何重大變故。這是一個大場面，依然是個大場面。整個過程再熟悉不過了，最初是讓人窒息的悶熱，誰都不願意離木屋遠點兒。大約在下午三四點鐘的時候（這個時間也和過去一樣），天色突然奇怪地越來越暗，所有表明生命的跡象都嘎然而止。突然之間，已經停好了的船被一個新方向刮來的風吹到另一邊，狂風暴雨的前兆哄哄而過。</p>

premonitory rumble.	
<p>Then the kettle drum, then the snare, then the bass drum and cymbals, then crackling light against the dark, and the gods grinning and licking their chops in the hills. Afterward the calm, the rain steadily rustling in the calm lake, the return of light and hope and spirits, and the campers running out in joy and relief to go swimming in the rain, their bright cries perpetuating the deathless joke about how they were getting simply drenched, and the children screaming with delight at the new sensation of bathing in the rain, and the joke about getting drenched linking the generations in a strong indestructible chain. And the comedian who waded in carrying an umbrella.</p>	<p>緊接著，猶如定音鼓、小鼓奏響，然後是低音鼓和鑊鈸，最後在一片漆黑中劈開一聲閃電，各路神仙在山頂上齜牙咧嘴地嘲笑。再後來一切都安靜了，劈裏啪啦的雨水連續不斷地墜入平靜的湖面，光明、希望和人們的情緒又都恢復了。遊客們滿心歡喜地放飛著心情跑出來，頂著雨水下湖游泳，在一片爽朗的笑聲中，他們調笑著自己全身淋濕的模樣，而這笑話也被永遠地保留了。孩子們因為嘗試了在雨中洗澡的新鮮感而興奮地大喊大叫。這場個個猶如落湯雞的鬧劇把幾代人牢牢地系在一根堅不可摧的鏈條上，那些撐著傘淌水的人全都成了鬧劇中的喜劇演員。</p>
<p>When the others went swimming my son said he was going in too. He pulled his dripping trunks from the line where they had hung all through the shower, and wrung them out. Languidly, and with no thought of going in, I watched him, his hard little body, skinny and bare, saw him wince slightly as he pulled up around his vitals the small, soggy, icy garment. As he buckled the swollen belt suddenly my groin felt the chill of death.</p>	<p>在其他人都在游泳時，我兒子說他也要去。他拉下那條下雨時一直掛在繩子上濕透了的運動褲，擰出裏面的水。我懶散地不想去，一直注視著他，他那瘦小的身體，除了骨頭就是皮。當把又濕又冰涼的短褲套在身體上時，他輕輕地皺了一下眉頭，在他扣上被水浸泡得發脹的腰帶時，我突然感到一陣陰冷的死亡氣息侵入我的身體裏。</p>



## 五、議題探討結論：

- (一) “Comfort”：本文由英國散文名家 Aldous Huxley 描寫西方有關舒適的觀念。舒適的概念其實由古希臘羅馬時代就開始產生，一直到現在由於物質生活的提高，舒適的概念便更顯得重要。在現今的社會，舒適已成為美好生活的代名詞，不過此概念是否就會因此而發揚光大？乃是值得探討的議題。
- (二) “Literature of Knowledge and Literature of Power”：(Thomas de Quincey)的〈知識與力量之文學〉(“Literature of Knowledge and Literature of Power”)。文中作者以非常理性的思考模式來定義及詮釋何為「知識文學」與「力量文學」。前者之功能在教導，訴求推論式之理解；後者則在感動人心，在求更深層次之理解與判斷，但經常是透過歡愉及同情等感情。「知識文學」則一如世界的時尚會消逝。但「力量文學」的第一個步驟便是飛行，將讀者推昇至能遺忘塵世的另一個境界。
- (三) “How to Please”：本文探討取悅之道，對學生有啟發作用。但取悅究竟是一門藝術或是一種詭計？我們討好奉承他人該如何適可而止？作者傳授的知識，究竟會教出個體貼之人，還是個油滑之徒？分寸拿捏之間，還有待莘莘學子由人生歷練中學習。本文可做學生習作範本，練習祈使句(imperatives)及平行結構(parallel structures)，並可學習撰寫 process essays。
- (四) “Beethoven’s Centenary”：《英美散文名作》誠然是部經典之作，其中不僅為十七至二十世紀英美名家，包含 F. Bacon、J. Swift、R. W. Emerson、T.H. Huxley、O. Goldsmith、G. B. Shaw 及 E. B. White 等人嘔心瀝血之作，內容更包羅萬象，包含文學、哲學、社會、心理、歷史、地理、藝術等，值得吾人一讀再讀。但其中字裡行間所釋放出之哲理，如能透過翻譯，應可讓母語非英語之人，更能迅速地掌握。而對譯者而言，因需完全明瞭其中含義，不致因錯失其中精髓，甚至錯譯，而貽笑大方，因而必須仔細閱讀，並查閱有關書籍、甚至請教專家，此舉當能使該譯者本身迅速成長。此外因翻譯為他種形式之創作，透過翻譯或可幫助譯者磨練文筆及思考模式。在歷經半年與師生們的共同閱讀之後，體認到如能將英美經典之作與翻譯相結合，一方面能促進師生們對文中內容之瞭解，亦可因而磨練文筆、思想，當可作為師生們下一個努力的目標。
- (五) “The Stage Coach”：藉由本文諷刺英國當時的民族性。因過度自由的關係，人們掩飾自己的身分並欺騙他人，造成口無遮攔的現象。由此文章，探討英國的自由值不值得繼續，大家是否寧可繼續說謊；不過，話說回來，自由還是必要的。
- (六) These four articles were chosen because they related in one way or another to Western history of thought and education, specifically to the place of science and art.  
In The “Good Schoolmaster”, the author listed four student types and the ways to treat them: Smart and diligent: treat gently, Smart and idle: use the rod, Dull and

diligent: be patient, Dull and idle: turn away fr scholarship. He also made these suggestions: teach slowly and in small pieces, absolute control, rid those who challenge authority, no charge to poor students. I compared this to St. Augustine's classification of three types of students and their treatment: well-educated: challenge w new material, no education: patient, repeat, sympathetic, poorly educated but believes well-educated: show difference b/w true vs false knowledge. Augustine also made these suggestions: respond positively to questions, restrain teaching: not too much material; focus on one topic a time, help them discover what they don't understand, rather than move on quickly; anticipate questions, help them learn to find solutions.

In "Science and the Faith of the Modern", Conklin as a biologist made the point that education is chiefly habit formation and good education consists of formation of good habits in body, mind, and morals. He maintained that we should adjust religion to science, but that we needed both.

In "Our Nation of Highbrows", Barzun said that colleges exist to provide intellectual leadership, to produce men with usable ideas, and he questioned the possibility of cross disciplinary company of scholars.

In "Prospects in the Arts and Sciences", Oppenheimer said that scientists belong in universities to find new truths and to teach these to all who will try to learn. He also opined that scientists, artists, and historians all need to be part of the community, and that there needs to be a balance between the open and the intimate.

In all, there was no concerted opinion on the relationship between science and the humanities. I intended to use these material to draw attention to the situation in Taiwan, to rethink the proper role between the two camps. Instead of answers, what we have now are questions.

- (七) "Gulliver Explains Warfare": "Gulliver Explains Warfare" 是一篇極佳的諷刺文學，作者語帶詼諧，表面嬉笑，骨子裡嚴肅。字裡行間盡是對戰爭的抗拒，對蒼生之不忍。學生們學到諷刺文學的精髓，也看到了戰爭的荒謬。白居易《對酒詩》提供了一個相同的觀點：「蝸牛角上爭何事，石火光中寄此身。隨富隨貧且隨喜，不開口笑是痴人。」
- (八) "An Election": 本文提到英國剛開始不久的民族制度，利用諷刺的說法，來探討選舉時互相攻擊的亂象，選舉是英國人發明的，而發展至今，選舉在英國已趨於成熟，藉此現象來對照此時大多數的政治亂象，選舉是否可以

越來越好？是值得大家關注的議題。

(九)(十)“A Liberal Education”：本文赫胥黎強調實行的和諧教育，把人文科學、社會科學、自然科學擺在同等重要的位置，克服了當時教育界出現的或重古典教育或重科學教育的傾向。通過自由教育我們學會如何生活，學會如何去學習吸收新知識，最重要的，要學會如何與自然界和諧地共存共榮，學會如何自由地和批判地思考，並學會熱愛世界，使這個世界更美好，這也正是當今值得深入探討的教育議題。

(十一)(十二)“Hebraism and Hellenism”：這是選自十九世紀英國著名批評大家馬修·阿諾德(Matthew Arnold)的名著《文化與無政府》(Culture and Anarchy)其中的一篇文章。這篇文章主旨主要在說明西方文明的源頭有兩個，一個是希伯來，另一個則是希臘，前者注重行動，後者注重思考，作者這樣說：「希臘精神在於看清事物並加以思辨，希伯來精神在於行動和服從，因此，希臘精神的核心概念乃是本能的自然流露，希伯來精神的核心概念則是本能的嚴格節制。」

今天西方文明的優越性乃在於此兩種精神的適度融合，過去在歷史上，有時是希臘精神取得優勢，有時則是希伯來精神取得優勢，但到了十九世紀兩個精神融合為一，發展出空前絕後的偉大精緻的文明，這股力量延續至今，方興未艾。

(十三)“Of Marriage and Single Life”：這是英國十七世紀初期著名散文大家法蘭西斯·培根的一篇名作，作者文筆流暢，立論清晰，他一開始即開宗明義說明婚姻對某些人而言乃是累贅，所以背負婚姻之累的人向來極少成就大事業，作者形容得很好，最有益於公眾的豐功偉業，歷來皆由無妻室或子女之人所創建，這些人在感情上已娶公眾為妻，並用他們的錢財替公眾置辦了嫁妝。至於一個人會選擇單身的原因多半是為了自由，尤其對那些自得其樂且一意孤行的人來說，更是如此，這些人對任何的約束都極為反感，也許身上的腰帶或褲襠帶也會被他們視為拘絆。

獨身者身上較少柔情，作者舉當時惡名昭彰的土耳其士兵為例，他說土耳其人因為對婚姻輕率，使得他們的士兵變得無比卑劣。顯然，妻室兒女意味著一種人性的磨練，獨身者因開銷較少而常能慷慨施捨，但相對他們卻更為殘忍冷酷，因為他們較少注意心中的柔情。

我們不妨好好記住培根這句名言：妻子是年輕人的情人，中年人的伴侶，老年人的看護。

(十四)“Gifts”：愛默生的散文經常帶有超越主義風格，像這篇文章談的是世俗的題材，卻可以將其內涵提升到一個精神的層次，並進一步延伸論及施與受的哲學，此即為超越主義的意思。

贈送禮物只是吾人日常生活中極為平常的事情，但由於此舉牽涉到當事者心理學上的問題，因此這似乎就變成了生活哲學上的問題，作者這樣

說：說實在的，贈送禮物給我的人必須在情感上和我已經有所交流，否則贈送這樣的禮物有什麼意義呢？簡而言之，人和人之間互相贈送禮物，比如新年時節或生日的互贈禮物，表面上看來很簡單的事情，事實上其中是大有學問的。

(十五)(十八) “Once More to the Lake” :

1. two ways of perceiving time
  - experiential time (the time of memory) — constancy (deathless)
  - historical (clocked) time — flux (death-in-time)
2. The meanings of the title—
  - (1) Tension between experimental time and historical time
  - (2) A hopeful indeterminacy about a kind of time that can be repeatedly experienced or recaptured
  - (3) One last time to the lake
  - (4) Resonances of ritual
  - (5)(August 1941) — also a reminder of W W II, revolution and change
3. The ritual (pattern of) return for renewal
4. The speaker tries to block out all traces of the elementary idea” that life lives on life.
5. Note the narrator’ s references to untrustworthy postcards and discriminatory Sunday farmhouse dinners.
6. the speaker’ s identity confusions between his own father, himself, and his son
7. the father vs. the son
8. The son becomes both the preserver and destroyer of the speaker’ s illusion of constancy.
9. Contrast between the lake and the sea (第一段 前後兩半)
10. Themes/ Motifs
  - \* You can’ t go home again.
  - \* Life vs. death
  - \* Youth vs. age
  - \* Man vs. nature
  - \* mortality vs. immortality
  - \* Placidity vs. change (mutability)
  - \* Still water runs deep.

(十六) “Characteristics of Shakespeare’s Dramas” :

1. Coleridge 的文章一直被視為非常重要的，尤其特別強調莎士比亞劇本中所呈現的角色刻畫、劇情安排、及非常清晰的道德觀。然而所謂的

莎氏風格是否涵蓋著更多的特色？

事實上，莎士比亞在英語的應用上是極具有其個人風格的，除了包含隱喻、比喻、俚語、雙關語等之修辭技巧外，莎士比亞還可使用當時各行各業的專業用語。不僅如此，根據他對生活上點點滴滴的細微觀察，寫下了無數的至理名言流傳於全世界各個角落。以「笑裡藏刀」及「人生是舞台」為例。這兩句從小就耳熟能詳的成語，讓很多的台灣人誤以為是中國成語。更令人佩服的是這些用語中所呈現的事實、真理、及智慧，並且不同的讀者對這些用語經常有不同的詮釋。這也解釋了為何四百多年來讀者及觀眾對其作品的興趣是永遠不會退去的。

2. Coleridge 所陳述的最後一個特色是「熱情」，因為「熱情」的程度可以用來區分劇中角色的差異性。這個準則是否也可應用在現實生活中？之前 Coleridge 也曾提到莎士比亞是個是非善惡非常分明的人。也就是說在他的劇本裡沒有一個壞人是令人同情的。因此，「熱情」對莎士比亞而言是絕對真誠而非虛偽的。然而在現實生活中仍有一些是外表熱情，見人總是笑嘻嘻且熱情招呼，但是熟識者皆知他們的所作所為並非如此—這些人其實是自傲、自私、善妒、且沒有同理心。排除掉這類偽君子，Coleridge 的見解是正確且明智的。真誠、熱心、且熱情的待人處世的態度經常是值得大家學習的，而其程度之不同也可顯現出人與人之間個性之差異。例如 *Twelfth Night* 中之兩位女主角之熱情程度是全劇中最高的，不僅在愛情或與人相處方面；同時 Viola 與 Olivia 的熱情也象徵她們也是心胸寬大的，甚至對傻子都是尊重的。

(十七) “Life Without Principle”：Thoreau 這篇文章裡講的是，人的生命有限，要好好利用寶貴的時間，掌握人生的原則，有所取捨。人生固然需要工作賺錢養活自己，但工作的目的不應僅僅為了餬口、為了卑微目的而工作，反而要敬業、要為技術性、甚至倫理性目的而工作，當今很多人被雇用卻無法發揮所長。一個人可以很勤奮，但不必豁出去一輩子的光陰，人類需要偶而休閒一下，而非工作、工作、工作。Thoreau 認為自己比尋常人更關注個人自由，他從事土地丈量師是一種輕量勞動工作，但已足以讓他餬口，也讓他對當代社會有著某種程度的貢獻，所以他通常都很樂意做，不會刻意提醒自己那是非做不可的事。但他也預想到，萬一物質慾望需求增加，就會為了滿足需求而要付出更多的勞力，不得不出賣更多的時間，就會害他的人生變得單調乏味，那麼值得活下去東西就所剩無幾了，因此他認定沒有必要因小失大。他堅持一個人可以很勤奮，但不必豁出去一輩子的光陰。耗費大半輩子人生只為了餬口，會是一大失策。

除了工作，還要把握時間多讀書充實自己，不要浪費在瑣碎無聊的雜務



上，也不要浪費時間讀太多報紙，每週看一份報紙的確太過份了，因為大部分的新聞都瑣碎無聊微不足道，都不足以增長見識，過眼雲煙反而形成累贅，反而害我們心靈膚淺。把時間多給自己，略過這些報紙和新聞，你才發現原來每天身邊都充滿新聞，在附近田野走到哪裡都有新鮮事，看見太陽每天東昇或西沈，將會把自己與宇宙萬物密切連結，就會永遠神智清明。每次拿起報紙，總是看到悲慘政府被推逼到最後關頭，可憐的總統落得手足無措，要維持名氣又要善盡職責，反而是報紙掌控了統治權。在當前的時代，個人和整個國家都染患了消化不良的毛病，個個伶牙俐齒爭相表達己見，以致於我們全都忘了原來的人生意識究竟是什麼。

Thoreau 在 150 年前左右這樣的呼籲，今天我們聽起來依然是當頭棒喝、暮鼓晨鐘，尤其在當前媒體霸道氾濫的時代，我們是否很慚愧浪費太多時間看八卦新聞，把自己搞得膚淺幼稚，浪擲自己有限的人生？

## 六、目標達成情況與自評：

本計劃研讀進度原擬舉辦研讀會十四次，因參與教師及學生們對研讀作品十分感興趣，每次討論皆反應熱烈，故至99年6月實際進行過十八次的研讀會，足見本研讀會之成功。

## 七、執行過程遭遇之困難：

- (一) 因每位學生的上課時間不完全相同，要找到適當的研讀時間較不容易，所以幾乎都用午休時間研讀。
- (二) 若每篇文章要加以精讀，則時間不夠充裕。
- (三) 若要顧及導讀篇數之廣度，則現有教師成員負擔較重。

## 八、改進建議：

- (一) 學生部分：宜邀請高年級的學生，且盡量確定導讀時段無該年級的課程。
- (二) 教師部分：未來申請計畫可增加校外學者的員額及份量。

## 九、統計表

計畫主持人：何文敬				
計畫名稱：英美經典散文閱讀計劃				
研讀經典	研讀次數	教師參與人數	學生參與人數	計畫助理
<input type="checkbox"/> 中文經典 <input checked="" type="checkbox"/> 外文經典	18次	男3人 女7人	男0人 女8人	<input checked="" type="checkbox"/> 兼任助理 (男0人 女1人) <input type="checkbox"/> 無