

英語文庫
短篇故事

SHORT NARRATIVES

英語週刊社編

商務印書館發行

$$\begin{array}{r} 823 \\ \hline 4403 \\ \text{\textcircled{X}} \end{array}$$

英 語 文 庫
短 篇 故 事
SHORT NARRATIVES

英 語 週 刊 社 編



商 務 印 書 館 發 行

8
—
4

CONTENTS

	PAGE
FAITHFUL AUGUSTUS	2
STOOP AS YOU GO THROUGH	4
A RUSSIAN FABLE	6
A LITTLE HERO	8
LINCOLN'S KINDNESS TO BIRDS	10
THE EIDER DUCK	12
DOING AN ANGEL'S WORK	14
THE TRUTHFUL PERSIAN	16
HONESTY IS THE BEST POLICY	18
VALUE OF A GOOD NAME	20
HOW TO BE THANKFUL	22
WANT OF FIDELITY	24
SPARE MOMENTS	26
SOMEBODY'S MOTHER	28
SAVED BY KINDNESS	28
THE ECHO	30
THE FORGIVING INDIAN	32
WHERE TOM FOUND HIS MANNERS	36
GOOD FOR EVIL	38
PROFANITY GENTLY REPROVED	40
THE SLANDERER	42
UNSELFISH FRANCES	44
THE GRASSHOPPER AND THE BEE	46
A NOBLE SERVANT	48
THE HONEST BOOTBLACK	50
SPEAK GENTLY	52

目 錄

	頁碼
忠實之童	3
屈身而過	5
俄國寓言	7
少年英雄	9
林肯惠及禽鳥	11
海雁	13
行安琪兒之行	15
誠實波斯人	17
誠實爲唯一策	19
好名譽之價值	21
感謝之法	23
溺職	25
暇時	27
他人之母	29
受恩得救	29
回聲	31
寬宏之印度人	33
湯姆敦品之所自	37
以德報怨	39
以褻謔言輕責	41
譏諷者	43
不自私的福郎席司	45
不咋螞與蜜蜂	47
義僕	49
誠實之擦靴匠	51
言語溫柔	53

	PAGE
“FIELD OF PIOUS”	54
ACT THE TRUTH	56
AN OATH	58
THE FLOG PRINCE	60
THE NOBLE SAILOR BOY	64
TWO FOOLISH BIRDS	66
CORIOLANUS	68
SPARTAN RESPECT FOR THE AGED	70
THE FAITHFUL LITTLE HOLLANDER	72
POWER OF CONSCIENCE	74
KINDNESS TO A BEGGAR	78
FIDELITY IN DUTY	78
COLUMBUS AND THE ECLIPSE	82
ETHAN ALLEN	84
HENRI DUNANT AND THE RED CROSS	86
CLARA BARTON	90
NAILS IN THE POST	92
A STORY ABOUT SIR WALTER SCOTT	94
WASHINGTON’S ACKNOWLEDGMENT	96
TRUE CHARITY	98
MANLIUS’S MILITARY DISCIPLINE	100
A STORY ABOUT JOHN JAY	100
TO LOVE IN SILENCE	104
A TRUE FRIEND	106
HOW MR. FOXE DEFENDED HIS FRIEND	108
THE BROKEN PLEDGE	112
HOW A MOTHER INSPIRES HER SON	112
ADVICE	116
JOHN HANSON’S NIGHT WORK	118
THE CAT’S EYE	120

	頁碼
“孝子坡”	55
行爲信實	57
誓約	59
蛙王子	61
高尙的少年水手	65
高愚鳥	67
高立亞命納司	69
高斯巴達人之敬老年	71
義勇的荷蘭少年	73
天良之權能	75
善視乞丐	79
忠於職守	79
哥倫布與日蝕	83
哥羅遜亞命	85
亨利杜那與紅十字會	87
克拉來鮑登	91
柱上之釘	93
華爾德司各脫之軼事	95
華盛頓之謝過	97
真慈善	99
門立司之訓練	101
約翰乾靄之逸事	101
默愛	105
真友	107
福克司之護友	109
破壞誓約	113
母訓之功效	113
忠告	117
約翰漢生之夜工	119
貓眼	121

	PAGE
THE BASKET OF PEACHES	124
KING CHARLEMAGNE AND DUKE NAYMES	126
JOSEPH REED	130
AN OLD PEASANT AND HIS FRIEND	132
HOW ST. MACARIUS LEARNED SELF-CONTROL	134
HOW A DAUGHTER SERVED HER FATHER	138
A BRAVE COOK	140
GEORGE STEPHENSON	142
A FATHER'S SACRIFICE	146
FO, THE GOD OF FORTUNE	148
A MONK'S EVIL TEMPER	154
SIR THOMAS MORE AND THE MADMAN	156
A JAPANESE ARTIST	158
THE MOTIVE POWER	162
THE CROSSWAYS	166
WHY THE BEAR IS STUMPY-TAILED	168
BRUIN AND THE SLEEPER	170
CONAN, THE WORKMAN	172
THE HARE MARK ON THE MOON	174
LATONA AND THE RUSTICS	178
KING'S THANKS	180
THE MUSIC OF PAN	182
THOUGHT AND ACTION	184
THE VIRTUE OF COMPASSION	186
ANECDOTE OF THE HUNGARIAN WAR	190
THE TOWN MOUSE AND THE COUNTRY MOUSE	192
THE KING, THE PIGEON, AND THE HANK	194
GAUTAMA'S ELEPHANT	198
THE BOSTON BOYS	202
A SCHOLAR OF NATURE	204

	頁碼
一 籃桃	125
查理曼大帝與那曼斯公爵	127
約瑟里德	131
老農與其友	133
聖麥愷力斯養成自制	135
孝女事父	139
勇敢庖丁	141
喬治司蒂芬孫	143
父之犧牲	147
福之神	149
某僧之惡劣性氣	155
湯末斯某畫師與瘋人	157
日本某畫師	159
動力	163
十字路	167
熊尾短小之原因	169
熊與睡者	171
工人卡能	173
月中玉兔	175
蕃國吐哪與村夫	179
攀王之報謝	181
思想與音樂	183
戀歸之情	185
匈牙利戰事一則	187
城鼠與鄉鼠	191
國王與鳩及鷹	193
喬塔摩鳩之象	195
波士頓之童子	199
自然之學者	203
	205

SHORT NARRATIVES

FAITHFUL AUGUSTUS¹

In² a village where³ they have stagecoaches instead⁴ of railroad cars, a neighbor asked a very obliging boy, by⁵ the name of Augustus, to⁶ go to the end of the village, where⁷ he could see a long distance, and give him notice as⁸ soon as he saw the stagecoach in⁹ sight. This¹⁰ the boy readily consented to do. He stood at his position about¹¹ half an hour, when Henry¹² came along and said, "Come¹³ with me to the square,¹⁴ we are going to have a splendid game of ball. All the boys are coming." Augustus replied that he could not come then, as he had promised a neighbor to watch for the stagecoach, and to let him know the¹⁵ moment he saw it. "But how long are you going¹⁶ to stand here waiting¹⁷ for it?" said Henry. "Until¹⁸ the stagecoach comes in sight," said Augustus. "We thought you would certainly join us," said Henry; "and I am sure you have waited long enough."¹⁹ He then began to make²⁰ fun of Augustus, and to ridicule his "simplicity,"²¹ as²² he called it. But the faithful boy firmly

¹ Augustus (ô-güs'tüs), 童子名. ² In a village—adjective phrase, modifying "neighbor." ³ Where they have stagecoaches . . . —adjective clause, modifying "village." ⁴ Instead of, 以 . . . 代 . . . ; 而無. 例: I have a book instead of a picture, 余有書而無畫. ⁵ By the name of, 作 "called" 解, adjective phrase, modifying "boy." ⁶ To go . . . —complement of the verb "asked." ⁷ Where he could see . . . —adjective clause, modifying "end." ⁸ As soon as . . . —adverbial clause, 第一 "as" 爲 adverb, 形容 "soon." "Soon" 亦 adverb, 形容 "give." 第二 "as" 爲 conjunction. ⁹ In sight, 作 visible 解. ¹⁰ This, 係 "to do" 之 object. ¹¹ About half an hour—adverbial phrase, modifying "stood." ¹² Henry (hën'ri), 另一童子

短篇故事

忠實之童

在一僅有驛車而無火車之某村中，有隣人某囑一極誠懇之童子名奧格司塔斯者前往該村之極邊，前望能見至極遠者，見有驛車來即以報彼。童子欣然允之，彼站立彼處約半小時，亨利始來謂彼曰，“快隨我赴廣場；吾儕將有一極有興味之球戲矣。衆童子皆將與賽也。”奧格司塔斯謂渠不能同去，因彼曾許一隣人代守驛車，一見驛車來即須告彼也。亨利曰，“但汝將立於此間候至何時乎？”奧格司塔斯曰，“須至見車來。”亨利曰，“余等初意汝必加入，且余以爲汝守候於此爲時已久矣。”於是彼即取奧格司塔斯而譏諷之，且嘲其愚戇焉。但此忠實之童子決然拒絕，

名。¹³ “Come with me . . . All the boys are coming” 合作一 noun clause, 爲 “said” 之 object. ¹⁴ Square, 廣場, 左近兒童齊集遊樂之地. ¹⁵ The moment he saw it, 一見驛車即. ¹⁶ Going to, 有 “將” 字之意. 例: I am going to read, 余將讀書. ¹⁷ Waiting . . . —present participle, modifying 句主 “you” 字. ¹⁸ Until the stage-coach comes = I shall wait until the stagecoach comes. ¹⁹ Enough, 有 “已足” 之意. You have waited long enough 有 “汝已守候甚久, 不必再等” 之意. ²⁰ Make fun of, 譏笑; 諷. ²¹ Simplicity, 愚魯, 此特亨利云然耳, 故加 Quotation marks, 其實 Augustus 所爲, 乃誠懇, 非愚魯也. ²² As he called it—adjective clause, modifying “simplicity.” “As” 係一 conjunction; “it,” 指守候驛車一事.

refused to leave his post.¹ He was obliged² to wait a good half hour longer. At³ length he saw the stage coming⁴ over the distant hill, and ran with⁵ joy to⁶ give the notice to the gentleman, as⁷ he had promised he would. The gentleman not only thanked the boy for waiting so long, but rewarded him liberally.

What is worth doing at all is worth doing well.

He who does his best, does well.

STOOP AS YOU GO THROUGH

Benjamin⁸ Franklin, the son⁹ of a tallow¹⁰ chandler, the printer's apprentice, the printer, the philosopher,¹¹ and the patriot,¹² wrote¹³ the following incident¹⁴ of his visit, when a young man, to the¹⁵ celebrated¹⁶ Cotton¹⁷ Mather, a clergyman¹⁸ of New¹⁹ England. The letter²⁰ was written to Cotton Mather's son.

"The²¹ last time I²² saw your father was²³ in the beginning²⁴ of 1724, when²⁵ I visited him after my first trip to Pennsylvania.²⁶ He received²⁷ me in the library, and, on²⁸

¹ Post, 站立之地位; 職守. ² Obliged, 不得不. ³ At length, 與 "at least" 同意. ⁴ Coming—present participle, modifying "stage."
⁵ With joy—adverbial phrase, modifying "ran."
⁶ To give—infinite used as an adverb, modifying "ran."
⁷ As he had promised he would—adverbial clause, modifying "ran" 句中之 "he would" 係一 noun clause, 爲 "had promised" 之 object. 本句各字補全, 當爲 as he had promised that he would run to give the notice.
⁸ Benjamin Franklin (/bendzəmin /fræŋklin), 美國哲學家及政治家 (1706–1790). ⁹ Son, apprentice, printer, philosopher, patriot—nouns in apposition with "Benjamin Franklin."
¹⁰ Tallow chandler, 製牛油燭者. ¹¹ Philosopher, 哲學家. ¹² Patriot, 愛國之士. ¹³ Wrote—predicate, 其 subject 爲 "Benjamin Franklin."

不允離棄其所處之地位。約復守候半小時後見驛車越遠處之山而來，彼乃大喜，趨報其隣，如其所約者。隣人不特以其久候而感謝，且亦報之甚厚也。

凡有可爲之價值者即有好爲之之價值。

凡盡力作事之人即爲善於作事之人。

屈身而過

倍極敏弗蘭格林者，燭工之子，印刷工之學徒，印刷家，哲學家，亦愛國之志士也，嘗於信中記其幼時謁新英倫著名牧師郭敦梅善時之一事，此信乃其致郭敦梅善之子者。

“余前次與令尊相見，乃在一千七百二十四年之初，即余初次赴賓夕爾法尼亞後便道訪彼之時也。彼於書室中接見我，告辭時彼示

¹⁴ Incident, 偶然之事. ¹⁵ The celebrated Cotton Mather, 凡 proper noun 之前有 attributive adjective 以區別之者, 其前可加 “the” 字. ¹⁶ Celebrated—adjective, 作 “著名” 解. ¹⁷ Cotton Mather (/kɑtn /meɪðə 或 /mæðə), 美國神學家及著述家 (1663-1728). ¹⁸ Clergyman, 牧師. ¹⁹ New England, 新英倫即 (美國). ²⁰ Letter, 信 (下文所引, 係信中之節). ²¹ The last time, 前次 (“was” 之 subject). ²² I saw your father=when I saw your father—adjective clause, modifying “time.” ²³ Was, 係 “time” 之 predicate. ²⁴ Beginning, 一年之初. ²⁵ When I visited him . . . —adjective clause, modifying the noun “beginning.” ²⁶ Pennsylvania (pen-sil'veinjə), 美國東部之一州. ²⁷ Received, 接見. ²⁸ On my taking leave—adverbial phrase, modifying “showed.”

my taking¹ leave, showed me a shorter way out² of the house, through³ a narrow passage, which⁴ was crossed by a beam overhead.⁵ We were still talking as⁶ I withdrew, he⁷ accompanying me behind, and I turning partly toward him, when⁸ he said hastily, 'Stoop, stoop!' I did not understand him till I felt my head hit⁹ against the beam. He was a man that never missed any occasion of giving¹⁰ instruction;¹¹ and, upon¹² this, he said, 'You are young, and have¹³ the world before you. Stoop¹⁴ as you go through it, and you will miss¹⁵ many hard thumps.' This advice thus¹⁶ beat into my head, has frequently been of¹⁷ use to¹⁸ me; and I often think of it when I see pride mortified,¹⁹ and misfortunes brought²⁰ upon people by carrying²¹ their heads too high."

Before honor is humility.

A RUSSIAN²² FABLE

A peasant was one day driving some geese to town, where²³ he hoped to²⁴ sell them. He had a long stick in his hand, and drove them pretty²⁵ fast. But the geese did not like to²⁶ be hurried, and, happening²⁷ to meet a traveler,

¹ Taking leave, 告辭. ² Out of the house—adjective phrase, modifying "way." ³ Through a narrow passage—adjective phrase, modifying "way." ⁴ Which was crossed . . . —adjective clause, modifying "passage." ⁵ Overhead—adverb, modifying "was crossed." ⁶ As I withdrew—adverbial clause, modifying "were talking." ⁷ He accompanying . . . , I turning . . . —absolute participial phrases. ⁸ When he said hastily—adverbial clause, modifying "talking." ⁹ Hit—infinitive without "to" ("feel" 之後, 如用 infinitive, 則 "to" 字可省). ¹⁰ Giving—gerund. ¹¹ Instruction, 訓言 (即忠告). ¹² Upon this=upon this occasion. ¹³ Have the world before you, 世界在汝之前 (即前程遠大之意). ¹⁴ Stoop, 屈身; 低頭 (含有 "謙卑" 之意). ¹⁵ Miss, 免去. ¹⁶ Thus

我以便捷之出路，此路狹小，有樑橫出頭上，出時二人仍閒談不已，彼在後陪送，我則側身而行，面略向彼，彼忽言曰，‘速低頭，速低頭！’余初不明其意，直至余頭撞在樑上而始知之。彼之爲人，凡有可予人以忠告之機會，必不肯失之；因即言曰，‘汝年尙少，前途遠大。處世之道，務宜低頭，而後能免許多苛酷之打擊。’此語深印入余腦中，且大有益於余；余每見人因驕受辱，與自大招禍者，無不念及此語也。”

榮譽之先爲謙卑。

俄 國 寓 言

一日一農夫驅鵝若干隻入城求售。彼手持一長竿，驅行甚急。但鵝不願被人督促，適遇

beat into my head, 因此而深印入余腦中; beat—past participle, modifying “advice.” ¹⁷ Of use—adjective phrase 係 “has been” 之 predicate adjective, modifying “advice.” ¹⁸ To me—adverbial phrase, modifying the adjective phrase “of use.” ¹⁹ Mortified—past participle, 作 “see” 之 complement. ²⁰ Brought, 與 “mortified” 同. ²¹ Carrying their heads too high, 自大. ²² Russian, 俄國的. ²³ Where he hoped to sell them—adjective clause, modifying “town.” ²⁴ To sell—infinitive, used as an object of the verb “hoped.” ²⁵ Pretty, 頗—adverb, modifying “fast.” ²⁶ To be hurried—object of “like.” ²⁷ Happening—present participle, modifying “they” (“to meet” 係 “happening” 之 complement).

they poured¹ out their complaints against the peasant who was driving them.

“Where can you find geese more unhappy than we? See how² this peasant is hurrying on, this³ way and that, and driving us just⁴ as though we were only common geese. Ignorant fellow! He never thinks how he is⁵ bound to respect us, for we are the descendants of the very geese⁶ that saved Rome⁷ so many years ago.”

“But for what do you expect to⁸ be famous yourselves?” asked the traveler.

“Because our ancestors—”

“Yes, I know. I have read all about it. What I want to know is what⁹ good have you *yourselves*¹⁰ done?”

“Why,¹¹ our ancestors saved Rome.”

“Yes, yes; but what have *you*¹² done?”

“We?¹³ Nothing.”¹⁴

“Of¹⁵ what good are you, then? Do leave your ancestors at peace! They were honored for their deeds; but you, my friends, are only fit¹⁶ for roasting.”

A LITTLE HERO

A boy in¹⁷ the town of Weser, in¹⁸ Germany, playing one day with his sister, four¹⁹ years of age, was alarmed²⁰ by the

¹ Poured out, 盡情告訴. ² How this peasant is hurrying on . . . common geese—noun clause, object of “see.” ³ This way and that (way)—adverbial phrase, modifying “is hurrying.” ⁴ Just as though we were only common geese—adverbial clause, modifying “[is] driving.” (Just—adverb, modifying “as though” 一語.) ⁵ Is bound = is obliged. ⁶ Geese that saved Rome, 救羅馬之鵞. [羅馬人被 Gaul 人(古時法國人)圍於 Capitol (羅馬大廟, 在 Capito-line 山上), 山勢峻險, Gaul 人久攻不下. 一夕, Gaul 人沿小徑登山, 意圖劫營. 廟中聖鵞聞聲大鳴, 一羅馬兵名 Manlius 者爲之驚醒. 既見敵人, 乃撲之. 一人既跌, 餘皆壓落. Gaul 人之陰謀因以失敗. 後得 Camillus 之援兵, 戰勝 Gauls.]

一旅行者，乃盡以其對於驅彼等之農夫之怨言訴之。

“君見有較我儕更不幸之鵝乎。試觀此農夫之督促吾儕也，忽而左，忽而右，其驅逐我儕，竟若我儕爲尋常之鵝者。愚哉彼僮！彼不知有必須敬崇我儕者在，我儕卽往年救羅馬之鵝之後裔也。

旅客問曰，“但汝自己有足顯著者乎？”

“因我儕之祖先——”

“然，余知之。余嘗於書中讀得其詳。但余所欲知者，汝自身有何功能耳。”

“怪哉此言，我儕之祖先曾救羅馬。”

“誠然，誠然；但汝等自己有何功業？”

“余等自己耶？余等自己固無所爲也。”

“然則汝曹有何可貴乎？請勿再言汝之祖先！彼等之所以受人尊重者，因其事業也；吾友乎，汝曹僅足供人炙食耳。”

少年英雄

德國威善鎮有一小童，一日，偕其四歲幼妹出遊，聞有追逐癡狗者之嚷聲。童急回顧，見

羅馬得以不亡。]⁷ Rome (rōm), 羅馬。 ⁸ To be famous—object of “expect.” ⁹ What good have you yourselves done?—noun clause, 係 “is” 之 complement (卽 predicate nominative). ¹⁰ Yourselves—intensive pronoun. ¹¹ Why—interjection, 表示驚訝之意。 ¹² You, 用斜體寫之者, 表示着重之意。 ¹³ We? = What have we done? ¹⁴ Nothing = We have done nothing. ¹⁵ Of what good—adjective phrase, “are” 字之 complement. ¹⁶ Fit—adjective, 其後常隨 “for.” ¹⁷ In the town of Weser—adjective phrase, modifying “boy.” Weser (vā/zēr), 威善城。 ¹⁸ In Germany—adjective phrase, modifying “Weser.” ¹⁹ Four years of age—adjective phrase, modifying “sister.” ²⁰ Alarmed by, 爲 . . . 所驚。

cry of some men, who were in¹ pursuit of a mad dog. The boy, suddenly looking² around, saw the dog running toward him; but, instead³ of making⁴ his escape, he calmly took off his coat, and, wrapping it around his arm, boldly faced⁵ the dog. The animal attacked the coat which he held out on his arm, and worried⁶ it until the men came up and killed the dog. The men reproachfully asked the boy why⁷ he did not run and avoid the dog, which he could so easily have done. "Yes," said the little hero, "I could have run from the dog; but, if I had, he would have attacked my sister. To⁸ protect her, I offered him my coat, that⁹ he might tear it."

LINCOLN'S¹⁰ KINDNESS TO BIRDS

The following incident is related by one who knew Lincoln, and who, at the time of the incident, was his fellow traveler:

We passed through a thicket of wild¹¹ plum and crab¹² apple trees, and stopped to¹³ water our horses. One of the party came up alone, and we inquired, "Where¹⁴ is Lincoln?"

"Oh," he replied, "when I saw¹⁵ him last, he had caught two young birds which¹⁶ the wind had blown out¹⁷ of their nest, and he was hunting¹⁸ for the nest that¹⁹ he might put them back in it."

¹ In pursuit of, 追逐,—adjective phrase, complement to the verb "were." ² Looking—present participle, modifying "boy." ³ Instead of—prepositional phrase, 作 "in place of" (不 . . . 而 . . .) 解. (例: Instead of going to school, he went into the park. 彼不赴校而往公園). ⁴ Making his escape, 逃避,—verbal noun with its object. ⁵ Faced, 抵當. ⁶ Worried, 囑. ⁷ Why he did not run and avoid the dog—noun clause, direct object of the verb "asked." ⁸ To protect—infinitive of purpose, 有 in order to protect her 之

狗向彼奔來；但彼並不逃避，緩緩解其上衣，纏於臂上，奮勇以當狗。狗乃向其纏於臂上之衣而撲，盡力噬之，直至追者奔至，將狗殺斃。追者咎童子，詢其何以不逃，因逃甚易也。少年勇士答曰，“善，余固能逃；但余而逃，狗必撲吾妹。吾欲保護吾妹，故以衣與狗，則狗必扯之也。”

林 肯 惠 及 禽 鳥

下文之事，係一與林肯相識而事出時與林肯同遊者所述：

吾儕經過野梅及野蘋果之叢林，歇息以飲馬。隊中一人單身行來，吾儕詢之曰，“林肯何在乎？”

彼答曰，“哦，余與彼別時，彼已捕獲二雛鳥，此雛鳥乃爲風由其巢中吹落者，彼正在尋覓該巢，因以歸雛鳥於原處。”

意。 ⁹ That he might tear it—adverbial clause modifying the verb “offered.” ¹⁰ Lincoln (lín/kǔn), 美國第十六任大總統 (1809–1865). ¹¹ Wild plum, 野梅. ¹² Crab apple, 野蘋果. ¹³ To water—infinitive mood, 用作 abverb, 形容 “stopped.” ¹⁴ “Where is Lincoln”—noun clause, object of the verb “inquired.” ¹⁵ Saw him last, 最後一次見彼, 意即分別之時. ¹⁶ Which—relative pronoun, object of the verb “blown.” ¹⁷ Out of their nest—adverbial phrase, modifying the verb “blown.” ¹⁸ Hunting for, 追尋, 尋覓. ¹⁹ That he might . . . —adverbial clause, modifying the verb “hunting.”

In a short time Lincoln came up, having¹ found the nest and restored² the birds. The party laughed³ at his care of the young birds; but Lincoln said, "I could not have slept if I had not restored those little birds to their mother."

THE EIDER DUCK

In a far, northern place, one day, a man was walking along with a gun upon his shoulder, and beside⁴ him was his little son. Suddenly the boy raised his hand and pointed at a large bird standing upon a rock above⁵ their heads. The bird seemed to be hard⁶ at work; it spread its wings, bent its head, and leaped about.

"There, father, is a fine great bird. Shoot, oh, shoot it, quick!" The father hesitated. He knew that he must supply his family with food, but he did not like to⁷ kill the bird. "Why don't you shoot, father? The bird will be gone. What makes her act⁸ so queer? What is she doing?"

"She is a fine, large bird, my boy," said the father, "but I cannot shoot her. She is an eider duck, a mother bird; and she is tearing⁹ the feathers out from her own breast to make a soft, warm bed for¹⁰ her little ones. It¹¹ hurts her, but she does not mind it, because she loves them better¹² than¹³ she¹⁴ does herself."

¹Having found the nest and restored the birds—perfect participial phrase, modifying "Lincoln." ²Restored, 歸還,—與 "having" 字相接, 成一 perfect participle. ³Laughed at, 嗤笑 (此兩字常連用). ⁴Beside him was his little son = his little son was beside him—main clause 之一, 與 "a man was walking . . ." 合成一 compound sentence. ⁵Above their heads—adjective phrase, modifying "rock." ⁶Hard at work, 忙於工作 ("hard" 係 adjective, 形容

少頃，林肯來，則已覓得原巢而以雛歸之矣。衆人均因其愛惜雛鳥而嗤笑之，但林肯曰：“如余不以該二雛還其母，余不復能安睡矣。”

海 雁

遠在北方之某處，一日，一人行於途，肩負一槍，旁之行者爲其幼子。童子忽舉手指立於頭頂岩石上之一巨鳥。該鳥似正忙於工作；彼張其翼，俯其首，左右跳躍。

“父親，彼處一大鳥甚佳。速射，噫，速射！”其父甚躊躇。彼知彼必獲食以養其家，但彼不願殺是鳥。“父親，汝何不射？鳥將飛去矣。彼何以作如是之怪態度？彼正在何爲耶？”

父曰，“吾兒乎，彼乃一美麗之巨鳥也，但我不能射殺彼。彼係一海雁，一母鳥也；現彼正拔其胸前之毛，爲其子作一柔暖之牀。拔毛頗痛苦，但彼並不以爲意，因其愛子勝於愛己也。

“bird;” “at work” 係 adverbial phrase, 形容 “hard.”) ⁷ To kill—infinitive, “like” 之 object. ⁸ Act=to act, 因在 “makes” 之後, 故省去 “to” 字. [凡 infinitive 直接在 “hear,” “see,” “feel,” “dare,” “need,” “make,” “let,” “bid,” “watch,” “behold” 等字之後, 皆須省去 “to” 字.] ⁹ Tearing, 拔. ¹⁰ For her little ones—adjective phrase, modifying “bed.” ¹¹ It 指 “tearing the feathers out from her own breast.” ¹² Better—adverb, modifying “loves.” ¹³ Than—conjunction. ¹⁴ She does herself=she loves herself.

The father then told the boy a touching¹ story of a mother, who, in a terrible storm, took the shawl from her own shoulders to wrap her baby, that it² might not suffer, though she came³ near perishing with cold. "That baby," he added, "was your little sister, my boy."

The boy, looking up, saw tears in⁴ his father's eyes. "Is that what the eider duck is doing?" he said. "Oh, father! let her live." And so the loving mother bird was⁵ spared to⁶ care for her young.

DOING AN ANGEL'S' WORK

A poor,⁸ tired woman with⁹ three little children entered a handsome palace¹⁰ car. A look¹¹ of relief crept¹² into her face as¹³ she seated herself in one of the luxurious chairs; but it¹⁴ quickly vanished¹⁵ when the porter¹⁶ came and rudely asked her to leave.

As the frightened¹⁷ group¹⁸ hurried into the next car, a little boy said to a richly¹⁹ dressed lady beside²⁰ him, "Auntie,²¹ I am going to take this fruit and these sandwiches²² to that poor woman." "You may need them²³ yourself, my dear," said the lady. "No, I'll²⁴ not need them," said the boy; "you know I ate a hearty breakfast,

¹ Touching, 驚心的. ² It 指 "baby" (幼孩每以 it 稱代之).
³ Came near perishing=nearly perished. ⁴ In his father's eyes—adjective phrase, modifying "tears." ⁵ Was spared, 留命. ⁶ To care for, 保護. ⁷ Angel, 安琪兒, 即天使. ⁸ Poor, tired—adjectives, modifying "woman." ⁹ With three little children—adjective phrase, modifying "woman." ¹⁰ Palace car, 花車; 裝飾極富麗之車.
¹¹ Look of relief, 安慰之狀. ¹² Crept, 漸漸呈現—"look" 之

父又以一驚心之故事告其兒，謂有一母於大雨時解肩上之披肩裹其嬰兒，使不受寒，自己幾因寒致死。父又曰，“吾兒乎，彼嬰兒即汝之幼妹也。”

童子仰觀其父，見父目中含淚。兒曰，“是即彼鳥之所爲乎？父親乎！令彼活於世可也。”此愛子之母鳥，因得留其命以保養其雛。

行 安 琪 兒 之 行

貧困憔悴之某婦，攜幼孩三人，登一美麗之花車。彼坐於華美之椅上時，面呈安慰之色；但侍役行來，作暴躁狀，令其離車時，彼面上安慰之狀，立即消去。

受驚之母子忽行入隣車時，一幼童向坐於其旁之一衣飾盛麗之貴婦曰，“姑母，余將以是果及夾肉麵包等予彼可憐之婦人矣。”貴婦曰，“吾愛，汝或須自食也。”童子曰，“否，

predicate, “creep” 之過去式。 ¹³ As—conjunction, 作“when”解。
¹⁴ It, 指“look of relief.” ¹⁵ Vanished, 消滅。 ¹⁶ Porter, 車上之侍者。
¹⁷ Frightened—adjective, 作“受驚的”解。 ¹⁸ Group 指“woman”與“three children,” ¹⁹ Richly dressed, 濃裝盛飾。
²⁰ Beside him—adjective phrase, modifying “lady.” ²¹ Auntie =aunt, 表示親愛之意。 ²² Sandwiches, 夾肉麵包。 ²³ Them, 指“fruit”與“sand-wiches.” ²⁴ I'll=I shall.

and I shall not need a lunch.¹ They all look so hungry.”² The lady smiled as the boy picked up the lunch basket and went into the next car.

The woman and her children were, indeed, very hungry, having³ had no breakfast; and the boy's lunch was received⁴ with a hearty “God⁵ bless you!” As the boy was leaving the car with⁶ his empty basket, the oldest child said to her mother, “Mamma, is that good boy an angel?” “Oh, no!” answered the mother, “but he is doing an angel's work.”

THE TRUTHFUL PERSIAN⁷

It⁸ is told of Abdoul⁹ Kauder, the distinguished Persian saint, that in early childhood¹⁰ he was smitten¹¹ with the desire of devoting¹² himself to sacred¹³ things, and wished to go to Bagdad¹⁴ to obtain¹⁵ knowledge. His mother gave her consent; and, taking¹⁶ out eighty dinars of money, she told him that,¹⁷ as he had a brother, half of that would be his only inheritance. As she gave him the money, she made him promise solemnly never to¹⁸ tell a lie, and then bade him farewell,¹⁹ saying: “Go, my son; I give thee to God. We shall not meet again on earth.”

¹ Lunch, 小食, 即點心. ² Hungry—adjective, “look” 之 subjective complement. ³ Having had no breakfast—participial phrase, modifying “woman and her children.” ⁴ Received, 收受. ⁵ “God bless you!”—noun clause, object of the preposition “with.” ⁶ With his empty basket—adjective phrase, modifying “boy.” ⁷ Persian, 波斯人. ⁸ It, 代 that in early childhood . . . knowledge 一子句. ⁹ Abdoul Kauder 音 äb/doul koud/ër [?]. ¹⁰ Childhood, 幼時. ¹¹ Smitten with the desire of, 爲 . . . 一慾望所激

余不食矣；汝知余食早餐甚飽，余不須再食點心。而彼等爲狀如是之餓。”童子提起食物籃而往隣車時，貴婦向之微笑。

婦人與其孩子誠頗飢餓，蓋彼等未食早餐也；故童子送去之食物，彼等皆受之而誠心祝曰，“願上帝福汝！”童子正欲攜空籃離去，婦人最大之一女孩謂其母曰，“母親，彼仁愛之童子卽安琪兒乎？”母答曰，“非也！但彼乃行安琪兒之行耳。”

誠實之波斯人

相傳波斯著名聖徒亞白爾郭潭幼時，渴欲委身聖業，且願赴渤高得德求學。其母允之；取出資財八十「地那」，謂彼有一弟，故祇能得此數之半以爲遺產。伊以錢與彼時，令彼鄭重允諾，終身不作一謊語，然後與之辭別，祝曰，“別矣，吾兒；余以汝托之於上帝。我儕不復在世上相見矣。”

動。 ¹² Devoting himself to, 專於... ¹³ Sacred things, 神聖事業。
¹⁴ Bagdad (bāg-dād'; bāg/dād), 亞洲土耳其城名。 ¹⁵ Obtain knowledge, 求學。 ¹⁶ Taking out... —participial phrase, modifying the pronoun “she.” ¹⁷ That... half of that would be his only inheritance—noun clause, “told” 之 direct object。 ¹⁸ To tell—infinitive, 用作—noun, 爲 “promise” 之 object。 ¹⁹ Farewell—noun, object of “bade.” “Bid farewell” 係一習語作“辭別”或“送別”解。

He joined a party¹ of travelers, and at Hamadan² they were attacked³ and plundered⁴ by a band⁵ of mounted⁶ robbers. One of the robbers asked Abdoul Kauder what he had. "Forty dinars,"⁷ said the lad, "are sewed up in my clothes." The fellow laughed, thinking⁸ that he was jesting. "What have you got?" said another robber, and the boy gave the same answer.

HONESTY IS THE BEST POLICY

A clergyman in⁹ England, with¹⁰ a large family and a small salary, once¹¹ found a purse of¹² gold, which¹³ he carried home, and being¹⁴ distressed for want of money, was almost persuaded to use some of it,¹⁵ but he refrained, alleging that¹⁶ "honesty is the best policy," and that it¹⁷ was his duty to¹⁸ try and find the owner. This¹⁹ he soon did; but the owner only gave him thanks as²⁰ his reward, which²¹ exposed the good man to some reproaches from²² his family.

A²³ few months afterwards, however, the same gentleman sent²⁴ for the clergyman to dinner, and presented²⁵ to him a church with a salary of three hundred pounds a

¹ Party of travelers, 結隊旅行者. ² Hamadan (hä-mä-dôn/), 波斯西北之地名. ³ Attacked, 被襲擊. ⁴ Plundered, 被掠. ⁵ Band, 隊. ⁶ Mounted robbers, 騎馬之盜. ⁷ Dinars (dē-närz/), 亞洲之古銀元. ⁸ Thinking . . . —present participle, modifying the subject "fellow." ⁹ In England—adjective phrase, modifying "clergyman." ¹⁰ With a large family and a small salary—two adjective phrases, modifying "clergyman." ¹¹ Once—adverb, modifying "found." ¹² Of gold—adjective phrase, modifying "purse." ¹³ Which he carried home—adjective clause, modifying "purse." ¹⁴ "Which" 係 "carried" 之 object. ¹⁵ Being distressed for want of

彼加入一旅行隊，及抵海馬地，爲一羣馬賊所劫掠。一賊問亞白爾郭潭以所有。少年曰，“有四十地那，縫在衣上。”賊笑之，以爲彼特戲言耳。另一賊又問曰，“汝何有乎？”童子答之如前。

誠實爲唯一上策

英國某教士，家口多而薪水微，某日，拾得金一囊。攜之歸家，以迫於貧乏，幾爲所誘而欲略取用之；但彼力自抑制，謂“誠實爲唯一上策，”設法探訪失主，乃其分內事也。不久彼果尋得失主；但失主僅於口頭表述謝意以爲酬，因此此善人頗爲其家人所譴責。

數月後失金者請教士赴宴，且贈以一教堂主講之職，年俸三百鎊，并以五十鎊爲其目前

money—participial phrase, modifying “clergyman.” ¹⁵ It 指 gold.
¹⁶ That “honesty is the best policy” and that it was his duty to try and find the owner—two noun clauses, “alleging” 之 objects. ¹⁷ It 指 “to try and find.” ¹⁸ To try and find 係 “was” 之 real subject.
¹⁹ This 指 try and find the owner 一事。此字爲 “did” 之 object.
²⁰ As his reward—adjective phrase, modifying “thanks.” ²¹ Which 指 “the owner only gave him thanks as his reward.” ²² From his family—adjective phrase modifying “reproaches.” ²³ A few months afterwards—adverbial phrase, modifying “sent.” ²⁴ Sent for, 請; 招請。
²⁵ Presented, 贈。

year, and fifty pounds for present use. He went home to his family with¹ joy; and they agreed, with² him, that in the end "honesty is the best policy."

VALUE OF A GOOD NAME

Just³ as the Civil⁴ War commenced, soldiers were enlisting, and going away from almost every home in⁵ the land. A young man had volunteered,⁶ and was expecting⁷ daily to⁸ be ordered to the seat⁹ of war. One day his mother gave him an unpaid bill with the money, and asked him to pay it. When he returned home at¹⁰ night, she said, "Did you pay that bill, George?"¹¹ "Yes," he answered, "I paid it." In a few days the bill was sent in a second time. "I thought," said she to her son, "that you paid this." "I really do not remember, mother; you know I've so many things on¹² my mind." "But you said you paid it." "Well," he answered, "if I said I paid it, I did."

He went away to his company,¹³ and his mother went herself¹⁴ to the store. "I am quite sure," she said to the merchant, "that¹⁵ my son paid this bill some days ago. He has been very busy since,¹⁶ and has quite forgotten about it, but he told me that he had paid it the day I gave him the money; and he says, if he said then that he had

¹ With joy—adverbial phrase, modifying "went." ² With him—adverbial phrase, modifying "agreed." ³ Just as, 正當 . . . 之時. Just as the Civil War commenced—adverbial clause, modifying "were enlisting and going away." ⁴ Civil War, 內亂, 指美國南北之戰. ⁵ In the land=in the country—adjective phrase, modifying "home." ⁶ Volunteered, 自願效力. ⁷ Expecting, 盼望. ⁸ To be ordered . . . —infinitive, used as a noun, object of

之需。彼歸家告其家人而大喜，家人亦與彼同意，以爲畢竟“誠實爲唯一上策。”

好名譽之價值

南北之戰方開始時，軍士之應徵出發者，全國之內，無家無之。有少年者奮志從戎，日盼遣赴前敵。某日其母授以一未清償之賬及付此賬之款，令其付之。晚間少年回家，其母詢之曰，“喬治，汝已清償賬款乎？”彼答曰“然，余已付清矣，”數日後賬單又復寄來。母謂其子曰，“我想汝已付此款矣。”“母親，余實不復記憶矣；余心中思想至雜，此母所知者。”“但汝言汝已付之矣。”彼應之曰，“如余言已付者，余必已付之矣。”

彼乃赴軍隊，而其母則自往店中。彼謂店中之商人曰，“余確信數日前吾兒曾付訖此款。彼近來甚忙，已不復記憶，但曾告余謂彼即于余以款文彼之日付還；今彼云，如彼當日曾

“expecting.” ⁹ Seat of war, 戰地。 ¹⁰ At night, 晚間 (“at night” 之 “at” 字後不加 “the” 字而 “in the night” 之 “in” 字後則當加之)。 ¹¹ George (jôrj), 人名。 ¹² On my mind, 心中。 ¹³ Company, 軍隊。 ¹⁴ Herself, 係 intensive pronoun, 此處用以加重語氣。 ¹⁵ That my son paid this bill some days ago—adverbial clause, modifying “sure.” ¹⁶ Since—adverb 作 since that time; since then 解。

paid it, he is quite sure that he did." "Well," said the merchant, "I forgot about it; but, if your son ever said he paid it, he did. I have known George all¹ his life, and his word is as good with me as a receipt."

HOW TO BE THANKFUL

An old Scotchman was taking his grain to² a mill in³ sacks thrown⁴ across the back of his horse. His horse stumbled, and the grain fell to the ground. What was to be done? The man was old, and not able to⁵ put the sacks on his horse's back without⁶ aid. He looked about⁷ him, but no house was in⁸ sight.

By⁹ and by he saw a horseman riding¹⁰ along the road toward him. "I¹¹ will ask the rider to help me," thought the old man. But the horseman proved¹² to be a nobleman who lived in a castle¹³ not far away. The farmer could hardly¹⁴ think of asking a favor of him.

When he rode up, he said: "Good morning, John!¹⁵ You seem to¹⁶ be in trouble."

"Yes, sir," said the farmer.¹⁷ "As I was coming along, my horse stumbled, and the sacks fell off."

"Well, we can soon fix¹⁸ that," was the reply.¹⁹

¹All his life—adverbial phrase, modifying "have known."
²To a mill—adverbial phrase, modifying "was taking." ³In sacks—adjective phrase, modifying "grain." ⁴Thrown across the back of his horse—participial phrase, modifying "sacks." ⁵To put—infinitive, used as an adverb, modifying "able." ⁶Without aid—adverbial phrase, modifying "put." ⁷About him—adverbial phrase, modifying "looked." ⁸In sight—adjective phrase, modifying "house," 爲 "was" 之 complement. ⁹By and by—adverbial phrase, modifying "saw," 作 "presently" 解. ¹⁰Riding—present

言彼已付此款者，則彼確知已付矣。”商人曰：“然，余已忘之矣；但令郎如言已付者，彼必已付之。喬治爲人，余所深知，在余視之，彼之一言與彼之收據無異。”

感 謝 之 法

一年老蘇格蘭人運穀至磨坊，穀裝成袋，置於馬背。其馬顛蹶，穀落於地。然則如之何哉？其人老矣，不得他人之助，力不能置袋於馬背矣。彼因四顧，但不見有人家。

少頃，彼見一騎者沿路向彼馳來。老人自思曰，“余欲求騎者助我。”但騎者顯係一貴人，居於隣近之一大邸第。農人不想能求助於彼。

彼既馳至，曰，“約翰，晨安！君似在困難中。”

農人答曰，“然，先生，余行至此，馬顛蹶而穀袋落於地上。”

其人答曰，“是無難，吾等當立復穀袋之原狀。”

participle, modifying “horseman” 爲 “saw” 之 objective complement. ¹¹ I will ask . . . to help me—noun clause, 爲 “thought” 之 object. ¹² Proved to be=turned out to be. [“Proved” 係 Intransitive verb; “to be” 爲其 complement.] ¹³ Castle 宮, 邸. ¹⁴ Hardly=scarcely. ¹⁵ John (jön), 西人對於不知姓甚名誰之勞工輩, 往往呼之爲 “John.” ¹⁶ To be, 係 “seem” 之 complement. ¹⁷ Farmer, 指 the old Scotchman. ¹⁸ Fix, 復其原狀. ¹⁹ Reply—noun, 答語.

Without¹ being asked, he dismounted and helped the farmer lift² the sacks to the horse's back.

When they had finished the job,³ the farmer asked, "How shall I ever thank you, sir, for your kindness?"

"Very easily, John," replied the nobleman. "Whenever⁴ you see another man in the same plight⁵ as⁶ you were just now, help⁷ him, and that⁸ will be thanking me."

WANT OF FIDELITY⁹

A few years ago, the keeper of a life-saving¹⁰ station on the Atlantic¹¹ coast found that his supply of powder had given¹² out. The nearest village was two¹³ or three miles distant, and the weather was inclement.¹⁴ He concluded that it was not worth while to go so far for such a trifle.¹⁵ That¹⁶ night a vessel was wrecked within¹⁷ sight of the station. A line could have been given to the crew¹⁸ if he had been able to use the mortar;¹⁹ but he had no powder. He saw the drowning²⁰ men perish one²¹ by one²² in his sight, knowing that he alone was to²³ blame. A few days afterwards he was justly dismissed from the service.

¹ Without being asked—adverbial phrase, modifying "dismounted" and "helped." ² Lift—infinitive. 因在 "help" 之後, 故省去 "to" 字. ³ Job, 指以袋放於馬背一事. ⁴ Whenever=at whatever time, 不論何時. ⁵ Plight, 境地. ⁶ As you were just now—adjective clause, modifying "plight." ⁷ Help him=you help him, imperative mood. ⁸ That 指見人有難出力助之之事. ⁹ Fidelity (fi-dəl/i-ti; fi-dəl/i-ti), 忠於所事. ¹⁰ Life-saving, 救命的—adjective. ¹¹ Atlantic (ăt-lăn'tik), 大西洋. ¹² Given out, 用完; 告罄. ¹³ Two or three miles=adverbial phrase,

彼不待請求，卽下馬助農人以袋置諸馬背。事既畢，農人間曰，“先生，汝之恩德余將何以報謝乎？”

貴人答曰，“約翰，是至易也。汝見他人處於與汝方者同等之境地時，汝其出力助之，此卽謝余也。”

溺 職

數年前大西洋海濱有救生站之看守者見站中所有之火藥將次用罄。最近之市村亦相距有二三哩之遠，而天色又極險惡。彼後定意以爲行此遠路，以求如此微物，實不合算。當晚在該站可以望見之處，有一船傾覆。彼如能用救生砲者，必能擲一鏈索與水手以救之；但彼無火藥。彼目覩落水之人一一溺斃，自知罪皆在彼。數日後彼被辭退，亦咎由自取也。

modifying the adjective “distant.” ¹⁴ Inclement, 險惡 (stormy; rough). ¹⁵ Trifle, 微物, 指火藥. ¹⁶ That night—adverbial phrase, modifying “was wrecked.” ¹⁷ Within sight of 在... 所能見之處—adverbial phrase, modifying “was wrecked.” ¹⁸ Crew, 水手等 (係 collective noun). ¹⁹ Mortar, 救生礮 (借用礮之彈力, 擲繩與遇險者, 以救其命之機器). ²⁰ Drowning, 已落水者; 將沉死的. ²¹ One by one—adverbial phrase, modifying “perish.” ²² In his sight—adverbial phrase, modifying “perish.” ²³ To blame—infinite, 作 “is” 之 complement, 形容 “he.”

SPARE MOMENTS

A boy, poorly¹ dressed, came to the door of the principal² of a celebrated school one³ morning, and asked to see him. The servant eyed⁴ his mean⁵ clothes, and, thinking he looked more⁶ like a beggar than anything else, told him to go round⁷ to the kitchen.

"I should⁸ like to see Mr. . . ." he said.

"You want a breakfast, more⁹ like."

"Can I see Mr. . . . ?" asked the boy.

"Well, he is in the library; if he must be disturbed, he¹⁰ must."

So she bade him follow.¹¹ After talking a while, the principal put aside the volume he¹² was studying, and took up some Greek books and began to examine the newcomer.¹³ Every question¹⁴ he asked, the boy answered readily.

"Upon¹⁵ my word," said the principal, "you do well: Why, my boy, where did you pick up so much?"

"In my spare moments," answered the boy.

He was a hard-working¹⁶ lad, yet had almost fitted himself for college by simply improving his spare moments. A few years later, he became known the world over as a celebrated scholar and author.

¹ Poorly dressed—adjective phrase, modifying "boy." ² Principal, 校長. ³ One morning—adverbial phrase, modifying "come." ⁴ Eyed, 作 verb 用, 細視也. ⁵ Mean, 微; 陋. ⁶ More like a beggar than anything else—adjective phrase, modifying "he." 爲 "look-ed" 之 complement. ⁷ Round, 轉. ⁸ Should like=wish. ⁹ More like=it is more like that you want a breakfast. ¹⁰ He must=he must be disturbed. ¹¹ Follow—infinitive, 在 "bade" 之後故書

暇 時

一衣服襤褸之童子某晨至一著名學校之校長室請求謁見。僕人見其衣服之陋，以爲彼特一乞丐而已，因令其轉入廚房。

彼曰，“余欲見——先生。”

“汝似一欲得早餐者”

童子問曰，“余可見——先生乎？”

“可，彼在藏書室中；如彼必須受擾者，則亦無法。”

伊卽令彼跟隨。及與校長談片刻後，校長放下所讀之書，取希臘書數冊以考驗此新來之人。彼所問者，童子一一回答，不加思索。

校長曰，“善哉，汝所爲良佳。童子乎，汝何由學得如許之多乎？”

童子答曰，“在余之暇時耳。”

彼特一作苦工之童子耳，僅以利用暇時之故，已足有入大學之程度。數年後彼成一大文學家及著述家而著名於全球。

“to.” ¹³ He was studying = which he was studying. ¹³ Newcomer, 新來之人. ¹⁴ Question 係 “answered” 之 object, “question” 後省去 “that” 字, 卽 “asked” 之 object 也. 全句 = The boy answered readily every question that he asked. ¹⁵ Upon my word = on my honor, 卽不說謊言之意. ¹⁶ Hard-working—adjective, 作“作苦工的”解.

SOMEBODY'S MOTHER

When our train reached Clinton,¹ the conductor² entered the car, and, taking the bundles³ of a very old lady, carefully helped her to⁴ the platform, and then, giving⁵ her his arm, conducted⁶ her to the waiting⁷ room, and placed her bundles beside her. He then signaled⁸ the engineer, and boarded⁹ the moving¹⁰ train. Struck¹¹ by this unusual¹² civility to a poor woman, a gentleman said, "I¹³ beg your pardon, Mr. Conductor. Was that old lady your¹⁴ mother?"—"No," said the conductor, "but she is *somebody's mother*."

SAVED BY KINDNESS

A certain¹⁵ lady of¹⁶ large fortune would never see a human¹⁷ being suffer¹⁸ without¹⁹ attempting relief. Riding in the country one day, she saw a young man drunk.²⁰ His face was covered with²¹ flies, and the hot sun beat upon him. She stopped her carriage and looked on the prostrate form before²² her. The young man was well dressed, and evidently accustomed to good²³ society. She dipped her handkerchief in²⁴ a stream near by, wiped his face,

¹ Clinton (klin'tân), 美國紐約中部之一 town. ² Conductor, 車務員(如買票員之類). ³ Bundles, 包裹之物件. ⁴ To the platform—adverbial phrase, modifying "helped." ⁵ Giving her his arm, 以臂授彼, 即“扶之”之意. ⁶ Conducted, 引導. ⁷ Waiting room, 候車室. ⁸ Signaled, 發信號. ⁹ Boarded, 登車. ¹⁰ Moving, 已行動的(此處作 adjective 用). ¹¹ Struck—past participle, 形容“gentleman,” 作“深為感觸”解. ¹² Unusual civility, 異常之敬禮. ¹³ I beg your pardon, 恕余(欲有所言, 先以此語作介紹, 示謙也). ¹⁴ Your mother—predicate nominative.

他 人 之 母

火車行抵克林登時，車務員入室，提起一年邁婦人之包件，謹慎助彼婦登月臺，更授以一臂，扶之至候車室，而以包件置其旁。事既畢，彼乃發旗號，令司機人開車，已即登已行動之車而去。一紳士見其特別禮敬一貧婦，異而問之曰，“車務先生，請恕余。彼年老婦人係閣下之令堂否？”車務員答曰，“非也，渠乃他人之母也。”

受 恩 得 救

某富婦凡見人受苦無不盡力拯救。一日驅車鄉間，見一少年醉於酒。蒼蠅麤集其面上，烈日射於其身。伊即停車而觀察此臥於其前者之形狀。少年衣飾麗都，顯係上流人物。

¹⁵ Certain, 某. ¹⁶ Of large fortune, 擁有巨資; 巨富—adjective phrase, modifying “lady.” ¹⁷ Human being, 人類. ¹⁸ Suffer—to suffer—infinitive used as an objective complement. ¹⁹ Without at. tempting relief—adverbial phrase, modifying “see.” ²⁰ Drunk—adjective, modifying “man.” ²¹ With flies—adverbial phrase, modifying “was covered.” ²² Before her—adjective phrase, modifying “form.” ²³ Good society, 上等社會. ²⁴ In a stream—adverbial phrase, modifying “dipped.”

covered it with¹ her handkerchief, and drove back to town, and notified the police.

A² week afterwards a stranger called and wanted to speak with her. "I am ashamed to say," he said, "I am the young man you³ cared for the⁴ other day, and your name on the handkerchief, which you put over my face, enables me to thank you personally for your kindness. I have signed a pledge⁵ with my hand on my mother's Bible, that I will never taste another drop of intoxicating⁶ liquor."

That vow⁷ he never broke. Prominent⁸ in church and state, he became one of the most eminent men of the nation.

THE ECHO

Little Peter⁹ had never heard¹⁰ of the Echo¹¹ which¹² lives among the woods and rocks, and repeats the very words we¹³ speak. One day while¹⁴ walking in a field near a wood, he saw a squirrel running among the bushes. "Ho!¹⁵ Stop here!" he cried. Something¹⁶ in the woods answered him back. "Ho! Stop here!" Astonished,¹⁷ Peter shouted¹⁸ out, "Who are you?" The word¹⁹ came back, "Who are you?" "You²⁰ are a fool," he answered. "You²¹ are

¹ With her handkerchief—adverbial phrase, modifying "covered."

² A week afterwards—adverbial phrase, modifying "called." ³ You cared for=whom you cared for. ⁴ The other day=on a day not long ago—adverbial phrase, modifying "cared." ⁵ Pledge, 誓必踐行之約. ⁶ Intoxicating liquor, 酒. ⁷ Vow—object of "broke."

⁸ Prominent in church and state—adjective phrase, modifying "he."

⁹ Peter (pē/tēr), 童子之名. ¹⁰ Heard of, 聽及; 聞及 ("heard" 之後常隨 "of," "about" 或 "that" 等字). ¹¹ Echo, 回聲 (擬物爲人

伊取手帕至左近之河邊浸之，揩少年之面而以巾覆之，然後驅車返城，報告警察署。

一星期後，一客來謁，欲與富婦面談。彼曰，“余即日前承夫人照顧之少年，余今道及此事，殊覺慚愧，夫人以手帕覆於余面，其上有名，遂使余得親身前來道謝。今余已親手在吾母之聖經上立誓爲戒，自後永不飲涓滴之酒矣。”

此誓彼守之不背，後來此人顯著於教堂及社會，成爲國中偉人之一。

回 聲

小彼得不知森林與岩石間有回聲者，能複述人言，一如吾人之所言。一日遊於傍林之田間，見一松鼠在灌木中奔竄。彼呼曰，“嘎，止！”林中有聲應之曰，“嘎，止！”彼得大驚，高聲問曰，“汝何人？”則應曰，“汝何人？”彼得答曰，“汝笨夫也。”林間回聲響亮清晰曰，

[personified] 故起首用大寫字母). ¹² Which lives among the woods and rocks—adjective clause, modifying “Echo.” ¹³ We speak =which we speak. ¹⁴ While walking=while he was walking. ¹⁵ Ho!=interjection, 令人注意之詞. ¹⁶ Something, 指 Echo. ¹⁷ Astonished—past participle, modifying “Peter.” ¹⁸ Shouted out, 忽然高呼 (“shouted” 之後當隨以 “out”). ¹⁹ Word, 作「句語」解, 指 “Who are you?” ²⁰ Fool, 愚人(罵人之詞). ²¹ You are a fool—noun clause, “was echoed” 之 subject.

a fool," was echoed¹ back loud² and clear from³ the wood. Peter grew angry,⁴ for he thought some saucy⁵ boy was hidden⁶ behind the trees. Then he poured out all the hard,⁷ ugly names he⁸ could think of, but the Echo sent them⁹ all back to him in¹⁰ mocking tones.

"He shall learn not to call me names," he said to himself, as¹¹ he picked up a stick and ran towards the wood. Peter wandered¹² in the wood a¹³ long time, but found no one. Tired¹⁴ and vexed, he went¹⁵ home and complained to his mother that a naughty¹⁶ boy, who had been calling him names, was hiding in the wood.

"You have been angry¹⁷ with your own self," said his mother. "It was only your own voice¹⁸ that made the sound,¹⁹ and you heard only the echo of your own words. If you had spoken kind words, kind words would have come back to you from²⁰ the wood."

THE FORGIVING INDIAN

Many²¹ years since, when white²² people were making settlements²³ near²⁴ the tribes of Indians, an English gentle-

¹ Echoed, 此處作 verb 用. ² Loud and clear, 係 "was echoed" 之 complement, 形容 "You are a fool" 一語. ³ From the wood—adverbial phrase, modifying "was echoed." ⁴ Angry—adjective, "grew" 之 complement. ⁵ Saucy, 無禮. ⁶ Hidden—participle used as an adjective, 作 concealed 解. ⁷ Hard, ugly names, 粗暴醜詆之辭(即罵詈). ⁸ He could think of = that (= the hard, ugly names) he could think of. ⁹ Them, 指 "hard, ugly names." ¹⁰ In mocking tones—adverbial phrase, modifying "sent," 作 "以嘲笑之口吻" 解. ¹¹ As he picked up a stick and ran towards the wood—two adverbial clauses, modifying "said." ¹² Wandered, 漫遊, 走來走去. ¹³ A long time—adverbial phrase, modifying

“汝笨夫也。”彼得怒甚，以爲有頑童躲於樹後。彼於是盡舉其思想所及之一切粗暴醜詆之辭以罵，然回聲亦出以嘲笑之聲，一一罵還之。

彼乃拾一樹枝，向林中奔去，自語曰，“彼應受教訓，知不當罵余。”彼得往來於林中者甚久，不見一人。既倦且怒，彼乃返家告訴其母，謂林中有頑童罵彼。

母曰，“汝特怒汝自己耳。發此聲者，即汝自己之聲也，汝所聞者，即汝自己語言之回聲也。如汝口出善言者，林中亦以善言報汝矣。”

寬宏之印度人

多年前白人於近印度土人所居之地建設居留地時，一英國紳士於某晚立門前，一印人向

“wandered.” ¹⁴ “Tired” and “vexed”—two participles, modifying “he.” ¹⁵ Went home, 回家 (此處 “home” 作 adverb 用). ¹⁶ Naughty, 頑皮. ¹⁷ Angry with 怒 (對人而言 “angry” 之後隨以 “with,” 對物而言, “angry” 之後隨以 “at.” 例如 I am angry at his bad conduct). ¹⁸ Voice, 人聲. ¹⁹ Sound, 聲音之通稱. ²⁰ From the wood—adverbial phrase, modifying “would have come back.” ²¹ Many years since=many years ago—adverbial phrase, modifying “was standing.” ²² White people, 白人. ²³ Settlements, 居留地; 殖民地. ²⁴ Near the tribes of Indians—adjective phrase, modifying “settlements.”

man was standing one¹ evening at² his door, when³ an Indian called and asked for⁴ food. The man replied that⁵ he had none to give him. The Indian then asked for a little corn, and received the same answer. He then asked for a cup of water, when the man said sternly,⁶ "Begone,⁷ you Indian dog! you can have nothing here." The Indian looked steadfastly at the Englishman for⁸ a moment, and then turned and went away.

Some⁹ time after, this gentleman, being¹⁰ very fond of hunting, followed¹¹ his game¹² until he was lost in the woods. After¹³ wandering around for a while he saw an Indian hut and went in to inquire his way home.¹⁴ The Indian told him he¹⁵ was a long distance from his cabin,¹⁶ and very kindly urged¹⁷ him to stay all night. He prepared some supper for the hunter, and gave him his own bed of deerskin to¹⁸ lie on for the night. In the morning the Indian, in¹⁹ company with another Indian, insisted²⁰ upon going²¹ with the Englishman to show him the way home. Taking their guns, the two Indians went before, and the man followed. After traveling several miles, the Indian told him he was near a white settlement, and then stepped before²² the man's face and said, "Do you know me?" The man answered with much confusion, "I have seen you." "Yes,"

¹ One evening—adverbial phrase, modifying "was standing."

² At his door—adverbial phrase, modifying "was standing."

³ When an Indian called and asked for food—adverbial clause, modifying "was standing." ⁴ For food—adverbial phrase, modifying "asked."

⁵ That he had none to give him—noun clause, object of "replied." ⁶ Sternly, 忿怒; 嚴厲. ⁷ Begone = get you away—imperative.

⁸ For a moment—adverbial phrase, modifying "looked." ⁹ Some time after—adverbial phrase, modifying "followed."

¹⁰ Being very fond of hunting (=because he was fond of hunting)—present participle, modifying "gentleman." ¹¹ Followed.

彼乞食。彼謂無物可以與彼。印人乃求穀粒少許，則得同樣之答覆。於是印人向之索水一杯，該紳忿然曰，“印度狗速去，汝不能在此得食物也。”印人凝視該英人良久，然後轉身他去。

久之，該紳因好狩獵，追尋野獸而迷途於森林中。踟躕林中良久，彼始見一印度人之草屋，即入內探問歸家之路。印人告彼，謂彼離其住屋甚遠，而靄然留其住宿。彼備晚餐以款待獵人，又以自己鹿皮之床供其睡臥。翌晨印人與另一印人結伴，堅欲指引英人以返家之路。兩印人執鎗前行，英人在後隨之。行數哩，印人告彼謂彼離白人之居留地已近，且走至其前曰，“君識余否？”英人大愧曰，

追尋。 ¹² Game, 野動物。 ¹³ After wandering around for a while—adverbial phrase, modifying “saw.” ¹⁴ Home—adjective, modifying “way.” ¹⁵ He was a long distance from his cabin—noun clause, direct object of “told.” A long distance—subjective complement. ¹⁶ Cabin, 小屋。 ¹⁷ Urged, 請。 ¹⁸ To lie on—infinitive, used as an adjective, modifying “bed.” ¹⁹ In company with—prepositional phrase, modifying “Indian.” ²⁰ Insisted upon, 執意 (“insist” 之後必用 “on” 或 “upon”)。 ²¹ Going—gerund, object of “upon.” ²² Before the man’s face—adverbial phrase, modifying “stepped.”

replied the Indian, "you have seen me *at your own door*; and when an Indian calls on you again, hungry¹ and thirsty, do not say, 'Begone, you Indian dog!'"

WHERE² TOM FOUND HIS MANNERS

One-morning Tom was playing with his dog on the beautiful and well-kept³ lawn that surrounded his home. His father was wealthy, and Tom had every comfort⁴ in life; but he was very proud and selfish, and felt superior⁵ to all others on⁶ account of his good clothes and fine playthings. He was near the front gate when a ragged,⁷ bare-footed boy came⁸ along, carrying⁹ a bucket of blackberries.¹⁰ He politely asked¹¹ Tom for a drink of water, but Tom very rudely refused, and called him a beggar.¹² He threatened to set¹³ his dog on him if he did not go away at once.

When the boy had gone. Tom thought that he¹⁴ would go¹⁵ for blackberries, and so he went into the house and got a basket. To¹⁶ get to the blackberry patch he had¹⁷ to jump a ditch. In¹⁸ doing¹⁹ so, he fell²⁰ in, and sank to his knees in the mud.

He called²¹ for help, and directly²² the boy whom²³ he had insulted came along. Tom asked pardon for his

¹ Hungry and thirsty—adjective phrase, modifying "Indian."
² Where=the place where. ³ Well-kept—adjective. ⁴ Comfort in life, 使人生安適之事, 如衣食住之美好是. ⁵ Superior to, 勝于 ("superior" 係 Latin comparative, 其後常隨以 "to" 字, 不用 "than"). ⁶ On account of, 因 . . . ; 藉 . . . (prepositional phrase, 其 objects 爲 "clothes" 與 "playthings"). ⁷ Ragged, bare-footed—adjectives. ⁸ Came along=came on, 走上來. ⁹ Carrying a bucket of blackberries=participial phrase, modifying "boy."
¹⁰ Blackberries, 懸鈎子 (一種野生植物, 屬莓類). ¹¹ Asked . . .

“余嘗見汝。”印人答曰，“然，君曾在貴府門前見余；自後再有飢渴之印人登府，幸勿曰，‘印度狗，速去！’”

湯姆敦品之所自

某晨湯姆偕其狗嬉於屋周美麗整潔之草場中。其父甚富，凡人生安樂之事湯姆莫不享有之；但彼甚驕且私，每因已有華美之衣服及玩物而以爲勝於他人。當彼戲於大門左近時，有一破衣赤足之童，攜懸鉤子一桶，沿途而來。童恭敬向湯姆索水解渴，湯姆嚴拒之，呼之爲乞丐。湯姆並恐之以彼如不即去，將縱狗逐之云。

童子既去，湯姆亦欲採懸鉤子爲戲，彼因入屋取一筐。但至採取懸鉤子之地點，必須躍過一溝。彼跳時失足落溝中，兩足沒入汙泥，直至膝際。

彼乃大呼求救，適聞彼所辱罵之童子聞聲即至。湯姆向之道歉，並云如彼願助其出溝，

for, 求, 乞. ¹² Beggar—predicate objective. ¹³ Set . . . on, 縱 (縱狗嚙之或逐之之意). ¹⁴ He 指 Tom. ¹⁵ Go for, 尋覓. ¹⁶ To get to, 達到 (infinitive expressing purpose, 作 adverb 用, 形容 “had to jump”). ¹⁷ Had to, 必須. ¹⁸ In doing—adverbial phrase, modifying “fell.” ¹⁹ Doing—verbal noun, 係 “in” 之 object. ²⁰ Fell in=fell in the ditch. ²¹ Called for help, 大呼求救. ²² Directly, 立即. ²³ Whom he had insulted=he had insulted whom—adjective clause, modifying “boy.”

rudeness, and offered him money if he would help him out. The boy refused¹ the money, but kindly helped him out. Tom felt ashamed,² and had to confess that fine clothes do not make fine children. He took the boy home and gave him a ride on his pony. After this, Tom was more polite and kind, and often said that he found his manners in the ditch.

GOOD FOR EVIL

In a certain province, there were two farmers who lived near³ neighbors, and whose farms were side⁴ by side. One of these farmers was a good man of⁵ gentle disposition and kindness of heart. The character of the other was the reverse⁶ of this.⁷ His temper was like tinder, taking⁸ fire at⁹ every spark that came in his way. He hated his kind neighbor, more perhaps on¹⁰ account of his goodness than anything else. He was always vexing and tormenting the good man, quarreling about trifles, as much as¹¹ one can quarrel who has no one to quarrel with him.

One summer he had mowed¹² down a¹³ good deal of grass, and had gone away from home, leaving¹⁴ it in the field to dry. While he was absent, there came up a storm of rain. The clouds were gathering, and the good man saw the exposed¹⁵ condition of his neighbor's hay, and it struck¹⁶ him that there was a fine chance to show a Christian's

¹ Refused, 不受. ² Ashamed—adjective (係“felt”之 complement).
³ Near neighbors—adverbial objective, qualifying “lived.” ⁴ Side by side—subjective complement. ⁵ Of gentle disposition and kindness of heart=of gentle disposition and of kindness of heart—adjective phrase, modifying “man.” ⁶ Reverse, 反對; 相背.
⁷ This 指 “gentle disposition and kindness of heart.” ⁸ Taking fire

當以金錢酬之。童子却酬，欣然救其出險。湯姆愧甚，遂承認華美之衣飾不能造成善良之童子。彼乃邀該童子至家，出其小馬與之乘。是後湯姆較爲和靄有禮，常云彼之品行得之於溝渠中。

以 德 報 怨

某省有二農人，比隣而居，田又接壤。其一溫文慈惠。其一則品性適與相反。此人性情猶如火絨；遇火星即燃燒。彼憎恨其和善之隣，因其隣之和善而憎之益甚。彼常常激擾此善人，每因小事而啓爭端，蓋好與人爭者，雖無人與之齟齬，而彼亦尋隙不已也。

某年夏季，彼收割許多乾草，曝之場中，已即外出。當彼不在家時，天降大雨。烏雲密佈，善人見其隣人之草暴露之狀，以爲此乃難

... —participial phrase, modifying "tinder." ⁹ At every spark—adverbial phrase, modifying "taking." ¹⁰ On account of, 因爲。
¹¹ As one can quarrel—adverbial clause, modifying "much."
¹² Mowed down, 割下。 ¹³ A good deal of, 許多。 ¹⁴ Leaving it in the field—participial phrase, modifying "he." ¹⁵ Exposed condition, 暴露之狀。 ¹⁶ Struck, 忽然想到。

revenge by returning good for evil. So he took with him his hired man, and got his neighbor's hay safely into the barn.

When the quarrelsome man came home expecting to see his hay all soaked¹ with rain, and found it² had been taken care of by the man he had so much injured, it cut³ him to the very quick.⁴ From that hour, the evil spirit was cast out of him. No more abuse did he give the good man after that; but he became as obliging and kind to his pious neighbor as the latter⁵ had been to him.

PROFANITY⁶ GENTLY REPROVED⁷

It⁸ is related that the excellent John⁹ Wesley, having to travel some distance in a stagecoach, was¹⁰ thereby brought into the company of an intelligent¹¹ and gentlemanly officer of the British Army. The officer was very social with his traveling companions; but the enjoyment, which his society would otherwise have afforded to those with him, was sadly lessened by the profane expressions he¹² used.

While¹³ stopping at a station, Mr. Wesley called the officer to one side, and, after¹⁴ expressing the satisfaction he¹⁵ had enjoyed in his company, told him he felt encouraged to ask of¹⁶ him a very great favor.¹⁷

¹ Soaked with rain—participial phrase, modifying “hay.” ² It had been taken care of by . . . , 爲 . . . 照顧 ³ Cut him to the quick, 大爲感動. ⁴ Quick, 係指甲下面之血肉, 感覺甚靈敏, 故云. ⁵ Latter, 指 “pious neighbor.” ⁶ Profanity, 褻瀆之語. ⁷ Reproved—participle, modifying “profanity.” ⁸ It, 指 “that the excellent . . . ” 一子句. ⁹ John Wesley (jǒn wēs/li), 英國著名牧師 (1703–1791). ¹⁰ Was brought into the company of, 加入 . . . 一羣人之中; 致與 . . . 爲伍. ¹¹ Intel-

得之機會，正可藉以表示耶教以德報怨之宗旨。彼即指揮其傭人，以隣人之草安全搬之入棚中。

彼好爭者返家，以爲草必爲雨所濕，及見草爲彼所侮辱者所保護，乃大爲感動。自是時起，其惡性完全除去。是後彼不再辱罵此善人；彼待其和善之隣，慇懃有禮，一如其和善之隣往日之待彼。

褻言輕責

傳說卓越絕倫之約翰惠司雷，因搭驛車遠行，與一明達而謙謹之英國軍官共乘。該軍官與旅伴甚睦暱；使彼不用褻瀆語，則與之同行者之快樂，爲彼所供給者，必不至減色也。

車停於某站時，惠司雷君請該軍官至一旁，先述其與彼同伴之快樂，然後告彼謂願向之乞一極大之恩典。

ligent and gentlemanly, 明達而斯文。 ¹² He used = which he used—adjective clause, modifying “expressions.” ¹³ While stopping at a station—adverbial phrase, modifying “called.” ¹⁴ After expressing the satisfaction . . . —adverbial phrase, modifying “told.” ¹⁵ He had enjoyed in his company = which he had enjoyed in his company—adjective clause, modifying “satisfaction.” ¹⁶ Of him—adverbial phrase, modifying “ask.” ¹⁷ Favor—object of “ask.”

"I shall take great pleasure in obliging you," replied the officer, "as I am certain you¹ would not make an unreasonable request."

"Then," said Mr. Wesley, "as we are to travel together for some days, I beg that if I should so² far forget myself as to use any profane language, you will kindly reprove me."

The officer immediately perceived how³ faithfully and how delicately his own conduct stood reproved,⁴ and, smiling, said, "No one but Mr. Wesley could administer⁵ reproof in⁶ such manner."

THE SLANDERER⁷

A lady visited St.⁸ Philip Neri on⁹ one occasion, accusing¹⁰ herself of being a slanderer.

"Do you frequently fall into this fault?" he inquired.

"Yes, very often," replied the penitent.¹¹

"My dear child," said Philip, "your fault is great, but the mercy of God is greater. I now bid you do as¹² follows: Go to the nearest market and purchase a chicken just¹³ killed and covered with feathers; then walk to¹⁴ a certain distance, plucking the bird as you go. Your¹⁵ walk finished, you return to me."

¹You would not make an unreasonable request—adverbial clause, modifying the adjective "certain." ²So far . . . as to use . . . —adverbial phrase, modifying "should forget." ³How faithfully and how delicately his own conduct stood reproved—noun clause, object of "perceived." ⁴Reproved—past participle used as an adjective modifying "conduct." ⁵Administer, 施行; 給與. ⁶In such manner—adverbial phrase, modifying "administer." ⁷Slanderer, 誹謗人者. ⁸St. Philip Neri (sānt fil/ip nâ/rē), 意大利著名牧師 (1515–1595). ⁹On one occasion—adverbial phrase,

軍官曰，“余甚樂爲君盡力，因余決知君必不作無理之請求也。”

惠司雷曰，“如是甚佳，余等將同行多日，余如不慎而作褻語時，請君責余。”

軍官立覺自己之行爲已爲忠實而文雅之態度所責，乃笑曰，“除惠司雷君外，無能以此種態度責人者。”

謾 謗 者

某次一貴婦謁聖非列伯那拉，自訴爲誹謗者。

非列伯問曰，“汝常犯此過乎？”

懺悔者曰，“然，余常犯之。”

非列伯曰，“少婦，汝罪甚大，但上帝之慈愛則更大。余今命汝爲此：汝其至最近之市場，購一方殺之帶毛雞；然後行若干路，隨行隨拔雞毛。既畢，卽來見我。”

modifying “visited.” ¹⁰ Accusing herself of being a slanderer—participial phrase, modifying the subject “lady.” ¹¹ Penitent, 懺悔者 (卽指上文之 “lady”). ¹² As follows—adverbial phrase, modifying “do.” ¹³ Just killed and covered with feathers—participial phrase, modifying “chicken.” ¹⁴ To a certain distance—adverbial phrase, modifying “walk.” ¹⁵ Your walk finished = your walk being finished = when your walk is finished—absolute construction, modifying the verb “return.”

The woman did as¹ directed, and returned, anxious to know the meaning of so singular² an injunction.³

“You have been very faithful to the first part of my orders,” said Philip; “now do the second part, and you will be cured. Retrace⁴ your steps, pass through all the places you have traversed, and gather⁵ up one⁶ by one all the feathers you⁷ have scattered.”

“But,” said the woman, “I cast the feathers carelessly away, and the wind carried them in⁸ all directions.”

“Well, my child,” replied Philip, “so it is with your words of slander. Like⁹ the feathers which the wind has scattered, they have been wafted in many directions: call them¹⁰ back now if¹¹ you can. Go, and sin¹² no more.”

UNSELFISH FRANCES¹³

At a time of great scarcity¹⁴ in Germany, a certain¹⁵ rich man invited twenty poor children to¹⁶ his house, and said to them, “In this basket there is a¹⁷ loaf of bread for¹⁸ each of you; take it, and come again every day at this hour till¹⁹ God sends us better times.”

The children seized²⁰ upon the basket, wrangled and fought for²¹ the bread, as²² each wished to get the best and largest loaf; and at last they went away without²³ even thanking²⁴ the rich man.

¹ As directed = as she was directed—adverbial phrase, modifying “did.” ² Singular, 奇特. ³ Injunction, 命令. ⁴ Retrace 以下三句均係「祈使語氣」(imperative mode). ⁵ Gather up, 收拾起來. ⁶ One by one—adverbial phrase, modifying “gather up.” ⁷ You have scattered = which you have scattered—adjective clause, modifying “feathers.” ⁸ In all directions—adverbial phrase, modifying “carried.” ⁹ Like the feathers . . . scattered—adverbial phrase, modifying “have been wafted.” ¹⁰ Them, 指 words. ¹¹ If you can, 盡力—adverbial clause, modifying “call.” ¹² Sin, 作惡.

婦人如所囑咐而行，回來時甚欲明此奇特命令之用意。

非列伯曰，“余命令之第一部，汝已忠心奉行；現汝可行其第二部，則汝之罪輕矣。汝當蹤跡汝之足步，方纔所行過之處，今再重尋之，而一一收回汝所散之羽毛。

婦人曰，“但余將雞毛擲去，甚不留心。風又吹之，散於各處矣。”

非列伯答曰，“善，少婦，汝之誹謗亦猶是也。如羽毛之爲風吹散各處然，汝之誹謗已散至各方矣；汝若能之，則收回之。汝其速去，勿再犯此罪也。”

不自私的福郎席司

昔德國大荒，某富翁招貧苦童子二十人至其家而謂之曰，“籃中有麵包，汝等各得其一；今先取去，每日准時而來，直至豐年爲止。”

諸童執籃，爭奪麵包，因各人皆欲得一最佳最大之麵包也；其後彼等散去，甚至不向主人稱謝。

¹³ Frances (frán/sēs), 女子名. ¹⁴ Scarcity, 饑饉. ¹⁵ Certain, 某.
¹⁶ To his house—adverbial phrase, modifying “invited.” ¹⁷ A loaf of bread, 一塊麵包. ¹⁸ For each of you—adjective phrase, modifying “loaf.” ¹⁹ Till God sends us better times—adverbial clause, modifying “come,” 作“直至豐年爲止”解. ²⁰ Seized upon, wrangled and fought 諸 verb 皆以 “children” 爲 subject. ²¹ For the bread—adverbial phrase, modifying “wrangled” and “fought.”
²² As each wished to get the best and largest loaf—adverbial clause, modifying “seized,” “wrangled,” and “fought.” ²³ Without even thanking the rich man—adverbial phrase, modifying “went away.”
²⁴ Thanking—gerund, 係 preposition “without” 之 object.

Frances alone, a poor but neatly dressed child,¹ stood modestly at² a distance, took the smallest loaf which³ was left in the basket, thanked the gentleman, and went home in⁴ a quiet and orderly manner.

On the following day the children were just as ill-behaved,⁵ and poor Frances this time received a loaf which was scarcely half⁶ the size of the rest; but when she came home, and her mother began to cut the bread, there fell out of it a number of bright new silver pieces.

Her mother was perplexed⁷ and said, "Take back the money this⁸ instant; for it has no doubt got into the bread through⁹ some mistake."

Frances carried it¹⁰ back. But the benevolent man said: "No, no! it was no mistake. I had the money baked¹¹ in¹² the smallest loaf in¹³ order to reward you, my dear child. Remember¹⁴ that the person who is contented with¹⁵ the smallest loaf, rather¹⁶ than quarrel for the larger one, will find blessings still more valuable¹⁷ than¹⁸ money baked in bread."

THE GRASSHOPPER AND THE BEE (Fable)

A grasshopper, half¹⁹ starved with²⁰ cold and hunger, came to a well-stored²¹ beehive at²² the approach of winter,

¹ Child—noun in apposition with "Frances." ² At a distance—adverbial phrase, modifying "stood." ³ Which was left in the basket—adjective clause, modifying "loaf." ⁴ In a quiet and orderly manner—adverbial phrase, modifying "went," 作 "態度安祥" 解. ⁵ Ill-behaved—adjective, 作 "無禮" 解. ⁶ Half the size of the rest—adjective phrase, complement to the verb "was." ⁷ Perplexed, 驚訝. ⁸ This instant—adverbial phrase, modifying "take back." ⁹ Through some mistake—adverbial phrase, modifying "has got." ¹⁰ It, 指 "money." ¹¹ Baked—past participle, modifying "money." ¹² In the smallest loaf—adverbial

惟福郎席司一人，雖貧苦而衣服潔淨，仍謙然遠立，取籃中所剩最小之麵包，向紳士道謝，然後默然緩步歸家。

翌日諸童粗魯如前；可憐福郎席司此次所得之麵包之小；不及其餘者之半；但伊返家後，伊母將麵包切開時，見明亮之新銀幣多枚自其中滾出。

伊母驚訝曰，“速將銀元送還；此顯係錯誤，致將銀幣裹入麵包之內也。”

福郎席司即以銀幣送還。但仁愛之人曰，“否，否！此非誤也。余命人以銀元焙入最小之麵包中，因以獎勵汝耳，我所愛之童子乎。汝宜切記，凡得小麵包而滿意，不欲與人爭取較大者，則其所得之福，將較焙入麵包中之銀元為尤多。”

蚱蜢與蜜蜂

寒冬迫近，一蚱蜢因飢寒交迫，至一儲藏豐富之蜂房，向蜂求蜜數滴，以濟其急。

phrase, modifying “baked”¹³ In order to reward you—adverbial phrase, modifying “baked.”¹⁴ Remember = you remember—imperative mood. ¹⁵ With the smallest loaf—adverbial phrase, modifying “contented.” ¹⁶ Rather than quarrel . . .—adverbial phrase, modifying “contented.” ¹⁷ Valuable—adjective, modifying “blessings.” ¹⁸ Than money baked in bread = than money baked in bread is valuable—modifying “valuable.” ¹⁹ Half starved, 垂斃；半死。Starved—past participle used as an adjective, modifying “grasshopper.” ²⁰ With cold and hunger—adverbial phrase, modifying “starved.” ²¹ Well-stored, 充足—adjective. ²² At the approach of, 臨近；迫近—adverbial phrase, modifying “came.”

and humbly begged the bees to relieve his wants with¹ a few drops of honey.

One of the bees asked him how² he had spent his time all³ the summer, and why⁴ he had not laid up a store of food, as they had done.

“Truly,” said he, “I spent my time very merrily in⁵ drinking and dancing and singing, and never thought about the winter.”

“Our plan is very different,” said the bee. “We work hard in summer to⁶ lay by a store of food against⁷ the season when⁸ we foresee that we shall want it. Those who do nothing but drink and dance and sing in the summer, must expect to⁹ starve in winter.”

A NOBLE SERVANT

The captain of a ship was absent from¹⁰ it one day, being¹¹ on¹² board another vessel. While he was¹³ gone, a storm arose, which¹⁴ in¹⁵ a short time made an entire wreck of his own ship, to¹⁶ which it¹⁷ had not been possible for him to return. He had left on board two little boys, the¹⁸ one four years old and the other six, under¹⁹ the care of a

¹ With a few drops of honey—adverbial phrase, modifying “relieve.” ² How he had spent his time—noun clause, object of “asked.” ³ All the summer—adverbial phrase, modifying “had spent.” ⁴ Why he had not laid up a store of food—noun clause, object of “asked.” ⁵ In drinking and dancing and singing—adverbial phrase, modifying “spent.” ⁶ To lay by—infinitive used as complement to the verb “work.” ⁷ Against the season—adverbial phrase, modifying “lay.” ⁸ When we foresee that we shall want it—adjective clause, modifying “season.” That we shall want it—noun clause, object of “foresee.” ⁹ To starve—infinitive, used as a noun, object of the verb “expect.” ¹⁰ From

一蜂問彼夏季所爲何事，何不積蓄食物如彼等所爲。

彼曰，“誠哉，余在夏季惟欣然飽飲而歌舞，永未計及冬季也。”

蜂曰，“余等之計畫不同。余等在夏季，勤力工作，貯藏食物以備冬季缺乏時之用。彼夏季飽飲而舞歌者，冬令受餓，固其宜也。”

義 僕

一日某船之船長離其本船而至另一船上。當彼去後，暴風驟起，其船立毀，船長欲歸不得。當船長離船時，曾留其二子於船上，一僅四歲，一僅六歲，託一色種僕人照顧之。乘客均爭先逃出將沉之船，而至一大救生船上；可

it—adverbial phrase, modifying the adjective “absent.” It 指 “ship.” ¹¹ Being on board another vessel—participial phrase, modifying “captain.” ¹² On board another vessel, 在另一船上—complement to “being.” ¹³ Was gone=was absent. ¹⁴ Which in a short time made an entire wreck of his own ship—adjective clause, modifying “storm.” ¹⁵ In a short time—adverbial phrase modifying “made.” ¹⁶ To which it had not been possible for him to return—adjective clause, modifying “ship.” ¹⁷ It 係 temporary subject. 本句之 real subject 爲 “To return.” ¹⁸ The one . . . , the other . . . —appositives, 插入句中爲疏釋上文之用. ¹⁹ Under the care of—adjective phrase modifying “boys.”

young colored¹ servant. The people struggled to² get out of the sinking ship into a large boat; and the poor servant took the captain's two little children, tied them into a sack, and put them into the boat, which by³ this time was quite full. He was stepping into it himself, but was told by the officer that there was no room for⁴ him; that either⁵ he or the children must perish, for the weight of all would sink the boat. The heroic servant did not hesitate a⁶ moment. "Very well," said he; "give my love to my master, and tell him I⁷ beg pardon for⁸ all my faults;" and then he went to the bottom, never to rise again till⁹ the sea shall give up its¹⁰ dead.¹¹

THE HONEST BOOTBLACK¹²

A few years since,¹³ a manly¹⁴ boy about¹⁵ nine years old stepped up to a gentleman in the Grand¹⁶ Central Depot,¹⁷ New York, and asked,

"Shine, sir?"

"Yes, I want my shoes blacked,"¹⁸ said the gentleman.

"Then I would be glad to¹⁹ shine them, sir," said the boy.

"Have I time to catch the Hudson²⁰ River train?"

"No²¹ time to lose, sir; but I can give you a good job before it²² pulls²³ out. Shall I?"

¹ Colored, 色種 (指黑人而言). ² To get—complementary infinitive, 其作用等于—adverb 形容 "struggled." ³ By this time, 當此時—adverbial phrase, modifying "full." ⁴ For him—adjective phrase, modifying "room." ⁵ Either . . . or . . . —correlative conjunctions, connecting "he" and "children." ⁶ A moment—adverbial phrase, modifying "hesitate." ⁷ I beg pardon—noun clause, direct object of "tell." ⁸ For all my faults—adjective phrase, modifying "pardon." ⁹ Till the sea shall give up its dead—adverbial clause, modifying "rise." ¹⁰ Its=sea's. ¹¹ Dead=dead things. ¹² Bootblack, 爲人擦靴者. ¹³ Since=ago. ¹⁴ Manly=

憐之僕人則裹船主之二幼子於一袋中，送至救生船上，斯時船上已人滿矣。彼亦欲跨入該船，但主事者謂船中已無容彼之地位；非彼罹患，則二兒耳，如彼與二兒共載，則船必覆。勇敢之僕聞之，毫不躊躇。彼曰，“甚善，惟請君於我主人前代為致意，並請轉告主人，求其恕余種種之過失；”言畢，即躍入水底，永不復見。

誠實之擦靴匠

數年前紐約火車總站有一豪俠童子，年約九歲趨至一紳士前，問曰。

“先生，欲擦靴乎？”

紳士曰“然，余欲黑吾靴。”

童子曰，“先生，余甚樂為君擦之。”

“但擦靴後，哈德孫河火車余尚能趕乘否？”

“時已急促矣，先生；但余在開車之前，當從速為之。先生欲吾擦乎？”

Like a man, 有男子氣；豪爽。 ¹⁵ About nine years old—adjective phrase, modifying “boy.” ¹⁶ Grand Central Depot, 自紐約開至中美之火車站。 ¹⁷ Depot, 火車站(此義通行於美國)。 ¹⁸ Blacked—participle, used as an adjective modifying “shoes.” ¹⁹ To shine them—infinite, used as an adverb, modifying “glad.” ²⁰ Hudson (hūd/sūn) River train, 自紐約開赴哈德孫河之車。 Hudson River, 美國河名。 ²¹ No time to lose=there is no time to lose, 沒有可以耗費的時候了，即“時已急迫”之意。 To lose—infinite, used as an adjective modifying “time.” ²² It, 指 “train.” ²³ Pulls out, 開駛。

“Yes, my boy. Don’t let me be left.”

In¹ two seconds the bootblack was on² his knees and hard³ at work. “The train is going, sir,” said the boy, as⁴ he gave the last touch. “The gentleman gave the boy a half dollar, and started for⁵ the train. The boy counted out the change⁶ and ran after⁷ the gentleman, but was too late, for the train was gone.

Two years later the same gentleman, coming to New York, met the bootblack, but had forgotten him. The boy remembered the gentleman, and asked him, “Didn’t I shine your shoes once in the Grand Central Depot?”

“Some⁸ boy did,” said the man.

“I am the boy, and here is your change, sir.”

The gentleman was so pleased with the lad’s honesty, that⁹ he went with him to see his¹⁰ mother, and offered to¹¹ adopt him, as he needed such a boy. The mother consented, and the honest bootblack had after¹² that a good home. He was given a good education, and, when¹³ a man, became a partner in the gentleman’s large business.

SPEAK GENTLY

“Please buy my penny¹⁴ songs!” cried a feeble voice in¹⁵ one of the streets of London. The day was bitter¹⁶ cold,

¹ In two seconds, 立刻—adverbial phrase, modifying “was.”
² On his knees, 跪下—adjective phrase, subjective complement of the verb “was.”
³ Hard—adjective 亦爲 “was” 之 subjective complement.
⁴ As he gave the last touch—adverbial clause, modifying “said.”
⁵ For the train—adverbial phrase, modifying “started.”
⁶ Change, 餘找; 找頭.
⁷ After the gentleman—adverbial phrase, modifying “ran.” Run after, 係成語, 常連用作 “追” 解.
⁸ Some=certain.
⁹ That he went with him to see

“然，童子。但勿令余脫車也。”

擦靴者立即跪地力擦。及工將竣而作最後之一擦時，彼曰，“先生，車將開矣。”紳士予童子以一半元之幣，遂即上車，童子以找錢數出力追紳士，但已不及，車早開矣。

兩年後該紳士復至紐約，遇見擦靴匠；但已忘記其人矣。童子記及該客，遂問曰，“先生，余昔曾為君擦靴乎？”

客曰，“曾有一童為之。”

童曰，“余即該童也，找錢在此，望先生賜收。”

該紳士喜童子之誠實，遂偕彼訪其母，并議納為養子，因彼正須如此之一童子也。母慨然允諾，是後誠實之擦靴匠，遂得美屋而居。且獲良好之教育，及長，遂為該紳士之大商業中之股東焉。

言語溫柔

倫敦某街中有微弱之呼聲曰，“請購我一辨士之歌曲！”時正嚴寒，年幼愷底離其無樂趣

his mother—adverbial clause, modifying “pleased.” ¹⁰ His=boy’s.

¹¹ To adopt—infinitive, used as a noun, 作 “offered” 之 object.

¹² After that=after that time. ¹³ When a man=when he grew up; when he was a man—adverbial clause, modifying “became.”

¹⁴ Penny songs, 定價一辨士之歌曲. ¹⁵ In one of the streets of London—adjective phrase, modifying “voice.” Of London—adjective phrase, modifying “streets.” ¹⁶ Bitter cold=piercingly cold. Bitter—adverb.

and little Katie¹ had left her cheerless home to² earn, if³ possible, a few pennies. Poor⁴ Katie! Her little voice was feeble because⁵ her heart was sad, for so many⁶ passed her by⁷ unnoticed;⁸ and she felt almost discouraged.⁹

Soon she found¹⁰ herself in a music store, standing¹¹ beside a beautiful lady, who¹² was sitting there selecting¹³ music. She again uttered her little cry,¹⁴ "Please¹⁵ buy a penny song!" but the lady, not¹⁶ hearing what she said, turned toward her, and, with¹⁷ the kindest, sweetest smile, said gently, "What is it, darling?"¹⁸ at¹⁹ the same time putting²⁰ a piece of money in²¹ her hand. Katie, not²² thinking what she did, laid her head in the lady's lap, and cried as²³ though her heart would break. The lady tried to²⁴ soothe her; and soon Katie said, "O lady; I cry, not²⁵ because you gave me money, but because you spoke so kindly to²⁶ me."

"FIELD OF PIOUS"²⁷

Hundreds²⁸ of years ago, an unusually violent eruption²⁹ of³⁰ the volcano of Ætna took³¹ place. Burning³² matter

¹ Katie [kāt'i], 女子名. ² To earn—infinite of purpose, used as an adverb modifying "left." ³ If possible—if it [=to earn a few pennies] is possible—adverbial phrase, modifying "earn." ⁴ Poor Katie! 感歎語, 與前後文並無文法上之關係. ⁵ Because her heart was sad—adverbial clause, modifying "feeble." ⁶ Many=many people—indefinite numeral adjective used as a noun. ⁷ By—adverb, modifying "passed." ⁸ Unnoticed—objective complement, modifying "her." ⁹ Discouraged—subjective complement, modifying "she." ¹⁰ Found herself in=was in. ¹¹ Standing beside a beautiful lady—participial phrase, modifying "she." ¹² Who was sitting there—adjective clause, modifying "lady." ¹³ Selecting music—participial phrase, modifying "lady." ¹⁴ Cry—object of "uttered." ¹⁵ "Please buy a penny song"—noun clause, in apposition with "cry." ¹⁶ Not hearing what she said—participial phrase, modifying "lady." ¹⁷ With the kindest, sweetest smile—adverbial phrase, modifying "said." ¹⁸ Darling, 親愛者.

之家，冀獲數辨士之利。愷底誠可憐哉！伊聲音之所以弱者，因伊心有憂焉，蓋路過者雖衆，皆不注伊一目，伊幾爲之失望矣。

少頃，伊至音樂肆中，一衣服都麗之貴婦正在選購樂譜，伊立於其旁。伊復發其微弱之聲曰，“請購一辨士之歌曲！”但貴婦未聞所云，轉身作極和靄，極溫柔之笑容曰，“吾愛，汝售何物？”言時卽以銀幣一枚置伊手中。愷底不覺伏首於貴婦懷中而哭；似乎其心碎矣。婦人欲慰之；愷底卽曰，“夫人乎；我非因夫人賜錢而哭，我所以傷心者，因夫人言語如是親愛故也。”

“孝子坡”

數百年前，愛德納火山發生異常猛烈之噴射。鎔石自山之四周滾下，全村爲之燒燬，而

¹⁹ At the same time—adverbial phrase, modifying “putting.”
²⁰ Putting a piece of money—participial phrase, modifying “lady.”
²¹ In her hand—adverbial phrase, modifying “put.” ²² Not thinking what she did—participial phrase, modifying “Katie.” What she did—noun clause, object of “thinking.” ²³ As though her heart would break—adverbial clause, modifying “cried.” ²⁴ To soothe—complementary infinitive, modifying “tried.” ²⁵ Not because you gave me money—adverbial clause, modifying “cry.” Not—adverb, modifying the clause “because you gave me money.” ²⁶ To me—adverbial phrase, modifying “spoke.” ²⁷ Pious, 孝順父母—adjective used as a noun. ²⁸ Hundreds of years ago, 數百年前—adverbial phrase, modifying “took.” ²⁹ Eruption (ë-rüp/shün), 火山爆發. ³⁰ Of the volcano of Ætna—adjective phrase, modifying “eruption.” Of Ætna—adjective phrase, modifying “volcano.” Ætna (ët/nä), 火山名, 在 Sicily. ³¹ Took place=happened. ³² Burning matter, 火山口噴出之鎔石等.

poured down the sides of the mountain in¹ various directions, destroying whole villages, and the air was thick with² falling cinders and ashes. The people fled for³ their lives, carrying with them their most valuable goods. Among those who thus fled were two young men who bore on⁴ their backs, not valuable goods,⁵ but their aged parents,⁶ whose⁷ lives could by⁸ no other means have been preserved. It chanced that in⁹ their flight they took a way which the burning lava¹⁰ did not touch, and which remained verdant while all around was scorched and barren. The people greatly admired the love and filial devotion of these youths, and, in¹¹ their ignorance, they believed that the tract¹² which they traversed had been preserved by a miracle.¹³ It was ever afterwards called the "Field of the Pious."

ACT THE TRUTH

A groom,¹⁴ whose¹⁵ business it was to take care of a certain horse, let the animal go loose in the field. After a while he wanted to catch him; but the horse chose to¹⁶ run about rather than be shut up in the stable; and so he pranced¹⁷ about the field, and kept out of the groom's way.

¹ In various directions—adverbial phrase, modifying "poured."
² With falling cinders and ashes—adverbial phrase, modifying the adjective "thick."
³ For their lives—adverbial phrase, modifying "fled."
⁴ On their backs—adverbial phrase, modifying "bore."
⁵ Goods—object of "bore."
⁶ Parents—object of "bore."
⁷ Whose = parents'.
⁸ By no other means, 別無他法—adverbial phrase, modifying "could have been preserved."
⁹ In their flight—adverbial phrase, modifying "took."
¹⁰ Lava, 火山口噴出之鎔石.

空氣中充滿落下之灰燼。村中居民均挾貴物而逃命。難民中有二少年，不攜貴物，而背其年老之父母，蓋非其子之助，二老之生命不能保全也。彼等逃難所經之處，適無火山石落下，故他處雖盡被燬而成荒地，然此處仍草木青蔥。村人均極贊二子之孝，而謬以為彼等所經之處有神力之保持。是後該地即稱為“孝子坡”云。

行 爲 信 實

圉人某，責在看馬，放馬於田間。少頃欲羈之；但馬欲自由行走，不願被禁於廐中，彼因是跳躍田間，以避圉人。

¹¹ In their ignorance—adverbial phrase, modifying “believed.”

¹² Tract, 地段。 ¹³ Miracle, 神力。 ¹⁴ Groom, 馬夫, 圉人。 ¹⁵ Whose business it was to take care of a certain horse—adjective clause, modifying “groom.” “It,” 係 temporary subject; to take, 係 real subject; 其 natural order 為 “to take care of a certain horse was whose (groom’s) business.” ¹⁶ To run—infinite used as a noun, 為 “chase” 之 object。 ¹⁷ Pranced, 跳躍。

The groom now went to the barn and got the measure with which he was wont² to³ bring the horse his oats. When the horse saw the measure, he thought the⁴ groom surely had some oats for⁵ him; and so he went up to him, and was caught and taken to the stable.

On another day the horse was in the field, and refused to⁶ be caught. So the groom again got the measure, and held it out, inviting the horse to come to it. But the animal shook his head, saying.⁷ "Nay, Master Groom; you told me a lie the other day, and I am not so silly as⁸ to be cheated a second⁹ time by you."

"But," said the groom, "I did not *tell* you a lie: I only held out the measure, and you thought it was full¹⁰ of oats. I did not tell you there were oats in it."

"Your excuse¹¹ is worse than the cheat itself,"¹² said the horse. "You held out the measure, and thereby¹³ did as much as to say, 'I have some oats for you.' Actions speak louder than words."

AN OATH

The virtue of the ancient Athenians¹⁴ is very remarkable, as¹⁵ was exhibited¹⁶ in¹⁷ the case of Euripides.¹⁸ This great poet, though famous for the morality¹⁹ of his plays, had introduced²⁰ a person, who, being reminded²¹ of²² an oath he²³

¹ Measure, 盛物之器, (如升, 斗之類). ² Wont=accustomed to—adjective. ³ To bring—infinite, used as a modifier of the adjective "wont." ⁴ The groom surely had some oats for him—noun clause, object of the verb "thought." ⁵ For him—adjective phrase, modifying "oats." ⁶ To be caught—infinite used as a noun, 爲 "refused" 之 object.. ⁷ Saying—participle, modifying "animal." ⁸ As to be cheated=as I am to be cheated—adverbial clause (elliptical), modifying "silly." ⁹ Second time—adverbial phrase, modifying "to be cheated." ¹⁰ Full—adjective, modifying

圍人乃入棚中，取平時所用以盛雀麥以餵馬之斗。馬見斗，意謂圍人必以麥來飼彼也，即向圍人而進，遂被獲而牽入廄中。

又有一日，馬在田間，不願被羈。圍人復取斗示馬，招馬來就。但馬搖首曰，“否，圍人先生；君前已欺余，余不至愚蠢至再受汝欺也。”

圍人曰，“但余未嘗向汝說謊：余僅以斗示汝，汝意以為斗中滿貯雀麥。余並未告汝謂其中有麥。”

馬曰，“汝推託之詞，尤惡於欺騙。汝既以斗出示，猶之曰，‘余有麥供汝食。’舉動之為聲較言語尤響亮也。”

誓 約

古雅典人之尚德頗為顯著，此可讀歐李畢底之軼事而知之。此大詩人以戲劇中之道德高尚而著名，然嘗於戲中引入一人，當其為

“it.” (Of oats—adverbial phrase, modifying “full.”) ¹¹ Excuse, 推托之詞. ¹² Itself—intensive pronoun, 但用以加重 “cheat” 之語勢, 並無其他意義. ¹³ Thereby = by that. ¹⁴ Athenians (ā-thē/nī-ānz), 古雅典人. ¹⁵ As was exhibited in the case of Euripides—adjective clause, modifying “virtue.” “As” 此處用作 relative pronoun. ¹⁶ Exhibited, 表示. ¹⁷ In the case of—prepositional phrase, modifying “exhibited” as an adverb. ¹⁸ Euripides (ū-rip/i-dēz), 古雅典詩人. ¹⁹ Morality, 道德教訓. ²⁰ Introduced, 串入戲中. ²¹ Reminded, 提醒, 有“為人責問”之意. ²² Of an oath—adverbial phrase, modifying “reminded.” ²³ He had taken = which he had taken.

had taken, replied, "I swore with¹ my mouth, but not with my heart." The impiety of this sentiment² set the audience³ in⁴ an uproar; made⁵ Socrates⁶ (though an intimate friend of the poet⁷) leave the theater with⁸ indignation; and gave⁹ so great offense, that¹⁰ Euripides was publicly accused and brought upon¹¹ his trial, as one who had suggested an evasion¹² of what was held to be the most holy and indissoluble bond of human society. So jealous¹³ were these virtuous heathen¹⁴ of the slightest hint that¹⁵ might open the way to the violation of an oath.

Horace¹⁶ Mann says: "Every instance of violated conscience, like¹⁷ every broken string in a harp, will limit the compass¹⁸ of its music, and mar¹⁹ its harmonies²⁰ forever."

THE FROG PRINCE (Fairy Tale)

There was once a young princess who²¹ was so beautiful that²² even the Sun, which²³ sees so many things, had never seen anything else so beautiful. A golden ball was her favorite plaything. One day as she sat by a well, under an old linden tree, she tossed the ball into²⁴ the air, and it fell into²⁵ the well. She cried bitterly at her loss, and

¹ With my mouth—adverbial phrase, modifying "swore."
² Sentiment, 語意. ³ Audience, 衆觀客. ⁴ In an uproar—adjective phrase, objective complement of the verb "set." ⁵ Made, 係 "impiety" 之 predicate. ⁶ Socrates (sök/rá-tēz), 雅典哲學家 (469-399 B.C.). ⁷ Poet, 指 Euripides. ⁸ With indignation—adverbial phrase, modifying "leave." ⁹ Gave, 亦爲 "impiety" 之 predicate. ¹⁰ That Euripides was publicly accused and brought upon his trial—adverbial clause, modifying "great." ¹¹ Upon his trial—adverbial phrase, modifying "brought." ¹² Evasion, 逃避貴問. ¹³ Jealous, 防範; 忌. ¹⁴ Heathen, 不信耶穌教之人. ¹⁵ That might open the way to the violation of an oath—adjective

人責問彼所立之誓時，彼答曰，“我誓由口，未嘗由心。”此語意之褻瀆，使聽衆全體大嘩；蘇格拉底雖爲歐李畢底之好友，亦憤然離場；且干犯衆怒之甚，歐李畢底竟被人當衆控告，執赴法庭，猶如一破壞人類社會素視爲極神聖而極有關係之誓約之人。此等正直之異教徒，對於足以啓人蔑視誓約之小節，防範誠周密矣。

霍雷司曼尼曰，“凡昧良心之舉，猶如豎琴上之斷弦然，將使音調不完，和諧永失。”

蛙 王 子

昔有一青年公主，貌甚美麗，雖見物最多之白日，亦未見有公主之比者。公主最寵愛之玩物爲一金球。一日，伊坐於井畔之古菩提

phrase, modifying "hint." ¹⁶ Horace Mann (hŏr/âs măn), 美國教育家 (1796-1859). ¹⁷ Like every broken string in a harp—adjective phrase, modifying "instance." ¹⁸ Compass, 音律之高低. ¹⁹ Mar, 損害. ²⁰ Harmonies, 音調之和諧. ²¹ Who was so beautiful—adjective clause, modifying "princess." ²² That even the Sun . . . had never seen anything else so beautiful—adverbial clause, modifying "beautiful." ²³ Which sees so many things—adjective clause, modifying "Sun." "Sun" 字擬物爲人 (personified), 故大寫. ²⁴ Into the air—adverbial phrase, modifying "tossed." ²⁵ Into the well—adverbial phrase, modifying "fell."

presently¹ a frog put his ugly head out² of the water, and offered to³ dive for⁴ the ball, but⁵ on⁶ condition that she would take him for⁷ her playmate, let him eat⁸ off her golden plate, and drink out of her golden cup, and sleep in her little snow-white bed. The little princess promised everything. But no⁹ sooner had the frog brought her the golden ball than she ran away, heedless¹⁰ of¹¹ his cries.

The next day as the royal¹² family sat¹³ at dinner, a knock was heard at the door. The princess opened the door and beheld the ugly frog claiming¹⁴ admittance. She screamed with fright and hastily shut¹⁵ the door in his face. But when the king, her father, had questioned her, he said, "What¹⁶ you have promised, you must keep"; and so she obeyed her father, though it was sorely against her inclination. So the frog was brought in and lifted to the table, and he ate off the little princess's golden plate, and drank out of her golden cup. When he had eaten enough, he said, "I am tired now; put me into your little snow-white bed." But the princess refused, and again the king said, "What you have promised, you must keep. He helped you in¹⁷ distress, and you must not despise him now." And so the ugly frog was put in the little snow-white bed. Soon after he suddenly changed into¹⁸ a beautiful prince; and the little princess was then glad not¹⁹ only to²⁰ welcome him as²¹ her playmate, but later as her royal husband.

¹ Presently, 即刻. ² Out of the water—adverbial phrase, modifying "put." ³ To dive—infinitive, 作 noun 用, 爲 "offered" 之 object. ⁴ For the ball—adverbial phrase, modifying "dive." ⁵ But=only. ⁶ On condition that=if. ⁷ For her playmate—adverbial phrase, modifying "take." ⁸ "Eat," "drink," and "sleep" 均爲 infinitive, 因在 "let" 後, 故省 "to" 字. ⁹ No sooner . . . than=as soon as. ¹⁰ Heedless—adjective, modifying "she," 爲 verb "ran away" 之 subjective complement.. ¹¹ Of his cries—adverbial phrase, modifying "heedless." ¹² Royal family, 王家之

樹下，擲球空中，球落入井。伊因失球而悲哭，忽有一蛙露其醜陋之頭於水面，自願入水中取球，惟伊必須許以蛙為遊伴，並以伊之金碗食之，金杯飲之，且容其登伊雪白之小床而臥焉。公主一一允諾。但球取出後，公主即奔去，不復顧及蛙之呼喚矣。

翌日，王家之人正在午餐時，聞有叩戶聲。公主開門時，見醜陋之蛙請求入內。伊大驚而號呼，閉門以拒之。但伊之父王查悉後，即曰，“汝所許人者汝必守之”；故伊遵守父命，然其心甚不願也。於是蛙即放入，置於桌上，就公主之金碗而食，金杯而飲。既飽餐，乃曰，“余已倦矣；請置余於汝雪白之小床而寢息焉。但公主不許，王又曰，“汝所許人者汝必守之。彼嘗於困難時助汝，今汝不可輕鄙彼也。”於是蛙即置於雪白之小床而睡焉。不久彼忽變為美貌之王子；因是公主不但願得彼為遊伴，後且招彼為駙馬。

人。 ¹³ Sat at dinner, 就餐。 ¹⁴ Claiming admittance—participial phrase modifying “frog.” ¹⁵ Shut the door in his face, 閉門拒之。
¹⁶ What you have promised, you must keep = you must keep what (=that which) you have promised. What you have promised 係 noun clause, 為 “keep” 之 object. ¹⁷ In distress—adverbial phrase, modifying “helped.” ¹⁸ Into a beautiful prince—adverbial phrase, modifying “changed.” ¹⁹ Not only . . . but—correlative conjunction. ²⁰ To welcome—infinitive used as an adverb, modifying “glad.” ²¹ As her playmate—adverbial phrase, modifying “welcome.”

THE NOBLE SAILOR BOY

A little boy twelve¹ years of age, poor² and ragged, came into the car between Boston³ and Fall⁴ River. He took his seat quietly, and a sea⁵ captain, who entered at the same time, told his fellow passengers the boy's touching⁶ story.

The captain said that the boy was a poor orphan, and three days before had been wrecked⁷ near Montauk⁸ Point; the schooner,⁹ upon¹⁰ which he was, being struck by a white¹¹ squall and instantly sunk. While the lad was floating upon some wood, a vessel near, which has seen the accident, sent forth its boat to save from a watery¹² grave any who¹³ might be rescued. They spied the little boy floating amid the waste¹⁴ of waters, and approached him; but he, with generosity, cried out, "Never mind me! Save the captain; he has a wife and six children." Poor fellow! He knew that the captain had those who¹⁵ loved him and¹⁶ would need his support.

The captain, in¹⁷ telling the story, was much affected, and said, with a generosity characteristic¹⁸ of the mariner,¹⁹ "The boy has only the clothes you see, sir. I care not much for myself, though I too lost all; but the poor lad will have a hard time of it."

The passengers in the car, on learning the circumstances, promptly made up a²⁰ purse of several dollars for the boy's benefit.

¹ Twelve years of age—adjective phrase, modifying "boy."
² Poor, ragged—adjectives, modifying "boy." ³ Boston (bôs/tŭn), 美國地名. ⁴ Fall River, 美國地名. ⁵ Sea captain, 船主.
⁶ Touching, 傷心的. ⁷ Wrecked, 沉(船). ⁸ Montauk (mŏn-tôk/) Point, 美國紐約 Long Island 之東岬. ⁹ Schooner, 大帆船.
¹⁰ Upon which he was—adjective clause, modifying "schooner."
¹¹ White squall, 一陣驟來之風, 其來時除白浪外, 別無他物可

高 尚 的 少 年 水 手

有一年十二歲之貧苦童子，衣服襤褸，入波士登福爾河火車。彼默然坐下，而同時入車之船長，以童子之傷心故事告車中之旅客。

船長謂童子係一可憐之孤兒，三日前遭覆舟之難於蒙德谷岬；彼所乘之大帆船猝爲風擊，頃刻下沉。童子拖一木而浮於水上時，有一隣舟，見該船遇險，即放一小船以救未溺之人。彼等窺見童子浮飄於浪間，縱船近之；但童子慨然呼曰，“請勿顧予！速救船主；彼有一妻並子女六人。”可憐之人！彼知船長有愛彼者而須彼資助也。

船長述此故事時，異常感動，其豁達之度，爲航海者所恆有，彼曰“先生，此童子所有者，僅身上之衣服耳。予雖亦失去一切，但予不自惜；童子不克禦寒，殊難堪也。”

車上旅客聞此事，立即湊集數元以資助童子。

見故云。 ¹² Watery grave, 水墓。 To save from a watery grave, 卽“救之使免死於海中”之意。 ¹³ Who might be rescued—adjective clause, modifying “any.” ¹⁴ Waste of waters=unbroken expanse of sea, 大海。 ¹⁵ Who loved him—adjective clause, modifying “those.” ¹⁶ And would need his support=and who would need his support. ¹⁷ In telling the story—adjective phrase, modifying “captain.” ¹⁸ Characteristic of the mariner—adjective phrase, modifying “generosity.” ¹⁹ Mariner, 指 captain. ²⁰ A purse of several dollars, 一囊數金。

TWO FOOLISH BIRDS

A blackbird¹ looked into a dovecot² one³ day and saw how⁴ happy and well-fed⁵ the doves seemed to be. He thought that if⁶ he were only a dove he would have a very easy life of it. So⁷ he painted himself white⁸ and went into the dovecot to⁹ live. He did very well so long as¹⁰ he kept his mouth shut;¹¹ but as soon as he tried to speak or to sing, the doves found him out and drove him away.

Then, in¹² great distress, he flew back to his old home in¹³ the woods. But the blackbirds who¹⁴ had once been his friends did not know him and would not let him come¹⁵ among them. So, in¹⁶ trying to get into better company than his own, he was left without¹⁷ any companions at¹⁸ all.

I once heard of¹⁹ a blue²⁰ jay who was even more foolish than²¹ the blackbird. The blue jay happened²² to find some bright peacock's feathers in the barnyard, and being²³ very vain he stuck them in²⁴ his wings and tail.

"How fine I am!" he said; and he looked back at himself and tried to strut like a peacock. "No²⁵ more living with the jays for me. I'm too big a bird for that."

¹ Blackbird, 黑鳥. ² Dovecot, 鴿巢. ³ One day—adverbial phrase, modifying "looked." ⁴ How happy and well-fed the doves seemed to be—noun clause, object of "saw." ⁵ Well-fed—adjective. ⁶ If he were only a dove—adverbial clause, modifying "would have." ⁷ So—conjunction, 接上句. ⁸ White—adjective, modifying "himself," 爲 "painted" 之 objective complement. ⁹ To live—infinitive used as an adverb, modifying "went." ¹⁰ As he kept his mouth shut—adverbial clause, modifying "long." ¹¹ Shut—past participle, modifying "mouth," 爲 "kept" 之 objective complement. ¹² In great distress—adverbial phrase, modifying "flew." ¹³ In the woods—adjective phrase, modifying "home." ¹⁴ Who had once been his friends—adjective clause, modifying "blackbirds." ¹⁵ Come (=to come, 凡 infinitive 在 "let" 之後, 均

愚鳥

某日一黑鳥窺鴿巢，見羣鴿似皆安居飽食。彼自忖度，如彼得變爲一鴿必可安樂一生。於是即以白粉塗身，飛至鴿巢居住。當其未開口時，舉動尙似鴿類；迨一啓口鳴唱，鴿即覺察其僞，而驅彼出巢。

於是彼頗不樂，飛回林中舊居。但其他黑鳥，昔日與彼爲友者，今皆不識彼，不願與彼爲羣。以是之故，黑鳥因欲於自己伴侶之外尋覓較佳之伴反至失去一切伴侶。

余嘗聞有一懸巢鳥，其愚尤甚於黑鳥。該鳥偶於穀場中拾得美麗之孔雀毛數枝，虛驕之念遽萌，遂以之插入自己之翼及尾內。

彼自言自語曰，“余誠美哉！”於是回觀己身，趾高氣揚，效孔雀之狀。“余不欲再與懸巢鳥同居。余之爲鳥也，非彼所得而羣也。”

省“to”字)—infinitive used as an objective complement, modifying “him.”¹⁶ In trying to get into better company than his—adjective phrase, modifying “he.”¹⁷ Without any companions at all—adverbial phrase, modifying “was left.”¹⁸ At all—adverbial phrase, modifying the phrase “without any companions.”¹⁹ Of a blue jay—adverbial phrase, modifying “heard.”²⁰ Blue jay, 懸巢鳥(產於美國東部):²¹ Than the blackbird (was foolish)—adverbial clause, modifying “foolish.”²² Happened to find, 偶然尋得。Happen, 有“偶然”之意。To find—infinitive used as an adverb, modifying “happened.”²³ Being very vain, 生性虛驕—participial phrase, modifying “he.”²⁴ In his wings and tail—adverbial phrase, modifying “stuck.”²⁵ No more living with the jays for me=There shall be no more living. Living—verbal noun. For me—adjective phrase, modifying “living.”

But the peacocks only laughed at him; and when at last he tried to go back to his mates they would¹ have nothing to do with him.

CORIOLANUS²

During³ the prevalence of a severe famine at Rome, Gelon,⁴ king of Syracuse,⁵ sent a large quantity of grain to the capital⁶ for⁷ distribution among the suffering poor.⁸ A certain patrician,⁹ Coriolanus by name, made a proposal that¹⁰ none of the grain should be given to the plebeians¹¹ save¹² on condition that they gave up their tribunes.¹³ These officials, the tribunes, straightway¹⁴ summoned him before the plebeian assembly on¹⁵ the charge of having broken the solemn covenant of the Sacred¹⁶ Mount, and so bitter was the feeling against him that¹⁷ he was obliged to flee from Rome.

He now allied himself with the Volscians,¹⁸ enemies of Rome, and even led their armies against his native city. Embassies from the senate were sent to him to¹⁹ sue for peace. But the spirit of Coriolanus was bitter and resentful, and he would listen to none of their proposals. Then came to him at last his mother and his wife with her two sons and a band of Roman matrons.²⁰ The mother's

¹ Would have nothing to do with him, 不願與彼交遊。To do—infinitive used as an adjective, modifying “nothing.”
² Coriolanus (kō-rī-ō-lā/nūs), 羅馬貴族。 ³ During the prevalence of a severe famine at Rome—adverbial phrase, modifying “sent.”
 At Rome—adjective phrase, modifying “famine.” ⁴ Gelon (jē/lōn [?]), 人名, 生卒不詳。 ⁵ Syracuse (sīr/ā-kūs), 地名, 在 Sicily 之東南。
⁶ Capital, 指 Rome。 ⁷ For distribution—adjective phrase, modifying “grain.” ⁸ Poor=poor people。 ⁹ Patrician (pā-trīsh/ūn), 羅馬掌特權之貴族。
¹⁰ That none of the grain should be given to the plebeians . . . —noun clause, in apposition with “proposal.”
¹¹ Plebeians (plē-bē'yānz), 古羅馬之平民, 即常與 Patricians 爭

但孔雀僅向之而笑；其後彼欲回至舊伴中，其舊伴皆不願與之同遊。

高立亞侖納司

當羅馬大荒之年，西拉寇斯國王琪魯運大宗穀粒入京以賑濟貧苦難民。有貴族名高立亞侖納司者提議，謂平民如不取消保民官，不能得穀。保民官即召彼至平民議會，控以破壞聖山條約，人民對彼感情之憤激，竟令彼不得不離羅馬焉。

彼乃與羅馬之仇敵伏爾興人結合，竟率彼等之軍隊以攻祖國。長老院遣使與彼議和。但高立亞侖納司意氣憤激，不聽使者之提議。於是其母其妻及其二子與羅馬婦人一隊來

公民權者。¹² Save=except. ¹³ Tribunes, 保護平民之官, Plebeians 所選者. ¹⁴ Straightway=directly. ¹⁵ On the charge of having broken the solemn covenant of the Sacred Mount—adverbial phrase, modifying “was summoned.” ¹⁶ Sacred Mount, 即紀元前 494 年時 plebeians 爲 patricians 壓迫, 自羅馬退出之處. Patricians 鑒於該舉之危險, 遣使與之議和, 締結條約, 議定由 plebeians 中選出 tribunes 兩人, 以保護平民. ¹⁷ That he was obliged to flee from Rome—adverbial phrase, modifying “bitter.” ¹⁸ Volscians (völ/shǔnz), 古意大利 Latium 地方之人種. ¹⁹ To sue for peace—infinitive of purpose, used as an adverb, modifying “were sent.” ²⁰ Matron, 老婦人.

entreaties and the tears and prayers of the wife and children finally prevailed. Embracing his mother, Coriolanus exclaimed, "Mother, thou¹ hast saved Rome, but lost thy son." He then withdrew his army from² Roman soil.

SPARTAN³ RESPECT FOR THE AGED⁴

There was a great⁵ play at the principal⁶ theater in Athens⁷ one night. The seats set⁸ apart for strangers⁹ were filled with Spartan boys; and other seats, not¹⁰ far distant, were filled with Athenian youth. The theater was crowded, when an old man, infirm, and leaning¹¹ on a staff, entered. There was no seat for¹² him. The Athenian youth called to the old man to come to them, and with¹³ great difficulty he picked his way to their benches;¹⁴ but not a boy rose and offered him a seat. Seeing this, the Spartan boys beckoned to the old man to come to them, and, as¹⁵ he approached their benches, every Spartan boy rose, and, with¹⁶ uncovered head, stood until¹⁷ the old man was¹⁸ seated, and then all quietly resumed their seats. Seeing this, the Athenians broke¹⁹ out in loud applause. The old man rose, and, in²⁰ a voice that²¹ filled the theater, said, "The Athenians know what²² is right: the Spartans do it."²³

¹ Thou hast saved Rome, but lost thy son = You have saved Rome, but lost your son. ² From Roman soil—adverbial phrase, modifying "withdrew." ³ Spartan (spär/tän), 斯巴達的。 ⁴ Aged = old men—adjective used as a noun. ⁵ Great play = famous play. ⁶ Principal = leading, 最著名的; 最大的。 ⁷ Athens (äth/ënz), 雅典, 古國名, 今爲希臘京城。 ⁸ Set apart, 特爲保留的—participial phrase, modifying "seats." ⁹ Strangers = foreigners. ¹⁰ Not far distant—adjective phrase, modifying "seats." ¹¹ Leaning on a staff—participial phrase, modifying "man." ¹² For him—adjective phrase, modifying "seat." ¹³ With great difficulty—adverbial

至彼前。母之哀求，妻子之哭禱，卒使彼心動。高立亞侖納司抱其母而呼曰，“母乎，汝雖保全羅馬，但汝失汝子矣。”彼乃率軍自羅馬引退。

斯 巴 達 人 之 敬 老

某晚雅典大戲院開演名劇。爲外國人特備之座位均爲斯巴達童子所佔；而距離不遠之座位，則盡坐雅典少年。院中人甚擁擠，其時又有一老憊長者，扶杖入內。彼無座位可得。雅典少年招老人赴彼所，老人步履艱難，自人叢中擁擠至彼等座前，頗爲不易；然雅典童子中無一起身讓座者。斯巴達童子見此，招老人赴彼所，及老人行近彼輩座前，斯巴達童子皆起立，并脫帽而待，老人就座後，始安靜坐下。雅典人見此，大聲喝采。老人起立，高聲言曰，“雅典人知禮；斯巴達人則知而且行之。”

phrase, modifying "picked" ¹⁴ Benches, 戲院中所用之長凳。
¹⁵ As he approached their benches—adverbial clause, modifying "rose."
¹⁶ With uncovered head, 脫帽—adverbial phrase, modifying "stood."
¹⁷ Until the old man was seated—adverbial clause, modifying "stood."
¹⁸ Was seated, 坐下(此係習語, 常用 passive voice).
¹⁹ Broke out=exclaimed.
²⁰ In a voice—adverbial phrase, modifying "said."
²¹ That filled the theater—adjective clause, modifying "voice."
²² What is right—noun clause, object of "know."
²³ It=what is right.

Rollins¹ says: “One of the lessons oftenest² and most strongly inculcated upon the Lacedæmonian³ youth, was to⁴ entertain great reverence and respect for old men, and to give them⁵ proof of it⁶ on⁷ all occasions, by⁸ saluting them; by making way for them, and giving them place in the streets; by rising up to show them honor in all companies and public assemblies; but, above⁹ all, by receiving their advice, and even their reproofs, with¹⁰ docility and submission. If a Lacedæmonian behaved otherwise,¹¹ it¹² was looked upon as a reproach to himself and a dishonor to his country.”

THE FAITHFUL LITTLE HOLLANDER¹³

In some parts of Holland the land lies so¹⁴ low, that¹⁵ the people build great walls of¹⁶ earth, called¹⁷ dikes, to¹⁸ keep out the sea.¹⁹ Sometimes the waves break down these walls, and then the sea rushes in through the breach, and spreads over the land, often²⁰ doing great damage. Houses have thus been washed away, and many people drowned.²¹

Once as²² a little boy was going home in the evening, he saw a hole in one of the dikes, through²³ which the water was trickling.²⁴ His father had often told him that when

¹ Rollins (rō-lăn/), 法國歷史家 (1661-1741). ² Oftenest and most strongly inculcated upon the Lacedæmonian youth—adjective phrase, modifying “lessons.” ³ Lacedæmonian (lās-ē-dē-mō/nī-ăn), 斯巴達的. ⁴ To entertain—infinitive, used as a complement to “was.” ⁵ Them, 指 “old men.” ⁶ It=reverence and respect (“reverence” 與 “respect” 雖係兩字, 但同指一物, 故可以 “it” 代之). ⁷ On all occasions, 隨時隨地—adverbial phrase, modifying “give.” ⁸ By saluting them—adverbial phrase, modifying “give.” 以下 “by making . . .” “by rising . . .” 與 “by receiving . . .” 諸仿語同. ⁹ Above all—adverbial phrase, modifying “by receiving their advice, and even their reproofs.” ¹⁰ With docility and submission—adverbial phrase,

羅林曰：“拉西德蒙少年最要最急之訓誨，即尊敬老人，隨時隨地須向老人表現敬意即加以稱呼；途中市中必須讓路；而公眾集會之所，必須起立致敬；尤要者，凡老人有勸告或譴責，皆須敬服順從。如拉西德蒙人舉動不依上列規則者，常視為個人之羞，國家之恥云。”

義勇的荷蘭少年

荷蘭國之某部，地勢甚低，國人以土築隄，以防海水汎溢。有時潮水破隄入，全地淹沒，為害甚鉅。房屋因之沖倒，而人民之溺死者亦衆。

有一幼童嘗於傍晚返家，見隄有一孔，海水

modifying “receiving.” ¹¹ Otherwise—adverb, modifying “behaved.” ¹² It, 指 “behaved otherwise.” ¹³ Hollander, 荷蘭國人。
¹⁴ Low—adjective, modifying “land,” 為 “lies” 之 subjective complement. ¹⁵ That the people build great walls of earth—adverbial clause, modifying “low.” ¹⁶ Of earth, 以土築成的。 ¹⁷ Called dikes—adjective phrase, modifying “walls.” ¹⁸ To keep—infinitive, used as an adjective, modifying “walls.” ¹⁹ Sea, 海潮。 ²⁰ Often doing great damage—participial phrase, modifying “sea.”
²¹ Drowned, 溺死 (此字與 sink 不同, “drown” 指人之溺斃, “sink” 僅指物之沈下)。 ²² As a little boy was going home in the evening—adverbial clause, modifying “saw.” (“Once” 形容 “going.”) ²³ Through which the water was trickling—adjective clause, modifying “hole”. ²⁴ Trickling, 緩緩洩出。

this¹ happened, unless² the water was stopped, it would soon make the hole so large that the sea would rush in and overflow the land.

At first he thought he³ would run home and tell his father. But then he said to himself, "It may be dark before father can come, and we shall not be able to find the hole again; or it may get so large that it will be too late to stop it. I must stay now, and do the⁴ best I can alone."

The brave little boy sat down, and stopped the hole with earth, holding⁵ it with his hand to keep back the water. There he stayed hour after hour in the cold and the dark, all⁶ through the night.

In the morning a man came past⁷ and saw him. He could not think what⁸ the boy was doing; and so he called out to him, "What are you doing there, my boy?"

"There is a hole in the dike," said the boy, "and I am keeping back the water."

Poor⁹ little boy! He was so cold and tired that he could¹⁰ scarcely speak. The man came quickly and set him free.¹¹ He had the hole closed¹² up, and thus the land was saved, thanks to the faithful and brave boy.

POWER OF CONSCIENCE

One day as a gentleman, a most respectable merchant,¹³ was returning from his house to his countingroom,¹⁴ he was¹⁵

¹ This, 指隄中有孔一事. ² Unless (=If not) the water was stopped—adverbial clause, modifying "would make." ³ He would run home and tell his father—noun clause, object of "thought."
⁴ The best—object of "do." (I can alone=which I can do alone.)
⁵ Holding it with his hand—participial phrase, modifying "boy."
⁶ All through the night—adverbial phrase, modifying "stayed."
⁷ Past—adverb, modifying "came." ⁸ What the boy was doing

自外緩緩流入。彼嘗聞父言，如隄有孔不即補塞，則孔即放大，海水沖入，淹沒全境。

彼初欲奔回家中以告父親。繼而思曰，“父親趕至此處，天或已黑，不易尋得此孔；或者洞已若是之大，填塞不及。余必留在此處，盡我個人之力爲之。”

勇敢之童即坐於地上，以土塞孔，以手止水。彼在該處黑暗中冒寒過夜。

翌晨有人過此而見彼，彼不明童子之所爲；向之呼曰，“童子，汝何爲乎？”

童子答曰，“隄上有洞，我在此止水。”

苦哉童子！彼既寒且倦，竟不能言語。此人立即趨至童子之所而放之使歸。此人遂將孔填塞，全國遂以得救，此皆彼義勇之童子之力也。

天 良 之 權 能

一日有一上等商人自寓中返其辦事處，途中有人向之致敬，此人即昔日彼所雇用之水

—noun clause, object of “think.” ⁹ Poor little boy! 此係著者贊美童子之感歎詞，與下文事實，無甚關係。 ¹⁰ Could scarcely speak, 幾不能說話。 ¹¹ Free—adjective, modifying “him,” 爲“set”之objective complement. ¹² Closed up—past participle, modifying “hole.” ¹³ Merchant—noun in apposition with “gentleman.” ¹⁴ Countingroom, 商家收藏帳目之事務室。 ¹⁵ Was accosted, 有人向之致敬。

accosted in¹ the street by² a man who had been a sailor in³ his employ, who⁴ stated that⁵ he wanted to⁶ settle his account with⁷ him. The gentleman replied that he did not know that he had any account with him, or any knowledge⁸ of his person. The man then went⁹ on to state that, some ten years ago, he sailed in a brig¹⁰ belonging to the gentleman, called the U—ll;¹¹ that¹² during that voyage the crew purloined¹³ certain property from the owners, which¹⁴ was divided among their number, and that¹⁵ the proportion¹⁶ which he received amounted¹⁷ to between three and four dollars, which,¹⁸ with¹⁹ the interest, would now come to five dollars, which²⁰ sum he tendered to him, and begged his²¹ forgiveness. He had also taken a chisel, which²² he valued at fifty cents, making that²³ amount more, which he also tendered. The gentleman, with a suitable admonition,²⁴ declined receiving²⁵ restitution,²⁶ but the man declared that he could²⁷ never be satisfied without²⁸ paying the money, and that the relief to²⁹ his mind would be ten times the value of the sum. It was consequently accepted, to³⁰ the great satisfaction of the conscience-smitten³¹ delinquent.³²

¹ In the street—adverbial phrase, modifying “was accosted.”
² By a man—adverbial phrase, modifying “was accosted.” ³ In his employ—adjective phrase, modifying “sailor.” ⁴ Who stated—adjective clause, modifying “sailor.” ⁵ That he wanted to settle his account with him—noun clause, object of “stated.” ⁶ To settle—infinite used as a noun, object of “want.” ⁷ With him—adverbial phrase, modifying “settle.” ⁸ Knowledge—object of “had.” ⁹ Went on to state, 接續稱述. ¹⁰ Brig, 有兩桅而裝橫帆之船. ¹¹ U—ll, 係船名, 其 dash 代中間所省去之字母. ¹² That during that voyage the crew purloined certain property from their owners—noun clause, object of “state.” ¹³ Purloined, 竊; 盜取. ¹⁴ Which was divided among their number—adjective clause, modifying “property.” ¹⁵ That the proportion . . . amounted to between three and four dollars—noun clause, object of “state.” ¹⁶ Proportion, 所分得之一分. ¹⁷ Amounted, 合計; 積成—verb,

手，云欲與彼結帳。此紳士謂彼並不知與彼有何帳目，且亦不識其人。此人乃繼續自述，謂十年之前彼在紳士之島...爾號兩桅船上服務；半路水手盜取各主者之貨，按人分派，而彼所得之一分，約值三四元，加以利息，為數當有五元，今以該款償還，并求紳士恕罪。彼尙竊取一鑿，約值五角，亦加以利息，一併歸償。紳士以相當之忠言勉之，而却其償還之款；但此人言彼如不付此款心中終不能釋然，而良心上之寬釋，遠勝於該款十倍。後紳士收受此款，而該天良發現之罪人，大為快慰。

其 subject 為 “proportion.” ¹⁸ Which . . . would now come to five dollars—adjective clause, modifying “dollars.” ¹⁹ With the interest—adjective phrase, modifying “which.” ²⁰ Which sum= and this sum, “which” 係 relative pronoun, used adjectively. ²¹ His forgiveness=the merchant’s forgiveness. ²² Which he valued at fifty cents=he valued which (=chisel) at fifty cents—adjective clause, modifying “cents.” ²³ That amount, 指 “fifty cents.” ²⁴ Admonition, 友誼的勸告. ²⁵ Receiving—gerund, object of “declined.” ²⁶ Restitution, 償還. ²⁷ Could never be satisfied, 永不能釋然於懷. ²⁸ Without paying the money—adverbial phrase, modifying “could be satisfied.” ²⁹ To his mind—adjective phrase, modifying “relief.” ³⁰ To the great satisfaction of the conscience= smitten delinquent—adverbial phrase, modifying “was accepted.” ³¹ Conscience=smitten—adjective, 作 “因做壞事致良心不安” 解. ³² Delinquent, 有罪之人.

KINDNESS TO A BEGGAR

A crippled beggar in¹ a large city was striving² to³ pick up some old clothes that⁴ had been thrown from a window, when a crowd of rude boys gathered about him, mimicking⁵ his awkward⁶ movements, and hooting⁷ at his helplessness. Presently⁸ a noble little fellow came up, and, pushing⁹ through the crowd, help the poor cripple to pick up his gifts¹⁰ and fasten them in a bundle. Then, slipping a piece of silver into his hand, he was running away, when¹¹ a voice from above said, "Little boy with¹² the straw hat, look up!" He did so, and a lady, leaning from an upper window, said earnestly, "God bless you, my little fellow! That was a kind and noble act."

As¹³ the boy walked home, he thought of the poor beggar's grateful¹⁴ look, of the lady's smile and words¹⁵ of approval, and he was happy.

FIDELITY IN DUTY

Calais¹⁶ is a pleasant seaport town of France, situated on the Strait¹⁷ of Dover. Nearly all travelers from¹⁸ England to France, and from France to England, pass through this beautiful town. Near¹⁹ the center of it is a lighthouse,

¹In a large city—adjective phrase, modifying "beggar." ²Striving, 勉力. ³To pick up—infinitive used as a complement to "striving." ⁴That had been thrown from a window—adjective clause, modifying "clothes." ⁵Mimicking his awkward movements—participial phrase, modifying "boys." ⁶Awkward movements, 怪劣舉動; 不敏捷之行動. ⁷Hooting, 以輕侮聲干犯之. ⁸Presently = shortly. ⁹Pushing through the crowd, 自人羣中擠出來—participial phrase, modifying "fellow." ¹⁰Gifts, 指窗內擲出之舊衣. ¹¹When a voice from above said—adverbial clause,

善 視 乞 丐

某大城中有一破足乞丐，勉力拾某宅窗內擲出之舊衣，時有頑童一隊集於乞丐之四周，傲摹其怪劣舉動，且嘲笑其無助。忽有一高貴之童自人叢中擠至乞丐之前，代此可憐之破者拾起其所得之物，且爲縛成一紮。然後以銀幣一枚放入乞丐之手中而奔去，忽聞頭上有聲曰，“戴草帽之童子，試向上一望！”童即仰觀，見一婦人倚高處之窗，誠懇而言曰，“童子，願上帝福汝！此真爲德惠高尚之舉。”

童子步行歸家，思及可憐乞丐感恩之狀，與婦人之笑容及其稱獎之言，心中甚樂。

忠 於 職 守

體利爲法國多維爾峽之一美好港口市鎮。凡自英至法，由法赴英之旅客，幾皆經過此美麗之城。城之中央立一燈塔，高一百十八呎，

modifying “was running.”¹² With the straw hat—adjective phrase, modifying “boy.”¹³ As the boy walked home—adverbial clause, modifying “thought.”¹⁴ Grateful look, 感激之狀。¹⁵ Words of approval, 稱獎之語。¹⁶ Calais (kāl/ā, kāl/is, 或照法文讀 kà-lě/), 法國北部城名。¹⁷ Strait of Dover (dō/vēr), 英國與法國間之海峽。¹⁸ From England to France 及 from France to England—adjective phrases, modifying “travelers.”¹⁹ Near the center of it is a lighthouse=a lighthouse is near the center of it. Near the center—adjective phrase, modifying “lighthouse,” 爲 “is” 之 subjective complement.

one¹ hundred and eighteen feet high, on which is placed a revolving light, which² can be seen by vessels thirty miles at sea.

At one time some gentlemen were visiting the tower upon which the light is placed, when the watchman who has³ charge of the burners commenced praising⁴ their brilliancy. One of the gentlemen then said to him, "What⁵ if one of the lights should chance to⁶ go out?"

"Never! Impossible!" replied the watchman with amazement at the bare⁷ thought of⁸ such neglect of duty. "Sir," said he, pointing to the ocean, "yonder, where nothing can be seen, there are ships going to every part of the world. If to-night one of my burners⁹ were out, within¹⁰ six months would come a letter—perhaps from India, perhaps from the islands of the Pacific Ocean, perhaps from some place I never heard of—saying¹¹ that such¹² a night, at such an hour, the light of Calais burned dim; the watchman neglected his post, and vessels were in danger. Ah, sir, sometimes on dark nights, in¹³ the stormy weather, I look out at sea, and I feel as¹⁴ if the eyes of the whole world were looking at my light! My light go out! Calais burners grow dim! No, NEVER!"

¹One hundred and eighteen feet high—adjective phrase, modifying "lighthouse." ²Which can be seen by vessels thirty miles at sea—adjective clause, modifying "light." At sea—adjective phrase, modifying "vessels." Thirty miles—adverbial phrase, modifying "at sea." ³Has charge of, 管理. ⁴Praising—verbal noun, object of "commenced." 此處 "commenced" 作 transitive verb 用. ⁵What=what would happen. ⁶To go out, 熄滅—infinite, complement to the intransitive verb "chance." ⁷Bare thought=empty thought, 幻想; 憑空設想. ⁸Of such neglect of duty—

頂上燃旋轉之燈，船在海中距岸三十哩處即能見之。

某日紳士數人往觀燈塔，時管燈者力贊燈光之明。一紳士問曰，“如一燈偶爾熄滅則何如？”

看守者頗驚訝於此溺職之意，答曰，“必無此事！”管燈者復指海中而言曰，“先生，彼方吾人目光所不能望見之處，有船開往世界各地。如余所管之燈，今夕有一熄滅，則六月之內必有信來——或來自印度，或來自太平洋內之各島，或來自余所從未聞及之處——謂某夕某時，愷利之燈光黑暗；看守人溺職，行船危險。啊，先生，有時在黑暗暴風之夜，余遠望海中，覺得全世界之目光，均注視余所掌管之燈。余燈熄滅乎！愷利燈塔不明乎！必無之事也！”

adjective phrase, modifying "thought." ⁹ Burners, 燈; 燈火.

¹⁰ Within six months—adverbial phrase, modifying "would come."

¹¹ Saying that—participial phrase, modifying "letter." ¹² Such a night, at such an hour, the light of Calais burned dim—the light of Calais burned dim such a night, at such an hour. Such a night, at such an hour—adverbial phrase modifying "dim."

"Dim"—adjective, subjective complement of the verb "burned."

¹³ In the stormy weather—adverbial phrase, modifying "took." ¹⁴ As if the eyes of the whole world were looking at my light—adverbial clause, modifying "feel."

COLUMBUS¹ AND THE ECLIPSE²

When Columbus first landed upon the shores of the³ New World, the natives thought that⁴ he had come down from⁵ heaven, and they were ready to⁶ do anything for this⁷ new friend. But, at⁸ one place, where⁹ he stayed for some months, the chiefs¹⁰ became jealous of him and tried to drive him away. It had been their custom to¹¹ bring food for him and his companions every morning; but now the amount they¹² brought was very small, and Columbus saw that he would soon be starved unless¹³ he could make a change.

Now, Columbus knew that in a few days there was to be an eclipse of the sun; so he called the chiefs around him and told them that the Great¹⁴ Spirit was angry¹⁵ with them for not doing as they agreed in bringing him provisions, and that, to¹⁶ show his anger, on such a day, he would cause the sun to be darkened. But the Indians did not believe Columbus.

On the morning of the day set, the sun rose clear¹⁷ and bright. Hour after hour passed, and still the sun was bright. But at¹⁸ length a black shadow began to steal over the face of the sun. Little¹⁹ by little the light faded, and darkness spread over the land.

¹ Columbus (kō-lūm/būs), 哥倫布 (1436?-1506), 尋得美洲者。
² Eclipse, 日蝕。 ³ The New World, 新世界 (即美洲)。 ⁴ That he had come down from heaven—noun clause, object of “thought.”
⁵ From heaven—adverbial phrase, modifying “had come.” ⁶ To do—infinitive, used as an adverb, modifying the adjective “ready.”
⁷ This new friend, 指哥倫布。 ⁸ At one place—adjective phrase, modifying “chiefs.” ⁹ Where he stayed for some months—adjective clause, modifying “place.” ¹⁰ Chiefs=Indian chiefs. ¹¹ To bring—infinitive, used as a noun, 係 “had been” 之 real subject.
¹² They brought=which they brought—adjective clause, modify-

哥 倫 布 與 日 蝕

哥倫布初登新大陸時，土人意彼為自天上而來，故甚願與此新客服役。但哥倫布在某地居住數月之後，土酋漸生妒心，設法欲驅逐之。土人習慣，每日之晨，送食物與哥倫布及其從者；但後來送來之物漸少，哥倫布知非變計，必致餓斃。

哥倫布知數日之內將有日蝕；因招土酋環立其前面告之，謂大神因彼等不遵前約以食物送哥倫布而動怒，今神欲於某日令日光曠暗，以表示其怒意。但印人不信哥倫布之言。

於日蝕之晨，日自東方上升，明亮如常。閱數小時，日光仍明亮不變。但後來黑影漸漸掩蔽日面。少頃，光度漸失，黑暗蔽地。

ing "amount." ¹³ Unless he could make a change—adverbial clause, modifying "would be starved." ¹⁴ Great Spirit=God. ¹⁵ Angry, 怒；對人而言則其後用 "with," 對物而言，則其後用 "at," 例：(1) He is angry *with* me. (2) I am angry *at* his bad conduct. ¹⁶ To show—infinitive of purpose, used as an adverb, modifying "would-cause." ¹⁷ Clear and bright—adjectives, modifying "sun," 係 "rose" 之 subjective complement. ¹⁸ At length= after a long time—adverbial phrase, modifying "began." ¹⁹ Little by little=gradually—adverbial phrase, modifying "faded" and "spread."

The Indians saw that Columbus had told them the truth. They saw that they had offended the Great Spirit, and that he had sent a dreadful monster to swallow the sun. Frantic¹ with² fear, they filled the air with cries and shrieks. Columbus then promised to save them if³ possible. About the time for the eclipse to pass away, he told them that the Great Spirit had pardoned them this⁴ time, and he would soon drive away the monster from the sun; but they must never offend in that way again.

The Indians promised, and waited. As the sun began to come out from the shadow, their fears subsided,⁵ and, when it shone clear once⁶ more, their joy knew⁷ no bounds.

ETHAN⁸ ALLEN

During the Revolution,⁹ the pride and the hero of the Green¹⁰ Mountains was Ethan Allen, and probably there was no man living then that¹¹ had more of the elements¹² of the popular hero than¹³ he. But he was easily excited to¹⁴ anger, and his rage was something terrific. In another place it is told how he surprised¹⁵ and captured the strong fortresses of Ticonderoga¹⁶ and Crown¹⁷ Point.

With¹⁸ all his rough ways and fits of anger Allen was a remarkably honest man. It is related of him that he

¹ Frantic with fear—adjective phrase, modifying “they.” ² With fear—adverbial phrase, modifying the adjective “frantic.” ³ If possible=if it (=to save them) was possible—adverbial phrase modifying “save.” ⁴ This time—adverbial phrase, modifying “had pardoned.” ⁵ Subsided, 減除; 退. ⁶ Once more=again. ⁷ Knew no bounds, 係一習語, 即“無涯,” “無限”之意. ⁸ Ethan Allen (ē/thăn ăl/ĕn), 美國革命軍軍官 (1737-1789). ⁹ Revolution, 美國革命 (1775). ¹⁰ Green Mountains, 美國 Ver-

印人見哥侖布所言不謬，彼等知已觸怒大神，故大神遣巨獸吞日。彼等驚惶失措，遍野呼號。哥侖布於是允爲設法援救。日蝕將過時，彼告彼等謂大神已允恕彼等此回之罪，將驅巨獸使不犯日；但彼等不得再作同樣之事以觸神怒。

印人即承諾以觀效果。日自黑影中露出時，彼等驚恐漸減，及日光照耀如常，彼等快慰不已。

翳遜亞侖

當美國革命時，翳遜亞侖實爲綠山之驕子與豪傑，當時人士之有平民英雄之性質者，殆無出亞侖之上也。但彼易怒，怒時狂暴之態，頗足驚懼。向傳彼曾襲奪狄根德魯加及王冕岬二處堅固之礮臺。

彼舉止雖粗厲，性情雖暴躁，然其爲人却異常誠實。彼嘗出期票向波士敦某君借款六十

mont 州之地名。¹¹ That had more of the elements of the popular hero—adjective clause, modifying “man.”¹² Elements of a popular hero, 平民英雄之氣概; 平民英雄之性質。¹³ Than he =than he had. ¹⁴ To anger—adverbial phrase, modifying “was excited.” ¹⁵ Surprised, 用非常之方法襲擊。¹⁶ Ticonderoga (tikōn-dēr-ō/gā), 美國紐約東北之地名。¹⁷ Crown Point, 美國紐約東北之地名。¹⁸ With all his rough ways and fits of anger—adjective phrase, modifying “Allen.”

owed a person in Boston¹ sixty pounds, for² which he gave his note.³ When⁴ due, it was sent to Vermont⁵ for collection.⁶ Allen could not pay at the time, and he employed a lawyer to postpone the payment until⁷ he could raise the money. The lawyer arose in court and denied Allen's signature to the note, as this would oblige the other party to send to Boston for a witness,⁸ and give Allen all the time he wanted.

When the lawyer made his plea,⁹ Allen, who happened to be in the back part of the court room, strode forward, and in¹⁰ a voice of thunder addressed the lawyer: "Mr. Jones,¹¹ I did not hire you to come here to lie! This is a true note. I signed it, I'll swear to it, and I'll pay it! I want no shuffling, I want time. What I employed you for was to get this matter put over to the next court, not to come here and lie and juggle about it." The lawyer shrank from his blazing eye, and the case was put over as he wished.

HENRI¹² DUNANT AND THE RED CROSS

Many¹³ years ago there was no Red¹⁴ Cross Society, and when soldiers were sick or hurt in war, there were very¹⁵ few people to¹⁶ take care of¹⁷ them and help them to¹⁸ get well.

¹ Boston (bö's/tün), 美國 Massachusetts 州之 城 名. ² For which he gave his note—adjective clause, modifying "pounds."
³ Note=promissory note, 期 票. ⁴ When due=when the note was due—adverbial clause, modifying "was sent."
⁵ Vermont (vē-rmönt/), 美國 東 北 之 州 名. ⁶ Collection, 索 債; 收 帳. ⁷ Until he could raise the money—adverbial clause, modifying "postpone."
⁸ Witness, 見 證; 證 人. ⁹ Plea, 伸 訴; 辯 論. ¹⁰ In a voice of thunder—adverbial phrase, modifying "addressed."
¹¹ Jones, 讀

鎊。及期，某君將期票送至佛莽脫索款。其時亞侖無力照付，乃延律師要求展期，以便籌款。律師在公堂上否認亞侖在票上所簽之字，蓋此舉將使彼造至波士敦覓證人，而亞侖即可得充分之時日以籌款也。

律師辯論時，亞侖適在堂後，即大步上堂高聲謂律師曰，“瓊斯先生，鄙人並非請君來此作謊言！此係真券。余嘗簽字，余誓必承認此券，且余必欲付款。余不欲推諉，余所要求者時間之展緩而已。余請君來此，僅欲使此事擱至下次開審之日，非雇君來作謊語，施欺人之術也。”律師見其目光閃閃，異常畏却，而此案遂得延至彼所希望之時。

亨利杜那與紅十字會

多年之前，無紅十字會之組織，兵士因戰患病或受傷，鮮有人看護之而醫治之。

jōnz, 係律師之名。 ¹³ Henri Dunant (än-rē/ dü-nän/), 瑞士著述家兼慈善家 (1828-1910). ¹³ Many years ago—adverbial phrase, modifying the clause “there was no Red Cross Society.” ¹⁴ Red Cross Society, 紅十字會, 創辦於一八六四年. ¹⁵ Very few, 極少. ¹⁶ To take care—infinitive with its object, used as an adjective modifying “people.” ¹⁷ Of them—adjective phrase, modifying “care” (take care of, 係一習語, 當連用, 作“注意,” “看護”解). ¹⁸ To get well, 病愈—infinitive with its object, used as a complement to the factitive verb “help.”

A great battle was fought in Europe¹ one summer at a place called Solferino.² Henri Dunant, a kind man who³ lived in Switzerland,⁴ was visiting near Solferino. After⁵ the battle he went to the field where the wounded soldiers lay. He was so sorry for them that⁶ he went to work himself, and some peasant women helped him.

Mr. Dunant talked to⁷ the soldiers, brought them food and drink and medicine, and wrote letters for them to their homes. The soldiers loved him for⁸ his kindness and called him their good friend.⁹

Soon after, Mr. Dunant wrote a book which told all about¹⁰ these soldiers whom he had helped, and said that every one ought to be willing to do much for the brave men who were fighting for¹¹ their country.

Then he went to many cities in Europe and invited several men to meet him at his home to talk¹² over plans for¹³ caring for sick and wounded or crippled soldiers.

These people decided to form themselves into a society which should provide such things as¹⁴ the soldiers in camps or in battle needed. They made Mr. Dunant their president. They chose as¹⁵ their badge a white button with a red cross on it, and they named their society the Red Cross.

¹ Europe (ū/rǎp), 歐洲. ² Solferino (söl-fě-rě/nō), 意大利 Lombardy (löm/bār-dī 或 lüm/bār-dī) 之村名. ³ Who lived in Switzerland—adjective clause, modifying “man.” “Man” 係 “Dunant” 之 appositive. ⁴ Switzerland (swit/zēr-länd), 瑞士 (歐洲國名). ⁵ After the battle—adverbial phrase, modifying “went.” ⁶ That he went to work himself—adverbial clause, modifying “so.” ⁷ To the soldiers—adverbial phrase, modifying “talked.” ⁸ For his kindness—adverbial phrase, modifying “loved.” ⁹ Friend—complement to the factitive verb “called.” ¹⁰ About these soldiers—adjective phrase, modifying the noun “all.” All=all the things.

某年夏季，歐洲沙爾非立奴地方發生大戰。亨利杜那君者，瑞士國愛人之人也，適在沙爾非立奴附近之處遊歷。戰事完畢，彼至傷兵橫臥之場視察。彼頗憐憫之，乃以農婦數人爲助，親自救護。

杜那君與兵士談話，且購飲食藥物供給之，又代爲作信以報告兵士之家族。軍士因其慈愛，甚愛之，至稱之爲好友。

不久杜那君著一書，備述彼所救助之軍士，並謂各人均須慷慨爲彼爲國奮戰之勇士盡力。

既而彼乃週遊歐洲各城，並請多人至其家中，籌議救護，傷或殘廢之軍士之策。

在會者決定組織一會，會中購備營中及戰場上應用之物。彼等舉杜那君爲會長。擇有紅十字之徽章爲記，而定其會名爲紅十字會

¹¹ For their country—adverbial phrase, modifying “were fighting.” ¹² Talk over, 談論; 商議. ¹³ For caring for sick and wounded or crippled soldiers—adjective phrase, modifying “plan.” “Caring,” 係 verbal noun, 爲 “for” 之 object,. ¹⁴ As the soldiers in camps or in battle needed—adjective clause, modifying “things,” 本句中 “as” 係 relative pronoun, 代 “things” 而作爲 “needed” 之 object, 大凡 “as” 作此用時, 其前常用 “such,” “as,” 或 “the same” 等字. ¹⁵ As their badge—adjective phrase, modifying “button.”

CLARA¹ BARTON

Every one who knows about the American Red Cross has heard of Clara Barton. She was its first president.

Her best-loved playfellow when she was a little girl was her younger brother, David.² They were both fond of animals and took³ good care of them.

Mr. Barton, their father, owned many fine horses, and David and Clara knew how⁴ to ride. Often they were seen riding⁵ across the country.

One day David fell from his horse and was so badly hurt that for two years he was not able to walk.

During those two years Clara was his best nurse. She played games with him when he was able to play, and read to him when he wished her to. She gave him his medicine, carried him his food, and in⁶ all ways showed herself a loving sister and patient nurse.

When she grew up she studied nursing⁷ and became very skillful. She worked hard during wars both in America and in Europe.

Once, when visiting in Switzerland, she learned about the Red Cross. As soon as she came back to America, she went to the president of the United⁸ States and told him what she had learned. Soon afterwards she helped to⁹ form the American Red Cross.

¹ Clara Barton (klár/á bär/tún), 美國慈善家 (1821-1912).

² David 讀 dā/vid. ³ Took good care of, 善加保護. ⁴ How to ride—noun phrase, object of “knew.” ⁵ Riding across the country—participial phrase, used as a subjective complement of the verb

克 拉 來 鮑 登

凡知美國紅十字會之歷史者，莫不知克拉來鮑登之名。鮑乃美國紅十字會之第一任會長也。

鮑登少時最愛之遊伴，即其弟大尉德。姊弟二人均愛動物而善加保護。

彼等之父鮑登君，豢養良馬多匹，而大尉德與克拉來均諳騎馬之術。彼等常馳騁於鄉中。

一日，大尉德墮馬，受傷甚重，不能行動者約有二年之久。

在此二年中，克拉來為彼最得力之看護人。彼能遊戲時，伊即伴之遊戲，彼欲渠讀書時，伊即讀之。伊或以藥品給彼，或以食物授彼，隨在足見其為一愛姊及一任勞不怨之看護人。

伊年長時，即研究看護術，而成為專材。歐美兩洲有戰事時，伊均任勞服務。

某次伊遊瑞士，知紅十字會之組織。回美後，即謁美國大總統，告以伊之所聞者。未幾，美國紅十字會成立，鮑登之功多焉。

“were seen.” ⁶ In all ways=in all respects, 各方面. ⁷ Nursing, 看護術. ⁸ United States, 美國. ⁹ To form—infinitive, used as a noun, object of “helped.”

NAILS IN THE POST

There was once a farmer who had a son named John,¹ a boy² very apt³ to⁴ be thoughtless, and careless as⁵ to doing⁶ what he was told to do.

One day his father said to him, "John, you are so careless and forgetful that, every⁷ time you do wrong, I shall drive a nail into this post, to⁸ remind you how⁹ often you are naughty; and every time you do right I will draw one out." His father did as¹⁰ he said he¹¹ would, and every day he had one nail, and sometimes a great many nails, to¹² drive in, but very¹³ seldom one to draw out.

At last John saw that the post was quite covered with nails, and he began to¹⁴ be ashamed of¹⁵ having so many faults. He resolved to be a better boy, and the next day he was so good and industrious that several nails came out. The day after, it was the same thing, and so on for a long time, till at length only one nail remained. His father then called him and said, "Look, John, here is the very¹⁶ last nail, and now I'm going to draw this out; are you glad?"

John looked at the post, and then, instead¹⁷ of expressing his joy, as¹⁸ his father expected, he burst¹⁹ into tears. "Why," said the father, "what's the matter? I should

¹ John 讀 jōn. ² Boy—noun in apposition with "John." ³ Apt =having a tendency to, 每易. ⁴ To be—infinitive, used as an adverb, modifying the adjective "apt." ⁵ As to—elliptical phrase =to what extent the question relates to. ⁶ Doing—gerund, 爲 "to" 之 object. ⁷ Every time you do wrong=every time (when) you do wrong. Every time—adverbial phrase, modifying "shall drive." ⁸ To remind—infinitive of purpose, used as an adverb modifying "shall drive." ⁹ How often you are naughty—noun clause, object of "remind." ¹⁰ As he said—adverbial clause, mo-

柱 上 之 釘

昔有一農人有子名約翰，約翰甚疏忽，凡遇應爲之事，莫不以草率出之。

一日其父謂之曰，“約翰，汝爲人魯莽善忘至是，今後汝每犯一過，余將釘一釘於此柱上，使汝記得作惡之次數；汝每作一善事，余即拔出一枚。”其父果實行其所言，每日必有一釘釘入，有得竟多至數釘，但鮮有拔出者。

是後約翰見柱上有釘幾滿，始慚過失之多。彼於是決志爲一善童，次日，彼行事佳且勤。因得拔出數釘。更次日仍然，若是者多時，其後柱上僅留一釘矣。其父乃呼彼來前而告之曰，“約翰，試觀之，此爲最後之一釘，余將拔之出矣；汝心喜乎？”

約翰對柱而觀，不表示愉快如其父之所意料者，反淚流滿面。父曰，“噫，是何故耶？余

difying “did.” ¹¹ He would—noun clause, object of “said.” ¹² To drive—infinitive used as an adjective, modifying “nail” and “nails.” ¹³ Very seldom one to draw out=very seldom he had one to draw out. ¹⁴ To be—infinitive used as a subjective complement of the intransitive verb “began.” ¹⁵ Of having so many faults—adverbial phrase, modifying “ashamed.” ¹⁶ Very=in the fullest sense. ¹⁷ Instead of expressing his joy—prepositional phrase, used as an adverb modifying “burst.” ¹⁸ As his father expected—adverbial clause, modifying “expressing.” ¹⁹ Burst into tears, 流淚。

think you would be delighted; the nails are all gone.’
 “Yes,” sobbed John, “the *nails* are gone, but the *scars*¹
 are there yet.”

A STORY ABOUT SIR² WALTER SCOTT

Below is a story about Sir Walter Scott when³ he was a boy at school:

There was a boy in his class at school, who always stood⁴ at the top. Young Scott wanted to displace⁵ him, but failed even⁶ when⁷ he exerted his utmost efforts. At length he observed that, when⁸ a question was asked this boy, he always fumbled⁹ with¹⁰ his fingers at a particular button on the lower part of his waistcoat, and the removal of this¹¹ was, therefore, determined. The plot¹² was executed, and succeeded very well. When¹³ the boy was again questioned, his fingers sought again for the button, but it could not be found. In¹⁴ his distress he looked down for it, but it was not to be seen. He stood confounded,¹⁵ and Scott took¹⁶ possession of his place, which the boy never recovered. The wrong thus¹⁷ done was, however, attended, as¹⁸ it always must be, with pain. “Often,” said Scott, “in¹⁹ after life, the sight of him smote me.” Heartily did he wish that this unkind act had never been done.

¹ Scars, 疤痕. ² Sir Walter Scott (wól/tēr sköt), 華爾德司各脫爵士, 蘇格蘭小說家兼詩家 (1771-1832). ³ When he was a boy at school—adjective clause, modifying “Walter Scott.” ⁴ Stood at the top=stood at the top of his class. ⁵ Displace, 取他人之位而代之. ⁶ Even, 甚至 . . . 而亦不能—adverb, modifying the clause “when he exerted his utmost efforts.” ⁷ When he exerted his utmost efforts—adverbial clause, modifying “failed.” ⁸ When a question was asked this boy—adverbial clause, modifying “fumbled.” ⁹ Fumbled at,

意汝必快樂；因釘已盡數拔去也。”約翰嗚咽曰，‘釘雖去，但痕則仍在焉。’

華爾德司各脫之軼事

下文所述，乃華爾德司各脫爵士童時之一軼事也：

司各脫在校中讀書時，同級有一學生，常為全級之冠。年幼司各脫欲勝之，然雖極奮力，亦終不能勝。後彼見該童每次對答教員之間時，必以指摸其背心下部之一扭扣，於是司各脫決意割去此扭扣。此陰謀旋即實行，大為勝利。下次童子復被考問時，其手指仍欲摸得此扭扣，而扭扣已不在矣。童甚窘，俯首覓之，亦不見。彼遂木立不知所答，於是司各脫取其位而代之，該童卒不能恢復其原來之地位。凡惡舉無不隨以痛苦，司各脫此舉亦然。司各脫嘗曰，“余以後每見該童，即覺不安。”彼甚願未嘗為此刻毒之事也。

摸索。¹⁰ With his fingers—adverbial phrase, modifying “fumbled.”
¹¹ This=button. ¹² Plot, 陰謀; 指 removal of the button.
¹³ When the boy was again questioned—adverbial clause, modifying “sought.” ¹⁴ In his distress—adjective phrase, modifying “he.” ¹⁵ Confounded, 驚慌—adjective used as a subjective complement of the verb “stood.” ¹⁶ Took possession of=occupied.
¹⁷ Thus done=which was thus done—participial phrase, modifying “wrong.” ¹⁸ As it always must be (attended)—adverbial clause, modifying “attended.” It=wrong. ¹⁹ In after life, 後來—adverbial phrase, modifying “smote.”

WASHINGTON'S¹ ACKNOWLEDGMENT

In 1755, Washington, then² a young man, twenty-two³ years of age, was stationed with his regiment at Alexandria.⁴ At this time an election for public officers took⁵ place, and the contest between the candidates became close⁶ and exciting. A dispute took place between Mr. Payne⁷ and Washington, in which⁸ the latter⁹ (an occurrence¹⁰ very uncommon¹¹ with him) became warm, and said something which gave Mr. Payne so much offense that he knocked¹² Washington down. Instead¹³ of flying into a passion, and sending Payne a challenge¹⁴ to fight a duel,¹⁵ as¹⁶ was expected, Washington, upon¹⁷ mature reflection, finding he had been the aggressor, resolved to ask pardon of Mr. Payne on the morrow. Accordingly he met Mr. Payne the next day, and extended his hand in¹⁸ a friendly manner; "Mr. Payne," said he, "to¹⁹ err is nature; to rectify error is glory. I find I²⁰ was wrong yesterday, but I wish to²¹ be right to-day. You had some satisfaction yesterday, and if you think that was sufficient, here is my hand, let us be friends."

¹ Washington 讀 wōsh/íng-tǎn. ² Then a young man—adjective phrase, modifying "Washington." ³ Twenty-two years of age—adjective phrase, modifying "Washington." ⁴ Alexandria (ǎl-ěg-zǎn/drī-à), 美國東部 Virginia 省之城名. ⁵ Took place=happened, 舉行. ⁶ Close and exciting—adjectives, used as complement of the verb "become." ⁷ Payne 讀 pān, 人名. ⁸ Which, 指 dispute ⁹ Latter 指 Washington. ¹⁰ Occurrence, 指下文 became warm and said something which gave Mr. Payne so much offense 一事. ¹¹ Uncommon—adjective, modifying "occurrence." ¹² Knocked Washington down, 將華盛頓打倒於地. ¹³ Instead of—preposition-

華 盛 頓 之 謝 過

一千七百五十五年時，華盛頓爲一二十二歲之少年，駐兵於亞拉散德。當時有選舉官員之舉，候選者間之競爭甚爲劇烈。華盛頓與潘尼君忽發生口角，華盛頓偶爾氣憤，口出惡言（此爲華盛頓生平所罕有之事），致潘尼君大怒而擊倒華盛頓於地。然華盛頓不怒，並不向潘尼君挑戰而作兩人之決鬪，如他人之所意料者，彼却細自省察，知釁由己肇，卽決心於次日向潘尼君謝過。明日彼果過潘尼君，作友愛之狀，伸手謂之曰，“過者人之性也；過而能改則榮譽歸之。吾知昨日違犯尊顏，但願今日改善。昨日之事君已報償矣，如君意已足，則請握吾手，吾輩當友好如初。”

al phrase, modifying "resolved." ¹⁴ Challenge, 挑戰; 引人對訂.
¹⁵ Duel—cognate object of the verb "fight." ¹⁶ As was expected =as it (=flying into a passion and sending Payne a challenge) was expected—adjective clause, modifying "flying" and "sending."
As—conjunction. ¹⁷ Upon mature reflection, 細細回想—adverbial phrase, modifying "finding." ¹⁸ In a friendly manner—adverbial phrase, modifying "extended." ¹⁹ To err—infinitive used as a noun, 爲 "is" 之 subject. ²⁰ I was wrong yesterday—noun clause, object of the verb "find." ²¹ To be (right)—infinitive, used as a noun, 爲 "wish" 之 object.

TRUE CHARITY

Once¹ in the city of New² York a poor woman sat by³ the wayside begging.⁴ She was evidently too feeble to⁵ work, even⁶ if work had been at hand and waiting to be done. To⁷ all appearance, her next remove would be to⁸ the hospital, and then to⁹ the grave. In¹⁰ a low voice, and, indeed, more¹¹ with her eyes than with her tongue, she pleaded to the passers-by¹² for¹³ alms. But her appeal was in vain. Few¹⁴ noticed her—not one in¹⁵ a thousand gave her anything.

While the proud and rich and busy folks thus passed by on the other side, a good¹⁶ Samaritan approached—a woman¹⁷ bearing¹⁸ on her head a bundle of wood, a woman,¹⁹ one²⁰ would have said, herself²¹ in need of charity. From²² her little store of this world's wealth, she drew forth two cents, and gave them to the sick beggar woman. Many people were affected by the incident and thought how²³ sadly wanting²⁴ is true charity among those who think themselves altogether unblamable in²⁵ their conduct towards others. They seem to suppose that their whole duty is performed, if they take good care of themselves.

¹ Once in the city of New York—adjective phrase, modifying “woman.” ² New York, 紐約, 美國大商埠. ³ By the wayside—adverbial phrase, modifying “sat.” ⁴ Begging—participle, 爲 “sat” 之 subjective complement. ⁵ To work—infinitive, used as an adverb, modifying “feeble.” ⁶ Even—adverb, modifying the clause “if work had been at hand and waiting to be done.” ⁷ To all appearance=so far as can be seen—adverbial phrase, modifying the clause “her next remove . . . to the grave.” ⁸ To the hospital—adjective phrase, 爲 “would be” 之 complement. ⁹ To the grave—與 第 8 註 同. ¹⁰ In a low voice—adverbial phrase, modifying “pleaded.” ¹¹ More with her eyes than with her voice—與 第 10 註 同. ¹² Passers-by, 過 路 人. ¹³ For alms—adverbial phrase,

真 慈 善

昔在紐約城內，有一可憐婦人，坐於路旁乞食。伊身體孱弱，不能作工，一望便知，即使事在其手邊，待彼爲之，彼亦力有不及也。就彼之形狀而言，其次一步之舉動，卽爲遷入醫院內，而後埋入墳墓中耳。伊發低聲求路人救濟，可憐之色，流露於其目光中者，較其聲尤爲悽慘。但伊之求，盡屬虛空。路人鮮有視之以目者——千人中無一人與以分文。

彼驕倨，富貴，忙碌之人，皆自路之彼端匆匆行去，忽有一慈善婦人來前——該婦頭頂木柴一捆，人且謂伊自己亦正待人施濟。彼自其在此世所積之區區中，取出兩銅圓，與彼患病之乞婦。見其事者多人，皆被感動，以爲世之人皆自負對人無愧，欲於此類之中求真慈善，不可得也。彼等以爲人能自顧，已盡一己之責矣。

modifying "pleaded." Alms 讀 ämz, 施濟. ¹⁴ Few = not many people. ¹⁵ In a thousand—adjective phrase, modifying "one."
¹⁶ Good Samaritan (sá-mär/i-tǎn) = genuinely charitable person, 眞眞慈善之人. ¹⁷ Woman—a noun in apposition with "Samaritan."
¹⁸ Bearing—present participle, modifying "woman." ¹⁹ Woman—與第 17 註同. ²⁰ One would have said—parenthetical expression.
²¹ Herself—a pronoun in apposition with "woman." ²² From her little store of this world's wealth—adverbial phrase, modifying "drew."
²³ How sadly wanting is true charity = true charity is how sadly wanting—noun clause, object of "thought." ²⁴ Wanting, 缺乏. ²⁵ In their conduct—adverbial phrase, modifying "unblamable."

MANLIUS'S MILITARY DISCIPLINE

In one of the early campaigns¹ of the war with Latin² allies the consul³ Titus⁴ Manlius had given strict orders that no one should engage⁵ in⁶ single combat with any of the enemy. The consul's own son Titus, impelled⁷ by the ardor of youth, disobeyed his father's command and accepted a challenge from one of the foe. He slew his antagonist⁸ and brought the spoils⁹ stripped¹⁰ from the body to his father's tent. The father turned from his son in anger, and ordered the lictors¹¹ to¹² lay hold of him, to bind him to the stake,¹³ and to strike his head from his body. This was done, the¹⁴ consul standing by and looking on. Through¹⁵ such sacrifice of parental feeling did Titus Manlius maintain military¹⁶ discipline and cause his orders to be transmitted as a model of austerity to all after times.

A STORY ABOUT JOHN¹⁷ JAY

About¹⁸ the commencement of the American Revolution, John Jay acted on a committee in¹⁹ a political²⁰ convention.

¹Campaigns, 繼續若干時之戰役。 ²Latin allies, 拉丁同盟國; 紀元前三四〇年至三三八年間拉丁與羅馬戰爭時之聯軍。按羅馬初亦為同盟國之一, 後其他諸國憤其跋扈, 且以領袖自居, 視他國若隸屬, 因遣使至羅馬, 要求平等相待, 且云羅馬二大執政官之一, 上議院議員之半, 須以拉丁國人選充, 羅馬怒而拒之, 戰事遂起。 ³Consul, 古羅馬二大執政官之一; 都護。 ⁴Titus Manlius (tī/tūs măn/lī-ūs), 羅馬大將兼執政官 (400?-330? B. C.). ⁵Engage in, 從事於。 ⁶In single combat—adverbial phrase, modifying “engage.” ⁷Impelled by the ardor of youth, 為少年之熱情所驅遣, 意即謂 Titus 年少氣盛, 性情熱烈, 為此熱烈之性情所驅也,—participial phrase, modifying “Titus.” ⁸Antagonist, 對手。 ⁹Spoils, 得勝者

門 立 司 之 訓 練

在昔羅馬與拉丁同盟國構兵時，羅馬執政官狄德斯門立司曾於一次戰役中，嚴令申禁所部；不得單獨與任何敵人挑戰。其子狄德斯爲少年盛氣所驅，見其仇有挑戰者，竟違父令出而應之，彼既戮其仇，且卸其衣甲，攜歸帳中，獻諸其父。其父怒而他顧，令部曲執而縛諸樁，擊落其首。行刑時狄德斯門立司親自在旁監視。彼因欲維護其軍紀，且使其命令傳諸後世，爲人人嚴肅之模範，竟至犧牲若斯之父子之情。

約 翰 乾 露 之 逸 事

美國革命開始時，約翰乾露服務於一政治

在敵人處所奪來之物(如軍器盔甲等)。¹⁰ Stripped from the body, 向敵人身上剝下的, 用法與註7同。¹¹ Lictors, 羅馬執政官之侍從, 手執束棒。¹² To lay hold of = to seize—objective complement of the verb “ordered.”¹³ Stake, 行刑時用以縛犯人之柱。¹⁴ The consul standing by and looking on = while the consul stood by and looked on—absolute construction.¹⁵ Through = by means of.¹⁶ Military discipline, 軍紀。¹⁷ John Jay (jōn jā), 美國政治家, 曾爲第一任司法總長(1745-1829)。¹⁸ About the commencement of the American Revolution—adverbial phrase, modifying “acted.”¹⁹ In a political convention—adjective phrase, modifying “committee.”²⁰ Political convention, 政治議會。

This committee had power little¹ less than unlimited, and Mr. Jay was its chairman.

It has been said that² “when the drums beat, the laws³ are silent”; by which it is meant that⁴ war knows no law but force. In⁵ wielding the extensive powers of the committee, however, Mr. Jay seemed to be governed by one fixed law—to use no severity which was not needed to⁶ save the liberty of his country from being betrayed by its enemies. He always disapproved of what⁷ seemed unnecessary rigor towards the British⁸ or tories.⁹ On one occasion, his desire to¹⁰ discountenance cruelty betrayed¹¹ him into an act of indiscretion. Having¹² reason to believe that a zealous committeeman in West¹³ Chester county had been too severe, he complained of him to the convention, and procured a vote¹⁴ of censure against him. The censured man met Mr. Jay some time after, and declared that he was innocent of the offense, and complained that he had been condemned unheard.¹⁵ Mr. Jay was so struck¹⁶ with the justice of this remonstrance, that he instantly replied: “You are right, and I was wrong, and I ask your pardon.” This noble confession turned the committeeman’s resentments to¹⁷ admiration. Grasping Mr. Jay’s hand, he exclaimed: “I have often *heard* that John Jay was a great man and now I *know* it.”¹⁸

¹ Little less than unlimited—adjective phrase, modifying “power.” ² That “when the drums beat . . . are silent”—noun clause, object of “said.” ³ Laws were silent, 法律無聲, 謂法律無用也. ⁴ That war knows no law . . . —noun clause, real subject of the verb “is.” ⁵ In wielding the extensive powers of the committee—adjective phrase, modifying “Mr. Jay.” ⁶ To save—infinitive, used as an adverb, modifying “was needed.” ⁷ What seemed unnecessary rigor towards the British or tories—noun clause, object of the preposition “of.” ⁸ British, 英國人.

議會之委員會。該委員會之權，幾無限制，而乾靄君即爲該會之委員長。

人常謂“軍鼓旣鳴，法律沈寂”；此語之意，即謂戰爭祇知有強力，而不知有法律也。然乾靄君使用委員會之大權時，似恆爲一條永不變更之法律所束縛——即自仇人手中救出國家之自由，凡無益之殘暴，概不必用是也。彼常不贊成對英人或英國保守黨用非必要之嚴酷。某次彼因欲沮遏用暴，致爲一輕率之事。彼頗信西堅司脫之某熱心委員，爲事太殘忍，即訴之議會，投票公決，不信任案因以成立。此被譴責之人，後與乾靄君相遇，聲稱彼實無罪，且未經審問，遽爾宣告有罪。乾靄君見其抗論之公正，頗爲感動，即答曰，“君誠是，余有過，請君恕宥。”此高尚之認罪，使該委員變怨恨爲贊美。彼因握乾靄君之手而呼曰，“余常聞約翰乾靄爲一偉人，余今日始信之。”

⁹ Tories, 反對革命主張服從英國之人。 ¹⁰ To discountenance—infinitive, used as an adjective, modifying “desire.” ¹¹ Betrayed = led astray. ¹² Having reason to believe—participial phrase modifying “he.” ¹³ West Chester (wĕst chĕs/tĕr), Pennsylvania 州之都城。 ¹⁴ Vote of censure, 不信任之決議；責問案。 ¹⁵ Unheard, 未經查實；未經訊明—adjective, 爲 “has been condemned” 之 complement. ¹⁶ Struck, 感動。 ¹⁷ To admiration—adverbial phrase, modifying “turned.” ¹⁸ It = that John Jay was a great man.

TO LOVE IN SILENCE

In¹ a coarse robe, and with a rope girdle about his waist, and bending his shaven head in² devout thought, a monk named Ægidius³ sat in a cell. He was a friar⁴ of the Order⁵ of St.⁶ Francis, in the old Italian city of Perugia.⁷

A knock was heard at the cell door. When it was opened two or three monks appeared.

“Brother,” said one, “a pilgrim desires to⁸ see you.”

Ægidius rose and hastened to the monastery gate.

A train⁹ of horsemen waited at the gate. The chief person in the company¹⁰ alighted¹¹ from his horse as¹² the good friar reached the entrance.

It was Louis,¹³ King¹⁴ of France, known after his death as St. Louis.

For some years the King had wanted to meet the friar Ægidius, of whose noble character he had¹⁵ often heard tell. Business of state had prevented his visiting a place so¹⁶ far off as this Italian city. The king and the monk saw each other for the first time.

After looking at each other's faces, they felt¹⁷ friends at once. The friar of the Order of St. Francis knelt. So¹⁸ did Louis, King of France. They embraced each other.

Neither the king nor his friend spoke. Having for a long time kept silence, they rose and parted.

¹ In a coarse robe, and with a rope girdle about his waist, and bending his shaven head—three adjective phrases, modifying ‘monk.’ ² In devout thought—adverbial phrase, modifying “bending.” ³ Ægidius 讀 ē-jīd/ī-ūs. ⁴ Friar, 一種托鉢僧; 苦行僧. ⁵ Order, 教派. ⁶ St. Francis (sānt frān/sis), Franciscan 教派之創始人 (1182–1226). ⁷ Perugia (pā-rōō/jä), 意大利中部之城名. ⁸ To see—infinite used as a noun, object of the transitive verb

默 愛

僧人愛極迪司坐於一小室中，身穿粗布之袍，腰束一繩，俯其剃髮之頭，虔心默禱。彼為意大利古城泮路佳地方弗侖席司教派之苦行僧。

時聞有扣小室之門者。門既啓，二三僧人入內。

一僧曰，“兄弟，有一旅客求見。”

愛極迪司即起立，趨至寺門。

騎士一隊在門前守候。當此慈善之僧至門前時，隊中一首領即下馬。

首領即法王路易，即其死後稱為聖路易者也。

王欲見愛極迪司僧已久，蓋彼常聞他人道及其尊貴之品行也。但國事忙迫，致阻其遊此遙遠之意大利城。故王與僧至今始得初次會面。

彼等見面即成密友。聖弗侖席司僧跪於地，王亦跪下。彼等互相懷抱。

王與其友均不作一言。靜默多時後，彼等即起立分別。

“desires.” ⁹ Train, 一隊人馬. ¹⁰ Company, 隊. ¹¹ Alighted, 下馬. ¹² As the good friar reached the entrance—adverbial clause, modifying “alighted.” ¹³ Louis (lōō/is), 法國國王. ¹⁴ King of France—noun in apposition with “Louis.” ¹⁵ Had often heard tell = had often heard people tell. ¹⁶ So far off as this Italian city—adjective phrase, modifying “place.” ¹⁷ Felt friends, 成爲友朋. Friend—noun, predicate nominative. ¹⁸ So did Louis = Louis also knelt.

“Brother,” said the other friars, “you have done wrong. You were rude to the saintly king. All¹ the way from France he had traveled, and yet you would not spare² him a word.”

“My dear brethren,”³ replied the monk, “do not be surprised. The light⁴ of divine wisdom revealed to me his whole heart, and I was able to see into his. We knew one another better than if we had spoken.”

A TRUE FRIEND

The Princess Elizabeth⁵ of Hungary⁶ loved Duke Louis, and he loved her in return. When he went on a journey, and saw a pretty article, he thought of Elizabeth, and bought it for her, and she was happy to receive it, not because she cared for the thing itself, but because it was a mark of his tender feeling.

But once, having been very much occupied⁸ with business of state, he had not had a moment to procure a gift for his lady Elizabeth, and she, not knowing the true reason of his empty-handedness, felt vexed⁹ and troubled.

Elizabeth told Varila,¹⁰ the cupbearer,¹¹ how¹² deeply she took it¹³ to heart that the duke should seem neglectful.

“You may be mistaken altogether, madam,” said the cupbearer. “But I will speak to the duke, and find out what he thinks and feels.”

¹ All the way from France—adverbial phrase, modifying “traveled.” ² Spare him a word, 交言; 與之說話. ³ Brethren, 兄弟; 同胞. ⁴ Light of divine wisdom, 神聖智慧之光. ⁵ Elizabeth (ē-liz’ā-bēth), 女子名. ⁶ Hungary (hūj/gā-rī), 歐洲國名. ⁷ Louis (lōō’is; lōō’i), 男子名. ⁸ Occupied with = busy.

其他之僧人曰，“兄弟，汝錯矣。汝待此聖王太慢。彼遠自法國來此，而汝竟不與之交一語。”

此僧答曰，“諸兄弟，請勿驚怪。聖智之光將其誠心啓示於余，余能明見其心。余等彼此了解，不言勝於言也。”

真 友

匈牙利公主綺麗莎白戀愛路易公爵，而公爵亦愛公主。彼出外旅行時見有精美之物，即思及綺麗莎白，購歸贈伊，公主得物甚喜，此非公主之愛其物，實因物爲公爵愛情之表記也。

但有一次，公爵因國事甚忙，無暇備禮物以贈公主，公主見彼空手，不明其故，心甚煩惱。

綺麗莎白告司酒者范立拉，謂公爵愛伊之心，似乎疎淡，故伊心中甚爲不快。

司酒者曰，“公主，汝或完全誤會。但余將與公爵一談，以察其心之所思與所感。”

⁹ Vexed and troubled—past participles, complement of the intransitive verb “felt.” ¹⁰ Varila (văr'i-lá[?]), 人名. ¹¹ Cupbearer, 職司酌酒時獻杯之人. ¹² How deeply she took it to heart that the duke should seem neglectful—noun clause, object of “told.” ¹³ It= that the duke should seem neglectful.

Varila was in the company of Duke Louis when a party from the court¹ went out to hunt in² the forest near³ the castle of Wartburg.⁴

Taking a rest after the toil of the chase, the duke and the cupbearer sat on a grassy⁵ mound, and looked with pleasure over the landscape toward the hills of Thuringia.⁶

It was a good moment to speak on⁷ behalf of the princess.

"Sir," said the cupbearer, "if I may ask, I would be glad to know if you intend to make the Lady Elizabeth your wife."⁸

"Do you see that mountain?" replied Louis. "If it were turned into gold, and it were offered to me on⁹ condition that I gave up Elizabeth, I would not take the treasure. I love her, and there is nothing on earth that I love more."

"May I repeat your words to her?"

"Yes, and give her this as a pledge of my faith."

The duke handed to Varila a beautiful mirror, attached to which was a picture of Christ on the cross.

The cupbearer took it to the lady. She smiled as she received the mirror, and she kissed it; and Elizabeth and Louis were married.

HOW MR. FOXE¹⁰ DEFENDED HIS FRIEND

A number of gentlemen were dining together in Mr. Foxe's house. The talk turned on an English nobleman, the Earl¹¹ of Leicester.

¹ Court, 王 室; 朝 廷. ² In the forest—adverbial phrase, modifying "hunt." ³ Near the castle of Wartburg—adjective phrase, modifying "forest." ⁴ Wartburg (wärt/böörk), 歐 洲 地 名. ⁵ Grassy mound, 多 草 之 山 坡. ⁶ Thuringia (thū-rin'jī-á), 德 國

其後宮中大隊人士出發至懷德堡礮台附近之森林遊獵，范立拉隨公爵同行。

公爵於競逐之後，倦而與司酒者坐於草墩上休息，觀塞嶺極亞之山景以自娛。

此為代公主訴說衷曲之時機矣。

司酒者曰，“爵爺如許我者，我願悉爵爺是否有意娶綺麗莎白公主為妻。”

路易曰，“汝不見彼山乎？此山如變為黃金，以之與余，欲余棄絕綺麗莎白，余亦不願得此寶物。我愛伊，世無他物為余所更愛者。”

“爵爺所云，余可以之告公主乎？”

“可，且以此贈伊，表示余之真心。”

公爵以一美麗之手鏡，鑲有耶穌釘於十字架上之圖者，與范立拉。

司酒者以鏡與公主。伊得鏡而笑，且吻之；綺麗莎白與路易遂結婚。

福克司之護友

紳士多人同在福克司君家進膳。談次語及英國貴族雷司德伯爵。

中部地名。 ⁷ On behalf of the princess—adverbial phrase, modifying “speak.”. ⁸ Wife—complement of the factitive verb “make.”
⁹ On condition that=provided that. ¹⁰ FOXE (fōks), 人名. ¹¹ Earl of Leicester (lēs'tēr), 即 Robert Dudley 之封號，為 Elizabeth 皇后所寵 (1532?-1588).

“Oh ho, the Earl of Leicester!” cried one. “Well, if you ask me, I could give you my opinion about¹ that fine² person.”

“Let us hear,” said one, hoping for a tale about some evil deed of the Earl.

“In my opinion, sirs, he is not to be trusted. He is a man who——”

Now, before³ the conversation got any further the host⁴ was quick to⁵ act. The Earl of Leicester was a friend of his. He had no mind to hear his friend’s good name mis-called.⁶ At the same time, he did not wish to⁷ quarrel with one of his own guests. So he chose a better way.

Calling to his servant, he said: “Bring me the bowl from the sideboard, filled with wine.”

The servant placed a handsome bowl on the table. The gentlemen admired it.

“This bowl,” said Mr. Foxe, “was given me by my friend the Earl of Leicester.”

Everybody understood what he meant. They all felt it⁸ would be bad manners to say any word against the Earl’s character. Mr. Foxe had defended his friend, and⁹ yet without uttering any angry word against his talkative¹⁰ guest.

¹ About that fine person—adjective phrase, modifying “opinion.” ² Fine, 華美, 此處用爲諷刺之反語. ³ Before the conversation got any further—adverbial phrase, modifying the infinitive “to act.” ⁴ Host=Mr. Foxe. ⁵ To act—infinitive, used as an adverb, modifying “quick.” ⁶ Miscalled, 辱罵—past par-

一客曰，“噫，雷司德伯爵耶！若諸君問我者，我可以關於彼華美之人之我的意見爲諸君告。”

另一客冀得一聞關於伯爵之不良行爲，因曰，“請說與余等知之。”

“據余之意見，諸君，彼人實不可靠。彼爲——”

主人不待客語畢，即設法制止之。雷司德伯爵爲主人之友。彼不願其友之名爲人所辱。同時彼亦不願與所延之客爭辯。故彼用一較善之方法。

彼呼僕人而謂之曰，“取碟架上滿盛有酒之碗來。”

僕人以一精美之碗置諸桌上。諸紳士均贊美此碗。

福克司君曰，“此碗卽余友雷司德伯爵所贈余者也。”

賓客皆知其意。彼輩覺得對於伯爵品行加以誹語，實爲不恭。以是福克斯君既保護其友，且未向其饒舌之客作一憤激之語。

ticiple, used as an adjective, modifying “name.” ⁷To quarrel—
infinitive, used as a noun, object of “wish.” ⁸It would be bad
manners . . . —noun clause, object of “felt.” ⁹And yet . . . =
and yet he had defended his friend without uttering any angry
word against his talkative guest. ¹⁰Talkative guest, 饒舌之客。

THE BROKEN PLEDGE¹

A gentleman in Virginia,² had a boy six³ or seven years old, who wanted to sign the pledge of total⁴ abstinence from intoxicating⁵ drinks; all in the family had done so, but the father thought him too young,⁶ and would not let⁷ him. After⁸ much entreaty, permission was given. Soon after, the father went on a journey. At one stopping⁹ place away¹⁰ from the town, he called¹¹ for some water. It was not brought, so he called again; still he could not get it; but cider¹² was brought, and being very thirsty, he so¹³ far forgot himself as to drink that. When he got home, he related the circumstance.¹⁴ After he had finished, the little boy came up to his knee with his eyes full of tears, and said, "Father, how far were you from James¹⁵ River when you drank the cider?" "Rather more than fifteen miles, my boy." "Well," said the little fellow, "I'd¹⁶ have walked there and back again, rather than have broken my pledge."

HOW A MOTHER INSPIRES HER SON

Stephen¹⁷ the Great, King of Roumania,¹⁸ a kingdom¹⁹ in the southeast of Europe,²⁰ once fought the Turks.²¹ At the

¹ Pledge, 戒絕或允諾一事之誓約. ² Virginia (vēr-jin'í-á), 美國東部之州名. ³ Six or seven years old—adjective phrase, modifying "boy." ⁴ Total abstinence (äb'stî-něns), 完全戒絕. ⁵ Intoxicating (in-tök'si-kät-ing) drinks, 酒類. ⁶ Young—adjective, objective complement of the factitive verb "thought." ⁷ Let him = let him sign the pledge. ⁸ After much entreaty—adverbial phrase, modifying "was given." ⁹ Stopping place = station. ¹⁰ Away from the town—adjective phrase, modifying "stopping place." ¹¹ Called

破 壞 誓 約

佛幾尼亞某紳士有一子，年約六七歲，欲立誓完全戒酒；紳士全家之人均立誓，但紳士之意，此子年太幼稚，不欲令彼遽出此舉。此子力求，始得允諾。不久，紳士出外旅行。及行抵離城之某車站，彼令侍者取水解渴。水竟不來，乃復索之；然亦不得；但侍者以蘋果酒進，彼渴甚，忘其所以，即取而飲之。歸家後，彼備述當日情形。語既畢，幼孩爬至其父膝上，含淚曰，“父親，當汝飲蘋果酒時，汝距詹姆士河多少遠乎？”父答曰，“吾兒，約有十五哩。”幼孩曰，“有是哉，余願步行至彼處飲水而復回，勿願破吾誓約也。”

母 訓 之 功 效

大司蒂芬者，歐洲東南羅馬尼亞國王也，嘗與土耳其人戰。初次交鋒，司蒂芬即敗北。彼

for=ordered, 索。 ¹² Cider (sī'dēr), 蘋果酒。 ¹³ So far as to drink that=so far as he was to drink that—adverbial phrase, modifying “forgot.” ¹⁴ Circumstance, 情形。 ¹⁵ James River, 美國河名。
¹⁶ I'd=I would. ¹⁷ Stephen (stē'vén) the Great, 大司蒂芬；司蒂芬一世。
¹⁸ Roumania (rōō-mā'nī-ā), 國名(昔屬土耳其)。
¹⁹ Kingdom—in apposition with “Roumania.” ²⁰ Europe (ū'rūp), 歐洲。
²¹ Turks, 土耳其人。

first battle he was beaten. Sad¹ and downhearted, he retired with his soldiers to the fortress of Niamitz.² On³ the wall of the fortress stood the people, watching⁴ their friends returning from the battle, among⁵ whom was Stephen's mother.

As Stephen rode up to the gate, his mother's voice was heard:

"Do not open! That is not my son!"

He pulled⁶ up his horse, and looked upward.

"Go back, Stephen," she said; "go back and fight till⁷ you are victor, or till you die for Roumania. Have you forgotten that I am your mother?"

He understood the call.⁸ His mother loved him, but she also loved their native land, and wanted her son to act⁹ a patriot's part.

Stephen quickly gathered together his scattered troops.

The Turkish army, led¹⁰ by their horsemen, were marching through a narrow valley when Stephen and the Roumanians¹¹ fell¹² upon the invaders¹³ and put¹⁴ them to the sword, only a¹⁵ few escaping to tell the tale.

The mother's voice is always a power to¹⁶ inspire the son or the daughter to act well their part in life.

¹ Sad, downhearted—two adjectives, modifying the subject 'he.'

² Niamitz (ni-äm'its[?]), 地名. ³ On the wall of the fortress stood the people—the people stood on the wall of the fortress.

⁴ Watching their friends returning from the battle—participial phrase modifying "people." ⁵ Among whom=among the people.

⁶ Pulled up, 收韁; 勒. ⁷ Till you are victor, or till you die for Roumania—adverbial clauses, modifying "fight." ⁸ Call, 語意; 詞.

憂慮灰心，率其部下，退至尼亞密子堡。國中人民，均立於堡壘之牆上，觀其友人自戰場歸來，中有一人，即司蒂芬之母也。

司蒂芬騎行至堡門之下，聞其母曰：

“勿開門，彼非吾子也！”

司蒂芬即勒馬而向上望之。

其母曰：“速去戰場，司蒂芬，速去戰場力戰，直至汝爲戰勝者，或爲國而死而後已。汝豈忘余爲汝母耶？”

彼解其母之語意。其母愛彼，但伊亦愛祖國，而欲其子盡愛國者之責也。

司蒂芬立即召集殘軍。

土軍爲騎士所統率，正自狹道而來，司蒂芬與羅馬尼軍突然上前，向之挑戰，拔刀殺之，僅少數土軍得逃歸而以其事告國人。

母之聲音常足鼓勵其子女，使知所以盡其爲人之責。

旨。 ⁹ Act a patriot's part, 盡愛國者之責。 ¹⁰ Led by their horsemen—participial phrase, modifying “army.” ¹¹ Roumanians (rōo-mā'nī-ǎnz), 羅馬尼人。 ¹² Fell upon=joined battle. ¹³ Invaders 指 Turks. ¹⁴ Put them to the sword=killed them. ¹⁵ A few escaping to tell the tale—absolute construction. ¹⁶ To inspire—infinitive used as an adjective, modifying “power.”

ADVICE

An eagle was building his nest in the boughs of an oak tree.

“Don’t, don’t,” said a voice from¹ below.

The voice was that of a mole. As² you know, the mole is a four-legged little creature that lives underground.³

“Don’t build your nest there, friend eagle,” said the mole. “The oak tree will fall soon, and your nest will be ruined.”

“How should you know anything about eagles’ nests?” replied the big bird, in⁴ a tone of contempt.

So the nest was built, and the queen eagle dwelt⁵ in it with⁶ her eaglets.

One day the king eagle returned from⁷ his hunting with⁸ a dead lamb in his mouth.

The oak had fallen, the nest was crushed, the eagle family were killed. The mole’s words had come⁹ true.

“Ah!” exclaimed the sorrowful eagle, “who would have thought such a low creature as¹⁰ the mole could be wise?”

“It is because I burrow in¹¹ the earth,” said the mole, “and I live among¹² the roots of trees, and I can see if¹³ the roots are strong or weak, and I know whether¹⁴ the tree will stand or fall.”

¹ From below—adjective phrase, modifying “voice.” ² As you know—adjective clause, modifying the clause following. ³ Underground—adverb, modifying the verb “lives.” ⁴ In a tone of contempt—adverbial phrase, modifying the verb “replied.” ⁵ Dwelt 係 “dwell” 之 past tense. ⁶ With her eaglets—adverbial phrase, modifying “dwelt.” ⁷ From his hunting—adverbial phrase, modifying “returned.” ⁸ With a dead lamb in his mouth—adverbial

忠 告

一鷹築巢於橡樹枝上。

樹下有聲曰，“切勿，切勿。”

聲爲田鼠之聲。田鼠係四足而居於地下之動物，讀者諸君皆知之。

田鼠曰，“吾友，切勿築巢於此處。樹將倒，汝巢將遭傾覆也。”

巨鳥出輕侮之聲曰，“鷹之巢，汝安能知之？”

故巢卽築成，鷹后及其雛棲於其中。

一日，鷹王出獵，啣一死羊歸來。

橡樹已倒，巢被壓碎，而鷹族均死。田鼠之語竟成實事。

鷹悲鳴曰，“噫孰知下賤動物如田鼠者能有智乎？”

田鼠曰，“因余伏處地中，居於樹根中間，能察見其根之強弱，而知樹之將倒與否也。”

phrase, modifying “returned.” ⁹ Come true=become true. ¹⁰ As the mole=as the mole was a creature—adjective clause, modifying “creature.” ¹¹ In the earth—adverbial phrase, modifying “burrow.” ¹² Among the roots—adverbial phrase, modifying “live.” ¹³ If the roots are strong or weak—noun clause used as the object of the verb “see.” ¹⁴ Whether the tree will stand or fall—noun clause used as the object of the verb “know.”

JOHN HANSON'S NIGHT WORK

John¹ Hanson was a bluff² boy of fifteen. He was a smart, active, fearless fellow; the boys thought³ a good deal of him, and he thought a good deal of himself. On one occasion his father had business which called him to a distant city, and he left John to⁴ "take care" of the family. John felt very proud of⁵ his trust, and did well for several days, acting under the advice and counsel of his mother just⁶ as he ought to have done. By and by he grew impatient of his mother's restraint, and did many things quite⁷ independent of her.

One day he acted not only against his mother's wishes, but talked very ill-temperedly to her. Going to bed that night, he could not sleep. His conduct towards⁸ his mother troubled him, and he tossed from one side of the bed to the other, trying⁹ to get an easy place. He blamed the bed and Bridget¹⁰ who made it. For a long while he tried to sleep¹¹ it off, or think of something else, or excuse himself in one way or another. Happily John did not succeed. Conscience would do its work, and John listened to all it said; and the consequence was that, pretty near midnight, the boy got up, stole to his mother's chamber, and with¹² tears in his eyes and penitence in his heart, begged her to forgive him.

¹ John Hanson (jǒn hǎn'sǎn), 人名. ² Bluff, 率直. ³ Thought a good deal of = esteemed. ⁴ To "take care" of—infinite used as a complement to the factitive verb "left." ⁵ Of his trust—adverbial phrase, modifying the adjective "proud." ⁶ Just as he ought to have done—adverbial clause, modifying "acting." ⁷ Quite independent of her—adjective phrase, modifying "things." ⁸ Towards

約翰漢生之夜工

約翰漢生乃一十五歲率直之童子也。彼爲人機警，活潑，而無畏；諸童子均重視彼，而彼亦自視甚高，某次其父因事遠出，囑約翰管理家務。約翰見以此事托付，頗以自豪，初數日盡力從事，聽從母言，處置一切，適如其所當爲者。後彼漸不耐煩，以母親之約束爲苦，擅行之事甚多。

一日，彼作事不但違背其母之意，且向其母作暴戾之言。晚間登床後，彼不能成睡。彼對於其母之良心發現，使彼心不能安，轉輾床上，欲求一安適之處而不得。彼既怨床，復怨造床之匠人白琪德氏。彼欲睡着以忘心中之事，或思及他事，或設法自恕者良久。幸而約翰未能如願。良心欲自工作，良心之所言，約翰均聽之；其結果於將近夜半時，約翰自床上起身，輕輕步入其母親房中，目中含淚，心內悔恨，求母恕其罪過。

his mother—adjective phrase, modifying "conduct." ⁹ Trying to get an easy place—participial phrase, modifying the subject "he."
¹⁰ Bridget (brij'it), 人名. ¹¹ Sleep it off—forget it by sleeping.
¹² With tears in his eyes and penitence in his heart—adverbial phrase, modifying "begged."

“And oh!” he used to say, “it was the sweetest moment of my life when¹ I was forgiven.”

THE CAT'S EYE

In old Ireland,² there was a famous healer named Miach.³ This healer could heal broken limbs, weak stomachs, deaf ears, and a great many more troublesome things.

So one day there came to him a young man who had lost an eye. He said to Miach the healer:

“If you are as clever as people say you are, you will be able to give me a new eye.”

“That I can do easily,” answered the healer. “Do you see yonder cat?”

“I see it.”

“Very well, I can take an eye from⁴ that cat and put it in⁵ the empty place in your head.”

“I should be very glad if you would,” replied the young man.

How⁶ the wonder was carried out I cannot tell you. But before⁷ long the cat was running about with only one eye, and finding it⁸ much less easy to catch the mice; and the young fellow was walking about proudly with two eyes.

¹ When I was forgiven—adjective clause, modifying “moment.”
² Ireland (ir'lánd), 愛爾蘭(英國三島之一). ³ Miach (mí'ák[?]), 人名.
⁴ From that cat—adverbial phrase, modifying “can take.”
⁵ In the empty place in your head—adverbial phrase, modifying

彼常曰，“余得饒恕時，其愉快之情，終生無與倫比者。”

貓眼

愛爾蘭古時有一著名醫者，其名曰密器。該醫者能治斷手斷足，胃弱，耳聾，及其他多種不能醫治之病症。

某日有一眇目少年訪彼。少年謂醫者密器曰：

“人謂君智，君果名副其實者，當能為余配一新目。”

醫者曰，“余易為之。君見彼處之貓乎？”

答曰，“余見之。”

“甚善，余能取彼貓之一目，而置諸君之目孔中。”

少年答曰，“君若為此，我甚快也。”

此奇事如何而成，余不能言。惟不久該貓東奔西走，僅有一目，其捕鼠也，不復如從前之易；而少年則有二目，往來頗自得也。

是固甚佳，但少年不久即覺有不便之處。

“put.” ⁶ How the wonder was carried out—noun clause, object of “tell.” ⁷ Before long=soon—adverbial phrase, modifying the clause “the cat was running . . . to catch the mice.” ⁸ It=to catch the mice.

This was all very fine, but the young man soon found out that there were drawbacks¹ to the new arrangement.² One of his eyes looked pleasant³ and mild, like⁴ a man's eye, and the other had a strange green light at the back that⁵ made his friends think of wild beasts about to spring from dark dens in the woods. When the young man ran out to see the warriors march by in their shining armor, the glare of the sunlight seemed to annoy the cat's eye, and it would insist on going⁶ blink, blink, blink, till⁷ it closed and fell asleep.

He had a worse evil to⁸ suffer at nighttime. Down on his bed he would lie, hoping for a sweet sleep, but the squeak of little mice would be heard, and then the cat's eye would open wide with⁹ a sudden start.

A rustle of leaves was heard in a tree. The cat's eye sprang open at once.

Birds flew by, and straightway¹⁰ the cat's eye stared full and eagerly at the passing fowls of the air.

The end of it was that he wished he had never borrowed another creature's eye, and I have no doubt the¹¹ cat would have been very happy to receive back its lost¹² property.

A man's eye for a man, a cat's eye for a cat. "Each thing in¹³ its place is best," says the poet Longfellow.

¹ Drawbacks = disadvantages. ² Arrangement, 指易目一事。
³ Pleasant and mild-adjectives, complement of the verb "looked,"

彼之一目甚和善，與人類之目無異，惟其他一目，背後有奇特之綠光射出，令其友人見之，慮及野獸自森林黑穴中跳出。少年奔出屋外，觀兵士穿鮮明之甲冑，自門前行過時，日光閃閃，令其貓眼不適，瞬閃不已，直至緊閉而睡而後已。

彼晚間所受之苦尤甚。彼臥於床上，希望安睡，乃小鼠鳴聲，已足醒彼於睡夢中，使貓眼突然張開。

樹葉作沙沙聲，亦能聞之，貓眼又復立時張開。

鳥飛過時，貓眼即急切注視，以觀其在空中飛過：

結果則少年頗願當日未向異類之物借用其目，余敢信貓亦必以得收回其已失之物為樂也。

人眼供人用，貓眼供貓用。詩人朗弗羅曰，“物以得其所為佳。”

modifying the subject "one." ⁴ Like a man's eye-adjective phrase, modifying "one," ⁵ That made his friends think of wild beasts about to spring from dark dens in the woods—adjective clause, modifying "light." ⁶ Going—gerund, object of "on." ⁷ Till it closed and fell asleep—adverbial clause modifying "going blink." ⁸ To suffer—infinitive, used as an adjective, modifying "evil." ⁹ With a sudden start—adverbial phrase, modifying "would open." ¹⁰ Straightway—adverb, modifying "stared." ¹¹ The cat would have been very happy to receive back its lost property—adjective clause, modifying "doubt." ¹² Lost property 指 eye. ¹³ In its 'place—adjective phrase, modifying "thing."

THE BASKET OF PEACHES

Half¹ a century ago, the Rev.² William³ Woodbridge established in Newark⁴ a boarding school for young ladies. His residence was on the upper Green,⁵ in a large stone building, and attached to the house was a large garden, well⁶ filled with fruit trees.

The venerable⁷ preceptor could sit in his back⁸ parlor and, while unobserved, have a tolerably good view of the entire garden. He was greatly pleased to see his young and joyous flock⁹ of charming girls gamboling¹⁰ under the trees and enjoying the beauties of nature when¹¹ robed in the glories of early summer.

It was about midsummer when he noticed one luxuriant peach tree laden¹² with green fruit so plentifully that the boughs fairly bent down under its weight. He naturally supposed that the beautiful tinge¹³ upon the ripening peach might tempt his young friends to¹⁴ taste the fruit before it was fully ripe; and one lovely afternoon, he called the young ladies into the parlor and kindly and affectionately expostulated¹⁵ with them on the danger of eating unripe fruit, and he promised that those who refrained from plucking the green fruit should have it all when matured. Each bright and happy face¹⁶ yielded a full assent to this reasonable proposition.

¹ Half a century ago = fifty years ago—adverbial phrase, modifying the whole sentence. ² Rev. = Reverend, 牧師之尊稱. ³ William Woodbridge (wīl'yūm wōod'brij), 人名. ⁴ Newark (nū'ərĕk), 美國 New Jersey 省之城市名. ⁵ Green (grēn), 河名(在美國). ⁶ Well filled with fruit trees—adjective phrase, modifying "garden." ⁷ Venerable preceptor, 對牧師或師長之尊稱. ⁸ Back parlor, 屋後之客室. ⁹ Flock, 羣. ¹⁰ Gamboling under the trees . . . ,

一 籃 桃

五十年前，教士威廉白立芝設一寄宿學校於紐威克城，以教育青年女子。彼之寓所爲一大石屋，在格林河上游，屋後有一大園，遍植果樹。

此尊嚴之教師，可坐於後面客室中，暢觀全園景色，而人不之見。彼見青年愉快之美女郎，結隊戲躍於樹下，玩賞初夏時自然之麗色，頗爲欣悅。

將近中夏時，彼察見茂盛桃樹，結實纍纍，樹枝不勝其重而低垂。彼見此情形，深恐其年幼女友，被垂熟之果之美色所誘而於其未熟時取嘗；因於晴朗之某日午後，彼招衆女生入其客室，以和霽親熱之狀態，告彼等以食生果之危險，且允不食生桃者，熟後全數與之。彼活潑而快樂之女少年，人人贊同此有理適當之提議。

enjoying the beauties of . . . —participial phrases, modifying "girls."

¹¹ When robed in the glories of early summer = when it was robed in the glories of early summer — adjective clause modifying, "nature."

¹² Laden with green fruit . . . —participial phrase, modifying "peach tree." ¹³ Tinge, 顏色. ¹⁴ To taste, 嘗味. ¹⁵ Expostulated with, 規以理論. ¹⁶ Face, 指女生.

Now this tree, in¹ particular, was an object of great attention. The girls daily watched its progress towards its maturity, and manifested sometimes no little impatience.

The venerable minister, as he sat in his back parlor, could sometimes see the uplifted hand of some young lady plucking² the forbidden fruit. He, however, said nothing until the time arrived when the peaches were perfectly ripe. He had the fruit carefully gathered, and the choicest of it filled a large basket.

He placed it in the back parlor, and called in all the young ladies, and requested those who had not plucked any green peaches from the tree to come forward and partake bountifully of the large supply.

To³ his surprise, all remained motionless⁴ except⁵ one little girl, who, with a gentle step, approached the venerable teacher. "My dear," said he, "have you not eaten a single peach?" She laid her little hand upon her breast, and sweetly replied, "Not one, sir." "Then," said the excellent man, "the whole basketful is yours."

The happy girl took them and made distribution among all her schoolfellows. How pure is the joy which flows from obedience, and how satisfying its reward!

KING CHARLEMAGNE⁶ AND DUKE NAYMES⁷

In a deep dungeon three people sat in misery. They were Huon⁸ of Bordeaux,⁹ a young Frenchman¹⁰ of¹¹ whom

¹ In particular—adjective phrase, modifying "tree." ² Plucking the forbidden fruit—participial phrase, modifying "hand." ³ To his surprise—adverbial phrase, modifying the whole sentence. ⁴ Motionless—adjective, complement to the intransitive verb "remained."

⁵ Except one little girl—adjective phrase, modifying "all." ⁶ Charle-

是後此樹成爲衆人所特別注意之點。衆女生日觀桃子趨於成熟，有時且露躁急之狀。

此尊嚴之牧師，坐於後面客室中，有時見女生舉手摘禁樹之果。但彼不語，以待桃子完全成熟。彼乃將桃子小心採下，擇最佳者盛一巨筐。

彼置籃於後面客室中，而呼全體女生入室，且請彼之未嘗於樹上採摘未熟之果者來前而盡量食之。

除一幼女生外，全體學生均木立不動，師大爲驚異，該幼女緩步行至師前。師曰，“吾愛，汝未嘗食桃耶？”伊以小手置胸前，和聲答曰，“師乎，余從未食也。”於是此高尚之牧師曰，“然則全籃均汝物矣。”

此快樂女生，取桃而散給其同學。服從師命之快樂何其純正，而酬報又何等快意哉！”

查 理 曼 大 帝 與 那 曼 斯 公 爵

在一幽暗地牢中，有三人慘然而坐。一爲波爾多城之吳翁，係一年少法人，其英武事

magne (shär'lê-män), 法蘭克族國王 (764-814). ⁷ Naymes (nā'mê[?]), 人名. ⁸ Huon (hōō'ün[?]), 人名. ⁹ Bordeaux (bôr-dōō'), 法國西南城名. ¹⁰ Frenchman—noun in apposition with “Huon.” ¹¹ Of whom brave tales are told in the old chronicles—adjective clause, modifying “Frenchman.”

brave tales are told in the old chronicles; his wife, Claramond,¹ whom he had made his bride in the East; and his aged friend, Gerames,² who had struck³ many a blow at⁴ his side against their common foes.

Now, while the three prisoners longed⁵ for the light⁶ of day, there was a large company gathered in the palace in the city of Bordeaux. The mighty King Charlemagne had come to the city to hold a court of justice for the trial of Huon. Sad⁷ to tell, Huon had been wrongfully put into prison by his own brother. King Charlemagne had a deep grudge against Huon, and was not likely to do him justice. Instead⁸ of proceeding at once to set up the court and try the prisoner, the King and Huon's brother and the courtiers made merry at a splendid feast.

At the table in the banqueting hall sat one guest who had no joy in the wine cup, and no ear for the sweetness of music. This was a knight called Duke Naymes, an old counselor of the King of the Franks.⁹

Tears dimmed the eyes of Duke Naymes as¹⁰ he thought of the sad fate of Huon and Huon's wife and of the good Gerames. How could he feast while his fellow creatures suffered an unjust lot?

The Duke rose up suddenly from the table, and he overthrew the cups and dishes in his rising.

"Naymes," said the King, "you have done a foolish thing."

¹ Claramond (klār'ă-măn[?]), 女子名. ² Gerames (jě'rā-mě[?]), 人名. ³ Struck many a blow . . . against . . . =opposed. ⁴ At his side, 助彼—adverbial phrase, modifying "struck." ⁵ Longed for =wished vehemently. ⁶ Light of day, 日光; 天日之光, 意即被釋之日. ⁷ Sad to tell (=it is sad to tell)—adverbial phrase, modifying the whole sentence. ⁸ Instead of proceeding at once to

蹟，見諸古記載中；一爲其妻克蘭夢，即彼在東方所娶者；又一人則爲其老友極拉曼，即曾助彼戰公敵多次者。

當三囚正在盼望伸雪之日，有大羣人士齊集於波爾多城之宮內。蓋查爾曼大帝，已到該城，將開庭審問吳翁之案矣。吳翁之入獄，實爲其親弟所陷害，言之良可痛心。而查爾曼大帝，亦恨吳翁甚深，似未必能秉公審訊也。王與吳翁之弟及侍臣，不立時開庭問案，而反大宴取樂。

宴會廳之席上有一客焉，無意於飲酒及絲竹之樂。此人係一武士人所稱爲那曼斯公爵者，法王之老謀士也。

公爵那曼斯思及吳翁及其妻與仁慈之極拉曼之乖運，目中淚盈盈，不能明視。夫同類之人，遭此不平之事，彼又安能宴樂哉？

公爵忽然自席間起立，杯盤爲之倒覆。

王曰，“那曼斯，汝此舉甚魯莽。”

set up the court and try the prisoner—adverbial phrase, modifying “made.”⁹ Franks, 法蘭克人，爲 Germanic tribes 之一，曾建法蘭克帝國，於第九世紀時，分裂爲三部，實立今日法德意三國之基礎。¹⁰ As he thought of the sad fate of Huon and Huon’s wife and the good Gerames—adverbial phrase, modifying “dimmed.”

“I have reason for¹ what I do, sir,” answered the Duke. “Was it right for you to come to this city for a feast? Here, in the prison of Bordeaux, lies a knight, a peer of France; and he is in danger of his life. This is not light matter, and it is not well done to feast in² the presence of so solemn a trouble in the life of a fellow man. He who eats spiced meats and drinks wine now is no friend of mine.”

Then the heart of Charlemagne was touched by the words of Duke Naymes, and he got up from the table, and ordered the seat of judgment to be set, and the prisoners to be brought before him. Then were Huon, and the lady Claramond, and the aged Gerames fetched from the dungeon to the hall of justice to be judged. The innocence of the prisoners was made clear, and they were given their freedom.

JOSEPH³ REED

Joseph Reed, of New⁴ Jersey, is a great hero in the American⁵ Revolution. He entered the patriot⁶ army, and proved a brave and efficient officer.⁷ In 1778 he entered Congress,⁸ and, while⁹ quiet, he became one of the most useful members. Soon after he entered Congress, a British commission was sent out to see if the difficulties between¹⁰ the two countries could not be adjusted and the war

¹ For what I do—adjective phrase containing a clause, modifying “reason.” ² In the presence of so solemn a trouble in the life of a fellow man—adverbial phrase, modifying the verb “feast.” ³ Joseph Reed (jō’zēf rēd), 美國革命時之義士兼政治家 (1741–1785). ⁴ New Jersey (nū jūr’zī) 美國東部之州名. ⁵ American Revolution, 指 1775–1783 年間美國獨立戰爭. ⁶ Patriot

公爵答曰，“王乎，余有故焉。王來此宴飲豈正當乎？在此波爾多牢中，有一武士，法國之貴族也，彼之命危在旦夕。此非小事，同類生命，遇此嚴重之困難，非宴飲之時也。彼食香肉而飲酒者，非余之友也。”

查理曼之心，爲那曼斯公爵之言所感動，彼卽自席間起立，囑設公座，而提罪犯上堂。於是吳翁，克蘭夢夫人，及老年之極拉曼卽自牢中提至堂上受審。犯人之怨因之伸雪，而復得自由。

約瑟里德

約瑟里德，紐折爾西州人，美國革命時之大英雄也。彼既加入義軍，在在表見其爲一勇敢精幹之軍官。一千七百七十八年彼入國會，沉默寡言，然竟成爲一極得力之議員。彼入國會未久，卽有一英國委員會赴美，設法疎

army, 義軍(革命軍). ⁷ Officer—predicate nominative, complement to the intransitive verb “proved.” ⁸ Congress (kōy’grēs), 美國國會. ⁹ While quiet=while he was quiet—adverbial clause, modifying the verb “became.” ¹⁰ Between the two countries—adjective phrase, modifying the noun “difficulties.”

terminated. The terms¹ they² offered, however, did not include independence. Convinced³ that⁴ they could not accomplish their object directly, the commissioners resorted to⁵ deceit and bribery, and they offered Joseph Reed ten thousand guineas⁶ if he would use his influence to⁷ help along their project. The noble patriot heard the offer with⁸ great indignation, and replied, "I am not worth purchasing,⁹ but, such¹⁰ as I am, the King of Great Britain is not rich enough to buy me."

AN OLD PEASANT AND HIS FRIEND

An old peasant went into the forest one day with his young friend Stefan.¹¹

A bear appeared! The old man fled, but fell, and the bear caught him up, and stooped¹² over him, and was about¹³ to devour him.

"Stefan!" screamed the fallen¹⁴ peasant. "Stefan, do not desert me!"

No, Stefan did not desert his friend. He strode¹⁵ up, raised his woodman's ax, and clove¹⁶ the bear's head. That done, he dropped his ax, and plunged a big hayfork into the bear's body. The monster lay dead.¹⁷

¹ Terms, 條件. ² They offered=which they offered—adjective clause, modifying the noun "terms." ³ Convinced that they could not accomplish their object directly—participial phrase, modifying the subject "commissioners." ⁴ That they could not accomplish their object directly—noun clause, object of the participle "convinced." ⁵ To deceit and bribery—adverbial phrase, modifying the verb "resorted." ⁶ Guineas (gɪn'iz), 英國 1663-1813 年間通用之金幣, 約值二十一先令. ⁷ To help—infinitive, used as an adverb, modifying the verb phrase

通兩國爭點以息戰事。但彼等所提出之條件，無美國獨立一條。彼等既知不能直接達到目的，乃用欺騙賄賂之手段，以一萬幾尼贈約瑟里德，囑彼用其勢力以玉成彼等之計畫。此義士聞之大怒，答曰，“余實不值賄賂，但如余者欲賄賂之，雖英王之富，亦嫌不足也。”

老 農 與 其 友

某日，一老農偕其少年友人施德芬樵於林中。

一熊突然出！老人奔逃而跌，熊捕獲之，俯於其上，勢將吞而食之。

跌在地上之老農呼曰，“施德芬。施德芬，君勿棄我！”

否，施德芬並不棄其友。彼大步上前，舉起樵斧，直劈熊頭。既劈熊頭，彼即棄斧而取割草之叉，刺入熊腹。巨獸即倒地而死。

“would use.” ⁸ With great indignation—adverbial phrase, modifying the verb “heard.” ⁹ Purchasing—gerund, object of the predicate adjective “worth.” (Worth 係一特別 adjective, 其作用等於一 transitive participle, 故其後可隨一 object). ¹⁰ Such as I am—noun clause, in apposition with the pronoun “me.” ¹¹ Stefan (stā’fān), 人名. ¹² Stooped over him, 俯於其上. ¹³ About to devour him, 正將食彼; “about” 有“將”之意. ¹⁴ Fallen—past participle, modifying the noun “peasant.” ¹⁵ Strode 係 “stride” 之過去式. ¹⁶ Clove 係 “cleave” 之過去式. ¹⁷ Dead—adjective, complement to the intransitive verb “lay.”

The old man scrambled to¹ his feet and began to scold his friend.

“You stupid man! You foolish Stefan!”

“Why, what’s the matter?”

“You have stuck² your fork into the bear in³ such a way that⁴ you have torn and spoiled his skin. His fur will not be nearly so valuable for us to sell now! You stupid, you!”

Well,⁵ what do you think of that? You see the old fellow never thanked his comrade. His mind went off to another subject altogether.⁶ He was unhappy because⁷ the fur was spoiled!

To⁸ be sure, it was a pity that Stefan ruined the lovely bearskin. But it was a still greater pity that the man whose life had been saved forgot the thanks due⁹ to the hand that¹⁰ rescued him.

HOW ST. MACARIUS LEARNED SELF-CONTROL

A monk of Egypt¹¹ had a bad temper. He was a hermit.¹² His name was St.¹³ Macarius.

A gnat buzzed into his hut or cell, flew round, lighted on the saint’s skin, and stung him sharply.

Roused¹⁴ to fury by the sting, St. Macarius jumped up and killed the gnat.

¹ To his feet—adverbial phrase, modifying the verb “scrambled.”
² Stuck 係 “stick” 之過去式。 ³ In such a way—adverbial phrase, modifying “stuck.” ⁴ That you have torn and spoiled his skin—adverbial clause, modifying the adjective “such.” “Torn” 係 “tear” 之過去分詞式。 ⁵ Well—interjection, 表示驚異之意。 ⁶ Altogether—adverb, modifying “went.” ⁷ Because the fur was spoiled—adverbial clause, modifying “unhappy.” ⁸ To

老人爬起，即責其友。

“汝愚人！汝愚魯之施德芬。”

“怪哉，此何事耶？”

“汝以叉如此之刺入熊腹，至將熊皮割破。今售其皮，其價已不能如前之貴矣！汝真愚哉！”

諸君讀此有何感想？君等當知老人並未謝其友。彼之心思已轉入他事。彼不樂，因皮已損壞也！

施德芬損壞可愛之熊皮固甚可惜。然人之生命爲人所救，而不謝救之之人，則尤可歎惜焉。

聖 麥 愷 力 斯 養 成 自 制

埃及某僧性情甚劣。彼爲一隱士。彼之名曰聖麥愷力斯。

一蚊嗡嗡入其小室，飛舞左右，止於其膚上而刺之甚重。

聖麥愷力斯被刺而大怒，躍起殺蚊。

be sure—adverbial phrase, modifying the whole sentence. ⁹ Due to the hand that rescued him—adjective phrase, modifying the noun “thanks.” ¹⁰ That rescued him—adjective clause, modifying the noun “hand.” ¹¹ Egypt (ē'jīpt), 埃及 (非洲國名). ¹² Hermit, 隱士. ¹³ St. Macarius (sānt mā-kā'ri-ūs), 第七世紀時埃及僧人. ¹⁴ Roused to fury by the sting—participial phrase, modifying the subject noun “St. Macarius.”

Afterwards he thought that he had done wrong. Looking with remorse at the dead body of the little insect, he said:

“I am ashamed of¹ my bad temper. I am a man, and this was but² a gnat.”

He left his cell, and went away to a far corner of the wilderness. Plunging into the damp marsh, he found himself among swarms of insects that inhabited the moist region. He chose this wretched spot for his home, and lived there for six months. Day³ by day the insects stung him. If they could think, they must have wondered why a man should settle in such a place and endure their attacks as St. Macarius did! He was in⁴ school. He was teaching himself to⁵ control his temper. He was learning self-control.

Painful were the stings. Hard was the education.

But great was the joy of his heart at feeling that he could endure the trouble without losing his temper. He was master!

At the end of the half year, he returned to his former cell, and went on⁶ a visit to some monks who lived in the neighborhood. They did not know him. His face was deeply marked by hundreds of little scars, where he had been bitten.

They were the wounds of the soldier in battle. He had won the victory.

¹ Of my bad temper—adverbial phrase, modifying the adjective “ashamed.” ² But=only. ³ Day by day=every day—adverbial phrase, modifying the verb “stung.” ⁴ In school—adjective phrase, used as the complement of the verb “was.” ⁵ To control

既而彼自思所爲不當。注視小蟲之屍，悔恨而言曰：

“余羞余性情之劣。余爲一人，此僅一蚊耳。

彼乃離其小室，至荒野極遠之隅。彼投身沼澤之中，處於濕地蟲類羣集之間。彼擇此悽慘之地以爲家，居於其地者六閱月。蟲類每日螫其身。使小蟲而果能思者，必且駭異人類何以安居如此之地而受彼等之毒螫如聖麥愷力斯所爲者！彼正就學耳。彼乃以制性之法教己也。彼乃習自制之道也。

蟲之螫極痛苦。彼之教育亦良艱矣。

然彼覺能受苦而不怒，心中大樂。彼誠爲一能自制者！

半載之末，彼返故居，而往謁隣僧。彼等不之識。其面上有蟲螫之小傷痕數百。

彼等猶如戰爭中兵士之傷痕。然彼已獲勝仗矣。

—infinitive, used as a noun, direct object of the verb “was teaching.” “On a visit—adverbial phrase, modifying the verb “went.”

HOW A DAUGHTER SERVED HER FATHER

A story was told of an ancient Greek,¹ named Erisichthon,² who offended the goddess Demeter³ by⁴ cutting down some holy trees that were planted in her honor.

The goddess punished him by giving him a hunger⁵ that could not be satisfied. When he had spent all his money on⁶ food, he sold his goods one⁷ after the other. His furniture, his house, all went; and yet, no⁸ matter how much he ate, he never had enough. One day he began to gnaw at his own flesh to stay⁹ the dreadful pangs.

His daughter, Metra,¹⁰ loved him tenderly. She was not only ready to speak her love, but also acted it. She was willing to sacrifice her own ease for¹¹ the sake of her beloved father. By¹² means of magical art, she changed herself into an animal, this¹³ he sold and some money was obtained. As soon as money was spent, she changed herself into another animal, ran to her father, and was sold by him again. Thus she kept on, giving up herself and her own comfort for¹⁴ the support of her parent. Unhappy indeed was his life, and yet, amid all his suffering, he had the joy of¹⁵ knowing that his daughter loved him without¹⁶ fail.

Family love is the beginning of all love.

¹ Greek, 希臘人. ² Erisichthon (ě-ris'ich-thön[?]), 人名—in apposition with the noun "Greek." ³ Demeter (dē-mě'tēr), 司沃壤與農業之女神. ⁴ By cutting down some holy trees—adverbial phrase modifying the verb "offended." ⁵ Hunger, 饑餓之病. ⁶ On food—adverbial phrase modifying "spent." ⁷ One after the other =adverbial phrase, modifying the verb "sold." ⁸ No matter how much he ate—adverbial phrase, modifying the clause "he never had enough." No matter how—conjunctive phrase. ⁹ Stay, 止; 暫止.

孝女事父

某故事講及古希臘有某人，名安列雪奇桑，因砍斫敬神之聖樹，致觸丹妹德女神之怒。

女神罰之，與以永不能飽之餓病。彼既盡用所有之銀錢以購食物，又將所有之物一一售買。傢具，房屋，相繼售盡，然不論進食多少，總不得一飽。一日，彼咬自己之肉，以制止飢餓之苦。

其女梅德拉愛彼甚切。伊之愛其父，不但口說而已，且亦能實行之。伊願犧牲自己之安逸，以救其親愛之父親。伊用巫術而變為一畜，其父售之而得錢。及錢既用罄，伊另變一畜，奔歸其父，俾其父復賣之。循是不變，自身及自身之安樂完全不顧，以供養其父。父之一生固甚苦惱，然於痛苦中，得知其女愛彼不倦，快慰多矣。

家庭之愛，為種種愛情之始基。

¹⁰ Metra (mět'rá), 女子名。 ¹¹ For the sake of her beloved father—adverbial phrase, modifying the infinitive “to sacrifice.” ¹² By means of magical art—adverbial phrase, modifying “changed.” ¹³ This—object of the verb “sold.” ¹⁴ For the support of her parent—adverbial phrase, modifying the participial phrase “giving up.” ¹⁵ Of knowing that his daughter loved him without fail—adjective phrase, modifying the noun “joy.” ¹⁶ Without fail=for certain—adverbial phrase, modifying the verb “loved.”

A BRAVE COOK

Alfstan¹ was a workman who cooked for the monks in the convent at Abingdon,² in³ Berkshire. He was himself a monk, and could sing well in the service at the chapel.⁴ Whatever⁵ he did he tried to do well. He knew he could not write poetry, so he did not pretend to do it.

There was a lot to do in the big kitchen, besides the usual work of preparing the dinner and other meals for the people of the monastery.⁶ A new building, much⁷ larger than the old convent, was being set up at the time, and Alfstan had to cook for the stonemasons and wood carvers and other workmen. You may be sure that he had his hands full,⁸ but the meals were always served to⁹ time. Not only did Alfstan have the dinner ready at the proper hour, but he went¹⁰ about his work in a neat, deft manner. There was really labor enough for two, and the abbot Ethelwold¹¹ had meant to provide Alfstan with a helper, but had somehow forgotten it.

One day abbot Ethelwold came into the kitchen. His quick eye soon saw that everything was in¹² apple-pie order—pots clean, copper shiny, floor free of dust, tables clear of mess.

“Brother Alfstan, you are a brave Christian!” exclaimed the abbot. “Let me see if heaven thinks as much of you as¹³ I do. Put your hand into the caldron¹⁴ of boiling soup, and fetch me out a piece of whatever you find.”

¹ Alfstan (älf'stän[?]), 僧人名。 ² Abingdon (äb'ing-dön), 英國城名。 ³ In Berkshire (bürk'shír, 英國州名)—adjective phrase, modifying “Abingdon.” ⁴ Chapel (chäp'ël), 私家, 學校, 或寺院所附屬之禮拜堂。 ⁵ Whatever = anything that—compound relative pronoun, 作 “did” 與 “to do” 之 object 用。 ⁶ Monastery (mön'äs-tär-i), 寺院。 ⁷ Much larger than the old convent—adjective phrase,

勇敢庖丁

工人阿爾福斯登在波克斯之阿丙吞城某修道院司庖廚之役。彼自己亦爲一僧人，禮拜堂中祈禱時，唱歌極佳。彼任爲何事皆竭力爲之。彼自知不善作詩，故不事強爲。

除爲院中僧人煮飯外，大廚房中所有之事甚繁。時有一新屋正在建築，其大過於舊院，故阿爾福斯登須爲石匠，木工，與其他工人造飯。諸君可知彼忙迫特甚，但午晚各餐仍按時齊備。且阿爾福斯登不但治飯不至誤時，其工作亦清潔整飭。至於工作之多，實須兩人兼任，而厄忒而屋特院長嘗欲爲阿爾福斯登得一助手，但竟忘却此事。

一日院長厄忒而屋特至廚房。其銳利之目即見廚中各物皆井井有條——罐壺清潔，銅鍋光明，地無纖塵，桌無積物。

院長曰，“阿爾福斯登兄弟，汝真一勇敢之基督教徒！試令我察視上天之器重君是否與余相同。請探手入正沸之湯鍋中，無論摸得何物，即取出以與余。”

modifying “building.” ⁸ Full—adjective, complement to the factitive verb “had.” ⁹ To time, 準時—adverbial phrase, modifying “served.” ¹⁰ Went about his work=get to work at. ¹¹ Ethelwold (ëth’ël-wöld[?]), 僧人名。 ¹² In apple-pie order=in perfect order—adjective phrase, modifying “everything” 作 “was” 之 complement. ¹³ As I do=as I think so much of you. ¹⁴ Caldron (kôl’drün), 大鍋。

At once, so says the old tale, the worthy¹ cook thrust his arm into the pot, pulled out a bit of stewed bread crust, soaking² hot, yet³ without⁴ scalding or hurting his hand in⁵ any degree.

GEORGE⁶ STEPHENSON

When George Stephenson, the famous inventor⁷ of the railway engine, was young, he was employed at some works⁸ in Montrose,⁹ in Scotland.¹⁰ He applied himself with¹¹ all his heart and mind to the business, and saved a little money each week, till he had as much as £28 laid¹² by. Then he thought he would walk home. His home was a long way from Montrose, for he belonged to the village of Killingworth,¹³ near Newcastle¹⁴ upon Tyne.

Off he set, crossing hills, tramping along river sides, over fields, through parks, for several days. One evening he had reached the borders of the county of Northumberland,¹⁵ and was wondering where¹⁶ he could lodge for the night.

There were but¹⁷ few houses to be seen on the lonely hillside. The nearest was a farmhouse. George knocked at the door.

A farmer appeared, and looked at the tired, and footsore youth.

¹ Worthy = respectable. ² Soaking hot—adjective phrase, modifying “crust.” “Hot” 爲 “soaking” 之 complement. ³ Yet—adverb modifying the phrase following. ⁴ Without scalding or hurting his hand in any degree—adverbial phrase, modifying “pulled out.” ⁵ In any degree—adverbial phrase, modifying “scalding or hurting.” ⁶ George Stephenson (jōrj stē'vĕn-sŭn), 英國鐵路發明家 (1809–1859). ⁷ Inventor—noun in apposition with the noun “George Stephenson.” ⁸ Works, 工廠 (常用 plural). ⁹ Montrose (mōn'trōz),

據故事云，此有德之廚司，即伸臂入罐中，取出蒸熟之麵包皮一塊，濕而且燙，然其手毫不受傷。

喬治司蒂芬孫

喬治司蒂芬孫，著名鐵路機關車發明家也，幼時受雇於蘇格蘭蒙德羅斯某工廠。彼盡其心力，從事工作，每星期積蓄少許，直至積存之款有二十八鎊之多。彼乃欲步行歸家。其家距蒙德羅斯頗遠，因彼係紐喀斯爾附近開令衛史地方人也。

彼即就道，越高山，沿河濱，絕田場，經公園，如是者數日。某晚彼行抵諾森伯蘭之邊境，籌思度夜之所。

寂寞山坡，居戶寥落。最近一家係一田莊。喬治往叩其門。

一農人出，注視彼疲乏而足痛之少年良久。

蘇格蘭地名。 ¹⁰ Scotland (sköt'länd), 英國三島之一。 ¹¹ With all his heart and mind—adverbial phrase, modifying the verb “applied.” ¹² Laid by—participial phrase, modifying “£28.” ¹³ Killingworth (kil'ing-würth), 英國地名。 ¹⁴ Newcastle upon Tyne (nū'-kas'1 或 nū-käs'1 ū-pōn' tīn'), 英國北部地名。 ¹⁵ Northumberland (nōr-thūm'bēr-länd), 英國北部州名。 ¹⁶ Where he could lodge for the night—noun clause, object of the verb “wondering.” ¹⁷ But=only.

“What may you want?”

“Sir, I have walked from Montrose, and am on my way to Killingworth, and I should be very glad of¹ a lodging for the night.”

“No, I can’t take in strangers.”

“Would you let me rest in yonder outhouse?”

“No.”

“I would lie on the straw quietly, and be no trouble to you in any way.”

“No.”

The farmer’s wife just then came to the door. She looked at George keenly, and draw her husband on one side, and whispered to him. Presently² the farmer said:

“You can come in.”

They placed supper before him, and soon all were pleasantly chatting. The farmer’s wife had judged from³ Stephenson’s face and manner that he was an honest man.

That night George slept in a comfortable bed.

After breakfast he offered to pay.

“We would not think of such a thing,” said the farmer. “And, if you ever come this way again, you may call here.”

He did call again, but it was many years afterwards. By this time George Stephenson’s name was famous all over the world as a railway engineer. He found the couple⁴ at the farmhouse still. Their hair was silver⁵ gray. They remembered him very well, and he showed his grateful memory of their kindness by pressing upon them the gift of a nice sum of money.

¹ Of a lodge for the night—adverbial phrase, modifying the adjective “glad.” ² Presently, 立即. ³ From Stephenson’s face and manner—adverbial phrase, modifying “had judged.” ⁴ Couple, 夫婦. ⁵ Silver gray—adjective phrase, complement to the verb “was.”

農人曰，“汝何欲乎？”

“老父，余自蒙德羅斯步行而來，欲往開令衛史，余願得一宿處。”

“否，余不能收留生客。”

“君能容我睡於彼處之附屬室乎？”

“不能。”

“余當默然睡於彼處草上，而不擾君。”

“亦不能。”

時農人之妻至門前。伊以銳利之目光視喬治，拉其夫至一旁而細語之。於是農夫謂喬治曰：

“汝可進來。”

彼等以晚餐供彼，不久三人閒談甚快。農人之妻觀司蒂芬之面貌舉動而知其爲一善良者。

是晚喬治臥於安適之床上。

早餐畢，彼欲報酬之。

農人曰，“余等毫不以此爲意。下次君經過此處，仍請來余家可也。”

彼果復來，但在數年之後耳。是時司蒂芬孫之名已顯著全球，人人知其爲鐵路工程師。彼見農人夫婦仍居於田莊中。彼等之髮已白如銀絲。彼等仍能識彼，彼以巨賞酬之，以表其感激彼等優待之謝忱。

A FATHER'S SACRIFICE

In a wild mountain pass of Hungary,¹ a tall, steep rock rises, known by² the name of the "Gypsy's³ Stone."

If you ask why it is so called, the following story will tell you:

About the middle of the eighteenth century, there was a famine in the land. All the people suffered, but the gypsies more than others.

The gypsies of Hungary are a roving folk, fond⁴ of music, fond of thieving, fond of rags, fond of untidy hovels. The men do blacksmith's work and carve articles of wood, and sing in a happy-go-lucky⁵ manner as they labor. But the songs were hushed when the famine bit every family with hunger.

From door to door the gypsies begged, and were⁶ turned away by the villagers.

At one house a gypsy begged very hard, saying⁷ his children were dying of hunger.

"Then," said the peasant at the door, "I will give your children a side⁸ of bacon if you will jump from that rock."

So saying, he pointed to the steep cliff of which I have spoken.

"You hear his promise," cried the gypsy to the bystanders.

Then he climbed to the top of the precipice and leaped, and the next moment he lay crushed to death below.

For⁹ the sake of the children the father had given his life.

¹ Hungary (hŭn'gā-rĭ), 匈牙利 (歐州中部國名). ² By the name of the "Gypsy's Stone"—adverbial phrase, modifying the past participle "known."

³ Gypsy's (jŭp'siz), 支波西人 (高加索遊民).

⁴ Fond of music, etc.—adjective phrases, modifying the noun "folk."

⁵ Happy-go-lucky, 聽天命的; 瀟灑自如的—adjective. ⁶ Were

父 之 犧 牲

匈牙利荒僻之山徑中，有巨石矗立，名曰“遊民石。”

諸君欲知此名之來歷，可讀下述之故事：

約在十八世紀之中葉，該國大荒。全國人民，均遭飢饉之患，但支波西人受苦尤甚。

匈牙利之支波西族人，本係一遊蕩之民族，好音樂，慣盜竊，愛穿襤褸之衣服，及居不潔之小屋。其男子或打鐵或彫刻木件，而作工之時，常以歌自娛。及至家家戶戶，遭及飢荒之難後，歌聲遂寂。

支波西人乃逐戶求乞，而多為村人所驅逐。

一支波西人向某宅求乞甚哀，謂其兒女即將飢餓而死。

立於門前之一農人曰，“如汝能自彼石上跳下者，余將以醃豬半隻餉汝子女。

言時以手指上文所述之巨石。

此支波西人謂旁人曰，“諸君當聞彼允諾之言。”

於是彼爬至石上而跳下，頃刻跌死於石下。

以子女之故，此為父者竟至犧牲其生命。

turned away, 驅逐。 ⁷ Saying his children were dying of hunger—participial phrase, modifying the noun “gypsy.” His children were dying of hunger—noun clause, object of the present participle “saying.” ⁸ Side, 半隻。 ⁹ For the sake of the children—adverbial phrase, modifying the verb phrase “had given.”

FO,¹ THE GOD² OF FORTUNE

There are different sorts of people in the world:

True people.

False people.

Kind people.

Unkind people.

It is said that Fo, the God of Fortune, used³ to come down to the earth now⁴ and then to try the hearts of men, whether they were noble or base.

In⁵ the guise of a shabby laboring man, he knocked one evening at the door of a poor woman's cottage. She was a widow. Fo begged for shelter.

The widow took the wanderer in, for she saw by his face that he was an honest man. She gave him food, showed him a bed, and bade him sleep in peace.

Now, while the God Fo closed his eyes as⁶ if in sleep, she did not go to rest. She sat up all night, and plied her needle and made him a new linen shirt, for she had seen his poor rags, and felt the dint of pity in her heart.

In the morning, when he was departing from the house, he said to her:

"You have shown me much good will. May Heaven reward you for what you have done to me."

"I want no reward, my friend."

"And," went on Fo, "whatever⁷ thing you first do when I am gone shall keep on till the sun sets."

He was soon lost to sight at a corner of the road.

¹ Fo (fō), the God of Fortune, 福神. ² God of Fortune—noun phrase, in apposition with the noun "Fo." ³ Used to come=always came. ⁴ Now and then=from time to time; frequently—adverbial phrase modifying the verb "come." ⁵ In the guise of a shabby

福 神

世界上有種種不同之人民：

誠實者。

不誠實者。

和善者。

不和善者。

世說有福神者，常常降身凡界，試驗人心以觀其心之善惡。

某夕，彼扮爲衣服襤褸之工人，叩一貧婦之柴扉。伊爲一孀婦。福神向之求寄宿。

婦人收留之，因伊見其狀貌，知其爲一誠實之人也。伊供之以膳，示彼一臥床，令彼安睡。

福神閉目假睡時，伊不安息。伊徹夜未睡，運針穿線，爲彼製一新衫，因伊見其衣服襤褸而憐惜之也。

次晨，福神臨去，謂婦人曰：

“汝待余甚厚，願天報答汝待余之厚意。”

“吾友，余不望報也。”

“福神曰，‘余去後，汝首先所爲之任何一事，將繼續至日落始已。’”

彼至路角，卽不復見。

laboring man—adjective phrase; modifying the subject “he.” In the guise of, 扮作。 ⁶As if in sleep—as if he were in sleep—adverbial phrase, modifying the verb “closed.” ⁷Whatever—relative adjective, 形容 “thing” 字。

The widow thought no more of what¹ the stranger said till² a wonderful event happened.

She was measuring the cloth that was left over after making Fo's shirt, and the piece seemed to get longer as shê unrolled it—more and more and more—more and more and more! Nor did it come to an end till the setting of the sun.

It was not long before the neighbors heard all about it. All the night through people were coming in and going out of the widow's cottage, talking of the marvel of the linen that multiplied

One of the women who came to see the sight was jealous, and, in³ a bitter spirit, she said:

“Why does not Fo come to see others? I wish he would visit me and give me something worth⁴ having.”

Well, he did call on her.

In ragged clothes he came to her house, and asked for a night's lodging.

“Come in, poor fellow,” she said, “come in and welcome.”⁵

Supper⁶ she laid before him, and he ate. Bed⁷ she prepared for him, and he lay down. Linen⁸ she brought from her box, and she sat up all night to make a shirt, and as she stitched she whispered to herself in glee:

“What a heap of linen I shall be mistress of before to-morrow night falls!”

¹What the stranger said—noun clause, object of the verb “thought.” ²Till a wonderful event happened—adverbial clause, modifying the verb “thought.” ³In a bitter spirit—adverbial phrase, modifying the verb “said.” ⁴Worth having—adjective phrase, modifying the noun “something.” ⁵Welcome = you are

媼婦在一奇事發生之前，並不思及此異人之言。

伊正在量其爲福神製衫後所餘之布，而此布似乎愈量愈長——長而復長——長而復長！直至日落而布始斷。

不久，隣人均聞此事。媼婦之草屋，徹夜不絕人跡，均談論布量增多之異事。

有某婦來觀，見此景況，心生妒忌，忿然曰：

“福神何不來視他人？余願其來謁我，贈我以可貴之物。”

果焉，福神竟來訪伊。

彼衣敝衣，至伊屋前，向之求寄宿。

“可憐人，請進來，汝當受歡迎也。”

伊供以晚餐，彼卽食之。伊備一床舖，彼卽睡之。伊又自箱中取布，徹夜不睡，爲之製衣，而縫衣之時，彼歡然自言曰：

“明日黃昏之前，余將擁有一大堆之布矣！”

welcome. ⁶ Supper—object of the verb “laid,” 此字因欲著重語氣之故，所以置於句首，下文 “bed,” 與 “linen” 二字亦同此理. ⁷ Bed—object of the verb “prepared.” ⁸ Linen—object of the verb “brought.”

In the morning, when Fo was departing from the house, he said to her:

"Farewell;"¹ and whatever thing you first do when I am gone shall keep on till the sun sets."

He was soon lost to sight at a corner of the road.

"What a heap of linen I shall have!" she chuckled² to herself.

Just then her pig started grunting.³

"I had better feed it," she said, "before I begin to measure the linen, else I shall have to get up in the middle of my work."

So she poured him out some water, and was about to fetch his pigwash⁴ for him to eat when she was surprised to see the water running over the edge of her pail.

She screamed.

And the water ran.

She rushed to a neighbor for help.

And the water ran.

She called a whole crowd of folk.

And the water ran.

The afternoon arrived.

And the water ran.

And evening.

And the water ran.

And the sun set.

And then the water stopped running;⁵ but the village was flooded, and the people shrieked at the woman who had brought this nuisance upon them.

¹ "Farewell," 別後平安. ² Chuckled, 笑語. ³ Grunting—verbal noun, object of the verb "started." ⁴ Pigwash, 豬食. ⁵ Running—verbal noun, object of the verb "stopped."

次晨福神臨行時，謂婦人曰：

“再會了；余去後汝首先所爲之任何一事，將繼續至日落始已。”

彼行至路角，卽不復見。

伊自己笑曰，“余將擁有一大堆之布矣！”

正在是時，伊所豢養之豬大叫。

伊曰，“余宜先餵豬，而後量布，否則余必中途停止也。”

於是伊傾水少許，將以食與豬，驚覺水自桶中湧出。

伊大呼。

水仍湧出。

伊奔向鄰人求救。

而水仍流出不已。

伊招集一大羣人民。

而水仍流出不已。

下午至矣。

而水仍湧流。

傍晚又至矣。

而水仍湧流。

於是日落。

水至此時始停止；然村中已成澤國，村人均大聲怨罵婦人，謂其招此禍以害村人也。

A MONK'S EVIL TEMPER

Red¹ in the face, and with eyes aflame, a man of Egypt² rushed out of the house. Fearful was his temper. He was beside³ himself with rage. When he felt cooler, he said to himself:

“I will not stay in the city any⁴ longer. To⁵ the monastery I will fly, and I will dwell with the monks in the wilderness.⁶”

So to the Egyptian⁷ desert he went, and he was taken into a convent as a monk.

The land all⁸ round for miles was quiet and still. The monks led a calm life. For⁹ all that, the same trouble occurred again. Now¹⁰ and then one of the monks would do something that vexed the soul of the ill-tempered¹¹ man, and he would utter loud and angry words.

He said to himself:

“I will dwell quite alone, and then my temper will never be disturbed.”

One day the monks in the convent missed¹² him. He had fled deeper into the wilderness. He had now become a hermit.¹³

At his side, he had fastened an earthenware bowl to procure drink.

¹ “Red in the face” and “with eyes aflame”—adjective phrases, modifying the noun “man.” ² Egypt (ē'jīpt), 非洲國名. ³ Beside himself=out of his wits, 作 mad 解. ⁴ Any longer—adverbial phrase, modifying the verb phrase “will stay,” 再. ⁵ To the monastery—adverbial phrase, modifying the verb phrase “will fly.” ⁶ Wilderness, 曠野. ⁷ Egyptian, 埃及的. ⁸ All round for miles—adjective phrase modifying the noun “land.” ⁹ For all that=in

某僧之惡劣性氣

埃及某人，赤面怒目，自屋中奔出。此人性氣暴躁。彼正盛怒而發狂。及氣稍平，彼自言曰：

“余不再居城中。余欲避入修道院，與荒野中之僧侶同居。”

於是彼往埃及沙漠中，被收入寺院為僧。

其地四周廣袤多哩甚為幽靜。此處僧人過安靜之生活。但處此境地，仍不免有同樣之困難發生。寺僧之行事，常有令彼善怒之人煩惱者，而彼善怒之人即高聲怒罵。

彼自言曰：

“余欲獨居一處，如是則余之氣性當不至再被激動矣。”

一日院中僧人見彼失蹤。彼已避入一極幽深之荒野。彼今已成為一隱士矣。

彼腰間掛一瓦碗以為盛水之用。

spite of all that—adverbial phrase, modifying the verb “occurred.”
¹⁰ Now and then=from time to time—adverbial phrase, modifying the verb phrase “would do.” ¹¹ Ill-tempered man, 指 “a man of Egypt.” ¹² Missed—notice the absence of, 不見。 ¹³ Hermit, 隱居者(古時一種基督教徒, 厭棄社會隱於荒野, 苦身修行者之稱)。

Finding a cave near a spring of water, he fixed his home there. The herbs of the field formed his food, and he filled his bowl at the spring. For a time all went well. His soul was at peace.

When he went to fetch water, on one occasion, the bowl slipped from his hand, and all the contents were spilt. He leaned over the brook, filled the bowl, and rose up to go to the cave. His foot caught in a tuft¹ of grass, he fell, and all the water was spilt a² second time.

This was annoying. However, he tried a third time. But his hands shook,³ and again the water was spilt!

Passion surged⁴ into his soul. He flung the bowl to the earth in⁵ a terrific rage, and it was broken to⁶ fragments. Up⁷ and down he tramped in his anger, stamping on the ground.

When he had become cool, he sat down and gazed at the broken potsherds.⁸

"Fool⁹ that I am!" he said. "I have not escaped my evil temper after¹⁰ all. I thought at one time that the fault lay in my fellow men. But now that I have no man to quarrel with, I am angry at a pot! The fault must be in myself."

SIR THOMAS MORE AND THE MADMAN

Sir Thomas More one day went up a high tower to¹² view the fine landscape.

¹ Tuft, 一球; 一叢. ² A second time—adverbial phrase, modifying the verb phrase "was spilt." ³ Shook, "shake" 之 past tense. ⁴ Surged into, 上升. ⁵ In a terrific rage—adverbial phrase, modifying the verb "flung." ⁶ To fragment—adverbial phrase, modifying the verb phrase "was broken." ⁷ Up and down, 來去; 往來無定.

及既覓得一與泉水相近之山穴，彼即居之。野草爲彼之食，渴則以碗赴泉水飲之。安居者若干時。彼精神上毫不受騷擾。

某日彼往泉間取水，瓦碗自手中滑下，水均潑翻。彼復俯身河邊，盛滿瓦碗，起身回穴。其足忽爲叢草牽住，彼跌倒，而水復潑翻。

是誠可惱也。但彼又作第三次之試。不意其手震顫，水又潑翻！

於是怒從中來。彼憤然擲碗於地，碗即碎。彼怒極而往來無定，頓足不已。

怒既已，彼乃坐下，注視碎片。

彼曰，“余誠爲一愚人。余之惡性氣畢竟未除。昔余嘗以爲過在他人。今余無人可與爭鬪，乃因一碗而怒！則過必在余自身也。”

湯末斯謨爾勳爵與瘋人

一日湯末斯謨爾勳爵登一高塔以觀其四周之風景。

⁸ Potsherds, 碎片, 讀 pöt'shürdz. ⁹ Fool that I am=It is a fool that I am. ¹⁰ After all, 畢竟. ¹¹ Thomas More (töm'äs mör), 英國政治家 (1478-1535). ¹² To view—infinitive, used as an adverb, modifying the verb “went.”

As he stood admiring¹ the distant woods and hills, a stranger appeared at his side. The newcomer² had a wild look in his eyes, as he grasped Sir Thomas's arm, and said:

"Would it not be a fine thing to³ fly down from the top of this tower?"

Sir Thomas More instantly guessed that the man was mad. He summoned up all his wits—all his power of thought—and replied quietly:

"Yes, it would."

"Then I want you to fly down. You must!"

"But I know of something better"

"What is that?"

"Flying up from the ground to the top of this tower."

"To be sure! Yes, go down and do it!"

Sir Thomas went down, not, indeed, to fly as he was bid by the lunatic,⁴ but to get help to seize and place the poor madman in a place of safety.

A JAPANESE ARTIST

"Tie him to the pillar of the temple," ordered the master of the priests.

The young Japanese, Sesshiu,⁶ was at once fastened by cords to the pillar, and left alone to⁷ think over his misconduct.

What⁸ he had done to offend the chief priest I do not know, but I suppose that in this Buddhist⁹ temple the rules were strict, and it was easy for a young man to forget them.

¹ Admiring—present participle, used as a complement of the verb "stood." ² Newcomer, 新來之人, 指 stranger. ³ To fly—infinitive, used as a noun, 爲 "would be" 之 real subject. ⁴ Lunatic (lū'na-tik), 癡漢. ⁵ Help, 人手; 幫手. ⁶ Sesshiu (sěsh'ū[?]), 雪舟,

彼正站立而嘆賞遠處山林時，一生客來至其旁。當此人握持湯末斯勳爵之臂時，目中呈有暴野之狀，其人曰：

“由塔頂飛下豈非妙事耶？”

湯末斯謨爾勳爵立疑此人爲一瘋人。彼召集全身之智慧——卽其思想之權能——安然而答曰：

“是，此誠妙事。”

“然則，余欲汝飛下。汝必一飛！”

“但余知事有更妙於此者！”

“何耶！”

“卽自地飛至塔頂耳。”

“誠然！是也，速下塔爲之！”

湯末斯勳爵下塔，然彼並不聽癡漢之話而飛，而但招致人手，捉住瘋人，置彼於一安全之所。

日本某畫師

僧院住持吩咐曰，“縛彼於寺內柱上。”

少年日人雪舟卽被縛於柱上，獨自省察其過失。

至彼曾犯何過失，致觸住持之怒，余不能知，但余以爲此必該院之戒律嚴謹，而年少者每易於忘記耳。

日本足利時代之畫僧，生於 1420，卒於 1506。 ⁷ To think—infinitive, used as an adverb, modifying the verb phrase “was left.” ⁸ What he had done to offend the chief priest—noun clause, object of the verb “know.” ⁹ Buddhist (bōd’ist) temple, 殿。

Well, there¹ was Sesshiu in misery. The tears fell down his cheeks and on to the temple floor.

After a little time, his attention was taken by the tear-drops on the ground, and, hardly² thinking of what³ he was doing, he dipped his toe (his feet being naked) in the wet, and began to draw with this very curious pencil on the floor. What did he draw? He drew a rat. Now, so well and lifelike did he sketch it that, so says the Japanese legend, the rat actually started into life, and jumped and frisked.

Sesshiu drew another rat with his salt tears, and this one also became alive, and before⁴ long a little troop of these animals were racing round the clever artist who had brought them into the world.

The rats were grateful to Sesshiu and began to gnaw the cords that bound Sesshiu. When the chief priest came near, they rushed away. The priest was so staggered⁵ at⁶ the wonder that he said:

“Sesshiu, I see that you love drawing, and that nothing can prevent your following your art. So now draw as much as you please.”

He strove hard to learn. At the age of forty he crossed the seas to China. “Nature shall be my teacher,” he said; “I shall go to the woods, the mountains, and the streams, and learn from them.”

Thus by perseverance he became a painter of landscapes which are still admired in Asia and Europe.

¹ There was Sesshiu in misery = Sesshiu was in misery there. In misery—adjective phrase modifying the noun “Sesshiu,” 爲 verb “was” 之 complement. ² Hardly thinking what he was doing—participial phrase, modifying the pronoun “he.” ³ What

雪舟正在柱上受苦楚。眼淚自兩頰流下，滴於地上。

少頃，彼之注意力爲地上之淚珠所惹起，無意中以足指（彼嘗赤足）濡染淚水，而即用此奇異之筆繪圖於地上。彼所繪者爲何物耶？彼繪一鼠。此鼠形狀逼真，儼同活物，據日本人之傳記所言，此鼠後竟活動，戲躍不已。

雪舟復以淚水繪一鼠，而鼠又活，不久小鼠一羣，奔走於此使彼等得生命之聰敏畫師之四周。

羣鼠感雪舟之恩，因咬縛雪舟之繩而斷之。及住持行近羣鼠，羣鼠即逃。住持見此奇事，驚異不已，因曰：

“雪舟，余知汝愛作畫，且無物能阻止汝藝術之進行。今後汝可任意作畫。”

彼發奮學繪事。四十歲時，嘗渡海至中國。彼曰，“余將以自然界爲師，余當往森林，高山，流水間以學畫。

彼以堅忍之志，得成一山水畫家，其畫爲歐亞兩洲人士所欣賞。

he was doing—noun clause, object of the preposition “of.”
4 Before long, 不久. 5 Staggered, 驚異而不敢前進. 6 At the wonder—adverbial phrase, modifying “staggered.” 7 By perseverance—adverbial phrase, modifying the verb “became.”

THE MOTIVE POWER

Look at the watch! The second hand is seen moving rapidly. What makes it move?

The spring;¹ it acts through the spring.

Now think of a great wolf leaping on a man or a sheep. What is the spring that makes the wolf move?

Hunger. The wolf acts from *hunger*.

* * *

A long time ago, on the stone seats on the side of Mars² Hill, at Athens,³ a crowd of citizens sat. They were the judges of the Greek city. Above⁴ stretched the blue heaven. A sparrow flew swiftly by, pursued⁵ by a fierce hawk. The poor bird flying from its foe, darted into⁶ the bosom of one of the Athenian judges. He did not care to be a refuge for sparrows. He pulled the bird from beneath his robe, and dashed it to ground. It was killed.

Then rose⁷ up the other judges, and cried in wrath against this man, and said he should no longer sit as a judge on Mars Hill. For a man who would act in this way to a bird could not be trusted to do justice to human beings. He was driven out from his seat in the senate.⁸

What was the spring that moved this man?

It was *cruelty*.

Croyland⁹ Abbey, a fine old building, was built of stone and wood, and it had many vessels¹⁰ made of¹¹ gold and

¹ Spring, 鐘錶中之發條; 動力. ² Mars Hill (märz hīl), 亦云 Hill of Mars, 卽 Areopagus (ä-rē-öp'ä-gūs), 希臘山名. ³ Athens (äth'enz), 雅典(古國名). ⁴ Above stretched the blue heaven = The blue heaven stretched above. ⁵ Pursued by a fierce hawk—participial phrase, modifying the noun "sparrow." ⁶ Into the bosom

動 力

請看時計！秒針之行也甚速，使之動者何物耶？

發條也；秒針之動恃發條之力耳。

試思一巨狼撲一人或一羊，使狼動之發條爲何？

飢也。狼之動也，因飢之故。

* * *

粵在古昔，雅典軍神山坡之石座上，有一羣人民坐焉。彼等爲希臘城之法官。青天在其頭上。有雀爲暴鷹所逐，疾馳而過。可憐之雀，因欲避敵，急急飛入一雅典法官之懷中。法官不願以己身爲雀之避難所。彼自衣襟中扯出此雀，用力擲之地上。雀遂爲之擲死。

於是其他法官均起立，怒責此人，謂彼不應再坐於軍神山上爲法官。蓋人之如是以待鳥者，不可恃之爲人類主持正義也。彼卽自議會席上被餘人驅出。

驅動此人之發條爲何耶？

殘忍也。

葛羅倫寺院係一美麗古屋，以木石築成，中藏金銀器皿甚多。院內有僧房，衆僧在禮拜堂歌

of--adverbial phrase, modifying the verb "darted." ⁷ Rose up the other judges=the other judges rose up. ⁸ Senate, 議會. ⁹ Croyland (kroi'länd) Abbey, 英國 Lincolnshire 省之一著名僧院. Croyland 亦作 Crowland (krō'länd), 爲一市鎮之名. ¹⁰ Vessels, 杯, 盤等物. ¹¹ Of gold and silver--adverbial phrase, modifying the verb "made."

silver. In it were the cells¹ of the monks, whose voices were heard chanting² in the church at the rising of the sun and in the dusk³ of the evening. In the year 1091, Croyland Abbey was burned down. The abbot, whose name was Ingulf,⁴ at once sent messages to all persons who⁵ were able to give, asking for their help to rebuild the noble⁶ pile. He needed wood, stone, gold, silver, etc., and many wealthy people readily⁷ responded to the call.

Then a baron⁸—a castle lord—came to Abbot Ingulf, and said:

“Father⁹ Abbot, I bring you a bag of gold, and I trust that you will enter my name in your book of records, so that all may know I have done a service to the Abbey.”

The abbot replied:

“It¹⁰ shall be done, my lord. The news of your generous gift shall be spread far¹¹ and wide.”

The baron rode home, with¹² his head erect, and a look that seemed to say:

“People shall know how much I am able to give, and they will admire my deed, and often speak of my name.”

What would be the spring of his giving?

It would be *pride*.

In the history of the Croyland Abbey, it is written that¹³ a poor woman, named Juliana,¹⁴ “the beggar of Weston,”¹⁵ came to the Abbot,¹⁶ and offered him a packet of thread to sew new garments for the monks, their store of clothes

¹ Cells, 僧房. ² Chanting—present participle, complement of the verb “were heard.” ³ Dusk of the evening, 薄暮. ⁴ Ingulf (in’gulf), 英國 Croyland 寺院院長 (?-1109). ⁵ Who were able to give, 有施捨之力者. ⁶ Noble pile, 指 Croyland Abbey; pile, 高大之房屋. ⁷ Readily responded to the call, 立即應此請求. ⁸ Baron, 英國最低之爵位, 等於中國男爵. ⁹ Father, 對於僧人之尊稱. ¹⁰ It—the entering of your name in the book of records.

頌之聲每於黎明薄暮時直達院外。西曆一千零九十一年時，葛羅倫院被火焚燬。院長名印格爾夫者，致函各施主，請其捐助，重建該院。彼需用木，石，金，銀，等物，而許多富人，均踴躍以應此請。

於是有一男爵——即某堡之主者——來見院長印格爾夫，謂之曰：

“院主，余捐黃金一囊，願君書余名於捐冊，使人盡知余之有功於貴院。”

院長答曰：

“爵士，是必照辦。君慷慨捐助，當必名聞全國。”

男爵即得意洋洋，策馬回家，其狀似曰：

“人將知余捐金之多，讚美吾之義舉，而永遠談及吾名。”

使彼捐款之發條爲何物耶？

是則矜誇而已。

葛羅倫寺院大事記中，載有一事，謂一貧婦名嘉李那者，“衛史吞之乞婦”也，來見院長，贈以

¹¹ Far and wide—adverbial phrase modifying the verb “shall be spread,” 係一聯用習語。 ¹² With his head erect, and a look . . . —adjective phrase, modifying the noun “baron.” ¹³ That a poor woman . . . came to the Abbot and offered him a packet of thread to sew new garments for the monks—noun clause, real subject to the verb “is written.” ¹⁴ Juliana (jōo-li-ān’á), 女人名。 ¹⁵ Weston (wēs’tūn), 英國 Middlesex 之鎮名。 ¹⁶ Abbot = Abbot Ingulf.

having been burned out. Juliana did not expect her name to¹ be written in the chronicle. She knew people would never point at her as a grand giver or subscriber. Quiet and shrinking, she crept to the Abbey, and gave her little gift to Abbot Ingulf.

What do you think was the spring of her action?

It was *sympathy*. Or we may say that the spring was love, or charity.

What did she feel love for?

For the Abbey and the monks. She loved the place, and she loved the people who served in it. She acted from affection.

THE CROSSWAYS

It is supposed that among the hills there are certain crossroads, from² the center of which you can see four churches, one³ at the end of each road.

If you sit at the crossing of these roads on Christmas⁴ Eve or on New⁵ Year's Eve, elves⁶ come from every direction and cluster⁷ round you, and ask you, with⁸ all sorts of blandishments and fair promises, to⁹ go with them; but you must continue silent. Then they bring to you rarities¹⁰ and delicacies of every description, gold, silver, and precious stones, meats, and wines, of which they beg you to accept; but you must neither move a limb nor accept a single thing they¹¹ offer you. If you get so far as this

¹To be written—infinite, used as an adjective, modifying the noun "name." ²From the center of which you can see four churches—adjective clause, modifying the noun "crossroads." From the center of which (=crossroads)—adverbial phrase, modifying the verb "can see." ³One at the end of each road—in apposition with the noun "church." ⁴Christmas Eve, 聖誕

線一包，以爲僧人製衣之用，蓋僧衣均被焚毀也。嘉李那不希望記其姓名於冊上。伊知人必不以大施主目彼。伊輕步入院，以此小物贈院長。

諸君知彼婦之行爲之發條爲何？

此發條爲同情。吾人亦可稱此發條爲愛情，或慈愛。

伊所愛者何耶？

伊所愛者爲僧院及僧侶。伊既愛其地，又愛其人之居其地而修行者。伊之行爲由愛而生。

十 字 路

相傳山中十字路者，人立路之中央，能見禮拜堂四座，各各建於路之一端。

人若於聖誕之前夕或除夕，坐於路之交叉處，將有妖精自四路而來，羣集其人之左右，用種種諂媚動聽之言，勸其隨彼等同去；但其人必不可作聲。於是彼等將以種種奇珍貴物，如金，銀，寶石，酒肉等，勸其收受；但其人必不可伸展其手足，或受所贈之一物。至如此而其人仍默

之前夕。⁵ New Year's Eve, 除夕; 新年之前夕。⁶ Elves, 妖精。⁷ Cluster round, 羣集。⁸ With all sorts of blandishments and fair promises—adverbial phrase, modifying the verb "ask." Blandishments, 阿諛。⁹ To go—infinite, used as a noun, direct object of the verb "ask."¹⁰ Rarities, 珍奇之物; delicacies, 精美之物。¹¹ They offer you—which (=thing) they offer you—adjective clause, modifying the noun "thing."

without speaking, elf women come to you in¹ the likeness of your mother, your sister, or any other relation, and beg you to come with them, using² every art and entreaty; but beware you neither move nor speak. And if you can continue to keep silent and motionless all the night, until you see the first streak of dawn, then start up and cry aloud, "Praise be to God! His daylight filleth the heavens!"

As soon as you have said this, the elves will leave you, and with you all the wealth they have used to entice you, which will now be yours.

But should you either answer, or accept of their offers, you will from that moment become mad.

On the night of one Christmas Eve, a man named Fusi³ was out on the crossroads, and managed⁴ to resist all the entreaties and proffers of the elves, until one of them offered him a large lump of mutton⁵ suet, and begged him to take a bite of it. Fusi, who had up to this time gallantly resisted all offers of gold and silver and diamonds and such filthy lucre, could hold out no longer, and crying, "Seldom⁶ have I refused a bite of mutton suet," he went mad.

WHY THE BEAR IS STUMPY-TAILED⁷

One day the Bear met the Fox, who came slinking⁸ along with a string⁹ of fish he had stolen.

"Whence¹⁰ did you get those?" asked the Bear.

"Oh! my Lord Bruin,¹¹ I've been out fishing and caught them," said the Fox.

¹ In the likeness of your mother, your sister, or any other relation—adverbial phrase, modifying the verb "come." ² Using every art and entreaty—participial phrase, modifying the noun "elf women."
³Fusi (fōō'si), 人名. ⁴Managed, 維持; 堅持. ⁵ Mutton suet,

然，則女妖將變爲其人之母若姊，或其他親屬而來，用種種詭計及請求，請其人隨彼等同去；但其人須留心，不可動亦不可出聲。如其人能全夜靜寂不動，直至破曉時，即起身呼曰，“讚美上帝！帝之日光已滿布天空矣。”

語畢，妖精立即離去，而一切彼等攜來誘君之物將盡爲君有。

但如其人與彼等交言，或收受彼等之物，其人立即變爲瘋癲。

某年聖誕之前夕，有人名福錫者，出至十字路口，勉力拒絕妖精一切之請求與貢獻，直至其中之一妖，持羊脂一大塊至，勸其食之。福錫先前雖能力拒金，銀，鑽石等奢華之物，至是不能復忍，因呼曰，“余見羊脂未有不食者，”於是福錫即癡。

熊尾短小之原因

一日，熊遇狐，時狐方曳其所竊之魚一串而潛行。

熊問曰，“汝之魚自何處得來？”

狐曰，“喔！熊公，余出捕魚，因而得此。”

羊脂。 ⁶ Seldom have I refused . . . = I have seldom refused. . . .
⁷ Stumpy-tailed, 短尾的。 ⁸ Slinking, 潛行。 ⁹ String of fish, 一串魚。
¹⁰ Whence . . . ? = from what place . . . ? ¹¹ Bruin, 熊之別名(視熊爲人時用之)。

So the Bear had a mind to learn to¹ fish too, and bade the Fox tell him how² he was to set about it.

“Oh! it’s an easy craft³ for you,” answered the Fox; “and soon⁴ learned. You’ve only got to go upon the ice, and cut a hole and stick your tail down into it; and so you must go on holding it there as long as you can. You’re not to mind if your tail smarts⁵ a little; that’s when the fish bite. The longer you hold it there the more fish you’ll get; and then all at once out⁶ with it, with a cross pull sideways, and with a strong pull, too.”

Yes; the Bear did as⁷ the Fox had said, and held his tail a long, long time down in the hole, till it was fast frozen in. Then he pulled it out with a cross pull, and it snapped short⁸ off. That’s why Bruin goes about with a stumpy tail this very day.

BRUIN AND THE SLEEPER

A man, as Kriloff⁹ tells us in his fables, had a nice garden and a little summer house,¹⁰ and lived alone¹¹ for¹² a time, and became discontented.¹³ In a forest he met a bear.

“My good bear,” said he, “would you care to come and live with me?”

“With pleasure,” answered Bruin.¹⁴

So they formed a copartnership,¹⁵ and all went well till the hot weather arrived. On one hot day the man fell

¹ To fish—infinite used as a noun, object of the verb “learn.”
² How he was to set about—noun clause, object of the verb “tell.” Set about=begin. It=to fish. ³ Craft, 法術 (指 fishing).
⁴ Soon learned=it’s soon learned. ⁵ Smarts=feels pain. ⁶ Out with it=pull it out. ⁷ As the fox had said—adverbial clause, modifying “did.” ⁸ Short—adverb, 突然. ⁹ Kriloff (krē-lōf’), 俄國著名寓言著作家 (1868–1844). ¹⁰ Summer house, 避

於是熊亦有意欲學捕魚，請狐指導捕魚之法。

狐曰，“喔，是術極易，君立能學成。君祇須至河中冰上，鑿一孔，納君之尾於其中；然後一任君之尾垂於冰下，勿稍動，直至力不能支而後已。如尾上覺得稍痛，宜忍之，不以爲意；是必魚在咬尾之故也。如是者愈久則得魚愈多；然後一舉拔出，橫曳之，且重曳之。”

熊果照狐之言而行，以尾插入洞中者極久，直至其尾與冰結合而止。然後熊橫曳其尾，而尾遂折。此卽熊所以垂短尾而行之故也。

熊 與 睡 者

據格李魯夫寓言，某人有一精美之花園與一小涼亭，彼獨居於其間者若干時，後來覺得不甚耐煩。彼於樹林中遇一熊。

彼曰，“熊乎，君願來與我同居乎？”

熊答曰，“固余之所願也。”

於是彼等結伴同居，光陰荏苒，炎夏繼至。一日酷熱，其人酣睡，熊則侍候其旁。蒼蠅滿

暑室。¹¹ Alone—adverb, modifying the verb “lived.” ¹² For a time—adverbial phrase, modifying the verb “lived.” ¹³ Discontented—adjective, modifying the noun “man,” 爲 intransitive verb “became” 之 complement. ¹⁴ Bruin (brōō’in), 係熊之別名。按“Bruin”係荷蘭字，作 brown 解，熊之皮作 brown 色，故以此字稱之（常用大寫）。¹⁵ Copartnership, 合作。

asleep, and the bear watched beside him. The flies hummed¹ about the garden, and annoyed the sleeper. One particular fly was very vexing. He would buzz from one point to another of the man's face, and the sleeper moved uneasily. Bruin resolved to² assist his partner. He picked up a heavy stone. Slowly he lifted it while he carefully eyed the fly, and brought it down upon the insect just as it rested on the man's lips!

Crash!³ The man woke up with a yell, and found several teeth had been knocked out!

You can see where⁴ the bear went wrong. He acted from⁵ affection, but he did not think before⁶ he acted.

CONAN,⁷ THE WORKMAN

"What can you do?" asked Abbot Molua.⁸

"I can make up poetry," said Conan.

"Indeed! And can you work with your hands?"

"No."

"Would⁹ you like to learn!"

"I would."

"Come with me, and I will show you."

The two monks walked to a meadow. It was covered with thistles, whose downy seed-wings would soon fly on the breeze and sow more thistles elsewhere.

"Take this sickle," said Molua. "Swing it round like this, and hit the thistle, and it will fall."

Conan knocked one thistle down.

¹Hummed, 作營營聲而飛. ²To assist—infinite used as a noun, 爲 verb "resolved" 之 object. ³Crash! 石落所作聲. ⁴Where the bear went wrong—noun clause, object of the verb "see." ⁵From affection—adverbial phrase, modifying the verb

園亂飛，作營營聲，使睡者不安。一蠅擾人特甚。彼在睡者面上，自甲端飛至乙端，睡者因之轉動不安。該熊決計欲助其同伴。彼檢巨石一塊。彼輕輕舉起，目注該蠅，及蠅正止於睡者之唇邊，熊即以石打於其上！

拍！其人大叫而醒，門牙數枚，已被擊落！

諸君當知該熊誤在何處。彼之行爲雖出於至誠，然彼於行事之前未嘗思量也。

工 人 卡 能

院長摩拉問曰，“汝何能乎？”

卡能答曰，“余能賦詩。”

“然耶！但汝能作手藝否？”

“不能。”

“汝欲學習乎？”

“余願習之。”

“請隨余來，余當教君。”

二僧人同行至一草場。草場遍生薊朮，子實纍纍，將隨風飄揚，散播薊朮之種於他處。

摩拉曰，“取此鎌刀。照此法運汝之鎌刀，以斬此草則草必斷矣。”

卡能持刀刈薊朮一枝。

“acted.” ⁶ Before he acted—adverbial clause, modifying the verb phrase “did think.” ⁷ Conan (kō'nān[?]), 僧人之名。 ⁸ Molua (mō'lō-ā[?]), 僧人之名。 ⁹ Would you like . . . ? = do you wish . . . ?

“Very good,” cried Molua. “You have done one useful thing to-day. We will go home.”

“Shall I cut down another?”

“No, you have done your day’s work.”

Very likely St. Molua laughed to himself to¹ think Conan should only cut down one thistle in one day. But you see Conan had not been used² to this kind of labor. His progress must be slow.

Next day they visited the meadow again, and Conan cut down two thistles. That was the day’s business. He had doubled his production.

Next day he cut down three. And so he went on, step by step, till he could work in good style, and clear a large part of a meadow in one day.

I suspect that his poems were not as good as Shakespeare’s³ or Homer’s,⁴ or Dante’s.⁵ Indeed, I suspect it was not worth while using pen and ink to write such verses, and Molua wanted to turn a useless person into⁶ a useful one; and he succeeded.

THE* HARE MARK ON THE MOON

Once upon a time, when Brahmadata⁷ was king of Benares,⁸ the future Buddha⁹ was born as a hare and lived in a wood. He had three friends, a monkey, a jackal, and an otter; all these animals were very wise. The hare used to preach to the others, exhorting them to give alms¹⁰.

* 本篇故事選自 “Myths of the Hindus and Buddhist.”

¹ To think—infinite, used as an adverb, modifying the verb “laughed.” ² Used to=accustomed to. ³ Shakespeare’s (shāk’-spērz)=Shakespeare’s poems, 英國大戲曲家 (1564–1616) 莎士比亞之詩. ⁴ Homer’s (hō’mērz)=Homer’s poems, 希臘大詩

摩拉曰，“甚善。汝今日已爲一有益之事。余等可以歸矣。”

“余須再刈一枝否？”

“不必，汝今日之事已完畢矣。”

夫卡能一日祇須刈一薊朮，在聖摩拉當亦不免暗自發笑也。然諸君當知卡能向未習於勞役。其進行之程序宜緩不宜驟也。

翌日，彼等復至該處，卡能刈薊朮二枝。此亦爲卡能一日之工作。彼之工作已兩倍於前矣。

翌日，卡能刈薊朮三枝。如是按步進行，直至彼能作甚佳之工作，於一日間能在草場上刈薊朮一大片。

余意彼之詩歌未必能比莎氏比亞，荷默，或但丁。余又以爲以筆及墨作如此之詩，毫無實益，而摩拉欲以一無用之人變成一有用者；而彼竟成功矣。

月中玉兔

當布拉馬特太爲貝納勒斯國王時，未來之佛降生爲兔而居於森林之中。彼有三友，一猴，一豹，並一獺，皆聰明之動物也。兔常對其

人(生於紀元前第九世紀間)荷默之詩。⁵ Dante's (dān'téz) =Dante's poems, 意大利大詩人(1265-1321)但丁之詩。

⁶ Into a useful one—adverbial phrase, modifying the verb "turn."

⁷ Brahmadatta (brā'mā-dā'tá), 古印度 Benares 國王之名。

⁸ Benares (bēn-ā'réz), 印度 Ganges 河上游之國名。⁹ Buddha (bōód'á), 佛。¹⁰ Alms (āmz), 施捨之物。

and keep the fast days. On one of these fast days the hare and his friends were seeking their food as usual; the otter found some fish, the jackal some meat, the monkey some mangoes. But the hare, as he lay in his form before going out to eat his grass, reflected that if any one should ask him for a gift of food, grass would be useless. As he had no grain or meat he made up his mind to give up his own body if any one asked him for food.

Now when any wonderful thing such as this takes place on earth, the throne of Sakra¹ in Heaven grows hot. Sakra looked down to see what was happening, and perceiving the hare, determined to test his virtue. He took the shape of a Brahman,² and went first to the otter and asked for food. The otter offered him fish. The jackal and the monkey in turn offered him meat and fruit. Sakra declined all these offers and said that he would return next day. Then he went to the hare, who was overjoyed at the chance of giving himself in alms. "Brahman," said he, "to-day I will give such alms as I never gave before; gather wood and prepare a fire and tell me when it is ready." When Sakra heard this he made a heap of live coals and told the hare that all was ready. Then the hare, who would some day be a Buddha, came and sprang into the fire, as happy as a royal flamingo³ alighting in a bed of water⁴ lilies. But the fire did not burn—it seemed as cold as the air above the clouds. At once he inquired of the disguised Sakra what this might mean. Sakra replied that he was indeed no Brahman, but had come down from Heaven to test the hare's generosity. The hare replied:

¹ Sakra (sāk'rā), 印度神名. ² Brahman (brā'mān), 印度等級最高之一族人. ³ Flamingo (flā-mīṅ'gō), 紅鶴. ⁴ Water lilies, 荷花.

友講演大道，勸其施濟衆生，恪守齋戒。某一齋日，兔與其友照常尋食；獺得魚，豺得肉，猴得芒果數枚。但兔在出外食草之前，俯伏作原形而自思，如有人向彼乞食，以草與之實不濟事。彼無穀無肉，然如有人向彼求食，彼決意自捨其身。

凡地上有如此之奇事發生，天宮中撒克拉神之寶座必發熱。撒克拉俯視以求其故，知此爲兔之所爲，因欲一驗其德。彼變一婆羅門人，先往見獺而向之乞食。獺卽以魚與之。豺與猴亦皆以肉與芒果供獻之。撒哈拉拒却一切供獻，謂將於翌日復來。彼以次往見兔，兔得此捨身濟人之機會，大樂之。彼曰，“婆羅門人，余今日欲以昔所從未與人者與汝；請拾取木柴而燃之，預備既妥，請告余。”撒克拉聞此，卽燃煤一堆，告兔謂火已預備。此將來成佛之兔一躍而入火中，其愉快如忠實之鶴之躍入荷花池中。但火並不灼人，其寒冷一如雲上面之空氣。兔卽詢假扮之撒克拉，謂此爲何意。撒克拉答謂彼實非婆羅門人，但降自天上來試兔慷慨之心者。兔答

“Sakra, your efforts are wasted; every creature alive might try me in turn, and none could find in me any unwillingness to give.”

Then Sakra answered: “Wise hare, let your virtue be proclaimed to the end of this world cycle.” Taking a mountain, he squeezed it¹ and holding the hare under his arm, he drew an outline picture of him on the moon, using the juice of the mountain for his ink. Then he put down the hare on some tender grass in the wood and departed to his own heaven. And that is why there is now a hare in the moon.

LATONA AND THE RUSTICS

Who would not have been moved with the gentle words of the goddess? But these clowns would not desist; they even added threats of violence if she did not leave the place, and waded into the pond, and stirred up the mud with their feet, so as to make it unfit to drink.

Latona was so angry that she lifted up her voice to Heaven and cried out, “May they never quit² that pool but pass their lives there!” And so it³ came⁴ to pass. They now live in the water, sometimes below and sometimes with their heads above the surface. They still use their bass⁵ voices in railing, and, though they have the water all to themselves, they still croak about it. Their voices are harsh, their throats bloated, their mouths have stretched, their necks have disappeared, and their heads are joined directly to their bodies. Their backs are green, their huge bellies white, and they leap instead of walking.

Have you seen anything like them?

¹ It, 指 mountain. ² Quit, 離去. ³ It 指 “May they never quit the pond, but pass their lives there” 一語. ⁴ Come to pass = happened, 成爲事實. ⁵ Bass voices, 低啞之聲.

曰，“撒克拉，汝所爲完全無益，無論何物均可來試余，但無物能察見余不願捨身也。”

撒克拉曰，“智兔，汝之德行當遍聞全地。”彼取一山而榨之，挾兔於臂下，以山汁爲墨，繪一兔形於月中。然後彼輕放兔於樹林中之軟草上而返天宮。此卽月中所以有兔形之故也。

蓄吐哪與村夫

聆女神溫文之言語，孰能不有動於中？但村夫仍不罷休，甚至謂女神如不離去，彼輩當用武力驅逐，同時彼等復泅於池中，以足攪起池底之泥，使水混濁而不適於飲。

蓄吐哪怒甚，高聲向天而呼曰，“願若輩永不離此池塘，而生死於其間。”此語竟成實事。彼等今居水中，有時沈於水底，有時出其頭於水面。彼等仍用其低啞之聲以罵人，彼輩雖日居水中，然尙嫌不足，因而爭噪。其聲暴噪，其喉脹腫，其口橫張，其頸消失不見，而其頭與身體合併爲一。青其背，白其腹，不步而跳。

讀者諸君亦見有物如彼等者乎？

KING'S THANKS

A man went in¹ to² the king of Persia, and gave him a golden jewel.

Another entered the royal³ tent and brought a fine breastplate.⁴

Another brought a beautiful vase to⁵ hold flowers.

And others also took rich gifts. The king, much⁶ pleased with⁷ the presents, expressed his thanks by⁸ giving fine things in⁹ return to the visitors.

A Persian, who was but a poor laboring man, saw how¹⁰ well the king repaid the gifts of his people. So, having¹¹ nothing to offer the Lord of Persia, the laborer ran to the river, and filled both hands with water, and went to the tent.

"Here,¹² O¹³ king," he said, "is a gift which¹⁴ I humbly offer thee."

The king would not allow the poor Persian to out do him in politeness. So he sent the laborer a grateful gift of¹⁵ a cup of gold and a thousand gold coins!

Did the king act rightly?

Surely¹⁶ his gratitude was much too warm! He acted in that wasteful way, not¹⁷ because he was touched by the man's kindness, but in¹⁸ order to show the bystanders how¹⁹ royally and richly a king could give!

¹ In—adverb, qualifying the verb "went." ² To the king of Persia—adverbial phrase, qualifying the verb "went." ³ Royal tent, 君王之帳幕(波斯係遊牧民族,其人居處以帳幕). ⁴ Breastplate, 護心鏡; 胸甲. ⁵ To hold flowers—infinitive, used as an adjective, qualifying the noun "vase." ⁶ Much pleased with the presents—participial phrase, qualifying the noun "king." ⁷ With the presents—adverbial phrase, qualifying the verb "pleased." ⁸ By giving fine things in return to the visitors—adverbial phrase, qualifying the verb "expressed." ⁹ In return—adverbial phrase, qualifying the participle "giving." ¹⁰ How well the king repaid the gifts of his people—noun clause, object of the verb "saw." ¹¹ Hav-

國王之報謝

有人往見波斯王，以一金製之飾物獻之。
又有一人入王之帳幕中而贈王以一精美之胸甲。

另有一人進呈一美麗之花瓶。

他人均有貴物進獻。國王得禮物而大悅，報以精美之品，以表其謝忱。

波斯人某，貧苦之工人也，深羨國王報酬之豐。彼因無物足以獻王，即奔至河邊，以雙手捧河中之水而入王之帳幕中。

彼曰，“啊，國王，此區區者吾所以獻吾王之薄禮也。”

國王雅不願此貧苦之波斯人敬禮出王之上。故彼賜之以金杯一具，金幣千枚。

王之所為果正當乎？

王之感激實屬太過。彼所以為此揮霍之事者，非出於感激之心，而欲示外人以國王贈品之貴重豐盛耳。

ing nothing to offer the Lord of Persia—participial phrase, qualifying the noun, “laborer.” To offer—infinitive, used as an adjective qualifying the noun “nothing.” ¹² Here—adverb, complement to the intransitive verb “is.” The whole sentence=A gift which I humbly offer thee is here. ¹³ O king—nominative of direct address. ¹⁴ Which I humbly offer thee=I humbly offer which to you—adjective clause, qualifying the noun “gift.” ¹⁵ Of a cup of gold . . . —adjective phrase, qualifying the noun “gift.” ¹⁶ Surely—adverb, qualifying the whole sentence. ¹⁷ Not because he was touched by the man’s kindness—adverbial clause, qualifying the verb “acted.” ¹⁸ In order to show the bystanders how royally and richly a king could give—adverbial phrase, qualifying the verb “acted.” ¹⁹ How royally and richly a king could give—noun clause, direct object of the verb “show.”

THE MUSIC OF PAN¹

Pan, the earth god, had great skill in² music, and he performed upon³ his pipes in⁴ a wonderful way. Everybody praised him, and he grew so vain⁵ that⁶ he thought no one could equal him, and sent a challenge⁷ to Apollo,⁸ the god of the lyre, to a trial of skill. The challenge was accepted, and Imolus,⁹ the mountain god, was chosen umpire.¹⁰ Imolus cleared away the trees from his ears, to listen. At a given signal, Pan blew his pipes, and his rustic melody greatly pleased himself and his followers.

Then Apollo rose: in¹¹ his left hand he held the lyre, and with his right hand struck the strings. The music was truly heavenly,¹² and Imolus at once awarded the victory to the god of the lyre. All agreed with him except old King¹³ Midas, who happened to be present. He questioned the decision of the umpire, and declared that Pan's music was the best. Apollo would not permit such a depraved pair of ears any longer to wear the human form, but caused them to grow out long, and to become hairy within and without, and movable at¹⁴ the roots. So the old king, as long as he lived, wore the ears of a donkey.

¹ Pan (pän), 希臘牧羊神. ² In music—adjective phrase, modifying the noun "skill." ³ Upon his pipes—adverbial phrase, modifying the verb "performed." ⁴ In a wonderful way—adverbial phrase, modifying the verb "performed." ⁵ Vain, 虛驕. ⁶ That he thought no one could equal him—adverbial clause, modifying the adverb "so." ⁷ Challenge, 挑戰. ⁸ Apollo (á-pöl'ō), 希臘音樂文藝之神. ⁹ Imolus (ē'mō-lūs), 希臘山神. ¹⁰ Umpire, 公正人.

攀那之音樂

攀那，地神也，擅音樂，其吹簫之技，極爲神奇。世人均讚美之，彼驕甚，意謂世無其匹，竟邀琴神阿普羅一比其技。阿普羅應戰，聘山神伊瑪拉斯爲公斷人。伊瑪拉斯斫除耳畔一切樹木以聽之。信號一舉，攀那卽吹簫，其粗俗之音調，大爲彼自己及其從者所悅。

既而阿普羅起身；左手執七絃琴，右手彈之。其樂實非人間所有，伊瑪拉斯因卽以勝利歸琴神。衆皆心服，惟米達司王，時亦在座，獨不以爲然。彼責問公斷人判決之理由，而謂攀那之音樂最爲美妙。阿普羅不容如是腐敗之耳仍具人類之形，因使米達司王之二耳漸漸生長，內外生毛，耳根動蕩。故此老王垂驢耳以終其身。

¹¹ In his left hand—adverbial phrase, modifying the verb “held.”

¹² Heavenly, 天上的; 仙界的. ¹³ King Midas (mī'dās), 希臘神話中之國王, 甚好財物, 嘗得觸手成金之仙術, 後其女兒及所食之物均變成黃金, 始悔貪財之非, 求仙人收回觸手成金之術 (參觀 Hawthorne's “The Golden Touch”). ¹⁴ At the roots—adverbial phrase, modifying the adjective “movable.”

THOUGHT AND ACTION

In the year 1812 an explosion¹ took place in an English coal mine. A hundred men were slain by the terrible fire² damp, and the deadly³ choke⁴ damp which followed on the flash. Widows and orphans mourned the fate of the miners. People read the account in the journals,⁵ and had tears in their eyes. None could think of a plan for⁶ preventing such accidents.

Well,⁷ one man did.⁸

His name was Sir Humphry⁹ Davy. He would spend hours and days and nights in thinking—his face was earnest; his hand was often pressed upon his brow; he handled the test tubes and crucibles and bottles in his chemical workshop with¹⁰ great pains, as¹¹ if bent on¹² finding out a secret—a secret of nature. At last his thinking succeeded. He placed a piece of thin wire net, or gauze, round a lighted lamp. If the fire damp floated about the gauze, its deadly air would not pass through the net of wire, and so would not explode. His heart gladdened at the thought that,¹³ when miners carried these safety lamps down into the murky pit of the mine, they would have a light on their work without danger; or, at any rate, the danger would be much lessened.

He acted from¹⁴ affection, and he used his thinking power in order to do the kind act.

¹ Explosion, 炸裂. ² Fire damp, 坑氣 (一種見火爆發之煤氣). ³ Deadly, 致命的; 有性命之憂的. ⁴ Choke damp, 炭酸氣. ⁵ Journals, 報紙. ⁶ For preventing such accidents—adjective phrase, qualifying the noun “plan.” ⁷ Well—interjection, expressing concession. ⁸ Did=thought of a plan for preventing such accidents. ⁹ Humphry Davy (hŭm'frī dā'vī), 英國化學家 (1778-1829). ¹⁰ With great pains—adverbial phrase, qualifying the verb “handled.” ¹¹ As if bent on finding out a secret=as if he were

思想與動作

一千八百十二年，英國某煤礦炸裂。死於烈性之坑氣及爆發後致命之炭酸氣者百人。寡婦哭夫，孤兒喪父。人民讀報章上之記載，淚滿兩眶。但無人能設法以免此類之慘劇。然有一人爲之。

其人名亨弗烈大惠。彼日夜沈思——面貌誠懇；手常按於額上；於化驗室中，用試驗管，坩鍋，及瓶等以工作，不辭勞苦，猶如探索自然界之祕密者然。彼之思想後來竟得成功。彼以一薄電網罩於燈火上。如坑氣流於電網之四周，則其氣不能入內，卽不爆裂。礦工攜此項平安燈入黑暗之礦穴，得於光明中工作而無危險，至少亦可大大減少其危險，彼思及此，心中大快。

彼之所爲，純出於愛，而彼所以成此善舉者，則思想之力也。

bent on finding out a secret—adverbial clause, qualifying the verb “handled.”¹² On finding out a secret—adverbial phrase, qualifying the past participle “bent.”¹³ That . . . they would have a light on their work without danger—noun clause in apposition with the noun “thought.” When miners carried these safety lamps down into the murky pit of the mine—adverbial clause, qualifying the verb “would have.”¹⁴ From affection—adverbial phrase, qualifying the verb “acted.”

So let this be our motto: "Act from affection, and think in order to act."

THE VIRTUE OF COMPASSION

There lived a hunter in the city of Benares.¹ He set forth in search of antelopes;² taking a quiverful³ of poisoned⁴ arrows. He found a herd⁵ deep in the forest and sped⁶ an arrow toward them; but he missed his aim, and the poisoned shaft⁷ entered a great forest tree. Hurt by the deadly poison, the great tree withered⁸ and shed⁹ its leaves and fruits. But a certain saintly parrot had dwelt¹⁰ all¹¹ its life in a hollow of its trunk, sheltered by the forest lord, and though the tree was now withered, he would not leave his nest, such was his love towards it. Silent¹² and sorrowful, motionless and without food, the grateful and virtuous parrot withered with the tree.

Indra's¹³ throne grew hot; looking down on earth, he marveled at the devotion¹⁴ and extraordinary resolution of the noble bird, faithful¹⁵ alike in happiness and sorrow. "How," he reflected, "can this bird possess such feelings, that are not found in lower¹⁶ creatures? Yet, maybe,¹⁷ it is not so strange, for every creature is kind and generous to¹⁸ others." Then, to¹⁹ test the matter further, Indra assumed²⁰ the shape of a holy Brahman²¹ and approached

¹ Benares (bĕn-ä/rĕz), 印度城名 (在 Ganges 河之上遊). ² Antelopes (än/tĕ-lōps), 羚羊. ³ Quiverful, 滿滿一箭袋. ⁴ Poisoned arrows, 毒箭. ⁵ Herd, 一羣羊 (係一 collective noun). ⁶ Sped (past tense of "speed"), 飛箭射之. ⁷ Shaft, 長箭. ⁸ Withered, 萎謝. ⁹ Shed, 脫落. ¹⁰ Dwelt (past tense of "dwell"), 棲止. ¹¹ All its life—adverbial phrase, modifying the verb "had dwelt." ¹² Silent and sorrowful, motionless and without food—adjectives, modifying the noun "parrot." ¹³ Indra's (in/draz), 印得拉的. 印度多手多目而騎象之神, 據印度神話云, 凡地上有奇特之

吾人當常以此爲箴言：“因愛情而作事，因作事而思想。”

戀舊之情

貝拿勒斯城中有一獵者。彼攜毒矢一袋，出獵羚羊。彼見羊一羣在樹林深處，急飛箭射之；但彼誤其鵠的，而毒箭入一巨樹之中。大樹受傷而萎枯，其葉與實皆墜落。但有一仁聖之鸚鵡，自有生以來，即居於此樹之一孔中，爲此森林之王所庇護，今樹雖枯死，彼不忍棄舊巢而去，其愛之也蓋若是。此知恩有德之鸚鵡，默然而憂，不動亦不食，與樹俱枯。

印得拉之寶座於是發熱；俯察地上，見此高潔之鳥，有誠篤之意，堅決之心，能與樹同受甘苦，甚驚異之，彼自思曰，“下級動物，素無此種情感，何此鳥獨能有之耶？然此或不足奇，蓋凡物均有博愛之心也。”印得拉更欲一試其心，遂佯爲婆羅門聖人，行至樹下。彼曰，

事蹟發生，該神之寶座即發熱。¹⁴ Devotion (dē-vō/shǎn), 懇摯；專心。¹⁵ Faithful alike in happiness and sorrow—adjective phrase, modifying the noun, “bird.”¹⁶ Lower creatures, 下等種物。¹⁷ Maybe=perhaps—adverb, modifying the whole sentence.¹⁸ To others—adverbial phrase, modifying the adjectives “kind” and “generous.”¹⁹ To test the matter further—infinite used as an adverbial phrase, modifying the whole sentence.²⁰ Assumed the shape of, 變爲...之形。²¹ Brahman (brā/mǎn), 婆羅門人(係印度最高之族人)。

the tree. "Good bird," he said, "why dost¹ thou not desert this withered tree?" The parrot bowed and answered: "Welcome to thee, king of the gods; by the merit² of my discipline, I know thee." "Well done!" exclaimed the thousand-eyed deity,³ marveling⁴ at the bird's wisdom. Then he inquired again: "Why dost thou cling⁵ to this leafless tree, unfit to shelter any bird? Do⁶ thou forsake it and choose another, for there are many fair trees in the forest round about."

Then the parrot sighed: "I am thy⁷ servant. Lo,⁸ the reason of this matter: here in this very tree I came⁹ to life; here I learned all of wisdom that I have; here was I protected from every enemy. Why dost thou seek to turn me from my path,¹⁰ for I am compassionate and grateful? Do not advise me to leave the tree; while it lived it was my protector; how can I forsake it now?" Then Indra was well pleased, and bestowed a boon¹¹ at will upon the virtuous bird. This boon the parrot sought: "Let the tree revive."¹² Then Indra sprinkled¹³ it with the water-of-life, and it was filled with sap¹⁴ and put¹⁵ forth leaves and blossoms.

Thus was the tree restored by¹⁶ virtue of the parrot's merit, and he, too, at¹⁷ the close of life, obtained a place in Indra's heaven. Thus do men obtain what they will by friendship with the virtuous¹⁸ and holy, even¹⁹ as the tree by friendship with the parrot.

¹ Dost thou=do you. ² Merit of my discipline, 修道之力
³ Deity (dē/i-tī), 神. ⁴ Marveling at the bird's wisdom—participial.
 phrase, modifying the noun "deity." ⁵ Cling to, 依之不去. ⁶ Do,
 着重語氣之語助詞. 此句爲 imperative sentence. ⁷ Thy=
 your, 此句意謂 "一切應從尊命" 也. ⁸ Lo=see=interjection.
⁹ Came to life=was born. ¹⁰ Path, 志趨. ¹¹ Boon at will, 隨心所
 欲之能力. ¹² Revive, 重生; 復活. ¹³ Sprinkled, 灌澆. ¹⁴ Sap,

“賢鳥，汝何故不棄此已枯之樹而去乎？”鸚鵡鞠躬答曰，“恭迎衆神之王，余修道久，故能知帝爲何人也。”¹⁶千目之神心中極佩該鳥之智慧，因讚曰，“善哉！”彼乃復問曰，“此無葉之樹不適禽鳥棲宿，汝何依之不去耶？汝其速棄之而擇他樹，森林四周佳木甚多焉。”

鸚鵡嘆曰，“余固帝之奴僕也。請察此事之理：我生於此樹；得道於此樹；而避仇人於此樹。我戀舊而感恩，帝何故欲吾變志乎？請勿勸我離去此樹；樹生前固爲我之保護者；樹死後我安能棄之而去哉？”印格拉大悅，以隨心所欲之能力賜此有德之鸚鵡。鸚鵡即求此能力曰，“願樹還生。”印格拉以長生之水灌此樹，樹既得滋養之汁，即生葉而放花。

樹藉鳥之功德而回生，而鸚鵡死後亦昇天爲神。故人與有德而仁聖者交，可得一切所求之物，猶如此樹與鳥交，而得重生也。

樹液。¹⁶ Put forth, 開花, 放棄。¹⁶ By virtue of the parrot's merit—adverbial phrase, modifying the verb “was restored.”¹⁷ At the close of life, 死後.—adverbial phrase, modifying the verb “obtained.”¹⁸ Virtuous and holy—adjectives used as nouns.¹⁹ Even as the tree by friendship with the parrot=even as the tree obtained life by friendship with the parrot.

ANECDOTE OF THE HUNGARIAN¹ WAR

During an engagement between an Hungarian and an Austrian² troop of light³ infantry, a Honved⁴ stabbed an Austrian officer with a bayonet, and mortally wounded him. Natural generosity prompted the Hungarian Honved to extend his aid to the dying foe. The officer said to him with⁵ great exertion: "I see you are a brave and a good-natured fellow; I will ask a favor of you. In my pocket-book you will find a package containing documents,⁶ without⁷ which my family will be ruined—reduced to beggary. Promise to send this package to my family in Prague,⁸ in Bohemia."⁹ "I will carry it to them myself," answered the Honved. "Swear it to me," said the Austrian. "Sir, I am an Hungarian; I give you my word," responded the Honved. In a few minutes afterwards the wounded man died in the arms of his generous foe, who, after covering the body with his own mantle, took the papers and joined his troop.

The conflict¹⁰ ended, and the Honved repaired¹¹ to his captain¹² and requested a furlough,¹³ which was denied. This did not discourage our hero; he went to see the colonel¹⁴ of his regiment,¹⁵ but met with the same result. Finally he applied to the commanding¹⁶ general, Kalapka, but even *he* did not grant his request. In the night following¹⁷ he left the camp, and in¹⁸ the course of a few days traveled

¹ Hungarian (hūy-gā/rī-ǎn), 匈牙利的. ² Austrian (ôs/trī-àn), 澳大利的. ³ Light infantry, 輕便步兵隊. ⁴ Honved (hôn/vād), 匈牙利自衛軍. ⁵ With great exertion, 奮勉—adverbial phrase, modifying the verb "said." ⁶ Documents, 票據等物. ⁷ Without which my family will be ruined—adjective clause, modifying the noun "documents." Without which—adverbial phrase, modifying the verb "will be ruined." ⁸ Prague (prāg), 澳大利地名.

匈 牙 利 戰 爭 軼 事 一 則

匈牙利與奧大利兩國之輕便步軍交戰時，一渾未特兵以刺刀刺一奧大利軍官，因傷致命。彼匈牙利渾未特兵天性義俠，不禁生惻隱之心，而欲助彼垂死之敵人。軍官勉力謂彼曰，“余知君爲一勇而慈善之人；余欲求君施恩於我。余袖珍冊中有一小包，內藏票據數紙，非此則余家不能爲生——勢將流爲乞丐。請許我送此包至鮑黑米之巴拉加地方，交於鄙人之家族。”渾未特兵答曰，“余必親自送去。”此奧大利人曰，“請爲我立誓。”渾未特兵答曰，“先生，余爲一匈牙利人；余已許君，不食言也。”數分鐘後，傷者卽死於彼仁慈敵人之懷中，敵人以衣覆之，檢取紙據，復歸隊伍。

戰既畢，渾未特兵至隊長前請假，然被拒絕。但此英雄不因之失望；彼乃往見團長，然得同一之結果。最後彼向司令加拉柏乞假，但司令亦不允其所求。當日之晚，彼離營而去，數

⁹ Bohemia (bō-hē/mī-á), 奧大利之一國名。 ¹⁰ Conflict, 交戰。
¹¹ Repaired to, 去；至。 ¹² Captain, 隊長。 ¹³ Furlough, 休假。
¹⁴ Colonel, 團長。 ¹⁵ Regiment, 一團兵(約一千餘人)。 ¹⁶ Commanding general, 總司令；總指揮。 ¹⁷ Following—adjective, modifying the noun “night.” ¹⁸ In the course of a few days—adverbial phrase, modifying the verb “traveled.”

four¹ hundred miles, and delivered the papers safely into the hands of the deeply afflicted widow of the deceased Austrian.

Soon after, our faithful Honved rejoined his corps,² and reported himself to his captain, who had him arrested as a deserter. He was tried by a court-martial,³ and condemned to⁴ be shot. When the fated muskets were aimed at his breast, he exclaimed—"I pledged my honor and my word, and I was bound to keep them. *Elgen⁵ a haza!*" and sank dead, pierced by many musket balls.

THE TOWN MOUSE AND THE COUNTRY MOUSE

A country mouse was once visited by a former friend of his, who lived in a neighboring city. The country mouse put before his friend some fine peas,⁶ some choice bacon,⁷ and a bit of rare cheese,⁸ and called⁹ upon him to eat heartily of¹⁰ the good food.

The city mouse nibbled¹¹ a little here and there in¹² a dainty manner, wondering¹³ at the pleasure his host¹⁴ took in such coarse¹⁵ fare. After dinner the town mouse said to the country mouse, "Come now with me, this very night, and see what a life I lead."

¹ Four hundred miles—adverbial phrase, modifying the verb "traveled." ² Corps (kōr), 一隊兵; 隊伍. ³ Court-martial, 軍事執法處; 軍事法庭. ⁴ To be shot—infinitive, used as an adjective, modifying the pronoun "he" 爲 "was condemned" 之 complement. ⁵ *Elgen a haza* (ël/jěn ä häz/á[?])=Hurrah for my native land, 願吾國萬歲. ⁶ Peas, 豌豆. ⁷ Bacon, 醃肉. ⁸ Cheese, 乾乳酪. ⁹ Called upon, 請. ¹⁰ Of the good food—adverbial

日之內，旅行四百哩之遙，卒以紙據等安全交入已死奧人之孀婦手中。

不久，此忠誠之渾未特兵，回入隊伍，向隊長報到，隊長加彼以逃亡罪而拘禁之。彼受審於軍事法庭，而處以鎗斃之刑。當致死之鎗指準其胸部時，彼呼曰，“余既以榮譽與誓言爲質，余必守之。願祖國萬歲！”言畢，胸中數鎗，倒地而死。

城 鼠 與 鄉 鼠

某次一鄉鼠爲一居於鄰城中之老友來訪。鄉鼠卽以美味之豌豆，上好之醃肉，及希有之乾酪置於其友之前，請其取此諸美物而暢食之。

城鼠作斯文之狀，雜取各物嘗之，甚訝主人之食此粗物而甘焉。既散席，城鼠謂鄉鼠曰，“請卽於今晚隨余入城，以觀余之生活。”

phrase, modifying the verb "eat." ¹¹ Nibbled, 細嚼; 略嘗. ¹² In a dainty manner—adverbial phrase, modifying the verb "nibbled."
¹³ Wondering at the pleasure his host took in such coarse fare—participial phrase, modifying the noun "mouse." "Pleasure" 後省去 "took" 之 object "which" 一字. ¹⁴ Host, 主人. ¹⁵ Coarse fare, 粗糙之食物.

The country mouse consented, and, as soon as it fell dark, off they started for¹ the city, where² they arrived just³ as a splendid supper, given⁴ by the master of the house, where⁵ our town friend lived, was over.

The city mouse soon got together a heap of dainties⁶ on a corner of the handsome Turkey carpet.

The country mouse, who had never even heard the names of half the meats set before him, was thinking where⁷ he should begin, when the room door creaked, opened, and in entered a servant with a light.

The companions⁸ ran off, but, everything soon being quiet again, they returned to their feast, when once more the door opened, and the son of the master of the house came in with⁹ a great bounce,¹⁰ followed by his little terrier,¹¹ who ran sniffing¹² to the very spot where our¹³ friends had just been.

When it was quiet again, the city mouse called upon him to resume his supper, but the country mouse said: "No, no; I shall be off as fast as I can. I would rather have a crust,¹⁴ with peace and quietness, than all your fine things in the midst of such alarms and frights as these."

THE KING, THE PIGEON, AND THE HAWK

Once upon a time a beautiful pigeon, followed¹⁵ by a hawk,¹⁶ dropped from the sky and sought protection from King of

¹ For the city—adverbial phrase, modifying the verb "started."
² Where they arrived—adjective clause, modifying the noun "city."
³ Just as a splendid supper . . . was over—adverbial clause, modifying the verb "arrived."
⁴ Given by the master of the house—participial phrase, used as an adjective modifying the noun "supper."
⁵ Where our town friend lived—adjective clause, modifying

鄉鼠允諾，天方暗，彼等即起程入城，及抵城中，適城鼠主人家盛饌方畢。

城鼠即在一美麗之土耳其地毯角上，收集珍美之食物一堆。

鄉鼠對於當前之食物，竟有一半不知其名，不知應自何物食起，正躊躇間，門忽作響，一僕人持燈入。

兩食伴均逃避，但不久一切即復寂靜，彼等又回原處就餐，忽見室門又開，則主人之子一躍入內，後隨一小獵狗，在鼠友方者所在之處嗅聞不已。

迨室中恢復靜寂後，城鼠請鄉鼠繼續晚餐，但鄉鼠曰，“否，否，我將立即告別。與其在如此恐怖之中食君之美物，我寧安然無擾而食一麵包皮矣。”

國王與鳩及鷹

昔有美麗之鳩，爲鷹所追逐，自天際墮下，向貝拿勒斯國王求庇。國王見鳩驚駭之狀，

the noun "house." ⁶ Dainties, 精美之食物. ⁷ Where he should begin—noun clause, object of the participle "thinking." ⁸ Companions, 指二鼠. ⁹ With a great bounce—adverbial phrase, modifying the verb "come." ¹⁰ Bounce, 跳. ¹¹ Terrier, 獵狐之狗. ¹² Sniffing, 嗅; 聞. ¹³ Our friends, 城鼠與鄉鼠. ¹⁴ Crust, 麵包外皮. ¹⁵ Followed by a hawk—participial phrase, modifying the noun "pigeon." ¹⁶ Hawk, 巨鳥名(鷹類).

Benares.¹ The king, seeing the pigeon's terror, said to it: "Be comforted, good bird. How comes it that thou art well-nigh² dead with fear? Thou art so beautiful, thy color like a fresh-blown³ blue lotus,⁴ thy eyes like the flower of an ashoka⁵ tree! Fear not; for none need fear who seeks protection here. For thy protection I will surrender all my kingdom; yea,⁶ if need be—life⁷ itself. Be comforted, my pigeon."

But the hawk took⁸ up the king's words. "This bird," he said, "is my appointed⁹ food. Thou shouldst not protect my lawful prey,¹⁰ won¹¹ by hard endeavor. O king, hunger is gnawing at my stomach. The pigeon is my lawful prey, and bears the mark of my talons¹² on his body. Thou hast the right to intervene when human beings fight; but what lawful power hast thou over the birds that range¹³ the sky? Or, if thou seekest to earn religious¹⁴ merit by granting thy protection to the pigeon, have regard also to me, who am likely to die of hunger." Then said the king: "So be it; let a bull¹⁵ or boar¹⁶ or deer be dressed¹⁷ for thee, for thou shalt not have the bird." But the hawk replied: "I do not eat the flesh of bulls or boars or deer. Pigeons are my appointed food. But, O great king, if thou hast such affection for the pigeon, give flesh from thine¹⁸ own body equal¹⁹ to the pigeon's weight."

The king answered: "Great is thy kindness in suggesting this to me. Yea, what thou sayest shall be done." Saying this, the king began to cut away his own flesh and to weigh it in a scale²⁰ against the pigeon. Meanwhile the

¹ Benares (bĕn-ă'rĕz), 印度地名。 ² Well-nigh=almost, nearly. ³ Fresh-blown, 初開的。 ⁴ Lotus (lō'tŭs), 荷花; 蓮花。 ⁵ Ashoka tree (ăsh'ō-kā trō), 印度一種開紅花之樹名。 ⁶ Yea=and moreover. ⁷ Life itself=I will surrender my life itself. ⁸ Took up the king's words=interrupted the king's words. ⁹ Appointed, 指

謂之曰，“良鳥，毋恐。汝何爲而驚駭欲絕如是耶？汝美甚，羽毛如初開之青蓮，雙目如亞雪客樹之花！汝勿怕；凡求庇於我者皆無恐懼之必要。余護汝雖失國土亦不惜；且至不得已時，卽舍生亦我所願也。吾鳩，汝其心安可也。”

但鷹聞王之言而駁詰之。鷹曰，“此鳥爲余指定之食物。汝不應保護我力求而得之正當食品。國王乎，余腹飢甚。此鳩爲余應得之食，其身上有余之爪痕在焉。世人戰鬥，汝固有權干涉之；但汝有何權管轄彼飛於天空之鳥乎？汝若欲保護此鳩以積德，則汝亦宜憐我行將餓死之鷹。”於是國王曰，“此固可行也；汝旣不能得此鳩，卽殺一牛，一豬，或一鹿以供汝食。”鷹答曰，“余不食牛或豬或鹿之肉。鳩者，指定爲余所有之食物也。國王乎，汝果愛鳩若是者，請以汝自身之肉與鳩重量相等者與我。”

國王答曰，“汝以此告余，汝之惠大矣。善，汝所言者我當照行。”國王言畢，卽割己身之肉置於天秤之上，與鳩對稱之。當是時也，

定的。¹⁰ Prey, 掠奪之食品。¹¹ Won by hard endeavor—participial phrase, modifying the noun “prey.”¹² Talons (tāl'ǔnz), 爪。¹³ Range=go about.¹⁴ Religious merit, 修功積德。¹⁵ Bull, 公牛。¹⁶ Boar, 豬。¹⁷ Dressed, 殺而煮之。¹⁸ Thine=your.¹⁹ Equal to the pigeon's weight—adjective phrase, modifying the noun “flesh.”²⁰ Scale, 天秤。

queens and the ministers and servants raised¹ a bitter wail of grief, that rose from the palace like the sound of roaring clouds. Also the earth quaked² because of that act of truth. But the king cut flesh from his arms and thighs, filling the scale in vain; for the bird weighed heavier³ and heavier against the flesh. Then, when the king was nothing but a skeleton, he desired to give his whole body, and stepped himself into the scale.

Then there appeared the gods, headed by Indra⁴ and the sound of heavenly music was heard. A shower of nectar⁵ fell on the king whereby⁶ all his body was restored. Heavenly flowers fell from the sky, and angels danced and sang; there came a splendid car, and when the king was seated it bore him away to Heaven.

GAUTAMA'S⁷ ELEPHANT

There was a mild⁸ and self-restrained⁹ sage named Gautama, dwelling in a forest hermitage.¹⁰ He found a baby elephant that had lost its mother and was very sad. The good sage nursed¹¹ it till the little beast grew into a large and mighty elephant.

One day Indra beheld the great creature, huge¹² as a mountain, and he took the form of the king Dhritarashtra,¹³ and seized the elephant and was taking him away. Then Gautama addressed him: "Thankless king, do not take my elephant, who brings me fuel and water, who guards my hermitage when I am away, who is gentle and obedient,

¹ Raised a bitter wail of grief, 悲哭. ² Quaked, 地震. ³ Heavier and heavier—adjective phrase, used as subjective complement of the verb "weighed." ⁴ Indra (in'drā), 印度神話中之神名. ⁵ Nectar, 仙漿. ⁶ Whereby=on which account; by which. ⁷ Gautama's (gou'tā-māz), 喬塔摩的, 喬塔摩係佛教之祖, 生

后妃，大臣，及僕婢均大哭，其聲自宮中直上天庭，如雲之飛鳴。大地亦竟因此真誠行爲而振動。但國王自兩臂與兩脛割去其肉，置於戩盤，輕重終不足與天秤之他一端相抵；因鳩之重量漸漸增加，肉不能與之平衡也。後王之全身僅餘骨骼，彼乃欲舍其全身，遂行入天秤盤中。

於是印得拉率衆神而來，仙樂悠揚，人人聞之。天降玉露於王，王之肉體因以復元。天花佈散，天使且歌且舞；既而來一美麗之輦，王坐其中，乘之升天。

喬塔摩之象

昔有一溫良自制之聖人名喬塔摩者，隱居森林之中。彼獲一幼象，因失母而悲哀。喬塔摩象養之，小獸遂長成爲一巨象。

一日，印得拉見象大如山，乃佯爲德立大拉希特拉國王，執象而欲牽之去。喬塔摩說之曰，“無義之王，勿取吾象，吾象爲我採柴汲水，我出時爲我守戶，彼溫良而忠順，爲我所極愛。”德立大拉希特拉贈彼以母牛百頭，

年不詳，大約卒於西曆紀元前之480年。⁸ Mild, 溫和的。⁹ Self-restrained, 有自制力的。¹⁰ Hermitage (húr'mi-táj), 隱士之居。¹¹ Nursed, 撫養。¹² Huge as a mountain—adjective phrase, modifying “creature.”¹³ Dhritarashtra (dri-tá-rásh'trú[?]), 印度國王名。

and very dear to me.” Dhritarashtra offered him a hundred kine¹ and maidservants and gold and gems. But what did the hermit want with wealth? Dhritarashtra argued that elephants were royal² animals, fit for the service of kings, and would have gone his way, taking the elephant. But said Gautama: “Though thou goest unto Yama’s³ land, I shall take back my elephant from thee.” The king replied: “They go to Yama’s land who⁴ are unbelievers and sinful, and devoted⁵ to the gratification⁶ of their senses.” Gautama answered: “In Yama’s land is truth, and there the weak⁷ may overcome the strong.” But the king replied: “None but the sinful go to Yama; I shall reach a higher place.” Gautama answered: “Though thou goest to Vaishravana’s⁸ realm,⁹ where dwell the gandharvas¹⁰ and the apsaras,¹¹ I shall take back my elephant.” Dhritarashtra answered: “Well, I shall seek a place yet higher.” Gautama said: “If thou goest to the summit of Mount¹² Meru, where the flowery woods are echoing with the song of kinnaras,¹³ I shall yet pursue and take my elephant again.”

So was it said by each of every higher place: the flowery¹⁴ groves of Narada,¹⁵ resort¹⁶ of all who are given¹⁷ over to dancing and to music; the perfumed land of Soma;¹⁸ the heavens of Indra with the apsaras. “There,” said Dhritarashtra, “thou mayst not discover me.” “Even there,” replied Gautama, “I shall find thee out and take my

¹ Kine, 係 cow 之複數式。 ² Royal, 皇家的。 ³ Yama’s (yā’-māz[?]), 印度司死之神的。 ⁴ Who are unbelievers and sinful, and devoted to the gratification of senses—adjective clause, modifying the pronoun “they.” ⁵ Devoted, 專心—adjective, complement of the verb “are.” ⁶ Gratification (grāt-i-fī-kā’shñ), 滿足。 ⁷ Weak, 弱者 (此處用作 noun, 指人)。 ⁸ Vaishravana’s 讀 vish-rā-vā’nāz[?], Vaishravana, 印度神名。 ⁹ Realm (rēlm), 國。

使女多名，金寶無數。但財富於隱士何有哉？德立大拉希特拉爭辯之，謂象爲御獸，應供王者驅使，即欲攜象而去。但喬塔摩曰，“汝雖往雅馬國，余必來索象也。”國王答曰，“往雅馬國者，均不信宗教之罪人，且專求肉慾者也。”喬塔摩曰，“雅馬國中有正道，弱者或能勝強者。”但王答曰，“除罪人外，無往雅馬國者；余將往更高之處。”喬塔摩答曰，“汝雖往天使所居之凡希拉佛那國，余亦必索還吾象。”德立大拉希特拉答曰，“然則余將往更高之處。”喬塔摩曰，“汝雖往麥魯山之絕崖，花木與歌鳥相應和之處，余亦將追回吾象。”

於是二人各述更高之地：有那拉大之花國，爲一般愛歌舞音樂者所會集；有蘇買之香國；有天使居住之印得拉天國。德立大拉希特拉曰，“此處汝不復能尋獲余矣。”喬塔摩答曰，“雖在是處，余仍能獲汝而索回吾象也。

¹⁰ Gandharvas (günd-här'wáz), 印得拉天宮中善音樂之天使。

¹¹ Apsaras (äp'sá-rás), 印得拉天宮中之仙女，善舞，相傳爲 Gandharvas 之婦。

¹² Mount Meru (mount mǎ'rōō), 印度神話中所傳之一高山，在東方日出處，爲衆神會集之所。

¹³ Kinnaras (kin'ná-rás), 人形之鳥翼下有樂器能隨時奏弄。

¹⁴ Flowery groves, 花木之叢林。

¹⁵ Narada (ná'rá-dá[?]), 衆神之樂師及使者。

¹⁶ Resort (rê-zört'), 常到之處。

¹⁷ Given over to, 酷愛；專務於。 . . . ¹⁸ Soma (sō'má[?]), 神名。

elephant. But now I know thee. Thou art Indra, wont to wander through the universe¹ in divers² shapes. Pardon my missaying thee, and that I knew thee not.”

Then was Indra pleased that Gautama knew him, and bestowed on him a boon.³ Gautama asked that the elephant should be restored, for, he said: “It is so young; it is only ten years old. I have brought it up as my own child. It has been my dear companion in these woods.” Indra answered: “Lo,⁴ the elephant that has been so dear to thee comes toward thee and bows his head down to thy feet.” Then Gautama bowed to the king of gods, who took him with himself and with the elephant to Heaven.

THE BOSTON⁵ BOYS

Just before the Revolution,⁶ a company⁷ of British⁸ troops was stationed⁹ at Boston. The people did not like them, for they would often stop men in the street, and in many ways make themselves disagreeable.¹⁰

In the winter the boys in one of the schools had a sliding¹¹ place on the Common.¹² This¹³ the soldiers destroyed as often as the boys built it up. After appealing in vain to the captain, the boys finally went to General Gage¹⁴ and complained. “What!” he said, “have your fathers been teaching you rebellion, and sent you here to exhibit it?” “Nobody sent us, sir,” said one of the boys. “We have never injured nor insulted your troops, but they have trodden down our snow¹⁵ hills, and broken the ice

¹ Universe, 世界. ² Divers, 種種不同的—adjective. ³ Boon, 隨心所欲之能力. ⁴ Lo, 看哉—interjection. ⁵ Boston (bōs'tŭn), 美國地名. ⁶ Revolution, 美國革命 (1775–1783). ⁷ Company, 隊. ⁸ British, 英國的. ⁹ Stationed, (軍隊) 駐紮. ¹⁰ Dis-

但我現已知汝爲何如人矣。汝爲印得拉，卽常常喬裝而漫遊世界者也。請恕我胡說，并恕我之不汝知。”

印得拉見喬塔摩識彼，大快之，卽以隨心所欲之能力賜之。喬塔摩請求以該象歸彼，曰，“是象尙幼，現方十歲。我養育之如我之親子，彼在森林中恆爲我親愛之伴侶。”印得拉曰，“視之，汝所親愛之象來汝之前，且在汝足下俯首致敬。”於是喬塔摩向衆神之王叩首，王卽攜彼與象同昇仙界。

波士頓童子

美國革命起義前；英國陸軍一隊駐紮於波士頓。該地人民不喜之，因兵士常阻路人而有令人憎惡之舉動也。

冬日某校學生在公地上築一溜冰場。但童子一經築成，兵士卽拆毀之。訴之上尉無效，童子乃見給治大將。大將曰，“何謂！爾等之父親教爾等造反，而又令爾等來此表示之耶？”一童子答曰，“將軍，余等來此非他人所遣使。余等既未傷害亦未侮辱將軍之部下，但彼等踏塌余等之雪墩而破壞余等溜冰場上之冰。余等訴之長官，長官罵余等爲‘小

agreeable—adjective, objective complement, 形容“themselves.”
¹¹ Sliding place, 溜冰場. ¹² Common, 公共遊戲場所. ¹³ This = sliding place—object of the verb “destroyed.” ¹⁴ Gage (gāj), 英國駐美大將 (1721-1787). ¹⁵ Snow hills, 雪墩.

on our skating¹ ground. We complained, and they called us 'young rebels,' and told us, 'to² help ourselves if we could.' We told the captains of this, and they laughed at us. Yesterday our works were destroyed for³ the third time, and we will bear it no longer."

The General said, with surprise, to one of his officers: "The very children here draw⁴ in a love of liberty with the air they breathe. You may go, my brave boys; and be assured, if my troops trouble you again, they shall be punished."

A SCHOLAR OF NATURE

A Japanese artist⁵ lived in a humble cottage, always⁶ at his task with brushes and colors. He was poor and meanly⁷ dressed, yet he had no care for money. If a customer brought him payment he let the money lie on his board uncounted.⁸

As⁹ a young man he had a struggle to¹⁰ get a living,¹¹ and at one time walked the streets selling red pepper¹² and cheap almanacs.¹³ But his eyes were never weary of watching the world and the numberless things in it—their forms, their hues, and their beauty; and his hands never tired of drawing.

Having made a book of a hundred views of the famous mountain Fujiyama,¹⁴ he wrote in the foreword or preface:

¹ Skating ground, 溜冰場. ² To help ourselves if we could, 視力之所能以自助(意謂“任汝輩用何法施諸我輩可也”)—infinitive used as a noun, object of the verb "told." ³ For the third time—adverbial phrase, modifying the verb "were destroyed." ⁴ Draw in a love of liberty with the air they breathe, 隨呼吸而吸入愛自由之氣. ⁵ Artist, 畫家. ⁶ Always at his task with brushes and colors—adjective phrase, modifying the noun "artist."

叛徒，’而令吾等視己力之所能以自助。吾儕復訴之於上尉，上尉對吾等大笑。昨日余等之工作已第三次被破壞，而余等不能再忍矣”

將軍大駭，謂一軍官曰，“此諸童子吸收自由之空氣，愛護自由。勇敢童子，汝等其即回去；且可勿憂，如余之軍隊再擾汝等者，彼輩當受處分。”

自然之學者

日本某畫家居於卑陋之茅屋中，常從事毛刷與彩色之工作。彼貧甚，衣服襤褸，但彼不愛財。遇有顧客付以款，彼一任其散於板上，並不計其數。

少年時彼爲生計所迫，嘗在街上販賣紅椒及廉價之曆書。但彼之兩目觀察世界及世界上之萬物，永不懈怠——觀其形狀，觀其顏色，觀其美麗；而其手不停揮寫。

彼繪富士山風景百幅，作一畫冊，書其序文曰：

⁷ Meantly dressed, 不修邊幅的；衣服簡陋的。 ⁸ Uncounted—adjective, modifying the noun “money.” ⁹ As a young man—adjective phrase, modifying the pronoun “he.” ¹⁰ To get a living—infinite, used as an adjective, modifying the noun “struggle.” ¹¹ Living, 生計。 ¹² Pepper, 胡椒。 ¹³ Almanacs (ól'mā-nāks), 曆書。 ¹⁴ Fujiyama (fōō'jè-yā/mā), 日本富士山。

“From the age of six I had a passion for drawing the forms of things. By the time I was fifty I had published very many designs.¹ But the work I² did before the age of seventy is not worthy³ of notice. Now I am seventy-five, and I have learned a little about the real nature of animals, plants, birds, fishes, and insects. When I am eighty I shall have learned more still; at ninety, more still; at one hundred, more still. When I am one hundred ten everything I do, even a dot or a line, will seem alive.”

To⁴ these curious remarks he put his signature thus: “Written at the age of 75 by me, Hokusai.”⁵ the old man mad about drawing.”

His beautiful sketches⁶ were done in black, gray, and light red; but he drew with genius—that is, deep, very deep, skill.

He died at the age of ninety, in the year 1849. On his deathbed he murmured: “If Heaven had only granted me five years more, I should have become a real painter.”

Thus, to the very last, he felt there was more to learn, and was willing and eager to learn.

¹ Designs, 畫. ² I did before the age of seventy—that I did before the age of seventy—adjective clause, modifying the noun “work.” ³ Worthy of notice, 有注意之價值. ⁴ To these curious remarks—adverbial phrase, modifying the verb “put.” ⁵ Hokusai (hō'kōō-sā[?], 北齊; 日本名畫家. ⁶ Sketches, 畫.

“余七齡時，即酷愛繪圖。五十歲時我所發表之圖稿已不少。但余七十歲以前所作之圖畫，無足注意者。今余七十五歲，於動，植，鳥，魚，昆蟲之真性，已略有所知。及余年八十，我所得者當更多；九十尤多；百歲時更多也。迨余一百十歲，凡余所爲者，雖一點一畫，亦必有生氣。”

於此奇語之後，彼署名曰：“嗜畫老翁北齊書，時年七十五歲。”

彼之美麗圖畫均用黑色，灰色，及淡紅色畫成；但彼繪圖有天才——蓋彼有絕技焉。

彼死於一千八百四十九年，時年九十歲。臨終時彼喃喃曰，“如天假余五年之壽，余當可成一真畫家矣。”

若是，彼臨死尚覺所可學者甚多，而欲專心一志以學之。

(88844)

英語文庫
☆短篇故事
Short Narratives

版權所有翻印必究

編	纂	者	英	語	週	刊	社
			長	沙	南	正	路
發	行	人	王	雲			五
印	刷	所	商	務	印	書	館
				各	埠		
發	行	所	商	務	印	書	館

實價國幣柒角伍分 外埠酌加運費匯費

中華民國二十九年三月初版

(本書校對者
馮寶武
馬頌德
陸謨白
尤惠民)

