

英语阅读文库·人生世界

丛书主编 马瑞香 王正元

A Sun-Washed Bay

洒满
阳光的海湾

主编◎王玫

编委◎陈聪

华中科技大学出版社

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主 编 寄 语

胸怀是洒满阳光的海湾
空中飘着美丽的云霞
融化了烦恼，融化了痛苦，融化了喧哗
挡住了暴风雨，漫漫风沙

生命的太阳从这里升起
生命的太阳也从这里落下
成功的喜悦化为不倦的细语
泪水和汗水汇成动人的浪花

希望的火炬在这里点燃
生命的热情在这里升华
理想的风帆在这里升起
爱情的追求在这里萌芽

啊，胸怀的港湾无限博大
远征的船队从这里出发

总 序

大学生的精神世界是活跃的、丰富多彩的，有着许多动人的美丽、憧憬和色彩光亮的梦想。大学生的心态很天真，很阳光。但是在成长的道路上，总会有快乐和迷茫，面对五彩缤纷的世界、求职的拥挤和失意，他们开始严肃地审视世界，认真地思考自己，什么是幸福、爱情、奋斗、经历、追求、创业等，这些话题悄然走进大学生们的生活。正是基于这些，我们为大学生编写了这套英语阅读文库《人生世界》。

这套书共十本，包括奋斗、爱情、创业、经历、幸福、梦想等十个大学生关心的话题。所选的英语原文词汇量和难度与大学生的英语阅读水平相适应，每篇文章前有导读，文中的疑难词语配有注释，并附有赏析和阅读思考题，每本书前主编还写了一首诗歌作为主编寄语，这一切，希望广大读者能够喜欢。

在编写这套书时，我们给读者提供的文章不仅是地道的英语表达，而且读来耐人寻味，从而使这套书更具有语言性和知识性、阅读性和思考性相结合的特点。在这套书出版之前，我们曾将部分书稿交给学生阅读，请他们谈谈阅读感想。有的说：“好像喝了杯热咖啡，有点苦，也有点甜。”有的说：“好像嚼槟榔，爽！”一个美丽的女孩悄悄地说：“我的爱情彩球飞得太高了，无法着陆。”

……我们感受到了写书的快乐。

北京外国语大学、辽宁大学、哈尔滨工程大学、燕山大学等十几所知名大学的英语教师参加了这套书的编写工作，给读者献上了文字优美的短文，感人的英文故事。华中科技大学出版社的梅欣君老师和诸位相关的编辑耐心、细致地把这套书做得如此漂亮，作为主编，我们实在应该感谢他们。这次推出了英语阅读文库的《人生世界》，也许很快就能陆续推出《文化世界》、《文学世界》、《商务世界》，与大学生朋友共享行走在英语世界中的快乐。

丛书主编

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Joy and Pain

愉悦与痛苦

导读



痛苦绝非乐事！把痛苦挡在门外是每一个人都在努力做的事情。刻意地经历痛苦而回避快乐是苦行僧而不是红尘中的你我。越过生命的河而不被任何东西触碰，那只能是无所收获。死亡令生命格外珍贵，挫折使成功更加完满，失败使来日成就更有意蕴。没有分娩的阵痛，哪会体味创造生命的喜悦？没有艰苦的努力，何来成功之后的满足？我们在感受中发现自己和他人，发掘完满而有意义的生命潜能。要想深切感受，就无须选择感受，而需感受所有！本文辩证地引领着我们敞开胸怀的大门，以温暖的怀抱，在相拥愉悦的同时也与痛苦亲密相拥！

My husband and I recently saw a play about an elderly couple spending their forty-fourth season at their summer home in Maine. The underlying theme was the couple's sense of time running out of their own mortality. We were deeply moved by the terror as well as the courage of the old people. We laughed at their charming **eccentricities**¹ and wept at their **anguish**². As the play ended, a woman in front of us beat a hasty **retreat**³ saying loudly to her companion, "**I can't stand plays that try to make me cry!**"⁴

I felt very sorry for that woman. If she could not bear to look at the dying, she must not have noticed the loving and the living, which





we present in equal part.

It is very hard to be **fully**⁵ human. **To know the fullest dimensions of ourselves and others, we have to enlarge our capacity**⁶ to feel deeply, and there is no way to do that without opening up a great deal of pain.⁷ A very wise aunt of mine put it very well shortly before she died. During one of our frequent giggle sessions, she suddenly looked at me and said, "I've loved the sound of your laughter since you were a baby, but even while it gave me pleasure it hurt me. I knew that if you could laugh with such joy, you'd also feel your sorrows very deeply."

It is possible to **skim**⁸ the surface of life without being profoundly touched by anything, but it's not very rewarding. Although my aunt was certainly right — when I suffer it is no laughing matter! — **I pity those who close themselves off from pain, for in so doing they sacrifice their opportunities for a piercing sense of joy.**⁹

I know a woman whose only daughter died at the age of thirty-five, leaving two young children. The grandmother lives in New York, the two granddaughters in Alaska. Friends urged grandma to visit her grandchildren after their mother's death. "No, I can't," she said. "Jenny looks just the way Helen did as a child; it would kill me to see her."

That was ten years ago. Jenny is now eighteen. Last summer she came to New York with money she'd saved from part-time jobs. When she wrote that she was coming, her grandmother wrote back that she was sorry, but it was an inconvenient time — her apartment was about to be painted.

Helen had been a friend of mine, and I knew that she was still mourning her mother and had some unfinished business to attend to. She wanted to see the place where her mother was born and had lived for many years. **She also needed a sense of connection with**



her grandmother.¹⁰

When Jenny's grandmother told her not to come, I invited Jenny to visit me. When she walked through the door, I began to cry. It was shocking to see an almost perfect **replica**¹¹ of Helen.

I could understand how painful such a sight would be for Helen's mother. But in avoiding that pain, she also cheated herself of the pleasure I had — the pleasure of reliving some of the happy times I'd had with Helen, of taking her daughter to some of our favorite places. Jenny's visit reminded me of my loss and of the tragedy that this lovely young woman could not know her mother. But I felt a sense of thanksgiving — even triumph — that so much of Helen lived on in Jenny. I carried and won; Grandma ran away and lost everything she might have had.

Looking back over my life, it seems to me that I have learned the most when I felt the greatest pain. My mother's death, for example, made me more profoundly aware of the beauty in nature. My capacity for finding joy in the most ordinary events (watching a flower open, leaves turning red, a bird taking a bath) seems to deepen each time I live through great sorrow. **Death makes life more precious; frustration makes success more fulfilling, failure makes the next accomplishment more meaningful.**¹²

In order to feel deeply it is necessary to feel everything. It is impossible to choose. You can't really know how great is your sense of joy at a baby's birth or your satisfaction at succeeding at a hard job unless you are also deeply aware of the anguish of separation and the pain of failure. It's through the capacity to feel that we discover ourselves and others and explore the potential for a full, significant life.

This is an especially crucial issue for parents. Our natural **inclination**¹³ is to try to protect children from pain. We have the



mistaken notion: if a child is happy, we are doing a good job; if a child is sad, we are failing as parents. But giving children the message that happy is good and sad is terrible decreases their capacity to explore the full range of human experiences.

Children need to understand that suffering, frustration and failure are not only inevitable but helpful. The parent who took a simple puzzle away from a four-year-old because, “He gets too upset and frustrated when he can’t get it right immediately”, did the child a great disservice. Children need to experience such feelings as they grow up; it helps them to develop the patience, persistence and ability to cope that they’ll need when a scientific experiment fails, a low grade is received after diligent study, or a belly flop¹⁴ occurs after a summer of diving lessons. There is nothing so terrible about failing and feeling pain; what hurts in the long run is not trying because of the fear of pain.

This is particularly true of human relationships.¹⁵ I once heard a father tell his nine-year-old son, “It doesn’t matter if David won’t play with you anymore; he wasn’t a nice person anyway. Maybe if you invite Kenneth to go to the ballgame with us on Saturday, he will be your friend.” But the break-up of an important relationship always hurts; it is appropriate to feel sad. If we push it aside we diminish the meaning — and much of the joy — of such relationships. It would be more helpful to say, “I know how you feel. It hurts when a good friend deserts you. It happens to all children — and to grownups too — and it takes awhile to start feeling better. But soon you’ll have a new friend and you’ll feel good again.”

This is not to say that we should ignore or make light of a child’s pain. **The stiff-upper-lip approach can cripple a child’s capacity to feel as much as overprotection.**¹⁶ If we say, for example, “Well, you’ll just have to sit there until you get the puzzle right”, or “stop



whining about David; act like a man and take your lumps”, the child may withdraw from the feelings because he is too lonely with them. Suffering needs compassion. Pain needs to be alleviated through sharing and sympathy.

(<http://www.xingushi.com/xingzuo/YingyusanWen/130958.html>)

注释



1. eccentricity [ˌɛksənˈtrɪsɪti] *n.* 古怪, 古怪行为, 怪癖
2. anguish [ˈæŋɡwɪʃ] *n.* 苦闷, 痛苦
3. retreat [riˈtri:t] *n.* 休息寓所, 撤退, 隐居
beat a retreat 跑掉, 逃走, 撤退, 避开
4. “I can’t stand plays that try to make me cry!” “我真受不了这种让人哭的戏了。”
5. fully [ˈfʊli] *ad.* 十分地, 完全地
6. capacity [kəˈpæsɪti] *n.* 能力, 容量, 容积
7. 要想全面地了解自己和别人, 就必须经历人生的各种感受, 不经受痛苦的磨砺哪来丰富的感受。
8. skim [skɪm] *v.* 略读, 掠过, 滑过
9. 可我还是怜悯那些把痛苦拒之门外的人, 因为他们这样做的时候, 也失去了刻骨铭心去感受快乐的机会。
10. 她也需要与外祖母叙叙旧。
11. replica [ˈreplɪkə, rɪˈpli:kə] *n.* 复制品
12. 死亡使生命显得格外珍贵, 挫折使成功更加完满, 失败使来日的成就更有意蕴。
13. inclination [ɪnˈkliːneɪʃən] *n.* 倾向, 意愿, 倾斜度
14. flop [flɒp] *v.* 笨重地摔, 猛地落下, 笨拙地抛下
15. 人与人相处时的关系尤为如此。
16. 漫不经心和过度溺爱都会削弱孩子的感觉能力。



赏析

《道德经》言：“有无相生，难易相成，长短相形，高下相盈，音声相和，前后相随。”广至天地万物，都是辩证地存在。即便是一些抽象的概念，也总有它们的反面相依。痛苦与愉悦是人类的两种辩证的情感，存在于每个人的生活状态之下。本文是一篇充满了辩证法意味的文章。

作者通过自身的经历论证了痛苦与愉悦的辩证关系。文章的标题开宗明义，指出文章将涉及论述的对象；在论证的过程中作者时而举例，时而讲道理，使文章的说理充分而透彻、圆满而通达。论证时观点鲜明，体现了作者思想的基调：不经历痛苦怎会体会到快乐。在当今物质极大丰富地刺激人们盲目追求享受和安逸的社会环境下，本文具有很强的指导意义。



思考

1. What's the relationship between joy and pain?
2. How to control your emotion as you face the pain?
3. Do you agree that one's experiences are one's wealth? Why?
4. In your opinion, what is the real joy?
5. Do you think it possible for us to get joy without pain?

How to Grow Old

论老之将至

From How to Grow Old by Bertrand Russell

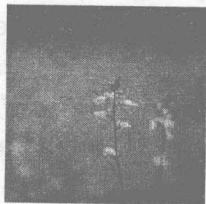


刹那芳华，弹指红颜，美好的事物在我们面前总显得如此匆匆。几度草长莺飞，几番云卷云舒，匆忙间，你我的青春已是明日黄花。永生是宗教神学许给我们的美丽而不可及的愿望。万物此消彼长，天地不自生而长生。放宽自己的胸怀，从容地面对这种大自然赠予我们的残酷和财富，把自己的身心投入到广阔的天地之间，当我们身心俱融于宇宙的那一刻，你我便得到了永生。

对于老之将至这个永恒的主题，对于“如何保持青春，如何面对死亡”这一人生态度，哲学家罗素从自身的角度阐述了自己的论点，使我们在欣赏美文之余，也受到了对人生、对生活的启迪。

In spite of the title, this article will really be on how not to grow old, which, at my time of life, is a much more important subject. My first advice would be to choose your ancestors carefully. Although both my parents died young, I have done well in this respect as regards my other ancestors.

My maternal grandfather, it is true, was **cut off in the flower of his youth**¹ at the age of sixty-seven, but my other three grandparents all





lived to be over eighty. Of remote ancestors I can only discover one who did not live to a great age, and he died of a disease which is now rare, namely, having his head cut off.

A great-grandmother of mine, who was a friend of Gibbon, lived to the age of ninety-two, and to her last day remained a terror to all her descendants. My **maternal**² grandmother, after having nine children who survived, one who died in **infancy**³, and many **miscarriages**⁴, as soon as she became a widow devoted herself to women's higher education. She was one of the founders of **Girton College**⁵, and worked hard at opening the medical profession to women. She used to relate how she met in Italy an elderly gentleman who was looking very sad. She inquired the cause of his **melancholy**⁶ and he said that he had just parted from his two grandchildren. "Good gracious," she exclaimed, "I have seventy-two grandchildren, and if I were sad each time I parted from one of them, I should have a **dismal**⁷ existence!" "**Madre snaturale**⁸," he replied. But speaking as one of the seventy-two, I prefer her recipe. After the age of eighty she found she had some difficulty in getting to sleep, so she habitually spent the hours from midnight to 3 a.m. in reading popular science. I do not believe that she ever had time to notice that she was growing old. This, I think, is the proper recipe for remaining young. If you have wide and keen interests and activities in which you can still be effective, you will have no reason to think about the merely **statistical**⁹ fact of the number of years you have already lived, still less of the probable brevity of your future.

As regards health, I have nothing useful to say since I have little experience of illness. I eat and drink whatever I like, and sleep when I cannot keep awake. I never do anything whatever on the ground that it is good for health, though in actual fact the things I like doing are mostly wholesome.



Psychologically there are two dangers to be guarded against in old age. One of these is undue absorption in the past. **It does not do to¹⁰** live in memories, in regrets for the good old days, or in sadness about friends who are dead. One's thoughts must be directed to the future, and to things about which there is something to be done. This is not always easy; one's own past is a gradually increasing weight. It is easy to think to oneself that one's emotions used to be more vivid than they are, and one's mind more keen. If this is true it should be forgotten, and if it is forgotten it will probably not be true.

The other thing to be avoided is clinging to youth in the hope of sucking vigor from its vitality. When your children are grown up they want to live their own lives, and if you continue to be as interested in them as you were when they were young, you are likely to become a burden to them, unless they are unusually callous. I do not mean that one should be without interest in them, but one's interest should be contemplative and, if possible, philanthropic, but not unduly emotional. Animals become **indifferent¹¹** to their young as soon as their young can look after themselves, but human beings, owing to the length of infancy, find this difficult.

I think that a successful old age is easier for those who have strong impersonal interests involving appropriate activities. It is in this sphere that long experience is really fruitful, and it is in this sphere that the wisdom born of experience can be exercised without being oppressive. It is no use telling grown-up children not to make mistakes, both because they will not believe you, and because mistakes are an essential part of education. But if you are one of those who are incapable of impersonal interests, you may find that your life will be empty unless you concern yourself with your children and grandchildren. In that case you must realize that while you can still render them material services, such as making them an



allowance or **knotting**¹² them jumpers, you must not expect that they will enjoy your company.

Some old people are oppressed by the fear of death. In the young there is a justification for this feeling. Young men who have reason to fear that they will be killed in a battle may justifiably feel bitter in the thought that they have been cheated of the best things that life has to offer. But in an old man who has known human joys and sorrows, and has achieved whatever work it was in him to do, the fear of death is somewhat abject and **ignoble**¹³. **The best way to overcome it—so at least it seems to me—is to make your interests gradually wider and more impersonal, until bit by bit the walls of the ego**¹⁴ **recede, and your life becomes increasingly merged in the universal life. An individual human existence should be like a river—small at first, narrowly contained within its banks, and rushing passionately**¹⁵ **past rocks and over waterfalls. Gradually the river grows wider, the banks recede, the waters flow more quietly, and in the end, without any visible break, they become merged in the sea, and painlessly lose their individual being.**¹⁶ The man who, in old age, can see his life in this way, will not suffer from the fear of death, since the things he cares for will continue. And if, with the decay of vitality, weariness increases, the thought of rest will not be unwelcome. I should wish to die while still at work, knowing that others will carry on what I can no longer do, and content in the thought that what was possible has been done.

(<http://tieba.baidu.com/f?kz=155910130>)