

- 国家教委高等学校第三届优秀教材二等奖
总主编 李观仪

新编英语高级教程

A NEW ENGLISH COURSE

(Advanced Level)

主编 何兆熊 章伟良



学生用书
Student's Book



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前言

《新编英语高级教程》第一、二册供高等院校英语专业四年级学生使用。其目的主要是进一步提高学生的阅读能力，同时兼顾语言技能的训练和综合运用英语能力的培养，使学生在学完本教材后，在英语知识和技能方面达到高等院校英语专业高年级教学大纲所提出的要求。

本教程的主要编写原则如下：

1. 采用启发式教学模式。

本教材采用启发式教学模式，在教学的不同环节，引导学生开展不同的活动，以培养学生独立工作、独立思考的能力。例如，在每单元的课文前有课前思考题、查找有关信息等活动；课文后的理解题除了针对课文大意和细节的提问外，更有推理性的问题，以启迪学生进行深入思考；对课文的篇章结构，也启发学生自己进行分析。

2. 课文选材范围广泛。

本教材课文选材广泛，以有利于学生扩大文化知识面并熟悉不同的文体。课文大部分为近当代文篇，文字精炼，语言典范；选材题材广泛，诸如语言、文学、哲学、教育、社会、文化等都有一定篇幅；体裁多样，除了不同类型的说明文外还有记叙文、描写文、论说文等。通过学习这些课文，学生将对现代英语的不同侧面、西方社会和文化等方面加深认识。课文力求具有知识性、趣味性和修辞文体美，使学生在扩大知识面的同时习得优美的语言。

3. 编写大量语言练习。

本教材首先是一部阅读教材，以提高学生的阅读理解和语言鉴赏能力为主要目的，但也不忽视语言能力的训练。为此，在每课课文后面编有大量加强语言基本功的练习，包括阅读理解、词句释义、改错、段落英汉翻译和写作等。在高年级阶段，听说读写这四种基本语言能力不能再割裂开来分别训练，因为它们之间相互关联、相互影响。口头表达要有阅读的基础，但反过来又能加深阅读理解，提高写作水平；写的能力来自于阅读，但也有助于口语能力的提高。阅读为学生提供语言素材，是高年级学生汲取语言营养的主要源泉。因而四种能力的训练实质上是综合语言技能训练的一个统一体。

4. 提供较大的语言输入量。

四年级除了英语阅读课外，还设有其他专业课程。各种课程叠加，语言的输入量是比较大的。但就以阅读课本身而言，也必须有较大的语言输入量。为此，在每单元中都有题材接近的主课文和副课文各一篇，向学生提供更广泛的文化知识和更深入的思考讨论基础。

在本教材编写过程中，我们参考了不少英语教材并从中选用了各种材料作为课文。凡参考或选用过各种资料的书籍，我们在书后所附的参考书目中一一列出。特此向各书的编著者以及选文作者致以衷心的感谢。

编者

2013年10月

PREFACE

Books 1 & 2 of *A New Advanced English Course* are intended for the use of fourth-year students majoring in English in tertiary institutions. They aim at the enhancement of the students' reading ability as well as further training in basic and comprehensive language skills. Students are expected to achieve the goals set in the Advanced Stage English Syllabus for English Majors in Colleges and Universities by the time they have completed the two books.

The major principles underlying the compilation of the coursebooks are as follows:

1. A heuristic approach is adopted.

In the compilation of these two books a heuristic approach is adopted. Students are encouraged to perform various tasks at different stages of teaching, so that they learn to work and think more independently. For example, before each TEXT 1 text, there are pre-reading questions, lexical work, and library work to set the students thinking and working. The comprehension questions after each text are based on facts and details as well as inferences, leading the students to careful and deep thinking. Explanations of and questions on the discursal features of the text are given to heighten the students' awareness of the structure of the text and the ability to analyze it.

2. The selection of texts has a wide coverage.

The selection of texts is based on the principle of variety, so that the students may broaden their scope of knowledge and be acquainted with texts of different styles. Most texts are modern or contemporary writings. The language is succinct and exemplary. A large variety of subjects are covered, e.g. language, literature, philosophy, education, society, and culture. They also cover different modes of discourse, namely, types of exposition, narration, description, and argumentation. By studying these texts students will deepen their understanding of different aspects of modern English as well as Western society and culture. The texts are not only informative and stimulating in content, but also rhetorically and aesthetically appealing. The students will hopefully benefit from the elegance of the language while broadening their scope of knowledge.

3. Numerous language exercises of different kinds are provided.

The two books are primarily readers, intended principally to enhance the users' proficiency of reading comprehension and capability of literary appreciation, but the training of language skills is not neglected, hence the abundance of exercises after each text, aimed to improve the students' language proficiency, e.g. reading comprehension, paraphrasing, error detection, English-Chinese paragraph translation, and composition writing. At the advanced stage of English-learning, the four basic language skills of listening, speaking, reading and writing can no longer be treated as four separate skills, as the relationship among them is one

of coordination, correlation, and interdependence. Oral presentation is based on reading, but at the same time it promotes reading comprehension and develops writing ability; writing ability derives from reading and also helps improve speaking ability. Reading, providing the students with a large language input, is the main fountainhead from which the students draw their linguistic nutrients. Thus the training of the four skills is an integrative process.

4. A relatively large language input is provided.

Apart from the reading course, other English-related courses are offered for the fourth-year students. The total language input will thus be adequate. However, the reading course itself is supposed to provide a sufficiently large language input. Therefore, two texts of a similar theme are included in each unit. In this way, the students will have more exposure to the English language and Western culture, and a more solid basis for positive thinking and beneficial discussions.

In the process of producing these two coursebooks, we have had recourse to large numbers of English anthologies of many types, from which we have adopted the text materials and some of the exercises. At the back of each textbook, there is a list of the books that we have consulted and used. We hereby wish to extend our great indebtedness to the authors, editors, and compilers of these works.

TO THE STUDENT

You have already completed a year of study at the advanced stage, and now you are furthering your study of English.

You will find Books 1 and 2 of *A New Advanced English Course* quite similar to Books 5 and 6 of *A New English Course* in format and in language requirements, but with exercises even more challenging and thought-provoking. Each teaching unit in these two coursebooks consists of:

TEXT 1. The texts, selected from contemporary and modern English classics on various subjects and of different styles, are intended for intensive study. Each text is dealt with under the following headings:

PRE-CLASS WORK. The tasks in this section are to be performed before class.

I. Pre-reading Questions. A number of questions are asked about the title and sometimes clues are given regarding the content of the text. You are required to think over the questions in advance so that you will be prepared for active participation at the time of reading.

II. Lexical Work. You will try to guess the meanings of words and phrases based on word formation rules or context clues, or will look them up in an English-English dictionary and select the definitions that best fit the context.

III. Library Work. You will look up a number of historical figures or events and various other subject matters in encyclopedias and other reference books, or on the Internet so that you may obtain the information necessary for the comprehension of the text.

NOTES. In this section, you are given some information about the author and some background information, and also explanations of some lexical items and difficult points in the text.

COMPREHENSION. Three types of questions are asked to help you achieve a thorough understanding of the text.

I. Multiple-choice questions are asked concerning the main idea or the theme of the text.

II. True/False questions are asked about factual details of the text.

III. Discussion questions are asked about facts, implications, and your appreciation of the text.

ORGANIZATION AND DEVELOPMENT. How the text is organized and developed is discussed from the perspective of discourse. You are encouraged to form your own opinions about the structure of the text.

LANGUAGE WORK. Numerous language exercises are found in this section to raise your level of proficiency in English. There are also paraphrase exercises and short essay writing assignments to help you use English actively and creatively.

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14. overbear (l. 135)
15. pronto (l. 142)
16. self-transcendence (l. 164)

III Library Work

Look up in an encyclopedia or surf the Internet for some information about the following.

1. Cervantes (l. 12) and Don Quixote (l. 7)
2. Alexander Pope (l. 51)
3. Ivy League school (l. 95)

TEXT

1. No other country in the world has worked the notion of happiness into its Constitution, the very source of its national authority, the way the founding fathers of the United States of America chose to do when they linked the pursuit of happiness with life and with liberty as a trio of utterly inalienable rights¹. Not that happiness was, thereupon, defined. Anyway, a “pursuit” was specified — perhaps a rather knowing decision, in the tradition of Don Quixote, that the journey or way is better than the inn. “Happiness,” a psychoanalytic supervisor of mine used to tell me, again and again, as I presented information to him about my patients, “is something people *yearn* for.” He’d stop, and after a while I’d know the next sentence: “When they have it, they’ve redefined it, so they can keep searching.” Again, one thinks of Cervantes’ hero² — not to mention any number of restless heroes and heroines in the novels of, say, George Eliot or Hardy or D. H. Lawrence³.

2. What *is* happiness? The word itself only appeared in our English language during the sixteenth century, and is etymologically and, yes, spiritually connected to the word “happen” — which, of course, has to do with the occurrence of an event. Happiness in Shakespeare’s time, and later as well, referred to good fortune, good luck, to favorable circumstances visited, somehow, on a particular person⁴ who registered such a state of affairs subjectively with a condition of good cheer, pleasurable feeling. One was satisfied with one’s situation, glad to be in one’s given place and time by virtue of how one’s life has gone. The emphasis is, put differently, upon fate — an almost external force. To

be sure, individuals craved pleasure, money, power, territory, a certain woman, a certain man — but “happiness” was not in itself sought. Rather, a person’s personal and workaday success was noted by that person, and thankfully acknowledged — his or hers by virtue of divine grace, or the stars and their mysterious doings, or, quite simply, a series of fortuitous events.

Without question there were different interpretations of what prompts happiness, and what constitutes it. For many devoutly religious people (to this day), a stroke of business success, a marriage that works, the emergence over time of strong, intelligent, well-behaved children who seem able and content with their lot in life are all signs of sorts⁵, evidence of God’s favor. For those who don’t know what to believe (about this life, and our place or purpose on earth), happiness seems something accidental, contingent, or, at best, a feeling for which one has worked hard indeed. But now we are a bit ahead of ourselves, historically: four hundred years ago, there was a sense of awe about happiness — as if it were visited upon some in accordance with the unfathomable workings of an inscrutable universe. It was only in more recent times, as men and women became more the center of this world (in their own minds, more the makers, the doers, the ones who wield and see the consequences), that happiness became, with everything else, a goal, a purpose, or, as those hard working, ambitious rationalists who framed our Constitution put it, something for which a “pursuit” is waged. No longer does *happiness happen*; happiness is obtained.

But again the question has to be asked: what *was* this “happiness” which increasingly became mentioned by people in England and America from, say, 1600 or so onward? The English poet Alexander Pope, always one to render a quotable statement, once exclaimed “Oh Happiness!” Then he tried his hand at spelling the matter out: “Our being’s end and aim! Good, Pleasure, Ease, Content! Whate’er thy name.”⁶ An interesting way of regarding an elusive quality of mind and heart. First, the avowal that the possession of happiness is connected to our very purpose in life, to the central thrust of our human striving, to our aspirations as the peculiar creature which — well, has just that, the capacity to have aspirations. Then, a kind of bafflement: the poet, handy with words as he was, surrenders to the puzzling variety of hope and direction and orientation among us mortals. He makes a list, a various one at that; and yes, the list still works as we consider “happiness.”

5 For some, “Good” is yet what counts: happiness as the inner feeling
that corresponds to a moral perception on the part of a person. “I have
done my duty to God and country; I have lived as I was taught it is 65
right to live, and I’m ready to die happy” — the words of an ordinary
twentieth century American working woman, a nurse of fifty, actually,
who’d raised her two children well, lived out a solid, satisfying marriage
with her optometrist husband, and now was struggling with the effects
of a breast cancer that had defied the surgeons, the oncologists, and, she 70
would sometimes add, her minister. “He prays for my recovery,” she
once told me, and then added, “but I don’t believe you can bargain with
God that way. I’ll be dying soon, and I know it. I don’t pray to God that
He give me *more* life; I pray to God that the life I’ve already lived not
be judged too bad and too sinful when I meet Him. I think I’ve been a 75
fairly decent person, and so I’m not afraid. To tell the truth, except when
I’m in pain, I’m quite happy.”...

6 Pope’s next category is “Pleasure,” and in years of medical and
psychiatric work, I find that second line of response ever on the minds
of today’s men and women, especially the young. I happen to give a 80
course at Harvard College (and another, similar one, at Harvard Medical
School) titled “Moral and Social Inquiry.” We read poets, documentary
essayists, and novelists who have, in their own ways, tried to figure
out what men and women want out of life, and why. After exposure
to the likes of James Agee⁷ and George Orwell⁸, Tillie Olsen⁹ and 85
Flannery O’Connor¹⁰, Walker Percy¹¹ and Ralph Ellison¹², Dorothy
Day¹³ and Simone Weil¹⁴, and, not least, those three marvelous Victorian
storytellers, Dickens¹⁵, George Eliot, and Hardy, the students write their
papers; and often enough, the papers are deeply personal: an effort to
connect what they’ve read to what the students are struggling to do, to 90
be. Not rarely, the question of “happiness” comes up.

7 Here is one young woman saying a few things about a college, a
culture, a class of people, and, not least, herself: “I guess I expected to
come to school here. I know I sound spoiled, but I was brought up to
think I’d go to a good college, an Ivy League school, and that I’d have 95
most of the good things in life, as ‘a matter of course.’ I put quotation
marks around that phrase, because it’s my mother’s. She would tell us
that she expected us to behave, and work hard, but there’d be lots of fun,
and if we would just be patient, we’d get all we’d ever want, as ‘a matter
of course.’ And mostly, I just assumed she was right, and we’d get all the 100

joy life has to offer. And that's how it's turned out: I've had just about every opportunity there is, every luxury I've ever wanted. Sometimes, I wonder what's left in life! Is there any enjoyment I *haven't* had? And I get the impression it'll go on and on, until I die: comforts galore!¹⁶ ...

8 Pleasure, then, is for many of us happiness: pleasure in possessions, 105
and pleasure in the capital we've accumulated, and pleasure in the
authority we wield over others, and pleasure in the involvements we are
taught we must have with others. ...

9 ... And Pope's next variable, "Ease," is for us much connected to 110
that "pleasure." Such was not, of course, always the case.

10 Years ago pleasure was not so readily obtained, had to be sought
long and hard, and was by no means the mark of an entire "life style."
William Carlos Williams¹⁷, in a letter to a young friend (1950), pointed
out that pleasure had to do with time — and not the extent of it some of
us might think desirable: "I'm up early, and to bed late, working with 115
my patients all day, and working at my poems or stories at night. It's the
long haul that counts! Every once in a while, I'll stop and realize that
I'm happy with my doctoring and happy with what I've been writing
and happy at home, with my family; but hell, you don't live your life
thinking that way. Happiness is an afterthought; it comes after years 120
of putting out the energy, making the commitments, standing by them,
through thick and thin."

11 An American modernist writer, an American physician of this
century, Williams was hardly a stoic or a puritan. On the contrary, he
was a passionate person whose poetry reveals a constant delight in the 125
everyday things (and people!) of this life. His eye took great pleasure
in the natural landscape, and in the human one as well. His ears caught
with joy the music of this world — sounds, accents, whispers, outbursts,
sheer noise. He could celebrate the sensual. He loved, especially,
the feminine side of this earthly existence — women as our bearers, 130
providers, and for him, the incarnation of so very much that is civilized,
as opposed to crude and truculent and demanding.

12 Ever playful with words, but at the same time, dead serious in such
fun, Williams once told me: "There are those who bear, and those who
overbear," and if such sexually connected, large-scale distinctions now 135
seem outdated or naïve (over thirty years have passed!), then his way of
connecting those two categories of "being" to the matter of happiness
may still offer us reason for appreciative pause: "Those who bear,

who give life and nourish life, and you can do so, if you're a bachelor or a spinster, in the way you care for others — those are the people who find happiness only gradually, in the long run; the others, who are overbearing, grab what they can, pronto, and call it happiness, but they're always grabbing, so there's a discontent there, lots of it!"

13 The word "discontent" connects, of course, with Pope's last, categorical effort to provide a synonym for happiness: Content. He meant, one assumes, not the dubious contentment of smugness, of pride, of self-importance, but rather a state of mind characterized by a restfulness of sorts¹⁸ with respect to oneself: a self-respect that lasts, and prompts, yes, happiness. Nor is such a "content" feeling only the property of old age. The college students and medical students I teach have come to see me during my office hours and they have told me of decisions they've made (serious ones, indeed) and the subsequent (and consequent!) contentment they've experienced, often to their surprise. One young woman wanted me to know this: "I've struggled for two years about what I'm going to do with myself — my future, my career. I've struggled with my personal life, too: what kind of man will I get really serious with, and end up marrying. I don't have the answers for others, not even for my good friends; but I've thought of others, as well as me. And the result is I feel a little better about things — a little peace within myself!"

14 She was, in her own fashion, indicating that there is a moral side to this life — that happiness has to do, finally, with a leap toward others. To be tactful, considerate, kind-hearted — such old-fashioned virtues bring in their own reward, a kind of self-transcendence that can, indeed, be liberating. No wonder William Carlos Williams, in the Second Book of his long, lyrical poem about American life, "Paterson," exhorted himself and the rest of us: "Outside/outside myself/there is a world..." Pure common sense, one says — yet, how often we forget such ordinary wisdom in favor of the latest faddish, egoistic mandate.

15 "Sometimes I think I'm happiest when I've forgotten myself for a long, long time," a mere eight-year-old black child told me, two decades ago, as she struggled in the face of a hostile mob to enter an all-white Southern school. At the time, I worried hard about what was happening to her psychologically: the fear, the tension, the threats, the evident persisting danger. But she persisted, she endured, and she always and thereafter called that time her "big chance." She had stumbled the hard

way upon wisdom, upon grace, upon a kind of release based upon moral purpose; and maybe many of us, so much better off in our lives, may still be waiting for our “big chance.”

From: C. Shrodes et al, pp. 720–724.

NOTES

The Author — Robert Martin Coles (1929–), U.S. research psychiatrist, received his B.A. degree from Harvard University in 1950 and M.D. degree from the College of Physicians and Surgeons, Columbia University, in 1954. His works have focused on problems of poverty and discrimination. Among his publications are: *A Study of Courage and Fear* (1967), *The South Goes North* (1971), *Privileged Ones: The Well-off and the Rich in America* (1978), *The Spiritual Life of Children* (1990). In the present text Coles reviews the varied sources of happiness and suggests that happiness has a moral dimension.

1. the founding fathers of the United States of America ... linked the pursuit of happiness with life and with liberty as a trio of utterly inalienable rights — It is the U.S. Declaration of Independence (adopted July 4, 1776) that proclaimed: “We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.”

2. Cervantes’ hero — Don Quixote

3. restless heroes and heroines in the novels of ... George Eliot or Hardy or D. H. Lawrence —

- 1) George Eliot, pseudonym of Mary Ann Evans (1819–1880), English novelist, wrote mainly about English provincial life, probing deeply into the moral and social problems of small-town and country people. Her major works include: *Adam Bede* (1859), *The Mill on the Floss* (1860), *Silas Marner* (1861), and *Middlemarch* (1871–1872).

- 2) Thomas Hardy (1840–1928), English novelist and poet, was best remembered for his sombre, naturalistic novels about rural life in England. Hardy’s underlying themes in all his works are man’s relationship to his environment and the ironic role of circumstance in his destiny. Introducing the concept of fatalism to the Victorian novel, Hardy usually portrayed his characters as being caught in a web of

natural forces, which are often hostile to man. His major works are: *Far from the Madding Crowd* (1874), *The Return of the Native* (1878), *Tess of the D'Urbervilles* (1891), and *Jude the Obscure* (1896).

- 3) David Herbert Lawrence (1885–1930), English author, was known for his constant search for a way of life in which he could put his theories of love, morals and society into practice. In his works, he expressed his dissatisfaction with the narrow conventions of his society and celebrated the forces of love and passion, which he believed to be highly important in life. His major works are: *Sons and Lovers* (1913) and *Lady Chatterley's Lover* (1928).

In the novels of the three writers, the heroes and heroines share a common characteristic: dissatisfaction with their present condition and craving for happiness in some other form.

4. good fortune ... *visited ... on* a particular person — good fortune ... [which was] directed towards a particular person
5. signs of sorts — different types of signs; signs of various natures
6. "Oh happiness! ... Whate'er thy name." — These are the first two lines from A. Pope's poem *An Essay on Man, In Four Epistles* (1733–1734), Epistle IV, which has as its title "Argument of the nature and state of man with respect to happiness."
7. James Agee /'eidʒi:/ (1909–1955) — U.S. novelist, essayist, and poet. He was awarded the Pulitzer Prize for fiction in 1958 for his *A Death in the Family* (1957).
8. George Orwell (1903–1950) — British novelist and essayist. He was best known for two satirical novels, *Animal Farm* (1945) and *Nineteen Eighty-four* (1948), both of which attack totalitarianism.
9. Tillie Olsen (1913–2007) — U.S. writer. Her novel *Yonnondio: From the Thirties* (1974) was received as one of the most powerful indictment of the crushing effects of poverty ever to appear in American literature.
10. Flannery O'Connor (1925–1964) — U.S. short story writer and novelist. She became known for her grim, macabre narratives in a Southern setting. Much of her work is concerned with the problems of religious belief in the modern world. *Flannery O'Connor: The Complete Stories* (1971) was awarded the National Book Award for fiction in 1972.
11. Walker Percy (1916–1990) — U.S. novelist noted for his philosophical seriousness. His first novel, *The Moviegoer* (1961), about a man deeply alienated from his culture, won the 1962 National Book Award. His

other works include: *The Last Gentleman* (1966) and *The Second Coming* (1980).

12. Ralph Ellison (1914–1994) — U.S. writer. He is known for his novel *Invisible Man* (1952), the most moving treatment of the black experience in modern American literature. The novel's narrator, whose name is not given, describes how he, as a black man in the U.S., is never really seen as a thinking, feeling human being, but instead is always seen in terms of the whites' stereotypes about the blacks.
13. Dorothy Day (1897–1970) — U.S. Catholic social activist. She was known for supporting organized labour, interracial justice, pacifism, and disarmament. Her works include: *House of Hospitality* (1939) and *Loaves and Fishes* (1963).
14. Simone Weil /vej/ (1909–1943) — French philosopher. She was known as one of the great spokesmen for religion in our time. Her works (translated into English) include: *Gravity and Grace* (1952) and *Oppression and Liberty* (1958).
15. Charles Dickens (1812–1870) — English novelist. Dickens is a towering figure in the history of English literature. His works are probably the most enduring novels of the Victorian Age and are among the classics in all fiction. He had a genuine love for humanity and loathed cruelty and privilege. He portrayed the social injustices of his time with relentless clarity, making himself a champion of the poor and oppressed. Among his best-known works are: *Pickwick Papers* (1836), *Oliver Twist* (1837–1838), *David Copperfield* (1849–1850), and *A Tale of Two Cities* (1859).
16. comforts galore! — comforts in profusion. *Galore* is an adjective that is placed after a noun.
17. William Carlos Williams (1883–1963) — U.S. poet and physician. Williams's chief talent as a poet was his ability to find beauty and significance in ordinary objects and daily life. He is best remembered as the author of *Paterson* (1946–1958), a long poem about an industrial city of that name in New Jersey. Like most of his poetry, it is written in free verse and its language is true to the natural rhythm of American speech. Williams was a successful physician in New Jersey throughout his literary career. Many of his short stories were inspired by incidents in his medical practice.
18. a restfulness of sorts — a rather vague kind of peace and quiet, calmness and serenity

8. How do you understand the word “good” as used by Pope?
9. Williams, according to Coles, is noted for his playful use of words for serious ideas. This can be illustrated by his use of the words “bear” and “overbear”. How do you understand these two words as used in the paragraph?
10. What is the difference between “subsequence” and “consequence”? Why does Coles put the word “consequent” within brackets and use an exclamation mark after it?
11. Of the four synonyms Pope suggested for happiness, which one do you think Coles would consider closest to his notion of happiness? Which one would he consider least close? Which one would you think closest to your interpretation of happiness? Why?

ORGANIZATION AND DEVELOPMENT

Like other abstractions such as “truth”, “honesty”, and “justice”, happiness allows for many possible interpretations. It is difficult to provide a clear and precise definition for it. In his efforts to define happiness, Coles has employed a number of means which are often used in definition. What are they? Which is the most important one?

The aim of the writer is to give his view of happiness. After reading the essay we *do* have an idea of what he thinks happiness is. But throughout the essay we are not able to find such explicit suggestion of his personal view as a statement beginning with “In my opinion” or “I think”. Coles has somehow succeeded in expressing his viewpoint concerning happiness in an implicit manner. What is his view and how has he managed to express it?

LANGUAGE WORK

① Fill in each of the following numbered blanks with one suitable word.

- A. Between 1820 (1) _____ 1860, (2) _____ United States underwent three significant changes: waves (3) _____ immigrants flooded the port cities; the non-Anglo-Saxon population greatly (4) _____; and cities grew (5) _____ a rapid (6) _____. Proud defenders of the Old Republic felt that (7) _____ changes taken (8) _____ a whole, constituted a threat to American society. The massive immigration was larger and