

高等学校试用教材

大学英语

(文理科本科用)

泛读

EXTENSIVE READING

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上海外语教育出版社

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大 学 英 语

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第 四 册

张砚秋 主编

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前 言

《大学英语(文理科本科用)》试用教材是根据国家教育委员会审定批准的《大学英语教学大纲(文理科本科用)》编写的一套系列教材,分精读、泛读、听力、快速阅读、语法与练习五种教程。

本教材重视英语语言基础教学,从各方面保证文、理科的通用性,适用于综合大学、师范院校和文科院校。

本教材的精读、泛读、快速阅读和听力教程各按分级教学的要求编写六册,每级一册,语法与练习编写四册,供1—4级使用。精读与听力教程均配有教师用书和录音磁带。

上述五种教程根据各自的课型特点自成体系,但又相互配合,形成整体,以贯彻大纲所提出的三个层次的要求:“培养学生具有较强的阅读能力、一定的听的能力、初步的写和说的能力。”全套教材由复旦大学、北京大学、华东师范大学和中国人民大学合作编写,复旦大学董亚芬教授审订,同时还聘请两名专职外籍专家参加编写和文字审定工作。

《大学英语(文理科本科用)》泛读教程由北京大学英语系公共英语教研室负责编写。张砚秋副教授担任主编,王岷源教授担任主审。除主审外,还承美籍专家Howard Dewar协助审阅。

本书为泛读教程第四册,由朱荔、胡之珪、解又明、吕钰凡等同志参加编写,供大学英语四级学生使用。

由于时间仓促,编者水平与经验有限,教材中不妥之处在所难免。希望广大读者批评指正。

编 者

一九八七年七月

使用说明

本教程按以下指导思想编写：

- 1.通过一定量的阅读增强学生的语感,提高学生的阅读速度,使之掌握阅读技巧,学会以英语为工具获取所需信息的能力。
- 2.在编写多项选择和思考题时,注意逐步培养学生在阅读过程中的分析、归纳、综合和推断的能力,以配合精读教程在阅读技能方面的教学。
- 3.选材较浅于相应的精读课文,并加必要的注释,以便于学生顺利阅读。
- 4.为保证语言文字的规范化,课文全部选自原著,但有少量删改。
- 5.选材力求内容新颖、题材广泛、体裁多样、知识性与趣味性并重。
- 6.考虑到学生阅读能力上的差异,每册的阅读量都略高于大纲所规定的指标。
- 7.本书每册选编短文三十课,按十个单元编写,三课为一个单元。每单元的前两课为必读部分,第三课可视具体情况灵活选用。

由于多数院校反映第四册量大,供过于求,且不便装订,因此在第二次印刷时九、十单元暂不重印。各院校可在使用时自行掌握将一至八单元分做十个单元使用。根据难易程度和阅读量,提出以下使用方法,供参考。1、2、3课,4、5、6课,7、8课,9、10、11课,12、13、14课,15、16课,17、18课,19、20课,21、22课,23、24课可分别做为一个单元使用。

编 者

一九八八年七月

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Unit One

1. STRENGTH TO LOVE

"To be a negro in America is to hope against hope,¹" wrote Martin Luther King in the last year of his life. The advance of the black man in the United States, from the position of slave to that of proud and equal citizen, is slow. The black man's hopes have often ended in despair. 5

"Of the good things in life he has about one-half those of whites; of the bad he has twice those of whites," wrote Dr. King. Half of all black people lived in poor houses. They received about half as much pay as whites. They had twice as many of their people out of work and twice as many babies dead for lack of proper care. Allowing for their numbers,² twice as many black men as white fought in the war in Vietnam, and twice as many died in that war. Most black people still did work that was unpleasant and poorly paid. It was the only work they could get. 10 15

This was Dr. King's description of their position after ten years of steady progress. And he had done more than any other single man to make that progress possible. He was not only one of America's great negroes. He was one of her very great men. 20

When he was shot by an assassin's gun he was only thirty-nine. He was at the height of his strength and power. He seemed to understand what the black people needed most and what they could do to get it. He was determined that they shouldn't damage or destroy others in their struggle. He 25 30

wouldn't allow the use of guns or other arms. He taught his people to stand up for themselves but to do this with understanding and love for those who stood against them.

35 "Freedom is not given, it is won," he said. "The hard truth is that neither negro nor white has yet done enough to expect the dawn of a new day. ... Freedom is won by a struggle against suffering. ..."

40 To understand the position of American black people it is necessary to know something of American history. In the eighteenth century large numbers of African slaves were brought into the United States to provide labour for the cotton fields in
45 the southern states.

At that time most people accepted the idea of slavery. And not many people thought about the cruel and evil conditions in which the slaves were obtained and shipped to the new world. They suffered dreadfully. Thousands of men, women and children died on the way.

By the time the slaves were set free they had forgotten much of their African past. They felt no pride in their old languages and religions.
55 They knew only the hard work of the cotton fields and the terrible suffering of a slave's life. The lesson they had learned best was to obey their masters and not complain. They had accepted the religion, language and values of their new country. But their new country continued to see them
60 only as a pair of hands or a strong back to be put to work.

During the next hundred years the negroes spread out all over the United States. Conditions were better for them in the northern
65

states than in the south. But while large numbers of poor people from many nations poured into America and made their fortunes, the black people still got the worst homes, schools and jobs. They didn't expect anything more.

70

But America is a rich country. At last the black people began to demand a large share of its wealth. In many parts of the country--but especially in the south--that demand was rudely refused. In every way they were looked on as second-class citizens. In the southern states they couldn't eat in the same restaurants, wash in the same wash rooms, travel in the same seats on trains or buses. Even if they grew rich they couldn't live like other Americans.

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80

Martin Luther King began his public struggle for black rights in 1956 when he was only twenty-six. He had just returned to the deep south after finishing his education at northern universities. Like his father and grandfather he was a Baptist minister³ and possessed a deep Christian faith. His all-black church was in Montgomery, Alabama.

85

One day a woman named Rosa Parks was traveling home from work on a Montgomery bus. She was tired after her day's work. She sat down in one of the seats at the back of the bus that were for black people. White people used the ones in front. But the bus was crowded that night and there weren't enough seats for everyone. When a white man got on the bus and couldn't find a seat the driver ordered Mrs. Parks to get up and give him hers.

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Afterwards Mrs. Parks said she couldn't imagine what had made her do it. Usually she did as she was told. But that night she refused to give up

100 her seat. The driver called a policeman. She was arrested and dragged off to prison.

The black people in Montgomery were used to such events. They knew they couldn't expect anything else so they usually gave way.⁴ But suddenly they were very angry. Crowds gathered in the streets and in the churches. When Dr. King heard about it he said, "We could all stop using the buses."

This was what he meant by "nonviolent direct action". It was action that would express the people's strong feeling without attacking anyone. He got the idea from Gandhi,⁵ whose picture hung over his desk. He had always admired Gandhi.

The idea spread like flames. For the first time the black people united in a common purpose. They had always used the buses a lot and needed them. But they had suffered enough. They refused to travel any longer on buses which had separate places for blacks and whites. They shared what cars they had. But many of them had to walk miles and miles each day to get to work. This went on for over a year. When one old lady was asked if she minded walking so far she said no, she didn't mind. Her feet were tired but her soul was refreshed. The people were grateful to have found a way to express their anger and bitterness.

The black people badly needed a strong leader who was not afraid. And Martin Luther King knew well what dangers threatened him when he agreed to be their leader. But in church that Sunday he told his people to love one another and to think kindly of their enemies. This wasn't easy in Montgomery. For most of the white people, and all of the police, seemed to be their enemies.

But at last they proved their point.⁶ The
buses were no longer divided. The highest court
in the land decided that it was against the law
to have separate seats for black and white people
on buses. The bus companies had lost a lot of
money.

But the trouble wasn't over. Angry whites
fired at the buses and at four black churches in
the town. A bomb was thrown at Dr. King's house
and might have killed his family. The house of a
white minister who agreed with his black friends
was also bombed.

In the next ten years Martin Luther King led
the fight for full "civil rights" for southern ne-
groes. There were so many of them that they
couldn't be defeated if they were determined to
resist. He told them that if one hundred thousand
blacks marched in a procession to an important
point in the centre of a city they would make it
impossible for the most stupid government official
to use weapons against them.

They went in large numbers and sat in restau-
rants where black people weren't welcome. They
refused to leave until they were carried out by
the police. They went about teaching the people
that they had a right and duty to elect their own
officials. Many of them were afraid of what would
happen to them if they voted.

The southern whites grew angrier and angrier.
In the state of Mississippi alone more than forty
civil rights workers, both black and white, were
murdered and no one was punished. More than fifty
black churches were burned or bombed. In one, four
little girls were killed. The white people were
terribly afraid of what the black people would do

170 when they discovered their own strength.

For, as Dr. King said, much of the struggle for black equality had to be fought by each black person inside himself. Each black man must say, "I am somebody. I am a person. I am a man of
175 worth and honour. I have a rich and noble history, however painful ... that history has been." Each man must win his own right to be called a man in the nation that called him "boy". His father had always said to him, "Nobody can make a slave of
180 you if you don't think like a slave."

The strength of the civil rights movement was the nonviolent march. Earlier, black leaders had fought for justice through the law courts, while the people waited and hoped. The huge proces-
185 sions which King and his followers led brought everyone on to the field of action. Even the children marched to demand their rights as free people. Like their parents they were arrested in very large numbers and were sent to prison. Dr.
190 King was in prison many times.

In 1963 he led a great march to the nation's capital in Washington, D.C. Two hundred and fifty thousand people, many of them white, gathered at the heart of the nation, singing their freedom
195 song: "We shall overcome one day," Martin Luther King was the main speaker. And he spoke to that huge crowd as he had never spoken before. He threw away the speech he had prepared and spoke whatever words came to his lips:

200 "I say to you today, even though we face the difficulties of today and tomorrow, I still have a dream." His dream was of a country where men would be truly equal. "I have a dream that my four little children one day will live in a na-

tion where they will not be judged by the colour 205
of their skin but by the strength of their character. . . . With this faith we will be able to
work together, to struggle together, to go to prison
together, to stand up for freedom together, knowing we will be free one day." 210

After the march he and other black leaders
met President Kennedy at the White House. Soon
after this the United States Government passed
two important civil rights laws, a big victory
for the coloured people. 215

John Kennedy, as we have seen, admired the
kind of courage that results in action. He gave
great support and comfort to the King family when
Dr. King was in prison. His death, later in 1963,
was a serious blow to them all. And Martin Luther 220
King knew that what had happened to John Kennedy
might happen to him also. For, he said, an unjust
society is a sick society in which good men are
murdered without cause. He had once been attacked
and nearly killed by a mad woman with a knife. She 225
was a black woman too. He and his family bravely
accepted the fact that he might be killed any day
as he went among the crowds.

In 1964 he won one of the highest honours a
man can receive. He was given the Nobel Peace 230
Prize "for his leadership of the nonviolent struggle
for racial equality". He was only thirty-five.
He was the fourth coloured man to win the prize
in four years.

Many black people were growing angry at their 235
slow progress. They wanted to use violent means
to gain their ends. But King did not approve of
the new movement for "black power". "Nonviolence
is power," he said, "but it is the right and good

240 use of power...it can save the white man as well
as the negro."

Like Gandhi, he saw the movement he had begun
beginning to split up as people used it for their
separate ends. Groups like the Black Power Move-
245 ment⁷ seemed to despair of a country where black
and white people could live happily together.
Their patience was coming to an end. King wanted
to reach out to whites as well as blacks.⁸ "Ne-
groes hold only one key to the lock of peaceful
250 change," he said. "The other is in the hands of
the whites."

Martin Luther King became the leader not only
of the black people but of all the poor, in the
north as well as in the south. He was planning
255 a great poor people's march when he was shot and
killed on 4 April 1968. This time the attacker
was white. Dr. King had spent his short life try-
ing to find a better way to meet trouble than with
a knife or gun. He had given thousands of people
260 the strength which he possessed in large measure
--the strength to love others even in the face of
hate, injustice and death.

From Great People of our Time,
ed., by Carol Christian, Mac-
Millan Education, 1977.

Approximately 2200 words.

NOTES

1. to hope against hope: to hope when there is no hope
2. allowing for their numbers: taking their numbers into consideration
3. Baptist minister: Protestant clergyman
4. gave way: yielded
5. Gandhi (1869-1948): Mohandas Karamchand, called "MAHATMA" (Great Soul), Indian statesman who used the technique of passive resistance against the British colonial rules in India. He was assassinated by a Hindu fanatic in 1948.
6. they proved their point: they used "nonviolent direct action" to gain a social victory
7. the Black Power Movement: The Black Power Movement affirmed the racial and cultural pride of the black people while emphasizing retaliatory violence against the white. The Movement started in the 1960's. The Black Panther Party was the most militant black-power group in the U.S.
8. to reach out to whites as well as blacks: to make the white people as well as the black people understand

COMPREHENSION CHECK QUESTIONS

1. The black people in Montgomery, Alabama, had never openly voiced out their anger over the racial discriminations until
 - a. Martin Luther King became a Baptist minister.

- b. Mrs. Rosa Parks was imprisoned for not giving up her seat on a bus.
 - c. they learned something about Gandhi from Martin Luther King.
 - d. they stopped reading the local newspapers.
2. Martin Luther King became the leader for the black people in the U.S. mainly because
- a. he asked the black people to stop using the buses.
 - b. he told his people to love each other and to think kindly of their enemies.
 - c. he preached for nonviolent direct action.
 - d. the black people badly needed a strong leader.
3. The black people in the U.S. carried out Martin Luther King's "nonviolent protest" by
- a. refusing to use the buses for over a year.
 - b. becoming first-class citizens.
 - c. teaching their fellowmen to stand up for themselves.
 - d. voting against the civil rights laws.
4. Martin Luther King taught the black people to
- a. allow the whites to call them "boy".
 - b. share America's wealth.
 - c. rejoice in their human dignity.
 - d. forget their rich and noble history.
5. The following statements are true about Martin Luther King except
- a. He made a speech to 250,000 people.
 - b. He disapproved of the Black Power Movement.
 - c. He received the Nobel Peace Prize in 1964.
 - d. He was killed by a black person.