

A NEW READING COURSE IN COLLEGE ENGLISH

新编大学英语 阅读教程

(上册)

主 编 何丽艳
副主编 李庆云 杨立刚 任红艳

哈尔滨工业大学出版社

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内 容 简 介

本书是由从教多年的资深教师为提高学生的理解能力和增强学生对英美文化的了解而编写的阅读教程。本书分上、下两册,本册为上册,共设 12 个单元。内容涵盖了政治、经济、文化、艺术、教育、体育、卫生、科技、环保等,语言规范、清新,体裁多样,包括传记、随笔、评论、演讲、新闻报道等。

本书可作为高等学校专业及非英语专业的基础教材,也可供自学者参考。

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前 言

本书为佳木斯大学教材委员会审定批准的立项教材。同时也是黑龙江省教育厅人文社会科学研究项目《语言习得理论与大学公共外语教学平台的构建》阶段性成果之一。

书中课文主要选自近年英美出版的书籍和报纸杂志。其内容涵盖了政治、经济、文化、艺术、教育、体育、卫生、科技、环保等,语言规范、清新,体裁多样,包括传记、随笔、评论、演讲、新闻报道等。该书选编了24个方面的故事梗概,可进一步加强学生对英美文化的了解。在选编过程中,为了保持原文的风格和特点,不作任何改动和加工。

本书共分上、下两册,24个单元。每单元需用2~4学时,总授课时数约为50学时。每单元分为Part A, Part B, Part C三个部分。每部分都配有适量的阅读和词汇练习,旨在提高学生阅读理解能力。在本册书编写过程中,何丽艳负责5~8单元的编撰工作;杨立刚负责1~4单元编撰工作;李庆云负责9~12单元的编撰工作;任红艳负责本册书的部分习题的选编以及校对工作。

大学英语阅读一方面是为了提高学生的理解能力,另一方面是要加强学生对英美文化的了解。编者希望本书能够在这两方面对学生的外语学习有所裨益。

由于编者的水平有限,在本书编写过程中,难免有所疏漏,望读者不吝赐教。

编 者

2007.6.20

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Unit One

Part A

America for Chinese—Working in America

By Dr. P. Scott Corbett

Everyone knows that when Americans visit Beijing and rent hotel rooms, eat at Chinese restaurants, ride in Chinese taxis or trains or planes and buy Chinese **souvenirs**, they **contribute** to the Chinese economy. The same is true when visitors and travelers arrive in the United States. Someone else works in America attending to the needs of these tourists and therefore the tourists actually create jobs for people in America.

But what is the situation if a person comes not to visit but to stay for a long time—perhaps even for the rest of their lives. Then instead of merely spending money, they have to find some way to earn or make money and support themselves. If they earn enough money and manage it wisely, they can then buy houses and become well-established and permanent members of the American workforce and partners in the American economy. So now I want to turn to a discussion of some of the past, present and future realities associated with working in America.

If we go back to our earliest history we will find that **initially** the Europeans who arrived and began to operate in American waters arrived with very different values and views than were held by the original Americans—the Native Americans. One major area of difference in these values had to deal with ideas about how people were supposed to act in this world and the relationship people were to have with nature and each other.

It is generally accepted that Native Americans crossed over into the Americas from Asia many tens of thousands of years ago. So **ironically**, the original “Americans” were the distant relatives of modern Chinese, Koreans, Japanese, and other Asian peoples. What drew these peoples to the Americas was the age-old need to **sustain** life. The Native Americans were probably following **migratory** or moving food sources like the wooly **mammoth** or the **hairy bison** (the forefather of today’s modern buffalo), or other animals. As hunters, these people had developed a mobile life-style that linked them to the animals they hunted and to very **fundamental** natural **patterns** of climate and biology. They were, in **essence**, some of the world’s greatest hunters and were exceptionally skillful at taking from nature all that they needed to survive and prosper.

When they arrived in the Americas they found that they were the first people to be in this vast land. Hence, there were thousands and thousands of animals here that had never been hunted. Therefore, they basically found a very rich place to live and they began to enjoy the benefits of being the first hunters in the Americas. As more and more Asian people came to the Americas and more and more people were born here—these Native Americans spread out and began to live in virtually every region of both North and South America. They developed cultures and civilizations that discovered and sustained the technological and social skills necessary to live in all the different regions of the Americas. Where fish was plentiful, Native Americans became fishermen. Where oak trees were plentiful, they learned to make bread from acorns. In some dry places, they learned how to dig ditches to move water to otherwise fertile land and they began to grow crops like corn or squash. Elsewhere, they hunted the animals in the forest like the deer or bears.

Though these people acquired the skills and habits associated with certain major sources of food in their area, they never totally lost their earlier skills to adapt and live off of a wide variety of foods. Hence, their lives were exciting and challenging. Hunts or surviving changes in the weather were activities that required their intelligence and their thorough understanding of nature. Living so close to nature produced religious and spiritual beliefs in which they saw themselves as merely a part of nature—not its master. These beliefs and the habit of thinking of the earth as “mother earth” and the animals as “brothers” helped generate a respect and reverence in the Native Americans for nature. **Consequently**, Native American societies never developed the concept of land ownership or the accumulation of wealth that other societies did elsewhere in the world. We can see this by the fact that though Native Americans were rather talented **craftsmen** with metal, wood, and stone—their personal belongings tended to be very few which enabled them to move easily if and when they needed to follow or find food. There were some major cities in the Americas and some empires and rather extensive political and economic “kingdoms”. Native Americans did engage in long distance trade. But, even so, most items owned by someone were the type that could be carried and easily moved—like a bow and arrow or a necklace or a stone knife or fishhooks made out of animal bone.

Long after the Asian people who became the Native Americans left Asia, civilizations there and elsewhere in the world—notably Europe, developed concepts of land ownership and the production of goods for profit and gain. It became common in these societies that if one could own a piece of land (and therefore control how it was used) and either own, control or organize the necessary workforce to work that piece of land—then one could increase one’s wealth and generally increase one’s political and social significance within one’s community or society. Various forms of **feudalism** evolved in Asia and Europe that granted political entities like a **hereditary** aristocracy (Dukes, Earls, Lords, etc.) the right to own, control and profit from land. Such lords or kings, or even Emperors had vast legal, social, cultural and sometimes religious authority over their lands and the people who lived on them.

We know that the competition between and among such Lords, Kings or Emperors helped contribute to vast wars of conquest and expansion throughout the world. By defeating a neighbor or

enemy, one could expand one's power, authority and land-holdings by conquest. This became ordinary and a generally accepted practice—conquest. Many empires invested resources, treasure, and people's lives in either expanding their **territory** or defending their territory from those who wanted to expand their lands.

So we have now basically gotten to the mood and climate of the first **sustained** and continuous **encounters** between Europeans and American societies that began after Columbus rediscovered the Americas in 1492. Columbus and other adventurers, explorers or **conquerors** for Spain, Portugal, Holland, England, France and even Sweden, began to come to the Americas for themselves or as part of national activities organized by their monarchs or other powerful lords. They arrived seeking wealth, land, and power and their attitudes, values and goals almost instantly put them in **conflict** with the Native American civilizations that were already here. Time and time again, the Native Americans met the arriving Europeans, with guarded friendliness. Indeed, most of the early European colonies and outposts in North America would not have survived were it not for the help and friendship of the Native Americans of the region. But over time both sides come to realize the fundamental and irreconcilable differences between western and Native American civilizations. Accordingly, both sides began to fight to control or resist the control of the other.

The Spanish were the first and therefore **initially** most successful **imperialists** in the Americas. Their empire that extracted from the Native Americans wealth in gold and silver and began to put the land to **capitalistic** production extended from the southern tip of South America to about the middle of North America. The wealth, power and prestige the Spanish derived from their New World Empire, of course, **triggered** imperial efforts by other powers.

Hence, when Great Britain began to experiment with the establishment of colonies on the North American coast, it did so in competition with the Spanish and in an effort to **emulate** them in some way or another. The early English adventurers failed for a variety of reasons. But in 1607 the first **permanent** British colony in North America was established. It was called Virginia after the then ruling monarch in English—Queen Elizabeth who was otherwise known as “the Virgin Queen”.

The early days of Virginia were always a struggle. Getting people to go from settled, established, civilized and developed England to the wild Virginia wilderness was difficult. This was especially true when the death rate of such adventurers and colonists was very high. Between 1607 and 1624 some 14 000 settlers had been sent to Virginia. In 1624 only 1 132 of those people were still alive!

To try to increase the willingness of people to **migrate** to Virginia, in 1614 what was known as the “head-right” system was developed. Anyone moving to Virginia or causing another person to move to Virginia got 3 acres of land free. This began to attract people because the **remnants** of the feudal system in England made it very hard to get land. Without land, people were very much dependent on the Lords and the Aristocracy. With land people could be self-reliant and in many ways independent. This is not like the situation many Chinese peasants faced when they were unable to own their own land. As the “head-right” system began to attract people it was employed in

different ways to other colonies in North America like Maryland.

So the first people to begin to willingly go to America went to work the land. They sought to become farmers and agriculturists owning and profiting from their own piece of land. So one can say that people first began going to America to be able to work for themselves rather than for other people. To some degree this is still true today. But unlike most people coming to America now, the first workforce in America was **overwhelmingly** rural and tied to more traditional patterns of farming and living.

This goal of people coming to America, to own and work their own piece of land, might have seemed peaceful enough. But it put these people at war with the Native Americans who felt that the forests and fields were there to provide them with a living and support for their civilization and culture. Native Americans, not believing in nor particularly understanding the European concept of exclusive ownership and power over the land, sometimes didn't understand until it was too late what it meant to allow Europeans to take up residence in their territory. They saw their world shrink in **proportion** to how the European world grew.

(to be continued)

New Words

souvenir [ˈsu:vənɪə] *n.* 纪念品

contribute [kənˈtribju:t] *v.* 捐助, 捐献, 贡献, 投稿

initially [iˈnɪʃəli] *adv.* 最初, 开头

ironically [aɪˈrɒnɪkli] *adv.* 说反话地, 讽刺地

sustain [səsˈteɪn] *vt.* 支撑, 撑住, 维持, 持续

migratory [ˈmaɪgrətəri, maɪˈgreɪtəri] *adj.* 迁移的, 流浪的

mammoth [ˈmæməθ] *n.* [古生] 猛犸, 毛象, 庞然大物 *adj.* 长毛象似的, 巨大的

hairy [ˈheəri] *adj.* 多毛的, 毛似的

bison [ˈbaɪsn] *n.* 美洲或欧洲的野牛

fundamental [ˌfʌndəˈmentl] *adj.* 基础的, 基本的 *n.* 基本原则, 基本原理

pattern [ˈpætən] *n.* 模范, 式样, 模式, 样品, 格调, 图案 *vt.* 模仿, 仿造, 以图案装饰 *vi.* 形成图案

essence [ˈesns] *n.* 基本, [哲] 本质, 香精

consequently [ˈkɒnsɪkwəntli] *adv.* 从而, 因此

craftsman [ˈkra:ftsmən] *n.* 工匠, 手艺精巧的人, 艺术家

feudalism [ˈfju:dəlɪzəm] 灭亡

hereditary [hiˈredɪtəri] *adj.* 世袭的, 遗传的

territory [ˈterɪtəri] *n.* 领土, 版图, 地域

sustained [səsˈteɪnd] *adj.* 持续不变的, 相同的

encounter [ɪnˈkaʊntə] *v.* 遭遇, 遇到, 相遇 *n.* 遭遇, 遭遇战

conqueror [ˈkɒŋkərə] *n.* 征服者, 胜利者

conflict ['kɒnflikt] *n.* 斗争, 冲突 *vi.* 抵触, 冲突
 imperialist [im'piəriəlist] *n.* 帝国主义者 *adj.* 帝国主义的
 capitalistic [kæpɪtə'listɪk] *adj.* 资本主义的, 资本家的
 triggered ['trɪgəd] 触发的
 emulate ['emjuleɪt] *n.* 仿效
 permanent ['pɜ:mənənt] *adj.* 永久的, 持久的
 migrate [maɪ'greɪt, 'maɪgreɪt] *vi.* 移动, 移往, 移植, 随季节而移居, (鸟类的) 迁徙
vt. 使移居, 使移植
 remnant ['remnənt] *n.* 残余, 剩余, 零料, 残迹 *adj.* 剩余的, 残留的
 overwhelmingly *adv.* 压倒性地, 不可抵抗地
 proportion [prə'pɔ:ʃən] *n.* 比例, 均衡, 面积, 部分 *vt.* 使成比例, 使均衡, 分摊

I. Reading Comprehension

- What is the passage mainly about?
 A. The author wants to talk about the realities associated with working in America.
 B. The author wants to introduce how to immigrate to America.
 C. The author wants to show his knowledge about working in America.
 D. The author wants to give some advice to us about working in America.
- Which can be the relative of the original "Americas"?
 A. Chinese B. Portuguese C. German D. Spanish
- It is generally accepted that Native Americans come from _____.
 A. Asia B. Europe C. Africa D. Oceania
- Tens of thousands of years ago, when Native America came to the America, they found that _____.
 A. the land was versatile B. there were lot of animals
 C. the land was thin D. the weather was warm
- The word "sustain" most probably means _____.
 A. support B. keep C. help D. last

II. Vocabulary Exercises

- The sunrise as seen from the top of a mountain is a tremendous _____.
 A. vision B. prime C. spectacle D. scenery
- He'd made a serious mistake, but he tried to _____ its seriousness.
 A. dwarf B. shrink C. cut D. minimize
- He would suffer death rather than _____ the secret to the enemy.
 A. inform B. betray C. subject D. introduce
- His appointment may _____ some new life into the committee.
 A. stimulate B. convert C. probe D. inject

5. The contractor _____ the building costs which turned out to be much more.
A. estimated B. overestimated C. underestimated D. suppressed
6. The new ideas _____ through the whole country, everyone desiring political change.
A. inspired B. permeated C. overflowed D. immersed
7. Henry Ford _____ an important future for the motor car.
A. envisaged B. assumed C. ensured D. improved
8. The PLA men launched a(n) _____ attack on the enemy forces in several columns.
A. huge B. fierce C. converging D. assembly
9. His work looks all right at first glance, but it will not stand up to _____.
A. caution B. scrutiny C. search D. evaluation
10. When a _____ has been accepted for publication, it is passed to an editor for detailed scrutiny.
A. book B. manuscript C. sketch D. commentary
11. The news commentator analyzed the situation with _____.
A. reservation B. punctuality C. compliments D. clarity
12. The boxer fought desperately to _____ off his opponent's blows.
A. shake B. avoid C. escape D. ward
13. For many years the management haven't given the workers a raise in pay; the workers have no _____ to work hard.
A. intention B. purpose C. incentive D. inspiration
14. The _____ of his long speech was that we must all work harder.
A. ingredient B. component C. extract D. essence
15. His room and mine are _____; there is no other room in between.
A. adjunctive B. adhesive C. adjacent D. adverse

III. Reading Practices

Passage One

Oceanography has been defined as "The application of all sciences to the study of the sea".

Before the nineteenth century, scientists with an interest in the sea were few and far between. Certainly Newton considered some theoretical aspects of it in his writings, but he was reluctant to go to sea to further his work.

For most people the sea was remote, and with the exception of early intercontinental travelers or others who earned a living from the sea, there was little reason to ask many questions about it, let alone to ask what lay beneath the surface. The first time that the question "What is at the bottom of the oceans?" had to be answered with any commercial consequence was when the laying of a telegraph cable from Europe to America was proposed. The engineers had to know the depth profile (起伏形状) of the route to estimate the length of cable that had to be manufactured.

The cable was laid, but not until 1866 was the connection made permanent and reliable. At the early attempts, the cable failed and when it was taken out for repairs it was found to be covered in living growths, a fact which defied contemporary scientific opinion that there was no life in the deeper parts of the sea.

Within a few years oceanography was under way. In 1872 Thomson led a scientific expedition to the North Atlantic, which lasted for four years and brought home thousands of samples from the sea. Their classification and analysis occupied scientists for years and led to a five volume report, the last volume being published in 1895.

- The proposal to lay a telegraph cable from Europe to America made oceanographic studies take on _____ .
A. an academic aspect
B. a military aspect
C. a business aspect
D. an international aspect
- It was _____ that asked Marry for help in oceanographic studies.
A. the American Navy
B. some early intercontinental travelers
C. those who earned a living from the sea
D. the company which proposed to lay an undersea cable
- The aim of the voyages Marry was responsible for in the 1840s was _____.
A. to make some sounding experiments in the oceans
B. to collect samples of sea plants and animals
C. to estimate the length of cable that was needed
D. to measure the depths of the two oceans
- "Defied" in the 5th paragraph probably means _____.
A. doubted
B. gave proof to
C. challenged
D. agreed to
- This passage is mainly about _____.
A. the beginnings of oceanography
B. the laying of the first undersea cable
C. the investigation of ocean depths
D. the early intercontinental communications

Normally a student must attend a certain number of courses in order to graduate, and each course which he attends gives him a credit which he may count towards a degree. In many American universities the total work for a degree consists of thirty-six courses each lasting for one semester. A typical course consists of three classes per week for fifteen weeks; while attending a university a

student will probably attend four or five courses during each semester. Normally a student would expect to take four years attending two semesters each year. It is possible to spread the period of work for the degree over a longer period. It is also possible for a student to move between one university and another during his degree course, though this is not in fact done as a regular practice.

For every course that he follows a student is given a grade, which is recorded, and the record is available for the student to show to prospective employers. All this imposes a constant pressure and strain of work, but in spite of this some students still find time for great activity in student affairs. Elections to positions in student organizations arouse much enthusiasm. The effective work of maintaining discipline is usually performed by students who advise the academic authorities. Any student who is thought to have broken the rules, for example, by cheating has to appear before a student court. With the enormous numbers of students, the operation of the system does involve a certain amount of activity. A student who has held one of these positions of authority is much respected and it will be of benefit to him later in his career.

6. Normally a student would at least attend _____ classes each week.

- A. 36 B. 12 C. 20 D. 15

7. According to the first paragraph an American student is allowed _____.

- A. to live in a different university
B. to take a particular course in a different university
C. to live at home and drive to classes
D. to get two degrees from two different universities

8. American university students are usually under pressure of work because _____.

- A. their academic performance will affect their future careers
B. they are heavily involved in student affairs
C. they have to observe university discipline
D. they want to run for positions of authority

9. Some students are enthusiastic for positions in student organizations probably because _____.

- A. they hate the constant pressure and strain of their study
B. they will then be able to stay longer in the university
C. such positions help them get better jobs
D. such positions are usually well paid

10. The student organizations seem to be effective in _____.

- A. dealing with the academic affairs of the university
B. ensuring that the students observe university regulations
C. evaluating students' performance by bringing them before a court
D. keeping up the students' enthusiasm for social activities

Part B

America for Chinese—A Home of One's Own

By Dr. P. Scoot Corbett

Previously, I explained some of the historical context that established the importance of the concept of owning one's own home as a core belief in the "the American Dream". Of course from the founding of the British North American colonies, the concept of home ownership and the rights and **privileges** of such have grown and evolved. So what started as perhaps **opportunities** and **potentialities** that would attract people trying to live above and beyond the forces that limited their lives in Europe became fundamental realities in shaping American national culture and character.

For example, let us look at how a series of "rights" seemed to evolve in association with home ownership. Most Americans in the past and today believe that one's home is their castle. The meaning of this saying is that when one is in one's home one is all powerful and has all the authority that used to go to the Lord of the Manor and the owner of some great Estate. So you can see that the lower and middle classes sought to acquire for themselves some smaller versions of the power, authority and privileges that previously used to be **reserved** for only the **Aristocracy** or the Clergy as they owned land. It came to be assumed that on land you owned and in a house you built and owned, you could do virtually anything you wanted to; you could establish any rules; and you were entirely **sovereign** unto yourself.

It came to be assumed that even local, state or national governments did not have superior powers or authority when it came to the affairs of the home. The Constitution of the United States of Americas which establishes the government of both the United States and **legitimize** (使合法) the governments of the various states in the Union of states, has some interesting comments on the rights of citizens with regards to their own homes. The first Ten Amendments to the U.S. Constitution are collectively known as the Bill of Rights and are considered an **enumeration** of the fundamental and **unalienable** rights of American citizens. The Third Amendment reads: "*No soldier shall, in time of peace, be quartered in any house, without the consent of the Owner, nor in time of war, but in a manner to be prescribed by law.*" One reason why the leaders of the newly independent United States thought this amendment was necessary was that previously as a British colony, the British crown **retained** the right to house their soldier in the homes of colonists whether the colonists wanted to be hosts to troops or not.

The key to understanding the development of the American attitude of the **sanctity** of the home is to look at how powerful the home is versus the desires or even the needs of the government. This amendment is absolutely clear. No matter how pressing the need is—in peacetime, no soldier can be assigned to live in a home by the government without the **CONSENT** of the Owner. This is

essence makes the individual owner of an individual home as powerful as the entire government of the United States of America!!! Think about this. In 1791 when this amendment was written there was probably no other places in the world where one individual citizen's desires and will was superior to a King's, Emperor's or a government's! In Russia 1791, if the Tsar (沙皇) wanted to assign his soldiers to live in any particular home he could! In China, in 1791, would the wishes of one individual person be equal to the needs of the Emperor or the government? Admitting that there might be times when the dangers of war would require that individual citizens lose some of their power and authority over their own homes, the amendment does allow the government some authority over homes. But again only "prescribed by law" which means that the legal representatives of the people agree to make some exceptions to the rule of an Owner's absolute authority over his home.

The Fourth Amendment to the Constitution also provides protection for homes. It says in part that: *"The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures, shall not be violated..."* Back in 1791 when this amendment was written and ever since then, Americans have sought to protect themselves and their homes from their governments. Over time it has become a very rich and deep tradition that our homes can not be entered or searched even by the police unless they have already taken steps to prove that there is some reason to think that they should have the right to enter our homes. If a policeman was to appear at my door and ask if he could search the house for illegal items, I would have the right to ask if he had a search **warrant** signed by a judge giving him the right to enter the policeman enter my home. At that point the only thing the policeman could legally do is to go and get a legal search warrant.

Again think of how powerful this makes the home owner. Back then and even today, there are many parts of the world where the local police can enter a home and seize whatever evidence or property they want without the permission of the owner. The reason Americans wrote this Amendment to secure their bodies and homes from such activities is that they were aware of instances when governments and police forces had used searches and **seizures** as ways of **intimidating** people or taking **revenge** on them. To prevent this we Americans have, as you can see, constructed very high legal walls around our homes to protect them from government force and **interference**.

Another guarantee of our homes and property appears in the Fourteenth Amendment which became part of the U.S. Constitution in 1868. It reads in part: *"No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States nor shall any State deprive a person of life, Liberty, or property, without due process of law..."* This Amendment is so powerful and has so many implications for the rights of American citizens that hundreds of books and articles have been written about its significance in our legal system. Basically it is again an attempt to protect American citizens from the power of the individual states. Hence, according to this Amendment, the State of California can not take my money (property) without passing a law saying it has the right to do so. No court can fine me without first finding me guilty of some crime or **offense**. Hence, the rights in this Amendment have been consistently interpreted to further protect

our homes from the power of the different levels of government in the United States.

With our homes so protected by our own laws and our sense of our rights as citizens, you can see why owning a home has become an important part of the American dream. If you live in a hotel, you have to obey the rules of the company running the hotel. If you rent an apartment, you have to obey the rules and **regulations** of the owner of the apartments and your lease agreement. For example, in most of the apartments I have lived in, there is a provision in the lease that the management can enter the apartment if there is some crisis or problem that would require such entry. The lease agreement usually establishes other rules which I agree to when I sign it and for which I could be evicted or thrown out if I violate them. That means that in either a hotel or an apartment, there are **circumstances** judged by other people that could render me homeless!

But if I own my own home, I feel much more secure. I still have to obey laws but not someone else's rules and **arbitrary** regulations. If I make noise I might be arrested for making a public disturbance but I can not be evicted or thrown out of my home. Legally and psychologically, I am the master of my own world when I get home, enter my own door, and close it behind me. In a very real sense the outside world stops at my door and this feeling of individual power and privilege is a key ingredient of the American dream.

New Words

previously [ˈpri:vju:sli] *adv.* 先前, 以前

privilege [ˈprivilɪdʒ] *n.* 特权, 特别待遇, 基本公民权利, 特免 *vt.* 给予……特权, 特免

opportunity [ˌɒpəˈtju:niti] *n.* 机会, 时机

potentiality [pəˈtenʃiˈæliiti] *n.* 可能性, (用复数)潜能, 潜力, 可能性

reserved [riˈzə:vd] *adj.* 保留的, 包租的

aristocracy [ˌærisˈtɒkrəsi] *n.* 贵族, 贵族政府, 贵族统治

sovereign [ˈsɒvrɪn] *n.* 君主, 统治 *adj.* 至高无上的, 君主的, 独立自主的, 完全的

legitimize [liˈdʒɪtɪməɪz] *v.* 使合法化, 立为嫡嗣

enumeration [ɪˈnju:məˈreɪʃən] *n.* 列举

unalienable [ˌʌnˈeɪljənəbl] *adj.* [律] = inalienable (指权利等)不能让与的, 不能剥夺的

retain [riˈteɪn] *vt.* 保持, 保留

sanctity [ˈsæŋktɪti] *n.* 圣洁

warrant [ˈwɒrənt] *n.* 授权, 正当理由, 根据, 证明, 凭证, 委任状, 批准, 许可证

vt. 保证, 辩解, 担保, 批准, 使有正当理由

seizure [ˈsi:ʒə] *n.* 抓, 捉, 没收, 查封, 夺取

intimidate [ɪnˈtɪmideɪt] *v.* 胁迫

revenge [riˈvendʒ] *n.* 报仇, 复仇 *vt.* 替……报仇, 复仇

interference [ˌɪntəˈfɪərəns] *n.* 冲突, 干涉

guarantee [ˌɡærənˈti:] *n.* 保证, 保证书, 担保, 抵押品 *vt.* 保证, 担保

immunity [ɪˈmju:nɪti] *n.* 免疫性