



高级英语选修课系列教材

THE SCENERY OF GROWTH

SELECTED READINGS OF OUTSTANDING AMERICAN WOMEN STORIES

# 成长的风景： 美国杰出女性故事选读

主编 张燕华 付有龙


 中国人民大学出版社

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**SELECTED READINGS OF OUTSTANDING**  
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——美国杰出女性故事选读



主 编 张燕华 付有龙  
副主编 韩向华 孙晓燕 李 伟 吴 迪  
编 委 (按姓氏笔画为序)  
丁 进 丁 利 王志强 王雅妮  
冯海云 朱 波 孟 坤 潘 坤



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# 前言



大学英语是高等学校重要的人文课程，兼具工具和人文的双重属性。人文性的核心是以人为本，弘扬人的价值，注重人的综合素质培养和全面发展。基于英语课程的特点及要求，我们组织教学经验丰富的专家编写了高等学校“人文素质教育”英语教程：《成长的风景——美国杰出女性故事选读》，旨在通过美国杰出女性的视角拓展大学生的美国社会、历史、文化及文学知识，进而提高其人文素养和综合语言能力。

本教程共十五个单元。每个单元包括 Passage A、B 两篇文章，每篇文章由三部分组成：第一部分为文本故事；第二部分是词汇及文化背景知识；第三部分为练习题。本教程可供高等学校基础阶段的大学生使用，也适合同等程度的广大英语爱好者。在编写过程中，遵循了以下原则：

1. 悦读原则（Reading for Pleasure）：本教程中课文字数控制在 1 300 词左右，词汇、语法简单易懂，可读性强，阅读时基本不需使用词典，保持了阅读的流畅和乐趣。本教程图文并茂，设较少的读后练习，学生在阅读中能获取最大乐趣，并激发进一步阅读的兴趣。

2. 开卷有益原则（Reading for Inspiration）：本教程精选了美国历史上 30 位杰出女性，涉及政治、经济、文化、教育、文学、卫生、艺术、人文科学等多个职业领域。这些女性克服性别抑或种族的偏见与歧视，以其独特的魅力、超常的努力，在各个领域大放异彩，影响了美国乃至世界。透视这些美国女性的成长足迹，有助于大学生见贤思齐，培养坚强乐观的品格，提高抗挫折能力，更好地建构自我，实现人生价值。大学生可以从她们追求梦想、实现梦想的奋斗历程中得到有益启示，诚如歌德所说：“永恒的女性引导我们上升。”

3. 内容驱动教育原则（Content-driven Education）：本教程融语言文化学习于内容之中，体现了内容驱动的教育。在选材上注重以有意义的内容吸引学生，如，开办女性高等教育的玛丽·里昂（Mary Lyn）、创建美国红十字会的克拉拉·巴顿（Clara Barton）、第一位现代女医生伊丽莎白·布莱克威尔（Elizabeth Blackwell）、美国计划生育的鼻祖玛格丽特·桑格（Margaret Sanger）、第一个盲人大学生海伦·科勒（Helen Keller）、神枪



手安妮·奥克利 (Annie Oakley)、第一位女飞行员贝茜·科尔曼 (Bessie Coleman)、享有盛誉的诗人艾米莉·狄金森 (Emily Dickinson)、作家路易莎·梅·奥尔科特 (Louisa May Alcott)、薇拉·凯瑟 (Willa Cather) 和伊迪丝·华顿 (Edith Wharton) 等, 也包括 20 世纪世界著名的女政治家安娜·埃莉诺·罗斯福 (Anna Eleanor Roosevelt)、现代舞蹈之母玛莎·葛兰姆 (Martha Graham)、个性独立的著名影视演员凯瑟琳·赫本 (Katharine Hepburn)、美国女权运动“第二次浪潮”的领军人物贝蒂·弗里丹 (Betty Friedan) 以及明星作家苏珊·桑塔格 (Susan Sontag) 等等。本书选材体现了英语学习的基本内核——语言、文学、文化及文明, 融人文教育与英语教育为一体, 激发学生内在的阅读动机, 拓展文化背景知识, 开启智慧, 提高人文素养和综合语言能力。

在本教程的编写过程中, 我们参考了国内外专家学者的先进教材编写理念, 借鉴了相关素材, 加拿大籍专家 Andrew 审校了练习部分。在此谨向有关单位和人士表示衷心感谢。由于编者学识和时间所限, 书中难免存在纰漏和不足, 恳请读者不吝赐教, 以备再版时修订。

编者

2016 年元月

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## Unit 1

# Passage A

### Mary Lyon, A Leader in Women's Education in the 19th Century

Vivian Bournazian

[1] During the 19th century, women's education was not considered important in the United States. Supporters of advanced education for women faced many problems.

[2] States did require each town to provide a school for children, but teachers often were poorly prepared. Most young women were not able to continue on with their education in **private** schools. If they did, they often were not taught much except the French language, how to sew clothing, and music.

[3] Mary Lyon felt that women's education was extremely important. Through her lifelong work for education she became one of the most famous women in 19th-century America. She believed that women were teachers both in the home and in the classroom. And, she believed that efforts to better educate young women also served God. If women were better educated, she felt, they could teach in local schools throughout the United States and in foreign countries.

[4] Mary Lyon was born in **Buckland**<sup>1</sup>, Massachusetts, in 1797. Her father died when she was only five years old. For Mary, hard work was a way of life. But she later remembered with great pleasure her childhood years in the home where she was born. She ever described what she could see from that house on a hill:



Mary Lyon



[5] “The far-off mountains in all their **grandeur**, and the deep valleys, and widely extended plains, and **more than all**, that little village below, containing only a very few white houses, but more than those young eyes had ever seen.”

[6] At the age of four, Mary began walking to the nearest school several kilometers away. Later, she began spending three months at a time with friends and relatives so she could attend other area schools. She helped clean and cook to pay for her stay.

[7] When Mary was thirteen, her mother remarried and moved to another town. Mary was left to care for her older brother who worked on the family farm. He paid her a dollar a week. She saved it to pay for her education. Mary's love of learning was so strong that she worked and saved her small amount of pay so she could go to school for another few months.

[8] When Mary was seventeen years old, she began her first teaching job at a one-room local school, teaching children for the summer. She was paid seventy-five cents a week. She also was given meals and a place to live.

[9] Mary Lyon was not a very successful teacher at first. She did not have much control over her students. She always was ready to laugh with them. Yet she soon won their parents' respect with her skills.

[10] When Mary Lyon was twenty years old, she began a long period of study and teaching. A new private school called Sanderson Academy, opened in the village of Ashfield, Massachusetts. Mary really wanted to attend. She sold book coverings she had made. And she used everything she had saved from her pay as a teacher. This was enough for her to begin attending Sanderson Academy.

[11] At Sanderson, Mary began to study more difficult subjects. These included science, history and Latin. A friend who went to school with Mary wrote of her “gaining knowledge by handfuls.” It is said that Mary memorized a complete book about the Latin language in three days. Mary later wrote it was at Sanderson that she received the base of her education.

[12] After a year at Sanderson Academy, Mary decided that her handwriting was not good enough to be read clearly. She was a twenty-one-year-old woman. But she went to the local public school and sat among the children so she could learn better writing skills.

[13] In 1821, Mary Lyon went to another private school where she was taught by Reverend Joseph Emerson. Mary said he talked to women “as if they had brains.” She praised his equal treatment of men and women when it came to educating them.

[14] Three years later, Mary Lyon opened a school for young women in the village of Buckland. She called it the Buckland Female **Seminary**. Classes were held in a room on the third floor of a house. Mary's students praised her teaching. She proposed new ways of teaching, including holding discussion groups where students exchange ideas.

[15] Mary said it was while teaching at Buckland that she first thought of founding a private school open to daughters of farmers and skilled workers. She wanted education, not profits, to be the most important thing about the school. At that time, schools of higher learning usually were supported by people interested in profits from their investment.

[16] In 1828, Mary became sick with **typhoid fever**. When her health improved, she decided to leave Buckland, the school she had started. She joined a close friend, Zilpah Grant, who had begun another private school, **Ipswich Female Seminary**<sup>2</sup>.

[17] At Ipswich, Mary taught and was responsible for 130 students. It was one of the best schools at the time. But it lacked financial support. Mary said the lack of support was because of “good men’s fear of greatness in women.” Zilpah Grant and Mary Lyon urged that Ipswich be provided buildings so that the school might become **permanent**. However, their appeal failed.

[18] Mary resigned from Ipswich. She helped to organize another private school for women, Wheaton Female Seminary in Norton, Massachusetts. It opened in 1835.

[19] She also began to raise money for her dream of a permanent, non-profit school for the higher education of women. This school would own its own property and be guided by an independent group of directors. Its finances would be the responsibility of the directors, not of investors seeking profit. The school would not depend on any one person to continue. And, the students would share in cleaning and cooking to keep costs down.

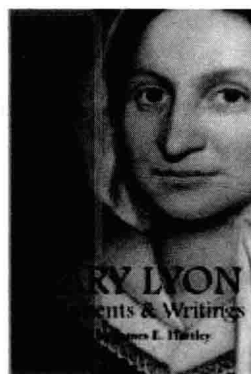
[20] Mary Lyon got a committee of advisers to help her in planning and building the school. She collected the first thousand dollars for the school from women in and around the town of Ipswich. At one point, she even lent the committee some of her own money. She did not earn any money until she became head of the new school.

[21] Mary Lyon opened Mount Holyoke Seminary for Women in 1837. It was in the town of South Hadley, Massachusetts. She had raised more than twelve-thousand dollars, which was enough to build a five-story building.

[22] Four teachers and the first class of eighty young women lived and studied in the building when the school opened. By the next year, the number of students had increased to one hundred and sixteen. Mary knew the importance of what had been established —the first independent school for the higher education of women.

[23] The school continued to grow. More students began to attend. The size of the building was increased. And, all of the students were required to study for four years instead of three.

[24] Mary Lyon was head of the school for almost twelve years. She died in 1849 when she was fifty-two years old, leaving behind a school of higher education for women. It had no debt.



And it had support for the future provided by thousands of dollars in gifts.

[25] In 1893, under a state law, Mount Holyoke Female Seminary became a college. **Mount Holyoke College**<sup>3</sup> was the first college to offer women the same kind of education as was offered to men.

[26] People who have studied Mary Lyon say she was not fighting a battle of equality between men and women. Yet she knew she wanted more for women.

[27] Her efforts led to the spread of higher education for women in the United States. Historians say she was the strongest influence on the education of American young people during the middle of the 19th century. Her influence lasted as many students from Mary Lyon's schools went out to teach others.

( 编选自 [http://language.chinadaily.com.cn/auvideo/2010-07/01/content\\_10045115.htm](http://language.chinadaily.com.cn/auvideo/2010-07/01/content_10045115.htm) )



## Notes

### I. Words and Expressions

1. private ['praɪvɪt]: *adj.* companies, industries, and services are owned or controlled by individuals or stockholders, rather than by the government or an official organization 私有的, 私立的
2. grandeur ['grændʒə(r)]: *n.* the quality of being magnificent or splendid or grand 宏伟; 富丽堂皇
3. more than all: besides, in addition 除此之外
4. seminary ['seminəri]: *n.* a college where priests, ministers, or rabbis are trained 神学院; 神学院学生
5. typhoid fever: serious infection marked by intestinal inflammation and ulceration 伤寒症
6. permanent ['pɜ:mənənt]: *adj.* something that lasts forever 永久(性)的, 永恒的

### II. Background Information

#### 1. Buckland

Buckland is a town in Franklin County, Massachusetts, United States. The population was 1,902 at the 2010 census ( 人口普查 ). The town shares the village of Shelburne Falls with neighboring Shelburne. The town center at Shelburne Falls is the western end of the Bridge of Flowers, a local tourist attraction.

## 2. Ipswich Female Seminary

Ipswich Female Seminary in Ipswich, Massachusetts, established in 1828, was a female seminary, an early school for the secondary and tertiary-level education ( 高等教育 ) of young women.

## 3. Mount Holyoke College

Mount Holyoke College is a liberal arts college for women in South Hadley, Massachusetts, United States. It was the first member of the Seven Sisters colleges, and served as a model for some of the others. Mount Holyoke is part of the Pioneer Valley's Five College Consortium, along with Amherst College, Smith College, Hampshire College, and the University of Massachusetts Amherst.



## Follow-up Exercises

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### I. Choose the best answer.

1. Before the 19th century, \_\_\_\_\_.
  - A. women were treated well as men
  - B. daughters of farmers and skilled workers could receive a good education
  - C. teachers often were poorly prepared in each town
  - D. there was no one who cared more about money than education
2. Which of the following statements is not true about Mary' childhood?
  - A. She received education in an early age by her work.
  - B. She had a sad experience of death of her family member.
  - C. She lived in a remote place on the hill.
  - D. She was tired of her life physically and mentally.
3. When was Mary left to care for her older brother?
  - A. 1809.
  - B. 1810.
  - C. 1811.
  - D. 1812.
4. Which of the following statements is true about Mary?
  - A. She was the first one who became a woman teacher.
  - B. She thought of founding a private school open to daughters of farmers and skilled workers teaching at Ipswich.
  - C. She opened Mount Holyoke Seminary and after a few years, most of the students were required to study for four years instead of three.
  - D. The seminary she founded became a college 44 years after her death with government permit.

5. From this article, we can infer that \_\_\_\_\_.  
A. Mary didn't like her childhood because she had to take care of her older brother  
B. Mary intended to change the situation where women couldn't enjoy the same rights like men throughout her life  
C. the Mount Holyoke Seminary was closed after several years because men didn't want to see the greatness of women  
D. Mary earned a lot of money after she opened Mount Holyoke Seminary and the headmaster was an investor

## II. Answer the following questions.

1. If a young woman continued on with her education in private school, what would she learn?
2. What did "gain knowledge by handfuls" mean when it was said to Mary?
3. What was Mary's explanation of the Ipswich financial problem?
4. Where did Mary collect the first thousand dollars for the school?
5. What were historians' comments on Mary?



## Proverb

Only the educated are free.

只有受过教育的人才是自由的。

# Passage B

## Susan B. Anthony, Fighter for Rights for Women

Shelley Gollust

[1] In 1776, a new nation declared its freedom from Britain. *The Declaration of Independence* was the document written to express the reasons for seeking that freedom. It stated that all men were created equal. It said that all men had the right to life, liberty, and the pursuit of happiness.

[2] Not every citizen of the new United States of America had one important right, however. That was the right to vote. At first, the only people permitted to vote in the United States were white men who owned property and could read. By 1860, most white male citizens over the age of twenty-one had the right to vote. The Fourteenth and Fifteenth **Amendments** to the Constitution gave black male citizens the right to vote. These amendments were passed in 1868 and 1870.



Susan B. Anthony

[3] Women were not really full citizens in America in the 1800s. They had no economic independence. For example, everything a woman owned when she got married belonged to her husband. If a married woman worked, the money she made belonged to her husband. In addition, women had no political power. They did not have the right to vote.

[4] In the 1850s, women organized in an effort to gain voting rights. Their campaign was called **the women's suffrage movement**<sup>1</sup>. Suffrage means the right to vote. American women sought to gain that right for more than seventy years.

[5] One of the leaders of the movement was Susan B. Anthony, a teacher in Massachusetts. She believed that women needed economic and personal independence. She also believed that there was no hope for social improvement in the United States until women were given the same

rights as men. The rights included the right to vote in public elections.

[6] Susan B. Anthony was born in 1820. Her parents were members of **the Quaker religion**<sup>2</sup>. She became one too. The Quakers believed that the rights of women should be honored. They were the first religious group where women shared the leadership with men.

[7] As a young woman, Susan had strong beliefs about justice and equality for women and for black people. And she was quick to speak out against what she believed was not just.

[8] Many young men wanted to marry her. But she could not consider marrying a man who was not as intelligent as she. She once said: "I can never understand why intelligent girls should want to marry fools just to get married. Many are willing to do so. But I am not." She did meet some young men who were intelligent. But it always seemed that they expected women to be their servants, not their equals.

[9] Susan B. Anthony became a school teacher in New York State. She realized that women could never become full citizens without some political power. They could never get such power until they got the right to vote. She went from town to town in New York State trying to get women interested in their right to vote. But they did not seem interested. Miss Anthony felt this was because women were notable to do anything for themselves. They had no money, or property of their own. The struggle seemed long and hard. She said, "As I went from town to town, I understood more and more the evil we must fight. The evil is that women cannot change anything as long as they must depend on men for their very lives. Women cannot change anything until they themselves are independent. They cannot be free until they have the legal right to own property and to keep the money they make by working."

[10] Miss Anthony went to every city, town and village in New York State. She organized meetings in schools, churches, and public places. Everywhere she went, she carried **pamphlets** urging rights for women.

[11] She urged the lawmakers of New York to change the state law and give women the right to own property. Her campaign in New York failed at that time. But elsewhere the struggle for women's rights was making progress.

[12] In 1851, Susan B. Anthony met Elizabeth Cady Stanton. Missus Stanton also supported equal rights for women. Missus Stanton had many children. She needed to remain at home to raise her large family. Miss Anthony, however, was not married. She was free to travel, to speak, and to organize for the women's rights movement. The two women cooperated in leading the fight to gain rights for women in the United States.

[13] Their first important success came in 1860 when New York finally approved a married woman's law. For the first time in New York, a married woman could own property. And, she had a right to the money she was paid for work she did. At last, Miss Anthony's campaign was beginning

to show results. The campaign spread to other states.

[14] The end of the American Civil War in 1865 freed Negroes from slavery. Susan B. Anthony felt that there was still much to be done to get full freedom—for Negroes and also for women. She began to campaign for the right for Negroes and women to vote.

[15] The Fourteenth Amendment to the United States **Constitution** was approved in 1868. It gave Negro men the right to vote. But it did not give women the right to vote.

[16] Susan B. Anthony led efforts to have voting rights for women included in the Fourteenth Amendment to the Constitution. Her efforts were not successful. Then Miss Anthony decided to test the legal basis of the Fourteenth Amendment. She did this during the presidential election of 1872.

[17] On Election Day, Miss Anthony led a group of women to vote in Rochester, New York. Two weeks later, Miss Anthony was arrested. She was charged with voting although she had no legal right to do so.

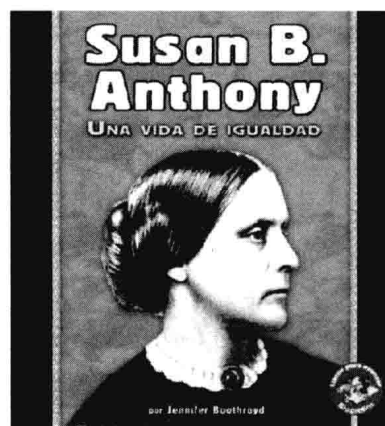
[18] Before her trial, Susan B. Anthony traveled around New York State. She spoke to many groups about the injustice of denying women the right to vote. She said,

[19] “Our democratic-**republican** government is based on the idea that every person shall have a voice and a vote in making the laws and putting them to work. It is we, the people—all the people—not just white men or men only, who formed this nation. We formed it to get liberty not just for half of us—not just for half of our children—but for all, for women as well as men. Is the right to vote a necessary right of citizens? To my mind, it is a most important right. Without it, all other rights are nothing.”

[20] Susan B. Anthony was tried and found guilty of **violating** the law. She was ordered to pay one hundred dollars as a punishment. She said the law was wrong. She refused to pay.

[21] Miss Anthony then led efforts to gain voting rights for women through a new amendment to the Constitution. She traveled across the country to campaign for such an amendment until she was seventy-five years old. In 1904, she spoke to a committee of **the United States Senate**<sup>3</sup> for the last time. The committee was discussing the proposal for an amendment to the Constitution giving women the right to vote. She knew the victory would come. But she also knew it would not come while she was alive.

[22] Susan B. Anthony died in 1906 at the age of eighty-six. Thirteen years later, in 1919, Congress passed the **Nineteenth Amendment** to the Constitution. The amendment stated that the right to vote shall not be denied because of a person's sex.





[23] The amendment had to be approved by three-fourths of the states. It won final approval on August 26, 1920. It was called the Anthony Amendment, to honor Susan B. Anthony.

( 编选自: <http://www.chinavoa.com/show-313-103695-1.html> )



## Notes

### I. Words and Expressions

1. amendment [ə'mendmənt]: *n.* the act of amending or correcting 修正; 修正案; 改进
2. pamphlet ['pæmflət]: *n.* a small book usually having a paper cover 小册子
3. constitution [ˌkɒnstɪ'tju:ʃən]: *n.* law determining the fundamental political principles of a government; the act of forming something 宪法; 建立, 组成
4. republican [rɪ'pʌblɪkən]: *adj.* relating to or belonging to the Republican Party 共和政体的; *n.* an advocate of a republic (usually in opposition to a monarchy) 拥护共和政体者, 共和主义者
5. violate ['viəleɪt]: *v.* act in disregard of laws, rules, contracts, or promises; force (someone) to have sex against their will 侵犯; 违反; 亵渎; 强奸, 奸污

### II. Background Information

#### 1. The Women's Suffrage Movement

Women's suffrage was a minor but persistent issue in white politics between 1892, when a motion calling for a qualified franchise for women was defeated in the Cape House of Assembly, and 1930, the year when a racially exclusive Act of Parliament finally enfranchised all white women over the age of 18. For the 4,000 or so members of the national women's suffrage body, the Women's Enfranchisement Association of the Union (WEAU), it was the culmination of many years of uphill work. White women had finally won their political majority and, the suffragists expected, would now take their rightful place as equals with men in political life.

#### 2. The Quaker religion

The Religious Society of Friends—also called the Society of Friends—is a Christian sect founded by George Fox in 17th Century England. Although calling themselves Friends, members of the Society are popularly known as Quakers. Quakerism is a diverse religious movement with multiple branches, but its followers have a number of common beliefs and practices.

#### 3. The United States Senate

The United States Senate is the upper house of the Congress of the United States.