

# 英 語 課 本

( 大學英語專業四年制用 )

第 六 冊

上海外國語學院編

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## 使 用 說 明

一、本教材共选文十八篇，供大学四年制英语专业三年级第二学期使用，平均以每周讲授一篇为原则（每周6—8课时）。课文较长者可选其中一段讲深讲透，其余部分给予学生适当指导，要求自学。

二、本教材的课文排列以语言由浅入深为原则，适当照顾上下课文间内容的联系，讲授时亦可按实际情况制订具体教学日历。

三、本教材注释原则，既要帮助学生解决预习时的困难，又要培养学生独立工作能力。注释分为作者及作品介绍，词语注释。在词语注释方面，包括有背景知识，罕见的或隐晦的，或普通词典不收的词语，以及有恰当汉语成语可作对比者。普通单词和习用语不作注释。

四、本教材练习以大量实践、培养连贯表达能力为原则，使用时可以根据学生具体情况作适当增减，进行方式亦可口笔语并用。

五、为了提高学生学习质量，教师必须根据课文的题材和体裁，另选其他补充材料，供学生大量阅读，一方面扩大学生知识范围，同时可充实并提高课堂讨论及作文的内容及质量。

六、为了提高学生口语能力，教师可要求学生作表情朗读，背诵，演说，复述，戏剧演出等，并利用录音设备，帮助学生纠正读音。

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## I THE GREAT MEETING

*Agnes Smedley*

Fighting and retreating and fighting and retreating again, Chu Teh's forces withdrew eastward. By the first week of May they were encamped in the Linghsien<sup>1</sup> area preparatory to moving on to Chingkanshan<sup>2</sup>. Kuomintang armies in Kiangsi, who had been fighting Mao Tse-tung, by then had occupied the main county seats in Linghsien. They had broken the line of communications to Hunan, whereupon Mao Tse-tung had stormed down from Chingkanshan to reopen the route. With two battalions he had come in person to meet Chu Teh at Linghsien.

This obscure meeting, where the two main streams of the agrarian revolution mingled, proved to be one of the most portentous events in Chinese history. Chu Teh had seen Mao Tse-tung once, but only across a dim hall during a secret meeting, and they had never really met. From the moment of their first meeting in Linghsien the lives of the two men became so interwoven that they were like the two arms of one body.

Chingkanshan was the general name for a mountainous area some 150 miles in circuit. Great forests of pine and spruce and bamboo rose on every hand<sup>3</sup>, great flowering creepers wrapped trees in their embrace, and spring flowers cast their fragrance on the breeze. It was a region of great loveliness, yet shrouded in fogs for most of the year. When



the fogs lifted, Chu Teh stared at towering volcanic peaks.

In the midst of this wild and relatively unproductive mountain region was a broad, circular valley surrounded by wooded slopes. In past ages, "bandit peasants"<sup>4</sup> whose descendants now numbered fifteen hundred souls had founded five villages, each of them grouped around a well so that the valley was locally known as the "Five Big and Little Wells". It was in and around this valley that Chu Teh's troops constructed barracks, a training school, a hospital, an arsenal, and other institutions to serve as a training base and headquarters for the agrarian revolution which Mao Tse-tung had already begun among the peasants in the valleys and mountains beyond. Mao had also organized and begun the training of the peasants in the five villages, with the consent and help of their leaders, Wang Tso<sup>6</sup> and Yuan Wen-tsai<sup>7</sup>.

The peasants on the mountain depended for existence on their vegetable patches and on the sale of bamboo shoots, tea, and medicinal herbs. This had always been insufficient, so to make ends meet they had gone on marauding expeditions against distant towns. They had always left the local landlords unmolested.

"Banditry and landlordism have always gone hand in hand in China," said Chu Teh. "Landlordism breeds poverty and ignorance so that peasants often become bandits for at least part of each year." When, as in the Chingkan-shan region, these "banditized" peasants are organized under leaders, the landlords make agreements with their leaders. Before we arrived on the mountain, Wang Tso and Yuan Wen-tsai received a little tribute from landlords and in return left them in peace. The landlords said, 'Don't raid us—raid others.' All this changed after we began the agrarian revolution, with the confiscation of the land and goods of the

landlords and their distribution among the peasants. Then the landlords called in Kuomintang troops against us.

"Kuomintang troops garrisoned all the main cities and towns in six districts surrounding Chingkanshan which we decided, after reaching the region, to sovietize<sup>8</sup> as a base from which to extend the revolution to ever-expanding territory."

This decision was taken at a Communist Party conference immediately after Chu Teh's forces reached the mountain base. General Chu called it "the most important party conference after the counter-revolution began." The conference reviewed the history of the revolution, formulated far-reaching plans, and established the tactics and strategy of revolutionary warfare. Mao Tse-tung advanced five basic characteristics of Chinese revolutionary war which in turn determined the military and political strategy adopted.

First, Mao said, China was a semi-colonial country of uneven political development in which a few million industrial workers in a few modernized coastal and river cities coexisted with hundreds of millions of peasants living under backward, semi-feudal conditions.

Secondly, China was a large country with abundant resources. It had passed through the Great Revolution which had sowed the seeds of revolution which had sprouted into the Workers and Peasants Revolutionary Army.

Thirdly, the Kuomintang, representing the counter-revolutionary bourgeoisie and the feudal landlord classes, had seized control of the country. It had won the financial and military support, and would soon have the official recognition, of the imperialist powers. Due to its control of the country the Kuomintang could command great manpower and secure the weapons with which to wage ruthless warfare on the people and their armed forces.

A fourth characteristic of the Chinese revolution, Mao said, was the weakness of the revolutionary army and its present location in mountainous regions where conditions were backward and unstable and where it had no consolidated bases. Precarious food, clothing, arms, and other material supplies would determine the tactics and strategy of the revolutionary army.

A fifth characteristic was the agrarian revolution and its leadership by the Communist Party which enabled the revolutionary army, supported by the peasants, to exist, expand, and resist enemy offensives.

Mao stressed at the time and later wrote that the revolutionary army had been able to exist and expand because its rank and file emerged from the agrarian revolution and because the commanders and the rank and file were politically one. The Kuomintang and local warlord armies, on the other hand, opposed the agrarian revolution, received no help from the peasants, and their ranks were rent with perpetual political dissension, and their officers could not arouse the soldiers and lower officers to fight and die.

Accepting such analyses, the Communist conference formulated basic principles of struggle which, though often modified to conform with existing conditions, remained fundamentally the same for years. Chu Teh stripped the military tactics down to a few skeleton ideas<sup>9</sup>:

- (1) When the enemy advances, we retreat.
- (2) When the enemy halts and encamps, we harass them.
- (3) When the enemy seeks to avoid battle, we attack.
- (4) When the enemy retreats, we pursue.

The Chingkanshan conference decided to reorganize



Chu's and Mao's troops into one united force, called the Fourth Red Army because so many of the men sprang from the old Fourth Army of the Great Revolution era. Its banner was a white star with a hammer and sickle in the center of a red field. It adopted three main disciplines: (1) Obedience to orders. (2) Take not even a needle or thread from the people. (3) Turn in all confiscated goods.

Its eight additional rules were: replace all doors and return all straw on which you sleep before leaving a house; speak courteously to the people and help them whenever possible; return all borrowed articles; pay for everything damaged; be honest in business transactions; be sanitary—dig latrines a safe distance from homes and fill them up with earth before leaving; never molest women; do not mistreat prisoners.

The conference further decided that, after transforming the six districts, or counties, surrounding Chingkanshan into a base of the agrarian revolution, these should be progressively expanded until they merged with still other similar areas in Kiangsi and adjoining provinces. In such regions the land was to be confiscated without compensation and distributed among the peasants; the peasants and other common people were to be organized, armed and trained, and, in so far as was possible, educated.

A peasant ballad composed at that time mentioned "the barefoot Chu Teh carrying rice up the mountainside." This must have been poetic license<sup>10</sup> because Chu declared that he had straw sandals and was not barefoot.

While on Chingkanshan, General Chu began collecting and binding together the songs used by the army, adding to them, until by 1937 he had a small booklet of about two hundred pages just large enough to slip easily into his tunic

pocket. This booklet was so dog-eared<sup>11</sup> and thumbed that some of its pages were illegible. It contained songs, short poems, army rules, essays on the history and principles of the Communist Party, and a list of the various national and international memorial days commemorated by the army.

Some of the first songs in General Chu's songbook read like the outpourings of men just lifting themselves from slavery. Others were old folk melodies set to new words. One was "The International" and another "The International Youth Song." There were simple drill and shooting songs, and even the army rules were set to music. One was a propaganda song for use on enemy troops, and one recalled the Canton Commune.<sup>12</sup> There was a nostalgic song about Chingkanshan which, curiously enough, was set to the music of the American song "Dixie."

Of the many folk melodies set to new words, one, entitled "Three Great Tasks," was a catechism set to music:

Our Red Army has three great tasks:

To destroy imperialism and the feudal forces,

To carry out the agrarian revolution,

To establish the people's sovereignty.

To each according to his needs,

From each according to his ability.

Our speech to the people must be friendly.

Spread Red Army principles among the masses.

Enlarge its political influence.

To be a model Red Army man,

Take not one needle or strand of thread

From a worker or peasant.

Of the Chinese love songs, one had a Biblical ring:

My beloved! I say farewell before our bed  
And tell you not to love me.  
We must travel the revolutionary road.

My beloved! I say farewell before our door.  
We must walk the revolutionary way,  
Enduring all hardships for its sake.

My beloved! I say farewell in our courtyard.  
Burden not your heart with thoughts of me.  
We must march the revolutionary road.

My beloved! I say farewell before our gate.  
The dark days of hell are past,  
The bright road stretches before us.

My beloved! I say farewell on the main road.  
Write me, but send news of joy.  
Send news of revolutionary victory.

My beloved! I say farewell by the riverside.  
If you are captured and turn reactionary,  
You can never find the right road again.

My beloved! Go quickly, quickly to the Red Army.  
Return to me only in victory,  
And we will open our hearts again.

## INTRODUCTORY REMARKS

The author: Agnes Smedley (1893-1950) was born in a village in northern Missouri, U.S.A. When she was still quite small, her family moved to a Rockefeller mining camp in Colorado where she acquired a hatred for capitalism with the air she breathed. She first came to China as a newspaper correspondent at the end of 1928 and became a close friend of the great Chinese author Lu Hsun and of Mao Tun. Undeterred by threats of physical violence and by numerous attempts at intimidation, she fearlessly reported on Japanese aggression and on the Kuomintang terror. She went to Yen-an early in 1937, and her *China's Red Army Marches* was one of the first books in English to give an account of the growth of the Red Army. She spent two years in the ranks of the Eighth Route Army during the Sino-Japanese War and returned to the United States shortly before Pearl Harbour in 1941. This excerpt is taken from her book *The Great Road* which she wrote as a biography of Comrade Chu Teh. The book was published in 1956.

## NOTES

1. Linghsien 酃县 (湖南省)
2. Chingkanshan 井岗山
3. on every hand: on all sides; everywhere 遍地, 到处
4. "bandit peasants": rebel peasants in old China, they were termed by the ruling class as "bandits".
5. "Five Big and Little Well": 大小五井
6. Wang Tso: 王佐
7. Yuan Wen-tsai: 袁文才
8. to sovietize: to set up a soviet (revolutionary) regime

- during the period of agrarian revolution, to run along soviet lines. 实行苏维埃
9. to strip the military tactics down to a few skeleton ideas: 把军事战术概括为几条规定
10. poetic license: a departure from strict fact or rule by a poet for the sake of effect. 诗人的特权
11. dog-eared: turned and ruffled (book corners) 捲曲的 (书角)
12. The Canton Commune: The short-lived commune established in 1927 by workers and peasants under the leadership of the Communist Party in Canton. 广州公社

## EXERCISES

1. Make sentences with the following words and phrases:
- preparatory to
  - portentous
  - in circuit
  - to breed
  - in return
  - to sprout
  - precarious
  - perpetual
  - thumbed
  - illegible
2. Memorize the poem "Three Great Tasks".
3. Translate into English the modern Chinese folk songs (not less than twenty lines) that you like best.
4. Topics for discussion:
- 1) Discuss the significance of the meeting at Ching-kanshan and its influence on the Chinese revolution.



- 2) What were the three main disciplines and eight additional rules of the Red Army? How did they help the Red Army to win the war?
5. Topics for composition:
  - 1) Write a story about a PLA man.
  - 2) Write an original song or poem about the general line, the big leap forward or the people's commune.

## EXERCISES

## II

### A LETTER TO MAO TSE-TUNG

*William Z. Foster*

December 19, 1958

Mao Tse-tung  
Chairman, Chinese Communist Party

Dear Comrade and Friend,

May I extend my heartiest congratulations to the great Chinese people and its Communist Party, through you, for the glowing success of your tremendous revolution, which is now inspiring the world. I am sorry that I have not been able to come and visit your country in person, hence I am taking this occasion<sup>1</sup> to express these greetings through this letter. I am 78 years old; I have been confined to my room for the past 14 months with a paralytic stroke; and I am held under two police indictments, each of them carrying penalties of from five to ten years in prison—so my chances of getting to revolutionary China are pretty slim, although I have not given up my efforts to get a passport that will enable me to visit the countries of Socialism. Incidentally, I hope to get better medical treatment in these countries than I can possibly get here in the United States.

Although you undoubtedly know it, the Chinese, principally workers, have played a very considerable role in the history of the western part of the United States. They began to immigrate into this area in the early 1850's, at the time

of the famous Gold Rush<sup>2</sup> in California. From then on, they were to be found for many decades in all the mining camps, lumber woods, ranches, and construction works of the great West. They built the principal railroads of California, and particularly they constructed, in the latter 1860's, the western half of the Central Pacific Railroad, the first transcontinental<sup>3</sup> railroad in America, an heroic achievement. They had to contend with much chauvinism, intimidation, and violence, which reached its heights during the 1880's, when the national Exclusion Act<sup>4</sup> was passed, which, rigidly enforced, practically stopped all immigration from Asia. This treatment was characteristic of how American capitalists have always treated national minorities, worst of all those of a different color, such as the American Indians, Negroes, Japanese, Puerto Ricans, Mexicans, Filipinos, etc. In the early years of the immigration, as many as 100,000 Chinese came in one year to the United States. There are still, despite highly restrictive governmental policies, about 118,000 Chinese in the United States, and small colonies<sup>5</sup> of them, occasionally marked with distinctive Chinese architecture and customs, are to be found in such leading cities as San Francisco, Los Angeles, Seattle, Chicago and New York. These masses, as you know, have been profoundly stirred by the Chinese Revolution.

As an American worker, I am ashamed of the outrageous policy of intimidation, employed by the great monopolies which control the imperialistic government of the United States, to try to strangle the Chinese Revolution, and to prevent the Chinese people from carrying forward<sup>7</sup> their heroic achievements in the building of Socialism and Communism. In the domineering relationship that the United States is trying to force upon China in the Taiwan Straits, and in

its general support of the Chiang Kai-shek bandits, is to be found a true reflection of a brutal imperialism which until recently was enforced all over Asia, Africa, and Latin America, but which is now rapidly being ended by the rise of the Chinese, Indian, African and Latin-American peoples of those areas.

What insolence the American imperialists have, to try to force such a policy as they now have towards China. They would cry out in wild indignation if any power were to attempt such outrages in their ports and against their country as they are daily practising against People's China. They have brought their battleships to the very coast of China; they are attempting to bomb, capture, and hold Chinese cities; they are carrying through an unparalleled economic blockade; they are trying to bar the Chinese people from proper representation in the United Nations; they keep the threat of imperialist war hanging constantly over the heads of the Chinese people, struggling in a heroic fashion to free themselves from the poverty and misery which grew out of the tyranny and oppression of the past.

But the Chinese people, in their swiftly growing strength, can afford to laugh at these gymnastics<sup>8</sup> of the "paper tiger." They know that the American blockade and war threats cannot possibly prevent the growth of Chinese Socialism. Particularly do the imperialists know that they are powerless against the international solidarity of the Socialist world, headed by the Soviet Union, and of which People's China is such a vital part. Immense China is irresistibly expanding, and all the power of world imperialism cannot stop it. Before long, the United States will find itself in an entirely untenable position with relation to People's China. It must retreat; already it is learning that its erstwhile policy of