



考博必备

# 英语

## 阅读精粹

编著 清华大学 吴永麟  
北京大学 习天辉

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# 前 言

随着我国改革开放逐步深化,经济发展速度日益加快,社会对科学技术、文化教育的需求不断向高层次迈进,对博士研究生等高层次人才的需求越来越大,加之高等院校研究生教育迅速发展,报考硕士、博士研究生的考生正在逐年增多。竞争日益激烈,如何获胜,除专业课外,英语是研究生考试中的重要科目。其成败直接影响录取线。而阅读又占英语试卷分值的40%,英语能否过关,阅读至关重要。特别是在有些学校的考试试卷,没有阅读客观题,只有主观问答和阅后写总结,这也是今后研究生试卷的趋向,理解和写作并重,难倒了许多考生。

中国有句成语:“读书破万卷,下笔似有神。”阅读的重要性由此可见。英语词汇和语法的掌握和应用,语言所反映文化的了解,翻译和写作的起始和提高,都得通过阅读这座桥梁。否则,即使把词汇和语法规则背得滚瓜烂熟,也是看不懂、译不出、写不了,更谈不上文化的交流。何况死记硬背的东西容易忘。

阅读能力的提高,不是一朝一夕的事,更不是随意翻阅就能解决问题。提高速度、扩大视野,显然需要大量泛读。但掌握和应用英语,突破语言关以实力获得考试成功,必须进行从难从严的精读。作者就是针对这一要求,并结合十多年考研英语辅导班的教学经验及学生中存在的问题编写了此书,以助学生提高英语实力。

本书特点:

1. **题材广泛。**本书中文章是从国外报刊、杂志、书籍、考题中摘选的百篇材料。内容丰富,时效性强,涉及面广。本书所选文章涉及政治、经济、文化、文学、教育学、语言学、哲学、心理学、历史、人物传记和科普知识等诸方面,以便考生在提高能力的同时扩大视野,从而取得好成绩。

2. **体裁齐全。**本书所选文章包括叙事文、描写文、说明文和论说文四种,以论说文为主。以提高考生对各种体裁的文章的分析、解决问题的能力。

3. **层次分明。**本书按文章的难易程度分五部分给出,以便考生循序渐进地进行系统复习和训练。

(1)基础部分 20 篇。

(2)中级部分 35 篇。

(3)高级部分 20 篇。

(4)主观题型 10 篇。

另外,每篇文章有摘要,并点出作者写作的方法,列有生词表并注有国际音标。难点有注释,包括背景知识,人物介绍。答案有注释译文讲解,译文达 80% 左右。所以本书不仅可学习、提高阅读理解能力,还可以作为翻译的参考。

#### 本书使用说明:

1. 本书中文章均选自国外最新报刊、杂志,内容丰富,时效性强,涉及面广。无论是体裁,还是文章篇幅等特别贴近考研阅读理解试题,因此考生在阅读时,不仅要做题,更重要的是要读懂每篇文章,从分析句子结构着手,仔细精读,最好每篇文章能翻译出来,这样不仅能提高考生的阅读水平,而且能提高考生的翻译、写作水平。

2. 本书中每篇文章均有摘要,点出了文章的写作方法,并且列有生词表并注有国际音标,难点有注释,译文达 80% 左右,答案解答详细,因此考生在做题时,如果遇到了困难,不要急于看答案和解答,一定要读懂文章,只有这样才能达到本书编写目的,才能提高阅读水平,才能提高英语应试能力,才能取得好成绩。

我们相信,如果您能认真精读本书,您的英语阅读、翻译和写作水平定会登上一个新台阶。对于考研应试,您将有“一览众山小”的感觉。

本书是考研应试者的良师益友,也是大专院校的学生自学英语、提高英语水平和教师进行教学辅导的一本极有价值的精读参考书。

最后,对给予本书译文上有帮助的先生们表示感谢。

由于作者水平有限,错误和缺点在所难免,望读者不吝赐教,以备修订时改正。

编者

2004 年 3 月



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# 第一篇 阅读理解摸底测试

## ◆◆◆◆ 摸底测试题 ◆◆◆◆

### Text 1

The single greatest shift in the history of mass-communication technology occurred in the 15th century and was well described by Victor Hugo in a famous chapter of *Notre-Dame de Paris*. It was a Cathedral. On all parts of the giant building, statuary and stone representations of every kind, combined with huge windows of stained glass, told the stories of the Bible and the saints, displayed the intricacies of Christian theology, adverted to the existence of highly unpleasant demonic winged creatures, referred diplomatically to the majesties of political power, and in addition, by means of bells in bell towers, told time for the benefit of all of Paris and much of France. It was an awesome engine of communication.

Then came the transition to something still more awesome. The new technology of mass communication was portable, could sit on your table, and was easily replicable, and yet, paradoxically, contained more information, more systematically presented than even the largest of cathedrals. It was the printed book. Though it provided no bells and could not tell time, the over-all superiority of the new invention was unmistakable.

In the last ten or twenty years, we have been undergoing a more or less equivalent shift — this time to a new life as a computer-using population. The gain in portability, capability, ease, orderliness, accuracy, reliability, and information-storage over anything achievable by pen scribbling, typewriting, and cabinet filing is recognized by all. The progress for civilization is undeniable and, plainly, irreversible. Yet, just as the book's triumph over the cathedral divided people into two groups, one of which prospered, while the other lapsed into gloom, the computer's triumph has also divided the human race.

You have only to bring a computer into a room to see that some people begin at once to buzz with curiosity and excitement, sit down to conduct experiments, ooh and ah at the boxes and beeps, and master the use of the computer on a new program as quickly as athletes playing a delightful new game. But how difficult it is — how grim and frightful! — for the other people, the defeated class, whose temperament does not naturally respond to computers. The machine whirrs and glows before them and their faces twitch. They may be splendidly educated, as measured by bookreading, yet their instincts are all wrong, and no amount of manual-studying and mouse-clicking will make them right. Computers require a sharply different set of aptitudes, and, if the aptitudes are missing, little can be done, and misery is guaranteed.

Is the computer industry aware that computers have divided mankind into two new, previously unknown classes, the computer personalities and the non-computer personalities? Yes, the industry knows this. Vast sums have been expended in order to adapt the computer to the limitations of non-computer per-

sonalities. Apple's Macintosh, with its zooming animations and pull-down menus and little pictures of file folders and watch faces and trash cans, pointed the way. Such seductions have soothed the apprehensions of a certain number of the computer-averse. This spring, the computer industry's efforts are reaching a culmination of sorts. Microsoft, Bill Gates' giant corporation, is to bring out a program package called Microsoft Bob, designed by Mr Gates' wife, Melinda French, and intended to render computer technology available even to people who are openly terrified of computers. Bob's principle is to take the several tasks of operating a computer, rename them in a folksy style, and assign to them the images of an ideal room in an ideal home, with furniture and bookshelves, and with chummy cartoon helpers( "Friends of Bob") to guide the computer user over the rough spots, and, in that way, simulate an atmosphere that feels nothing like computers.

1. According to this passage, which of the following statements is NOT TRUE?
  - [A] It is because the Cathedral of Notre-Dame in Paris had many bell-towers and could tell time to people that the writer regards it as an engine of mass communication.
  - [B] From Cathedrals to books to computers the technology of communication has become more convenient, reliable and fast.
  - [C] Every time when a new communication means triumphed over the old, it divided mankind into two groups.
  - [D] Computer industry has been trying hard to make people accept computers.
2. The printed book is more progressive than the Cathedral as a communication means, because
  - [A] it could sit on your table and did no longer tell time.
  - [B] it was more reliable and didn't tell the stories of saints and demons.
  - [C] it was small, yet contained more information.
  - [D] it did not flatter religious and political power.
3. The word "awesome" in the passage means
  - [A] frightening.
  - [B] causing fear and respect.
  - [C] amazingly new.
  - [D] awful.
4. People who feel miserable with computers are those
  - [A] who love reading books and writing with a pen or a typewriter.
  - [B] who possess the wrong aptitudes of disliking and fearing new things.
  - [C] who have not been trained to use computers.
  - [D] who are born with a temperament that does not respond to computers.
5. Melinda French designed Microsoft Bob which was to ease the misery of computer users by
  - [A] making users feel that they are not dealing with machines.
  - [B] making the program more convenient and cartoon-like.
  - [C] adding home pictures to the program design.
  - [D] renaming the computer tasks in a folksy style.

## Vocabulary

1. statuary /'stætjuəri/ 雕像, 雕塑艺术
2. intricacies (pl) /'intrikəsiz/ 错综复杂的事物
3. theology /θi'ɒlədʒi/ 神学
4. advert (to) /əd'vɜ:t/ 提及, 留意到
5. demonic /di'mɒnik/ 恶魔的, 有魔力的
6. diplomatically /,diplə'mætikəli/ 凭外交手腕, 靠外交途经
7. replicable /'replikəbl/ 可再现的/重复的
8. portable /'pɔ:təbl/ 轻便的, 手提式的
9. scribble /'skribl/ 潦草书写, 乱涂
10. filing cabinet 文件柜, 公文柜  
cabinet filing 柜中文件
11. irreversible /,iri've:səbl/ 不可逆转的
12. lapse /læps/ 陷入, 堕入
13. whirl /wɜ:l/ 指机器快速运转而产生的呼呼声, 这里指计算机运行之声
14. aptitude /'ætitju:d/ 自然倾向, 才能, 颖悟
15. zoom /zu:m/ 陡直上升, 移离(向目标), 发出嗡嗡声
16. animation /,æni'meɪʃən/ 活跃, 动画片
17. trash /træʃ/ 垃圾
18. culmination /,kʌlmi'neɪʃən/ 达到顶点
19. folksy /'fəuksɪ/ 友好的, 有民间风味的
20. chummy /'tʃʌmi/ 亲密的, 友好的

## Text 2

When I decided to quit my full time employment it never occurred to me that I might become a part of a new international trend. A lateral move that hurt my pride and blocked my professional progress prompted me to abandon my relatively high profile career although, in the manner of a disgraced government minister, I covered my exit by claiming "I wanted to spend more time with my family".

Curiously, some two-and-a-half years and two novels later, my experiment in what the Americans term "downshifting" has turned my tired excuse into an absolute reality. I have been transformed from a passionate advocate of the philosophy of "having it all", preached by Linda Kelsey for the past seven years in the pages of *She* magazine, into a woman who is happy to settle for a bit of everything.

I have discovered, as perhaps Kelsey will after her much-publicized resignation from the editorship of *She* after a build-up of stress, that abandoning the doctrine of "juggling your life", and making the alternative move into "downshifting" brings with it far greater rewards than financial success and social status.

Nothing could persuade me to return to the kind of life Kelsey used to advocate and I once enjoyed: 12-hour working days, pressured deadlines, the fearful strain of office politics and the limitations of being a parent on "quality time".

In America, the move away from juggling to a simpler, less materialistic lifestyle is a well-established trend. Downshifting — also known in America as "voluntary simplicity" — has, ironically, even bred a new area of what might be termed anticonsumerism. There are a number of bestselling downshifting self-help books for people who want to simplify their lives; there are newsletters, such as *The Tightwad Gazette*, that give hundreds of thousands of Americans useful tips on anything from recycling their cling-film to making their own soap; there are even support groups for those who want to achieve the mid-'90s equivalent of dropping out.

While in America the trend started as a reaction to the economic decline — after the mass redundancies caused by downsizing in the late '80s — and is still linked to the politics of thrift, in Britain, at least among the middle-class downshifters of my acquaintance, we have different reasons for seeking to simplify our lives.

For the women of my generation who were urged to keep juggling through the '80s, downshifting in the mid-'90s is not so much a search for the mythical good life — growing your own organic vegetables, and risking turning into one — as a personal recognition of your limitations.

6. Which of the following is true according to paragraph 1?
  - [A] Full-time employment is a new international trend.
  - [B] The writer was compelled by circumstances to leave her job.
  - [C] "A lateral move" means stepping out of full-time employment.
  - [D] The writer was only too eager to spend more time with her family.
7. The writer's experiment shows that downshifting
  - [A] enables her to realize her dream.
  - [B] helps her mold a new philosophy of life.
  - [C] prompts her to abandon her high social status.
  - [D] leads her to accept the doctrine of *She* magazine.
8. "Juggling one's life" probably means living a life characterized by
  - [A] non-materialistic lifestyle.
  - [B] a bit of everything.
  - [C] extreme stress.
  - [D] anti-consumerism.
9. According to the passage, downshifting emerged in the U. S. as a result of
  - [A] the quick pace of modern life.
  - [B] man's adventurous spirit.
  - [C] man's search for mythical experiences.
  - [D] the economic situation.

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## Vocabulary

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1. lateral /'lætərəl/ 横向的, 侧面的
2. profile /'prəʊfaɪl/ 形象, 侧面像



- |   |                                       |
|---|---------------------------------------|
| 3. downshifting /'daun'fiftɪŋ/              | 向下移动, 下移, 换低档(原指驾车时换档至较低排档, 现指生活水平下降) |
| 4. juggle /'dʒʌɡl/                          | 变戏法, 玩花招, 歪曲, 篡改                      |
| 5. strain /streɪn/                          | 压力, 扭曲, 辛劳, 情调, 倾向压力                  |
| 6. anti-consumerism /'ænti-kən'sju:mərizəm/ | 反对用户第一主义                              |
| 7. tip /tɪp/                                | 告诫, 秘密消息                              |
| 8. drop out                                 | 辍学, 退出(这里指离开社会)                       |
| 9. redundancy /ri'dʌndənsi/                 | 多余, 累赘                                |
| 10. task /tɑ:sk/                            | 长牙, 用长牙挖掘                             |

### Text 3

When a Scottish research team startled the world by revealing 3 months ago that it had cloned an adult sheep, President Clinton moved swiftly. Declaring that he was opposed to using this unusual animal husbandry technique to clone humans, he ordered that federal funds not be used for such an experiment, although no one had proposed to do so, and asked an independent panel of experts chaired by Princeton President Harold Shapiro to report back to the White House in 90 days with recommendations for a national policy on human cloning. That group — the National Bioethics Advisory Commission (NBAC) has been working feverishly to put its wisdom on paper, and at a meeting on 17 May, members agreed on a near-final draft of their recommendations.

NBAC will ask that Clinton's 90-day ban on federal funds for human cloning be extended indefinitely, and possibly that it be made a law. But NBAC members are planning to word the recommendation narrowly to avoid new restrictions on research that involves the cloning of human DNA or cells-routine in molecular biology. The panel has not yet reached agreement on a crucial question, however, whether to recommend legislation that would make it a crime for private funding to be used for human cloning.

In a draft preface to the recommendations, discussed at the 17 May meeting, Shapiro suggested that the panel had found a broad consensus that it would be "morally unacceptable to attempt to create a human child by adult nuclear cloning." Shapiro explained during the meeting that the moral doubt stems mainly from fears about the risk to the health of the child. The panel then informally accepted several general conclusions, although some details have not been settled.

NBAC plans to call for a continued ban on federal government funding for any attempt to clone body cell nuclei to create a child. Because current federal law already forbids the use of federal funds to create embryos (the earliest stage of human offspring before birth) for research or to knowingly endanger an embryo's life, NBAC will remain silent on embryo research.

NBAC members also indicated that they will appeal to privately funded researchers and clinics not to try to clone humans by body cell nuclear transfer. But they were divided on whether to go further by calling for a federal law that would impose a complete ban on human cloning. Shapiro and most members favored an appeal for such legislation, but in a phone interview, he said this issue was still "up in the air."



10. We can learn from the first paragraph that
- [A] federal funds have been used in a project to clone humans.
  - [B] the White House responded strongly to the news of cloning.
  - [C] NBAC was authorized to control the misuse of cloning technique.
  - [D] the White House has got the panel's recommendations on cloning.
11. The panel agreed on all of the following except that
- [A] the ban on federal funds for human cloning should be made a law.
  - [B] the cloning of human DNA is not to be put under more control.
  - [C] it is criminal to use private funding for human cloning.
  - [D] it would be against ethical values to clone a human being.
12. NBAC will leave the issue of embryo research undiscussed because
- [A] embryo research is just a current development of cloning.
  - [B] the health of the child is not the main concern of embryo research.
  - [C] an embryo's life will not be endangered in embryo research.
  - [D] the issue is explicitly stated and settled in the law.
13. It can be inferred from the last paragraph that
- [A] some NBAC members hesitate to ban human cloning completely.
  - [B] a law banning human cloning is to be passed in no time.
  - [C] privately funded researchers will respond positively to NBAC's appeal.
  - [D] the issue of human cloning will soon be settled.

## Vocabulary

- |                    |                      |               |
|--------------------|----------------------|---------------|
| 1. husbandry       | /ˈhʌzbəndri/         | 耕种, 家政, 处理的事务 |
| animal husbandry   |                      | 家畜的科学管理, 畜牧学  |
| 2. move            | /mu:v/               | 采取行动, 动议      |
| 3. chair           | /tʃeə/               | 由……主持, 由……作主席 |
| 4. broad consensus | /brɔ:d/ /kən'sensəs/ | 广泛地一致意见.      |

## Text 4

Opinion polls are now beginning to show that, whoever is to blame and whatever happens from now on, high unemployment is probably here to stay. This means we shall have to find ways of sharing the available employment more widely.

But we need to go further. We must ask some fundamental questions about the future of work. Should we continue to treat employment as the norm? Should we not rather encourage many other ways for self-respecting people to work? Should we not create conditions in which many of us can work for ourselves, rather than for an employer? Should we not aim to revive the household and the neighborhood, as well as

the factory and the office, as centers of production and work?

The industrial age has been the only period of human history in which most people's work has taken the form of jobs. The industrial age may now be coming to an end, and some of the changes in work patterns which it brought may have to be reversed. This seems a daunting thought. But, in fact, it could offer the prospect of a better future for work. Universal employment, as its history shows, has not meant economic freedom.

Employment became widespread when the enclosures of the 17th and 18th centuries made many people dependent on paid work by depriving them of the use of the land, and thus of the means to provide a living for themselves. Then the factory system destroyed the cottage industries and removed work from people's homes. Later, as transport improved, first by rail and then by road, people commuted longer distances to their places of employment until, eventually, many people's work lost all connection with their home lives and the places in which they lived.

Meanwhile, employment put women at a disadvantage. In pre-industrial times, men and women had shared the productive work of the household and village community. Now it became customary for the husband to go out to paid employment, leaving the unpaid work of the home and family to his wife. Tax and benefit regulations still assume this norm today and restrict more flexible sharing of work roles between the sexes.

It was not only women whose work status suffered. As employment became the dominant form of work, young people and old people were excluded — a problem now, as more teenagers become frustrated at school and more retired people want to live active lives.

All this may now have to change. The time has certainly come to switch some effort and resources away from the idealist goal of creating jobs for all, to the urgent practical task of helping many people to manage without full time jobs.

14. Research carried out in the recent opinion polls shows that
  - [A] available employment should be restricted to a small percentage of the population.
  - [B] new jobs must be created in order to rectify high unemployment figures.
  - [C] available employment must be more widely distributed among the unemployed.
  - [D] the present high unemployment figures are a fact of life.
15. The arrival of the industrial age in our historical evolution meant that
  - [A] universal employment virtually guaranteed prosperity.
  - [B] economic freedom came within everyone's grasp.
  - [C] patterns of work were fundamentally changed.
  - [D] people's attitudes to work had to be reversed.
16. The enclosures of the 17th and 18th centuries meant that
  - [A] people were no longer legally entitled to own land.
  - [B] people were forced to look elsewhere for means of supporting themselves.
  - [C] people were not adequately compensated for the loss of their land.
  - [D] people were badly paid for the work they managed to find.
17. The effects of almost universal employment were overwhelming in that

- [A] the household and village community disappeared completely.  
 [B] men now travelled enormous distances to their places of work.  
 [C] young and old people became superfluous components of society.  
 [D] the work status of those not in paid employment suffered.
18. The article concludes that  
 [A] the creation of jobs for all is an impossibility.  
 [B] our efforts and resources in terms of tackling unemployment are insufficient.  
 [C] people should start to support themselves by learning a practical skill.  
 [D] we should help those whose jobs are only part-time.

## Vocabulary

- |                              |                  |                |
|------------------------------|------------------|----------------|
| 1. opinion poll              | /ə'pinjən/ /pɒl/ | 民意测验           |
| 2. norm                      | /nɔ:m/           | 规范, 标准, 准则, 定额 |
| 3. revive                    | /ri'vaiv/        | (使)复苏, 复兴, 再兴  |
| 4. daunt                     | /dɔ:nt/          | 使气馁, 恐吓        |
| 5. enclosure                 | /in'kləʊʒə/      | 包围, 圈占地        |
| 6. frustrate                 | /frʌs'treit/     | 使落空, 挫败; 受挫折的  |
| 7. rectify                   | /'rektifai/      | 改正, 校正         |
| 8. virtual                   | /'vɜ:tjuəl/      | 实际上的, 事实上的     |
| 9. grasp                     | /grɑ:sp/         | 抓住, 握住         |
| within one's grasp 手(能力)达得到的 |                  |                |
| in the grasp of ... 在……掌握之中  |                  |                |
| 10. overwhelming             | /əʊvə'welmiŋ/    | 势不可挡的, 压倒的     |
| 11. superfluous              | /sju:'pɜ:fluəs/  | 多余的, 过剩的       |
| 12. tackle                   | /'tækl/          | 处理, 对付         |

## Text 3

Science has long had an uneasy relationship with other aspects of culture. Think of Gallileo's 17th-century trial for his rebelling belief before the Catholic Church or poet William Blake's harsh remarks against the mechanistic worldview of Isaac Newton. The schism between science and the humanities has, if anything, deepened in this century.

Until recently, the scientific community was so powerful that it could afford to ignore its critics — but no longer. As funding for science has declined, scientists have attacked “antiscience” in several books, notably *Higher Superstition* by Paul R. Gross, a biologist at the University of Virginia, and Norman Levitt, a mathematician at Rutgers University; and *The Demon-Haunted World*, by Carl Sagan of Cornell University.