

英语国家 社会与文化入门

下册

Book Two

THE SOCIETY AND CULTURE OF
MAJOR ENGLISH-SPEAKING COUNTRIES
AN INTRODUCTION

朱永涛 主编



高等教育出版社
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社会与文化入门

(下册)

**The Society and Culture of
Major English-Speaking Countries**

AN INTRODUCTION

(Book Two)

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内 容 提 要

《英语国家社会与文化入门》是一套关于主要英语国家（英国、美国、加拿大、澳大利亚及新西兰）的社会与文化背景的教科书，旨在帮助英语专业学生和英语自学者了解这些国家的社会与文化概貌，如地理、历史、政治、经济、社会生活和文化传统等方面的基本知识。同时，通过课文的学习和各种练习的实践，达到提高英语水平的目的。本书大部分课文由在中国有过教学经验的外国专家撰写，英语地道，内容新颖，通俗易懂，基本词汇量不超过2500个。全书版式设计独特，图片丰富，内容活泼，生词当页标注的编排方式便于学习阅读。全书分上、下两册，适用于各类大专院校（包括电大、成人教育学院）英语专业一、二年级学生及具有同等英语水平的自学者。

本册介绍了美国、加拿大的社会与文化背景。

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前 言

《英语国家社会与文化入门》是一套关于主要英语国家（英国、美国、加拿大、澳大利亚和新西兰）的社会与文化背景的教科书，旨在帮助英语专业学生和英语自学者了解这些国家的社会与文化概貌，如地理、历史、政治、经济、社会生活和传统文化等方面的基本知识。同时，通过课文的学习和各种练习的实践，达到提高英语水平的目的。本书分上、下两册，上册介绍英国、澳大利亚和新西兰，下册介绍美国和加拿大。本书适用于各类大专院校（包括电大、成人教育学院）英语专业一、二年级学生及具有同等英语水平的自学者。

本书主编在北京外国语大学英语系二年级授过数年美国历史课，参与了英语系二年级欧洲文化入门的授课和教科书的编写工作。这两门课均受到学生的欢迎。学生通过听课，阅读简易的英语课本，在扩大知识面和英语掌握上都很大的收获。这一成功的教学经验再次说明，英语教学必须实行语言教学与文化知识课紧密结合的原则，而且应从低年级开始有计划地逐步实施。只有这样，英语教学才能进一步深化。随着社会的进步和科技的高速发展，中外各种交流越来越密切，这种结合必将日益显得更加重要。本书的编撰正是基于这样的认识。

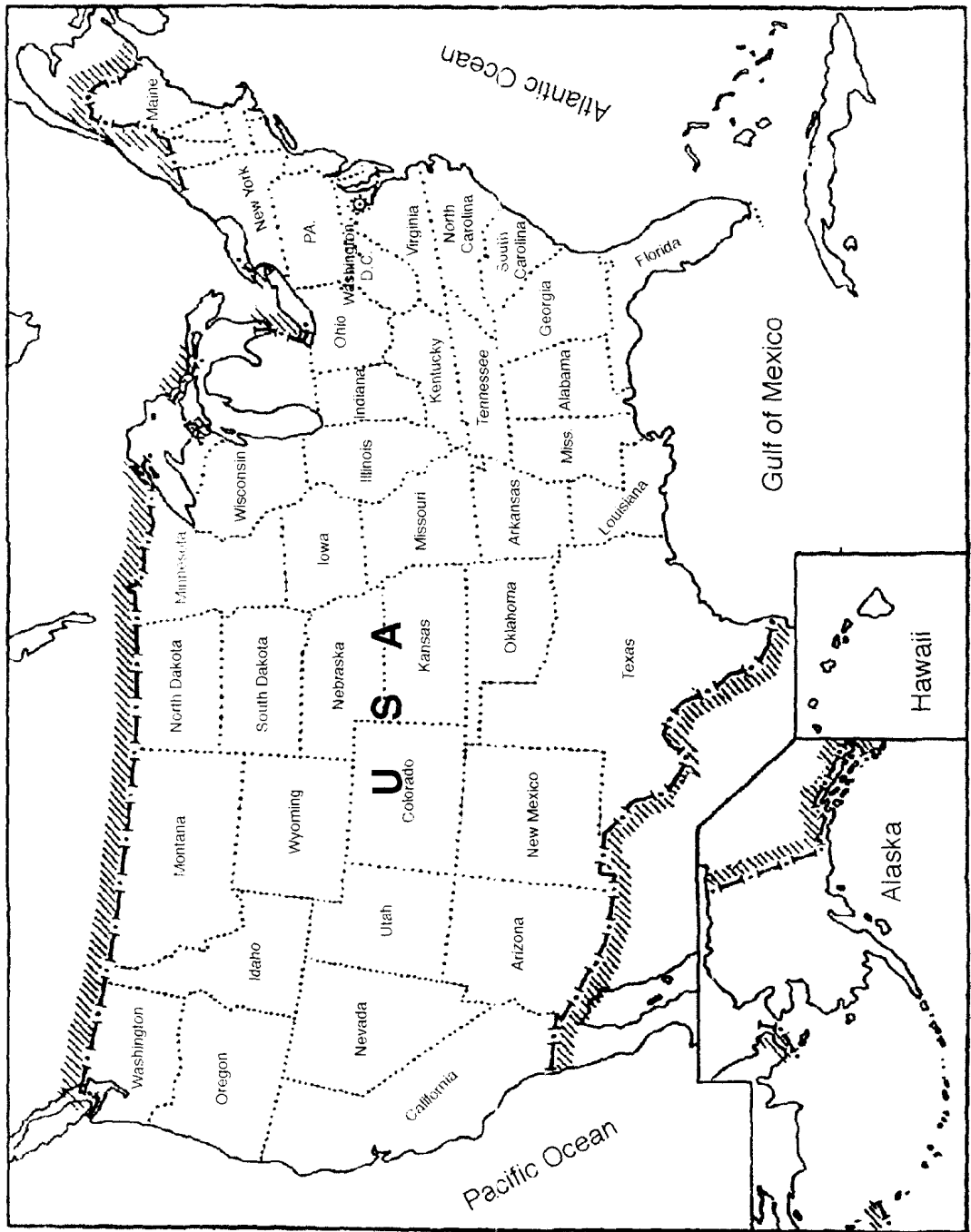
根据以上编撰宗旨和认识，本书在课文的编写及练习的设计上作了一些新的尝试。首先，本书力图符合中国学生的具体情况，适应他们的实际需要。英语学习刚刚起步的中国读者极需要一本大众化的英语国家文化背景教科书。为此，我们邀请了数位在中国有过教学经验的外国专家撰写了本书的大部分课文。这些专家来自英国、美国和加拿大。他们都有各自的特长，并从自己的国家带来了新鲜的思想，他们对中国学生的特点和需要有一定了解，因此，他们编写的课文通俗易懂，基本词汇量不超过2500个，英语地道，内容新颖。本书的中国编者是北京外国语大学英语系有着丰富教学经验的老师。他们根据中国学生的需要对难点作了精心注释，并设计了方便学生学习的练习。

其次，本书在编写中试图体现教学应以学生为中心，学生自己是学习的主人的教学思想。为了帮助学生理解课文，掌握英语，吸取知识，注释部分尽量做到详细、实用，希望能起到教师课堂引导的作用。注释的内容包括重大事件和人物的历史背景、典故、语言难点或学生不容易理解的地方等。每课编有重点内容提示(Focal Points)，以助于学生掌握课文的组织结构和中心思想。每课课文后都设计了多项选择题、填空题及解释题，这些练习不仅可以帮助学生记忆各种信息，巩固和提高文化和语言知识，还可以帮助学生复习、归纳所学内容。书后附有练习题的答案，供学习者参考。此外，每章都编有思考题，供学生进行口语练习或英语开展跨文化比较讨论时使用。

本册由美国专家 Morton Schagrin, Helen Young 和加拿大专家 Ann Rogers 博士及英国专家 John Hill 博士撰写。北京外国语大学丁往道教授、梅仁毅教授、国务院发展中心世界发展研究所吴晋研究员及外交学院张益庭教授审阅了本书。主编谨向他们表示谢意。

主编 朱永涛

1997年12月



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Chapter 1

AMERICAN BEGINNINGS

What is an American? This has become a classic question asked not only by foreigners visiting the United States, but more often by Americans themselves. When Americans feel confused or when they are in a crisis, they ask who they are and try to find out what being an American means. In fact, this famous question was first asked by a Frenchman called J. Hector St. John de Crevecoeur¹ who settled in Pennsylvania in the 18th century. In 1782, this French farmer published a book in London entitled *Letters from an American Farmer* in which he posed the question and answered it himself: "What then is the American, this new man? He is either a European, or the descendant of a European, hence that strange mixture of blood, which you will find in no other country. I could point out to you a family whose grandfather was an Englishman, whose wife was Dutch, whose son married a French woman, and whose present four sons have now four wives of different nations. He is an American, who leaving behind him all his ancient prejudices and manners, receives new ones from the new mode of life he has embraced, the new government he obeys, and the new rank he holds.² ... Here individuals of all nations are melted into a new race of men, whose labors and posterity will one day cause great changes in the world.³ ... The American is a new man, who acts upon new principles; he must therefore entertain new ideas, and form new opinions.⁴ ... This is an American." According to Crevecoeur, the American in those days had the mixed blood of Europeans or their descendants without taking into consideration other nationalities such as American Indians and blacks. Today, the picture of an American is more complex. In American families, there may be sons-in-law or daughters-in-law with European descendants or Afro-Americans⁵ or Asian immigrants although these mixed blood families of whites with other blacks or Asians are in the minority. To understand this American, let us go back to American past.

A New Land

The American continents were peopled as a result of two long-

classic /'klæsɪk/ *adj.*
典型的
pose /pəʊz/ *v.*
提出
descendant /di'sendənt/ *n.*
后代
Dutch /dʌtʃ/ *adj.*
荷兰
prejudice /'predʒədɪs/ *n.*
偏见
mode /məʊd/ *n.*
方式
rank /ræŋk/ *n.*
社会地位
melt /melt/ *v.*
融化
posterity /pɒ'sterɪti/ *n.*
后代
entertain /entə'teɪn/ *v.*
容纳, 接受; 准备考虑
complex /'kɒmpleks/ *adj.*
复杂的
immigrant /'ɪmɪgrənt/ *n.*
移民
people /'pi:pəl/ *v.*
居住

continuing immigration movements, the first from Asia, and the second from Europe and Africa. The first movement began probably 25 000 years ago when Siberian tribes, in search of new hunting grounds or of refuge from pursuing enemies, crossed over the Bering Strait to Alaska.⁶ By 1492, over 10 – 20 million people, mistakenly called Indians by Christopher Columbus, inhabited the Americas.⁷ They developed their own aboriginal cultures, which ranged from the simple to the complex, from those of the primitive tribes to the brilliant civilizations of the Aztecs, the Incas and the Mayas.⁸ But their technological development had lagged behind that of Europe and Asia.

The second migration to the Americas began with the expansion of Europe at the start of the modern period from the 16th century. In 1492, Columbus persuaded the king and queen of Spain to finance his voyage. He believed that by sailing west from Europe, he could reach the Far East. He never succeeded, but instead he landed on one of the Bahama Islands in the Caribbean Sea and “discovered” the New World. Based on Columbus’ discovery, the Spanish king could claim the territory in the Americas and later Spain conquered the new land and established a huge empire and grabbed enormous wealth from the Indians. In 1497, another Italian sailor, John Cabot⁹ who was in the service of the English king, arrived in today’s Canada and the English king claimed that the whole of the territory of North America belonged to England. Enforcing this claim, the Englishmen began to establish permanent settlements in North America by the beginning of the 17th century.

Europe in the 16th and 17th Centuries

The English permanent settlements in North America began in the 17th century when Western Europe was undergoing great changes. During the Middle Ages (between A.D. 500 and A.D. 1500), Europe was under the single spiritual authority of the Roman Catholic Church.¹⁰ The feudal system of serfdom prevailed. The peasants, or the serfs, were tied to the soil and worked in the fields for their lords. Merchants and craftsmen were handicapped by the social disorders. Art and learning were controlled by the Church. By the 16th century, some new and powerful social forces began to emerge which led to the awakening of Europe and the discovery of America. The first new force was the development of capitalism. The growth of capitalism produced two new classes — the bourgeois class and the working class. With the fast development of commerce and trade, the bourgeoisie became increasingly powerful in

Siberian /sai'biəriən/ *adj.*
西伯利亚 (人) 的
refuge /refju:dʒ/ *n.*
避难所
pursue /pə'sju:/ *v.*
追赶
Bering Strait
白令海峡
Alaska /ə'læskə/ *n.*
阿拉斯加
inhabit /in'hæbit/ *v.*
居住
range /reindʒ/ *v.*
延伸
primitive /prɪ'mɪtɪv/ *adj.*
原始的
civilization /sɪvə'lai'zeɪʃən/ *n.*
文明, 文化
migration /maɪ'greɪʃən/ *n.*
迁移
Bahama Islands
巴哈马群岛
Caribbean Sea
加勒比海
claim /kleɪm/ *v.*
声称拥有
grab /græb/ *v.*
掠夺
enforce /ɪn'fɔ:s/ *v.*
坚持, 强调
permanent /pə'mənənt/ *adj.*
永久的
feudal /'fju:dl/ *adj.*
封建的
serfdom /sə:'fɒdəm/ *n.*
农奴制
serf /sɜ:f/ *n.*
农奴
prevail /pri'veɪl/ *v.*
盛行, 存在
lord /lɔ:d/ *n.*
封建主, 勋爵, 贵族
merchant /mɜ:tʃənt/ *n.*
商人
craftsman /kra:ftsmən/ *n.*
工匠, 技工
handicap /hændɪkæp/ *v.*
阻碍, 限制
disorder /dɪ'sɔ:də/ *n.*
动荡, 骚乱
awaken /ə'weɪkən/ *v.*
觉醒
bourgeois /buəʒwa/ *adj.*
资产阶级的
commerce /kəmɜ:s/ *n.*
商业; 贸易
bourgeoisie /buəʒwa:'zi/ *n.*
资产阶级

4 Chapter 1 American Beginnings

politics as well as in economy. They wanted to share power with feudal lords and in some countries such as England they wanted to have more power from the king so that they could have free development. The English Revolution was the result of this growth of capitalism.

The second major force that brought about the modern development of Europe was the Renaissance, which was marked by a changing outlook on life.¹¹ The God-centered world was challenged by the great progress in natural and social science. People began to be more confident in themselves and show more interest in the world about them. Many challenged the authority of the Bible¹² and were willing to observe, experiment and test truths for themselves. This attitude pushed the development of technology.

The third influential force was the Religious Reformation, a religious reform movement that started from Germany. In 1517, Martin Luther,¹³ a German professor of theology, put up "95 Theses" on the church door in protest against abuses and corruption in the church. He argued that the Pope had no right to sell "indulgences" for the remission of sins.¹⁴ He believed that sinful men could win salvation neither by good works nor through the church or the Pope, but only by faith in Jesus Christ and through a direct relationship to God.¹⁵ And the only true guide to the will of God was the Bible. Because Martin Luther protested against the Catholic Church, the Reformation came to be called the Protestant Reformation. Soon after Martin Luther began his revolt, John Calvin¹⁶, a Frenchman, who had fled to Switzerland, started his reform movement. Calvinism which had many followers in England will be dealt with later. In England, King Henry VIII, because of the political disputes with the Roman Catholic Church and because of his personal marital problems, broke away from the Roman Catholic Church and set up the Church of England¹⁷, and he became the head of the Church of England himself. These religious reforms had much in common. They all challenged the authority of the Pope and the Catholic Church which controlled people's religious beliefs and interfered in political affairs of the nation states. The individual Christian believers who supported the Reformation believed that human beings could be saved only by faith, by establishing a direct contact with God, not through the church or its priests. These reforms reflected the rise of nationalism in Europe, represented the demand of the bourgeois class for free development and expressed the desire of ordinary working people, especially the serfs, for the liberation from the feudal control.¹⁸ Therefore, the Protestant Reformation was welcomed by leaders, middle class and working people in

outlook /'aʊtlʊk/ *n.*
观点
challenge /tʃælɪndʒ/ *v.*
挑战
observe /əb'zɜ:v/ *v.*
观察
theology /θi'ɒlədʒi/ *n.*
神学
thesis /θi:sɪs/ *n.*
论纲, 论题
indulgence /ɪn'dʌldʒəns/ *n.*
免罪
remission /rɪ'mɪʃən/ *n.*
宽恕
sin /sɪn/ *n.*
罪孽
salvation /sæl'veɪʃən/ *n.*
拯救
works /wɜ:ks/ *n.*
行为; 德行
Calvinism /kæl'vɪnɪzəm/ *n.*
加尔文主义
dispute /dɪ'spju:t/ *n.*
争论

Europe, especially in Western European countries. As a result, the Protestants and their denominations spread far and wide.

Against the background of those emerging new forces, the 13 English colonies that would become the United States of America were planted in North America.

The Settlement in Virginia

The first English permanent settlement was founded in 1607 in Virginia. This was organized by the London Company¹⁹ with a charter from the English king James I. The company sent three small ships with 144 English men to Virginia. During the long voyage across the Atlantic Ocean, 44 people died and 100 survivors landed by the side of a river, the James River, which they named after their king and began to build a town called Jamestown. Most of the 100 colonists were adventurous English gentlemen including some business people who refused to do any manual labour, and very few of them were willing laborers. Yet the London Company had wished to have a quick return for its investment and had instructed them to hunt for gold and other wealth as soon as they landed in Virginia. When the colonists settled down, they did not grow food. Instead, a few laborers among them started to dig for gold and look for other riches while those English gentlemen were idle, doing nothing. Unfortunately, nothing was found. Soon they ran into the shortage of food. When the second group of men were sent by the London Company with supplies, all but 38 of the first arrivals were dead. Jamestown was in a great crisis. Then Captain John Smith took the leadership. He imposed discipline by making everyone work. A few years later, another colonist, John Rolfe began to experiment with the West Indian Tobacco and this plant grew well in Virginia soil. Tobacco cultivation quickly spread up and down the settlement and yielded profits by selling tobacco to Europe. Meanwhile, John Rolfe married the princess of an Indian tribe chief.²⁰ This marriage led to the ending of hostility between the white people and Indians for some time²¹. The plantation of tobacco saved the settlers and the marriage gave time to the colonists for development.

In 1619, two events took place in Virginia, which would influence the shaping of American culture a great deal. On July 30, 1619, in the Jamestown church, the delegates elected from various communities in Virginia met as the House of Burgesses to discuss, along with the governor and his council members²² who were appointed, the enactment of

denomination /di,nəmi'neiʃən/ n.

派别

plant /plɑ:nt/ v.

创立

charter /tʃɑ:tə/ n.

特许状

Atlantic /ət'læntik/ n.

大西洋

adventurous /əd'ventʃərəs/ adj.

冒险的

return /ri'tə:n/ n.

收益

captain /kæptin/ n.

首领

impose /im'pəuz/ v.

强加

tobacco /tə'bækəu/ n.

烟草

cultivation /kʌlti'veiʃən/ n.

培植

yield /ji:ld/ v.

获取

hostility /hɒstiliti/ n.

敌对

community /kə'mju:niti/ n.

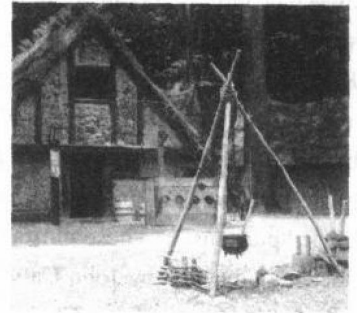
群体, 社团

burgess /'bɜ:dʒis/ n.

议员 (美史)

enactment /i'næktmənt/ n.

立法



1607 Settlement



Tobacco Drying

laws for the colony. This was the first example for the future United States, the first meeting of an elected legislature, a representative assembly, in North America. It was thought to be the brilliant example of self-government of Americans although white servants did not have their representatives. A month later there occurred in Virginia another event. A Dutch ship brought in over 20 Negroes, who were bought to be held as servants for a term of years. Thus a start had been made toward the enslavement of Africans within what was to be the American republic. The two events combined constituted a unique American phenomenon.²³ On the one hand, the English and other Europeans went to North America for seeking freedom. But on the other hand, these very white people who were seeking and fighting for their own freedom deprived black Africans of their freedom. George Washington²⁴ was a great fighter for American freedom, and Thomas Jefferson²⁵ was a chief author of the Declaration of Independence, and yet both of them were slave owners, each with over 200 black slaves.

Puritan New England

New England today includes Massachusetts, Connecticut, New Hampshire, Vermont, Maine and Rhode Island in the Northeast of the United States. The second enduring English settlement was established in Massachusetts Bay in 1620. It was founded by English puritans who separated themselves from the Church of England. As mentioned above, King Henry VIII cut off the political relationship with the Pope in Rome and set up the Church of England, but there was no reform in religious beliefs and practices. A group of people thought that the Church of England was too catholic and wanted to “purify” the church, hence the name “puritans”.²⁶ These puritans were Protestants who followed the doctrine preached by John Calvin. They had some different religious beliefs from the Catholic Church. They believed that God was incomprehensible to man, and the power of God was all-knowing, yet hidden and unknown to man, while Catholics believed that God could be reached through his representative on the earth — the Pope²⁷. Puritan salvation was different from that of Catholics. Puritans were convinced that human beings were predestined by God before they were born.²⁸ Some were God’s chosen people while others were predestined to be damned to hell. Therefore no good works could save anyone, and nobody knew if he or she was God’s elect.²⁹ But Catholics argued that a person could confess his or her sin, do good works and give money to the church and



The Indian Princess

enslavement /in'sleivmənt/ *n.*

奴役

constitute /'kɒnstɪtju:t/ *v.*

构成

deprive /di'praɪv/ *v.*

剥夺

puritan /'pjʊrɪtən/ *a.*

清教徒的

doctrine /'dɒktrɪn/ *n.*

教旨, 主义

predestine /,pri:'destɪn/ *v.*

命中注定

damn /dæm/ *v.*

罚入地狱

buy back his or her soul. Was there any evidence for Puritans to show that some people were God's chosen people? Puritans believed that everyone had a calling, which was given by God. The success of one's work or the prosperity in his calling was the sign of being God's elect.³⁰ Therefore, everyone must work hard, spend little and invest for more business. Working hard and living a moral life were their ethics.³¹ How could Puritans find God's will and establish a direct contact with God? They concluded that the Bible was the authority of their doctrine. So every Puritan must read the Bible in order to find God's will and search for one's individual contact with God.³² To be able to read the Bible and understand God's will, education was essential for Puritans.

Such Puritan beliefs were heretical to the Church of England, so they were cruelly persecuted. Some of them were thrown into prison and even executed for their religious beliefs. Some of them fought back and started the English Revolution. Oliver Cromwell, one of the Puritans, became the revolutionary leader, overthrew the monarchy, had King Charles I beheaded and founded a republic. Some other Puritans thought that England was too corrupted and hopeless and decided to separate themselves from England. They fled to Holland where there was religious freedom.³³ There they were allowed to meet and hold their services without interference. But as foreigners, they were not allowed to join the Dutch guilds of craftsmen,³⁴ and so they had to work long and hard at unskilled and poorly paid jobs. They were further troubled as their children began to speak Dutch, marry into Dutch families, and lose their Englishness.³⁵ Some of the Puritans decided to move again, this time across the Atlantic, where they might find an opportunity for a happier living and also worship as they pleased. The leaders of this group of Puritans found the necessary funds for the voyage from some merchants in London. In 1620, 35 Puritans and 67 non-Puritans took the ship *Mayflower* and left Holland for North America. Before they reached their destination, one of the Pilgrim Fathers³⁶ drew up an agreement which was called the *Mayflower Compact*³⁷ and was signed by 41 of the passengers. They formed their own religious community and set up a civil government for the general good of the colony they were going to found in the new land.³⁸ They settled at Plymouth, Massachusetts. A much larger Puritan colony was established in the Boston area in 1630 and by 1635 more Puritan settlers were migrating to nearby Connecticut.

Puritanism in New England changed gradually due to the frontier environment and the mobility of the population.³⁹ As time went on, many of the new generations no longer adhered to the orthodox Puritanism.

evidence /'evidəns/ *n.*

证据

calling /'kɔ:lɪŋ/ *n.*

职业

elect /'i:lekt/ *n.*

上帝的选民

moral /'mɔ:rəl/ *adj.*

道德的, 道义的

ethics /'eθɪks/ *n.*

伦理道德

contact /'kɒntækt/ *n.*

联系

essential /'esenʃəl/ *adj.*

必要的

heretical /hɪ'retɪkəl/ *adj.*

异教的

persecute /'pə:sɪkjʊt/ *v.*

迫害

execute /'eksɪkjʊt/ *v.*

处决

flee /fli:/ *v.*

逃避

Holland /'hɒlənd/ *n.*

荷兰

guild /gɪld/ *n.*

行会

worship /wə:'ʃɪp/ *v.*

祈祷, 信仰

destination /,destɪ'neɪʃən/ *n.*

目的地

environment /ɪn'vaɪənmənt/ *n.*

环境

mobility /məʊ'bɪləti/ *n.*

流动

adhere /əd'hɪə/ *v.*

坚持

orthodox /'ɔ:θədɒks/ *n.*

正统

Many moved to the West and other parts of the United States. Today, Puritans are no longer in existence. But their legacies are still felt in American society and culture. For example, the Puritans hoped to build "a city upon hill"—an ideal community.⁴⁰ Since that time, Americans have viewed their country as a great experiment, a worthy model for other nations. This sense of mission has been very strong in the minds of many Americans.⁴¹ New England also established another American tradition—a strain of often intolerant moralism. The Puritans believed that governments should enforce God's morality. They strictly punished drunks, adulterers, violators of the Sabbath and other religious believers different from themselves.⁴² Roger Williams⁴³, one of the Puritans who protested that the state should not interfere with religion, was driven out of Massachusetts. In 1635, he set up Rhode Island colony, which guaranteed religious freedom and the separation of church and state. The Puritans also have left rich cultural heritage to future Americans. The American values such as individualism, hard work, respect of education owe very much to the Puritan beliefs.⁴⁴

Catholic Maryland

Following the two patterns of early American culture in Virginia and New England was the pattern in the colony of Maryland founded by the Catholics. The founder was the second Lord Baltimore. His father, George Calvert, was born into an ordinary English family, not from the nobility nor from a Catholic background.⁴⁵ While at Oxford, he came to know some influential people, and upon his graduation, he became the secretary of state in the king's Privy Council.⁴⁶ During his service to the throne, he was converted to Roman Catholicism. This conversion created some problems for his service to the English king. In England, the king was both the head of state and the head of the Church of England. Anyone who served the king must take the oath of supremacy recognizing the monarch as the supreme head of state and church.⁴⁷ As a Catholic, Calvert could not take the oath because his religious supreme head was the Pope in Rome. So he was driven out of the court. But the English king Charles I personally excused him and made him a noble with the title of Baron Baltimore.⁴⁸ As he had the experience of being suppressed for his Catholic beliefs and witnessed the persecution of his fellow Catholics, he decided to find a haven in North America for his persecuted fellow religious believers. He went to his old friend King Charles I and asked for his help. In 1623, he was granted a charter from

legacy /'legəsi/ *n.*

遗产, 传统

worthy /'wɔ:ði/ *adj.*

名副其实的, 杰出的

mission /'mɪʃən/ *n.*

使命

strain /streɪn/ *n.*

倾向, 作风

intolerant /ɪn'tɒlərənt/ *adj.*

不容人的

moralism /'mɔ:rəlɪzəm/ *n.*

道德主义

drunk /drʌŋk/ *n.*

醉汉

adulterer /ə'dʌltərə/ *n.*

通奸者

individualism /ɪndɪ'vɪdʒʊəlɪzəm/ *n.*

个人主义

owe /əʊ/ *v.*

归功于

pattern /'pætən/ *n.*

方式

nobility /nəʊ'bɪləti/ *n.*

贵族

privy /'prɪvi/ *n.*

顾问, 王室

conversion /kən'veɪʃən/ *n.*

皈依

oath /əʊθ/ *n.*

誓言

supremacy /sju(:)'preməsi/ *n.*

最高地位

witness /'wɪtnɪs/ *v.*

见证

haven /'heɪvən/ *n.*

避难所

grant /grɑ:nt/ *v.*

许可, 授予

to the king and was allowed to set up a colony in today's Maryland. But before he could do so, he died. His son, the second Lord Baltimore, carried out his father's will in 1632. He became the owner of the colony, captain-general of the armed forces, head of the church and disposer of all offices and the governor. In fact, he had the power comparable to that of the king in England. All he had to do was the promise of one-fifth of all the gold and silver discovered in Maryland and two Indian arrowheads a year to the king.⁴⁹

Lord Baltimore wished to introduce a feudal system similar to the manor system in Europe to his colony. His plan was that each gentleman who brought 5 servants with him settled in his land was allowed to establish a manor of 2,000 acres. This gentleman had the privileges received in England, the privileges such as wearing distinctive medals to set the manor lord apart from the common herd.⁵⁰ Lord Baltimore also declared that each freeholder was given 100 acres of land plus another 100 acres for his wife, 100 acres for a servant, and 50 acres for each of his children. But the freeholders could not enjoy the rights and privileges as the gentlemen. Both lords and freeholders must pay some rent to Lord Baltimore. Gentlemen's lands were to be tilled by indentured servants.⁵¹

This feudal plan was bound to be doomed as were other feudal plans experimented with in North America due to various factors in the New World. In order to develop his colony, Baltimore had to attract as many settlers as possible to his land. So he encouraged the immigration of Protestants as well as Roman Catholics. Since relatively few of the Catholics were inclined to leave England, the Protestant settlers soon far outnumbered the Catholics. In 1648, Lord Baltimore appointed a Protestant governor, and the next year, the Maryland Toleration Act, which assured freedom of worship to all who believed in Jesus Christ, was passed.⁵² Because the Protestant majority were capitalistic-minded people and refused to carry out the feudal plan,⁵³ and because the wilderness of North America provided plenty of land while labor was scarce, it was impossible for Lord Baltimore to have his feudal plan executed. Not long after the founding of his colony, the feudal experimental plan was dropped, and the colony, like other colonies in North America, followed a capitalist development road.

Quaker Pennsylvania

The fourth colonial pattern in North America was set by William

captain-general	最高长官
comparable /kəm'pərəbəl/ <i>adj.</i>	相当于
arrow /'ærəʊ/ <i>n.</i>	箭
manor /'mænə/ <i>n.</i>	庄园
acre /'eikə/ <i>n.</i>	英亩
privilege /'prɪvɪlɪdʒ/ <i>n.</i>	特权
freeholder <i>n.</i>	自由农
till /tɪl/ <i>v.</i>	耕种
indentured /ɪn'dentʃəd/ <i>adj.</i>	定有契约的
doom /du:m/ <i>v.</i>	注定
incline /ɪn'klaɪn/ <i>v.</i>	倾向, 赞同
outnumber /aʊt'nʌmbə/ <i>v.</i>	(数量) 超过
wilderness /'wɪldənɪs/ <i>n.</i>	荒野
scarce /skeəs/ <i>adj.</i>	不足, 缺乏

Penn. an English Quaker who had been looking for a place for his fellow believers to live according to their religious faith. The term "Quakers" was coined by their enemies because the Quakers were so faithful to God that when they spoke of God, they trembled. These Quakers, though they were Protestants, had very different religious beliefs not only from the Catholics, but also from Puritans and other Protestant sects. They denied both the church and the Bible as the highest authority. They believed that people could communicate directly with God because everyone had an inner light and God was in everyone's soul and in man's heart.⁵⁴ They believed in God through their faith without the help of church and priests. They did not build any church and did not train any priest. Their religious place of worship was called a meeting place, which could be anywhere.⁵⁵ Since everyone had a divine light in his heart, all were born equal, and all were brothers and sisters.⁵⁶ People were not born sinful. Quakers had their own way of life too. They lived a simple life, with thrifty and self-denial. They believed that God required everyone to work hard and have a productive life. Even in jail, they busily set about working at crafts.⁵⁷ They refused all forms of war and followed a passive resistance. Their religious beliefs taught them that everyone was equal, so they refused to take off their caps to nobles when they met them and even refused to bow to the king.⁵⁸ They wore plain clothes and used plain language. They rejected all the polite forms which were used in high society. As they rejected the authority of church, they refused to pay taxes for the support of the church. As a result, they were persecuted and many of them were put into prison. William Penn, the founder of Pennsylvania, was such a Quaker.

William Penn's father was the admiral of England and a member of the Church of England. When Penn was at Oxford, he was converted and became a confirmed Quaker. For this, he was thrown into jail, and his father threatened to cut him off financially. All this could not prevent him from his religious determination. In 1681, after his father's death, he used the debt of 16 000 pounds King Charles II owed to his father as an excuse and asked the king to grant him a right to plant a colony in North America.⁵⁹ He received the grant from the king and decided to found a colony for his persecuted fellow Quakers in today's Pennsylvania, a name after his father. Before he went to Pennsylvania, he wrote a pamphlet called "Some Account of the Province of Pennsylvania", which was translated into several European languages and circulated far and wide. In the pamphlet, he explained his plan. All those who settled in his land would enjoy religious freedom. This was a great

tremble /trembəl/ v.

颤抖

communicate /kə'mju:nikeit/ v.

交流, 联系

divine /di'vain/ adj.

神授的, 天赐的

thrifty /θriti/ n.

节俭

self-denial

自我克制

productive /prə'dʌktiv/ adj.

多产的, 有成果的

craft /kra:ft/ n.

工艺, 手艺

bow /bau/ v.

鞠躬

admiral /ædmərəl/ n.

海军上将

confirmed /kən'fəmd/ adj.

坚定的

pamphlet /pæmflit/ n.

传单

account /ə'kaunt/ n.

说明

circulate /sə:kjuleit/ v.

散发

attraction to thousands of people with different religious backgrounds who were being persecuted for their religion in Europe. Another great appeal to Europeans, especially to those peasants hungry for land, was that he offered very easy terms for land. Anyone who would settle in his colony could get some land almost for nothing. Many Europeans were attracted to go to live in Pennsylvania, Germans, French people, Irish people, Northern Europeans as well as the English. When Penn arrived in his colony, he started to carry out what he called "the Holy Experiment". From his religious belief that man was not born sinful and everyone was born equal, he encouraged the spirit of liberty and equality. He set no restrictions on immigration, and naturalization was made easier for non-English people. So many American historians believe that the idea of the melting-pot was first practiced here.⁶⁰ William Penn also established a liberal self-government. In his colony, there was a representative assembly elected by the landowners, and death penalty was imposed only for the two crimes of treason and murder, as compared with about 200 crimes leading to capital punishment in England at the time. The Quakers argued that religion was a person's private business with God, therefore no government should interfere in his or her religious beliefs. In accordance with Quakerism, William Penn carried out the policy of separation of state and church in his colony. Penn's holy experiment had great impact on American culture. Voltaire⁶¹ always held this colony up as proof that man could lead a good life without absolute monarch, feudalism or religious and racial uniformity. Some American founding fathers such as Thomas Jefferson and Benjamin Franklin⁶² were inspired by Penn's experiment.

The American Revolution

Those four patterns set by the early colonial leaders were filled with meanings for the future development of the United States. By the early 1760s, the 13 English colonies in North America had developed a similar American pattern in politics, economy and cultural life and enjoyed the same frontier environment. The English people and Europeans had become Americans and they were ready to separate themselves from the Old World. The American Revolution officially proclaimed the birth of a new nation of Americans.

On the eve of the American Revolution, while the 13 English colonies occupied the Atlantic coast, from New Hampshire in the north to Georgia in the south, the French controlled Canada and Louisiana.⁶³ Be-

holy /'həʊli/ *adj.*

神圣的

naturalization /ˌnætʃərəlaɪ'zeɪʃən/ *n.*

入国籍

treason /'tri:zən/ *n.*

叛国罪

capital punishment

死刑

uniformity /ju:'ni:fə'miti/ *n.*

一致

inspire /ɪn'spaɪə/ *v.*

启迪, 鼓舞

frontier /'frʌntiə/ *n.*

边疆

Old World

旧世界 (欧洲)

proclaim /prə'kleɪm/ *v.*

宣布