

《21 世纪大学英语》教学与学习辅导丛书（核心版）

# 21<sup>世纪</sup> 大学英语 阅读教材 (第二册)

卞洁 魏先军 主编

復旦大學出版社

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# 阅 读 教 材

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## 前 言

为了给使用《21 世纪大学英语》教材的学生提供一本与其主题和脉络相呼应的教程,我们编写了《21 世纪大学英语》读写教程(第二册)的配套阅读教材。我们希望学生通过篇章的阅读及对单词和句子的理解,得以欣赏和思索人生、自然科学和社会科学。因所选文章与《21 世纪大学英语》读写教程题材或接近、或相关、或分析问题的角度不同,所以通过阅读,学生既能巩固读写课内的内容,又能扩展知识并对人生与自然环境有更深入的认识,同时通过完成每篇文章的练习可以提高用英语思维分析问题及英语说写的能力。

《21 世纪大学英语》阅读教材题材广泛,注重思想性和趣味性、信息性和前瞻性。本书文章全部选自英美网络、报刊、杂志、小说及国内的部分英文报刊杂志。我们希望学生体会英语语言的原汁原味,我们不做改写或简写。为了让学生扩大阅读量陶冶情操,我们适当增加了纯文学欣赏的篇章,以弥补理工科学生在文学作品欣赏方面和语言表达方式方面的缺憾。

本书共 10 单元,每单元 6 篇文章,为了方便学生阅读,节省时间,我们对每篇文章的部分难词作了注释。每篇文章后面附思考讨论题和写作练习。思考题供学生独立思考或者班级小组讨论,写作练习则提供题目供学生作文或概要练笔。我们认为这样的练习比多项选择问题更利于引导学生注重对文章整体的把握和对内涵的思索,促使学生培养独创和批判性思维能力以及应用能力。文中划线部分皆为精彩片断,可重点背诵。

本书既可作为泛读教材与《21 世纪大学英语》读写教程配套使用或作为课外阅读自学,提高词汇量和阅读理解能力,也可作为配套的口语、写作练习教材,加强学生用英语思维和用英语表达的能力。使用《21 世纪大学英语》读写教程的学生可以把这两本书相关单元的文章进行比较阅读,可以根据水平择需使用难度不同的文章,以满足不同层次读者的要求,真正达到欣赏不同文体、不同风格的文章的目的。讲授《21 世纪大学英语》读写教程及其他教程的教师也可以把本书的内容作为补充材料,丰富教学内容。

在本书编写过程中,得到郑树棠教授以及复旦大学出版社的热情鼓励和指导。澳籍专家 Louis Pogonowski 对全书的练习做了审核并提出修改意见,特在此一并表示衷心的感谢。若书中有疏漏,敬请读者不吝指正。

编者于上海交通大学

2002 年 12 月

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## *Unit One*

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1. First Speech as Prime Minister
2. My First Day at School
3. Nobel Prize Acceptance Speech
4. A Portrait of George Washington
5. A Candle in the Wind
6. Florence Nightingale

“We shall defend our island, whatever the cost may be, we shall fight on the beaches, we shall fight on the landing grounds, we shall fight in the fields and in the streets, we shall fight in the hills, we shall never surrender.”


“The pessimist sees difficulty in every opportunity. The optimist sees the opportunity in every difficulty.”

——Sir Winston Churchill

“It is not how much we do, but how much love we put in the doing. It is not how much we give, but how much love we put in the giving.”

“Speak tenderly to them. Let there be kindness in your face, in your eyes, in your smile, in the warmth of your greeting. Always





have a cheerful smile. Don't only give your care, but give your heart as well."

"Little things are indeed little, but to be faithful in little things is a great thing."

——Mother Teresa

"When I am no longer even a memory, just a name, I hope my voice may perpetuate the great work of my life. God bless my dear old comrades of Balaclava and bring them safe to shore."

——Florence Nightingale



## Passage 1

### First Speech as Prime Minister

By Winston Churchill

**Winston Churchill (1874—1965)**, *British Conservative statesman*, **orator** (演说家) and writer, noted for his leadership during World War Two. He held various posts before becoming Prime Minister (1941—1945, 1951—1956). He is also a famous writer. He won Nobel Prize for Literature in 1953.

Winston Churchill enjoyed one of the longest and most interesting lives of any person who has ever lived. From his birth at Blenheim Palace on November 30th, 1874, to his death at Hyde Park Gate in London on January 24, 1965, his life was one of action, controversy, setback and achievement.

On May 10, 1940, Winston Churchill became Prime Minister. When he met his Cabinet on May 13 he told them that “**I have nothing to offer but blood, toil, tears and sweat.**” He repeated that phrase later in the day when he asked the House of Commons for a vote of confidence in his new all-party government.

On Friday evening last I received His Majesty's **commission** (任命) to form a new administration. It was the evident wish and will of Parliament and the nation that this should be conceived on the broadest possible basis and that it should include all parties, both those who supported the late Government and also the parties of the Opposition. I have completed the most important part of this task. A War Cabinet has been formed of five Members, representing, with the Opposition Liberals, the unity of the nation. The three party leaders have agreed to serve, either in the War Cabinet or in high executive office. The three Fighting Services have been filled. It was necessary that this should be done in one single day, on account of the extreme urgency and **rigor** (严谨) of events. A number of other positions, key positions, were filled yesterday, and I am submitting a further list to His Majesty tonight. I hope to complete the appointment of the principal Ministers during tomorrow. The appointment of the other Ministers usually takes a little longer, but I trust that, when Parliament meets again, this part of my task will be completed, and that the administration will be



complete **in all respects** (在各方面)。

I considered it in the public interest to suggest that the House should be summoned to meet today. Mr. Speaker agreed, and took the necessary steps, in accordance with the powers **conferred upon** (授予) him by the Resolution of the House. At the end of the proceedings today, the adjournment of the House will be proposed until Tuesday, 21st May, with, of course, provision for earlier meeting, if need be. The business to be considered during that week will be notified (正式通知) to Members at the earliest opportunity. I now invite the House, by the motion which stands in my name, to record its approval of the steps taken and to declare its confidence in the new Government.

To form an Administration of this scale and complexity is a serious undertaking in itself, but it must be remembered that we are in the **preliminary** (初步的) stage of one of the greatest battles in history, that we are in action at many other points in Norway and in Holland, that we have to be prepared in the Mediterranean, that the air battle is continuous and that many preparations have to be made here at home. In this crisis I hope I may be pardoned if I do not address the House **at any length** (竭尽全力) today. I hope that any of my friends and colleagues, or former colleagues, who are affected by the political reconstruction, will make all allowance for any lack of ceremony with which it has been necessary to act. I would say to the House, as I said to those who have joined this government: "*I have nothing to offer but blood, toil, tears and sweat.*"

We have before us an **ordeal** (严峻的考验) of the most grievous kind. We have before us many, many long months of struggle and of suffering. You ask, what is our policy? I can say: It is to wage war, by sea, land and air, with all our might and with all the strength that God can give us; to wage war against a monstrous **tyranny** (专制), never surpassed in the dark, **lamentable** (可悲的) catalogue of human crime. That is our policy. You ask, what is our aim? I can answer in one word: It is victory, victory at all costs, victory in spite of all terror, victory, however long and hard the road may be; for without victory, there is no survival. Let that be realized; no survival for the British Empire, no survival for all that the British Empire has stood for, no survival for the urge and impulse of the ages, that mankind will move forward towards its goal. But I take up my task with **buoyancy** (快乐,高兴) and hope. I feel sure that our cause will not be suffered to fail among men. At this time I feel entitled to claim the aid of all, and I say, "come then, let us go forward together with our united strength."

(685 Words)

**Questions for Discussion and Peer Activities:**

1. What is the policy and aim that Winston Churchill mentioned in his speech?
2. Divide the class into half and assign one group to gather 10 facts about FDR (Franklin Delano Roosevelt 富兰克林·德兰诺·罗斯福, 美国第 32 任总统) and the other half to gather 10 facts about Churchill. On the board, compile the facts gathered into two separate columns.
3. How do you understand Winston Churchill's statement "*I have nothing to offer but blood, toil, tears and sweat.*"?
4. What preparations should you make before delivering a speech? Discuss the "dos and don'ts" of making a speech?

**Writing Assignments:**

1. It is reported that the number one fear of people in North America is speaking in public. Most people fear this even more than death. Everyone has a certain amount of nervousness when talking to a group. Write an essay on the topic of "How to control your nervousness during a speech".
2. Public speaking is a learned skill that everyone can master with practice. Write a speech on the topic of "The Speech as Class Monitor".

## Passage 2

## My First Day at School

By Winston Churchill

The school my parents had selected for my education was one of the most fashionable and expensive in the country. It **modeled itself upon** (模仿) Eton and aimed at being preparatory for that Public School above all others. It was supposed to be the very last thing in schools. Only ten boys in a class; electric light; a swimming pond; spacious football field; and as they were called, every term; the masters all M.A.'s in gowns and **mortarboards** (学位帽); a **chapel** (小教堂) of its own; no **hampers** (妨碍;阻碍) allowed; everything provided by the authorities. It was a dark November afternoon when we arrived at this establishment. We had tea with the Headmaster, with whom my mother conversed in the most easy manner. I was preoccupied with the fear of **spilling** (洒出) my cup and so making "a bad start". I was also miserable at the idea of being left alone among all these strangers in this great, fierce, formidable place. After all I was only seven, and I had been so happy in my nursery with all my toys. I had such wonderful toys: a real steam engine, a magic lantern, and a collection of soldiers already nearly a thousand strong. Now it was to be all lessons. Seven or eight hours of lessons every day except half-holidays, and football or cricket in addition.

When the last sound of my mother's departing wheels had died away, the Headmaster invited me to hand over any money in my possession. I produced my three half-crowns, which were duly entered in a book, and I was told that from time to time there would be a "shop" at the school with all sorts of things which one would like to have, and that I could choose what I liked up to the limit of the seven and six-pence. Then we quitted the Headmaster's parlour and the comfortable private side of the house, and entered the more **bleak** (阴冷的) apartments reserved for the instruction and accommodation of the pupils. I was taken into a Form Room and told to sit at a desk. All the other boys were out of doors, and I was alone with the Form Master. He produced a thin greeny-brown covered book filled with words in different types of print.

"You have never done any Latin before, have you?" he said.

"No, sir."

"This is a Latin grammar." He opened it at a **well-thumbed** (翻阅多遍的) page. "You must learn this," he said, pointing to a number of words in a frame of lines. "I will come back in half an hour and see what you know."

Behold me then on a gloomy evening, with an aching heart, seated in front of the First **Declension** (词形变化).

Mensa      a table

Mensa      O table

Mensam    a table

Mensae    of a table

Mensae    to or for a table

Mensa    by, with or from a table

What on earth did it mean? Where was the sense in it? It seemed absolute **rigmarole** (条理不清的) to me. However, there was one thing I could always do: I could learn by heart. And I thereupon proceeded, as far as my private sorrows would allow, to memorize the task which had been set me.

In due course the Master returned.

"Haven't you learnt it?" he asked.

"I think I can say it, sir," I replied; and I **gabbled it off** (急促含糊地说出).

He seemed so satisfied with this that I was **emboldened** (壮胆) to ask a question.

"What does it mean, sir?"

"It means what it says. Mensa, a table. Mensa is noun of the First Declension. There are five declensions. You have learnt the singular of the First Declension."

"But," I repeated, "what does it mean?"

"Mensa means a table," he answered.

"Then why does mensa also mean O table," I enquired, "and what does O table mean?"

"Mensa, O table, is the vocative case," he replied.

"But why O table?" I persisted in genuine curiosity.

"O table—you would use that in addressing a table, in **invoking** (调用) a table." And then seeing he was not carrying me with him, "You would use it in speaking to a table."

“But I never do,” I blurted out in honest amazement.

“If you are **impertinent** (离题的), you will be punished, and punished, let me tell you, very severely,” was his conclusive **rejoinder** (反驳).

Such was my first introduction to the classics from which, I have been told, many of our cleverest men have derived so much **solace** (慰藉) and profit.

(738 Words)

### Questions for Discussion and Peer Activities:

1. Do you like the school Winston Churchill first attended? Why?
2. What do you think of the Master of this school? Is he patient enough to answer Churchill's questions?
3. Did you like to go to school when you were 7 years old? Why? Describe the experience if possible.
4. Draw a map of your first school and describe it to your partner.

### Writing Assignments:

1. Write a composition on the topic of “My First Day to School”.
2. Write a composition on the topic of “My First Time Swimming”, or “My First English Class”.

### Passage 3

## Nobel Prize Acceptance Speech (Excerpt)

By Mother Teresa

*"She is a woman who has left her mark on the history of this century. She was a glowing example of how the love of God can be transformed into love of one's neighbor."*—Pope John Paul II

*"Mother Teresa will continue to live in the hearts of all those who have been touched by her selfless work."*—Queen Elizabeth II

*"Mother Teresa personified a boldness of spirit and purity of soul . . . Mother Teresa embraced all those ignored and rejected by society, living the Gospel with true genuineness."*—Nancy Reagan

We have gathered here together to thank God for the Nobel Peace Prize. I am grateful to receive it in the name of the hungry, the naked, the homeless, of the crippled, of the blind, of the **lepers** (麻风病患者), of all those people who feel unwanted, unloved, uncared for throughout society, people that have become a burden to the society and are **shunned** (避开) by everyone.

We read that in the **Gospel** (《圣经·新约》福音书) very clearly: "love as I have loved you; as I love you; as the Father has loved me, I love you." And the harder the Father loved him, he gave him to us, and how much we love one another, we too must give to each other until it hurts. It is not enough for us to say: "I love God, but I do not love my neighbor." Saint John says that you are a **liar** (说谎者) if you say you love God and you don't love your neighbor.

How can you love God whom you do not see, if you do not love your neighbor whom you see, whom you touch, with whom you live? And so this is very important for us to realize that love, to be true, has to hurt. It hurt Jesus to love us. It hurt him. And to make sure we remember his great love, he made himself the bread of life to satisfy our hunger for his love—our hunger for God—because we have been created for that love. We have been created in his image.

I never forget an opportunity I had in visiting a home where they had all these old parents of sons and daughters who had just put them in an institution and forgotten, maybe. And I went there, and I saw in that home they had everything, beautiful things, but everybody was looking towards the door. And I did not see a single one with a smile on their face. And I turned to the sister and I asked: "How is that? How is that these people who have everything here, why are they all looking towards the door? Why are they not smiling? I am so used to see the smiles on our people, even the dying one's smile." And she said: "This is nearly every day."

They are expecting, they are hoping that a son or daughter will come to visit them. They are hurt because they are forgotten. And see—this is where love comes. That poverty comes right there in our own home, even neglect to love. Maybe in our own family we have somebody who is feeling lonely, who is feeling sick, who is feeling worried, and there are difficult days for everybody. Are we there?

...

Those in the streets, those beggars are people who maybe have nothing to eat, maybe they have not a home where to live, but they are great people. The poor are very wonderful people. One evening we went out and we picked up four people from the street. And one of them was in a most terrible condition. And I told the sisters: "You take care of the other three; I will take care of this one that looks worse." So I did for her all that my love can do. I put her in bed, and there was such a beautiful smile on her face.

She took hold of my hand, as she said one word only: "thank you"—and she died. I could not help but examine my **conscience** (良心) before her. And I asked: "What would I say if I was in her place?" And my answer was very simple. I would have tried to draw a little attention to myself. I would have said: "I am hungry, I am dying, I am cold, I am in pain", or something. But she gave me much more—she gave me her grateful love.

And she died with a smile on her face—like that man who we picked up from the **drain** (排水沟), half eaten with worms, and we brought him to the home—"I have lived like an animal in the street, but I am going to die like an angel, loved and cared for." And it was so wonderful to see the greatness of that man who could speak like that, who could die like that without blaming, without cursing anybody, without comparing anything. Like an angel—this is the greatness of our people.

And this is why we believe what Jesus has said: "I was hungry; I was naked, I was homeless; I was unwanted, unloved, uncared for—and you did it to me." I believe that we

are not really social workers. We may be doing social work in the eyes of people. But we are really **contemplatives**(默祷者) in the heart of the world. For we are touching the body of Christ twenty-four hours. We have twenty-four hours in his presence, and so you and I. You too must try to bring that presence of God into your family, for the family that prays together stays together.

It is to God **almighty** (全能的)—how much we do does not matter, because he is infinite, but how much love we put in action. How much we do to him in the person that we are serving.

God bless you! You will get **credit**(信任) for it.

(901 Words)

### Questions for Discussion and Peer Activities:

1. What does Mother Teresa mean by saying “We may be doing social work in the eyes of people. But we are really contemplatives in the heart of the world, for we are touching the body of Christ twenty-four hours. We have twenty-four hours in his presence, and so you and I...”?
2. What do you think about when you read the words “humanitarian service”? Write your ideas and thoughts on a piece of paper, then discuss and summarize these idea and concepts about humanitarian service in groups.
3. Please explain why voluntary humanitarian service is important.
4. In a large group make a list of voluntary humanitarian services that your class could perform for the school or community.

### Writing Assignments:

1. Write a paper on why volunteer humanitarian service is important.
2. One of the great humanitarians in the world of our day is Mother Teresa. She saw the many needs of the poor and the sick people of Calcutta, India, where she lived and spent her life helping them. Write an essay to list the qualities of Mother Teresa we should learn from.



## Passage 4

## A Portrait of George Washington

By Thomas Jefferson

I think I knew General Washington intimately and thoroughly, and if I were called on to describe his character, it would be in these terms:

His mind was great and powerful, without being of the very first order. His insight was strong, and as far as it went, no judgment was ever sounder. It was slow in operation, not being aided by imagination, but it was sure in conclusion. As a result, we have heard the common remark of his officers that derived advantages from the councils of war, where after hearing all suggestions, he selected whatever was best. Certainly no general ever planned his battles more **judiciously**(明智的). But if any part of his plan was disturbed by sudden circumstances, he was slow in readjustment. The consequence was that he often failed in the field but never failed against an enemy that was **encamped**(扎营). He was incapable of fear; he met personal dangers with the calmest unconcern.

Perhaps the strongest feature in his character was **prudence** (审慎). He never acted until every circumstance, every consideration, had been maturely weighed. He refrained if he saw a doubt, but once he decided he went through with his propose no matter what obstacles stood in his way.

His **integrity** (正直) was extremely pure and his justice was the most inflexible I have ever known. No motives of interest, friendship, or hatred were able to **bias**(使存偏见)his decision. He was, indeed, in every sense of the word, a great man.

His temper was naturally quick, but reflection and resolution had obtained a firm and habitual control over it. If, however, it broke its bonds, he was most tremendous in his **wrath**(愤怒).

He was liberal in contributions to whatever promised **utility**(公用事业), but he was frowning and unyielding on all impractical projects and all unworthy calls on his charity. His heart was not warm in its affections, but he calculated every man's value exactly and gave him a solid esteem based on it.