

英 語 課 本

(大學英語專業四年制用)

第 八 冊

上 海 外 國 語 學 院 編

使 用 說 明

一、本教材第八冊共有課文十六篇，供大學四年制英語專業四年級第二學期使用。課文長度一般在 2000 到 3000 字之間，以每周授課一篇為原則（每周七課時）。但具體使用時可按具體實際情況靈活掌握授課時間。

二、本教材的課文排列以語言的由淺入深，由簡入繁為原則。并把文字難易程度相當與內容題材相近的盡可能排在一起。例如第三、四課文字都較淺易，內容都是關於英國工人階級的素材；第十二至十五課文字都較艱深，內容都是對美帝國主義凶惡面貌的揭露。

使用時不必硬性按照本教材所排次序，可按不同實際情況來制訂具體教學日曆。

三、本教材課文篇名題材字數列表如后：

課 文 篇 名	題 材	字 數
1. <i>Teng Hsiao-ping: The Mass Line of the Chinese Communist Party</i>	中国共产党的群众路線	2,100
2. <i>J. Fuchik: A Bottle of Eau de Cologne</i>	苏联青年参加社会主义建設的忘我劳动	2,500
3. <i>F. Engels: London in the 1840's</i>	十九世紀四十年代的倫敦工人住宅实况	3,100
4. <i>L. Doherty: An 'Unofficial' Interview</i>	英国工人运动領袖对資本家企圖收买工人階級的陰謀的譴責	2,700
5. <i>W.E.B. Du Bois: John Pierce and Henry Grady</i>	美国資本家企圖挑撥黑白工人階級关系的陰謀	1,600
6. <i>R. P. Dutt: Black and White</i>	非洲人民的反帝斗争	2,700
7-8. <i>J. London: The Mexican</i>	一个墨西哥革命青年参加資本階級民主革命的故事	2,800 3,100
9. <i>C. Odets: Lab Assistant Episode and Interne Episode</i>	对美国資本主义社会黑暗的揭露	2,300
10-11. <i>World Marxist Review Editorial Board: Frederic Joliot-Curie</i>	和平战士約里奧——居里傳略	2,000 1,900
12-13. <i>S. Heym: The Flea</i>	美国細菌战帮兇的下場	2,400 2,400
14. <i>E. Rosenberg: Letter to Mr. E. Bloch</i>	对盧森堡案內幕的揭露	2,200
15. <i>E. Rosenberg: If We Die M. Gold: The Rosenberg Cantata</i>	美国人民对盧森堡夫妇的正义支持	100 1,300
16. <i>O. Henry: The Chair of Philanthromathematics</i>	資本主义社会中“慈善事业”的真相	2,400

四、本教材注释原则是一方面要充分发挥教师的主导作用，另一方面要在学生自觉学习的基础上尽量培养学生的独立工作能力。这个原则的具体贯彻在下面几段内加以说明：

1. 注解第一部分是作者和作品介绍。这部分要求学生自学，教师在堂上检查。

2. 注解第二部分是词、短语、句子、各种背景知识等等的注解。作注词句对象是一般辞典上不常见的，或是包含一定背景知识的，或是不常用的专门词汇等等。单词和习用语不作注解的重点。一般常用的词汇词组要求学生自己查用工具书。注解基本上是英语的，但有些专门名词，或术语，特殊结构等则用汉语注释，以贯彻汉英对比的原则。

五、本教材练习的编写以大量实践，培养连贯表达能力为原则。练习种类按课文内容性质而各课有所不同，主要有列各种：

1. 要求复用的词汇词组表——为了达到不断反复巩固的作用，在每一课文后列有常用词汇词组表一。因使用本教材时不必硬性按照已排次序，而且也可有所取舍，每课的词汇词组表不避免重复。词汇表一方面供教师做词汇工作参考用，同时也供学生自学用。此表所列词汇词组较多，教师应有选择有重点地挑选一部分给学生做练习。

2. 句型——本教材所选句型要求学生熟悉并模仿造句。

3. 英语释意——为了发展学生活用英语的熟巧，同时检查学生理解课文的程度，大部分课文有英语释意的练习。这项练习可以口笔语并用。所选段落仅作参考。

4. 翻译练习——编写翻译练习的原则是政论课文多用汉译英练习，文艺性课文多用英译汉练习。翻译材料大部分是取自课文或题材相同的书刊片段。翻译不要求逐字逐句地模仿课文，而是要求学生能进行整段连贯性的翻译，以提高翻译熟巧。

5. 讨论题——讨论题拟题较广，是启发性的。在使用时教师应根据实际情况指导学生准备较细致的讨论提纲。

6. 作文与各种写作练习——每篇课文都附有不同的写作

要求，有作文、复述、对课文思想内容和语言的分析批评、改写等等。这些题目不要求全部都用，教师可以有选择地灵活使用。

7. 口语练习——包括表情朗读、背诵、演说、复述等等。可以按具体情况斟酌使用。

CONTENTS

I. The Mass Line of the Chinese Communist Party	<i>Teng Hsiao-ping</i>	1
II. A Bottle of Eau de Cologne	<i>Julius Fuchik</i>	12
III. London in the 1840's	<i>Friedrich Engels</i>	27
IV. An 'Unofficial' Interview	<i>Len Doherty</i>	44
V. John Pierce and Henry Grady	<i>W. E. B. Du Bois</i>	59
VI. Black and White	<i>R. Palme Dutt</i>	71
VII. The Mexican, Part I	<i>Jack London</i>	90
VIII. The Mexican, Part II	<i>Jack London</i>	107
IX. Lab Assistant Episode and Interne Episode.....	<i>Clifford Odets</i>	121
X. Frederic Joliot-Curie, Part I	<i>World Marxist Review Editorial Board</i>	138
XI. Frederic Joliot-Curie, Part II	<i>World Marxist Review Editorial Board</i>	150
XII. The Flea, Part I	<i>Stefan Heym</i>	158
XIII. The Flea, Part II	<i>Stefan Heym</i>	172
XIV. Letter to Mr. E. Bloch	<i>Ethel Rosenberg</i>	186
XV. If We Die	<i>Ethel Rosenberg</i>	201
The Rosenberg Cantata	<i>Michael Gold</i>	202
XVI. The Chair of Philanthromathematics	<i>O. Henry</i>	215

I

THE MASS LINE OF THE CHINESE COMMUNIST PARTY

Teng Hsiao-ping

The question of the mass line is not a new one in the work of our Party. The Party Constitution adopted by the Seventh Congress¹, particularly its General Programme, is permeated with the spirit of the mass line. At the same Congress illuminating explanations of the mass line were given by Comrade Mao Tse-tung in his political report when he spoke about the Party's style of work, and also by Comrade Liu Shao-chi when he dealt with the General Programme in his report on the revision of the Party Constitution. The reasons why the mass line must again be explained with great emphasis now are as follows. First, the mass line is a fundamental question in the Party's organizational work and the Party Constitution and therefore needs constant reiteration in Party education. True, this question was explained at the Seventh Congress, but since the vast majority of our present members joined the Party after the last Congress, and since practice has shown that many comrades have failed to adhere consistently to the mass line, it is evident that education on the mass line within the Party can by no means be considered adequate. Secondly, the experience gained by the Party in the eleven years of actual struggle since the Seventh Congress has given the mass line a richer and more profound content, which has therefore been further elucidated in the draft Party Constitution. The General Programme in the draft Constitution stresses that the Party must unceasingly strive to

develop the tradition of the mass line in Party work, and points out that since the Party is now in power, this task has acquired an even greater significance than before.

What is the mass line in Party work? Briefly stated, it has two aspects. In one respect, it maintains that the people must liberate themselves, that the Party's entire task is to serve the people heart and soul, and that the Party's role in leading the masses lies in pointing out to them the correct path of struggle and helping them to struggle for and build a happy life by their own effort. Consequently, the Party must keep in close contact with the masses and rely on them, and must in no circumstances lose touch with them or place itself above them. For the same reason every Party member must cultivate a style of work of serving the people, holding himself responsible to the masses, never failing to consult them, and being ever ready to share their joys and sorrows.

In another respect, the mass line maintains that the Party's ability to go on exercising correct leadership hinges upon its ability to adopt the method of "coming from the masses and going back to the masses." This means—to quote from the Central Committee's "Resolution on Methods of Leadership,"² drafted by Comrade Mao Tse-tung—"summing up (*i.e.* co-ordinating and systematizing after careful study) the views of the masses (*i.e.* views scattered and unsystematic), then taking the resulting ideas back to the masses, explaining and popularizing them until the masses embrace the ideas as their own, stand up for them and act on them and then testing the correctness of these ideas in mass activity. Then it is necessary once more to sum up the views of the masses, and once again take the resulting ideas back to the masses so that the masses give them their whole-hearted support And so on, over and over again, so that each time these ideas

emerge with greater correctness and become more vital and meaningful."

The mass line in Party work is of profound theoretical and practical significance. Marxism has always maintained that history, in the last analysis, is made by the people. Only by relying on its own mass strength and that of all labouring people will the working class be able to fulfill its historical mission—the mission of liberating itself and, with it, all labouring people. The greater the awakening, activity and creative ability of the masses, the more flourishing the cause of the working class. Consequently, a political party of the working class, unlike the political parties of the bourgeoisie, never regards the masses as its tools, but consciously regards itself as their tool for carrying out their given historical mission in a given historical period. The Communist Party is the collective body of the advanced elements among the working class and the labouring people, and there can be no doubt as to its great role in leading the masses. But the Party can play its part as vanguard and lead the masses forward precisely and solely because it whole-heartedly serves the masses, represents their will and interests, and strives to help them organize themselves to fight for their own interests and for the fulfillment of their will. To fully affirm this concept of the Party is to affirm that the Party has no right whatever to place itself above the masses, that is, no right to act towards the masses as if it were dispensing "favours," to take everything into its own hands and impose its will "by decree," or rather no right to lord it over the people³.

Unless we understand from a correct ideological approach that our Party policy must of necessity be "coming from the masses and going back to the masses," we can obtain no real

solution to the problem of the Party's relations with the masses. Practice has shown that there are many people who do not lack the desire to serve the masses and yet bungle their work in a way that does great harm to the masses. This is because they regard themselves as advanced elements, or as leaders knowing a great deal more than the masses. Therefore, they neither learn from the masses nor consult them, with the result that their ideas more often than not prove impracticable. Far from learning from their mistakes and failures, they blame them on the backwardness of the masses or other accidental factors, abuse the Party's prestige, and wilfully and arbitrarily persist in their actions, thereby aggravating their mistakes and failures. The history of our Party furnishes us with instances of such subjectivists causing incalculable losses to our Party, to the Chinese revolution and the Chinese people. The subjectivists do not understand that only those who really know how to be students of the masses can ever become their teachers, and only by continuing to be students can they continue to be teachers. Only by carefully summing up the experience of the masses and bringing their wisdom together, can a party and its members point to the correct path and lead the masses forward. We do not fall behind the masses, and we know quite well that the opinions which come from the masses cannot be all correct and mature. What we mean by summing up the experience and bringing together the wisdom of the masses is by no means a simple process of accumulation; there must be classification, analysis, critical judgment and synthesis. But without investigation and study of the experience and opinions of the masses, no leader, however talented, can lead correctly. Mistakes may still be made even after classification, analysis, critical judgment and synthesis have been made. But by con-

stantly consulting the masses and studying their practice, the Party will be able to make fewer mistakes and to discover and correct them in time so as to prevent them from becoming serious.

The mass line in Party work, therefore, demands that the Party leadership should conduct themselves with modesty and prudence. Arrogance, arbitrariness, rashness, and habits of pretending to be clever, of not consulting the masses, of forcing one's opinions on others, of persisting in errors to keep up one's prestige—all these are utterly incompatible with the Party's mass line.

Let us look back on the path our Party has traversed since the Seventh Congress through the War of Liberation, the land reform and the suppression of counter-revolutionaries, the socialist transformation of agriculture, handicrafts and capitalist industry and commerce, and the development of industry, agriculture and other economic and cultural work—in all these fields our Party has won great victories. But which of them could have been won without following the mass line? For example, why is it that the officers and men of the People's Liberation Army could beat the Kuomintang army, which was superior both in numbers and in equipment? Is it not chiefly because they upheld the principle of serving the people, built up exemplary relations between the army and the people through its self-sacrificing behaviour, created inside the armed forces a comradeship which developed the initiative of junior officers and common soldiers to the fullest extent, and drew conclusions from the experience of each battle by depending on the rank and file, thus making continuous progress, both strategic and tactical? Soldiers carrying water for local inhabitants, officers putting blankets over sleeping soldiers, the calling of "collective wisdom meetings"⁴ in the

trenches, caring for the health and self-respect of the captured and not searching their pockets—all these appear to be small matters, but they had a good deal to do with the winning of many a great victory.

Again, why is it that hundreds of millions of peasants, oppressed by the landlords for thousands of years, have become masters of their own fate and are resolutely building up their own new life? Is it not because in the period of the land reform the work teams sent out by our Party really went among the poor peasants, discovered the active elements among them, aroused their class consciousness, mobilized the peasants themselves to overthrow the rule of the landlords and share out their land, and thus made the peasants really recognize their own strength and form their own leading nuclei⁵, instead of turning the landlords' land over to the peasants simply by issuing government orders? What has made the peasants join the agricultural producers' co-operatives so readily and of their own will? Is it not because our Party, starting from the experience of the masses themselves, gave extensive assistance to the peasants in organizing seasonal mutual-aid teams, then all-the-year-round mutual-aid teams, then elementary co-operatives, and finally advanced co-operatives, so that the peasants might come through practice to a firm belief in the superiority of co-operation?

Let me give another example. How can our country achieve so much with a minimum of mistakes in the campaign for combing out counter-revolutionaries? Is it not because we have adopted the correct policy of co-ordinating the work of special government departments with the mobilization of the masses? Is it not because we have fully mobilized the masses that, under the sharp and watchful eyes of hundreds of millions of people, large numbers of counter-revolutionaries,

unable to find hiding-places, are forced to hang their heads, admit their guilt, and embrace the opportunity to reform themselves and turn over a new leaf?

Yet another example. In less than three years after the liberation of the whole country, we changed the appallingly corrupt social climate of the old society into a new social climate with a fine moral character. How could such results have been obtained without the conscious and voluntary participation of the masses, without their mutual education, mutual persuasion and help?

There are more examples. We have completely wiped out the evil of opium-smoking, and have won victories in our large-scale patriotic public health movement, in production, construction and various other kinds of work. Which one of these victories could have been won if the movement or the task in question had not actually reflected the demands of the broad masses and been translated into conscious and voluntary action by them?

When we speak of the great victories our Party has won as a result of following the mass line, we do not mean that all our work in this regard has been excellent. On the contrary, our purpose is to remind the whole Party that if correct application of the mass line has brought success, any departure from it will certainly damage our work and the people's interests. . . .

—From "Report on the Revision of
the Constitution of the Communist
Party of China"

INTRODUCTORY REMARKS

This selection is from Comrade Teng Hsiao-ping's
"Report on the Revision of the Constitution of the Com-

munist Party of China," delivered at the Eighth National Congress of the Communist Party of China, Sept. 16, 1956. The title "The Mass Line of the Chinese Communist Party" is supplied by the compilers.

The text is taken from the English version of the "Report" published by the Foreign Languages Press, Peking, 1956, pp. 57-63.

NOTES

1. the Seventh Congress: held in Yenan from April 3 to June 11, 1945.
2. "Resolution on Methods of Leadership": 关于领导方法的决定.
3. to lord it over the people: In this idiomatic expression the pronoun "it" has no meaning. 在人民群众头上称王称霸.
4. "collective wisdom meetings": 诸葛亮会.
5. nuclei: the plural form of "nucleus." This is one of the words borrowed directly from Latin. Other examples are: radius, radii; stimulus, stimuli; alumnus, alumni. They retain their Latin plural endings.

EXERCISES

1. Words and Phrases for Use:

to permeate (to be

permeated with)

reiteration

consistently

to elucidate

heart and soul

illuminating

to adhere to

adequate

to maintain (a principle)

to lie in

to hold (someone) respon-

to keep in close contact with	sible for (something)
in another respect (in every, all, no respect)	to hinge upon
to co-ordinate	to dispense
to act on	to stand up for
to regard . . . as . . .	in the last analysis
with the result that	to impose . . . on . . .
to persist in	more often than not
to furnish (someone) with (something)	to aggravate
in time (<i>cf.</i> on time)	to tail behind
to keep up (one's prestige, <i>etc.</i>)	to force (one's opinions, <i>etc.</i>) on . . .
to the fullest extent	arbitrariness (arbitrary)
strategic	incompatible
to search (<i>v.t.</i> , <i>cf.</i> to search for)	the rank and file
many a (+noun)	tactical
to mobilize	nucleus
of (one's) own will	to have (a good deal, little) to do with
all-the-year-round	to turn (something) over to (someone)
to comb out	to come to (a firm belief)
in this regard	(the task) in question
departure from	to remind

2. Sentence Patterns for Imitation:

- 1) *Only by* relying on its own mass strength and that of all labouring people *will* the working class *be* able to fulfill its historical mission.
- 2) *The greater* the awakening, activity and creative ability of the masses, *the more* flourishing the cause of the working class.
- 3) *Far from* learning from their mistakes and failures,

they blame them on the backwardness of the masses.

- 4) *Without investigation and study of the experience and opinions of the masses, no leader, however talented, can lead correctly.*
- 5) Arrogance, arbitrariness, rashness, and habits of pretending to be clever, of not consulting the masses, of forcing one's opinions on others, of persisting in errors to keep up one's prestige—all these are utterly incompatible with the Party's mass line.

3. Translate into English the following passages:

- 1) 经验证明，群众衷心“听党的话”，办起事来异常顺利。正是因为党的路线政策集中了群众的意志，代表了他们的要求和愿望的缘故；正是因为各级党组织和干部在工作中实事求是走群众路线，保证了党的路线、政策正确贯彻执行的缘故。如果违背了群众路线和实事求是的作风，滋长了强迫命令的作风，那么就不可能把党的路线、政策和当时当地的具体情况正确地结合起来，把领导上制定的计划变成广大群众的意志和行动的方针。那样一来，轰轰烈烈的群众运动就不能保持下去，办事也就不会顺利了。
- 2) 为了深入地进行教育革命，必须大搞群众运动。以革命运动的方式来进行教学革命和发展科学技术，这是我国人民在大跃进中的一个重大创造。两年来的事实证明：只有大搞群众运动，充分发挥广大师生员工的积极性和创造性，才能真正保证党对教学、科学研究领导的贯彻；才能有力地打破资产阶级教育思想、学术思想和一切旧的传统力量、习惯力量的束缚，大大加快学校中教学、科学研究工作前进的步伐。最近由于各校展开了一个以教学革命和大搞科学研究为中心的群众运动，从而在短短的时期内就取得了初步成绩。

（摘自解放日报社论，1960年4月9日：

“大搞群众运动，深入教育革命。”）

4. Tell (orally) a true story of the implementation of the Party's mass line in industry, agriculture or education.
5. Topics for Discussion:
 - 1) Why do we say that the mass line in Party work is of profound theoretical and practical significance?
 - 2) What is the relation between the Party and the masses of the people?
6. Topic for Composition:

Write a letter to a foreign friend telling him about our Party's mass line in principle and in practice in our Institute.