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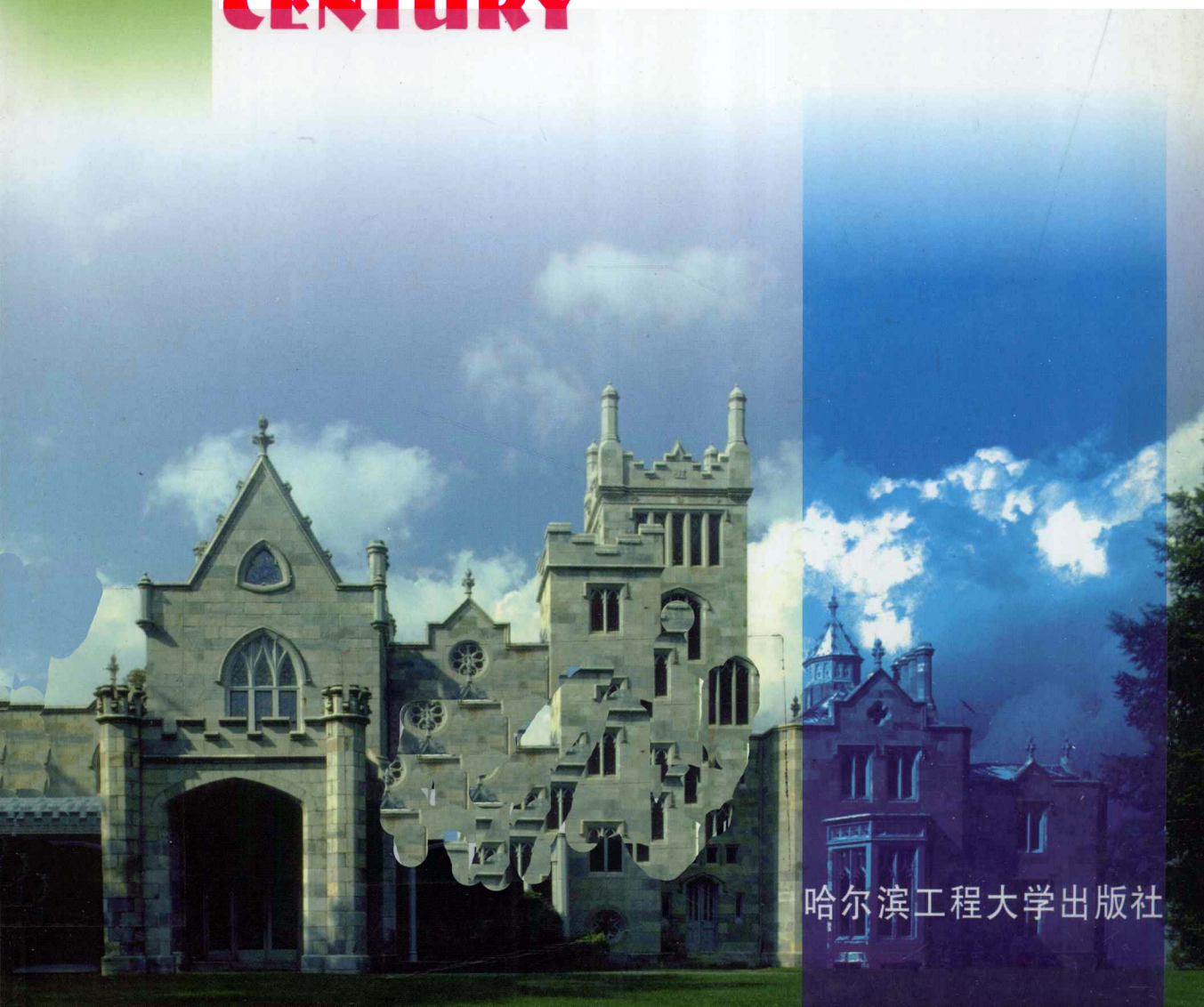
世纪硕士生英语系列教材

**ENGLISH
SERIES
FOR
POSTGRADUATES
OF 21ST
CENTURY**

Intensive Reading

精读

主编 姚志忠



哈尔滨工程大学出版社

English Series for Postgraduates of 21st Century

21 世纪硕士生英语系列教程

Intensive Reading

精 读

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哈尔滨工程大学出版社

内 容 简 介

《21 世纪硕士生英语系列教程》是为满足硕士生英语教学的需求而编写的。该教程主要以硕士生为主要对象,同时也兼顾其他具有中高级英语程度的读者的需要。

本教程突出实用性,同时又具有科学性和系统性。各分册皆以提高能力为主要目标,同时又注意英语知识、英语国家文化的传播,是读者提高实用英语能力的难得的教材。全套教材分为精读、泛读、口语、写作、听力、测试六个分册。

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前 言

随着社会的不断向前发展,现有的硕士生英语教材日显陈旧,不能满足现阶段硕士生英语教学的要求。为此,我们组织人力编纂了这套《21 世纪硕士生英语系列教程》,以满足目前教学的需求。

《21 世纪硕士生英语系列教程》以《非英语专业硕士生英语教学大纲》为理论指导,注重培养硕士生的听、说、读、写等能力。全套教材共分 6 种课程,包括精读、泛读、听力、写作、口语和测试。这 5 种教材各具特点,相互配合,形成一个有机的整体。

本教程具有新颖性、实用性、选材多样性、编排科学性等特点。教程的全部内容选自最新出版的英美期刊、报纸等,全面反映了现代英语的最新发展趋势。为全面培养硕士生同国外学者交流,为科研而进行查阅资料以及参加国际会议进行交流的能力,本教程侧重培养学生阅读文献的能力,培养学生撰写科研论文、写摘要、写 email 的能力。在听力训练中则以国内外流行的三种考试“托福”、“雅思”和全国公共外语等级考试(原 WSK)为基本目标,培养学生中高级英语听力的能力,使学生在各项语言技能方面得以充分的发展。我们在选材过程中既注意选取思想性强、健康向上的作品,同时也选取一些具有知识性、趣味性的作品,既传播了知识,又培养了学生的思想情操。

编纂教材是件严肃的工作,需要全体编写人员及其它方面的共同努力。我们二十几位战斗在教学第一线的骨干教师经过近一年的辛勤劳动,团结协作,编成这套教材。我们深知,由于时间紧迫以及水平的局限,可能会有不少的缺点和错误,希望读者在使用过程中给予及时的指正。

本教材的编写得到了哈尔滨工程大学出版社的领导和有关参编院校的大力支持,我们在此表示深深的谢意。参编院校有:哈尔滨工程大学、哈尔滨理工大学、东北林业大学、中国煤炭经济学院、牡丹江大学和黑龙江省政法管理干部学院。

编 者

2005 年 5 月于哈尔滨

使用说明

本书为《21 世纪硕士生英语系列教程》的《精读》教程,供非英语专业研究生使用。

本教程共有二十个单元,每一单元由课文、生词、注释、练习四部分组成。

课文题材力求多样化,使学生接触不同的文体,广泛地学习知识。课文内容丰富,兼顾趣味性和启发性,有利于开阔学生视野。具有新颖性、实用性、编排科学性的特点。

生词的释义一般以汉语为主,也有一些加注了英语释义。

课文注释以英文为主,也有一些辅以汉语,注释范围包括背景知识、特殊的语言现象,以及一般学生使用的词典中不易查到的语言现象。

练习项目包括:1. 课文阅读理解部分:回答问题。2. 翻译:英译汉与汉译英;3. 词汇练习部分、同义词辨析、词义理解、用法等练习形式。4. 写作:以给定的题目,写出 150 - 200 字左右的短文。

课文篇幅长短不等,有些课文较长,教师可根据实际情况有选择地使用。

限于编者水平、条件与经验,书中难免有缺点和错误,希望使用者提出批评与建议。

编者

2005 年 5 月

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Unit One

President Kennedy's Inaugural Address

by John F. Kennedy

John Fitzgerald Kennedy was born in Brookline, Massachusetts, in 1917 and attended the London School of Economics, graduated from Harvard University, and pursued graduate study at Stanford University. During World War II he commanded a Navy PT boat, earning the Purple Heart for his courageous deeds. In 1946 Kennedy was elected to the United States House of Representatives, and in 1952 he was elected to the United States Senate. Although he lost his bid for the Vice Presidential nomination on the Democratic Party's 1956 ticket led by Adlai Stevenson, he won the party's 1960 nomination to oppose Richard Nixon for the Presidency. The ensuing campaign, highlighted by the first television debates, was controversial, but Kennedy earned a slim victory. His vigorous style and sense of mission brought a new spirit of idealism to American government, but this spirit ended abruptly when he was assassinated in Dallas, Texas, in 1963. With the possible exception of Abraham Lincoln (and, from another perspective, Richard Nixon), John F. Kennedy has been the subject of more writing than any other American president. He was himself an accomplished writer. In his two books—*Why England Slept* (1940) and *Profiles of Courage* (1956)—he interprets national decisions and dramatizes individual deeds. His *Inaugural Address*, is considered a classic example of ceremonial discourse.

We observe today not a victory of a party but a celebration of freedom, symbolizing an end as well as a beginning, signifying renewal as well as change. For I have sworn before you and Almighty God the same solemn oath our forebears prescribed nearly a century and three-quarters ago.

The world is very different now. For man holds in his mortal hands the power to abolish all forms of human poverty and all forms of human life. And yet the same revolutionary belief for which our forebears fought is still at issue around the globe, the belief that the rights of man come not from the generosity of the state but from the hand of God.

We dare not forget today that we are the heirs of that first revolution. Let the word go forth from this time and place, to friend and foe alike, that the torch has been passed to a new generation of Americans, born in this century, tempered by war, disciplined by a hard and bitter peace, proud of our ancient heritage, and unwilling to witness or permit the slow undoing of

those human rights to which this nation has always been committed, and to which we are committed today at home and around the world.

Let every nation know, whither it wishes us well or ill, that we shall pay any price, bear any burden, meet any hardship, support any friend, oppose any foe to assure the survival and the success of liberty.

This much we pledge—and more.

To those old allies whose cultural and spiritual origins we share, we pledge the loyalty of faithful friends. United, there is little we cannot do in a host of cooperative ventures. Divided, there is little we can do, for we dare not meet a powerful challenge at odds and split asunder.

To those new states whom we welcome to the ranks of the free, we pledge our word that one form of colonial control shall not have passed away merely to be replaced by a far more iron tyranny. We shall not always expect to find them supporting our view. But we shall always hope to find them strongly supporting their own freedom, and to remember that, in the past, those who foolishly sought power by riding that back of the tiger ended up inside.

To those peoples in the huts and villages of half the globe struggling to break the bonds of mass misery, we pledge our best efforts to help them help themselves, for whatever period is required, not because the Communists may be doing it, not because we seek their votes, but because it is right. If a free society cannot help the many who are poor, it cannot save the few who are rich.

To our sister republics south of our border, we offer a special pledge: to convert our good words into good deeds, in a new alliance for progress, to assist free men and free governments in casting off the chains of poverty. But this peaceful revolution of hope cannot become the prey of hostile powers. Let all our neighbors know that we shall join with them to oppose aggression or subversion anywhere in the Americas. And let every other power know that this hemisphere intends to remain the master of its own house.

To that world assembly of sovereign states, the United Nations, our last best hope in an age where the instruments of war have far outpaced the instruments of peace, we renew our pledge of support: to prevent it from becoming merely a forum for invective, to strengthen its shield of the new and the weak, and to enlarge the area in which its writ may run.

Finally, to those nations who would make themselves our adversary, we offer not a pledge but a request: that both sides begin anew the quest for peace, before the dark powers of destruction unleashed by science engulf all humanity in planned or accidental self-destruction.

We dare not tempt them with weakness. For only when our arms are sufficient beyond doubt can we be certain beyond doubt that they will never be employed.

But neither can two great and powerful groups of nations take comfort from our present course—both sides overburdened by the cost of modern weapons, both rightly alarmed by the steady spread of the deadly atom, yet both racing to alter that uncertain balance of terror that stays the hand of mankind's final war.

So let us begin anew, remembering on both sides that civility is not a sign of weakness, and sincerity is always subject to proof. Let us never negotiate out of fear, but let us never fear to negotiate.

Let both sides explore what problems unite us instead of belaboring those problems which

divide us.

Let both sides, for the first time, formulate serious and precise proposals for the inspection and control of arms, and bring the absolute power to destroy other nations under the absolute control of all nations.

Let both sides seek to invoke the wonders of science instead of its terrors. Together let us explore the stars, conquer the deserts, eradicate diseases, tap the ocean depths and encourage the arts and commerce.

Let both sides unite to heed in all corners of the earth the command of Isaiah to "undo the heavy burden...[and] let the oppressed go free."

And if a beachhead of cooperation may push back the jungle of suspicion, let both sides join in creating a new endeavor, not a balance of power, but a new world of law, where the strong are just and the weak secure and the peace preserved.

All this will not be finished in the one hundred days. Nor will it be finished in the first one thousand days, nor in the life of this Administration, nor even perhaps in our lifetime on this planet. But let us begin.

In your hands, my fellow citizens, more than mine, will rest the final success or failure of our course. Since this country was founded, each generation of Americans has been summoned to give testimony to its national loyalty. The graves of young Americans who answered the call to service surround the globe.

Now the trumpet summons us again—not as a call to bear arms, though arms we need; not as a call to battle, though embattled we are; but a call to bear the burden of a long twilight struggle, year in and year out, "rejoicing in hope, patient in tribulation," a struggle against the common enemies of man: tyranny, poverty, disease and war itself.

Can we forge against these enemies a grand and global alliance, North and South, East and West, that can assure a more fruitful life for all mankind? Will you join in that historic effort?

In the long history of the world, only a few generations have been granted the role of defending freedom in its hour of maximum danger. I do not shrink from this responsibility; I welcome it. I do not believe that any of us would exchange places with any other people or any other generation. The energy, the faith, the devotion which we bring to this endeavor will light our country and all who serve it, and the glow from that fire can truly light the world.

And so, my fellow Americans, ask not what your country can do for you; ask what you can do for your country.

My fellow citizens of the world, ask not what America will do for you, but what together we can do for the freedom of man.

Finally, whether you are citizens of America or citizens of the world, ask of us here the same high standards of strength and sacrifice which we ask of you. With a good conscience our only sure reward, with history the final judge of our deeds, let us go forth to lead the land we love, asking His blessing and His help, but knowing that here on earth God's work must truly be our own.

Words and Expressions

almighty /ɔ:l'maiti/ n.	(大写)全能的神(上帝)
undoing /'ʌn'du:ɪŋ/ n.	毁灭;垮台
pledge /pleɪʒ/ n. v.	保证,誓言
asunder /ə'sʌndə/ ad.	成数部分(或数块),化为碎片
subversion /sʌb'vɜ:nʃən/ n.	颠覆;覆灭
outpace /aut'peɪs/ vt.	比……走得快;赶上;胜过/
invective /in'vektɪv/ n. / a.	恶言谩骂;谩骂的
writ /rit/ n.	令状;【罕】文件
unleash /'ʌn'li:ʃ/ vt.	解开……的皮带,解除……的束缚
engulf /in'gʌlf/ vt.	吞没;卷入
invoke /in'vəʊk/ vt.	唤起;引起;造成
civility /si'vɪlɪti/ n.	礼貌,客气,谦恭
belabor /bi'leɪbə/ vt.	毒打一顿;责骂
eradicate /i'redɪkeɪt/ vt.	连根拔除,根绝;消灭
beachhead /'bi:tʃ,hed/ n.	【军】滩头阵地,滩头堡;立足点;据点
trumpet /'trʌmpɪt/ n.	喇叭,小号;喇叭声似的声音
embattle /em'bætl/ vt.	将...布阵;整(军)备战;防备
tribulation /,tribju'leɪʃən/ n.	苦难,磨难
forged /fɔ:ɹdʒ/ v.	打(铁等);锻炼,锻造

Notes

1. Kennedy's speech is a classic example of ceremonial discourse. It is written more to inspire and encourage than to inform or persuade. He strongly appeals to his listeners' pride and patriotism by frequently using such highly connotative words and phrases as "liberty", "freedom", "the quest for peace", as well as "human rights". It is rhythmic and rich with metaphor and allusion, which give his address a dramatic and poetic tone. Like many Western politicians, John F. Kennedy received adequate training to be a public speaker. His inaugural address is regarded by most Americans as one of the best delivered by an American president. Some of the phrases and sentences have been frequently quoted.

2. inaugural address is an address delivered by the newly elected president on Inauguration Day, which, since 1937, has been changed to January 20.

3. the solemn oath refers to the presidential oath, which is administered by the Chief Justice of the U. S. Supreme Court, and is prescribed in the U. S. Constitution. It reads like this, "I do solemnly swear (or affirm) that I will faithfully execute the office of President of the United States, and will do the best of my ability, preserve, protect and defend the Constitution of the United States."

4. nearly a century and three-quarters ago refers to the first presidential oath taken by George Washington on April 30, 1789.

5. **“the belief that the rights of man come not from the generosity of the state but from the hand of God”** derives from the American Declaration of Independence.
6. **torch** is used figuratively to mean the spirit and ideals of the American revolution.
7. **disciplined by a hard and bitter peace** there was a great depression in the 1930s and a cold war after 1945. That is why a “hard and bitter peace”. “to be disciplined” means to be trained to exercise self-control.
8. **the slow undoing of** means the gradual abolishing of.
9. **This much we pledge**... We pledge this much... Notice the inversion here.
10. **To those peoples in the huts and villages of half the globe**... The continents of Africa and Asia constitute almost one half of the world's land.
11. **the Americas** refers to North America, Central America, and South America.
12. **to prevent it from becoming merely a forum for invective** to prevent the United Nations from becoming a place for verbal attacks, severe accusations, etc.
13. **to enlarge the area in which its writ may run** to enlarge the area in which the legal documents of the U.N. (the U.N. Charters) may continue to be valid.
14. **that stays the hand of mankind's final war** that stops people or nations from launching a nuclear war which will destroy mankind; hence “mankind's final war”.
15. **Isaiah** a great Hebrew prophet of the 8th century B. C. in the Kingdom of Judah (in southern Palestine today). The Book of Isaiah is a book in the Old Testament of the Bible attributed to Isaiah. The quotation in the text is taken from Chapter 58, Verse 6; “Is not this the fast that I have chosen? To loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?” 希伯来的大预言家, 先知或指其所著之书《以赛亚书》
16. **Administration** 本届政府

Exercises

A. Answer the following questions on the text.

1. According to Kennedy, how is today's world different from that nearly two hundred years ago?
2. What belief does Kennedy think is still at issue in the world today?
3. According to the speaker, who are America's friends and who are the enemies?
4. What overall pledge does Kennedy make?
5. What request does Kennedy offer to the “adversary”?
6. How long will it need to accomplish all that Kennedy had proposed in his speech?
7. What are some of the common enemies President Kennedy urges all Americans to fight against?
8. What does Kennedy call upon his fellow citizens to do?

B. Translate the following into Chinese.

1. We observe today not a victory of a party but a celebration of freedom, symbolizing an end as well as a beginning, signifying renewal as well as change.

2. Let the word go forth from this time and place, to friend and foe alike, that the torch has been passed to a new generation of Americans, born in this century, tempered by war, disciplined by a hard and bitter peace, proud of our ancient heritage, and unwilling to witness or permit the slow undoing of those human rights to which this nation has always been committed, and to which we are committed today at home and around the world.
3. United, there is little we cannot do in a host of cooperative ventures. Divided, there is little we can do, for we dare not meet a powerful challenge at odds and split asunder.
4. To our sister republics south of our border, we offer a special pledge: to convert our good words into good deeds, in a new alliance for progress, to assist free men and free governments in casting off the chains of poverty.
5. But neither can two great and powerful groups of nations take comfort from our present course—both sides overburdened by the cost of modern weapons, both rightly alarmed by the steady spread of the deadly atom, yet both racing to alter that uncertain balance of terror that stays the hand of mankind's final war.
6. Now the trumpet summons us again—not as a call to bear arms, though arms we need; not as a call to battle, though embattled we are; but a call to bear the burden of a long twilight struggle, year in and year out, "rejoicing in hope, patient in tribulation," a struggle against the common enemies of man: tyranny, poverty, disease and war itself.
7. In the long history of the world, only a few generations have been granted the role of defending freedom in its hour of maximum danger. I do not shrink from this responsibility; I welcome it.
8. Finally, whether you are citizens of America or citizens of the world, ask of us here the same high standards of strength and sacrifice which we ask of you.

C. Fill in the blank in each sentence with the best word or expression from the box below, changing its form when necessary.

inaugural	at issue	temper	pledge	at odds	pass away
convert	cast off	outpace	invective	push back	invoke

1. The point _____ is whether we go to the party.
2. Hardships _____ his will.
3. I _____ myself to fulfill the promise I had made.
4. The enemy was once again _____.
5. It _____ memories of my childhood.
6. This action is greatly _____ with his previous attitude.
7. He _____ his clothes and dived into the swimming pool.
8. He _____ to Catholicism.

D. Circle the right word or expression in the brackets in each of the following sentences.

1. It is my last _____. I shall never ask you anything again. (quest/request)
2. He _____ lots of poems in his life. (writes/writs)
3. The captain of the ship _____ the passengers that there was no danger. (assured/secured)
4. He will sooner or later be _____ for his wicked conduct. (rewarded/prized)

5. Athletes must stay in _____ (profile/shape).
6. The hurricane was a great _____ for many people in the area. (misfortune/hardship)
7. It's beyond _____ power to bring a dead man back to life. (moral/mortal)
8. A _____ of friends met him at the railroad station. (great/host)

E. Cloze: fill in the missing words.

Most people would be 1 by the high quality of medicine 2 to most Americans. There is a lot of specialization, a great deal of 3 to the individual, a 4 amount of advanced technical equipment, and 5 effort not to make mistakes because of the financial risk which doctors and hospitals must 6 in the courts if they 7 things badly.

But the Americans are in a mess. The problem is the way in 8 health care is organized and 9. 10 to public belief it is not just a free competition system. The private system has been joined a large public system, because private care was simply not 11 the less fortunate and the elderly.

But even with this huge public part of the system, 12 this year will eat up 845 billion dollars—more than 10 percent of the US Budget—large number of Americans are left 13. These include about half the 11 million unemployed and those who fail to meet the strict limits 14 income fixed by a government trying to make savings where it can.

The basic problem, however, is that there is no central control 15 the health system. There is no 16 to what doctors and hospitals charge for their services, other than what the public is able to pay. The number of doctors has shot up and prices have climbed. When faced with toothache, a sick child, or a heart attack, all the unfortunate persons concerned can do is 17 up. Two thirds of the population 18 covered by medical insurance. Doctors charge as much as they want 19 that the insurance company will pay the bill.

The rising cost of medicine in the USA is among the most worrying problems facing the country. In 1981 the country's health bill climbed 159 per cent—about twice as fast as prices 20 general.

- | | | | |
|--------------------|-----------------|------------------|-------------------|
| 1. a. compressed | b. impressed | c. obsessed | d. repressed |
| 2. a. available | b. attainable | c. achievable | d. amenable |
| 3. a. extension | b. retention | c. attention | d. exertion |
| 4. a. countless | b. titanic | c. broad | d. vast |
| 5. a. intensive | b. absorbed | c. intense | d. concentrated |
| 6. a. run into | b. encounter | c. face | d. defy |
| 7. a. treat | b. deal | c. maneuver | d. handle |
| 8. a. which | b. that | c. what | d. when |
| 9. a. to finance | b. financed | c. the finance | d. to be financed |
| 10. a. Contrary | b. Opposed to | c. Averse | d. Objected |
| 11. a. looking for | b. looking into | c. looking after | d. looking over |
| 12. a. which | b. what | c. that | d. it |
| 13. a. over | b. out | c. off | d. away |
| 14. a. for | b. in | c. with | d. on |
| 15. a. over | b. on | c. under | d. behind |
| 16. a. boundary | b. restriction | c. confinement | d. limit |

- | | | | |
|-----------------|------------|--------------|-----------------|
| 17. a. to pay | b. paying | c. pay | d. to have paid |
| 18. a. is being | b. are | c. have been | d. is |
| 19. a. knowing | b. to know | c. they know | d. known |
| 20. a. in | b. with | c. on | d. for |

F. Translate the following into English.

在美国悠久的历史中,我们每个人都有自己的位置;我们还在继续推动着历史前进,但是我们不可能看到它的尽头。这是一部新世界的发展史,是一部后浪推前浪的历史。这是一部美国由奴隶制社会发展成为崇尚自由的社会的历史。这是一个强国保护而不是占有世界的历史,是捍卫而不是征服世界的历史。这就是美国史。它不是一部十全十美的民族发展史,但它是一部在伟大和永恒理想指导下几代人团结奋斗的历史。

G. Write a short passage of 150—200 words in English on one topic that modern technology has brought about changes in the roles of men and women.

1. Discuss some of the changes.
2. Do you think these changes have been beneficial?

Unit Two

Americans: A Definition

by John Ernst Steinbeck

One of the generalities most often noted about Americans is that we are a restless, a dissatisfied, a searching people. We bridle and buck under failure, and we go mad with dissatisfaction in the face of success. We spend our time searching for security, and hate it when we get it. For the most part we are an intemperate people: we eat too much when we can, drink too much, indulge our senses too much. Even in our so-called virtues we are intemperate, a teetotaler is not content not to drink—he must stop all the drinking in the world; a vegetarian among us would outlaw the eating of meat. We work too hard, and many die under the strain; and then to make up for that, we play with a violence as suicidal.

The result is that we seem to be in a state of turmoil all the time, both physically and mentally. We are able to believe that our government is weak, stupid, overbearing, dishonest, and inefficient, and at the same time we are deeply convinced that it is the best government in the world, and we would like to impose it upon everyone else. We speak of the American Way of Life as though it involved the ground rules for the governance of heaven. A man hungry and unemployed through his own stupidity and that of others, a man beaten by a brutal policeman, a woman forced into prostitution by her own laziness, high prices, availability, and despair—all bow with reverence toward the American Way of Life, although each one would look puzzled and angry if he were asked to define it. We scramble and scrabble up the stony path toward the pot of gold we have taken to mean security. We trample friends, relatives, and strangers who get in the way of our achieving it; and once we get it we shower it on psychoanalysts to try to find out why we are unhappy, and finally—if we have enough of gold—we contribute it back to the nation in the form of foundations and charities.

We fight our way in, and try to buy our way out. We are alert, curious, hopeful, and we take more drugs designed to make up unaware than any other people. We are self-reliant and at the same time completely dependent. We are aggressive, and defenseless. Americans overindulge their children and do not like them; the children in turn are overly dependent and full of hate for their parents. We are complacent in our possessions, in our houses, in our education; but it is hard to find a man or woman who does not want something better for the next generation. Americans are remarkably kind and hospitable and open with both guests and strangers; and yet they will make a wide circle around the man dying on the pavement. Fortunes are spent getting cats out of trees and dogs out of sewer pipes; but a girl screaming for help in the street draws only slammed doors, closed windows, and silence.

Now there is a set of generalities for you, each one of them canceled out by another generality. Americans seem to live and breathe and function by paradox; but in nothing are we

so paradoxical as in our passionate belief in our own myths. We truly believe ourselves to be natural-born mechanics and do-it-yourself-ers. We spend our lives in motor cars, yet most of us—a great many of us at least—do not know enough about a car to look in the gas tank when the motor fails. Our lives as we live them would not function without electricity, but it is a rare man or woman who, when the power goes off, knows how to look for a burned-out fuse and replace it. We believe implicitly that we are the heirs of the pioneers; that we have inherited self-sufficiency and the ability to take care of ourselves, particularly in relation to nature. There isn't a man among us in ten thousand who knows how to butcher a cow or a pig and cut it up for eating, let alone a wild animal. By natural endowment, we are great rifle shots and great hunters—but when hunting season opens there is a slaughter of farm animals and humans by men and women who couldn't hit a real target if they could see it. Americans treasure the knowledge that they live close to nature, but fewer and fewer farmers feed more and more people; and as soon as we can afford to we eat out of cans, buy frozen TV dinners, and haunt the delicatessens. Affluence means moving to the suburbs, but the American suburbanite sees, if anything, less of the country than the city apartment dweller with his window boxes and his African violets carefully tended under light. In no country are more seeds and plants and equipment purchased, and less vegetables and flowers raised.

The paradoxes are everywhere; we shout that we are a nation of laws, not men—and then proceed to break every law we can if we can get away with it. We proudly insist that we base our political positions on the issues—and we will vote against a man because of his religion, his name, or the shape of his nose.

Sometimes we seem to be a nation of public puritans and private profligates. There surely can be no excesses like those committed by good family men away from home at a convention. We believe in the manliness of our men and the womanliness of our women, but we go to extremes of expense and discomfort to cover any natural evidence that we are either. From puberty we are preoccupied with sex; but our courts, our counsellors, and our psychiatrists are dealing constantly with cases of sexual failure or charges of frigidity or impotence. A small failure in business can quite normally make a man sexually impotent.

We fancy ourselves as hardheaded realists, but we will buy anything we see advertised, particularly on television; and we buy it not with reference to the quality or the value of the product, but directly as a result of the number of times we have heard it mentioned. The most arrant nonsense about a product is never questioned. We are afraid to be awake, afraid to be alone, afraid to be a moment without noise and confusion we call entertainment. We boast of our dislike of highbrow art and music, and we have more and better-attended symphonies, art galleries, and theaters than any country in the world. We detest abstract art and produce more of it than all the rest of the world put together.

Words and Expressions

generality /ˌdʒenəˈræliti/ *n.*

普遍性

bridle /ˈbraɪdl/ *vi.*

昂首表示轻蔑(或怨忿等); 动怒

buck /bʌk/ *vi.*

振作, 振奋

intemperate /in'tempərit/ a.	不节制的;过度的
teetotaler /ti'təutlə/ n.	绝对禁酒(主义)者
turmoil /'təməil/ n.	骚动;混乱
overbearing /'əuvə'beəriŋ/ a.	专横的
governance /'gʌvənəns/ n.	统治
reverence /'revərəns/ n.	敬爱,崇敬;敬畏
scramble /'skrʌmbl/ vi.	爬行,攀爬
scrabble /'skræbl/ vi.	扒找;乱摸;乱涂
trample /'træmpl/ vt.	踩,践踏
psychoanalyst /,saikəu'ænəlist/ n.	精神分析学家;心理分析学家
self-reliant /'selfri'laint/ a.	自力更生的
complacent /təm'pleisnt/ a.	自满的
sewer pipe	污水管道,下水道
paradoxical /,pærə'dɒksikəl/ a.	似非而是的,自相矛盾的
fuse /fju:z/ n.	保险丝
implicitly /im'plisitli/ ad.	绝对地
self-sufficiency /,selfsə'fijənsi/ n.	自给自足;过于自信
endowment /in'daʊmənt/ n.	(基金、财产等的)捐赠;捐赠的基金、财产等
haunt /hə:nt/ vt.	(鬼魂等)常出没于……;经常去(某地)
delicatessen /,delikə'tensn/ n.	熟食店;现成的食品
affluence /'æfluəns/ n.	富裕
suburbanite /sə'bə:bənait/ n.	郊区居民,郊外居住者
African violet	【植】非洲紫菀苔(可作室内观赏用)
puritan /'pjʊəritən/ n.	清教徒;苦行僧
profligate /'prɒfligit/ n.	放荡者
manliness /'mænlinis/ n.	男子气概
womanliness /'wʊmənlinis/ n.	女性气质
puberty /'pjʊ:bəti/ n.	青春期
psychiatrist /saɪ'kaɪətrist/ n.	精神病医师;精神病学家
frigidity /fri'dʒiditi/ n.	冷淡
impotence /'impətəns/ n.	无能
impotent /'impətənt/ a.	无力气的;虚弱的;不起作用的;
hardheaded /'hɑ:d'hedid/ a.	冷静的;脚踏实地的;顽固的
arrant /'ærənt/ a.	彻底的,完全的
highbrow /'haɪbraʊ/ a.	高级趣味的;文化修养高的
detest /di'test/ vt.	厌恶,憎恶
ground rules	金科玉律
bow with reverence toward	对……五体投地
if anything	如果有区别的话
boast of	以……自诩
abstract art	抽象艺术