


英语专业系列教材

READING FOR GROWING MINDS:
ENGAGING THINKING THROUGH READING

高级英语教程： 思辨性阅读（下）

杨会兰 编著



Critical Reading

清华大学出版社

英语专业系列教材



**READING FOR GROWING MINDS:
ENGAGING THINKING THROUGH READING**

高级英语教程： 思辨性阅读（下）

杨会兰 编著



清华大学出版社
北京

内 容 简 介

本书定位于英语专业精读课程,旨在训练学生思辨能力、跨文化交际能力与自主学习能力,提升英语专业学生人文素养。全书精选20篇文章,涵盖人文学科经典主题,话题深邃又富有趣味性,时效性强。练习设计从解释、分析、综合、评价、扩展、应用六个维度入手,从微观到宏观解构文本,同时引导学生建构自己的观点和判断,思辨能力训练贯穿始终。

版权所有,侵权必究。侵权举报电话:010-62782989 13701121933

图书在版编目(CIP)数据

高级英语教程:思辨性阅读.下 / 杨会兰编著. —北京:清华大学出版社, 2015
(英语专业系列教材)
ISBN 978-7-302-42447-5

I. ①高… II. ①杨… III. ①英语-阅读教学-高等学校-教材
IV. ①H319.4

中国版本图书馆CIP数据核字(2015)第307075号

责任编辑:曹诗悦
封面设计:李双双
责任校对:王凤芝
责任印制:沈露

出版发行:清华大学出版社

网 址: <http://www.tup.com.cn>, <http://www.wqbook.com>

地 址:北京清华大学学研大厦A座 邮 编:100084

社总机:010-62770175 邮 购:010-62786544

投稿与读者服务:010-62776969, c-service@tup.tsinghua.edu.cn

质量反馈:010-62772015, zhiliang@tup.tsinghua.edu.cn

印 刷 者:清华大学印刷厂

装 订 者:三河市新茂装订有限公司

经 销:全国新华书店

开 本:170mm×230mm 印 张:15.5 字 数:223千字

版 次:2015年12月第1版 印 次:2015年12月第1次印刷

印 数:1~2000

定 价:38.00元

产品编号:064055-01

前 言

编写《高级英语教程：思辨性阅读》源自这几年愉快的教学体验。最初苦于找不到合适的教材，便从网上搜集适合学生水平、内容丰富而有趣的文章，多年来已积累了几百篇。每一次讲课都精挑细选，不断淘汰、补充，本教材正是从中精选而成。经过数篇深度阅读，学生们开始喜爱高级英语阅读课及讲课方式，学习态度变得积极主动。他们也从几十篇的文本细读中逐步走出了简单的思维模式，并享受思考颇具广度、深度的问题。令人惊喜的是，个别学生已成为国内外大报的自由撰稿人。多届学生对高级英语阅读课的肯定让我产生了集结成书的想法：其他英语学习者也许会喜欢并从中获益。

“高级英语阅读”课程究竟“高级”在哪里？在于语言难度的增加和更深入的阅读。深度阅读指获取字面意义（read “on the lines”），做出推断（read “between the lines”），进行评价（read “beyond the lines”）。“推断”指找到作者未明确说明，但暗示的意思；“评价”指读者从整体审视作者的观点、表达，从而形成自己的见解。三个阅读层次的具体操作就是：判断文本的真实性、相关性、逻辑关系，分析作者的表现形式、语气、立场以及探究文本内容的深度及广度。如此文本细读（close reading）被称为“批评性阅读”“思辨性阅读”“分析性阅读”（critical reading）。

Critical 一词在这里并无“挑剔”的意思，也无其他贬义，而是“全面、深刻的审视判断”之意。之所以要进行思辨性阅读是因为作者的文化环境、教育程度、知识结构、个人经历会影响其视角和思想，而读者会下意识地盲目接受其观点，或以自我为中心加以判断。正如一本好评如潮的小说，或一部电影，每个读者和观众看到的层次、深度、丰富度一定不同。要达到全面、透彻理解，思辨性阅读十分必要。为了准确地理解原文，要把作者的观点置入其特定的语境，还要



学会综合多种视角分析、判断、评价作者的观点，鉴别文本中具有启发性的观点，反对凭直觉跟随作者思想。阅读教学也因此成为思考的训练，教育目标应定位于培养学生独特良好的思维习惯，使他们保持好奇、质疑的态度，贯通所学，并能应用到日常生活中。

思辨性阅读是本书的基本定位和主导思想，每单元从**解释、分析、综合、评价、扩展、应用**几个维度入手分析文本，并兼顾思考的深度和广度。遵循这样的教学理念，除阅读文章本身外，本书还设计了以下五个板块：Perspectives, Word Power, Skill Building (Paraphrase, Analysis, Synthesis), Group Work 和 Elements of Thought。

Perspectives 起导入的作用，在每课一开始唤起学生的兴趣。它呼应课文主题，但不重复课文内容，以多视角丰富并延伸课文内容。这一部分也可用作课文前的头脑风暴活动。

Word Power 词汇练习分为几个层面：1. 生词；2. 常见词，即学生常常“视而不见”之词，旨在扩大他们的主动词汇（active vocabulary），灵活运用已知的单词；3. 近义词辨析。练习形式包括概念匹配，从原文中索词填空，再将该词植入新语境。这样设置的目的是迫使学生反复阅读原文，在语境中学习使用单词。词汇练习环节正好暗合了认知语言学原理：扩充词汇的有效手段就是深加工，多循环。单词经多次循环后可转化为主动词汇，更有利于口笔头灵活表达。

Skill Building 下设三项练习：1. Paraphrase 复述；2. Comprehension and Analysis 理解与分析；3. Synthesis 融会贯通。三项练习体现了由表层到深层的思考过程：获取字面意义、推断意义和评价性意义。从对单词、词组、单句的微观理解到段落和全篇的宏观把握，正是高年级英语专业学习的主要任务——深入分析文本，鉴别其中的观点，将之与经典文本内容相比较，做出评价。这样的设计不会把学生引入预设的路径，相反，这三项练习题都是自由开放式的，讨论结果也是开放和相对的。

Paraphrase 是项非常有益的语言学习活动，有助读者理清作者思想并用自己的语言准确转述，抓住要意。复述放慢了阅读速度，可使读者与文本进行内在对

话，重建作者的想法，同时也发现自己是否认同作者的想法。缺少这一练习会给阅读带来很大的欺骗性：学生认为看懂了，但进一步发问会发现很多情况下没有读懂，甚至是误解，这一现象在课堂上屡试屡对。而学生苦于不能表达的原因之一正是理解上的纠结。由于篇幅有限，本书每单元都不能穷尽这一练习，但教师在实际教学时可加大练习量，因为这是阅读理解的基本要求。

Analysis 是透彻理解、优质阅读的重要一环。把单句、段落、篇章拆分，进行局部的解构性细节分析，用以分析难句，分析语言和文体如何烘托出作者的语气和态度。

Synthesis 旨在分析的基础上，结合细节内容，抓住文本核心思想，既见树又见林。最关键的是建立意义关联，达到全新的理解。学生需要结合经验知识和学习知识（知识框架和思想体系）整体判断作者的语气、观点，从而形成自己的观点，做出价值判断。通常情况下，学生的阅读止于解构作品，但建构自己的判断和观点难度更大，也更为重要，而这正是高校教育需着力培养的技能之一。

Group Work 延续了课文的主题，引申或外延都紧贴学生的经历和当下的生活，形式灵活。讨论题设计具体，兼具趣味性，可避免小组讨论大而无当和流于形式。小组讨论可在课上进行，或课下小组讨论、课上汇报，或两种形式交叉进行。

Elements of Thought 是元思考要素，本册共包括 20 个概念。人们思考时常处于下意识状态，元思考概念是对思考的元认知补充，有利于监控思考过程，由感性思维定式过渡到理性反思思维，是思辨性阅读的关键一环。

课文选篇都按主题编排，练习环节包含语言训练，但更侧重思维能力的提升，通过内容学习联动语言本体的学习和积累。课堂活动不再纯粹“为语言而语言”，而是通过逐步深入阅读，帮助学生思考人生的重大问题。围绕学生生活最为关键的内容，本书选取了这样几个主题：幸福、教育、旅行、生活方式、友谊、社会阶层、道德等，几十篇文章语言风格多样，视角新鲜，形式内容都值得学习探讨。这些主题组成了人类生活最为重要的元素和实践，是人生必修课，同时也为学生写作积累素材。每个主题下有两篇文章，每篇文章都包含重要概念。我们期望通



过反复分析判断，学生最终能形成自己的观点，构建相关的知识框架。

本书突出的特色主要有以下三点：一是课文选篇与学生生活直接相关，重要并有趣，其较高的关联度和趣味性决定了学生的参与度和投入度。正如课文中所讲，“优秀的教学不仅提高学生对某一课程的兴趣，更重要的是帮助学生获取更多兴趣，还让他们已有的兴趣爱好变得更有趣”。二是文章语言灵活，有时效性，是语言输入的优秀语料。三是练习的编排多针对思维训练，由微观至宏观，始终以学生为中心，把思辨性阅读的理念贯彻始终。

本书的编写理念和原则决定了课堂教学理念：课堂上不适宜串课文，避免主讲语言点。随时随地讲解语言点、举例等会支离文章的整体意义，把阅读这一要务边缘化，使阅读变成以语言为中心，而文章内容切换为背景。学生只被动记笔记，学习过程不自然，缺乏真实交流，因此也不具备交际性和互动性（交际双方信息不对等，才有交流的必要。互动意义在于内容，不在表面）。而在以内容为纲的课堂上，通过讨论问题，学生从反复协商的过程中获取文本的意义（negotiation of meaning），并将之与自己的生活建立联系。这体现了一种发现式、体验式学习（discovery learning）模式：学习者自己发现答案，产生较深刻的记忆，并收获劳动的喜悦，获取前进的动力。

突出文本内容，启发学生进行发现性学习，这并非否认阅读课中语言学习的重要性，而是要审视哪些课堂活动更合理和更有必要。课堂活动可以从微观的词开始，也可从宏观层面的中心思想开始，但都应把阅读本身和学习者放在首位。这要求学生必须从认真预习课文和部分主观题开始，否则，课上提问、讨论都难以进行。教学实践证明学生会认真做好这一准备工作。课堂活动如何展开（同时检查预习情况）？教师可提问关键词、标题、课文结尾（这三项都指向中心思想），或提问表达中心思想的主题句，或按照文章叙述顺序提问，如：开头（有无主题背景内容，开头写得是否吸引读者），主题句（在哪一段提出，论点是什么），细节（解释，论据），结尾（以怎样的方式呼应主题）。在完成了 Skill Building 部分后，不妨从头至尾过一遍课文，把内容及语言重新梳理一遍，由此也带给学

生安全感（如果明白了每句话的意思，学生就会有安全感），但这与单纯串课文有本质的不同。

内容和形式的学习在课堂上是并行并重的。学生英语语言学习体现在预习、课上回答问题和讨论中，是隐性语言学习：学生在预习时查阅过单词，用英文回答问题，与老师同学讨论问题是最真实自然的英文表达练习。

阅读能使人怀有丰富而细腻的情感、包容的胸怀，促使自我反省，开启创造性思维。人生的质量取决于思考力。本教材适合所有爱阅读、爱思考、爱生活的英语学习者。希望通过学习和讨论这些人生重大主题，学生能够摆脱印象式阅读的传统做法，内化重要想法，学会思考，变得成熟独立，获得心灵自由和人生的自觉。无论最终能否形成确定的想法，甚至是否突破既有价值，都不重要，只要对这些主题有过严肃的思考和交流，他们就会持续关注、思考这些问题，他们的生活也会因阅读学习而变得不同。

在教材编写过程中，我们得到了 Margaret Visser, Alain de Botton, Paul Bloom, Joshua Ellison, Eric Weiner, Pico Iyer, Annie Applebaum, Judith Lichtenberg, Erin McKean, Joshua Knobe 等原作者的许可与支持，在此表示真挚的感谢。正是这些思想鲜活、内容优秀的文章，带给学生和广大读者以思想的启迪与心灵的触动。但由于本书所涉文章较多，选文作者都居于国外，受时间、精力等因素所限，在本书出版之前编者无法与作者一一取得联系，在此深表歉意。各位作者可随时与我们联系。此外，本书在编写过程中也得到了清华大学出版社外语分社的大力支持和真诚合作，在此表示由衷的感谢。由于编者水平有限，书中错误难免，恳请专家、读者不吝指教。

杨会兰

2015年6月

清华大学出版社 高等学校英语专业系列教材

- | | |
|--|--------------|
| 高级英语视听说教程学生用书(第二版)上
定价: 22.00 书号: 978-7-302-22869-1 | 作者: 戴劲、刘晶 等 |
| 高级英语视听说教程学生用书(第二版)下
定价: 29.80 书号: 978-7-302-22870-7 | 作者: 戴劲、刘晶 等 |
| 高级英语视听说教程教师用书(第二版)全一册
定价: 49.80 书号: 978-7-302-22868-4 | 作者: 戴劲、刘晶 等 |
| 中级英语视听说教程学生用书(第二版)上
定价: 28.00 书号: 978-7-302-23420-3 | 作者: 王祥兵、刘晶 等 |
| 中级英语视听说教程学生用书(第二版)下
定价: 28.00 书号: 978-7-302-23421-0 | 作者: 王祥兵、刘晶 等 |
| 中级英语视听说教程教师用书(第二版)全一册
定价: 34.80 书号: 978-7-302-23422-7 | 作者: 王祥兵、刘晶 等 |
| 英语写作实践教程(第二版)
定价: 32.00 书号: 978-7-302-29921-9 | 作者: 李贵苍 等 |
| 《高级英汉翻译理论与实践》(第三版)
定价: 35.00 书号: 978-7-302-32813-1 | 作者: 叶子南 |
| 汉英比较翻译教程(第二版)(另有配套练习)
定价: 39.90 书号: 978-7-302-29526-6 | 作者: 魏志成 |
| 英汉比较翻译教程(第二版)(另有配套练习)
定价: 38.50 书号: 978-7-302-29015-5 | 作者: 魏志成 |
| 英汉互译入门教程
定价: 22.00 书号: 978-7-302-19772-0 | 作者: 许建平 |
| 英汉互译实践与技巧(第四版)(另有配套教参)
定价: 39.80 书号: 978-7-302-29029-2 | 作者: 许建平 |
| 《英汉互译实践与技巧》辅导备考教程
定价: 39.90 书号: 978-7-302-32898-8 | 作者: 许建平 |

- | | |
|-----------------------------|----------------------|
| 英汉语篇翻译(第三版) | 作者:李运兴 |
| 定价:35.00 | 书号:978-7-302-26652-5 |
| 汉英语篇翻译 | 作者:李运兴 |
| 定价:49.00 | 书号:978-7-302-41666-1 |
| 高级汉英语篇翻译(修订版) | 作者:居祖纯 |
| 定价:22.00 | 书号:978-7-302-27569-5 |
| 中西翻译理论简明教程 | 作者:张政 |
| 定价:39.00 | 书号:978-7-302-39601-7 |
| 美国文学简史与选读 | 作者:李正栓 等 |
| 定价:66.00 | 书号:978-7-302-41864-1 |
| 美国文学学习指南(第二版)——美国文学史及选读综合练习 | 作者:李正栓 等 |
| 定价:33.00 | 书号:978-7-302-12462-7 |
| 英国文学学习指南(第二版)——英国文学史及选读综合练习 | 作者:李正栓 等 |
| 定价:42.00 | 书号:978-7-302-12218-0 |
| 英美诗歌教程(第二版) | 作者:李正栓 等 |
| 定价:48.00 | 书号:978-7-302-37600-2 |
| 莎士比亚十四行诗导读 | 作者:李正栓 |
| 定价:49.00 | 书号:978-7-302-40159-9 |
| 英美文学赏析教程(散文与诗歌) | 作者:罗选民 等 |
| 定价:20.00 | 书号:978-7-302-05404-7 |
| 英美文学赏析教程(第二版):小说卷 | 作者:罗选民 等 |
| 定价:55.00 | 书号:978-7-302-37154-0 |
| 新编简明英语语言学概论 | 作者:马琰、王峰 |
| 定价:49.00 | 书号:978-7-302-37533-3 |
| 实用大学英语语法新编 | 作者:曾亚军 等 |
| 定价:58.00 | 书号:978-7-302-36900-4 |
| 高级英语教程:思辨性阅读(上) | 作者:杨会兰 |
| 定价:35.00 | 书号:978-7-302-41515-2 |
| 高级英语教程:思辨性阅读(下) | 作者:杨会兰 |
| 定价:38.00 | 书号:978-7-302-42447-5 |

Contents

Unit 1	Happiness	1
Reading A	Oh, Joy	3
	Elements of Thought: Analysis	14
Reading B	A New Gauge to See What's Beyond Happiness	16
	Elements of Thought: Synthesis	24
Unit 2	Education	27
Reading A	What Is College For?	28
	Elements of Thought: Induction	38
Reading B	Curriculum Designed to Unite Art and Science	39
	Elements of Thought: Deduction	49
Unit 3	Authentic Reading	51
Reading A	The Subconscious Shelf	52
	Elements of Thought: Pattern	61
Reading B	Reading and Guilty Pleasure	62
	Elements of Thought: Theory	71
Unit 4	Travel	73
Reading A	Reclaiming Travel	74
	Elements of Thought: Thesis	84
Reading B	Where Heaven and Earth Come Closer	85
	Elements of Thought: Issue	96
Unit 5	Life Style	97
Reading A	The "Busy" Trap	98
	Elements of Thought: Argument	108
Reading B	The Joy of Quiet	109
	Elements of Thought: Evidence	118



Unit 6	Friendship	119
Reading A	Friendship in an Age of Economics	120
	Elements of Thought: Opinion	131
Reading B	“Friendship: An Exposé” by Joseph Epstein	132
	Elements of Thought: Interpretation	140
Unit 7	Social Stratification	141
Reading A	The New Elitists	142
	Elements of Thought: Conclusion	153
Reading B	The Rise of the “Ordinary” Elite	154
	Elements of Thought: Implication	162
Unit 8	Morality	163
Reading A	Is “Do Unto Others” Written into Our Genes?	165
	Elements of Thought: Viewpoint	177
Reading B	Is Pure Altruism Possible?	178
	Elements of Thought: Fallacy	188
Unit 9	Life in the Digital Age	191
Reading A	We, Robots	192
	Elements of Thought: Evaluation	201
Reading B	The Flight from Conversation	202
	Elements of Thought: Judgment	212
Unit 10	French People and Their Language	213
Reading A	The French Have a (Precise and Elegant) Word for It	214
	Elements of Thought: Cognition	223
Reading B	Vive la Similarité	224
	Elements of Thought: Meta-cognition	233

A large graphic for 'Unit 1' featuring the word 'Unit' in a serif font above a large, bold number '1'. The number '1' is enclosed within a thick, grey circular border that has a smaller, overlapping circle to its right, resembling a stylized ear or a decorative element. The background is a light grey gradient with a dark grey wavy line running across the middle.

Unit

1

Happiness

In this unit you will learn to

- ★ interpret the various views of happiness.
- ★ assess a new tool for measuring happiness.
- ★ define the concepts of “analysis” and “synthesis.”

Perspectives

1. The theme of happiness, an elusive, intractable, and unanswerable ideal, has been a subject of study for ages, the pursuit of which is our fundamental goal. In 2012, The United Nations set March 20 as the International Day of Happiness. Different systems or indexes have been used to measure happiness. Gallup has used positive experience index to track happiness globally and found the top ten countries with the highest positive experience scores were in Latin America. Then in 2013, the United Nations conducted a larger survey called The World Happiness Report. Factors such as life expectancy at birth, freedom to make life choices, social support system and experience with corruption were covered in the report. Scandinavian countries were found in the list of top ten happiest places.

(1) Look up the background information of these two studies. Why did the results of the two studies differ markedly?

(2) Is it easy to define happiness? What is the secret of happiness?

2. In China, surveys on happiness have yielded shocking results: Chinese people became less happy with an incredibly increasing rate of income. This started a heated discussion on happiness across the country: Money is important, but money cannot buy happiness.

What can be done to promote happiness at the individual level and the state level?

Reading A

The following reading is a review of Darrin McMahon's book: Happiness: A History. The book chronicles the evolution of happiness over two thousand years. Reading this book about different interpretations of happiness may help you understand and attain your happiness.

Oh, Joy

Review by Jim Holt

- The history of the idea of happiness can be neatly summarized in a series of bumper sticker equations: Happiness=Luck (Homeric), Happiness=Virtue (classical), Happiness=Heaven (medieval), Happiness=Pleasure (Enlightenment) and Happiness=A Warm Puppy (contemporary). Does that look like progress? Darrin McMahon doesn't think so.
- In olden times, McMahon observes in his engaging book, happiness was deemed a transcendent, almost godlike state, attainable only by the few. Today, however, the concept has become democratized, not to say vulgarized (think of that damned ubiquitous smiley face): it is more about feeling good than being good. With happiness supposedly in the reach of everyone—especially in the United States—it is pursued with a frenzy that, perversely, gives rise to its opposite: unease, discontent, even guilt. We might be better off returning to the classical Greek ideal of happiness as a life lived according to reason and virtue—so, at least, McMahon (a professor of history at Florida State University) sometimes seems to suggest. At other times he appears keener to follow Nietzsche¹ and ditch happiness altogether.
- But “Happiness” is not really a polemic. It is a history, one that leisurely takes us on a Great Books-style tour of Western thought, ranging from Herodotus and Aristotle² through Locke³ and Rousseau down to Darwin⁴, Marx⁵ and Freud⁶. The musings on happiness of these and dozens of lesser



thinkers are lucidly presented in fine, sturdy prose that is, on the whole, a delight to read. Only occasionally is one's ear clouted by a PBS-style cliché ("Rome. The very name suggests power and prosperity, glory and grandeur, earthly majesty and might..."), a patch of run-amok alliteration ("fabled fiddling...proud Pompeian penis...felicity and fecundity") or a solecism ("soaring into the netherworld of meaningless abstractions"—soaring is best done upward). There are more references to flatulence than one would expect in an intellectual history, but every writer must be allowed his harmless quirks.

4 The topic of happiness turns us all into philosophers. Everyone wants to be happy, but no one can say with much precision or assurance what happiness is. In the history of the idea, the main tension is between thinkers who hold that a life must meet some objective standard to be considered happy, and those who hold that happiness is merely the subjective state of being pleased with one's life. The most prominent of the objectivists was Aristotle, who argued that happiness was "activity of the soul expressing virtue." (Aristotle's virtues, by the way, are rather self-centered and not at all Christian—more pride than charity.) And the most perfect happiness, he reasoned, involved the divine "intellectual" virtues rather than the lower "practical" ones. In other words, the happiest life consisted of the pure contemplation of truth—just like Aristotle's! Other classical thinkers may have taken a less intellectualist view, but they were united with Aristotle in equating happiness with virtue. The most extreme among them, like Cicero, maintained that a virtuous man could truly be called happy even while being tortured on the rack.

5 Ironically, McMahon observes, it was Christianity that restored the sensual element to the idea of happiness. Suffer for virtue's sake, medieval Christians were told, and you will be rewarded with an eternity of heavenly bliss. But why couldn't some of that bliss be enjoyed here on earth? It was in the late 17th century that a frankly subjectivist, hedonistic understanding of happiness started to take hold—a development that McMahon associates with the intellectual ferment surrounding the English civil war. "Happiness...in its full extent is the utmost Pleasure we are capable of," John Locke declared, raising the dangerous possibility that there were as many forms of happiness as there

were types of desire.

6 Once pleasure came to be accepted as the final good, Enlightenment thinkers set about disputing the best means to it. Virtue? That was the hope of Adam Smith and Thomas Jefferson: if happiness was not identical to virtue, it should at least be virtue's reward. But those of a more radical kidney, like the Frenchman Julien Offray de la Mettrie⁷, denied even an instrumental connection between virtue and happiness—a shocking view that Casanova⁸ and Sade⁹ pushed to its logical conclusion. It seemed terrible that the question “Why should I be moral?” could no longer be smugly answered, “Because that is the only way to be happy.” Ever since, philosophers have been trying to prove that happiness and goodness are indissolubly linked, a task that has been likened to squaring the circle. Some wicked people do seem to enjoy themselves.

7 The 18th century—deemed the “century of happiness” by Helvétius¹⁰—saw a dramatic improvement in the material conditions of Europeans, as famine and plague gave way to longer life spans and a near-doubling of the population. Happiness began to be thought of not just as the right of the individual, but as a proper aim of the state. Inevitably, there was a backlash. Rousseau gloomily insisted that civilization only multiplied desires, making us their unhappy slaves. Odes to melancholy became fashionable. Perhaps the greatest pessimist was Schopenhauer¹¹, who thought happiness would always be defeated by painful craving and who counseled the ascetic renunciation of pleasure—a policy that bore no resemblance to his own comfortably bourgeois life.

8 Confronted with this welter of clashing opinions, one sometimes wishes that McMahon had done more critical shaping of his material. Is happiness really our ultimate goal? Are truth, beauty, goodness and freedom only valuable insofar as they lead to it? Is it possible to have everything you want, and still not be happy? Would that mean there must be something else you want, but you don't know what it is? These are a few of the questions that bob up only to disappear in the exhilarating foam of ideas.