

Advanced English Reading

# 高级英语阅读

· 大学英语学习系列教材 ·

*Undergraduate English Series*

□ 华中科技大学外国语学院英语系 编

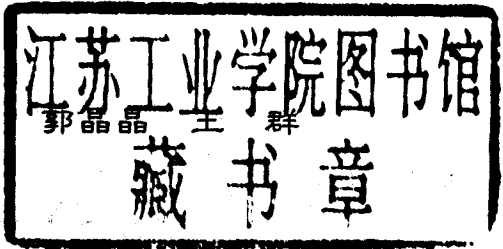
华中科技大学出版社  
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# 高级英语阅读

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华中科技大学出版社

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# 总 序

21 世纪是一个国际化的知识经济时代, 社会主义市场经济的发展要求新世纪的人才除了具有扎实的专业知识、良好的创新能力、人文素养外, 还必须具有优秀的外语能力。英语作为一种国际性的语言, 已成为人们在国际交往中不可缺少的工具。新形势下, 社会的发展对中国大学生英语能力提出了全新的要求, 已从原来纯粹的语言技能的掌握, 发展到语言应用能力及跨文化交际能力的提高、英语文化认知水平的扩大及人文综合素养的完善。

在这种形势下, 许多高校进行了大学英语教学改革, 除了进行英语听说读写的基础课程训练, 还开设了一系列高级语言能力及文化、文学方面的专业课程供全校学生选修。此外, 本着培养复合型人才的理念, 许多高校英语专业面向非英语专业招收英语第二学位的学生, 开设了一系列英语专业课程。与英语本科专业的教学相比, 这一系列课程因教学对象、学生需求、教学学时等不同, 其目标内涵与层次定位、教材选编、教学方法及教学要求等方面还是存在着一定的差异。为此, 华中科技大学外国语学院英语系在长期开设英语公共选修课及开办英语第二学位、辅修学位的基础上, 组织一批有丰富教学经验的老师, 共同编写了《大学英语学习系列教材》。

本系列教材包括《高级英语阅读》、《英语写作教程》、《英汉互译——方法与实践》、《英美报刊选读》、《英美文学佳作赏析》等, 具有以下特征。

1. 本系列教材的编写以国家教育部颁布的《大学英语教学大纲》和《英语专业教学大纲》为依据, 充分考虑非英语专业学生的实际情况和新世纪复合型人才对外语能力的要求, 既重视培养语言技能、提高语言交际能力, 又注重扩大学生的知识面, 提高人文素养。

2. 本系列教材的编写吸收了大学英语、专业英语、英语第二学位的教学及教材编写的丰富经验, 充分采纳国内外先进的教学理论和方法, 力求选材新颖实用、难度适中、具有鲜明的时代特征。

3. 本系列教材体系统一, 可全套使用, 也可针对学生实际需要有选择地使用。

本系列教材可供非英语专业本科生英语选修课使用, 也可供选修英语第二学位或辅修英语学位的学生使用, 还可供具有相当于大学英语四级水平的英语自学者使用。

本系列教材在编写的过程中得到了华中科技大学外国语学院领导的指导和各位同仁的支持, 华中科技大学出版社对本系列教材的编写和出版给予了鼎力支持, 在此我们全体编写人员表示衷心的感谢。由于经验不足, 水平有限, 错误在所难免, 恳请广大师生和读者提出批评和建议, 以便在今后的修订中不断得到改进和完善。

华中科技大学外国语学院英语系  
2007年2月

## 前 言

英语阅读是英语学习的五大基本技能之一，除了广泛阅读英语报刊、小说等课外日常阅读外，阅读能力的提高，或通过阅读提高英语水平还需要逐词逐句地仔细阅读，即所谓“精读”。目前供初、中级英语学习者和非英语专业大学生的精读教材很多，近年出版的几套有影响的大学英语阅读教材各具特色，但适合中、高级英语学习者和英语专业高年级的精读教材则很少，而且多为上个世纪八九十年代编写的，因而我们组织了几位长期从事英语专业阅读教学的老师编写了这本《高级英语阅读》教程。

本教程的精读课文全部选自近几年的英美原版英语报刊文章和经典的英语小说，内容具有时代性、趣味性和知识性；题材多样，难度适中。全书共分 15 个单元，每个单元分为 Part A 和 Part B。Part A 包括一篇 1 000 单词左右的阅读文章，供课堂讲解或精读。提供有英语释义的单词表、课文难点、文化背景知识注释和针对课文内容和语言点的练习。Part B 包括两篇与 Part A 课文相关的阅读文章以及阅读理解和难句英译汉练习，供课堂或课后补充阅读。

本教程适合中、高级英语学习者和英语专业中、高年级、英语专业二学位以及非英语专业研究生英语阅读教学和自学使用。

由于编者水平有限，难免有疏漏和错误之处，欢迎指正。

感谢华中科技大学出版社的大力支持以及责任编辑梅欣君老师的辛勤工作，没有他们本教程不可能与读者见面。

编 者

2007 年 2 月

于喻家山

## 体例说明

可数名词 *n.[C]*

不可数名词 *n.[U]*

可数名词, 不可数名词 *n.[C, U]*

及物动词 *vt.*

不及物动词 *vi.*

及物动词, 不及物动词 *vt., vi.*

短语动词 *phr.v.*

形容词 *adj.*

副词 *adv.*

感叹词 *int.*

英国英语 *BrE.*

美国英语 *AmE.*

正式 *fm.*

非正式 *infm.*

文学词 *lit.*

技术词 *tech.*

单数 *sing.*

复数 *pl.*

通常用作复数 *usu. pl.*

通常用作被动 *usu. pass.*

经常用作被动 *often pass.*

不用作进行时 *not in prog.*

不用在名词前 *not before n.*

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# Unit One

## Part A

### *Three Days to See*

*Helen Keller<sup>1</sup>*

All of us have read thrilling stories in which the hero had only a limited and specified time to live. Sometimes it was as long as a year; sometimes as short as twenty-four hours. But always we were interested in discovering just how the doomed man chose to spend his last days or his last hours. I speak, of course, of free men who have a choice, not condemned criminals whose sphere of activities is strictly delimited.

Such stories set us thinking, wondering what we should do under similar circumstances. What events, what experiences, what associations should we crowd into those last hours as mortal beings? What happiness should we find in reviewing the past, what regrets?

Sometimes I have thought it would be an excellent rule to live each day as if we should die tomorrow. Such an attitude would emphasize sharply the values of life. We should live each day with a gentleness, a vigor, and a keenness of appreciation which are often lost when time stretches before us in the constant panorama of more days and months and years to come. There are those, of course, who would adopt the epicurean motto of "Eat, drink, and be merry"<sup>2</sup>, but most people would be chastened by the certainty of impending death.

In stories, the doomed hero is usually saved at the last minute by some stroke of fortune, but almost always his sense of values is changed. He becomes more appreciative of the meaning of life and its permanent spiritual values. It has often been noted that those who live, or have lived, in the shadow of death bring a mellow sweetness to everything they do.

Most of us, however, take life for granted. We know that one day we must die, but usually we picture that day as far in the future. When we are in buoyant health, death is all but unimaginable. We seldom think of it. The days stretch out in an endless vista. So

we go about our petty tasks, hardly aware of our listless attitude toward life.

The same lethargy, I am afraid, characterizes the use of all our faculties and senses. Only the deaf appreciate hearing, only the blind realize the manifold blessings that lie in sight. Particularly does this observation apply to those who have lost sight and hearing in adult life. But those who have never suffered impairment of sight or hearing seldom make the fullest use of these blessed faculties. Their eyes and ears take in all sights and sounds hazily, without concentration and with little appreciation. It is the same old story of not being grateful for what we have until we lose it, of not being conscious of health until we are ill.

I have often thought it would be a blessing if each human being were stricken blind and deaf for a few days at some time during his early adult life. Darkness would make him more appreciative of sight; silence would teach him the joys of sound.

Now and then I have tested my seeing friends to discover what they see. Recently I was visited by a very good friend who had just returned from a long walk in the woods, and I asked her what she had observed. "Nothing in particular," she replied. I might have been incredulous had I not been accustomed to such responses, for long ago I became convinced that the seeing see little.

How was it possible, I asked myself, to walk for an hour through the woods and see nothing worthy of note? I who cannot see find hundreds of things to interest me through mere touch. I feel the delicate symmetry of a leaf. I pass my hands lovingly about the smooth skin of a silver birch, or the rough, shaggy bark of a pine. In spring I touch the branches of trees hopefully in search of a bud, the first sign of awakening Nature after her winter's sleep. I feel the delightful, velvety texture of a flower, and discover its remarkable convolutions; and something of the miracle of Nature is revealed to me. Occasionally, if I am very fortunate, I place my hand gently on a small tree and feel the happy quiver of a bird in full song. I am delighted to have the cool waters of a brook rush through my open fingers. To me a lush carpet of pine needles or spongy grass is more welcome than the most luxurious Persian rug. To me the pageant of seasons is a thrilling and unending drama, the action of which streams through my finger tips.

At times my heart cries out with longing to see all these things. If I can get so much pleasure from mere touch, how much more beauty must be revealed by sight. Yet, those who have eyes apparently see little. The panorama of color and action which fills the world is taken for granted. It is human, perhaps, to appreciate little that which we have and to long for that which we have not, but it is a great pity that in the world of light the gift of sight is used only as a mere convenience rather than as a means of adding fullness to life.

If I were the president of a university I should establish a compulsory course in "How to Use Your Eyes". The professor would try to show his pupils how they could add joy to their lives by really seeing what passes unnoticed before them. He would try to awake their dormant and sluggish faculties.

Perhaps I can best illustrate by imagining what I should most like to see if I were given the use of my eyes, say, for just three days. And while I am imagining, suppose you, too, set your mind to work on the problem of how you would use your own eyes if you had only three more days to see. If with the oncoming darkness of the third night you knew that the sun would never rise for you again, how would you spend those three precious intervening days? What would you most want to let your gaze rest upon?

I, naturally, should want most to see the things which have become dear to me through my years of darkness. You, too, would want to let your eyes rest on the things that have become dear to you so that you could take the memory of them with you into the night that loomed before you.

I should want to see the people whose kindness and gentleness and companionship have made my life worth living. First I should like to gaze long upon the face of my dear teacher, Mrs. Anne Sullivan Macy<sup>3</sup>, who came to me when I was a child and opened the outer world to me. I should want not merely to see the outline of her face, so that I could cherish it in my memory, but to study that face and find in it the living evidence of the sympathetic tenderness and patience with which she accomplished the difficult task of my education. I should like to see in her eyes that strength of character which has enabled her to stand firm in the face of difficulties, and that compassion for all humanity which she has revealed to me so often.

I do not know what it is to see into the heart of a friend through that "window of the soul", the eye. I can only "see" through my finger tips the outline of a face. I can detect laughter, sorrow, and many other obvious emotions. I know my friends from the feel of their faces. But I cannot really picture their personalities by touch. I know their personalities, of course, through other means, through the thoughts they express to me, through whatever of their actions are revealed to me. But I am denied that deeper understanding of them which I am sure would come through sight of them, through watching their reactions to various expressed thoughts and circumstances, through noting the immediate and fleeting reactions of their eyes and countenance.

Friends who are near to me I know well, because through the months and years they reveal themselves to me in all their phases; but of casual friends I have only an incomplete impression, an impression gained from a handclasp, from spoken words which I take from their lips with my finger tips, or which they tap into the palm of my

hand.

How much easier, how much more satisfying it is for you who can see to grasp quickly the essential qualities of another person by watching the subtleties of expression, the quiver of a muscle, the flutter of a hand. But does it ever occur to you to use your sight to see into the inner nature of a friend or acquaintance? Do not most of you seeing people grasp casually the outward features of a face and let it go at that?

For instance, can you describe accurately the faces of five good friends? Some of you can, but many cannot. As an experiment, I have questioned husbands of long standing about the color of their wives' eyes, and often they express embarrassed confusion and admit that they do not know. And, incidentally, it is a chronic complaint of wives that their husbands do not notice new dresses, new hats, and changes in household arrangements.

The eyes of seeing persons soon become accustomed to the routine of their surroundings, and they actually see only the startling and spectacular. But even in viewing the most spectacular sights the eyes are lazy. Court records reveal every day how inaccurately "eyewitnesses" see. A given event will be "seen" in several different ways by as many witnesses. Some see more than others, but few see everything that is within the range of their vision.

Oh, the things that I should see if I had the power of sight for just three days!

## Vocabulary

- doom** /du:m/ *vt.* to make someone or something certain to fail, die or be destroyed etc.
- sphere** /sfiə/ *n.[C]* a particular area of activity, work, knowledge etc.
- delimit** /di:'limit/ *vt., fml.* to set or say exactly what the limits of something are
- panorama** /,pænə'rɑ:mə/ *n.[C]* an impressive view of a wide area of land
- epicurean** /,epikjuə'ri(:)ən/ *adj., fml.* gaining pleasure from the senses, especially through good food and drink
- chasten** /'tʃeɪsn/ *vt., fml.* to make someone realize that his behaviour is wrong or mistaken
- impending** /im'pendɪŋ/ *adj.* an impending event or situation, especially an unpleasant one, is going to happen very soon
- buoyant** /'bɔɪənt/ *adj.* excellent, cheerful
- vista** /'vɪstə/ *n.[C], lit.* a view of a large area of beautiful scenery
- listless** /'lɪstlɪs/ *adj.* feeling tired and not interested in things
- lethargy** /'leθədʒi/ *n.[U]* lack of energy; laziness

- manifold** /'mæni'fəʊld/ *adj., fml.* many and of different kinds
- impairment** /'ɪm'pɛəmənt/ *n.[C,U]* a condition in which a part of a person's mind or body is damaged or does not work well
- symmetry** /'sɪmɪtri/ *n.[U]* the quality of having two halves that are exactly the same shape and size
- velvety** /'velvɪti/ *adj.* looking, feeling, tasting, or sounding smooth and soft
- texture** /'tekstʃə/ *n.[C,U]* the way a surface or material feels when you touch it, especially how smooth or rough it is
- convolution** /'kɒnvə'lu:ʃən/ *n.[C], usu. pl.* a fold or twist in something which has many of them; coil
- lush** /lʌʃ/ *adj.* very beautiful, comfortable, expensive, luxurious
- pageant** /'pædʒənt/ *n.[C]* rich and splendid display
- compulsory** /'kɒm'pʌlsəri/ *adj.* something that is compulsory must be done because it is the law or because someone in authority orders you to
- dormant** /'dɔ:mənt/ *adj.* not active or not growing at the present time but able to be active later
- sluggish** /'slʌɡɪʃ/ *adj.* moving or reacting more slowly than normal
- loom** /lu:m/ *vi.* to appear as a large unclear shape, especially in a threatening way
- compassion** /'kɒm'pæʃən/ *n.[U]* a strong feeling of sympathy for someone who is suffering, and a desire to help him
- countenance** /'kaʊntɪnəns/ *n.[C], lit.* one's face or one's expression
- chronic** /'krɒnɪk/ *adj.* (of a disease, a problem) continuing for a long time; long-lasting

## Notes

1. **Helen Keller:** Helen Adams Keller (1880 □ 1968) was born on 27 June 1880 in Tuscumbia, Alabama, USA. In February 1882, when Helen was nineteen months old, she fell ill, which left her both blind and deaf. With the help and encouragement of Miss Anne Sullivan, who taught her how to speak and how to communicate with the world about her, she became a role model for millions of people. In this inspiring speech, Helen Keller uses an unadorned tone with superb expressions and descriptions to communicate her message: Embrace life—don't push away the beauty of the world that is accessed through the senses; “make the most of every sense”; live each moment in a lively mindset that embraces the richness of all of life.

2. **the epicurean motto of "Eat, drink, and be merry"**: a famous saying by Epicurus (341—270 BC), the Greek philosopher, an ancient sage who left us an enduring message of optimism. His philosophy conveyed the ultimate conviction that individuals can live in serene happiness, fortified by the continual experience of modest pleasures. His philosophy is known as Epicureanism. Another similar saying by him is: "Pleasure is the beginning and the end of living happily."
3. **Mrs. Anne Sullivan Macy**: She was Helen Keller's teacher and best friend. Anne Sullivan had lost the majority of her sight at the age of five. She taught Helen to finger spell and helped her get touch with the world about and beyond her. Forty-six years of devotion earned Mrs. Macy the title of "the Other Half of Helen Keller".

## Exercises

### I. Comprehension and discussion questions.

1. Who is a doomed man?
2. According to the author, how can one appreciate life more?
3. Why can people only see something startling around them in their daily lives?
4. If you had only three days to live, how would you spend these three days?
5. What can you learn from Helen Keller and her story?

### II. Match the words given under A with the meanings given under B.

- | A               | B                                  |
|-----------------|------------------------------------|
| 1. cherish      | a) subject to death                |
| 2. fleeting     | b) certain                         |
| 3. faculty      | c) coming in between               |
| 4. apparently   | d) love and take care of           |
| 5. hazily       | e) ashamed, awkward                |
| 6. convinced    | f) natural ability of mind or body |
| 7. mortal       | g) passing quickly                 |
| 8. incredulous  | h) not clearly                     |
| 9. intervening  | i) unable or unwilling to believe  |
| 10. embarrassed | j) obviously                       |

### III. Explain the following sentences in simple, daily English and put them into Chinese.

1. I speak, of course, of free men who have a choice, not condemned criminals whose

sphere of activities is strictly delimited.

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2. We should live each day with a gentleness, a vigor, and a keenness of appreciation which are often lost when time stretches before us in the constant panorama of more days and months and years to come.

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---

3. It is human, perhaps, to appreciate little that which we have and to long for that which we have not, but it is a great pity that in the world of light the gift of sight is used only as a mere convenience rather than as a means of adding fullness to life.

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4. I should like to see in her eyes that strength of character which has enabled her to stand firm in the face of difficulties, and that compassion for all humanity which she has revealed to me so often.

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5. But I am denied that deeper understanding of them which I am sure would come through sight of them, through watching their reactions to various expressed thoughts and circumstances, through noting the immediate and fleeting reactions of their eyes and countenance.

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#### IV. Put the following sentences into English.

1. 1939年，希特勒发动了一场注定要失败的战争。它席卷了整个欧洲，是历史上规模最大、最残忍的一场战争。

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2. 长久以来，中国与世界上许多国家建立了良好的政治关系和密切的经济往来，中国实行改革开放和加入世贸组织为中国经济发展开辟了广阔的前景。

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3. 我以前认为，父母为我做的一切都是理所当然的，而今我终身把他们的爱珍藏在我的记忆中。

- 
- 
4. 他们在我的日程中安排了太多的活动,而且我不习惯这些活动。  

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  5. 真是走运,我在巴黎碰到了她,这简直是不可想象的。  

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  6. 如今大学生的活动范围在扩大,他们除了本校必修课外还到外校选修课程。  

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  7. 每个人都要朝前看,让过去的就过去吧!  

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  8. 他喜欢给他孙女讲故事,这给他的退休生活增添了乐趣。  

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  9. 太阳升起时,他们看见了一幅白雪皑皑的群山景象。  

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  10. 这可是老生常谈,他又因玩网络游戏忘记做作业了。  

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## Part B

### Passage 1

It was the worst tragedy in maritime (航海的) history, six times more deadly than the Titanic.

When the German cruise ship Wilhelm Gustloff was hit by torpedoes (鱼雷) fired from a Russian submarine in the final winter of World War II, more than 10 000 people — mostly women, children and old people fleeing the final Red Army push into Nazi Germany — were packed aboard. An ice storm had turned the decks into frozen sheets that sent hundreds of families sliding into the sea as the ship tilted and began to go down. Others desperately tried to put lifeboats down. Some who succeeded fought off those in the



water who had the strength to try to claw their way aboard. Most people froze immediately. "I'll never forget the screams," says Christa Ntitzmann, 87, one of the 1 200 survivors. She recalls watching the ship, brightly lit, slipping into its dark grave and into seeming nothingness, rarely mentioned for more than half a century.

Now Germany's Nobel Prize-winning author Gtinter Grass has revived the memory of the 9 000 dead, including more than 4 000 children, with his latest novel *Crab Walk*, published last month. The book, which will be out in English next year, doesn't dwell on the sinking; its heroine is a pregnant young woman who survives the catastrophe only to say later: "Nobody wanted to hear about it, not here in the West (of Germany) and not at all in the East." The reason was obvious. As Grass put it in a recent interview with the weekly *Die Woche*: "Because the crimes we Germans are responsible for were and are so dominant, we didn't have the energy left to tell of our own sufferings."

The long silence about the sinking of the *Wilhelm Gustloff* was probably unavoidable and necessary. By unreservedly owning up to their country's monstrous crimes in the Second World War, Germans have managed to win acceptance abroad, marginalize (使……不得势) the neo-Nazis at home and make peace with their neighbors. Today's unified Germany is more prosperous and stable than at any time in its long, troubled history. For that, a half century of willful forgetting about painful memories like the German Titanic was perhaps a reasonable price to pay. But even the most politically correct Germans believe that they've now earned the right to discuss the full historical record. Not to equate German suffering with that of its victims, but simply to acknowledge a terrible tragedy.

### I. Choose the correct answer to each of the following questions.

1. Why does the author say the sinking of the *Wilhelm Gustloff* was the worst tragedy in maritime history?
  - A. It was attacked by Russian torpedoes.
  - B. Most of its passengers were frozen to death.
  - C. Its victims were mostly women and children.
  - D. It caused the largest number of casualties.
2. Hundreds of families dropped into the sea when \_\_\_\_\_.
  - A. a strong ice storm tilted the ship
  - B. the cruise ship sank all of a sudden
  - C. the badly damaged ship leaned toward one side
  - D. the frightened passengers fought desperately for lifeboats
3. The *Wilhelm Gustloff* tragedy was little talked about for more than half a century