



普通高等教育“十一五”国家级规划教材

Second Edition

第二版

NEW HORIZON  
COLLEGE ENGLISH

新视野大学英语

3

主 编：王达金 汪国军



阅读教程

ORDER



外语教学与研究出版社

FOREIGN LANGUAGE TEACHING AND RESEARCH PRESS





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# 修订版前言

本书是《新视野大学英语》配套系列教材之一，与《新视野大学英语读写教程》配合使用。自 2003 年出版以来已有 7 年之久。本教程以其在选材上的趣味性和信息性得到了使用院校的充分肯定。

此次在原有基础上，根据《新视野大学英语（第二版）读写教程》对《阅读教程》进行了如下修订。

一是针对《新视野大学英语（第二版）读写教程》每个单元的主题，重新调整《阅读教程》的选材，使其话题与《读写教程》保持一致，并对读写教程进行有力补充。

二是为了便于组织教学，使其更有针对性。本次修订《阅读教程》的练习完全按照新的四级考试（710 分试卷）中阅读题型进行编写。这样有利于学生尽早熟悉新题型，适应新测试。

《新视野大学英语（第二版）阅读教程 3》修订版每单元包括五个部分。Section I Reading Comprehension (Skimming & Scanning), Section II Reading Comprehension (Reading in Depth), Section III Practical Reading Comprehension, Section IV Fast Reading, Section V Practical Writing Samples。

本阅读教程在选材上注重趣味性和信息性，题材广泛，内容丰富。每一单元的话题与《新视野大学英语（第二版）读写教程》紧密结合，是对读写教程的有力补充。阅读篇章绝大部分选自最新出版的英美报刊书籍，也有刚刚问世的网上作品，基本未做修改，保持了原作的特色，有利于培养学生理解和分析问题的能力，扩大学生的知识视野。

除了提供阅读文章和练习外，为培养学生的语言应用能力，满足社会需要，本教材还在每单元 Section IV Practical Writing Samples 部分提供了各种英语应用文的写作样本，包括书信、合同、简历、函电、论文等，供学生学习和模仿。第三册主要介绍简历、求职申请、演讲等实用文体的格式与特点。样本全部选自英美原作，体现了英语应用文的真实性。本部分旨在通过阅读培养学生的英语实用能力，这也是本教材的一大特色。为了提高学生的英语写作能力，我们在修订版中仍然保留了这部分，以供学生学习时参考。

《新视野大学英语（第二版）阅读教程 3》由王达金、汪国军担任主编，参加修订的有熊焱冰、柯美树、汪铭、王珏、陈春花、吴长青。

《新视野大学英语（第二版）阅读教程 3》的修订时间紧迫，其中不足之处请使用本教材的教师和同学批评指正。

编者  
2010 年 5 月



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# Unit 1

## Section I Reading Comprehension (Skimming & Scanning)

**Directions:** *In this part, you are asked to go over the following passage quickly and answer the questions.*

*For questions 1-7, mark*

*Y (for YES) if the statement agrees with the information given in the passage;*

*N (for NO) if the statement contradicts the information given in the passage;*

*NG (for NOT GIVEN) if the information is not given in the passage.*

*For questions 8-10, complete the sentences with the information given in the passage.*

### Love and Freedom

If you are young and unmarried, you must have in your mind the image of an ideal husband or wife. Most young people like to indulge in (沉湎于) fantasies, and your image may take the form of a certain famous film star or pop singer. But if you are of a practical turn of mind, your ideal would be down to earth, and your image would be modeled after what you see around you. Though images do not always coincide with realities (for after all, an ideal is an ideal), it is nevertheless an interesting subject for study, for it tells us what the young people expect from the present society.

You may ask, "Is it possible to be married and to be free?" If you take marriage non-seriously, then you can be free. If you take it seriously, then freedom is impossible. Take marriage just as a game—it is a game. Have a little sense of humor, that it is a role you are playing on the stage of life; but it is not something that belongs to existence or has any reality—it is a fiction. But people are so stupid that they even start taking fiction for reality. I have seen people reading fiction with tears in their eyes, because in the fiction things are going so tragically. It is a very good device in the movies that they put the lights off, so everybody can enjoy the movie, laugh, cry, be sad, be happy. If there was light it would be a little difficult—what will others think? And they know perfectly well that the screen is empty—there is nobody; it is just a projected picture. But they forget it completely. And the same has happened with our lives. Many things which are simply to be taken humorously, we



take so seriously—and from that seriousness begins our problem.

In the first place, why should you get married? You love someone, live with someone—it is part of your basic rights. You can live with someone, you can love someone. Marriage is not something that happens in heaven, it happens here, through the crafty (狡猾的) priests. But if you want to join the game with society and don't want to stand alone and aloof, you make it clear to your wife or to your husband that this marriage is just a game: "Never take it seriously. I will remain as independent as I was before marriage, and you will remain as independent as you were before marriage. Neither I am going to interfere in your life, nor are you going to interfere in my life, we will live as two friends together, sharing our joys, sharing our freedom—but not being a burden on each other.

"And any moment we feel that the spring has passed, the honeymoon is over, we will be sincere enough not to go on pretending, but to say to each other that we loved much—and we will remain grateful to each other forever, and the days of love will haunt us in our memories, in our dreams, as golden—but the spring is over. Our paths have come to a point, where although it is sad, we have to part, because now, living together is not a sign of love. If I love you, I will leave you the moment I see my love has become a misery to you. If you love me, you will leave me the moment you see that your love is creating an imprisonment for me."

Love is the highest value in life: It should not be reduced to stupid rituals (仪式). And love and freedom go together—you cannot choose one and leave the other. A man who knows freedom is full of love, and a man who knows love is always willing to give freedom. If you cannot give freedom to the person you love, to whom can you give freedom? Giving freedom is nothing but trusting. Freedom is an expression of love. So whether you are married or not, remember, all marriages are fake—just social conveniences. Their purpose is not to imprison you and bind you to each other; their purpose is to help you to grow with each other. But growth needs freedom; and in the past, all the cultures have forgotten that without freedom, love dies.

You see a bird on the wing in the sun, in the sky, and it looks so beautiful. Attracted by its beauty, you can catch the bird and put it in a golden cage. Do you think it is the same bird? Superficially, yes, it is the same bird who was flying in the sky; but deep down it is not the same bird—because where is its sky, where is its freedom? This golden cage may be valuable to you; it is not valuable to the bird. For the bird, to be free in the sky is the only valuable thing in life. And the same is true about human beings. If you try to change your lover because you feel how that person should be, you rob him or her of a precious right, the right to take responsibility for one's own life and choices and way of being. Whenever you impose your want or try to exert power over another, you rob him or her of the full realization of growth and maturation. You limit and prevent them by your desire of possession, no matter how kind your intention is.

People who are married or in committed relationships are healthier, wealthier, and

happier. You can learn to love with an open hand. It is a learning which has come slowly to you and has been wrought (锻造) in the fires of pain and in the waters of patience. You know that you must free the one you love, for if you try to control, you lose what you try to hold.

(Words: 1,005)

- ( ) 1. The author thinks that marriage is just like a fiction.
- ( ) 2. The author believes that people usually love freedom because they treat their lives humorously.
- ( ) 3. The example of movie tells us that people are often cheated by fiction.
- ( ) 4. The author indicates people must keep independent in marriage.
- ( ) 5. The author proposes that spouses should share equal rights in marriage.
- ( ) 6. The author believes that a man who knows love is always willing to give freedom to his lover.
- ( ) 7. If you take love seriously, freedom is impossible according to the author's view.
8. In life, people usually take fiction for \_\_\_\_\_. For example, we can often see people reading fiction with tears in their eyes.
9. In marriage giving freedom is nothing but \_\_\_\_\_. Freedom is an expression of love.
10. From the example of bird, we know \_\_\_\_\_ is a most valuable thing in life for human beings.

## Section II Reading Comprehension (Reading in Depth)

**Directions:** *In this section, there is a passage with ten blanks. You are required to select one word for each blank from a list of choices given in a word bank following the passage. Read the passage through carefully before making your choices. Each choice in the bank is identified by a letter. Please mark the corresponding letter for each item. You may not use any of the words in the bank more than once.*

Love is a telephone which always keeps silent when you are longing for a call, but rings when you are not ready for it. As a result, we often miss the sweetness from the other end.

Love is a telephone which is 1 program-controlled or directly dialed. You cannot get an immediate answer by a mere "Hello", let alone go deep into your lover's heart by one call. Usually it has to be relayed by an operator, and you have to be patient in waiting. Destiny is the operator of this phone, who is always 2 and fond of playing practical jokes to which she may make you a lifelong victim intentionally or unintentionally.

Love is a telephone which is always busy. When you are ready to 3 yourself to or even ready to die for love, you only find, to your disappointment, the line is already 4 by someone else, and you are greeted only by a busy line. This is an eternal regret handed down from

generation to generation and you are only one of those who languish (变憔悴) for flowers.

Love is a telephone which is sometimes so 5 that you are put through by a single dial and responded to as soon as you say "Hello". But, more often than not, you only hang it up and turn away sadly just because of its lack of challenge and effort. Once you realize your mistake, no one is 6 at the other end.

Love is a telephone, but it is difficult to 7 the right time for dialing, and you will let slip the opportunity if your call is either too early or too late.

Love is a telephone which is not always 8 with happiness. Honeyed words are 9 by sound waves, but when the lovers are brought together, the phone serves no purpose. No wonder that many lovers observe that marriage is the doom (毁灭) of love.

Love is a telephone which, when you use it for the first time, makes you so nervous and excited that you either hold the 10 upside down or dial the wrong number. By the time you've calmed down, you will be at a loss to whom you should make the call.

(Words: 384)

- |                |                  |
|----------------|------------------|
| A) devote      | I) occupied      |
| B) receiver    | J) tradition     |
| C) sensitive   | K) associated    |
| D) approaching | L) demanded      |
| E) seize       | M) irresponsible |
| F) sensible    | N) frequently    |
| G) seldom      | O) available     |
| H) transmitted |                  |

## Section III Practical Reading Comprehension

**Directions:** There are *two passages* in this section. Each passage is followed by some questions or unfinished statements. For each of them there are four choices marked A), B), C), and D). Decide on the best choice.

### Passage 1

You come to love not by finding the perfect person, but by seeing an imperfect person perfectly. Both men and women feel that they give and give but that they don't get back. They feel that their love is unacknowledged and unappreciated. The truth is, they are both giving love, but not in a desired manner. Most of our complex emotional needs can be summarized as the need for love.

Men and women each have six unique needs. They're all equally important. Men primarily need trust, acceptance, appreciation, admiration, approval and encouragement.



Women primarily need caring, understanding, respect, devotion, validation and reassurance.

Certainly every man and woman ultimately needs all these 12 kinds of love. What is meant by primary need is that fulfilling a primary need is required before one is able to receive and appreciate the other kinds of love. Without an awareness of what is important for the opposite sex, men and women don't realize how much they may be hurting their partners or depriving them of what they deserve.

Women generally don't realize the ways they communicate. They're unsupportive and hurtful to the male ego. Here's a list of three common communication mistakes women make in relation to a man's primary love needs. The first, she tries to improve his behavior or help him by offering unsolicited (主动提供的) advice. He doesn't feel love because she doesn't trust him. The second, she doesn't acknowledge what he does for her but complains about what he hasn't done. He feels taken for granted and unloved because she doesn't appreciate what he does. The third, she corrects his behavior and tells him what to do as if he were a child. He feels unloved because he doesn't feel admired.

For understanding a woman's primary needs, a man can be more sensitive to and respectful of her needs. The following shows three mistakes men make in relation to a woman's primary emotional needs. The first, he minimizes the importance of her feelings and needs. He makes children or work more important. She feels unloved because he's not devoted to her and doesn't honor her as special. The second, he listens, but then gets angry and blames her for upsetting him or for bringing him down. She feels unloved because he doesn't respect her feelings. The third, after listening, he says nothing or just walks away. She feels insecure because she didn't get the reassurance she needs.

(Words: 403)

1. This passage mainly discusses \_\_\_\_\_.  
 A) the ultimate needs of men and women  
 B) why men and women feel they give but not get back  
 C) three mistakes women make in relations to a man's primary emotional needs  
 D) the relationship between men and women in marriage
2. According to the passage, \_\_\_\_\_ is NOT men's primary need.  
 A) approval  
 B) appreciation  
 C) caring  
 D) acceptance
3. The author is convinced that \_\_\_\_\_.  
 A) the most important thing is that an air of mystery should be kept between man and woman  
 B) men and women are both giving love, but never getting back  
 C) all of the primary needs are equally important  
 D) all of the above

4. According to the passage, if you want to satisfy your girlfriend, you should \_\_\_\_\_.  
 A) only give her more roses and honey words  
 B) love her in your manner  
 C) say nothing after listening to her  
 D) give her validation and reassurance when she is in trouble
5. The word “unacknowledged” (Line 3, Para. 1) means \_\_\_\_\_.  
 A) neglected  
 B) purified  
 C) pursued  
 D) paralyzed

## Passage 2

Anytime you meet someone new, you take a risk. Whether your first encounter is in an Internet chat room, you have to play it safe. The following rules are recommended by experts when dating on line:

**1. Practice common sense.** Don't give out personal information such as your name, telephone number and address until you feel comfortable. Most matchmaking sites will route correspondence through their internal mailbox so the person will never learn your e-mail address unless you choose to reveal it. You may want to use your first name only or use an on line name until you feel safe.

**2. Be honest.** Tell the truth in your profile. If you send a photograph, make sure it's recent and candid. Experts say being deceitful will only set you up for drama—disappointed reactions, angry words and confrontation. So shed (除去) the mask and give people the real thing. You want someone to appreciate you for who you are, not someone who you pretend to be.

**3. Take your time.** Get to know someone through his or her words before taking the romance to the street. The beauty of the Internet, experts say, is that it has rekindled the joy of writing. Explore that way of connecting before you talk on the telephone or meet face-to-face. “Let your instincts tell you when you're ready to meet that person,” says Detroit's Diane Costa, founder of LoveNubianStyle.com, an Internet matchmaking site for Black professionals.

**4. Pay attention to the signs.** Liars, exploiters, playboys, gold diggers exist on the Internet, just as they exist in real life. Not all people are looking for relationships; some are just looking for sex. With the Internet, you have an advantage, says Costa, because you can save your message. If you think there's a discrepancy (不一致; 不符) in what someone told you, you can double-check it against your archives (档案).

**5. Do your research.** Before getting too close to a prospective online date, make sure the person is who he or she says. Ask for his or her home phone number, work number and even references and a background check if you're still unsure. It's easy to create a phony (假冒的) identity in cyberspace. Make Sure you're involved with a real person and not a mirage (海市蜃楼).

**6. Be modest.** When trying to impress someone, there's a big temptation to brag (吹嘘). But telling a stranger too much about your assets and achievements can backfire (招致相反结果). The person may be looking for someone like you to play for a fool. Everyone has heard tales about people who have had their money or belongings taken by so-called suitors (求婚者). Don't make it easy.

**7. Have fun.** The Internet mirrors the real world. Just as dating in person can make you tremble with excitement, you can find the same thrill of discovering someone new online. Move slowly and savor (体验) the journey before you jump into romance.

(Words: 478)

6. Why does the author say "Any time you meet someone new, you take a risk"?
  - A) The world is full of uncertainties wherever you are.
  - B) The persons you knew recently are always liars, playboys, exploiters.
  - C) It is man's basic instinct to beware of the others.
  - D) You may lose something very important to you.
7. "Rekindled the joy of writing" (Line 2, Para. 4) probably means \_\_\_\_\_.
  - A) writing is a wonderful thing
  - B) you'd better make full use of writing to know him or her as much as possible
  - C) writing is the best way by which you contact somebody else
  - D) the man who is outstanding in writing should be the one you chose to meet
8. The author mentioned the "phony identity" (Lines 3-4, Para. 6) to \_\_\_\_\_.
  - A) argue that in the cyberspace, there is no real person at all
  - B) remind those who want to make friends online that they should make sure they are involved in a real person
  - C) demonstrate that it's easy for anyone to cheat someone else online by getting a unreal identity
  - D) show that the cyberspace is dangerous
9. All of the following are necessary for you to make a friend online except \_\_\_\_\_.
  - A) you must be honest to show who you really are
  - B) you must be patient to know him or her better
  - C) you must be modest to avoid being fooled
  - D) you must be enthusiastic to express your desire of making friends
10. From the passage, we can conclude that in the cyberspace \_\_\_\_\_.
  - A) everyone is untrue, and try to mask themselves
  - B) dating online may lead to a real romance if you follow the rules
  - C) you should never believe anyone to protect yourself
  - D) you will never make a real friend, and it's just funny



## Section IV Fast Reading

**Directions:** *In this part, you are asked to go over the following passage quickly and answer the questions. There are four choices marked A), B), C), and D) for each of them. Decide on the best choice and mark the corresponding letter.*

### Motherly and Fatherly Love

Motherly love by its very nature is unconditional. Mother loves the newborn infant because it is her child, not because the child has fulfilled any specific condition, or lived up to any expectation. (Of course, when I speak here of mother's and father's love, I speak of the "ideal type" and do not imply that every mother and father loves in that way. I refer to the fatherly and motherly principle, which is represented in the motherly and fatherly person.) Unconditional love corresponds to one of the deepest longings, not only of the child, but of every human being; on the other hand, to be loved because of one's merit, because one deserves it, always leaves doubt; maybe I did not please the person whom I want to love me, maybe this or that—there is always a fear that love could disappear. Furthermore, "deserved" love easily leaves a bitter feeling that one is not loved for oneself, that one is loved only because one pleases, that one is, in the last analysis, not loved at all but used. No wonder that we all cling to the longing for motherly love, as children and also as adults. Most children are lucky enough to receive motherly love (to what extent will be discussed later). As adults the same longing is much more difficult to fulfill.

The relationship to father is quite different. Mother is the home we come from, she is nature, soil, the ocean; father does not represent any such natural home. He has little connection with the child in the first years of its life, and his importance for the child in this early period cannot be compared with that of mother. But while father does not represent the natural world, he represents the other pole of human existence: the world of thought, of man-made things, of law and order, of discipline, of travel and adventure. Father is the one who teaches the child, who shows him the road into the world.

Closely related to this function is one which is connected with socioeconomic development. When private property came into existence, and when private property could be inherited by one of the sons, father began to look for that son to whom he could leave his property. Naturally, that was the one whom father thought best fitted to become his successor, the son who was most like him, and consequently whom he like the most. Fatherly love is conditional love. Its principle is "I love you because you fulfill my expectations, because you do your duty, because you are like me." In conditional fatherly love we find, as with unconditional motherly love, a negative and a positive aspect. The negative aspect is the very fact that fatherly love has to be deserved, that it can be lost if one does not do what is expected. In the nature of fatherly love lies the fact that obedience becomes the main virtue,

that disobedience is the main sin—and its punishment the withdrawal of fatherly love. The positive side is equally important. Since his love is conditional, I can do something to acquire it, I can work for it; his love is not outside of my control as motherly love is.

The mother's and the father's attitudes toward the child correspond to the child's own needs. The infant needs mother's unconditional love and care physiologically as well as psychically. The child, after six, begins to need father's love, his authority and guidance. Mother has the function of making him secure in life, father has the function of teaching him, guiding him to cope with those problems with which the particular society the child has been born into confronts him. In the ideal case, mother's love does not try to prevent the child from growing up, does not try to put a premium on (高度重视) helplessness. Mother should have faith in life, hence not be overanxious, and thus not infect the child with her anxiety. Part of her life should be the wish that the child become independent and eventually separate from her. Father's love should be guided by principles and expectations; it should be patient and tolerant, rather than threatening and authoritarian (权力主义的). It should give the growing child an increasing sense of competence and eventually permit him to become his own authority and to dispense with (省去; 不用) that of father.

Eventually, the mature person has come to the point where he is his own mother and his own father. He has, as it were, a motherly and a fatherly conscience. Motherly conscience says: "There is no misdeed; no crime could deprive you of my love, of my wish for your life and happiness." Fatherly conscience says: "You did wrong, you cannot avoid accepting certain consequences of your wrongdoing, and most of all you must change your ways if I am to like you." The mature person has become free from the outside mother and father figures, and has built them up inside. In contrast to Freud's concept of the superego (超我), however, he has built them inside not by incorporating (合并) mother and father, but by building a motherly conscience of his own capacity for love, and a fatherly conscience on his reason and judgment. Furthermore, the mature person loves with both the motherly and the fatherly conscience, in spite of the fact that they seem to contradict each other. If he would only retain his fatherly conscience, he would become harsh and inhuman. If he would only retain his motherly conscience, he would be apt to (易于……的) lose judgment and to hinder himself and others in their development.

In this development from mother-centered to father-centered attachment, and their eventual synthesis (综合), lies the basis for mental health and achievement of maturity.

(Words: 985)

1. According to the author, when can one receive fatherly love?

- A) When he longs for it.
- B) When he needs it.
- C) When he understands it.
- D) When he deserves it.

2. What's the negative aspect of motherly love?
  - A) It is conditional.
  - B) It is not easy to get.
  - C) It can hardly be controlled.
  - D) It leads to misdeed.
3. What's the function of motherly love to a child after six?
  - A) It keeps him in security.
  - B) It teaches him how to survive.
  - C) It gives him guidance.
  - D) It helps him solve problems.
4. In the author's opinion, when does a person become a mature one?
  - A) When he becomes father himself.
  - B) When he is no longer controlled by his parents.
  - C) When he starts his own family life.
  - D) When he builds the conscience of his parents inside.
5. What's the main idea of the passage?
  - A) Children need more motherly love than fatherly love.
  - B) Motherly love is totally different from fatherly love.
  - C) Both motherly love and fatherly love are essential to maturity.
  - D) One can benefit more from fatherly love than motherly love.

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## Section V Practical Writing Samples

### School Admission Ads

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School admission ads give you the information you need to help you gain admission into your school program.

#### Sample

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##### Graduate School

##### University of Maryland

Candidates for admission must meet the minimum requirements set by the Graduate School, which normally requires Graduate Record Examinations scores for admission to graduate programs. The Graduate School uses GRE scores as part of the data on which it bases its admission decisions. The scores, however, are never the sole criteria for admission. Applicants whose native language is not English must take the TOEFL.



The Graduate School requires official transcripts for all prior undergraduate and graduate study. Some programs may require additional evidence of ability to succeed. Such evidence may include a portfolio, an interview, or documentation of prior work experience.

Applicants should have three letters of recommendation submitted from professors or others who can attest to the quality of their academic performance and scholastic potential. The recommender must include in the letter the applicant's full name, the semester or session for which admission is desired, and the program to which the student is applying.

Applications for admission to any Graduate School program must be submitted to:

Graduate Admissions and Enrollment Services

University of Maryland

Baltimore, MD 21201

To apply, you must submit the application form and transcripts to the Graduate School office along with the required nonrefundable application fee. The Graduate School will not process or review an application until the application fee is paid. The Graduate School cannot write or defer the application fee.