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Unit 1

University Life & Education

单元导读

大学生活是怎样的？从高中到大学，大学生在四年的学习生活中会经历一些什么样的转变？大学应该具有怎样的功能？大学要培养什么样的人？大学教育的最终目的是什么？大学教育和生活是不是自由散漫、毫无约束的？这一系列问题是每个踏入大学校园的学生应当思考和关心的问题，也是每一个从事高等教育工作的教师必须思考的问题。本单元选取的三篇文章从不同角度回答了上述问题。在第一篇文章《你的大学生活》中，作者鲍勃·哈特曼从当代大学教育中受教育者所面临的实际问题入手，探讨当代大学生在大学学习生活中所面临的转变，以及这些转变会对大学生自身未来的生活、对社会产生怎样的影响，并进一步探讨大学应具备的功能。第二篇文章节选自英国数学家、哲学家阿弗烈·诺夫·怀海德的《大学及其功能》，作者明确提出一个只传授知识、埋头科研的大学不是一所合格的大学，大学应当培养既具有丰富想象力又能通过学习积累经验的人。第三篇文章《教育与规训》系英国著名的哲学家、数学家、逻辑学家、历史学家、文学家伯特兰·罗素大作，在这篇文章中，罗素从广义的视角论述了教育与规训的问题，认为教师要给学生充分的自由，但学校不能完全没有纪律。他主张把自由与纪律巧妙地结合起来。本单元三篇文章从具象的实际问题切入，过渡到对大学教育的功能等问题的理性思考，再推及到更为广义的对教育意义的探讨，层层推进，由浅入深，对于打开读者的思路，思考大学教育的本质和功能具有重要意义。

Your College Years

Bob Hartman

Have you ever considered the changes that are taking place and will take place in your life as a college student? Has it ever occurred to you that your professors and other school personnel have certain goals for your growth and maturity during your college years? Has it ever dawned on you that certain developmental changes will occur in your life as you move from adolescence to young adulthood? Though college students seldom think about them, key changes will probably happen to them during their college years.

During this time, students are going through an identity crisis and are endeavoring to find out who they are and what their strengths and weaknesses are. They have, of course, plenty of both. It is important to know how people perceive themselves as well as how other people perceive them. According to Piers and Landau, in an article discussing the theories of Erik H. Erickson¹ in *International Encyclopedia of Social Sciences*² (1979), identity is determined by genetic endowment (what is inherited from parents), shaped by environment, and influenced by chance events. People are influenced by their environment and, in turn, influence their environment. How people see themselves in both roles is unquestionably a part of their identity.

While students are going through an identity crisis, they are becoming independent from their parents, yet are probably still very dependent on them. This independence / dependence struggle is very much a part of the later adolescence stage. In fact, it may be heightened by their choice to pursue a college education. Immediately after graduating from high school, some graduates choose to enter the work world. As a result of this choice, they may become financially independent from their parents. But college students have chosen to grow and learn new skills that take years to develop, so they probably need at least some degree of dependence on their parents.

In his April 1984 article *Psychological Separation of Late Adolescents from Their Parents* in the *Journal of Counseling Psychology*³, Jeffery A. Hoffman observed that there are four distinct aspects to psychological separation from one's parents. First, there is functional independence, which involves the capability of individuals to take care of practical and personal affairs, such as handling finances, choosing their own wardrobes, and determining their daily agenda. Second, there is attitudinal independence, which means that individuals learn to see and accept the difference between their own attitudes, values, and beliefs and those of their parents. The third process of psychological separation is emotional independence. Hoffman defines this process as "freedom from an excessive need for approval, closeness, togetherness, and emotional support in relation to the mother and father." For example, college

students would feel free to select the major that they want to pursue without feeling they must have parental approval. Fourth is freedom from “excessive guilt, anxiety, mistrust, responsibility, inhibition, resentment, and anger in relation to the mother and father.” College students need to stand back and see where they are in the independence / dependence struggle.

Probably one of the most stressful matters for young college students is establishing their sexual identity, which includes relating to the opposite sex and projecting their future roles as men or women. Each must define her or his sexual identity in a feminine or masculine role. These are exciting times yet frustrating times. Probably nothing can make students feel lower or higher emotionally than the way they are relating to whomever they are having a romantic relationship with. For example, when I was working with a young college student, he bounced into my office once with a smile on his face and excitement in his voice. The young man declared, “I’ve just had the best day of my life!” He went on to explain how he had met an extraordinary young woman and how this relationship was all he had dreamed a romantic relationship should be. That same young man came into my office less than a week later, dragging his feet with a dismayed, dejected look on his face. He sat down in the same chair, sighed deeply, and declared, “I’ve just had the worst day of my life!” He and the young woman had just had an argument, and their relationship was no longer going well. Thus, the way students are relating to those of the opposite sex has a definite influence on their emotions.

At the same time, these young adults are learning how to give and receive affection in the adult world. This aspect of growth deals not only with interaction with the opposite sex but with friends of both sexes and all ages. As they grow and reach young adulthood, the way they relate to others changes. It is a time when they as adults should think about how they relate to and show proper respect for peers, how they relate to the children and young adolescents in their lives, and how they relate to their parents and show them affection. For example, when I was a graduate student at Southwestern Baptist Theological Seminary, I visited my parents after I had just finished a course in counseling. During the course I had come to realize that while my world was expanding and new options were opening for me, my father, who was in his sixties, was seeing his world shrink and his options narrow. During my visit home, my father and I had several conversations in which we discussed the content of my course and how it applied to our lives. I found myself seeing my father in a different way and relating to him as a friend whom I could encourage. I was consciously encouraging the man who over the years had encouraged me. I was relating to my father in a different way.

Another change for college students is internalizing their religious faith, their values, and their morals. Since birth, one or more parents have been modeling for them and

teaching them certain beliefs, values, and morals. In their adolescent years, however, these matters are questioned and in some cases rebelled against. Now, as young adults, they have the opportunity to decide for themselves what beliefs, values, and morals they are going to accept for their lives. In the late sixties, a young woman from a background that was extremely prejudiced against people from other races came to college convinced that her race was superior. She was distressed because she had been put into a dorm that had people from a variety of ethnic backgrounds. Over the next four years, this student, who considered herself intelligent, found herself in classes and social events in which people of other races performed as well as or more competently than she did. As she finished her senior year, she had grown to realize that people of other races were not only equal to her but were people who could be her friends and from whom she could learn. These religious, moral, and ethical values that are set during the college years often last a lifetime.

In addition to affirming personal values, college students develop new ways to organize and use knowledge. The challenges of academic life not only introduce them to new knowledge but force them to evaluate how they gather, process, and apply knowledge in their lives. For some, this will be a painful experience, but for all it will be a growing experience. One student with whom I had worked went on to become an English teacher. She shared with me how her attitude toward literature changed during her college years. “In high school I made good grades in English,” she observed, “but the material meant very little to me.” She then went on to explain how in college she came to realize that literature is one of the best ways to understand a culture. Her way of learning had changed. All students should be aware of how they react to new knowledge and new ways of learning, how they process the knowledge presented to them, and how they organize this knowledge.

And last of all, these young adults are becoming world citizens, are becoming aware not only of other groups in their own culture but also of people of other cultures. As they meet these people and interact with them, they find themselves being introduced to new ways of life and new ways of interpreting life. As they do so, they grow and become more mature people. A student attending a community college in his home town explained how as a student he came to know a student from a Third World country—a country he had not even heard of before. The international student, who expected to be appointed to an important governmental position when he returned home, had a brother who taught law at the major university of his country. The American student and the international student became close friends and spent many hours sharing their thoughts and dreams. The American student observed, “Because of our friendship, I have come to understand people of Third World countries in a way I never realized possible. I can no longer read the newspaper or watch a television newscast without seeing the people

from other countries in a different light. They are now real people who have dreams, hopes, and struggles, just as I do.” Because of the opportunities he had while attending college, this young man, like many other students, experienced a new understanding of the world and of himself.

College is designed to be a time of personal growth and expansion. At times it can be threatening. For certain, it is an experience that contributes to young adults’ growth and maturity. Not only are they being introduced to new people and new knowledge, but they are also acquiring new ways of assembling and processing information. Just as proudly, they are growing in their understanding of themselves, others, and the world in which they live.

I. About the Author

Bob Hartman is a children’s story-teller and part-time pastor. He was born in Pittsburgh, the United States, and moved to England in the summer of 2000.



Bob Hartman has been working for over fifteen years as a performance storyteller for children. He is an excellent performance storyteller. He uses his dynamic and interactive style to entertain audiences on both sides of the Atlantic—from the Pittsburgh Children’s Museum to schools, bookshops and major festivals throughout the UK, including Greenbelt, Edinburgh International Book Festival and the Northern Children’s Book Festival.

Bob’s programme combines traditional folk tales from around the world, retold in his fresh, inimitable style, with his own stories. He loves to help children and adults to create their own stories on the spot. He runs practical workshops for adults who want to improve their storytelling skills. Whatever the occasion, Bob’s storytelling sessions are always exciting, engaging and, above all, interactive. He is well known for his hugely popular *Lion Storyteller* books, the *Telling the Bible* series and the highly acclaimed picture books *The Wolf Who Cried Boy*, *Dinner in the Lions’ Den* and *The Three Billy Goats’ Stuff*.

II. New Words and Phrases

dawn on sb.: 使……渐渐领悟, 使……开始理解

endeavor: 奋力, 努力

perceive: 理解, 认为

bounce: (使)跳起,弹起

shrink: (使)缩小,减小

internalize: (使信仰、态度等)内在化(成为性格的一部分)

observe: 说话,评论

III. Notes

1. Erik H. Erickson: (1902–1994) a German-born American, Freudian ego-psychologist. He is called “father of psychosocial development” and “the architect of identity”. According to Erickson, the identity crisis is the most important conflict human beings encounter when they go through eight developmental stages in life.

Eight Developmental Stages

Stage (age)	Psychosocial crisis	Significant relations	Psychosocial virtues	Maladaptations & Malignancies
I (0–1) Infant	Trust vs. Mistrust	Mother	Hope & Faith	Sensory Distortion →Withdrawal
II (2–3) Toddler	Autonomy vs. Shame and Doubt	Parents	Will & Determination	Impulsivity→ Compulsion
III (3–6) Preschooler	Initiative vs. Guilt	Family	Purpose & courage	Ruthlessness→ Inhibition
IV (7–12 or so) School-age Child	Industry vs. Inferiority	Neighborhood & School	Competence	Narrow Virtuosity →Needs
V (12-18 or so) Adolescence	Ego-identity vs. Role-confusion	Peer Groups & Role Models	Fidelity & Loyalty	Fanaticism→ Repudiation
VI (the 20's) Young Adult	Intimacy vs. Isolation	Partners & Friends	Love	Promiscuity→ Exclusivity
VII (late 20's to 50's) Middle Adult	Generativity vs. Self-absorption	Household & Workmates	Care	Overextension→ Rejectivity
VIII (50's and beyond) Old Adult	Integrity vs. Despair	Mankind or “My kind”	Wisdom	Presumption→ Despair

2. *International Encyclopedia of Social Sciences*: first published in 1968 and was edited by David L. Sills and Robert K. Merton. Seventeen volumes of the book and thousands of entries were written by scholars around the world. It was re-edited and published in 2008 by William A. Darity, Jr., an American economist.
3. *Journal of Counseling Psychology*: a peer-reviewed academic journal published by the American Psychological Association. It was established in 1954 and covers research in counseling psychology. The current editor-in-chief is Terence J. G. Tracey from Arizona State University.

IV. Questions for Comprehension and Critical Thinking

1. According to the author, what is the definition of identity?
2. How do you understand the sentence “it may be heightened by their choice to pursue a college education” in paragraph 3?
3. What rhetoric devices are employed in this essay?
4. Based on the passage, how many kinds of independence/dependence struggles are introduced?
5. What is the meaning of sexual identity? Why does the author describe it as one of the most stressful matters for college students?

V. Questions for Discussion and Presentation

1. What is your point of view on campus love?
2. What are the standards for young adults' maturity?

VI. Writing Task

In the essay, the author explains that young adults should learn to interact with both sexes and all ages. And he offers an example to show how to relate to his father. Please study this part and write a short essay on how to relate to the peers or children as a young adult.

Universities and Their Function (Excerpt)

Alfred North Whitehead

The universities are schools of education, and schools of research. But the primary reason for their existence is not to be found either in the mere knowledge conveyed to the students or in the mere opportunities for research afforded to the members of the faculty.

Both these functions could be performed at a cheaper rate, apart from these very expensive institutions. Books are cheap, and the system of apprenticeship is well understood. So far as the mere imparting of information is concerned, no university has had any justification for existence since the popularization of printing in the fifteenth century. Yet the chief impetus to the foundation of universities came after that date, and in more recent times has even increased.

The justification for a university is that it preserves the connection between knowledge and the zest of life, by uniting the young and the old in the imaginative consideration of learning. The university imparts information, but it imparts it imaginatively. At least, this is the function which it should perform for society. A university which fails in this respect has no reason for existence. This atmosphere of excitement, arising from imaginative consideration, transforms knowledge. A fact is no longer a bare fact; it is invested with all its possibilities. It is no longer a burden on the memory; it is energizing as the poet of our dreams, and as the architect of our purposes.

Imagination is not to be divorced from the facts; it is a way of illuminating the facts. It works by eliciting the general principles which apply to the facts, as they exist, and then by an intellectual survey of alternative possibilities which are consistent with those principles. It enables men to construct an intellectual vision of a new world, and it preserves the zest of life by the suggestion of satisfying purposes.

Youth is imaginative, and if the imagination be strengthened by discipline, this energy of imagination can in great measure be preserved through life. The tragedy of the world is that those who are imaginative have but slight experience, and those who are experienced have feeble imaginations. Fools act on imagination without knowledge; pedants act on knowledge without imagination. The task of a university is to weld together imagination and experience.

The initial discipline of imagination in its period of youthful vigour requires that there be no responsibility for immediate action. The habit of unbiased thought, whereby the ideal variety of exemplification is discerned in its derivation from general principles,

cannot be acquired when there is the daily task of preserving a concrete organization. You must be free to think rightly and wrongly, and free to appreciate the variousness of the universe undisturbed by its perils.

These reflections upon the general functions of a university can be at once translated in terms of the particular functions of a business school. We need not flinch from the assertion that the main function of such a school is to produce men with a greater zest for business. It is a libel upon human nature to conceive that zest for life is the product of pedestrian purposes directed toward the narrow routine of material comforts. Mankind by its pioneering instinct, and in a hundred other ways, proclaims the falsehood of that lie.

In a simpler world, business relations were simpler, being based on the immediate contact of man with man and on immediate confrontation with all relevant material circumstances. Today business organization requires an imaginative grasp of the psychologies of populations engaged in differing modes of occupation; of populations scattered through cities, through mountains, through plains; of populations on the ocean, and of populations in mines, and of populations in forests. It requires an imaginative grasp of conditions in the tropics, and of conditions in temperate zones. It requires an imaginative grasp of the interlocking interests of great organizations, and of the reactions of the whole complex to any change in one of its elements. It requires an imaginative understanding of laws of political economy, not merely in the abstract, but also with the power to construe them in terms of the particular circumstances of a concrete business. It requires some knowledge of the habits of government, and of the variations of those habits under diverse conditions. It requires an imaginative vision of the binding forces of any human organization, a sympathetic vision of the limits of human nature and of the conditions which evoke loyalty of service. It requires some knowledge of the laws of health, and of the laws of fatigue, and of the conditions for sustained reliability. It requires an imaginative understanding of the social effects of the conditions of factories. It requires a sufficient conception of the role of applied science in modern society. It requires that discipline of character which can say “yes” and “no” to other men, not by reason of blind obstinacy, but with firmness derived from a conscious evaluation of relevant alternatives.

The universities have trained the intellectual pioneers of our civilization—the priests, the lawyers, the statesmen, the doctors, the men of science, and the men of letters. They have been the home of those ideals which lead men to confront the confusion of their present times. The Pilgrim Fathers¹ left England to found a state of society according to the ideals of their religious faith; and one of their earlier acts was the foundation of Harvard University² in Cambridge, named after that ancient mother of ideals in England, to which so many of them owed their training. The conduct of

business now requires intellectual imagination of the same type as that which in former times has mainly passed into those other occupations; and the universities are the organizations which have supplied this type of mentality for the service of the progress of the European races.

There is one great difficulty which hampers all the higher types of human endeavor. In modern times this difficulty has even increased in its possibilities for evil. In any large organization the younger men, who are novices, must be set to jobs which consist in carrying out fixed duties in obedience to orders. No president of a large corporation meets his youngest employee at his office door with the offer of the most responsible job which the work of that corporation includes. The young men are set to work at a fixed routine, and only occasionally even see the president as he passes in and out of the building. Such work is a great discipline. It imparts knowledge, and it produces reliability of character; also it is the only work for which the young men, in that novice stage, are fit, and it is the work for which they are hired. There can be no criticism of the custom, but there may be an unfortunate effect—prolonged routine work dulls the imagination.

The result is that qualities essential at a later stage of a career are apt to be stamped out in an earlier stage. This is only an instance of the more general fact, that necessary technical excellence can only be acquired by a training which is apt to damage those energies of mind which should direct the technical skill. This is the key fact in education, and the reason for most of its difficulties.

The way in which a university should function in the preparation for an intellectual career, such as modern business or one of the older professions, is by promoting the imaginative consideration of the various general principles underlying that career. Its students thus pass into their period of technical apprenticeship with their imaginations already practiced in connecting details with general principles. The routine then receives its meaning, and also illuminates the principles which give it that meaning. Hence, instead of a drudgery issuing in a blind rule of thumb, the properly trained man has some hope of obtaining an imagination disciplined by detailed facts and by necessary habits.

Thus the proper function of a university is the imaginative acquisition of knowledge. Apart from this importance of the imagination, there is no reason why business men, and other professional men, should not pick up their facts bit by bit as they want them for particular occasions. A university is imaginative or it is nothing—at least nothing useful.

I. About the Author

Alfred North Whitehead (1861–1947) is a British mathematician, logician and philosopher known for his work in mathematical logic and the philosophy of science. Whitehead became involved in many practical aspects of tertiary education. Many of his essays about education date from this time and appear in his book, *The Aims of Education and Other Essays* (1929).



II. New Words and Phrases

apprenticeship: 学徒期, 学徒工作

consistent with: 符合一致

weld: 使结合, 使成整体

flinch: 退缩, 畏惧, 中伤

stamp: 显露感情/性质

drudgery: 辛苦乏味的工作

elicit: 引出, 探出, 诱出

pedant: 学究, 书呆子

peril: 严重危险, 险情

pedestrian: 乏味的, 缺乏想象的, 无趣的

obstinacy: 固执

rule of thumb: 凭经验而来的方法

III. Notes

1. Pilgrim Fathers: refer to the colonists from England who sailed to America on the Mayflower and founded the colony of Plymouth in New England in 1620.
2. Harvard University: the oldest institution of higher education in the United States, which was established at Cambridge, Massachusetts, 1636.

IV. Questions for Comprehension and Critical Thinking

1. What is the writing style of Whitehead in this essay?
2. How do you understand the sentence “Both these functions could be performed at a cheaper rate”?
3. According to the author, what is the most important function of a university?
4. Why do you think Whitehead chooses business administration as his primary example rather than some more “speculative” study such as philosophy?
5. What is the negative effect for young people who work in a large company?
6. Does Whitehead mean that young people in business should be given the imaginative jobs and the older employees assigned to “drudgery”?

7. Do you agree that “Fools act on imagination without knowledge; pedants act on knowledge without imagination”? And Why?

V. Questions for Discussion and Presentation

1. How should the university do to foster imagination in the students?
2. What is the practical significance of the essay to you, since it was written in 1927?

VI. Writing Task

Paragraph 6 gives a detailed description of the business school, please imitate the writing style to write a paragraph to introduce your school or college.

Education and Discipline

Bertrand Russell

Any serious educational theory must consist of two parts: a conception of the ends of life, and a science of psychological dynamics, i.e. of the laws of mental change. Two men who differ as to the ends of life cannot hope to agree about education. The educational machine, throughout Western civilization, is dominated by two ethical theories: that of Christianity, and that of Nationalism¹. These two, when taken seriously, are incompatible, as is becoming evident in Germany. For my part, I hold that, where they differ, Christianity is preferable, but where they agree, both are mistaken. The conception which I should substitute as the purpose of education is civilization, a term which, as I mean it, has a definition which is partly individual, partly social. It consists, in the individual, of both intellectual and moral qualities: intellectually, a certain minimum of general knowledge, technical skill in one's own profession, and a habit of forming opinions on evidence; morally, of impartiality, kindness, and a modicum of self-control. I should add a quality which is neither moral nor intellectual, but perhaps physiological: zest and joy of life. In communities, civilization demands respect for law, justice as between man and man, purposes not involving permanent injury to any section of the human race, and intelligent adaptation of means to ends.

If these are to be the purpose of education, it is a question for the science of psychology to consider what can be done towards realizing them, and, in particular, what degree of freedom is likely to prove most effective.

On the question of freedom in education there are at present three main schools of

thought, deriving partly from differences as to ends and partly from differences in psychological theory. There are those who say that children should be completely free, however bad they may be; there are those who say they should be completely subject to authority, however good they may be; and there are those who say they should be free, but in spite of freedom they should be always good. This last party is larger than it has any logical right to be; children, like adults, will not all be virtuous if they are all free. The belief that liberty will ensure moral perfection is a relic of Rousseauism², and would not survive a study of animals and babies. Those who hold this belief think that education should have no positive purpose, but should merely offer an environment suitable for spontaneous development. I cannot agree with this school, which seems to me too individualistic, and unduly indifferent to the importance of knowledge. We live in communities which require co-operation, and it would be utopian to expect all the necessary co-operation to result from spontaneous impulse. The existence of a large population on a limited area is only possible owing to science and technique; education must, therefore, hand on the necessary minimum of these. The educators who allow most freedom are men whose success depends upon a degree of benevolence, self-control, and trained intelligence which can hardly be generated where every impulse is left unchecked; their merits, therefore, are not likely to be perpetuated if their methods are undiluted. Education, viewed from a social standpoint, must be something more positive than a mere opportunity for growth. It must, of course, provide this, but it must also provide a mental and moral equipment which children cannot acquire entirely for themselves.

The arguments in favour of a great degree of freedom in education are derived not from man's natural goodness, but from the effects of authority, both on those who suffer it and on those who exercise it. Those who are subject to authority become either submissive or rebellious, and each attitude has its drawbacks.

The submissive lose initiative, both in thought and action; moreover, the anger generated by the feeling of being thwarted tends to find an outlet in bullying those who are weaker. That is why tyrannical institutions are self-perpetuating: what a man has suffered from his father he inflicts upon his son, and the humiliations which he remembers having endured at his public school he passes on to "natives" when he becomes an empire-builder. Thus an unduly authoritative education turns the pupils into timid tyrants, incapable of either claiming or tolerating originality in word or deed. The effect upon the educators is even worse: they tend to become sadistic disciplinarians, glad to inspire terror, and content to inspire nothing else. As these men represent knowledge, the pupils acquire a horror of knowledge, which, among the English upper-class, is supposed to be part of human nature, but is really part of the well-grounded hatred of the authoritarian pedagogue.

Rebels, on the other hand, though they may be necessary, can hardly be just to what exists. Moreover, there are many ways of rebelling, and only a small minority of these are wise. Galileo was a rebel and was wise; believers in the flat-earth theory are equally rebels, but are foolish. There is a great danger in the tendency to suppose that opposition to authority is essentially meritorious and that unconventional opinions are bound to be correct; no useful purpose is served by smashing lamp-posts or maintaining Shakespeare to be no poet. Yet this excessive rebelliousness is often the effect that too much authority has on spirited pupils. And when rebels become educators, they sometimes encourage defiance in their pupils, for whom at the same time they are trying to produce a perfect environment, although these two aims are scarcely compatible.

What is wanted is neither submissiveness nor rebellion, but good nature, and general friendliness both to people and to new ideas. These qualities are due in part to physical causes, to which old-fashioned educators paid too little attention; but they are due still more to freedom from the feeling of baffled impotence which arises when vital impulses are thwarted. If the young are to grow into friendly adults, it is necessary, in most cases, that they should feel their environment friendly. This requires that there should be a certain sympathy with the child's important desires, and not merely an attempt to use him for some abstract end such as the glory of God or the greatness of one's country. And, in teaching, every attempt should be made to cause the pupil to feel that it is worth his while to know what is being taught—at least when this is true. When the pupil co-operates willingly, he learns twice as fast and with half the fatigue. All these are valid reasons for a very great degree of freedom.

It is easy, however, to carry the argument too far. It is not desirable that children, in avoiding the vices of the slave, should acquire those of the aristocrat. Consideration for others, not only in great matters, but also in little everyday things, is an essential element in civilization, without which social life would be intolerable. I am not thinking of mere forms of politeness, such as saying "please" and "thank you"; formal manners are most fully developed among barbarians, and diminish with every advance in culture. I am thinking rather of willingness to take a fair share of necessary work, to be obliging in small ways that save trouble on the balance. Sanity itself is a form of politeness and it is not desirable to give a child a sense of omnipotence, or a belief that adults exist only to minister to the pleasures of the young. And those who disapprove of the existence of the idle rich are hardly consistent if they bring up their children without any sense that work is necessary, and without the habits that make continuous application possible.

There is another consideration to which some advocates of freedom attach too little importance. In a community of children which is left without adult interference there is a tyranny of the stronger, which is likely to be far more brutal than most adult tyranny. If two children of two or three years old are left to play together, they will, after a few

fight, discover which is bound to be the victor, and the other will then become a slave. Where the number of children is larger, one or two acquire complete mastery, and the others have far less liberty than they would have if the adults interfered to protect the weaker and less pugnacious. Consideration for others does not, with most children, arise spontaneously, but has to be taught, and can hardly be taught except by the exercise of authority. This is perhaps the most important argument against the abdication of the adults.

I do not think that educators have yet solved the problem of combining the desirable forms of freedom with the necessary minimum of moral training. The right solution, it must be admitted, is often made impossible by parents before the child is brought to an enlightened school. Just as psychoanalysts, from their clinical experience, conclude that we are all mad, so the authorities in modern schools, from their contact with pupils whose parents have made them unmanageable, are disposed to conclude that all children are “difficult” and all parents utterly foolish. Children who have been driven wild by parental tyranny (which often takes the form of solicitous affection) may require a longer or shorter period of complete liberty before they can view any adult without suspicion. But children who have been sensibly handled at home can bear to be checked in minor ways, so long as they feel that they are being helped in the ways that they themselves regard as important. Adults who like children, and are not reduced to a condition of nervous exhaustion by their company, can achieve a great deal in the way of discipline without ceasing to be regarded with friendly feelings by their pupils.

I think modern educational theorists are inclined to attach too much importance to the negative virtue of not interfering with children, and too little to the positive merit of enjoying their company. If you have the sort of liking for children that many people have for horses or dogs, they will be apt to respond to your suggestions, and to accept prohibitions, perhaps with some good-humoured grumbling, but without resentment. It is no use to have the sort of liking that consists in regarding them as a field for valuable social endeavour, or—what amounts to the same thing—as an outlet for power-impulses. No child will be grateful for an interest in him that springs from the thought that he will have a vote to be secured for your party or a body to be sacrificed to king and country.

The desirable sort of interest is that which consists in spontaneous pleasure in the presence of children, without any ulterior purpose. Teachers who have this quality will seldom need to interfere with children’s freedom, but will be able to do so, when necessary, without causing psychological damage.

Unfortunately, it is utterly impossible for over-worked teachers to preserve an instinctive liking for children; they are bound to come to feel towards them as the proverbial confectioner’s apprentice does towards macaroons. I do not think that

education ought to be anyone's whole profession; it should be undertaken for at most two hours a day by people whose remaining hours are spent away from children. The society of the young is fatiguing, especially when strict discipline is avoided. Fatigue, in the end, produces irritation, which is likely to express itself somehow, whatever theories the harassed teacher may have taught himself or herself to believe. The necessary friendliness cannot be preserved by self-control alone. But where it exists, it should be unnecessary to have rules in advance as to how "naughty" children are to be treated, since impulse is likely to lead to the right decision, and almost any decision will be right if the child feels that you like him. No rules, however wise, are a substitute for affection and tact.

I. About the Author

Bertrand Russell (1872–1970) is a British philosopher, logician, essayist and social critic best known for his work in mathematical logic and analytic philosophy. Russell also has made significant contributions to a broad range of other subjects, including ethics, politics, educational theory, the history of ideas and religious studies. He was awarded the Order of Merit in 1949 and the Nobel Prize for Literature in 1950.



II. New Words and Phrases

incompatible: 矛盾的, 互不相容

relic: 遗物, 遗迹

spontaneous: 自然的, 自发的

undiluted: 未掺水的, 未稀释的

sadistic: 虐待狂的, 残酷成性的

omnipotence: 全能

modicum: 少量的

utopian: 乌托邦的, 空想的, 理想主义的

benevolence: 仁慈

thwarted: 挫败的

sanity: 明智, 理智, 通情达理

ulterior: 隐秘的

III. Notes

1. Nationalism: Throughout history people have been attached to their native soil, to the traditions of their parents, and to the established territorial authorities; but it was not until the end of the 18th century that nationalism began to be a generally recognized sentiment molding public and private life and one of the great, if not the greatest,

single determining factors of modern history.

2. Rousseauism: the philosophical, educational, and political doctrines of Jean Jacques Rousseau.

IV. Questions for Comprehension and Critical Thinking

1. What are the purposes of education according to the author?
2. What are the main schools of thought on the question of freedom?
3. Does the author agree to give a great degree of freedom in education? Why or why not?
4. Is the opposition to authority bound to be correct? Can you give some examples?
5. What may happen to the children if the children are left without adult interference?
6. How do you understand the sentences “But children who have been sensibly handled at home can bear to be checked in minor ways, so long as they feel that they are being helped in the ways that they themselves regard as important” in paragraph 10?
7. According to the author, what is responsibility of a teacher?

V. Questions for Discussion and Presentation

1. Understand and define the term “Nationalism”, try to trace its development in history, and give a presentation of your understanding.
2. In your opinion, what should be the purposes of modern education?
3. As to the question of freedom of education, what is your own opinion? What is the freedom of education in your mind? How much freedom should be given to students?
4. How do you understand the comparison of liking for children to liking for horses or dogs?

VI. Writing Task

In the last paragraph, the author maintained that “..., it is utterly impossible for over-worked teachers to preserve an instinctive liking for children; I do not think that education ought to be anyone’s whole profession...” What do you think of this point? Please write a short essay to state your opinion.

Unit 2 Manners



单元导读

具有五千年文明史的中国,素有“礼仪之邦”之称,孔子曾对自己的儿子孔鲤说“不学诗,无以言”“不学礼,无以立”,在社会上立身处世,不懂礼仪,是不行的。礼仪,无论在古代还是现代,在中国还是西方,都是文化的一个重要组成部分,也是人际交往必备的。那么,西方国家都有哪些社交礼仪呢?他们是如何看待礼仪的呢?本单元选取的三篇文章都出自英国作家之手。第一篇《论礼貌和尊重》是弗朗西斯·培根所著,文章着重论述礼貌的原则,认为礼貌要从细节入手,要自然才显得高贵,反对表面做作,待人接物需应对有度,如人穿衣不可过宽也不宜太紧。该文语言简洁而内涵深刻。第二篇是乔纳森·斯威夫特的《论礼貌与教养》,开篇就提到“礼貌即社交行为,是使与我们交谈的人安之若素的一种艺术”,礼貌的艺术的核心在于行为举止、待人处事要恰当。在这篇文章中他用讽刺的手法批评了当时社会上处处可见的繁文缛节,将礼貌沦为若干规范。该文说理清晰、透彻,文笔幽默又具有讽刺意味,体现了作者一贯的写作风格。第三篇文章是近代散文家罗伯特·林德《论令人厌烦的人》,作者通过描述一个个令人生厌的嘴脸,告诉读者让人厌烦是怎样的感受,自我为中心的人总是一股劲地只谈及自己感兴趣的话题,全然不顾他人的感受。他认为只有双方兴趣相投,才能彼此分享生活的经验。作者善于发表议论,任何平常小事到了他笔下都能跃然纸上,其语言干净利落、风趣幽默,令人忍俊不禁。

Of Ceremonies & Respects

Francis Bacon

He that is only real, had need have exceeding great parts of virtue; as the stone had need to be rich, that is set without foil. But if a man mark it well, it is in praise and commendation of men as it is in gettings and gains; for the proverb is true, that light gains make heavy purses; for light gains come thick, whereas great come but now and then. So it is true, that small matters win great commendation, because they are continually in use, and in note; whereas the occasion of any great virtue cometh but on festivals. Therefore it doth much add to a man's reputation, and is (as Queen Isabella¹ said) like perpetual letters commendatory, to have good forms. To attain them, it almost sufficeth, not to despise them; for so shall a man observe them in others; and let him trust himself with the rest. For if he labour too much to express them, he shall lose their grace; which is to be natural and unaffected. Some men's behaviour is like a verse, wherein every syllable is measured; how can a man comprehend great matters, that breaketh his mind too much to small observations? Not to use ceremonies at all, is to teach others not to use them again; and so diminisheth respect to himself; especially they be not to be omitted to strangers, and formal natures; but the dwelling upon them, and exalting them above the moon, is not only tedious, but doth diminish the faith and credit of him that speaks. And certainly, there is a kind of conveying of effectual and imprinting passages, amongst compliments, which is of singular use, if a man can hit upon it. Amongst a man's peers, a man shall be sure of familiarity; and therefore, it is good a little to keep state. Amongst a man's inferiors, one shall be sure of reverence; and therefore it is good a little to be familiar. He that is too much in anything, so that he giveth another occasion of satiety, maketh himself cheap. To apply one's self to others is good; so it be with demonstration, that a man doth it upon regard and not upon facility. It is a good precept, generally in seconding another, yet to add somewhat of one's own; as if you will grant his opinion, let it be with some distinction; if you will follow his motion, let it be with condition; if you allow his counsel, let it be with alleging further reason. Men had need beware, how they be too perfect in compliments; for be they never so sufficient otherwise, their enviers will be sure to give them that attribute, to the disadvantage of their greater virtues. It is loss also in business, to be too full of respects, or to be too curious in observing times and opportunities. Solomon² saith; He that considered the wind shall not sow, and he that looketh to the clouds shall not reap. A wise man will make more opportunities than he finds. Men's behaviour should be like their apparel, not too strait, or point device, but free for exercise or motion.

I. About the Author

Francis Bacon (1561–1626) is an English philosopher, statesman, scientist, jurist, orator and essayist who is one of the leading figures in natural philosophy and in the field of scientific methodology in the period of transition from the Renaissance to the early modern era. With his versatility, ambitions, and materialistic bent, Bacon is a fine illustration of the disquieting paradoxes of the Renaissance. He attended Cambridge, studied law, and was elected to Parliament and appointed Queen's Counsel (1598). But he was charged with and admitted accepting bribes from litigants. He was imprisoned briefly, banished from court, and removed from public office.



Bacon's place in the history of thought rests on his pioneer exposition of the modern inductive method and his attempt at a logical systematization of scientific procedures. He has been called the father of empiricism. His general idea of the importance and possibility of a sceptical methodology marked a new turn in the rhetorical and theoretical framework for science, the practical details of which are still central in debates about science and methodology today. His philosophy is displayed in the vast and varied writings he left, which might be divided into three great branches: Scientific works, in which his ideas for a universal reform of knowledge into scientific methodology are presented; Religious and literary works, in which he presented his moral philosophy and theological meditations; Juridical works, in which his reforms in English law are proposed.

II. New Words and Phrases

foil: 陪衬者, 陪衬物
satiety: 饱足, 满足
apparel: 服装, 衣服

commendatory: 推荐的
second: 支持, 赞成 (建议、主意等)

III. Notes

1. Queen Isabella: (1451–1504) Queen of Castile and Aragon, Queen of Spain.
2. Solomon: a king in the *Bible* who was very wise.

IV. Questions for Comprehension and Critical Thinking

1. What does Bacon try to explain by using the proverb “the light gains make heavy purse”? And what’s your understanding of the proverb?
2. What are the principles to have good forms according to the essay?
3. What is the author’s attitude toward the sentence that “some men’s behaviour is like a verse”?
4. What is the result if one does not use ceremonies at all?
5. How should we deal with the relationship amongst people according to the essay?
6. Does the author say we should not observe times?

V. Questions for Discussion and Presentation

1. Bacon proposes to use ceremonies to others, but he also claims “but the dwelling upon them, and exalting them above the moon, is not only tedious, but doth diminish the faith and credit of him that speaks”. Can you share your opinion on how ceremonies should be used in modern times?
2. How do you interpret the sentence given by Solomon “He that considered the wind shall not sow, and he that looketh to the clouds shall not reap”? Present your understanding to the class.

VI. Writing Task

Please write a short essay commenting on the saying “Men’s behaviour should be like their apparel, not too strait, or point device”.

A Treatise on Good Manners and Good Breeding

Jonathan Swift

GOOD manners is the art of making those people easy with whom we converse.

Whoever makes the fewest persons uneasy is the best bred in the company.

As the best law is founded upon reason, so are the best manners. And as some lawyers have introduced unreasonable things into common law, so likewise many teachers have introduced absurd things into common good manners.

One principal point of this art is to suit our behaviour to the three several degrees of men; our superiors, our equals, and those below us.

For instance, to press either of the two former to eat or drink is a breach of manners; but a farmer or a tradesman must be thus treated, or else it will be difficult to persuade them that they are welcome.

Pride, ill nature, and want of sense, are the three great sources of ill manners; without some one of these defects, no man will behave himself ill for want of experience; or of what, in the language of fools, is called knowing the world.

I defy any one to assign an incident wherein reason will not direct us what we are to say or do in company, if we are not misled by pride or ill nature.

Therefore I insist that good sense is the principal foundation of good manners; but because the former is a gift which very few among mankind are possessed of, therefore all the civilized nations of the world have agreed upon fixing some rules for common behaviour, best suited to their general customs, or fancies, as a kind of artificial good sense, to supply the defects of reason. Without which the gentlemanly part of dunces would be perpetually at cuffs, as they seldom fail when they happen to be drunk, or engaged in squabbles about women or play. And, God be thanked, there hardly happens a duel in a year, which may not be imputed to one of those three motives. Upon which account, I should be exceedingly sorry to find the legislature make any new laws against the practice of duelling; because the methods are easy and many for a wise man to avoid a quarrel with honour, or engage in it with innocence. And I can discover no political evil in suffering bullies, sharpers, and rakes, to rid the world of each other by a method of their own; where the law hath not been able to find an expedient.

As the common forms of good manners were intended for regulating the conduct of those who have weak understandings; so they have been corrupted by the persons for whose use they were contrived. For these people have fallen into a needless and endless way of multiplying ceremonies, which have been extremely troublesome to those who practise them, and insupportable to everybody else; insomuch that wise men are often more uneasy at the over civility of these refiners, than they could possibly be in the conversations of peasants or mechanics.

The impertinencies of this ceremonial behaviour are nowhere better seen than at those tables where ladies preside, who value themselves upon account of their good breeding; where a man must reckon upon passing an hour without doing any one thing he has a mind to; unless he will be so hardy to break through all the settled decorum of the family. She determines what he loves best, and how much he shall eat; and if the master of the house happens to be of the same disposition, he proceeds in the same tyrannical manner to prescribe in the drinking part; at the same time, you are under the necessity of answering a thousand apologies for your entertainment. And although a good deal of this humour is pretty well worn off among many people of the best fashion, yet too much of it still remains, especially in the country; where an honest gentleman

assured me, that having been kept four days, against his will, at a friend's house, with all the circumstances of hiding his boots, locking up the stable, and other contrivances of the like nature, he could not remember, from the moment he came into the house to the moment he left it, any one thing, wherein his inclination was not directly contradicted; as if the whole family had entered into a combination to torment him.

But, besides all this, it would be endless to recount the many foolish and ridiculous accidents I have observed among these unfortunate proselytes to ceremony. I have seen a duchess fairly knocked down, by the precipitancy of an officious coxcomb running to save her the trouble of opening a door. I remember, upon a birthday at court, a great lady was utterly desperate by a dish of sauce let fall by a page directly upon her head-dress and brocade, while she gave a sudden turn to her elbow upon some point of ceremony with the person who sat next her. Monsieur Buys, the Dutch envoy, whose politics and manners were much of a size, brought a son with him, about thirteen years old, to a great table at court. The boy and his father, whatever they put on their plates, they first offered round in order, to every person in the company; so that we could not get a minute's quiet during the whole dinner. At last their two plates happened to encounter, and with so much violence, that, being china, they broke in twenty pieces, and stained half the company with wet sweetmeats and cream.

There is a pedantry in manners, as in all arts and sciences; and sometimes in trades. Pedantry is properly the overrating any kind of knowledge we pretend to. And if that kind of knowledge be a trifle in itself, the pedantry is the greater. For which reason I look upon fiddlers, dancing-masters, heralds, masters of the ceremony, etc. to be greater pedants than Lipsius¹, or the elder Scaliger². With these kind of pedants, the court, while I knew it, was always plentifully stocked; I mean from the gentleman usher (at least) inclusive, downward to the gentleman porter; who are, generally speaking, the most insignificant race of people that this island can afford, and with the smallest tincture of good manners, which is the only trade they profess. For being wholly illiterate, and conversing chiefly with each other, they reduce the whole system of breeding within the forms and circles of their several offices; and as they are below the notice of ministers, they live and die in court under all revolutions with great obsequiousness to those who are in any degree of favour or credit, and with rudeness or insolence to everybody else. Whence I have long concluded, that good manners are not a plant of the court growth; for if they were, those people who have understandings directly of a level for such acquirements, and who have served such long apprenticeships to nothing else, would certainly have picked them up. For as to the great officers, who attend the prince's person or councils, or preside in his family, they are a transient body, who have no better a title to good manners than their neighbours, nor will probably have recourse to gentlemen ushers for instruction. So that I know little to be

learnt at court upon this head, except in the material circumstance of dress; wherein the authority of the maids of honour must indeed be allowed to be almost equal to that of a favourite actress.

I remember a passage my Lord Bolingbroke³ told me, that going to receive Prince Eugene of Savoy at his landing, in order to conduct him immediately to the Queen, the prince said, he was much concerned that he could not see her Majesty that night; for Monsieur Hoffman (who was then by) had assured his Highness that he could not be admitted into her presence with a tied-up periwig; that his equipage was not arrived; and that he had endeavoured in vain to borrow a long one among all his valets and pages. My lord turned the matter into a jest, and brought the Prince to her Majesty; for which he was highly censured by the whole tribe of gentlemen ushers; among whom Monsieur Hoffman, an old dull resident of the Emperor's, had picked up this material point of ceremony; and which, I believe, was the best lesson he had learned in five-and-twenty years' residence.

I make a difference between good manners and good breeding; although, in order to vary my expression, I am sometimes forced to confound them. By the first, I only understand the art of remembering and applying certain settled forms of general behaviour. But good breeding is of a much larger extent; for besides an uncommon degree of literature sufficient to qualify a gentleman for reading a play, or a political pamphlet, it takes in a great compass of knowledge; no less than that of dancing, fighting, gaming, making the circle of Italy, riding the great horse, and speaking French; not to mention some other secondary, or subaltern accomplishments, which are more easily acquired. So that the difference between good breeding and good manners lies in this, that the former cannot be attained to by the best understandings, without study and labour; whereas a tolerable degree of reason will instruct us in every part of good manners, without other assistance.

I can think of nothing more useful upon this subject, than to point out some particulars, wherein the very essentials of good manners are concerned, the neglect or perverting of which doth very much disturb the good commerce of the world, by introducing a traffic of mutual uneasiness in most companies.

First, a necessary part of good manners, is a punctual observance of time at our own dwellings, or those of others, or at third places; whether upon matter of civility, business, or diversion; which rule, though it be a plain dictate of common reason, yet the greatest minister I ever knew was the greatest trespasser against it; by which all his business doubled upon him, and placed him in a continual arrear. Upon which I often used to rally him, as deficient in point of good manners. I have known more than one ambassador, and secretary of state with a very moderate portion of intellectuals, execute their offices with good success and applause, by the mere force of exactness

and regularity. If you duly observe time for the service of another, it doubles the obligation; if upon your own account, it would be manifest folly, as well as ingratitude, to neglect it. If both are concerned, to make your equal or inferior attend on you, to his own disadvantage, is pride and injustice.

Ignorance of forms cannot properly be styled ill manners; because forms are subject to frequent changes; and consequently, being not founded upon reason, are beneath a wise man's regard. Besides, they vary in every country; and after a short period of time, very frequently in the same; so that a man who travels, must needs be at first a stranger to them in every court through which he passes; and perhaps at his return, as much a stranger in his own; and after all, they are easier to be remembered or forgotten than faces or names.

Indeed, among the many impertinences that superficial young men bring with them from abroad, this bigotry of forms is one of the principal, and more prominent than the rest; who look upon them not only as if they were matters capable of admitting of choice, but even as points of importance; and are therefore zealous on all occasions to introduce and propagate the new forms and fashions they have brought back with them. So that, usually speaking, the worst bred person in the company is a young traveller just returned from abroad.

I. About the Author

Jonathan Swift (1667–1745) is an Anglo-Irish poet, satirist, essayist, and political pamphleteer. He is regarded by the *Encyclopedia Britannica* as the foremost prose satirist in the English language. Best known as the author of *A Tale Of A Tub* (1704), *Gulliver's Travels* (1726), and *A Modest Proposal* (1729). Swift is widely acknowledged as the greatest prose satirist in the history of English literature. He is especially good at writing ironic essays on politics and religion. His ironic writing style, particularly in *A Modest Proposal*, has led to such satire being subsequently termed "Swiftian". Swift himself defined a good style as "proper words in proper places". He liked simple, clear, concrete diction, and uncomplicated syntax. He is regarded as a misanthrope, a hater of humanity who held the view that human nature is deeply and permanently flawed.



II. New Words and Phrases

breach: 违背, 违反

impute: 归咎于, 归因于

sharper: 骗子

obsequiousness: 谄媚, 奉承

trespasser: 违反者

precipitancy: 轻率, 鲁莽

recourse: 求援, 求助

be beneath: 不值得

III. Notes

1. Lipsius: refers to Justus Lipsius (1547–1606), a Belgian classical philologist and humanist, who wrote a series of works designed to revive ancient Stoicism in a form that would be compatible with Christianity.
2. Scaliger: refers to Julius Caesar Scaliger (1484–1558), an Italian scholar and physician. He employed the techniques and discoveries of Renaissance humanism to defend Aristotelianism against the new learning.
3. Lord Bolingbroke: refers to Henry Bolingbroke (1678–1751), an English politician, government official and political philosopher.

IV. Questions for Comprehension and Critical Thinking

1. What are the meanings of good manners and good breeding?
2. What are the main sources of ill manners?
3. How do you understand the sentence “... many teachers have introduced absurd things into common good manners” in paragraph 3?
4. What does the author think about new laws against the practice of duelling?
5. What is the problem of multiplying ceremonies?
6. What are the differences between good breeding and good manners? Which one is easier to accomplish?
7. Can you figure out the satirical tone in this essay?

V. Questions for Discussion and Presentation

1. What is the principal point of good manners to different people? Can you give some examples according to the author?
2. How have the common forms of good manners been corrupted by the people who contrived them?
3. How does the author comment the people like gentleman usher or gentleman porter?

VI. Writing Task

At the end of the essay, Swift proposes “a necessary part of good manners is a punctual observance of time”. Please write a short passage to state your point on punctuality.

On Being a Bore

Robert Lynd

The worst bores, I sometimes think, are those who love telling people the various routes from one place to another. I have never been more bored in my life than when listening to an old gentleman explaining to an old lady the several ways in which she might have come from Notting Hill Gate¹ to Hampstead². She had complained of the time the journey had taken and immediately he was off on a long rigmarole consisting of the numbers of buses and the names of streets and stations. He went on in a flat voice conducting her, as it seemed to me, through every street in west and north London. He told her of all the various places where she might have changed buses and named most of the public-houses on the way. In the end, it seemed to me, he was boring himself as well as the result of us; but he dared not stop, I fancy, because he could think of nothing else to talk about. By the time he rose to go I was in a coma with words like Camden High Street, Prince of Wales Road and Britannia jostling each other in my brain.

Another boring form of conversation is that of the man who, when talking politics, trots out the old threadbare arguments with the air of a person using them for the first time. I have been a bore of this kind myself. As a boy I was blind enough to regard Mr. Gladstone's³ proposal of Home Rule⁴ for Ireland as both dangerous and wicked, and, whenever I met a great friend of mine who was a Home Ruler, I would drag the conversation round to the great theme. I shouted the wildest nonsense into his ear as I walked beside him in the streets, telling him with blazing eyes of all the good England had done to Ireland and yelling all the usual musty quotations from the Pre-Home-Rule Gladstone and Sir William Harcourt⁵. Not once did I use an original argument, for I knew none. I was merely an infuriated parrot, speaking out of the richest store of ignorance conceivable. Signs of distress on his patient face could not stop me; but one day, driven beyond endurance, he turned to me with a slight quietly: “My God, what a bore you are!” Now no one likes to be thought a bore, and it is difficult to go on arguing with a man who tells you that you are boring him. To realize that one is boring somebody is to become a pricked balloon. I certainly did. La Rochefoucauld⁶ tells us that “we can forgive those who bore us, but we cannot forgive those whom we bore,” yet, after the first moment of shock, I never liked my friend the less for his candour. Since then I must

have bored many people; but outside the family circle no one has since told me that I was boring them. I have to study the expression on their faces to know.

On the other hand, there are certain circumstances in which the sin of being bored is at least as great as the sin of boring. I have no doubt that many of the Athenians thought Socrates a bore. I have often heard a brilliant conversationalist of our own time described as “such a bore”. In the world of music we find some people who are bored by Bach, and others who are bored by crooning. I have met people who were bored by a day at Ascot⁸, and others in their lives as at the gaming tables at Monte Carlo. That is the worst feature of being bored; it makes men boastful. No one ever boasts of being a bore, but many people boast of being bored by historic churches or the novels of Dickens or sport. If a man tells you that Rugby football bores him, be sure that, in nine cases out of ten, he feels your superior at the moment of his confession. The blasé young men of the 'nineties were vain of their boredom with life in general. It was what set them apart from and above their fellows.

There are certain people, however, with whom one has a right to be bored—people who are so self-centered that they cannot listen to anyone else talking, people who engage in long conversations with their cats when visitors are present, people who exchange endless reminiscences of their old school when in the company of man who was at a different school. Such people are boring because they make one feel for the time being an outsider.

When we meet on common ground, however, and indulge in a give-and-take of experiences that we have all shared, there is no excuse for drooping spirits. In the last war the food shortage was a lively if monotonous subject, for we were all victims of it. In the present war air raids are the great theme of talk, and it may be that people endure them all the better for having a friendly ear to which to impart their experience and thoughts. To talk about them all the time would be insufferable; but five minutes' talk about them now and then is a natural piece of self-indulgence. I would rather talk about Canada or birds or old watches—but if any man has a story to tell of a fairly narrow escape from a falling bomb I will promise neither to think him nor to call him a bore.

I. About the Author

Robert Lynd (1879–1949) is an Anglo-Irish writer, editor of poetry. He was educated at Queen's College, Belfast. After graduation from university, he began his career as a journalist on *The Northern Whig*, also worked for the *News Chronicle* as a literary editor from 1912 to 1947. Lynd and E. V. Lucas were in the van of the revival of essays in the Charles Lamb tradition. The Lynds were



literary hosts, in the group including J. B. Priestley. They were also on good terms with Hugh Walpole. Priestley, Walpole and Sylvia Lynd were founding committee members of the Book Society. Irish guests included James Joyce and James Stephens. *The Pleasure of Ignorance* (1921), *The Blue Lion* (1923), *I Tremble to Think* (1936), *Life's Little Oddities* (1941) are typical collections of Lynd's essays.

II. New Words and Phrases

rigmarole: 冗长的废话

in a coma: 陷入昏迷

trot out: (口语)反复说(陈旧的观点或过时的信息)

pricked: 被刺,被扎的

reminiscence: 回忆,怀旧

narrow escape: 九死一生,幸免于难

III. Notes

1. Notting Hill Gate: one of the main thoroughfares of Notting Hill.
2. Hampstead: an area in north London.
3. Mr. Gladstone: a British statesman, served for 4 terms of Prime Minister from 1868 to 1894.
4. Home Rule: the right of a country or area to have its own government and laws.
5. Sir William Harcourt: an eminent British statesman.
6. La Rochefoucauld: French writer of moralistic aphorisms.
7. Socrates: a classical Greek philosopher.
8. Ascot: a fashionable British horse-racing event held at Ascot each year in June.

IV. Questions for Comprehension and Critical Thinking

1. How many types of boring forms are mentioned in the essay?
2. Why is the old gentleman a bore? How should he correct his behavior?
3. What is the reason that "I" was called a bore?
4. How do you explain the sentence "... the sin of being bored is at least as great as the sin of boring" in paragraph 3?
5. What is the worst feature of being bored according to the essay?
6. If one boasts of being bored by sport, how do you feel about him/her?
7. What should we avoid while talking with others?

V. Questions for Discussion and Presentation

1. How can one become a popular person in the party? Present your ideas.
2. Have you ever been a bore? How do you sense that you are boring others? Can you share your story with the class?

VI. Writing Task

Write an essay commenting on the saying “the sin of being bored is at least as great as the sin of boring”.

Unit 3

The Art of Conversation

单元导读

从古至今,言谈都是一门艺术。善于言谈,不仅常能给交流的双方带来快乐,而且能建立良好有效的人际关系。那么,什么样的人的言谈才能带给人快乐与愉悦呢?在自己遭受不公正对待、误解时,是否可能通过言谈改变情况?言谈的能力是天生的还是可以通过后天学习培养的?是否只有学问高深的人、善于辞藻的人才具备言谈的能力与技巧?本单元的三篇文章从这些问题入手,逐一给出了答案。第一篇《谈话的艺术》选自英国18世纪著名作家塞缪尔·约翰逊,在他看来,言谈的目的是让人得到乐趣。而要让人从言谈中获得乐趣,言谈者必须具备三种能力。第二篇选自20世纪美国公共知识分子和保守派作家小威廉·弗兰克·巴克利的《为什么美国人不抱怨》,该文从另一个角度论述了为何美国人放弃了言谈。第三篇是20世纪英国作家阿兰·德波顿《生动有趣的言谈艺术》,该文认为善于言谈并非天生,通过学习,一个不善言谈的人完全可以变成一个善于言谈者。三篇文章虽然出自不同时代、不同国度,但都从现实生活出发,论及言谈的重要性、言谈对人们生活的影响以及如何培养言谈能力。三篇文章风格各异,有的结构较为松散,借题发挥,毫不拘泥;也有的层层递进,行文严谨。

Conversation¹

Samuel Johnson

None of the desires dictated by vanity is more general, or less blamable, than that of being distinguished for the arts of conversation. Other accomplishments may be possessed without opportunity of exerting them, or wanted without danger that the defect can often be remarked; but as no man can live, otherwise than in an hermitage, without hourly pleasure or vexation, from the fondness or neglect of those about him, the faculty of giving pleasure is of continual use. Few are more frequently envied than those who have the power of forcing attention wherever they come, whose entrance is considered as a promise of felicity, and whose departure is lamented, like the recess of the sun from northern climates, as a privation of all that enlivens fancy, or inspirits gaiety.

It is apparent, that to excellence in this valuable art, some peculiar qualifications are necessary; for every one's experience will inform him, that the pleasure which men are able to give in conversation, holds no stated proportion to their knowledge or their virtue. Many find their way to the tables and the parties of those who never consider them as of the least importance in any other place; we have all, at one time or other, been content to love those whom we could not esteem, and been persuaded to try the dangerous experiment of admitting him for a companion, whom we knew to be too ignorant for a counsellor, and too treacherous for a friend.

I question whether some abatement of character is not necessary to general acceptance. Few spend their time with much satisfaction under the eye of incontestable superiority; and therefore, among those whose presence is courted at assemblies of jollity, there are seldom found men eminently distinguished for powers or acquisitions. The wit whose vivacity condemns slower tongues to silence, the scholar whose knowledge allows no man to fancy that he instructs him, the critic who suffers no fallacy to pass undetected, and the reasoner who condemns the idle to thought, and the negligent to attention, are generally praised and feared, revered and avoided.

He that would please must rarely aim at such excellence as depresses his hearers in their own opinion, or debars them from the hope of contributing reciprocally to the entertainment of the company. Merriment, extorted by sallies of imagination, sprightliness of remark, or quickness of reply, is too often what the Latins call, the Sardinian laughter, a distortion of the face without gladness of heart.

For this reason, no style of conversation is more extensively acceptable than the narrative. He who has stored his memory with slight anecdotes, private incidents, and personal peculiarities, seldom fails to find his audience favourable. Almost every man

listens with eagerness to contemporary history; for almost every man has some real or imaginary connection with a celebrated character, some desire to advance or oppose a rising name. Vanity often co-operates with curiosity. He that is a hearer in one place, qualifies himself to become a speaker in another; for though he cannot comprehend a series of argument, or transport the volatile spirit of wit without evaporation, he yet thinks himself able to treasure up the various incidents of a story, and please his hopes with the information which he shall give to some inferior society.

Narratives are for the most part heard without envy, because they are not supposed to imply any intellectual qualities above the common rate. To be acquainted with facts not yet echoed by plebeian mouths, may happen to one man as well as to another; and to relate them when they are known, has in appearance so little difficulty, that every one concludes himself equal to the task.

But it is not easy, and in some situations of life not possible, to accumulate such a stock of materials as may support the expense of continual narration; and it frequently happens, that they who attempt this method of ingratiating themselves, please only at the first interview; and, for want of new supplies of intelligence, wear out their stories by continual repetition.

There would be, therefore, little hope of obtaining the praise of a good companion, were it not to be gained by more compendious methods; but such is the kindness of mankind to all, except those who aspire to real merit and rational dignity, that every understanding may find some way to excite benevolence; and whoever is not envied may learn the art of procuring love. We are willing to be pleased, but are not willing to admire; we favour the mirth or officiousness that solicits our regard, but oppose the worth or spirit that enforces it.

The first place among those that please, because they desire only to please, is due to the *merry fellow*, whose laugh is loud, and whose voice is strong; who is ready to echo every jest with obstreperous approbation, and countenance every frolic with vociferations of applause. It is not necessary to a merry fellow to have in himself any fund of jocularities or force of conception; it is sufficient that he always appears in the highest exaltation of gladness, for the greater part of mankind are gay or serious by infection, and follow without resistance the attraction of example.

Next to the merry fellow is the *good-natured man*, a being generally without benevolence, or any other virtue, than such as indolence and insensibility confer. The characteristic of a good-natured man is to bear a joke; to sit unmoved and unaffected amidst noise and turbulence, profaneness and obscenity; to hear every tale without contradiction; to endure insult without reply; and to follow the stream of folly, whatever course it shall happen to take. The good-natured man is commonly the darling of the petty wits, with whom they exercise themselves in the rudiments of raillery; for he

never takes advantage of failings, nor disconcerts a puny satirist with unexpected sarcasms; but, while the glass continues to circulate, contentedly bears the expense of uninterrupted laughter, and retires rejoicing at his own importance.

The *modest man* is a companion of a yet lower rank, whose only power of giving pleasure is not to interrupt it. The modest man satisfies himself with peaceful silence, which all his companions are candid enough to consider as proceeding not from inability to speak, but willingness to hear.

Many, without being able to attain any general character of excellence, have some single art of entertainment which serves them as a passport through the world. One I have known for fifteen years the darling of a weekly club, because every night, precisely at eleven, he begins his favourite song, and during the vocal performance, by corresponding motions of his hand, chalks out a giant upon the wall. Another has endeared himself to a long succession of acquaintances by sitting among them with his wig reversed; another, by contriving to smut the nose of any stranger who was to be initiated in the club; another by purring like a cat, and then pretending to be frightened; and another by yelping like a hound, and calling to the drawers to drive out the dog.

Such are the arts by which cheerfulness is promoted, and sometimes friendship established; arts, which those who despise them should not rigorously blame, except when they are practised at the expense of innocence; for it is always necessary to be loved, not always necessary to be revered.

I. About the Author

Samuel Johnson (1709–1784), often referred to as Dr. Johnson, is an English writer who made lasting contributions to English literature as a poet, essayist, moralist, literary critic, biographer, editor and lexicographer. Dr. Johnson, during his boyhood and youth in Lichfield, experienced the pains of poverty because of his father's debt. In 1747, he published the plan of his *Dictionary*, and he spent the next seven years compiling it. In 1755, his *A Dictionary of the English Language* was published. In his time it was the most comprehensive English language dictionary ever compiled and remained the standard reference for over a century. From humble beginnings as the son of a bookseller, Johnson became one of the most widely respected 18th century scholars. He wrote fiction and non-fiction—his works covering subjects as varied as theatre, biography, politics, religion, and travel as well as French, Latin, Greek, and Italian translations. His works include *Prince of Abyssinia* (1759), *The Life of Ascham* (1761), *Notes to Shakespeare* (1765), *The Fountains; A Fairy Tale* (1766), *The False Alarm* (1770),



Thoughts on the Late Transactions Respecting Falkland's Islands (1771), *The Patriot* (1774), *Taxation No Tyranny* (1775), *A Journey to the Western Islands of Scotland* (1773), *Prayers and Meditations* (1785).

II. New Words and Phrases

blamable: 可责备的,有过失的
 felicity: 幸福,快乐
 vivacity: 活泼,精神充沛
 plebeian: 市井小民(带有贬义)
 compendious: 简明的,简练的
 obstreperous: 吵闹的,难驾驭的
 vociferation: 喧嚷,大叫
 turbulence: 骚乱,动荡
 obscenity: 淫秽,污秽

hermitage: 隐士生活
 abatement: 减少,减轻
 reverence: 崇敬,敬畏
 ingratiate: 使迎合,使讨好
 officiousness: 过于殷勤,好管闲事
 frolic: 嬉戏的,欢乐的
 jocularity: 滑稽,幽默
 profaneness: 渎神,污秽
 initiate: 新会员入会

III. Notes

1. *Conversation* by Samuel Johnson, was first published in *The Rambler*, January 4, 1752.

IV. Questions for Comprehension and Critical Thinking

1. What is the use of the art of conversation put forward by Samuel Johnson in this essay?
2. Do you agree with the statement "... the pleasure which men are able to give in conversation, holds no stated proportion to their knowledge or their virtue"?
3. What's the author's opinion on the wit, the scholar, the critic and the reasoner? What pitfalls should they avoid?
4. In paragraph 4, the author says "He that would please must rarely aim at such excellence as depresses his hearers in their own opinion, or debars them from the hope of contributing reciprocally to the entertainment of the company." Do you agree with him?
5. According to the essay, why does merry fellow can please others?
6. Who is commonly pleased by the good-natured man? And why?
7. Why does modest man please others least?
8. In your understanding, what is the Johnson's theory of conversation?

V. Questions for Discussion and Presentation

1. To what extent do you agree that the key to the art of conversation is NO ART? Why?
2. Do you think what was written by Samuel Johnson in this essay can still be inspiring for today's social life? If so, how can it be?

VI. Writing Task

Write a passage to illustrate your understanding of the following statement: the art of conversation is actually to learn how to make others happy and delighted.

Why Don't We Complain?

William F. Buckley, Jr.

It was the very last coach and the only empty seat on the entire train, so there was no turning back. The problem was to breathe. Outside the temperature was below freezing. Inside the railroad car the temperature must have been about 85 degrees. I took off my overcoat, and a few minutes later my jacket, and noticed that the car was flecked with the white shirts of the passengers. I soon found my hand moving to loosen my tie. From one end of the car to the other, as we rattled through Westchester County, we sweated; but we did not moan.

I watched the train conductor appear at the head of the car. "Tickets, all tickets, please!" In a more virile age, I thought, the passengers would seize the conductor and strap him down on a seat over the radiator to share the fate of his patrons. He shuffled down the aisle, picking up tickets, punching commutation cards. No one addressed a word to him. He approached my seat, and I drew a deep breath of resolution.

"Conductor," I began with a considerable edge to my voice... Instantly the doleful eyes of my seatmate turned tiredly from his newspaper to fix me with a resentful stare: what question could be so important as to justify my intrusion into his stupor? I was shaken by those eyes. I am incapable of making a discreet fuss, so I mumbled a question about what time we were due in Stamford (I didn't even ask whether it would be before or after dehydration could be expected to set in), got my reply and went back to my newspaper and to wiping my brow.

The conductor had nonchalantly walked down the gauntlet of eight seating American

freemen, and not one of them had asked him to explain why the passengers in that car had been consigned to suffer. There is nothing to be done when the temperature outdoors is 85 degrees, and indoors the air conditioner has broken down; obviously when that happens there is nothing to do, except perhaps curse the day that one was born. But when the temperature outdoors is below freezing, it takes a positive act of will on somebody's part to set the temperature indoors at 85. Somewhere a valve was turned too far, a furnace overstocked, a thermostat maladjusted; something that could easily be remedied by turning off the heat and allowing the great outdoors to come indoors. All this is so obvious. What is not obvious is what has happened to the American people.

It isn't just the commuters, whom we have come to visualize as a supine breed who have got on to the trick of suspending their sensory faculties twice a day while they submit to the creeping dissolution of the railroad industry. It isn't just they who have given up trying to rectify irrational vexations. It is the American people everywhere.

A few weeks ago at a large movie theater I turned to my wife and said, "The picture is out of focus." "Be quiet," she answered. I obeyed. But a few minutes later I raised the point again, with mounting impatience. "It will be all right in a minute," she said apprehensively. (She would rather lose her eyesight than be around when I make one of my infrequent scenes.) I waited. It was just out of focus—not glaringly out, but out. My vision is 20–20, and I assume that is the vision, adjusted, of most people in the movie house. So, after hectoring my wife throughout the first reel, I finally prevailed upon her to admit that it was off, and very annoying. We then settled down, coming to rest on the presumption that: (a) someone connected with the management of the theater must soon notice that blur and make the correction; or (b) that someone seated near the rear of the house would make the complaint in behalf of those of us up front; or (c) that —any minute now—the entire house would explode into catcalls and foot stamping, calling dramatic attention to the irksome distortion.

What happened was nothing. The movie ended, as it had begun, just out of focus, and we trooped out, we stretched our faces in a variety of contortions to accustom the eye to the shock of normal focus.

I think it is safe to say that everybody suffered on that occasion. And I think it is safe to assume that everyone was expecting someone else to take the initiative in going back to speak to the manager. And it is probably true even that if we had supposed the move would run right through the blurred image, someone surely would have summoned up the purposive indignation to get up out of his seat and file his complaint.

But notice that no one did. And the reason no one did is because we are all increasingly anxious in America to be unobtrusive, we are reluctant to make our voices

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