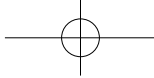
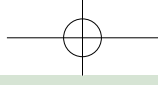


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▲ Text A Thinking as a Hobby

▲ Text B The Pleasures of Learning

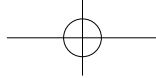
UNIT

1



Lead-in

- 1 Are we all born with the desire and the ability to think? If so, does that mean we are all thinkers? Do you consider yourself a thinker?
- 2 Can you name a great thinker? Why do you think he/she is a great thinker?



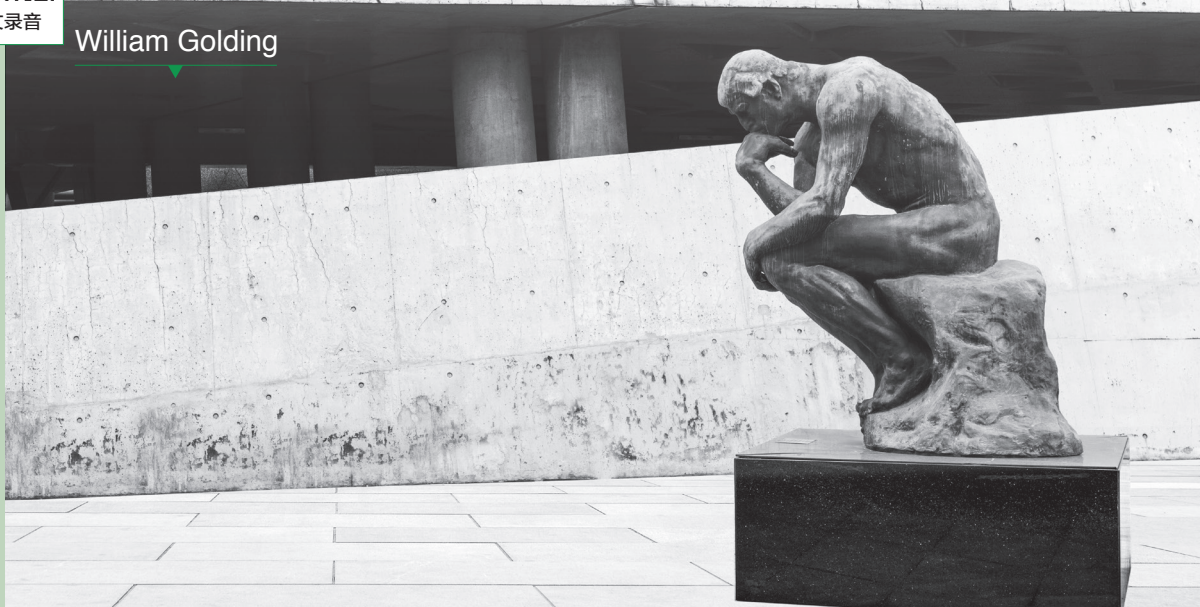
Text A



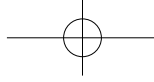
课文录音

Thinking as a Hobby

William Golding



- 1 While I was still a boy, I came to the conclusion that there were three grades of thinking; and that I myself could not think at all.
- 2 It was the headmaster of my grammar school who first brought the subject of thinking before me. He had some statuettes in his study. They stood on a high cupboard behind his desk. One was a lady wearing nothing but a bath towel. She seemed frozen in an eternal panic lest the bath towel slip down any farther; and since she had no arms, she was in an unfortunate position to pull the towel up again. Next to her, crouched the statuette of a leopard, ready to spring down at the top drawer of a filing cabinet. Beyond the leopard was a naked, muscular gentleman, who sat, looking down, with his chin on his fist and his elbow on his knee. He seemed utterly miserable.
- 3 Some time later, I learned about these statuettes. The headmaster had placed them where they would face delinquent children, because they symbolized to him the whole of life. The naked lady was Venus. She was Love. She was not worried about the towel. She was just busy being



beautiful. The leopard was Nature, and he was being natural. The muscular gentleman was not miserable. He was Rodin's Thinker, an image of pure thought.

4 I had better explain that I was a frequent visitor to the headmaster's study, because of the latest thing I had done or left undone. As we now say, I was not integrated. I was, if anything, disintegrated. Whenever I found myself in a penal position before the headmaster's desk I would sink my head, and writhe one shoe over the other.

5 The headmaster would look at me and say,

6 "What are we going to do with you?"

7 Well, what were they going to do with me? I would writhe my shoe some more and stare down at the worn rug.

8 "Look up, boy! Can't you look up?"

9 Then I would look up at the cupboard, where the naked lady was frozen in her panic and the muscular gentleman contemplated the hindquarters of the leopard in endless gloom. I had nothing to say to the headmaster. His spectacles caught the light so that you could see nothing human behind them. There was no possibility of communication.

10 "Don't you ever think at all?"

11 No, I didn't think, wasn't thinking, couldn't think—I was simply waiting in anguish for the interview to stop.

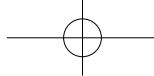
12 "Then you'd better learn—hadn't you?"

13 On one occasion the headmaster leaped to his feet, reached up and put Rodin's masterpiece on the desk before me.

14 "That's what a man looks like when he's really thinking."

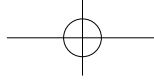
15 Clearly there was something missing in me. Nature had endowed the rest of the human race with a sixth sense and left me out. But like someone born deaf, but bitterly determined to find out about sound, I began to watch my teachers to find out about thought.

16 There was Mr Houghton. He was always telling me to think. With a modest satisfaction, he would tell me that he had thought a bit himself. Then why did he spend so much time



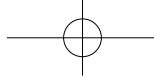
drinking? Or was there more sense in drinking than there appeared to be? But if not, and if drinking were in fact ruinous to health—and Mr Houghton was ruined, there was no doubt about that—why was he always talking about the clean life and the virtues of fresh air?

- 17 Sometimes, exalted by his own oratory, he would leap from his desk and hustle us outside into a hideous wind.
- 18 “Now, boys! Deep breaths! Feel it right down inside you—huge draughts of God’s good air!”
- 19 He would stand before us, put his hands on his waist and take a tremendous breath. You could hear the wind, trapped in his chest and struggling with all the unnatural impediments. His body would reel with shock and his face go white at the unaccustomed visitation. He would stagger back to his desk and collapse there, useless for the rest of the morning.
- 20 Mr Houghton was given to high-minded monologues about the good life, sexless and full of duty. Yet in the middle of these monologues, if a girl passed the window, his neck would turn of itself and he would watch her out of sight. In this instance, he seemed to me ruled not by thought but by an invisible and irresistible spring in his neck.
- 21 His neck was an object of great interest to me. Normally it bulged a bit over his collar. But Mr Houghton had fought in the First World War alongside Americans and French, and had come to a settled detestation of both countries. If either happened to be prominent in current affairs, no argument could make Mr Houghton think well of it. He would bang the desk, his neck would bulge still further and go red. “You can say what you like,” he would cry, “but I’ve thought about this—and I know what I think!”
- 22 Mr Houghton thought with his neck.
- 23 This was my introduction to the nature of what is commonly called thought. Through him I discovered that thought is often full of unconscious prejudice, ignorance and hypocrisy. It will lecture on disinterested purity while its neck is being remorselessly twisted toward a skirt. Technically, it is about as proficient as most businessmen’s golf, as honest as most politicians’ intentions, or as coherent as most books that get written. It is what I came to call grade-three thinking, though more properly, it is feeling, rather than thought.
- 24 True, often there is a kind of innocence in prejudices, but in those days I viewed grade-three thinking with contempt and mockery. I delighted to confront a pious lady who hated the Germans with the proposition that we should love our enemies. She taught me a great truth in dealing with grade-three thinkers; because of her, I no longer dismiss lightly a mental process



which for nine tenths of the population is the nearest they will ever get to thought. They have immense solidarity. We had better respect them, for we are outnumbered and surrounded. A crowd of grade-three thinkers, all shouting the same thing, all warming their hands at the fire of their own prejudices, will not thank you for pointing out the contradictions in their beliefs. Man enjoys agreement as cows will graze all the same way on the side of a hill.

- 25 Grade-two thinking is the detection of contradictions. Grade-two thinkers do not stampede easily, though often they fall into the other fault and lag behind. Grade-two thinking is a withdrawal, with eyes and ears open. It destroys without having the power to create. It set me watching the crowds cheering His Majesty the King and asking myself what all the fuss was about, without giving me anything positive to put in the place of that heady patriotism. But there were compensations. To hear people justify their habit of hunting foxes by claiming that the foxes liked it. To hear our Prime Minister talk about the great benefit we conferred on India by jailing people like Nehru and Gandhi. To hear American politicians talk about peace and refuse to join the League of Nations. Yes, there were moments of delight.
- 26 But I was growing toward adolescence and had to admit that Mr Houghton was not the only one with an irresistible spring in his neck. I, too, felt the compulsive hand of nature and began to find that pointing out contradiction could be costly as well as fun. There was Ruth, for example, a serious and attractive girl. I was an atheist at the time. And she was a Methodist. But, alas, instead of relying on the Holy Spirit to convert me, Ruth was foolish enough to open her pretty mouth in argument. She claimed that the Bible was literally inspired. I countered by saying that the Catholics believed in the literal inspiration of Saint Jerome's Vulgate, and the two books were different. Argument flagged.
- 27 At last she remarked that there were an awful lot of Methodists, and they couldn't be wrong, could they—not all those millions? That was too easy, said I restively (for the nearer you were to Ruth, the nicer she was to be near to) since there were more Roman Catholics than Methodists anyway; and they couldn't be wrong, could they—not all those hundreds of millions? An awful flicker of doubt appeared in her eyes. I slid my arm around her waist and murmured that if we were counting heads, the Buddhists were the boys for my money. She fled. The combination of my arm and those countless Buddhists was too much for her.
- 28 That night her father visited my father and left, red-cheeked and indignant. I was given the third degree to find out what had happened. I lost Ruth and gained an undeserved reputation as a potential libertine.



- 29 Grade-two thinking, though it filled life with fun and excitement, did not make for content. To find out the deficiencies of our elders satisfies the young ego but does not make for personal security. It took the swimmer some distance from the shore and left him there, out of his depth. A typical grade-two thinker will say, “What is truth?” There is still a higher grade of thought which says, “What is truth?” and sets out to find it.
- 30 But these grade-one thinkers were few and far between. They did not visit my grammar school in the flesh though they were there in books. I aspired to them, because I now saw my hobby as an unsatisfactory thing if it went no further. If you set out to climb a mountain, however high you climb, you have failed if you cannot reach the top.
- 31 I therefore decided that I would be a grade-one thinker. I was irreverent at the best of times. Political and religious systems, social customs, loyalties and traditions, they all came tumbling down like so many rotten apples off a tree. I came up in the end with what must always remain the justification for grade-one thinking. I devised a coherent system for living. It was a moral system, which was wholly logical. Of course, as I readily admitted, conversion of the world to my way of thinking might be difficult, since my system did away with a number of trifles, such as big business, centralized government, armies, marriage ...
- 32 It was Ruth all over again. I had some very good friends who stood by me, and still do. But my acquaintances vanished, taking the girls with them. Young people seemed oddly contented with the world as it was. A young navy officer got as red-necked as Mr Houghton when I proposed a world without any battleships in it.
- 33 Had the game gone too far? In those prewar days, I stood to lose a great deal, for the sake of a hobby.
- 34 Now you are expecting me to describe how I saw the folly of my ways and came back to the warm nest, where prejudices are called loyalties, pointless actions are turned into custom by repetition, and we are content to say we think when all we do is feel.
- 35 But you would be wrong. I dropped my hobby and turned professional.

(1,896 words)



Notes on the Text

1. About the author

William Golding (1911–1993) was a British writer who won the Nobel Prize for Literature in 1983. He is known especially for his novel *Lord of the Flies*, which was published in 1954 and was an immediate success. At the heart of many of Golding's novels is the intrinsic cruelty of man, a trait which is revealed in strikingly varied settings.

2. grammar school (para. 2)

Originally a school teaching Latin, a grammar school, more recently, is an academically oriented secondary school, with students selected based on their academic achievements. In the U.K., it refers to a school for children over 11 who are academically bright. Today, there are few grammar schools.

3. Venus (para. 3)

Venus is the Goddess of Love and Beauty in Roman mythology, but here it refers to the Greek statue of the goddess stored in the Louvre (卢浮宫) in Paris. It was badly damaged but immediately recognizable by its missing arms.

3. Rodin's Thinker (para. 3)

Auguste Rodin (1840–1917) was a French sculptor, considered to be one of the greatest sculptors of his time, whose most famous works are *The Thinker* and *The Kiss*.

4. I delighted to confront a pious lady who hated the Germans with the proposition that we should love our enemies. (para. 24)

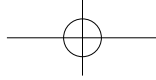
The author is teasing this lady because she is being inconsistent with her religious belief, according to which pious Christians should love all people, including their enemies.

5. hunting foxes (para. 25)

Fox hunting originated in England in the 16th century. It was thought of as a sport for rich people who owned a lot of land and was viewed as part of British rural culture and an effective way of pest control and natural conservation. Many people, however, were against this cruel sport. It was finally prohibited in the U.K. in the year 2004.

6. To hear our Prime Minister talk about the great benefit we conferred on India by jailing people like Nehru and Gandhi. (para. 25)

India was ruled by Britain from 1858 to 1947. Gandhi (1869–1948) and Nehru (1889–1964) were both leaders of the Indian independence movement which aimed at winning national independence for India through non-violent civil-disobedience. In the course of the struggle, they were jailed by the British government several times. However, their efforts finally brought about the independence of India on August 15, 1947.



7. To hear American politicians talk about peace and refuse to join the League of Nations. (para. 25)

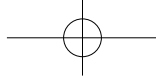
The idea of having an association of nations to maintain world peace and promote international cooperation was first put forward by Woodrow Wilson in January 1918, and was accepted as part of the Treaty of Versailles at the Paris Peace Conference. But the plan to set up the League of Nations was ironically crippled by the refusal of the U.S. to participate in it. This was as a result of the opposition movement at home, led by Wilson's bitter political enemy Senator Henry C. Lodge.

8. the Holy Spirit (para. 26)

In the Christian religion, the Holy Spirit refers to God.

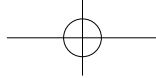
9. Saint Jerome's Vulgate (para. 26)

This is the Latin version of the Bible translated by Saint Jerome at the end of the fourth century A.D. Its revised version is now the official Latin text of the Bible of the Catholic Church.

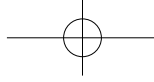


Glossary

anguish /'æŋɡwɪʃ/ <i>n.</i>	(<i>fml</i>) severe pain, mental suffering or unhappiness
aspire /ə'spaɪə/ <i>v.</i>	to have a strong desire to achieve or to become sth.; ~ <i>to sth.</i> : 渴望得到某物; 有志成就某事
atheist /'eɪθɪst/ <i>n.</i>	a person who believes that God does not exist
bitterly /'bɪtəli/ <i>adv.</i>	(describing unpleasant or sad feelings) extremely
bulge /bʌldʒ/ <i>v.</i>	to stick out from sth. in a round shape
Catholic /'kæθəlɪk/ <i>n.</i>	a member of the Roman Catholic Church
costly /'kɒstli/ <i>adj.</i>	causing people to lose sth. or to suffer
deficiency /drɪ'fɪʃənsi/ <i>n.</i>	a fault in sth. or sb. that makes them not good enough
delinquent /drɪ'lɪŋkwənt/ <i>adj.</i>	(esp. of young people or their behavior) showing a tendency to commit crimes
detestation /,di:te'steɪʃən/ <i>n.</i>	strong hatred
devise /drɪ'vaɪz/ <i>v.</i>	to invent sth. new or a new way of doing sth.
disinterested /dɪs'mtrɪstɪd/ <i>adj.</i>	not influenced by personal feelings, or by the chance of getting some advantage for yourself 客观的; 无私的; 公正的 (=draft in <i>AmE</i>) a flow of cool air in a room or other enclosed space
draught /dra:ft/ <i>n.</i>	(here) to excite
exalt /ɪɡ'zɔ:lt/ <i>v.</i>	to put and keep documents, etc. in a particular place and in a particular order so that you can find them easily 存档; 归档
file /faɪl/ <i>v.</i>	to be or become weak and less alive or active
flag /flæg/ <i>v.</i>	unnecessary excitement, worry or activity
fuss /fʌs/ <i>n.</i>	very exciting in a way that makes you do things without worrying about the possible results
heady /'hedɪ/ <i>adj.</i>	extremely unpleasant or ugly
hideous /'hɪdiəs/ <i>adj.</i>	(of people or ideas) having strong moral principles
high-minded /'haɪ'maɪndɪd/ <i>adj.</i>	the back part of a four-legged animal, including its two back legs (四足动物的) 臀部及后腿
hindquarters /'haɪnd,kwɔ:təz/ <i>n.</i>	(<i>disapproving</i>) behavior in which sb. pretends to have moral standards or opinions that they do not actually have 伪善; 虚伪
hypocrisy /hrɪ'pɒkrəsi/ <i>n.</i>	sth. that delays or stops the progress of sth.; ~ <i>to sth.</i> : ……的障碍
impediment /ɪm'pedəmənt/ <i>n.</i>	a collection of people, countries, or groups that combine for a particular purpose, typically mutual protection or cooperation; <i>the League of Nations</i> : 国际联盟; 国联
league /li:g/ <i>n.</i>	a large animal of the cat family that has yellowish-brown fur with black spots
leopard /'lepəd/ <i>n.</i>	



lest /lest/ <i>conj.</i>	(<i>old-fashioned</i>) in order to prevent any possibility that sth. will happen 唯恐; 担心
libertine /'libəti:n/ <i>n.</i>	(<i>fml, disapproving</i>) a person, usually a man, who leads an immoral life and is interested in pleasure, esp. sexual pleasure
majesty /'mædʒəsti/ <i>n.</i>	a title of respect used to address a king, queen, etc.; <i>His/Her/Your Majesty</i>
Methodist /'meθədɪst/ <i>n.</i>	a member of a Christian Protestant Church that follows the teachings of John Wesley 循道公会信徒
monologue /'mɒnələʊg/ <i>n.</i>	a long speech by one person during a conversation that stops other people from speaking or expressing an opinion 个人的长篇大论
muscular /'mʌskjələ/ <i>adj.</i>	(=muscly) having large strong muscles
navy /'neɪvi/ <i>n.</i>	the part of a country's armed forces that fights at sea
oratory /'ɒrətəri/ <i>n.</i>	the skill of making powerful and effective speeches in public
outnumber /aʊt'nʌmbə/ <i>v.</i>	to be greater in number than sb. or sth.
penal /'pi:nl/ <i>adj.</i>	relating to punishment, esp. by law
pious /'piəs/ <i>adj.</i>	deeply religious 虔诚的
proficient /prə'fɪʃənt/ <i>adj.</i>	able to do sth. well because of training and practice
prominent /'prɒmɪnənt/ <i>adj.</i>	easily seen
reel /ri:l/ <i>v.</i>	to move or walk in a very unsteady way as if one is drunk or sick or shocked
remorselessly /rɪ'mɔ:sləsli/ <i>adv.</i>	mercilessly, having or showing no pity or sympathy; (here) continuously
restively /'restɪvli/ <i>adv.</i>	impatiently
rotten /'rɒtn/ <i>adj.</i>	(of food, wood, etc.) badly decayed (therefore cannot be eaten or used)
rug /rʌg/ <i>n.</i>	a piece of thick material like a small carpet that is used for covering or decorating part of a floor 小地毯; 垫子
ruinous /'ru:məs/ <i>adj.</i>	causing serious problems or damage
solidarity /,sɒlə'dæərəti/ <i>n.</i>	support by one person or group of people for another because they share feelings, opinions, aims, etc. 团结; 齐心协力; 相互支持
spring /sprɪŋ/ <i>n.</i>	a twisted or coiled piece of metal that returns to its original shape when pressed down or stretched 弹簧
stampede /stæm'pi:d/ <i>v.</i>	to start a sudden mad rush like frightened animals
statuette /,stætʃu'et/ <i>n.</i>	a small statue 小雕像; 小塑像
symbolize /'sɪmbəlaɪz/ <i>v.</i>	to be a symbol of sth.
trifle /'traɪfl/ <i>n.</i>	sth. that is not valuable or important
unaccustomed /,ʌnə'kʌstəmd/ <i>adj.</i>	(<i>usually before noun</i>) not usual, normal or familiar
undeserved /,ʌndrɪ'zɜ:vɪd/ <i>adj.</i>	not deserving the criticism and therefore unfair 冤枉的; 不公正的
writhe /raɪð/ <i>v.</i>	to twist or move your body without stopping, often because you are in great pain



Language Focus

1 Study how the following words are formed.

1. statuette, cigarette, kitchenette, baronet, islet
2. pose, expose, impose, dispose, propose, compose, repose
3. contradict, contradiction, predict, prediction, verdict, diction, dictate

2 List useful phrases from the text.

1. Noun phrases

2. Verb phrases

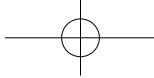
3. Prepositional phrases

3 List useful verb + noun collocations from the text.

4 Study figures of speech and rhetorical devices.

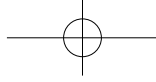
Figures of speech and rhetorical devices refer to words and expressions used in special ways to provide emphasis, freshness of expression or clarity. When used appropriately, they can make the language more interesting, persuasive, and powerful. There are many such figures of speech and rhetorical devices in English, some of which have already been introduced to the users of this textbook series, such as simile, metaphor, personification, alliteration, irony, euphemism, oxymoron. We are going to introduce more.

1. anaphora: repetition of the same word or group of words at the beginning of successive clauses



2. climax: arrangement of words in order of increasing importance
3. anticlimax: arrangement of words in order of decreasing importance
4. allusion: indirect reference to another work of literature or art
5. parable: extended metaphor told as an anecdote to illustrate or teach a moral lesson
6. antithesis: juxtaposition of opposing or contrasting ideas
7. paradox: use of apparently contradictory ideas to point out some underlying truth
8. hyperbole: use of exaggerated terms for emphasis
9. understatement: a way of describing things as being less important
10. assonance: repetition of vowel sounds
11. consonance: repetition of consonant sounds
12. antiphrasis: the usually ironic or humorous use of words in senses opposite to the generally accepted meanings
13. metonymy: the use of the name of one thing for that of another with which it is associated
14. synecdoche: a form of metonymy, in which a part stands for the whole

5 Underline useful sentence patterns in the text and study how they are used.



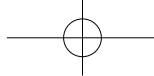
▶ Reading Comprehension

1 Read the text and complete the outline.

<p>Part I (para. 1)</p>	<p>The introduction: The author reflects that there are three grades of thinking and admits that he _____ at all when he was a little boy.</p>
<p>Part II (paras. 2–32)</p>	<p>The body: Three grades of thinking</p> <ol style="list-style-type: none"> 1. Grade-three thinking (paras. 2–24) <ol style="list-style-type: none"> 1) The headmaster criticized the author for being unable to think. 2) The author finds out about _____ by observing his teachers. 3) The author concludes that a grade-three thinker’s thought is full of prejudice, ignorance and _____. Grade-three thinking is actually not thinking, but _____. 2. Grade-two thinking (paras. 25–29) <ol style="list-style-type: none"> 1) Grade-two thinking _____ contradictions, prejudice, and ignorance, but is unable to offer anything _____. 2) The author admits that as a grade-two thinker in his youth, he enjoyed pointing out contradictions, which turned out to be _____. 3) The author concludes that grade-two thinking fills life with fun and excitement, but does not make for _____. 3. Grade-one thinking (paras. 30–32) <ol style="list-style-type: none"> 1) The grade-one thinker does not just ask the question: What is the truth? He aims at _____. 2) The author describes his wish to become a grade-one thinker.
<p>Part III (paras. 33–35)</p>	<p>The conclusion: The author decides that he would give up thinking as a hobby. Instead he would go _____ and become a grade-one thinker.</p>

2 Paraphrase the following sentences.

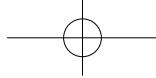
1. Nature had endowed the rest of the human race with a sixth sense and left me out. (para. 15)
2. You could hear the wind, trapped in his chest and struggling with all the unnatural impediments. His body would reel with shock and his face go white at the unaccustomed visitation. He would stagger back to his desk and collapse there, useless for the rest of the morning. (para. 19)
3. Yet in the middle of these monologues, if a girl passed the window, his neck would turn of itself and he would watch her out of sight. In this instance, he seemed to me ruled not by thought but by an invisible and irresistible spring in his neck. (para. 20)
4. Technically, it is about as proficient as most businessmen’s golf, as honest as most politicians’ intentions, or as coherent as most books that get written. (para. 23)



5. A crowd of grade-three thinkers, all shouting the same thing, all warming their hands at the fire of their own prejudices, will not thank you for pointing out the contradictions in their beliefs. Man enjoys agreement as cows will graze all the same way on the side of a hill. (para. 24)
6. I slid my arm around her waist and murmured that if we were counting heads, the Buddhists were the boys for my money. (para. 27)

3 Answer the following questions according to your understanding of the text.

1. Why do you think this essay titled “Think as a Hobby”? And what is the author trying to tell us by writing this essay?
2. What did the author find out about thinking when he was a boy at grammar school? Did he initially belong to any one of the three grades?
3. What kind of boy was the author when he was in the grammar school? Why was he a frequent visitor to the headmaster’s office? How did the headmaster try to teach him to think? Did the headmaster succeed? Did those three statuettes in the headmaster’s office make any sense to the boy?
4. Why does the author tell the anecdotes about Mr Houghton? What does he learn from Mr Houghton about grade-three thinking? What does he mean when he says that Mr Houghton “thought with his neck”? Do you find his descriptions a bit childish? What do you think of the author’s style in this essay? Do you think it appropriate for an essay on such a serious matter?
5. Does the author want to be a grade-three thinker? Why? What is his conclusion about grade-three thinkers? Why does he describe them as cows grazing all the same way on the side of a hill or people always shouting the same thing and warming their hands at the fire of their own prejudices?
6. What is a typical grade-two thinker like according to the author? Can anybody become a grade-two thinker? Is the author happy being one? What does he mean when he says that it has advantages as well as disadvantages? What disadvantages? What compensations?
7. How does the author distinguish grade-one thinking from grade-two thinking? What does he mean by saying that all grade-one thinkers must develop a coherent moral system for life? What system? Why should it be coherent? Can you guess what kinds of beliefs, values, and ideas were considered the most important in his day?
8. What’s your opinion on the author’s ideas about thinking? Which grade of a thinker do you consider yourself to be? Would you like to make an effort to be a good thinker? Why?
9. Do you have any ideas different from the ideas you have read about in Text A? If so, share them with your classmates.



▶ Language Exercises

1 Translate the following expressions.

Into Chinese

- | | |
|--------------------------|------------------------------|
| 1. the eternal truth | 10. heady patriotism |
| 2. a filing cabinet | 11. the remorseless invaders |
| 3. utter nonsense | 12. a mental process |
| 4. delinquent behavior | 13. a flicker of doubt |
| 5. a frequent visitor | 14. a coherent article |
| 6. high-minded monologue | 15. a proficient interpreter |
| 7. a settled view | 16. an irresistible trend |
| 8. a speech impediment | 17. rotten apples |
| 9. a hideous wind | 18. a nodding acquaintance |

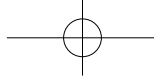
Into English

- | | |
|------------|-------------|
| 1. 猛然敲门 | 7. 低下头 |
| 2. 向国王陛下欢呼 | 8. 象征国家 |
| 3. 凝视那雕像 | 9. 抱团取暖 |
| 4. 设计一种新方法 | 10. 毁了某人的健康 |
| 5. 获得名声 | 11. 一跃而起 |
| 6. 鼓舞人民 | 12. 解决这个问题 |

2 Fill in the blanks with the correct form of the appropriate words. Note that more than one of them may be appropriate.

sex; sexual; sexy; sexist

1. A tanned complexion is considered much more beautiful and _____ in the west.
2. She is one of the pioneers in the study of _____ discrimination.
3. The traditional _____ attitude toward women is outdated which believes that women's proper domain is in the kitchen.
4. Though times have changed, it still remains inappropriate to discuss _____ relations in public.



disinterested; uninterested

5. The law says that a jury must consist of _____ people.
6. No matter how they tried to win the support of the people, most people remained _____.
7. Philosophers usually depend on their _____ intellectual curiosity to find the truth, but they are by no means _____ in the happiness and sorrow of the average man.

literal; literary; literate

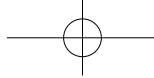
8. “Have you eaten your meal?” in Chinese is only a greeting. A _____ translation in English will not do the trick.
9. This country has a robust economy and more than ninety percent of the population are _____.
10. It is ridiculous to say that a person can't comment on an omelette unless he can lay an egg. For the same reason we can't say a _____ critic can't criticize Shakespeare if he can't write better than Shakespeare.

bulge; protrude; stick; jut; swell

11. Before the eruption of the volcano, people noticed a _____ at the top of the mountain.
12. I didn't notice that there was a nail _____ out of the chair when I sat on it. It tore my best pants.
13. A woman carrying three _____ bundles tried to get on the train in front of me.
14. A man with a _____ forehead and _____ teeth seemed to have a _____ in his pocket, which roused the guard's suspicion.
15. A rock _____ out of the ground tripped him. He fell and hit his forehead on a stone. That's how he got this big _____.

slip; slide; glide

16. Residents living in that area often wear snowshoes in winter to avoid _____.
17. He quickly _____ down the tree when the bear went out of sight.
18. It's a lot of fun _____ down the sandhill. It has become quite a tourist attraction.
19. In the distance, a few fishing boats could be seen _____ over the lake and _____ also were the birds in the sky.

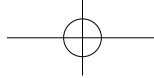


3 Replace the parts in bold type with appropriate words and expressions from the text. Change the form where necessary.

1. I finally saw the **stupidity** of overeating and decided to diet, but this time I **went to the other extreme**.
2. Money worship will not **disappear automatically**. We have to fight it and find something positive to **replace it** in our moral education.
3. The emperor still believed that his people would **be with him** even in his last days, because he was surrounded by flatterers and completely kept in the dark.
4. Most people in their fifties or sixties would remember the days when to say somebody was fat would be **regarded** as a compliment because it **represented** wealth and happiness. But today most people are **in constant fear** of becoming overweight.
5. The news was a terrible blow. She **walked unsteadily** back, sank into her sofa and started moaning **in great pain**.
6. Those who always know what to do and where to go are **hard to find**. In my view, when in doubt, many people tend to follow the crowd.
7. I know that he is **in the habit of having** a long nap after lunch every day. So if we want to arrange a meeting with him, make it no earlier than three p.m.

4 Choose the best answer to fill in the blanks.

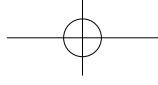
1. He was obsessed with _____ money and fame. Throughout his life, he was either busy _____ money or busy _____ important.
A. nothing but; making; being B. neither; making; being
C. both; with; being D. just; to make; to be
2. She _____ that position in the company, and she felt she was qualified, _____, overqualified.
A. desired for; on the contrary B. aspired to; if anything
C. conspired for; in fact D. aspired for; or rather
3. The people had a hard life even _____. So they were _____ when the area was hit by the terrible earthquake.
A. at the worst of times; in great suffering
B. under abnormal conditions; in terrible despair
C. at the best of times; in real anguish
D. with natural disasters; in need of some help from the outside
4. We can't _____ examinations not because it is the best system, but rather because we have not _____ a better way to evaluate students.
A. do away; come up with B. do away from; come across with
C. do away to; come across D. do away with; come up with



5. The government said that they had to use force to maintain social stability, but many people _____ that it wouldn't _____ stability and harmony.
- A. contradicted them by saying; make B. countered by saying; make for
C. opposed by saying; make up D. objected by saying; result to
6. They still _____ many advanced countries in environmental protection, but today they face a wonderful opportunity to address this problem, and they must not let the opportunity _____.
- A. lag behind; slip by B. have lagged after; slip away
C. have left behind; slide by D. have been lagged behind; slip off
7. The professor knew that some students were given to over-quoting in their paper, but one student _____. He simply downloaded a whole essay from the Internet and passed it off as his own. This was _____ the professor.
- A. went too far away; too much with B. went far; too much to
C. went too extreme; too much of D. went too far; too much for
8. Once the war decision was made, they immediately _____ allies who would _____ them rain or shine.
- A. set out to find; stand by B. set out finding; stand beside
C. set to finding; stand behind D. set off to find; stand with

5 Identify the examples of synecdoche in the following sentences and guess what they stand for.

1. It will lecture on disinterested purity while its neck is being remorselessly twisted toward a skirt.
2. The office was full of suits, all there to make an executive decision.
3. The Kremlin seems to be still a bit uncertain about its final goal in this area.
4. It never occurred to him that his pen could be just as mighty as the sword.
5. At the end of the first year, the workers of the company received an annual special reward of three thousand dollars per head.
6. My brother had a big win on the lottery and his priority was to buy some new wheels.
7. For the first time in history practically all people in this country can claim to have a roof over their heads if not more.
8. We need more hands if we want to finish the job on time.



6 Study the following example of irony and fill in the blanks with appropriate words to make the sentences ironical.

Example She was as **robust** as Sister Lin in *Dream of the Red Chamber*.

1. I was really impressed. He sang as _____ as a crow when it is half choked.
2. Yes, he is as _____ as a copying machine.
3. I was surprised to find his room as _____ as a pigsty.
4. He was as _____ as my run-down watch, always late by ten minutes.
5. We waited for him to make up his mind, but he turned out to be as _____ as Hamlet, the Prince of Denmark.
6. The pancake had gone dry and was as _____ as a regular brick.
7. This millionaire proved to be as _____ as a church mouse.
8. It's amazing how these countries can so quickly _____ from affluence to poverty.

7 Study the following examples and complete the sentences by translating the Chinese in the brackets.

Examples

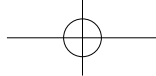
No, I didn't think, **wasn't thinking**, couldn't think—I was **simply waiting** in anguish for the interview to stop. (para. 11)
 It will lecture on disinterested purity while its neck **is being remorselessly twisted** toward a skirt. (para. 23)
 (-ing words used to suggest an action happening at the moment)

1. The local public security bureau _____ (正因对白领犯罪手软而受到批评).
2. _____ (他最近写的、正被改编成电视剧的小说) has been on the *New York Times* best-seller list for forty-two weeks.
3. With the election around the corner, _____ (关于总统健康的种种谣言正在流传).

Example

We **are constantly trying** to avoid those who would coerce us, manipulate us or use us.
 (-ing words used to emphasize how often an action takes/took place, often with adverbs of frequency)

4. The project coordinator complains that _____ (他的时间总是花在开会和写报告上).
5. _____ (他不断学习, 努力进步) to keep up with the changing world.
6. The boy had a bad cold and _____ (反复地用手背去擦鼻涕).



Example

She was **just busy being** beautiful. (para. 3)

(-ing words used to express disapproval, annoyance or mockery)

7. What's the matter with Jim today? _____ (我觉得他相当粗鲁, 一反常态).
8. The people living above our apartment _____ (老是半夜挪东西, 打扰我们睡觉).
9. Both parties _____ (一直说他们会帮助弱势群体), but neither keeps their promise.

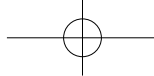
8 Translate the following sentences, using the words, expressions, and figures of speech in the brackets. Change the form where necessary.

1. 我知道, 要是我无法照料自己了, 我可以依靠兄弟的支持。只是眼下我感到有点冷清。(stand by; being+adj.)
2. 一般来说, 年轻一代与老一辈不同, 年轻人对现在比对过去更感兴趣。但这两代人如果不互相尊重对方的需要, 就都会遭受损失。(rule; stand to do sth.)
3. 在中国传统艺术和文学中, 竹子和松树往往象征着道德上的正直和刚正不阿。(symbolize)
4. 民主意味着多数人来治理; 但有这条还不够, 尊重少数人反对的权利也是民主不可分的一部分; 没有这条, 这个国家可能会像伊凡雷帝 (Ivan the Terrible) 统治下的俄国一样民主。(rule; integral; irony)
5. 一个国家不可能强大, 除非它不但在地理上, 而且在政治、经济和文化上都是一个整体。比如秦朝时期汉语书面文字的统一就对国家的统一起到了重要作用。(play a role in; integrate)
6. 那个嫌疑犯肯定是在旅馆突然停电的时候溜出去的, 不过警察对报界说, 下次绝对不会让他从他们的手里溜走。(slip out of; slip through)
7. 她的身体糟糕到了这种程度, 以至于夏天不敢吹空调, 怕冻感冒。(expose; lest)
8. 他有出手帮助穷困朋友的好名声。一天晚上, 我正在一家酒吧里借酒浇愁, 他突然走了过来, 往我兜里塞了一沓钞票。(synecdoche; slip)
9. 我反驳说, 这是一个非常简单的逻辑——真理在大家认同以前总得有人最先发现。被人纠正错误让他感到十分不爽, 我们两人的热烈谈话也就谈不下去了。(counter; flag)

9 Translate the last two paragraphs of the passage into Chinese.

What is intelligence, anyway? When I was in the army I received a kind of **aptitude**¹ test that all soldiers took and, against a normal of 100, scored 160. No one at the base had ever seen a figure like that, and for two hours they made a big fuss over me. (It didn't mean

1 **aptitude**: natural ability or skill at doing sth.



anything. The next day I was still a buck private with **KP**² as my highest duty.)

All my life I've been **registering scores like that**³, so that I have the **complacent**⁴ feeling that I'm highly intelligent, and I expect other people to think so, too. Actually, though, don't such scores simply mean that I am very good at answering the type of academic questions that are considered worthy of answers by the people who made up the intelligence tests—people with intellectual **bents**⁵ similar to mine?

For instance, I had an auto-repair man once, who, on these intelligence tests, could not possibly have scored more than 80, by my estimate. I always took it for granted that I was far more intelligent than he was. Yet, when anything went wrong with my car I hastened to him with it, watched him anxiously as he explored its **vitals**⁶, and listened to his pronouncements as though they were **divine oracles**⁷—and he always fixed my car.

Well, then suppose my auto-repair man devised questions for an intelligence test. Or suppose a carpenter did, or a farmer, or, indeed, almost anyone but an academician. By every one of those tests, I'd prove myself a **moron**⁸. And I'd be a moron, too. In a world where I could not use my academic training and my **verbal talents**⁹ but had to do something **intricate**¹⁰ or hard, working with my hands, I would do poorly. My intelligence, then, is not absolute but is a function of the society I live in and of the fact that a small subsection of that society has managed to **foist**¹¹ itself on the rest as an **arbiter**¹² of such matters.

Consider my auto-repair man, again. He had a habit of telling me jokes whenever he saw me. One time he raised his head from under the automobile hood to say: "Doc, a deaf-and-dumb guy went into a hardware store to ask for some nails. He put two fingers together on the counter and made hammering motions with the other hand. The clerk brought him a hammer. He shook his head and pointed to the two fingers he was hammering. The clerk brought him nails. He picked out the sizes he wanted, and left. Well, Doc, the next guy who came in was a blind man. He wanted scissors. How do you suppose he asked for them?"

Indulgently¹³, I lifted my right hand and made scissoring motions with my first two

2 **KP**: kitchen patrol

3 **register scores like that**: to have scores like that on official lists

4 **complacent**: self-satisfied

5 **bent**: (*fnl*) special natural skill or interest in a particular area

6 **vitals**: (here) the essential parts of the car

7 **divine oracle**: a prophecy, foretelling the future

8 **moron**: a person of below-average intelligence

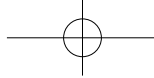
9 **verbal talent**: talent for using words

10 **intricate**: complicated, elaborate

11 **foist**: to force sb. to accept sth. that they do not want

12 **arbiter**: a person who settles disputes

13 **indulgently**: in a way that allows sb. to do whatever they want



fingers. Whereupon my auto-repair man laughed **raucously**¹⁴ and said, “Why, you dumb jerk, he used his voice and asked for them.” Then he said **smugly**¹⁵, “I’ve been trying that on all my customers today.” “Did you catch many?” I asked. “Quite a few,” he said.

10 Identify and correct the 10 mistakes in the following passage. There is ONE mistake in each indicated line.

Fiction is a two-way street, in which the labor required on every side is, in the end, equal. Reading, done properly, is every bit as tough as writing. As for those people who compare reading with the essentially passive experience of watching television, they are only debasing reading and readers. The more accurate analogy is that of the amateur musician place her sheet music on the stand and preparing to play. She must use her own, hardly-won, skill to play this piece of music. The greater is the skill, the greater the gift she gives the composer and the composer her.

This is a conception of “reading” that is rarely heard nowadays. Besides, the old moral of effort and reward is undeniable in reading. Good readers are few and rare between, and they must be endowed with talent. Quite a lot of talent, actually, because even the most talented reader will find much of the land of fiction tricky terrain that readers fail writers just as often as writers fail readers. Readers fail when they allow themselves to believe in the old myth that fiction is the thing you relate to and writers the amenable people you seek out when you want to have your own version of the world confirmed and reinforced. To become better readers is as demanding as to become better writers. To respond to the ideal writer take an ideal reader, the type who is open enough to allow into their own mind a picture of human consciousness so radically different from their own as to be almost offensive to reason. The ideal reader aspires the ideal writer so that together writer and reader might make a successful piece of fiction.

14 **raucously**: loudly

15 **smugly**: in a self-satisfied way

The Pleasures of Learning



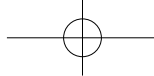
课文录音

Gilbert Highet¹

- 1 As most schools are set up today, learning is compulsory. It is an Ought, even worse, a Must, enforced by regular hours and rigid discipline. And the young sneer at the Oughts and resist the Musts with all their energy. The feeling often lasts through a lifetime. For too many of us, learning appears to be a surrender of our own will to external direction, a sort of enslavement.
- 2 This is a mistake. Learning is a natural pleasure, inborn and instinctive, one of the essential pleasures of the human race. Watch a small child, at an age too young to have had any mental habits implanted by training. Some delightful films made by the late Dr Arnold Gesell of Yale University show little creatures who can barely talk investigating problems with all the zeal and excitement of explorers, making discoveries with the passion and absorption of dedicated scientists. At the end of each successful investigation, there comes over each tiny face an expression of pure heart-felt pleasure.
- 3 When **Archimedes**² discovered the principle of specific gravity by observing his own displacement of water in a bathtub, he leaped out with delight, shouting, “Eureka, Eureka!” (“I have found it, I have found it!”) The instinct which prompted his outburst, and the joy of its gratification, are possessed by all children.
- 4 But if the pleasure of learning is universal, why are there so many dull, incurious people in the world? It is because they were made dull, by bad teaching, by isolation, by surrender to

1 **Gilbert Highet:** 吉尔伯特·海特 (1906–1978), Scottish American scholar, writer, and teacher. He was born in Scotland and educated at the University of Glasgow and Oxford University. From 1932 to 1938 he taught at St. John’s College, Oxford; he then accepted an appointment at Columbia University, where he taught Greek and Latin literature for about thirty years. Highet’s books include *The Classical Tradition: Greek and Roman Influences on Western Literature* and *The Immortal Profession: The Joys of Teaching and Learning*, from which the text is adapted.

2 **Archimedes:** 阿基米德 (c. 287–c. 212 BC), Greek mathematician and inventor who discovered Archimedes’ Principle: the fact that when you put an object in a liquid, it seems to weigh less by a certain amount, and this amount is equal to the weight of the liquid which it has taken the place of.



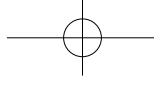
routine, sometimes, too, by the pressure of hard work and poverty, or by the **toxin**³ of riches, with all their **ephemeral**⁴ and trivial delights. With luck, resolution and guidance, however, the human mind can survive not only poverty but even wealth.

- 5 This pleasure is not confined to learning from textbooks, which are too often tedious. But it does include learning from books. Sometimes, when I stand in a big library like **the Library of Congress**⁵, or Butler Library at Columbia, and gaze round me at the millions of books, I feel a sober, earnest delight hard to convey except by a metaphor. These are not lumps of lifeless paper, but minds alive in the shelves. From each of them goes out its own voice, as inaudible as the streams of sound conveyed by electric waves beyond the range of our hearing, and just as the touch of a button on our stereo will fill the room with music, so by opening one of these volumes, one can call into range a voice far distant in time and space, and hear it speaking, mind to mind, heart to heart.
- 6 But, far beyond books, learning means keeping the mind open and active to receive all kinds of experiences. One of the best informed men I ever knew was a cowboy who rarely read a newspaper and never a book, but who had ridden many thousands of miles through one of the western states. He knew his state as thoroughly as a surgeon knows the human body. He loved it, and understood it. Not a mountain, not a canyon which had not much to tell him, not a change in the weather that he could not interpret. And so, among the pleasures of learning, we should include travel, travel with an open mind, an alert eye and a wish to understand other peoples, other places, rather than looking in them for a mirror image of oneself. If I were a young man today, I should resolve to see—no, to learn—all the 50 states before I was 35.
- 7 Learning also means learning to practice, or at least to appreciate, an art. Every new art you learn appears like a new window on the universe; it is like acquiring a new sense. Because I was born and brought up in Glasgow, Scotland, a hideous 19th century industrial city, I did not understand the slightest thing about architecture until I was in my 20s. Since then, I have learned a little about the art, and it has been a constant delight.
- 8 Crafts, too, are well worth exploring. A friend of mine took up book-binding because his doctor

3 **toxin**: a poisonous substance, esp. one that is produced by bacteria in plants and animals

4 **ephemeral**: (*fml*) lasting or used for only a short period of time

5 **the Library of Congress**: the largest library in the U.S. which is located in Washington, D.C. In addition to serving as a reference source for members of Congress and other officers of the government, the Library of Congress is open to the public and has become an outstanding institution among the learned institutions of the world, with magnificent collections of books, manuscripts, music, prints, and maps.



ordered him to do something that would give him relaxation and activity without tension. It was a difficult challenge at first, but he gradually learned to square off the paper and the boards, sew the pages, fasten on the backstrip, and maintain precision and neatness throughout.

- 9 Within a few years, this initially rather dull hobby had led him into fresh fields of enjoyment. He began to collect fine books from the past five centuries; he developed an interest in printing; eventually, he started a private press and had the joy of producing his own elegant books. Many other crafts there are, and most of them contain one essential pleasure, the pleasure of making something that will last.
- 10 As for reading books, this contains two different delights. One is the pleasure of apprehending the unexpected, such as when one meets a new author who has a new vision of the world. The other pleasure is of deepening one's knowledge of a special field. One might enjoy reading about the Civil War, and then be drawn to a particularly moving part of it—the **underground railway**⁶, say, which carried escaping slaves northward to freedom. One would then be impelled to visit the chief **way stations**⁷ along the route, reconstructing the lives of those resolute organizers and thankful **fugitives**⁸.
- 11 Tradition says that **Ptolemy**⁹, the great astronomer of the Greek and Roman world, worked peacefully in his observatory under the clear skies of northern Egypt for 40 years. Many and great were his explorations of the starry universe. For instance, he described astronomical **refraction**¹⁰ in a way that was not improved for over 1,000 years. Ptolemy wrote just one poem, but it expressed his whole life:

Mortal I know I am, short-lived, and yet,
whenever I watch the **multitude**¹¹ of swirling stars,
then I no longer tread this earth,
but rise to feast with God,
and enjoy the food of the immortals.

6 **the underground railway**: an informal network of secret routes and safe houses used by 19th-century black slaves in the U.S. to escape to free states and Canada with the aid of abolitionists (people who wanted to stop slavery) and allies who were sympathetic to their cause

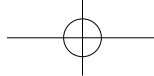
7 **way station**: a stopping place on a journey

8 **fugitive**: a person who is running away or hiding from the police or a dangerous situation

9 **Ptolemy**: 托勒密 (c. 100–c. 170), Greek astronomer, mathematician, and geographer

10 **refraction**: 折射

11 **multitude**: an extremely large number of things or people



- 12 Learning extends our lives (as Ptolemy said) into new dimensions. It is **cumulative**¹². Instead of diminishing in time, like health and strength, its returns go on increasing, provided ...
- 13 Provided that you aim, throughout your life, as you continue learning, to integrate your thought, to make it harmonious. If you happen to be an engineer and also enjoy singing in a **glee club**¹³, connect these two activities. They unite in you; they are not in conflict. Both choral singing and engineering are examples of the architectonic ability of man, of his power to make a large plan and to convey it clearly to others. Both are aesthetic and depend much on symmetry. Think about them not as though they were dissociated, but as though each were one aspect of a single unity. You will do them better, and be happier.
- 14 Much unhappiness has been suffered by those people who have never recognized that it is as necessary to make themselves into whole and harmonious personalities as to keep themselves clean, healthy and financially **solvent**¹⁴. Wholeness of the mind and spirit is not a quality conferred by nature, or by God. It is like health, virtue and knowledge. Man has the capacity to attain it; but to achieve it depends on his own efforts. It needs long, deliberate effort of the mind and the emotions, and even the body.
- 15 During our earthly life, the body dies; even the emotions become duller. But the mind in most of us continues to live, and even grows more lively and active, enjoys itself more, works and plays with more expansion and delight.
- 16 Many people have played themselves to death, or eaten and drunk themselves to death. Nobody has ever thought himself to death. The chief danger confronting us is not age. It is laziness, sloth, routine, stupidity—forcing their way in like wind through the shutters, seeping into the cellar like swamp water. Many who avoid learning, or abandon it, find that life is drained dry. They spend 30 years in a chair looking glumly out at the sand and the ocean; on a porch swing waiting for somebody to drive down the road. But that is not how to live.
- 17 No learner has ever run short of subjects to explore. The pleasures of learning are indeed pleasures. In fact, the word should be changed. The true name is happiness. You can live longest and best and most rewardingly by attaining and preserving the happiness of learning.

(1,430 words)

12 **cumulative**: accumulative, gradually piled up 积储的; 积累的

13 **glee club**: (*AmE*) a society where people sing together for enjoyment

14 **solvent**: able to pay debts

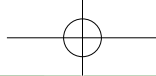


Unit Project



Choose ONE of the two tasks given and work on it as instructed.

1. If most people are grade-three thinkers and grade-one thinkers are “few and far between,” how can we justify democracy which assumes the wisdom of the majority? Discuss in groups and give a 5-minute presentation in class to summarize your group’s discussion.
2. Do you agree or disagree with the following quotations? Choose one quotation and write a comment on it in about 300 words.
 - 1) Learning without thought is labor lost; thought without learning is perilous.
—Confucius
 - 2) When I walk along with two others, they may serve as my teachers. I will select their good qualities and follow them, their bad qualities and avoid them.
—Confucius
 - 3) A great many people think they are thinking when they are merely rearranging their prejudices.
—William James
 - 4) All good things which exist are the fruits of originality.
—John Stuart Mill
 - 5) Anyone who has begun to think places some portion of the world in jeopardy.
—John Dewey
 - 6) It is nonsense to say there is not enough time to be fully informed ... Time given to thought is the greatest time-saver of all.
—Norman Cousins
 - 7) The minority is always wrong—at the beginning.
—Herbert V. Prochnow
 - 8) Thought makes the whole dignity of man; therefore endeavor to think well, that is the only morality.
—Blaise Pascal
 - 9) Where all men think alike, no one thinks very much.
—Walter Lippmann



Poem of the Week

The Arrow and the Song

Henry Wadsworth Longfellow

I shot an arrow into the air,
It fell to earth, I knew not where;
For, so swiftly it flew, the sight
Could not follow it in its flight.

I breathed a song into the air,
It fell to earth, I knew not where;
For who has sight so keen and strong,
That it can follow the flight of song?

Long, long afterward, in an oak
I found the arrow, still unbroke;
And the song from beginning to end,
I found again in the heart of a friend.

箭与歌

亨利·沃兹沃思·朗费罗

我向空中射出箭一枝，
落到地上何处我不知；
它飏飏飞得如此之快，
视线跟不上并不奇怪。

我对着天轻唱歌一支，
落到人间何处我不知；
谁有目光敏锐而又强，
能跟上歌声展翅飞翔。

很久很久以后橡树前，
我找到完好如初的箭；
而那支歌儿从始至终，
我发现在朋友的心中。

About the Poet

Henry Wadsworth Longfellow (1807–1882) was the best-loved American poet of his time. He wrote on profound as well as simple themes. He created poetry out of everyday experiences and saw beauty in everything, from a ruined castle to a blacksmith shop. In such familiar things as the old clock on the stairs, the bridge between Cambridge and Boston, or a fire of driftwood, he found unexpected meanings. Longfellow also loved the romantic memories of America's past and remains one of the most quoted American poets.