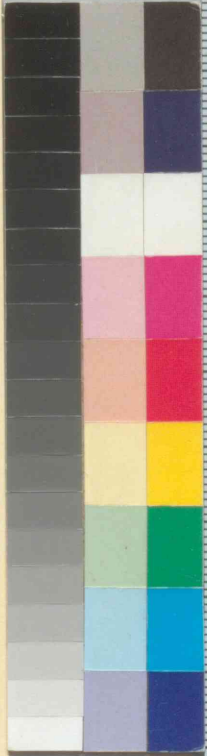


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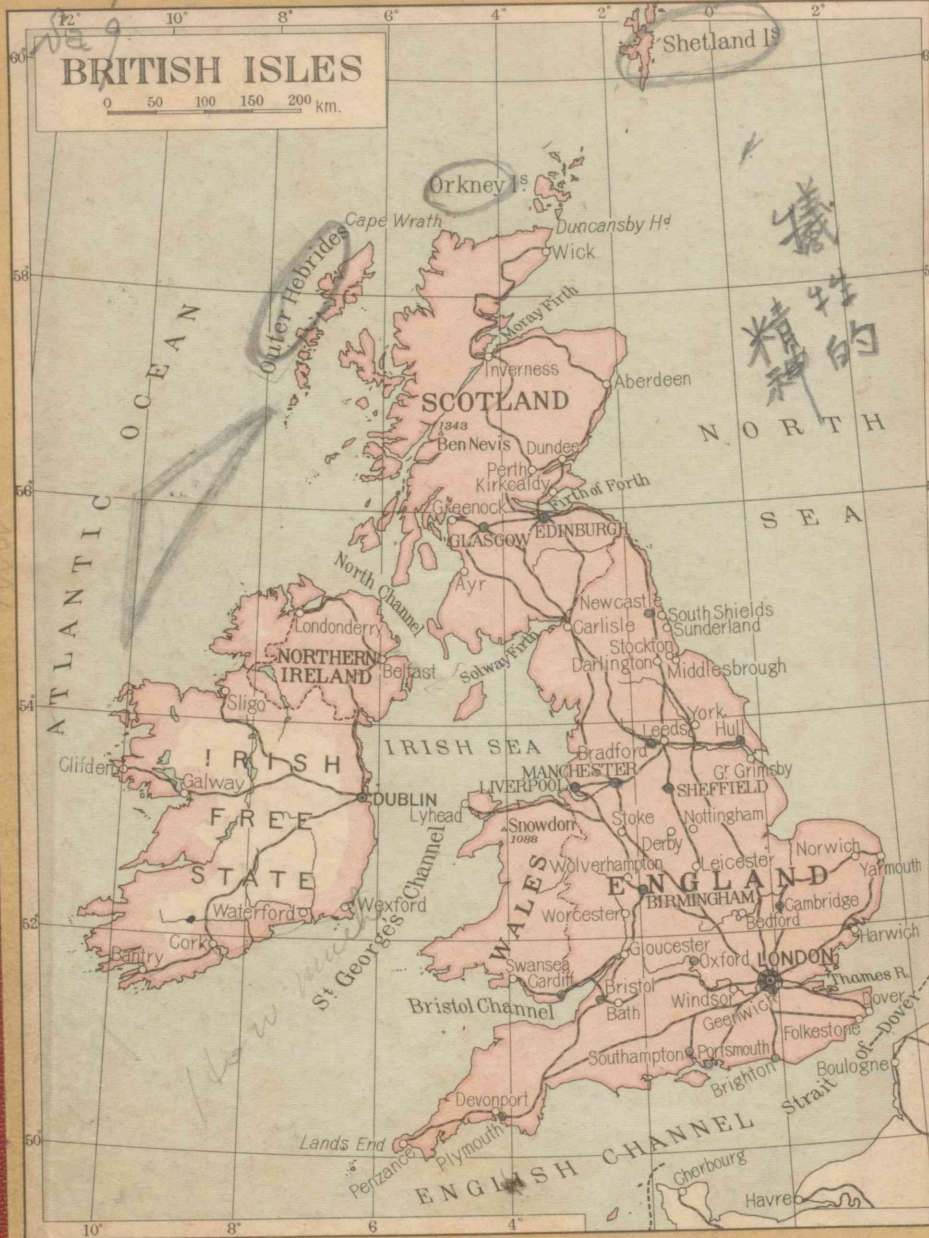
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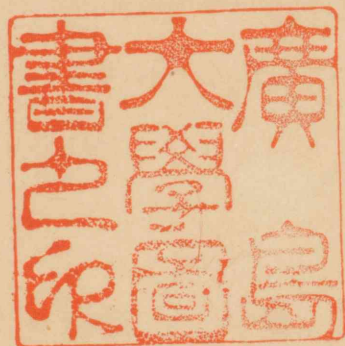
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TOKYO KANDA

The Alps

[Lesson 13]



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- 1 Key to Pronunciation
- 2 List of Words
- 3 List of Phrases and Idioms

BOOK FIVE



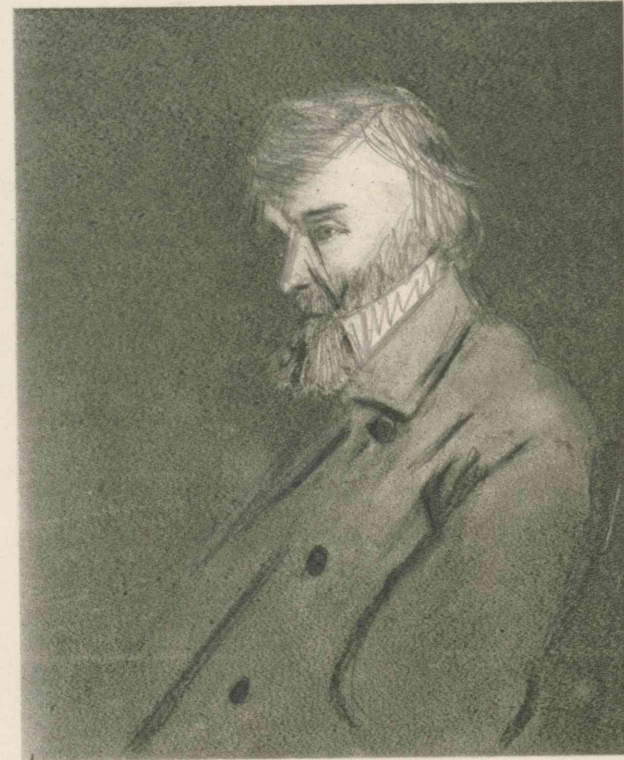
LESSON 1

Address to Students

1 Advice, I believe, to young men—and to
all men—is very seldom much valued. There
is a great deal of advising, and very little
faithful performing. And talk that does not
5 end in any kind of action is better suppressed
altogether. I would not, therefore, go much
into advising; but there is one piece of advice
I must give you. It is, in fact, the summary
of all advices, and you have heard it a thousand
10 times, I dare say.

2 But I must, nevertheless, let you hear it
the thousand and first time, for it is most
intensely true, whether you will believe it at
present or not—namely, that above all things
15 the interest of your own life depends upon being
diligent now, while it is called today, in this
place where you have come to get education.

value(d) [vælju:d] **perform(ing)** [pə'fɔ:m-ɪŋ]
suppress(ed) [sə'pres-t] **summary** [sʌ'məri] **name(ly)** [néim-li]



Thomas Carlyle

(Herdman)



I mean A by B

3 Diligence! That includes all virtues in it that a student can have; I mean to include in it all qualities that lead into the acquirement of real instruction and improvement in such a place. If you will believe me, you who are 5 young, yours is the golden season of life.

4 By diligence, I mean among other things—and very chiefly—honesty in all your inquiries into what you are about. Pursue your studies in the way your conscience calls honest. More 10 and more endeavour to do that. Keep, I mean to say, an accurate separation of what you have really come to know in your own minds, and what is still unknown. Leave all that on the conjectural side of the barrier, as things 15 afterwards to be acquired, if acquired at all; and be careful not to stamp a thing as known when you do not yet know it. Count a thing known only when it is stamped on your mind, so that you may survey it on all sides with 20

-
- acquire(ment) [əkwaɪə-ment] real [riəl] pursue [pə'sju:]
 - conscience [kɒnʃəns] accurate [ækjʊret]
 - separation [sepə'reɪʃən] conjectural [kɒn'dʒektʃərəl]
 - barrier [bəriə*] count [kaunt] survey [sə'veɪ]

intelligence.

5 There is such a thing as a man endeavouring to persuade himself, and endeavouring to persuade others, that he knows about things
5 when he does not know more than the outside of them. There is also a process called cramming—that is, getting up such points of things as the examiner is likely to put questions about. Avoid all that ^{is} entirely unworthy of an
10 honourable habit.

6 Be modest, and humble, and diligent in your attention to what your teachers tell you, who are deeply interested in trying to bring you forward in the right way, so far as they have
15 been able to understand it. Try all things they set before you, in order, if possible, to understand them, and to value them in proportion to your fitness for them.

7 One remark about your reading. I do not
20 know whether it has been sufficiently brought

process [próuses]

examiner [egzáminə*]

remark [rimá:k]

cram(ing) [krám-ɪŋ]

entire(ly) [entáɪə-li]

home to you that there are two kinds of books. There is a good kind of book and a bad kind of book. I may remind you that this is a very important consideration at present. It casts aside altogether the idea that if an ignorant
5 man is reading any book, he is doing rather better than nothing at all. I entirely call that in question. I even venture to deny it. It would be much safer and better if he would have no concern with books at all than with
10 some of them.

8 There are a number, an increasing number, of books that are decidedly not useful to him. But he will learn also that a certain number of books were written by a supreme, noble kind
15 of people. In short, I conceive that books are like men's souls—divided into sheep and goats. Some of them are calculated to be of very great advantage in teaching—in forwarding the teaching of all generations. Others are going down,
20

remind [rimáɪnd]

decided(ly) [disáɪdɪd-li]

goat(s) [gout-s]

forward(ing) [fóəwəd-ɪŋ]

concern(n.) [kɒnsə:n]

conceive [kɒnsí:v]

calculate(d) [kálkjuleɪt-ed]

generation(s) [dʒenəreɪʃən-z]

down, doing more and more, wilder and wilder mischief.

—Thomas Carlyle. (adapted)

FOR STUDY

1. (a) You will find that when you set your heart upon the things that are worthy of it, the small selfish ends, which used to be so dear to it, will appear almost disgusting; you will wonder that they could have had such hold upon you.
- (b) He became passionately devoted to the collection of plants, which filled up his leisure hours, and in pursuit of which he would wander for miles about the countryside, without a weary moment.
- (c) No one yet did any great deed of heroism or self-sacrifice who was in the habit of turning his back on difficulty or duty, or of thinking first of his own comfort or pleasure.

mischief [mɪstʃɪf]

Carlyle [kɑːlaɪl]

selfish [sɛlfɪʃ]

(d) He was accustomed to come to me for advice of a Sunday.

2. (a) My health permitting, I shall spend the coming year in travelling upon the Continent.

(b) He looks very young, considering his age.

Generally speaking, men are stronger than women, but women are politer than men.

Granting that you are right, how do you account for the shortage of money?

(c) Now talking about trifling subjects, what do you think of eating as a subject?

3. (a) Driving in a motor-car is now quite fashionable; but everyone cannot afford to keep one, for it is so expensive.

(b) It is no use crying over spilt milk, for there is no undoing what is once done.

(c) I remember seeing him once before, but I haven't the faintest recollection of ever speaking

accustom(ed) [əˈkʌstəm-d]

polite(r) [pəˈlaɪt-ə*]

short(age) [ʃɔːt-edʒ]

trifling [ˈtraɪflɪŋ]

recollection [ˌrekəˈleɪʃən]

to him.

(d) "Would you mind **closing** the window, please?"

"I am sorry, I quite forgot your **having caught** cold."

(e) When I was crossing the street, I narrowly escaped **being run over** by a motor-car.

(f) I *could not help* **smiling** at their vanity, particularly that of a young man who inherited a great fortune.

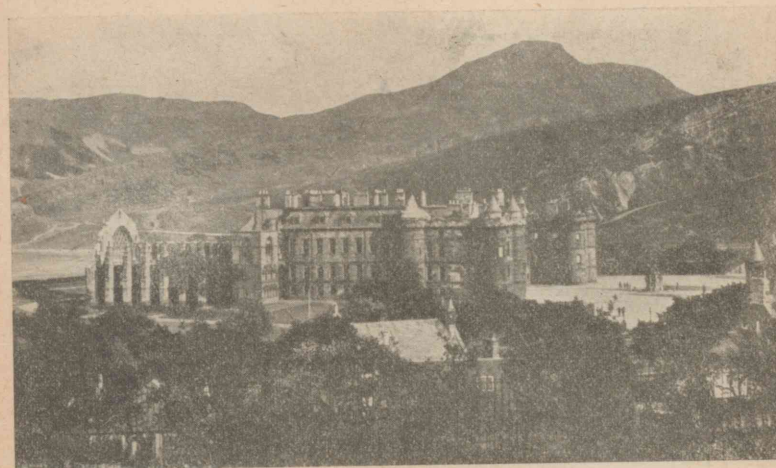
What makes the matter worse is, that we *cannot help* **spoiling** air ourselves by the very act of breathing.

(g) He got ~~tired of~~ **teaching** dull boys who had neither enthusiasm nor susceptibility worthy of young generation.

vanity [væniti]

susceptibility [səseptɪbɪlɪti]

fragor — dull



The Palace of Holyroodhouse, Edinburgh

LESSON 2

Edinburgh

1 Nearly four hundred miles north of London stands Edinburgh, the old capital of Scotland. It occupies a splendid position between the Pentland Hills and the sea. Partly on account of its literary fame, and partly on

Holyroodhouse [hɔːlɪrʊdhaus]

Pentland [pɛntlənd]

literary [lɪtərəri]

Edinburgh



Princes Street and Scott Monument

account of its many beautiful buildings of classical form, it has been called "the Athens of the North."

2 Edinburgh is no longer the political capital of Scotland. Scotland has no king: it is no longer a kingdom. The crowns of England and Scotland were united in 1603.

Scotland has no separate Parliament, for

classic(al) [klásik-əl]

Parliament [párliment]



Edinburgh University, from the Quadrangle



· St. Giles's Cathedral, Tron Church, and the Royal Mile

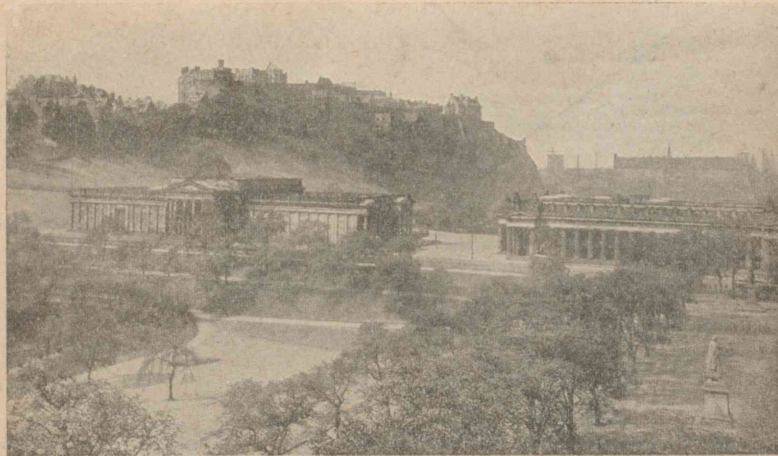


Old Town, Edinburgh

the Scottish M.P.'s sit with the English ones at Westminster. Nor is Edinburgh the largest city in Scotland. It is surpassed by Glasgow, which has a population of almost one million and is, therefore, twice as large as Edinburgh. 5
 3 Even so, Edinburgh remains the centre of the life of Scotland. Here are the supreme courts of justice, the administrative centres of

Scottish [skótiʃ] M.P.(s) [ém pí:z] = Members of Parliament
 Westminster [wés(t)minstə*] surpass(ed) [səpá:s-t]
 court(s) [kó:t-s] administrative [ədminístrətív]

Handwritten notes in Chinese characters are present throughout the page. At the top, there are notes like '12月7日' and '2011-25'. In the margin next to the text, there are notes such as '法廷' (court), '行政' (administrative), and '议会' (parliament). At the bottom, there are larger notes including '庭中庭' and 'supreme court. 大法院'.



Castle and National Gallery, Edinburgh

the Navy, the Army, and the Air Force; the chief banks and insurance offices; and the famous university.

4 The Old Town, as the most ancient part of the city is called, is situated at the foot of the Rock, on which the Castle stands. The Castle has been a place of strength for more than a thousand years, and was formerly

gallery [gæləri] insurance [insʊərəns] ancient [éinʃənt] situat(ed) [sitjueit-ed]

a tower of strength
金城鐵壁



Edinburgh from the Castle

regarded as proof against attacks. From the top of the Castle there is an excellent view of the sea and the hills.

5 Beside the Castle there are many other ancient and interesting buildings. Holyrood Palace, with its roofless Abbey Church, is the old royal residence. In St. Giles's Church many important events took place in the religious

abbey [æbi] residence [rézidəns] Giles('s) [dʒáilz-əz]

僧院 聖堂(院)
vicar 住居 居住
be proof against fire 耐火
火災に耐える

Water-proof cloth
防水布

(水防) 難攻不落 見做 4.7.4.9

by the side of 7.1.1.2 5.0.1.1 17.1.1

18.1.1

2.6.2 2.7.1 5.1.1.1



John Knox's House, High Street, Edinburgh

life of the Scottish people, especially at the time of the Reformation.

6 The Art Gallery is an ancient building in simple classic style, containing the country's historical art treasures. The buildings of the University of Edinburgh, designed at the end of the eighteenth century, are very splendid.

7 The prettiest street in Edinburgh is

Knox('s) [nóks-ez] **Reformation** [refəméiʃən] **style** [stail]
historic(al) [histórik-əl] **treasure(s)** [tréʒə-z]

design(ed) [dizáin-d]

改革 革新

皇家改革

Princes Street, from which there is an uninterrupted view of the Rock and the Castle, for this street has buildings only on one side of it. The chief ornament of this street is the Scott monument, a beautiful Gothic structure in memory of the life and work of Sir Walter Scott, the first great historical novelist of the English language and Edinburgh's most famous son.

8 Edinburgh has indeed been the home of men of letters and scientists for many centuries, and a meeting-place of great thinkers, whereas the Faculty of Medicine in the University is of world-wide repute. The most famous men of letters associated with Edinburgh are Sir Walter Scott, Thomas Carlyle, Robert Louis Stevenson, and Sir James Barrie.

uninterrupt(ed) [ʌnɪntə'ɹʌpt-ed] **Gothic** [góθɪk]
structure [stráktʃə*] **meeting-place** [mí:tɪŋpleɪs]
world-wide [wɜ:ldwaɪd] **repute** [rɪpjút]
associate(d) [ə'sóʊʃieɪt-ed]
Robert Louis Stevenson [róbət lú(:)ɪs stí:vnsn]
James Barrie [dʒeɪmz báeri]

with
 聯想 也

FOR STUDY

1. (a) There is no satisfying spoiled children. If they see the moon reflected in a pail of water, they must have it.
- (b) If he did not withdraw the accusation, there was no knowing what the accused might do.
2. (a) Men, young and old—but the young more than the old—cannot help imitating those with whom they associate.
- (b) I could not help weeping when I heard that my mother died while I was abroad.
- (c) When we read the lives of great men we cannot but be struck by the manner in which all kinds of experiences that might in themselves seem to be random, or even disastrous, are utilized in the long run.
- (d) I could not but smile to hear her talk in this lofty strain; but I was never much displeased with those harmless delusions that tend to make us happy.

pail [peil] withdraw [wiðdrɔ:] accusation [ækju:zeiʃən]
 imitating [imiteitiŋ] random [rændəm] disastrous [dizá:stros]
 utilize(d) [jú:tilaiz-d] lofty [lɔ:fti] delusion(s) [dɪljú:ʒən-z]

LESSON 3

The Life's Great Question

1 The most important thing to learn in life is how to live. There is nothing men are so anxious to keep as life, and nothing they take so little pains to keep well.

2 This is no simple matter. "Life," said Hippocrates, at the commencement of his medical Aphorisms, "Life is short; Art is long; Opportunity fleeting; Experiment uncertain, and Judgment difficult."

3 Happiness and success in life do not depend on our circumstances, but on ourselves. "More men have ruined themselves than have ever been destroyed by others: more houses and cities have been ruined at the hands of man, than storms or earthquakes have ever destroyed."

4 There are two sorts of ruin; one is the

Hippocrates [hipókretiz] commence(ment) [koméns-mént]
 medical [médikəl] aphorism(s) [əforizm-z] fleet(ing) [flí:t-ɪŋ]
 uncertain [ánsərtin] storm(s) [stɔ:m-z]
 earthquake(s) [á:θkweik-s] destroy(ed) [distrói-d]

work of time, the other of men. Of all ruins, the ruin of man is the saddest, and man's worst enemy, as Seneca said, is the one in the breast. Providence does not create evil, but gives liberty, and if we misuse it, we are sure to suffer, but have only ourselves to blame.

⑤ "Many men," says La Bruyère "spend much of their time in making the rest miserable." Men lay upon themselves in youth a yoke, which seems and indeed is at first, light and pleasant, but in after years becomes more and more crushing.

⑥ Men love themselves, not wisely but too well, and the darkest shadows in life are those which a man makes when he stands in his own light. We all know how to make ourselves miserable. That is simple enough. Be selfish, take offence easily, think too much of ourselves and too little for others, be extravagant, run into debt, take too much to eat and drink, too

worst [wɔ:st]	breast [brɛst]	providence [prɔ:videns]
create [kri:ɛit]	misuse [mɪsju:z]	suffer [sʌfə*]
La Bruyère [lə bryɛr]	crush(ing) [krʌʃ-ɪŋ]	
shadow(s) [ʃædɔ:z]	offence [ɔfəns]	
extravagant [ekstrævəgənt]	debt [det]	

little fresh air and exercise, and you will be miserable enough. From this we can easily see how to make ourselves happy.

7 I am sometimes accused of being optimistic. But I have never ignored or denied the troubles and sorrows of life. I have never said that men are happy, only that they might be; that if they are not so, the fault is generally their own: that most of us throw away more happiness than we enjoy. This makes it all the more melancholy.

8 For of all sad words of tongue or pen, the saddest are these: "It might have been." Life is not a bed of roses, but neither need it be a field of battle.

9 Some people waste their lives in wishing for what they know they cannot have, in regretting what they cannot avoid, and talking of what they do not understand.

10 In many cases what we call evil is good

optimistic [ɔptimɪstɪk]	ignore(d) [ignə-d]
melancholy [mélənkɔli]	regret(ing) [rɪgrɛt-ɪŋ]

misapplied, or carried to excess. A wheel or even a cog, out of place, throws the whole machinery out of gear, and if we place ourselves out of harmony with the constitution of the universe we must expect to suffer accordingly.

11 Courage in excess becomes foolhardiness, affection weakness, thrift avarice. It is proverbial that what is one man's meat is another man's 10 poison. No one has ever been able to show that any change in the laws of nature would be for the better. A man may fall and break his legs, but no change in the law of gravity would be an improvement.

15 12 The Persians attributed happiness to Ormuzd, the Spirit of good, and misfortune to Ahriman, the Demon of evil. But in reality we bring the troubles of life on ourselves by our errors—errors in both senses, by doing 20 what we know all the time to be wrong; but

misapplied [mísəpláid] excess [eksés] cog [kɔg]
 machinery [məʃɪnəri] gear [giə*] avarice [ávéris]
 proverbial [provébiəl] poison [póizn] gravity [grávitɪ]
 Persian(s) [péʃən-z] Ormuzd [ó:mazd] Ahriman [árimən]
 demon [dímən]

also, and perhaps almost as much, by our mistakes.

13 So far as the first class of errors is concerned, we have implanted in us an infallible 5 guide. Try to do what you ought, and you will have no doubt what you ought to do. If we do wrong, it is with our eyes open; for if they are not open, unless indeed we have wilfully shut them, we may act unwisely, but, it is not sin. 10

14 As regards the second class of errors, we must trust to reason; to that of parents, of elders, of friends; to our education and to ourselves. Indeed our education is part of ourselves; we have at any rate one pupil whom 15 we must teach and educate.

15 What we teach ourselves becomes much more a part of our being than what we learn from others. Education does not end when we leave school: it has indeed scarcely begun. It 20

error(s) [érə-z] implant(ed) [implánt-ed] infallible [infálɪbl]

goes on through life. "How well it would be," said Seneca, "if men would but exercise their brains as they do their bodies, and take as much pains for virtue as they do for pleasure."

5 16 Some races are fatalists. Everything in their view is ordained, and what will happen must happen, whether we will or not. Man they regard as an automaton, the mere play-thing of a superior power. The first point then
10 to be considered is whether there is or is not a Science of Life.

17 Can we steer our ship over the ocean of Time, or are we condemned to drift? The answer is clear. "Man is man, and a master
15 of his fate," or if he is not, the fault lies at his own door. He can make life as he chooses, a triumphal march or a funeral procession.

18 If, then, we have this power over our destiny, it becomes of the utmost importance to
20 ask ourselves what we wish to be and how we

fatalist(s) [fɛitəlist-s]

automaton [ɔ:təmətən]

destiny [dɛstini]

ordain(ed) [ɔ:déin-d]

steer [stjə*] **drift** [drift]

importance [impɔ:təns]

can make the most of the rich estate of Life. Some men have a purpose in life, and some have none.

—John Lubbock. (adapted)

FOR STUDY

1. (a) Honesty and truth, even in children, **cannot fail to** exert an influence for good upon those around them.
- (b) He **could not fail to** be touched by the admirable self-helping spirit which they had displayed.
2. My wife says you will soon be served dishes **of her own cooking**.

I believe in a heaven, but not in a hell, in the next world; but I firmly believe in the existence of both in this world; and the earthly heaven and hell are **of our own making**.

estate [estéit]

Lubbock [lábək]

exert [egzɔ:t]

self-help(ing) [selfhɛlp-ɪŋ]

earth(ly) [ɛ:θ-li]

3. Success may **be late in coming**, but if it does come, it makes amends for much previous failure.

An Englishman **is slow in making** friends, but at the same time, **it rarely happens that** he does not prove faithful to them when once made.

4. (a) While the wild-geese are travelling at night, they often call to each other. This **keeps them from being lonely and from getting lost.**

(b) Man is sometimes more generous when he has little money than when he has plenty; perhaps to **prevent his being thought** to have but little.

5. Fluency of speech is worse than useless if it tempts us to **talk people tired.**

6. It **cannot be too** often repeated that it is not helps, but obstacles, **not facilities, but difficulties, that make** men.

amends [ə'méndz] generous [dʒénərəs] fluency [flú:ensi]
 tempt(s) [tempt-s]



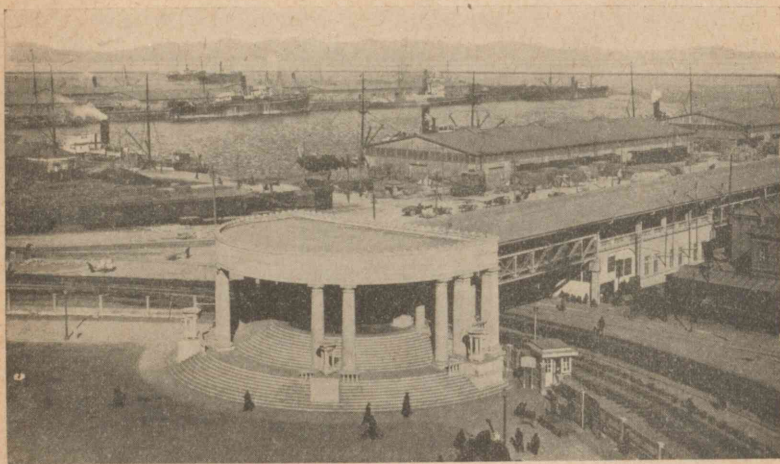
Hsinking

LESSON 4

Manchukuo

1 Manchukuo is a country lying north-east of the Chinese Republic. Its area, covering about 1,416,093 square kilometres, is about three times that of Japan proper. The population of Manchukuo in 1932 was estimated at 29,606,117. It is steadily increasing, owing to

Hsinking [ʃinkɪŋ] Manchukuo [mæntʃú:kwou]
 kilometre(s) [kílómitə-z] estimate(d) [éstimeit-ed]



Dairen

the constant inflow of Chinese and Japanese immigrants.

2 The climate in Manchukuo is continental. It is much drier than in Japan or Korea, and has long winters and short hot summers. The spring season is windy, terrific winds occasionally **coming** from the Mongolian plain.

3 Manchukuo is often described as the

inflow [ɪnˈfləʊ]

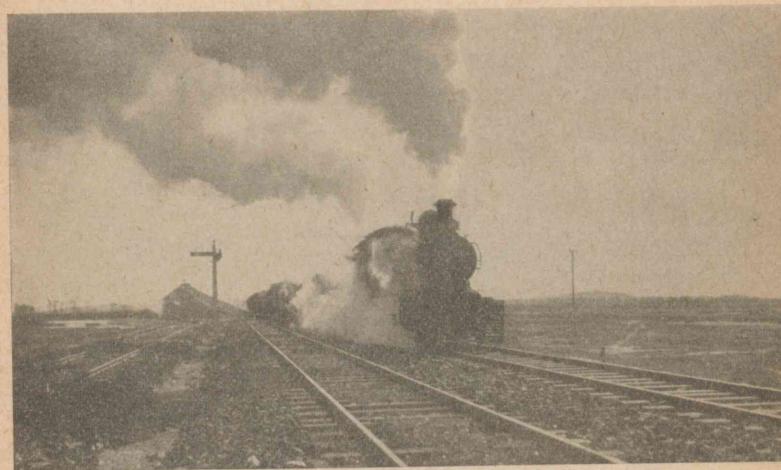
continent(al) [kɒntɪˈnɛnt-əl] **drier** [ˈdraɪə*] **terrific** [təˈrɪfɪk]

occasional(ly) [ɒkəɪˈʒənəl-i] **Mongolian** [mɒŋˈɡɔːljən]

immigrant(s) [ɪˈmɪgrənt-s]

drier [ˈdraɪə*] **terrific** [təˈrɪfɪk]

Mongolian [mɒŋˈɡɔːljən]



South Manchuria Railway

grain-store of Asia, possessing one of the richest soils in the world, or as the land of opportunity. But its agricultural destiny was not realized until the South Manchuria Railway, running through the valley of the Liao River, brought large supplies of beans of Manchukuo to Dairen, whence they were shipped to the markets in Europe.

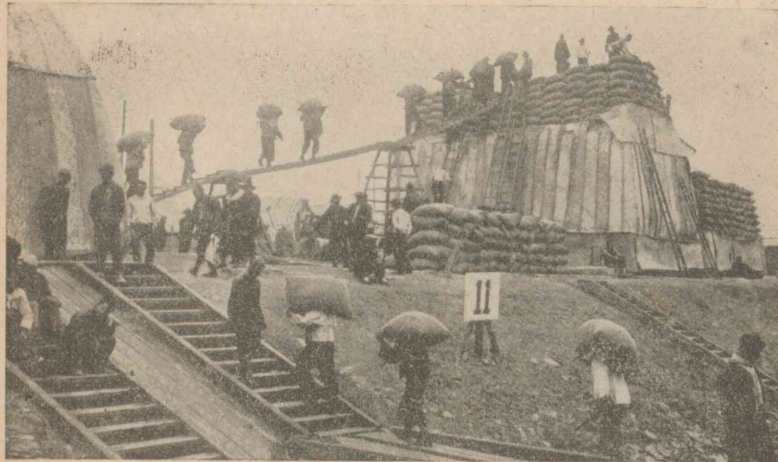
grain-store [ɡreɪnstəʊ*]

agricultural [æɡrɪkəlˈtʃʊərəl]

Liao [liəʊ]

soil(s) [soɪl-z]

Manchuria [mæntʃʊəriə]



The Beans of Manchukuo

4 Today Japan buys a greater part of the agricultural produce of Manchukuo than China proper or any Western country. Indeed, the produce of Manchukuo constitutes an important part of the national food-stuffs of Japan and raw material for Japanese industries.

5 The activities and aims of the Japanese in Manchukuo have from time to time been the

produce [prɒdʒɪs] constitute(s) [kɒnstɪtjʊt-s]
activities [æktɪvɪtɪz]

object of suspicion and misunderstanding abroad. The reasons, however, for Japan's interest and her ambitions in Manchukuo are easily to be understood. There is no question of conquest, nor is there even any question of monopolizing opportunities.

6 From the very beginning Japan decided to work out her future by means of industry and commerce—not by war. She must make the money which she needs in order to pay for the food-stuffs which she must import to feed her rapidly increasing population. She will do this by developing her industry and commerce. In these days of strenuous world-competition, she must seek the markets where she may enjoy the greatest natural advantages. These lie principally in Eastern Asia, and Manchukuo furnishes one logical field.

7 Japan must seek to gain from Manchukuo by assisting the inhabitants to develop the

misunderstand(ing) [mɪsʌndəstænd-ɪŋ] abroad [əbrɔːd]
conquest [kɒŋkwɛst] monopolizing [mɒnɒpəlaɪzɪŋ]
import [ɪmpɔːt] strenuous [strɛnjuəs]
world-competition [wɜːldekɒmpɪtɪʃən] principal(ly) [prɪnsɪpəl-i]
furnish(es) [fɜːnɪʃ-ɪz] logic(al) [lɒdʒɪkəl]

country, and by showing them the way. This she has done, and is doing, by building railways, by showing them better farming methods, and by finding new markets and processes by which the utility and value of the products are increased. As a result, Manchukuo, which was until recent years considered by the inhabitants of China proper as a wild and barbarous country, is now becoming to them on a magnificent scale a demonstration of what may be done in their land too.

8 To some extent, through profits from railways, mines, industry, and commerce, Japan has profited directly from her activities in Manchukuo, but on the whole, the results have as yet been out of all proportion to the money and effort expended, and this is largely due to the fact that Japan's principal instrument, the South Manchuria Railway Company, considers itself as a civilizing force rather than as a mere

method(s) [méθəd-z] utility [juːtɪlɪti] product(s) [prɒdʌkt-s]
barbarous [bɑːbərəs] demonstration [dɛmɒnstréːʃən]
 mine(s) [maɪn-z] expend(ed) [ɛkspénd-ed]
 instrument [ínstrumənt]

commercial enterprise for profit. It devotes huge portions of its earnings to cultural and humanitarian work; it builds and maintains numerous modern schools, hospitals, and the like, which can yield neither direct nor indirect financial returns.

9 Thus the aims of Japan in Manchukuo are above all, economic, yet the strategic considerations cannot be overlooked. Japan is well aware of the fact that if dangers should ever threaten her, such are most likely to develop on the continent of Asia.

10 For centuries the Japanese have recognized the possible peril arising from the geographical position of Korea, "the dagger pointed at Japan's heart"; and the strategic necessity of keeping that peninsula free from danger of hostile occupation is indisputable.

11 It is thus to the interest of Japan, both for economic and military reasons, that Man-

enterprise [éntəpraɪz] devote(s) [divóut-s] huge [hjuːdʒ]
 earning(s) [éːnɪŋ-z] humanitarian [hjuːmænitéəriən]
 hospital(s) [hɒspítəl-z] yield [jɪld] financial [fɪˈ(a)ɪnənsjəl]
 return(s)(n.) [rɪˈtɜːn-z] strategic [strətɪˈdʒɪk]
 overlook(ed) [ouvələk-t] threaten [θreɪn] peril [péril]
 geographical [dʒiográfikəl] dagger [dægə*]
 peninsula [pɪnɪnsjələ] hostile [hóstail]
 indisputable [ɪndɪspjuːtəbl] military [mɪlɪtəri]

chukuo remain peaceful and undisturbed. It is the policy of the Japanese Government, therefore, to remain on terms of friendly co-operation with those who rule Manchukuo, and a strong and far-sighted Government of that country is to the best advantage of Japan.

FOR STUDY

1. (a) Many men do not allow their principles to take root but pull them up every now and then as children do flowers they have planted, to see if they are growing.

We need not be ashamed if others *know* more than we do; but we ought to be ashamed if we have not learned all we can.

- (b) Do be quiet, there's a good boy!

"Mark what I say," said the father, "that boy will make a smart man of himself some day. If

peace(ful) [pí:s-ful] undisturbed [ándístó:bd] policy [pólisi]
co-operation [kouðpəréiʃən] far-sighted [fá:sáited]

you live, you will find that my words will come true." And *come true* they did.

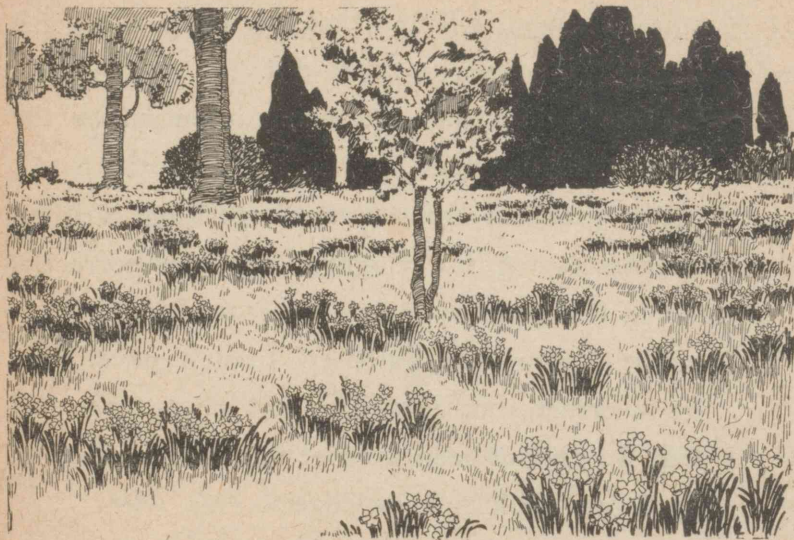
2. Children cannot pay too much attention to the wishes of their parents.

English grammar, or the art of speaking, writing, and understanding the English language correctly, cannot in this country be too much studied.

3. (a) The information gathered from a novel may be incorrect, but this does not change the fact that we cannot read a novel without some effect upon our stock of knowledge.

- (b) No one can read the heroic deeds of brave men grappling with danger and death, without a feeling of respect and admiration; but the heroic deeds are always the fruit of toil and self-sacrifice.

incorrect [inkorékt] grappling [græplɪŋ]
self-sacrifice [selfsækɹifais]



LESSON 5

THE DAFFODILS

I wandered lonely as a cloud
 That floats on high o'er vales and hills,
 When all at once I saw a crowd,
 A host of golden daffodils,

wander(ed) [wʌndə-d] vale(s) [veɪl-z] host [həʊst]
 golden [gəʊldn]

Beside the lake, beneath the trees,
 Fluttering and dancing in the breeze.

Continuous as the stars that shine
 And twinkle on the milky way,
 They stretched in never-ending line
 Along the margin of a bay:
 Ten thousand saw I at a glance
 Tossing their heads in sprightly dance.

The waves beside them danced, but they
 Outdid the sparkling waves in glee:
 A poet could not but be gay
 In such a jocund company!
 I gazed—and gazed—but little thought
 What wealth the show to me had brought;

For oft, when on my couch I lie
 In vacant or in pensive mood,
 They flash upon that inward eye

beneath [bɪnɪθ] flutter(ing) [flʌtə-rɪŋ] continuous [kɒntɪnjuəs]
 milky [mɪlki] margin [mɑ:dʒɪn] bay [beɪ] toss(ing) [tɔ:s-ɪŋ]
 spright(ly) [sprɪt-li] outdid [aʊtɪd] sparkling [spɑ:kəlɪŋ]
 glee [ɡli] jocund [dʒɔ:kənd; dʒɔ:k-] gaze(d) [geɪz-d]
 oft [ɔft] pensive [pɛnsɪv] mood [mu:d] flash [flæʃ]
 inward [ɪnwəd]

Which is the bliss of solitude;
And then my heart with pleasure fills,
And dances with the daffodils.

—William Wordsworth.



Rydal Mount—House of Wordsworth

bliss [blis] solitude [sólitjurd] Rydal [ráidəl]

LESSON 6

A Hero of 1923

① A great disaster is like a field on which bloom those rare deeds of heroism seen at no other time. To many it offers the chance of undying fame, of immortality, and there is no happening, however terrible, the memory of which is not softened by recalling the splendid deeds which accompanied it.

2 The great earthquake of 1923 is no exception to the rule. Many were the acts of true heroism then performed, and which now remain in the hearts of the people of Japan as national treasures, more enduring and more inspiring than the finest building ever put up by the hand of man.

3 Among these deeds there is one that will always be remembered. The hero, H. Yamano-uchi, was the head of a police station in Honjo,

hero [híərou] undying [ʌndáiiŋ] immortality [imɔrtáeliti]
soften(ed) [sɔftn-d] enduring [endjúəriŋ]
inspiring [inspáieriŋ]

had ^{barely} scarcely PP when - part

a district well known for its poverty. Perhaps, of all districts in Tokyo, it was the most crowded, and hence it suffered terribly in regard to the number of lives lost. Ghastly as these losses were, however, they might well have been more than doubled, had it not been for the work of Yamanouchi.

4 The panic caused by the shocks had barely subsided, when fire broke out in several places. The rickety houses—many of them mere huts, huddled together, separated only by the narrowest of lanes,—were an easy prey to the flames. With incredible speed they leapt from place to place.

5 The terror-stricken people were rushing to and fro, here and there, not knowing where to turn to escape from the devouring flames. The people would fly down one street, only to be cut off by a sheet of flame which suddenly spread a curtain across the road in front

district [distrikt] ghastly [gɑ:stli] subside(d) [səbsaɪd-ed]
rickety [riki:ti] huddle(d) [hʌdl-d] prey [prei]
incredible [ɪnkredɪbl] devour(ing) [dɪvəʊə-rɪŋ] sheet [ʃi:t]

Don't want to America,
 only to die,
 1911. 11. 27. 2. 20
 1911. 11. 27. 2. 20

of them.

6 As they fled, their terror would be increased by the crash of falling roofs, the groans of the crushed and mangled, the unavailing cries for help. Soon the whole district was black with smoke, so that even if the path were open to safety, none could see the way.

7 It was at this moment, when things were at their worst, that (there) appeared one who was to lead thousands of these poor despairing souls to safety.

8 At the outbreak of the fire, our hero had for a moment hesitated. He was faced with the most difficult of all problems—the choosing between two courses of action—both good, both honourable, the call of duty and the call of family love, his duty as an officer of the State, and his duty as a husband and a father, to save the people or to save his wife and children. But his hesitation was only momentary.

groan(s) [grəʊn-z] mangle(d) [mæŋgl-d]
unavailing [ʌnəveɪlɪŋ] despair(ing) [dɪspɛə-rɪŋ]
outbreak [aʊtbreɪk] hesitation [hezɪtəʃən]

momentary [məʊməntəri] = for a moment
 Momentous = very important

to be cut ones best
 to be at ones worst
 Soul

All these thousands of poor, flying, distracted souls were in his charge. The path of duty lay clear before him.

9 The first thing to be done was to find a place of comparative safety where they might be taken. He rushed out, through smoke and flame, to discover what he sought. This done, he returned to direct the panic-stricken refugees, but so distracted were they with terror, that mere direction was hopeless; he had to lead them personally. Again and again he went back and forth, bringing with him each time hundreds of the poor people.

10 By this time, the whole district was a furnace. Even the most brave were driven out. Yet he alone stuck to his post and his duty, in order to save as many as possible.

11 The last chance of escape presented itself to him. This we know from the evidence afterwards produced by those who spoke to

distract(ed) [distrákt-ed] charge [tʃɑ:dʒ]
refugee(s) [refju:dʒi:z] furnace [fɜ:nes] evidence [évidens]

him, but his answer was final. There were still left many in need of guidance.

12 He was never seen again. Somewhere, in the midst of that general destruction by fire, he died, a willing sacrifice on the altar of duty.

FOR STUDY

1. (a) As regards its climate, Japan does not perhaps differ materially from Britain, and in this as well as in several other respects, the country may well be called the "Britain of the Pacific."

Well may poets regard the falling snow-flake as the symbol of purity and innocence, before it receives the stain of earth.

- (b) The mother was in an ecstasy of delight. And well might she be proud of her boy; for there were touches in his picture, which old artists,

final [fáinəl] somewhere [sám(h)wəə*]
destruction [distráksjən] sacrifice [sækrifais] altar [ó:lto*]
regards(n.) [rigá:dz] respect(s)(n.) [rispékt-s]
regard(v.) [rigá:rd] snow-flake [snóuflèik] purity [pjú:riti]
stain [stein] ecstasy [ékstosi]

who had spent a life-time in the business, need not have been ashamed of.

2. (a) There is so much to see in the capital that the visitor may as well rid his mind at once of any intention of seeing all.

Friendship is a vase, which, when it is cracked by heat, violence, or accident, may as well be broken at once; it can never be trusted after.

- (b) The spelling reformers say that C is a superfluous letter. As it has the sound either of S or K, it might as well be dropped out of the alphabet.

He who cannot say something in sympathy with, or, in aid of the great movements of humanity, might as well hold his peace.

violence [váiolens]

superfluous [sju:pé:fluəs]

humanity [hjumániti]

reformer(s) [rifó:mə-z]

movement(s) [múvment-s]

LESSON 7

The Bible and the English Language

1 Just as we cannot understand Chinese literature without any knowledge of the works of Confucius, so all students of English should know something about the English Bible.

2 The name Bible comes from the Greek word "biblia," which means books. This name has been given to the Bible, because it is made up of a number of different books.

3 If we look at a Bible, we see that it is divided into two parts: the Old Testament, consisting of thirty-nine books, and the New Testament, consisting of twenty-seven books.

4 The Old Testament gives the story of the Jewish nation from the earliest times; it also gives the history of the Jewish religion, its religious laws, its songs (known as the Psalms), and the writings and preachings of its

Bible [baíbl] Confucius [kɒnfjúsíəs] biblia [bíbljə]

Testament [téstəment] Jew(ish) [dʒú:ɪʃ]

religion [rɪlɪdʒən] psalm(s) [sɑ:m-z] preaching(s) [prítʃɪŋ-z]

Confucian 孔子
 宗教, 宗教 (的) 聖典
 猶太人
 (=will)

prophecy 33
prophecy 3320

in þis world...
...þe first verses of st. john
...in anglo-saxon

The First Verses of St. John
in Anglo-Saxon

...þe first verses of st. john
...in anglo-saxon

Wycliffe's Bible (14th Century)

holy men or prophets.

5 The New Testament gives us the story of the Christian religion. It contains an account of the life and teachings of Jesus Christ, the founder of the Christian religion, and also tells us about the work and teachings of the disciples of Jesus Christ after his death.

6 The greater part of the New Testament

- verse(s) [vɔ:rs-ez]
- Wycliffe's [wɪklɪf-s]
- found(er) [faʊnd-ə*]
- Anglo-Saxon [æŋglɔʊsæksn]
- holy [həʊli]
- disciple(s) [dɪsáɪpl-z]
- Jesus [dʒi:zəs]

St. = Saint

Of a Nation fo 3t
...þe first verses of st. john
...in anglo-saxon

Tyndale's New Testament
(St. Matthew V)

And I saw when the
Lambe opened one of the
seales, and I heard as it
were the noise of thunder,
one of the four beastes,
saying, Come and see.
2 And I saw, and behold, a white
horse, and hee that sat on him had a
boilde, and a crowne was giuen vnto
him, and hec went forth conquering,
and to conquer.
3 And when hee had opened the se-
cond seale, I heard the second beast say,
Come and see.
4 And there went out another
horse that was red: and powre was
giuen to him that sat thereon to take
peace from the earth, and that they
should kill one another: and there was
giuen vnto him a great sword.

King James's "Authorized Version"
(Rev. vi 1-4) 1611

consists of the letters written by St. Paul for the instruction of the early Christians in the new religion. St. Paul was the great Christian teacher who did so much to spread Christianity, soon after the death of Jesus Christ, in the countries of Asia Minor and Southern Europe.

7 One of the reasons why the teachings of Jesus were not recorded while he was alive,

- Tyndale's [tɪndəl-z]
- authorize(d) [ɔ:θəraɪz-d]
- Christianity [krɪstɪáni:ti]
- Matthew [mæθju:]
- Paul [pɔ:l]
- minor [maɪnə*]

Christian

look to a person for help
 = rely on



Wycliffe Sending out Preachers with Copies of His Translation of the Bible

was that most of the leading disciples were fishermen who were not accustomed to writing.

8 To the Christian, the Bible is a holy book to which he looks for guidance in all religious matters. But to everyone who studies the English language, whether he is a Christian or

translation [trænsleɪʃən]

fishermen [fɪʃəmən]

not, the Bible is of the greatest interest and importance, because it is a book which has influenced the English language and all who speak or write that language, more than any other book in the world. The stories of the Bible are known to every English-speaking child, and its words and phrases are often on the lips of the common people.

9 We cannot pick up even an ordinary book, magazine, or newspaper without finding in it references to the Bible and quotations from its pages. The influence of the Bible upon the English language being so great, it can be truly said that no one can properly understand English literature or the English language unless he has carefully studied the English Bible.

10 The Old Testament was written in Hebrew, the different books being written at different periods, but all of them some hundreds of years

influence(d) [ɪnfluəns-t]

magazine [mæɡəzɪn]

reference(s) [rɪfərəns-ez]

Hebrew [hɪbrʊː]

period(s) [pɪəriəd-z]

reference book

before the time of Jesus Christ. The New Testament was written in Greek, not long after the death of Jesus Christ.

11 In the early Christian church the Bible was in common use in a Latin translation, known as the Vulgate, from "vulgare," "to make generally known." The Vulgate is still used in the Roman church. It was not until the time of King Alfred, in the ninth century, that much of the Bible was translated into English. King Alfred himself set the example by translating some books of the Bible into Anglo-Saxon.

12 Other Englishmen also translated portions of the Bible into English, but the work was not completed until the fourteenth century, when a holy and learned priest, named Wycliffe, translated the whole of the Bible into English.

13 This was before the days of printing, and it was a slow and difficult matter to copy out

Vulgate [vʌlgeɪt] vulgare [vʌlgəri] portion(s) [pɔːʃən-z]
 learned [lɜːnəd] copy(v.) [kɒpi]

so big a book by hand. As a result, very few copies were made, and the common people had little chance of hearing the Bible read, or of reading it for themselves, even if they knew how to read.

14 A hundred years later, another English scholar of the University of Cambridge, named Tyndale, translated the whole Bible into English; the printing-press helped to spread it widely among the people, and it began to be read in all the churches.

15 The translation of the Bible known as the Authorized Version was produced by a band of scholars, who were called together for the purpose by King James the First, at the beginning of the seventeenth century.

16 This version, which closely follows Tyndale's translation, is the one that is still in general use. It is in use among all the English-speaking people, and is better known and more

version [vɜːʃən]

widely read than any other book in the English language. It is not only a religious book, loved and revered by all Christians, but it is also a model of the purest and most perfect English.

FOR STUDY

1. (a) Yet I tried, blindly and despairingly, to wrestle with it; I **might as well** have flung myself against a stone wall.

(b) You **might as well** let him eat your dinner as do your sums for you.

You **might as well** advise me to give up my fortune as my argument.

2. (a) He spends **that** he **may** succeed and succeeds **that** he **may** spend.

Thousands of men spend most of their lives in coal-mines, **that** the world **may** have for its

✓ **revere(d)** [rivɪə-d] **model** [mɒdəl] ✓ **wrestle** [rɛsl]
 ✓ **sum(s)** [sʌm-z] **argument** [ɑːɡjʊmənt]
 ✓ **coal-mine(s)** [kəʊlmáɪn-z]

factories and its firesides the fuel that Nature, long ages ago, stored away in the crust of the earth.

(b) She thought her family should all retire to the country for the summer, **that** the children **might** have the benefit of the mountain air, for **there** was no living in the city this sultry season.

Then covering his head with his mantle, **that** his enemies **might not** behold the death pang in his face, he **fell** before the pedestal of Pompey's statue.

3. (a) **All** that glitters is **not** gold.

(b) Boys **cannot all** become great men, but they can all become good men, if they care to do so.

(c) **Everyone cannot** afford to keep a motor-car.

(d) You will **not always** find this group in the same part of the sky, and it does **not always** lie in the same way.

(e) It is well to have a high standard of life, even though we may **not** be able **altogether** to realize it.

✓ **factories** [fæktərɪz] ✓ **fireside(s)** [faɪəsaɪd-z] ✓ **crust** [krʌst]
 ✓ **sultry** [sʌltri] ✓ **pang** [pæŋ] ✓ **pedestal** [pɛdestəl]
Pompey('s) [pɒmpi-z]

Stern 嚴厲 嚴明 嚴正 嚴肅
船隻 舟 船 航 航線

LESSON 8

The Dignity of Work

1 Few of us can afford to be idlers. The stern necessity of earning a living demands that we should work, not now and again only, but with steadiness and regularity. Practically every boy and girl knows that, when school-days are past, the world lies ahead, in which only by individual hard work is it possible to gain a livelihood that will bring to them not alone the bare necessities of life, but all those things which will contribute to our happiness and enjoyment.

2 Today the boy and girl, on leaving school, have a much wider choice of occupations than could be had in earlier days. Parents and children alike are often bewildered by the number of avenues which may be entered. The choice, then, is no light affair, no matter to be

dignity [digniti] idler(s) [áidlə-z] stern [stɜ:n]
regularity [regjuláriti] practical (ly) [práktikəl-i]
ahead [ə'héd] bewilder(ed) [biwíldə-d]

settled off-hand.

3 It is of the highest importance, for, when the choice has been made, it is not easy to draw back, to turn to some profession or occupation entirely different. To do so is always to risk failure. And therefore, in choosing a profession, one ought always to consider not merely whether it will bring forth great wealth, but whether it will provide one of the biggest things in the individual's life, from which he can draw pride and satisfaction.

4 It is not too much to say that from every kind of honest work, performed to the utmost limit of our power, we are able to attain this pride and satisfaction. Modern methods of business, the structure of society in these days, are such, that it is of necessity the lot of millions of workers to be engaged upon tasks which repeat themselves without variety.

5 Routine is certainly a bad thing for many

off-hand [óífhánd] satisfaction [sætisfákʃən]
variety [və'riəti] routine [rutín]

定時手續 手續 課程

men. They get into a rut; they see no end to their work; often they appear to see no actual finished result of it, and they become the "slaves" of routine. When a man gets into this condition, those feelings of pride and satisfaction which we mentioned above vanish, and while the work may not suffer greatly, the character of the man certainly does.

6 The thing to be remembered is that routine work—labour without variety and changes—when looked upon in a proper spirit, is every whit as dignified and worthy as those forms of occupations which in themselves create interest. Everything depends on the spirit and resolution which we apply to our tasks.

7 However dull and uninspiring the work may be, if we bring to it real and honest effort, if we do our bit so that we can receive from those above us in authority the welcome words of praise "well done," our labour is a thing of

rut [rʌt]

vanish [vəniʃ]

whit [(h)wɪt]

authority [əˈθɔːrɪti]

dignity, bringing with it a certain greatness of character.

8 The rudest forms of labour are not without their grandeur, if only the man at his task can view his work from the right angle and in the true spirit.

9 The connection between work and citizenship is very close. To the welfare of the nation every citizen contributes his part, if he is worthy of the name, and one principal means of doing this is to work earnestly and faithfully.

10 The prosperity of the nation is largely measured by the work of the individuals composing the nation, and, therefore, laziness on the part of individual citizens or sections of citizens helps to lessen that prosperity.

11 The nation which secures from all its citizens willing work, and so arranges its affairs that the work shall be done under the best possible conditions not only for the actual

grandeur [grændʒuə*] angle [æŋɡl] citizen(ship) [sɪtɪzn-ʃɪp]

welfare [wɛlfɛə*]

contribute(s) [kɒntrɪbjʊt-s]

composing [kɒmpəʊzɪŋ]

laziness [leɪzɪnɪs]

section(s) [sɛkʃən-z]

lessen [lɛsn]

working hours, but for the periods of leisure, is on the highway to prosperity and to a general happiness on the part of the citizens.

FOR STUDY

1. We are in too great danger of neglecting the memory. It is **too** valuable to be neglected, for by it wonders are sometimes accomplished.

2. When they hear her gentle voice calling them, they are **only too glad to** obey.

I shall be **only too pleased to** do my best in that line of work.

3. (a) You are young, and **so am I** (=I am young too).

(b) It was cold yesterday. Yes, **so it was** (=it was *exactly* so).

4. (a) Let him be **ever so** rich, if he asks your daughter in marriage, refuse her to him.

highway [háiwēi]

(b) Conviction, **never so** excellent, is worthless till it converts itself into conduct.

5. (a) No one has a right to **deprive others of their** liberties, **much (or still) less** their lives.

(b) Every one has a right to enjoy his liberties, **much (or still) more** his life.

6. (a) The truly great man does not think **the better or the worse** of himself **for** being spoken well or ill of.

(b) I like him **the more because** he has some faults.

(c) As you had the better education, and the greater advantage, stupidity or neglect on your part is much **the more** blameable.

(d) The fleet had suffered a great loss, **but** it was **none the less** formidable.

(e) If the defeat was well deserved by the enemies, our victory was **none the less** highly praiseworthy.

conviction [kɒnvɪkʃən]

convert(s) [kɒnvɜːt-s]

advantage [ədˈvɑːntɪdʒ]

neglect(n.) [nɪɡlekt]

formidable [fɔːmɪdəbl]

worth(less) [wɜːθ-lɪs]

deprive [dɪpraɪv]

stupidity [stjuːpɪdɪti]

blameable [blɛɪməbl]

praiseworthy [praɪzˈwɜːði]

contact 接觸
To be in contact with 接觸

LESSON 9

Humorous Stories

(I)

Why He Was Late

1 The poet B. once went with his wife to stay for the week-end at a friend's house in the country. The first evening Mr. B. went up rather late to dress for dinner, and had not come down when the dinner bell rang.

2 His wife, however, requested that they should not wait for her husband, but that they should go at once in to dinner. Soup and fish had been served, when a servant tapped at the door with a message, desiring Mrs. B. to step up to her husband, as she was wanted.

3 On going to him, she found him in a state of boiling indignation, only half-dressed, with one leg in a black silk stocking, and the

week-end [wɪk'end] tap(ped) [tæp-t] message [mésedʒ]
indignation [indignéiʃən]

other bare.

4 "Look here, madam," he cried out, "that idiot of a maid of yours has only packed one silk stocking for my two legs. The consequence is, I can't go downstairs to dinner, or have any dinner at all, unless some is sent up to me here."

5 "Oh, my dear," said his amiable wife, "you need not stand on much ceremony with our old friends here. Put on the stockings which you have taken off, and come down in them. I will explain matters to the company."

6 He took the hint, and was in the act of peeling off the black silk stocking from his leg, when he discovered that he had put the two on the same leg without noticing it.

(2)

Tit for Tat

1 A boy bought a twopenny loaf at a baker's. It struck him that it was much

idiot [ídiət] consequence [kónsikwens] amiable [éimiəbl]
hint [hint] peel(ing) [pi:l-ɪŋ] noticing [nóutisɪŋ]
tit [tit] tat [tæt] twopenny [tápeni] loaf [louf]
baker('s) [béikə-z]

smaller than usual, so he said to the baker, "I don't believe this loaf is the right weight." "Oh, never mind," answered the baker, "you'll have the less to carry." "Quite right," said the boy, and put three-halfpence on the counter.

2 Just as he was leaving the shop the baker called out to him, "I say, Tommy! You haven't given me the price of the loaf." "Oh, never mind," said the boy, "You'll have the less to count."

FOR STUDY

- (a) The door of heaven, **so to speak** (*or say*), can be opened only from within.
- (b) Every one of us, **as it were**, is a living fire. Were we not, how could we be always warmer than the air outside of us? There is a process going on constantly in each of us similar to that by which coal is burnt in the fire, oil in a lamp, and wax in a candle.

three-halfpence [θri:hi:pns]
constant(ly) [kɒnstənt-li]

Tommy [tɒmi]
wax [wæks]

LESSON 10

Character and Reputation

1 There are few who do not know the difference between character and reputation, though there are few who have analyzed and defined their own ideas. A man's real inward habits and mental disposition form his character. This will work out to the surface in some degree, and in some persons much more than in others.

2 But the appearance which a man presents to the world, the outward exhibition, gives him his reputation. A man's character is his reality. It is the acting and moving force of his being. Reputation is the impression which he has made upon other men; it is their thought of him. Our character is always in ourselves, but our reputation is in others.

3 It is true that, ordinarily, among honest

reputation [repju'teɪʃən]

analyze(d) [æ'nəlaɪz-d]

define [dɪ'faɪn]

disposition [dɪs'pɒzɪʃən]

exhibition [egzɪ'bɪʃən]

men, the two go together. A man who lives out of doors among men, and who gives his fellows a fair chance to see his conduct, will find that he is accurately measured and correctly judged.

4 But it sometimes happens that men are much better than they have credit for being, and as often men are much worse than they appear to be; that is, men may have a reputation either better or worse than their character.

5 Thus, there are many men who are reputed to be hard, severe, stern, who at heart are full of all kindness and sympathy, and would go farther and fare harder to serve a friend in adversity or to relieve a real case of trouble than anybody else around them.

6 On the other hand, some people are thought to be very gentle, very sweet in manners, all smiles, promises, and politeness; but at heart they are cold and selfish. This is a notable case of men winning reputation far in

accurate(ly) [ækjʊret-li] adversity [ədvsɪsɪti] relieve [rɪli:v]

✓

excess of what their character warrants.

7 It is quite easy for a man to get himself a reputation. He has only to practise upon the imagination and credulousness of the public. If he takes pleasure in being thought better than he is, if he chooses to indulge in worldly vanity, if he wears a mask and his life is occupied in covering up his real feelings by feigned and false ones, he may have a measure of success.

8 Indeed, it is easier to build a character than to sustain a false reputation. Once let a man's habits be laid, and solidly laid, in truth, honour, and virtue, and the more the man is tried the more he profits by it. Such men are revealed to the world by misfortunes. The troubles which threaten them only end in letting people know how strong and real and good they are.

9 But when a man has learned to live upon

warrant(s) [wɔrənt-s]

practise [præktɪs]

✓ credulous(ness) [krédjʊləs-nes]

✓ vanity [vænɪti]

mask [mɑ:sk]

feign(ed) [feɪn-d]

✓ sustain [səsteɪn]

3

a mere show, practising upon others with decent appearances, he will find that his reputation, good in fair weather, will be good for nothing in storms and trials. And then, when he needs most sympathy and respect, he will have the least. If it is a little harder to build up character than reputation, it is so only in the beginning. For reputation, like a poorly built house, will cost as much for patching and repairs as would have made it thorough at first.

Besides, an honourable soul ought to be ashamed of credit which he does not deserve. One hardly knows how to interpret a nature that can deliberately take praise for things which (he knows) do not properly belong to him. This is particularly true of young men. What shall we think of a man who begins life on a lie? who deliberately sets out to build up a reputation without caring for his character?

—Henry W. Beecher. (adapted)

decent [dísent] trial(s) [tráíel-z] patch(ing) [pætʃ-ɪŋ]
 interpret [inté:pret] deliberate(ly) [dilibereit-li]
 Beecher [bí:tʃə*]

FOR STUDY

- (a) Had the occupant been anywhere but close by the fireplace, he must have been crushed to a mummy; as it was, only a few bricks struck him, inflicting severe bruises on back and arms.
 (b) I often wish I could read—that is, read easily. As it is, I have nothing to do but to think, and nothing to think of but myself.
- (a) Nothing makes the earth seem so spacious as to have friends at a distance.
 (b) Once or twice one of the party fancied that he saw in the distance the top of a palm-tree; but no, it turned out to be but a little cloud upon the horizon.
- (a) They are not the best students who are most dependent on books. What can be got out of them is at (the) best only material; a man must build his house for himself.

occupant [ókju:pənt] mummy [mámi] inflict(ing) [ínflíkt-ɪŋ]
 bruise(s) [brú:z-ez] spacious [spéiʃəs] palm-tree [pá:mtri:]

(b) It is a good lesson of biography to teach what man can be and can do **at his best**. It may thus give each man renewed strength and confidence.

The cherry blossoms are **at their best** now.

4. (a) If a cause be good, **the most** violent attack of its enemies will not injure it so much as an injudicious defence of it by its friends.

The finest works of invention are of very little weight when put in the balance with what refines and exalts the mind of man.

(b) **The best** scholar that ever left college, if he is discontented, is less to be envied than the poorest peasant who drives his plough in the fields and finds some enjoyment in his life.

Here is not **the slightest thing that ever we have seen** except in pictures.

injure [ɪndʒə*] **injudicious** [ɪndʒudɪʃəs] **defence** [dɪfəns]
refine(s) [rɪfaɪn-z] **discontent(ed)** [dɪskontɛnt-ed]
drive(s) [draɪv-z]



Marconi

LESSON 11

Marconi

1 There are now scores of millions of wireless sets in use throughout the world. Yet this development is quite recent. The B. B. C. (British Broadcasting Corporation), for instance, opened their first station as late as in 1922, and in less than fifteen years about six million

Marconi [mɑ:kəʊni] **wireless** [waɪələs] **B.B.C.** [bi: bi: si]
corporation [kɔ:pəreɪʃən]

团体信社法人

corporate 合体的团体信社

团体

licences were issued by the Post Office.

2 ✓ Marconi, the inventor of wireless, was born in Italy in 1874. He was about twenty when he sent his first wireless message.

5 3 He was not the first to imagine its possibilities, for during his childhood several scientists were making experiments which were to help him. It had been proved that "electric impulses," or, as they were afterwards called,
10 "ether waves," might be sent through the air, and the first wireless message had been tapped out and picked up across the space of a few hundred yards. But this early work had been neglected.

15 4 ✓ Marconi made his own experiments in his father's garden. He worked very hard, usually for eighteen hours a day. In 1896 he left his native land and came to London.

5 He went to see the chief engineer of the
20 General Post Office, who had recently been

licence(s) [láisens-ez] issue(d) [ísju:d] inventor [invéntə*]
possibilities [posibilitiz] child(hood) [tʃáild-hud]
impulse(s) [ímpals-ez] ether [í:ðə*] engineer [endʒiníə*]

avail oneself of (= make use of, utilize) 74/220
電線 69

troubled by the breakdown of telegraph wires during storms, and had himself been considering the question of wireless telegraphy. Marconi was therefore lucky in arousing special interest. His apparatus was tested, and succeeded in
5 sending out messages in Morse from the roof of the Post Office for a distance of a hundred yards.

6 This achievement, small as it may seem today, was unheard of at the time. Marconi
10 was encouraged to develop his invention, and the next year wireless messages were sent across a space of four miles on Salisbury Plain. This attracted public attention, and an enterprising newspaper in Dublin availed itself of wireless
15 and outstripped its rivals in obtaining news.

7 Wireless was installed in ships, and its value was seen in 1901, when a ship in distress sent out a wireless S O S, or signal for help, which brought another ship to the rescue.
20

telegraphy [telégrəfi] apparatus [əpəreítəs] Morse [mɔ:is]
achieve(ment) [ətʃí:v-ment] unheard [anhé:d]
invention [invénʃən] Salisbury [sólzberi] Dublin [dáblin]
avail(ed) [əvéil-d] outstrip(ped) [autstrip-t] distress [distrés]
✓ SOS [és óu és] = Save our souls

Since that time, countless lives have been saved at sea by Marconi's wonderful invention.

8 Wireless messages have also been the means of bringing criminals to justice. The description of the "wanted" man has been circulated by wireless.

9 As early as 1902, Marconi showed that a message could be sent over the Atlantic by wireless. He himself crossed to the port of St. John's, Newfoundland, and set up an aerial. In due course he received Morse messages from Poldhu, in the south-west of Cornwall.

10 It was several years, however, before Marconi had progressed from the dots and dashes of the Morse code to transmission of the actual voice. The famous singer, Madame Melba, came to Chelmsford in 1920 and sang into a wireless microphone; she was clearly heard in Paris, Berlin, and Madrid.

11 Gradually the conditions were improved,

criminal(s) [krɪmɪnəl-z] circulate(d) [sə:kjuleɪt-ed]
 Atlantic [ət'læntɪk] Newfoundland [nju:ɪ'faʊndlənd]
 aerial [ɛəriəl] Poldhu [pɔldju:] Cornwall [kɔrnwəl]
 dash(es) [dæʃ-ez] code [kəʊd] Melba [mélbə]
 Chelmsford [tʃélm'sfɔd] microphone [maɪkro'fəʊn]
 Madrid [mə'drɪd]

and in 1922 the first broadcasting station was opened. There are now twenty-one stations in the British Isles for broadcasting. New York first spoke to London in 1923.

12 The next development may easily be foreseen. A few years ago, Marconi, voyaging in the beautiful steam yacht, the *Elettra*, which he had made his floating home, discovered that the "short waves" sent out by a low-powered station reached him as effectively as "the long waves" from a high-powered station. By the use of a reflector, these short waves could be focused into a "beam" and sent in any required direction.

13 The advantage of this "beam system" is clear. In the ordinary way, wireless waves spread outwards in all directions, and any station within the area covered can receive the message, even if it is only of interest to one particular station.

foreseen [fɔ:si:n] voyaging [vɔiədʒɪŋ] Elettra [elétrə]
 low-powered [ləʊpəʊəd] effective(ly) [ɪfektɪv-li]
 high-powered [haɪpəʊəd] reflector [rɪfléktə*]
 focus(ed) [fó:kəs-t] beam [bi:m]



J. L. Baird

14 But if this message is sent out by the "beam" method, the waves are focused in the required direction, and at their destination, they reach a reflector which collects and focuses them.

15 This "beam system" is one of the very many inventions which make it now possible for two people at opposite ends of the earth to talk together by wireless telephone as easily as

Baird [beəd]

they do over the local telephone service.

16 Among the many inventors who are now developing the marvellous ideas of Marconi, we must mention Baird, the inventor of "television," by which things seen, as well as things heard, may be instantly sent across space.

17 Let us hope that these new ideas may, in Marconi's own words, "promote a better understanding between nations, cement the home life of the people, and increase the happiness of each one." What nobler aim could any man fulfil?

18 In November 1933, when he made a visit to Japan, his great service rendered to mankind was graciously recognized and appreciated by the Emperor, and was decorated with the First Order of Merit with the Grand Cordon of the Rising Sun.

local [lókəl] marvellous [má:veləs] television [télivizən]
 instant(ly) [ínstənt-li] cement [simént] fulfil [fulfíl]
 gracious(ly) [gréiʃəs-li] appreciate(d) [əprɪ:ʃieit-ed]
 merit [mérit] grand [grænd] cordon [kór:dn]

FOR STUDY

1. ✓ Meanwhile, many things have changed, you and I among the rest.
2. ✓ Between teaching and reading my time is wholly taken up.
3. ✓ What with the joy of seeing her son back safe and sound, and what with their good fortune, the boy's mother got well in a few days.
4. (a) ✓ It is a strange thing, that in sea voyages, where there is **nothing** to be seen **but** sky and sea, men should keep diaries.
 - (b) ✓ He is **nothing but** a petty official.
 - (c) ✓ We can do **nothing** for it **but** keep silent.
5. (a) His conversation is **both** pleasing **and** instructive.
 - (b) Education alone can conduct us to that enjoyment which is **at once** best in quality **and** infinite in quantity.

meanwhile [mín(h)wáil] diaries [dáieriz] official [offiʃəl]

LESSON 12

The Solitary Reaper

Lass = girl
lad = boy

Behold her, single in the field,
Yon solitary Highland Lass!
Reaping and singing by herself;
Stop here, or gently pass!
Alone she cuts and binds the grain,
And sings a melancholy strain;
O listen! for the Vale profound
Is overflowing with the sound.

No Nightingale did ever chaunt
More welcome notes to weary bands
Of travellers in some shady haunt,
Among Arabian sands:
A voice so thrilling ne'er was heard
In spring-time from the Cuckoo-bird,
Breaking the silence of the seas
Among the farthest Hebrides.

solitary [sólitəri] reap(er) [rí:p-ə*] behold [bihóuid]
yon [jøn] lass [læs] strain [strein] profound [profáund]
nightingale [náitingeíl] chaunt [tʃa:nt] haunt [ha:nt]
Arabian [əreíbjøn] thrill(ing) [θrɪl-ɪŋ]
cuckoo-bird [kúku:bərd] Hebrides [hébridiz]

Will no one tell me what she sings?
 Perhaps the plaintive numbers flow
 For old, unhappy, far-off things,
 And battles long ago:
 5 Or is it some more humble lay,
 Familiar matter of today?
 Some natural sorrow, loss, or pain,
 That has been, and may be again?

10 Whate'er the theme, the Maiden sang
 As if her song could have no ending;
 I saw her singing at her work,
 And o'er the sickle bending; —
 I listen'd, motionless and still;
 And, as I mounted up the hill,
 15 The music in my heart I bore,
 Long after it was heard no more.

—*William Wordsworth.*

✓ **plaintive** [pléintiv] ✓ **unhappy** [ʌnhápi] ✓ **theme** [θi:m]
 ✓ **maiden** [méidn] ✓ **sickle** [síkl] ✓ **bend(ing)** [bénd-ɪŋ]
 ✓ **motion(less)** [móʊʃən-les] ✓ **mount(ed)** [máunt-ed]



The Alps Seen from Bern

LESSON 13 ✓

The Land of High Mountains

1 Some of the most famous and beautiful mountains in the world are in the tiny land called Switzerland. Sometimes Switzerland is called the "playground of Europe," because, all the summer, its hotels are filled with visitors 5

✓ **Switzerland** [swítsələnd]

who have come to see the lovely scenery and breathe the pure, keen mountain air.

2 Switzerland is a land of high mountains. Everywhere peaks tower high up into the air. 5 These mountains are called the Alps. Their tops are so high, that in summer as well as in winter they are always covered with snow. Lower down the mountainsides fine forests of firs and pines are growing.

10 3 In the valley a stream is rushing over the stones and rocks. It has come from the mountains above, and if you climbed higher up you would see it tumbling over the steep rock in pretty waterfalls.

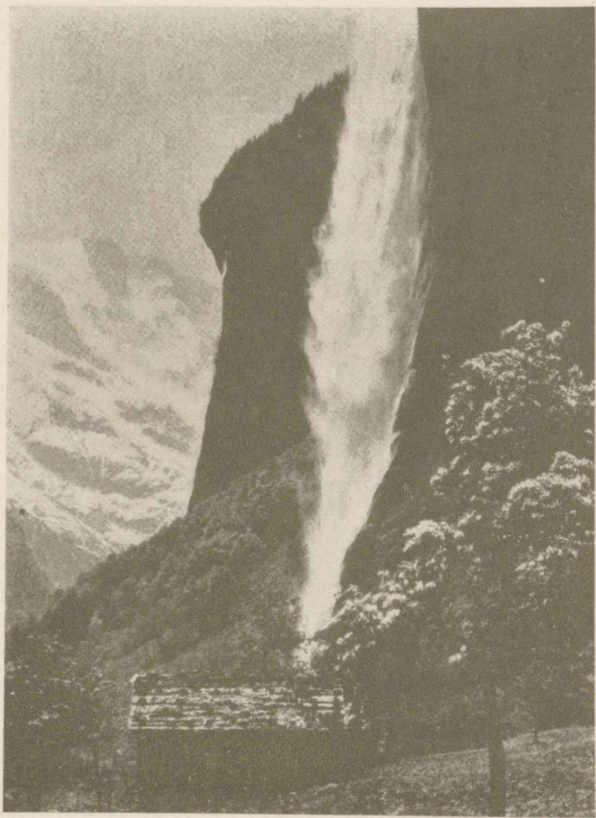
15 4 Farther up still, it is much too cold for streams like this. All water freezes, and instead of rivers of water the traveller sees rivers of ice and snow, which are called glaciers.

5 The surface of a glacier is not smooth 20 like a river, but often as rough and jagged as

✓ scenery [sɪ'nɔ:ri] ✓ peak(s) [pi:k-s] fir(s) [fɜ:z]
 ✓ tumbling [tʌmblɪŋ] ✓ steep [sti:p] ✓ waterfall(s) [wɔ:təfɔ:l-z]
 ✓ glacier(s) [glæsjə-z ; gléiʃjə-z] ✓ jagged [dʒæɡed]



Alpinists



Mt. Grosshorn and the Staubbach Falls

the sides of the mountains themselves. The glacier does not move quickly; it only goes a few inches in a day.

It often takes twenty or thirty years before the ice and snow have travelled from the top of the mountain to the valley below, where they melt in the warmer air and form a muddy little stream.

6 Only bold men climb so far up the mountains as the glaciers, because of the great danger. Usually four or five men make up a party, and pay a guide to show them the way. They wear boots with big spikes, which will not slip on the smooth ice. They also carry axes with them, to cut steps in the ice and rock. Then they are fastened together with a strong rope, tied round their waists, so that if one of them slips, the others can hold him up and stop him from falling, and being, perhaps, dashed to pieces on the rocks below.

mud(dy) [mád-i] **spike(s)** [spaik-s] **axe(s)** [éks-ez]
fasten(ed) [fá:sn-d]

7 Even with all this care, sad accidents happen. Sometimes the warm sun loosens the snow, and it comes dashing down the mountainside with a noise like thunder, tearing up
 5 trees on its way, and carrying rocks and stones along with it. If a climber is caught, he, too, may be swept away. The villages in the valley are often buried beneath the avalanche, as the people call this great fall, and sometimes it is
 10 several days before the snow can be cleared away.

FOR STUDY

1. A fort, which has fallen into the enemy's hands, must be recaptured at any price and under circumstances of **all but** hopeless difficulty.

The lad he employed in his office was run over by a cab one slippery day and was **all but** killed.

loosen(s) [lú:sn-z] climb(er) [kláim-ə*] swept [swept]
 avalanche[é:vələrnʃ] fort[fɔ:t] recapture(d)[rí:kæptʃə-d]
 difficulty [dífikəlti]

2. He wandered up and down among the crowd in **anything but** a calm frame of mind and was **anxious** to see what the rascal was like.
3. Adversity is sometimes hard upon a man, but **for one** who can stand prosperity, there are **a hundred** who will stand adversity.
4. (a) It is hard to **know** flatterers **from** friends; for as a wolf resembles a dog, so a flatterer ^{resembles} a friend.
 At first, he hardly **knew** a sheep **from** a goat, or a duck from a goose; but he soon learned all about them.
- (b) We are apt to speak of soul and body, as if we could **distinguish between** them, and knew much about them; but for the most part we use words without meaning.

rascal [rá:skəl]

flatterer(s) [flætərə-z]

resemble(s) [rizémbə-l-z]

LESSON 14

Nature and Science

1 A great many of the things brought to our knowledge by our senses, such as houses and furniture, carriages and machines, are termed artificial things or objects, because they have been shaped by the art of man; indeed, they are generally said to be made by man. But a far greater number of things owe nothing to the hand of man, and would be just what they are if mankind did not exist—such as the sky and the clouds; the sun, moon, and stars; the sea with its rocks and shingly or sandy shores; the hills and valleys of the land; and all wild plants and animals.

2 Things of this kind are termed natural objects, and to the whole of them we give the name of Nature.

3 Although this distinction between nature

x furniture [fɔːnɪtʃə*] x artificial [ɑːtɪfɪʃəl] x art [ɑːt]
 x owe [əʊ] x shingly [ʃɪŋɡli] x distinction [dɪstɪŋkʃən]

and art, between natural and artificial things, is very easily made and very convenient, it is needful to remember that, in the long run, we owe everything to nature; that even these artificial objects, which we commonly say are made by man, are only natural objects, shaped and moved by men; and that in the sense of creating, that is to say, of causing something to exist which did not exist in some other shape before, man can make nothing whatever. Moreover, we must recollect that what men do in the way of shaping and bringing together or separating natural objects, is done in virtue of the powers which they themselves possess as natural objects.

4 Artificial things are, in fact, all produced by the action of that part of nature which we call mankind, upon the rest.

5 Among natural objects, as we have seen, there are some that we can get hold of and

x recollect [rekoˈlekt]

turn to account. But all the greatest things in nature and the links of cause and effect which connect them, are utterly beyond our reach.

6 The sun rises and sets; the moon and stars move through the sky; fine weather and storm, cold and heat, alternate. The sea changes from violent disturbance to glassy calm, as the winds sweep over it with varying strength or die away; innumerable plants and animals come into being and vanish again, without our being able to exert the slightest influence on the majestic procession of the series of great natural events. Hurricanes ravage one spot; earthquakes destroy another; volcanic eruptions lay waste a third. A fine season scatters wealth and abundance here, and long drought brings pestilence and famine there. In all such cases, the direct influence of man avails him nothing: and as long as he is ignorant, he is the mere sport of the greater powers of nature.

× link(s) [lɪŋk-s] × effect [ɪfɛkt] × connect [kənɛkt] × utter(ly) [ʌtə-li]
 × alternate [ɔːltəneɪt] × disturbance [dɪstəːbəns] × glass(y) [glɑːs-i]
 × innumerable [ɪnˌjuːmərəbl] × majestic [mədʒɛstɪk] × series [sɪərɪz]
 × hurricane(s) [hʌrɪkən-z] × ravage [rævedʒ] × volcanic [vɒlkænɪk]
 × eruption(s) [ɪrʌpʃən-z] × abundance [əbʌndəns] × drought [draut]
 × pestilence [péstɪləns] × famine [fæmɪn]

7 But the first thing that men learned, as soon as they began to study nature carefully, was that some events take place in regular order and that some causes always give rise to the same effects. The sun always rises on one side and sets on the other side of the sky; the changes of the moon follow one another in the same order and with similar intervals; some stars never sink below the horizon of the place in which we live; the seasons are more or less regular; water always flows down-hill; fire always burns; plants grow up from seed and yield seed, from which like plants grow up again; animals are born, grow, reach maturity, and die, age after age in the same way. Thus the notion of an order of nature and of a fixity in the relation of cause and effect between things gradually entered the minds of men. So far as such order prevailed, it was felt the things were explained; while the things that could not be

× interval(s) [ɪntəvəl-z] × horizon [horáɪzn]
 × down-hill [daunhɪl] × maturity [mətjúərɪti] × notion [nóʊʃən]
 × fixity [fɪksɪti]

explained were said to have come about by chance, or to happen by accident.]

8 But the more carefully nature has been studied, the more widely has order been found
 5 to prevail, while what seemed disorder has proved to be nothing but complexity, until at present, no one is so foolish as to believe that anything happens by chance, or that there are any real accidents, in the sense of events which
 10 have no cause.

9 And if we say that a thing happens by chance, everybody admits that all we really mean is that we do not know its cause or the reason why that particular thing happens.
 15 Chance and accidents are only another names of ignorance.

—Thomas H. Huxley.

x complexity [kompléksiti]

Huxley [háksli]

FOR STUDY

1. (a) A man will throw away or part with a useless watch which does not keep time, but he will often be content with his mind although it be so sick that it cannot **distinguish** error from truth.
 (b) There are few who cannot **tell** character from reputation, though there are few who have analyzed and defined their own ideas.
2. (a) To my mind, those of us who can best endure the good and evil of life are the best educated; hence it follows that true education **consists** less in teaching than in practice.
 (b) An orderly way of doing things **consists of** thought, planning, adapting, and this makes character. Order is a virtue, and its opposite is a vice—the first good, and the last bad.
3. Newton and Shakespeare had no longer day than you have; they merely **made good use of** the days while you and I were spending them wastefully.

x hence [hens] x practice [práktis] x plan(ning) [plán-ɪŋ]
 x adapt(ing) [ədápt-ɪŋ] x opposite(n.) [ópazit] Newton [njúrten]
 x wasteful(ly) [wéistful-i]

LESSON 15

The Doors of Opportunity

1 Fairy tales interest us because they give
us pictures of a world in which men do marvel-
lous things with ease, and are helped or hind-
ered by all manner of small and great creatures
5 who lurk and hide in forests and underground;
and magic delights us because it accomplishes
so much with means so few and materials so
apparently inadequate.

2 In like manner and for the same reason
10 men are always eager to hear the stories of
heroes, those who have overcome great difficul-
ties, surmounted great obstacles, and won the
race in the face of all kinds of discouragement.
Men rejoice in the success of those who, like
15 Washington and Gladstone, start with many
advantages, and instead of being indolent are
stimulated to great exertion by great opportu-

× hinder(ed) [hɪndə-d] × lurk [lɜ:k] × delight(s) [dɪlaɪt-s]
× inadequate [ɪnædɪkwət] × surmount(ed) [sɜ:máunt-ed]
Gladstone [glædstən] × indolent [ɪndolent]
stimulate(d) [stɪmjuleɪt-ed]

16 nities; but they care most of all for the success
of those who, like Lincoln, begin with nothing
except the capital of character and the capacity
for work, and end at the very summit of use-
fulness and honour.

3 In the careers of such men there is a touch
of magic, a bit of the old fairy tales; but in
the old stories man is helped by fairies, elves,
and many other strange creatures, and in the
modern story he helps himself. There is much
10 that is wonderful in the results secured by these
modern magicians, but there is nothing wonder-
ful in the process by which the results are
secured.

4 There is no mystery about success, no
15 intervention of genii or fairies, no luck or for-
tune. Luck, fortune, and chance are words which
have no place in the speech of great men. A
man's luck is in himself, his chance is in his
ability to get something to do, and his fortune
20

× capital(n.) [kæpɪtəl] × elves [elvz] × magician(s) [mædʒɪʃən-z]
× intervention [ɪntəvenʃən] × genii [dʒɪːniː] = pl. of genius

in the skill and energy with which he does it. When it is said that a man is lucky it means that he has brains and uses them; when it is said that things come his way it means that
5 he has gone after things.

5 The theory that success is a matter of accident, and that opportunities come by chance, is often used by weak and inefficient men to explain their failures; it is disproved by the
10 lives of the heroes. The heroes know nothing of accident and luck; they know everything about integrity, energy, courage, and faith.

6 In all the fairy tales there is nothing more wonderful than the story of Benjamin Franklin,
15 the printer's apprentice, who became the chief figure in the most brilliant city in the world.

7 His career must have been as much of a romance to him as it is to us. He could not have dreamed that a future of such extraordi-
20 nary relationships with great men abroad, of

× skill [skil] × theory [θiəri] inefficient [inifisnt]
× disprove(d) [disprúv-d] × apprentice [əpréntis]
× romance [roméns] × extraordinary [ekstró:dinəri]
× relationship(s) [riléiʃənʃip-s]

such unusual public influence, was to be his. But he set his face in a certain direction, put energy and enthusiasm into his work, and straightway opportunities began to present themselves.

8 At the start opportunities are rarely very striking or promising; they are often very small gates into what appears to be very small fields of action; but let a man pass through them with resolution and intelligence, and immediately the field widens until it takes on, at times, the scope of a continent.

9 The world looks very hard to the young man; all the places are filled; everybody is preoccupied, and there seems to be no chance
15 for a newcomer. Let him show a little heroic quality, however, and men are quick to make a place for him; let him put energy, pluck, integrity, and intelligence into his work, and doors begin to open under the pressure of his
20

× straightway [stréitwei] × striking [stráikin]
× promising [prómisiŋ] × widen(s) [wáidn-z] scope [skoup]
× preoccupied [priókjupaid] × newcomer [njú:kamə*]

strong hand.

10 Large opportunities in the hands of small men come to nothing, but small opportunities in the hands of large men become great. All
5 that a strong man ought to ask for is an opportunity; the rest he should do for himself.

11 This is the record of the heroes,—those who have worked, dared, aspired, and achieved; who have poured their vitality into their work,
10 not simply for what they could get out of it, but because it is the privilege and the joy of a real man to share the experience of his fellows and the burdens of society.

—Hamilton Wright Mabie.

FOR STUDY

1. (a) To make much of life we must give our chief strength to one or two pursuits.

x **aspire**(d) [əspáíə-d] x **vitality** [vaitéiliti] **privilege** [prívilédz]
v **share** [ʃeə*] **Hamilton** [háemiltən] **Mabie** [méibi]
x **pursuit** (s) [pəsjúrt-s]

(b) A severe critic of the world he indeed was, but finding himself in it and not precisely knowing what is beyond it, like a brave and true hearted man, he set himself to **make the best of** it.

(c) A well-to-do farmer in Japan cannot make up his mind to **make a farmer of** his son, unless he thinks that his son is incapable of undertaking any other profession.

2. (a) An educated man can never **rid** himself of his education, and his views of the most ordinary things are different from the views of the uneducated.

(b) Calumny is like the wasp which worries you; which it were best not to try to **get rid of** unless you are sure of killing it, for otherwise it will return to the charge more furious than before.

x **severe** [sivíə*] x **critic** [krítik] x **precise**(ly) [prisáis-li]
x **incapable** [inkéipəbl] **undertaking** [ʌndətéikɪŋ]
x **rid** [rid] **calumny** [kæləmni] x **wasp** [wɒsp]
otherwise [ʌðəwaɪz] x **furious** [fjúəriəs]



Leonardo da Vinci Painted by Himself (1452-1519)

LESSON 16

Leonardo da Vinci

1 Young Leonardo wandered all alone up the sunny hillside, above the village of Vinci, past the little cottages with their clusters of roses over the doors, past the fields dotted with blood-red poppies, past the terraces with their

Leonardo da Vinci [li(:)oná:dou də vintʃi(:)]

× sun(ny) [sʌn-i] × hillside [hɪlsaɪd] cluster(s) [klʌstə-z]
 × blood-red [blʌdred] × poppies [pɒpɪz] terrace(s) [tɛrəs-ez]

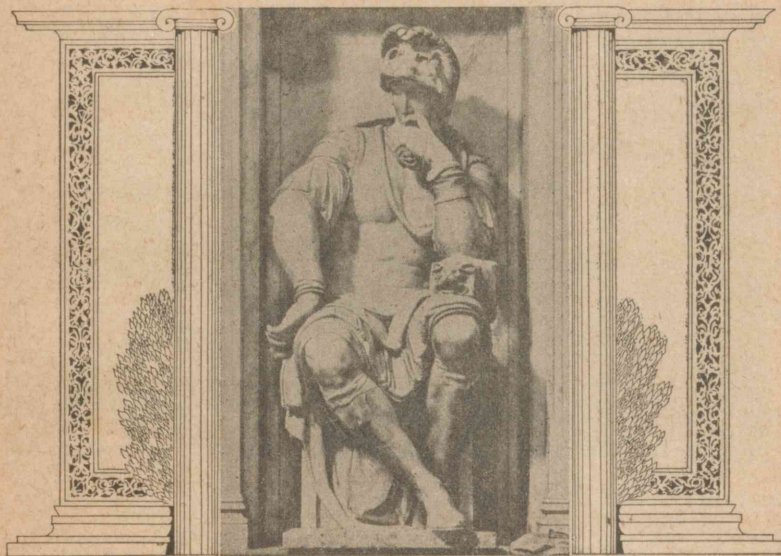


Florence and the River Arno

heavily-laden vines, through the grey and silver of the olives. An old peasant, following a lumbering cart drawn by four patient white oxen, went by along the dusty road; then all was silence.

2 In all the countryside no single thing moved save the beautiful golden-haired boy, the slow cart, and a few birds which winged their way beneath the blue sky.

Florence [flórɛns] Arno [á:nou] × heavily-laden [hévililéidn]
 × vine(s) [vain-z] × silver [sɪlvə*] × olive(s) [óliv-z]
 × peasant [pézənt] × lumber(ing) [lʌmbə-rɪŋ] × patient [péiʃənt]
 × dust(y) [dʌst-i] × countryside [kʌntrisaɪd]
 × golden-hair(ed) [góuldnhéə-d] × wing(ed) [wɪŋ-d]



Lorenzo the Magnificent by Michael Angelo

3 The boy watched the flight of the birds with keen eyes that saw every beat of their slight yet powerful wings, every movement of the little feathery bodies; then he made his way to a favourite nook on the twisted

Lorenzo [lorénzou] Michael Angelo [máikl ándzilou]
 × beat [bit] × feather(y) [féðə-ri] × nook [nuk]
 twist(ed) [twíst-ed]

moss-covered root of an old tree, and began to draw.

4 His lessons that morning had seemed very easy; arithmetic and Latin were soon mastered. Music was more interesting, and he often took up his lute to sing and play to himself. But drawing and modelling could best arouse and hold his attention.

5 Today he was too excited to sit still for long. His father had just come back from the neighbouring city of Florence with news that a famous artist had seen some of the drawings of this boy of fourteen and was willing to take him as a pupil.

6 He was to go and live in the beautiful city of Florence, and to work in the studio of this artist! Perhaps he would see Lorenzo the Magnificent, the splendid duke who had done so much to make Florence the most beautiful city in the north of Italy, and one of the most

× moss-covered [mósklævəd] × arithmetic [əriθmɛtik]
 × master(ed) [má:stə-d] × lute [lut] × studio [stjú:diou]
 × duke [djuk]

powerful. Florence! the city where Dante and many other poets and writers had lived and worked!

7 A few years earlier, in 1453, an event had happened in the East which was to spread the love of learning and the arts over Europe.

8 The savage Turks captured the Greek capital of Constantinople, where the old manuscripts were kept which had belonged to the Greek teachers in the days when Greece was at the height of her glory, a thousand years before this time. No greater teachers had risen since then, but Europe had been too busy to remember them.

9 When Constantinople was captured, Greek scholars fled to the West with their precious writings. Many of them settled in Florence and other Italian towns.

10 People soon began to learn the Greek language so that they could read these old

Dante [dænti] Turk(s) [tɜ:k-s] × capture(d) [kæptʃə-d]
Constantinople [kɒnstæntinóupl] × glory [glóri]

Miyajima is famous for its maples.

The maples (for which Miyajima is famous) are
at their best now.

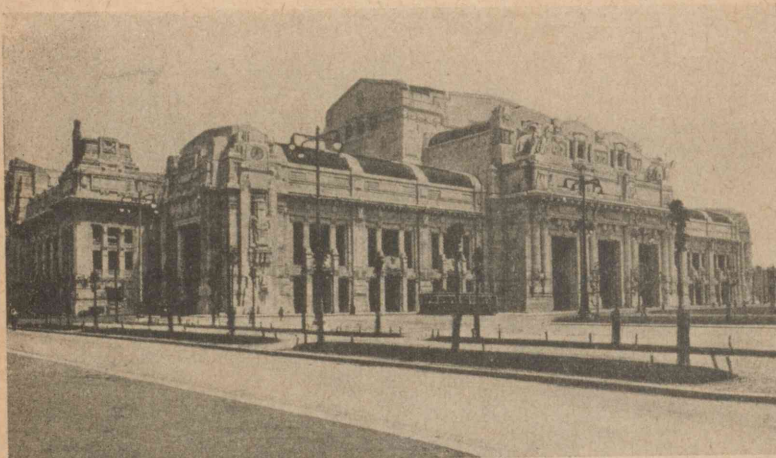


The Cathedral of Milan

manuscripts for themselves. They were interested, too, in the buildings and beautiful sculpture for which Greece had been so famous, and they began to imitate these and try to improve on them.

11 So it came about that Leonardo found in the city of Florence beautiful buildings, richly decorated with paintings and sculpture, and

Milan [mɪlən] × sculpture [skʌlptʃə*]



The Central Station—Milan

live a happy life
die a glorious death (同義的)

ruled by a prince who loved art and learning.
12 For two or three years the boy worked hard. Soon his work came to the notice of Duke Lorenzo, who gave him a studio in the beautiful grounds of his palace. Here Leonardo worked for some years, and at the same time lived the life of a courtier, spending many hours in riding, fencing, singing, lute-playing,

x courtier [kórtiə*]

x fencing [fénsiŋ]

正正
排已
舞
劍術
操持

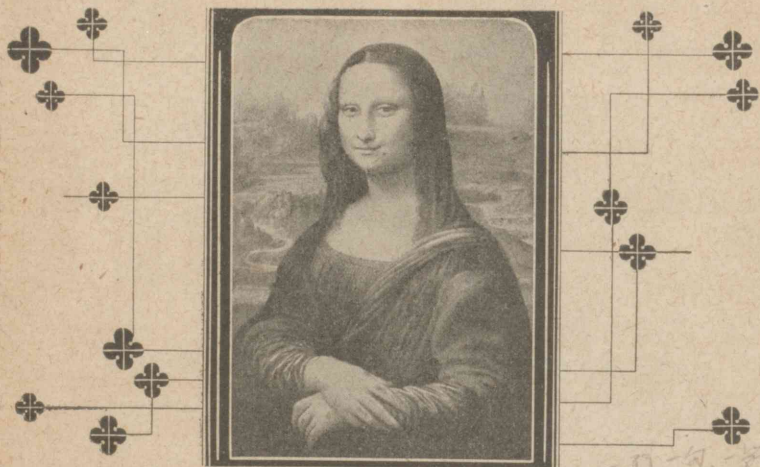


The Last Supper—Leonardo da Vinci

and gay conversation.

13 When the young man was about thirty he designed and made a wonderful lute which Duke Lorenzo told him to take to the Duke of Milan. It was made almost entirely of silver and was shaped like a horse's head.

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Monna Lisa—Leonardo da Vinci

14 The Duke of Milan had many musicians around him, but when he heard Leonardo play on this lute, making up his verse as he went along he was delighted. None of his minstrels played and sang as well as this, so he offered Leonardo a position at his court.

15 In a letter to the Duke, Leonardo declared himself not only a musician and a courtier,

Monna Lisa [mónə lí:zə] × **minstrel(s)** [mínstrel-z]
× **declare(d)** [dikléə-d]

Handwritten Chinese notes in the bottom left corner of page 102, including characters like '樂器' (musical instrument) and '演奏' (performance).

but able to “construct bridges which are very light and strong, and very portable with which to pursue and defeat the enemy; others more solid to resist fire and assault: I know during a siege how to draw off water from the trenches and make battering-rams and scaling-ladders.

16 “I have ways of destroying every fortress, even if it should be built upon rock. I know how to make secret ways underground to any given point, even if they must pass under trenches or a river. I can make armoured wagons carrying guns, which will break through any body of troops and make a way for the infantry to follow unharmed.” Thus, over four hundred years ago he planned and designed “tanks,” but his ideas were never used until the recent Great War.

17 Aeroplanes, too, he thought out, modelling them on his studies of birds. These would certainly have flown if they could have been

× **portable** [pó:rtəbl] × **defeat** [difí:t] × **resist** [rizíst] × **assault** [əsó:lt]
× **trench(es)** [tréntʃ-ez] × **battering-ram(s)** [báetəri:grám-z]
× **scaling-ladder(s)** [skéilipláðə-z] × **secret** [síkrət]
× **armour(ed)** [á:mə-d] × **wagon(s)** [wá:gən-z] × **troop(s)** [tru:p-s]
× **infantry** [ínfəntri] × **unharm(ed)** [ánhá:m-d]
× **aeroplane(s)** [éəroplein-z]

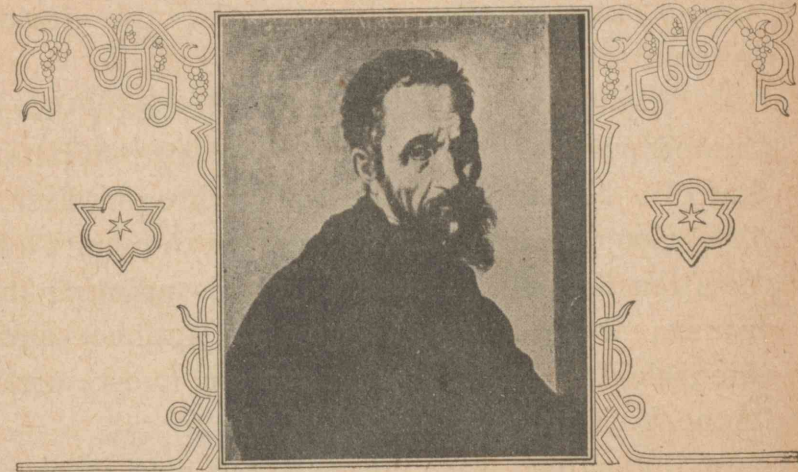
supplied with ^{power} to drive them, but Leonardo was born before the world was ready for these things.

18 He spent twenty years in Milan, leading a gay life at the rich and splendid court, yet working hard all the time. Much of his work has been lost, or destroyed by war and the passage of time, but there are still a few of his paintings left. One of these, "The Last
10 Supper," is very well known.

19 He also did a good deal of engineering work for the Duke, planning instruments of war and regulating the water supply of the city, and he arranged the splendid pageants and displays
15 which were held at this gay court. He found time to write many books on widely different subjects, and to hold classes in painting and sculpture.

20 Then in the year 1500 Milan was conquered by the French, and Leonardo had to

engineer(ing) [endʒɪniəˈrɪŋ] **pageant(s)** [ˈpædʒənt-s; ˈpeɪ-]
 × **display(s)** [dɪsˈpleɪ-z]



Michael Angelo (1475-1564)

seek another home.

Two years later, he was court architect for Cæsar Borgia, a cruel and ambitious prince who was gradually conquering the city-states of northern Italy.

21 A little later he returned to Florence, where he found another famous sculptor and painter busily at work. This was Michael

Cæsar Borgia [sɪzə ˈbɔɪdʒə] × **ambitious** [æmˈbɪʃəs]
 × **sculptor** [ˈskʌlptə*] × **paint(er)** [ˈpeɪnt-ə*]

Angelo, one of the greatest artists the world has ever known.

22 About this time Leonardo da Vinci painted perhaps the best known of all portraits, that of a beautiful woman called Monna Lisa.

23 Soon afterwards he went to the court of the French King and continued his painting in France, while the great artists Raphael and Michael Angelo were doing their finest work in the Vatican, the Pope's palace.

24 Leonardo was now an old man with a smooth broad forehead and flowing white hair and beard: his eyes, still keen and piercing, were half hidden beneath bushy brows. His kindly nature and happy wit made him as great a favourite as he had been in his youth, and the King of France and all his friends mourned greatly for him when, in the year 1519, he died.

× Vatican [vætɪkən] × pope('s) [pəʊp-s] × forehead [fɔːred]
 beard [biəd] piercing [pɪəsɪŋ] bush(y) [bʊʃ-i]
 brow(s) [braʊ-z] × kind(ly) [kaɪnd-li] × wit [wɪt]

FOR STUDY

1. To the busy man time is money, and the person who robs him of it does him as great an injury as if he had picked his pocket.
2. (a) When a man has made a happy effort, he is possessed with an absurd ambition to have it thought that it cost him nothing.
- (b) He that loves reading has everything within his reach. He has but to desire, and he may possess himself of every kind of wisdom to judge and power to perform.
- (c) One who is possessed of money is apt to be possessed by it.
3. It is very kind of you to come to see me out of your way.
 It was rude of us, I know, but we both burst out laughing.
4. (a) He was tired from having sat up all night.

✓ rob(s) [rɒb-z] + injury [ɪndʒəri] × apt [æpt]

The dictionary / write me to you

I am **tired with** my exertions, and wish to rest.

(b) I am **tired of** doing the same thing.

5. A monster of a bee had been wandering overhead—buzz, buzz, buzz—till finally he appeared to be sitting on the eyelid of David Swan.

6. (a) A mass of men without knowledge may be **compared to** a train of locomotion without a steam-engine.

(b) We all admire beauty of faces and figures, and, though these are not to be **compared with** beauty of mind and soul, there is no reason why we should not do our best to make ourselves look as pleasing as possible.

7. (a) He did it **at the cost (or risk)** of his life.

(b) All who work their brains too much—be they mathematicians, philosophers, lawyers, authors, or men of business—do so **at the expense of** physical health.

✓ **exertion(s)** [egzɜːʃən-z] **overhead** [ˈoʊvəhed] **eyelid** [áilid]
David Swan [déivid swón] ✓ **steam-engine** [stí:mèndʒin]
pleasing [plí:zɪŋ] **risk** [risk] ✓ **mathematician(s)** [mæθemətɪʃən-z]
✓ **lawyer(s)** [lɔːjə-z] **author(s)** [ˈɔːθə-z]

LESSON 17

Self-Confidence

1 Not long ago a friend of mine, a comparatively young man, was unexpectedly called to fill temporarily a position much above his own, which had suddenly become vacant. So well, however, did he fulfil the duties of the higher place that he was complimented by his employers and retained in the position.

2 This man had been working for a small salary for years, and said that he had never dreamed of being advanced so suddenly. In fact, he had begun to have a feeling that he did not amount to much, that he was a kind of failure anyway. He knew he had ability in certain directions, but he did not dare to start or to go ahead with anything. All these years his lack of confidence in himself had acted upon his ability like an anchor to a balloon.

× **unexpected(ly)** [ˈʌnekspékted-li] × **temporarily** [tɛmpərəri]
× **compliment(ed)** [kɔmplímént-ed] × **salary** [sæləri]
× **anyway** [éniwei] × **balloon** [bəlú:n]

3 But when he found he was really capable of assuming a great responsibility; when level-headed business men showed their belief in him by entrusting him with the handling of a large business, his power was trebled. His awakened faith in himself made a man of him. He began to think he amounted to something; that he was somebody after all, and thereafter he advanced by leaps and bounds.

10 4 It makes a tremendous difference how you approach your life work, whether you come to it with a superb faith in yourself, an unshakable belief in the Power that sustains you, and a firm determination to make a triumphant success of it, or whether you come to it with a faint heart, a doubting, wavering mind, and weak endeavor.

5 The timid, fearful, questioning, "What if I should fail?" attitude has ruined more careers than anything else. On the other hand, there

- | | |
|---------------------------------|----------------------------|
| x assuming [əsju:miŋ] | x level-headed [lévlhèdəd] |
| entrust(ing) [entrá:st-ŋ] | x handling [hándlŋ] |
| treble(d) [trébl-d] | x superb [sju:pə:b] |
| x determination [ditə:minéiʃən] | x unshakable [ánʃéikəbl] |
| | waver(ing) [wéivə-riŋ] |
| | x attitude [éititjʊəd] |

is everything in holding the courageous, self-confident thought. We fail only when we have lost our grip on ourselves, lost our faith in our ability to succeed. We could all do infinitely more than we have done, or are doing, if we only had enough faith in ourselves to undertake what we long to do. New strength comes to the man or woman who dares to begin.

6 It is through faith that we touch the very source of life. It is the key which unlocks the door to power. Faith opens the door to the great within, where principle dwells, where strength is generated. If we could measure a man's faith we could come very near to predicating accurately the measure of his success in life.

7 It is not what other people say of you, but something you feel inside of you, that you are capable of doing. This is your pattern, your model. Your true model is the one you see

- | | | |
|-----------------------------|-----------------------------|------------------------------|
| x grip [gri:p] | x infinite(ly) [ínfinit-li] | x source [sɔ:is] |
| x unlock(s) [ánlók-s] | x within [wiðín] | x generate(d) [dʒénəreit-ed] |
| x predicating [prédikeitiŋ] | x pattern [pætən] | |

when you are the most optimistic, and not the mean diminutive figure of yourself which you see when you have on your pessimistic spectacles.

21/3
p. 110

FOR STUDY

1. Another failure, and he will come to his senses, but too late.

One look in your mouth, and he has settled immovable convictions about your character, your physical condition, your position, and so on.

A few days more and this fine library will no longer exist! These books will pass into a thousand strange hands and quit this room where they have been guarded with such tender care.

2. (a) After the plants come up, the field looks as if it were clothed with grass.

You feel as if you could spread your wings like

x diminutive [dimínjutiv]	x pessimistic [pesimífstik]
x spectacle(s) [spéktəkl-z]	immovable [imúrvəbl]
✓ quit [kwit]	tender(adj.) [téndə*]

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a bird and fly away across the sea.

And still the little houses nestle at its foot, beside the blue sea, as if they had no fear of that terrible neighbour, the volcano Vesuvius.

(b) The workman who drops his tools at the stroke of twelve, as suddenly as if he had been struck by lightning, may be doing his duty,—he is doing nothing more. No man has made a great success of his life by doing merely his duty. He must do that,—and more. If he puts love into his work, the “more” will be easy for him.

3. When we gaze at the white clouds floating in the sky above, or at the flaming colour of the varied flowers at our feet, we feel as though we were suddenly flung into the bosom of heaven and earth.

nestle [nésl]	volcano [vòlkéinou]	Vesuvius [visjúrvjøs]
	mere(ly) [míə-li]	

LESSON 18

The Instinct of Imitation

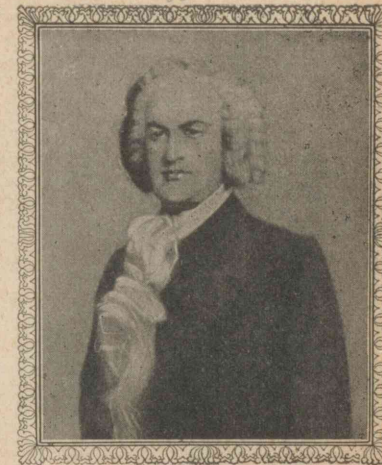
1 The artistic spirit is developed from the imitative instinct, the origin of which is more obscure than that of the inquisitive propensity. However, its purpose is clear enough; the young animal learns from its parent, by means of imitation, to feed, to arrange its toilet with beak or tongue, and to perform all the other offices of life. The hen, for instance, when she discovers food, pecks the ground, not to eat, 5 but to show her chickens how to eat, and they follow her example. The young birds do not sing entirely by instinct, they receive lessons from their parents.

2 The instinct of imitation, so essential to the young, remains more or less with the adult, and 15 outlives its original intent. Animals imitate one another, and with the monkeys this propensity

- × imitation [imitéiʃən] × imitative [ímiteitiv] × origin [óridʒin]
 × obscure [obskjúə*] × inquisitive [inkwízitiv]
 × propensity [propénsiti] × beak [bi:k] × peck(s) [pek-s]
 × outlive(s) [autlív-z] intent [intént]



W. A. Mozart (1756-1791)



J. S. Bach (1685-1750)

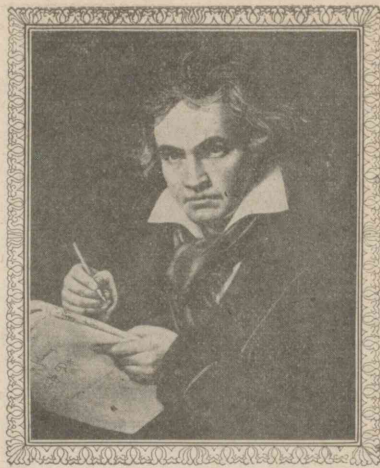
becomes a mania. It is inherited by men, with whom even yet it is half an instinct, as is shown by the fact that all persons, and especially the young, reflect, in spite of their own efforts, the accent and the demeanour of those with whom they live.

3 This instinct, when adroitly managed, is a means of education; it is, in fact, the first

- Mozart [mozárt] Bach [ba:x] × toilet [tóilet]
 × mania [méinjə] × spite [spait] × accent [áksent]
 × demeanour [dimí:nə*] adroit(ly) [ədróit-li]
 × manage(d) [mánedʒ-d]



J. W. Goethe (1749-1832)



L. v. Beethoven (1770-1827)

principle of progress. The Red Indians are not imitative, and they have now nearly been destroyed; the negroes imitate like monkeys, and what is the result? They are preachers, traders, clerks, and artisans, all over the world, and there is no reason to suppose that they will remain always in the imitative stage.

4 With respect to individuals it is the same.

Beethoven [béit(h)ouvn; bí:t-] **Indian(s)** [índjən-z]
 × **negro(es)** [ní:grou-z] × **preacher(s)** [prítʃə-z] × **trader(s)** [tréidə-z]
 × **artisan(s)** [atizán-z]



Molière (1622-1673)



Giotto (c. 1266-1337)

Paradoxical as it may appear, it is only the imitative mind which can attain originality; the artist must learn to copy before he can create. Mozart began by imitating Bach; Beethoven began by copying Mozart. Molière mimicked Greek dramatists before he learnt to draw from the world. The many-sided character of Goethe's mind, which has made him a marvel among men,

Molière [moljér] **Giotto** [dʒóttó]
 × **paradoxical** [pærədóksikəl] × **originality** [oridʒináliti]
mimick(ed) [mímik-t] × **dramatist(s)** [drémətist-s]
 mimick(ed) × **many-sided** [ménisàided]

was based upon his imitative instincts; it has been said that he was like a chameleon, taking the hue of the ground on which he fed.

5 What, in fact, is emulation but a noble form of imitativeness? Michael Angelo saw a man modelling in clay in the garden of Lorenzo, and was seized with the desire to become a sculptor; and most men who have chosen their own vocation could trace its origin in the same way to some imitative impulse.

6 Among the primitive men this instinct, together with wonder and the taste for beauty, explains the origin of art. The tendency to reproduce with the hand whatever pleases and astonishes the mind, undoubtedly begins at an early period in the history of man; pictures were drawn in the period of the mammoth; I once saw a boy from a wild bush tribe look at a ship with astonishment and then draw it on the sand with a stick.

*chameleon [kəmɪ'ljən] *hue [hju:] emulation [emjulɪ'sjən]
 *clay [kleɪ] *seize(d) [saɪz-d] *vocation [vokəɪ'sjən]
 *primitive [prɪ'mɪtɪv] *tendency [tɛndɛnsɪ]
 *reproduce [rɪ:'prɒdʒʊs] *mammoth [mæməθ] tribe [traɪb]

7 It frequently happens in savage life that a man is seized with a passion for representing objects, and such a Giotto is always invited, and perhaps paid, to decorate walls and doors. With this wall-painting the fine arts began. Next the outlines were engraved with a knife, making a figure in relief. Next came a statue with the back adhering to the wall, and lastly the sculptured figure was entirely detached.

8 In the same manner painting was also separated from the wall; and wall-painting was developed into another form of art. By means of a series of pictures a story was told; the picture-writing was converted into hieroglyphics, and thence into a system of alphabetical signs. Thus the statue, the picture, and the book are all descended from such figures as those which savages scrawl with charcoal on their hut walls, and which seldom bear much resemblance to the thing portrayed.

*passion [pæ'sjən] *outline(s) [aʊtlaɪn-z] *engrave(d) [ɛnɡreɪv-d]
 *relief [rɪ'lɪf] *statue [stætʃu:] adhering [əd'hɪərɪŋ]
 detach(ed) [dɪ'tætʃ-t] *hieroglyphic(s) [haɪə'rɒglɪfɪk-s]
 *thence [ðens] *alphabetic(al) [ælfə'bɛtɪk-əl]
 *descend(ed) [dɪ'sɛnd-ed] *scrawl [skrɔ:l] *charcoal [tʃɑ:kəʊl]
 *resemblance [rɪzɛmbləns] *portray(ed) [pɔ:treɪ-d]

FOR STUDY

(a) Rich as he is, he is far from being generous.

Dark as it was, we found our way back.

Quite diligent as he appears to be, your brother has made little progress since he entered the school.

(b) Coming as it did at a period of exceptional dullness, it attracted perhaps rather more attention than it deserved.

Intensely interesting as it would be to know more of the constitution of the universe, we must be content to wait.

(c) Deprived as he was of the fluency of speech, we did not feel his kindness the less.

(d) Warrior as he was, he was soon moved to tears.

(cf. It was too far for me to go, weak and ill as I was).

exception(al) [eksəp'sɪʃən-əl]

LESSON 19

That Future Age

1 You blessed ones who shall inherit that future age of which we can only dream; you pure and radiant beings who shall succeed us on the earth; when you turn back your eyes on us poor savages, grubbing in the ground for our daily bread, eating flesh and blood, dwelling in vile bodies which degrade us every day to a level with the beasts, tortured by pains, and by animal propensities, buried in gloomy superstitions, ignorant of Nature which yet holds us in her bonds; when you read of us in books, when you think of what we are, and compare us with yourselves, remember that it is to us you owe the foundation of your happiness and grandeur, to us who now in our laboratories and star-towers and dissecting-rooms and workshops are preparing the

*radiant [rédiənt] *grub(bing) [gráb-iŋ] *vile [vail]
 *degrade [digréid] *superstition(s) [sju:pəstíʃən-z]
 *bond(s) [bɒnd-z] *foundation [faundéiʃən]
 *laboratories [læborətəriz] *star-tower(s) [stá:táwə-z]
 *dissecting-room(s) [diséktiɾum-z] *workshop(s) [wé:kʃɒp-s]

materials of the human growth.

2 And as for ourselves, if we are sometimes inclined to regret that our lot is cast in these unhappy days, let us remember how much more fortunate we are than those who lived before us a few centuries ago. The working man enjoys more luxuries today than the King of England in the Anglo-Saxon times; and at his command are intellectual delights, which but a little while ago the most learned in the land could not obtain. All this we owe to the labours of other men. Let us therefore remember them with gratitude; let us follow their glorious example by adding something new to the knowledge of mankind; let us pay to the future the debt which we owe to the past.

3 All men indeed cannot be poets, inventors, or philanthropists; but all men can join in that gigantic and god-like work, the progress of creation. Whoever improves his own nature

*lot [lɒt] *luxuries [lʌksjʊrɪz] *intellectual [ɪntɪləktʃʊəl]
*labour(s) [leɪbə-z] *philanthropist(s) [fɪləntʁəpɪst-s]

improves the universe of which he is a part. He who strives to subdue his evil passions (vile remainder of the old four-footed life) and who cultivates the social affections; he who endeavours to better his condition, and to make his children wiser and happier than himself; whatever may be his motives, he will not have lived in vain.

FOR STUDY

1. I'll accompany you **as far as** the town.
2. (a) **As far as** I am **concerned**, I am satisfied.
(b) **So far as** people in general are **concerned**, it is often hard for them to put themselves into your place sufficiently to give the advice that you really need.
3. (a) **As long as** (=if) you don't work hard, you will not succeed.

✓universe [jʊnɪvə:s] *strive(s) [straɪv-z] ✓subdue [səbdju:]
remainder [rɪmáɪndə] *motive(s) [móutɪv-z] *vain [veɪn]
*sufficient(ly) [səfɪʃənt-li]

- (b) **As long as** (=while) we live, we shall have work to do. We shall never be too old for it, nor too feeble.
4. (a) **So long as** (=while) people think that such and such a book is only a fairy-tale, they do not trouble themselves much to read it. But prove to them that the fairy-tale is the emblem of a great moral fact, then it is different.
- (b) You may do anything you like **so long as** (=provided=if) you stay here.
5. (a) **As soon as** a man begins to love his work, then he will begin to make progress.
- (b) No **sooner** has the tree lost its leaves and the grass withered in autumn **than** new sprouts begin to issue from their roots.
6. A man to be a man must be brave, just as a woman to be a woman must be gentle; though, of course, men should be gentle **as well as** brave and women brave **as well as** gentle.

feeble [fi:bl] √fairy-tale [fi:riteil] — emblem [emblem:]
 sprout(s) [spraut-s]

LESSON 20

Psalm of Life

Tell me not, in mournful numbers,
 "Life is but an empty dream!"
 For the soul is dead that slumbers,
 And things are not what they seem.

Life is real! Life is earnest!
 And the grave is not its goal;
 "Dust thou art, to dust returnest,"
 Was not spoken of the soul.

[Not enjoyment, and not sorrow,
 Is our destined end or way;
 But to act, that each tomorrow
 Find us farther than today.]

Art is long, and Time is fleeting,
 And our hearts, though stout and brave,
 Still like muffled drums, are beating
 Funeral marches to the grave.

√number(s) [námbe-z] slumber(s) [slámbe-z] goal [goul]
 dust [dast] √destine(d) [déstin-d] stout [staut]
 muffle(d) [máfl-d] drum(s) [drám-z]

Handwritten notes in Japanese are scattered throughout the page, including:

- Top right: 悲しい(苦しい) 夢は空の泡 (Sad (Painful) dream is empty foam)
- Right side: 13行 加重法 (13 lines, emphasis method)
- Right side: 14行 15行 16行 17行 18行 19行 20行 (Lines 14-20)
- Right side: 7. To fall into (落ち込む)
- Right side: 5 英単語 (English words)
- Right side: 10 引用 (Quotation)
- Right side: 15 16行 17行 18行 19行 20行 (Lines 15-20)
- Bottom right: 予定 (Pre-arranged)
- Left side: 本来の意味 (Original meaning)
- Left side: 括弧 (Parentheses)
- Left side: 長音 (Long vowel)
- Left side: カンマ (Comma)
- Left side: 時間 (Time)
- Left side: 1行 2行 3行 4行 5行 6行 7行 8行 9行 10行 11行 12行 13行 14行 15行 16行 17行 18行 19行 20行 (Lines 1-20)

In the world's broad field of battle,
 In the bivouac of life,
 Be not like dumb, driven cattle!
 Be a hero in the strife!

5 Trust no Future, howe'er pleasant!
 Let the dead Past bury its dead!
 Act—act in the living Present!

Heart within, and God o'erhead!

Lives of great men all remind us

10 We can make our lives sublime,
 And, departing, leave behind us
 Footprints on the sands of time;

Footprints, that perhaps another,

Sailing o'er life's solemn main,

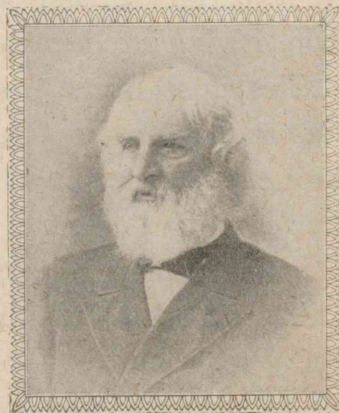
15 A forlorn and shipwrecked brother,
 Seeing, shall take heart again.

Let us, then, be up and doing,
 With a heart for any fate;

bivouac [bívuaək] **dumb** [dʌm] **strife** [straɪf]
howe'er [hauéə*] **bury** [béri] **o'erhead** [óuəhed]
sublime [sɒbláim] **footprint(s)** [fútprint-s] **solemn** [sólem]
forlorn [fɒlɔrn] **shipwreck(ed)** [ʃɪprek-t]

Still achieving, still pursuing,
 Learn to labour and to wait.

—Henry Wadsworth Longfellow.



Wadsworth Longfellow [wɒdzwɜːθ lɒŋfeloʊ]

LESSON 21

True Eloquence

1 When public bodies are to be addressed on momentous occasions, when great interests are at stake, and strong passions excited, nothing is valuable in speech further than as it is
5 connected with high intellectual and moral endowments. Clearness, force, and earnestness are the qualities which produce conviction.

2 True eloquence, indeed, does not consist in speech. It cannot be brought from far.
10 Labour and learning may toil for it, but they will toil in vain. Words and phrases may be arranged in every way, but they cannot compass it. It must exist in the man, in the subject, and in the occasion.

15 3 Affected passion, intense expression, the pomp of declamation, all may aspire to it; they cannot reach it. It comes, if it comes at all,

✓eloquence [élokvens] ✓momentous [moméntəs] stake [steik]
endowment(s) [endáument-s] compass [kámpəs]
pomp [pɒmp] declamation [dekləméiʃən]

like the outbreaking of a fountain from the earth, or the bursting forth of volcanic fires, with spontaneous, original, native force

4 The graces taught in the schools, the costly ornaments and studied contrivances of
5 speech, shock and disgust men when their own lives, and the fate of their wives, their children, and their country, hang on the decision of the hour. Then words have lost their power,
10 rhetoric is vain, and all elaborate oratory contemptible.

5 Even genius itself then feels rebuked and subdued, as in the presence of higher qualities. Then patriotism is eloquent: then self-devotion is eloquent. The clear conception, outrunning
15 the deductions of logic, the high purpose, the firm resolve, the dauntless spirit, speaking on the tongue, beaming from the eye, informing every feature, and urging the whole man on-
20 ward, right onward, to his object,—this, this is

✓outbreak(ing) [áutbreik-ɪŋ] fountain [fáuntɪn]
spontaneous [spontéiniəs] ✓grace(s) [gréis-ez]
✓contrivance(s) [kontráivəns-ez] ✓disgust [disgást]
rhetoric [réteri:k] elaborate [iləbɒret] ✓oratory [órətəri]
contemptible [kontéptibl] ✓rebuke(d) [ribjú:k-t]
✓presence [prézens] ✓conception [konsépsən]
✓outrun(ning) [autrán-ɪŋ] deduction(s) [didákʃən-z]
✓logic [lɒdʒik] daunt(less) [dónt-les]

eloquence: it is action.—noble, sublime, godlike action.

—Daniel Webster.

FOR STUDY

1. (a) **Leading, as we do**, such poor lives we cannot make university men of our sons.
 (b) **Working, as he did**, for the love of truth, he refused to undertake any investigation that was not conducive to his object in view.
 (c) **Governed as we are** entirely by public opinion, the utmost care should be taken to preserve the purity of the public mind.
2. **As** daylight can be seen through very small holes, **so** little things will illustrate a person's character.
 Just **as** drinking often does but increase thirst, **so** in many cases the craving for riches grows with wealth.

Daniel Webster [dænjəl wébstə*]

university men [juːnɪvɜːsɪtɪmən] investigation [ɪnvɛstɪɡeɪʃən]
 conducive [kɒndʒʊsiy] utmost [ʌtmoust] craving [kreɪvɪŋ]

3. (a) Most men do **not** buy furniture or fancy goods **because** they like them, **but because** the shopman persuades them that what they buy is in fashion. Or perhaps they recognize it themselves as the fashion and therefore instantly believe that they like it.

Late at night, I shall walk all the way back home, most likely singing as I go. **Not because** I am happy—nay, I am anything but that; **but because** my age is something and twenty; I am strong and well.

- (b) I played all the principal parts myself—**not that** I was a finer actor than the other boys, **but that** I owned the establishment.

Ignorance of the law excuses no man; **not that** all men know the law, **but that** it is an excuse every man will plead, and no man can tell how to confute him.

fashion [fæʃən]

establish(ment) [estæblɪʃ-mənt]

plead [pli:d]

confute [kɒnfjút]

LESSON 22

Getting the Right Start

1 The first great lesson a young man should learn is, that he knows nothing; and that the earlier and more thoroughly this lesson is learned, the better it will be for his peace of mind and his success in life.

2 A young man bred at home, and growing up in the light of parental admiration and brotherly pride, can not readily understand how it is that every one else can be his equal in talent and acquisition. If bred in the country, he will seek the life of the town, and will very early obtain an idea of his insignificance.

3 This is a critical period in his history. The result of his reasoning will decide his fate. If, at this time, he thoroughly comprehend, and in his soul admit and accept the fact that he knows nothing and is nothing: if he bows to

~~bred~~ [bred], ~~parent(al)~~ [pə'rent-əl] ~~admiration~~ [æd'miréiʃən]
~~talent~~ [tələnt] ~~acquisition~~ [ækwi'ziʃən] ~~critic(al)~~ [krítik-əl]
~~comprehend~~ [kəm'prihénd]

the conviction that his mind and his person are of no importance, and that whatever he is to be and is to win must be achieved by hard work, there is abundant hope of him.

4 If, on the contrary, a huge self-conceit still hold possession of him, and he straighten stiffly up to the assertion of his old and valueless self, or if he sink discouraged upon the threshold of a life of fierce competitions and more manly emulations, he might as well be a dead man. The world has no use for such a man, and he has only to retire or be trodden upon.

5 When a young man has thoroughly comprehended the fact that he knows nothing, and that intrinsically he is of but little value, the next thing for him to learn is, that the world cares nothing for him,—that he is the subject of no man's overwhelming admiration and esteem,—that he must take care of himself.

~~stiff(ly)~~ [stíf-li] ~~assertion~~ [ə'sé:ʃən] ~~competition(s)~~ [kəmpitíʃən-z]
~~intrinsic(ally)~~ [íntrín'sik-əli] ~~overwhelm(ing)~~ [əuvə(h)wélm-ɪŋ]
~~esteem~~ [estím]

6 If he ~~be~~ a stranger, he will find every man busy with his own affairs, and none to look after him. He will not be noticed until he becomes noticeable, and he will not become noticeable until he does something to prove that he has an absolute value in society. No letter of recommendation will give him this, or ought to give him this. No family connection will give him this, except among those few who think more of blood than of brains.

7 Society demands not only that a young man shall be somebody, but that he shall prove his right to the title; and it has a right to demand this. Society will not take this matter upon trust,—at least, not for a long time; for it has been cheated too frequently. Society is not very particular about what a man does, so that it proves him to be a man: then it will bow to him and make room for him.

8 There is no surer sign of an unmanly and

noticeable [nóutisəbl]

recommendation [rèkəməndéiʃən]

cheat(ed) [tʃi:t-ed]

absolute [ábsol(j)urt]

title [táitl]

unmanly [ánmənli]

cowardly spirit than a vague desire for help,—a wish to depend, to lean upon somebody, and enjoy the fruits of the industry of others. There are multitudes of young men who indulge in dreams of help from some quarter, coming in at a convenient moment, to enable them to secure the success in life which they covet.

9 To me, one of the most pitiable sights in the world is that of a young man with healthy blood, broad shoulders, and a hundred and fifty pounds, more or less, of good bone and muscle, standing with his hands in his pockets, longing for help.

10 I admit that there are positions in which the most independent spirit may accept of assistance,—may, in fact, as a choice of evils, desire it; but for a man who is able to help himself, to desire the help of others in the accomplishment of his plans of life, is positive proof that he has received a most unfortunate

coward(ly) [káuəd-li]

quarter [kwórtə*]

shoulder(s) [ʃóuldə-z]

independent [indipéndent]

vague [veig]

covet [kávet]

pound(s) [paund-z]

assist(ance) [əsist-əns]

lean [li:n]

pitiable [pitiebl]

bone [boun]

accomplish(ment) [əkómplif-ment]

training, or that there is a leaven of meanness in his composition that should make him shudder.

11 When, therefore, a young man has ascertained and fully received the fact that he does not know anything, that the world does not care anything about him, that what he wins must be won by his own brain and brawn, and that, while he holds in his own hands the means of gaining his own livelihood and the objects of his life, he cannot receive assistance without compromising his self-respect and selling his freedom, he is in a fair position for beginning life.

12 When a young man becomes aware that only by his own efforts can he rise into companionship and competition with the sharp, strong, and well-drilled minds around him, he is ready for work, and not before.

—J. G. Holland.

mean(ness) [mí:n-es] shudder [ʃʌdə*] ascertain(ed) [æsətéin-d]
 brawn [brɔ:n] compromising [kɔmpromaizɪŋ]
 self-respect [sélfrispékt] sell(ing) [sél-ɪŋ]
 free(dom) [frí:dəm] sharp [ʃɑ:p] well-drilled [wélldríld]

FOR STUDY

1. (a) I have heard much of you of late; and I cannot doubt **but** you have also heard of me. I am Dr. Kato.
 (b) Be that as it may, there was **little** doubt **but** that the animal would have made a leap, as soon as the intervening fire had burned down.
2. (a) **It is true** that where there is gold there is much sand; **but** that cannot serve as a reason for talking a lot of nonsense for the purpose of saying something wise.
 (b) **True** (or **No doubt**, or **Yes**) the faculty of observation is far better developed in some individuals than in others, **but** it can be cultivated in all.
3. (a) It **never** rains **but** it pours.
 (b) Dr. Johnson once observed that there was **not** a person in the street **but** he should like to know

intervening [intəvínɪŋ] nonsense [nónsens]

his biography.

(c) There is **nothing** either good or bad, **but** thinking makes it so.

Revenge does us more harm than the injury itself; and **no** one ever intended to hurt another, **but** he did at the same time a greater harm to himself, as "the bee shall perish if she stings angrily."

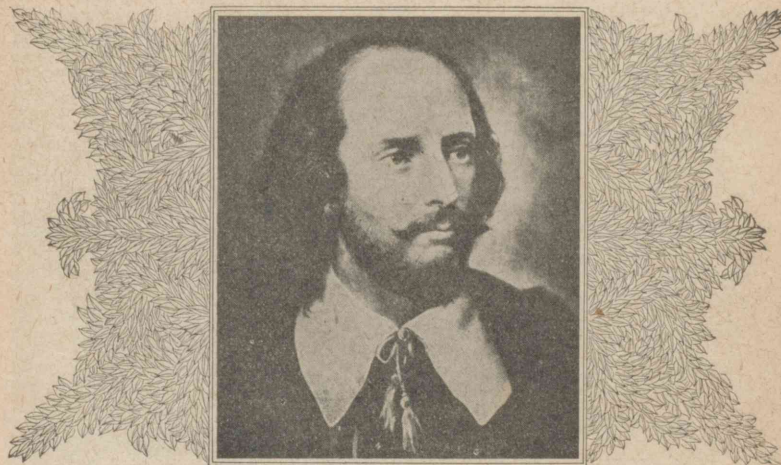
4. (a) There is **nothing so strong but** it is in danger from what is weak.

(b) **Hardly** shall you find any one so bad **but** he desires the credit of being thought good.

There is **scarcely** any thoughtful man or woman, I suppose, **but** can look back upon his course of past life and remember some point, trifling as it may have seemed at the time of occurrence, which has nevertheless turned and altered his whole career.

revenge [rivéndʒ]

occurrence [okárens]



LESSON 23

William Shakespeare

1 William Shakespeare was born at Stratford-on-Avon in April, 1564. It has been said that his father was a butcher, others made out that he was a wool-comber or a glover.

2 A writer tried to reconcile all accounts, supposing he had some land and whenever he

Stratford-on-Avon [stráetfədónéivən]

butcher [bútʃə*]

wool-comber [wúlkðumə*]

glover [glávə*]

reconcile [rékənsail]

10
原音

手抄

原音
原音



Shakespeare's House

killed a sheep he sold the mutton, the wool and the skin, occasionally dressing the leather and fashioning gloves.

3 At any rate he had some means and was able to send his son to the Grammar School. We know as little about Shakespeare's early life as we do about his father. He probably left school early, as his father had lost his

✓ leather [lédə*]

fashion(ing) [fæʃən-ɪŋ]



Anne Hathaway's Cottage—Shottery

money; he may then have helped him or worked in a local attorney's office; what is more certain is that he was engaged in many wild pranks.

4 It seems that the wild youths of Stratford could not resist the temptation of hunting deer and rabbits in the park of Sir Thomas Lucy, who lived at a place, five miles from Stratford. Shakespeare got into the poaching set, was

Anne Hathaway('s) [æn hæθəwei-z]

Shottery [ʃóteri]

attorney('s) [əté:ni-z] prank(s) [præŋk-s] hunt(ing) [hánt-ɪŋ]

✓ rabbit(s) [rábit-s] Lucy [l(j)ú:si] poach(ing) [póutʃ-ɪŋ]

detected one night and locked up in the keeper's lodge till morning. It is said that he was flogged as a punishment. Whatever it was, his anger was so great that he wrote rhymes against Sir Thomas and had afterwards to leave the country.

5 Shakespeare married, at the early age of eighteen, Anne Hathaway of Shottery, eight years his senior. He had to provide for her and for his children, so both for this reason and perhaps the fear of Sir Thomas Lucy's vengeance he went up to London early in 1586.

6 How Shakespeare lived when first he arrived in London we do not certainly know. According to tradition he held horses at the theatre-door. Then he became an occasional actor, adapted old plays and lastly produced new ones.

7 In the year 1589 he held a share in the Blackfriars Theatre; as his fame brightened,

detect(ed) [dítékt-ed] keeper('s) [kí:pə-z] lodge [lɒdʒ]
 flog(ged) [flɒg-d] punish(ment) [pánɪʃ-ment] anger [æŋgə*]
 rhyme(s) [raɪm-z] married [máerɪd] senior [sí:níə*]
 vengeance [véndʒəns] tradition [trədɪʃən]
 Blackfriars [blækfráíəz] brighten(ed) [bráitn-d]



The River Avon and Trinity Church Where the Poet Sleeps

his purse filled. He associated with fine people, was honoured with the special notice of the queen, yet never forgot his native town, where he used to go every year to see his family, and where he bought a house and land.

8 He left London finally in 1614 and retired to Stratford when he was only fifty years old. But he did not enjoy his rest very long, in fact

Trinity [tríniti]

more sure than the satisfactions of material riches.

6. (a) I was **scarcely** (or **hardly**) ready **when** (or **before**) I heard the clock strike seven.

(b) No fortune can stand carelessness long, and we are on the high road to ruin **the moment** (or **the instant**) we think ourselves rich enough to be careless.

7. (a) External circumstances are of comparatively little importance; it does **not so much** matter what surrounds us, **as** what we are.

A man's worth lies **not so much** in what he has **as** in what he is.

(b) The characteristic of our age is **not** the improvement of science, rapid as this is, **so much as** its extension to all men.

✓ fortune [fórtʃn] ✓ careless(ness) [kéəles-nes]
 external [ekstórnəl] ✓ surround(s) [səraund-z]
 characteristic [kærəktəristik] ✓ extension [eksténʃən]

LESSON 24

Self-Respect

1 Self-respect is the foundation of all true manliness and womanliness. When a person has lost this, there is little that can be done for him.

2 Self-respect is largely the basis of the virtues that we have been considering. Ambition, courage, and other forms of self-control, imply that a person has such respect for himself that he likes to fill his place well, and to hold his own in the world. It is because the coward lacks self-respect that he is willing to flee. It is self-respect that inspires courage, and prevents one from shamefully collapsing in the presence of what is painful or unpleasant.

3 Self-respect is a great help in meeting and bearing whatever mortifies our vanity, or tempts to envy and jealousy. *Vanity* finds its delight

✓ manliness [mánlines] ✓ womanliness [wúmənlines]
 ✓ basis [béisis] ✓ self-control [sélfkontról] ✓ imply [implái]
 ✓ collapsing [kolépsɪŋ] mortifies [mó:tifaiz] ✓ envy [énvi]
 ✓ jealousy [dʒéləsi]

solely in the good opinion of others; *Self-respect* is, to a great degree, independent of the opinion of others.

4 We should, up to a certain point, seek the good opinion of those about us; and it is natural to enjoy the possession of it. Self-respect however, will not stoop to any meanness to gain it, and though the person who respects himself may be troubled when this good opinion is lost without good cause, he will not fret too much about it. There is something that is to him more important than the good-will of others; that is his respect for himself.

5 It is well to remember that there is no unfailing recipe against trouble in the world. The good person is not always happy. Even religion does not undertake to make men perfectly happy in the world. It helps them to bear trouble, and to get some higher good out of it. Such help implies that there is still

× sole(ly) [sól-li] × stoop [stú:p] fret [fret]
× unfailing [ʌnfáilɪŋ] recipe [résipi]

trouble to be borne.

6 Thus the self-respecting person may be pained by dislike and neglect; but he will not feel them as a person does whose only support is in the good opinion of other people.

7 Self-respect is a great help against *envy and jealousy*. How much there is to provoke one to jealousy, even among young people at school! One scholar stands higher in the class; another has finer clothes; another is more popular among the other scholars.

8 An envious or jealous person will find in all this the source of great unhappiness. He will perhaps hate his rival who is preferred, and hate the teacher or the companions who give the preference. He will perhaps become discouraged or ill-tempered.

9 A person who respects himself will not stoop to what is mean or dishonorable. If his sense of duty is not strong enough to preserve

× dislike [disláik] × support [səpóit] provoke [provóuk]
envious [évníəs] jealous [dzélos] × hate [heit]
× rival [ráivəl] × prefer(red) [prifór:d] × preference [préferəns]
ill-tempered [iltémpəd]

him from such things, his self-respect will keep him from them. He will be ashamed to do a dishonorable thing.

10 We can now compare, better than we could have done before, self-respect with pride. Self-respect is a kind of pride. It is the good pride. The bad pride is that which compares one's self with others, and looks down upon them. Pride differs from vanity, in that the proud man has such contempt of others that he does not care very much what they think of him.

11 When I was a very small boy, a lady was talking with me about "easily besetting sins." She said that her besetting sin was pride. I looked at her in innocent wonder and exclaimed, "Why, what have you to be proud of?" I saw at once by her confusion that I had made a very impudent and unlucky speech. We cannot ask this question of others; but if anyone who

beset(ting) [bisét-ij] impudent [ímpjudent]

is disposed to be proud should ask himself the question, "What have you to be proud of?" and answer it truly, it might do him good.

12 Self-respect is a pride that makes no comparison with others. The man who respects himself is simply ashamed to do anything that would be unworthy of him. He respects himself as he would have others respect him. One who does not respect himself cannot expect to be respected by others.

13 Respect for one's self is shown in many ways besides those that have been mentioned. It is seen, for instance, in neatness or cleanliness. It is pleasant to see a young woman, however poor she may be, never forgetting to keep herself clean and neat. Even a little personal adornment, however simple, shows that, in spite of difficult circumstances, she has not lost her self-respect.

14 It is unpleasant to see a dirty child,

comparison [kompáerisn] neat(ness) [níit-nes]
cleanliness [klénlines]

although it is not the child's fault. You can see, however, from the disgust that you have in seeing a dirty child, how disgusting a filthy person always is.

5 15 Neatness and cleanliness, by showing the self-respect of the person who is neat and clean, go far to win for him the respect of others. When a young man or woman seeks a position of any kind, there is hardly anything that could
10 harm the chance of success more than an untidy and uncleanly appearance.

16 A self-respecting person should be ashamed to live in an uncleanly or untidy house. Cleanliness here has also its practical side.
15 Typhoid fever, and other terrible diseases, are caused, as we now know, by little living things, far too small to be seen except with the help of the microscope, that get into the body and work these evils. These little beings are bred
20 to a large extent in filth. We see this illustrated

✓ filth(y) [fɪlθ-i] ✓ untidy [ántáidi] ✗ uncleanly [ánklénli]
✓ typhoid [táifoid] ✓ fever [fí:və*] ✗ microscope [máikroskoup]
✗ illustrate [ílostreit ; ilást-] ✗ filth [fɪlθ]

on a large scale by the fact that when a pestilence visits a community, it is the lack of cleanliness in certain localities that does the most to invite it, and to stimulate its ravages.

17 Much worse than outward filth is inward 5 impurity. No person with any self-respect would stoop to this. Impure thoughts are far more disgusting than unclean face and hands. How would a person who encourages impure thoughts feel if his mind were suddenly thrown
10 open to the world, so that all could see them? One should never do or think what he would be ashamed to have those about him know.

18 Indeed, the exposure that was suggested in the last paragraph takes place up to a
15 certain degree. One who is given to this kind of thought tends to show that effect of it, at last, in his face. He thinks that nobody suspects; but those who have insight and delicate feeling see what the condition of his
20

✓ impurity [impjúoriti] ✓ impure [impjúo*] exposure [ekspóuzə*]
✓ suggest(ed) [sədʒést-ed] paragraph [pærəgráf]
✓ suspect(s) [səspékt-s] insight [ínsait] ✓ delicate [déliket]

mind is, and have a loathing such as few other things can cause.

19 There are many other things which a feeling of self-respect leads one to avoid. Indeed it is the enemy of all the vices and the encourager of all the virtues, as it is the heart and soul of manliness.

FOR STUDY

1. (a) The bell was hung just under the edge of a roof, **so that** it was sheltered from wind and rain.

(b) He gave away **so** much to the poor **that** he was always poor himself.

He said **so** many pleasant things, and said them in **so** delightful a way, **that** no one ever grew tired of listening to him.

(c) He is **such** a fine swimmer **that** he once saved

loathing [lúðɪŋ] **encourager** [enkáredʒə*]

Harry from drowning.

2. **The longer** we live, **the more** we realize how much we owe to our parents and teachers.

The more one learns, **the easier** do things become, so that no matter how little ability a man has, it is not impossible for him to do something if he be but diligent.

3. (a) People do **not** know how valuable health is **till** they have lost it.

I did **not** notice the mistake **until** it was too late.

It was **not until** the next day that I missed it.

I expect that he will find it so amusing and instructive that, carried off by great curiosity and keen interest ever growing, he could **not** give up reading **until** he is quite through with it.

(b) **Nobody** will use other people's experience, nor have any of his own **till** it is too late to use it.

curiosity [kjʊərióʃɪti]

LESSON 25

The Gentleman

1 What is the true definition of a gentleman?
This question is not easy to answer completely;
but we will try.

2 First of all, a gentleman is not necessarily
5 a man of wealth, or one who wears fine clothes.
It is no question of outer circumstances or
appearance; it is the inner nature that distin-
guishes the gentleman. There are men in the
humblest walks of life who are nature's gentle-
10 men. Without going into intricacies of analysis,
however, we will try to give a general definition.
The truest gentleman is the one who in his
treatment of others comes nearest to exem-
plifying the "Golden Rule." This practically
15 includes all, for upon this rule all rules of
conduct, and rules of etiquette, however worldly,
are based.

inner [ínə*] intricacies [íntríkəsiz]
exemplify(ing) [egzémplifai-ɪŋ] etiquette [etikét]
world(ly) [wó:ld-li]

3 Some common conceptions of a gentleman
are these:—a gentleman is always considerate
of the feelings of others; he has tact,—he
knows how to say and to do the right things at
the right time. He is a *gentle* man,—that is to
say, he is quiet and refined in manner and
speech; he does not unduly assert himself.
True strength is not loud and boisterous; but
quiet and subdued. The manner of a gentleman
is characterized by that essence of good man-
10 ners,—repose.

4 A gentleman is never a tyrant or a bully;
the rich upstart may treat servants and sup-
posed inferiors with harshness or contempt;
not so the gentleman. He is invariably courte-
15 ous, alike to both high and low. He treats his
servants with kindly consideration; he is not
unduly familiar with them, and yet not coldly
reserved. He shows appreciation of services
performed for him, and shows it in a delicate
20

common [kómən] considerate [kɒnsɪdərət] tact [tækt]
assert [ə'sɛt] boisterous [bɔɪstərəs] essence [ésens]
tyrant [táɪərənt] bully [búli] upstart [ápstɑ:t]
harsh(ness) [há:ʃ-nes] reserve(d) [rɪzəv-d]

and effective way.

5 In his speech a gentleman is revealed. The mode of expression, the tone and modulation of the voice, the choice of words, and
5 certain other indefinable things distinguish him. He need not be a purist; he may use slang and use it freely; but he knows what slang to use and when not to use it. He need not be stiff and formal; he may speak and act on occasions
10 with all the careless freedom of a youthful schoolboy; but he knows when to do so, and when not.

6 In dress and appearance a gentleman gives no offence to others. His clothes are not
15 necessarily fashionable,—still less showy; but they are always in good taste, neat, and spotlessly clean. There is a kind of vanity in wearing old and untidy clothes, just as there is in wearing the most showy and fashionable
20 ones. The gentleman avoids all these extremes.

modulation [mədjuləiʃən]

indefinable [ɪndɪfaɪnəbl]

purist [pjʊərɪst]

slang [slæŋ]

showy [ʃəʊi]

taste [teɪst]

spotless(ly) [spɒtles-li]

extreme(s) [ɛkstri:m-z]

He expresses himself in his dress so far as his means allow,—and knowing that his appearance gives no grounds for criticism, he can be quite unconscious of it. In fact this unconsciousness is essential to true dignity of manner, and to
5 the inner and outer harmony that characterizes the well-bred man.

7 In his actions and movements he is deliberate and yet alert; he makes no unnecessary movements when he is doing a thing,—no fuss.
10 Gracefulness is the economy of motion; the most graceful way of walking across a room, or handling a tea-cup, is the way that is freest from useless and awkward movements.

8 Every man cannot be rich; but every
15 man, however poor, however humble his position in life, can be, in the truest sense of the word,—a gentleman.

—E. S. Stephenson. (adapted)

criticism [krɪtɪsɪzəm]

unconscious [ʌnkənʃəs]

deliberate [dɪləbəret]

alert [ə'lɜ:t]

graceful(ness) [grɛsɪfʊl-nes]

awkward [ɔ:kwəd]

Stephenson [stɪvnsn]

FOR STUDY

1. (a) Foot-passengers need not attempt to cross the Square at all, for there are subways **leading** down underneath the road.

The **following** morning the sun again rose in a cloudless sky.

- (b) Listen to the milk-maid **singing** a merry song as she carries home her pail on her head.
 (c) You can spend your time **tramping, fishing, reading, playing** games, **mountaineering**, and so on.
 (d) The lion, **being** very weary, laid himself down to rest among the leaves.
 (e) She went out, **having** first locked the drawer carefully.
 (f) **Walking** along the street he met his friend.
 (g) **Turning** to the right, you will find his house there.

foot-passenger(s) [fútpæsəndʒəz] underneath [ʌndənɪθ]
 milk-maid [mɪlkmeɪd] tramp(ing) [træmp-ɪŋ]

(n) **Admitting** what you say is true, I still think that you made a mistake.

(i) The place is high and airy, **commanding** (=and it commands) the fine view of the Bay of Naples.

2. (a) The people were called Romans and lived in a great city **built** upon seven hills.

(b) The **proposed** channel tunnel between Moji and Shimonoseki has not yet been completed.

3. (a) All nature was fresh, *new leaf and flower-buds* **expanding** rapidly.

(b) We devoted the hours from 10 a.m. to 2 or 3 p.m. to the science of insects; *the best time for insects* **being** a little before the greatest heat of the day.

(c) *Other things* **being** equal, the simplest explanation is the best.

(d) *This duty* **having been performed**, my son and I went to pursue our usual industry.

(e) Still, *all allowances* **made**, it was a fatal mistake.

Naples [néɪplz] propose(d) [propóuz-d] tunnel [tánel] ✓
 expand(ing) [ekspænd-ɪŋ] fatal [féɪtəl]



APPENDICES

- 1 Key to Pronunciation
- 2 List of Words
- 3 List of Phrases and Idioms



KEY TO PRONUNCIATION

- (:) 長音符：ノ有無兩用ナルコトヲ示ス。
 / 「アクセント」(第一アクセント) 記號。
 \ 第二「アクセント」記號。
 ' n, l, r ノ如キ子音記號ノ下ニ用キテソノ
 子音ニ音節價值ヲ與ヘル, 例ヘバ table
 [téib] ノ類デアル。
 * 語尾ガ r 又ハ re デ終リ次ノ語ガ母音デ
 始マリ且密接ナ關係ヲ有スル時ハ r 音
 (r-Linking) ガ加ヘラレル。
 () 括弧内ノ記號ハ有無兩用ナルコトヲ示ス。

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道徳力 31-88

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a = per について (例: <i>for 18 hours a day</i>)	68	after all 結局	110	all over the world = all the world over 世界中
a band of = a group of 一團の	49	again and again = repeatedly 幾度も, 繰返へして	40	all the more 益々
a bit of (adv.) 一寸~らし い點(ところ)	89	age after age 何代も何代も	80	all the time 始終, ずっと
above (adv.) = overhead 頭上の	113	a great deal = much	2	all the way はるばると
above all 就中	31	a host of = a very great number of 非常に多くの	34	along with = together with と共に
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act upon 影響する	109	all + Abstract Noun (or Common Noun) = be very or quite + Adj. (例: <i>all politeness = very polite; all smiles = quite smiling</i>)	62	amount to something 一かどのものである, 捨てたものではない
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Adjective as Noun (例: <i>high and low</i>)	126, 157	all but = almost	80	and so そこで
Adj. + as + Subj. + may + Verb	117	all... cannot 皆出来るとは限らない	120	and so on = and the like など, 等々
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Adj. + enough + Inf. = so + Adj. + that + Subj. + can + Verb (例: <i>rich enough to be</i>)	146	all manner of = all kinds of あらゆる種類の	88	and yet 而も, しかるに
Adjective (Present Participle, Past Participle, Predicate Noun) + as + Subj. + Verb (例: <i>rich as he is = though he is rich</i>)	120			anything but = by no means 決して~でない
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				apply to (力など) 用ひる, 注ぐ

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at a glance ちらと一目で 35

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at any rate 兎に角、いづれにしても 140

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attract attention 注意をひく、目にとまる 120

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barely...when = scarcely (or hardly)...when (or before) 38

be about = be doing 3

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be sure + Inf. 必ず~する 18

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be that as it may = whatever that may be それが何であらうとも 137

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