

遵照三十年修正課程標準編著

新中國教科書

高級中學

英語

第六册

(第三學年第二學期用)

編著者 林天蘭

正中書局印行

PRACTICAL ENGLISH READERS

FOR SENIOR MIDDLE SCHOOLS

BOOK SIX

By

LIN TIEN LAN, M. A. (*Princeton*)

PROFESSOR OF ENGLISH, NATIONAL CHEKIANG UNIVERSITY

CINNA BOOK COMPANY



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中華民國三十四年十二月滬一版
中華民國三十五年九月滬十版

新中國教科書 高中英語

第六冊 定價國幣八角

(外埠酌加運費郵費)

編著者 林 天 蘭

發行人 吳 秉 常

印刷所 正 中 書 局

發行所 正 中 書 局

(1899)

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PRACTICAL ENGLISH READERS

FOR SENIOR MIDDLE SCHOOLS

BOOK SIX

Lesson I

I LOVE LIVING IN TOKYO

This is a realistic drama in two acts. It was written by an American woman in July, 1938, a year after the outbreak of the Sino-Japanese War. With no attempt to present a complicated plot, the play aimed to depict the life and feeling of people in Japan as they were affected by the War. The material used was based on news articles published in the *Japan Advertiser*, an English daily. The dates that appear with some sentences in the text are references to the articles in the newspapers, July 9th--25th.

Act I

Synopsis of Scenes:

Scene 1—Arrival at Yokohama, July 25, 1938

Scene 2—Hotel New Grand

Act II

Scene 1—Tokyo

Scene 2—The following morning at 6 o'clock

Dramatis Personæ:

Jack—An old friend

Mary—A Tokyo resident

John—Mary's husband

Anita—Mary's niece

ACT I

Scene 1

Jack: Same old Mary! It's grand to see you!

Where are John and Anita? How are you?

Mary: They're in Tokyo—so sorry they couldn't get down. As for me, I've been feeling rather queer what with the bad weather and the floods, but I'm fine now.

Jack: How do you like it here?

Mary: Oh, I love living in Tokyo. It's great to see you, Jack, and your boat has arrived on time. One never knows with these freighters.

Jack: Yes, I am here for twenty-four hours and I wish I could stay longer. It just seemed as though they would never get through asking questions and let us land.

Mary: Well, under present circumstances we must be understanding. Even foreign residents in Yokohama must be registered now (7/4/38). I wish you could be here longer, too.

Jack: Anyway I'll be back for the Olympics in 1940.

Mary: Oh — Oh, of course you came on a freighter. How out of the world you have been! The Olympics will not be held in Tokyo in 1940. That was decided ten days ago (7/15/38).

Jack: That's too bad! It makes me want to stay now all the more. So this is the great city of Yokohama through which hordes of tourists enter Japan.

Mary: Our largest party of the year landed here twenty-seven strong just two weeks ago (7/10/38). Let's go places and do things. I haven't a car with me. We are on gasoline rations, and driving from Tokyo to Yokohama is quite impossible. By fall perhaps I won't even have a car (7/23/38).

Jack: I'll call a taxi.

Mary: It is not quite so simple. The few that were here left the dock while we were talking, and even if we were to walk part way cruising taxis are strictly limited and liable

to be absolutely banned (7/19/38). The gasoline situation is really serious. They are considering the manufacture of fuel to be derived from garden produce (7/12/38) and also laying off each taxi driver one day out of ten (7/10/38). Here is a rickshaw that smacks of Japan twenty-five years ago. It will be jolly. We'll go to the New Grand Hotel and make our plans.

Scene 2

Mary: Now you say what you would like to do. This is my home territory and I can make all of the arrangements. Have a cigarette. They are made in Japan—you might not like them until you are used to them. Even low grade foreign tobacco is now facing an import ban (7/8/38).

Jack: I am short of a pair of shoes. Could you help me find some?

Mary: Shoes? Now that is hard luck. You see leather is restricted in spite of the fact that General Araki says that the nation can't go without shoes for twenty years (7/11/38). They have just authorized the policemen to wear canvas shoes (7/9/38). Most of the populace are going back to wooden clogs.

They are even talking of making it legal for cyclists to wear clogs (7/15/38). They'll find substitute for leather, though; dog, cat, rabbit and rat skins are suggested (7/9/38). Alligator shoes are obtainable at 51.00 yen a pair (7/17/38). But the great hope seems to be in the whale, described in a local paper (7/21/28) as "Man's Best Friend." The hide is to be made into shoes and its bulk to be used as a substitute for beef (7/17/38).

Jack: Well, let's forget the shoes. I hear this is the place to get shirts.

Mary: Or was. The wood fiber which has replaced cotton (7/12/38) is susceptible to moisture (7/17/38) and your shirts might shrink. I wouldn't recommend the shirts. Let's not go shopping. Tell me what you would like to do.

Jack: There hasn't been much life on the boat. How about a nice cool movie and we'll all go to a dance tonight?

Mary: There is talk about not being able to spare chemicals for air conditioning now (7/23/38) and the movie might be hot. They don't allow women to go to dance halls any more (7/9/38) and men have to register (7/10/38) if they go to dance with the taxi-dancers. The closing hour in Yokohama is

10:30 (7/13/38) and I suppose it is in Tokyo, too.

Jack: Tell me what you do. Shop around and lay in supplies against worse conditions, I'll bet.

Mary: Oh, no. We are asked not to buy what we don't need (8/22/38). Fashion shows are even taboo because they stimulate buying (7/19/38), and women are really serious-minded and are giving up permanent waves already (7/14/38). I think it would be a good idea for us to go just to Tokyo and you can tell me what you would like to do there.

Study Assignment

I. Learn the following new words.

advertiser ['ælvətəɪzə*], *n.* 通告者; 登廣告者; 告知者, (此處指日報名).

synopsis [si'nɒpsɪs], *n.* 大意; 綱領

Yokohama [jɒkə'hɑ:mə], *n.* 橫濱(日本地名).

dramatis ['dræmətɪs], *a.* (拉丁字)戲劇中的.

personæ [pə:'sɔ:nɪ:], *n.* (拉丁字)人物

Anita ['ænitə], *n.* 女子名.

freighter ['freɪtə*], *n.* 運貨船 運貨者.

Olympics [o'limpɪks], *n.* 運動競技大會.

tourist ['tuərist], *n.* 旅行家, 游歷家.

ration ['ræʃən], *n.* 口糧 計口授糧; 限制用物.

- taxi ['tæksi], *n.* 出租之汽車.
- cruising [kru:zɪŋ], *v.* (現在分詞式) 船行 巡洋 巡行.
- ban [bæn], *v. & n.* 禁止.
- smack [smæk], *v. & n.* 含有某味; 吮嘴作聲. 大聲接吻.
- cigarette [sɪgə'ret], *n.* (亦作 *cigaret*), 香煙, 捲煙.
- tobacco [tə'bækəʊ], *n.* 煙草. 淡芭菰.
- canvas ['kænvəs], *n.* 帆布; 畫布; 天幕.
- populace ['pɒpjələs], *n.* 平民.
- clogs [klɒgz], *n.* (複數), 木屐; 障礙物.
- *cyclist ['saɪklɪst], *n.* 乘腳踏車者.
- alligator ['ælɪgɪtə*], *n.* 鱷魚.
- yen [jɛn], *n.* 日幣一圓.
- susceptible [sə'septəbl], *a.* 易感的. 易感動的.
- movie ['mu:vi], *n.* 影戲.
- air-conditioning [ˌæəkən'dɪʃənɪŋ], *n.* 空氣調節.
- taxi-dancer ['tæksi'dɑ:nsə*], *n.* 伴舞之女.
- taboo [tə'bu:], *a.* 禁用的, 禁止的; —, *n. & v.* 禁止.

11. *Commit to memory the following expressions:*

1. Same old Mary! 依然舊曼麗.
2. It's grand to see you! 看見你真高興.
3. I've been feeling rather queer what with the bad weather and the flood, 對於這惡劣的天氣和洪水我一直感覺不快.
4. I love living in Tokyo, 我愛東京生活.
5. One never knows with these freighters, 人從來不知道這些貨船將會怎樣.
6. Your boat has arrived on time. 你的船及時到達.
7. I wish you could be here longer, 我希望你能在這裏多住些時候.

8. How out of the world you have been! 你已變得如何不知世事了啊!
9. That's too bad! 那太糟了!
10. Let's go places and do things, (這是俚語) 讓我們去逛逛買點東西.
11. We are on rice rations, 我們現在在計口授糧.
12. The situation is really serious, 情形的確嚴重.
13. Now that is hard luck, 這真倒楣.
14. I hear this is the place to get shirts, 我聽說這是購取襯衫的地方.
15. Let's not go shopping, 我們不必去買東西.
16. How about a nice cool movie? 到有冷氣設備的電影院去如何?

III. *Point out ten places in the lesson where "and" is used. Tell what elements they connect.*

Lesson II

I LOVE LIVING IN TOKYO

(Continued)

ACT II

Scene 1

Jack: So this is where you live. Pretty nice place, but how will you get out of here if, as you say, you are not going to be able to have a car?

Mary: There are always street cars and we can manage as five million odd other residents will do. They say there is "always room for one more" and the plan is to take half of the seats out of the street cars so that there will be room for more people to stand (7/19/38). How would you like to hear some music?

Jack: Oh, you have a radio?

Mary: No, but a dandy Victrola. The music editor of our morning paper gives us reviews of records (7/24/38), so we know all the best ones to buy. I hope we can continue to get records. The import restrictions are barring the materials they are made from, but there is a firm in Osaka that is developing a much cheaper synthetic resin (7/22/38). Do you think it will be as good?

Jack: I hope so. What are your plans, Mary? What are you going to do out here?

Mary: We are going home next winter. We were going to have our house reconstructed while we were gone, but we can't get the material now (7/10/38). There has been a terrific flood in Kobe and they are going to let the people there have a limited supply of controlled materials (7/15/38), but they just have to have it and we can get along without it. The new 6,000,000 yen finance building

which is practically completed is going to be used as a storage warehouse, because the government can't allow themselves 1,500 tons of metal (7/9/38).

Jack: But what are you going to do until next winter?

Mary: We read and John writes ditties apropos of the times for amusement (7/20/38). Here he and Anita come now. Let's have a cocktail.

Jack: Hello, Anita. Hie, John, old scout. How are you? We're taking a cocktail to celebrate. Give me a lemon and I'll show you a new one.

Mary: Couldn't you use some lime juice? You see lemons are very scarce and no one uses them any more.

Scene 2

Jack: That was a grand dinner.

Mary: Oh, we have it pretty easy out here. I told you I love living in Tokyo. John, shall we take Jack shopping in the Ginza? The Ginza is Tokyo's Broadway — its Great White Way — and we can bargain for all sorts of things on the street.

John: You have forgotten, Mary, that neon signs are being dismantled (7/20/38).

Anita: Even the Ginza stalls are one-price shops now (7/15/38).

Mary: Then we can go for a walk.

Jack: And I suggest early to bed for a weary traveler. One can sleep here, I suppose?

Mary: You should sleep well without the rolling of the sea. But, Jack, you won't mind, will you?—at six o'clock there, will be a loud speaker just outside your window which will direct the neighbors in their setting-up exercises (7/21/38).

Scene 3

Jack: Oh, Mary! I thought I had better shake out when that music awoke me. You see my boat sails at two o'clock and I don't want to miss it. You know how it is—

Mary: Of course I know. You do want to stay but—

Jack: Yes, that's just it. Have you got a *Readers' Digest* I could read on the train?

Mary: The July number seems to have been censored (7/16/38). Here's an *Atlantic*. Jack, when you see my family, give them my love and don't tell them that I've been feeling queer.

Jack: No, I won't tell them you like living in Tokyo.

Study Assignment

I. *Learn the following new words:*

dandy ['dændi], *a.* 漂亮的, 豪華的; ——, *n.* 花花公子.

Victrola [vik'troula], *n.* 一種留聲機.

restriction [ris'triksən], *n.* 限制.

Osaka [ou'sa:kə], 大坂(日本地名)

synthetic [sin'θetik], *a.* 合成的, 綜合的.

resin ['rezin], *n.* 樹脂, 松香.

Kobe ['koubi], *n.* 神戶(日本地名).

finance [fi'næns], *n.* 財政.

warehouse ['weəhaus], *n.* 貨棧, 棧房.

ditties ['ditiz], *n.* (複數) 短歌, 小曲.

apropos ['æprəpou], *a. & adv.* 恰好; 合時的, (與 of 同用 = 關於).

cocktail ['kɔkteil], *n.* 調和之酒.

lime [laim], *n.* 菩提樹或果; 石灰.

Ginza ['ginza], *n.* 東京之市場——銀座.

Broadway ['brɔ:dwei], *n.* 紐約之大馬路.

bargain [bɑ:gin], *v.* 交易, 買賣; 論價; 講條件; ——*n.* 交易; 合同.

neon [ni:n], *n.* 霓虹光.

dismantle [dis'mæntl], *v.* 拆除, 拆下.

stall [stɔ:l], *n.* 貨攤; 小肆.

Readers' Digest ['ri:dzədaɪ'dzest], *n.* 讀者文摘(雜誌名).

censored ['sensəd], *v.* (censor 之過去及過去分詞), 檢查; 責難.

Atlantic [ət'læntɪk], *n.* 大西洋月刊(雜誌名).

11. *Commit the following sentences to memory:*

1. This is a pretty nice place, 這是個好地方.
2. We can manage as five hundred million odd other residents will do, 我們能照其他五百萬居民那樣辦.
3. There is always room for one more, 總有再添一個的空處.
4. The import restrictions are barring the materials they are made from, 入口禁令在阻止牠們所賴以製成的原料.
5. Do you think it will be as good? 你以為這會一樣好麼?
6. They just have to have it, 他們必須有這個.
7. John writes ditties apropos of the times for amusement, 約翰寫應景的短歌以為消遣.
8. That was a grand dinner, 那是一頓好飯.
9. We can bargain for all sorts of things on the street, 我們能在街上購買各種東西.
10. Neon signs are being dismantled, 霓虹燈的招牌卸除了.
11. Even the Ginza stalls are one-price shops now, 甚至銀座貨攤也變成不二價的字號了.
12. One can sleep here, I suppose? 我想人在這裏總還能睡覺吧?
13. There is a loud speaker just outside your window, 正在你的窗外, 就有一架無線電擴音機.

14. I thought I had better shake out when that music awoke me, 當那音樂叫醒我的時候, 我想我應該起來了。
15. The July number seems to have been censored, 七月號的「讀者文摘」, 似乎被檢查掉了。

III. Study the italicised words in the following sentences:

1. John *and* Mary live in Tokyo.
2. Keep around *and* lay in supplies against worse conditions.
3. We read *and* John writes ditties for amusement.
4. Give them my love *and* don't tell them that I've been feeling queer.
5. He *or* his brother has done it.
6. You can go to the front *or* stay at home.
7. Three *or* four hundred men have joined the army.
8. Defend your country, *or* it will be destroyed by the enemy.
9. We were going to have our house reconstructed, *but* we can't get the material now.
10. It is going to snow, *for* the sky is very dark.

Words like *and*, *but*, *or*, *for*, etc., are called conjunctions. They connect words, phrases, or clauses of the same rank.

IV. Construct sentences on the models given above.

Lesson III

THE ESSENTIAL ATTRIBUTES OF THE STATE

This and the next lesson will constitute a brief introduction to political science, a subject that deals with the state. It will tell us what a state is and what factors are necessary to its existence. It will also make clear for us the meanings of state, society, government, and nation.

Political science deals with the state; it is, in short, as it is often termed, the "theory of the state." The word "state" is sufficiently familiar to have been used in the preceding discussion without explanation. It is now necessary to make a clearer analysis of the exact meaning to be attached to the term.

An examination of the ordinary senses in which the word is used shows at once a considerable latitude in its employment. Thus, when we speak of the different "states" of Christendom, or refer to France, Italy, etc., as the leading states of Europe, the word seems roughly to correspond with such terms as "country," "international power," etc. When, on the other hand, we talk of the relations existing between

the "church and the state," we have no reference to international affairs; the idea implied is rather that of association or organization. Again, in such uses as *The State and the Individual* (the title of a well-known work on political science), or in the title of one of Herbert Spencer's books, *The Man Versus the State*, the word is plainly used to imply a contrast between the individual citizen and the collective aspect of the community. Finally, in such phrases as "state aid to the poor," "state control of railroads," etc., what is thought of is not so much the community collectively as the special machinery or organized agency through which the community acts.

Out of the different elements here embodied we may construct an exact conception of what is meant by the state in the technical language of political science. It embodies as the factors of which it is composed.

1. A territory.
2. A population.
3. Unity.
4. Organization.

Let us briefly examine these in turn. Without a definite territory there can be no state. The Jews, being scattered abroad and dissociated from the occupation and control of any particular territory, do not constitute a state. Professor

Holland, in the definition given in his *Elements of Jurisprudence*, speaks of a "numerous assemblage of human beings generally occupying a certain territory." But it seems advisable to insist on the idea of land being necessary.

Equally necessary is a population. It goes without saying that an uninhabited portion of the earth, taken in itself, cannot form a state.

The third requisite is said to be unity. By this is meant that the territory and population in question must form no part of a wider political unit; nor must the territory contain any portion or portions which, while forming geographically a part of it, are not a part of it politically. The island of Haiti is a geographical unit, but, being divided into the separate republics of Haiti and Santo Domingo, does not present the unity required to constitute a state. In the same way the separate "states" of the American Union are not states in the technical sense of the term, since each forms part of the single political entity known as the United States. The United States as a totality constitutes a state; the "state" of Massachusetts does not.

The final requisite, that of organization, is one that must be carefully noted. Even granting that we have a territory and population disconnected with the rest of the world, and thus in a

sense a unit, we have not yet a state. Imagine, for example, that a numerous assemblage of human beings were deposited upon some uninhabited island not owned or controlled by any existing government. Here we should have a population and unity, but the inhabitants, having as yet no cohesion or connection, would not form a state. Imagine, however, that these inhabitants, being persons, we may suppose, accustomed to live under a settled government, should agree to form themselves into an organized body, and to vest the control of all of them in the hands of certain among their number. We should then have a state. Or let us imagine a very different state of affairs. Suppose that a certain number of the inhabitants were enabled by their superior physical force or cunning to reduce the others to a condition of submission, so that settled relations of control and obedience were established. In this case too there would be a state. For the organization needed to constitute a state need not be one established by mutual consent or one of an equitable nature. The mere existence of settled obedience to a superior, coercive force is all that is required. Any form of despotism or tyranny which fulfills these conditions establishes a political state just as much as does a government whose authority rests on a general acquiescence.

Such, then, is the nature of the state. As formal definitions we may cite the following: (1) "A state is a people organized for law within a definite territory." (2) "The body or community which by permanent law through its organs administers within certain limits of territory is called a state." A more elaborate definition is given by Professor Holland: "A state is a numerous assemblage of human beings, generally occupying a certain territory, amongst whom the will of the majority or of an ascertainable class of persons is, by the strength of such a majority or class, made to prevail against any of their number who oppose it."

Study Assignment

I. Learn the following new words:

latitude [*'lætitjʊd*], *n.* 緯度; 範圍; 自由.

Christendom [*'krisndəm*], *n.* 基督教國; 基督教徒.

correspond [*ˌkɔris'pɒnd*], *v.* 相合; 相稱; 相配.

Spencer [*'spensə**], *n.* 斯賓塞 (人名).

versus [*'vɜ:səs*], *prep.* 對.

Jew [*dʒu:*], *n.* 猶太人.

Holland [*'hɒlənd*], *n.* 荷蘭 (國名亦作人姓).

jurisprudence [*'dʒʊəris'prʊdəns*], *n.* 法律學; 法制.

assemblage [*ə'semblidʒ*], *n.* 羣; 集合.

Haiti [*'heɪi*], *n.* 島名及國名

- Santo Domingo ['sæntoʊdo'mɪŋɡoʊ], *n.* 國名.
 entity ['entɪti], *n.* 實體; 實在.
 totality [toʊ'tælɪti], *n.* 總計, 完全.
 disconnected ['dɪskə'nektɪd], *v.* (disconnect 之過去及
 過去分詞), 分離, 不連接.
 equitable ['ekwɪtəbəl], *a.* 公平的, 公正的.
 coercive [koʊ'sɪsɪv], *a.* 壓制的, 強迫的.
 tyranny ['tɪərəni], *n.* 苛政, 暴虐.
 acquiescence [ækwi'ɛsəns], *n.* 同意, 服從, 默許.
 ascertainable [,æʃə'teɪnəbəl], *a.* 深知的, 確定的.

II. *Learn the following phrases and clauses:*

1. a considerable latitude in its employment, 在應用方面, 有相當的自由.
2. the church and the state, 教會與國家.
3. The state and the individual, 國家與個人.
4. a well-known work on political science, 政治科學上之名著.
5. *The Man Versus the State*, 個人對國家 (書名).
6. let us briefly examine these in turn, 讓我們依次來作一簡略的考察.
7. in question, 問題中的.
8. the American Union, 美洲聯合國.
9. the state of Massachusetts, 美國馬塞居賽次州.
10. being persons, we may suppose, accustomed to live under a settled government, 我們可以假定其為習於生活在一個穩定的政府之下的人.
11. to prevail against any > their number who oppose it, 壓倒任何其他反對派.

III. *Study the conjunctions in the following sentences*

1. It will tell us what a state is *and* with what factors it is composed.
2. It will also make clear for us the meanings of state, society, government, *and* nation.
3. You must study hard, *or* your father will not send you any money.
4. Here we should have land and population and unity, *but* the inhabitants would not form a state.
5. He is to be shot, *for* we allow not traitors to go free.
6. He is a traitor; *therefore* he shall be shot.

Observe that some conjunctions are used to connect elements in the same line of thought, some to show that only one of the elements connected by them can be true, some to oppose one thought to another, some to connect coördinate clauses one of which contains the reason or evidence for the other, and some to join coördinate clauses one of which tells the consequence of the other.

IV. *Study the following coördinate conjunctions and be able to use them in your own sentences:*

and (both . . . and)	moreover
not only . . . but also	therefore
or (either . . . or)	then
nor (neither . . . nor)	yet

but
for
however

still
nevertheless
notwithstanding

Lesson IV

THE DISTINCTION BETWEEN STATE, SOCIETY, GOVERNMENT, AND NATION

The meaning to be attached to the word "state" will be rendered more precise by distinguishing it from "society," "government," and "nation." The term "society" has no reference to territorial occupation; it refers to man alone and not to his environment. But in dealing with man its significance is much wider than that of "state." It applies to all human communities, whether organized or unorganized. It suggests not only the political relations by which men are bound together, but the whole range of human relations and collective activities. The study of society involves the study of man's religion, of domestic institutions, industrial activities, education, crime, etc.

The term "government," on the other hand, is narrower than "state." It refers to the person or groups of persons (which in a modern community will be very numerous) in whose hands

the organization of the state places for the time being the function of political control. The word is sometimes used to indicate the persons themselves, sometimes abstractly to indicate the kind and composition of the controlling group. The ordinary citizens of a community are part of the state, but are not part of the government. The term has, moreover, no reference to territory.

In the next place, it is to be observed that "nation" and "state" are two distinct conceptions. The term "nation," though often loosely used, is properly to be thought of as having a racial or ethnographical significance. It indicates a body of people — the Chinese, the Germans, the French, etc.—united by common descent and a common language. But such divisions by no means coincide with the political divisions of the civilized world into states. Austria-Hungary, as it existed in 1914, consisted a single state, but its population was made up of members of a great many different races. The political division of the civilized world into states freely intersects with the division into races, although sometimes the political units—as in the case of modern France—are almost coincident with the ethnographic.

The relation between political organization and nationality has been a changing one. In the

classical world, in the city-states of ancient Greece and Italy, kingship among the citizens was considered as an elemental factor in the composition of the state. In ancient Athens and Sparta persons of alien races were not considered as members of the political community. Hence in the political thought of classical Greece the conception of the state is limited to a small area occupied by persons of the same race. In the Roman world, the original conception of a city-state with a common nationality was transformed by the process of absorption and conquest into the larger conception of a world-wide state and universal sovereignty. Nationality is here lost from sight. The foreign nations occupying the subjected provinces were recognized by virtue of the act of general enfranchisement (A. D. 212) as citizens of the universal empire. Such a conception long survived as the basis of European policy, though existing only in the shadowy form of the titular Holy Roman Empire.

In actual fact, however, it was displaced by other political conceptions. Feudalism brought with it the notion of territorial sovereignty and dynastic supremacy. A state became coincident with the domain owned, if one may use the term, by a particular house and its descendants, and quite irrespective of the nationalities of the

subject peoples. States were formed out of varying nationalities by inheritance, by cession, by marriage of their sovereigns. To a large extent this political fusion has fortunately been accompanied by a fusion of languages, as in the amalgamation of modern France.

It was in the nineteenth century that the claim of nationality as the paramount basis of state organization strongly asserted itself. The great political upheaval consequent upon the American and French revolutions led to an intense national movement in most parts of Europe. Under its influence modern Italy was converted into a national state. Germany also assumed a definite national form in the German Empire (1871), whose boundaries, however, were not identical with those occupied by the German people. Common nationality is, therefore, though not an actual requisite in the composition of the state as it now exists, a potent factor in its formation.

Study Assignment

I. Learn the following new words:

precise [pri'si:s], *a.* 正確的 確定的.

territorial [teri'tɔ:riəl], *a.* 領土的 土地的.

abstractly ['æbstræktli], *adv.* 抽象的 理論的.

ethnographic [ˌeθnə'græfɪk], *a.* 人種論的; 人種學的.
 Hungarian [hʌŋ'geəriən], *a.* 匈牙利的; —— *n.* 匈牙利人.

Austria-Hungary [ˈɔːstriə'hʌŋgəri], *n.* 奧匈帝國.

intersect [ɪntə(:)'sekt], *v.* 交切; 交叉; 切斷

coincide [ˌkɔɪn'saɪd], *v.* 符合; 相合; 同時發生.

coincident [kəʊ'ɪnsɪdənt], *a.* 符合的; 相合的; 同時發生的.

absorption [əb'sɔ:pʃən], *n.* 吸收.

sovereignty ['sɔvrənti], *n.* 主權; 統治權

enfranchisement [ɪn'fræntʃɪzmənt], *n.* 授與選舉權

titular ['tɪtʃulə*], *a.* 名稱上的; 有名無實的.

dynastic [daɪ'næstɪk], *a.* 朝代的.

supremacy [sju(:)'prɛməsi], *n.* 至尊; 最高權; 無上權.

domain [də'meɪn], *n.* 領土; 區域; 地產.

irrespective [ɪrɪ'spektɪv], *a.* 不拘的; 無關係的.

amalgamation [ə'mælgə'meɪʃən], *n.* 混合; 合併.

consequent ['kɒnsɪkwənt], *a.* 結果的; 因之而生的.

cession ['seʃən], *n.* 讓與; 割讓.

potent ['pəʊtənt], *a.* 有權勢的; 有效驗的.

correlative [kə'relətɪv], *a.* 相關的; —— *n.* 相關之物或人.

II. Study the following phrases and sentences:

1. rendered more precise, 使更為精當.
2. whether organized or unorganized, 無論其為有組織的或無組織的.
3. though often loosely used, 雖然前被寬泛地應用.
4. almost coincident with..., 幾乎與...相一致.

5. Nationality is here lost from sight, 這裏民族性是不見了。
6. though existing only in the shadowy form of the titular Holy Roman Empire, 雖然存在於有名無實的神聖羅馬帝國之朦朧的形式裏。
7. consequent upon the American and French revolutions, 由美國與法國革命之結果。
8. as it now exists, 如牠現在存在的。

III. *Read the lesson once more. Fill the following blanks with appropriate words:*

1. The term "society" has no _____ to territorial occupation.
2. In dealing with man the meaning of "society" is much wider than that of "_____."
3. The term "_____" on the other hand, is narrower than "state."
4. The term "_____" is properly to be thought of having a racial or _____ significance.
5. The political division of the _____ world into states freely _____ with the division into races.
6. Common nationality is a _____ factor in the formation of the _____.

IV. *Study the conjunctions used in the following sentences:*

1. It suggests *not only* the political relations by which men are bound together, *but* the whole range of human relations and activities.

2. It suggests *both* the political relations by which men are bound together *and* the whole range of human relations and activities.

3. It suggests *either* the political relations by which men are bound together *or* the whole range of human relations and activities.

4. It suggests *neither* the political relations by which men are bound together *nor* their economical activities.

Conjunctions are sometimes used in pairs to give force to the sentence. They are then called correlatives.

V. *Complete the following sentences:*

1. I want not only to see him but also _____.
2. Either you or _____.
3. Both he and _____.
4. He has neither _____.
5. I have bought both a _____.
6. You can either _____.
7. This is neither _____.
8. You are not only _____.

Lesson V

JOFFRE

Undoubtedly you have heard that General Joffre was one of the most respected and beloved French military leaders in the last World War.

Here it takes the pen of a French scholar to draw for you the lifelike picture of the man. He does it not by presenting the whole story of Joffre's life, but by choosing a few incidents that will best enable you to grasp the vivid realization of his characteristics. The article was originally written in French and translated into English by an American scholar.

If I had the honor of counting among the intimate friends of General Joffre before August, 1914, I should find the undertaking of this portrait a task of insuperable difficulty. Indeed, I believe I should give it up at once, and that I should not venture on even the vaguest sketch, I should be so certain of not getting a real likeness.

The fact is that General Joffre, such as he was able to reveal himself six months ago, had nothing in common with the man of the present hour. Nothing at all, whether he likes it or not, and whether those about him are or are not conscious of the fact. There existed in the middle of last year—General Joffre; let us say, if you insist on it,—Generalissimo Joffre. What existed in the year 1915 is simply, without title—Joffre.

Now the intimate friends of the former are evidently the least fitted to make us acquainted with the latter. What they know of the one

hinders them from telling us about the other. They can hardly recognize their friend of yesterday in the new figure of today. And this new figure is nevertheless the real figure, and the only figure to be a likeness for us, since it is under this figure Joffre takes his place in our presence and by our instrumentality, as a living person, not only in History but also and already in Legend.

And that is why I do not hesitate to undertake this difficult portrait. My absolute ignorance of General Joffre is the source from which I draw all my courage in the face of Joffre. And if I do not despair of making a likeness, it is because I shall look at my sitter with the eyes of childhood which the poet keeps to his last look, with the heart of the people which is always open to receive the seeds which flower into Legend.

But, come to think of it, are there not eyes of childhood more childlike than those of the poet? Is there not a heart more entirely the heart of the people than mine? There are the eyes of children. There is the heart of the people. Instead of seeking in myself the line, the accents, the strokes of color of this portrait, suppose I took them on the wing here in the street, there in the trenches, everywhere in simpleness of heart among humble folk, soldiers, children.

women, old men, there is talk of Joffre, our Joffre, as they say.

And I have taken them on the wing, here and there, scattered traits of a portrait which at the time I did not think of drawing. I gathered them without even paying attention to the unconscious work of my faithful handmaid, my memory, which registered and put away in drawers all these hasty impressions. And today at my first appeal the drawers are opened, the impressions are developed and offered to me pellmell, all together. I have only to run over the proofs, all printed and wonderfully impressive.

Two little apprentice girls, from twelve to fourteen years of age, and admiring a large chromo in striking colors among others which transform a closed shop-front into a gallery of pictures, the dearest of which is five cents.

"Ah!" says one, "doesn't he look well, with his heavy eyebrows! He looks as if he had two mustaches!"

"Yes," answered the younger one, "but under the upper mustache, look at his eyes, how clever they are!"

"That's so," responded the first. "Clever and kind. I hadn't noticed it."

"Isn't it so?" adds the little one. "Little elephant's eyes."

“Yes,” concludes the elder. “An elephant which is also a poodle.”

Study Assignment

I. Learn the following new words:

- Joffre [ˈdʒɒfri, 按英語讀音], *n.* 霞飛(法國大將名).
 lifelike [ˈlaɪflaɪk], *a.* 如生的, 逼真的.
 grasp [grɑːsp], *v. & n.* 握住 緊握.
 portrait [ˈpɔːtrɪt], *n.* 肖像; 畫像; 描寫.
 insuperable [ɪnˈsjuːpərəbl], *a.* 難勝的, 不能勝的.
 hinder [ˈhɪndə*], *v.* 阻止, 妨礙.
 instrumentality [ˌɪnstruːmenˈtælɪti], *n.* 輔助 幫助; 方法.
 sitter [ˈsɪtə*], *n.* 坐者; 列席者; 坐而待畫師繪像者——指霞飛.
 stroke [strouk], *n.* 筆畫.
 traits [treɪz], *n.* (複數) 特點, 特性.
 handmaid [ˈhændmeɪd], *n.* 婢女, 女傭; 此處作用比喻, 指記憶.
 pellmell [ˈpelˈmel], *adv.* 紛亂; 狂暴.
 chromo [ˈkroumə], *n.* 五彩石印畫.
 gallery [ˈgæləri], *n.* 美術展覽室; 走廊; 樓廂; 坑道 美術展覽品.
 shop-front [ˈʃɒpˈfrʌnt], *n.* 店面.
 eyebrows [ˈaɪbrəʊz], *n.* (複數) 眉 眉毛
 mustache [məˈstɑːʃ], *n.* 鬚. 覆於上唇兩旁之短鬚.
 poodle [ˈpuːdl], *n.* 一種鬚毛犬.

II. Learn the following phrases and sentences:

1. I had the honor of counting among his friends,
 我曾叨榮幸視為彼友之一。

2. of insuperable difficulty, 不勝困難.
3. such as he was able to reveal himself six months ago, 如其六個月前所能顯示者.
4. nothing in common with the man of the present hour, 與現在之身分無一相同.
5. nothing at all, whether he likes it or not, 真的無一相同, 不管他贊許不贊許.
6. without title, 不具頭銜.
7. the intimate friends of the former, 前者——指霞飛爲大將時——的好友.
8. the new figure of today, 今天的新儀容.
9. my absolute ignorance of General Joffre, 我全不認識爲大將時之霞飛.
10. which the poet keeps to his last look, 此爲詩人能以保持至其最後一瞥者.
11. Come to think of it, 請一思之.
12. the line, the accent, the strokes of color, 線紋, 筆力, 和渲染——比喻指描寫霞飛人格之種種方法.
13. Suppose I took them on the wing here in the street, 讓我從街旁採取牠們——線紋, 筆力, 和渲染.
14. My faithful handmaid, my memory, registered and put away in drawers all these hasty impressions, 我的忠實的侍婢 我的記憶力, 把這些草率的印象登記起來, 把牠們放到抽屜內.
15. The dearest of them is ten cents, 牠們中間價錢最高的不過一角.
16. He looks as if he had two mustaches, 看起來他似乎有兩個髭鬚.
17. I hadn't noticed it. 我沒有看到這個.

18. an elephant which is also a poodle, 是一隻象又
是一隻鬚毛狗——小姑娘語並不表示侮辱，卻是
表示愛惜。

III. *Conjunctions are of two kinds—the coördinate and the subordinate. In the preceding few lessons we have studied the nature and function of the former. Now study the following sentences and observe how the latter are used:*

1. *If* I had the honor of counting among the intimate friends of General Joffre before August, 1914, I should find the undertaking of this portrait a task of insuperable difficulty.

2. This is the only figure to be a likeness for us, *since* it is under this figure Joffre takes his place in our presence.

3. He looks *as if* he had two mustaches.

4. In dealing with man its significance is much wider *than* that of "state."

5. Common nationality, *though* it is not an actual requisite in the composition of the state, is a potent factor in its formation.

6. The plan is to take half of the seats out of the street cars *so that* there will be room for more people to stand.

7. We were going to have our house reconstructed *while* we were gone.

8. *When* you see my family, give them my love.

9. Mr. Lin cannot come *because* he is sick.

Words like *if*, *since*, etc., are subordinate conjunctions because they join the subordinate clause to the main clause in the sentence.

VI. Try to use *the following subordinate conjunctions in your own sentences:*

1. *Place:* where, whither, whence, etc.
2. *Time:* while, when, as soon as, etc.
3. *Manner:* as.
4. *Cause:* as, because, for, since, etc.
5. *Condition:* if, unless, etc.
6. *Concession:* though, although.
7. *Result:* that, so that.
8. *Purpose:* that, in order that.
9. *Degree and Comparison:* as, than.

Lesson VI

JOFFRE

(Continued)

In an ambulance a wounded man tells me about the battle of the Marne. He is still bewildered by having withdrawn day after day, convinced that it was necessary, and then having counteracted, equally convinced that it was the right thing to do.

“Well, since he had seen it so, and wanted it

so, it must be so. He knows his business, sure thing!"

Then there is this detail recounted by another soldier, a sergeant still at the front, who received it from an auto-driver, that day the chauffeur of a liaison officer. The order of the great leader to all the other great leaders of the army had been the same, and it said:

"Attack! Never cease attacking!"

"But if my men give way?"

"Attack all the same."

"And if there are none left?"

"Attack! Attack!"

This one is a veteran of '70, who has four sons at the front; he does not complain, for this reason:

"I am not worried. They are led by some one who knows where he is going. Ah! if we had had one like him at Metz in the old days!"

At the so-called rest camp, where they are to pass a few days before returning to the trenches, two poilus, busy taking off the scales of clay which ensheath their cloaks, amuse themselves with the idea that they have been moles. "We must be fond of him to want to stay in that mud because he wants us to."

"But he wants us to because he has to, you fool! As Napoleon said, the thing is to be the

strongest at a chosen point, at a chosen time."

"Chosen by whom?"

"Why, by him."

This time, the scene is at the front, in a trench. Three days before there had bravely perished a graduate of the *École Normale* and a clergyman, lieutenant and sergeant major of the same company. The men talked of their lost comrades whom they loved and respected for their valor and also for the charm of their talk. They remembered that the two young scholars called "him" sometimes Turenne and sometimes Fabius Cunctator. One innocent asked if these were his Christian names. A scamp of a Parisian said "Yes," and added seriously, after a moment's reflection:

"After all, he deserves them."

I come back to my Paris impressions and find myself in a sculptor's studio where a poor old model out of work asks for help. We give him something and ask him about the man whose countryman he is proud to be.

"Yes, yes," says he, "a Catalonian, like me. But mind you, a Catalonian of the North. Not a talker, but a doer, quiet, thick-set, heavy-built. They have patience and perseverance in our parts. The soil is heavy, red and thick. We plow with mules. But it produces a wine full of

sunshine. Yes, it is a good country where he was born—and so was I—at Rivesaltes.”

Again on the Paris pavement, before another shop-front changed to a chromo gallery. It is an old grandmother who, not content to admire the leader's likeness, begins to bargain, and draws from the bottom of her pocket the ten cents which buys the very largest portrait; before rolling it up carefully to carry it off for the adornment of her garret, she gives him a smacking kiss as she says:

“We can really love him, you know! He doesn't throw our boys' lives away!”

These impressions in their succession and combination are moving; the unanimity of their testimony is evident and significant. From them springs, finished, the legendary portrait.

Don't you see it rise, finished all at once, the legendary portrait? It is the portrait of a father at the head of an army which he loves and spares as if every soldier were his only son; and it is at the same time the portrait of a leader who knows and can say with authority to every one of them when the hour strikes:

“The time has come to sacrifice your life to save the honor of your mother.”

And that is why they all obey him with the assurance of victory, and with a smile.

Study Assignment

I. Learn the following new words:

ambulance [ˈæmbjuləns], *n.* 搬運傷兵車; 野戰醫院.

Marne [ma:n], *n.* 第一次世界大戰戰場之一(河名).

bewilder [biˈwɪldə*], *v.* 迷惑.

counteracted [ˌkauntəˈræktɪd], *v. & n.* (counteract 之過去及過去分詞). 反對; 抵抗, 反攻.

sergeant [ˈsɜ:dʒənt], *n.* 軍曹; 守衛; 高等律師.

auto-driver [ˈɔ:təʊdraɪvə*], *n.* 開汽車人, 汽車夫.

chauffeur [ʃouˈfɔ:*,], *n.* 汽車夫.

liaison [li(:)ˈeɪzɪŋ 或 lɜ:zɪŋ], *n.* 聯軍中間之交通官.
'70 = 1870.

Metz [mets], *n.* 1870年普法交戰之戰場(地名).

cloak [klaʊk], *n.* 斗篷, 隱蔽物 假裝; ——, *v.* 披以斗篷; 隱蔽.

poilus [ˌpwaɪˈly], *n.* 法國兵(俚語).

ensheath [enˈʃi:θ], *v.* 包, 覆.

mole [maʊl], *n.* 田鼠; 痣; 防浪石堤.

École Normale [eˈkoul nɔ:maɪl], *n.* (法語), 師範學校.

major [ˈmeɪdʒə*], *n.* 陸軍少校; 成年者; ——, *a.* 較大的; 較多的; 成年的.

valor [ˈvælə*], *n.* 勇敢, 剛毅.

Turenne [tʃuˈren], *n.* 法國十七世紀名將.

Fabius Cunctator [ˈfeɪbjəsˈkʌŋktətə*], *n.* 羅馬古代名將.

scamp [skæmp], *n.* 無賴, 匪徒.

Catalonian [ˌkætəˈləʊniən], *n.* Catalonia 人; ——, *a.* Catalonia 地方的.

thick-set [ˈθɪkset], *a.* 矮胖的; 密簇的; ——, *n.* 叢林.

heavy-built [ˈheviˈbɪlt], *a.* 凝重的; 胖的.

Rivesaltes [ri:v'zɑ:lt], *n.* 地名.

garret ['gærət], *n.* 頂樓.

adornment [ə'dɔ:nmənt], *n.* 裝飾.

smacking ['smækɪŋ], *a.* 發尖銳聲的; 活潑的.

unanimity [ˌju:nə'nimɪti], *n.* 一致; 同意; 異口同聲.

legendary [ˈledʒəndəri], *a.* 傳奇的.

II. *Learn the following phrases and sentences:*

1. It was the right thing to do, 這是應做的事.
2. He knows his business, sure thing! 他知道他的業務應如何辦理, 一定的.
3. the order of the great leader, 偉大領袖的命令.
4. But if my men give way! 假如我軍損失呢?
5. Ah! if we had had one like him at Metz in the old days! 啊, 從前在 Metz 戰役中, 如果有一個像他的人就好了!
6. the scales of clay, 泥痂, 泥疤.
7. One innocent asked if these were his Christian names, 一個愚昧者詢問那是不是霞飛將軍的教名.
8. a scamp of a Parisian, 那個無賴的巴黎人.
9. A poor old model out of work, shea for help, 一個年老窮苦的模特兒因失業而求助.
10. about the man whose countryman he was proud to be, 關於他最驕傲認為同鄉的那個人——霞飛.
11. not content to admire the leader's likeness, 不以僅僅欽羨這領袖的肖像為滿足.
12. These impressions are moving, 這些印象是最動人的.

III. *Read the lesson again; now without reference to it, translate the following sentences into English:*

1. 男人也可以做一個模特兒嗎？
2. 我的母親每天早上於我的小妹上學之前必給她一個很響的接吻。
3. 他是南京一個有名的無賴者。
4. 這些野花最宜於兩房的裝飾。
5. 今晚我們請林少校晚膳。
6. 披上 (put on) 你的斗篷 外面在下雪。
7. 那幾架救護車是王先生贈的。
8. 在中國有許多關於民族英雄的傳奇。

IV. *Study the conjunctions in the following sentences:*

1. *And* I have taken them on the wing.
2. *Or* let us imagine a very different state of affairs.
3. *But* he wants us to because he has to, you fool!

Conjunctions are sometimes used not to connect words or combinations of words, but to introduce sentences and clauses.

Lesson VII

TWO INSPIRING SONGS

The songs quoted here were written by two poets of the modern school. In simple but artistic

language they express a hope for a higher universal order than that which rules the world at the present time. They inspire us with broader vision and greater courage.

I

A CAROL FOR THE NEW YEAR

Blow, bugles, blow!

The dark days into old oblivion go.

Blow, gladness from the summits of the world:

The battle-flags are furled—

Wild flags that startled up at every breath—

Banners that beat against the winds of death.

They have their rest at last,

Rich with heroic memories of the past.

Blow, bugles, blow!

The battle years have ended, and we go

Onward to meet the future with a song.

Knowing our might is greater than all wrong—

Knowing we have a key for every gate,

And that the heart has dare for every fate —

Knowing that God is in the years ahead,

As He was with us when the roads were red.

Blow, bugles, blow!

The shames and tyrannies begin to go.

Sing, bugles, sing into the ear of time
The end of the ancient crime—
Sing with a silver tongue,
Let all old faces gladden and grow young,
And let the hearts of youth
Sing with the glory of the world's New Truth—
The high glad brother-hail;
For never more must Love's great purpose
fail—
Never again the hopes depart
Out of the world's joy-stilled, grief-greatened
heart.

—*Edwin Markham*
(*After the World War*)

II

SONG OF THE NEW WORLD

I sing the song of a new Dawn waking,
A new wind shaking
The children of men.
I say the hearts that are nigh to breaking
Shall leap with gladness and live again.
Over the woe of the world appalling
Wild and sweet as a bugle cry,
Sudden I hear a new voice calling—

"Beauty is nigh!"

Beauty is nigh! Let the world believe it.

Love has covered the fields of dead.

Healing is here! Let the earth receive it,

Greeting the Dawn with lifted head.

I sing the song of the sin forgiven,

The deed forgotten, the wrong undone.

Lo, in the East, where the dark is riven,

Shines the rim of the rising sun.

Healing is here! O brother, sing it!

Laugh, O heart, that has grieved so long.

Love will gather your woe and fling it

Over the world in waves of song.

Hearken, mothers, and hear them coming—

Heralds crying the way at hand.

Faint and far as the sound of drumming,

Hear their summons across the land.

Look, O fathers! Your eyes were holden—

Armies throng where the dead have lain.

Fiery steeds and chariots golden—

Gone is the dream of soldiers slain.

Sing, O sing of a new world waking,

Sing of creation just begun.

Glad is the earth when morn is breaking—

Man is facing the rising sun!

—*Engela Morgan*

Study Assignment

I. Learn the following new words:

- carol ['kærəl], *n.* 歡歌. —, *v.* 歌頌.
 bugle ['bjʊ:gl], *n.* 號角. —, *v.* 吹號.
 oblivion [ə'blɪvɪən], *n.* 遺忘 忘卻; 湮沒.
 summit ['sæmɪt], *n.* 頂 巔
 furl [fɜ:l], *v.* 捲起
 gladden ['glædn], *v.* 使歡樂.
 brother-hail ['brʌðə*'heɪl], *n.* 友愛的招呼.
 joy-stilled ['dʒɔɪ'stɪld], *a.* 為喜樂所慰安的.
 grief-greatened [grɪf'greɪtnd], *a.* 為憂苦而拓大的.
 Edwin Markham ['edwɪn'mɑ:kəm], *n.* 現代詩家(人名).
 appalling [ə'pɔ:liŋ], *v. a.* 恐赫的; 沮喪的
 forgiven [fɜ:'gɪvn], *v.* (forgive 之過去及過去分詞), 赦免.
 riven ['rɪvn], *v.* (rive 之過去及過去分詞), 撕裂; 劈開.
 rim [rɪm], *n.* 邊 緣
 drumming [drʌmɪŋ], *v. n.* 打鼓.
 holden ['houldən], *v.* (古式 hold 之過去分詞), 持住, 留住.
 Angela Morgan ['ænzjələ'mɔ:ɡən], *n.* 女子名.

II. Learn the following expressions:

1. into old oblivion go = go into old oblivion, 銷跡於陳舊的遺忘中.
2. at every breath, 在每一風息下
3. rich with heroic memories of the past, 富於英勇的往事之回憶

4. The heart has dare for every fate, 心胸有對付一切運命的膽略。
5. when the roads were red, 當道路爲赤血所漬的時候。
6. Sing with a silver tongue, 以嘹亮之聲唱歌
7. grief-greatened heart, 爲憂苦所展拓的心胸。
8. nigh to breaking, 近於破碎。
9. Love will gather your woe and fling it over the world in waves of song, 愛將聚匯起你的苦痛把牠在歌聲之浪中擲之九霄雲外。
10. Your eyes were holden, 你的眼被凝住。
11. Fiery steeds and chariots golden, 怒馬與金車。

III. *Study the following phrases and clauses:*

1. Look, O fathers!
2. Oh, you little rogue!
3. Alas, our friend is no more!
4. Pshaw, what can he do!
5. Ha, so you're here!

Words like *O*, *oh*, *alas*, are used to express strong emotion. They may stand alone or with phrases or clauses. They are called interjections, which simply mean exclamations.

Various other parts of speech may also appear as interjections:

Adverbs: Well! How! Why! Indeed!

Verbs: See! Help! Behold!

Nouns: Nonsense! Peace! Goodness!

Adjectives: Good!

IV. *Make ten sentences containing interjections or other parts of speech used as such.*

Lesson VIII

COMMUNICATIONS

In our earlier volumes attention has been paid to the close relation between good communication and the progress of a community. The same topic is discussed here on a broader scale.

The existence of communities depends upon communication. To be able to communicate with each other gives those who do so the basis of a "common" life. "Communication," "community," life "in common"—these expressions all have something of the same significance. Mountain barriers, which encircle communities and fence them off from contact with other people or kinds of life, prevent communication and thus make impossible the enlargement of the common life so as to include in it peoples beyond the mountains. Seclusion of women in the home and by home duties makes it difficult for them to

have any share in the life of the country, because they are unable to communicate with that life. In general, it is safe to say that all group life is made possible by communication between its members, and the methods of communication, as they have been developed and modified from time to time, have much to do with determining the size and character of the group and its life. Communication is the basis of understanding, and the lack of it in some one or more of its forms is, so far, an interference with the possibility of men cooperating together, since cooperation and group life depend on understanding.

Communication is the process of bringing minds together, and the barriers which stand in the way of communication are not merely physical, they are primarily mental. Education is, in a large way, the removal of barriers which separate minds. Ignorance is itself the most formidable obstacle to the contact of mind with mind; it is the basis of misunderstanding and the foundation of prejudice. Prevention of misunderstanding and conquest of prejudice is made possible only through better means of understanding, that is, of bringing minds into relation with each other by adequate communication.

It is wise to ask one's self the question, "What difference would it make in the life of our

society if some important form of communication were lacking?" To do this it is necessary first to enumerate the important means of communication, and then to try to see how they change or influence the formation of group life.

Undoubtedly the most important form of communication is language. This is at first oral or spoken in form, and it is only as one discovery has been added to another that language has come to be written, then printed, and then carried through space by means of telegraph, telephone, or wireless. To language should be added photography and the phonograph. Painting, sculpture, and music are also means of communication of great importance, in that they embody and preserve the thought and emotions of artists and carry them to the observer, who is thus brought into touch with the ideals of the artist and the social life which lies behind them. Communication is self-expression, but what shall be expressed and how well it shall be done depends to a great extent upon the means of expression. A people whose language is oral only and contains perhaps but a few hundred words, will be able to express to each other only a few ideas and will be able to communicate but slightly with succeeding generations; while a highly developed language with a large vocabu-

lary, and one which is written as well as spoken, becomes the medium of a wide range of ideas; through it generation after generation is able to come in contact with the past and so to enlarge its experience and its life.

It is perhaps easiest to see the social importance of such improvements in communication in the case of the invention of printing. Briefly, printing made possible the spread of knowledge over an entire people. Before its invention, scientific knowledge was the possession of the few. It was useless for most men to learn to read, because the cost of books, which must be laboriously written by hand, made them luxuries attainable by the well-to-do alone. The invention of printing cheapened books, thus spreading knowledge throughout the whole population. On this basis people of varied ranks may come to have a common body of ideas, and people remote from each other in space may know each what the others are thinking about. In this way common knowledge leads to communication. It is probable, therefore, that the invention of printing is the most important step in the movement toward democracy.

It has been well said that modern democratic governments are possible only as a consequence of the modern means of communication. This

means simply that it would be impossible to develop a public opinion or to record its expression with reference to a vast nation such as the United States or China, without such means of communication as the press, the telegraph and telephone, and the postal service using the steam railway, steamship, and automobile.

What would be the effect on the business of a city if there were no telephone and every message from one part of the city to another had to be carried by a messenger? What change in the growth of wheat on American farms would result if there were no telegraph or cable to make possible a common price and market all over the world? To analyze such questions is a useful exercise in that it helps us to realize how vital the varied means of communication are in the formation of the life of communities and of the world.

*Study Assignment

I. *Learn the following new words:*

encircle [in'sə:kl], *v.* 環繞 包圍.

enlargement [in'la:rdzmənt], *n.* 擴大.

seclusion [si'klu:ʒən] *n.* 隱遁 退隱 隱居.

removal [ri'mu:vəl], *n.* 移動 除去.

misunderstanding ['misʌndə'stændiŋ], *n.* 誤會 爭論.

enumerate [i'nju:məreit], *v.* 枚舉, 計數.

wireless [waɪəlis], *n.* 無線電報; —, *a.* 無線的, 無線電的.

photography [fə'tɒgrəfi], *n.* 攝影術

sculpture ['skʌlptʃə*], *n.* 彫刻 雕刻物; —, *v.* 彫刻.

self-expression [selfiks pre'ʒən], *n.* 自表.

enlarge [in'la:dʒ], *v.* 擴大.

attainable [ə'teɪnəbəl], *a.* 可得到的, 可達到的.

cheapen ['tʃi:pən], *v.* 跌價, 減價.

II. *Learn the following phrases and sentences:*

1. Mountain barriers fence them off from contact with other people, 四圍叢山隔住了他們與別的人民接觸.
2. In general, it is safe to say that..., 大概說...沒有什麼不妥.
3. to have much to do with determining the size, 頗有關係於大小之決定
4. to stand in the way of..., 阻礙....
5. one discovery being added to another, 加於另一個之上的新發現.
6. brought into touch with..., 使與...相接觸.
7. Printing made possible the spread of knowledge over an entire people, 印刷使知識之傳布於全體人民成爲可能.
8. attainable by the well-to-do alone, 只有富有的人才能獲得.
9. a common body of ideas, 共同的概念.
10. It has been well said that... 常言道得好....
11. a common price and market, 共同的價格與市場.

12. to develop a public opinion, 發展輿論.

III. *Go over every sentence of the lesson and tell whether it is declarative, or interrogative. Give reason for your pronouncement.*

IV. *Write ten questions regarding communication.*

V. *Orally describe the changes in Chinese society which have taken place with the development of radio broadcast.*

Lesson IX

COMMUNICATIONS

(Continued)

The forms of communications which have been mentioned are direct in their action. They bring minds immediately into touch with each other. There are also means of communication which are less direct but which are equally important and necessary to the formation of group organization. Primarily these are means of transportation which carry goods and men. The steam engine opened not only a new era in the material world; it brought about the enlargement of markets and the uniting of peoples through

sharing in new inventions and production. Farm machinery made in America is quickly carried by rail and steamship to Siberia or Russia, and its use in those countries involves a change in the life of the Russian peasant village. Material goods embody ideas, and the interchange of goods is also an interchange of ideas. Thus centers of commerce—that is, places of the interchange of goods—tend to become also centers of intense mental activity where varied ideas meet and compete with each other. Changes in the means of transportation, therefore, lead to the spread of new ideas, to the meeting of varied ways or customs, and to new methods of organizing the life of people in communities and in nations.

Primitive peoples were limited to the ox-cart or the drag or the dugout canoe. They moved slowly and could travel but short distances and transport but small quantities of goods. Commerce or the interchange of goods was a matter of slight importance and limited to the few goods such as could most easily be carried. In the very nature of things people were bound to live in small groups and each group was more or less isolated and alone. New ideas entered with difficulty and there was little to suggest change or progress.

Compare this condition with the world today. The steamship has made the oceans great high-ways carrying goods and men. Steam and electric railways thread the continents and so interchange the goods and ideas of peoples thousands of miles apart and differing in language, customs, education, and government. The automobile and the building of good roads increase this rapid and continuous stream of goods and of people; and the possibilities of the airship for commercial purposes are beginning to be realized.

With such tremendous modifications in both the direct means of communication and those indirect means which involve transportation, it is not strange that we see today a closer contact and mingling of peoples and a wider diffusion of common ideas than the world has ever witnessed before. Customs derived from isolated life and which have lasted for thousands of years are given up in the face of new ways; languages are spread over new continents and others tend to disappear; the rural peasant from the Balkans or Turkey becomes a worker in the vast steel mill of Pittsburgh or the cotton factory of Fall River.

Two contrasting terms that suggest opposing situations enter into the explanation of the development of societies. These are "isolation" and "diffusion." Anthropologists in recent years have

demonstrated the immense significance of diffusion in the transformation of social life. Except for invention, it is the great explanation of social modification. Borrowing is characteristic of all peoples; it is the way that tools, associated ideas about human relations or the relations of men to a supernatural world, languages and literature and art have changed the life not only of the inventing society, but often of quite remote peoples. Contacts of varied kinds through migration, war, exchange, and ceremonial was a constant fact among primitive peoples resulting in the interchange of custom and tradition, and the spread of invention. Within historic times this process has been continuous. The Greeks were great borrowers, probably because of their easy natural opportunity for communication; the sea highways and the land routes led to their door. So the Romans borrowed the Greek ideas—their culture; so the Arabs borrowed and spread the thought and system of life, the social heritage from Greeks and Romans, with elements from other sources.

But while diffusion has always been so vital an aspect of social life, isolation has stood in the way. Isolated groups are out of the current of diffusion, and the result is likely to be stagnation and a stationary life. The mountain peoples

of the Appalachian region of the United States show clearly this situation. But one of the outstanding characteristics of our time is the development of means of communication—that is, ways of enlarging and intensifying social contacts, thus breaking down isolation. Medical schools in China, Western books among the peasants of Syria or the Balkans, suggest why it is that the older culture of these once relatively isolated parts of the world are undergoing rapid change. Diffusion is conquering isolation. Diffusion is taking place in ideas of industry, including money and the exchange of goods in markets instead of family or household economy, in ideas of health, of scientific knowledge, and of government. This spread of new ideas is wiping out illiteracy and breaking down “provincialism,” the change in this isolated and static society being so rapid as to be “perilous” to its members.

Study Assignment

I. *Learn the following new words.*

peasant [ˈpeɪzənt], *n.* 農夫.

interchange [ˈɪntə(:)tʃeɪndʒ], *n.* 互換, 交換 ——, *v.*
更迭.

intense [ɪnˈtens], *a.* 緊張的; 劇烈的, 強烈的.

compete [kəmˈpi:t], *v.* 競爭.

ox-cart [ɒks'kɑ:t], *n.* 牛車.

drag [dræg], *n.* 長形高馬車. 拉; 耙; 累; 所曳之物.
——, *n.* 拉. 牽; 撈. 耙.

dugout ['dʌɡaʊt], *n.* 獨木舟(此處作 *a.* 用).

isolate ['aɪsəleɪt], *v.* 使隔離 使孤立.

airship ['eəʃɪp], *n.* 飛艇 飛船.

diffusion [dɪ'fju:ʒən], *n.* 散布 傳播.

Balkans ['bɔ:lkənz], *n.* 巴爾幹各地

Pittsburgh ['pɪtsbɜ:g], *n.* 美國東部一城名.

anthropologist [ˌænrə'pɒlədʒɪst], *n.* 人類學家.

supernatural [ˌsju(:)pə'ri:ətʃrəl] *a.* 超自然的.

ceremonial [ˌseri'mounjəl], *n.* 禮節, 儀式; ——, *a.* 體
節的.

stagnation [stæg'neɪʃən], *n.* 不流動, 停滯.

stationary ['steɪʃənəri], *a.* 停頓的, 止息的, 不動的.

Appalachian [æpə'leɪʃjən], *a.* 屬於美國一山帶的.

intensifying [ɪn'tensɪfaɪɪŋ], *v.* (intensify 之現在分詞).

加劇, 緊張.

illiteracy [ɪ'lɪtərəsi], *n.* 文盲, 無教育.

provincialism [prə'vɪnʃəlɪzəm], *n.* 鄉土觀念; 偏狹.

II. *Learn the following phrases and sentences:*

1. They bring minds immediately into touch with each other, 他們立即使人們的意志互相接觸
2. equally important and necessary, 同樣地重要與必需.
3. the interchange of ideas, 思想之交換.
4. to lead to the spread of new ideas, 引致新概念之傳播.
5. limited to the dugout canoe, 限於獨木挖成的船

6. in the very nature of things, 就在事物的本性裏
7. The steamship has made the oceans great highways, 汽輪把海洋造成孔道.
8. a continuous stream of goods and people, 人與貨物之川流不息.
9. than the world has ever witnessed before, 甚於世俗所曾見的.
10. in the vast steel mill, 在那巨大的鋼廠中.
11. resulting in..., 結果於....
12. one of the striking characteristics of our time, 我們的時代中驚人的特質之一.

III. *Answer the following questions orally in the class:*

1. What is meant by direct communication? Give examples.
2. What is meant by indirect communication? Give examples.
3. How has the newspaper affected the life of Chinese farmers?
4. What are the social aspects of road building in modern China?
5. How has isolation hindered our national union in the past? Give examples.
6. How can provincialism be best broken down?

IV. *Go over every sentence of the lesson again, and ascertain whether it is simple, complex, compound, or complex-compound.*

Lesson X

THE SOLDIER

From a book entitled *Patriotism in Literature* by John Drinkwater we have taken the following paragraphs for this lesson. Containing a large number of extracts from great authors on the never-dying subject of patriotism, the book is really worth reading from beginning to finish. But that must wait for a future time when you are more conversant with English literature. Mr. Drinkwater has written many poems and plays which claim a large circle of readers.

Ruskin pointed out that the soldier's essential honor was not that he killed his enemy, but that he was willing to die. And the spectacle of the man who finds it a sweet and comely thing to lay down his life for his country in distress has inevitably been a constant theme of literature. The devotion of the individual citizen to the State, the consent of the free man in subjection to the prevailing interest of the whole body politic, though they may be reduced to very simple terms of propaganda, are essentially among the most mystical of the human mind. Socrates, having offended against the laws of his country and refusing the opportunity to escape

from his sentence, maintaining that his duty to the State could not be fulfilled until the moment when he should pay the penalty pronounced against him, is not so paradoxical a figure as he may seem to the mind that has not this mystical sense.

There are times when a man may honorably subject his will and judgment to those of the State, when in doing so he acts not only against his own apparent interests, but against his own convictions. To do so is not, it may be conceded, a course perfectly consistent with ideal behavior, but then there is no such perfect consistency possible in the affairs of life. To do so, again, is perhaps to exalt the State from a position of sovereignty to one of divinity which it cannot rightly maintain. But it so happens that in the practice of the world, there is no person or institution that can profitably be substituted for the State in this authority. So far as human experience goes, the State, imperfect and elusive in character though it may remain, is yet the power, not merely temporal, to which even the wisest men submit themselves for direction, even at times above their own right of judgment.

The soldier's glory, then, is the gift of himself to his country; the offer of his life, and the suspension, if it needs be, of his private judgment.

That this is an ideal position either of the intellect or in morals nobody can pretend, but, when the country is at war, it is the best position, intellectually and morally, that society has yet been able to devise, and once the decision for arms has been reached, those who serve are rightly objects of public honor and the celebration of art, though unhappily the emotion that applauds is apt to wither with the occasion, and the cheering is too often followed by neglect. It is, however, no cynical to suppose that regards and public credit when the battle has been won are not the hero's chief aim, however certainly they may be his due. And so it has been the soldier moving to, or engaged in, action, or at the farthest point of time, on his return from the wars, who has stirred the feelings of the crowd, and the poets in the crowd, while the laurels of the hero whose campaigns have become a story are soon thick with dust. A figure here and there will survive the passing of enthusiasm, a Drake or a Wolfe or a Nelson or a Robert E. Lee, but they are rather symbols, apotheoses of an accumulated national sentiment, than heroes who live solely by their single exploits. It is they who have been most ceremoniously sung, though those obscurer patriots, the "unknown warriors," have not been without their chroniclers.

“The sand of the desert is sodden red,—
 Red with the wreck of a square that
 broke;—
 The Gatling’s jammed and the Colonel dead,
 And the regiment blind with dust and smoke.
 The river of death has brimmed his banks,
 And England’s far, and Honor a name,
 But the voice of a schoolboy rallies the ranks:
 ‘Play up! play up! and play the game!’”

So wrote Sir Henry Newbolt, of his hero without a name. And so, today, Mr. Lascelles Abercrombie, in lines that can survive even the test of being set in such company:

“These who desired to live, went out to death;
 Dark underground their golden youth is lying
 We live: and there is brightness in our breath
 They could not know—the splendor of their
 dying.

Study Assignment

I. *Learn the following new words:*

- Drinkwater ['drɪŋkwɔ:tə*], *n.* 英國現代文學家之一.
 conversant ['kɒnvəsnt], *a.* 熟識的 精通的.
 comely ['kɒmli], *a.* 悅目的, 好看的, 優美的.
 inevitably ['ɪnevɪtəbli], *adv.* 不可避免地.
 subjection [səb'dʒekʃən], *n.* 服從 征服.

- propaganda [ˌprɒpəˈgændə], *n.* 宣傳, 宣傳法 宣傳機關.
- mystical [ˈmɪstɪkəl], *a.* 神祕的, 神祕主義的, 不可思議的.
- paradoxical [ˌpærəˈdɒksɪkəl], *a.* 似是而非的, 自相矛盾的.
- exalt [ɪgˈzɔːlt], *v.* 褒揚; 高舉 加強.
- temporal [ˈtempərəl], *a.* 現在的 一時的, 暫時的.
- applaud [əˈplɔːd], *v.* 讚美; 鼓掌, 喝采.
- cynical [ˈsɪnɪkəl], *a.* 憤世嫉俗的; 譏刺的.
- laurel [ˈlɔːrəl], *n.* 月桂樹, 桂冠, 榮譽.
- Drake [dreɪk], *n.* 名將(人名).
- Wolfe [wʊlf], *n.* 名將(人名).
- Nelson [ˈneln], *n.* 名將(人名).
- concede [kənˈsiːd], *v.* 承認; 讓與.
- consistent [kənˈsɪstənt], *a.* 一致的, 相符的; 堅固的.
- elusive [ɪˈljuːsɪv], *a.* 不可捉摸的 不可解的.
- suspension [səsˈpenʃən], *n.* 停止; 懸掛; 倒帳.
- Lee [li:], *n.* 美國名將之一.
- apotheoses [əˌpəʊˈoʊsiːz], *n.* (apotheosis 之複數), 奉為神; 頌揚.
- sentiment [ˈsentɪmənt], *n.* 情緒, 感情; 格言
- ceremoniously [ˌserɪˈmɒnjəsli] *adv.* 禮節上地 儀式上地
- chronicler [ˈkrɒnɪklə*], *n.* 記者 編史者
- sodden [ˈsɒdn], *a.* 浸漬的 浸透的.
- square [skweɪ*], *n.* 方陣
- Gatling [ˈgætlɪŋ], *n.* 格林礮
- jammed [dʒæmɪd], *v.* (jam 之過去及過去分詞) 搗粹; 擠入.
- brimmed [brɪmɪd], *v.* (brim 之過去及過去分詞), 滿至邊沿.
- rallies [ˈrælɪz], *v.* (第三人稱單數), 重振 整隊 振元

Newbolt ['nju:boult], *n.* 詩人之名.

Lascelles ['læsəlz], *n.* 人名.

Abercrombie ['æbəkrambi], *n.* 詩人之姓.

II. *Learn the following expressions:*

1. from beginning to finish, 自始至終.
2. a large circle of readers, 一大羣讀者.
3. to lay down his life for his country in distress, 爲他的處於危難中的國家捐軀.
4. in subjection to the prevailing interest of the whole body politic, 爲了整個政治團體的有效的利益而服從.
5. the penalty pronounced against him, 他被判的刑罰.
6. imperfect and elusive in character though it may remain, 雖然其本質仍是不完全與不可捉摸.
7. The emotion that applauds is apt to wither with the occasion, 待時過境遷則一時贊美的情緒即易隨之萎謝.
8. The laurels of the hero whose campaigns have become a story are soon thick with dust, 他們的軍功會成爲故事的材料. 可是這些英雄們的榮譽桂冠不久也將積厚了灰塵.
9. Obscure patriots have not been without their chroniclers, 較不著名的愛國者不是沒有他們的史官.
10. The Gatling's jammed, 格林砲搗碎了.
11. The river of death has brimmed n. (指河) banks, 死之河充溢得到了岸沿.
12. Play the game! 再接再厲.

13. Dark underground their golden youth is lying,
他們黃金般的青春時代幽暗地埋藏在地底。
14. — the splendor of their dying, 他們的死之光榮。

IV. *Translate the following sentences into English:*

1. 敵人有三團軍隊，但終於敗了。
2. 我們捉住了一個團長。
3. 他說敵軍一見我們便逃散了，無法復整。
4. 許多老百姓鼓掌 當我帶那團長進來的時候
5. 經過了三小時的攻擊 我們的方陣還是完好
6. 他們的抗戰情緒是非常堅強的。
7. 我承認敵人的預備比我們長久。
8. 敵人的行爲和言語是極不一致的。

IV. *Observe the structure of the sentences in the following two groups:*

(I)

(II)

1. Their golden youth is lying dark underground.

1. Dark underground their golden youth is lying.

2. A figure here and there will survive the passing of enthusiasm.

2. The passing of enthusiasm a figure here and there will survive.

3. We have taken the following paragraphs from a book entitled *Patriotism in Literature*.

3. From a book entitled *Patriotism in Literature* we have taken the following paragraphs. /

4. Nobody can pretend that this is an ideal position either of the intellect or in morals.

4. That this is an ideal position either of the intellect or in morals nobody can pretend.

The sentences in the first group are so constructed that they can stop somewhere before the end. Those in the second group, on the other hand, cannot do so and still be grammatically complete. In rhetoric a sentence of the first kind is called the loose sentence, and one of the second, the periodic sentence.

Lesson XI

ELEMENTARY ARITHMETIC

For practical purposes we are going to provide a few lessons that will enable you to build a larger vocabulary. The substance, elementary arithmetic, for example, is familiar to the average student, but the correct expressions in English are often overlooked by him, to his deep regret in future days. Now is the time to master not only the word, but also the phrases on such useful subjects.

After learning to read and write down the figures (nought, one, two, . . . nine) and numbers, we were taught the "four elementary rules," which are addition, subtraction, multiplication, and

division. Afterwards we also learned fractions.

Addition.—This is the rule, or method, by which the sum of two or more given numbers may be obtained. One and (or plus) two are (or make) three; $2 + 3$ are 5; $3 + 4$ are 7, and so on.

Example: Add together 471, 54, 39.

<i>Process:</i>	471	9 and 4 are 13, and 1 are
	54	14; put down 4 and carry
	39	1; $1 + 3$ are 4, $+ 5$ are 9, $+ 7$
	645	are 16; put down 6 and
Tot a(or) sum is	645	carry 1; $1 +$ nought are 1,
		and 4 are 5; put down 5.

The answer (or sum, or total) is 564.

Subtraction.—This is the rule by which the difference between two given numbers may be obtained.

Example: Subtract 4873 from 8309.

<i>Process:</i>	8309	3 from 9, (leaves) 6; 7 from
	4873	nought won't go; 1 borrow
	3436	10; 7 from 10, 3, and carry
Remainder	3436	one; 9 from 3 won't go; 1
		borrow 10, 9 from 13, 4, and
		carry one; 5 from 8, 3.

The remainder is 3436.

Multiplication (for which a knowledge of the Multiplication Table is necessary) is an abbreviated form of addition and consists in finding the sum (here called "product") of a series of repetitions of a given number.

Example: Multiply 234 by 56.

<i>Process:</i>	$\begin{array}{r} 234 \\ 56 \\ \hline 1404 \\ 1170 \\ \hline \end{array}$	6 times 4 (or six fours) are (or 4 multiplied by 6 is) 24; put down 4, carry 2; $6 \times 3 = 18$, and 2 are 20; put down 0 (nought), carry 2, and so on.
Product	13104	

234 and 56 are said to be *factors* of 13104.

Division is the rule for finding the *quotient* (and *remainder*, if there be any), when one given number (the *dividend*) is to be divided by another (the *divisor*).

The English distinguish between *Long Division* (when the operations are mostly written down), and *Short Division* (when the operations are mentally performed and only the results written down).

(a) *Example of Long Division:*

15	1387	92	15 into 13 won't go; 15 into 138 goes 9 times; 9 times 15 are 135; 135 from 138 leaves 3; 1 bring down a 7; 15 into 37 goes twice; 2×15 (read: twice 15) are 30; 30 from 37 leaves 7.
divisor	135	quotient	
	37		
	30		
	7 remainder		

Answer: 92 and 7 remainder, or $92\frac{7}{15}$.

(b) *Example of Short Division:*

$$8 \overline{) 4979}$$

622 and 3 over, or $622\frac{3}{8}$.

Fractions. — A fraction contains one or more equal parts of a unit. There are *vulgar fractions* (e. g., $\frac{3}{4}$, three fourths), and *decimal fractions* (e. g., .75 or 0.75, read: nought, decimal, or point, seven five). The *numerator* of vulgar fractions is placed above the line, and the *denominator* below. The denominator in decimal fractions is 1 or some power of 10. *Mixed numbers* consist of a whole number and a fraction, such as $2\frac{3}{4}$ or 2.75.

Study Assignment

I. Learn the following new words:

- nought [nɔ:t], *n.* 無. 零.
 subtraction [səb'trækʃən], *n.* 減去: 減法
 fraction ['frækʃən], *n.* 碎片. 小部分: 分數
 plus [plʌs], *a.* 加的: 正的: ——, *n.* 加號.
 subtract [səb'trækt], *v.* 減去 扣除
 abbreviate [ə'brɪvi'eɪt], *v.* 縮短: 縮寫.
 repetition [ˌrepi'tɪʃən], *n.* 重複: 述說: 背誦.
 quotient ['kwɒʃənt], *n.* 得數. 商
 dividend [ˈdɪvɪdend], *n.* 被除數. 實數: 股息. 紅利
 divisor [dɪ'vɪzə*], *n.* 除數.
 decimal [ˈdesɪmə], *a.* 十進的. 小數的; ——, *n.* 十進
 小數.
 numerator [ˈnju:məreɪtə*], *n.* 數者. 計算者: 分子
 denominator [dɪ'nomɪneɪtə*], *n.* 分母.

II. Learn the following new expressions:

1. elementary arithmetic. 初級算術.
2. to his deep regret, 致其深悔.
3. the figures and numbers, 數碼與數目.
4. the four elementary rules, 四則: 四種基本法則.
5. put down 4 and carry 1, 把 4 記下, 把 1 帶進一位.
6. 7 from nought won't go, 零去七不成功
7. I borrow 10, 我借來 10.
8. the multiplication table, 乘法表, 九九表
9. a series of repetitions, 重複 連續的重複.
10. long division, 除法的詳細算草.

11. short division, 除法的簡便演草.
12. the vulgar fractions, 真分數.
13. the decimal fractions, 小數.
14. 10 or some power of 10, 10 或者 10 之乘冪.

III. *Study the lesson again; now without reference to it, solve the following problems, paying special attention to the phrases you use:*

1. Add together 698, 105, 3451.
2. Subtract 9346 from 10657.
3. Multiply 579 by 234.
4. Divide 6295 by 23.

IV. *Study the following sentences and observe their difference in structure in the two separate two groups:*

(I)

Loose

1. My father built that house.
2. Weak and hungry I found him.
3. They lived happily together.
4. I want food and clothing.
5. You can get food or clothing.

(II)

Periodic

1. That house my father built.
2. I found him weak and hungry.
3. Happily they lived together.
4. I want both food and clothing.
5. You can get either food or clothing.

6. You can have food as well as clothing.

7. We were taught the four elementary rules after learning to read and write down the figures and numbers.

8. Everyone should help to win the war, since it is a struggle for national existence.

6. You can have not only food but also clothing.

7. After learning to read and write down the figures and numbers, we were taught the four elementary rules.

8. Since it is a struggle for national existence, everyone should help to win the war.

Loose sentences are useful for carrying on ordinary conversation; periodic ones for laying emphasis on a statement. Many sentences are partly loose and partly periodic.

Lesson XII

AN ENGLISH HOUSE

Though you have studied English for more than five years, it is doubtful that you have any idea what an English house looks like. Let this lesson solve your puzzle. Try to form a mental picture from what you are going to read. At the same time spare no effort to learn the new words used to describe the house and its belongings.

A typical English house generally has two or three stories, or floors, viz., the groundfloor, the

first floor, the second, the top floor with the attic, and the loft. A broad staircase with banisters to prevent people from falling over the sides leads from each floor to the next.

Below the ground floor is the basement, which contains the kitchen and scullery, the pantry and larder, the wine-cellar, the coal-cellar, etc. It is in the basement that the servants live and all the tradespeople deliver what has been ordered by the cook. The entrance to the basement is not by the front door, but by a little gate in the iron railings which surround the area.

Before a person enters a house, he scrapes his shoes on the scraper outside the door and wipes them on the mat just inside. As soon as he is in the hall, he finds not far from the door an umbrella-stand, a hat-rack, and a large looking-glass. If the three are combined, such a piece of furniture is called a hallstand.

Doors open from the hall into the dining-room and the parlor. Here friends and acquaintances are received, and as a rule the members of the family sit in one of them during the day. Hence the parlor is also called a sitting-room. In small houses the parlor at the same time serves as a dining-room.

On the first floor, at the front of the house, there is the drawing-room, where company is

received. It is the best furnished room in the house, and has that name because the ladies usually withdraw there after meals. The back-room on the first floor is in most cases used as a bathroom, or as a bedroom, sometimes as a smoking-room or library.

On the second floor are, as a rule, the bedrooms and the nursery.

In modern houses, water and gas are laid on. In many cases there is a telephone, also an electric installation with numerous electric lamps and switches for turning the light on and off. On each floor a W. C. (water closet) is to be found.

The rooms are either papered or painted. In all the rooms and often in the hall and on the staircases we find pictures of various sorts. There is a carpet in every room except kitchen and the attic. The hall is generally covered with linoleum or oil-cloth.

The furniture is very substantial and massive, especially in the dining-room. Here we find a table, a writing-table, a couch, a certain number of stuffed chairs (filled with horsehair) or upholstered chairs (stuffed, and with springs), some armchairs, a rocking chair, mirrors, a large side-board upon which the biscuit box and a decanter are never wanting, and sometimes a cottage piano.

In many houses are found the old-fashioned windows on the sash or guillotine principle. The sash or guillotine windows do not turn on hinges like the so-called French windows, but the two sashes are raised and pulled down at will by means of pulleys, so as to open only from the top or from the bottom. The old arrangement is persisted in because the winds in London often become very violent, and the guillotine windows are not liable to be banged about and broken when the wind is blowing. The windows are hung with curtains and provided with roller blinds that can be drawn up and let down by merely pulling a cord. At night the shutters are closed, or the outside iron roller blinds let down.

The drawing-room is very snug and cosy; it is the most elegant room in an English house. Besides easy chairs, settees, a couch, and upholstered or cane chairs, many large drawing-rooms contain cabinets, small tables, a grand piano, etc.

The main piece of furniture in a bedroom, of course, is the bed. The English bedstead is of iron, brass, or wood. On it first comes a spring-mattress or a wire-woven mattress, then two wool mattresses, sometimes also a feather bed. On these is a sheet to cover the whole, a pillow in a pillow-case, another sheet, one or two woollen blankets, a counterpane, and frequently a quilt.

Besides the bed, there is a night-stand, a washing-stand with a china service (a jug, a basin, a soap-dish, a brush tray), a water bottle with a tumbler; a slop-pail, dressing-table with a looking-glass, a towel-horse or towel-rail with one rough and two plain towels on it, a wardrobe, a chest of drawers (to contain shirts, collars, stockings, socks, etc.), an easy chair, and stuffed or cane chairs.

In most rooms there is a fireplace. Stoves (iron or porcelain stoves) are almost unknown in England, except in the kitchen, where gas stoves are much used for cooking. The English fireplace is an open hearth in the wall, and the smoke is carried off by a flue leading to the chimney. The fuel (coal, rarely wood) is put in an iron grate. A fender of iron or brass or earthenware prevents falling coals or embers from rolling upon the hearth-rug or the carpet. Within the fender, resting on two andirons, or fire-dogs, there are the fire-irons, i. e., a pair of tongs, a shovel, and a poker. By the side of the fender stands a coal-scuttle containing fuel. Over the fireplace there is usually a mantelpiece with all kinds of knick-knacks and a family clock on it. In summer, curtains are drawn over the empty hearth, or a screen or flowers put before it, to prevent it from looking gloomy.

Some large houses built in the modern style are heated by means of hot water circulating in pipes, or by hot air or steam produced in the basement, and conveyed into the various stories and rooms of the building.

Study Assignment

1. *Learn the following new words:*

ground floor [ˈgraʊndˈfloː], *n.* 底層.

attic [ˈætɪk], *n.* 氣樓 頂樓

loft [lɔːft], *n.* 頂樓 樓; 乾草棚 商店之貨物棧; 禮拜堂等處之樓廂.

staircase [steɪˈkeɪs], *n.* 樓梯 樓梯間.

banisters [ˈbænɪstəz], *n.* (複數), 欄杆.

scullery [ˈskʌləri], *n.* 食品洗滌室.

pantry [ˈpæntri], *n.* 伙食房.

larder [ˈlɑːdə*], *n.* 肉類及他種食物之貯藏所.

wine-cellar [ˈwaɪnˈselə*] *n.* 藏酒室 酒窖.

scrape [skreɪp], *v.* 刮; 磨擦.

scraper [skreɪpə*], *n.* 用爲刮鞋之物 刮者.

hat-rack [ˈhætˌræk], *n.* 帽架.

hallstand [hɔːlˈstænd], *n.* 櫥架.

parlor [ˈpɑːlə*], *n.* 談話室; 會客室 客堂.

drawing-room [ˈdrɔːɪŋˈruːm], *n.* 會客室.

nursery [ˈnɜːsəri], *n.* 小兒室 育嬰所; 養樹園.

installation [ˌɪnstəːˈleɪʃən], *n.* 裝置; 任命; 就職.

switches [swɪtʃɪz], *n.* (複數), 電之開閉器; 磁石之轉軸器.

- closet [ˈkɒzɪt], *n.* 密室; 小室; 便所, 廁所.
 linoleum [liˈnɒljəm], *n.* 油漆布.
 upholstered [ʌpˈhɒlstəd], *v. a.* 裝有彈簧墊子的; 覆以
 椅披檯毯或窗簾等物的.
 biscuit [ˈbɪskɪt], *n.* 餅乾.
 decanter [diˈkæntə*], *n.* 酒壺; 傾注器.
 sash [sæʃ], *n.* 窗框帶; 飾帶 腰帶.
 guillotine [gɪləˈtiːn], *n.* 斷頭機; 上下可移動之窗框.
 hinges [hɪndʒɪz], *n.* (複數) 鉸鏈.
 blinds [blaɪndz], *n.* (複數) 百葉窗; 阻礙視線之物 藏
 匿處; 遁辭; 盲人.
 shutters [ˈʃʌtə*z], *n.* (複數), 關閉者; 窗板; 蓋; 塞; 門.
 settee [seˈtiː], *n.* 靠背長椅.
 cabinet [ˈkæbɪnɪt], *n.* 小室, 私室; 內閣; 有屜之箱或櫥.
 bedstead [ˈbedsted], *n.* 牀架.
 spring-mattress [sprɪŋˈmætrɪs], *n.* 彈簧褥.
 sheet [ʃiːt], *n.* 一張, 一頁; 片; 一片水; 被單.
 pillow-case [ˈpɪləukeɪs], *n.* 枕頭套子.
 blankets [ˈblæŋkɪts], *n.* 毛毯 氈毯.
 counterpane [ˈkauntəpeɪn], *n.* 褥單.
 quilt [kwɪlt], *n.* 被, 衾.
 night-stand [ˈnaɪtstaɪnd], *n.* 掛夜間用物之架子.
 jug [dʒʌɡ], *n.* 壺, 瓶.
 tray [treɪ], *n.* 淺盤 淺碟.
 slop-pail [ˈslɒppeɪl], *n.* 污水桶.
 towel-horse [ˈtauəlhoːs], *n.* 手巾架.
 wardrobe [ˈwɔːdrəʊb], *n.* 掛衣櫥.
 flue [fluː], *n.* 煙突; 通氣管.
 grate [ɡreɪt], *n.* 爐格 火牀 格子; 窗格: 一一, *v.* 裝
 格子; 磨碎; 擦; 磨擦作聲.
 fender [ˈfendə*], *n.* 防禦物: 爐門炭欄.

earthenware ['ɜ:θənweə*], *n.* 陶器.

andirons ['ændaɪənz], *n.* 火爐中之薪架.

tongs [tɒnz], *n.* 火箸, 鐵鉗.

poker ['poukə*], *n.* 刺者 戳者; 火棒; 撲克牌戲.

coal-scuttle ['koul,skʌtl], *n.* 盛煤器

mantelpiece ['mænt'pi:s], *n.* 壁爐上之板, 石, 拱或架.

knickknacks ['niknæks], *n.* (複數) 玩物, 玩具.

II. *Learn the following combinations of words:*

1. Spare no effort to learn the new words, 勿吝於努力去學習這些生字.
2. The rooms are either papered or painted, 房間是紙裱的或油漆的.
3. where company is received, 接客之所.
4. in most cases, 最普通.
5. Water and gas are laid on, 水和瓦斯是預先裝置好了的.
6. turning the light on and off, 啓閉電燈.
7. never wanting, 從不缺乏.
8. at will, 隨意.
9. a china service, 一套瓷的用具.

III. *Make a brief speech describing an English house.*

IV. *Study the structure of the following sentences:*

1. A typical English house generally has two or three stories.
2. Below the ground floor is the basement which contains the kitchen and scullery.

3. Before a person enters a house, he scrapes his shoes on the scraper outside the door and wipes them on the mat just inside.

4. The battle years have ended, and we go onward to meet the future with a song.

5. At night the shutters are closed, or the outside iron roller blinds let down.

6. The drawing-room is very snug and cosy; it is the most elegant room in an English house.

Every sentence, in whatever form it is cast, must possess the quality of unity. It must produce one and only one impression on the mind of the reader or hearer. Standing for a unit of thought, it must take in all the necessary elements required by that unit and discard whatever does not belong to it. Each one of the sentences given above has unity, though they differ in length and form.

V. *The following sentences lack unity. Try to improve them by rewriting; omit some elements if necessary:*

1. Mary fell in the creek; the creek is near the schoolhouse; Mary broke her left arm.

2. Try to take the medicine, and it is very bitter, and your father has just returned from Shanghai.

3. The door is made of iron, but the servant has closed it.

4. I am fifteen years old and like English.

5. Here is a dictionary; let me help you to a piece of chicken, please.

6. The book is nearly finished, and it cost me a dollar.

Lesson XIII

THE HUMAN BODY

Here and there in the foregoing lessons you have learned something about the human body. Let this lesson be a review of what has been studied before. Let it also furnish you with the terms commonly used in connection with this subject.

Every human being has a head, a trunk, and limbs.

The head consists of two parts, the skull and the face. The skull is covered with hair, or it is bald. Many bald-headed persons in England wear a wig made of false hair. The skull contains the brain, which is regarded as the seat of intelligence. The face (the two sides of which are very rarely symmetrical and quite alike) consists of the forehead, the eyes, the ears, the temples, the nose, the cheeks, the mouth with the lips, and the chin.

The eye is the organ of sight, and is placed

in a bony cavity called the orbit. The principal part is the eyeball (or apple of the eye) with the pupil. The eyelids with the eyelashes and the eyebrows serve to protect the eyes, which are very delicate and easily injured. Many people have poor eyesight and must wear glasses; others are blind of one eye; others again are totally blind through having been born blind, or may be through an accident or illness.

The nose is the organ of smell. It consists of two nostrils and the bridge of the nose. Some people have a long nose, others a short, a pointed, or a Roman nose, others a snub or pug nose.

The mouth is the opening between the upper and lower lips, and by means of it man utters his speech, and receives his food. Inside the mouth are 32 teeth (16 in each jaw, incisors and grinders) with which the food is masticated before being swallowed. The tongue and palate, which are the organs of taste, enable us to distinguish the taste of anything put into the mouth. The tongue, palate and uvula are also the most important organs of speech. Many people, although they have tongues, cannot speak at all; they are dumb (or mute); others are not able to speak clearly, and they either lisp, or stutter or stammer.

The ear is the organ of hearing. Numerous people are hard of hearing; others have no sense

of hearing at all, having lost it by illness. Those who are born deaf are also dumb; they are called deaf and dumb. The lower and fleshy part of the external ear, that part in which the earrings are fastened, and by which naughty little boys are often pulled, is the lobe of the ear.

In the face of many people we see a dimple in each cheek, and sometimes in the chin, too. The face of a grown-up man is sometimes ornamented with a beard; sometimes only with whiskers, a moustache, or an imperial. Some people prefer going clean-shaved.

The neck connects the head and the trunk. The part of the neck through which the breath passes is the throat, which shows a protuberance known as the Adam's apple. The back of the neck is the nape. Inside the neck are the wind-pipe communicating with the lungs, and the gullet, or alimentary canal, conveying the food to the stomach. The upper end of the wind-pipe is the larynx, which contains the vocal cords, the vibration of which produces the voice. On both sides of the neck are shoulders with the shoulder-blades.

The trunk comprises the chest, the back, and the belly. In the chest are the heart and the two lungs. The belly contains the stomach (the receptacle of food, and the seat of digestion), the

liver, the kidneys, and the bowels or intestines.

The limbs are extremities connected with the trunk; they are the two arms and legs. Each arm consists of the upper arm, the elbow, the forearm (or lower arm), the wrist, and the hand, which is called fist when it is clenched. On each hand there are five fingers—the thumb, first finger (or forefinger), middle finger, third finger, and little finger. The finger-tips are covered with nails, which are pared from time to time.

The parts of each leg are the thigh, knee, shin and calf, ankle and foot. Each foot has a heel, an instep, five toes with nails, and the sole. We work with our hands, touch with our finger-tips, stand, walk, and run on (or with) our feet. When we do not wish anyone to hear us coming, we walk on tiptoe.

The human body is not all flesh and blood. A framework of bones, the skeleton, with the spinal column as center, goes from top to toe, supporting the soft materials, and protecting delicate parts from getting hurt. The bones are covered with flesh or muscles and skin upon which short, soft hair grows.

Impressions made upon certain organs of the human body are realized by one of the five senses; these are sight, hearing, smell, taste, and touch or feeling.

Study Assignment

I. *Learn the following new words:*

bald-headed ['bɔ:ld'hedɪd], *a.* 禿頭的.

symmetrical [sɪ'metɪkəl], *a.* 勻稱的; 對稱的; 均齊的.

forehead ['fɔ:ɪd], *n.* 額.

cavity ['kævɪtɪ], *n.* 腔; 洞.

orbit ['ɔ:ɪt], *n.* 眼窠; 軌道.

eyeball ['aɪbɔ:ɪl], *n.* 眼球.

eyelashes ['aɪləʃɪz], *n.* (複數), 睫毛.

nostrils ['nɔ:stɪrlz], *n.* (複數), 鼻孔.

snub [snʌb], *a.* 扁短而向上的; 獅子鼻的; ——, *n. & v.*
輕蔑; 斥責.

pug [pʌg], *a.* 獅子鼻的; ——, *n.* [動] 狒

incisors [ɪn'saɪzə*z], *n.* (複數), 用以嚼斷食物之齒, 門
牙.

grinders [graɪndə*z], *n.* (複數), 磨者, 研磨者; 臼齒.

masticate ['mæstɪ'eɪt], *v.* 咀嚼.

palate ['pælɪt], *n.* 腭.

uvula ['ju:vjʊlə], *n.* 小舌.

lisp [lɪsp], *v.* 發音含糊.

stutter ['stʌtə*], *v.* 結舌, 口吃.

fleshy ['fleʃɪ], *a.* 肉的.

lobe [ləʊb], *n.* 裂片, 葉

dimple ['dɪmpl], *n.* 酒窩, 頰窩; 笑窩

ornament ['ɔ:nəmənt], *v.* 裝飾; —— *n.* 裝飾, 裝飾品.

clean-shaved ['kli:nʃeɪvd], *a.* 剃光的.

protuberance [prə'tju:bərəns], *n.* 隆起, 突起, 結節.

nape [neɪp], *n.* 頸背.

wind-pipe ['wɪnd'paɪp], *n.* 氣管.

gullet ['galit], *n.* 食管.

alimentary [æli'mentəri], *a.* 滋養的. (alimentary canal = 消化器管; 食道).

larynx ['læriŋks], *n.* 喉頭.

vibration [vai'breiʃən], *n.* 震動; 搖擺

shoulder-blades [ʃouldə*'bleidz], *n.* (複數), 肩胛骨.

belly ['beli], *n.* 腹部; 食欲; ——, *v.* 脹滿

receptacle [ri'septəkl], *n.* 容納器; 棧房; 花托.

bowels ['bauəlz], *n.* (複數), 腸, 臟腑; 內部; 慈悲.

extremities [iks'tremitiz], *n.* (複數), 四肢; 極端; 極端
困難; 非常手段.

forefinger ['fɔ:fiŋgə*], *n.* 食指.

pare [pɛə*], *v.* 修剪.

thigh [θai], *n.* 股.

shin [ʃin], *n.* 外脛; 脛骨; ——, *v. & n.* 擡升.

instep ['in-step], *n.* 跔, 足背; 鞋襪等腳背之部.

tiptoe ['tip'tou], *n.* 趾尖; ——, *v.* 用趾尖行走; ——,
a. 趾高氣揚的; 謹慎的.

spinal ['spainl], *a.* 脊骨的, 脊柱的, 刺的, 針的.

column ['kɒləm], *n.* 圓柱, 柱狀物, 縱隊. (印刷上之)直欄

II. *Learn the following expressions:*

1. apple of the eye, 瞳; 所鍾愛之人或物
2. blind of one eye, 盲一目.
3. a Roman nose, 鼻高梁盤面準尖骨; 羅馬鼻子.
4. the Adam's apple, 喉結
5. the vocal cord, 聲帶.
6. the spinal column, 脊柱, 脊梁.
7. On each hand there are five fingers, 在每隻手
上各有五個手指.

III. *Write ten related sentences about the human body.*

IV. *Study the difference in meaning between the sentences listed in the two groups below:*

(I)

1. The man in the garden left his little boy.

2. There we found a large shelf full of books.

3. Only the girls were given the knickknacks.

4. If necessary, I shall come myself and accompany him to the station.

(II)

1. The man left his little boy in the garden.

2. There we found a shelf full of large books.

3. The girls were given only the knickknacks.

4. I shall come myself and accompany him to the station if necessary.

When making a sentence, we must be sure that the different elements, especially the modifiers and connectives, occupy the right places so as to leave no doubt in meaning. A sentence thus constructed has the quality of coherence.

V. *Correct the following incoherent sentences:*

1. My father sent me a sweet box of apples.

2. He only had twenty cents.

3. The old man lost a son in the war that was blind of one eye.

4. I am ready to help him if he will study hard with five dollars a month.

5. No work, no food.
6. The official sent for a doctor with a sore throat last night.
7. Having walked three miles, the park was at last visited.
8. The boys asked the teacher to tell them a story, having finished their class work.

Lesson XIV

THE COMPONENTS OF AIR

There is nothing more free and common than air. It is so common that few of us have made it a subject for special study. Yet, from the chemical point of view, air is as fascinating a subject as mercury or electricity. The following passage on the components of air is adapted from the handbook that contains "The Scope of Chemistry" and "The Nature of Chemical Change," already quoted in our book.

No state of physical aggregation can insure more intimate contact than the gaseous state, for this is the most mobile condition of matter, and gases mix freely with each other in all proportions. Now, the main constituents of the air, oxygen and nitrogen are gases; they can be obtained in various ways by chemical processes, and they

can be mixed together in the same proportions as those in which they exist in the air, viz., four volumes of nitrogen and one of oxygen. The resulting product is a gas having all the properties of air; no change of temperature takes place, and the characters of the mixture are intermediate between those of its components. That is one reason why air is regarded as a mixture, and not as a compound.

The homogeneity of product in this case, therefore, is in a sense accidental—it is the result of the extreme mobility of the gaseous form of matter. It may be asked, “Is the homogeneity real, or is it only apparent?” The question may, in the first place, be answered hypothetically. Supposing, by some magnification of the power of vision, it were possible to see the actual particles of which the gas is made up, different gaseous forms of matter might be expected to present different appearances. The particles might be quite dissimilar to an imaginary being with such an exalted sense of vision—they might differ in size or shape or weight, or they might be moving about with different velocities. Thus, our hypothetical being might be supposed to know an oxygen particle from a nitrogen particle; and if a sample of air were submitted to him for examination, what would he find? He

would see the oxygen particles and the nitrogen particles mixed up, moving about among each other, and bombarding the sides of the containing vessel, colliding and rebounding — all in a higgledy-piggledy way; but the two kinds of particles would throughout their evolutions remain distinct, each after its kind; there would be no fusion together or combination, and each kind, even if temporarily deformed by collisions, would preserve its weight as well as its average rate of movement.

This ideal picture of the inner state of affairs in gaseous matter is a physical conception, and is in harmony with all those general properties of gases which the student learns from the science of physics. If the picture be a true representation of the facts, it follows that the homogeneity of air is apparent, and not real; its particles, could we see them, would not be all alike as they would be if it were a true compound. The only approach towards homogeneity that could be realized by such a mixture would be the possession by equal volumes taken at random of absolutely the same number of particles of the two gases. It is for the sake of simplifying the argument that attention has been concentrated upon these two components, because the oxygen and nitrogen together make up the main bulk of the air. But what has

been said with respect to these two gases is true for the other minor components, such as water vapor and carbon dioxide, and all the other gases which exist in mere traces. Our imaginary being with supernatural power of vision would be likewise capable of distinguishing between and following the migrations of the fewer particles of water vapor and carbon dioxide in the course of their wanderings among the greater crowd of oxygen and nitrogen particles. With these other components, there is no combination in the chemical sense.

So much for the hypothetical answer to the question whether air is really homogeneous. Of course, the ideal supernatural vision is unattainable by any human contrivance, so that direct proof of heterogeneity is not to be looked for by any such means. But if heterogeneity can be proved experimentally, then it will be admitted that there is justification for the hypothetical answer. There are many such proofs—that which is unrealizable visually, viz., the discrimination between the different kinds of particles, can be realized by other means; and it is of the utmost importance to note that the means about to be indicated are non-chemical. The importance of this reservation will become apparent when it is restated that any attempt to separate

the components by action of some other form of matter which exerts a selective action—as in the case of rusting iron—is always open to the suspicion that there may have been chemical decomposition. As already pointed out, the removal of the oxygen or nitrogen or any other constituent gas by chemically combining it with some other substance leaves the question of the original condition of the oxygen, etc., in the air an open one.

Study Assignment

I. Learn the following new words:

- mobile [ˈmɔʊbi:l], *a.* 流動的; 可動的; 易變的.
 oxygen [ˈɒksɪdʒən], *n.* 養氣 氧
 nitrogen [ˈnaɪtrɪdʒən], *n.* 氮.
 intermediate [ˌɪntə(ɪ)ˈmɪdɪət], *a.* 中間的, 居間的; —,
n. 中間物, 居間人.
 homogeneity [ˌhɒmədʒeˈnɪti], *n.* 同類, 同種.
 mobility [məʊˈbɪlɪti], *n.* 流動; 易動性.
 magnification [ˌmæɡnɪfɪˈkeɪʃən], *n.* 放大.
 hypothetically [ˌhaɪpəˈθetɪkəli], *adv.* 假設的, 假定的.
 dissimilar [ˈdɪˈsɪmɪlə*], *a.* 不相同的
 imaginary [ɪˈmædʒɪnəri], *a.* 想像的, 空幻的.
 velocities [vɪˈləsɪtɪz], *n.* (複數) 速度; 迅速.
 bombard [bɒmˈbɑ:d], *v.* 猛攻, 轟擊; 擲炸彈.
 collide [kəˈlaɪd], *v.* 碰撞, 衝突.
 rebound [rɪˈbaʊnd], *v. & n.* 反跳, 跳回, 彈回.
 higgledy-piggledy [ˈhɪɡldɪˈpɪɡldɪ], *a. & adv.* 混亂的.

- evolution [i:və'lu:ʃən], *n.* 發展, 進化; 放出; 操演.
- deformed [di'fɔ:md], *v.* (deform 之過去及過去分詞)
毀形, 損傷; 使醜.
- collision [kə'liʒən], *n.* 碰撞, 衝突.
- representation [ˌreprɪzən'teɪʃən], *n.* 代表, 代議制; 陳述; 肖像; 演劇.
- random ['rændəm], *n.* 胡亂, 輕舉妄動; ——, *a.* 胡亂的.
- simplify ['sɪmplɪfaɪ], *v.* 簡單化, 使簡單.
- homogeneous [ˌhɒmə'dʒenɪəs], *a.* 同種的, 同類的. 同性的.
- unattainable [ˌʌnə'teɪnəbl̩], *a.* 得不到的; 不能達到的.
- heterogeneity [ˌhetərə'dʒi'nɪti], *n.* 不同類, 不同種, 不同性.
- justification [ˌdʒʌstɪfɪ'keɪʃən], *n.* 證明; 辯護; 赦免.
- discrimination [ˌdɪskrɪmɪ'neɪʃən], *n.* 區別; 差別待遇; 聰明.
- non-chemical [ˌnɒn'kemɪkəl], *a.* 非化學的.
- reservation [ˌrezə'veɪʃən], *n.* 保留, 保留條件; 隱藏.
- restate [ri'steɪt], *v.* 再說, 再述.
- selective [sɪ'lektɪv], *a.* 選擇的, 精選的.
- decomposition [ˌdɪkɒmpə'zɪʃən] *n.* 分解; 腐爛.

II. *Learn the following combinations of words:*

1. in all proportions, 在一切比例下.
2. four volumes of nitrogen and one of oxygen, 四分氮一分氧.
3. an imaginary being with such an exalted sense of vision, 一個具有這樣卓越視力的幻想的人物.
4. in a higgledy-piggledy way, 凌亂無序.

5. each after its kind, 各依其類.
6. could we see them, 倘使我們能看見他們.
7. the main bulk of the air, 空氣之主體.
8. the means about to be indicated, 將要表示的方法.
9. an open question, 一個未決的問題.
10. that which is unrealizable visually, 不能以視力去實現的.

III. *Study the effect of the following sentences:*

1. It is so common that few of us have made it a subject for special study.
2. With these other components, there is no combination in the chemical sense.
3. This, we believe, is the most appropriate starting point.
4. To language should be added photography.
5. Dark underground their golden youth is lying.
6. That it is an ideal position nobody will pretend.
7. He is not only a captain of industry, but also a scholar.
8. What a naughty boy you are!

Sentences are often constructed with a view to catching and holding the reader's attention. They are then said to possess the quality of force or emphasis. Force is gained: (1) by putting the most important element in the most prominent place in the sentence, (2) by using the correlative conjunctions, (3) by casting the

sentence in the exclamatory form, and (4) by discarding all unnecessary words and phrases from the sentence.

IV. *From the foregoing lessons choose fifteen sentences constructed with a view to gaining force.*

Lesson XV

THE COMPONENTS OF AIR

(Continued)

A simple observation will serve to show that one of the components, viz., the water vapor, is not chemically combined. It is, no doubt, a familiar fact with those who wear spectacles or eye-glasses that, on coming from the cold outer air suddenly into a warm room, the glasses become dimmed by a deposit of moisture—a deposition of dew upon the glass. The same thing is observed if we take a glass of iced water into a warm room; the outside of the glass becomes covered with moisture. That means that our supernatural being was right when he observed particles of water vapor moving about among the oxygen and nitrogen particles.

The interpretation of the observation is that the water vapor is only retained in the air because

the air is warm; warm air contains more water than cold air, so that, when warm air is cooled by contact with cold glass, it deposits some of its water vapor on the glass in the form of droplets of liquid water or dew. The separation of water as such from the air by the mere lowering of temperature indicates that the water was there, although in an invisible or vaporous state; had the water been chemically combined with any other constituent of the air it could not possibly have been liberated by the simple process of cooling.

The proof that the nitrogen and oxygen in air are not chemically combined involves the application of methods which are probably unfamiliar to the general reader. Their very unfamiliarity makes them instructive, because their consideration will bring us into contact with other fundamental properties of matter. Let it be borne in mind that, in this particular case, we are dealing with matter in the gaseous form. The particles of matter in this state possess, as we have already explained, perfect freedom of movement; and our imaginary being has been supposed to see the different kinds of particles moving about with different velocities. Now, the average speed of these particles is a property which is dependent upon the nature of the gase-

ous substance; it is, in fact, a physico-chemical property, and is connected with the relative weights of the particles. We shall have to consider later how these weights are ascertained; but it is easy even at this stage to form a mental picture of light and heavy particles all mixed up together, the lighter particles moving more rapidly than the heavier particles. If, therefore, the oxygen and nitrogen particles are independent entities, and not chemically combined, and if the two kinds of particles have different weights, and are within a given volume of air moving with different velocities, then a process of mechanical sorting seems conceivable.

The foregoing conception can be verified experimentally, because it happens that the nitrogen particles are a little lighter than the oxygen particles—in fact, a nitrogen particle has seven-eighths the weight of a comparable oxygen particle. If we could pass air through a sieve with very small meshes—small enough to bear comparison with the actual size of the particles, and not large enough to allow the whole mixture of particles to pass *en masse* through the interstices—then more of the light than of the heavy particles would get through in a given time, because the lighter particles are moving more rapidly. The air which passed through

such a sieve ought, consequently, to be richer in nitrogen, and the air which was left behind ought to be richer in oxygen.

Now, the fine-meshed sieve which enables this conception to be verified may be any substance with extremely minute pores, such as unglazed porcelain, or plaster of Paris. Of course, the reader is familiar with the physical fact that the air cannot be confined in a porous vessel if it is under pressure, or if there is no air outside the vessel to balance the pressure of the air within. If, therefore, air be drawn through a glass tube containing a plug or diaphragm of some fine-pored material, the proportions of the gases will be altered—we should draw out of the tube an air containing more nitrogen than the normal proportion, and there would be left behind an air containing more than one-fifth of its volume of oxygen. Such a purely mechanical separation as this is another proof that the nitrogen and oxygen in air are not chemically combined.

It will be noted that, throughout this discussion of the question whether air is a mixture or a compound, it has been assumed that the gaseous substances, oxygen, nitrogen, etc., consist of "particles." This conception of the constitution of gases has been referred to as a physical conception, and the further development of the

idea in its physical aspects must be pursued in works on Physics. We are here brought face to face with one of the most striking examples of the interdependence of two branches of science. So far as the conception has been made use of, the main object has been to introduce the reader to the current view that the substances, nitrogen, oxygen, etc., although gaseous under ordinary conditions, are not to be looked upon as continuous, but as discontinuous in structure. The supposed magnification up to the stage of visibility has been imagined to reveal a discrete or granular constitution—the gases have been supposed to consist of extremely minute particles. This is the modern view of the constitution of matter in all states of aggregation.

It is, historically speaking, a very ancient conception, but it has been put upon a scientific basis in modern times by the joint labors of chemists and physicists. All forms of matter, solid, liquid, and gaseous, if we could but see into their inner constitution, would be found to consist of particles, these having perfect freedom of movement in gases, more restrained powers of movement in liquids, and comparatively little freedom of movement in solids. These minute components of matter which have hitherto been defined by the intentionally vague term "particle"

must, from the chemical point of view, be defined with much greater precision. The broad physical conception of matter as composed of discrete particles has been translated into more concrete terms of modern Chemistry with such marvelous success that we may be said to have made some progress towards the realization of those supernatural powers of vision which have been ascribed to our imaginary being.

Study Assignment

I. Learn the following new words:

- deposition [ˌdɛpəˈzɪʃən], *n.* 堆積; 放下; 安置; 沈澱; 沈澱物; 誓證; 廢立.
- retained [rɪˈteɪnd], *v.* 保留
- vaporous [ˈveɪpərəs], *a.* 蒸氣的, 蒸氣狀的; 多蒸氣的; 生蒸氣的.
- liberated [lɪˈberɪtɪd], *v.* (liberate 之過去及過去分詞). 游離; 釋放解放.
- unfamiliarity [ˌʌnfəˈmɪliˈærɪti], *n.* 不熟識
- seven-eighths [ˈsevənˈeɪt̪s], *n.* (複數). 八分之七.
- sieve [sɪv], *n.* 篩.
- meshes [ˈmeʃɪz], *n.* (複數), 網. 網眼. 網眼; 篩眼.
- interstices [ɪnˈtɜːstɪsɪz], *n.* (複數). 間隙. 裂縫.
- en masse* [ɑːŋˈmæs], *adv.* (法文) 整批地. 全體地.
- verified [ˈverɪfaɪd], *v.* (verify 之過去及過去分詞), 證實.
- fine-meshed [faɪnˈmeʃt], *a.* 細眼的(網, 篩等).

unglazed ['ʌn'gleizd], *a.* 不上釉藥的; 不加玻璃的;
不使光澤的.

plaster ['plɑ:stə*], *n.* 石膏; 膏藥, (plaster of Paris =
精製石膏).

porous ['pɔ:ɪəs], *a.* 多孔的.

tube [tju:b], *n.* 管, 筒, 樂器之管; 地下鐵道.

plug [plʌg], *n.* 塞子, 栓; —, *v.* 塞.

diaphragm ['daɪətræm], *n.* 隔膜, 隔板.

fine-pored ['faɪn'pɔ:ɪd], *a.* 細孔的.

interdependence [ˌɪntə(:)di'pendəns], *n.* 互相依賴.

discontinuous ['diskən'tɪnjuəs], *a.* 不連續的; 中斷的,
間斷的.

visibility [ˌvɪzɪ'bɪlɪti], *n.* 可見; 顯著, 明白.

intentionally [ɪn'tenʃnəli], *n.* 故意地, 有意地.

discrete [dɪs'kri:t], *a.* 分開的; 各個的.

granular ['grænjʊlə*], *a.* 粒狀的.

ascribe [ə'skraɪb], *v.* 歸於, 歸屬.

II. *Learn the following expressions:*

1. on coming from..., 在從... 來時.
2. our supernatural being, 我們的超自然的人物(即上課所述的假想之人).
3. as such, 似此
4. Let it be borne in mind that..., 讓我們把... 記在心裏.
5. richer in nitrogen, 更富於淡氣.
6. We are here brought face to face with..., 這裏我們被召致以與... 面對.
7. comparatively little freedom, 較小的自由.
8. which has been ascribed to..., 那個已被歸於...

III. *Without looking at the book, translate the following sentences into Chinese:*

1. We are brought face to face with a very serious situation.
2. What is your interpretation of his action?
3. Go and borrow a sieve from Aunt Grace.
4. I will bear in mind what you say.
5. Can his claim be verified?
6. Seven-eighths of the workers come from Chekiang.
7. Put a plug in the hole to prevent the water from flowing into the box.
8. There is no discrimination between native and foreign students in that university.
9. Is water a compound or mixture?
10. It is apparent that the ships collided with each other.

IV *Study the first paragraph of this lesson; find out:*

1. What is its central thought.
2. Whether that thought is clearly stated or not.
3. How that thought is further made clear to the reader.
4. How many sentences are used to develop that thought.

Frequently a number of sentences are required to make a thought clear. That thought is usually summed up in a clause or a sentence, which is then called the topic. The topic may be omitted in narrative or descriptive

writing, as its aim is, by means of a group of sentences, to produce an effective impression.

The group of sentences used to develop a central thought or a unified impression forms a composition or a paragraph of a composition. Like a sentence, a paragraph must be governed by the principles of unity, coherence, and force.

V. *Review Lesson XIV; point out the topic sentence in each paragraph.*

Lesson XVI

PHYSICAL SEPARATION OF THE COMPONENTS OF AIR

The transition from the solid to the liquid, or from the liquid to the gaseous form of matter, or the reverse series of changes, are physical phenomena made most familiar to us in the case of water, which we all know in the forms of ice, water, and steam, or water vapor. The precise temperatures at which these changes of state take place are physico-chemical characters of the various substances, and are dependent upon the heat imparted to or withdrawn from the substance, the heat so imparted or withdrawn being generally measured on the scale of a thermometer.

Thus, the point at which a change of state takes place is said to be the melting point or point of fusion of the substance, if it passes from the solid to the liquid state, or the freezing point or point of solidification if the change is from the liquid to the solid state. The temperature at which a liquid overcomes the atmospheric pressure and passes suddenly into the state of vapor is known as the boiling point. The measurement of temperature, the determination of melting points and boiling points, the various thermometers and their scales, the effect of pressure, etc., are all dealt with in books on physics and on practical chemistry. It will suffice for the present to state that in chemistry the Centigrade scale is always used, and on this scale the zero-point (0°) is the freezing point of water, and the boiling point of water under the average atmospheric pressure of 76 centimeters is marked 100° .

Thus the description of the various states of physical aggregation of matter is made more definite when we are enabled to associate with each substance its specific physico-chemical characters of melting point or boiling point. We say, for example, that above 100° water exists as vapor, and at 0° as ice. And what is true for water is true for other liquids and for other gases; for it is now known that those forms of matter which, like

nitrogen or oxygen, are gaseous at ordinary temperatures are really the vapors of liquids whose boiling points are so low that they are never reached under any natural terrestrial conditions. In other words, we should have to cool air down to a temperature of more than 190° below the freezing point of water in order that its physical state might be changed and the gaseous mixture condensed to a liquid.

Now, the liquefaction of air and of other gaseous forms of matter has been effected on the large scale in recent times—a feat that must be regarded as among the great achievements of modern science. The principle made use of is essentially physical, and cannot be considered in detail here. All that need be said is that it is a self-cooling process, for, when a highly compressed gas is allowed to escape suddenly from its containing vessel, it cools itself by expansion, and the cooled air can then be made to cool another lot of escaping gas, and so on by a summing-up of coldness in a continuously cooling cycle until the point of liquefaction is reached. Air is thus obtained as a limpid liquid not unlike water in appearance.

Starting, then, with air reduced to a liquid in some suitable apparatus by the method described, it is obvious that, when such a liquid is allowed to

rise in temperature by exposure to the atmospheric temperature, which in England averages about 200° above the boiling point of liquid air, the latter will begin to boil, and so resume the gaseous state. But if the oxygen and nitrogen of the air are not chemically combined, then liquid air must consist, not of a definite compound, but a mixture of liquids; and if the various constituents have different boiling points, then, as the liquid air passes into gas, it might be expected that the constituent which passed most readily into gas, i. e., which had the lowest boiling point, would boil off more rapidly than the constituents which had the higher boiling point.

To make this point quite clear, the reverse process may be considered, viz., the cooling down of a mixture of gases to the point of liquefaction. In this case, the most easily condensable gas would be that which had the highest boiling point, so that the liquid obtained from such a mixture would be richer in the compound. Now, the boiling points of the main constituents of the air, oxygen, and nitrogen, are about 183° and 196° below the freezing point of water respectively; in other words, nitrogen boils about 13° lower than oxygen. Consequently, on the assumption that air is a mixture and not a compound, the mere physical act of liquefaction might be expected to

upset the composition, since oxygen with the higher boiling point would condense more readily than the nitrogen with the lower boiling point. This is actually found to be the case—the gaseous air recovered from liquid air contains nearly double the quantity of oxygen contained in normal air. Moreover, if liquid air is allowed to boil by exposure to the ordinary temperature, the nitrogen boils off more rapidly than the oxygen, and there is finally left a liquid residue which, on being allowed to gasify, is found to be still richer in oxygen, so that a continuous process of separation is effected without calling in the agency of any other form of matter capable of removing the oxygen or the nitrogen by chemical combination. It is a case of separation by purely physical means—a separation which would have been impossible if the oxygen and nitrogen had been chemically combined. Thus there is furnished another proof that the air is a mixture, and not a chemical compound.

Study Assignment

1. *Learn the following new words*

transition [træn'siʒən], *n.* 變化 變遷 經過

reverse [ri'vɜ:s], *a.* 反面的 反轉的 顛倒的; 一, *v.*

反轉 顛倒 取消

- solidification [sɒˌlɪdɪfɪˈkeɪʃən] *n.* 凝結, 凝固.
 atmospheric [ˌætməsˈferɪk], *a.* 大氣的, 氣壓的.
 centimeter ['sentɪˌmɪtə*], *n.* 釐
 terrestrial [tɪˈrestriəl], *a.* 地球的, 地球上的, 屬世的.
 self-cooling ['selfˈku:lɪŋ], *a.* 自己冷卻的.
 liquefaction [ˌlɪkwɪˈfæksjən], *n.* 液化, 化爲液體.
 limpid ['lɪmpɪd], *a.* 澄清的; 清晰的.
 suitable ['sju:təbl], *a.* 適合的.
 condensable [kənˈdensəbl], *a.* 可凝結的.
 assumption [əˈsʌmpʃən], *n.* 假定; 假說.
 gasify [ˈgæsfɪaɪ], *v.* 化氣.
 residue [ˈrezɪdju:], *n.* 殘餘, 殘物, 渣滓.

II. *Learn the following expressions:*

1. the reverse series of changes, 反轉來的變化.
2. the point at which..., ... 之點....
3. the temperature at which..., ... 之溫度....
4. And what is true for water is true for other liquids and for other gases, 其於水爲然者, 於其他液體及氣體亦莫不爲然.
5. All that need be said is that..., 一切所須說的, 便是....
6. on the assumption that..., 假定....

III. *Study the fourth paragraph of this lesson and be able to state in your own words how the liquefaction of air is effected.*

According to the nature of the central thought, paragraphs are developed in various ways. The most important ones are as follows:

1. Narrating in order how a thing took place.
2. Describing accurately how a person or thing or place appeared to the writer.
3. Relating the process in which a thing is done.
4. Defining and explaining from different angles what a thing or an idea is.
5. Giving a number of instances or examples to prove what is stated by the topic sentence is true.
6. Comparing or contrasting the thing or idea under consideration with something else.

IV. *Write a paragraph on one of the following subjects:*

1. How to Feed Silkworms.
2. How Salt Is Manufactured.
3. Rice Planting in My Part of China.

Lesson XVII

HOME THOUGHTS FROM ABROAD

Here are again some excerpts from Mr. Drinkwater's "Patriotism in Literature," from which we have already quoted a few paragraphs in Lesson X. It will be noted that love of home

is a noble aspect of patriotism that has inspired millions of men to fight and die for their homeland.

“Oh, to be in England
Now that April's there . . . ”

Home thoughts from abroad—the burden has been a recurrent one through the ages. The nostalgia of the wanderer, even though his exile be voluntary, is one of the most poignant and the most universal of human emotions, and there is none that is so little affected by the spurious professions of literature. **When** a man says he is sick for home we know that he is speaking the truth. The distress of the first parting from a beloved homeland may be soothed by time and new interests, but the exile knows that the visitations of an old longing will come and come again, no matter how complete the severing of ties may seem to be. It is an emotion, too, that does not wait upon maturity for its development. It is active in every small boy and girl who goes away to school, and it is generally renewed each term.

“My dear Mother,

“Come as soon as you get this letter I have made my[self] ill with crying, I can hardly write this. Thank you so much for

your letter and stamps. I am worst than ever. I broke down just now. Oh! do come, Mother. We are not allowed to wash at night. Nearly every night I dream of home, and cry in the morning. I have private things to say to you alone that must be seen to at once. Your miserable son Lovat. Come at once."

So wrote Lovat Fraser when he was eleven, and Bolingbroke at sixty, an exile from his country and in political disgrace, could write:

"Stripped of the rights of a British subject, of all except the meanest of them, that of inheriting, I remember that I am a Briton still. . . . I have not renounced my country, nor my friends; and by my friends I mean all those, and those alone, who are such to their country, by whatever name they have been, or may be still distinguished; and tho in that number there should be men, of whose past ingratitude, injustice, or malice I might complain on my own account with the greatest reason. These I will never renounce. In their prosperity they shall never hear of me; in their distress, always."

The patriot's love of his country in defeat has much the same spiritual purity as the devotion of his exile. "I have led the young men of the South in battle," said Lee after the war; "I have seen many of them die on the field; I shall devote my remaining energies to training young men to do their duty in life. And again, I believe it to be the duty of everyone to unite in the restoration of the country, and the reestablishment of peace and harmony."

The passion for a distant homeland is, perhaps, the surest testimony to the hold that the soil of a man's birth has upon the roots of his character. In these absences he discovers not only that he loves his country, but that he is as much knit into her being as are the trees of the fields. Robert Southey, in one of his letters from abroad, thanked God he was an Englishman; he would have thanked God equally had he been a Hottentot. He merely meant that he was realizing in a mood of uncommon poignancy what a sense of nationality meant to a man's life, and nationality for him meant a vision of England, or more closely of Keswick and the Cumbrian hills.

This intensifying power of absence is a thing of which we are all sometimes conscious, but psychology, as far as I know, has not been able to explain it very clearly. It is rather a cynical

view to suppose that to lose something is necessarily to love it more, that what is possessed is not truly valued until it has been taken from us. The truth would seem to be that possession, mutual possession, is a natural condition of love, and as such not only rises above anxieties, but is aware of its own happy state not by deliberate thought but by the full unhindered exercise of our being. The analogy of physical health holds good. We do not really value bodily well-being more when we are sick than when we are sound, but in the one case we think of good health in terms of conscious repining, while in the other we do not think of it at all, we enjoy it.

So Rupert Brooks could live in the happy energy of his youth at Granchester and express his delight in all that his tranquil river village meant to him in a daily ease of habit. He and his landscape were happy together, and the fortunate hours were their own sufficient calendar. But let him leave the familiar ground and find himself in alien company, content in his curiosity as he was, for no man ever had a quicker eye or a keener zest for strange surroundings, the lack of the old communion would assert itself in his thought, images that had been quietly absorbed in unconcerned affection would present themselves with an unwonted definition, and natural

love would fall into a newly poignant mood of self-realization. And we get not an access but a sudden projection of the patriot's passion in:

· But Granchester! ah, Granchester!
 'There's peace and holy quiet there. . . .
 Oh, is the water sweet and cool,
 Gentle and brown, above the pool?
 And laughs the immortal river still
 Under the mill, under the mill?
 Say, is there Beauty yet to find?
 And Certainty? And Quiet kind?
 Deep meadows yet, for to forget,
 The lies, and truths, and pain? . . . oh! yet
 Stands the Church clock at ten to three?
 And is there honey still for tea?'

And beside this may be remembered James Elroy Flecker's *Dying Patriot*:

"Day breaks on England down the Kentish hills,
 Singing in the silence of the meadow-footing
 rills,
 Day of my dreams, O day!"

moving to its splendid close:

"Sleep not, my country: though night is here,
 afar

Your children of the morning are clamorous
for war:

Fire in the night, O dreams!

Though she send you as she sent you,
long ago,

South to desert, east to ocean, west to
snow,

West of these out to seas colder than the
Hebrides, must go

Where the fleet of stars is anchored, and the
young star-captains glow."

Study Assignment

I. Learn the following new words:

excerpt ['eksɜ:p't], *n.* 摘錄; 精選之文; —— [ek'sɜ:p't],

v. 摘錄.

recurrent [ri'kɜ:rənt], *a.* 再現的; 循環的.

nostalgia [nɒs'tældʒiə], *n.* 思家之苦 思家之病

soothed [su:ðd], *v.* (soothe 之過去及過去分詞) 安慰.

spurious ['spjuəriəs], *a.* 偽的 偽造的

visitation [ˌvizi'teɪʃən], *n.* 降臨 謁訪; 參觀

maturity [mə'tjuəri'ti], *n.* 完成; 成熟 到期 成年.

Lovat Fraser ['lɒvət'freɪzə], *n.* 英國文學家(人名).

Bolingbroke ['bɒlɪŋbrʊk], 英國政治家及著作家(人名)

inherit [ɪn'herɪt], *v.* 承繼 享有.

Briton ['brɪtən], *n.* 英國人. 大不 顛人.

tho, [ðə], *conj.* (= though), 雖然.

ingratitude [ɪn'grætɪtju:d], *n.* 忘恩 負義

- malice [ˈmælis], *n.* 惡意; 怨恨
- renounce [riˈnaʊns], *v.* 棄絕 拒絕.
- Hottentot [ˈhɒtntɒt], *n.* 南非洲一蠻族
- poignancy [ˈpɔɪnənsi], *n.* 銳利 深刻 辛辣.
- Keswick [ˈkezik], *n.* 地名.
- Cumbrian [ˈkʌmbriən], *a.* 屬於英國 Cumberland 地方的.
- deliberate [diˈlibəreɪt], *a.* 熟思的; 審慎的; ——, *v.* 熟思 審慎.
- unhindered [ʌnˈhɪndəd], *a.* 無阻礙的.
- analogy [əˈnælədʒi], *n.* 比擬.
- repining [riˈpaɪnɪŋ], *v.* (repine 之現在分詞), 怨恨. 鳴不平.
- Rupert Brooks [ˈru:pətˈbruks], *n.* 英國一青年詩家死於上次世界大戰中.
- Grancæster [ˈgræntʃestə*], *n.* 地名.
- curiosity [kjʊəriˈɒsɪti], *n.* 好奇心 珍奇物.
- zest [zest], *n.* 味 滋味 興趣.
- unwonted [ʌnˈwʌntɪd], *a.* 不慣的; 非常的.
- projection [prəˈdʒekʃən], *n.* 放出, 突發, 射出; 計畫; 投影.
- Elroy [ˈelrɔɪ], *n.* 人名.
- Flecker [ˈfleke*], *n.* 英國詩人之一.
- Kentish [ˈkentɪʃ], *a.* 屬於英國 Kent 地方的.
- afar [əˈfɑː*], *adv.* 自遠方 遠.
- clamorous [ˈklæməərəs], *a.* 喧噪的, 喧囂的.
- Hebrides [ˈhebrɪdɪz], *n.* 羣島名.

II. Learn the following new expressions:

1. even though his exile be voluntary, 縱使他的放逐是出於自願的.
2. I can hardly write this Thank you so much for

- your letter and stamps, 我幾乎不能寫“多謝你的信和郵票。”(這是一個十一歲的兒童寫的信所以在 Thank 之前及 stamps 之後未加“ ”標符).
3. who are such to their country, 其於國家爲如此.
 4. of whose past ingratitude I might complain on my own account, 其往昔之忘恩負義 我可爲自己訴怨.
 5. I have seen many of them die on the field, 我會見他們中許多人死在戰場上.
 6. the hold (= a noun) that the soil of a man's birth has upon the roots of his character, 故鄉對於他的性格的根本之把握.
 7. He would have thanked God equally had he been a Hottentot, 縱使他是一個 Hottentot, 他也是一樣地感謝上帝.
 8. The analogy of physical health holds good, 以身體的健康相比擬是對的.
 9. when we are sound, 在我們健好時
 10. content in his curiosity as he was, 雖然他是安於好奇.
 11. a sudden projection of the patriot's passion, 愛國熱情之突發.
 12. And Quiet kind? (=And kind Quiet?), 和善的平靜.
 13. for to forget..., 藉以忘卻... (Infinitives 之前置 for 近今只用於詩及俚語).
 14. singing in the silence of the meadow-footing rills, 在靜寂的草原腳下小溪旁邊歌唱.
 15. where the fleet of stars is anchored, and the young star-captains glow, 那處羣星如船停泊其少壯之領袖閃閃發光.

III. *Study the second and third paragraphs of this lesson. Observe that both of them are developed by means of examples.*

IV. *Write a paragraph on one of the following subjects; use one or more examples in your composition:*

1. Honesty Is the Best Policy.
2. China Cannot Be Conquered.
3. It Is Easier to Study at School Than at Home.

Lesson XVIII

THE STORMING OF THE BASTILLE

The following is an editorial article published in the *North China Daily News* on France's National Holiday, July 14, 1938. The strong feeling and profound conviction of the writer are well presented throughout the several paragraphs. The sentences are somewhat longer than those you have studied before, but the ideas they convey are unmistakably clear.

It is nothing remarkable that the day of the storming of the Bastille should be the commemoration day for the commencement of the French Revolution, for while the popular movement was to commence a trend of developments which was to lay the monarchy in the dust, and

establish the foundations of a republican democracy, the destruction of the Bastille was the removal of a hideous nightmare which had brooded over Paris for well over four centuries.

The gate of Saint Antoine in King John's time had been flanked by two towers. About 1369 Hugues Aubriot at the command of Charles V changed the structure into a regular fortress, with the addition of six other towers, united by thick connecting walls and surrounded by a ditch some twenty-five feet across. During the four hundred and twenty years which were to follow, those gloomy towers acquired all the sinister qualities of an instrument of despotic oppression.

France like most of the rest of Europe was feeling its way towards civilization; and though in the breasts of many thinkers, even in the early days of the fortress of Saint Antoine, there was already kindled the desire for liberty, there was a long period of elapse before the full realization of the doctrine reached the masses in general, a process which might have been even slower if the ruling classes had shown that moderation which so often characterizes a benevolent tyranny. The storming of the Bastille, as the fortress had by then come to be known, was not the revolution, but its premonitory symptom. It was, perhaps, even more than that—the spark

which set off a magazine full of rich explosive.

But it will always be food for speculation as to what would have happened if, instead of a poor defense, the garrison of the Bastille had been able to beat back the attackers. Would Paris have been disheartened by the vindication of the authority it loathed? Would the rest of France have remained idle to simmer with indignation for a season until another opportunity offered? Who knows; in the face of history only accomplished facts can be dealt with, and the outstanding fact of this day on hundred and forty-nine years ago is that the Bastille fell and the news of its fall spread with the rapidity of a fiery cross summing the people to rebellion.

The comparatively small width of the English Channel divided two national histories, which, if certain English kings had had their way, would have been one. That is probably very fortunate, for the two nations had to work out their constitutional salvations along entirely different lines consonant with the genius of two very different peoples. That is not to say that, if the English had continued for centuries under the oppression which the French endured, a breaking point would not sooner or later have been reached. The harvest might have been just as terrible as that which the people of France reaped; but the dour,

bitter resistance to the royal infringement of English liberties saved England from the major terrors of revolution and permitted the people to follow an evolutionary trend, save for the rebellion against Charles I which was more a revolt against an individual than against the social system as it then existed in England.

France was forced to choose the stonier road; and it speaks well for the race as a whole, that despite the dark days through which they had to live, despite all the horrors that seem inevitably involved with revolution, the nation was to regain its sanity, and occupy a greater place in the history of Europe than it had ever done before. It is that sanity and that courage which has a singular appeal to the British people.

The word "gallant" seems inseparable from the term "French." At least that is so in British opinion, though at times it is apt to forget the very practical qualities which are to be found in the French people, a degree of realism to be discovered but for a little seeking. No one for a moment would believe that, even during recent years, the French have not been guilty of mistakes, but there have been occasions when that cold spirit of reality has prevented idealism running mad in Europe. When the story of recent years comes to be told, it will doubtless be shown

that what was sometimes the apparently intransigent attitude of France was rooted in convictions of reality; and while at the time it has not always been possible to go the whole way with French leaders in their views on European politics, they have at no time put forward proposals completely unworthy of consideration.

But it is impossible to get away from those sinister towers of the Bastille. Spiritually that dread structure exists in Europe today. The monstrous structure of fear raises its head against the sky line of political Europe. That it is a creation of men's minds does not discount its reality. It is there and its shadow is cast athwart the paths of every living soul unfortunate enough to be living in Europe, while its penumbra darkens the outlook of practically every nation in the world.

Democracies must and will change. They like everything else in nature cannot stand still, and they are threatened at the moment with the possibility of retrogression to all those things which it was hoped the world had put behind it once and for all. One of the biggest factors in that change will be the eradication of that ever-present fear. But if it cannot be effaced, if mankind must proceed toward another Calvary, then it is imperative that the democracies of

Western Europe shall again be united for the political redemption of the world. It cannot be believed that they will ever be divided, because of the sacrifices which Frenchmen and Britons have made on many a stricken field.

Those were long and tortuous paths which brought the British and the French into that union which prevented their downfall in those tragic years commencing with 1914. The road is more clearly defined now than ever it was. A new Bastille has to be demolished, perhaps by the gentle arts of persuasion, if not, through the bloody path of violence, but in the determination that sooner or later it shall go the British Empire and the great French nation are united. The hideous gray specter must be removed.

It is with the confidence that this is still the common aim of both Britons and French, it is with the remembrance of those common sacrifices which these two nations have made in the past, and the knowledge that if forced to they would make them again, that on such a day as this there is about the French national rejoicings a quality which the British may justly claim their share; and in extending to the French community congratulations upon this their great annual day, the hope is expressed that before many more such days come round that other Bastille will also have gone the way of its more material predecessor.

Study Assignment

I. Learn the following new words; use those marked with * in your own sentences:

Bastille [bæs'ti:l], *n.* 法國革命前用爲監牢的一座堡壘

——於一八七九年七月十四日爲民衆猛襲而搗毀。

unmistakably [ˈʌnmɪs'teɪkəbəlɪ], *adv.* 不會錯地

commencement [kəmˈɒnsmənt], *n.* 開始 始起 畢業禮。

nightmare* [ˈnaɪtmɛə*], *n.* 夢魘。

brood* [brud], *v.* 孵 靜坐; 沈思: ——, *n.* 孵出之小鳥, 一窠小鳥。

Saint Antoine [ˈsɒntɑːn/'waɪn], *n.* (法語), 古代一城門之名。

flank [flæŋk], *v.* 位於其側 防衛側面: ——, *n.* 左右翼 ——, *a.* 側面的。

Hugues Aubriot [ˈhjuːzəːbriou], *n.* 法國人名。

fortress* [ˈfɔːtrɪs], *n.* 堡壘。

sinister [ˈsɪnɪstə*], *a.* 左方的 不吉的; 凶的; 兇惡的。

despotic* [des'pɒtɪk], *a.* 暴虐的; 專制的。

kindle* [ˈkɪndl], *v.* 點火; 焚 照耀 煽動。

elapse [ɪ'læps], *v.* (光陰)逝。

moderation [ˌmɒdə'reɪʃən], *n.* 緩和 減輕; 中庸。

premonitory [pri'mɒnɪtəri], *a.* 預告的 預戒的。

magazine* [ˌmæɡə'zɪn], *n.* 火藥庫。

explosive [ɪks'plɒsɪv], *n.* 火藥, 炸藥: ——, *a.* 爆發的。

speculation* [ˌspekju'leɪʃən], *n.* 思索 推考 投機

garrison* [ˈɡærɪsn], *n.* 衛戍兵, 守衛隊; 兵營: ——, *v.* 屯兵; 使衛戍。

vindication [ˌvɪndɪ'keɪʃən], *n.* 證明, 辯明; 擁護。

loathe [ləʊð], *v.* 深惡; 厭惡。

- simmer ['simə*], *v.* 徐徐煮沸.
 rapidity [rə'pɪdɪtɪ], *n.* 迅速; 敏捷.
 dour ['duə*], *a.* 強硬的, 大膽的 執拗的.
 infringement [ɪn'trɪndʒmənt], *n.* 違犯 侵害.
 sanity ['sænɪtɪ], *n.* 神志清明.
 realism* ['rɪəlɪzəm], *n.* 實在論 寫實主義.
 idealism* [aɪ'diəlɪzəm], *n.* 理想 唯心論.
 intransigent [ɪn'trænsɪdʒənt], *a.* 拒絕調停的, 難和解的; 強硬的.
 penumbra [pi'nʌmbərə], *n.* 半陰影.
 retrogression [ˌretro:'grɛʃən], *n.* 退化 退步; 逆行.
 eradication [ɪ,rædi'keɪʃən], *n.* 拔根 除絕.
 redemption [rɪ'dempʃən], *n.* 贖回 救贖.
 Calvary ['kælvəri], *n.* 耶穌被釘之所(地名).
 tortuous ['tɔ:tjuəs], *a.* 彎曲的 扭曲的 不正直的.
 demolish [di'mɒlɪʃ], *v.* 拆毀 毀滅.
 specter ['spektə*], *n.* (亦作 spectre), 幽靈; 鬼怪.
 efface [ɪ'feɪs], *v.* 抹去 擦去.
 discount ['dɪskaʊnt], *v.* 打折扣; 貼現 不甚相信; ——,
n. 折扣; 貼現.
 sky line ['skɑɪlaɪn], *n.* 天際.
 width* [wɪð], *n.* 廣 闊度.

II. *Learn the following phrases and clauses:*

1. to lay the monarchy in the dust, 委棄君主政治於塵土中
2. at the command of Charles V, 在查理第五之命令下
3. an instrument of despotic oppression, 專制的壓迫之工具.

4. in the breasts of many thinkers, 在許多思想家之心胸裏
5. the masses in general, 一般人民。
6. which so often characterizes a benevolent tyranny, 此常足以表示一個懷柔的專制政治之特性。
7. the spark that set off a magazine full of explosive, 點起了充滿炸藥的火藥庫之火星。
8. food for speculation, 推想之材料。
9. with the rapidity of a fiery cross, 如火十字架之迅速。
10. the comparatively small width of the English Channel, 英倫海峽之比較狹窄。
11. if certain English kings had had their way, 向使若干英王能實現其主張。
12. consonant with the instincts of two very different peoples, 符合兩不同民族之天性。
13. save for the rebellion against Charles I, 除掉反抗查理第一之叛變。
14. France was forced to choose the stonier road, 法國被迫而擇更多石——崎嶇——之路。
15. It speaks well for the race as a whole, 此卻善爲其一般種族證明。
16. The word "galant" seems inseparable from the term "French," 豪華與「法蘭西」似爲不可分之字。
17. but for a little thinking, 少思所得。
18. rooted in convictions of reality, 植根於對現實之深悟。
19. Spiritually that dread structure exists in Europe today, 在精神上說起來。那個可怖的建築物今天尚存在於歐洲。

20. if mankind must proceed toward another Calvary,
如果人類必須進到另一個各各他 (= 再須受苦)。
21. on many a stricken field, 在許多被創的戰場。
22. the hideous gray specter must be removed, 這可
怖的灰色鬼怪——歐洲政治之恐怖——必須除卻。
23. in extending to the French community congrat-
ulations upon this their great annual day, 爲
了對於他們的這一個偉大的紀念日，向法國民衆
致其慶祝。
24. that other Bastille, 指今日歐洲之政治恐怖。

III. *Read the lesson over again. Point out those paragraphs in which the topic sentences are not given. Can you supply them?*

IV. *By means of comparison or contrast write a paragraph on one of the following subjects:*

1. A Fat Man.
2. A Faithful Servant.
3. Girls Today and Girls Forty Years Ago.

Lesson XIX

THE FACTOR OVERLOOKED BY JAPAN

With the progress of China's War of Resistance, several books and numerous articles have been written by authors of neutral countries to express their opinions of the heroic struggle.

Most of the works try to give a faithful account of what the authors observed on the battlefields and behind the lines. Some of them have a more ambitious plan. The writers strive to look into the causes of the present conflict and to forecast what the outcome of the war will be. Of the latter class is Mr. James Bertram's book, "Unconquered." From that book we have extracted the following paragraphs, which we believe are most representative of the author's point of view.

The ship moved slowly out past the army transports into the open waters of Yokohama bay. We were clear of Japan, but not yet clear of her last attentions. A police-boat chugged noisily by, binoculars trained on our almost deserted decks. High against luminous clouds, a squadron of seaplanes circled overhead, the sun flashing silver upon wings that scared the gulls. Fuji, the Mountain of Harmony, had hidden her flawless comb in mist. . . .

We were leaving an unhappy country—a country its rulers had first made mad, and then bound in madness. I had seen how unwillingly this people was swept into war, and I knew with what reluctance some at least of them regarded the desperate adventure that darkened the years ahead. "We keep our thoughts," one young stu-

dent in Tokyo had said, "locked in our hearts. While this war lasts, we are dumb." And the tragedy of it was that for Japan, now, there could be no turning back; those who were not blind to risks were powerless.

* * * * *

The risks are great, but so is the goal Japan has set herself. If Japan could win in China, could break the spirit of the Chinese people and build for herself an empire of five hundred million subjects in Eastern Asia, then indeed the world might stand within the level of her dreams. From her own Pacific fortress, Dai Nippon might watch with gleeful expectancy the disintegration of Europe, accumulating in the mean time vast reserves of a trained man-power that might well prove invincible. It is a prospect to dazzle the eyes of any conqueror.

Nor is it all illusion. Those who claim that Japan has come too late into the field of empire to overtake her established rivals, forget that this is the age not of the division, but of the re-division of the world. At any time in the nineteenth century Britain or France or Tzarist Russia would have been eager enough to attempt the dismemberment and subjugation of China— if they had ever been given the opportunity. Nor

is there reason to suppose that their method in doing it would have been so very different from Japan's. What General Matsui's troop did in Nanking was on a more heroic scale, perhaps, but pretty much on the same pattern, as what Lord Elgin's troops or Count Waldersee's did in Peking.

* * * * *

But the nineteenth century balance of power (which was quite as real in the Far East as in Europe) has been destroyed in the twentieth; and Japan, profiting by the preoccupation of the Western powers, has been left a free hand in Asia. With nothing more to fear than protests from those other nations whose interests in China she so directly challenges, she is getting on with the job with a fine disregard of diplomatic feelings. And this recklessness is well calculated. If nothing short of foreign intervention could stop Japan in China, her military leaders would have very little to worry about.

But there is one factor—the most obvious one of all—which the Japanese had overlooked, and that is the continued resistance of the Chinese people. Japan can succeed in her conquest only when China abandons the struggle.

And—whatever the fate of capital cities, whatever cracks and fissures may appear from time to time in the structure of government—**THE CHINESE PEOPLE WILL FIGHT ON.**

No one could have said that with utter confidence before 1937. It can be said today with increasing emphasis for every city and town occupied by Japanese troops. And it is the knowledge of this new temper in their antagonist that has driven the Japanese command to such furious efforts to shorten the period of the war by rapid occupation of key strategic centers. It is not so difficult for the Japanese armies to take a city; the more difficult thing (as they have found in North China) is to hold it, and turn it to any use. And the fantastic notion of conquering all China and holding it against a hostile populace is something not even a Japanese commander can contemplate with equanimity.

* * * * *

The future of China must seem gloomy enough, to anyone looking on from across half the world, all her principal cities now occupied by the invader. China is fighting with her back to the wall. But that wall is not (as in Spain) a hostile and blockaded ocean. **China has turned**

back upon her ancient boundaries, upon the mountains of Tibet and the deserts of Sinkiang, renewing in her hours of need her oldest historical communications. Those communications can be made secure against any attack, and can insure her a source of military supplies. And—unlike Spain again—China has direct contact with the one world power she can count on to stand by her.

The war has brought disaster and suffering to China on a scale which appeals the imagination. At the same time, it has released progressive and constructive forces which, if they are allowed free play, may transform that suffering country into something like the free, independent, democratic republic that was the ideal of Sun Yat-ser. For the Japanese people, it holds out no such hope; but only a vision of further conquest which will demand a further sacrifice. And perhaps China's strongest ally in the future may be this growing disillusionment of the Japanese people, and of the rank and file of the Japanese armies.

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between the beginning and the end of the war. . . . It is where we all stand in these days when democracy is on the defensive, and only

the enemies of peace seem able to combine successfully. And the common people of China are fighting our battle. There will be efforts made to betray them, as the people of Spain have been betrayed by governments that call themselves democratic. But the Chinese people cannot be defeated, for they are too many, and too strong. They have found the way to resist, the way to freedom. And in the bare North China hills, along the green Yangtze Valley, through the rice fields and the rain-drenched mountains of the South, a people in arms that is slowly finding its own leadership remains unconquered.

It was Japan that was blind, I felt, as we rounded the last cape, and I watched the islands sinking out of sight. The seaplanes had returned to their base. Two weeks away was America, over a fog-bound northern sea.

Study Assignment

I. Learn the following new words:

neutral ['nju:trəl], *a.* 中立的. 中性的, 公正的: ——, *n.* 中立者.

Bertram: ['bɜ:trəm], *n.* 紐西蘭現代作家之一.

chugged [tʃʌgd], *v.* (chug 之過去及過去分詞) 作軌
軋聲.

binocular [baɪ'nɒkjʊlə*], *n.* 雙眼鏡: 兩眼望遠鏡: 兩眼
顯微鏡: ——, *a.* 兩眼的 用兩眼的

- luminous [ˈluːmɪnəs], *a.* 光明的 明白的; 開通的.
- seaplanes [ˈsiːˈpleɪnz], *n.* (複數), 水上飛機.
- gull [gʌl], *n.* 海鷗.
- Fuji [ˈfuːdʒi], *n.* 富士山
- flawless [ˈflɔːlɪs], *a.* 無 疵的 無缺點的.
- Dai Nippon [dai niˈpɒn], *n.* 大日本(日語).
- gleeful [ˈɡliːfʊl], *a.* 欣喜的.
- expectancy [ˌɛkˈpektənsi], *n.* 盼望 期望.
- disintegration [ˌdɪːɪntɪˈɡreɪʃən], *n.* 崩解 瓦解; 分離.
- rival [ˈraɪvəl], *n.* 競爭者 勁敵; ——, *a.* 競爭的; ——, *v.* 競爭.
- Tzarist [ˈzɑːrɪst], *a.* 俄皇的 (亦作 Czarist).
- dismemberment [dɪsˈmembəmənt], *n.* 瓜分 分裂; 斷肢.
- Matsui [ˈmɑːtˈswiː], *n.* 松井(日本人名)
- Elgin [ˈelɡɪn], *n.* 英國人名.
- Walderssee [ˈwɔːldəzeɪ], *n.* 瓦德西(德國名將曾統率八國聯軍攻擊北京).
- preoccupation [pri(:)ˌɒkjʊˈpeɪʃən], *n.* 先占 先有 先得.
- challenge [ˈtʃælɪndʒ], *v. & n.* 挑戰; 反對; 抗訴.
- diplomatic [ˌdɪpləˈmætɪk], *a.* 外交的.
- crack [kræk], *n.* 裂縫; 爆裂聲; 痛打; 傾倒 —— *v.* 破裂; 作爆裂聲 頌揚 說笑話; 使發狂.
- fissure [ˈfɪʃə*], *n.* 裂縫 分裂
- fantastic [fænˈtæstɪk], *a.* 幻想的 空想的 奇怪的.
- contemplate [ˈkɒntemˌpleɪt], *v.* 沈思 默想 計畫
- equanimity [ˌɛkwəˈnɪmɪti], *n.* 心平氣和 泰然自若.
- Ethiopia [ˌiːθiˈoʊpiə], *n.* 指阿比西尼亞(地名).
- aggressor [əˈɡresə*], *n.* 侵略者; 攻擊者.
- stupendous [stju(:)ˈpendəs], *a.* 偉大的; 可驚的.
- blockade [blɒˈkeɪd], *v. & n.* 封鎖 妨礙
- rain-drenched [ˈreɪnˈdrenst], *a.* 雨漬的.

leadership [ˈliːdəʃɪp], *n.* 領導; 指導.

fog-bound [ˈfɒgbʌʊnd], *a.* 罩於霧的.

II. *Learn the following phrases and sentences:*

1. clear of Japan, 離開日本
2. flashing silver upon wings that scared gulls, 閃射白光於足以驚嚇海鷗之飛機翼上.
3. Those who were not blind to risks were powerless, 那些不盲於危險的人卻無權力.
4. to overtake her established rivals, 追趕其根基堅固之競爭者.
5. on a more heroic scale, 以更英勇的規模——這是譏刺日軍之野蠻更甚於其他外兵之侵華者.
6. a fine disregard of diplomatic feelings, 有意輕視外交的感情.
7. Binoculars were trained (= 瞄準) on our almost deserted decks, 望遠鏡瞄準着我們幾乎無人的甲板上.
8. So is the goal Japan has set for herself, 日本爲其自己所立之目的也是如此.

III. *Read the lesson again; gather the general ideas and reconstruct them into a composition of three or four paragraphs.*

Lesson XX

CHINA SHALL RISE AGAIN!

This article was originally written in Chinese by Madame Chiang Kai-shek and published in the

Chungking Central News as the first of a series of supplements on the Chinese women's part in the New Life Movement. The topic of the article is the Latin term, *RESURGAM*, "I shall rise again."

Above the southern portal of St. Paul's Cathedral, London, is an odd stone upon which is graven the one word "*Resurgam.*" The story of it is that when the great dome was about to be built, the architect, Sir Christopher Wren, asked for a stone to mark the center as a guide for the workmen. From a rubbish heap was brought a piece of old tombstone which bore the one Latin word. Its significance—"I shall rise again"—so impressed the architect that he decided to give the stone a permanent place in the structure. There it has remained ever since, a source of stimulating optimism for all who see it. And to us who witness our people being slain and maimed and our country desolated, the word should possess special inspiration and cause us to brand it upon our hearts and enblazon it upon our banners.

If we look at a map of China we can easily realize how the enemy, by virtue of his superior military and naval armament and air force, has been able to penetrate into many eastern provinces and wrest from us, for the time being, the peaceful use of most of our railways, highways,

and waterways. In addition to that, the barbarous invaders have murdered multitudes and have uprooted from their homes, their businesses, and their farms, millions of our people who have been forced to travel far afield in search of sustenance and safety from bombardment and assault.

These eastern provinces which have suffered so grievously from enemy attacks were our richest in agricultural production and cultural development.

The provinces of the west were, until quite recently, remote and inaccessible except by the expenditure of much time in travel and the endurance, in most cases, of great hardship. These provinces were regarded by most of the dwellers in the east as the fascinating home of valuable medicinal herbs, beautiful and rare flowers, giant pandas and other animals, as well as precious metals. There, it was known, lived strange tribesmen who inhabited majestic mountains which were the source of our principal great rivers, but all far too difficult of access ever to be reached by eastern inhabitants.

Up to the time of the fall of Nanking, our people as a whole paid little attention to the far-flung provinces of the west. Now, however, tens of thousands of our people—among whom are leaders of industries and institutions of learning,

with their staffs and students——have moved in, coming on steamers, motor cars, trucks, or on foot. As a result of this mass migration the development of Szechwan and the other western provinces, which has so long been delayed, will be accelerated and there will be done in a year what would, in normal times, have taken perhaps five decades to accomplish.

Here our country will make up for more than it has lost, for we shall build faster and surer upon the foundations already laid, and erect the edifice of a rejuvenated nation——a new, strong, and robust China.

The pioneers of America were attracted to their west by the lure of gold and land, and they went into a virgin region. In our west, remote as it is, and difficult of access as it used to be, there has long been established a civilization and a great population. The people were, however, unable to develop the natural resources because of lack of skilled labor, but more on account of baffling distances and staggering mountains, over which toiled the coolies and the ponies and the donkeys, the only means of transportation except the steamers and junks which touched at points along the Yangtze River and its tributaries.

Now the great migration has given artisans to the west, and the lot of all has been alleviated

by the creation of air services and motor highways which connect all provinces and run to the outer world through Yunnan to Burma, and through Sinkiang to Europe. Our new railways will, in time, connect the southwestern provinces with the lines of neighboring western countries.

There are many—especially the enemy that has invaded our country—who think that the end has come to the independence and the individuality of our nation. There are those who think that it is but a matter of time when the yoke of subjugation will be placed upon our necks.

These people—be they pessimistic or hopeful—overlook one important and outstanding revelation of history. That is, that we Chinese, as a race and a nation, have survived centuries of natural calamity and domestic upheaval solely because of the possession of remarkable powers of recuperation.

That power is undiminished. It is still with us, as all contemporaries know, just as it ever has been with us in our age-long struggle to safeguard the heritage that has been handed down to us from remote times. And we intend to foster that power and use it, for we shall never permit this or the coming generations to bear the shame and the dishonor of sacrificing our ancient birthright.

Our people will continue to fight, as well as to live and thrive and multiply, even though adversity prevails in the regions where the enemy erroneously imagines he is supreme, but where, in reality, he has but a precarious hold. And that tenuous grip will, with the flight of time, become ever more uncertain until it will finally relax under the pressure exerted by our heroic manhood and womanhood.

In the west, with the courage and the heroism and the powers of endurance which are inherent in us, we will create a new China—a nation tempered in the fires of war, and emerging wise (I hope), progressive, indomitable, and unafraid.

Our friends, whose sympathy we have, and the barbaric enemy who is ravaging our land—if they possess the imagination to sum up the significance of the past eighteen months of unflinching resistance—will surely see the metaphorical writing on the wall. It is illuminating the walls of our west, aye, the Great Wall and our seaboard, too. On them all, as in challenging radiance—vibrant with the spirit of the blood that has flowed from our people and the fires that have burned our earth—can be seen, through the eye of the mind, endurable and prophetic letters marking our destiny. They are *RESURGAM*:

"I shall rise again" — and they embody the spirit that is China.

Study Assignment

I. Learn the following new words:

supplement [ˈsʌplɪmən], *n.* 增補 附錄 增刊 ——,

v. 增補: 附加

resurgam [riːzɔːɡəm], *n.* (拉丁字) 我必復活

portal [ˈpɔːtl], *n.* 門 入口

cathedral [kəˈθiːdrəl], *n.* 大禮拜堂, ——, *a.* 大禮拜堂的.

architect [ˈɑːkɪtekt], *n.* 建築師.

rubbish [ˈrʌbɪʃ] *v.* 廢物 瑣屑.

tombstone [ˈtʌmstəʊn], *n.* 墓石 墓碑.

stimulate [ˈstɪmjəleɪt], *v.* 鼓舞 興奮 激勵 戟刺

optimism [ˈɒptɪmɪzəm], *n.* 樂觀: 樂天主義

desolate [ˈdesələt], *v.* 使荒涼 蹂躪: ——, *a.* 荒涼的. 無人煙的.

brand [brænd], *v.* 打烙印

emblazon [ɪmˈbleɪzən], *v.* 繪紋章: 裝飾 炫耀.

wrest [rest], *v.* 奪: 扭轉: 牽強 附會.

uproot [ʌpˈruːt], *v.* 拔根: 除根 拔起.

sustenance [ˈsʌstɪnəns], *n.* 支持: 生計: 營養物: 營養力.

bombardment [bɒmˈbɑːdment], *n.* 砲擊

expenditure [ɪksˈpendɪtʃə], *v.* 費: 費用 支出.

panda [ˈpændə], *n.* 熊貓.

far-flung [ˈfɑːflʌŋ], *a.* 遙遠的.

accelerate [ækˈseləreɪt], *v.* 加速 催急

rejuvenate [riːdʒuːvɪneɪt], *v.* 返老還童.

- robust [ro'bast], *a.* 強壯的; 有力的; 粗魯的.
- lure [ljʊə*], *v.* 引誘 —— *n.* 引誘物. 引誘物.
- virgin ['vɜ:dʒɪn], *n.* 處女.
- baffling ['bæflɪŋ], *v.* (*baffle* 之現在分詞), 困惑; 阻礙; 挫折; 破壞.
- staggering ['stæʒərɪŋ], *v.* (*stagger* 之現在分詞), 搖搖欲跌; 猶豫. 使搖搖欲跌; 使猶豫.
- ponies ['pou.nɪz], *n.* (*pony* 之複數) 駒 小馬.
- alleviate [ə'li:vɪeɪt], *v.* 減輕 緩和 撫慰.
- Burma ['bɜ:mə], *n.* 緬甸.
- pessimistic [ˌpesɪ'mɪstɪk], *a.* 悲觀的. 悲觀主義的.
- recuperation [ˌrɪkju:pə'reɪʃən], *n.* 復元 恢復健康.
- undiminished [ˌʌndɪ'mɪnɪʃt], *a.* 不減少的.
- contemporary [kən'tempərəri], *n.* 同時代之人, 同時代之報紙; ——, *a.* 同時代的.
- erroneous [ɪ'rounjəs], *adv.* 錯誤的. 謬誤的.
- precarious [pri'keəriəs], *a.* 不穩定的; 有危險的 懸斷的.
- tenuous ['tenjuəs], *a.* 稀薄的; 細弱的.
- relax [ri'læks], *v.* 放鬆 弛; 懈怠.
- unflinching [ʌn'flɪnʃɪŋ], *a.* 不畏縮的.
- metaphorical [ˌmetə'fɔ:rikl], *a.* 隱喻的.
- illuminating [ɪ'lju:mɪneɪtɪŋ], *v.* (*illuminate* 之現在分詞), 光照 照耀 解釋.
- radiance [ˌreɪnəns], *n.* 發光 燦爛 射出.
- vibrant ['vaɪbrənt], *a.* 震動的 震響的.
- endurable [ɪn'djuərəbl], *a.* 可忍耐的; 耐久的.

III. Learn the following phrases and sentences:

1. the *Chungking Central News*, 重慶中央日報.
2. to brand it upon our hearts, 烙印於吾人的胸中.

3. by virtue of his superior military and naval armament, 憑他的優越的海陸軍備 (by virtue of ... = 爲着...).
4. There will be done in a year what would, in normal times, have taken perhaps five decades to accomplish, 在一年中完成了平時必須費五十年的工作。
5. Here our country will make up for more than it has lost, 此處我國將要補足遠過其所失者。
6. They went into a virgin region, 他們去到了一塊處女地。
7. the lot of all, 大家的幸運。
8. It is but a matter of time, 只是時間的問題。
9. be they pessimistic or hopeful, 不論其爲悲觀或富於希望。
10. to bear the shame and dishonour, 忍受恥辱。
11. He has but a precarious hold, 他只有一個不穩固的保有。
12. with the flight of time, 隨着時間的飛逝。
13. the metaphorical writing of the wall, 那壁上隱喻的字 (引用聖經上之典故——預告)。
14. in challenging radiance, 在奪目的光輝中。

IV. Use one of the following subjects for a composition of three or four short paragraphs. Bear in mind that there must be close relation between the paragraphs in a composition, whatever their number may be:

1. A Midnight Fire.
2. My Opinion of Military Training in Schools.
3. Hard Work Leads to Success.

